

This is how it reads; הכי גרסינן שלא יקחנה לאביו ולא לבנו -
‘He should not take her for his father, and nor for his son’

Overview

The ברייתא in our text reads; 'לך לאשה';¹ that he should not take two wives (יפ"ת), one for him and one for his father, (nor) one for him and one for his son. תוספות amends the text (as written in the heading).

ולא גרסינן שתיים אחת לו ואחת לאביו או אחת לו ואחת לבנו –

But our text does not read; ‘he should not take two, one for him and one for his father, or one for him and one for his son’, for this is incorrect -

דמאי איריא שתיים² אפילו אחת לאביו נמי הוי איסור דהא לך³ דרשינן:

For why does the ברייתא teach not to take two, when even taking one for his father only, is also prohibited, for we expound the word לך! Therefore תוספות concludes that the correct reading is as cited in the heading 'שלא יקחנה לאביו ולא לבנו'.⁴

Summary

One is forbidden to take (even only) one יפ"ת for anyone beside himself.

Thinking it over

Can we say perhaps that our text which states 'שתיים',⁵ is telling us a novelty, that not only are you not permitted to take a יפ"ת exclusively for your father (because it says לך), but even if you are taking a יפ"ת for yourself (which is permitted), you still cannot take, דרך אגב, another יפ"ת for another?⁶

¹ The פסוק (in דברים [תצא] כא, יא) reads, ולקחת לך לאשה, meaning you may take her for a wife for you; only for yourself may you take a יפ"ת, but not for anyone else.

² See 'Thinking it over'.

³ See footnote # 1.

⁴ See also רש"י ד"ה לך which seems to concur with תוספות.

⁵ See footnote # 2.

⁶ See לחם משנה הל' מלכים פ"ה ה"ג.