

מפני מה אמרו בתולה נשאת ליום הרביעי לפי ששנינו כולי –

For what reason did they say that a בתולה is married on Wednesday; because we learnt in a משנה, etc.

OVERVIEW

שמואל asked why the חכמים enacted that a בתולה should marry ביום ד', and answered based on a משנה that if the time to get married was not on יום ד', the husband is not obligated to feed her. רב יוסף asked that שמואל is basing an explicable ruling on an inexplicable ruling. גמרא clarifies the flow of the תוספות.

אין שואל הטעם למה נשאת ברביעי דאם כן לא הוה משני מידי¹ -

was not asking for the reason, why a בתולה is ד' נשאת ליום, for if indeed
that was his question, שמואל did not answer anything by citing the משנה of זמן הגיע -

אלא הכי פירושו מפני מה אמרו כלומר מאי נפקא מינה שתיקנו שנשאת ברביעי² -

But rather this is the explanation of שמואל's question why did they enact, etc., meaning what ramification is there as a result of what they enacted that a בתולה should marry בד' -

ומשני נפקא מינה לענין מזונות ותרומה -

And שמואל answered that the ramification is regarding feeding and giving תרומה to his wife –

³ responds to an anticipated question: תוספות

ורב יוסף קא מתמה מריה דאברהם⁴ דהא נפקותא מפרשה בהדיא שאם היה לו טענת בתולים -

But ר' יוסף was astounded, saying, 'Master of Avrohom, there is a ramification which is explicitly stated, that if he has בתולים טענת, he will go to ב"ד, etc.⁵ -

והוא מניח נפקותא זו המפורשת ותופס נפקותא אחרינא:

And שמואל ignored this explicit ramification in our משנה, and mentions another

¹ He merely mentions (one of) the ramification(s) of the תקנה, but there is obviously no explanation in the משנה of why a בתולה is ד' נשאת ליום. See 'Thinking it over' # 1.

² It may be necessary to say that שמואל asks, now that we have this rule of ד' נשאת ליום, what other ramifications are there as a result of this תקנה. (Otherwise the question is not understood, the נפק"מ is that one must marry ביום ד') See 'Thinking it over' # 2.

³ If we assume the simple meaning of שמואל's question (that he is asking for the reason), the astonishment of ר' יוסף is verily understood; however if שמואל is asking what difference does it make, then seemingly שמואל gave a valid answer, so how do we understand the astonishment of ר"י.

⁴ This refers to ה'; as we would say, 'רבונו של עולם'!

⁵ seemingly means to say that the ramification of ד' נשאת ליום is that if she was מזונה he will be protected from living with her באיסור since he will be משכים ב"ד. See 'Thinking it over' # 2.

ramification which was taught in another משנה!

SUMMARY

The question of מה אמרו מפני means what ramification is there as a result of this enactment. משנה רב יוסף felt that the main ramification is stated in our משנה.

THINKING IT OVER

1. תוספות explains that שמואל could not be asking for the reason, for if so he did not answer anything.⁶ Why did not תוספות point out (more simply), but our משנה gives the reason, so what is שמואל asking?!

2. Seemingly the phrase מה אמרו מפני,⁸ and the expression תלי תניא דמפרש טעמא,⁹ do not lend themselves respectively to תוספות explanation of שמואל's question and of רב יוסף's astonishment!

⁶ See footnote # 1.

⁷ See תוס' הרא"ש.

⁸ See footnote # 2.

⁹ See footnote # 5.