

**If he comes and leaves, let us delay**

**אי דאתי וחליף ליעכב –**

### **OVERVIEW**

The גמרא explained that when the ברייתא states (to marry on Monday) it means if the General is coming to the city on Wednesday.<sup>1</sup> The גמרא then asks, If he is coming and leaving let us postpone the wedding (for Wednesday), why should he marry on Monday. There is a dispute between רש"י and תוספות what is meant by ליעכב.

פירש הקונטרס<sup>2</sup> חליף לאחר ד' וליעכב עד יום ד' של שבת הבא -

רש"י explained that אתי וחליף means (we know) he will leave **after Wednesday**; on this the גמרא asks, '**and let us delay**' the wedding **until the Wednesday of the following week**.

רש"י disagrees with תוספות:

וקשה לרבינו יצחק דאם כן מאי משני לא צריכא דאתי וקבע -

**And the ר"י has a difficulty** with פרש"י, **for if** it is **so** that the גמרא entertains the idea of postponing the wedding for a week, **what** does the גמרא **answer, that it is [not] necessary [but]** for a case where the שר **came** on Wednesday **and** (we know) that he is **settling** here, and therefore the wedding is held on the previous Monday; however that is not a sufficient explanation -

אכתי ליעכב חדש<sup>3</sup> או חדשים עד שילך -

**For let them still wait a month or two until he leaves**, and the wedding will take place on the first Wednesday after he leaves –

תוספות offers his explanation:

על כן נראה לרבינו יצחק שאם יתעכב כל יום ד' אין לו לעכב<sup>4</sup> עד יום ד' אחר אלא יכנוס בג'<sup>5</sup> -  
**It is therefore the view of the ר"י that if** the שר **will tarry for the entire Wednesday**, the wedding **should not be delayed until next Wednesday** (as רש"י maintains), **but rather he should marry the previous Tuesday** -  
והכי פריך אי אתי וחליף בד' גופיה ליעכב עד דחליף<sup>6</sup> ומשני דאתי וקבע כל יום ד' -

<sup>1</sup> The General and his army will confiscate the entire wedding feast.

<sup>2</sup> בד"ה חליף ובד"ה לעכב.

<sup>3</sup> If we can postpone for a week, we can postpone for a month or more.

<sup>4</sup> We do not push off a wedding because it entails postponing the מצוה of פו"ר.

<sup>5</sup> Others amend this to בב'.

<sup>6</sup> See 'Thinking it over'.

**And this is what** the גמרא **asks; if** (we know) **he is coming and leaving on Wednesday, let us delay** the wedding **until he leaves** and marry after he leaves on Wednesday. **And** the גמרא **answered that he is coming and settling for the entire Wednesday**, therefore it is permitted to marry the previous Monday (because we do not postpone weddings).

### **SUMMARY**

According to רש"י the question of **ליעכב** is, if he is leaving after Wednesday, let us postpone the wedding till the following Wednesday. תוספות explains it to mean that if he is leaving on Wednesday, let us postpone the wedding later that day (to when) after he leaves. However we do not postpone the date of a wedding.

### **THINKING IT OVER**

According to תוספות how can the גמרא even assume that he is leaving on Wednesday;<sup>7</sup> obviously if he is leaving on Wednesday, the wedding can be held after he leaves.<sup>8</sup>

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<sup>7</sup> See footnote # 6.

<sup>8</sup> See שטמ"ק.