

And furthermore; there, etc.

ותו¹ התם –

OVERVIEW

The **ברייתא** states, 'one should not marry on Monday, but if it is on account of **אונס**, it is permitted'. The **גמרא** asked, 'what is meant by **אונס**; if it is referring to the previous case (where the **ברייתא** stated; **נהגו** **לכנוס בשלישי**), etc. And furthermore why there (regarding **שלישי**) the **ברייתא** states **נהגו**, and here (by **שני**) the **ברייתא** states **מותר**'. Our **תוספות** explains the difference between **נהגו** and **מותר**.

בשלישי נהגו -

נהגו writes the **ברייתא** (from the **סכנה ואילך**) **Regarding marrying בשלישי** (ואמרין בפרק בתרא דתענית (דף כו,ב) מאן דאמר נהגו אורויי לא מורין² -

And the **גמרא** states in the last פרק of **תענית**, 'the one who said **נהגו**, meant that we do not instruct people to do this, but we do not make them change it' -

והכא בשני מותר לכתחלה -

However, here (regarding marrying **בשני**) the **ברייתא** states **מותר** (which means) **בדיעבד** **נהגו** which is only **לכתחלה** (**מותר**); indicating a much stronger **היתר**, than merely **נהגו**.

פרש"י cites and negates **תוספות**:

ופירוש הקונטרס דפירש נהגו רובא דעלמא והכא מותר יחידי ולא גרסינן לכתחלה אינו מיושב:
And **הכא** **נהגו** means the majority of the people, and **רש"י's** **explanation³** that **מותר** means merely an individual, and the text does not read **לכתחלה** (but rather only **מותר**); this explanation of **רש"י** is not convincing.⁴

SUMMARY

According to **תוספות** the term **מותר** (לכתחלה) is more permissible than **נהגו** and according to **רש"י** the reverse is true.

THINKING IT OVER

Is **מותר** or **מותר לכתחלה** necessarily of **גירסא**?⁵

¹ The last two **תוספות** on this (ד"ה תקנה וד"ה אי) עמוד, should precede this **תוספות**.

² The **גמרא** there writes; (and if they did it, they did it and we do not protest against it); indicating the people did it on their own but did not receive explicit permission from **בי"ד**.

³ בד"ה התם וד"ה הכא.

⁴ The difficulty with **פרש"י** is from the abovementioned **גמרא** that **נהגו** is only **בדיעבד**. In addition what is the question according to **רש"י**; we can answer that by ג' where the **תקנה** was pushed off for merely one day it was **נהגו** (**מהרש"א**) **מותר** (**ליחיד**), however by **שני** where the **תק"ה** was pushed off for two days, there it is merely **מותר** (**לרוב העם**).

⁵ See **שאנץ** **תוס'.**