

14.1.2

3a (ולא במוצאי שבת) → 4a (אמר רב שמואל בר יצחק)

- I משנה ר' שמואל בר יצחק
- a. Our ruling only exists since עזרא's ordinance of establishing **יום ב ויום ה** to be in session on **דין**
- i *Challenge:* information is (functionally) useless
- ii *Rather:* if a town has **בי"ד** in session daily (as it was before עזרא), she may marry any day
- iii *Challenge:* she requires at least 3 days of preparation on his part ("שקדו")
- iv *Answer:* if he did the proper preparation in any case, it is fine
- v *Explanatory ברייתא (explaining "שקדו"):*
1. *reason for our ruling given:* sessions of **דין** בית
 2. *reason for rejection of 'א יום* שקדו (3 days)
 3. *exceptions:*
 - a. *custom:* people would marry on **ג' יום**, with silent consent of **חכמים**, during times of danger (virtuous women and **נשי כהנים** would martyr themselves rather than allow themselves to be subject to "right of first night")
 - b. **אונס**: in case of **אונס**, **יום ב'** is permissible as well
 - i. *explanation1:* army coming through town
 - ii. *explanation2:* death of groom's father or bride's mother and wedding is all planned and food can't be salvaged or sold
 1. *process:* we put body aside, marry them, bury the dead, they "celebrate" 7 days of **משתה**, followed by 7 days of **אבלות**; but they must (after initial **ביאה**) remain separated throughout the period. We allow the **כלה** to wearing her finery for the first thirty days but do not allow **ביאת מצוה** on **חשבת** or **מוצ"ש**