

Note: I didn't write these notes, I only typed them up, so if you've got a problem with them, don't tell me, because again, they're not my notes. The notes were extremely hard to read (both in flow and in handwriting), so I guess this is the best you'll be getting, because I had to improvise a little. Good Luck!

RBH Gemara יצחק שולץ Test 3

He will make the meal on שבת מצאי - רש"י - משום חשבונות and will therefore he will plan the expenses on שבת, and you can't talk about personal financial matters.

You should view life with your love; you should support your family with study of תורה - ללמדו אומנות - רש"י.

The father's obligation to the son is "ברית ה" - פדין הבן, teach תורה, teach him a trade (work), and to find him a wife.

Perhaps you will select it (the chicken) on שבת, so you can use it after שבת - שמא ישחוט בן אור.

These are things that you are allowed to talk about on שבת, even though they are "calculations", since it is for a מיצוה. An example of this is having in your mind to give צדקה.

This is a source for shuls who make people give צדקה when they come up for an עליה, and also when they make an appeal (Kol Nidrei appeal), and when they auction off סוכות/ ימים נוראים during the עליות.

If we say that the reason that we don't have a wedding on שבת מצאי because we may Shecht a chicken on שבת, then we should also not have יום כיפור on Monday, for the reason that ה' commanded us to eat on the day before יום כיפור (Sunday, in this case), so we will prepare for the meal on שבת מצאי !

If יום כיפור falls out on a Monday, we can still Shecht the chicken on a שבת מצאי, because the מיצוה to eat only starts on the morning of, not the night before (aka, he only is obligated to eat on Sunday morning, not on שבת מצאי, which is when יום כיפור actually starts).

פשוט

We reject "חשבונות", since we said that מיצוה של חשבונות are okay. Therefore, we say that our reason is since he will come to Shecht a chicken on שבת.

(Repeated) Question- Then how can יום כיפור fall out on a Monday, since you will have to eat on Sunday?

Answer- Eating on **ערב יום כיפור** is a **מצוה**, so it would be allowed according to the answer of **חשובות של מצוה**.

Question- Why is eating on **ערב יום כיפור** a **מצוה**?

Answer 1- It's to make your **יום כיפור** more difficult, since for some people they feel that the fast is more difficult after eating, so we afflict ourselves.

Answer 2- It is a kindness of **ה'** to make the fast easier for us, and we will be more able to serve Him.

Question- So if you hold according to these opinions, how can you say that **יום כיפור** may fall out on a Sunday, since we would have to prepare for the fast by Shechting on **שבת**?

רש"י - We shecht on **מצאי שבת**, since the meal isn't until the next day.

ארוך השולחן - Our meal should be with **שימחה**, since we are confident that **ה'** will forgive all of our **אבירות**.

We don't let **בית דין** fall out on Sunday, Wednesday, and Friday. We don't allow it on Wednesday and Friday since we don't want **יום כיפור** to fall out on Friday and we don't allow it on Sunday, since we don't want two days of no cooking.

Sunday- We don't want **הושנה רבה** to fall out on **שבת** so people won't forget about it, and it could happen that it falls many years in a row on **שבת** and people will eventually forget **הושנה רבה** completely.

-We therefore manipulate the calendar to make sure of "**לא אדו ראש**"

רן - Thursday is the wedding, and they have **בעיה** on Friday (Thursday night). A jobless man may marry on any day according to **שקדו**. When a **יום טוב** falls out on Friday, then they may sleep together on Thursday. If one is not concerned about **ברכה**, then they may marry on any day.

פשוט

Three reasons for marrying on Wednesday/ the problems with them:

1. **בית דין טענת בתולים** - No more **בתולים**
2. **שקדו** - We have catering
3. **ברכה לדגים** - But don't we say that all **בתולים** marry on Wednesday? Because we aren't so crazy about **ברכה** (hinted to in the **רן**).

רן - If they marry on Wednesday, he will go to work the next day, but it's not **מותר** for him (supposed to spend 3 days of no working). Therefore, the **רבנן** took away that decision from him-no work on Thursday or Friday (and obviously on **שבת**). In the 7 days for a virgin, he is also prohibited from working during that time.

גמרא

Question- We know why virgins marry on Wednesday, so they can go to the בית דין. But as for the non-virgins, who may marry on any day, why do they get married on Wednesday- ברכה לדגים, as opposed to Thursday- ברכה לאדם?

עין הרע - Maybe you could even say that דגים is more preferable, since there is no עין הרע over fish. "וידגו לרב" - This is what יעקב said to his grandchildren, and it uses the language of fish.

תוספות - "ותנשא באחד בשבת" - The reason we gave here to exclude Sunday is because of (טענת בתולים) (after we said שקדו). We can just say that the reason is ברכה לדגים, and in fact we can say that we can forget טענת בתולים, and just say ברכה לדגים.

מסקנה - But really the ברכה for דגים is only good advice. He wouldn't be called a transgressor if he didn't marry Wednesday, and the only reason for Wednesday is because of the ברכה of דגים, then it's fine, but if he disobeyed, טענת בתולים then he would be doing something that is אסור.

תוספות - "אישה נסאת בכול יום" - If you want to say that they can marry any day, then what about the ברכה לאדם? (Assuming that it's preferable). But, based on the ברכה only, we don't set up one day to get married.

תוספות - "מהו ליבאול" - How can we ask about Friday night, we have already seen the ברייתא saying that there is no בעיה on Friday night because of חבורה.

Answer 1- He didn't know this ברייתא.

Answer 2- He knew this ברייתא, but he didn't know how we hold.

He also didn't know about the following ברייתא - There is no marriage on Friday because the שעה will go into שבת, and the people at the שעה will want another chicken, and they may come to slaughter the chicken on שבת.

רש"י - "דמפקיד פקיד" - Is the hymen like a membrane which stores blood, and the act of breaking it is not a classic example of חבורה....

OR...

רש"י - "חבורי מחבר" - Is the hymen like any other body organ, which when ruptured, bleeds, therefore making it a classic example of חבורה?

רש"י - "אם תמי לומר מיפקד פקיד" - Is he breaking the hymen with the intention for blood to come out (which would be okay since it is מיפקד פקיד), or is his intent to make an opening (which would not be okay since it constitutes בונה [building]).

-There is still an issue of בונה, even if it's done for the blood-מחלוקת.

רש"י - "ואת"ל" - Even if the הלכה is like יהודה ר', you still need to investigate whether it is מתכוין (destruction with a purpose) or if it's מקלקל (destruction with no purpose). Fixing something is אסור, but a destructive act is basically okay, although one who does such an act is פטור אבל אסור (The act is prohibited, but one who does these sort of actions is פטור).

from punishment). Here, removing her virginity is lowering her value, therefore, it is פטור since it is an act of destruction, but since there is no purpose, he is פטור.

רש"י - "ודם ממילה" - If she's doing the act of בעיה for her pleasure and the blood comes out unintentionally- it's still a חבורה without having כבנה (to inflict a חבורה).

פטור

פטור אבל אסור is מקלקל - By 37 out of the 39 מלאכות, we hold that. However, for the other two (חובל-wound and מעביר-burning) we have a מחלוקת of whether it is פטור אבל אסור or if it's אסור. ר' יהודה holds that these two are just like all the other melachos, and are therefore אסור אבל אסור. However, שמעון's opinion is that since their very nature is מקלקל, when one performs one of these melachos, he is חייב.

If someone hits another person on שבת, the one who hit does not have to pay, since he is חייב מיתה, so we see from this that even though it's מקלקל, he is חייב and not פטור.

ר' שמעון - according to מעביר and חובל except in the cases of פטור from מקלקל.

When we say that it's מותר, he is exempt from a punishment, but it's still אסור, so how can the גמרא say that it's allowed? Answer 1- When the only factor is מקלקל, then it's אסור, but when דבר שאין מתכיון plays a role, then it's okay.

example is like eating less than a כזית of non-kosher food. -פטור אבל אסור

פטור אבל אסור - If it's מקלקל, then it's אסור, but if it's דבר שאין מתכיון, then it's מותר. ר' יהודה, and both together make it מותר.

Answer 2- since you're doing it for a מצוה (פרו ורבו), then it's not אסור אבל אסור, but rather it's מותר.

-If it's מקלקל, but it's for a מצוה, then its okay

-If it's דבר שאין מתכיון, מקלקל, and its for a מצוה, then its okay

Defined as something with an unintended consequence. The example we give is the example of one plugs up a barrel of wine with a cloth, as he plugs up the barrel, the action of pushing the cloth through the hole will wring it out, which is a מלאכה on שבת, even though it was unintended.

From this case of plugging up a barrel, we see that a דבר שאין מתכיון is אסור. -רש"י

Question- If you really held that מצוה makes מותר מקלקל, then why would our intention make any difference if מצוה+מקלקל?

ר' יהודה says - מתקן - Note- Cases that follow are somewhat -תוספות
about two things in play but:

-by dragging there are two things at play, but its still אסור

-by digging your פטור

ex., digging a hole. Our 39 מלאכות come from what we did to build
the משכן, and we're only breaking a דאורייתא if we do it the way it was done in the משכן. A
person who digs for the dirt (and not the hole)