

7.2.2

(עירובו גומר) 17b → (תנו רבנן) 16b

- I. ע"ש which falls on י"ט on עירובי חצרות ועירובי תחומין
 - a. *ת"ק*: both are prohibited
 - b. י"ט are permitted, since that is not a violation of עירובי חצרות *דבי*
 - i. *דבי* ruled according to *ת"ק*; *רבי* according to *שמואל*
 1. Question: was *רבי* lenient or stringent? (there is an inverted version of the *ברייתא*)
 2. Answer (*ר' תחליפא*): ruled in accordance with *שמואל*
 - a. *דבי* commented that his first ruling was catastrophic → *שמואל* was lenient
 - b. Rejection: perhaps *שמואל* was stringent,
 - i. Catastrophe: people didn't make עירובי חצרות and violated *הוצאה בשבת*
 - ii. *דבי* חרבי – stringently (following alternate version of *ברייתא*)
- II. שבת-י"ט on תפילה
 - a. ברכות 8 *ז"ש* and י"ט independently
 - b. ברכות 7 *ז"ה*; middle ברכה begins and ends with שבת and י"ט is mentioned in middle
 - c. מקדש השבת וישראל והזמנים ברכות 7 *דבי*
 - i. *דבי* corrected a *תנא* who reported *הזמנים*
 1. *שבת*: has קדושה independent of בית-דין (= *ישראל*)
 - ii. *דבי* *יוסף* (following *רבינא*'s guideline)
 - d. שבת המועד or שבת ר"ח *ברייתא*
 - i. (הודאה – *ר"א*) עבודה in ברכות 7 *ערבית*, *שחרית* ו*מנחה*
 1. *ד"ג ור"י*: every שבע תפילה begin/end with שבת, mention *ר"ח/ח/ח"מ* in middle (*rejected*)
 - ii. *ד"ג ור"י*: begin and end with שבת and include *ר"ח/ח/ח"מ* in middle (*rejected* – rule like *רבי* above)
- III. עירובי תחומין ועירובי תבשילין from י"ט Thursday to י"ט Friday
 - a. עירובי תחומין *דבי* are permissible (condition – if today is י"ט, tomorrow's עירוב is the real one etc.)
 - b. עירובי תבשילין *דבא*
 - i. Argument: עירובי תבשילין more obvious than עירובי תחומין; perhaps we don't allow שביטה on קנין שביטה
 - c. Prohibited: to prepare from one day י"ט to the next
 - i. *מותר*: to fill a pot even if only a small amount needed for 1st day, but not to bake for next day
 1. *דש"א*: even may fill the oven with bread, for the duration helps it (הלכה)
- IV. Status of someone who didn't set up an עירוב תבשילין – is his food also אסור or just him?
 - a. Split the difference: must he donate his food to another in order to bake/cook for him?
 - i. Answer: *ברייתא* gives solution that he acquires his food to another to bake for him (→ food also אסור)
 - b. Tangential questions: if he cooks/bakes without an עירוב תבשילין, is food permitted or prohibited?
 - i. Proposed source1: *ברייתא* states that he should give it to another
 1. Doesn't mention: that if he violates it - it is permitted
 2. Rejection: *ברייתא* only deals with permissible resolution
 - ii. Proposed source2: *ברייתא* dealing with a devoured עירוב
 1. May: leave over for שבת but may not use deception (הערה) and if he does, it is אסור
 2. Rejection1: deception is dealt with more stringently than straight violation
 - a. Others: may learn from him
 3. Rejection2: this *ברייתא* follows *ב"ש* – each cooked item must have a parallel עירוב
 - a. Bread: for baking, תבשיל for cooking etc.
 - b. Yet: *ב"ה* allow one עירוב for all needs
 - iii. Proposed source3: intentionally cooking on שבת (resultant food is אסור)
 1. Rejection: שבת is more stringent
- V. Alternate version of משנה (but הלכה כ*ב"ה* following our משנה's version)
 - a. *ב"ש* and *ב"ה* agreed that 2 תבשילין are needed
 - i. Dispute: re: fish with egg on it - *ב"ש* consider it 1 תבשיל; *ב"ה* consider it 2
 - ii. They agree: if the parts were prepared separately, considered 2