

## 7.2.5

(ובית הלל מתירין) 21b → (תניא אמרו להם) 20b

1	וְחֻמָּתָם אֹתוֹ חֹג לֵה' שְׁבַעַת יָמִים בְּשָׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגֹגוּ אֹתוֹ: וַיִּקְרָא כֵּן, מֵא
2	... כָּל מְלֹאכָה לֹא יַעֲשֶׂה בָהֶם אֶךְ אֲשֶׁר יֵאָכֵל לְכָל נֶפֶשׁ הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם: שְׁמוֹת יב, טז
3	סְמִכּוֹנֵי בָּאֲשִׁישׁוֹת רְפָדוֹנֵי בְּתַפּוּחִים כִּי חוֹלֵת אֶהְיֶה אֲנִי: שִׁיר הַשִּׁירִים ב, ה
4	וּמִכָּה נֶפֶשׁ בְּהֶמָּה יִשְׁלַמְנָה נֶפֶשׁ תַּחַת נֶפֶשׁ: וַיִּקְרָא כֵּן, יח

## I. Expansion of the argument

- a. (תמיד ומוסף של שבת) ה' מותר (שחיטה בשבת) for people אסור ז"ה
  - i. Should be: מותר (שחיטה ביר"ט) for people (שחיטה ביר"ט) should be 'ה מותר לה'
- b. (עולת נדבה) ה' (שלמים) but not for 'ה (עולת נדבה)
  - i. עולת ראייה (חובה) have no set time unlike נדרים ונדבות ז"ה
  - ii. עולת ראייה also has no set time (may be brought for 7 days)
    1. the 7-day limitation is a "time-factor" ז"ה
    2. only your own eating! לכם ז"ה (v. 2)
      - a. anything that is for 'ה may be brought ז"ה (v1)
      - b. excludes slaughtering for animals and for non-Jews לכם
- c. (שבת) when your master's oven is full, yours is empty (alt version of dispute): אבא שאל
  - i. When: yours is full, ק"ו that your master's should be full (יר"ט)
- d. Practical difference: לאבא שאל נר"נ are brought on יר"ט (ש" cannot use argument b);
  - i. the opinion that נר"נ are not brought on יר"ט is not מדרבנן (שתי הלחם) (where there's no concern that they'll be kept until after the חג) may not be prepared or baked on יר"ט
  - ii. If: they were נשחט (נשחטין) נשחט
    1. only if בשר is around (for eating) זרה"ד דבה
    2. even if the בשר is not around (for הרצאה) זרה"ד דבה בר רב הונא
      - a. Challenge: from ברייתא re: parallel case on שבת
      - b. Answer1: he is rejected
      - c. Answer2: perhaps שבות of שבת is more serious

## II. Animal 1/2 owned by ישראל, 1/2 by נכרי – slaughtering on יר"ט

- a. ד' הונא permissible (didn't explain difference from שלמים [1/2 to man, 1/2 to 'ה] due to festive nature of דרשה
  - i. Impossible: to get any part of the meat without שחיטה
  - ii. But: everyone eats שלמים (מזבח, כהנים and בעלים) from גבוה שלחן גבוה
- b. נכרי 1/2, ישראל 1/2, רב הונא agrees with ד' חסדא
  - i. It could be: split up and "half-baked"
  - ii. Challenge: "dog-dough", if eaten by some people, may be baked on יר"ט
    1. Answer: case where he has other food for the dog (נבלה)
      - a. Couldn't be: otherwise, using the rationale that "since if he had a נבלה...", because ד' חסדא doesn't employ הוואיל that way, as per his dispute with רבה re: cooking from יר"ט → חול, לוקה because we don't say "since if guests came..."

## III. Cooking for נכרים on יר"ט

- a. ד' הונא (baking for soldiers as per royal edict) if they wouldn't mind if we fed it to a baby, permitted
- b. Challenge: שמעון התימני told ר' יהודה בן בבא ר' that he slaughtered a calf to appease a marauding posse
  - i. Defense: violation of the law (even though meat is usable by a ישראל)
  - ii. Block: calf was טריפה
    1. Yet: could be fed to dogs
    2. Answer: preparing food for dogs on יר"ט is subject to a מחלוקת תנאים (ר"ע/ריה"ג)
      - a. allows כלבים (but not נכרים) b/c you are obligated to feed your dog ז"ע
      - b. seeds etc. can only be thrown to animals with other items (e.g. bread) לריה"ג
- c. דיב"נ disagrees with הונא – אסור to invite a נכרי on יר"ט, since you may add food-prep for him
  - i. even on שבת, since the שמש may carry out his leftover wineglass (אסור בהנאה) ז"ה אהא בר יעקב

## IV. משנה ה: heating up water for non-food purposes (e.g. washing)

- a. אסור ז"ש (must be potable); מותר – ב"ה; a bonfire is permissible (לב"ה only)
  - i. disallow a מדורה and don't distinguish between heating the entire body and 1 limb ז"ש