14.1.3
4a (אמר מר הוא ישן) → *5a* (גזירה שמא ישחוט בן עוף)

I   Analysis of end of ברייתא dealing with death of parent before חופה
- a   *Quote*: they sleep separately during both weeks (משתה, אבלות)
- b   *Support*: ר׳ יוחנן who said that during a רגל, private אבלות (=no relations) is maintained
- c   רבא: separation only enforced if they didn't yet consummate
- d   *challenge*: in our case, they did consummate
- e   *defense*: רבא's statement was about פירסה נדה, not אבלות ("וכן" in ברייתא: also separation, but only if לא בעל)
- f   *Challenge*: do we say that אבלות is "lighter" than נדה (such that we require extra separation)?
  - i   *Support*: רב הונא ruled that those services that a נדה may not perform for her husband an אבלה may perform
  - ii   *Answer1*: that refers to her אבלות; our ברייתא refers to his אבלות
    - 1   *Challenge*: ברייתא refers to groom and bride
    - 2   *Answer*: the inclusive reference is re: the other הלכות
    - 3   *Support*: he is obligated to share her אבלות when "with her" in the house (but isn't "with her" in bed)
  - iii   *Answer2*: this mourning might be taken more lightly, due to the leniency:
    - 1   *Possibility #1*- leniency of allowing ביאת מצווה before burying
      - (a)   *Rejection*: in any case, he/she isn't an אבל until:
        - (i)   *R.E*: he leaves his house for the cemetery
        - (ii)   *RY*: the grave is "sealed"
    - 2   *Possibility #2*- leniency of allowing days of משתה before days of mourning

II   Analysis of final clause in ברייתא which disallows 1st ביאה on שבת or מוצ״ש
- a   Shabbat is understandable – may create a חבורה
- b   Motza"sh is unclear –
  - i   חשבונות –זעירי
    - 1   *Challenge*: חשבונות של מצווה are permitted
    - 2   *Proof*: series of statements of אמוראים permitting various חשבונות של מצווה on Shabbat
  - ii   *Rather*: concern that he may slaughter a chicken on Shabbat in preparation
    - 1   *Challenge*: if so, let's delay כ״ה יוה that comes out on יום ב׳ (he may prepare the pre-fast meal on Shabbat)
    - 2   *Defense*: that's for himself, he won't get so involved and forget Shabbat;
    - 3   *Defense*: in that case, he has some time after Shabbat to prepare
    - 4   *Application*: that reason now applies to Shabbat as well – (no need for argument of חבורה)