

## והלכתא מותר לבעול בתחלה בשבת –

**And the ruling is; it is permitted to be בועל initially on *Shabbos***

### **OVERVIEW**

The גמרא concluded the discussion whether it is permitted to be בועל בתחלה בשבת with the final ruling that it is permitted. תוספות derives a subsequent ruling from this.

ולא חיישינן שמא ישחוט בן עוף<sup>1</sup> ואהא סמכינן למיעבד סעודה בשבת:

**And we are also not concerned that he may slaughter a bird for the meal, and we rely on this ruling to make a feast on שבת** for the wedding (since we derive from this גמרא that there is no concern for בן עוף שמא ישחוט<sup>2</sup>).

### **SUMMARY**

One may make a wedding feast on שבת and there is no concern for בן עוף שמא ישחוט בן עוף.

### **THINKING IT OVER**

Our גמרא merely rules that one is permitted לבעול בתחלה בשבת; how can one derive from this that it is permitted to make a feast on שבת (for we are not חייש לשמא ישחוט (בן עוף), perhaps this rule (of מותר לבעול בתחלה בשבת) is limited to the law of ביאה that it is permitted, but it does not (necessarily) allow us to make a feast on שבת, for we are concerned בן עוף שמא ישחוט<sup>3</sup>?

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<sup>1</sup> See the גמרא on ז,א that one reason why not to be בועל בתחלה בשבת is because בן עוף שמא ישחוט; we are concerned that out of his preoccupation with the wedding feast he may slaughter a bird for the feast. However this גמרא, which rules that מותר לבעול בתחלה בשבת teaches us that we are not concerned for בן עוף שמא ישחוט (as well as that we are not concerned for any איסור in the מעשה בעילה [whether a חבורה or a פתח]).

<sup>2</sup> See 'Thinking it over'.

<sup>3</sup> See ה,ב בתוס' ד"ה מהו on מהרש"ל.