

אלא מעתה יום הכפורים שחל להיות בשני כולי –

But now; Yom Kippurim, which occurs on a Monday, etc.

OVERVIEW

The גמרא asks, now that we have concluded that one may not marry on מוצ"ש out of concern that they may accidentally *shecht* a bird on שבת for the wedding meal, it should also be the rule that if יו"כ falls on out Monday, it should be postponed to Tuesday, for otherwise there is the concern that one may accidentally *schecht* on שבת, for the ערב יו"כ meal. תוספות explains why the גמרא is concerned only about the meal, and no other meals.

תוספות asks:

תימה אמאי נקט יום כפורים דלא הוי אלא לרבי יוסי הגלילי כדתנן (חולין דף פג,א) -

It is astounding! Why mention (only) יו"כ"פ which is generally not considered a day of excessive eating, except according to ריה"ג, as we learnt in a משנה -

בד' פרקים¹ בשנה המוכר בהמה לחבירו צריך להודיעו אמה מכרתי לשחוט² כולי -

During four periods of the year, one who sells an animal to his friend is required to inform the buyer, 'I sold the mother of this animal for slaughter, etc. -

וכדברי רבי יוסי הגלילי³ אף ערב יום הכפורים בגליל -

And according to ריה"ג this rule applies also on עיוה"כ in the גליל. This concludes the משנה. The question is -

אמאי לא נקט חד מד' פרקים דהוי לכולי עלמא⁴ -

Why did not the גמרא here mention one of these four פרקים, which according to everyone is a time of excessive meals, and so there is the concern of עוף בן עוף?

תוספות answers:

ויש לומר דבערב יום הכפורים היו רגילין להרבות בעופות ובדגים⁵ -

¹ The four פרקים are; ערב ר"ה, ערב שבועות, ערב פסח, ערב שמע"צ (הושע"ר). The actual meals are for יו"ט.

² There is a prohibition to *shecht* a mother cow and its offspring on the same day. Since during these פרקים, people make large feasts and if one purchased an animal on these days it is extremely likely that he will *schecht* it, therefore it is necessary for the seller to inform the buyer that this animal's mother (or offspring) was already sold today and therefore the buyer should not *schecht* this animal until the next day.

³ However according to the ת"ק (it seems) there was not that much excessive eating on עיו"כ. See footnote # 5.

⁴ The גמרא should have asked that if שבועות (for instance) occurs on Sunday it should be postponed; since on Sunday (שבועות) there are large feasts there is the concern of שחט וכו', on the preceding שבת. See 'Thinking it over' # 1.

⁵ This also explains why the ת"ק did not mention עיו"כ, since by fowl there is no restriction of בנן ואת בנו. See footnote # 3. However, in גליל (according to ריה"ג) they ate animal meat (also) on עיו"כ.

And one can say that on עיוה"כ it was customary to increase in the eating of fowl and fish -

כדמשמע בבראשית רבה (פרק י"א) גבי ההוא חייטא דזבן נונא⁶ כולי -

As is indicated in ב"ר, regarding this tailor who purchased fish, etc. They would be מרבה בעופות ודגים -

משום דהוי יום סליחה וכפרה -

Because יו"כ is a day of forgiveness and atonement; therefore since they would eat much fowl, there is the concern of שמא ישחוט בן עוף -

ובהנהו ד' פרקים היו מרבין בבהמות דליכא למגזר⁷ שמא ישחוט:

However in the ד' פרקים they would eat more animal meat, where the גזירה of שמא ישחוט is not applicable.

SUMMARY

On ערב יו"כ people eat (fish and) fowl and therefore there is the concern of שמא ישחוט בן עוף; however by the ד' פרקים they eat animal meat, where there is no concern of שמא ישחוט בהמה.

THINKING IT OVER

1. The גמרא could have asked the following. The גמרא asked that if יו"כ falls out on Monday it should be postponed to Tuesday because of the concern of שמא ישחוט בן עוף. However if יו"כ would be postponed to Tuesday, ר"ה would occur on Sunday and we would have the concern of שמא ישחוט on שבת for ר"ה (for ר"ה is one of the ד' פרקים)!⁸

2. Why is it that on ערב יו"כ they ate fish and fowl and not (that much) animal meat?

⁶ The tailor outbid the minister's servant for the fish (twelve דינרים) and eventually explained to the minister that he agreed to pay so much for the fish since it was for the עיוה"כ meal in which we are thankful to ה' for forgiving our sins.

⁷ It is much easier to *shecht* a bird than a cow. Therefore it is possible that one can forget for a moment that it is שבת and *shecht* a bird. However since *shechting* a cow is a long and more complicated process, he will remind himself that it is שבת before he actually *schechts* it.

⁸ See פנ"י.