

## ביצה ב

An egg that was laid on יום טוב is אסור to be touched (although מעיקר הדין items that are מוקצה may be touched, since an egg is round, there is a strong possibility that it will be moved through its being touched, and moving מוקצה is אסור). If the egg is mixed in with other eggs that are מותר, even if there are a thousand permissible eggs, all the eggs are אסור as there is no ביטול by things that become permitted, and the egg will be permissible after יום טוב.

חמץ must be destroyed if there is a כזית (this הלכה is particularly relevant to the following case: If there is a כזית of flour in one place in the cracks of a kneading bowl, it must be destroyed. If there is less than a כזית, in one place, but altogether there is a כזית in the bowl, if the flour is being used to hold the cracks together, it does not need to be destroyed. If not, then it must be destroyed. If there is less than a כזית in total, then it does not need to be destroyed (but obviously cannot be used on פסח).

A person should only שחט a חיה or עוף on יום טוב if he has dirt set aside for כיסוי הדם. If he does not have dirt set aside, but nonetheless is שוחט the חיה or עוף, if there is a shovel that had been in loose ground from before יום טוב, then he may use that shovel for that dirt. If not, he does כיסוי הדם after יום טוב.

Anything that is fitting to be eaten by a person or animal may be moved from the table on שבת. If it is not fit to be eaten (for example, hard shells or hard bones), if it is on the table, and the

table is needed for later, the non-edible item may be removed. If the table will not be needed, the tablecloth can be lifted and the refuse dumped into the garbage.

Gourds and animal carcasses may be cut up being as how they are usually too hard to be eaten whole (the משנה ברורה notes that if they are soft, they may not be cut up).

If an animal died on יום טוב that was sick, it may be cut up and used as animal food, because since the animal was sick, the owner knew it might die and had in mind to possibly use it. If the animal died suddenly, then it may not be used.

Wood may not be split from beams that had been set aside before יום טוב (for the purpose of building). If it is wood that had broken before יום טוב and can only be used if the wood is split, the wood may only be split with a knife.

מוקצה that is מותר on שבת (for example, certain cases involving יום טוב on אסור (שבת on מיקל where we are מחמת מיאוס as since יום טוב is more lenient than שבת--regarding matters of נפש--the חכמים did not want people to be מזלזל in יום טוב and were מחמיר in this ענין. The רמ"א is חולק and says מוקצה that is מתור on שבת is מותר on יום טוב as well.

It is אסור to cook (or do any type of preparation) on one day of יום טוב for the next day, or for שבת, and חול כל שכן for חול.

An egg laid on שבת or יום טוב is מוקצה on that day. If the egg is laid on שבת that falls out the day before יום טוב or vice versa, the

egg is also אסור on the following day. An egg laid on the first day of יום טוב is מותר on שני יום טוב, with the exception being ראש השנה, as the two days of ראש השנה are considered to be one קדושה.

Fruits that fell off of a tree on שבת are אסור on שבת, but are מותר immediately after שבת (as since no מלאכה was performed with them, there is no reason to make a person wait to eat them after שבת).

According to רבה, things that were prepared on יום טוב for שבת, or vice versa are אסור מדאורייתא (הכנה דרבה). תוספות, the רא"ש and the ר"ן learn this as the הלכה. The רמב"ם holds that it is an איסור דרבנן. According to the ראשונים that learn הכנה דרבה is an איסור דאורייתא, then how do we have an עירוב תבשילין? תוספות asks this question and replies that the כח of an עירוב תבשילין is based on הואיל ומקלעי ליה אורחים (like רב חסדא says; see מסכת: פסחים מו). A נפקא מינה להלכה would be, if it is מותר to cook before שקיעה, if the food will only be ready right before שקיעה, thus not allowing for the theory that the cooking might be done for אורחים. The רמב"ם would hold it is מותר because of עירוב תבשילין, while תוספות, the רא"ש and the ר"ן would say that it is אסור to cook at this time, as הכנה is an איסור דאורייתא, and there is no opportunity for הואיל (in fact, the מגן אברהם writes that one who has made an עירוב תבשילין should not cook on יום טוב for שבת late in the day for this reason--i.e, that it is חושש to be כדאי for the ראשונים that hold it is an איסור דאורייתא--and therefore, one should endeavor to make early שבת when יום טוב leads into שבת).

תוספות also writes that there is no סתירה between הכנה דרבה and an עירוב תבשילין, as הכנה דרבה refers to something prepared by שמים (like an egg) and not cooking or baking which involves already existing materials.