

ביצה יד

יום טוב is מותר on מותר, as it is אוכל נפש. However, the מעיקר הדין forbade it--except for specific exceptions--due to עבודה רבה.

Spice may be crushed on יום טוב, as if they are crushed on ערב יום טוב, they lose their sharpness. The crusher may be moved to the spices, or vice versa, on יום טוב. Salt, however, may not be crushed on יום טוב, as salt does not lose its sharpness if crushed the day before. If salt needs to be crushed on יום טוב, it must be done with a שינוי, such as crushing it with a plate. The רמ"א notes that any time spices are crushed, a שינוי should be used.

הריפות may not be crushed on יום טוב in a big mortar, but must be crushed with a שינוי, a small mortar (the ביאור הלכה notes that the לשון used by the מחבר--הריפות--is not used in the גמרא; he writes that it refers to small pieces of food that need to be crushed in four pieces and are therefore a טירחא to crush). In ארץ ישראל, it may not be crushed even using a small mortar. The מחבר notes that since today we do not know what is considered a larger mortar and what is considered a small mortar, it is אסור. The רמ"א adds that cheese may be grated but with a slight שינוי. מצה, however, does not need a שינוי, as מצה comes from flour that has been ground, and אין טחינה אחר טחינה.

One may remove waste from beans by hand on יום טוב provided that he is eating the food on that day, and there is more waste

than food. If there is more food than waste, he should take out the food from the mixture. The *ט"ז* writes regarding *יום טוב* on *בורר* *אוכל*, that if it was possible to remove the *פסולת* from the *אוכל* before *יום טוב*, then it may not be removed on *יום טוב*.

Food and presents may be sent as gifts on *יום טוב*, provided that the food may be eaten on that day. Therefore, one may even send a *בהמה* that is alive as it may be *שחט*. *תבואה* should not be sent, as it requires grinding (and there is no *היתר*--like with spices-- that the *תבואה* tastes better if grounded fresh). Gifts however, may not be sent in such a way that three or more people are required to bring it over, as that appears as if they are preparing to sell these things in the *שוק* and is considered *אושא* *מילתא*. *תפילין* may be sent, as although they are not worn on *יום טוב*, they provide the recipient with *שמחה*.

מדאורייתא, it is *אסור* to wear *כלאים* (*שעטנז*), or to place it on one's body for warmth. *מדרבנן*, it is *אסור* to sleep on *כלאים*, even if it is under nine other threads, as we are worried that a piece of the material might come to touch him. The *שלחן ערוך* writes that this is only with soft material, where it is *שייך* for a thread to come through, but with regards to hard mattresses that are empty (thus eliminating the problem of threads coming through), it is *מותר* to sit/sleep upon them. The *רמ"א* writes that the *איסור* of sleeping on ten spreads if even the bottom one has *כלאים*, does not refer to hard *כלאים דרבנן* (according to *תם*, *רבינו תם* *כלאים* is when the wool and linen are sewn or tied together, even if they are not soaked and combed together; the *רמב"ם*

holds כלאים דאורייתא is when they are טרפן and טוואן together).
As far as sitting on a cushion with כלאים, according to the ערוך השולחן, it is no problem, provided that the person is clothed (thus eliminating the problem of threads coming through and touching his skin) as according to the גר"א the whole problem stated above is only if the person is ערום.