

ביצה כא

If a **ישראל** and a **גוי** are partners in a **בהמה**, it is **שחט מותר** the **שחט** because even though we may not perform a **בהמה** on **יום טוב**, since the **בשר** is only **מותר** to a **ישראל** with **שחיטה**, it is considered to be an action done for a **ישראל**.

Dough that is jointly owned (by a **ישראל** and a **גוי**), however, may not be baked and must be separated, if the **ישראל** wishes to bake.

Dough used to feed dogs is **פטור** from **חלה**, unless the shepherds/dog caretaker eats from it. It must also be **ניכר** that the dough is not being baked for consumption by humans. One can use such dough for **מצות מצוה** provided that **חלה** was removed.

If there are **ישראל** that are responsible to bake bread for a residing army, they may bake bread for the army on **יום טוב** only if the soldiers do not mind if some bread is given to a **תינוק** (then it is considered as if all the baking was done in order that the child get that piece of bread, in which case it is **מותר** to bake, as it is being done for a **ישראל**).

A person may use bread for his needs, for example, he may lean food against bread or even place food upon the bread, as long as he does not cause a **ביזיון** to the bread. Therefore, it is forbidden to place raw meat upon bread, or to use bread as a wine tray,

because perhaps wine will fall on the bread and ruin it.

While a גוי may not be invited on יום טוב (as it is אסור to cook for him), he may be invited on שבת.

If a permissible item and a מוקצה item are in a utensil-- for example, a pan that has in it ashes (that were set aside from before שבת; ashes that were created on שבת [from a fire lit before שבת started] are מוקצה) that are to be used to cover excrement or spittle, and broken pieces of wood that are מוקצה--the utensil may be moved, unless the מוקצה item is more important than the permissible item, for example, if somehow money fell into the pan containing the ashes, the pan is מוקצה as the money is more important than the ashes.

While it is permissible to move something on שבת which is repulsive (גרף של רעי; this is the היתר for taking out garbage that smells, even though there is no use for it on שבת and should be מוקצה), one may not purposefully make a גרף של רעי, for example, in a place where the animals do not eat date pits, one may not eat them and pile them until it is a repulsive mess. However, if he did so, the pits may be moved.

If a גוי comes unannounced to a יום טוב סעודה, then he may stay as since he was not invited, we are not חושש that we may cook specifically for him. The משנה ברורה writes that if he is an אדם חשוב, the following announcement should be made: “if there is enough for you from that which we have already prepared, then

join us” (as this removes the concern that we might cook for the גוי).

It is מותר to make a fire on יום טוב for the purposes of warming up. While a person may heat up water to wash himself, it is אסור to wash his whole body on יום טוב. The ביאור הלכה explains that only hands and face is considered דבר השוה לכל נפש, and therefore, to heat water up for any other part of the body is an איסור דאורייתא (as washing one’s body daily is not considered דבר השוה לכל נפש; although today people bathe more often than they once did, nearly all פוסקים are in consensus that we do not shower on יום טוב, though today there is more reason to be more lenient for a חולה). This is the reason some forbid cigarette smoking on יום טוב, as smoking cigarettes is no longer considered דבר השוה לכל נפש. משה permits it, and writes that although it no longer seems to be דבר השוה לכל נפש, it is hard to אסר something permitted by the community.