

## ביצה ג

Grapes and olives are forbidden to be squeezed on שבת. Since grapes and olives are mostly used for their juice/oil, even grapes and olives which are stored for eating, and even if some of their juice/oil came out on its own, it is still forbidden to use that juice/oil on שבת. Strawberries and pomegranate are forbidden to be squeezed. If their juice came out on its own, and these fruits were set aside to be squeezed, then the juice that came out on its own is permissible. If they were set aside for eating, than if their juice came out on its own, it is מותר to drink. The מחבר writes that other fruits may be squeezed for their juice on שבת as other fruits are meant to be eaten, and their juice is part of the fruit, and for those who do squeeze, their use of the fruit is negated by the majority who do not use the fruit for juice. The רמ"א writes that in a place where a fruit is squeezed for juice, that fruit may not be squeezed--such as an orange--and it shares the same דין as a strawberry or pomegranate.

An egg laid on the first day of יום טוב is מותר on יום טוב שני (as since there are two days of יום טוב because of ספיקא דיומא, we say ממה נפשך, either the day it was laid--יום טוב ראשון--was really יום טוב, and the egg is therefore permitted the following day, or the second day is יום טוב, and since the egg was laid on יום טוב, it is מותר on יום טוב itself), with the exception being ראש השנה, as the two days of ראש השנה are considered to be one קדושה. The רמ"א writes that if שבת falls out before יום טוב, and the egg is laid on שבת, the egg may be eaten on יום טוב שני.

An egg laid on שבת or יום טוב may not be touched. The רמ"א writes that it may not be moved (the משנה ברורה notes that being as how an egg is moved easily, some אחרונים learn that the רמ"א agrees with the מחבר that it is forbidden to touch the egg).

It is אסור to place a כלי under a hen before it lays an egg on שבת or יום טוב as it is אסור to be מבטל כלי מהיכנו, but a כלי may be used to protect the egg, provided the כלי does not touch the egg.

Something that will in the future become מותר (דבר שיש לו), such as an egg laid on יום טוב cannot be affected by (מתירין), מבטל. The ט"ז writes that although מדאורייתא it would be מבטל even ברוב, since in any case it will soon be מותר, the רבנן were גוזר that there is no ביטול.

Even if there is a ספק if such an egg fell into a group of eggs it is אסור. Again, the ט"ז notes that usually we are מיקל by a ספק ספיקא, and especially in this case, as since this is a ספק ספיקא (as there is a ספק if the egg fell in, and even if it did, there is a ספק regarding any egg that is subsequently eaten whether it is the forbidden egg or not) we should be מיקל, however, since it is going to become מותר, we are מחמיר.

כלאי הכרם are מבטל one in two hundred.

There are seven items that are considered חשוב (אגוזי פרך רמוני) חשוב, sealed barrels of wine, חלפות תרדין, דלעת יונית, קלחי כרוב, and homemade loaves of bread; the מחבר adds (בעלי חיים חשובים), and if they fall into their own type (i.e., אגוזי פרך that are אסור which falls into a pile of permissible אגוזי פרך) are not מבטל (the

ח"ת is חולק and says that these items are not מבטל even if they fall into a mixture. The רמ"א adds anything that is counted is considered חשוב. He notes that since דברים חשובים not being מבטל is a דין דרבנן, if there is a ספק we are מיקל.