

ביצה לד

If an animal was walked upon, or crushed against the wall or by other animals, then if the animal is alive after twenty four hours, it may be שחט with a בדיקה performed, even on טוב יום. If it was שחט before the twenty four hours elapsed, then even if a בדיקה was performed and there were no problems, the animal is still a טריפה.

If one person put down a fire, another added wood, another placed a pot, another put water in the pot, another put meat in the pot, another placed spices in the pot, and another stirred the pot, are all חייב a קרבן as they were עובר the מלאכה of בישול. If, however, the order was reversed, and the fire and then the wood were brought last, then only the bringers of the fire and wood are חייב.

It is אסור to rub oil on a new oven on טוב יום because of תיקון כלי (as the custom was that a new oven is not used until oil has been rubbed in).

The head of an animal may be put in boiling hot water on טוב יום in order to remove the hair. The משנה ברורה notes as since this is מכשירי אוכל נפש, this may be done only if there was no time on ערב יום טוב.

A vegetable may not be trimmed of the leaves on top with a trimmer specifically made to do so on טוב יום, as it appears as if the vegetables were picked on טוב יום.

A big oven may be used on יום טוב, even though it is a טירחא.

A fire may be fanned on יום טוב, but not with a “fanner”.

A cloth may be wrapped around several nuts to hold the nuts together while they are broken, and we do not worry the cloth might rip. The משנה ברורה explains that here is no concern about the מלאכה of קורע since the מלאכה of קורע is קורע על מנת לתפור, and that is certainly not the כונה here (where there is no intent for the cloth to rip at all).

Children that hid figs for שבת and forgot to מעשר them, may not eat them until they have been ממעשר.

Figs that are laid out in the חצר to dry, and to then subsequently be placed into rings, may be snacked upon, as the proceeding is not complete (in which case the חיוב of מעשר has not yet been חל).