

ביצה ו

If a מת needs to be buried on יום טוב ראשון, a גוי should take care of the קבורה, as digging is a מלאכה on שבת that is not דוחה the עשה ולא תעשה of יום טוב, but since there is an issue of כבוד הבריות, we allow אמירה לעכו"ם, which is a שבות. While a ישראל cannot make the תכריכין, build the ארון, or dig the קבר, he may dress the מת, heat up water for the טהרה, and place the body in the ground.

If a מת needs to be buried on יום טוב שני, the מחבר writes that everything can be done by a ישראל, even on יום טוב שני של ראש השנה. The רמ"א writes that in מדינות אשכנז we are נוהג that if the קבר, ארון, and תכריכים can be made by a גוי we do so (if it can be done by a גוי means that we do not need to wait too long). If not, it may be done by a ישראל. It is אסור to leave the body unburied overnight, if the reason is that it should be done by ישראל after יום טוב.

If a person forgot to make an עירוב תבשילין on יום טוב, he may make one on the first day of יום טוב with a תנאי (except for the first day of ראש השנה, in which case he may not make an עירוב). The person says: if today is יום טוב, then in any case I may cook tomorrow for שבת. If tomorrow is יום טוב, then today is ערב יום טוב, and I am making my עירוב תבשילין. The מגן אברהם holds that in such a case, a ברכה is made, while רב עקיבא איגר holds a ברכה is not said.

If a calf is found alive inside of a טריפה, if it is nine months it

may be שחט and eaten. If it is dead, or if it is eight months and living, it may not be eaten. The רמ"א writes we do not eat any animal found inside of a טריפה.

A calf born on יום טוב may be eaten on יום טוב, provided that it's mother was set aside to be eaten (and therefore she is not מוקצה; of course the mother and child may not be שחט on the same day) and that it is nine month (for a בהמה גסה; a בהמה דקה requires five months). The טור and the רא"ש hold the child must be spread out on the ground to ensure that its limbs came out all right, and the calf is not a טריפה.

A chick may be eaten immediately. If it is born on יום טוב, it would be מותר right away, provided that the mother was set aside to be eaten (as the reason the calf is מותר is due to the fact that its mother is מותר as well; a chicken set aside for its eggs is מוקצה and it's chicks would be as well).

Eggs found in a chicken that had been שחט may be eaten with milk provided that they are fully formed (the eggs have a yellow and white section). If they are not fully formed, they may not be eaten together with milk, but milk may be eaten immediately afterwards.

Eggs found in a chicken that was שחט on יום טוב may be eaten, even if יום טוב was preceded by שבת.