

## ביצה ח

A person who digs a hole on שבת for the purpose of the dirt, is not חייב a קרבן, as the חיוב is only for digging for the purpose of the hole, not for the digging in order to acquire dirt (though the act is still אסור מדרבנן).

It is מותר to do כיסוי הדם with ashes from wood, unless the ashes came from wood burned on יום טוב, in which case the ashes are מוקצה, unless they are sufficiently hot to cook an egg, in which case they are not מוקצה (and although the ashes are technically נולד, since the wood can be used as a fire for אוכל נפש, the same use can be transferred to its ashes, thus removing its נולד status).

If there is a large pile of dirt in the house with intent to use it in the garden, it may be used for כיסוי הדם as being as how there is so much, the owner has in mind to use it for whatever need may arise. However, if there is only a basket full of dirt intended to be used in the garden, then the dirt is מוקצה for its intended use, and may not be used for כיסוי הדם.

If a basket filled with dirt is brought into the house and is not set aside for any specific use, it may be used for any purpose, provided that the dirt is loose (and that the use is מותר to be done on יום טוב, such as כיסוי הדם).

A כוי should not be שחט on יום טוב, as being as how there is a ספק as to whether a כוי is a בהמה or חיה, there is a ספק of כיסוי הדם, and it is אסור as we are worried that if someone sees כיסוי

being done on a כוי on יום טוב he will presume that a כוי is a חיה (as we would not allow the טירחא of כיסוי הדם on יום טוב for a ספק) and therefore it's חלב is מותר (when in fact, since it is a ספק, the חלב of a כוי is אסור). The רמ"א notes that if the blood of the כוי is in the middle of the חצר it may be covered--or for that matter, even the blood of a בהמה may be covered--as it is a גרף של רעי.

If a בהמה, חיה and עוף were שחט and their blood mixed together, כיסוי הדם may not be done unless no exertion is required. תוספות notes that we learn from here that the חכמים have the כח to be עוקר a מצוה דאורייתא (כיסוי הדם), provided that it is a שב ואל תעשה (the reason the חכמים were עוקר this מצוה is to protect קדושת יום טוב, and any exertion not absolutely required, should not be done).

If a person forgot to do כיסוי הדם on a בהמה or חיה that was שחט on יום טוב, it is אסור to do כיסוי הדם on יום טוב, as since it could have been done ערב יום טוב, we do not permit the extra טירחא on יום טוב.