

ביצה ז

If the majority of an egg came out of a chicken before יום טוב, then retracted, then came out again on יום טוב, the egg is מותר as it is considered as if the egg came out before יום טוב.

Therefore, if a chicken's nest was checked ערב יום טוב close to nightfall and no egg was found, then the nest was checked again on יום טוב before daybreak, and an egg was found, the egg is מותר as being as how chickens do not lay eggs at night (this refers to fertilized eggs), we assume that a majority of the egg came out, then went back in.

This is true provided that there are roosters within sixty houses. If there are no roosters within sixty houses, then the egg discovered in the nest is in all probability an unfertilized one, which could have been laid at night--which is יום טוב--and is therefore אסור.

When a חיה or bird is שחט, the דם needs to be covered with dirt. Furthermore, the דם needs to fall onto dirt and it exits the animal's body. Therefore, dirt should be laid out before שחיטה, and the שוחט (or the person doing the כיסוי הדם) must place the dirt there לשם מצות כיסוי הדם. The מחבר brings a יש אומרים that says that the lower dirt need not be placed לשם מצות כיסוי הדם. The ש"ך explains that even according to the first opinion, if no dirt was placed under the blood, and only on top of the blood, יוצא he is בדיעבד.

A person should only שחט a חיה or עוף on יום טוב if he has dirt

set aside for כיסוי הדם. If he does not have dirt set aside, but nonetheless is שוחט the חיה or עוף, if there is a shovel that had been in loose ground from before יום טוב, then he may use that shovel for that dirt. If not, he does כיסוי הדם after יום טוב.