



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Beitzah Daf Ches

SHE'EIFER KIRAH MUCHAN HU

- **Q:** Who mentioned ashes of an oven, that the Mishna felt the need to address it? **A: Rabbah** said, the mention of oven ash is not a continuation and explanation of the previous statement, it is a new, stand-alone statement, and states that oven ash is considered to be prepared, and not muktzeh to use.
 - **R' Yehuda** said in the name of **Rav**, and a Braisa says the same as well, that only oven ash that became ash before Yom Tov is considered to be prepared to use for covering blood. Ash created from the burning of wood on Yom Tov may not be used for covering blood. However, if the ash created on Yom Tov (using prepared wood) is still hot enough to roast an egg on it, that ash is considered to be prepared for all uses, including for covering blood.
 - The Braisa continues, that if one brought earth into his property to use for his garden or for his wasteland, it is mutar to use the earth for covering blood on Yom Tov.
 - **R' Yehuda** said, a person may bring a box full of dirt into his house for Yom Tov, and use it for any need that may arise.
 - **Mar Zutra in the name of Mar Zutra Rabbah** said, that is only when he placed the dirt in a designated area in the house (not spread out all over).
 - **Q:** A Mishna says that a "kvi" (an animal which we are unsure whether it is a domesticated animal or an undomesticated animal, and therefore needs its blood covered only as a safek) may not be shechted on Yom Tov (because we can't move dirt to cover its blood since it is only a safek), and if one did shecht it, its blood may not be covered. According to **R' Yehuda**, the dirt may be used for *any* purpose, so why can't it be used for covering the blood of the kvi? **A:** Even according to other views, he should be able to use oven ash, and yet the Mishna says its blood may not be covered. The Mishna therefore must be discussing where he doesn't have oven ash. Similarly, we can say that the Mishna is discussing where he does not have prepared dirt.
 - **Q:** If so, he may not even cover the blood of something that one is certainly chayuv to cover its blood! Why limit this Halacha to the case of a kvi? **A:** The Mishna is teaching that clearly one can't shecht something that certainly needs its blood covered. The Mishna is saying that even something which only needs its blood covered as a safek, which one would think he may shecht even without having dirt prepared, because not shechting it would disturb one's Simchas Yom Tov, also may not be shechted.
 - **Q:** Since the Mishna says, that if the kvi was shechted its blood may still not be covered, it must be discussing a case where one *did* have prepared dirt, but is still told not to cover the blood!?

- **A: Rabbah** said, oven ash (and prepared dirt) is only considered to be prepared for an animal whose blood must definitely be covered, not for a kvi, which is a safek.
 - **Q:** It must be that it can't be used for a safek because taking the ash/dirt creates a hole. But, the same hole is made when taking for the definite need as well!? If you will say that making the hole is not problematic because of **R' Abba** (he is patur because he does not need the hole), then the same Halacha applies when taking the ash for the safek as well!? **A:** One can't use the ash for the safek because he must crumble the earth for the safek.
 - **Q:** One must crumble the earth for the definite case as well!? **A:** In the definite case, the assei of covering the blood overrides the lo sasei of crumbing the earth.
 - **Q:** We only say that an assei overrides a lo sasei when the assei is performed at the time that the lo sasei is being transgressed!? **A:** He crumbles the earth over the blood, so that it does happen simultaneously.
 - **Q:** Yom Tov is an assei and a lo sasei, and the assei of covering the blood cannot override an assei together with a lo sasei!?
- **A: Rava** said, one has in mind to use his oven ash for a definite need, not for a safek.
 - **Rava** is following his view elsewhere, where he says that if one brings in dirt before Yom Tov to use for covering feces (if the need arises), the dirt may be used for covering a bird's blood (which is a definite need). However, if dirt is brought in to use for covering a bird's blood, it may not be used for covering feces (which is only a possible need – a safek).
 - **The Neharbilai** said, that covering feces is virtually a definite need, and therefore, dirt brought in to cover blood may be used to cover feces as well.
 - In Eretz Yisrael they said, there is a machlokes between **Rava the son of R' Yosef bar Chama** and **R' Zeira**: one said that covering feces is like covering the blood of a kvi (they are both uncertain needs), and the other said that covering feces is a more definite need than covering the blood of a kvi.
 - From **Rava's** statement earlier, we can see that he was the one who said that covering feces is the same level of uncertainty as covering the blood of a kvi.
- **Rami the son of R' Yeiva** said, the reason we don't allow for the covering of the kvi's blood on Yom Tov is a gezeirah to prevent one from thinking that the fats of the kvi may be eaten (the fats of a chaya may be eaten, but of a beheima may not, and covering the blood on Yom Tov may lead to one thinking it is a chaya, whose fats may be eaten).
 - **Q:** Based on this we should not cover its blood on a weekday either!? **A:** On a regular weekday, one will say that the person throwing down the earth is really doing so to clean up his field, not for the covering of the blood.
 - **Q:** What about covering the blood when the kvi is shechted in a garbage dump (where there is no other purpose for putting down the earth)!? What about when one asks whether he must cover the blood and is told that he must!? **A:** When one sees a person covering the kvi's blood on a weekday, or when he is told that he must cover its blood on a weekday, he knows that

even if it is a safek, he would be told to do so on a weekday (and he therefore will not assume that it is a chaya, and will not come to eat its fats). However, when this takes place on Yom Tov, he would reason that it must be a definite chiyuv, and a definite chaya, and will come to say that its fats are therefore mutar.

- **R' Zeira** taught, it is not only the blood of a kvi that may not be covered on Yom Tov. Even if one shechted a beheimah, a chaya, and a bird, and their blood became mixed, one may not cover the blood on Yom Tov (it takes extra effort to cover the blood of the beheimah, and it therefore may not be done on Yom Tov).
 - **R' Yose bar Yasinia** said, this is only true if all the blood cannot be covered with one throwing of the dirt. If it can be, he may cover it in this way on Yom Tov.
 - **Q:** This is obvious (since no extra effort is taking place)!
A: We may think to not allow even one throw of dirt as a gezeirah to prevent a case where more than one throw is needed. He therefore teaches that there is no such gezeirah.
- **Rabbah** said, if one shechts a bird on Erev Yom Tov (and did not cover its blood), he may not cover it on Yom Tov. If one made a dough on Erev Yom Tov (and did not separate challah), he may separate challah on Yom Tov. **Shmuel's** father argued on **Rabbah's** second Halacha and said the challah may not be separated (separating the challah makes the dough mutar to eat and is therefore like fixing a keili on Yom Tov).
 - **Q:** **Shmuel** seems to argue with his father, because **Shmuel** said that challah in chutz la'aretz may be separated after the eating of part of the dough (this means that the separating of the challah is not considered as fixing a keili, because the dough can be eaten without its separation)!? **A:** **Rava** said, since **Shmuel** agrees that when one verbally designates the challah, that piece becomes assur to a non-Kohen, he would agree that one would not be allowed to do so on Yom Tov.