

Chullin – Simanim

פרק א – הכל שוחטין

Daf 14 – דף יד

1. *Shechitah* on Shabbos is valid, but this Mishnah prohibits eating it on Shabbos

The next Mishnah states: השוחט בשבת וביום הכיפורים – if *one shechts* an animal on Shabbos or Yom Kippur, אף על פי – *even though he becomes liable with his life* (i.e., incurs the death penalty on Shabbos or Yom Kippur), שמתחייב בנפשו – *his shechitah is still valid*, and the meat may be eaten. Rav Huna quoted in Rav's name that although the *shechitah* is valid, אסורה באכילה ליומא – *it is forbidden in consumption for that day*, i.e., it is prohibited until after Shabbos (this is inferred from the Mishnah's mentioning *shechting* on Shabbos "or Yom Kippur," suggesting a comparison between Shabbos and Yom Kippur, when the meat certainly cannot be eaten). And the colleagues in the yeshiva thought to say (in explanation of Rav's statement) *that [the Mishnah] is Rebbe Yehudah*, who would forbid eating the meat on Shabbos itself. The Gemara embarks on a lengthy search to identify the relevant ruling of Rebbe Yehudah, and why the meat is forbidden on Shabbos.

2. prohibiting cutting up a בבילה for dogs

Rebbe Abba suggests that it refers to Rebbe Yehudah's ruling about "הכנה" – *preparation* (i.e., items lacking "preparation" for Shabbos). A Mishnah teaches that one may cut up a בבילה on Shabbos for dogs to eat, but Rebbe Yehudah says that if it was not already a בבילה before Shabbos, it is prohibited, לפי שאינה מן המוכן – *because it was not something prepared* for Shabbos use, and is מוקצה. Here, too, an animal which was *shechted* on Shabbos was not prepared the day before for Shabbos use, and is מוקצה. Abaye rejects the comparison, because in the case of the *neveilah*, מעיקרא מוכן לאדם – *it was initially prepared for human consumption* when it was alive when Shabbos began, and now that it died *it is prepared for consumption by dogs* (it is therefore מוקצה, since it was not previously prepared for such Shabbos use). In contrast, a *shechted* animal was always prepared for human consumption, and should not be מוקצה? Although Rebbe Abba argues that a live animal was previously designated לגדל – *for breeding* (and not consumption), Abaye disproves this, because if so, Rebbe Yehudah would not permit *shechting* animals on Yom Tov.

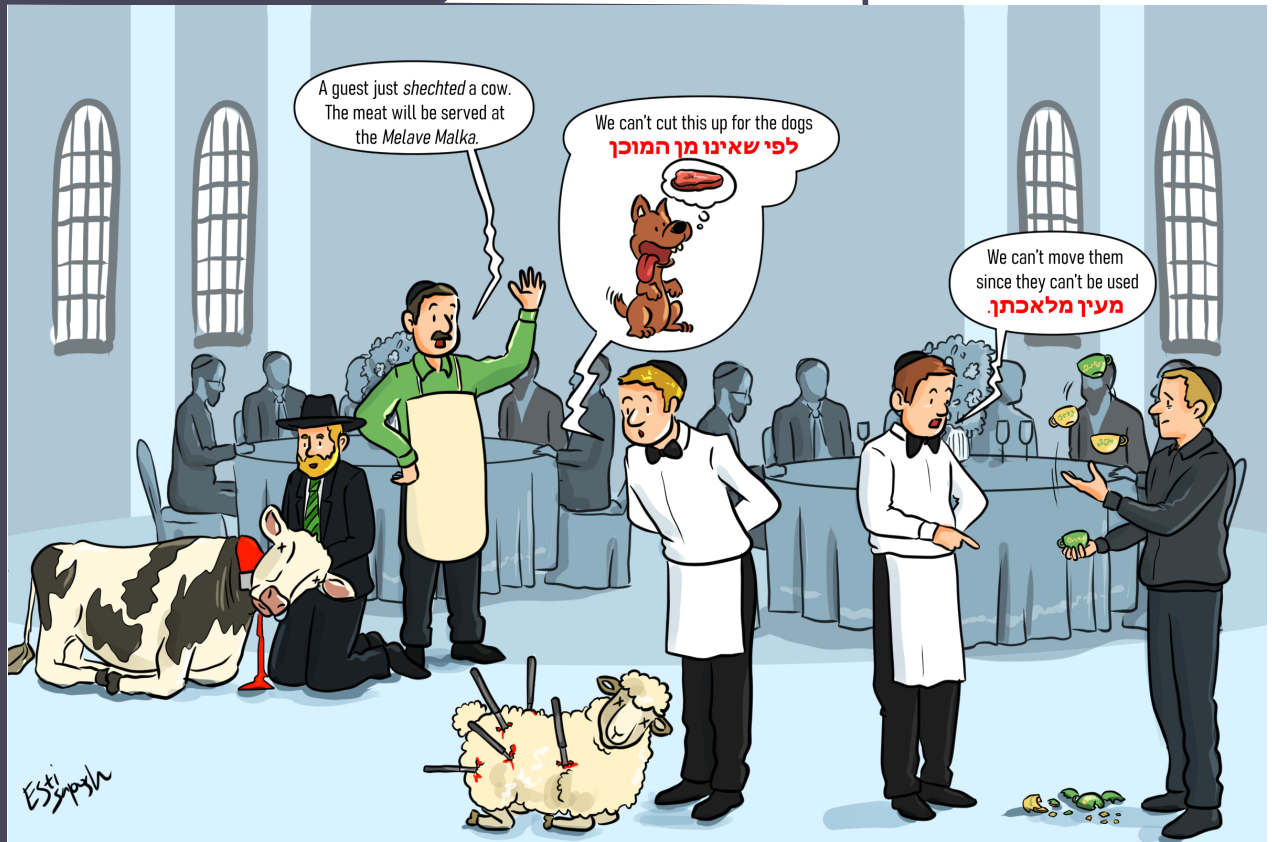
3. Comparing newly broken כלים and a shechted animal (אוכלא דאיפרת)

Rav Yosef suggests that it refers to Rebbe Yehudah's ruling about כלים. A Mishnah teaches that any כלים which are not מוקצה which broke on Shabbos, שבריהן ניטלין – *their fragments may also be moved*, provided they are fit to perform מעין מלאכה – *some sort of task*, even if it is different from the original כלי's function (e.g., using pieces of a mixing bowl to cover a barrel). However, Rebbe Yehudah says the fragments may only be moved if they can perform מעין מלאכתן – *similar to their original task* (e.g., using pieces of a mixing bowl for containing porridge poured into them). Since a *shechted* animal was not formerly usable as food, it is likewise מוקצה. Abaye rejects the comparison: regarding broken utensils, מעיקרא כלי – *it was initially a utensil*, והשתא שבר כלי – *and now on Shabbos it became a fragment of a utensil*. This is נולד – *something newly created*, and מוקצה. In contrast, an animal was food when it was alive, and food after being *shechted*; הוא – *[a shechted animal] is merely food which was broken apart*, and not a newly created item. This can be demonstrated from Rebbe Yehudah's permitting some cases of juice which flowed out of fruit, and he does not consider it נולד.

This discussion continues on the next Daf.

Siman – Hand (Juggler)

The **juggler** performing at a **Shabbos sheva berachos** who was so distraught when the caterer announced that a **guest shechted a cow and the meat couldn't be served until the Melava Malka**, that he dropped his knives on a sheep **making it neveilah yet prohibited to cut up for the dogs**, then **broke some tea cups he was juggling which couldn't be moved since they couldn't be used** מעין מלאכתן.



The juggler performing at a Shabbos sheva berachos who was so distraught when the caterer announced that a guest *shechted* a cow and the meat couldn't be served until the Melava Malka, that he dropped his knives on a sheep making it *neveilah* yet prohibited to cut up for the dogs, then broke some tea cups he was juggling which couldn't be moved since they couldn't be used **מעין מלאכתן**.

3 things to remember

1. *Shechitah* on Shabbos is valid, but this *Mishnah* prohibits eating it on Shabbos
2. רבי יהודה דהכנה: prohibiting cutting up a *neveilah* for dogs
3. Comparing newly broken and a shechted כלים (אוכלא דאיפרת) animal

