

שלחן ערוך
הלכות שחיטה
יורה דעה
סימן א - כח

Shulchan Aruch

The laws of Kosher Slaughter

Yoreh Deah (He will instruct knowledge)

Siman 1-27

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סימן א - מי הם הכשרים לשחוט,

Chapter 1

Who is acceptable to be a (ritual) slaughterer?

א

הכל שוחטין לכתחלה, אפלו נשים.
ועבדים וכל אדם, אפלו אין מכירין אותו שמחזק לשחט שלא
יתעלף, וגם אין יודעין בו שהוא ממחה ויודע הלכות שחיטה,
מתר לתן לו לכתחלה לשחט, ומתר לאכל משחיטתו, שרב
הרגילין לשחט הם בחזקת ממחין ומחזקין. במה דברים
אמורים, בשאינו לפנינו, אז מתר לאכל משחיטתו וסומכים על
החזקה. אבל אם הוא לפנינו, צריך לבדקו, אם הוא ממחה
ויודע הלכות שחיטה, אבל אין צריך לשאלו אם נתעלף.

Seif 1

All may slaughter, at the outset, even women.

Slaves and virtually anyone even though you do not know them who does not faint because of slaughtering. (is fit for slaughtering.)

Even though you do not know where or whether he learned the laws of slaughtering.

It is permitted from the outset to accept what he slaughters and permitted to eat it as well.

This is because most are familiar with his slaughtering and his expertise is known as well.

What are we saying?

(We are saying) that if that person is not in front of us it is permitted to eat what he slaughters because we rely on what is generally known.

However if he is before us we need to check if he is an expert in the laws of slaughtering, however we do not need to ask if he faints.

אין צריך שיידע כל חלוקי הדינים, אלא אם אומר על דבר זה
הייתי מסתפק ושאל, קרינן ביה שפיר יודע, עד שאומר על
האסור מתר.

Seif 2

He does not need to know all of the different details of the laws, but rather if he says "concerning this matter I was in doubt and I asked (a competent rabbi)", such an individual is called "knowledgeable", until he calls that which is forbidden "permitted" (then he demonstrates his ignorance and incompetence).

ג

מי שיודעין בו שאינו יודע הלכות שחיטה, אפלו שחט לפנינו ד'
או ה' פעמים שחיטה הגונה וראויה, ושחט אחר כך בינו לבין
עצמו, שחיטתו פסולה. אפלו שאלו לו: עשית כך וכך, ומתוך
תשובתו נראה ששחט כראוי, אין לסמך עליו, ואפלו אמר: ברי
לי ששחטתי יפה. מי שיודעים בו שאינו יודע הלכות שחיטה,
יכולים לתן לו לשחט, אם אחר עומד על גביו, ובלבד שיראה
אותו מתחלת שחיטה עד סופה.

Seif 3

Whoever doesn't know the laws of Slaughter, even if he slaughters in the presence of others 4 or 5 times in the correct manner, and if he slaughtered alone, what he slaughtered is unacceptable. Even if he is asked: Did you slaughter in such and such manner and from his response we see that the slaughter was done correctly. We don't rely on his words. Even if he says "I am sure that I performed a good slaughter.

If someone knows that he doesn't know the laws of slaughtering, he cannot slaughter alone, If someone stands over him to see him from the beginning of the slaughtering till the end. (It would be allowed).

אם אבדו גדייו ותרגוליו, או שנגנבו, ומצאם שחוטטים כראוי,
 במקום שרוב ישראל מצויים, (וגם רב גנבי העיר ישראלים), מתרים,
 בין שמצאם בשוק בין שמצאם באשפה שבבית, אבל אם
 מצאם באשפה שבשוק, אסורים.

Seif 4

If a lost kid or fowl or one that is stolen is found
 slaughtered properly in a place that is predominately
 jewish, (and the majority of the thieves in the city are
 jewish)

It is permitted.

Even if it is sought and found among either the
 marketplace or in the trash heap of a home but if we
 find it in the trash heap of the marketplace it is not
 permitted.

ה

חֲרֵשׁ שְׂאִינוֹ שׁוֹמֵעַ וְאִינוֹ מְדַבֵּר, וְשׁוֹטָה, דְּהִינוּ שֶׁהוּא יוֹצֵא יְחִידֵי
 בְּלִילָה, אוֹ מְקַרֵּעַ כְּסוּתוֹ, אוֹ לֵן בְּבֵית הַקְּבָרוֹת, אוֹ מְאַבֵּד מֵהַ
 שְׁנוֹתָנִים לוֹ, אֶפְלוּ בְּאַחַת מֵאלוּ, אִם עוֹשֶׂה אוֹתוֹ דֶּרֶךְ שְׁטוּת,
 וְקָטַן שְׂאִינוֹ יוֹדֵעַ לְאֵמֶן יְדָיו לְשַׁחַט, אֵין מוֹסְרִין לָהֶם לְשַׁחַט

לְכַתְּחִלָּה, אֶפְלוּ אַחֲרַיִם עוֹמְדִים עַל גְּבֵיהֶם. וְאִם שָׁחַטוּ, שְׁחִיטָתוֹ
 כְּשֶׁרָה אִם אַחֲרַיִם עוֹמְדִים עַל גְּבֵיהֶם. וְאִין מוֹסְרִין לָהֶם
 לְכַתְּחִלָּה לְשַׁחֵט כְּשֶׁאֵין אַחֲרַיִם עוֹמְדִים עַל גְּבֵיהֶם, אֶפְלוּ אִם
 רוֹצִים לְהַאֲכִיל לְכָל־בָּיִם. וְאִם הִקְטֵן יוֹדֵעַ לְאֵמֶן יָדָיו, אִם אַחֲרַיִם
 עוֹמְדִים עַל גְּבָיו, שׁוֹחֵט לְכַתְּחִלָּה וּמִתָּר לְאָכֹל מִשְׁחִיטָתוֹ.

Seif 5

A deaf person who cannot hear and cannot speak or an imbecile, in other words someone who cannot go outside alone at night or who has ripped garments or who frequents cemeteries or loses things that are given to him even one of these things or conducts himself in a silly manner or a child that doesn't have a trained hand to slaughter we should not allow them to slaughter from the outset even if there is someone standing over them helping them. But if they slaughter (after the fact) their slaughter is kosher if there is a trained individual standing over them. However we should not allow them to slaughter from the outset without a trained individual standing over them. Even if he wants to feed the dogs. However if the child has a trained hand and a trained individual is standing over him he can slaughter from

the outset and everyone is allowed to eat what he slaughters.

חֲרַשׁ הַמְדַבֵּר וְאִינוֹ שׁוֹמֵעַ, לֹא יִשְׁחַט, מִפְּנֵי שֶׁאִינוֹ שׁוֹמֵעַ
הַבְּרָכָה. וְאִם שָׁחַט, אֶפְלוּ בֵּינוֹ לְבֵין עֲצָמוֹ, שֶׁחִטָּתוֹ כְּשִׁרְהָ.

Seif 6

A deaf person who speaks but doesn't hear does not slaughter (from the outset) because he is not able to hear the blessing.

If he does slaughter even for himself it is fit for consumption.

הַשׁוֹמֵעַ וְאִינוֹ מְדַבֵּר, אִם הוּא מִמְחָה, שׁוֹחֵט אֶפְלוּ לְכַתְחֻלָּה,
אִם אַחַר מְבָרַךְ.

Seif 7

(If the deaf person) hears but does not speak: if he is an expert, he is allowed to slaughter even from the outset if someone else says the blessing.

ח

שְׁכּוֹר שֶׁהִגִּיעַ לְשִׁכְרוּתוֹ שֶׁל לוֹט, דִּינּוֹ כְּשׁוֹטֵה. וְאִם לֹא הִגִּיעַ
לְשִׁכְרוּתוֹ שֶׁל לוֹט, שׁוֹחֵט לְכַתְּחִלָּה.

Seif 8

A drunk who has reached the drunkenness of Lot according to Jewish law has the status of one who is crazy. And if he has not reached the drunkenness of Lot he may slaughter from the outset.

ט

סוֹמָא, לֹא יִשְׁחֹט לְכַתְּחִלָּה, אֶלָּא אִם כֵּן אַחֲרַיִם רוֹאִין אוֹתוֹ. וְאִם
שָׁחַט, שְׁחִיטָתוֹ כְּשִׁרָה.

Seif 9

A blind person is not allowed to slaughter from the outset unless others watch him. If he slaughters what he slaughtered is acceptable.

עָרָם, לֹא יִשְׁחַט לְכַתְחֻלָּהּ, מִפְּנֵי שְׂאִינוֹ יְכוּל לְבַרְךְ.

Seif 10

A naked person is not allowed to slaughter from the outset due to not being able to say the blessing.

יא

אִם הִטִּילוּ הַקְּהָל חָרָם, שְׂלֵא יִשְׁחַט אֶלָּא טְבַח יְדוּעַ, וְשִׁחַט
אַחַר, יֵשׁ אֹמְרִים שְׂשִׁחִיטָתוֹ אֲסוּרָה.

Seif 11

If a community instituted a pronouncement that only a specific butcher would be allowed to slaughter, and

another butcher goes ahead and slaughters,
(regarding what he slaughtered) There are those
who say that what he slaughtered is forbidden.

יב

הַשׁוֹחֵט בְּפָנַי עֵדִים בְּהֵמָה לְעוֹבֵד כּוֹכָבִים, וְכִשְׁבָּא יִשְׂרָאֵל
לְקִנּוֹת מְמֻנָּה, אָמַר: לֹא תִקְנֶה מְמֻנָּה כִּי לֹא שְׁחַטְתִּיהָ, אֵינוֹ
נֶאֱמַן. וּמִיָּהוּ לְדִידִיָּה אָסוּרָה, דְּהָא שְׁוִיא אֲנִפְשִׁיהָ חֲתִיקָה
דְּאָסוּרָא.

Seif 12

If someone slaughters an animal for a non-Jew in the presence of witnesses, and a Jew comes to purchase it from him, and he says "do not buy it, because it wasn't slaughtered in a kosher manner", we do not believe him, [and the buyer is allowed to purchase it (*based on the testimony of the witnesses who saw it was slaughtered in a kosher manner)]. However, for the shochet himself, it is forbidden for him to eat it, since he declared it to be

a forbidden item for himself (i.e. by his statement that it wasn't kosher).

יג

טַבַּח שְׁעָשָׂה סִימָן בְּרֹאשׁ הַכֶּבֶשׂ הַשְּׁחוּט, שְׂיֵהָ נִרְאָה שֶׁהוּא
טְרֵפָה, וְגַם הָיָה אוֹמֵר שֶׁהוּא טְרֵפָה, וְאַחַר כֵּן אָמַר שֶׁכֹּשֶׁר הָיָה,
וְלֹא אָמַר כֵּן אֶלָּא כְּדֵי שֶׁלֹּא יִקְחוּ אוֹתוֹ וְיִשְׁאַר לוֹ לְקַח מִמֶּנּוּ בִּשְׂרָ,
כִּיּוֹן שֶׁנִּתֵּן אֲמִתְּלָא לְדַבְּרֵיּוֹ נֶאֱמַן.

Seif 13

If a butcher made a sign on the head of a (kosher) slaughtered sheep, in order that it should appear to be treifah, and also he said it is treifah, but subsequently he said it was kosher, and he only said that it wasn't kosher earlier in order that he could take it for himself therefore it should remain (unpurchased) so he could take the meat from it, since he gave a reason for his words, he is believed (that it is indeed kosher and only appears

non-kosher based on a post-slaughter butchering technique).

יד

שׁוֹחֵט, שְׁהֵעִיד עָלָיו עַד אֶחָד שֶׁשָּׁחַט שְׁלֹא כְּהֶגְן, וְהוּא מִכְחִישׁוֹ,
 עַד אֶחָד בְּהִכְחָשָׁה לָאוּ כְּלוּם, וְהָעֵד עֲצָמוֹ מִתָּר לְאָכֹל מִכָּאן
 וּלְהִבָּא. וּמְכַל מְקוּם, הַכֹּל לְפִי מַה שֶּׁהוּא אָדָם.

Seif 14

Concerning a slaughterer that one witness (alone) testified that he performed an improper slaughter, and he (the shochet) denies this, we say that "one witness who is contradicted by denial is nothing", and even the witness himself is allowed to eat from this shochet in the future. However, in any event, all of this depends on the stature of the man in question. (both the witness and the shochet?)

סימן ב - אם שחיטת נכרי ומומר כשרה

Chapter 2

If the slaughter performed by a gentile or an apostate is acceptable.

א

שְׁחִיטַת נְכָרִי, נְבִילָה, אֶפְלוּ הוּא קֶטָן, וְאֶפְלוּ אֵינוֹ עוֹבֵד אֱלִילִים,
וְאֶפְלוּ אַחֲרַיִם רוֹאִין אוֹתוֹ

A slaughtering performed by a gentile has the status of a nevilah*, even if the slaughterer was a child and even if the gentile did not worship idols and even if Jews were supervising him (while he slaughtered).

ב

מוֹמֵר אוֹכֵל נְבִילוֹת לְתַאֲבוֹן, יִשְׂרָאֵל בּוֹדֵק סִכִּין וְנוֹתֵן לוֹ, וּמִתֵּר
לְאָכֵל מִשְׁחִיטָתוֹ אֶפְלוּ יִשְׁחֹט בֵּינוֹ לְבֵין עַצְמוֹ, וְהוּא שְׂיֹדֵעִין בּוֹ
שְׂיֹדֵעַ הַלְכוֹת שְׁחִיטָה. וְאִם לֹא בִדֵּק לוֹ סִכִּין תִּתְחַלֶּה, אָסוּר לְאָכֵל
מִשְׁחִיטָתוֹ עַד שְׂיִבְדֹּקְנוּ בְּסוּף. וְאִין לִתֵּן לוֹ לְכַתְחֵלָה לְשֹׁחֵט,

אָפּלוּ כֶּנֶסֶר עוֹמֵד עַל גְּבִיּוֹ, בְּלִי שְׂיִבְדֵק לוֹ כֶּנֶסֶר אֶת הַסַּכִּין תְּחִלָּה,
עַל סִמַּךְ שְׂיִבְדֵקְנוּ בִּסּוּף.

If a wanton sinner who eats a nevilah* and deliberately (slaughters), if a Jew first checks the knife that he is given, only then are we allowed to eat from what he slaughtered even if he slaughters alone (only) if he knows the laws of slaughter. However if the knife is not checked from the the beginning, it is forbidden to eat what he slaughtered until we check the knife at the end. And if it's not given to him in the beginning in order to slaughter, even if a trustworthy person stood over him to assist, without checking the knife from the beginning, we don't rely that the knife was fit to slaughter.
(even if you plan to check it at the end)

ג

מוֹמֵר לְתֵאבּוֹן שְׂשַׁחַט, אָפּלוּ נִשְׁבַּע, שְׂשַׁחַט בְּסַכִּין יָפָה, אִינוּ
נֶאֱמָר.

A wanton sinner * who intends to slaughter, even if he swears that he slaughtered with a good knife he is not believed.

*carcass of a kosher animal not killed in accordance with Jewish law and therefore forbidden for consumption.

**a "mumar leteiavon" does not mean an apostate, it means a wanton sinner who sins out of lust or desire, not out of heresy.

ד

מומר לתאבון ששחט בינו לבין עצמו, ויש עמו סכין יפה ושאינו יפה, ואומר שביפה שחט, נאמן. ואפלו אם נמצא בשר בידו, אם יש ממחין בעיר, נאמן לומר: ממחה שחט לי.

Seif 4

If a wanton sinner slaughters alone, and he has with him a proper knife and a knife that is not proper.

And then says that he slaughtered with the correct knife, we trust them.

And even if we find meat in his hand, if there are experts in the city, we accept his slaughter (if the experts say) an expert slaughtered this.

ה

מוֹמֵר לְהַכְעִיס אֶפְלוּ לְדַבֵּר אַחַד, אוֹ שֶׁהוּא מוֹמֵר לְעִבּוּדַת
אֱלִילִים אוֹ לְחַלֵּל שַׁבַּת בְּפִרְהוּסָא, אוֹ שֶׁהוּא מוֹמֵר לְכָל הַתּוֹרָה
אֶפְלוּ חוּץ מִשְׁתֵּי אֵלֹו, דִּינֹו כְּכוֹתִי.

Seif 5

An (true) apostate*, even against one Jewish law, or if he is a Jew who worships foreign gods or who publicly desecrates the sabbath, or an apostate against all of torah apart from these two they have the status of non Jews

*(Cuthean was added by the censors).

*a Mumar Lehachis is someone who sins (in heresy) out of anger to G-d.

מוֹמֵר לְאַחַד מִשְׁאֵר עֵבְרוֹת, אֵין צָרִיךְ לְבַדֵּק לוֹ סִפִּין, וּלְהַרְמֵב"ם
 צָרִיךְ. וְדוֹקָא בְּמוֹמֵר לְעֵבֶרָה, אָבֵל מִי שֶׁהוּא פְּסוּל לְעֵדוּת
 בְּעֵבֶרָה
 מֵעֵבְרוֹת שֶׁל תּוֹרָה, אֵין צָרִיךְ לְבַדֵּק לוֹ סִפִּין, אֲפִלּוֹ לְהַרְמֵב"ם

Seif 6

Seif 6

An apostate who continues committing the same transgression, we don't need to check his knife, according to the Rambam it needs to be checked, specifically if he is an apostate because of a transgression, however if he is an invalidated witness by a transgression that make up the torah's list of transgressions, you don't need to check the knife, even according to the Rambam.

מוֹמֵר לְעֵרְלוּת, דִּינּוֹ כְּמוֹמֵר לְעֵבֶרָה אַחַת. וְאִם אֵינוֹ עָרֵל אֶלָּא
 מִפְּנֵי שְׁמִתּוֹ אָחִיו מִחֲמַת מִילָה, הֲרִי הוּא כְּשֶׁאֵר יִשְׂרָאֵל כְּשֶׁר.

Seif 7

If he is an apostate because of his foreskin, his status is like one who transgresses a specific law. And if he wasn't circumcised due to a fear of death during the circumcision, Indeed he is like the rest of the kosher Jews.

*a mumar le'aveirah is worse than pasul le'edut.

ח

כֹּתִי, הָאֲדָנָא, דְּיִנּוּ פְּעוּבָד כּוֹכְבִּים.

Seif 8

A Samaritan now a days has the status of an Idol Worshiper.

ט

צְדוּקֵי וּבֵיתוֹסִי, שְׁחִיטָתָן אֲסוּרָה, אֲלֵא אִם כֵּן שְׁחָטוּ וְאַחֲרֵיהֶם
עוֹמְדִים עַל גְּבֵיהֶם וְגַם בְּדָקוּ לָהֶם סַכִּין

Seif 9

Saducees and Baiythiates (followers of Baiytus)
what they slaughter is forbidden, however if they
slaughter and an expert stood over them guiding
them and they also checked the knife. (it is allowed).

הַתְּחִיל פְּסוּל לְשַׁחַט וְגַמְר הַכָּשֵׁר, אוֹ שֶׁהִתְחִיל הַכָּשֵׁר וְגַמְר
הַפְּסוּל, פְּסוּלָהּ. בְּמָה דְּבָרִים אֲמוּרִים, שֶׁהִתְחִיל הַפְּסוּל בְּדָבָר
שֶׁעוֹשֶׂה אוֹתָהּ נְבִלָה, כְּגוֹן בַּיִשָּׁט אוֹ בְּרַב הַקְּנָה, אֲבָל אִם
הִתְחִיל הַפְּסוּל בְּחֲצֵי קְנָה וְגַמְר הַכָּשֵׁר, כָּשֶׁרָהּ.

Seif 10

If an invalidated person starts to slaughter and when
he finishes he is no longer invalidated, or if someone
begins to slaughter as a kosher Jew and by the end
of the slaughter has become and invalidated person.
What do we tell them? (We say)

From the beginning you were invalidated with respect to an issue, this makes what you slaughtered a nevilah, for example if the gullet and the majority of the trachea (were cut when he found out it is not allowed), however if from the beginning someone is invalidated and half of the Trachea (is already cut) and he finished as a kosher jew, it is permissible.

יא

הָיָה יִשְׂרָאֵל וּפְסוּל אוֹחֲזִין בְּסַפִּין וְשׁוֹחֲטִין, פְּסוּלָהּ. וְאִין צָרִיךְ
לוֹמַר אִם כָּל אֶחָד סָפִינוּ בְּיָדוֹ.

Seif 11

If a kosher Jew and an invalidated slaughterer simultaneously slaughter, it is not allowed to be consumed.

We don't need to say anything if his (The Kosher Jew's) hand is on the knife.

סימן ג - שחיטה אינה צריכה כוונה

Siman 3

Ritual slaughter does not need intention

א

שְׁחִיטַת חֲלִין אֵינָה צְרִיכָה כּוּנָה. אֶפְלוּ מִתְעַסֵּק בְּעֶלְמָא לְחִתְרָ, אוּ שְׁזָרְק סַכִּין לְנוּעָצָה בְּכַתֵּל, וְשַׁחֲטָה כְּהִלְכָתָהּ כְּשִׁרָה. וְהוּא שְׁרָאָה שְׁלֵא הַחֲלִיד הַסַּכִּין בֵּין סִימָן לְסִימָן, אוּ תַחַת הָעוֹר. וְאִם מִצָּא הַנוּצָה אוּ הַשְּׁעָר חֲתוּכִים, וְדָאֵי לֹא הַחֲלִיד. וְאֶפְלוּ הַפִּיל הַסַּכִּין בְּיָדוֹ, אוּ בְרִגְלוֹ, שְׁלֵא בְכּוּנָה כָּלֵל, וְשַׁחֲטָה, שְׁחִיטָתוֹ כְּשִׁרָה. אֲבָל אִם נִפְלָה מֵעֲצָמָה, פְּסוּלָה, דְּבָעִינָן כַּח גְּבֵרָא. וְכֵן אִם הָיָה הַסַּכִּין מִנַּח בְּחִיקוֹ אוּ בְיָדוֹ, וְנִפְלָה מִיָּדוֹ אוּ מִחִיקוֹ שְׁלֵא בְכּוּנָה, כְּנִפְלָה מֵעֲצָמָה דְּמִי, וּפְסוּלָה.

Seif 1

The slaughter of non consecrated (animals) does not require intention.

Even if one didn't intend to cut, or if one threw the knife and inserted it itself in a wall, and (in that manner) slaughtered (properly) according to Halacha.

If one sees that the knife is not dulled between the required (integral) points or under the skin.

And if one finds that a feather or a hair is cut by it, for sure it's not dulled.

Even if he drops the knife from his hand or his foot with intention, and slaughters, it is permissible.

However if it falls on its own, its forbidden, Because we require human power..(to perform it properly).

And if there was a knife placed on your lap or your hand and it fell from your hand or lap by mistake, because it fell literally on its own, it is forbidden.

סימן ד - השוחט לשם עבודת כוכבים או לשם דבר אחר מה דינו,

Siman 4

The one who slaughter in the name of idolatry or for some other purpose, what is the ruling?

הַשׁוֹחֵט לְשֵׁם אֱלִילִים, אֶפְלוּ לֹא חָשַׁב לְעִבְדָּהּ בְּשַׁחֲטָהּ זֶה אֶלָּא
 חָשַׁב בְּשַׁעַת שְׁחִיטָהּ לְזָרֵק דָּמָהּ אוֹ לְהַקְטִיר חֵלְבָהּ לְעִבּוֹדַת
 אֱלִילִים, הֵרִי זֶה זְבַחַי מִתִּים, וְאַסּוּרָה בְּהִנָּאָה.

Seif 1

A slaughter done in the name of Idolatry, even if he doesn't have the intention to perform the act of slaughter and the act of worship, however he has the intention to slaughter it to throw the blood or to burn the fat to worship idols, indeed this is a sacrifices to dead things and it's forbidden to derive benefit from it.

ב

שַׁחַט סֶתֶם, וְאַחַר כֵּן, חָשַׁב לְזָרֵק דָּמָהּ אוֹ לְהַקְטִיר חֵלְבָהּ
 לְעִבּוֹדַת
 כּוֹכָבִים, הֵרִי זֶה סֶפֶק זְבַחַי מִתִּים

Seif 2

A slaughter without intentions, afterwards, He has a desired intent to throw its blood or to burn the fat for idolatry, it is a question if these are a sacrifices to dead things. (and we say we are strict in a doubt in a Biblical matter, therefore it is forbidden)

ג

יִשְׂרָאֵל שֶׁשָּׁחַט בְּהֵמָתוֹ שֶׁל גּוֹי, אֶפְלוּ חָשַׁב הַכוֹתֵי לְעִבּוֹדַת
 אֱלִילִים, כְּשֶׁרָה. וְאִם יִשְׂרָאֵל חָשַׁב שֶׁיִּזְרַק הַכוֹתֵי לְעִבּוֹדַת
 אֱלִילִים, פְּסוּלָה

Seif 3

A Jew slaughters an animal belonging to a Gentile, even if he has the intention for the Samaritan to worship idols, it is kosher. And if a Jew intentionally

threw it to a samaritan to worship idols, it is forbidden.

ד

יִשְׂרָאֵל שֶׁשָּׂחַט בְּהֵמַת חֵבֵרוֹ לְעִבּוֹדַת כּוֹכָבִים, לֹא אָסְרָה,
שְׂוִדָּאֵי לֹא כֵּן אֶלָּא לְצַעֲרוֹ, וְאִם יֵשׁ לוֹ שְׂתַפּוֹת בָּהּ, יֵשׁ אוֹמְרִים
שְׂאוּסָר גַּם חֵלֶק חֵבֵרוֹ, וְיֵשׁ אוֹמְרִים דְּגַם בְּזָה אֵינוֹ מְכֻיֵן אֶלָּא
לְצַעֲרֵי שְׂתַפּוֹ וְלֹא לְאָסָר

Seif 4

If a Jew slaughters an animal belonging to his friend (fellow Jew) for the sake of worshiping Idols, it is not forbidden, because certainly his intentions are only to cause him distress (and not to actually worship idols). However, if he has a share in it, some say that also his friend's share is also forbidden, while others say that this is also directed to only cause distress to his colleague, and then it is not forbidden.

ה

הַשׁוֹחֵט לְשֵׁם הָרִים וּגְבָעוֹת, לְשֵׁם חֲמָה וּלְבָנָהּ, כּוֹכָבִים וּמַזְלוֹת,
 יָמִים וּנְהָרוֹת, אֵין לוֹ דֵּין תְּקַרְבַּת עֲבוֹדָה זָרָה לְאַסְרָה בַּהֲנָאָה,
 אָבֵל שְׁחִיטָתוֹ פְּסוּלָהּ, אֶף עַל פִּי שְׁלֹא נִתְכַּוֵּן לְעִבְדָּהּ אֶלָּא
 לְרַפּוּאָה וְכִיּוֹצֵא בָּהּ מִדְּבָרֵי הַבָּאִי שְׁאוּמְרִים הַכּוֹתִימִים.

Seif 5

One who slaughters for the sake of hills or mountains, or for the sake of the sun or the moon, stars or constellations, oceans or rivers, it does not have the status of an item which was offered as an idolatrous sacrifice, therefore it is not prohibited to derive benefit from this meat, however the slaughter is invalidated, even though he did not intend to worship but to heal or some other practice derived from the meaningless superstitions the Samaritans speak about.

שְׁחֵט לְשֵׁם שֵׁר שֶׁל הָר, אוֹ לְשֵׁם שֵׁר א' מִשְׁאֵר הַדְּבָרִים, בֵּין
 שְׁשֵׁחַט לְשֵׁם מִיכָאֵל הַשֵּׁר הַגָּדוֹל, בֵּין שְׁשֵׁחַט לְשֵׁם שֵׁר שֶׁל
 שְׁלִשׁוּל קָטָן שְׁבִימִים, הָרִי זֶה זְבָחֵי מִתִּים, וְאַסוּר בַּהֲנָאָה.

Seif 6

If someone slaughtered as a sacrifice for the angel or deity of a mountain, or for a god or spirit of anything, whether the slaughter is a sacrifice for the sake of the Archangel Michael or a sacrifice for the guardian angel of the smallest worm in the sea, it is considered to be a sacrifice to dead false gods and it is forbidden to derive benefit from it.

ז

יִשְׁמַעֲאֵלִים שְׂאִינָם מִנִּיחִים יִשְׂרָאֵל לְשַׁחֵט, אֶלָּא אִם כֵּן יִהְיֶה פָּנָיו לְאֵל קִיבֵל" א, דְּהֵינּוּ שְׂיִהְיֶה פָּנָיו נֶגֶד מִזְרַח כְּמִנְהַג חֻקוֹתֵיהֶם, אִינוּ דוֹמָה לְשׁוֹחֵט לְשֵׁם הָרִים. וּמְכַל מְקוֹם רְאוּי לְבַטֵּל הַמִּנְהַג הַהוּא וְלִגְעֵר בְּמִי שֶׁעוֹשֶׂה כֵּן, הוֹאִיל וּמִקְפִּידִים עַל כָּךְ.

Seif 7

If the Ishmaelites do not allow Jews to slaughter unless they turn their face to *Al Kibla*, (meaning they turn their face toward the east, to Mecca) in accordance with their custom, this is not similar to one who slaughters for the sake of a mountain [thus would not be prohibited].

In any event, however, it is proper to do away with this custom and to castigate those who do so, (inasmuch as we are careful to avoid this).

סימן ה - השוחט לשם קדשים מה דינו,

Chapter 5

One who slaughters for the sake of holiness, laws relevant to them.

א

הַשׁוֹחֵט לְשֵׁם קִדְּשִׁים שְׁמֵת־נִדְבִים וְנוֹדְרִים כְּמוֹתָם, אֶפְלוּ הִיא
בְּעֵלֶת מוֹם, שְׁחִיטָתוֹ פְּסוּלָה, שְׁזָה כְּשׁוֹחֵט קִדְּשִׁים בַּחוּץ. שְׁחֵט
לְשֵׁם קִדְּשִׁים שְׂאִינָם בָּאִים בְּנֶדֶר וְנִדְבָה שְׁחִיטָתוֹ כְּשֶׁרָה. כִּי־צַד,
הַשׁוֹחֵט לְשֵׁם עוֹלָה, לְשֵׁם תּוֹדָה, לְשֵׁם פֶּסַח, שְׁחִיטָתוֹ פְּסוּלָה.
הוֹאִיל וְהַפֶּסַח יָכוֹל לְהַפְרִישׁוֹ בְּכֹל שְׁעָה שְׂיִרְצָה, דּוֹמָה לְנֶדֶר
וְנִדָּב. שְׁחֵט לְשֵׁם חֲטָאת, לְשֵׁם אֲשֶׁם וְדָאי, לְשֵׁם אֲשֶׁם תְּלוּי,
לְשֵׁם בְּכוֹר, לְשֵׁם מַעֲשֵׂר, לְשֵׁם תְּמוּרָה, שְׁחִיטָתוֹ כְּשֶׁרָה. וְאִם
נוֹדַע שְׁעָבַר עֲבָרָה שְׁחִיב עָלֶיהָ חֲטָאת אוֹ אֲשֶׁם, וְאוֹמֵר זֶה
לְחֲטָאתִי אוֹ לְאֲשָׁמִי, פְּסוּלָה.

Seif 1

A slaughter for the sake of holy sacrifices, offering as a sacrifice that is offered as a donation or to fulfill a vow, even if the animal has a deformity (and would not be a valid sacrifice), the slaughter is invalid (and not kosher even as a non-sacrificial meat), because it is like slaughtering a sacrifice outside of the Temple. However, a slaughter performed for the sake of a holy sacrifice which is not one of them which are offered as a donation or a vow, the slaughter is accepted as kosher.

How is this so? Just like a slaughter done for the sake of a Burnt Offering, a thanksgiving offering, or Passover offering it is invalidated (as these are offered as donations or to fulfill vows). (Why would the Passover be in this category? Isn't it an obligation?) Because on Passover we're able to set aside all the time what we desire, which is similar to a willful vow. A slaughter for the sake of a sin

offering, or a guilt offering, or a first born, or your tithe, or compensation exchanged for another sacrifice, then the slaughter is acceptable as kosher (as a non-sacrifice).

However, if a person knows he committed a sin which would obligate him to offer a sacrifice in the Temple, and he declares this slaughter to be for the sake of his sin offering or his guilt offering, the slaughter is invalid (not kosher).

ב

שַׁחַט תִּרְנַגְּוּלִים וְאַזְזִים וְכִיּוֹצֵא בָהֶם, מִיָּנִים שְׂאֵינָם רְאוּיִים
לְהִקְרֵבָה, כְּשֵׁרִים. וְהוּא הַדִּין לְתוֹרִים קְטָנִים וּבְנֵי יוֹנָה גְדוֹלִים.

Seif 2

If someone slaughters chickens and geese and the like (with intention for sacrificing), since these species are not fit for sacrificing they are permissible for consumption.

This is also the case if one slaughters small pigeons or grown doves, (since only grown pigeons and small doves were sacrificed).

ג

שְׁנַיִם שֶׁשׁוּחֲטִין, בֵּין שְׁאוּחֲזִין בְּסַכִּין אֶחָד, בֵּין שֶׁכֶּל אֶחָד סָכִינוּ בְּיָדוֹ, וְנִתְכַּנְּנוּ אֶחָד מֵהֶם לְשֵׁם דְּבַר הַפּוֹסֵל, הֲרִי זֶה פְּסוּלָה. וְכֵן אִם שֶׁחֲטוּ זֶה אַחֵר זֶה וְנִתְכַּנְּנוּ אֶחָד מֵהֶם לְשֵׁם דְּבַר הַפּוֹסֵל, פְּסוּל. בְּמָה דְּבָרִים אֲמוּרִים, כְּשֶׁהָיָה לוֹ בָּהּ שְׁתַּפּוּת, אָבֵל אִם אֵין לוֹ בָּהּ שְׁתַּפּוּת, אֵינָה אֲסוּרָה, שְׂאִין אָדָם מִיִּשְׂרָאֵל אוֹסֵר דְּבַר שְׂאִינוֹ שְׁלוֹ, שְׂאִין כּוֹנְנֵתוֹ אֶלָּא לְצַעֲרוֹ.

Seif 3

If two people slaughter the same animal together, whether both grab the same knife in their hands, or each one slaughters with a different knife simultaneously, if one of them has intention for the

sake of a invalidated thing their (Slaughter) is invalidated. Also if they slaughter the same animal one after the other, and one has in mind for the sake of an invalidated thing, (the slaughter) is invalidated. This only refers to a case where they shared ownership of the animal, however if they did not share ownership, and the one with the improper intent is not the owner, it is not invalidated, because it is impossible for a Jew to cause his fellow Jew's property to become forbidden to him, and this could only be for the intent of causing him pain, therefore it is inactive.

סימן ו - במה שוחטין,

Siman 6

With what may you slaughter

א

בְּכֹל דְּבַר הַתְּלוּשׁ שׁוֹחֲטִין, בֵּין בְּסִפִּין בֵּין בְּצוֹר בֵּין בְּקְרוּמֵית שְׁל
קִנְהָ הָאֲגָם הַנִּקְרָא אִישְׁפַּדְנִי" א, וְכִיּוֹצֵא בְהֵם מִדְּבָרִים

הַחוֹתְכִים. וְהוּא שְׂיֵהָיָה פִּיּו חֵד, וְלֹא יֵהָיָה בּו פָּגָם. סִכִּין שְׂצִדּוֹ
 אֶחָד מִגָּל וְצִדּוֹ הַשְּׂנִי יָפָה, לֹא יִשְׁחַט בְּצִד הַיָּפָה לְכַתְחֻלָּה, גְּזֵרָה
 שְׂמָא יִשְׁחַט בְּצִד הָאֲחֵר. וְאִם שְׂחַט, הוֹאִיל וּבְצִד הַיָּפָה שְׂחַט,
 שְׂחִיטָתוֹ כְּשֵׁרָה.

Seif 1

One may slaughter with anything that is detached from the ground, whether slaughtering with a knife or a rock or a thin reed of a lake, or any of these that can cut. (one may slaughter).

(These objects) must have a sharp edge, and cannot have a flaw.

Regarding a knife that has one side that is bent and one side that is good, one must not slaughter with the good side from the outset, this was a parameter that was taken so as not to enable the slaughterer to come to use the bad side.

If he does slaughter, because it was the good side that was used to slaughter, it is permissible.

הַשׁוֹחֵט בְּדָבָר הַמְּחַבֵּר לַקֶּרֶקַע, אוֹ לַגּוֹף, כְּגוֹן צִפְרֵן וְשֵׁן
הַמְּחַבְּרִים בְּבִהֶמָה, שְׁחִיטָתוֹ פְּסוּלָה. וּבִתְלוּשׁ מִן הַקֶּרֶקַע
וּלְבִסוּף חֲבֵרוֹ בַּקֶּרֶקַע, לֹא יִשְׁחַט, וְאִם שָׁחַט, שְׁחִיטָתוֹ כְּשֶׁרָה,
וְאִפְלוּ אִם בִּטְלוּ, וְהוּא שְׁלֵא יֵהָא נִשְׁרַשׁ בְּאַרְץ אַחֵר שֶׁבִּטְלוּ.

Seif 2

If one slaughters with something connected to the ground, or a body, like a fingernail and a tooth connected to an animal, the slaughter is invalidated. Or something detached from the ground but that will end up connected to the ground, we don't slaughter, if one slaughters it is permitted, and even if it is nullified, as long as it is not rooted again after it is nullified.

ג

חֵתֵךְ מִבִּהֶמָה לְחֵי שְׁיִישׁ בּוֹ שְׁנַיִם חַדִּים וְשָׁחַט בָּהֶם, שְׁחִיטָתוֹ
פְּסוּלָה, מִפְּנֵי שֶׁהֵם כְּמַגָּל. אָבֵל בְּשֵׁן אֶחָד הַקְּבוּעַ בַּלְחֵי, שׁוֹחֵט
בּוֹ לְכַתְחֵלָה.

Seif 3

If one cuts with a jaw of an animal that has sharp teeth and slaughters with it, his slaughter is invalidated. (because it is like a sickle).

However with one tooth that is affixed to the jaw, if one slaughters (before the fact) it is permissible.

ד

נַעַץ סַכִּין בַּכֶּתֶל, וְהַעֲבִיר הַצֹּאֵר עַד שֶׁנִּשְׁחַט, שְׁחִיטָתוֹ כְּשֶׁרָה, וְהוּא שְׂיֵהִיָּה צֹאֵר הַבְּהֵמָה לְמַטָּה וְהַסַּכִּין לְמַעְלָה, שְׂאֵם הָיָה צֹאֵר בְּהֵמָה לְמַעְלָה מִהַסַּכִּין שְׂמָא תֵרַד הַבְּהֵמָה בְּכַבֵּד גּוּפָה וְתַחְתָּךְ בְּלֹא הוֹלָכָה וְהַבָּאָה, וְאִין זֹו שְׁחִיטָה, וְאָפְלוּ אָמַר: בְּרִי לִי שְׂלֹא דַרְסִיתִי, שְׁחִיטָתוֹ פְּסוּלָה, לְפִיכָךְ, אִם הָיָה עוֹף, בֵּין שְׁהָיָה צֹאֵרוֹ לְמַעְלָה מִהַסַּכִּין הַנְּעוּצָה אוֹ לְמַטָּה מִמֶּנָּה, שְׁחִיטָתוֹ כְּשֶׁרָה .

Seif 4

If someone inserts a knife into a wall, and passes it across the neck (of an animal) until it is slaughtered, it is permissible, provided that the animal's neck is below and the knife above, if the neck of the animal

will be above the knife, it is possible that the animal will descend with the weight of its body [on the knife] and cut [its throat] without [it being brought back and forth]. This is not considered as being slaughtered ritually, Even if he says I am sure that it (the animal) didn't trample (it neck) over it (the knife), the slaughter is invalidated, therefore, if it was a fowl, whether its neck is above the knife that is implanted or below it, the slaughter is acceptable.

סימן ז - הקובע סכין בגלגל אם מתר

לשחט בו,

Siman 7

If one sets a knife on a wheel: Is it permitted to slaughter with it?

א

יְכוּל אָדָם לְקַבֵּעַ סִכִּין בְּגִלְגֵּל שֶׁל אָבֶן אוֹ שֶׁל עֵץ, וּמִסְבֵּב הַגִּלְגֵּל
 בְּיָדוֹ אוֹ בְּרַגְלוֹ, וּמִשִּׁים שֶׁם צִוָּר הַבְּהֵמָה אוֹ הָעוֹף עַד שִׁישְׁחֹט
 בְּסִבִּיבַת הַגִּלְגֵּל; וְאִם הַמַּיִם הֵם הַמְסַבְּבִים אֶת הַגִּלְגֵּל וְשֵׁם
 הַצִּוָּר כְּנִגְדוֹ בְּשָׁעָה שֶׁסִּבֵּב וְנִשְׁחַט, הֵרִי זוֹ פְּסוּלָה, וְאִם פְּטוּר
 אָדָם אֶת הַמַּיִם עַד שֶׁבָּאוּ וְסִבְּבוּ אֶת הַגִּלְגֵּל, וְנִשְׁחַט בְּסִבִּיבַתּוֹ,
 הֵרִי זֶה כְּשֶׁרָה בְּדִיעֵבֶד, שֶׁהֵרִי מִכַּח אָדָם בָּא; בַּמָּה דְּבָרִים
 אֲמוּרִים, בְּסִבִּיבָה רֵאשׁוֹנָה שֶׁהִיא מִכַּח הָאָדָם, אֲבָל מִסִּבִּיבָה
 שְׁנִיָּה וּלְאַחֲרֶיהָ, פְּסוּלָה שֶׁהֵרִי אֵינָה מִכַּח הָאָדָם, אֶלָּא מִכַּח
 הַמַּיִם בְּהַלּוּכָן.

Seif 1

A person may set a knife on a wheel of stone or wood that rotates by one's hand or foot, and proceed (with the contraption) to the neck of the animal or fowl until it is slaughtered by turning the wheel. (and it is acceptable).

And if water rotates the wheel and he places the neck of [the animal] opposite it while it was turning causing it to be slaughtered, it is unacceptable.

An exemption is made if a person caused the water to flow until they turned the wheel and caused it to slaughter by turning it, [if so the slaughter] is acceptable after the fact because the act came as a result of man's actions. However (a slaughtering that results) from a second rotation is unacceptable because the force did not come from man's power, but from the power of the flowing water.

סימן ח - שעור סכין של שחיטה

Siman 8

The length of the knife for ritual slaughter

א

כַּמָּה הוּא אַרְךְ הַסִּכִּין שֶׁשׁוֹחֵט בּוֹ, כָּל שֶׁהוּא; רַק שְׁלֹא יִהְיֶה דָבָר
 דֶּק שְׁנוּקֵב וְאִינוֹ שׁוֹחֵט, כְּמוֹ רֹאשׁ הָאֲזֵמֶל הַקָּטָן וְכִיּוֹצֵא בּוֹ;
 וּבְמַחֵט, אֶפְלוּ הוּא רָחֵב קֶצֶת כְּאוֹתֵן שֶׁל רֶצְעָנִים שְׁחוֹתְכִין בּוֹ
 הַחוּט, אֵין שׁוֹחֵטִין בּוֹ וְכִיּוֹן דִּלָּא יִדְעִינן שְׁעוּרָא, הַשׁוֹחֵט בְּסִכִּין

קִטְנָה צָרִיךְ לְזַהֵר וּלְשַׁעַר לְפִי אֶמֶד דְּעֵתוֹ שְׁכַשְׁיּוּלֵיךְ וַיָּבִיא בָּהּ
שְׁלֵא יִדְרֹס; אָבֵל בְּקִטְנָה יוֹתֵר מִדְּאִי לֹא יִשְׁחֹט.

Seif 1

How long must a knife be to slaughter? Any size long as it's not too thin that it ends up piercing and not slicing

like the head of a small blade or the like. And a needle, even if it is wide like those who makes holes like those who work with leather we decide with the thread. You can't slaughter with such a needle, since it is impossible to determine its size.

A slaughterer with a small knife needs to be careful and measure his understanding to make sure he will not come to trample; however an extremely small (knife) we may not be allowed to slaughter with.

סימן ט - השוחט בסכין מלבנת

One who slaughters with a knife that is white with heat

א

אם שחט בסכין מלבנת, שחיטתו פסולה; ויש מכשירין

Seif 1

If one slaughters with a knife that is white (hot) the slaughter is invalidated, although some opinions hold the slaughter may be kosher.

סימן י - יתר דיני סכין,

Siman 10
Other laws of knives

א

סכין של משמשי עבודת כוכבים חדשה, או ישן שאין בו משום געוילי עובדי כוכבים, מתר לשחט בו בהמה בריאה מפני שהוא מקלקל; ואסור לשחט בו מסכנת, מפני שהוא מתקן; סכין של

עוֹבֵד כּוֹכָבִים שֶׁהִשְׁחִיזוּ בְּרַחֲמֵי שְׁלוֹ, אוֹ אִם הָיָה יָפָה שְׂאִין בּוֹ
 פְּגִימוֹת וְנִעְצוּ בְּקִרְקַע קִנְיָה עֶשֶׂר פְּעָמִים וְאֵח "כֹּכַבִּים בּוֹ, מִתָּר;
 וְאִם שְׂחַט בּוֹ בְּלֹא שׁוֹם הַכֶּשֶׁר, מִדִּיחַ בֵּית הַשְּׁחִיטָה, וְאִם קִלְף
 הָרִי זֶה מְשֻׁבָּח.

Seif 1

A new knife belonging to one who worships idols, or an old knife that has no question of being under the impurity of idolatry (or non-kosher use),

it is permitted to slaughter a healthy animal with it because by doing so it will cause a financial loss.

However it is forbidden to slaughter an animal that will die anyway due to illness, because this is a positive financial gain (since otherwise, the animal would be lost). The knife (one acquired) belonged to an idolater that was sharpened on a kosher grinding wheel, or if there wasn't a defect on it one must stab it in the hard ground ten times, then one can slaughter permissibly. If someone slaughters with a non-kosher knife, one must wash the area of the neck where the slaughtering cut, and if one cuts away the meat from the area, it is praiseworthy.

ב

סכין ששחט בו כשרה, אף על פי שהיא מלכלקת בדם מתר
 לשחט בו פעם אחרת, אבל אסור לחתך בו רותח; ומתר לחתך
 בה צונן על ידי הדחה שידיחנו תחלה

Seif 2

A knife that slaughters in a kosher manner, even though it is dirty with blood is permissible to slaughter again with it. However it is forbidden to cut something hot with it.

And it is permissible to cut something cold with it if you rinsed off the blood first.

ג

סִפִּין שְׁשַׁחַט בוּ טְרֵפָה, אָסוּר לְשַׁחַט בוּ עַד שֶׁיִּדְיָחֲנוּ בְּצוּן אוּ
 יִקְנָחֲנוּ בְּדָבָר קָשָׁה; וְנוֹהֲגִין עֲתָה לְקַנְחוֹ יָפָה בְּשַׁעַר הַבְּהֵמָה בֵּין
 כָּל שְׁחִיטָה וְשְׁחִיטָה, וְשֹׁפִיר דָּמִי; וְאִם שַׁחַט בוּ בְּלֹא הַדָּחָה,
 יְדִיחַ בֵּית הַשְּׁחִיטָה; וְאִם רָגִיל לְשַׁחַט בוּ טְרֵפוֹת תַּדְדִּיר, צָרִיךְ
 נְעִיצָה עֶשֶׂר פְּעָמִים בְּקַרְקַע קָשָׁה.

Seif 3

A knife that slaughtered a trefa, it is forbidden to slaughter with it until it is washed with cold or it is wiped with something hard. The modern custom is to wipe the knife thoroughly on the animal's hair between each slaughtering, and this is proper to do, and if someone slaughters without washing it, we wash off the area of the neck where the slaughter cut. If one finds that he is regularly slaughtering many trefot, we need to stick the knife in hard ground ten times.

סימן יא - באיזה זמן שוחטין, ודין השוחט בתוך המים,

When (what time) can one slaughter. The laws of one who slaughters into water

Siman 11

א

לְעוֹלָם שׁוֹחֲטִין, בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה; בְּמָה דְּבָרִים אֲמוּרִים,
כְּשֶׁאֲבוּקָה כִּנְגְדוֹ, אֲבָל אִם אֵין אֲבוּקָה כִּנְגְדוֹ אוּ בַּיּוֹם בְּמָקוֹם
אֲפֵל, לֹא יִשְׁחֹט; וְאִם שָׁחַט, שְׁחִיטָתוֹ כְּשֶׁרָה.

Seif 1

One can slaughter at anytime, whether in the day or at night; what do we mean by this? It could be done anytime with a torch, however when there isn't a torch at all or in a dark place, we don't slaughter; and if one slaughters what was slaughtered is permissible.

ב

השוחט בשבת וביום כפור, אף על פי שאלו היה מזיד, בשבת מתחייב בנפשו, ולוקה ביום הכפורים, שחיטתו כשרה.

A slaughter perform on Shabbat or Yom Kippur, even if it was done intentionally, on Shabbat one forfeits his life (if he slaughters), and on Yom Kippur he receives lashes.

However what he slaughter will be permissible.

ג

אין שוחטין לתוך ימים ונהרות, שלא יאמרו, לשר של ים הוא שוחט; ולא לתוך הפלים, שלא יאמרו, מקבל הדם לזרקו לאלילים; ואם יש בכלי מים, שאז אין הדם ראוי לזריקה, אם הם צלולים לא ישחט בו, שלא יאמרו לצורה הנראית במים שוחט; ואם הם עכורים, מתר; וכן אם יש בכלי עפר, מתר לשחט בתוכו.

Seif 3

We don't slaughter into the ocean or rivers, lest people say, that one slaughtered for the deity of the sea, we also don't slaughter into vessels lest people say that one slaughtered to collect blood to throw it at idols; and if there is a vessel of water, so that the blood (that gets mixed) is not fit for throwing, if the vessels are clear we don't slaughter into it, lest people say that one is offering a sacrifice to an image reflected by the water; and if (the water) is murky it's permitted; and if there are ashes (or dirt) in the vessel, it is permitted to slaughter in it.

ד

הִיָּה בְּסִפִּינָה וְאִין לוֹ בָּהּ מְקוֹם פְּנוּי לְשַׁחֵט, יְכוּל לְשַׁחֵט עַל גְּבִי
 כְּלִים, וְהֵדֵם שׁוֹתֵת וְיורֵד לְתוֹךְ הַמַּיִם; אוֹ מוֹצִיא יָדוֹ חוּץ לְסִפִּינָה,
 וְשׁוֹחֵט עַל דְּפְנוֹתֶיהָ, וְהֵדֵם שׁוֹתֵת וְיורֵד לְתוֹךְ הַמַּיִם, וְאִינוֹ
 חוֹשֵׁשׁ.

Seif 4

If it happens to be that there is no free space to slaughter in on a boat, you may slaughter on the back of a vessel, and the blood of the slaughter will then trickle down to the water; Or stretch your arm outside of the boat, and slaughter off the side (of the boat), then the blood will flow into the water, without worry.

סימן יב - שלא לשחט בתוך גומא

One may not slaughter into a basin (in the ground)

א

אין שוחטין לתוך הגומא, אפלו בבית; ואם לא היתה רוצה ללקלך
ביתו בדם, עושה מקום מדרון חוץ לגומא ושוחט שם, והדם
שותת ויורד לגומא; ובשוק, לא יעשה כן

Seif 1

We don't slaughter into a basin, even in a house; and if you will don't want dirty your house with blood, make a place with a slope to the basin and slaughter there, and then the blood of the slaughter will flow in the basin; and in a market this is not done.

ב

יֵשׁ אֹמְרִים שָׂאֵם שְׁחַט בְּגוּמָא בְּשׁוּק, אָסוּר לְאָכַל מִשְׁחִיטָתוֹ עַד
שִׁבְדָּקוֹ אַחֲרָיו שְׂמָא אָפִיקוֹרְס הוּא; וַיֵּשׁ אֹמְרִים שְׂמֵתָר בְּדִיעָבַד
וַאִין צָרִיךְ בְּדִיקָה

Seif 2

There are those who say that if you slaughter in a basin in the market, it is forbidden to eat what he (the person) slaughters until afterwards we check if he is a heretic (or not). There are those who say that

it is permitted after the fact without checking (the character of) the slaughterer.

סימן יג - בעלי חיים שאינם צריכים שחיטה

Living creatures that do not require ritual slaughter

א

בְּהֵמָה, חֲזִיה וְעוֹף טְעוּנִין שְׁחִיטָה; דְּגִים וְחֲגָבִים אֵין טְעוּנִין
שְׁחִיטָה

Seif 1

A domesticated land animal or an non domesticated land animal or fowl require ritual slaughter, fish and grasshoppers do not require ritual slaughter.

ב

הַשּׁוֹחֵט אֶת הַבְּהֵמָה וְנִמְצְאָת כְּשֶׁרָהּ, וּמִצָּא בָּהּ עֵבֶר בֶּן ח' בֵּין
חַי בֵּין מֵת, אוּ בֶן ט' מֵת, מִתֵּר בְּאֲכִילָהּ וְאִינוּ טְעוּן שְׁחִיטָה; וְאִם
מִצָּא בָּהּ בֶּן ט' חַי, אִם הַפְּרִיס עַל גִּבֵּי קִרְקַע, טְעוּן שְׁחִיטָה, אֲבָל
שְׂאֵר טְרֵפוֹת אִינוּ אוֹסֵר אוֹתוֹ; וְאִם לֹא הַפְּרִיס עַל גִּבֵּי קִרְקַע,

אִינוֹ טָעוֹן שְׁחִיטָה; וְאִם פְּרִסוּתָיו קְלוּטוֹת אַף עַל פִּי שְׁהַפְּרִיס עַל
גְּבִי קֶרְקַע אִינוֹ טָעוֹן שְׁחִיטָה; וַיֵּשׁ מְגַמְּמִין בַּדָּבָר.

Seif 2

One who slaughters an animal and finds it Kosher, then found inside a fetus of 8 (months), whether alive or dead, or a fetus of 9 (months) dead, it may be eaten and does not require slaughter. And if he finds inside a fetus of 9 (months) that is a alive: if it stood on the ground, it requires slaughter, but other treifot do not prohibit it. If it did not place its hooves on the ground it does not require slaughter. And if its hooves are fused even though it stood on the ground, it does not require slaughter. And some are in doubt.

ג

אִם לֹא שָׁחַט הָאֵם, אֲלֵא קֶרְעָה, וְכֵן אִם שְׁחָטָה וְנִתְנַבְּלָה בְּיָדוֹ אוֹ
שְׁנַמְצָאת טְרֵפָה, אִם הָעֵבֶר בֶּן ט' חִי, טָעוֹן שְׁחִיטָה לְעֵצְמוֹ וְנִתְרַ
בָּה; וְאִם הוּא בֶּן ט' מֵת אוֹ בֶּן ח' אֶפְלוֹ חִי, הֲרִי זֶה אָסוּר.

Seif 3

If while killing the mother, he rips her apart, and if while slaughtering you make her to become a neveilah or a trefa, if the fetus is alive and is in the 9th month you may slaughter itself to make it kosher. If it is a dead fetus of 9 months or even alive of 8 months, then it is prohibited (since the mother was not kosher).

ד

בן ט' חי שנמצא במעי שחוטה כשרה, וגדל ובא על בהמה דעלמא והוליד, אותו הולד אין לו תקנה בשחיטה. ואם בא על בת פקועה פיוצא בו, הרי בנו ובן בנו עד סוף כל הדורות, כמוהו, וכלם צריכים שחיטה מדבריהם, ואין הטריפות פוסל בהם.

Seif 4

If a living 9-month fetus was found in the womb of a kosher-slaughtered animal, and the fetus grew up and mated with a regularly-born animal and begot a child, the child cannot be made kosher by shechitah (?). If the fetus grew up and mated with a female

animal who was similarly a fetus from a kosher slaughter, then their children, and grandchildren, for all generations, are also halachically considered to be like a fetus taken from a kosher slaughter, just like their parents. Although the Torah does not require these animal to be slaughtered by shechitah and are kosher without shechitah, the Rabbis still require them to have shechitah as a rabbinical law. However, they are not rendered non-kosher if they have a treifah.

ה

הַשׁוֹחֵט אֶת הַבְּהֵמָה וּמֵצֵא בָּהּ דָּמוֹת עוֹף, אַע"פ שֶׁהוּא עוֹף
טְהוֹר, הֵרִי זֶה אָסוּר בְּאֲכִילָה; לֹא הֵתֵר מִן הַנִּמְצֵא בַּבְּהֵמָה, אֶלָּא
מֵה
שֵׁישׁ לוֹ פְּרֻסָּה

Seif 5

If after slaughtering an animal we find (a fetus) that resembles a fowl, although it resembles a kosher

fowl, it is forbidden to eaten; When a fetus is found in an animal it is not allowed unless it has hooves.

הַשׁוֹחֵט אֶת הַבְּהֵמָה וּמָצָא בָּהּ בְּרִיָּה שְׁיֵשׁ לָהּ שְׁנֵי גַבִּין וְשְׁנֵי שְׁדָרָאוֹת, אָסוּר.

Seif 6

If after slaughtering an animal we find (a fetus) that has two backs and two spines it is not permitted.

סימן יד - דין עבר במעי בהמה

The law regarding a fetus in the belly of the mother

א

הַמִּקְנֶשֶׁה לִילֵד וְהוֹצִיא הָעֶבֶר אֶת רֵאשׁוֹ, אִךְ עַל פִּי שְׁהֶחֱזִירוֹ, הָרִי הוּא כְּלִיד וְאִינוֹ נִתָּר בְּשַׁחֲטוֹת אִמּוֹ; לְפִיכֵךְ, אִם הוּא בֶּן ח'

חַי אִו מֵת, אִו בֶּן ט' מֵת, אָסוּר; וְאִם הוּא בֶּן ט' חַי, נִתְּר
בְּשִׁחִיטַת עֲצָמוֹ.

Seif 1

An animal (that we are slaughtering) that happens to be in the process of giving birth, (and) if the the head (of the fetus) protrudes then returns, it is like it is born (and as if it exited its mother) and is not kosher to eat by virtue of the mother's slaughter.

Therefore, if it in 8th month of pregnancy whether alive or dead, or in 9th month it is forbidden; if it is in 9th month and alive, it is kosher by its own slaughter.

ב

הוֹצִיא יָדוֹ וְהִחְזִירָהּ פִּי קֶדֶם שְׁחִיטָהּ, מֵה שֶׁיֵּצֵא מִן הָאֵבֶר לַחוּץ,
אָסוּר; אֲבָל מֵה שֶׁנִּשְׁאַר מִמֶּנּוּ בַּפְּנִים, וּמְקוֹם הַתֶּרֶךְ, מִתֵּר; לֹא
הִחְזִירָהּ קֶדֶם שְׁחִיטָהּ, גַּם מְקוֹם הַתֶּרֶךְ אָסוּר, אֲבָל מֵה
שֶׁבַּפְּנִים, מִתֵּר אֶפְלוּ הוּא מֵעוּטוֹ.

Seif 2

If the fetus sticks out a limb and then retracts it (before the slaughter is performed) the limb that came out is forbidden.

However what remained internal, from that place to cut, it is allowed; what returns it slaughtered, once the part that made its way outside of the cavity is cut off, the fetus is permitted.

But the area that made its way outside as well as the part that one cut is forbidden.

However the rest of it is allowed even small amounts.

ג

אם יצא רב העֶבֶר, הָרִי הוּא כְּלֹוד. וְאִם יֵצֵא חֶצְיוֹ בְּרֹב אֵבֶר, אִו
שִׁיֵּצֵא רֵבּוֹ בְּמַעוֹט אֵבֶר, הָרִי הוּא כְּלֹוד.

Seif 3

If the majority of the limb comes out, it is as if it was born. And if half of the whole limb, from the majority from the small limb, it is like it is born.

ד

הוֹצִיא אֶבֶר א' וְהִחְזִירוֹ, וְחָזַר וְהוֹצִיא אֶבֶר אַחֵר וְהִחְזִירוֹ עַד
שֶׁהַשְּׁלִים לְרֹב, הַמְּעוּט שֶׁלֹּא יֵצֵא, מִתֵּר; וְאִם חָתַךְ כָּל אֶבֶר
וְאֶבֶר בְּשָׁעָה שֶׁהוֹצִיא אוֹתוֹ, גַּם הַמְּעוּט שֶׁנִּשְׁאַר בְּפָנִים אָסוּר.

Seif 4

If one limb that comes out and went back in and then another limb extends out completely and then majority of it goes back in, it is allowed; and if the whole limb is cut and the limb in an hour returns itself, also a small portion remains inside. (it is allowed)

ה

עֶבֶר שֶׁהוֹצִיא אֶבֶר וְנִאָסַר הָאֶבֶר, וְאַחֵר כֶּךָ נִשְׁחָטָה הָאֵם,
וְהוֹצִיאוּ הָעֶבֶר וְהָרִי הִיא נִקְבָּה, הַחֲלֵב שֶׁלָּהּ אָסוּר לְשִׁתּוֹתוֹ,
הוֹאִיל וְהוּא בָּא מִכָּלֵל הָאֶבְרִים, וַיֵּשׁ בָּהּ אֶבֶר א' אָסוּר, וְהָרִי זֶה
כִּחֲלֵב טְרֵפָה שֶׁנִּתְעַרַב בְּחֲלֵב כְּשֵׁרָה

Seif 5

Whenever an animal thrust its limb and then returned it and that limb becomes forbidden, and

afterwards its mother was slaughtered, If it is female, we are forbidden to drink its milk because the milk comes from all of the animal's limbs and it has a limb which is forbidden.

Hence, it is comparable to milk from a trefe animal that becomes mixed with milk from a kosher animal.

הַמוֹשֵׁיט יָדוֹ לְמַעַי הַבְּהֵמָה וְחָתַךְ מִן הַטְּחוּל וּמִן הַכְּלָיוֹת וְכִיּוֹצֵא בָּהֶן, וְהֵנִיחַ הַחֲתִיכוֹת בְּתוֹךְ מַעֵיָהּ וְאַחַר כֵּךְ שִׁחְטָהּ, הֵרִי אֹתָן הַחֲתִיכוֹת אֲסוּרוֹת מִנְשׁוּם אֲבָר מִן הַחַי וְאַף עַל פִּי שֶׁהוּא בְּתוֹךְ מַעֵיָהּ; אֲבָל אִם חָתַךְ מִן הָעֶבֶר שֶׁבַּמַּעֵיָהּ וְלֹא הוֹצִיאוֹ, וְאַחַר כֵּךְ שִׁחְטָהּ, הֵרִי חֲתִיכַת הָעֶבֶר אוֹ אֲבָרוֹ מִתֵּר, הוֹאִיל וְלֹא יֵצֵא

Seif 6

If a person inserts his hand inside of an animal, cuts off the spleen, and or one of the kidneys or the like, but leaves (the cut organ) inside the animal, and then slaughters it, the pieces cut off are forbidden as Ever min HaChai although they remained within the animal's womb. Although if he cut away a section of the fetus within the womb, but did not remove it, and

then slaughtered (its mother), the pieces or limbs of the fetus are permitted because they did not emerge (out of the mother).

סימן טו - שלא לשחט בהמה עד יום שמיני

ללידתה

Siman 15

One may not slaughter an animal until it is eight days old.

א אֶפְרוּחַ כֹּל זְמַן שֶׁלֹּא יֵצֵא לְאֹוִיר הָעוֹלָם, אֲסוּר; וּלְאַחַר שְׁיֵצֵא
לְאֹוִיר הָעוֹלָם, מִתָּר מִיָּד

Seif 1

A chick anytime that it does not hatch (from its shell) is forbidden, after it hatches (from its shell) it is allowed to be taken (and slaughtered).

ב בְּהֵמָה שְׂיֻלְדָּה, אִם יָדוּעַ שְׂפָלוּ לּוֹ חֲדָשִׁיו, דְּהִיְנוּ ט' חֲדָשִׁים
 לְגִסָּה, וְה' לְדִקָּה, מִתָּר מִיַּד בַּיּוֹם שֶׁנּוֹלָד, וְלֹא חִיְשִׁינָן שְׂמָא
 נִתְרַסְקוּ אַבְרָיו מִחֻבְלֵי הַלְדָּה; וְאִם אֵין יָדוּעַ שְׂפָלוּ לּוֹ חֲדָשִׁיו,
 אָסוּר מִשּׁוּם סָפֵק נִפְלַעַד תְּחִלַּת לַיִל שְׁמִינִי.

Seif 2

When an animal is born, if you know it was born after a full-term pregnancy, which would be 9 months for large cattle and 5 months for small animals (such as sheep and goats), it is permitted to slaughter it immediately on the day it is born, since we are not worried that its limbs were ruined from the difficulty of childbirth. However, if it is unknown whether it was from a full-term pregnancy, it is forbidden until the eighth night, inasmuch as it is possibly considered to be a miscarriage until the eighth day.

אין סומכין על העובד פוכבים בגדיים קטנים הנקחים ממנו.
ואומר שהם בני ח' ימים

Seif 3

We don't trust the word of an Idolater on whether a small goat is without defect or is 8 days old. (thus making it fit for slaughter).

סימן טז - דין אותו ואת בנו, ובו י"ב סעיפים

Siman 16

The law regarding (the slaughtering) of an animal and its offspring (on the same day)

א

אסור לשחט אותו ואת בנו (ויקרא כב, כח) ביום אחד, לא שנא
האם ואחר כך הין או הבת, לא שנא הין או הבת ואחר כך
האם

Seif 1

It is forbidden to slaughter an animal and its offspring on the same day, it does not matter if you

first slaughter the mother and afterward the son or daughter, or if you first slaughter the son or daughter and afterward the mother (it is forbidden either way no matter what order).

ב

אָסוּר " אוֹתוֹ וְאֶת בְּנוֹ" נוֹהֵג בְּנִקְבוֹת, שְׁזָה בְּנֵה וְדָאִי; וְאִם נוֹדַע
וְדָאִי שְׁזָה הוּא אָבִיו, אִין שׁוֹחֲטִין שְׁנֵיהֶם בְּיוֹם אֶחָד, וְאִם שְׁחַט
אִינוֹ לֹקָה, שְׁהַדְבָּר סָפֵק אִם נוֹהֵג בְּזָכָרִים אוֹ אִינוֹ נוֹהֵג.

Seif 2

The prohibition (to slaughter) “ the mother and its offspring” certainly applies to females, because when it comes to a mother we are always certain that it is her offspring. And if it's certain that it is known that its the father, we don't slaughter them on the same day, and if it's (the father) slaughtered (The slaughterer) he is not lashed, because there is

a question if the prohibition applies to fathers as well, or only to mothers.

ג

עָבַר וְשָׁחַט אוֹתוֹ וְאֶת בְּנוֹ בְּיוֹם א', מִתֵּר לְאָכְלָם; וַיֵּשׁ מִי שְׂאוֹסֵר
בוֹ בְּיוֹם לְאָכְל הָאֲחֵרוֹן.

Seif 3

If one violates this prohibition and slaughters a mother and its offspring on the same day, it is allowed to eat of it, There are those who do not allow it. (to eat the second one slaughtered on the same day).

ד

יוֹם אֶחָד הָאָמוּר בְּאוֹתוֹ וְאֶת בְּנוֹ, הַיּוֹם הוֹלֵךְ אַחַר הַלְּיָלָה. כִּי־צַד,
הָרִי שְׂשָׁחַט רֵאשׁוֹן בְּתַחֲלִית לַיִל ד', לֹא יִשָּׁחַט הַשֵּׁנִי עַד תַּחֲלִית
לַיִל ה'; וְאִם שָׁחַט הָרֵאשׁוֹן בְּסוֹף יוֹם ד' קִדְּם בֵּין הַשְּׂמֻשׁוֹת,

שׁוֹחֵט הַשְּׁנִי בְּתַחֲלֵית לַיִל ה'; וְאִם שָׁחַט הָא' בֵּין הַשְּׂמֻשׁוֹת שָׁל
 לַיִל ה', לֹא יִשְׁחַט הַשְּׁנִי עַד לַיִל ו', וְאִם שָׁחַט בְּיוֹם ה' אֵינוֹ לוֹקֶה.

Seif 4

When the Torah says "One day" regarding a mother and its offspring (if one slaughters) on one the day, the day follows the night, therefore we wait to slaughter the second one on the night that follows. What do we mean? if you slaughter the first one at the beginning of Tuesday night, we don't start with the second one until the beginning of Wednesday night; and if you slaughtered the first one at the end of the Wednesday but before dusk; then slaughter the second one in the beginning of Wednesday night; And if you slaughter the first one at dusk of the Wednesday night, don't slaughter the second one until the night of the Thursday night, and if you slaughtered on Thursday during day you won't receive lashes (although it is ideal not to do so).

ה

אם הוא פרוך אחריה, חזקה שהיא אמו.

Seif 5

If the child is following a female animal in a way that demonstrates that it is tied to her emotionally, we can assume she is his or her mother.

|

הלוקח בהמה אינו חושש שמא נשחטה אמה או בנה היום, אבל על המוכר להזהיר הלוקח ולהודיעו אם שחט האם או הבן היום, או אם מכרה לאחר לשחטה היום; ואם הוא באחד מן ד' זמנים שדרך שכל מי שקונה בהמה ששוחטה מיד, והם: ערב פסח; וערב עצרת; וערב ראש השנה; וערב יום טוב האחרון של חג, צריך להודיעו שמכר היום האם או הבת; ואם לא הודיעו, שוחט ואינו חושש, בין קנה מישראל בין קנה מעובד כוכבים. ואם נודע לו אחר כך שנשחטה אמה או בתה היום, הוי

מִקַּח טְעוּת; וְדוֹקָא שְׂמוּכָר שְׁנֵיהֶם בְּיוֹם אֶחָד, אֲבָל אִם מִכַּר
הָאֵם אוֹ הַבֵּת בְּיוֹם שְׁלֹפְנָיו,
אֵין צָרִיךְ לְהוֹדִיעוֹ; וְאִם מִכַּר הָאֶחָד לְחֵתָן וְהַשְּׁנִי לַכֶּלֶה, אֲפֹלוּ
אִם מוֹכֵר בְּשְׁנֵי יָמִים צָרִיךְ לְהוֹדִיעוֹ, שְׂוֵדָאֵי שְׁנֵיהֶם שׁוֹחֲטִין בְּיוֹם
אֶחָד. שְׁנַיִם שְׁלֵקְחוּ אוֹתוֹ וְאֶת בְּנוֹ בְּיוֹם אֶחָד, הַלּוֹקֵחַ תִּתְחַלֵּה
יִשְׁחַט וְלֹא הַשְּׁנִי; בַּמָּה דְדַבְרִים אֲמוּרִים, כְּשִׁלְקָחוּם שְׁנֵיהֶם
מֵאָדָם א', שְׂמִיד כְּשִׂמְכַר לְרֵאשׁוֹן לֹא הָיָה יָכוֹל לְשַׁחֵט אֶת
שְׁנַשְׂאָר בְּיָדוֹ, שֶׁהַלּוֹקֵחַ לְקַח עַל מְנַת לְשַׁחֵט מִיד; אֲבָל אִם
לְקָחוּם מִשְׁנַיִם, שְׁנֵיהֶם שְׂוִים, וְכָל מִי שִׁישְׁחַט תִּתְחַלֵּה זָרִיז
וְנִשְׁכָּר.

Seif 6

Someone who buys an animal does not need to worry that its mother or child was slaughtered that same day, however if the mother or child was slaughtered that same day, or if the mother or child was sold to someone else to be slaughtered that day, the seller is obligated to let the buyer know. Furthermore, if it is one of the four times of the year when every Jew who purchases an animal can be assumed to slaughter it immediately; namely: Erev Pesach, Erev Shavuot, Erev Rosh Hashanah, and

Hoshana Rabbah, the seller is obligated to inform the buyer if he sold the mother or child of that animal on the same day. If the seller did not say anything, the buyer may slaughter the animal without worry, whether he purchased the animal from a Jew or from a gentile. If he slaughtered the animal and was subsequently informed that its mother or daughter was slaughtered on the same day, it is a mistaken transaction. This applies only if both were sold on the same day, however if the mother or daughter were sold on the previous day, there is no requirement to inform the purchaser.

If one animal was sold to a groom and the second (either mother or child of the first animal) was sold to his bride, even if they were sold on different days, the seller needs to inform the buyer of the status of the animals, because we can assume that both animals will be slaughtered on the same day.

If two people purchased a mother and child on the same day, the first purchaser should slaughter the

animal and not the second purchaser. When does this apply? When they were both purchased from the same person, because as soon as the first one was sold, the remaining animal was not permitted to be slaughtered, because the first buyer purchased the animal in order to slaughter it immediately. However, if they were purchased from two different sellers, each purchaser is equal, and whoever slaughters their animal first is performing his due diligence.

ז

אין אסור אותו ואת בנו אלא בבִּהֶמָה טְהוֹרָה בְּלִבָּד, שְׁנֵאמַר:
 (וַיִּקְרָא כַב, כח) וְשׁוֹר אוֹ שֶׁה אֶתוֹ וְאֶת בְּנוֹ לֹא תִשְׁחָטוּ בְיוֹם אֶחָד
 וְנוֹהֵג בְּכֻלָּאִים הֵבֵא מִמֵּין כֶּבֶשׂ וּמִמֵּין עֵז.

Seif 7

It is not forbidden to slaughter a mother and her offspring only if its a kosher domesticated animal, as it is said:(in Vayikra 22:28) Do not slaughter an ox or a sheep and its offspring on one day." However it is

prohibited to slaughter it if it were a hybrid with a sheep or a goat" or with a wild animal such as a mountain goat or a deer, etc.

n

צְבִי שֶׁבֶּא עַל הָעֵז וַיִּלְדָּה וְשָׁחַט הָעֵז וּבְנָהּ, לֹקָה; אֲבָל הָעֵז שֶׁבֶּא
עַל הַצְּבִיָּה, אָסוּר לְשַׁחֵט אוֹתָהּ וְאֶת בְּנָהּ, וְאִם שָׁחַט אִינוּ לֹקָה;
הֵיטָה בֵּת הַצְּבִיָּה הַזֹּאת נִקְבָּה וַיִּלְדָּה בֵּן, וְשָׁחַט אֶת הַנִּקְבָּה בֵּת
הַצְּבִיָּה וְאֶת בְּנָהּ, לֹקָה.

Seif 8

The offspring of a (male) deer and a (female) goat and one slaughters the goat and its offspring one is liable for lashes (from the Torah); it is forbidden to slaughter mother and son in the case where the offspring comes from a male goat and a female deer, but one does not receive lashes in that case. If the female offspring of a doe deer with a male goat (i.e. the child of the previous case becomes a

mother) one is liable for lashes should he slaughter the female offspring of this deer and its offspring on the same day.

ט

אין אסור אותו ואת בנו אלא בשחיטה בלבד, שנאמר: לא תשחטו אבל אם נחר את הראשון, או נתנבל בידו, מתר לשחט השני; לפיכך, חרש שוטה וקטן ששחטו את הראשון בינם לבין עצמם, מתר לשחט השני אחריהם, לפי שרוב מעשיהם מקלקלים.

Seif 9

It is not forbidden to slaughter a mother and her offspring together if they are not ritually slaughtered as [Leviticus 22:28] states: "Do not slaughter [an ox or a sheep]³ and its offspring on one day. However if one decapitates the first one or if it becomes a nevelah in his hand it is allowed allowed to ritually slaughter the second one. If a deaf person, or an imbecile or a child slaughter the first animal alone it

is allowed to slaughter the second one, because what these slaughter is not considered slaughtered.

■
 מִתֵּר לְשַׁחַט אֶת הַמְּעַבְרֶת, עֵבֶר יֶרֶךְ אִמּוֹ הוּא; וְאִם יֵצֵא הָעֶבֶר
 חַי אַחֲרֵי שְׁחִיטַת אִמּוֹ, וְהִפְרִיס עַל גְּבִי קִרְקַע, אֵין שׁוֹחֲטִין אוֹתוֹ
 בְּיוֹם אֶחָד, וְאִם שָׁחַט אֵינוֹ לִזְקָה.

Seif 10

It is allowed to slaughter a pregnant animal, for the fetus has the status of its mother's thigh. And if the fetus is alive after the slaughter of its mother, and it stood on the ground, we don't slaughter it on the same day, however if you do slaughter it you do not receive lashes.

יא

עוֹבֵד כּוֹכָבִים שְׂמֵכֵר שְׂתֵי בְּהֵמוֹת וְאַחֲרֵי כֵן אָמַר, מִסִּיחַ לְפִי
 תָּמוּ, שֶׁהֵן אוֹתוֹ וְאֶת בְּנוֹ, אֵינוֹ נֶאֱמָן בְּמָה שְׂאֵמַר לְאַחֲרֵי שְׂמֵכֵרם
 וְיֵצְאוּ מִתַּחַת יָדוֹ; וּמִיָּהוּ אֵי מְהִימָן לִיָּהּ, אָסוּר.

Seif 11

An idolater that sells two animals and who then says, I have been told that these are mother and child, we do not believe what they say after the sale is finalized and the animals are out of his possession, and if the gentile is (known to be) trustworthy then it is forbidden (to slaughter on the same day).

יב

בְּהֵמָה שֶׁנִּשְׁחָטָה אִמָּה אוֹ בִּתָּה הַיּוֹם וְנִתְעַרְבָה בְּאַחֲרוֹת וְצָרִיךְ
 לְשַׁחֵט מֵהֶם הַיּוֹם, כִּי־צָד תִּקְנָתוֹ, נִכְבְּשִׁינָהוּ, דְּנִי־י מִמְּקוֹם
 קְבִיעוּתוֹ, וְיִקַּח מֵהֶם אֶחָד וְיִשְׁחָט, דְּכָל דְּפָרִישׁ מִרְבָּא פָּרִישׁ;
 וְשִׁנַּיִם הַנּוֹתָרִים אָסוּר לְשַׁחֵטֵם הַיּוֹם.

Seif 12

An animal that is slaughtered whether it is a mother or its offspring on that day and they get mixed together and the other one needs to be slaughtered the same day, what do we do?

We slaughter one by one until two are left which cannot be slaughtered the same day because whatever is removed from a group is part of the majority which these two are not slaughtered on the same day.

סימן יז - דין השוחט בהמה המסכנת למות,

Siman 17

The law regarding one who slaughters an animal that is in danger of dying.

א

השוחט את הבריאָה וְלֹא פְּרֻכָּסָהּ. הָרִי זוּ מִתְּרַת; אָבֵל

המסכנתא

וְהוּא כָּל שֶׁמֵּעֵמִידִים אוֹתָהּ בְּגִעְרָה אוּ בְּמִקְל וְאִינָה עוֹמְדָת, אֵף עַל

פִּי שֶׁהִיא אוֹכֶלֶת מֵאֲכָל בְּרִיאוֹת, שְׁחָטָה וְלֹא פְּרֻכָּסָה כָּלֵל, הָרִי זוּ

נִבְלָה וְלוֹקִין עָלֶיהָ; וְאִם פְּרֻכָּסָהּ, הָרִי זוּ מִתְּרַת, וְצָרִיךְ שִׁיְהִיָּה

הַפְּרֻכּוֹס בְּסוֹף הַשְּׁחִיטָה וְלִמְשַׁךְ עַד אַחַר הַשְּׁחִיטָה, אָבֵל

בַּתְּחִלָּתָהּ אֵינוֹ מוֹעִיל. כִּי־צַד הוּא הַפְּרָכּוּס, בְּבִהְמָה דַּקָּה וּבְחַיָּה
 גְּסָה וְדַקָּה, בֵּין שְׁפִשְׁטָה יָדָה וְהַחֲזִירָה אוֹ שְׁפִשְׁטָה רַגְלָה אֶף עַל
 פִּי שְׁלֹא הֶחֱזִירָתָהּ, אוֹ שְׁכַפְּפָה רַגְלָה בְּלִבָּד, הֵרִי זֶה פְּרָכּוּס
 וּמִתָּר; אָבֵל אִם פְּשִׁטָה יָדָה וְלֹא הֶחֱזִירָה, הֵרִי זֶה אֲסוּרָה, שְׂאִין
 זֶה אֶלֶּא הוֹצֵאת נֶפֶשׁ בְּלִבָּד; וּבְבִהְמָה גְּסָה אֶחָד הַיָּד וְאֶחָד
 הַרְגֵל, בֵּין שְׁפִשְׁטָה וְלֹא כַפְּפָה, בֵּין כַפְּפָה וְלֹא פְּשִׁטָה, הֵרִי זֶה
 פְּרָכּוּס וּמִתָּרֵת. וְאִם לֹא פְּשִׁטָה, לֹא יָד וְלֹא רַגְלָה, וְלֹא כַפְּפָה כָּלֵל,
 הֵרִי זֶה נִבְלָה; וּבְעוֹף, אֶפְלוֹ לֹא רִפְרֵף אֶלֶּא בְּעֵינוֹ, וְלֹא כִשְׁכֵשׁ
 אֶלֶּא בְּזָנְבוֹ, הֵרִי זֶה פְּרָכּוּס.

Seif 1

When one slaughters a healthy animal and after slaughtering it does not make convulsive movements, it is permitted.

However regarding an animal that is dangerously ill, i.e., one which cannot maintain itself when others cause it to stand it up, even if it eats the food of healthy animals. If such an animal is slaughtered and does not make any convulsive movements at all, it is a nevelah and one is liable for lashes [for

partaking] of it. If it makes convulsive movements, it is permitted. The convulsive movements must be made at the end of the slaughter. If they are made at the beginning, they are of no consequence. What is meant by convulsive movements? For a small domesticated animal and for both a small and a large wild beast, the intent is that it extended its foreleg and returned it, extended its hind leg even though it did not return it, or merely bent its hind leg. This is considered a convulsive movement and [the animal] is permitted. If, however, it merely extended its foreleg and did not return it, it is forbidden. This movement is merely a result of the expiration of the soul. If it either extended its foreleg or its hind leg without bending it or bent its foreleg or hind leg without extending it, it is considered as a convulsive movement and it is permitted.

If, however, it neither extended or bent its foreleg or its hind leg at all, it is considered as a *nevelah*.

With regard to a fowl, even if it only blinked its eyelid or swatted its tail, it is considered a convulsive movement.

ב

הַשׁוֹחֵט אֶת הַמְּסַכֵּנֶת בַּלַּיְלָה וְלֹא יָדַע אִם פְּרִכְסָהּ, הֲרִי זֶה סֵפֶק
נְבִילָה וְאַסוּרָה.

Seif 2

When one slaughters an animal that is dangerously ill at night and does not know whether or not it made convulsive movements, it is forbidden, because of the possibility that it is forbidden as nevelah.

ג

גְּדוּלֵי הַחֲכָמִים לֹא הָיוּ אוֹכְלִים מִבְּהֵמָה שֶׁמִּמְהָרִים וְשׁוֹחֲטִים
אוֹתָהּ כְּדֵי שְׁלֹא תָמוּת, וְאִךָ עַל פִּי שֶׁפְּרִכְסָהּ בְּסוּף הַשְּׁחִיטָה;
וְדָבָר זֶה אֵין בּוֹ אֲסוּר, אֲלֹא כָּל הַרוּצָה לְהַחְמִיר עַל עֲצָמוֹ בְּדָבָר
זֶה הֲרִי זֶה מְשֻׁבָּח.

Seif 3

Our great sages would not partake would not eat of an animal which people were hurrying to slaughter before it died, even if it made convulsive movements

after being slaughtered. This is an issue that does not involve a prohibited act. Nevertheless, if one desires to accept this stringency upon himself it is considered praiseworthy.

סימן יח - דין בדיקת הסכין ופגימותיו

Siman 18

The law of checking the knife and its flaws

א

השוחט בסכין בדויקה ונמצאת פגומה, הרי זה נבלה; אפלו נגע
 בעצם המפרקת, אין תולין שנפגמה בו אחר שחיטה, אלא
 חיישינן שמא בעור נפגמה ונמצא שחט בסכין פגומה, ואפלו
 בעו

Seif 1

If a slaughterer tested his knife and found it to be defective (what he slaughtered) becomes a nevela; even if the flaw occurred from the neck bone, We

don't attribute the damage to after the slaughter, however we take into consideration that perhaps while it was in the skin the defect we found occurred and the knife was flawed, and this applies also for poultry.

ב

שְׁעוֹר הַפְּגִימָה, כָּל שֶׁהוּא; וּבִלְבַד שֶׁתֵּאָגֵר בָּהּ כָּל שֶׁהוּא, אֶפְלוּ
חוּט הַשְּׁעָרָה.

Seif 2

What is the amount of defect which disqualifies a knife? Even a slight amount. As long as it accumulates even if it is a hair-size it disqualifies.

ג

צָרִיךְ לְבַדֵּק הַסִּפִּין קִדְמָה, שְׁחִיטָה וְאִם לֹא בְּדִקָּה, לֹא יִשְׁחֹט; וְאִם **ג**
עָבַר וְלֹא בְּדִקָּה תִּחְלָה, וְאַחֲרַי כִּן בְּדִקָּה וּמִצָּאָה יָפָה, שְׁחִיטָתוֹ
כְּשֵׁרָה.

Seif 3

One needs to check his knife before (Slaughtering), slaughtering that is performed without first checking the knife, is not considered (proper) slaughtering, and if he transgresses and doesn't check (the knife) at the outset, and if after (the slaughter) we check (the knife) and we find it suitable the slaughter is acceptable.

ד

סִכִּין שֶׁתִּבְדֹּק בְּהוֹלְכָה וְלֹא הִרְגִּישׁ שְׂיֵישׁ בָּהּ פְּגָם, וְכִשְׁהֶחֱזִיר
 אוֹתָהּ בְּהִבְאָה הִרְגִּישׁ שְׂיֵישׁ בָּהּ פְּגָם, וְזוֹ הִיא הַנִּקְרָא מְסֻכְסָכֶת,
 אִם שָׁחַט בָּהּ דְּרֹךְ הוֹלְכָה וְלֹא הִבִּיא, שְׁחִיטָתוֹ כְּשֶׁרָה; וְאִם
 הִבִּיא, שְׁחִיטָתוֹ פְּסוּלָה. וְהֵי מְלִי כְּשֶׁהִרְגִּישׁ בָּהּ קֶדֶם שְׁחִיטָה,
 אֲבָל אִם מָצָא סִכִּינוֹ יָפָה קֶדֶם שְׁחִיטָה, וְאַחַר שְׁחִיטָה מָצָא בָּהּ
 פְּגִימָה מְסֻכְסָכֶת, וְאָמַר: בְּרִי לִי שְׁלֵא עָשִׂיתִי אֶלָּא הוֹלְכָה לְבַד,
 שְׁחִיטָתוֹ פְּסוּלָה.

Seif 4

If one inspected a knife (in one direction) and didn't feel a flaw, if he checks another time (in a different direction) and he feels a flaw, this checking is to be disputed, if you slaughter in the direction that the checking was conducted (without a flaw) and did not reverse the direction, the slaughter is acceptable. If perhaps he reversed the direction, the slaughter is unacceptable.

And one who cuts and doesn't feel the flaw before the slaughter, only if we found his knife acceptable before the slaughter; however (now) after the slaughter we find a disputable flaw, as it is said: it is clear me that if he cut in only one direction, the direction without flaw alone, the slaughter is unacceptable.

ה

סִכִּין שְׁיִישׁ בָּהּ פְּגִימוֹת הַרְבֵּה, אֶפְלוּ כֵּלָן מְסַכְסְכוֹת, אֶפְלוּ שְׁחַט
 בָּהּ בְּדִיעָבֵד, פְּסוּלָהּ. דְּמִתּוֹךְ שְׁפִגְיֹמוֹתֶיהָ מְרַבּוֹת חִישִׁינָן שְׁמָא
 יִשְׁיֵב יָדוֹ מֵעַט וְלֹא הִרְגִישׁ

Seif 5

A knife that has many flaws, even if everyone disputes them, even if slaughtered (under the rubric of) after the fact, it is not acceptable. Because the flaws are many we worry when he returns his hand and kills (he will) not feel it.

סכין חדָה שְׁהַשְׁחִזָהּ, וְהָרִי אֵינָהּ חִלְקָה אֶלָּא מִגְעָתָהּ כְּמַגַּע רֹאשׁ
הַשְּׂבִילֹת שֶׁהוּא מְסַתְבֵּךְ בְּאַצְבָּעוֹ, הוֹאִיל וְאִין בָּהּ פְּגָם שׁוֹחֲטִין בָּהּ

Seif 6

When a knife has been sharpened, but its edge is not smooth, instead, when one touches it, it is like touching the tip of an ear of grain which becomes stuck on one's finger, [nevertheless,] since it does not have a blemish, one may slaughter with it.

ז

סָכִין שְׁפִיָּה חֲלָק וְאֵינָהּ חֲדָה, הוֹאִיל וְאֵין בָּהּ פְּגָם שׁוֹחֲטִין בָּהּ,
וְאֶף עַל פִּי שְׁהוֹלִיךְ וְהִבִּיא כָּל הַיּוֹם עַד שֶׁשְׁחָטָהּ, שְׁחִטָּתוֹ כְּשֶׁרָה

Seif 7

When the edge of a knife is smooth and is not sharp, one may slaughter with it, since it does not have a flaw. Even though one passes it back and forth the entire day until the slaughter [is completed], the slaughter is acceptable.

ח

סָכִין שֶׁהִיא עוֹלָה וְיִוָּרְדָת כְּנֹחֵשׁ וְאֵין בָּהּ פְּגָם, שׁוֹחֲטִין בָּהּ
לְכַתְּחִלָּה.

Seif 8

A knife that (has a shape that) goes up and down like a snake without any flaws, one can use to slaughter with from the outset.

ט

בְּדִיקַת הַסִּכִּין צְרִיכָה אֲבִשְׂרָא, וְאַטּוּפְרָא, וְאַתְלַת רוּחְתָּא; דְּהִינוּ
שְׁמוּלִיכָה וּמְבִיָּאָה עַל בְּשָׂר אֶצְבָּעוּ. וְאַחַר כֵּן מוּלִיכָה וּמְבִיָּאָה עַל
צַפְרֵנוּ מִשְׁלֵשׁ רוּחוֹתֶיהָ, שֶׁהֵם פִּיהָ וּשְׁנֵי צַדָּדֶיהָ, כְּדִי שְׁלֵא יְהִיָּה
בָּהּ פְּגָם כָּלֵל. וַיְבַדֵּק לְאֵט וּבְכֹונֶת הַלֵּב, שְׁלֵא יִפְנֶה לְבֹו לְדַבְרִים
אַחֲרִים, וְצָרִיךְ לְשִׁנוֹת הַצֶּפֶן אַחַר קִצָּת בְּדִיקְתָּהּ, שְׁמָא נִפְגָּם
הַצֶּפֶן בְּחֻדָּה שֶׁל סִכִּין, וְאוּלַי יֵשׁ פְּגִימָה בְּצַדָּדִין שְׁלֵא יִרְגִישׁ בָּהּ
לְפִי שְׁעוּבָרַת בְּתוֹךְ פְּגִימַת הַצֶּפֶן.

Seif 9

The checking of a knife requires the (use of the) skin and fingernail from three angles, in other words one must pass it over and draw it back over the flesh of his finger and afterwards pass it back on one's fingernail from three angles, (which are) its tip and

both of its sides so that (to insure) it will not have a blemish at all.

(after this) We check (the knife) slowly and with full concentration not turning one's mind to other things, and then repeat on another nail slightly to check, that damaged nail on the sharp part of the knife, and perhaps there is a flaw on both sides that he didn't feel by passing it in a damaged nail.

סִכִּין שְׁיִישׁ לָהּ פְּגִימָה אָסוּר לְשַׁחֵט בָּהּ, אֶפְלוּ אִם מְכוּוֹן לְשַׁחֵט
שְׁלֹא כְּנֶגֶד הַפְּגִימָה; וּבְיוֹם טוֹב נוֹהֲגִין הַתֵּר לְכַרְךְ מִטְּלִית עַל
הַפְּגִימָה, כִּיּוֹן שְׂאִינוֹ יִכּוֹל לְהִשְׁחִיזָהּ; וְאִם הוּא שְׁעַת הַדְּחָק,
שְׂאִין לוֹ הַכְּנֶה לְהִשְׁחִיזָהּ, אֶפְלוּ בְּחַל מִתֵּר לְשַׁחֵט עַל יְדֵי כְּרִיכַת
מִטְּלִית עַל הַפְּגִימָה.

Seif 10

If a knife has a flaw, one may not slaughter even with the smooth part, lest he use the flawed part. On Yom Tov, the custom is to allow tying a cloth around

the flaw (to ensure that it will not be used to slaughter), for one may not sharpen the knife. Even during a weekday, if one did not have a chance to sharpen the knife, one is allowed to slaughter by means of typing a cloth on the flaw.

יא

הַשׁוֹחֵט בְּהֵמוֹת רַבּוֹת אוֹ עוֹפוֹת הַרְבֵּה, צָרִיךְ לְבַדֵּק בֵּין כָּל אֶחָד וְאֶחָד. שָׂאֵם לֹא עָשָׂה כֵן וּבִדֵּק בְּאַחֲרוֹנָה, וְנִמְצְאָת סַכִּין פְּגוּמָה; הָרִי הַכֹּל סֵפֶק נְבִילוֹת וְאֶפְלוֹ הָרִאשׁוֹנָה.

Seif 11

If a person slaughters many animals or many fowl, he must inspect [the knife] between each [slaughter]. If he did not check, and then checked after slaughtering the last one and discovered [the knife] to be blemished, there is an unresolved doubt

whether all of them even the first are considered nevelot.

יב

אֶפֶס עַל פִּי שֶׁבִדֵּק הַסִּכִּין קִדְּם שְׁחִיטָה, צָרִיךְ לַחְזֹר וְלִבְדֹּק אַחֵר
הַשְּׁחִיטָה; וְהֵי מִלִּי שֶׁהַסִּכִּין לְפָנֵינוּ, אֲבָל אִם נֶאֱבַד, שְׁחִיטָתוֹ
כְּשֶׁרָה הוֹאִיל וּבִדְקָה קִדְּם שְׁחִיטָה, וְאֶפְלוּ שְׁחִט בָּהּ הַרְבֵּה זֶה
אַחֵר זֶה; וְאִם נִגַּע בְּמִפְרָקֵת שֶׁל אַחַת מֵהֶן, יֵשׁ לְהַחְמִיר וְלַחוּשׁ
לְכָל אוֹתָן שֶׁנִּשְׁחָטוּ אַחֵר כֶּךָ

Seif 12

Although one checks the knife before the slaughter one needs to perform a check after the slaughtering. This is talking about when he still has the knife, but if the knife got lost, the shechitah is kosher as long as the knife was checked before the shechitah, even if he slaughtered many one after the other. If a damage was felt in the neck of one of them, one

should be strict and worry about all those slaughtered afterwards.

יג

שַׁחַט בְּסִכִּין בְּדוּקָה, וְנֶאֱבַד קֶדֶם שִׁיבְדֻקָּנוּ, אַחֲרֵי שְׁחִיטָה, וְאַחֲרֵי
 כֶּךָ נִמְצָא וְהוּא פְּגוּם, שְׁחִיטָתוֹ כְּשֶׁרָה הוֹאִיל וַיֵּצֵא בְּהִתֵּר, וְזֶה
 שֶׁנִּמְצָא פְּגוּם אַמּוּר שֶׁבֵּר בָּהּ עֲצָמוֹת וְלֹא אֲדַעְתָּהּ, דְּאוּקֵי סִכִּין
 אֲחֻזְקָתָהּ

Seif 13

If one slaughters with a knife that was checked, and checked before and the knife was lost before it was checked after the slaughter, and afterwards we find the knife and see it flawed, the slaughter is acceptable inasmuch as it performed properly. And if we find a flaw as stated that smashed a bone without knowing after the slaughter, and the knife remains with the established chazaka.

אם לא בדק הסכין ושחט בה, ונאבד אחר שחיטה, שחיטתו פסולה; במה דברים אמורים, בסתם סכין, אבל טבח שיש לו סכין מיוחד לשחיטה ומקום מיוחד שמצניעו שם תמיד, בחזקת בדוק הוא, ואם שחט בו בלא בדיקה ונאבד, שחיטתו כשרה

Seif 14

If one doesn't check the knife and slaughters and loses the knife before he makes the additional check which is necessary afterwards, if he slaughter without the additional check its is forbidden. When does this apply? when a regular knife is used, however if a butcher has a special knife for slaughtering in a special place put away there always, traditionally we check it, if it is slaughtered without an additional check, it is acceptable.

הַשׁוֹחֵט בְּסַכִּין בְּדוּקָה וְאַחַר הַשְּׁחִיטָה שֶׁבֵּר בָּהּ עֲצָמוֹת דֶּרֶךְ
 שְׁבִירָה, שֶׁלֹּא בְּדֶרֶךְ הוֹלְכָה וְהִבָּאָה, וּבְדָקָה וְנִמְצְאָת פְּגוּמָה,
 שְׁחִיטָתוֹ כְּשֶׁרָה דָּאֲנוּ תוֹלִים שֶׁבְּשִׁבְרֵת הָעֲצָמוֹת נִפְגְּמָה; וְכֵן כָּל
 כִּיּוֹצֵא בָּזֶה, כְּגוֹן שֶׁנִּפְלָה עַל גְּבִי קֶרֶקַע קִשָּׁה. וְדוּקָא שְׂרָאִינוּ
 שֶׁנִּפְלָה עַל חֲדָה, אֲבָל מִסְפִּיקָא אִין תּוֹלִין לוֹמֵר שֶׁנִּפְלָה עַל חֲדָה,
 וְאִם שֶׁבֵּר בָּהּ עֶצֶם הַמִּפְרָקִת, אֲפִלּוּ דֶּרֶךְ שְׁבִירָה, אִין תּוֹלִין בּוֹ
 מִפְּנֵי שֶׁהוּא רַךְ

Seif 15

Seif 15

If somebody slaughters with a knife that has been checked and after the slaughter he chops bones with the knife in an unusual way (not in a manner of going back and forth)

and if we then check and we find a flaw the slaughter is acceptable because we assume that it got chipped because he broke the bone.

SO in any simliar case, like it falls on the hard ground.

If we saw it specifically fall its blade (its flawed) however because of this doubt we don't attribute what is said if it did not fall on the blade. And if a break occurs because of a neck bone, even in the direction that the break occurred, we don't attribute

what occurs before it to it at all, because the neck is soft.

טז אם בדק הסכין אחר שחיטה והצניעה ואחר כך נמצאת פגומה, לית לן בה, דאמור בדבר אחר נפגמה או שבר בה עצמות ולא אדעתה

Seif 16

If one checks a knife after the slaughter and then stores it away and after we find that it is defective, we can have no objection, it is said someone else did it, so if we find a flaw as stated that smashed a bone without knowing after the slaughter.

יז טבַח שְׁלֵא הֶרְאָה סְפִינוּ לְחֶכֶם , הָיוּ מְנַדִּין אוֹתוֹ. וְהֶאֱדָנָא נְהִגוּ
 לְמִנּוֹת אֲנָשִׁים יְדוּעִים עַל הַשְּׁחִיטָה וְהַבְּדִיקָה, וְלָהֶם מְחִלוּ.
 חֲכָמִים כְּבוֹדָם, כִּי הֵם זְהִירִים וְזָרִיזִים; וְהֶרְבֵּה צָרִיךְ יִשׁוּב הַדַּעַת
 וְיִרְאֵת שָׁמַיִם לְבְּדִיקַת הַסִּכּוּן; הֵלֵא תִרְאָה כִּי יִבְדֹּק אָדָם פְּעָמַיִם
 שְׁלֵשׁ וְלֹא יִרְגִישׁ בְּפִגְימָה דַּקָּה, וְאַחַר כֵּן יִמְצְאָנָה כִּי הֵכִין לְבוֹ
 בְּאַחְרוֹנָה; וּבְחִינַת חוּשׁ הַמְּשׁוּשׁ כְּפִי כּוֹנֵת הַלֵּב

Seif 17

A butcher who doesn't get his knife seen by a scholar, we place a ban on him.

Presently our practice is to appoint well known people to slaughter and inspect,

So the scholars gave up this honor to check by themselves and trust the shoachim, because they are careful and diligent. There is need for a lot of clarity of mind and fear of heaven in checking the knife, If this is not apparent look that he checks it 3 times without feeling the damage for one minute, afterwards we find what he slaughtered recently, we test him to get a sense and feel in accordance with the intention of his heart.

יח הַטְּבַח צָרִיךְ נְשִׁיטֵל שְׂכָר מִן הַטְּרֵפוֹת כְּמוֹ מִן הַכְּשֵׁרוֹת

Seif 18

A butcher needs to get paid for treifot as from kosher slaughter.

יט

רְאוּבֵן שָׁאֵמַר לְשִׁמְעוֹן: בְּדַק סָפִין זֶה, וּבְדָקָה שְׁנַי פְּעָמִים מֵהִי"ב
 שְׁצָרִיךְ וּנְתִנָּה לְרְאוּבֵן, וּרְאוּבֵן הָיָה הוֹלֵךְ לְשַׁחֵט וּלְקַחָה לְוֵי מִיָּדוֹ
 וּמִצָּאָה פְּגוּמָה. וּרְאוּבֵן מִתְנַצֵּל וְאוֹמֵר שְׁעֵדִין הָיָה רוֹצֵה לְבְדֹקָה כַּהֲגוֹן.
 מִעֲשִׂיו מוֹכִיחִים עָלָיו, שֶׁהָיָה דֵי לוֹ בְּאוֹתָהּ בְּדִיקָה, וּלְפִיכֶךָ
 מִעֲבִירִין אוֹתוֹ; וְאִם נִרְאִים הַדְּבָרִים שֶׁהָיָה כְּעֵין שְׂגָגָה, וְשֶׁהוּא
 אָדָם כָּשֵׁר, מִחֲזִירִין אוֹתוֹ, וּבִלְבַד שְׂיִקְבֵּל עָלָיו שְׁלֵא יָשׁוּב עוֹד
 לְדַבֵּר כָּזֶה.

Seif 19

(If) Reuven tells Shimon, check this knife, and he checked it twice but needed to check it 12 times and he then hands it back to Reuven, while Reuven was

going to slaughter Levi stopped his hand and found a defect on the knife.

Reuven then apologizes and says he wants (the knife) re-checked further properly.

(however) His actions prove him, and it was enough for him to check for this reason we remove him.

And if we see that the situation arose out of error, and that he actually is kosher we then re-instate him, this is done solely that he understands not to repeat such a thing.



טָבַח שֶׁנִּמְצְאָת פְּגִימָה בְּרֹאשׁ הַסֵּכִין, וְאָמַר: זֹאת הַפְּגִימָה מְפִינִי
 שֶׁאֲנִי מְכַסֶּה דָם הָעוֹפּוֹת בְּרֹאשׁ הַסֵּכִין, וְכִשְׁאֲנִי שׁוֹחֵט אֲנִי נִזְהָר
 שֶׁאֲנִי נוֹגֵעַ בַּפְּגִימָה, מִעֲבִירִין אוֹתוֹ; וְקָרוב לומר שֶׁהַפְּגִימָה
 אֲסוּרִים

Seif 20

A butcher that finds a flaw on the head of the knife and says: "This flaw before me covers the blood of

fowl on the head of the knife; and I slaughter and i'm careful that I do not touch the flaw", he is removed from his post; and it is close to say the vessels are prohibited as no longer kosher.

סימן יט - דיני ברכת השחיטה

Siman 19

The laws of the blessing of ritual slaughter

א

הַשׁוֹחֵט צָרִיךְ שְׂיִבְרַךְ קֹדֶם: אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
הַשְּׁחִיטָה; וְאִם שָׁחַט וְלֹא בֵּרַךְ, כְּשֶׁרָה.

Seif 1

A slaughter must bless before (the slaughter), who has sanctified us by his commandments and

commanded us regarding slaughtering; And if one slaughters without a blessing it's kosher.

ב

שַׁחַט בְּהֵמוֹת וְחַיּוֹת וְעוֹפוֹת, בְּרַכָּה אַחַת לְכֻלָּן.

Seif 2

If one slaughters domestic or wild animals or fowl this one blessing includes all of these.

ג

שְׁנַיִם שׁוֹחֲטִין שְׁנֵי בְּעָלֵי חַיִּים, יְכוּל לְבַרֵךְ הָא' לְהוֹצִיא חֲבֵרוֹ;
וְהוּא שְׂוִיתָכֵן לְצֵאת.

Seif 3

(if you have) Two Slaughterers and two animals,
 One can make one blessing for (himself and) his
 friend. (if) he intended to make it himself.

ד

צָרִיךְ לְזַהֵר מִלְדַּבֵּר בֵּין בְּרַכָּה לַשְּׁחִיטָה בְּדַבָּר שְׂאִינוּ מְצַרְכֵי
 הַשְּׁחִיטָה; וְאִם דִּבֵּר, צָרִיךְ לְבַרֵךְ פַּעַם אַחֶרֶת.

Seif 4

One needs to be careful (not to) speak between the
 bracha and slaughtering regarding something not
 related to the slaughter. If he did speak he needs to
 recite the blessing another time.

ה אם רוצה לשחט הרבה, צריך לזהר שלא לדבר בין שחיטה לשחיטה בדבר שאינו מצרכי השחיטה; ואם דבר, צריך לכסות דם שחיטה ראשונה ולברך פעם אחרת על השחיטה, אבל על כסוי שני לא יברך. ויש אומרים דשיחה בין שחיטה לשחיטה לא הוי הפסק.

Seif 5

If one wants to slaughter many animals, he needs to be careful not to speak about things not related to ritual slaughter between the animals he has slaughtered.

If he did speak he needs to cover the blood of the first one he slaughtered and bless a second time on the slaughter. However on second covering (of blood) he does not make a second blessing. There are those that say that from the talk between slaughters, it is not an interruption.

הַמְבָרֵךְ עַל דַּעַת לְשַׁחַט חַיָּה אַחַת, וְאַחַר כֵּן הֵבִיאוּ לוֹ יוֹתֵר,
 יְכֻסָּה דָם הַרְאֵשׁוֹן וַיְבָרֵךְ עָלָיו, וַיְבָרֵךְ עַל הַשְּׁחִיטָה הַשְּׁנִיָּה וְלֹא
 עַל הַכְּסוּי; וְהָיָה מִלִּי כְּשֶׁהֵבִיאוּם לוֹ קֹדֶם שֶׁיְבָרֵךְ עַל כְּסוּי
 הַרְאֵשׁוֹנָה

Seif 6

If one had in mind to slaughter one wild animal when he recited the blessing, and afterwards they brought him more animals, he should cover the blood of the first then recite the blessing over it, and afterwards bless over the slaughter of the second one but not over the covered blood. The same would be if the next animal were brought before blessing for the first animal for the blood being covered.

ז

הָיָה לְפָנָיו הַרְבֵּה לְשַׁחַט, וַיְבָרֵךְ עַל הַשְּׁחִיטָה, וְאַחַר כֵּן הֵבִיאוּ לוֹ
 עוֹד, אִם כְּשֶׁמְבִיאים לוֹ הָאֲחֵרוֹנוֹת יֵשׁ עֲדִין לְפָנָיו מֵאוֹתָם שֶׁהָיוּ
 לְפָנָיו כְּשֶׁיְבָרֵךְ, אֵין צָרִיךְ לַחְזֹר וּלְבָרֵךְ; וְאִם לֹא, צָרִיךְ לְבָרֵךְ.
 וְלִכְתּוּב לָהּ טוֹב לְזַהֵר לְהִיּוֹת דַּעַתוֹ בְּשַׁעַת בְּרַכָּה עַל כָּל מֵה
 שֶׁיְבִיאוּ לוֹ.

Seif 7

If their were before him many (animals) to slaughter, and he blessed over the slaughter, and afterwards came more (animals), if when he brought the last ones, there are still before him those that he blessed, there is no need to repeat the blessing. And if not you need to re-bless.

And before the fact it is good to have in mind when reciting the blessing that is will count over all that is brought to him (even those not there yet).

n

הָיָה שׁוֹחֵט חֵיָה אוֹ עוֹף וְדַעְתּוֹ לְשַׁחֵט עוֹד, וְשָׁחַח וְכָסָה וַיְבָרַךְ,
כְּשֶׁחִזַּר לְשַׁחֵט אֵין צָרִיךְ לַחֲזֹר וּלְבָרֵךְ עַל הַשְּׁחִיטָה, שְׂאִין הַכֹּסֵי
הַפְּסִיק.

Seif 8

If one slaughtered a beast or fowl and he intends to slaughter another, and forgot that he was planning to slaughter more, so he covered the blood and said

the blessing over the mitzvah of covering, when he slaughters again he doesn't need to repeat the blessing on the slaughter, and covering the blood is not an interruption.

סימן כ - מקום השחיטה בצואר, ובו ד'

סעיפים

Siman 20 The place of slaughter on the neck

א

מקום השחיטה בצואר בקנה לצד הראש, משפוי כובע ולמטה, והוא קדם שיתחיל הכובע לשפּע ולעלות. והינו שיר בחטי, והוא שבסוף הקנה למעלה יש בתוך טבעת הגדולה כמו שני גרגרים מגוף שחוסים ונקראים חטי. ואם שחט בתוך החטין ושיר מהם כל שהוא למעלה, כשרה, שרה, שחט משפוי כובע ולמטה, ואם לא שיר מהם כלום אלא שחט למעלה מהם, הרי זה מגרמת ופסולה; ושעורו למטה עד ראש כנף האנא כשנפחין אותה ועולה למעלה עד מקום שמגיע ראשה בקנה, אז הוא המקום

בְּעֵצְמוֹ שְׁהִיטָהּ נֹגַעַת כְּשֶׁהִיטָהּ חֵיהָ הַבְּהֵמָה וְהִיטָהּ רוּעָה
 כְּדַרְכָּהּ, כְּשֶׁתִּמְשֹׁךְ צִוְּאָרָה לְרַעוֹת בְּלִי שְׁתֵּאֲנֹס עֵצְמָהּ לְמִשְׁךְ
 צִוְּאָרָה בְּיוֹתֵר

Seif 1

The place to slaughter is on the neck by the carotid that leading towards the head. From the opening of the sternohyoid and below. This is before the Esophagus becomes wide. That is where there are carotids left.

They are located from the upper carotid, beneath the big cervical opening that is like two hoppers from the body to the dispenser . Those carotids are called “cheiti”.

If he slit into the carotids and the cervices remained slightly connected on the top, it is kosher because he slit opening of the sternohyoid and below. If nothing is left from the carotid but slit from above the carotid that is a destruction—meaning the cause of using the knife outside the place of slaughter towards the head of the body—is rejected. And its ring below is until the tip of the (upper) lobe of the

lung... When you are going to inflate the lung and the laube, the place where it reaches at the tip that is the same place where it reached when the animal was alive and it was grazing in it regular way when it would stretch out its neck to graze without it having to stretch out its neck anymore then what's usual.

ב

וּבְיוֹשֵׁט, מִתְחִלַּת הַמָּקוֹם שֶׁנִּשְׁחָחוּתְכִין אוֹתוֹ מִתְכוּוץ, עַד מְקוֹם שִׁשְׁעִיר וַיִּתְחִיל לְהִיּוֹת פְּרָצִים פְּרָצִים בְּכָרֶס; שְׁחַט לְמַעְלָה מִמָּקוֹם זֶה, וְהוּא הַנִּקְרָא תֵרֶבֶץ הַיּוֹשֵׁט, אוֹ לְמַטָּה מִמָּקוֹם זֶה וְהוּא מִתְחִלַּת בְּנֵי מַעֲיִם, שֶׁחִיטָתוֹ פְּסוּלָה; וְשַׁעוֹר תֵרֶבֶץ הַיּוֹשֵׁט שְׂאִינוֹ רָאוּי לְשְׁחִיטָה לְמַעְלָה, בְּבִהְמָה וְחִיָּה כְּדִי שִׁיאָחַז בְּשִׁתֵּי וּבְעוֹף, הַכֹּל לְפִי גְדִלוֹ וְקִטְנוֹ. וְלְמַטָּה עַד הַזָּפְקָה

Seif 2

And in the gullet, (the place of slaughter) begins in the spot where when we cut it will shrivel, until the point down below that it begins getting scales and hair like the inside of a stomach. If you slaughter

above from this place, this is called the “Turbatz haveshet”, or if you slaughter below this area which is the beginning of where the intestines begin, the slaughter is unacceptable. And this section of (Turbatz haveshet) that is not fit for shechitah up above, Regarding a domesticated or wild animal it's an amount that you are able to grab with two fingers and regarding a fowl, it all depends how large or small. And the section (of the slaughter) is until the (roof of) throat.

ג

צָרִיךְ הַשּׁוֹחֵט שְׂיִשְׁחֹט בְּאִמְצַע הַצְּוּאָר; וְאִם שָׁחַט מִן הַצְּדָדִין,
 שְׁחִיטָתוֹ כְּשֶׁרָה, וְהוּא שְׁהֶחְזִיר הַסִּימָנִים וְיֹדַע שְׁחִתְכֶם קֹדֶם
 שְׁחִתְךָ הַמִּפְרָקֶת, כִּי הַסִּימָנִים רַכִּים וְנִדְחִים מִן הַסִּפִּין; וְהוּא
 הַדִּין לְשׁוֹחֵט מִן הָעֶרְף.

Seif 3

A slaughterer needs to slaughter it in the middle of the neck; and if you slaughter on sides of the neck,

the slaughter will be acceptable, (only) if he turned the signs back and he knows that he cut them before cutting the neck bone, because the signs are soft and they get pushed away from the knife, It is the same halacha if you slaughter it from the back of the neck.

ד

טוב לזהר למשמש בסימנים ולתפושם קדם שחיטה, כדי
שיזדמנו קדם בשר הצואר; וביונים נמצאים הסימנים בצדדים

וְצָרִיךְ אֲמוּן יָדַיִם וְזִהִירוֹת גְּדוּלָּה, שְׂאֵם לֹא יִמְשֵׁמֶשׁ בָּהֶם וַיִּזְמִינִם
 לְפָנָיו קֶדֶם שְׁחִיטָה קָרוֹב הַדְּבָר מְאֹד לְפִשְׁעַ וְלַחֲתוֹךְ הַמִּפְרָקֶת
 קֶדֶם הַסִּימָנִים.

Seif 4

ד

טוב לזהר למשמש בסימנים ולתפושם קדם שחיטה, כדי
 שיזדמנו קדם בשר הצואר; וביונים נמצאים הסימנים בצדדים
 וצריך אמון ידדים וזהירות גדולה, שאם לא ימשמש בהם ויזמינם
 לפניו קדם שחיטה קרוב הדבר מאד לפשע ולחתך המפרקת
 קדם הסימנים.

Seif 4

It is to good to be careful, to feel around the signs
 (before slaughtering) in order that the knife should
 cut them before it cuts the flesh of the neck.

And with doves we find that the signs are on the
 sides so we insure that one must have skilled hands
 and have great caution, if we can't feel the signs
 before slaughter it is likely that you may come to be
 negligent and you will cut the neck before the
 simanim.

Siman 21

The amount of slaughter- (how far must one cut)

א

כַּמָּה הוּא שְׁעוֹר הַשְּׁחִיטָה שֶׁל הַקֶּנֶה וְהַנֶּשֶׁט; הַשְּׁחִיטָה הַמְעֻלָּה,
 שְׂיַחֲתָכוּ שְׁנֵיהֶם בֵּין בְּבִהֶמָה וּבֵין בְּעוֹף, וְלָזָה יִתְכַּוֵּן הַשּׁוֹחֵט; וְאִם
 שָׁחַט רֹב אֶחָד מֵהֶם בְּעוֹף, וְרֹב שְׁנַיִם בְּבִהֶמָה וּבַחֲיָה, שְׁחִיטָתוֹ
 כְּשֶׁרָה, וּבִלְבַד כְּשִׂימְדָדוֹ אוֹתוֹ יִמְצָאוּ שֶׁהִנְשָׁחַט הוּא רֹב; וְכִיּוֹן
 שְׂיִמְצָאוּ שֶׁהִנְשָׁחַט יוֹתֵר מִחֲצִי, אֶפְלוּ כְּחוֹט הַשְּׁעָרָה, דִּיּוּ.

Seif 1

How much must one cut of the trachea and esophagus. The best way to slaughter is to cut both of them an animal and a fowl side by side this is what he (the slaughterer) should do.. If you cut one sign by a fowl, and one sign of an animal and a beast, the slaughter is acceptable, as long as when

you measure it you find that it was slaughtered to the majority, and if you find that the part that was slaughtered was more than half even a hair breadths more than half it's enough.

ב

אם שחט בבהמה האחד כּלוּ וּחצי השני, ובעוף שני חצי סימנים, פסולה.

Seif 2

If one slaughters with one animal one full sign and half of a second one, and with a fowl you slaughtered both signs both half of each it is not acceptable.

ג

לא שחט רב הסימן במקום אחד, כגון שהתחיל לשחט ונתהפך הסימן וגמרה שם, ובין שניהם רב, כשרה בין בקנה בין בושט; לא מבעיא אם שני החתכים שוים בהקף אחד, אלא אפלו האחד לצד הראש והשני לצד מטה, כשר, בין אם אדם

אָחַד שָׁחַט כָּךְ בְּשֵׁנַיִם אוֹ בְּג' מְקוֹמוֹת, בֵּין שְׁשֻׁחָטוּ שְׁנַיִם בְּשֵׁנַיִם סְכִינִים; אָבֵל אִם הִכֵּל בְּצַד אֶחָד, כְּגוֹן שְׁלֹאֲחֵר שֶׁהִתְחִיל לְשַׁחֵט מִעֵט הַנִּיחַ זֶה הַמְּקוֹם, וְשָׁחַט לְמַטָּה אוֹ לְמַעְלָה מִמֶּנּוּ בְּאוֹתוֹ צֵד, צָרִיךְ שְׂיֵהָא הָרַב בְּמְקוֹם אֶחָד, וּכְשֵׁיִשׁ רַב, אֶפְלוּ בְּמְקוֹם הַשְּׁנַיִם, כְּשֵׁר, אֶף עַל פִּי שְׂאִין הַשְּׁחִיטָה מְפֹרְעֵת

Seif 3

If one did not slaughter the sign (that makes an animal kosher) in one spot, for example if one started slaughtering and the sign turned over (moved) and one completed the slaughter, and between the two cuts you have a sizeable amount, it is acceptable whether you do it either by the windpipe or the esophagus.

This applies not only in a case where both of these cuts are circling the same spot, (but) even if the first cut you made up near the head and the second cut you made further down, its acceptable, whether it's one person who made a cut like this in two or three spots or if it was two people who slaughtered (in this manner) using two different knives, it is acceptable.

But if both are on the same side of the sign, like in a case that he started slaughtering a little and then left his spot and then slaughtered above or below the spot on the same side, you need that the sizeable amount be in one of his cuts, one cannot combine the two because they are

both on the same sign, if when you have the sizeable amount even it's only in the second cuts it acceptable although the slaughter is not revealed and obvious.

ד

שְׁחִיטָה הָעֲשׂוּיָה כְּקַלְמוֹס אוֹ כְּשֵׁנֵי הַמְסָרֵק כְּשֵׁרָה.

Seif 4

A Slaughter that was performed like a quill (like cut at an angle) or like the teeth of comb (or up and down on an angle) it's acceptable.

ה

הָיָה חֲצִי הַקֶּנֶה חֲתוּךְ, וְשָׁחַט בוֹ וְהִשְׁלִימוֹ לְרֹב, כְּשֵׁר; וְכֵן אִם הִתְחִיל לְשָׁחַט בַּמָּקוֹם הַשְּׁלֵם, וּפָגַע בַּחֲתָךְ, וְהִתְחִיךְ מִשְׁלִימוֹ לְרֹב, כְּשֵׁר.

Seif 5

If 1/2 of the esophagus was cut, and then it was slaughtered completely to a sizable amount it is complete; it is permissible.

Thus (in a case) where if one started slaughtering in a spot (in the sign) that is whole, and one found their was a flaw in the (original) cut, and one cut it completely to a sizeable amount, it is acceptable.

סימן כב - באיזו מין צריך לשחט הורידין,

ובו ב' סעיפים

Siman 22 With which species must one cut the blood vessels

א

בְּעוֹף צָרִיךְ לְשַׁחֵט הַוְּרִידֵי אוֹ לְנַקְבָּם בְּשָׁעָה שֶׁהוּא מְפָרְכֵס
שְׁעָדֵין הַדָּם חַם, כְּדֵי שְׁיִצֵּא וְלֹא יִתְקַרֵּר בְּתוֹכוֹ; וְאִם לֹא עָשָׂה כֵן,
לֹא יִצְלָנוּ שְׁלֵם, וְאִם צָלָא שְׁלֵם, יִשְׁלִיךְ הַוְּרִידֵין וַיַּחֲתֹךְ סְבִיבָם
כְּדֵי נְטִילָה, שֶׁהוּא כְּעֵבִי אֶצְבַּע. וְאִם בְּשָׁלוֹ שְׁלֵם, מְחַטֵּט וּמְנַקֵּר
הַחוּטִים; וְהַשְּׂאָר, אִם יֵשׁ בְּכָל מָה שֶׁבִּקְדָּרָה כְּדֵי לְבַטֵּל הַדָּם
שֶׁבְּכָל הַחוּטִין בִּס', מִתָּר.

Seif 1

With fowl one needs to cut the veins or pierce them while it twitches and the blood is warm, in order that

the blood should go out and not get cold. And if one didn't so, one should not roast it whole, and if one roasts it whole then one should throw out the veins and cut around a thin peel about the width of a finger. If one cooks it while its whole you search and dig out these blood vessels and what remains, and if you get everything (enough) from what was checked that you nullify the blood from all the blood vessels to 1/60th or less of the total than it is permissible.

ב

הַבְּהֵמָה אֵין צָרִיךְ לְנַקֵּב הַוְּרִידִין בְּשַׁעַת שְׁחִיטָהּ, מִפְּנֵי שֶׁאֵין דְּרֹךְ לְצִלוּתָהּ שְׁלֵמָה; אֲבָל אִם רוּצָה לְצִלוּתָהּ שְׁלֵמָה, צָרִיךְ לְנַקֵּב וְרִידֶיהָ בְּשַׁעַת שְׁחִיטָהּ; וְאִם לֹא נִקְבָּם, אָסוּר לְצִלוּתָהּ אוֹ לְבִשְׁלָהּ שְׁלֵמָה.

Seif 2

On a domesticated animal one does not need to cut or pierce the blood vessels during slaughter. Because it's not common to roast it whole, however if one wants to roast it

whole one needs to cut or pierce the blood vessels during slaughter, and if does not , it is forbidden to roast or cook whole.

סימן כג - דיני שהיה בשחיטה, ובו ו' סעיפים

Siman 23 The laws of “pausing” in slaughter

א

כָּל טֹבַח שְׂאִינוּ יוֹדֵעַ הַלְכוֹת שְׁחִיטָה אָסוּר לֶאֱכֹל מִשְׁחִיטָתוֹ;
וְאֵלּוּ הֵן: שְׁהִיָּה, דְּרָסָה, חֲלָדָה, הַגְרָמָה וְעִקּוּר.

Seif 1

All butchers that do not know the laws of slaughter it is forbidden to eat what they slaughter/butcher. And this what they have to know: “pausing”, “striking”, “hiding”, “lifting up/tipping” and “uprooting”.

ב

שְׁהִיָּה כִּיצַד, הָרִי שְׁהִתְחִיל לְשַׁחַט, וְהִגְבִּיָּה יָדוֹ קָדָם שְׁיִגְמַר
הַשְּׁחִיטָה, וְשָׁהָה בֵּין בְּשׁוֹגֵג בֵּין בְּמִזִּיד, בֵּין בְּאִנּוּס בֵּין בְּרָצוֹן, וּבָא
הוּא אֹז אַחַר וְגַמַּר הַשְּׁחִיטָה, אִם שָׁהָה כְּדִי שְׁיִגְבִּיָּה הַבְּהֵמָה
וְיִרְבִּיצָנָה, וַיִּשְׁחַט עַד רַב הַסִּימָנִים שֶׁהוּא הַכֹּשֶׁר שְׁחִיטָה,
שְׁחִיטָתוֹ פְּסוּלָה.

הִיָּתָה בְּהֵמָה דְקָה, שְׁעוֹר שְׁהִיָּתָה כְּדִי שְׁיִגְבִּיָּה בְּהֵמָה דְקָה
וְיִרְבִּיצָנָה וַיִּשְׁחַט. וְאִם הִיָּתָה גָּסָה, כְּדִי שְׁיִגְבִּיָּה בְּהֵמָה גָּסָה
וְיִרְבִּיצָנָה וַיִּשְׁחַט; וּבְעוֹף, כְּדִי שְׁיִגְבִּיָּה בְּהֵמָה דְקָה וְיִרְבִּיצָנָה
וַיִּשְׁחַט; וַיִּשׂ אֹמְרִים דְּשִׁיעוֹר שְׁהִיָּת עוֹף כְּדִי שְׁחִיטָת רַב סִימָן א'
בְּעוֹף בְּלִי הַגְּבָהָה וְהַרְבָּצָה; וּלְפִי דְבִרְיָהֶם יֵשׁ לְזָהָר כְּשֶׁהִתְחִיל
לְשַׁחַט בְּעוֹף וְחָתַךְ מְעַט עַד שֶׁהִדָּם יוֹצֵא, וְהִגְבִּיָּה סְכִינוֹ
מִהַצָּוָאר, שֶׁלֹּא יִגְמַר הַשְּׁחִיטָה, לְפִי שְׁיִשׁ לְחוּשׁ שְׁמָא שְׁחַט
מִשְׁהוּ מִהוֹשֵׁט; וְאֶפְלוּ לֹא הִגְבִּיָּה סְכִינוֹ אֶלָּא מְעַט, יֵשׁ לְחוּשׁ,
מִפְּנֵי שְׁשִׁהִית הָעוֹף מוֹעֶטֶת מְאֹד דְּכְדִי שְׁחִיטָת רַב סִימָן א'
בְּעוֹף הוּא נַעֲשֶׂה מִהָר; וְאֶפְלוּ אָמַר הַשׁוֹחֵט: בְּרִי לִי שֶׁלֹּא
חֲתַכְתִּי כִּי אִם הָעוֹר, אֵין סוּמְכִין עָלָיו כִּיּוֹן שְׁיִצָּא הַדָּם; וְאִם בָּא
לְשֶׁאֵל אַחַר שֶׁהִגְבִּיָּה סְכִינוֹ כִּיצַד יַעֲשֶׂה, אֹמְרִים לוֹ שְׁיִשְׁחַט
הַקֶּנֶה לְבַדּוֹ בְּמָקוֹם אַחַר, וְאַחַר כֵּךְ יִהְפֹּךְ הוֹשֵׁט וַיִּבְדֹּק אוֹתוֹ.

וּלְעֵינַיִן מַעֲשֵׂה יֵשׁ לְהַחְמִיר כְּסִבְרָא זֹ, אֶלָּא אִם כֵּן הוּא שְׁעֵת
הַדְּחֵק אוֹ הַפְּסֵד מְרַבָּה, שְׂאֵז יֵשׁ לְסַמֵּךְ עַל סִבְרָא רֵאשׁוּנָה.

Seif 2

What do we mean by “pausing”? When a person begins to slaughter and raises his hand before he completes the slaughter and then pauses. Whether it was done inadvertently or intentionally, willingly or unwillingly. If he or another person completed the slaughter but delayed the amount of time it would take to lift up the animal and cause it to lie down, even if he slaughtered the greater part of the signs required for slaughter, his slaughter is not acceptable.

With regard to slaughtering a small animal: the amount of “pausing” is the amount that it would take to lift up a small animal, cause it to lie down, and then slaughter it. And with regard to a large animal, the measure of “pausing” is the amount of time it would take to lift up a large animal, cause it to lie down, and slaughter it. With regards to fowl, the measure of “pausing” is the amount of time it would take to lift up a small animal, cause it to lie down, and slaughter it. There are those who say that the amount of “pausing” regarding fowl is the amount of time it would take to cut the majority of one sign (Siman) without lifting it up or lying it down.

And according to their reasoning one should take notice when one begins to slaughter a fowl and to cut slowly until the blood comes out and lifts up his knife from the neck without completing the slaughter.

Also there is concern that perhaps he might cut elsewhere on the gullet. And even if he does not lift up his knife but for a moment, there is still concern since the amount pausing in fowl is very small. Accordingly if he slaughters most of one of the sign in the fowl, he should do so quickly. Even if the slaughterer says that it is clear to me that I only cut the skin," we don't rely on this because blood has come out.

If another person comes to ask after the knife has been lifted how he did it, they say to him that he should slaughter the windpipe alone in another place and afterward turn out the gullet and inspect it.

There are those that are more stringent in the matter, concluding that unless it is a dire time or there is potential for great financial loss, one should rely on the first argument.

ג

שֶׁחַט מְעֵט וְשָׁהָה מְעֵט, וְחָזַר וְשָׁחַט מְעֵט וְשָׁהָה מְעֵט, אִם
כִּשְׁתַּצְטַרֵּף כָּל הַשְּׁהִיּוֹת יֵשׁ שְׁעוֹר שְׁהִיָּה, שְׁחִיטָתוֹ פְּסוּלָה.

Seif 3

If a slaughterer who slaughters a little (of the neck) and then pauses a little and returns and slaughters a little and pauses a little. If when all of the pauses are combined they measure “shehiyah” (the amount of time it would take to lift up the animal, cause it to lie down) his slaughter is not acceptable..

ד הַשּׁוֹחֵט בְּהֵמָה בְּסַפֵּיךְ שְׂאִינוּ חֵד, וְנִתְעַכֵּב כְּשֶׁעוֹר שְׁהִיָּה בְּשִׁחִיטַת מְעוֹט אַחֲרוֹן שֶׁל סִימָן רֵאשׁוֹן, הֲרִי זֶה פְּסוּלָה.

Seif 4

If one slaughters cattle with a knife that is not sharp and delays in the measure of “shehiyah” in his slaughter a little after [cutting] the first sign, it is not acceptable.

ה אַחֲרֵי שֶׁשָּׁחַט רַב אֶחָד בְּעוֹף אוֹ רַב שְׁנַיִם בְּבֵהֵמָה, אֵין שְׁהִיָּה פּוֹסְלָת; וּלְפִי זֶה אֵין שְׁהִיָּה בִּקְנָה בְּעוֹף כָּלֵל. וַיֵּשׁ מִי שְׂאוֹמֵר

שְׁכַל שְׁלֹא נִגְמְרָה שְׁחִיטַת כָּל שְׁנֵי הַסִּימָנִים, פּוֹסְלֵת שְׁהִיָּה;
וּלְכַתְּחִלָּה יֵשׁ לְזָהָר לְחוּשׁ לְדַבְרֵיו.

Seif 5

After one slaughters most of one [sign] in fowl, or most of two [signs] in cattle, there is no “shehiyah” that can make it [the slaughter] not acceptable. Accordingly there is not “shehiyah” with the windpipe in fowl. But there are those that say that in any place that one does not finish the slaughter of both signs it [the slaughter] is not acceptable on the grounds of “shehiyah”, and ab initio they should take heed and be concerned about this..

■ שְׁחִט עוֹף וְשָׂהָה בּוֹ, וְאִינוּ יוֹדְעֵי אִם נִקְבַּ הַיִּוֵּשֶׁט, חוֹזְרִים וְשׁוֹחֲטִים
הַקֶּנֶה לְבַדּוֹ בְּמָקוֹם אַחֵר, וּמִנִּיחוּ עַד שְׁיִמּוּתוֹ, וְהוֹפֵךְ הַיִּוֵּשֶׁט
וּבּוֹדְקוֹ מִבְּפָנָיו; אִם לֹא נִמְצָא בּוֹ טֶפֶת דָּם, בְּיָדוּעַ שְׁלֹא נִקְבַּ
וּכְשֶׁרָה.

Seif 6

If one slaughters a fowl and pauses without knowing if he perforated the esophagus, he should return and slaughter the windpipe in another place and wait until it dies. He then turns the esophagus out and checks it [the cuts] against each other. If spots of blood are not found, it is known that there are no perforations and it [the slaughter] is acceptable.

סימן כד - דיני דרסה וחלדה הגרמה

ועקור, ובו כ' סעיפים

Siman 24

The laws of “striking”, “hiding”, “lifting up/tipping” and “uprooting”

א דְּרָסָה כִּי־צַד, כְּגוֹן שֶׁהֵנִיחַ הַסַּכִּין עַל הַצֹּאֵר וְדָחַק וְחָתַךְ לְמַטָּה, כְּחוֹתֶךָ צָנוֹן אוֹ קִשּׁוֹת, הֵרִי זֶה פְּסוּלָה; וְאִין צָרִיךְ לוֹמַר אִם הִפָּה בְּסַכִּין עַל הַצֹּאֵר, כְּדֶרֶךְ שֶׁמִּכִּין בְּסִיף, וְחָתַךְ הַסִּימָנִים בְּבֵת אַחַת.

Seif 1

What do we mean by “striking”? If when one rests the knife on the neck and presses, cutting downward in the same way as one cuts a radish or a squash. This is not permitted. It goes without saying that if one struck with a knife on the neck in the manner that one strikes a sword and cuts the signs at one time the animal is not permitted.

ב שָׁחַט בְּהוֹלְכָה אוֹ בַּהֲבָאָה לְבַד, אִם יֵשׁ בְּסַכִּין כְּמֵלֵא צֹאֵר וְחוּץ לְצֹאֵר כְּמֵלֵא צֹאֵר כְּשִׁרְהָ; וְאִם לָאוּ, פְּסוּלָה, שֶׁכָּל שְׂאִין בּוֹ

כַּשְׁעוֹר הַזֶּה אִי אֶפְשָׁר לְשַׁחֵט בְּלֹא דִרְסָה, עַל יְדֵי הוֹלְכָה אוֹ
הַבָּאָה לְבֵד; וְאִם הוֹלִיךְ וְהֵבִיא, אֶפְלוּ שַׁחֵט בְּאַזְמֵל כֹּל שֶׁהוּא
כַּשֵּׁרָה.

Seif 2

When one slaughters by only bringing the knife forward and backwards (on the neck) if it is with a knife that is the fullness of the neck and extends off the neck, the fullness of the neck, it is acceptable if not it is not acceptable.

Any [knife] that is not this measurement; it is impossible to slaughter without “dirasah” by going in a forward and backward motion alone. But if he goes forward and backward with a very sharp knife it is kosher. There are those that are stringent with cattle. The custom being that these circular motions are not acceptable in cattle even if forward and backward if it is not with a knife that extends the fullness of the neck and outside the neck.

ג שַׁחַט ב' רָאשִׁים כְּאַחַד, בְּהוֹלְכָה אוּ בְהִבָּאָה בְּלִבָּד, אִם יֵשׁ
 בְּסַכִּין כְּדֵי ג' צִוָּאֲרִין, כְּשִׁרָה; וְאִם לֹא, יֵשׁ לְחוּשׁ וְלֶאֱסֹר שְׁתֵּיהֶן
 Seif 3

If one slaughters two heads [of cattle] with one forward
 and backward motion, if it with a knife [the width of] three
 necks it is kosher. If not, there is a concern and both of
 them [the slaughtered animals] are not acceptable.

ד שְׁנַיִם אוֹחֲזִין בְּסַכִּין וְשׁוֹחֲטִין, אֶפְלוּ זֶה לְמַעַלָּה לְצַד הָרֵאשׁ
 וְזֶה לְמַטָּה לְצַד הַחֲזָה, שְׁאוֹחֲזִין אוֹתוֹ בְּאֶלְכֶסוֹן, כְּשִׁרָה וְלֹא
 חֲיִישִׁינָן שְׁמָא יִדְרָסוּ זֶה עַל זֶה.

Seif 4

Two [people] are holding the knife and slaughter, one from above, the side of the head, and one from below, the side of the chest, holding it [the knife] diagonally, it is kosher and there is no concern of “dirasah”. (one struck the neck with a knife as one strikes with a sword)

ה. הָיָה שׁוֹחֵט וְחָתַךְ כָּל הַמִּפְרָקִית, כְּשֵׁרָה

Seif 5

If one slaughters and cuts the entire neck, it is acceptable.

א כְּשֶׁאָדָם שׁוֹחֵט עוֹף וְאוֹחֵז בְּסִימָנִים בְּשֵׁתֵי אֶצְבָּעוֹתָיו צָרִיךְ
 שְׂיֶאֱחָז אוֹתָם יָפָה, שְׂאָם אֵינוֹ אוֹחֵז אוֹתָם בְּטוֹב, פְּעָמִים שְׂיִהְיוּ
 נִשְׁמָטִין לְכָאן וּלְכָאן, וְלֹא יִכּוֹל לְשַׁחֲטָן עַל יְדֵי הוֹלְכָה, וּבֹא לְיַדֵּי
 דְּרִסָּה. וְאֶפְלוּ לֹא עָשָׂה דְּרִסָּה אֶלָּא בְּמִשְׁהוּ מִן הַיִּשּׁוּט, פְּסוּלָה

Seif 6

When a person slaughters a fowl and holds the signs between two fingers, he needs to hold them well and if he does not hold them well sometimes they will loosen here and there and he won't be able to cut it in a slicing fashion, rather he will do "dirasah". And thus one should not rest ones fingers on the knife but rather grip it by the handle so that he won't cause "dirasah". Even if one does not do "dirasah" with anything other than the gullet, it [the slaughter] is not acceptable. The custom is that all "dirasah" is unfit whether it be a little in the beginning [of cutting] or at the end [of cutting], whether with the windpipe or gullet.

ב חֲלָדָה כִּיצַד, כְּגוֹן שֶׁהַכְּנִיס הַסַּכִּין בֵּין סִימָן לְסִימָן, בֵּין שֶׁשָּׁחַט
 הַתְּחִתּוֹן כְּהִלְכָתוֹ, מִלְּמַעְלָה לְמַטָּה, וְחִזַּר וְהוֹצִיאוֹ וְשָׁחַט הָעֶלְיוֹן,
 בֵּין שֶׁשָּׁחַט הָעֶלְיוֹן מִמַּטָּה לְמַעְלָה שְׁלֹא כְּהִלְכָתוֹ, פְּסוּלָה

Seif 7

What is meant by “hiding”? When one inserts the knife between the signs [that is between the gullet and the windpipe], slaughtering the lower sign in a manner from above to below and returns to remove it [his knife] and slaughters the one [sign] above in a manner from below to above, it is not acceptable.

ח הַחֲלִיד אֶת הַסִּפִּין תַּחַת הָעוֹר, אוֹ תַּחַת צֶמֶר מְסֻבָּךְ בְּצִוְאֵר הַבְּהֵמָה, אוֹ תַּחַת מַטְלִית הַקְּשׁוּר בְּצִוְאָרָה, אוֹ שֶׁהַמַּטְלִית מְדַבֵּק בּוֹ בְּשַׁעֲוָה וְשַׁחַט, (ו) שְׁחִיטָתוֹ פְּסוּלָה; אֲבֵל אִם הַמַּטְלִית פְּרוּשׁ עַל צִוְאָרָה וְשַׁחַט, שְׁחִיטָתוֹ כְּשֵׁרָה. וַיֵּשׁ מִי שֶׁפּוֹסֵל גַּם בְּזָה, וּלְכַתְּחִלָּה יֵשׁ לְחוּשׁ לְדַבְּרֵיוֹ.

Seif 8

If one hides the knife under the hide or under tangled wool in the neck of cattle or under knotted cloth on the neck or

cloth that is stuck with wax and slaughters, his slaughter is not acceptable. If however, the cloth is spread on the neck and he slaughters, his slaughter is kosher. There are those [that say] this is also not permitted. Ab initio, there is a concern in the matter. Accordingly one should take heed with sheep as they have tangled wool on their neck. One should tear or pluck the clinging wool so as not to do “chaladah”. (as if one inserted the knife between one sign and another.)

ט צָרִיךְ לְזַהֵר כְּשֶׁאֵדָם שׁוֹחֵט, וְחָס עַל הָעוֹר שֶׁלֹּא יַעֲשֶׂה בּוֹ קָרַע גָּדוֹל, וְשׁוֹחֵט בְּרֹאשׁ הַסִּפִּין וּמִתְכַּסֶּה מִהָעוֹר; אָמְנָם אִם שׁוֹחֵט בְּאִמְצַע הַסִּפִּין אֵין לְחוּשׁ אִם רֹאשׁוֹ מִתְכַּסֶּה בְּעוֹר, כִּיּוֹן שֶׁהַסִּפִּין בְּמָקוֹם שֶׁשׁוֹחֵט בּוֹ כְּנֶגֶד הַסִּימָנִים אֵינוֹ מְכֻסָּה; וַיֵּשׁ מִי שֶׁמְחַמֵּיר גַּם בְּזָה, וַיֵּשׁ לְחוּשׁ לְדַבְּרָיו לְכַתְחֵלָה.

Seif 9

One who slaughters should take heed and have consideration for the hide so that he does not tear it significantly and slaughtering with the head of the knife so that it is covered by the hide. If one slaughters with the middle of the knife there is no concern about the head of the knife being covered by hide since the knife is in the place of proper slaughter [that is] opposing the signs and not covered. There are those that are strict with this and there is a concern in the matter ab initio.

■ אם לאחר ששחט רב הסימנים החליד הספין תחת מעוט הנשאר משניהם או מאחד מהם ופסקו, מתר. ויש מי שאוסר גם בזה, וראוי לחוש לדבריו לכתחלה.

Seif 10

If after one slaughtered most of the signs and the knife becomes hidden under the remaining minority [of the signs], or from one of them [the signs] and divided [cut] it, it [the slaughter] is permitted. There are those [that say] that this is also forbidden and it is clear that there is concern in the matter ab initio (before the fact).

יא אם החליד הספין תחת מעוט הראשון ושחטו ממטה למעלה, ואחר כך גמר השחיטה כדרכה; וכן אם שחט רב סימן אחד בבהמה, והחליד הספין תחת מעוט הנשאר ושחט סימן השני; וכן אם שחט מעוט הראשון בחלדה, וגמר השחיטה שלא בחלדה, הרי זו פסולה.

Seif 11

If the knife is hidden under a little bit of the first [sign] and he cuts from below to above and afterwards finishes the slaughter in proper manner; or similarly if he slaughters most of one sign in cattle and the knife is hidden under the remaining remnant and he then slaughters the second sign; or similarly if he slaughters a little of the first [sign] by “chaladah” and finishes the slaughter not by “chaladah” all of these [means of slaughter] are not acceptable.

יב הַגְרָמָה כִּיצַד, זֶה הַשּׁוֹחֵט בַּקֶּנֶה לְמַעַלָּה בְּמָקוֹם שְׂאִינוֹ רָאוּי לְשַׁחֲטָהּ, אוֹ שֶׁהִתְחִיל לְשַׁחֵט בְּמָקוֹם שְׁחִיטָהּ, וְשַׁחֵט מְעַט וְהָטָה הַסַּכִּין חוּץ לְמָקוֹם שְׁחִיטָהּ לְמַעַלָּה וּגְמָרָהּ שָׁם; אָבֵל שַׁחֵט רַב חֲלָל הַקֶּנֶה בְּמָקוֹם שְׁחִיטָהּ, וְהָטָה הַסַּכִּין חוּץ לְמָקוֹם שְׁחִיטָהּ לְמַעַלָּה, וּגְמַר שָׁם חֲתִיכַת כָּל הַקֶּנֶה, כְּשִׂרָה. וְהוּא הַדִּין אִם שַׁחֵט רַב שְׁנַיִם בְּבִהְמָה בְּמָקוֹם שְׁחִיטָהּ, וְהַשְּׁלִים הַשְּׁחִיטָה בְּהַגְרָמָה אוֹ בְּדִרְסָה, כְּשִׂרָה; וַיֵּשׁ מִי שֶׁפּוֹסֵל בְּדִרְסָה, וַיֵּשׁ לְחוּשׁ לְדַבְּרֵיו לְכַתְּחִלָּה.

Seif 12

What is meant by “lifting up/tipping”? One slaughters the windpipe above the place that is not permitted for proper slaughter. Or if one begins to slaughter in a place permitted for proper slaughter and slaughters a little and inclines the knife outside of the place fit for slaughter from above and finishes there. However, if he slaughters most of the windpipe in a place fit for slaughter and inclines the knife outside a place fit for slaughter from above and finishes there, cutting the entire windpipe it is kosher. This is the law if he slaughters most of the two [signs] in cattle in a place fit for slaughter and completes the slaughter by doing “hagramah” or “dirasah” it is kosher. There are those

[that say] this is not acceptable if it is by “dirasah” and there is concern in these matters ab initio.

יג הגרים בקנה בתחלת שליט ושחט ב' שלישים, כשרה; שחט שליט והגרים שליט, וחזר ושחט שליט האחרון, כשרה; הגרים שליט ושחט שליט, וחזר והגרים שליט האחרון, הרי זו (יג) פסולה; ואם דרס או החליד, בין בשליט ראשון בין בשליט אמצעי, הרי זו פסולה.

Seif 13

If one inclines the knife in the in first third and slaughters the next two thirds properly, it is kosher. If one slaughters the first third properly, inclines [while cutting] the second third and then returns and cuts the final third properly, it is kosher. If one inclines on the first third, slaughter the second third properly and then returns to incline on the final third, it is not acceptable. If he presses or hides in the first third or the middle third, it is not acceptable.

יד כל אלו החלוקים כשהוא ודאי שלא נגע בוישט אלא בקנה לצד מעלה; אבל בוישט, אפלו שחט בו כל שהוא חוץ למקום

שְׁחִיטָה, בֵּין לְצַד מַעְלָה בֵּין לְצַד מַטָּה; וְכֵן בְּקִנְיָה לְצַד מַטָּה,
 קֹדֶם גָּמַר הַכָּשֵׁר שְׁחִיטָה, אַף עַל פִּי שֶׁגָּמַר כָּל הַשְּׂאָר בְּמָקוֹם
 . שְׁחִיטָה, הֲרִי זוֹ פְּסוּלָה, מִפְּנֵי שֶׁנִּקְיַבַּת מְקוֹמוֹת הַלָּלוּ בְּמִשְׁהוּ

Seif 14

All of these sections [that which has just been discussed],
 when he is certain that he did not strike the gullet but
 rather only the windpipe [moving] upward. But even if you
 slaughter the gullet with the slightest cut outside the place
 permitted for slaughter, be it from the upper side or the
 lower side; or similarly with the windpipe from the side
 below before he finishes it in a kosher slaughter even if he
 finish [cutting] all of the remainder in a place permitted for
 kosher slaughter, it is not acceptable since even the
 smallest of these perforations count.

טו עקור כיצד, כגון שִׁנְעֵקֶר הַקֶּנֶה או הַיִּשָּׁט מֵהַלְחֵי וּמֵהַבָּשָׂר, וְנִשְׁמַט אֶחָד מֵהֶם או שְׁנֵיהֶם קִדְּם גִּמַּר שְׁחִיטָה; אֲבָל אִם שָׁחַט אֶחָד בְּעוֹף או רֵבּוּ, וְאַחַר כֵּן נִשְׁמַט הַשֵּׁנִי, שְׁחִיטָתוֹ כְּשֵׁרָה; נִשְׁמַט אֶחָד מֵהֶם וְאַחַר כֵּן שָׁחַט אֶת הַשֵּׁנִי, שְׁחִיטָתוֹ פְּסוּלָה.

Seif 15

What is meant by “uprooting”? When the windpipe or the gullet is ripped from the jaw and from the flesh and one or both of them slips before slaughter has been completed. If one [sign] in a fowl is slaughtered or most and afterward the second slipped, his slaughter is kosher. If one [sign] slips and afterward he slaughters the second his slaughter is not acceptable.

טז הָא דְּפָסוּל בְּעֵקוֹר הַיָּנּוּ כְּשִׁנְעֵקֶר כֻּלּוֹ, אֲבָל אִם נִשְׁתִּיר בּוֹ אֶפְלוֹ מִשְׁהוּ, כְּשֵׁר, וְהוּא שְׂאוֹתוֹ שֶׁנִּשְׁאַר הוּא בְּמָקוֹם אֶחָד; אֲבָל אִם מְעוֹט הַנִּשְׁאַר הוּא מְדַלְדֵּל, שֶׁהוּא מְעֵט כָּאֵן וּמְעֵט כָּאֵן,

פְּסוּל, שְׁנֵכַר הַדָּבָר שֶׁנֶּעְקַר בְּכַח, וּמָה שֶׁנִּשְׁאַר מִחֵבֶר חֲבוּר
 מִדִּלְדָּל הוּא וְהוּא לִיָּה נֶעְקַר כְּלוֹ וּפְסוּל; וְהֵי מְלִי כְּשֶׁנֶּעְקַר רַבּוֹ,
 אֲבָל אִם לֹא נֶעְקַר אֶלָּא מֵעוּט, וְרַבּוֹ קִיָּם, אֶף עַל פִּי שְׂרֵב זֶה
 הַנִּשְׁאַר הוּא מִדִּלְדָּל מְעַט כָּאֵן וּמְעַט כָּאֵן, כְּשֶׁנֶּשֶׂר.

Seif 16

As to the issue of “Ikur” being unacceptable, [this is the case when] we have a complete uprooting, but if there is a remnant, even a little bit, it is kosher provided that the remnant is in its place, but if a little bit of the remnant is loose - a little here and a little there - it is not acceptable.

The matter is clear that it was uprooted with force and what remains is just loosely attached. These rules apply when most is removed but if only a little is uprooted here and most is enacted, if most remains loosely - a little here and a little there - it is kosher.

יז שֶׁחַט אֶחָד מֵהַסִּימָנִים וְנִמְצָא הַשְּׁנִי שְׁמוּט, וְאִין יָדוּעַ אִם קִדָּם שְׁחִיטָה נִשְׁמַט אוֹ אַחַר שְׁחִיטָה, הֲרִי זוֹ פְּסוּלָה.

Seif 17

If one slaughters one of the signs and the second was found to be displaced but it is not known [if it was displaced] before the slaughter or after the slaughter. This [slaughter] is not acceptable.

יח נִמְצָא הַסִּימָן הַשְּׁחוּט שְׁמוּט; אִם כָּשָׁשַׁחַט תַּפֵּשׁ הַסִּימָנִים בְּיָדוֹ, אוֹ עוֹר בֵּית הַשְּׁחִיטָה מֵאַחֲרָיו, וְנִדְחַק הַסִּימָן תַּחַת הָעוֹר, הֲרִי זוֹ פְּסוּלָה; וְאִם לֹא, מִתֵּר עַל יָדָי בְּדִיקָה, שְׂיָבִיא בְּהֵמָה וַיִּשְׁחַט הַסִּימָן וְאַחַר כֵּךְ יַעֲקֹרְנוּ, אִם דּוֹמוֹת שְׁתֵּי הַשְּׁחִיטוֹת זוֹ לְזוֹ, כְּשֶׁרָה; וְאִם הַשְּׁנִיָּה מֵאֲדָמַת יוֹתֵר, פְּסוּלָה הָרֵאשׁוֹנָה. וְעַכְשָׁיו אִין אָנוּ בְּקִיָּאִין בְּבִדְיָקָה זוֹ, הַלְּכָךְ בְּכָל גּוֹנָא אָסוּר.

Seif 18

If a sign [either the windpipe or gullet] of the slaughter was found dislodged: if when he slaughtered he took hold of the signs in his hand or the skin from behind the place of slaughter and the signs were squeezed under the skin, this is not acceptable. If not, it is permitted after

examination. If he brings cattle and he slaughters the sign and afterward it was dislodged, if it is the same in two of the slaughters, comparing one to the other it is kosher. If the second is bloodier, the first one is not acceptable. We no longer have experts to check this and the custom in all of these cases is to rule them as not acceptable.

יט שֶׁחַט הָעוֹף כְּדַרְכּוֹ בְּהֶכְשֵׁר, וְאַחַר גָּמַר שְׁחִיטָה מְצָא טַבֵּעַת מִהַגְרָגֶרֶת שְׁלֵם עַל הַסִּפִּין, כָּשֵׁר.

Seif 19

If one slaughters a fowl in the proper way that is acceptable and he finishes the slaughter, a coin is found from the throat on the knife it is acceptable.

כ הַשּׁוֹחֵט תִּרְנָגוּל צָרִיךְ לְזַהֵר שֶׁיִּדְחַק רַגְלוֹ בְּקִרְקַע, אוֹ יִגְבִּיהֶנּוּ.

שְׁלֵם יִנְעֵץ רַגְלוֹ בְּקִרְקַע, כְּדֵי שֶׁלֹּא יַעֲקֹר הַסִּימָנִים.

Seif 20

When one slaughters a rooster one needs to take heed and squeeze his feet on the on the ground or lift him up so that his feet do not wedge in the ground in order that he does not dislodge the signs.

סימן כה - שצריך לבדוק אחר השחיטה, ובו

ג' סעיפים

Siman 25 That one must check the signs (the trachea and esophagus) after one has ritually slaughtered

א השוחט צריך שיבדק בסימנים אחר שחיטה אם נשחטו רבן, או שיראה בשעת שחיטה שהם שחוטין רבן; ואם לא ראה שרבן שחוטין, אסור. ויש מי שאומר שצריך לראות שהם שחוטין במקום שחיטה בלא הגרמה.

Seif 1

A slaughterer must check the signs (that make an animal fit) after slaughter to see if they were slaughtered completely/properly/a sizeable amount. Or if you see during the slaughter that they slaughtered completely, and if you don't see that it was done completely and it is prohibited. There are those who say that one needs to see

them slaughter on the proper spot of slaughter and not on the part where it is not fit to slaughter.

ב. הַבּוֹדְקִים בְּנוֹצָה לְרֵאוֹת אִם נִשְׁחַט הֶרֶב, טוֹעִים הֵם.

Seif 2

Those who do the checking with a feather to see if the slaughter was done complete/proper/ to a sizable amount, they are making an error.

ג. נִשְׁחָטָה כְּרֵאוֹי וּבָא זֵאֵב וְנִטַּל בְּנֵי מַעֲיָה וְהִחְזִירָן כְּשֵׁהֶם נְקוּבִים, כְּשֵׁרָה, וְלֹא חִיִּישִׁינָן שְׂמָא בְּמִקּוּם נְקֻב נְקֻב.

Seif 3

An animal that was slaughtered properly and then a wolf and took its intestines and returned them punctured, it is permissible, we take into consideration (maybe) there was

a whole in it before it was punctured. (nonetheless it is permissible).

סימן כו - דין נקב בושט או בבני מעים

קדם (גמר) השחיטה, ובו ב' סעיפים

Siman 26 The law if there is a puncture in the esophagus or the intestines before the ritual slaughter has been completed

א. נקב הַיִּשָּׁט בְּשַׁעַת שְׁחִיטָה כְּנֶגֶד הַמָּקוֹם שֶׁשָּׁחַט כְּבֵר, טְרֵפָה

Seif 1

If there is a puncture in the esophagus during the slaughter and its the opposite the spot of slaughter, its considered Torn (not acceptable).

ב שחט הקנה ונקבה הראה קדם ששחט הושט, או ששחט הושט ונקבו בני מעים קדם ששחט הקנה, טרפה.

Seif 2

While one is slaughtering the gullet/esophagus and one finds that the lungs are punctured before he was able to slaughter the gullet, or if while one is slaughtering the gullet/esophagus and one finds that intestines are punctured before he was able to slaughter the gullet, it is considered Torn (It's unacceptable).

סימן כז - שלא לחתך אבר מהבהמה

בעודה מפרכסת, ובו סעיף אחד

Siman 27 That one may not cut a limb from an animal while it is still in its *mefarcheset* (post death muscle movement)

א חֵתֵךְ מִבְּהֵמָה לְאַחַר שְׁנִשְׁחָטָה כְּרָאוּי וְעוֹדֵנָה מִפְּרֻקְסוֹת,
אָסוּר לְאָכַל מִמֶּנָּה עַד שֶׁתָּמוּת הַבְּהֵמָה.

Seif 1

If one cuts from an animal a piece of meat after it was slaughtered properly and it is still twitching it is forbidden to eat from it before it (the animal) dies.