

Laws of shchita

The Torah allowed Israel to eat the meat of animals, livestock and poultry, on the condition that they be slaughtered properly, as it is said (Deuteronomy 12:21): "And you shall sacrifice your cattle and your sheep which the Lord gave you as you commanded" . And anyone who eats meat that has not been prepared by slaughtering violates the Torah prohibition of 'an animal organ' or 'offal'. An animal organ: an organ or meat from an animal, animal or fowl, which was cut from them while they were still alive, is forbidden to eat according to the Torah. And even if they later slaughter the animals from which they were taken, it is forbidden to eat them. This prohibition also applies to the sons of Noah, as it is said (Genesis 9:4): "But flesh with its blood in it shall not be eaten" (Sanhedrin Nez, 1). It was also said to Israel (Deuteronomy 12:23): "And the soul shall not be eaten with the flesh" (Kholin Kev, 2).



Neveila

Carrion: If the animal dies from disease or old age or from an accident or improper slaughter, then it is carrion, and it is forbidden to eat it, as it is said (Deut. To the Lord your God."

Treifa :

If the animal was properly slaughtered but had a defect that would cause its death within a year, then it is carnivore and must not be eaten, as it is said Exodus 22:3): "And my holy people shall be for me, and the flesh of the field shall not be eaten by the dogs, but shall be thrown away."

Regarding the prohibition of eating - carrion, prey and animal parts are equal, all food from which is deliberately eaten, and there were witnesses who allowed it - must be flogged.



All the mitzvot related to slaughter belong to cattle, animals and fowl, but fish and grasshoppers do not need to be slaughtered,

and in any case there is no prohibition in them of Treifa or neveila ☺

After the slaughter, as long as the animal is still moving, it is forbidden to eat its meat, because it is only after all its life has come out of it that it is kosher to eat, as it is said (Leviticus 19:20): "You shall not eat of the blood", and one of the prohibitions we learned from this verse is, You shall not eat of the meat while Vitality remains in the animal (Sanhedrin 3:1; Shu'a 27:1).

If the slaughtered is an wild animal like a deer or a fowl, there is a mitzvah is to cover its blood. It is called "kisui hadam".

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Even after the slaughter has been performed correctly, one still has to be careful of the prohibition of eating blood,

As we have already learned (in chapter one), the issue of eating animal meat is morally complex, since in the beginning man was not

allowed to kill animals to eat their meat, but after the first sin of Adam and the flood, the world fell from its level and man was allowed to eat animals. And slaughtering is a special commandment given by God to Israel, in order to raise the flesh of the animal from its rank to be worthy of the virtue of holy Israel. It is also said: "You shall not eat any carrion... for you are a holy people to the Lord your God" (Deuteronomy 10:21) And my holy people shall be for me... you shall not eat prey" (Exodus 22:3).

The laws of slaughter were told to Moses of Sinai, as it was said (Deuteronomy 12:21): "And thou shalt sacrifice thy cattle and thy sheep which God hath given thee, as thou hast commanded" . When slaughtering, you have to cut the two tubes, which are the trachea (kaneh in hebrew) and the esophagus (veshet in hebrew).

They are referred to as "simanim" "the signs" are the sources of life: the trachea is the source of oxygen, and the esophagus the

source of food, and by cutting them, the source of the animal's life ceases

. To prevent animal suffering and because of the prohibition of eating blood, the arteries and veins should be cut together with the signs, Because after the arteries are cut, the animal no longer feels pain, and its soul goes out without sorrow, and by cutting them, the blood that is forbidden to eat comes out ☞

The slaughter is performed with a sharp knife from the neck towards the nape of the neck, that is, on the soft side of the neck where the simanim and arteries are. . In turkeys and pigeons, the tubes are on the sides of the neck

The 5 laws of shechita

"shehiya" or hesitation: The act of slaughtering must be done continuously, and if it has stopped even for some time, its slaughtering is invalid therefore it is strict to disqualify any pause of any kind (Rashi, Mahari Weil , Rama 23:2, 28:13).



"Drisa" or pressure or chopping motion:

The slaughter should be done by cutting, by pulling the knife back and forth, and not by pressing the knife to the neck, and anyone who presses the knife to the neck, even a little, the slaughter is invalid. If the knife is about twice the width of the neck, it is possible to slaughter the animal in one movement, but ideally one slaughters with a knife twice the width of the neck width and back and forth, i\



"Halada" - submerging the knife

: Sticking the knife into the side neck and cutting from there forward - it is Halda and the slaughter is invalid. A If an animal had a lot of wool around its neck and stuck the knife under the wool and butchered it, is forbidden to eat . If the animal has thick wool on its neck, it is customary to cut it before the slaughter

Hagrama - cutting below or above the accepted locations

: The place of cutting is in the neck, the slaughter beyond the border of the neck, towards the mouth or towards the lungs and stomach, after all, this is the **hagarama** and its slaughter is invalid. So that there would be no fear that the slaughter would be invalidated it is customary to slaughter in the center of the neck (🕒)

“Ikur” -yanking out

: two interpretations of this invalidation. a) The butcher uses a knife that has a defect, the defect pierces the barrel and esophagus, and the slaughter is invalid. b) When one of the tubes falls from its place of attachment on the animal's neck, and is thus cut, the slaughter is invalid (Sho'a 24, 15-8).

. However, if the arteries and veins are not slaughtered, it is forbidden to roast the whole thing as one, since the blood does not come out properly, the roasting does not remove the blood from it.

. After slaughtering, the shochet must check if he cut the two tubes correctly – more than

50% of both tubes in an animal and more than 50% of one tube in a bird C - Slaughter and mercy

Although the mitzvah of slaughtering is a divine commandment that we cannot fully understand, it is clear that there is an expression of mercy in the laws of slaughtering, and as explained in the rabbi's comprehensive book

Dr. Levinger ('Slaughter and animal suffering'), that slaughter is the easiest way to kill an animal without suffering. Because the artery that supplies the most blood to the brain passes through the place of slaughter, and thus immediately after the slaughter there is no more blood supply to the brain. Therefore, while the feeling of pain It should have reached the cerebral cortex, where the sensation of pain is absorbed, due to the lack of blood and oxygen the cerebral cortex is not able to absorb the pain. Even before the main artery is cut, the pain is almost imperceptible, because the cutting must be done with a sharp and smooth knife, while moving quickly, in this way the feeling of pain It is almost not

noticeable. In addition, it is customary to lay down the animal before slaughter, thereby reducing its grief,



It should be noted that the slaughter of livestock and animals is more serious than the slaughter of poultry, in that in cattle and animals two tubes must be slaughtered (trachea and esophagus), while in poultry, it is enough retrospectively to slaughter one tube (



Even though according to Halacha it is permissible to slaughter animals in order to eat their meat, we learned from this story that we should be a little sorry for that. Because really, in the ideal state of the world, humans could be satisfied with plant food. And only after the whole world fell from its glory following the sin of the first Adam and the sin of the flood, the law of nature prevailed, and humans eat animals. And for most of Rabbi Yehuda Hanasi's virtue and piety, it would

have been appropriate for him to have a little mercy on the calf, so that it would calm down and be willing to go to the slaughter. And because he did not feel the suffering of the calf, suffering came upon him (Rabbi Kook in Vision of Vegetarianism and Peace 1).

Although all Jews are allowed to slaughter, their slaughter is kosher only if it was done correctly. Therefore, if the slaughterer is knowledgeable in the five laws of slaughter, his slaughter is trusted. And if he is not knowledgeable, only if there was a Jew there who was knowledgeable in Halacha and saw that he slaughtered according to Halacha - his slaughter is kosher. To begin with, even those who have learned the Halachot will not slaughter for themselves until they get used to slaughtering a few



Since testing the knife requires skill, sages ruled that any person who wants to slaughter should first bring his knife to the local rabbi so that he can check if the knife is kosher. And it is true that any scholar can check this, but

because of the respect of the rabbi of the place, they brought the knife specifically to him (Holin 17:2). By this test, the rabbi could examine whether it was necessary to order the owner of the knife to relearn the laws of slaughter. The meat sellers were especially careful not to slaughter without showing the knife to the rabbi. And there was a butcher who did not show his knife to the rabbi. And if, in addition to the fact that he did not show the knife to the rabbi, it was also found that the knife was damaged, they would deny him the right to sell meat, and declare that from now on any meat he sells will be considered hunting (Holin 18:1; Shu'a 18:17).



In the villages where many Jews raised animals and poultry and learned to butcher them, the responsibility rested on each and every individual, so they could be content with the fact that everyone who slaughtered, whether himself or others, first showed the knife to the rabbi. However, in cities where professional butchers were needed for all

members of the community, it was necessary to carefully check that they were indeed God-fearing and knowledgeable in their craft. that if a butcher who is not decent is appointed, he may feed all the members of the community carrion and prey for years.

And so we find in recent generations, after most of Israel began to live in large communities, and people became more professional, each in his own field, the craft of shechita also became

to be a defined role of certain people. And then the elders of Israel decreed that a person should not be appointed a butcher without receiving a certificate from a qualified rabbi testifying that he is God-fearing and knowledgeable in the laws. In addition, they determined that the rabbi of the place would be responsible for the kosherness of the meat in his community. To this end, the rabbis would appoint special rabbis who would be responsible on their behalf for the work of slaughtering and inspecting the game, when the inspection of the knives is only one detail of their area of responsibility (cf. Rama 1, 1).

Because the slaughter is related to the holiness of Israel (above a), and the slaughterer has to raise the animal from its beastly status to one worthy of adding life and strength to Israel to engage



According to the Torah and mitzvah, it is appropriate to choose a butcher with good morals, righteous and God-fearing. It is also appropriate for the slaughterer to be merciful and gentle, and not to slaughter the animals with rudeness and cruelty.

The mitzvah blessing

The slaughterer first blesses: "Blessed are You, O Lord our God, King of the world, who sanctified us with His commandments and ordered us to slaughter." And if he forgot and did not bless, he lost the blessing and the slaughter is kosher (Shu'a 19:1).

He who is about to slaughter many animals, blesses one blessing on all of them. And he will not speak from the time of the blessing until he has slaughtered them all, and in

matters related to the slaughter it is permissible to speak.



Although it is possible that in the post-slaughter inspection the animal will be found to be a treifa and invalid , and it will become clear that the slaughter was not beneficial for the permission to eat, the slaughter of each and every animal is blessed, because most animals are kosher. It is true that if while the animal was still alive there was doubt about its kosher status, such as if it was sick or injured, one should not bless it before slaughtering it, since it is doubtful whether the slaughtering would benefit the permit. After the slaughter, they will rush to the "bedika" or internal exam, and if it turns out that it is kosher, the slaughterer will bless it immediately \ And it is better to slaughter an ordinary animal or a chicken together with the animal about which a doubt has arisen, and he will bless them first, and with his blessing he will also exempt the animal about which a doubt has arisen (16 and 16).

the knife

The slaughter should be done with a knife. But it is customary to slaughter with a metal knife, because the metal material is strong and suitable for sharpening the knife. If there is a defect or nick in the knife, the slaughter is invalid, because in the place of the defect the knife tears the marks instead of cutting them.

Therefore, before slaughtering, the knife must be inspected on three sides. This is how it is done: passing the nail Carefully on the right side of the knife tip along its entire length back and forth, and then on the left side, and then on the knife tip back and forth. A flaw is found, repeat and sharpen the



the knife until it is smooth. In the beginning, the three sides of the knife would also be tested on the flesh of the finger, but in recent generations, following the development of the metal industry, the knives have become sharper, and it is difficult to test them on the

flesh for fear that the finger will be cut, so the butchers and the testers usually limit themselves to testing on the tip of the nail

After the slaughter, the knife must be checked again, and if a defect is found in it, the animal is prohibited, because it is feared that the knife may have damaged as it went through the skin of the animal, and that the slaughtering of the tubes that was done afterwards was done by a damaged knife. To prevent this, the mud and clay are removed from the necks of the animals, and if they have thick wool - they shave it so it does not damage the knife.

The one who slaughters many animals must check the knife between slaughters, and if he checks at the end and finds a defect in the knife, all the animals that have been slaughtered since the last inspection are prohibited. Although in the industrial slaughter of poultry, the knife is not checked before each slaughter, but many birds are slaughtered in succession, and then the knife is checked, and if a defect is found in it, all the

birds that have been slaughtered since the previous knife was checked are killed. Because the loss in delaying the slaughter by checking the knives is greater than the loss that will be caused when they sometimes find a damaged knife and have to kill a lot of poultry (Sho'a and Rama

"kisui hadam" the covering of the blood

The one who slaughters an animal or a fowl must cover their blood, as it is said (Leviticus 17:13): "And there shall be a man of the children of Israel and of the sojourner among them who hunts game of an animal or a fowl that he may eat, and he shall pour out his blood and cover it with dust." But the slaughterer of an animal does not need to cover its blood, as it is said (Deuteronomy 12:24): "On the earth we shall be poured out like water." What wild animals and chickens (not domesticated animals like sheep and cows) have in common is that they are used to living in freedom and need to be hunted, but domesticated animals are used to living with the humans who feed them.

And it is true that roosters, which are birds, are also used to living with humans, but the Torah did not divide between the species of chicken, but because most birds are used to living in freedom, the few species that are domesticated as a whole are included (Sho'a 20:1; Shekh 1).



The one who covers the blood first blesses: "Blessed are You, O Lord our God, King of the world, who sanctified us with His commandments and commanded us to cover the blood with dirt." The one who slaughters many animals and birds does not need to cover the blood of each one separately, but when he finishes slaughtering them all, he will bless "for covering the blood in the dust", and covered the blood of them all together (Sho'a 20:9; 19:5).

The slaughterer must cover the blood, and if he did not cover it and another Jew saw the blood - he must cover it, as all Israel is obligated by the mitzvah (Shu'a 20:8). An

animal or fowl that was slaughtered without covering its blood, even though the mitzvah was removed from them, its meat is kosher to eat (Rama 10, a).

The mitzvah of covering the blood applies only to the blood of an animal and a fowl that have been prepared for eating, but if the slaughterer made a mistake in slaughtering it and the animal became carrion, or if a defect was found in it and it became prey, its blood should not be covered. Therefore, before covering the blood, they check the knife and the signs that they were slaughtered, and everything that is customary to check for fear of predation, and if they are found to be kosher, they bless and cover the blood (Sho'a 20:17-20).

Many explained that this mitzvah is an expression of shame and apology for not having yet reached the moral level according to which it is not appropriate to eat animals, and therefore we cover the blood. And we were not commanded to cover the blood of the animal, since it was provided by man, and if the Torah commanded to apologize for

slaughtering it as well, the moral balance would be violated

the cover

The cover should be in dirt, we are what is called dirt or you can sow seeds in it that will grow. In general, this includes soil, sand, manure, ground clay, ashes of things that have been burned, young linen and sawdust that comes out of the trees when they are sawed. The covering should be from above and below, therefore an animal or chicken should be slaughtered on top of prepared dirt, and if he comes to slaughter in a place where there is already prepared dirt, he should say with his mouth that this dirt will be ready for covering, and he will slaughter it on it. The blessing is blessed before the blood is covered from above (Sho'a 20:5; Sho'a 12). He made a mistake and slaughtered on top of stones, he will drag the blood to a place where there is incense dirt, so that it is covered with dirt from below, and then he will cover the blood from above. If it is not possible to drag the blood to a place where there is prepared dirt, he will cover the blood in its place, and even

though it is not The mitzvah according to the law, he blesses the covering of the blood (Sho'a 20:7; new dress 8). One should cover the blood in a dignified manner with the hand or a vessel and not with the foot, so that there are no contemptible mitzvot on it (Sho'a 20:6).

There is no obligation to cover all the blood, but even by covering some of the blood one is obligated, provided that it covers some of the blood of the soul, which is the blood showering from the neck immediately after the slaughter. When possible it is good to cover all the blood.[2]

A slaughterer and the blood is swallowed up in the ground, as long as its mark is still visible, the mitzvah is to cover it (Sho'a 20:10). The blood was covered and the wind came and uncovered it, he is not obliged to cover it again, since he has already fulfilled his mitzvah with it. And if before the slaughterer had time to cover the blood it came The wind covered it with dirt, the slaughterer is exempt from covering it, and if the blood returned and was revealed, he must cover it (Mishna Chulin

Paz, 2; Shu'a 20, 11), but according to many latter, he will cover it without a blessing (Drachat Fa).