

# SHECHITA

## Summaries



1

LESSONS 1-5

Questions and Answers Based on Simla Chadasha  
Including Charts and Quizzes





# **HILCHOS SHECHITA SUMMARIES**

**SIMLA CHADASHA 3**





## THE HALACHOS OF SHECHITA SIMAN 3

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**Email:** [info@lemaanyilmedu.com](mailto:info@lemaanyilmedu.com)

**Tel:** 347-201-1565

**Website:** [lemaanyilmedu.com](http://lemaanyilmedu.com)

**Administrator:**

*Rabbi Shraga Crombie*

**Written by:**

*Rabbi Yisroel Mehl*

**Translated by:**

*Rabbi Eliyahu Baron*

**Reviewed by:**

*Rabbi Zushe Wilhelm*

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# Introduction

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"תנא דבי אליהו: כל השונה הלכות בכל יום - מובטח לו שהוא בן העולם הבא, שנאמר הליכות עולם לו, אל תקרי הליכות אלא הלכות" (נדה, עג ע"א).

With thanks to the almighty, we are pleased to present the participants of the Machon Limmud Halacha — Lema'an Yilmedu program with Hilchos shechita Summaries #1, on Simla Chadasha, Siman 3.

The purpose of these summaries is to clarify the reasoning and process of our halachos, and to aid with review. For the purpose of review, questions to be filled out are included.

Instalment #1 includes summaries for the first five lessons, (ten classes,) and covers all the Simanim which will be part of the first test.

In addition to this booklet, please also find the first instalment of the relevant Simla Chadasha attached, and access the multimedia slides shown during classes through your personal account on our website.

This booklet is intended for your personal use. Many resources were invested in its creation. Please do not pass it on to anyone in any form, if they are not a participant of this Lema'an Yilmedu program. Thank you, and please enjoy!

**Rabbi Zushe a"h Wilhelm**  
Program Head





## **SIMAN #3**

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## Summary tables

### Slaughtering without Intention

Case	Original Halacha	Practical Halacha
One pushed a knife by hand or foot, without intention to cut	If it is clear that there was no chalada, and that the majority of the simanim were cut, it is kosher	Simla Chadasha — pasul Alter Rebbe — kosher
The above person was deaf, special needs, or a child	As above	As above
A knife fell on its own and slaughtered properly	Pasul	Pasul
One caused a knife to fall without using any energy, even if he intended to slaughter	Pasul	Pasul
One pushed a stone which pushed a knife, which slaughtered properly	Pasul	Pasul
One threw a knife at a wall, and it slaughtered properly on its way back	Kosher	Kosher
One threw a knife upward, and it slaughtered properly on its way down	If it fell back straight, it is pasul. If it fell in an arch or to the sides, it is kosher.	It is kosher under the conditions detailed in the original halacha.



One pushed a knife while asleep	Kosher	Pasul
A non-Jew pushed a Jew onto a knife, and it slaughtered properly	Kosher	Simla Chadasha — pasul. Alter Rebbe — if the Jew did not add any energy, it is pasul.
A Jew pushed a Jew onto a knife, and it slaughtered properly	Kosher	Simla Chadasha — pasul Alter Rebbe — kosher
One threw a knife with intention of non-halachic killing, and it ended up being a proper slaughtering	Kosher	Pasul. It seems that there is no need to be stringent, according to the Alter Rebbe.

## Questions and Answers

Is intention necessary for slaughtering? What is the difference in this regard between slaughtering animals for sacrifice, and slaughtering for mundane consumption?

Intention is not necessary for mundane slaughtering. But it is necessary for sacrifices (intention for a *korban*, and for its owners).

If someone cut with a knife, without intention to slaughter, and it ended up being a kosher slaughtering — is it kosher, and what should he be careful about?

If it is clear that there was no *chalada* (such as if the hair or feathers are cut), and also that spasms did not enlarge the hole to the proper size, it is kosher.

What is the halacha if a knife fell on its own and slaughtered an animal? And why?

The *shechita* is not kosher, because *shechita* must specifically be through “human energy,” and in such a case, there is none.

What is the halacha if this person was deaf, special needs, or a child?

The *shechita* is kosher, because the guiding principle here is the idea of human energy, which is equal to all. The Alter Rebbe adds that the cutting of a child who is under 6 years old is not classified as “human energy,” and his slaughtering would not be kosher.

What is the halacha if one threw a knife upward, and it slaughtered on its way down? And why?

If the knife returned to the ground in a straight angle, to the spot from where it was thrown, the *shechita* is not kosher, because the energy of the thrower is no longer in it. But if the knife returned to the ground anywhere further than the place from where it was thrown, the energy of the thrower is still in it, and the *shechita* is kosher (because there is “human energy” in it).

There are *poskim* who are more stringent with regard to these halachos. What is their stringency? How does the Simla Chadasha rule? And what is the opinion of the Alter Rebbe?

The moving of the knife does not need to be with the intention of slaughtering, and not even with the intention of non-halachic cutting — but it must be done with the awareness that he is moving the knife. Therefore, if one moved their hand, and it pushed a knife, without their intention to do so — and as a result of this, the knife fell and slaughtered, the *shechita* is not kosher. This is also the ruling of the Simla Chadasha. However, it seems to be the Alter Rebbe’s opinion that everything depends on “human energy,” and not at all on even awareness, and therefore, this *shechita* would be kosher.

If one held a knife in his hand, and let go of his grip on it, and it then fell and slaughtered: What is the halacha, and why? And is there a difference whether it was the person’s intention to slaughter?

The *shechita* is not kosher, because there was no energy-infused action in this case, but rather an action incorporating no energy (the release of the knife) — so there is no “human energy” in this case. With regard to this halacha, there is no difference whether the release of the knife was intentional, in order to slaughter, or not. Since there is no human energy, the *shechita* is *pasul*.

What is the stringency of the Rashal beyond the above?

We only permit the slaughtering of one who throws a knife if they threw without any specific intention, or if they intended to slaughter. But, if they intended to kill the animal in a non-halachic manner, the *shechita* is disqualified. This is also the ruling of the Simla Chadasha.

If one threw a knife at a wall and it bounced off the wall and slaughtered: what is the halacha and why?

The *shechita* is kosher (if in concurrence to the rules enumerated in the second answer), because also on the way back, the knife had the energy of the thrower in it (if none of it was left, the knife would fall to the floor and not bounce back).

If one threw a stone which hit a knife, and this caused the knife to move and slaughter: what is the halachic classification of this case? What is the halacha? And why?

The halachic classification of such causation is “energy of one’s energy” — the slaughtering was caused by an action enacted through his energy. We cannot establish whether this indirect energy causing the slaughtering is considered “human energy” or not; and therefore, the *shechita* is disqualified, out of doubt.

Detail at least 4 cases which are affected by this halacha.

A. The case mentioned in the above answer. B. If one turned over in their sleep and caused a knife to move and slaughter an animal. C. If a non-Jew pushed a Jew onto a knife, and it then fell and slaughtered (in these 2 cases, the *shechita* is disqualified also according to the Alter Rebbe). D. If a Jew pushed another Jew onto the knife, the first did not slaughter through his energy, and the second did not intend to make the knife fall.

# Questions to be Answered

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## Se'if Alef

What do we derive from the passuk, "And he should slaughter the bull"?

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Based on this, what do we infer with regard to slaughtering animals for mundane purposes?

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What is the halacha If one threw a knife without intending to slaughter, and it slaughtered properly?

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If the one who threw the knife was deaf, special needs, or a child — under which conditions can the *shechita* be kosher?

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What do we derive from the passuk, "And you shall slaughter, and you shall eat"?

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**If a knife fell on its own and slaughtered, what is the halacha?**

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**What is the halacha if one opened their hand with the intention of causing a knife to fall, and it slaughtered properly?**

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**In summary: which 2 conditions (mentioned in this se'if) must be met in order to enact proper shechita?**

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### *Se'if Beis*

**If one threw a stone onto a knife, which caused the knife to slaughter properly — what is the halacha?**

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**Why?**

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**What is the difference between one's energy and the "energy of one's energy"? (Practically and halachically)**

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***Se'if Gimmel***

**If one threw a knife at a wall, and because of the energy of the knife, it bounced back and slaughtered — what is the halacha?**

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**What is the halacha if one threw a knife high, and it slaughtered as it was falling to the side?**

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**What is the halacha if one threw a knife high, and it fell directly downward and slaughtered?**

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***Se'if Daled***

**What do great *poskim* rule with regard to awareness?**

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**What is the halacha if one moved a knife unintentionally, and it slaughtered properly?**

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**Why?**

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**What do we derive from the passuk, "And you shall do"?**

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**Does there need to be proper *kavana* when slaughtering, as a matter of course (L'chatchila)? And what are the proofs for this? (Matei Osher, Alef)**

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**What is the halacha if a non-Jew pushed a Jew onto a knife, and the knife slaughtered properly?**

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**What is the halacha if a Jew pushed another Jew onto a knife, and the knife slaughtered properly?**

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### *Se'if Hei*

**What is the halacha if one intended to kill the animal in a non-Kosher way, and it ended up being a kosher slaughtering? (Rashal)**

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”וזבחת מבקרך ומצאנך אשר נתן ה' לך  
כאשר צויתך, ואכלת בשעריך”

(דברים, י"ב, כ"א)

