

KASHRUT BULLETIN # 10

WHOEVER GUARD HIS MOUTH AND HIS TONGUE, GUARDS
AS WELL HIS SOUL FROM SUFFERING (Mishle 21:23)

THE PROBLEMS IN THE FIELD OF NIKKUR (PURGING ANIMAL MEAT FROM FORBIDDEN FATS)

RECENTLY THE KASHO REBBE AGAIN MAINTAINED HIS DECISION RECOMMENDING NOT EATING ANY MORE MEATS

On the 5th of NISSAN, 5762 we questioned the Kasho Rebbe shlita on the following:

Has the situation today changed for the better, are we allowed to eat bovine meat, at least on Yom Tov? Can we rely today on the new slaughter houses that publicize the fact that they do everything according to the strictest opinions of law "*LEMEHADRIN MIN MEHADRIN*", can we eat their meat?

UP UNTIL TODAY THINGS HAVEN'T CHANGED FOR THE BETTER

And this is what he answered: Due to our many sins the times haven't changed for the better, and he who guards his soul and the souls of his household that they don't stumble through forbidden foods, and if he wants to continue being faithful to Hashem and His Torah, will remove himself as far as possible from eating all bovine meat, no matter from where or what slaughterhouse it comes from until the coming of our righteous Mashiach.

He also pointed out that Kashrut is one of the three things that caused the fall of Jewish belief here in America as well as in the rest of the places as is brought in the Holy Zohar Shemini: "He who eats forbidden foods, joins himself to the *SITRA ACHRA* (forces of evil) and exiles his soul and body, the spirit of *TUMA* (impurity) and he shows that he has no portion in the G-d of Israel.

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A LETTER FROM THE KASHO REBBE TO ALL HIS STUDENTS CONCERNING CHELEV

**RABBI RAFAEL BLUM
165 HAINES ROAD #2, BEDFORD HILLS, N.Y. 10507
(914) 666-6800**

By the Grace of G-d

Parshas Haazinu 5743 Baruch Hashem:

Bedford Hills, New York

Peace and blessings to the honor of all my dear pupils and may the Al-mighty bless you. This letter is directed toward the matter which I was asked many times about - in reference to meat - about which many people have raised the question - that the forbidden fats (called Chelev) are not properly removed. According to personal inspection this very week in the presence of highly qualified specialists in the art of Chelev removal;

DUE TO OUR MANY SINS THE MEAT WE EAT IS NOT KOSHER

It was clarified that unfortunately due to our great sins the meats which were bought in these past few weeks from butcher stores renowned for the highest quality in Kashrus was not separated from the forbidden fat properly. There remained upon the meat Chelev which is strictly forbidden according to our Holy Torah. We found in the meat forbidden fat (Chelev) according to our Torah including part from the hind quarters intact with its fat. This by no means a matter dependent upon various customs or different opinions of Halachic authorities whatsoever.

I INVOKE YOU NOT TO EAT ANY MEAT

Hence it is unanimously forbidden according to the edicts of our Holy Torah beyond the shadow of a doubt. Therefore, I sincerely appeal implore, beg and beseech you all to refrain from consuming any more meat whatsoever until this deplorable situation becomes completely and properly rectified with the help of the Al-Mighty according to all laws of our Holy Torah. May the Al-mighty send us his blessings to be inscribed in the book of good life amongst all of Israel with a year of redemption and salvation. For a verification I hereby attest my signature.

RABBI RAFAEL BLUM

WE DO NOT RESPOND TO THE INCREASING REPORTS OF PROBLEMS WITH THE KASHRUT OF MEAT

Yet no one thinks that perhaps we have not paid enough attention to the growing reports that increase daily, that the butcher shops are full of Chelev that is punishable by Karet! They turn their backs to these reports as though they do not pertain to them in any way. They do not give the matter any thought at all. In the manner they ignore the reports about Chelev, so are they ignored by G-d in their time of need and distress. This is similar to what the Rabbis stated on the verse: "And I separated you from the peoples to be Mine." If you are separated from prohibited foods, you are Mine, and if not, you belong to Nebuchadnezzar and his like.

WE HAVE TO AVOID EVEN A DOUBTFUL CASE OF CHELEV

In conclusion of all the aforementioned, whose heart will not fear and whose hands will not shake when he picks up a piece of animal flesh and puts it into his mouth without a definite clarification that the Chelev has been removed properly? Indeed, even if the question would be of a doubtful case of Chelev, it would still be highly advisable and intelligent to abstain from eating such meat, for in the Torah we find the penalty of Karet for eating prohibited foods in only four cases: 1) Eating Chametz on Pesach. 2) Eating on Yom Kippur. 3) Eating Chelev, and 4) Eating blood. In the case of Chametz on Pesach and eating on Yom Kippur, every simple Jew will quake in the fear of infracting these prohibitions, even if there is only a slight chance, if there is a rumor that a food contains Chametz and so it is with Yom Kippur. Why should the matter of Chelev be looked upon or felt to be of any lesser degree than the other 3 cases mentioned?

THE MOST UPRIGHT BUTCHER IS A PARTNER OF AMALEK

See further the last chapter of Kiddushin (82a): "The most upright butcher is a partner of Amalek." Rashi explains that many cases of questionable kashrut come to his hand, and in trying to save money, declares them kosher, and - sell them as such. We can see to what extent the Rabbis evaluate the pitfalls resulting from the butchers, that they did not hesitate to use the sharpest epithet when referring to them. The expression, "partner of Amalek," is, by far, the sharpest epithet used in the Talmud. One's hair can stand on end when one thinks about how far this matter extends. For a question of doubtful kashrut the Rabbis called him such a name, and not only a usual butcher, but "the most upright butcher " so that no one can be confident in himself and say

that since he appointed a reliable butcher, no pitfalls can result from him, and it is accepted that a Torah scholar does not allow any pitfall to result from his doings, especially if the butcher is really learned, since the Rabbis say that a Torah scholar will commit a minor infraction in order to prevent an ignorant person from committing a major infraction.

WHO CAN CONTRADICT THE WORDS OF THE PELE YOETZ?

It is extremely difficult to find meat that is kosher according to all views. I, therefore, derive much pleasure from the pious that are careful not to eat meat. (Pele Yoetz, teref).

Whoever wishes to avoid all risks, should be smart to eat only fowl (poultry) and not bovine meats - because the pitfalls are all too common and numerous with them. [And for eating the forbidden fat of bovine meat we become liable to the punishment of karet and this punishment does not apply to the consumption of poultry] (Shulchan Hatahor, Rabbi Aaron Roth o.b.m. (author of Shomer Emunim, Tohoras Hakodesh, etc)

ARE YOU REALLY WILLING TO RISK YOUR LIFE BY CONSUMING FOODS THAT ARE NOT KOSHER ACCORDING TO ALL OPINIONS, AND ARE BASED ON ALL POSSIBLE LENIENCIES IN KASHRUT LAWS USED BY THOSE WHO MANUFACTURE THEM? DID YOU KNOW THAT THE RABBIS OF THE EREV RAV ARE IMMERSSED IN THE BUSINESS OF ISSUING KASHRUT CERTIFICATES TO ALL KINDS OF FOODS? DO YOU KNOW THAT A LOT OF MONEY AND CORRUPTION EXISTS IN THE FIELD OF KASHRUT? PURE AND SIMPLE JEWS HAVE FALLEN PREY TOO MANY TIMES TO THE WRONGDOINGS OF THE EREV RAV! SAVE YOUR SOULS AND WATCH WHAT YOU EAT SO THAT YOUR EMUNA IN HASHEM WILL BE LEFT PURE AND NOT BE CONFUSED BY FOOLISH NOTIONS THAT ARE TOO PREVALENT IN OUR TIMES. MAY HASHEM GIVE US THE STRENGTH TO AVOID ALL THE DAMAGE THAT THE RABBANIM OF THE EREV RAV TRY TO INFLICT ON THE JEWISH PEOPLE, AMEN