

# **KASHRUT BULLETIN # 19**

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

## **A FRIGHTENING INCIDENT IN SLOVAKIA: A BUTCHER WHO FED TEREFOOT TO THE PUBLIC AND WHO WAS EATEN BY MICE**

**About Seventy years ago, in a village near Vishnitz, Slovakia, the local butcher sold meat to the prominent residents of the village. The butcher became critically ill, and before his death, summoned the dayan (judge) of the community and confessed to him that for many years he had been selling non-kosher meat in lieu of kosher meat. Then he died.**

**When the Chevra Kaddisha (burial society) started to dig away his grave they saw it was full of mice, then they tried again and again but were unsuccessful, no matter how much they tried, they too became full of mice. They threw straw and wood into the grave and made a big fire. Upon hearing sounds of weeping and wailing, the members of the Chevra Kaddisha fled. Immediately, the grave again filled up with mice.**

**They turned to the rabbi for advice. He instructed them to lay the body in the grave. They followed his instructions and buried the body in the grave filled with mice. They could not resist weeping over the disgrace to the dead.**

**As soon as they placed the body in the grave, it was attacked by the mice, who devoured it voraciously until nothing remained. This incident was publicized throughout the region, causing many to repent (See nefesh Yeshayah pp. 47-48).**

## **EATING NON KOSHER FOODS IS MORE SERIOUS THAN VIOLATING THE SHABBAT: A STORY FROM THE CHAFETZ CHAIM**

The saintly Chafetz Chaim writes in his book, Machaneh Israel, that a Jewish soldier once asked him what he should choose. He was given the choice to be in a division under a fine commander, who allows the soldiers to slaughter and eat kosher meat, but there he would have to work on the Sabbath, or to be in another division where he would not be able to eat kosher food, but he would not be coerced to work on the Sabbath. He asked what he should do. The Chafetz Chaim told him to go to the division where he would be forced to work on the Shabbat and added the following reason: Even though Shabbat is a capital offense, when he comes home, he would be able to observe many Shabbatot. If he eats neveilos and trefos, however, "the damage to his soul will remain permanently,"

**DO YOU KNOW WHO THE SHOCHATIM WHO SLAUGHTER THE ANIMALS THAT YOU EAT MEAT FROM ARE? DO YOU IF THEY ARE G-D FEARING? WOULD YOU TRUST THEM WITH YOUR MONEY? NO? THEN WHY DO YOU TRUST THEM WITH YOUR SOULS AND THAT OF YOUR WIFE AND CHILDREN? WHY DO YOU TRUST THEM WITH YOUR SHARE IN THE LIFE OF THE WORLD TO COME?**

**NOWADAYS YOU ALSO NEED TO TRUST THE OWNER OF THE FACTORY WHERE THE ANIMALS ARE SLAUGHTERED AND YOU ALSO NEED TO TRUST THE BUTCHER WHO SELLS THE MEAT TO YOU**

## **ARE YOU SURE YOU WANT TO RELY ON THESE PEOPLE?**

### **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.

**There is no sin so severe as forbidden foods, since entire Jewish communities were lost and turned to evil ways because of eating treifos and neveilos.**

(Divrei Chayim-Yoreh Deah)

## 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**