

KASHRUT BULLETIN # 32

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

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)

My Rabbi is very wise. His knowledge of the Torah is amazing, He's such a great scholar. So whatever he says I hold very dear and precise. And frankly he hasn't mentioned anything about problems with the Kashrut of meats. So is there anything more compelling than this? That my Rabbi who's a great scholar doesn't see such a problem as you do?

FEAR OF G-D COMES BEFORE WISDOM

In Sefer Eretz Hachaim by Rabbi Chaim Chenowitz o.b.m. (Berachos 28) we find a marvelous story on this matter, which he himself witnessed. He writes: I wish to mention a remarkable thing that I witnessed of the great gaon, the rabbi of Zlotchov, R. Issachar Baer o.b.m., author of Mevasser Tzedek and Bath Einei. A young boy once came to him with a piece of the intestines of a chicken in his hand. The fat between the intestines was slightly hard, but it appeared to me that there was no question of the kashrus of the chicken. The rabbi took the questionable intestines in his hand and started to search for various reasons to declare it trefeah. I considered each theory he mentioned and thought that there was really no reason to think that the chicken should be trefah. An hour later, when we were alone in the house, I asked him, "Rebbe, why do you want to declare this chicken trefah? It is such a simple question.

He replied, "I must tell you the truth; my mouth refuses to say the word 'kosher' regarding this chicken, and my heart is inclined to say that it is trefah." I said to him, "If so, the chicken is probably trefah because of another reason, but not because of the question that was asked."

Then I asked the boy, "Do you have the chicken?" He replied, "It is in the next house." I told him to bring it. When he brought it, I saw on one side of the chicken a wound mentioned explicitly in the Shulchan Aruch as trefah. I was indeed astounded by the phenomenon, for I saw that the Holy One, blessed be He, does not bring any pitfall through tzaddikim.

He said to me, "Now I see why a person should recite the prayer of Rabbi Nechunya ben Hakanah, 'that I should not say on something unclean that it is clean. 'This obviously does not mean that he should not err in his halachic decision, for that is included in Rabbi Nechunya ben Hakanah's petition already: 'that no pitfall should occur through me,' but even if a question comes before me and the reason for its prohibition is not apparent, but if I say that it is permissible and someone eats it, the pitfall will have come about because of me, for this reason I pray that my mouth should not say on something unclean that it is clean; even if I do not see the thing as unclean, I will not say that it is clean.

The moral of the story is that when choosing a rabbi, not to choose the one greater in wisdom, but the one greater in fear of G-d, who nullifies his will because of the will of our Father in Heaven.

Let's quote here what was said by the Tzaddik and Kaddosh The Rebbe of Shapran ZTK'L in front of a great congregation in Williamsburg, New York: "Due to our many sins today, if the supervising Rabbi is G-d fearing, when he goes to check what goes on in the slaughterhouse where he gives the Hechsher, then he only sees through one eye (And the other one is blind) and if the Rabbi is not G-d fearing, when he enters the place, then he is blind with his two eyes".

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.

The Cause of Increasing Daily Catastrophes

We read in Sefer Imrei Tzaddikim, (Divrei Geonim p 5): Where the shochet is honest, the shechitah is good and Elijah the prophet is in town. But, if the shochet feeds the people neveilos and trefos, he causes the Angel of Death to come to town [And Jews suffer tragic deaths, G-d save us]

From the aforementioned books we see that all catastrophes that befall us today are caused by shoachim who feed Nevelot (see also Shabbos 33b, Or Hachaim Shmini 11:43, Warnings of Mahartza, Mikdash Melech, Zivchei Shelamim, Darchei Teshuvah 60:5).

In the story of Purim we are told that Hamman (A descendant of Amalek) got the strength to issue the decree to annihilate all Jews from the fact that Jews sinned when they enjoyed forbidden foods in the banquet of Achashverosh. I am sure that the reason there are shechitah gezeros (Jews being slaughtered by the Goyim) in our times is because we did not keep our eyes on the shoachim as we should. (Tiyul bapardes, concerning shechitah, by Shamlauer Rav)

AN IGNORANT PERSON IS FORBIDDEN FOR HIM TO
EAT MEAT (PESACHIM 49b)

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, taref).

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