

KASHRUT BULLETIN # 35

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)

- Isn't it a Mitzvah to eat meat for Shabbat and the Holidays? Isn't this part of the Mitzvah to rejoice in festivals?

It's a Mitzvah to eat meat as long as it is Kosher without a doubt but when the risk of eating Nevelot and Terefot exist and is real, then for sure it's better not to eat meat and not even to eat meat to honor the Shabbat. What honor will there be if the meat you eat contains forbidden fats [Chelev] which warrants the punishment of Karet?

I am a simple Jew, so what can I do? If the Rabbis are not right then what does Hashem expect from me? What thing of value can I accomplish?

THE SIMPLE JEWS [AND NOT THE RABBIS] ARE THE ONES WHO SUSTAIN THE WORLD IN THE DAYS PRIOR TO THE ARRIVAL OF THE MASHIACH A PARABLE BY RABBI NACHMAN MI BRESSLOV

“G-d wins battles merely because of the simple folk who recite psalms with simplicity, and not through those who use sophisticated means. A king once went hunting, and he traveled like a simple man, so that he would have freedom of movement. Suddenly a heavy rain fell, literally like a flood. The ministers scattered in all directions, and the king was in great danger. He searched until he found the house of a villager. The villager invited the king in and offered him some clothing. He lit the stove, and let the king sleep on the bed. This was very sweet and pleasant for the king. He was so tired and exhausted that it seemed as if he had never had such a pleasurable experience. Meanwhile, the royal ministers sought the king, until they found

him in this house, where they saw the king sleeping. They wanted him to return to the palace with them. "You did not even attempt to rescue me," said the king. "Each one of you ran to save himself. But this man rescued me. Here I had the sweetest experience. Therefore, he will bring me back in his wagon, in these clothes, and he will sit with me on my throne."

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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.

EXCERPTS FROM THE SEFER SHEVET MUSSAR CHAPTER 36 THE SHOCHATIM KILL THE ANIMALS WITHOUT MERCY LIKE A MURDERER WOULD

And now my son, listen to what the Shochatim do: They grab the knife with an elevated hand, and they stand next to the animal in an arrogant posture, and the animal is paralyzed and cries and gives its life, because there is no strength in her, and that tyrant [The Shochet] does not focus on the movements of the animal [In order to cut with the knife in the precise spot] but he focuses instead on the women and the townsfolk when he says: "Look what a great Rabbi I am, I am like SAMA-EL in that I also take souls" And when he sees the portions he receives he is happy and his wife receives them with joy and brags about it around the neighborhood and she says: "Look

at our high level and the great level of the Rabbi SAMA-EL. In this fashion they will live and prolong their days, unless their actions bring them to be slaughtered as well.

EVEN RABBENU HA KADOSH SUFFERED FOR HE SHOWED NO MERCY TO A CALF

For come and see how great was the level of Rabbenu ha Kaddosh (Rabbi Yehuda ha Nassi) and when he didn't show compassion to that calf (Baba Metzia 85a) and he said to the calf: "For this you were created" He was then made to suffer great tribulations and His Torah did not protect him from this.

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 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 schochtim as we should. (Tiyul bapardes, concerning shechitah, by Shamlauer Rav)

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