

KASHRUT BULLETIN # 36

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)

If there are so many problems with the Kashrut of meats why didn't someone as great as the Baal Shem tov, fight against those problems?

The Secret of the Baal Shem Tov's Descent to this World

I heard, in the name of Baal Shem Tov, that he came to this world to rectify it and that the world was tottering because of the deterioration of the three pillars upon which the world stands, namely Torah, worship, and kind deeds. The pillar of Torah was spoiled by the preachers who travel from city to city and preach false sermons to blind the eyes of the congregation. They invent astounding midrashim and then reconcile them and they themselves are irreligious and connivers. The pillar of worship was weakened by the cantors known for their irreverence and irresponsibility, for in our times the prayer takes the place of the daily sacrifices, in whose place the Rabbis instituted the daily prayers. The pillar of kind deeds was weakened by the shoctim who take mitzvos lightly. The Talmud tells us (Taanis 23b) that when Abba Chilkiah prayed for rain, a cloud ascended from the corner where his wife was standing, because a woman is usually in the house and she gives bread to the poor, from which they benefit immediately. Also in Kethubos 67b, where rashi states that the women give bread and meat (not money) to the poor, and by giving the poor non-kosher meat supplied them by the irreligious shoctim, they do not perform a kind deed, but, on the contrary, cause the poor to sin.

All three pillars upon which the world stands: Torah, Avodah [Divine service] and Gemilut Chassadim [Acts of kindness] were wobbling until the Baal Shem Tov came and was a shochet in his youth, and afterwards, when

he revealed himself, he led the prayers and became a cantor, and inspired the heart of the congregation with his awe inspiring prayers, and then he would recite true Torah sayings to rectify all three pillars and to set the world up again on a firm basis. This is what I heard. (Sefer Divrei Torah, vol. 3, ch. 6)

THE BAAL SHEM TOV AND THE WAR AGAINST THE SATAN

The saintly Baal Shem Tov said about a Shochet: "After he shows you his knife and you find it fit, he pounds it with a hammer to make nicks in it." The rabbi returned to his city, maintained a close watch on the shochet, and investigated his behavior until he was convinced that the Baal Shem Tov was right (Shivchei HaBesht).

THE BAAL SHEM TOV UNCOVERS THE EVIL SHOCHET

Once the Baal Shem Tov came to the Rabbi of a community and requested that he put him up for Shabbos. The Rabbi ordered his wife to honor this great man, as befitted his station. She replied, "We have bought meat for Shabbos. I will give our guest the choicest cut." To her consternation, when she went to bring the meat, she could not find it. She went to her neighbor to borrow a portion of meat. The neighbor agreed to lend her the meat, but when she went to bring it, she too was astounded to find that her meat had disappeared. The rebbetzin conferred with her husband about the matter. Just then, she looked out of the window and spotted the shochet passing the house. She called him and told him her problem. He told her that he had just slaughtered a tender calf.

The Baal Shem Tov said, "I prefer the head, but I beg you to bring it here when it is whole and remove the veins in my presence." The shochet went quickly and brought the head to the Rabbi's house. The Baal Shem Tov began to converse with the shochet and said to him. There are differences in the number of teeth in a calf. Count this calf's teeth." The shochet opened the mouth of the slaughtered animal and inserted his hand to count the teeth. But, lo and behold! As soon as he had inserted his hand into the calf's mouth, it closed on him and he was unable to extricate his hand from the trap. The teeth pressed into his hand and caused him such excruciating pain that he screamed.

Said the Baal Shem Tov, "Wicked man, confess your sins! You never examined the lungs of an animal. You arbitrarily declared them kosher or treifah."

After the schochet confessed, he begged the Baal Shem Tov to instruct him how to repent. Then the Baal Shem Tov accompanied the Rabbi to the synagogue. He passed his hand over the Rabbi's face and showed him how many destructive angels and spirits were sitting on the roof of the synagogue. The rabbi was astounded at this. The Baal Shem Tov said to him, "You should know that your cantor sins every night." They discharged the cantor and hired another in his place (Shivchei Baal Shem Tov).

THE BAAL SHEM TOV SAW THE DECREE OF AUSCHWITZ

This is what our teacher and Master the holy Baal Shem Tov o.b.m. wrote to his friend the Holy Rabbi Mordechai from Tolust (who was one of the hidden Tzaddikim of his times as we see from other correspondence among them) as brought in the book Sefer ha Tamim, printed in Warsaw the 12 of Tammuz, 5696 – 4th edition.

B'H 3RD DAY OF PARASHAT REE, 5509 OSHPITZIN

TO MY FRIEND THE HOLY RABBI MORDECHAI FROM TOLUST:

FOR G-D'S SAKE PLEASE COME HERE IMMEDIATELY, BECAUSE I SEE THINGS THAT ARE NOT GOOD ON THIS COMMUNITY, AND TWO ARE BETTER THAN ONE AND WE WILL DEAL WITH THE SECRET FOR "THE LORD'S SECRET IS FOR THOSE WHO FEAR HIM" (Tehillim 25), I STRONGLY HOPE THAT YOU COME IMMEDIATELY AND THAT YOU BRING WITH YOU THE WRITINGS OF OUR RABBI (RABBI ADAM BAAL SHEM ZT'L who was the Baal Shem Tov's master) THAT YOU KNOW, BECAUSE I MUCH NEED THEM.

**YOUR FRIEND THAT ASKS FOR YOUR PEACE WITH FAITHFUL LOVE.
ISRAEL BAAL SHEM FROM TOLUST**

THE BAAL SHEM TOV REVEALS TO US THE DIFFERENCE BETWEEN A REAL RABBI AND A RABBI THAT BELONGS TO THE EREV RAV:

**WHAT DOES YOUR RABBI CARE ABOUT? ABOUT HONOR?
PRESTIGE? HAVING A BIGGER BUILDING? TALKING ABOUT
MOSHIACH?**

ZAAM - ZEVICHA – ERUVIN - MIKVAOT

I heard about the students of the Baal Shem Tov that they were once sitting together and were discussing the things upon which the head and leader of the generation must be most watchful of. Some of the students said that the most important is to supervise the slaughtering of animals (ZEVICHA) that the Shochet will be G-d fearing and all the other details relating to the slaughter as well because G-d forbid, forbidden foods clog the heart and it becomes dull to the light of the Torah. Some of the students said that the most important thing for the leader was to be diligent about the laws of the Eruv (ERUVIN) because the laws of Shabbat are like Mountains that hang on a hair strand (Chagiga 10a) and this prohibition is very grave. And there are some students that said that the most important thing is to supervise the Mikvah (MIKVAOT) that it will be Kosher without any doubt, because when the foundation of the building that is man is G-d forbid built without Kashrut then it will be very difficult for that man to be able to vanquish the evil side, G-d save us. And after this the Master the Baal Shem Tov ZTK'L said: I give testimony that at this precise moment they were arguing in the Yeshiva of the heavens which of these things was the most important and they concluded that all of them were and as a sign of these three things there is the verse (CHABAKUK 3:12) : "BE ZAAM TITZAD ARETZ BE AF TADUSH GOYYIM" "You marched through the land in indignation, you threshed the nations in anger". And the word ZAAM has the first letters of the words ZEVICHA ERUVIN MIKVAOT. And all these are the foundation of the world.

Birkat Avraham Parasha Vaetchanan

Brought in the sefer Baal Shem Tov on the Torah Parashat Yitro

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

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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 Haman (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)

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 IMMersed 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