

KASHRUT BULLETIN # 37

WHOEVER GUARD HIS MOUTH AND HIS TONGUE, GUARDS
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)

The Chafetz Chayim wrote a lot on mussar and avoiding Lashon ha Ra and I never heard anything he said concerning problems with Kosher meat, so who says it's such a big problem?

We read in Nidchei Yisroel written by the saint and sage, Rabbi Isarel Meir Hakohen, author of Chofetz Chaim:

Everything we discussed at length concerning the avoidance of eating neveilos and trefos, one must know that the neveilah, carcass, mentioned in the Torah is not only an animal that dies by itself, but also if it is slaughtered with a knicked knife or any other thing that disqualifies the shechitah (as is explained in Yoreh Deah, ch. 23, the five things that disqualify the shechitah), it is a real neveilah according to the Torah. Similarly, trefah mentioned in the Torah does not mean only an animal that is torn in the field by a wolf or the like, but any animal or fowl that has an ailment from which it will eventually die, is included in the law of trefah, and even if it was slaughtered properly, it is prohibited by the Torah. Therefore, we may not eat of the shechitah of a shochet who is not familiar with the laws of shechitah as is delineated in Yoreh Deah (23: 1), and even if he knows the halachos of shechitah and slaughtered with a knife that was examined properly, but this shochet eats carcasses and does not care about shechitah or if he is an apostate who profanes the Shabbos in public, his shechitah is invalid according to the Torah.

WATCH THE CONDUCT OF THE SHOCHET

Likewise, if he takes things lightly, that he ridicules the mitzvos and mocks the words of the Sages, we may not eat of his slaughtering. And if you are invited to eat at someone's house, and you know that your host

buys meat from this inferior shochet, you must avoid eating meat there. Concerning such matters, King Solomon said, "And you shall put a knife in your throat if you have an appetite." Now, because of our many sins, I hear that it is very common in distant countries [America] that there are shoachim who are not well-versed in the laws of shechitah or shoachim disqualified because of other reasons, from whose shechitah we may not eat. Therefore, every community that has G-d-fearing men among them, must see to it that they do not accept shoachim unless they are G-d fearing and pious, and have certificates from qualified rabbis, and also it is a mitzvah for whomever has the ability, to appoint mashgichim in the slaughterhouse or where they sell meat, so that everything is conducted in the proper manner, for this matter is very neglected due to our many sins. It is advisable for every observant Jew to learn the laws of shechitah in the Yoreh Deah or in the Chochmas Adam to know how to conduct himself in these matters.

Aren't you in fact talking Lashon ha Ra against the people who work in the meat business? Isn't this a great sin?

WHEN THERE IS A RUMOR (KOL RINUN), WHEN PEOPLE TALK ABOUT SOMETHING CONSTANTLY, THEN IT IS FORBIDDEN TO EAT FROM THAT PARTICULAR SHECHITA

This is brought in the Sheelot uTshuvot Divre Chayim and the Sheelot uTshuvot of the Maharshag. In the Shulchan Aruch (Yoreh Deah, siman 21) we read further that it is forbidden to disqualify a shochet unless we have the testimony of two witnesses on something that can disqualify the shochet. But it is proper and it is a mitzvah for every Jew to worry about rumors and the shochet about whom we hear the rumors should not be allowed a priori to slaughter.

THE CHAFETZ CHAIM DECLARES THAT WHEN A RUMOR IS VERY PERSISTENT AND DOESN'T STOP THEN IT HAS A VERY STRONG VALIDITY AND IT IS NOT LASHON HARAH

Look in the Sefer Chafetz Chayim (klal 4, saif 10-11, klal 6 saif b) and the Gemara (Nidda 60a). When the rumor persists then we should look into the matter and worry about the consequences that it may be true

We are all considered unwilfull sinners, and Hashem has mercy on His children so what's our responsibility?

SOMETHING THAT CAN BE DETERMINED BY A PERSON (WHETHER THE SHECHITA NOWADAYS IS GOOD OR NOT) AND HE DOESN'T DETERMINE IT, THEN THAT THING DOESN'T FALL IN THE CATEGORY OF A DOUBTFUL THING ANYMORE (SHULCHAN ARUCH, YOREH DEAH I, SIMAN 39) AND THE ONE WHO TRANSGRESSES IS CONSIDERED A WILLFUL SINNER (MEZID) AND NOT A DOUBTFUL ONE (SHOGEG).

This means, you have in your power to find out if the slaughterhouses really observe all the laws as they should, but instead you choose to rely on the big kosher sign on the package surrounding the meat, then you will be considered guilty of transgressing the prohibition of eating forbidden foods on purpose, because it was in your power to find out and you didn't. And of course you will make the effort to find out something for which a transgression potentially warrants the punishment of Karet (Excision, early death).

Well I may think about not eating meat but don't tell me that I have to go and warn other people as well, I am not responsible for them anyway

WARNING OF THE CHAFETZ CHAYIM ZT'L

How much will an individual regret, when with a mere admonition, he could have extricated himself from all these punishments. Let him not be misled by the fact that others will share the punishment with him considering that he is not the only one in the city to have transgressed thereby finding false comfort. As an analogy: In the event a person is a co-signer on a note encumbering a debt of millions of dollars, regardless the number of additional co-signers, when the debt becomes due, even if required to reimburse only a small fraction thereof, it could amount to a sizable sum, which will be quite painful to pay. Similarly, since today the ingestion and partaking of prohibited foods has become unfortunately

widespread when the time for reckoning arrives, it will amount to many thousands of olive sized pieces of prohibited foods. Consequently, those capable of arousing the populace in their vicinity to observe kashrus strictly and thereby prevent untold thousands of Jews who were lax from eating non kosher, will surely be considered the most guilty. Our sages admonish (Tana D'vei Eliyahu): Anyone able to protest and refrains to do so; Anyone able to elicit repentance and does not do so, all blood spilled will be credited to his negligence and held against him...

And the holy Rabbi Shlomo Kluger ZTK'L writes in his book Tuv Taam Va Daat that after he vanquished one evil Shochet in one of the many fights he fought against the evil people who fed Jews with Nevelot and Terefot, he asked Hashem to let other people learn from his example to uphold the Mitzvot of the Torah, and he asked Hashem as well to give him his reward for having vanquished the evil from the earth.

Imagine what a great Mitzvah it is to watch that the Jews don't eat forbidden foods that Rabbi Kluger asked for his reward in regards to this Mitzvah. And Mordechai was called Mordechai the Jew for he was watchful that Jews would not eat forbidden foods. So fortunate those who are able to awaken others to be careful about what they eat, and to separate them from eating Nevelot and Terefot.

So is it so bad to eat Neveilos and Trefos? Is it more serious than profaning the Shabbat?

The saintly Chofetz 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 Shabbat, 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 Shabbat. He asked what he should do. The Chofetz 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 Shabbossim. If he eats neveilos and trefos, however, "the damage to his soul will remain permanently," [..And he will end up not eating Kosher and not observing Shabbat]

Instead of telling people not to eat meat sold as kosher but with doubtful Kashrut you should go to the Jews that eat pork and tell them not to eat pork which is a much graver sin than eating neveilot and terefot

Everyone knows how much the Chafetz Chaim o.b.m. warned our brethren in his time, when they were forced to wander to various places because of the terrible decrees of that period. He warned them that if they have, G-d forbid, no choice but either to eat pork or to eat animals that died without being properly slaughtered, they should, G-d forbid, not eat the latter which is meat from which the Chelev [forbidden fats] was not removed, but rather eat pork whose prohibition is merely a negative commandment, rather than, G-d forbid, stumble upon the prohibition of Chelev, which is punishable by Karet.

Yet, in our times, the situation has reached such an alarming low that without any decree by the government or any other coercion, they feed our brethren meat from which the Chelev is either not removed at all or at best not properly removed and in their innocence, many innocent G-d-fearing people are trapped in a terrible snare, whose results are so far-reaching, that it is utterly unbelievable even catastrophic in many instances testifying to the terrible occurrences of devastation we daily witness. Heaven have mercy.

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?**

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