

# KASHRUT BULLETIN # 4

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)

## **THE PROBLEMS IN THE FIELD OF NIKKUR (PURGING ANIMAL MEAT FROM FORBIDDEN FATS)**

### **AN EXPLANATION ON THE ISSUR [PROHIBITION] OF EATING CHELEV [FORBIDDEN FATS] by the Chofetz Chaim, z.t.l.**

It is written in the Torah: Any fat of an ox, a sheep, or a goat you shall not eat. All species of kosher animals are included in these three general species, and whoever eats fat of an animal that died by itself or became teref, i.e., suffered a wound or an ailment from which it would die within twelve months, is liable for stripes both for eating fat and for eating neveilah or teref. Although the rule is that one prohibition does not fall upon another, this case is an exception, since the prohibition of neveilah or teref includes both the fat and the rest of the flesh of the animal. This is known as issur kolel, an all-inclusive prohibition. Since it falls upon the rest of the animal, it also falls upon the fat previously prohibited.

The prohibition of chelev, the fat for which one is liable to Kares (excision) (termination of life): Heaven help us ... This refers to:

- Fat on the innards.
- Fat on the flanks
- Fat on the kidneys.
- Fat on 2nd or 3rd stomach (of the ruminant, which is part of the "fat that is on the innards,")

Fat on the membrane (located on the thick part of the spleen)

In addition there are many other varieties of fat prohibited by the Torah.

- Fat on the 4th stomach.
- Fat on the intestines at the site where they begin to come out of the stomach - about 22 inches.

All this fat must be scrapped off ... In order for one not to be incurred the penalty of Kares - G-d forbid. Others feel that this refers to 22 inches removal is required at the end of the intestines. We must therefore, be strict and scrape the fat off both of these parts.

There are also many membranes and threads prohibited as chelev or as Dam (blood).

There are many laws involving the gid hanasheh (the hip sinew) which are too numerous to relate here. The serious student can find them all in Shulchan Aruch Yoreh Deah, chs. 64 and 65..

It is impossible to know them thoroughly unless one is experienced in the practice of nikkur. It has, therefore, been established in all Jewish communities that householders do not perform nikkur for themselves rather, meat should not leave the butcher shop until it has been menakkered by an expert in this field.

The Rabbis admonished the menakker 'to be extremely cautious in his work lest he cause pitfalls for Jews by causing them to eat fat, blood, and gid hanashe. They were very strict with the menakker, to the extent that they stated that one who is charged with this responsibility and subsequent review discloses that a membrane was found in the meat after he had supposedly removed all the fat, is given a stern warning not to make light of prohibitions.

If upon a subsequent review fat is again found (after his work of so-called Nikkur) regardless of the miniscule size of the chelev, he is immediately discharged from his position. The tolerance error rate is Z-E-R-O. If the amount the size of an olive is found, even if it is composed of pieces found in several places, he is severely punished and then discharged. Reinstatement may be possible only if he repents and ' follows the instructions of the rabbinic judge, who takes into consideration whether the infraction was committed intentionally or unintentionally (Yoreh Deah) ch. 64). In order to impress upon the reader the stringency of this subject matter, we cite an early halachic

authority, the Ohr Zarua: The Laws of gid hanasheh, ch. 448 (quoted partially in glosses on Rosh Beis Yosef, Darchei Moshe, and Yoreh Deah, end of ch. 64).

... The final ruling is that if a miniscule piece of chelev, as much as a barleycorn, be found in one place, the menakker is discharged. If as much as an olive is found, even in two or three places combined, he is severely punished (corporeal) and immediately discharged, until he accepts upon himself the fear of heaven (ohl malchus Shomayim) and rectifies his iniquity according to the instruction of the Torah scholars of his city...

An announcements should be made in the synagogue on Monday, Thursday, and the following Monday: "So and so, the butcher, was discharged from his position because a barleycorn of fat was found after his work."

Subsequently, he must not be allowed to engage in his work, for a month. After the month has passed, he must approach the Torah scholars of his city or the neighboring city, and say: "I committed such and such a sin, which I now regret." Then, they will judge him according, to their discretion, and shall announce in the synagogue: "So and so, the butcher, whom we discharged because a barleycorn of fat was found after his work, has regretted his misdeeds and renounced his erroneous ways in the presence of the Torah scholars concerning 'he sins he committed.

He has taken upon himself to repent and accept the penalty the scholars levied upon him. From this day forth he is considered a penitent and has been reinstated to his position: he is reckoned reliable as he was in the very beginning.

Until the people hear this announcement, they may neither rely upon nor purchase meat processed by him.

If his improper conduct consisted on the sale of non-kosher meat as kosher or the sale of prohibited fats as permissible ones, he has a different status. In the previous case we dealt with, he was guilty of negligence ... he was not careful. In the latter instance, however, he committed the sins wantonly and intentionally, we must be very stringent with him. Such a situation is depicted in Bechoros (29b): A butcher was suspected of selling the fat of the thigh instead of that of

the small intestine ... Rava, the town Rabbi, fined him until he performed the requisite penitence...

## **SOME FOOLS BELIEVE THAT THE PROHIBITION AGAINST EATING CHELEV (FORBIDDEN FATS) IS LESS SEVERE THAN THE PROHIBITION OF EATING TEREFAH**

Unfortunately, in some localities, there are ignorant butchers who are completely unaware of the stringency of the sins involved in eating fat, and gid hanasheh, and believe that it is merely a praiseworthy custom of Israel ... they think that neveillos and treifos bear a more severe penalty than, eating fats. Recently, I read in the newspaper, where many butchers joined forces to complain about the local rabbi who had prohibited them from selling fats. They claimed that it was a burdensome decree which they were unable to endure ... were they to comply, they would be forced to shut down completely ... Jews would by perforce have to eat nonkosher meat. Woe to these empty heads, who believe that the prohibition of eating nevelot and terefot is more stringent than the prohibition of eating chelev, and think that its origin is merely their Rabbi's innovation.

The Torah explicitly states that for eating chelev there is a penalty of kares; whereas, for eating non-kosher meat there is no kares, merely a negative commandment desecration incurring the penalty of malkos (stripes). Woe to our brethren who live in localities where they become defiled with non-kosher meat sold by these boorish butchers.

Accordingly, a G-d-fearing person should not eat meat from any butcher unless he knows that the menakker has definitely removed the fat and blood veins as well as the gid hanasheh in the hind quarters (Nidchei Israel by Chofetz Chaim).

## **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.

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 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**