

# KASHRUT BULLETIN # 40

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)

*I perform many Mitzvot so even if I eat forbidden foods I have many mitzvot to counter the transgression and at the end they all balance. And anyway the fault lies with the ones selling the meat, not with me*

**WHEN WE EAT FORBIDDEN FOODS ALL THE MITZVOT GO TO THE SITRA ACHRA, SO WE HAVE NO MERIT FROM THEM THE MITZVOT HAVE REAL VALUE ONLY WHEN PERFORMED WITH THE STRENGTH DERIVED FROM KOSHER FOODS**

As long as a person's body is fed with unequivocally kosher food, all the mitzvos he performs are performed through the help of the strength he received from that food and it is reckoned for good and for a blessing, and he is blessed with success because of it. Not so if he is fed with forbidden food and with the strength he derived there from he performs mitzvos and good deeds, all of which are worthless, since the Holy One Blessed be he, abhors robbery in a burnt-offering and a mitzvah which comes through an averah is hateful to him and is accounted as naught.

We can now understand why one is not accounted a Jew if he eats forbidden foods, for just as a Jew who neglects to fulfill all the mitzvos of the Torah is not counted as a Jew, so is one who eats forbidden foods and fulfills all the mitzvos with the strength he derives from eating forbidden foods, since this is regarded as though he had not fulfilled the mitzvos at all.

For this reason, tzaddikim are prevented from stumbling on the prohibition of eating forbidden foods even inadvertently. Even though the

act of eating was performed inadvertently, all the mitzvos he performed with the strength derived from that food are null and void, and not accounted as anything, and that is a grave pitfall. Therefore, the Watcher of Israel guards them from all such sins. This explains why the harm is so great even if the sin was performed inadvertently. For this very reason, the Holy One, Blessed be He, said that if Jews guard themselves from forbidden foods, we are His, for, otherwise, it is impossible to perform any deed through which G-d will be praised, for all his deeds are counted as naught, but if the Jew is careful and tries with all his power not to stumble even inadvertently or even inevitably upon forbidden foods, then he becomes secure in his ways.

Because of this reason, our Sages explain that the preparation for a mitzvah is greater than the mitzvah itself. This statement is difficult to understand. One proof is from the mitzvah of eating on the day before Yom Kippur, counted as fasting two days, even though it is only a preparation for Yom Kippur so that people should be able to fast on Yom Kippur.

But it is very logical, for the preparation we are discussing is the preparation to be able to fulfill a mitzvah, and this itself is counted as a mitzvah, and not, G-d forbid, the opposite, that the mitzvah should be performed through an aveirah. For this reason, it is counted more than the mitzvah itself, for this resembles what the Rabbis say, that one who causes others to perform a mitzvah is greater than one who does a mitzvah itself.

Now, analyze this matter well. If the preparation for a single mitzvah is regarded as double the mitzvah, one who is careful to abstain from eating forbidden foods, which enables him to fulfill the entire Torah in all its details, branches, and ramifications, will surely receive a reward corresponding to all the mitzvos he will fulfill all his life.

How foolish are those people who while being very careful to fulfill every mitzvah, easy or difficult, in the best possible manner, and yet they forget the main thing, that if they do not exercise extreme caution as to what comes into their mouths, all their toil is in vain, G-d forbid!

## **THE SERPENT WANTED TO FEED MAN FORBIDDEN FOODS**

Were they wise, they would discern the result of the matter from its inception, and each one would think, if I spend so many days and hours for matzos, a beautiful esrog, a beautiful tallis and the like, how much more do I need to spend to repair my house, that nothing enter it except edibles that are one hundred percent kosher with all details and beautifications, for this

is the peg and corner upon which everything depends upon! It was not in vain that the primeval serpent went to all lengths to cause G-d's own creature to stumble upon sins of eating forbidden foods, for if the foundation is weak, the entire building will collapse.

Conversely, one must put his mind to the great reward one receives by striving harder and harder, over his ability, to be careful to enact safeguards upon safeguards and to flee ninety-nine gates of permissibility in order to avoid falling into one gate of prohibition, G-d forbid! For on this, all his Torah, his mitzvos, and all his deeds for the rest of his life, depend upon, and for this reason he will be rewarded for keeping far away from forbidden foods, commensurate with all his Torah etc. as above. In conclusion, we find that his reward for this becomes twofold all the rest of his reward altogether, for one reason, because care and caution from stumbling over forbidden foods is in itself a great mitzvah, and secondly, because this mitzvah preserves all his other mitzvos, for, had he eaten forbidden foods, all his mitzvos would be rejected and cast upon the thorns, so to speak. The third reason is that through eating, he is given the physical strength to fulfill the mitzvos, which is not so if he eats forbidden foods, for then the mitzvah is not counted as a mitzvah.

With this, we can understand a quotation from the holy Zohar, vol. 3, 42, that whoever eats forbidden foods is tantamount to one who worships pagan gods, because, since he eats forbidden foods, none of his mitzvos are accepted on high, and they all go to the forces of evil. Therefore, all his service appears to be directed to those forces, G-d forbid!

#### **DON'T LET YOUR MITZVOT GO TO THE SIDE OF TUMA (CONTAMINATION)**

Now we can understand a quotation from Degel Machaneh Ephraim, parshas Ekev, from Rambam, that through eating forbidden foods, heretic thoughts enter a person's heart and mind, for through his eating, his mitzvos and his divine service are not accepted on high, and they enter the realm of the evil forces, as it is known that there is no in-between; either the mitzvos go to the side of sanctity or to the side of contamination, G-d forbid! So it is stated explicitly in Zohar ad locum, that it leaves the realm of sanctity and enters the realm of contamination. Since he is in their realm and serves them, he is already trapped in their snare and the forces of contamination, heresy, and apostasy overpower him.

## THE WORST SIN OF ALL

We can also understand the statement in "Yesod Veshoresh Ha'avodah". (Shaar Habechoros ch. 4, s. Hagidah li), that the stringency of their punishment is more severe than any other sins in the world, since this sin is tantamount to all the mitzvos and sins in the Torah, for through eating forbidden foods, none of his deeds are credited to him.

Now we can reconcile the words of the Midrash in a wonderful manner (Koheles Rabbah 1:28), that in the Hereafter, the Holy One, Blessed be He, will promulgate an announcement and say, "Whoever did not eat pork during his life shall come and receive his reward." Then, He promulgates a second announcement and says, "Whoever did not eat carrion, treifos, reptiles, or rodents, shall come and receive his reward." This passage is very surprising, for what about the other mitzvos in the Torah and their reward? Are there only two mitzvos that of abstention from pork and that of abstention from carrion, treifos, etc? (I noticed that Chasam Sofer o.b.m. in his work, "Toras Moshe," pa'rshas Kedoshim, went to all ends to reconcile this. - The Publisher).

According to the premise set down before, all these difficulties can be readily reconciled, for the truth of the matter is that the reward for the performance of all mitzvos depends on the observance of the prohibition of forbidden foods. Therefore, G-d announces that whoever abstained should come forward and receive his reward. This does not mean the reward for these two mitzvos, but for the observance of all mitzvos.

## 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 schochtim 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 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**