

The most upright butcher is a partner of Amalek." (*Kiddushin 82a*)

IT IS MORE SEVERE TO EAT FORBIDDEN FATS FROM A "KOSHER" ANIMAL THAN TO EAT PORK

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 to eat pork and animals that died without being properly slaughtered, they should, G-d forbid, not eat meat from which the Chelev was not removed, but rather pork and animals that died without being ritually slaughtered, whose prohibition is merely a negative commandment, rather than, G-d forbid, to 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 a 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.

In conclusion of all the aforementioned, whose heart will not fear and whose hands will not shake when he picks up a piece of animal flesh and puts it into his mouth without a definite clarification that the Chelev has been removed properly? Indeed, even if the question would be of a doubtful case of Chelev, it would still be highly advisable and intelligent to abstain from eating such meat, for in the Torah we find the penalty of Karet for eating prohibited foods in only four cases: 1) Eating Chametz on Pesach. 2) Eating on Yom Kippur. 3) Eating Chelev, and 4) Eating blood. In the case of Chametz on Pesach and eating on Yom Kippur, every simple Jew will quake in the fear of infracting these prohibitions, even if there is only a slight chance, if there is a rumor that a food contains Chametz and so it is with Yom Kippur. Why should the matter of Chelev be looked upon or felt to be of any lesser degree than the other 3 cases mentioned?