

# KASHRUT BULLETIN # 7

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)**

### **WE DO NOT RESPOND TO THE INCREASING REPORTS OF PROBLEMS WITH THE KASHRUT OF MEAT**

Yet no one thinks that perhaps we have not paid enough attention to the growing reports that increase daily, that the butcher shops are full of Chelev that is punishable by Karet! They turn their backs to these reports as though they do not pertain to them in any way. They do not give the matter any thought at all. In the manner they ignore the reports about Chelev, so are they ignored by G-d in their time of need and distress. This is similar to what the Rabbis stated on the verse: "And I separated you from the peoples to be Mine." If you are separated from prohibited foods, you are Mine, and if not, you belong to Nebuchadnezzar and his like.

### **WE HAVE TO AVOID EVEN A DOUBTFUL CASE OF CHELEV**

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?

**IT IS MORE SEVERE TO EAT FORBIDDEN FATS (CHELEV) 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 OR 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.

**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.

## 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, teref).*

*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**