



BS"D

**AMALEK
AND HIS
PARTNERS**

**QUESTIONS AND
ANSWERS**

**LEARN WHY YOU
CAN NOT FIND
KOSHER MEAT
NOWADAYS**



WITH THE HELP OF THE HOLY ONE, BLESSED BE HE

We have written this book in the format of questions and answers. The questions are based on the many questions that I have been commonly asked by people who are interested in the truth.

In this book you will find answers to the following questions:

- **Who is the partner of Amalek that we have to watch out for him lest he destroys us?**
- **Why it is impossible to eat Kosher meat in America and anywhere in the world, What's wrong with the Shechita?**
- **What's the right course of action for those Jews who fear Hashem and want to save themselves from stumbling in sin and who want to save their souls?**

THE FOUNDATION OF THE SANCTITY OF ISRAEL IS THE OBSERVANCE OF THE LAWS OF KASHRUT

And you shall be holy men to me; nor shall you eat any flesh that is torn of beasts in the field; you shall throw it to the dogs. (SHEMOT 22:30) Rashi comments on this verse the following: "If you are holy and abstain yourselves from the repugnancies of Nevelot and Terefot, behold you are Mine, and if not you are not Mine"

May it be known that the foundation of Israel's sanctity and purity is their painstaking observance of the laws of kashrut. We find this stated explicitly in the Torah at the end of Parshath Shemini (Lev. 11:44)

"For I am the L-rd your G-d, and you shall sanctify yourselves and be holy, for I am holy; and you shall not defile your souls with any creeping thing that creeps on earth".

Thus the Torah is very explicit, that by abstaining from forbidden foods we sanctify ourselves, and by laxity in this field, we, G-d forbid, defile our souls.

Forbidden foods dull a person's intellect, clog his heart and soul, thereby causing him to entertain evil thoughts, leading him to apostasy and disbelief, and eventually he will stumble upon serious transgressions.

The words of the Holy Rabbi Hillel Kolomayer Ztk'l are well known (Bet Hillel siman 48, 9): "You should know that the sin of eating Nevelot and Terefot is much graver than other sins...And our Sages say that the reason why young children die, G-d forbid, is because of this sin of eating forbidden foods, therefore pity your children and don't destroy them, Chas ve Shalom"

It's also known what the Zohar ha Kadosh (Parashat Shemini) writes on this matter: That to eat forbidden foods is just as serving idols and the person is punished forever and loses his portion in the world to come.

In matters of Kashrut the problem is more serious than with other matters as the author of Shne Luchot ha Brit wrote that the body of the person that stumbles upon forbidden foods changes its nature into a dirty and impure thing indeed.

1 - Why are you writing this book?

At first look you may wonder why we are writing on the situation of the Shechita in The United States and the world in general, aren't there many great Rabbonim and people fearful of Hashem in many cities and for sure the Shechita today is better than what it could have been back in Europe, and the Shochatim today are well versed and know the laws and have Yirat Shamaim. And if ever there were any problems with the Shechita in past years it has already been corrected by now so basically we should have nothing to worry about.

WARNING

We feel compelled to let everyone knows, everyone who cares for his life and that of his household, let him be wary of the excuses many times heard on the street when people start talking about the problems of Kashrut of meat. Some of the excuses are:

All the problems occur in other communities or in other countries but not here in our community.

All the problems have been already fixed.

All the Great Rabbonim are careful to check all the details.

How can it be that everybody is eating Nevelot and terefot?

We must warn the public that not only is the situation not better than what it was in Europe in the distant past but it's many times worse with the problems growing more severe with the passing of time.

The foundation of the laws of Kashrut is the Shechita and all other problems when compared to those of Shechita are minimal. When the shechita is not Kosher, we run the risk of eating Nevelot and Terefot, also we run the risk of eating the blood of the animal and we run the risk of eating forbidden fats (Chelev) and you surely know that the punishment for eating blood or Chelev is Karet (Same as eating on Yom Kippur or eating Chametz on Passover and the punishment consists on untimely death and that the soul is cut off from the world to Come, G-d forbid).

There are many pitfalls that occur in the Shechita, and they occur even in the Shechitot that are more careful and observant, and it's the same whether it's a shechita for large animals or for fowl. Don't fool yourself into thinking that the Shechita from which you eat doesn't have any problems.

As it is known the main problem today with the process of slaughtering is the great quantities that are slaughtered. In an average day a thousand animals and tens of thousands of fowl are slaughtered in a single place.

The owners of the Slaughterhouses are businesspeople whose sole objective is to make profits the more the better, and this is normal for that's why they are in business. Problem is that speed efficiency and profits don't go hand in hand with Kashrut observance. To increase profits and output, you must decrease carefulness and hence Kashrut compliance.

We know our work will not bring us any honor. And we also know that the meat mafia will not sit idly with their arms folded. They strive to silence anyone who dares speak about the problems of the Shechita. Dear Jews: Don't let yourselves be fooled!!!

There's no need to find fault on the Rabbonim who know about the problems of Shechita yet keep silent. They do so for they worry for their lives and the lives of their loved ones.

We beseech the L-rd, to cast our lot with those who lead the public to righteousness, and perhaps we, too, will benefit by it. We appeal to everyone to read this book, for we have added nothing original; it is based only of the works of the saints of yesteryear. May their words permeate the hearts of us all. Amen

2 - Who is Amalek that wants to destroy us? Who is his partner?

See further the last chapter of Kiddushin (82a): "The most upright butcher is a partner of Amalek." Rashi explains that many cases of doubtful kashrus (Doubt in Hebrew is SAFEK which in Gematria equals 240 just like Amalek equals 240) 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 kashrus 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.

3 - Isn't that language just an exaggeration of the Rabbis?

Let it be made clear that people's thoughts and reasoning do not coincide with the thoughts and reasoning of the Rabbis o.b.m., who enjoyed the presence of the Shechinah in their study hall, and everything recorded in the Mishnah or in the Gemara is hallowed with all kinds of sanctity. No one ever found fault with them except apostates and sectarians, who left the Jewish fold. See how the Geonim and the Rishonim toiled to reconcile the presence of a single word and built piles and piles of halachos upon it. Now, when they called the butcher "a partner of Amalek," the Shechinah was actually speaking from their throats, and they were agents of the All-merciful, and if we are human beings, they were veritable angels and seraphim, and all their words are like fiery coals. Let no man be tempted to say that the Rabbis meant only the butcher but not the shochet, because if you look at Rosh on Chullin p. 18, and in Maggid Mishneh, Laws of Shechitah 1:26, you will see that the usual butcher in Talmudic times was also a shochet and an inspector.

It should be plain that not everything a person imagines is true, and even if he feels that he has all sorts of conclusive proofs that this butcher is perfectly reliable, and no one need investigate his practices, all these proofs are null and void against the testimony of our Rabbis o.b.m., who stated unequivocally that the most upright of the butchers is the partner of Amalek. Moreover, any sensible

person knows that our generation is surely not better than previous ones, and the most upright butcher of this generation is immeasurably inferior to the average butcher of those times, surely to the most upright.

Therefore, whoever wishes to follow the paths of our holy Torah and its pleasant rulings and ways, must abandon his own ideas in view of the ideas of the Rabbis of the Talmud, and must literally quake before bringing any meat into his house. See what the holy Shaloh (Shne Luchot Ha Brit) writes, he saw religious men who did not eat any meat except from animals they themselves had slaughtered. He was very puzzled concerning the origin of the practice of eating meat from any shochet without first knowing clearly that the meat is kosher.

4 - So what's the connection between the Butcher and Amalek? Is the butcher killing us? Just like Amalek would?

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)

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 shoctim who feed Nevelot (see also Shabbos 33b, Or Hachaim Shmini 11:43, Warnings of Mahartza, Mikdash Melech, Zivchei Shelamim, Darchei Teshuvah 60:5).

5 - But it's our enemies that kill us, What does the non Kosher foods have to do with the Jews that are killed?

The Satan gets his strength to harm the Jews from our sins in general and especially when we eat forbidden foods, just like the story of Purim when Haman got permission to kill the Jews through their transgression of Kashrut.

Now you have to know that the angel of death has many willing emissaries and when you see an Arab blowing up himself you should know that from heaven he was given permission to harm Jews otherwise he would have no power to do anything to the Jews. But can you blame everything on that Arab?

It's written in the Talmud: "It's not the serpent that kills but it's sin that kills". In the book Simcha ba Bassar it says that it is amazing to see all the Rabbonim that are engaged and support those who are involved in the Shechita Terefah and those same Rabbis are the ones who are guilty for the tragedies that befall the Jews.

We live in a world of lies and deceit. And due to our many sins these Rabbis deceive the people and blame the tragedies on the lack of Torah study and the lack of Tzedaka, but in reality it should be the community who should scream at those Rabbis for they are the ones who are really supporting the Shochatim and causing the Jews to suffer tragic deaths.

6 - Can you explain in more detail what happened in the time of Purim? What connection is there between Kashrut and the story of Purim?

THE EVIL HAMMAN GOT PERMISSION FOR HIS EVIL DECREE FROM THE FACT THAT HE FED JEWS FORBIDDEN FOODS WHEN THEY ENJOYED THE BANQUET OF THE KING ACHASHVEROSH. ON THE OTHER HAND MORDECHAI SAVED THE JEWS THROUGH HIS ACTIONS TO AVOID FORBIDDEN FOODS

It is brought in the Talmud (Megilah 12): That is why we say ARUR HAMAN (Damned is Haman) because he requested to destroy us when he fed The Jews forbidden foods, and through this he had the power to issue harsh decrees against the Jews.

And the BACH wrote (Orach Chayim, Siman 670): In Purim was the main decree against the Jews because they enjoyed the King's festive meal, that is why death was decreed on the bodies that enjoyed from forbidden food and drink and from the joy of forbidden banquets, and when they did Teshuva and afflicted their souls as Esther said: "Go and gather the Jews so that they should not eat nor drink for three days", therefore Purim was established as a day of eating and feasting in order to remember the essence of the miracle. This is why we say BARUCH MORDECHAI (Blessed is Mordechai) the Jew because in his merit the Jews were saved from the decree of Haman, he was careful to protect the Jews from eating forbidden foods, that is why he sat in the gates of the King so that Esther would not eat forbidden foods.

THE SECRET OF BLESSED MORDECHAI AND CURSED HAMAN

ברוך מרדכי = 502 = ארור המן = 502 = בשר

Hereby we bring you many words and their numeric values (Gematria) to show you how far the problem of the nonkosher meat reaches. Through the gematriot we see how the Satan and Amalek dominate through the sin of forbidden foods (mainly meat), just as in Purim the decree to destroy the Jews in one day came through the sin of forbidden foods. Only when the Jews broke the breach in Kashrut was Haman able to gain the upper hand, and had it not been for Mordechai the Jew, so called because he fought not to let the Jews eat forbidden foods, we would have been exterminated, G-d forbid. And Esther was willing to fast even during the first days of Pesach, in order to find mercy in the eyes of G-d. We will not explain in detail each equivalency but you should know that it is a very complex matter that forces the person to conclude that the benefits of not eating meat are infinite because the fight against Amalek lies here, and not for nothing the Talmud (Kiddushin 82a) says: "The best butcher is a partner of Amalek". G-d was gracious to me and let me reveal these things during Seudat Purim while I was drunk as the Talmud prescribes, confirming the statement that when wine goes in, the secret comes out and wine and secret both have the value 70 in Gematria.

ברוך מרדכי = 502 = ארור המן = 502 = בשר
 מרדכי = פתחיה = 503 = בשר
 שנים אבות = 147 + 180 + 175 = 502 = בשר (From Kav Ha Yashar)
 אדום = 51 + ישמעאל = 451 = 502 = בשר (From Kav Ha Yashar)
 לויתן = 496 + 5 אתיות + כולל = 502 = בשר
 שמעון = 466 + יוחאי = 35 = 501 = בשר
 דצך + עדש + באחב = 501 = בשר
 כח ערב רב = 502 = בשר
 ומרדכי ידע את כל אשר נעשה, --- אשר = 501 = בשר
 שמות האבות = 638 = צום בשר, יראת יקיק = 637, עץ הדעת = 639
 אסתר = 661, חלב כרת = 660
 מגילת אסתר = 1144 + 2 מילם = 1146, חלב בשר + עמלק + השטן = 1146
 עץ הדעת טוב ורע = 932, שחיטה + עמלק + שטן = 931
 שק ואפר = 687, אסתר + יקיק = 687, שחיטה + יקיק = 358 = משיח
 שק = 400 נגד אדום, אפר = פרא אדם ישמעאל
 וצומו (עלי) = 148 = פסח
 שלשת ימים = 1130 = בשר כרת + 6 אתיות + 2 מילם = 1130
 פורים = 336, עמלק + המאכל = 336
 פורים + כולל = 337, שחיטה + 5 אתיות = 337
 פורים = 336, עמלק + המן = 335
 סטרא אחרא = 480 + ערב רב = 474 = 954, שכר ועונש = 952 + 2 מילם = 954
 טפש כחלב לבם, אני תורתך שעשעתי (TEHILIM 119:70)
 טפש = 389 נבלה וטרפה = 387 + 2 מילם = 389
 שאר שבעיסה = שאר = בשר

***7 - You want me to stop eating meat just because you say there is a doubt in the Kashrut of meat?
Are you out of your mind?***

Indeed, even if the question would be of a doubtful case of Chelev [forbidden fats] , 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 indeed astonishing that everyone avoids matzah if there is the least doubt that it may contain Chametz, even if it is kosher according to the Shulchan Aruch, whereas Chelev, which is just as severe as Chametz, both of them being punishable by Karet and which pertains all year round, not only on Pesach - when he hears any kind of excuse, he is happy that he has an alibi to eat as much meat as his heart desires.

***8 - But foods affect only the physical and not the spiritual,
How can you say that foods can contaminate the Soul?***

The following is found in the Sefer Shne Luchot ha Brit Hakadosh in the Gate of Letters (letter kuf): The Torah warned us about forbidden and permissible foods, as it is said: "And you shall sanctify yourselves and you shall be holy, and you shall not contaminate yourselves etc."

The Zohar explains that the unclean foods against which the Torah warned us are possessed by an unclean spirit; therefore, whoever eats of these foods contaminates his soul and demonstrates that he has no share either in holiness nor in G-d of Israel, for the unclean thing becomes part and parcel of the person himself, and the soul is attired by the body, hence he contaminates his soul, and the unclean spirit rests upon him.

I found this more explicit in the name of ARI HA KADOSH, in his explanation of the verse: "For man does not live by bread alone, but on everything that issues forth from the mouth of G-d. " The thinkers delved into the matter to

ascertain the cause of the soul's adherence to the body through eating. Does the soul eat? They were unable to solve this problem. The Rabbi o.b.m., however, said that there is no being that does not possess a holy part besides the physical part, as the Rabbis say: There is no blade of grass on earth that does not have an angel above that strikes it and commands it, "Grow." The intention is the power bestowed upon from above, that strikes it, hence every food in the world is combined of body and soul; the revealed food is the body and the sanctity of the heavenly power that strikes it, saying, "Grow," is its soul, and when a person eats it, then through the eating, his body and soul are joined, because the soul derives benefit from the soul of the food and the body from the body of the food. This is what the Torah means: "For man does not live by bread alone," i.e. not on the revealed body of the bread does man live - for what benefit does the soul derive there from? - but on everything that issues forth from G-d's mouth, for bread has the Divine power bestowed upon it [Which issues from the mouth of Hashem].

Through this, man lives. The opposite is true concerning forbidden foods, that an unclean spirit rests upon them as mentioned above, and those who eat them bring upon themselves the unclean husk, may G-d guard us..

9 - Is there any relationship between belief in G-d and forbidden foods? I don't see any, my faith is strong

In order to rationalize the matter, we present an episode concerning Rabbi Moshe ben Maimon, known as The Rambam, or Maimonides. This episode is quoted in the books, Tzafnath Paneach and Degel Machanay Ephraim (Parshath Ekev). These rabbis heard from the Baal Shem Tov o.b.m. that the people of a certain country sent a letter to the Rambam, asking him to prove to them from the Torah that the dead will come to life. The proofs mentioned in the Gemara were not sufficient for them, since they felt that all the verses quoted by the Gemara could be explained otherwise.

Rambam refused to reply to them, but delegated the task to his disciple, Rabbi Shmuel ibn Tibbon. The latter wrote as follows: "According to science, all food and drink are converted to blood. From the blood, it goes into the liver, and from the liver, the purest goes into the heart.

From the heart, the best and most refined blood enters the brain, the seat of a person's intellect and life. One who is cautious in the field of forbidden foods, is

assured that his blood will be pure and clear, and he will have a pure heart. His brain will be pure enough to attain a pure spirit of life, which is the divinity of all the worlds, which keeps them all in existence. The more one watches himself and sanctifies his eating habits according to G-d's Torah, the more his intellect sanctifies all his two hundred forty-eight limbs.

Likewise, if one is lax in this respect, his intellect becomes defiled and is regarded as dead, which is the highest degree of uncleanness. Thus the holy spirit of all the worlds leaves him, leaving him vulnerable to all sorts of false doctrines and ideas. Therefore, the rabbis of the Talmud were extremely conscientious in their observance of these laws, so as not to defile themselves with food and wine of gentiles.

Consequently, their intellect was brilliant, the holy spirit of the Almighty rested upon them, to enable them to explain every hidden meaning of the holy Torah. Since He and his Torah are one, a divine power rested upon them and the light of their souls joined these two components to form a three stranded cord, which will never be torn.

These people (he addressed them euphemistically), however, are surely unclean. Consequently, their blood is unclean, and their hearts and brains have become clogged by dirt of the forbidden and unclean foods. They, therefore, are inclined to believe in apikorsus, denial of the Torah teachings, and have been unable to accept the sweetness and pleasantness of our Sages' words, built on their divine intellect. Since they have become brazen and have left the faith, the destroyer will come upon them and will destroy them and theirs."

Not long afterwards, a powerful king invaded their country and put them to death, scattering all their belongings. (This is a faithful translation of Degel Machanay Ephraim).

Who does not shudder upon reading this frightening account of how far laxity in observance of the laws of kashruth can pull one down? How frightful it is to read that if one is not conscientious in his observance of kashruth, he is vulnerable to the false doctrines of denial of the Torah and the words of the Sages! How frightful it is to read the faithful testimony of the Rambam and of the saintly disciples of the holy Baal Shem Tov!

10 - Is this why more than three and a half million Jews converted or assimilated to other religions in Germany?

Yes, because of forbidden foods and specifically because of non Kosher meats [Nevelot and Terefot] which is the food that clogs the heart more than any other and blocks the light and understanding of the Torah. It's written in the sefer Divre Chaim (Yoreh Deah, Chelek 1, siman 7) "There's no graver sin than that of forbidden foods that clog the heart of the Jew, and due to our many sins, we saw t many communities that disappeared because they were fed Nevelot and Terefot through the evil Shochatim and Bodkim. And these Jews were overpowered by foreign ideas until they estranged themselves from Judaism.

11 - Why some Jews who already started doing Teshuvah go back to their evil ways?

"I heard from the holy Rav, the G-dly Av Bet Din of Kehillah Kedosha of Vishnitz ZTK"l that because Baale Teshuvah are not careful enough about forbidden foods and don't eat with Kedusha, the sparks that exist in forbidden foods push them to the former bad ways (Meor va Shemesh, Parashat Ki Tavo)

12 - What's wrong with the kosher meat industry today? Why do you say that it's almost impossible to find 1 lb. of kosher meat today?

As it is known the main problem today with the process of slaughtering is the great quantities that are slaughtered. In an average day, close to 1000 cows are slaughtered and tens of thousands of fowl are slaughtered in a single place.

The owners of the Slaughterhouses are businesspeople whose sole objective is to make profits the more the better, and this is normal for that's why they are in business. Problem is that speed efficiency and profits don't go hand in hand with Kashrut observance. To increase profits and output, you must decrease carefulness and hence Kashrut compliance.

It's obvious to any person that it's not the same the way a giant Slaughterhouse slaughters close to 1000 cows in a day, to the way a single person slaughters a cow in his backyard. The single person arranges the Shechita in order that the meat will end up being Kosher to the fullest extent. He has little

pressure to put speed to his work for he has not a great quantity to slaughter and he doesn't loose whether he works fast or slow.

But due to our many sins in the great slaughterhouses the things are very different, there they use the same criteria as in any other large factories. The Rabbonim and the Shochatim all of them are under the rule of the owner of the Slaughterhouse, the owner is the one who establishes the parameters of the work to be done in his factory. He determines how much a Shochet must slaughter, speed is very important for him, and since he has much money to make or loose for each animal, the Shochet becomes like any other worker who must follow the instructions of the owner and if he interferes with the plan, he risks loosing his job.

And if the Shochet for any reason delays the Shechita [the production line], the owner will no doubt fire him. The owner doesn't care whether the Shochet is G-d fearing and trustworthy to follow the laws of the Shechita, all that is important to the owner is that this Shochet delayed the Shechita [production output] and consequently he will have to be fired.

The final and obvious objective of the Slaughterhouses is to slaughter as many animals as possible at the greatest possible speed in order to make as much money as possible. Every Shochet must devise his own way of complying with the intentions of the owner. And the Shochet is no angel. If he has to slaughter such a large quantity and he can't even rest to use the bathroom, then you can be sure that he will not check the knives as it is required by Jewish law. He will not be meticulous about any aspect of the law of Shechita. All he will be meticulous about is to perform his job with great speed in order not to loose his position and his salary. He will not care about the knife, he will not care about clearing the hair from the neck where the cut is going to be made, He will always obviate things required by the Shulchan Aruch in order to comply with the wishes of the owners of the Slaughter house.

The Shochet who has already become a killing machine must slaughter great quantities of animals in the least possible time, and must declare Kosher the largest possible percentage of animals. And if he slows down the owner threatens him that he will be fired because the greater speed and quantity brings in more profit for the owner.

Throughout time the Rabbis who supervised the Slaughterers were forbidden to take money for their supervision. As it's clearly brought down in the

Shulchan Aruch [Yore Deah Siman 18]: “It’s forbidden for the Rabbi to receive any compensation” This rule lays bare the fact that if the Rabbi receives money he will tend to declare Kosher what is not Kosher, for if he really disqualifies what he should, the owner of the animal will lose money for Kosher meat is more expensive than Non Kosher meat.

The one who hires the Shochet is not the community (as it was in Europe) but the owner of the Shechita or in other cases the meat wholesaler and / or importer who behaves towards the Shochet as if he was any other regular worker, more like an expense that must be minimized by making him produce more meat, faster without much regard for following strictly the laws of Hashem.

Nowadays, the Rabbonim are handsomely compensated to supervise and give their Hechsher [Certification of Kashrut] to large Slaughter houses that in some cases pay these Rabbis more than 1 million Dollars a year to issue their certificates to what the factories produce and sometimes the Rabbonim are partners in the business. And it’s known to all that money blinds the eye of the person, even of the wise and honest person.

In the books Elbonah shel Torah, Kedat shel Torah and Emek ha Bacha [All in Hebrew] you will see how far the crookedness of Some of the Rabbis involved in the meat business reaches. In those books you will learn how once those Rabbis went so far so as to change the Laws and falsify the signatures of Great Rabbis in order to lighten the purging of forbidden fats. But thank G-d some brave Rabbis came out and fought against those mafias and exposed their plot and for this they were forced to run away and hide to save their lives for they wanted to kill them. Don’t forget that there’s a lot of money involved in the meat business and whoever interferes with the Rabbis who profit handsomely from it, risks losing his life. Great Tzaddikim like the Kloizenburg Rebbe, the Kasho Rebe and the Admor of Vishnitz came out in public and denounced the fact that Jews were being fed Terefot and Nevelot and Chelev [forbidden fats]

13 - Are the problems with the Kashrut of meat a new phenomenon? Are problems in the field of Shechita new?

Whoever is accustomed to reading the works of the poskim, knows how much they were upset about the situation in the fields of shechitah and bedikah, and how much they complained about the profligacy of their generation and its pitfalls, until it is obvious that, with all their extreme caution and watchfulness,

they were extremely afraid of inadvertently sinning in the field of shechitah. For this reason, every generation enacted safeguards. Nevertheless, they continually warned the people to appoint mashgichim to supervise closely and to bear the responsibility for the public's observance thorough investigations, and then, perhaps they would be safe from pitfalls.

Whoever is accustomed to reading the responsa and other books of the outstanding poskim, whose ruling we follow, is familiar with the fact that virtually every volume of responsa writes about some problem or scandal in the field of shechitah in the author's time.

In these books we find that there were many quarrels between the shohtim and the members of the communities, also between the shohtim and the rabbis. In some instances these quarrels caused rifts between friends, and many times new communities were formed as a result of these quarrels. Also, rabbis often left their positions when his friends neglected to support them in their conflict with the shochet, or the rabbis were compelled to proclaim the meat non-kosher. Also, many times, the congregants refused to pay the rabbi or the shochet his salary and his family went hungry.

Here's are two small examples:

Rabbi Isaac Lampronti ztk'l (Italy, 1679-1756) wrote: "In the city of Ferrara we stood up to be counted in the great Yeshivah and decided to forbid and to hold guilty any shochet who would accept greater compensation for animals declared kosher than for those declared terefah. We did not succeed, however, because of those powerful persons who listen not to the word of the Lord and who, do not bow their shoulders to the yoke of the commandments of our G-d. (Pachad Yitzchak)

Rabbi Shlomo Kluger ztk'l (1783- 1869) wrote, "We may not treat the failings of shohatim lightly. In earlier generations, when most of the world was G-d-fearing and truth-seeking, a rabbi might have been lenient with a slaughterer in a responsum or in a reprimand. A shohet then might have transgressed because of a desire to make a livelihood, but his conscience still troubled him; the thought of breaking the laws of Shehitah appalled him. He knew too that were he to transgress a second time no man would stand up for him. Not so now. The earth is sinful, may the good G-d forgive. Every shohet now is like the most lax among the most lax. When he is called to account he calls upon his family, his friends, and the people who love falsehood, and they come to his aid; they rush eagerly to

strengthen the hand of deceit. Therefore we must exercise the greatest care in our time to see that we select shohetim who are more pious than those before us, and for the slightest infraction to drive them out of their calling. According to the older writings one was permitted to eat meat slaughtered by a thief. Now it is universally recognized that a thief is to be suspected of violating any law in the Torah. (Tov Taam Va Daat)

It occurred also that great rabbis differed when a conflict broke out between the congregation and the shochet, or between the rabbi and the shochet, and great confusion ensued. See below. Many times, a chillul Hashem came about when some of the litigants took their case before the dignitaries of the city, who decided whether the meat was kosher or not, thereby causing a chillul Hashem. Woe to such a disgrace! And much more, in instances when the shochet was a cantor as well, and had many friends supporting him. In some cases, the shochet-cantor refused to obey the rabbi, viz. if he felt that he had the majority on his side.

From these occurrences we see how far the forces of evil go to influence particularly those engaged in this profession and to blind everyone's eyes, so that on the surface everything appears to be going according to the law, while in fact, the person with a keen vision discerns many scandals behind the scenes.

Further research reveals that even in Talmudic times, we were not immune to such scandals. For example, we find in Yerushalmi Terumos (8:3): Once there was a butcher in Sepphoris who caused the people to eat carcasses [Nevelot] and treifos. Once he drank wine on Friday and fell off the roof and died. Dogs came and licked his blood. The people consulted Rabbi Chanina for the proper procedure to follow. He replied, "The Torah writes: 'And meat torn in a field you shall not eat; you shall cast it to the dogs.' This rascal was robbing the dogs and feeding the treifos to Jews. Therefore, do not chase the dogs away; they are eating their due."

See Glosses on Rosh, Hullin ch. 7:16, where the decision is stated (according to the above quotation) that if one sells treifos as kosher meat and dies before repenting, no one may participate in his burial, and even if the dogs are licking his blood and eating his flesh, they may not be driven away. -

14 - Is the situation with the Kashrut worse today than it was in prior years?

Unfortunately, now the breach in the observance of kashruth has become much more widespread than in years gone by. In years gone by, every Jew, even the unlearned ones, kept a very close watch over the food that entered their homes, since all foods were prepared at home. No one would dare purchase commercially prepared foods and rely on hechsherim and lenient rulings of all sorts. Ask your parents or grandparents who lived in Europe before the Holocaust, and they will tell you how scrupulous they were with the sanctity of foods in the European communities that have since been destroyed, that no one, not even the most unlearned, would eat or give his family to eat foods prepared outside his home, without his supervision over their preparation from beginning to end. Now, however, there are many who permit all kinds of products according to the most lenient rulings in halachah, and the most observant purchase all sorts of commercially produced foods, even those manufactured by non-Jews, as long as there is some kind of hechsher stamped on the container. It is irrelevant whose hechsher it is, as long as it says, "kosher" in Hebrew letters. As will be explained in this book, many of the hechsherim are given by rabbis who have no idea of the intricacies of food manufacturing. Consequently, they inadvertently permit many products containing non-kosher ingredients. People should, therefore, avoid using all kinds of commercial products.

15 - Why is it so hard to organize a Slaughterhouse that will produce a small quantity of animals or birds an hour?

It's all a matter of economies of scale. The more animals they kill per hour the less money per animal the Shochet represents as an expense. Since we live in such an efficient world where all expenses must be minimized, who has the guts to spend more than his competitor on Kashrut? The owner of the Shechita thinks to himself: Yes, I want the place to be Kosher but not out of my pocket, Let the Shochatim work harder and pay for themselves through increased output.

And don't leave the Satan out of the picture for at the end the difference in cost between making things Kosher without pitfalls and between making them the way they do them today is perhaps a few pennies per pound. And you may think: But anyway they get more money for Kosher meat than for regular meat, so we're paying for the cost of the Shochatim. You should know the drive for profit is very

strong. The meat sellers want to get more money for the meat but they don't want to spend more money for making the meat really kosher.

16 - Why the new phenomenon of the large Shechita? Why didn't it occur to the meat cutters back in Europe to organize such large slaughterhouses where more profits can be made?

First, Jews were not so great consumers of meat as nowadays, second when there was no refrigeration meat could not be produced and then stored for long periods, they had to produce whatever would be consumed in a short period. Third, the Shechita was in the hands of the community so the profits went to the community and the opportunity to profit from cutting corners in the observance of the laws of Kashrut didn't exist to such an extent as today. Fourth, today's machinery that helps speed the process of carrying the animals and cutting them didn't exist before so anyway such great outputs as today were not feasible before. Fifth, the supervisors were employees of the communities and were not pressed to establish slaughterhouses with greater speed. Of course that would have been the wish of the meat wholesalers but since supervisors didn't receive their salary from the wholesalers, they wouldn't give in to their pressure to break the laws.

17 - Why is the Shechita today not good? Aren't the Shochatim G-d fearing Jews?

As we already mentioned, The Shochatim are forced to work with great speed, and they are always under pressure from the owner of the slaughterhouse whose livelihood depends on the speed of the Shechita. The owners of the Shechita look for profits even at the expense of feeding Jews Nevelot and Terefot, G-d forbid, and the Shochatim have to comply with the wishes of the owners for the Shochatim receive their salary from the owners. From this you will understand why the SATAN works especially hard to win over the Shochatim. Since a single Shochet can slaughter up to 20,000 fowl per week or 1000 cattle a week, if they do their work not according to the law, then thousands of Jews are fed Nevelot and Terefot through the agency of this particular Shochet alone. Can you imagine how easy this is for the SATAN? He attacks and dominates one shochet and through him thousands of Jews are fed Nevelot and Terefot.

18 - Can the Shechita not be in order when there is a Rabbi supervising the process?

Let's just say that this Rabbi also receives his salary for checking the slaughterhouse from the owner himself. And if the Rabbi is getting paid by the owner, Do you think the Rabbi is going to trouble the owner with the details of the law? Isn't the Rabbi getting in many instances more than 1 million dollars a year to supervise a slaughterhouse? We all know and understand what the holy Torah says: "Because bribes blind the eyes of the Wise men" Do you think 1 million is enough to blind anyone?

Let's quote here what was said by the Tzaddik and Kaddosh The Rebbe of Shapran ZTK'L in front of a great congregation in Williamsburg, New York: "Due to our many sins today, if the supervising Rabbi is G-d fearing, when he goes to check what goes on in the slaughterhouse where he gives the Hechsher, then he only sees through one eye (And the other one is blind) and if the Rabbi is not G-d fearing, when he enters the place, then he is blind with his two eyes".

The Rabbis, those who fear Hashem and those who know the situation of the Shechita nowadays are careful not to eat any meat from oxen or sheep in general and many are careful not to eat chicken either. These Rabbis do this in secret. They don't have the courage or the strength to come out in public to denounce the situation. And they also know that the mafias of the meat business will come out and persecute them and terrorize them. They fear for their jobs for the meat mafia will find ways for the Rabbanim to lose their jobs. These Rabbis don't want to confront their communities by telling them not to eat meat.

19 - Is it possible for an individual to go and check what goes on in the slaughterhouses, to see if everything is done according to the law?

The Slaughterhouses are in general very far from the cities and it takes many hours by car to reach them. In the large slaughterhouses, the owner doesn't grant permission to individuals [Who are knowledgeable, for others without knowledge may enter] to go in and see what is being done inside. And normally the more religious places are more strict about not letting visitors in than the less observant. Why? What do they have to hide? Anyway for a simple person to know what goes on inside a slaughterhouse he must first know: The laws of the Shechita, The actual working of the Shechita, etc.

20 – Can someone eat meat if one is not certain of its Kashrut, if one is not certain that there are no problems of Terefot and Nevelot or even worse forbidden fats [Chelev] ?

Imagine for a moment: Would you eat any food about which someone told you that there's a possibility that the food contains poison that can kill you or anyone in your family? Of course you would not eat of such a food.

The RAMCHAL ZTK'L writes in Mesillat Yesharim (Chapter 11) that forbidden foods are indeed poison.

The Chafetz Chayim writes in his book Nidche Israel that after 120 years, the body and the soul must go through great pain in order to extirpate the bad parts from them that came through eating forbidden foods and that the pain of this process is excruciating. Do you think it's worth the pain because of some imagined self assurance about the meat being Kosher?

***21 - How is it possible that a City full of Scholars and observant people eats Nevelot and Terefot?
Can something like this happen?***

It's well known the story of what transpired in the city of Krakow around 500 years ago in the times of the author of the MEGALE AMUKOT. All the city was fed for years with Nevelot and Terefot, without anyone discovering it, not even the MEGALE AMUKOT, one of the greatest Kabbalists of his time, a great Tzaddik. Not until the butchers themselves confessed their sins was the situation fixed.

Rabbi Natan Adler, ZTK"L wanted to invalidate the Shochatim that worked in Frankfurt, since they were feeding the Jews with Nevelot and Terefot and Chelev, but the SATAN overpowered him through its agents, the evil Butchers and wholesalers and he had to flee for his life along with his student , the CHATAM SOFER TZK"L and it's brought in many books that the Shochatim before dying or when they came back in reincarnations admitted that they had fed Nevelot and Terefot to the Jews.

22 - My Rabbi is very wise. His knowledge of the Torah is amazing, He's such a great scholar. So whatever he says I hold very dear and precise. And frankly he hasn't mentioned anything about problems with the Kashrut of meats. So is there anything more compelling than this? That my Rabbi who's a great scholar doesn't see such a problem as you do?

FEAR OF G-D COMES BEFORE WISDOM

In Sefer Eretz Hachaim by Rabbi Chaim Chenowitz o.b.m. (Berachos 28) we find a marvelous story on this matter, which he himself witnessed. He writes: I wish to mention a remarkable thing that I witnessed of the great gaon, the rabbi of Zlotchov, R. Issachar Baer o.b.m., author of Mevasser Tzedek and Bath Einei. A young boy once came to him with a piece of the intestines of a chicken in his hand. The fat between the intestines was slightly hard, but it appeared to me that there was no question of the kashrus of the chicken. The rabbi took the questionable intestines in his hand and started to search for various reasons to declare it trefeah. I considered each theory he mentioned and thought that there was really no reason to think that the chicken should be trefah. An hour later, when we were alone in the house, I asked him, "Rebbe, why do you want to declare this chicken trefah? It is such a simple question.

He replied, "I must tell you the truth; my mouth refuses to say the word 'kosher' regarding this chicken, and my heart is inclined to say that it is trefah." I said to him, "If so, the chicken is probably trefah because of another reason, but not because of the question that was asked."

Then I asked the boy, "Do you have the chicken?" He replied, "It is in the next house." I told him to bring it. When he brought it, I saw on one side of the chicken a wound mentioned explicitly in the Shulchan Aruch as trefah. I was indeed astounded by the phenomenon, for I saw that the Holy One, blessed be He, does not bring any pitfall through tzaddikim.

He said to me, "Now I see why a person should recite the prayer of Rabbi Nechunya ben Hakanah, 'that I should not say on something unclean that it is clean. 'This obviously does not mean that he should not err in his halachic decision, for that is included in Rabbi Nechunya ben Hakanah's petition already: 'that no pitfall should occur through me,' but even if a question comes before me and the reason for its prohibition is not apparent, but if I say that it is permissible and someone eats it, the pitfall will have come about because of me, for this

reason I pray that my mouth should not say on something unclean that it is clean; even if I do not see the thing as unclean, I will not say that it is clean.

The moral of the story is that when choosing a rabbi, not to choose the one greater in wisdom, but the one greater in fear of G-d, who nullifies his will because of the will of our Father in Heaven.

23 - There are many people in the city where I live that are G-d fearing and meticulous about their religious practice. I am sure that if they eat meat then there's no problem at all. So what am I to do about it?

DON'T GO AFTER THE MULTITUDE IN ORDER TO SIN

We find in the holy work, Shne Luchot ha Brit the following:

I will list several matters that need special attention, so that you should be stringent in matters most of the populace treats lightly, and "you shall not follow the majority to do evil"...First of all, the examination of the knife used for slaughtering.

A G-D FEARING SHOCHET

Rabbenu Yonah writes in Shaarei Teshuvah, quoted by Beth Yosef (Tur Yoreh Deah, end of ch. 18): And it will be pleasant for those who admonish, who warn the people that they should be conscientious in their observance of the laws of shechitah in every detail, and that they should choose a G-d fearing shochet, for many Jews depend on him for their observance of the precepts of shechitah and bedikah, etc, and many of the experts are far from possessing fear of sin, and whoever does not fear, will not be particular in the examination of the slaughtering knife etc, in addition to the fact that a person devoid of fear will not be careful with examining the trachea and the gullet after the shechitah, in addition to other necessities and details (Rabbenu Yonah).

WE NEED TO KNOW WHERE THE MEAT WE EAT COMES FROM

I myself, since I became an adult, have been very upset about this matter, that people eat whatever meat is brought before them, etc. and sometimes they accept any shochtim, even though he does not excel in piety nor in expertise.

And even in a large city, everyone who fears G-d should talk to the chief Rabbi, to investigate how good the local shochet's knife is, even if he is a G-d

fearing man, because, in addition to piety, shechitah requires tremendous expertise. I once saw a truly pious Jew, who would not eat meat unless he himself had slaughtered the animal. Once he came to a large city known for its piety and sanctity. The scholars of the city begged him to partake of their meat, slaughtered by the expert shochet, "What do you think about this knife?" The shochet replied, "It is kosher." He said to the shochet, "Examine it again." He examined it again and again said it was kosher. Then the guest showed the knife to the scholars and said, "Look, here is a knick." And as he said, indeed it was, so that the scholars were astonished.

See how far the matter extends, for a person must excel in fear of G-d and in the understanding of the examination of the knife. It was not for naught that the Rabbis of the Talmud examined the knife by themselves, not to believe any shochet even if he was a G-d-fearing man, for the examination of the knife requires deliberation and fear of heaven (Shne Luchot ha Brit ha Kadosh).

How much a person must be careful of what he puts into his mouth, and especially in our times, since we have gone down thousands of steps backward since the time of Shne Luchot ha Brit. May the Lord guard us and save us from any pitfall or inadvertent sin, but everyone must watch himself as far as he can, and then, whoever comes to purify himself is assisted by heaven.

24- The Kosher products have many stamps and certificates on the packaging and that's what I rely on, what am I supposed to rely on? Those companies advertise in the newspapers and everybody sees their advertisements, So they fool everyone?

Don't believe in stamps and certificates that proclaim GLATT KOSHER LEMEHADRIN MIN HA MEHADRIN. Be aware that this is only done to mislead the unsuspecting public, because whoever has the minimum idea of what really goes on in the slaughterhouses knows that this claim is false.

It is also known that it's impossible to rely on the newspaper advertisements and communiqués for they are full of lies, and they are dependant on business interests. You should know that for all Jewish newspapers their main source of income comes from the advertisers that sell meat in one form or another. Be it Butchers, Restaurants, caterers, wholesalers, all of them have a connection to the meat business and they are the biggest clients of the newspapers. Therefore no newspaper owner in his right mind will publish anything that will hurt the interest of his biggest clients.

25 - I have to believe in someone. Do you expect me to be paranoid and mistrust everyone, is no one telling the truth anymore? Are there not honest people left in the world?

IN MONEY MATTERS WE CHECK, SHOULD WE NOT CHECK FOR KASHRUT?

In the holy work Beer Maim Chaim, in parshas Chaye Sarah, we find the following: In our times, if someone approaches us with a slaughtering knife in his hand and claims to be an expert shochet, we believe him with a minimum of evidence to that effect; we ask him very little and do not test him thoroughly, but we assume that all who practice shechitah are experts. Likewise, if someone brings wine, milk, fish, or the like, foods in which there is a risk of an infraction of the halachah, or if one is served foods that require examination for insects etc., he assumes that the one who serves him is an observant Jew and that he is not suspected of feeding his fellow Jew anything non-kosher.

However, he does not follow this policy, if someone comes to him to borrow money or any other article. He does not believe him without first conducting a thorough investigation. He asks of his identity and his honesty. If he does agree to lend him, he calls witnesses and draws up a note, and he lives in fear and dread until the term of the loan expires and the money is returned to him, fearing that perhaps he will fail to pay. This is because money is the most important thing to him and for this he toils in this world, and therefore he guards it very closely lest he lose it. Mitzvos, however, are of secondary importance to him, and if he does not fulfill them in the best possible manner, so what? This is not the most important thing.

THE RABBI OF BERDITCHEV TEACHES A LESSON TO THE BUTCHER

A similar story is told of the rabbi of Berditchev o.b.m. Once he came to a butcher who did not recognize him. The butcher asked him whether he was a shochet. He told him that he had an animal to be slaughtered and that the shochet lived two parasangs from the village. Since he needed the meat urgently, he could not wait for the shochet to come. The rabbi replied that he was indeed a shochet. The butcher asked the rabbi to slaughter the animal for him and he would pay him double for his trouble. The Rabbi agreed to slaughter the animal on one condition: if the butcher would lend him twenty rubles, which he needed urgently. He promised to return within a few days and pay the debt. He told him that he was going through the towns to collect charity and that he would surely return with the money. "Thank G-d, I am an honest man and I will not cheat you" Upon hearing

that, the butcher replied, "You will have to excuse me but I don't know you. How can you ask me for such a big thing as a loan of twenty rubles when I don't even know you?"

Then the rabbi retorted, "Listen to what you yourself are saying. You will not lend me twenty rubles because you don't know me, but to slaughter an animal for you, you are willing to rely upon me, and if somebody without knowledge of Shechita was looking to gain the few Rubles for slaughtering, he would slaughter the animal and examine it, and you would, G-d forbid, feed carcasses [Nevelot] and terefot to Jews, which is a graver sin than not returning twenty rubles (for the money may be returned any time and the loss can be regained).

Then the Rabbi persuaded the butcher to repent of his evil deeds and to promise never to do this again. The Rabbi then told the butcher that he was really not a shochet, but wanted only to persuade him to change his ways.

26 - Some Rabbis give out Hechsherim [Certificate of Kashrut] and others are against them. So why should I get into the argument? I'm not an expert, why should I worry about those who are against eating it?

You don't need to enter into any argument of Torah laws in order to clarify the matter, because it will take very long and this isn't the place for this argument.

But we'll take a shorter and easier way. Two ways to explain to people and to those who fear and listen to the word of Hashem.

First of all we know that the Jewish soul is more important than the body therefore when confronted with the commission of a grave sin we are ready to give our lives rather than transgress and estrange ourselves from Hashem. The foods that we eat are determining in letting us have a pure soul. Every Jew will be apprehensive if he hears that there are problems with the Kashrut of meat. Since he cares for his soul, he will even at the smallest doubt, will protect himself from becoming contaminated with Non Kosher meat and especially with forbidden fats.

If someone warned you about not eating a particular food which contained poison and someone else would assure you that there is no problem with that food, you will surely not eat it, you will not risk your life even if there's an argument whether it's safe to eat it or not.

Now with Non Kosher foods that can poison the soul of the Jew, Will you not be careful and avoid the possibility of eating poison for the soul which is even on a higher level and more permanent than your body?

Forbidden fats, even when eaten inadvertently, sever the soul from its source above and block the light of the Torah and make the person fall under the dominion of the forces of evil. And all the Mitzvot that one performs through the energy derived from Non Kosher foods go to the forces of evil (See Tanya, Chp 8).

***27 - If someone knows about the problems of Kashrut,
Does he have the right of remaining silent?***

We would like to cite that which R' Chaim Sofer writes in his illustrious work, Sha'arei Chaim (6a): "Woe to us from the day of Judgment; Woe to us from the Day of Rebuke, when the time comes for Hashem to search through the action of every living being and it will be found written: This righteous man desecrated the Sabbath; this pious man transgressed the prohibition of Niddah; this G-d fearing man transgressed the prohibition against eating non-Kosher foods and wearing shaatnes; this holy man is guilty of having relations with a married woman. All believers will be astonished and wonder at the sins attributed to these pious men, for these men were part of a generation of righteous. But Hashem will reply in wrath, "Behold, it was in your power to rebuke such and such wicked man. Why did you not remember him and remind him of his sin?"

It is quite evident that those who have the capability to rebuke and admonish their fellow man are required to do so. Hesitation or neglect of this requirement is calamitous; perseverance and meticulous fulfillment of this responsibility accrues abundance of blessings.

HE WHO HAS IN HIS POWER TO REBUKE AND HE INDEED DOES SO, AND HE AVENGES THE VENGEANCE OF G-D FROM THE EVILDOERS IN THIS WORLD, THEN HA KADDOSH BARUCH HU MAKES A COVENANT (BRIT) WITH HIM AND WITH HIS DESCENDANTS FOR ETERNITY AS HE DID TO PINCHAS (RESHIT CHOCHMA, SHAAR HA KEDUSHA 12 IN THE NAME OF RAV ABOAB)

28 - Do the leaders and Rabbis have the right to hide from the people the problems of Shechita and Kashrut of meat in order to protect their honor?

Our Sages [Torat Kohanim Vayikra, Horyot 10, Rashi Vaykra] teach on the verse NASSI ASHER YECHETA “The leader who shall have sinned” the word ASHER is related to the word ASHREI meaning fortunate the generation that will have leaders that take to heart to bring Kapparah for their inadvertent sins, how much more so for their willful sins.

29 - I am not one of those fools who believe in everybody. I've seen many problems with the Rabbis and I know that today everyone is only looking for money. I also work hard to make a living and I see my Rav eating meat and he tells me it's fine to eat it, that it's kosher, so I would like to see more proof that would prove your point and that would convince me not to eat more meat. I want to hear from other Rabbis that agree with your claims.

The problems with the Kashrut of meat and with the reliability of the Shochet have always existed. Only that nowadays due to the advancements in technology and the pressures of making money and the lack of G-d fearing people, these problems have increased exponentially. Here in America you can find great Tzaddikim that have been fighting against the problems of Kashrut during last 100 years. For example the Ridbaz tried to correct the problems of the large slaughterhouses and failed and in a sort of prophetic insight assured that in America there would never be Kosher meat until the arrival of Mashiach. In New York at the beginning of the century the holy Rabbi Yaakov Yosef fought very hard against the pitfalls of the Shechita in New York but at the end failed because the Satan and its emissaries overpowered his efforts. All over the world in every community and if you live in one of them, most surely you have already heard of scandals in the field of Kashrut be it the Slaughterhouses, The wholesalers, retailers, Restaurants, caterers, etc. In a recent trip I took to Venezuela I learned that they were slaughtering the animals with the hanging method, something that renders the meat Taref, and in one school there the Goyyim were bringing Non Kosher chickens, and this is what the Jewish children were being fed.

The point is to show you that the problems are real and exist in America and all over the world and if you wish to protect your soul and you want to avoid sin then you have to avoid meat.

The following are books within this CD ROM where you can find additional documents of the problems of Kashrut:

- 1- Madrich la Kashrut (Vol 1 to 40).
- 2- Achilat bassar halacha le Maase 10 Chapters
- 3- Sheelot u teshuvot Zivchu Zivche Tzeddek, 3 parts.
- 4- Shechitat ve Achilat bassar 3 parts.
- 5- Peninim Yekarim
- 6- Nikkur Chelek ha Penimi
- 7- Matzav ha Nikkur be America 3 parts.
- 8- Elbonah shel Torah.
- 9- Emek ha Bacha.
- 10- Nefesh Yeshaya
- 11- Be Ir Krakow.
- 12- Kol ha Shechita
- 13- Kol ha Shochatim
- 14- Milchemet Kodosh
- 15- Kedat shel Torah
- 16- Lev Ytzchak
- 17- Sefer ha Ridbaz
- 18- Sefer Shemira Tova.

30 - I know that there are many Rabbonim that are not of the highest moral standard but there must be Tzaddikim also and those Tzaddikim can see what goes on with their Ruach ha Kodesh and nobody can fool them. So there are two possibilities: a - They know about the problems but they don't tell or b - There's really no problem with the meat, everything is Kosher and what you are telling us is wrong. What's your answer to this?

Let me tell you that the answer is neither a nor b. The answer is that the problems exist and that Great Tzaddikim in the Torah and the Tanach were fooled or just couldn't perceive everything that happened around them. And if you have been told that your Rebbe had the power to see everything that happens in the world then you should know that this is an exaggeration and that the only one who knows everything that happens is the One above.

For example, the idol Micha was present under the conduction of Moshe Rabbenu, In the times of Yehoshua as well the order of Hashem not to take the spoils was broken by a man without Yehoshua knowing of this, also under the Judges there were many instances of Idolatry that went unnoticed by the leaders, Also in the Kingdom of Yoshiachu who was a great Tzaddik the land was full of idolatry but as it was concealed from the King, evildoers were able to do their bidding.

And in the Parashat of Devarim (Chapter 1, 13) where the Jews are commanded to appoint wise men from all the tribes who will be their heads, Rashi comments there that Moshe needed the help of the Tribal leaders for if someone comes wrapped in his Tallit, He will not know about him but the leaders of the tribes will know whether he is good or not for this man is surely known to one of the leaders of the tribes, he grew up with one of them so they will know about his character, whether he is good or not.

And in the Sefer Divre Shalom by the Holy Rav Avraham Shalom MiStrafkov ZTK"l he writes: "And in reality anyone who says that it's impossible to fool the Tzaddikim, he is an apostate [APIKOROS], because we find that even Moshe Rabbenu, the master of all prophets, said that if someone came enwrapped with the Tallit, the heads of the tribes would be able to tell him who he is, what kind of person that man really is. Therefore reality is that if a man wants to fool and deceive a Tzaddik and make him believe that he is an honest man, it is possible that the Tzaddik will not know how he really is inside, as Moshe said."

31 - Why does the Rav trouble us so much about the problems with meat and that to eat Forbidden fats warrants the punishment of Karet? Why do you try to scare us? Don't we have other Mitzvot like the to love our fellow Jew like ourselves? That we should love every Jew and not accuse anyone of wrongdoing, and to bring the Jews close to the Torah without telling them about the meat and the problems that exist but on the contrary to do everything with love?

See what is written in the book Kav ha Yashar (Chapter 5) which is one of the greatest works of Mussar ever written: "You shall love your neighbor as you love yourself" (Levit, Kedoshim), Our Rabbis of Blessed Memory said (Torat cohanim, Kedoshim 4), this verse contains one of the biggest principles of the Torah, and there is no greater love than that of him who sees something wrong (any sin) with his neighbor and he rebukes him for that. Because the souls of Israel are joined and connected to each other. The law requires that if someone knows about the suffering of the soul and the punishments that come to the soul after death when it leaves the body, he shall explain his neighbor, and maybe through this he can bring merit to his neighbor and he may leave the wrong path and "turn around and be healed" (Isaiah 6,10).

We can thus understand what was said by our Sages of blessed memory, that loving your fellow Jew as you love yourself is a great rule in the Torah, because the greatest love is in correcting and bringing him to the Torah. And he shouldn't only reprimand him for doing something wrong, but should also tell him what the punishment for the sin he is committing, so maybe he can leave the wrong path and take good care of not falling back on it.

When you know about the punishment for your actions you feel more compelled to correct them. It's just like any one who is afraid of speeding in a road where he can get a \$1,000 fine for speeding. He will surely be afraid of transgressing the law because of the stiff fine that he would have to pay.

It is the same regarding sins. If you know the punishment you will receive is very bitter than you'll try to avoid the sin as much as you can. This has been one of the fundamental principles of Jewish education over time. Nowadays fools think that to teach people to fear Hashem and His punishment is not proper. Well let it be known that it's a Mitzvah of the Torah to fear Hashem and His punishment and this Mitzvah is mentioned multiple times in the Torah where Hashem exhorts us to fulfill it.

32 - Why does the Rav warn us so much over Kosher meat that it's in reality Taref? I would think that remaining quiet is much better. I think it's forbidden to raise an argument and a confrontation, especially among the Jewish people. What does the Rav say about this?

Look what is written in the book Shaare Teshuvah of Rabbenu Yonah Zechuto Yagen Alenu, (Shaar 3, 59) that there are instances where we are obligated to confront others, and just as confrontations in general are such a great sin, when it's a confrontation that is meant to uphold the laws of the Torah, it's a sin not to go for the confrontation. And look further in the Sefer Charedim Chapter 4:42.

And in the book Vayoel Moshe (Chelek b, 53) the Holy Satmer Rebbe ZTK"l warned a great deal from abstaining oneself to fight or confront others who want to make Jews stumble in sin, and he said that even though the sin of confrontation is grave and that its punishment is great, for peace is a great thing, he said that the sin of not fighting against evil is even greater than that of unnecessary confrontations.

And the Yaarot devash wrote (Avot 2:6) He who doesn't engage and confronts evildoers who want to deviate others from the path of the Torah, that person doesn't worry for the humiliation done to G-d and is not considered to be in the level of a man.

33 - I am a Chassid and I follow the Chassidus of my Rebbe. I go to the Mikvah, I help my fellow Jew whenever I can and try to bring him close to the Torah and I study Chassidus, Isn't that the best Chassidut that I can do?

Look what is written in the book Pele Yoetz (Taref): "Fortunate he who is fearful of Hashem and is careful not to eat from an animal about which one Chacham has said that it is taref even when the great majority of the Poskim think that it is Kosher, even so one must worry. And this is the best type of Chassidut, more so than any other type of Chassidut in the world"

34 - I follow the school of Chabad and my mission is to love my fellow Jew as I love myself. Should I worry excessively about Kashrut and its consequences? This is not the way of Chabad, so why should I listen to you?

We learn in the holy book entitled Likutei Amarim, known popularly by the name, Tanya (chs. 6 and 7) and authored by the holy Rav Schneur Zalman of Liadi:

We learn in the holy Zohar at the end of parshas Shemini, that an unclean spirit rests on forbidden foods. Consequently, whoever eats them contaminates his soul and body, resulting in the unclean spirit to rest up on him. Moreover, he demonstrates that he has no part in the G-d of Israel and the sanctity of Israel. He brings upon himself confusion of the mind. Additionally, it is known from Tosafos (Shabbos 12b, Chulin 5b) that eating forbidden foods is worse than infracting other prohibitions. This is what King Solomon refers in (Ecclesiastes 6:7): All of a person's toil is for his mouth. The Zohar explains this to mean that all the toil and punishments a person suffers after his death, in Gehinnom, are because he contaminated his soul during his lifetime by eating forbidden foods, such as dead animals not slaughtered properly, and trefos. Also the soul will not be fulfilled. Its punishment will never be completed. It is also written in Proverbs (21:23): Whoever watches his mouth and his tongue, watches his soul from troubles. Do not read, "From troubles (mitzaros)," but "From tzaraas." (ibid, Tazria; Tanchuma, Metzora). Now, if you ask, don't we see many people who stumble upon this sin and are not punished with Tzaraas, the Sefer Reishis Chochmah (Shaar Hakedushah ch. 13) answers that the Tzaraas is established in the soul, and when the soul ascends to heaven every night, all the holy creatures stay away from it and announce that it is unclean, as the Torah states: And he shall call, "Unclean, unclean!" This is true even after its departure from this world, if he did not repent. (Shaar Bath Rabbim).

35 - I wear Tefillin, Tzitzit, I pray every day 3 times, I keep Shabbat, I wait for the coming of Mashiach, etc. So what if I eat meat? Anyway I will seat with Mashiach in the banquet that the Tzaddikim will enjoy from the Leviathan...

You are wrong. It is written in the Midrash (Vayikra Rabba 10): "The Holy One blessed be He will make a great banquet for the Tzaddkim in the future, and everyone who didn't eat Neveilot and Tereifot in this world will merit to see it". So how can you expect to see it if you eat Neveilot and Tereifot even if it is done inadvertently?

36 - Why all the Gedolim, the Great Rabbis say nothing about this problem? You expect me to rely only on your opinion and testimony? Even though you wrote more than 100 books on the subject and even though you were ready to die in order to prevent evildoers from feeding Terefot to Israel, You can't expect me to rely only on your opinion?

You are mistaken. More than 100 great Rabbis have spoken against the consumption of meat and some have asked his followers to stop eating meat to avoid the danger of eating forbidden fats which carry the penalty of Karet. Here I will bring you 2 examples which will prove the point to you.

**A LETTER FROM THE KASHAUER RAV TO ALL
HIS STUDENTS CONCERNING CHELEV**

**RABBI RAFAEL BLUM
165 HAINES ROAD #2, BEDFORD HILLS, N.Y. 10507**

**By the Grace of G-d
Parshas Haazinu 5743 Baruch Hashem:**

Peace and blessings to the honor of all my dear pupils and may the Almighty bless you. This letter is directed toward the matter which I was asked many times about - in reference to meat - about which many people have raised the question - that the forbidden fats (called Chelev) are not properly removed. According to personal inspection this very week in the presence of highly qualified specialists in the art of Chelev removal;

**DUE TO OUR MANY SINS THE MEAT
WE EAT IS NOT KOSHER**

It was clarified that unfortunately due to our great sins the meats which were bought in these past few weeks from butcher stores renowned for the highest quality in Kashrus was not separated from the forbidden fat properly. There remained upon the meat Chelev which is strictly forbidden according to our Holy Torah. We found in the meat forbidden fat (Chelev) according to our Torah including part from the hind quarters intact with its fat. This is by no means a matter dependent upon various customs or different opinions of Halachic authorities whatsoever.

I INVOKE YOU NOT TO EAT ANY MEAT

Hence it is unanimously forbidden according to the edicts of our Holy Torah beyond the shadow of a doubt. Therefore, I sincerely appeal implore, beg and beseech you all to refrain from consuming any more meat whatsoever until this deplorable situation becomes completely and properly rectified with the help of the Al-Mighty according to all laws of our Holy Torah. May the Al-mighty send us his blessings to be inscribed in the book of good life amongst all of Israel with a year of redemption and salvation. For a verification I hereby attest my signature.

RABBI RAFAEL BLUM

RECENTLY THE ROV AGAIN MAINTAINED HIS DECISION RECOMMENDING NOT EATING ANY MORE MEATS

**On the 5th of NISSAN, 5762 we questioned
the Kashauer Rebbe shlita on the following:**

Has the situation today changed for the better, are we allowed to eat bovine meat, at least on Yom Tov? Can we rely today on the new slaughter houses that publicize the fact that they do everything according to the strictest opinions of law “LEMEHADRIN MIN MEHADRIN”, can we eat their meat?

UP UNTIL TODAY THINGS HAVEN'T CHANGED FOR THE BETTER

And this is what he answered: Due to our many sins the times haven't changed for the better, and he who guards his soul and the souls of his household that they don't stumble through forbidden foods, and if he wants to continue being faithful to Hashem and His Torah, will remove himself as far as possible from eating all bovine meat, no matter from where or what slaughterhouse it comes from until the coming of our righteous Mashiach.

He also pointed out that Kashrut is one of the three things that caused the fall of Jewish belief here in America as well as in the rest of the places as is brought in the Holy Zohar Shemini: “He who eats forbidden foods, joins himself to the SITRA ACHRA (forces of evil) and exiles his soul and body, the spirit of TUMA (impurity) and he shows that he has no portion in the G-d of Israel.

**A Letter From Rabbi Shlomoh Greenberg of Niedderhaz Regarding the Status of
Nikkur (Purging the forbidden fats out of animals) in America**

Truth Will Spring Forth From the Earth

With a joyful heart and tears of happiness, I offer thanks to the Great Creator, blessed be He, for His kindness, with which He favored us in the recent past. When I had just arrived in America, I looked for work in kosher butcher shops, since I had experience in the old country in the field of Nikkur. To my great astonishment, I discovered that the procedure of Nikkur was much different from what it was years ago. What was called Chelev years ago, is kosher here in America. I went from one establishment to another, but without success; one was not any better than the other. Despite my strong argument that the Geonim, the great Rabbis and menakkerim of yesteryear in the old country were greater scholars and better trained, more pious and more experienced than those in America, To my deep chagrin, all these fell on deaf ears. Not willing to compromise my traditional way of Nikkur, I sought employment in permissible fields and Thank G-d, He did not forsake me.

**HOW COULD WE HAVE SUNK SO LOW
IN KASHRUT OBSERVANCE**

At the same time, however, my conscience bothered me, how during the few years that elapsed since the Holocaust, we had sunk to such a low level, and how holy the eyes of the Tzaddikim of yesterday were, when they said, "in America, even the very stones are treif." Although I would not allow any animal flesh to be brought into my home, I just couldn't bear to see how people go in and out of butcher shops and buy all kinds of meats, including salami, pastrami, frankfurters, etc. not knowing the damage that they are doing to their souls and to the souls of their beloved children.

**GOOD NEWS: THE VISHNITZER REBBE FORBIDS
HIS FOLLOWERS TO EAT MEAT**

Therefore, it is very satisfying indeed to hear the good news that the Vishnitzer Rebbe Shlita of Monsey strictly ordered all his disciples, followers and friends not to eat any animal flesh (ordinary meat, salami, pastrami, frankfurters, etc.) Here you can witness the devotion of chassidim to their rebbi. They took the very morsel of food out of their mouths and threw it away in order to conform with the directive of their rebbi. Hundreds of pounds of stored-up meat found its way in the garbage can, all because of the Rebbi's order;... that "Animal flesh has

unquestionable probabilities of containing Torah prohibited Chelev ... which is an issur D'Oraisa."

**THE JOY OF A MITZVAH TRULY
PERFORMED FOR THE SAKE OF HEAVEN**

You should have seen the joy with which this mitzvah was performed! fulfilling a request that would highly please Hashem. It was just like taking an esrog, reciting Hallel, eating matzoh without distinction. I eagerly recited the brocha of Shehechionu, that G-d let us live to experience such a phenomenon: with thanksgiving to the Creator and a prayer for the future that the zeal of the righteous shall increase the fear of Heaven, so that all grand rabbis and their followers roshei yeshivos with their disciples and the entire Jewish people shall emulate their example. This great mitzvah has the power to bring near the complete redemption. Amen

Shlomo Greenberg from Niedderhaz

Brooklyn, N.Y. Rosh Chodesh Menachem Av 5742

37 - Why doesn't my Rabbi tell me anything about the problems with the meat? Do you expect me to be more G-d fearing than my Rabbi and stop eating meat when he still does? How can you say that the Rabbis who give out Hechsherim are feeding Jews Neveilot and Terefot?

The Old and Foolish King is a wholesale dealer

In the Sefer Toledos Yaakov Yosef, parshas Naso, he writes that now the Evil Inclination has become smart; he no longer has to catch each individual in his net. He must merely catch one individual upon whom many people depend, and thereby stumble. He puts up a shochet in the city from the 'evil side', who feeds the community trefos. [The Satan goes for the wholesaler, he who can make a great number of Jews stumble]

The fact that we see great Rabbanim feeding Terefot to the Jews is not a new thing, and the fact that there are Rabbanim who are quiet on the subject is also not a new thing. See what is written in Shaare Teshuvah by Rabbenu Yonah Ztk'l: "If the Rabbi does not supervise the Shochet and the Bodek, as necessary and relies on the Shochet, that Rabbi is included among those who feed Neveilot and Tereifot to the Jews"

In the book Tevuot Shor it's written that the Satan on a chair with 3 legs: Rabbonim, Chazanim, and Shochatim and with these, he has all Jews under his control, and he doesn't need to work hard on each individual.

The Chatam Sofer (Orach Chayim Siman 205) says there that the old and foolish King [Satan] sits on a chair with 3 legs: Shochatim, Chazanim and Sofrim: The first leg the Chazanim take the tefillot of Am Israel to the side of the forces of evil, the second leg the Shochatim feed Jews Nevelot and Terefot. The third leg The Sofrim who write invalid Tefillin and Mezuzot.

And in the Zohar Chai Parashat Bereshit (4, pg. 96) it says: "And the Erev Rav is the bad side of Moshe, and Moshe wanted to correct them...And Moshe himself comes in every generation (in the ARIZAL, afterwards in the BAAL SHEM TOV) and he will reincarnate in the last generation among the Erev Rav...And now most of the generation with their leaders are from the Erev Rav...And Moshe comes to prevent the Erev Rav from derailing the people of Israel".

38 - Isn't it a Mitzvah to eat meat for Shabbat and the Holidays? Isn't this part of the Mitzvah to rejoice in festivals?

It's a Mitzvah to eat meat as long as it is Kosher without a doubt but when the risk of eating Nevelot and Terefot exist and is real, then for sure it's better not to eat meat and not even to eat meat to honor the Shabbat. What honor will there be if the meat you eat contains forbidden fats [Chelev] which warrants the punishment of Karet?

39 - I am a simple Jew, so what can I do? If the Rabbis are not right then what does Hashem expect from me? What thing of value can I accomplish?

THE SIMPLE JEWS [AND NOT THE RABBIS] ARE THE ONES WHO SUSTAIN THE WORLD IN THE DAYS PRIOR TO THE ARRIVAL OF THE MASHIACH A PARABLE
BY RABBI NACHMAN MI BRESSLOV

"G-d wins battles merely because of the simple folk who recite psalms with simplicity, and not through those who use sophisticated means. A king once went hunting, and he traveled like a simple man, so that he would have freedom of movement. Suddenly a heavy rain fell, literally like a flood. The ministers scattered in all directions, and the king was in great danger. He searched until he

found the house of a villager. The villager invited the king in and offered him some clothing. He lit the stove, and let the king sleep on the bed. This was very sweet and pleasant for the king. He was so tired and exhausted that it seemed as if he had never had such a pleasurable experience. Meanwhile, the royal ministers sought the king, until they found him in this house, where they saw the king sleeping. They wanted him to return to the palace with them. "You did not even attempt to rescue me," said the king. "Each one of you ran to save himself. But this man rescued me. Here I had the sweetest experience. Therefore, he will bring me back in his wagon, in these clothes, and he will sit with me on my throne."

THERE WILL BE A FLOOD OF IMMORALITY BEFORE THE COMING OF MASHIACH

Rabbi Nachman concluded by saying that it is said that before the Mashiach comes, there will be flood. (People will be flooded with atheism.) It will not be a flood of water, but of immorality. It will cover all the high mountains, even in the Holy Land, where the original flood did not reach. But this time, it will come with such strength that the water will splash over the land. This means that it will have an effect even in virtuous hearts. There will be no way to combat this with sophistication. All the royal ministers will be scattered, and the entire kingdom will not be firm on its foundation. The only ones who will uphold it will be the simple Jews who recite Psalms in simplicity. Therefore, when the Mashiach comes, they will be the ones to place the crown on his head". (Rabbi Nachman's Stories #21)

BEFORE THE COMING OF THE MASHIACH DECEIT WILL BE CHARMING AND VANITY WILL BE CONSIDERED BEAUTY

"Charm is deceitful, and beauty is vain; but a woman who fears the Lord shall be praised" (Proverbs 31:30)

My dear brothers and friends: If you see a man who separates from the ways of the Holy Torah, and yet he finds favor in the eyes of the people, do not say, that all who are loved down on earth are surely loved above in the heavens. Do not say this, because this is because all the people are in a very low level and they are contaminated, G-d save us, by their sins and transgressions, and therefore their eyes are blocked and they can't see the truth, therefore they incline more to falsehood than to the truth, and our Master the Holy Baal Shem Tov said: "Charm is deceit" that in the times before the coming of Mashiach falsehood will be charming to people and vanity will be considered beauty that all the people will

call it beauty because everyone is pulled by falsehood. Therefore you should fall to the floor with prayers before Hashem Yitbarach from the depths of the heart, that He should light up your eyes so that you will be able to come to the truth...

(Sefer Or ha Ner, By the Holy Rav of Parshischa ZTK'L)

40 - Well maybe I stop eating meat but what should I do about my family?

ARE YOU WILLING TO EXPOSE YOUR FAMILY TO KARET BASED ON FALSE ASSURANCES

Now every G-d fearing person, who fears for his everlasting soul and for that of his children dare not feel at rest by false assurances, for perhaps they are not true, or with any other kinds of assurances, since thereby he is endangering his life and those of his children for all time. Even eating Chelev inadvertently destroys from the soul to the flesh, surely to behave in this manner all of one's life. Especially this is true, when we see trouble increasing daily, young people are being taken from the world and other troubles and sicknesses, which we hesitate to print, take their toll on men, women, and children, much more than the usual. Everyone wonders and asks, "What is this that G-d has done to us?"

41 - The Rabbi is only writing about all this for his own fame and name. Why should I believe him?

I know that I am not fit to stand among the great to admonish the public, and that many will say that I have ulterior motives, that I am writing for my own personal aggrandizement. I will, therefore, cite a parable stated in the book entitled, Ohr Layesharim, in the name of Reb Yoel Mocheeach o.b.m. It was customary in Europe for itinerant preachers to admonish the people. Many people had the erroneous idea that since these preachers were remunerated for their sermons, they were not sincere and meant only the money they would receive for preaching. Reb Yoel Mocheeach told them this parable. In a small town, where there were no stone houses, only frame houses with straw roofs, there lived a couple in an attic directly under a roof. One night, the woman retired, leaving her husband sitting at the table with a lighted candle. While the candle was still burning, the husband, too, went to bed. Upon seeing her husband coming into the bedroom, the wife scolded him harshly for leaving the candle burning and going to bed. She cried, "How can you go to bed and leave the candle burning? If just

one spark falls from the candle, it can ignite the roof and burn up the whole house!" While she was talking, the town watchman came and announced a warning to the entire populace to be very careful with candles and fire so as not to cause a conflagration. The woman said to her husband, "Listen, the town watchman is warning everyone to be careful with candles and fire." He retorted, "You fool! Do you think that the town watchman really and sincerely means to warn us about fire? He is announcing merely because he is being paid for it. Were he paid to announce that we should burn down the town, he would announce that too." Consequently, the man paid no heed to the town watchman, and went back to bed, leaving the candle burning. What his wife had warned him against, indeed took place. The candle fell on the table and caused a tremendous fire, which consumed the vast majority of the town's houses. The couple barely came out alive. Note how foolish this man was for believing that since the watchman received remuneration for his warning, he did not mean it sincerely, and consequently was guilty for causing the entire town to become consumed by flames.

For this reason, I undertook to compile this book from Talmudic and Midrashic sources, as well as from selections from rishonim, Medieval rabbis, and books of mussar, religious ethics and admonition. The central theme of these selections is the emphasis on the caution required by our holy Torah in the field of forbidden foods. Perhaps my efforts will bear fruit, and some people of my caliber will be saved from falling into this trap. May our Sages' promise, "Anyone who brings the public to meritorious deeds - no sin will come to his hands", be fulfilled in my case, and may I, too be saved from eating any foods of dubious kashruth.

42 - If there are so many problems with the Kashrut of meats why didn't someone as great as the Baal Shem tov, fight against those problems?

The Secret of the Baal Shem Tov's Descent to this World

I heard, in the name of Baal Shem Tov, that he came to this world to rectify it and that the world was tottering because of the deterioration of the three pillars upon which the world stands, namely Torah, worship, and kind deeds. The pillar of Torah was spoiled by the preachers who travel from city to city and preach false sermons to blind the eyes of the congregation. They invent astounding

midrashim and then reconcile them and they themselves are irreligious and connivers. The pillar of worship was weakened by the cantors known for their irreverence and irresponsibility, for in our times the prayer takes the place of the daily sacrifices, in whose place the Rabbis instituted the daily prayers. The pillar of kind deeds was weakened by the shoctim who take mitzvos lightly. The Talmud tells us (Taanis 23b) that when Abba Chilkiah prayed for rain, a cloud ascended from the corner where his wife was standing, because a woman is usually in the house and she gives bread to the poor, from which they benefit immediately. Also in Kethubos 67b, where rashi states that the women give bread and meat (not money) to the poor, and by giving the poor non-kosher meat supplied them by the irreligious shoctim, they do not perform a kind deed, but, on the contrary, cause the poor to sin.

All three pillars upon which the world stands: Torah, Avodah [Divine service] and Gemilut Chassadim [Acts of kindness] were wobbling until the Baal Shem Tov came and was a shochet in his youth, and afterwards, when he revealed himself, he led the prayers and became a cantor, and inspired the heart of the congregation with his awe inspiring prayers, and then he would recite true Torah sayings to rectify all three pillars and to set the world up again on a firm basis. This is what I heard. (Sefer Divrei Torah, vol. 3, ch. 6)

THE BAAL SHEM TOV AND THE WAR AGAINST THE SATAN

The saintly Baal Shem Tov said about a Shochet: "After he shows you his knife and you find it fit, he pounds it with a hammer to make nicks in it." The rabbi returned to his city, maintained a close watch on the shochet, and investigated his behavior until he was convinced that the Baal Shem Tov was right (Shivchei HaBesht).

THE BAAL SHEM TOV UNCOVERS THE EVIL SHOCHET

Once the Baal Shem Tov came to the Rabbi of a community and requested that he put him up for Shabbos. The Rabbi ordered his wife to honor this great man, as befitted his station. She replied, "We have bought meat for Shabbos. I will give our guest the choicest cut." To her consternation, when she went to bring the meat, she could not find it. She went to her neighbor to borrow a portion of meat. The neighbor agreed to lend her the meat, but when she went to bring it, she too

was astounded to find that her meat had disappeared. The rebbetzin conferred with her husband about the matter. Just then, she looked out of the window and spotted the shochet passing the house. She called him and told him her problem. He told her that he had just slaughtered a tender calf.

The Baal Shem Tov said, "I prefer the head, but I beg you to bring it here when it is whole and remove the veins in my presence." The shochet went quickly and brought the head to the Rabbi's house. The Baal Shem Tov began to converse with the shochet and said to him. There are differences in the number of teeth in a calf. Count this calf's teeth." The shochet opened the mouth of the slaughtered animal and inserted his hand to count the teeth. But, lo and behold! As soon as he had inserted his hand into the calf's mouth, it closed on him and he was unable to extricate his hand from the trap. The teeth pressed into his hand and caused him such excruciating pain that he screamed.

Said the Baal Shem Tov, "Wicked man, confess your sins! You never examined the lungs of an animal. You arbitrarily declared them kosher or treifah."

After the schochet confessed, he begged the Baal Shem Tov to instruct him how to repent. Then the Baal Shem Tov accompanied the Rabbi to the synagogue. He passed his hand over the Rabbi's face and showed him how many destructive angels and spirits were sitting on the roof of the synagogue. The rabbi was astounded at this. The Baal Shem Tov said to him, "You should know that your cantor sins every night." They discharged the cantor and hired another in his place (Shivchei Baal Shem Tov).

THE BAAL SHEM TOV SAW THE DECREE OF AUSCHWITZ

This is what our teacher and Master the holy Baal Shem Tov o.b.m. wrote to his friend the Holy Rabbi Mordechai from Tolust (who was one of the hidden Tzaddikim of his times as we see from other correspondence among them) as brought in the book Sefer ha Tamim, printed in Warsaw the 12 of Tammuz, 5696 – 4th edition.

B'H 3RD DAY OF PARASHAT REE, 5509 OSHPITZIN

TO MY FRIEND THE HOLY RABBI MORDECHAI FROM TOLUST:

FOR G-D'S SAKE PLEASE COME HERE IMMEDIATELY, BECAUSE I SEE THINGS THAT ARE NOT GOOD ON THIS COMMUNITY, AND TWO ARE BETTER THAN ONE AND WE WILL DEAL WITH THE SECRET FOR "THE LORD'S SECRET IS FOR THOSE WHO FEAR HIM" (Tehillim 25), I STRONGLY HOPE THAT YOU COME IMMEDIATELY AND THAT YOU BRING WITH YOU THE WRITINGS OF OUR RABBI (RABBI ADAM BAAL SHEM ZT'L who was the Baal Shem Tov's master) THAT YOU KNOW, BECAUSE I MUCH NEED THEM.

YOUR FRIEND THAT ASKS FOR YOUR PEACE WITH FAITHFUL LOVE.

ISRAEL BAAL SHEM FROM TOLUST

43 - 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.

44 - 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

45 - We are all considered unwillfull 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).

46 - 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.

47 - 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 Shabbosim. 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]

48 - 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.

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 and only eat fowl

(Pele Yoetz, teref).

***49 - Is it the same whether I eat chicken or meat?
Are not they as bad if one transgresses and eats
non kosher meat or non kosher chicken?***

IF YOU ONLY EAT POULTRY YOU AVOID MANY PITFALLS

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)

ALL OF THE ABOVE APPLIES MUCH MORE NOWADAYS WHEN WE ARE SUPPLIED MEAT BY HUGE COMPANIES WHO DON'T CARE ABOUT THE FEAR OF HEAVEN BUT DO VALUE PROFITS EVEN WHEN THE OUTCOME MAY COMPROMISE THE LIVES OF MANY JEWS

**THE PROBLEM WITH THE PURGING (NIKKUR) OF
FORBIDDEN ANIMAL FATS (CHELEV)**

טפֿש כחלב לבם, אני תורתך שעשעתי

Their heart is gross like fat, I delight in your Torah

(Tehillim 119:70)

Blessed be the Creator and extolled be He who formed all worlds, through whose help we approach the task of writing these few pages aimed to save our brethren Israel of the great pitfall upon which they stumble inadvertently every day: eating Chelev, the severity of which is explicit in the Holy Torah, and which any beginner, when he starts to learn Leviticus, reads with fear and trepidation the explicit verse in the portion of TZAV (LEVITICUS) which reads: "Speak to the children of Israel, saying: Any fat of an ox, sheep, or a goat, you shall not eat ...

for whoever eats fat from an animal from which you may sacrifice an offering to the L-rd, the soul of the eater shall be cut off from its people."

**WE RELY ON UNSCRUPULOUS RABBIS WHO
ARE LEADING US TO GEHINOMM**

This verse is well-known and every small child understands it, but its practical application is unknown to many great rabbis in many places, and especially in the United States, even in the most Orthodox Circles, beginning with the simple laymen even to the greatest Torah scholars, and because of our many sins, the innocent G-d-fearing follow them blindly with implicit faith to buy meat upon which a large seal is affixed, bearing the legend, "Glatt Kosher meat, kosher for the most observant," without giving thought to the severity of the pitfall into which they are being dragged into and without understanding how to save themselves from the snare spread out at their feet through the fault of butchers, meat sellers and those who stand by their right hand to support and defend them. For this reason, we arouse the serious attention of the public and to shout to all our brethren with an unending heart rendering appeal, "Wake up, you sleepers, from your lethargy!!! Stand up now! and extinguish the fire that burns all the way up into the high Heavens. Gird yourselves to fight against the enemy who wishes to destroy the surviving remnant, G-d forbid, by feeding them forbidden food in general and particularly through eating Chelev, for eating Chelev warrants greater severe penalty than all other forbidden foods, it being of equal stringency as eating Chametz on Passover and eating on Yom Kippur.

50 - Why blaspheme those in the meat business? Are not they fathers and they have families to feed? Why should you Jeopardize their Parnassa (livelihood)?

Concerning the punishment of one who feeds people forbidden foods, we find that the Rabbis were unusually harsh with unprecedented stringencies. We find in Chullin 93b that if an amount of forbidden fat [which consumption carries the penalty of Karet] the size of barleycorn is found on a piece of meat sold by a butcher, that butcher is disqualified. If it is the size of an olive, he is subjected to lashes.

These rulings speak for themselves. Concentrate a little on the sanctity of these words. It is apparent from the expression, as indeed it appears in the works of the poskim, that the Talmud refers to a butcher who inadvertently neglected to

remove a piece of fat, and the penalties mentioned are because of the carelessness of the menakker (he who cleans the forbidden fats from edible meats), who neglected to do his work faithfully. It is also apparent that there are many excuses for a menakker, e.g. "The Torah was not given to the ministering angels"; "Mistakes who will understand?" "The Torah exonerated the unpreventable," and the like. Even though these excuses are sometimes acceptable, in the field of kashrut of meats the Rabbis adopted the greatest stringencies. Since the power of temptation is much greater in this field, it was necessary to strengthen the power of sanctity and to support those engaged in doing their work with greater effort and exactitude than the average, in order to weaken the forces of evil that encompass the butchers.

For this reason, they disqualified any excuse or benefit of the doubt that can be given to a butcher, and they neither spared nor pitied the butcher nor his family, who are dependent upon him for sustenance, and punished him by disqualifying him from practicing. And for what? For a minute particle of fat, no larger than a barleycorn, that is barely visible. And why? Because in the case of feeding Jews forbidden foods no considerations are allowed, and we neither spare nor show clemency to any person.

If you look deeper, you will find that the Rabbis penalized the menakker [He who purges forbidden fats from meat] even though nobody stumbled because of his deeds, and nobody ate yet from the chelev [forbidden fat] he left on the meat. He merely left it there in a place and in a situation in which it was possible for people to eat forbidden foods, even though it is not yet clear that someone would eat of the meat. For instance, the meat may spoil before being eaten; the buyer may notice it before eating it and throw it away, and perhaps it will be cooked in a manner that there are sixty times as much permissible food as the chelev.

None of these doubts will avail the butcher to vindicate him in his judgment in the case of a possibility of a pitfall for the public, if the public was placed in a position that there was danger of their falling into sin, and in such cases, we show no clemency in judgment. Even though in laws of jurisprudence concerning damages inflicted on property or person, the perpetrator would be vindicated since he was only indirectly responsible for the damage, in this case, Jewish souls stand higher than everything, and they are measured with a different yardstick; their measure is more sensitive than the measure of person and property.

Moreover, despite the stringency of the Sages in regard to a danger of the public falling into sin, the Rishonim added even more stringencies, as we will illustrate with the following examples:

HOW STRINGENT ARE THE SAGES ON BUTCHERS WHO FEED JEWS FORBIDDEN FOODS

In Rosh, Chullin 7:16 at the end in the gloss concerning a butcher after whom a barleycorn of chelev was found: It seems to me that it should be announced in the synagogue on Monday, Thursday and the following Monday, "Such and such a butcher was disqualified from his profession because a barleycorn of chelev was found after him." He must refrain from practicing his profession for a full month. After a month, he must come to the scholar of his city or the neighboring city, and say, I did such and such a thing, and I sinned. I regret my first deeds." The judge shall sentence him according to his discretion. Then they should announce in the synagogue, "The butcher who was disqualified because of the fat that was found after him, has regretted this evil deed and has accepted what the scholars have ordered him." Before this announcement is heard in the synagogue, no one may rely on him and no one may buy meat from him.

When they found an amount the size of an olive, the rishonim added many stringent rulings on the butcher. This is the Rosh (ibid.):

And if an olive-sized piece was found, they would lash him in public, in the synagogue, and after the lashes, he himself would announce, I, so and so, received lashes because an olive-sized piece of chelev was found in the meat I sold."

This alone was not enough, but they were even more stringent regarding a willful offender, as is delineated in the Talmud (San. 25b), concerning a butcher who sold a treifah animal and performed certain acts indicative of his repentance. Nevertheless, Rava refused to reinstate him because of the possibility that he was merely pretending repentance. The final conclusion is that he has no way of being reinstated unless he goes to a place where he is unknown, dresses in black, enwraps himself in black, and returns a lost article of considerable value, or reimburses someone for a treifah which costs a considerable amount.

Rambam cites this law in numerous places (hilchos edus, ch. 12: hilchos shechitah, ch. 10; hilchos maachalos asuros, 8:9; hilchos Talmud Torah 6:14).

The requirement to wear black clothing and to enwrap oneself in black is cited by the three main poskim, Rif, Rosh, and Rambam. This requirement is found nowhere in the Talmud except in the chapter entitled "Haroeh," that if someone finds that his temptations is overpowering him, he should don black and enwrap himself in black and go ... This problem has already been discussed by SeMa in Choshen Mishpot 34:34, who concludes that the Rabbis were more stringent with a butcher because he caused the public to sin. He must, therefore, bring himself to humility, for black induces humility.

WHOSOEVER EATS FORBIDDEN FOODS IS NO LONGER RELIABLE

We find, too, in Yoreh Deah 119:1, that if one is suspected of eating non-kosher food, we may not rely upon him. This includes not only one who has been seen definitely eating non-kosher foods, but even if there is a suspicion or a doubt that he infringed the law, he is no longer trust worthy in these matters. This is explained in Beis Shlomo by Maharash Hason, Yoreh Deah 17; Responsa Chikrei Lev, vol. 1, Yoreh Deah 167 from Rashba, Rashbash, Rivash, Maharashdam; also Aruch Hashulchan par. 20). This stringency is found nowhere else.

Studying the Shulcan Aruch itself reveals innumerable stringent rulings in these matters as well as in doubts of these matters, such as we find nowhere else. In fact, when the reader opens his eyes, he finds in the works of the tzaddikim the harm this sin inflicts upon the one who stumbles upon it, until he stops wondering why the rabbis were so strict in this field, for according to the damage and the harm, it is fit to strengthen the fences and safeguards and by strengthening the safeguards, the harm will be avoided.

We see that even saints as great as these could not easily bring a great Jewish community to righteous behavior, that the shoctim and the butchers should prepare properly kosher meat. If so, what can we, who are in a much lower level, answer to this question? We are really orphans, strong arm men and liars have the upper hand, and no one investigates. We are left desolate of even the merit of the living saints, that they should protect us from the pitfalls. See Tiferes Israel, San. ch. 8, on the Mishnah, "Death to the righteous is bad for them and bad for the world," that the good the righteous bestow upon the world is not only their good deeds, but also their merit and the power of their sanctity that protects the generation.

We find a similar statement in the book entitled, "Zos Zikkaron," by the holy rabbi of Lublic o.b.m., that if a righteous man sits in his room and serves the Creator whole heartedly, the power of his sanctity penetrates and spreads throughout the entire world, and from him the world draws its sanctity. In our times, because of our many sins, we have become devoid of such tzaddikim, and we have none to rely on except our Father in Heaven that He fulfill what He promised us, "For My sake, for My sake, I will do. "

PITY YOUR SOULS NOT THE SHOCHET'S

In Responsa Divrei Chaim, yoreh Deah 7, concerning a shochet who spoiled an animal, we read: Therefore, surely this abominable creature must be disqualified, and if you have pity on his life and the life of his family, give them some support, since you are an affluent society, but why should you cover up for this abominable creature, to allow him to feed trefos? Why don't you pity your precious soul that it should not become defiled with his loathsome broth. It is well-known that there is no sin like the sin of eating forbidden foods, that clog the heart of the Jew, and because of our many sins, countless communities have virtually left the Jewish faith. Therefore, my friends, beware of pitying this abominable creature, and do not show any compassion for this one who feeds treifos, for I feel that you were not informed about the entire matter as it is.

51 - I have seen a few Shochatim, some Chassidim, they look perfectly well to me, and I am sure that they keep Torah and Mitzvot, So why say that they do such great evil to the Jews?

That's the way of the Satan, the way of the serpent, to look trustworthy when you're really not and this is the worst possible stumbling block for it makes it impossible to distinguish between a good Jew and an evil man, G-d forbid.

THE TZADDIK RABBI MECHLE MIZLATCHOV ZT'L REVEALS TO US WONDROUS SECRETS THAT THE SATAN WILL DO BEFORE THE COMING OF THE MASHIACH: THE SATAN WILL MAKE MANY CHASSIDIM, AND THEY WILL INCREASE IN THE WORLD IN THE TENS OF THOUSANDS

Once the Holy Tzaddik Rabbi Mechle Mi Zlatchov, (look in the next paragraph where RASHI SAYS how greatly esteemed this Rabbi was in the heavens) fasted many times when he was already old. His students asked him why he was doing this. The Rabbi told them that the Satan wanted to eliminate the

Chassidim from the world, and with many devices he caused the accusations and persecutions against the Chassidim to increase...

**THE SATAN DEVISES A PLAN THAT
THREATENS EACH AND EVERY JEW**

...When the Satan saw that his plan was not succeeding, because he had no strength to eliminate them (The Chassidim), he devised a new scheme. He thought that he would also create many Chassidim, and that they would multiply greatly and they would mix with the true Chassidim that separate themselves from the vanities of the world, and the true Chassidim would be mixed with the false Chassidim.

And when I saw what the Satan planned to do, I also fasted many times to eliminate this thought from the Satan, because this is the worst possible situation: That there will be many Kosher looking people, deceivers and one will not be able to distinguish who is authentic and who is false.

And the Holy Rabbi finally told his students: "I will not fast anymore, because I can't do much to annul the desire of the Satan, because the Yetzer Harah (The Satan) will exist in the future also, G-d save us, and He who will have the merit to sanctify himself, who will desire honestly to come to the Holy One Blessed be He and his eyes will illuminate from the Light of the King of life's face, he who will want to go in the ways of life and the paths of truth and rectitude, should do this: Do not mix with them (with the fake Chassidim) and the Holy One Blessed be He, will purify us for His Service AMEN SELA

***WHO WAS THE TZADDIK RABBI
MECHLE MIZLATCHOV ZT'L?***

In the book Yismach Moshe on the Tanach, in the preface (Kuntres Tehilla Le'moshe pg. 11b) it says:

It is explained in the Zohar, (Parshas Teruma pg. 128b, and see there on page 129a) how they describe in length how great is the merit of the Tzaddikim who make the wicked repent.

I have also heard from my father-in-law zt'l, how once Rashi and the Rav Hakadosh R' Itziki from Drahbitsch met in the upper world. Rashi asked R' Itziki, which merit and Mitzvah does his son, R' Mechle the "Magid Meisharim" from Zlatchov has, that he hears a noise from all the worlds for this son. The Rav. R' Itziki answered that he learns Torah "lishma" (for its own sake). Rashi was not

content with this answer. He told him furthermore, that his son used to torture himself with fasts and different pains, and this also did not satisfy Rashi. He added, that he did much Chessed and Tzedaka (charity) to the poor etc. and Rashi was still not content. He told him that his son saved many from sin and has made many repent in the world, and then Rashi was finally satisfied with this answer, that explained why the entire host of angels made such a noise about this Rav.

It is obvious that such a tale cannot be told by someone with eyes of flesh, and only one whose eyes wander in the upper worlds and can hear and see what others do not hear, can tell of such a story.

***52 - We need to wait for Mashiach everyday
and pray that he will come. Why do you bother us with
these problems with Kosher meat?***

Why Did the Son of Yishai Come Neither Yesterday Nor Today?

In the book entitled "Shimru Mishpat" (vol. 2, pp. 70ff.) written by Rabbi Akiva Joseph Shlesinger o.b.m. author of Lev Ha-ivriit he testified in the name of a great man from the ten tribes who sojourned with his father-in-law, Rabbi Hillel Kalamayer, during Passover, and he revealed many mysteries, one of which was: Rabbi Nathan Adler o.b.m. wanted to disqualify the shochetim of Frankfurt and to cast down the seal of the Devil that lies on invalid shochtim. Had he accomplished this, the Mashiach would have come. But Satan put up unscrupulous butchers who pursued him until they forced him to flee Frankfurt, and his disciple, the Chasam Sofer ran after him several parasangs.

***53 - I know a trustworthy person who became a Shochet, He
was very decent and I don't see any reason why he would
turn into someone else? Should I worry about him?***

THE CHANGE OF THE BUTCHER'S PERSONALITY IS UNBELIEVABLE

In order to illustrate how far the power of the evil forces extends when the issue is the slaughtering of animals for meat or other matters concerning food, for then they exert themselves with all their might, and it is very difficult to extricate oneself from them even for those of high caliber, for example, let me state what the renowned saint and sage, Rabbi Chaim Halberstam of Sanz, stated in his responsa (Divrei Chaim, vol. 1, ch. 6) "I saw with my own eyes many G-d-fearing

scholars, who visited tzaddikim, and after they learned shechitah, they changed so immensely that, had I not seen it, I would not have believed it."

THE THREE LEGS OF THE THRONE OF THE YETZER HA RA

Words of Torah are poor in one place and rich in another. This is explained by Rabbi Moshe Sofer o.b.m., author of Responsa Chasam Sofer, that he heard the explanation of the matter from a sage, and he recorded this in Responsa Chasam Sofer, Orach Chaim ch. 205, that the evil inclination, known as the old and foolish king, sits on a throne of three legs, cantors, shoctim, and scribes. We find the same in Toledos Yaakov Yosef, parshas Naso, s.v. Veha'olah.

THE SHOCHET AND SATAN ARE PARTNERS

We find further on the verse, "And you shall slaughter as I have commanded you," that a shochet who has no fear of G-d, as is required, becomes a brother and a colleague of Satan, for their deeds are very much alike, and for that reason the numerical value of "Satan" [359] equals "lo shochet." ie. to him is the shochet, for the shochet likens himself to Satan. In what manner? In the manner the Rabbis delineate in Baba Basra, (ch. 1) the tactics of Satan. He goes down and entices, goes up and accuses, comes down and takes the soul. So does the negligent shochet. First he entices the people to eat from his non-kosher shechitah. Then he accuses; after he is trapped in his sin, he accuses; he assembles his relatives, his friends, and his acquaintances to instigate a quarrel with his opponents, and then he takes a soul. After he has been able to quiet his opponents and perform his work of trickery undisturbed, he takes the soul of the congregation and lowers them into the grave, G-d forbid!

I discovered in Sefer Chelkas Chaim, letter shin, section dealing with shechitah, that the word challif, the name given for the slaughterer's knife, is called so because it is liable to change (chalof) the shochet and also those who eat of his shechitah so that they change their faith - G-d forbid - as is explained in Tevuas Shor and in Responsa Divrei Chaim, vol. 1, ch. 7 - and also that he switches Elijah the prophet's lodging with the angel of death, as is explained in Imrei Tzaddikim, Divrei Geonim, p. 5, that when the shochet is righteous, then the shechitah is proper and Elijah the prophet is in town. If the shochet feeds the public with non-kosher meat, however, he brings the Angel of death to town. Moreover, he changes the person's soul from being believer in G-d and in His Torah to apostasy, as is explained in Degel Machaneh Ephraim, p. Ekev, quoting Rambam. Moreover, he switches a 'tes' for a 'dalles', making the verse read, "For the shochet blinds the eyes of the wise," instead of 'shochad', bribe.

54 - 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

We can also understand the statement in "Yesod Veshoresh Ha'avodah". (Shaar Habechoros ch. 4, sx. 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.

55 - Do you really think that the work of such a small group of individuals meaning the Shochet and the Supervisors can do so much harm? Today there's much Torah and kindness so the harm caused by the Shochet has to be limited.

In the introduction to the Sefer Pinas Yikras, p. 7, it says that if the shochet does not perform shechitah properly, he weakens and destroys the three pillars upon which the world exists: Torah, Avodah - divine service, and acts of kindness. He destroys the pillar of Torah by making G-d's Torah false through treating its tenets lightly, and also by causing conflict between the Torah scholars [And also by causing Jews to diminish their belief in the Torah because we know that Terefot and Nevelot clog the heart of the Jew] . He weakens the pillar of divine service [sacrifices] in the following manner: The Rabbis tell us that when the Temple was in existence, a person's sacrifice would expiate his sins. Now a person's table expiates his sins. Accordingly, if a person's table is full of non-kosher meat, the pillar of sacrifices is also destroyed. And the Shochet also weakens the pillar of acts of kindness - For hospitality is the main element of kindness, and as our Rabbis o.b.m. stated in Taanis concerning Abba Hilkiyah, that his wife gave bread to the poor, and they could immediately benefit from it, and if someone serves his guest non-kosher meat, his loss is greater than his reward [He is feeding his guest Terefot, so he is making them transgress the Mitzvot instead of being kind to them]. Moreover, this usually causes strife, vain hatred, slander, and other serious sins, the opposite of kindness. In Responsa Mar'eh Yeshezkel ha'acharon (by the saint and sage, Mahariach, chief rabbi of Galina, o.b.m.), ch. 43, we find: We have seen that all the harsh decrees that come upon the world are because of this sin.

56 - Is it possible to rely on the retailers? The Shop owners?

It depends on each owner. We have seen in many places that the owners only wear Kippahs while at work and for customers to see but not because they wish to follow the Shulchan Aruch. Many other times the owners were in the food business before opening the Kosher Butchery. And the reason why they opened it is because they saw it more profitable to sell Kosher products than to sell non Kosher products. Obviously these types of owners are not reliable in the sense that they were willing to transgress the Laws of the Torah, and the laws of Kashrut in particular when they had the non Kosher Business.

And when the owner is not reliable he can easily sell Non Kosher meat for Kosher [Obviously this will bring him more profits] Look further in Sanhedrin 25, And the ROSH there, Yerushalmi Terumot Perek 8, 5, Vayikra Rabba 5, Yalkut Shimoni Mishpatim Remez 352, Shevet Mussar Perek 36.

Moreover, it's a common practice from long time ago and also today not to trust in any butcher, and to trust only if the supervision is done as required by law. [See Shulchan Aruch Yore Deah]

And if you have a relative in the business and you think that you can rely on him you should know that your relative will not be able to get you out of Gehinomm, as King David, Peace be upon him wrote in the book of Psalms (Tehillim 49:8) "None of them can by any means ransom his brother, nor give to G-d a price for him"

57 - Is it possible to eat meat in a wedding of someone who's very observant and meticulous to fulfill the word of Hashem? Can we rely on his being careful enough for the Kashrut of the simcha?

The people celebrating a particular event be it a wedding or a Brit Milah or the like, even if at their home are extremely careful to follow the strictest practices as regards to Kashrut, when it comes to the celebration, they have to rely on the Caterers, and in many cases they will not even eat the meat served at the celebration. Those persons certainly procured for themselves a reliable caterer but this is no guarantee that the meat will be Kosher or that the caterer really follows the laws as needed.

58 - Is there any way to fix the situation of the Kosher meat? Is there any remedy?

The remedy and correction would begin by creating Shechitot that will handle much less volume and that will not be controlled by the wholesalers but by the Community, and when every Rabbi will feel responsible for the meat that the Jews of his community are eating.

In the last few years many communities throughout the world have improved their situation as regards to building Synagogues, schools, Yeshivot, Mikvahs, Tzedakah institutions, but when it comes to Shechita itself, which is the most important indeed, there has been a lot of laxity in correcting the problems.

Every community should strive to fix its own problems as regards to Kosher meat. The community must make sure that the ones who will be involved in the process of Shechita, will know full well all the laws that pertain to the Shechita.

59 - What's the intention and meaning of the Shulchan Aruch when it requires the Shochet to be more G-d fearing than most other people [Yere Shamaim mi Rabim]?

According to RASHI, it means that the SHOCHET must be YERE SHAMIM [G-d fearing] since many days – MI YAMIM RABIM. The Even Yihya says that it means that the Shochet must be more G-d fearing than many other Great People and Rabbis [RABIM] in Israel. The Daat Kedoshim explains that the Shochet should be well known to the many so that they should encourage him to be Yere Shamaim.

60 - Is there reason to worry about the Tongues, liver and other parts of the animal more than over the meat itself?

The animals have each only one tongue, one liver, but the wholesalers sell these to all the Restaurants, Caterers, Butcher Stores, etc. And not only that there is permanent supply but it all comes with the Glatt Kosher sign! How is this possible? That we don't know.

61 - I can think of many other reasons that can prove that what you say about the meat not being Kosher is false. Are we then to argue all our lives about this problem? Let me go my way and do whatever I wish

THE YETZER HARA PRESENTS THE FORBIDDEN AS PERMITTED

Sometimes the mere knowledge of the prohibition in the Bible does not suffice as a weapon against the Evil Inclination, which lurks and plots against a person to bring him to ruin for no one sins unless a spirit of stupidity enters his being. At that moment, when the yetzer hara, the Evil Inclination, burns within him, he forgets the prohibition completely. He believes that it is completely permissible. His temptation presents him with many false reasons and proofs that it is permissible, as the Gemara expresses itself, it presents him with one hundred fifty reasons to permit the eating of a creeping thing. Through all these enticements, the person is led to believe his yetzer (evil inclination) and to entertain thoughts- thinking this is not what the Torah prohibited. This is something else; it has a different name; it is in a different place; the circumstances are different, etc. The similarity of all these arguments is that they help to mislead the person and cause him to sin, thereby contaminating his soul and preventing him from cleaving to his Creator.

62 - Is it so important to keep away from eating forbidden foods? How do they affect the fulfillment of Mitzvot? I see the Goyim eating what they want and nothing happens to them?

THE BODY IS THE VEHICLE FOR THE SOUL

It is well-known that the body is the vehicle of the soul, through which the latter performs its functions, and all acts of the soul are performed through the powers of the body, and according to its purity the quality of its composition, it understands the way of the soul which dwells within it. For this reason, G-d forbade us to eat various types of foods, for He knows that all these foods impair the quality of the body's composition and clog the hearts. This is explained at length in Sefer hachinuch, whose authorship is attributed To Rabbenu Aaron HaLevi o.b.m. (mitzvah 73) in the section dealing with the negative precept of trefah.

FOOD FOR THE LIFE OF THE WORLD TO COME

Rabbenu Bechaye writes in parshas Shemini: What can it be likened to? A doctor who went to visit two patients, one of whom was critically ill. He said to them, "Give him anything he wants to eat." He went to the second one and said to them, "Give him this particular food but don't give him this certain food." Sometime later, the one for whom he had permitted all foods, died, whereas the one for whom he had permitted only certain foods and forbidden certain foods, recovered. They asked him, "how come?" He replied, "The one in whom I recognized signs of life, I permitted some foods and forbade some foods, and for the one in whom I recognized sings of death, I permitted everything." So did the Holy One, blessed be He, permit all kinds of rodents and reptiles for the seven nations, because they are destined for Gehinnom, but for the Jews, who are alive, He said to them, "This you may eat and this you many not eat."

For this very reason, Hashem chose the wording, "This is the chayah..." since this is an expression of chaim, life, for Jews cleave to life, as it is said: (Deut. 4:4) "But you who cleave to the Lord Your G-d, are all alive today."

The Akedah (gate 70) explains that the intention of Kashrut concerns the life and health of the soul, for one who is destined to live in the World to Come, should have a different nature from one who is not so destined. These animals were not prohibited because they are unhealthy for the body, as some people think. G-d forbid! If that were the case, the Divinely given Torah would have no more value than a small medical handbook. Moreover, we see that those who do not observe the dietary laws are just as healthy as those who do. The correct interpretation is that they were interdicted because they impair one's spiritual health, for they are despicable and abominable, and they hurt the soul possessed by their intelligence. They create a clog therein, a poor composition and a perversion of desire, from which a spirit that contaminates the thoughts and deeds, (and drives out the pure and holy spirit), is created.

THE PERSON SUFFERS WHETHER HE EATS KNOWINGLY OR WITHOUT KNOWING

The holy Zohar (Shemini 41b) states: Come and see. Everyone who eats of those forbidden foods, cleaves to the forces of evil and thereby contaminates himself and his soul, resulting, an unclean spirit to rest upon him, displaying, thereby he has no part in the Most High G-d ... and if he departs from this world in that condition, all those that adhere to the forces of uncleanness cling to him,

contaminate, and judge him as a person who despised his Master, he is despised in this world and despised in the World to Come ... Woe is to them! Woe is to their souls for they will not cling to the bundle of eternal life, for they have become contaminated ... All of a person's toil is for his mouth. All judgment, all one suffers and all vengeance wrought upon him, is all on account of his mouth, because he did not watch it and thereby, contaminated himself.

A person should quake when he reads the words of the Zohar concerning the immeasurable damage a person wreaks upon his soul by eating forbidden foods. For in doing so, he grasps and clings to the evil forces resulting in unclean spirits to cleave unto him, thereby demonstrating he has no part in the G-d of Israel, G-d forbid! Therefore, one must be particularly suspect from eating foods of dubious kashrus, surely not definitely non-kosher foods.

In this matter, the Zohar continues (42a): Rabbi Yitzchak said: Whoever becomes contaminated through these foods is like one practicing idolatry, which is an abomination to the L-rd, as the Torah writes: You shall not eat any abomination. Whosoever practices idolatry departs from the side of life, departs from the Holy domain, and enters the evil one; as does also one who contaminates himself with these foods depart from the side of life, depart from the Holy domain, and enter an evil one, and not only that, but he becomes contaminated both in this world and in the World to Come.

In Reishis Chochmah, Shaar Hakedushah (ch: 15) we learn:

Upon the unclean foods against which the Torah warns us, an outside unclean spirit rests. Therefore, whoever eats them contaminates his soul and demonstrates thereby that he cares not to have part of sanctity of G-d of Israel, for the unclean thing becomes part and parcel of the person himself, together with the soul being clothed within. Consequently, he contaminates his body and contaminates the soul that is clothed within it. That is the intention of the Zohar with the words, 'his soul and himself.' Therefore, one should be strict in matters of food, making sure there is no possible chance of any forbidden foods.

THE TIKKUN OF A TZADDIK WHO ATE NON KOSHER MEAT INADVERTENTLY IN HIS YOUTH

Toledos Kol Aryeh (Biography of Kol Aryeh, Rabi Avraham Yehudah Hakohen, rabbi of Bergsaz and later of Mahd): Once the Kol Aryeh said: If I would

know the place in my body, that was nurtured by the meat that I ate in my youth in a certain city in Oberland, I would personally excise that flesh with a knife.

63 - Does Hashem punish measure for measure regarding the transgressions of Kashrut?

THE BEATINGS RECEIVED BY ONE WHO EATS FORBIDDEN FOODS

In the holy book, M'lo Haomer (Shemini) we read that if one eats unclean species or forbidden foods, not only does he not raise up the "sparks" but he contaminates himself with them since they are from the "evil side," and his soul descends to the "husks." Therefore, Scripture states: It is unclean to you. Not only are they not capable of rising, but also he will contaminate himself with them.

Also, in Tefillah LeMoshe (ch. 68): Whoever eats forbidden foods is bound to the uncleanness, and he cannot ascend to the holiness. It is impossible for him to separate himself from the loathsomeness of the uncleanness except through fasts and penitence or through chibut hakever known otherwise as beating in the grave. Who needs it.

Also, in Or Tzaddikim, ch. 19: Be thou advised... Whoever was not exact in his observance of dietary laws in this world and was not careful to differentiate between that prohibited and that permitted, even if it was not prohibited by the Torah but by the Rabbis, his punishment is, that after his death, the angel in charge of the beating of the grave comes and hits him on his stomach with his bar of iron and fire, until his stomach splits and the ordure spills out. They then turn him over his face to strike him.. They say to him, "Swallow what you gave out" May G-d guard and save us from this harsh judgment or the like! And especially is this true of the sin of mingling meat and milk, which is a serious offense, and the Zohar states: Whoever eats that food which is joined together at one time or at one meal, for forty days a roasted kid in its skin appears ... and if he begets a son in these forty days, they give him a soul from the 'evil side,' that we do not need.

The holy Zohar writes on the verse: All of a person's toil is for his mouth, that all the punishments that a person suffers in the world of the souls are because of eating and drinking prohibited food and drink, which contaminate the body and the soul, and also because of eating animals that died without being slaughtered according to ritual, also for using indecent language. This is the meaning of: All of a person's toil in this world is because of his mouth, and also the soul will not be filled. It will not receive its full punishment for this, for even

with all the punishments and the tortures that befall it there, it will not be filled, the punishment it deserves will not be complete.

NEVEILOT BELONG TO THE DOGS

It happened that a butcher was feeding the public carcasses and trefos. Once he drank wine on a Friday and went up to the roof, fell down, and died, and the dogs were lapping up his blood. People came and asked R. Chanina. whether they were allowed to pick him up from among the dogs. He replied, "The Torah says: "And meat torn from an animal in the field you shall not eat; you shall cast it to the dogs" This person deprived the dogs of their due and fed it to Jews. He concluded, "Leave them alone; they are eating what rightfully belongs to them" ("Yerushalmi terumoth 8:3; Vayikra rabbah 5:6).

In accordance with this quotation from Yerushalmi, the glosses on Rosh in Chullin (8:16) rule that if someone sells trefos and represents them for kosher meat, and he dies before having repented, we may not take care of his burial, and even if dogs devour his flesh and lick his blood, we may not drive them away.

In Sefer Hagilgulim by the Holy ARI, of blessed memory, (Frankfurt ed. p. 39a) it is stated that whoever gives treifos to Jews to eat is reincarnated in the leaves of trees, and when the wind blows and knocks the leaves, he experiences excruciating pain, and the end of his punishment is when the leaf falls to the ground, which is as painful as death. This can be repeated one hundred times or more, according to how long he fed trefos to Jews (See Nefesh Yeshayah p. 213, Zivchu Zivchei Zedek).

Think about their holy words and weigh them, with the scale of your intelligence. Is the momentary pleasure afforded the throat the palate worth losing so much benefit? The wise King Solomon says, "One sinner will destroy much good." If you muzzle your mouth to be careful and beware of all foods of dubious kashrus, you will merit all the good that is hidden away for the righteous and you will be sanctified with His holiness, and there are some who acquire their world in a short time.

Stories of Sin and Its Punishment

***THE LOCAL BUTCHER IN SLOVAKIA IS
ATTACKED BY MICE IN THE GRAVE***

A Frightening Incident. About seventy years ago, in a village near Vishnitz, Slovakia, the local butcher sold to the prominent residents of the village. The butcher became critically ill, and before his death, summoned the dayan (Judge) of the community and confessed to him that for many years he had been selling non-kosher meat in lieu of kosher meat. Then he died.

When the Chevra Kaddisha. (burial society) started to dig away the grave they were unsuccessful, no matter how much they tried. They consequently dug another grave, but that one too became full of mice. They threw straw and wood into the grave and made a big fire. Upon hearing sounds of weeping and wailing, the members of the Chevra Kaddisha fled. Immediately, the grave again filled up with mice.

They turned to the rabbi for advice. He instructed them to lay the body in the grave. They followed his instructions and buried the body in the mice filled grave. They could not resist weeping over the disgrace to the dead.

As soon as they placed the body in the grave, it was attacked by the mice, who devoured it voraciously until nothing remained. This incident was publicized throughout the region, causing many to repent (See nefesh Yeshayah pp. 47-48).

***64 - Why is the verse commanding us not to eat any meat of
a dead animal next to the verse
commanding us to be faithful witnesses?***

The Torah (Exodus 22:30) states: "And you shall be holy men to Me, and flesh torn in the field you shall not eat; you shall cast it to the dogs." The following verse (23:1) reads: "You shall not give a false report; you shall not place your hand with a wicked man to be a false witness."

It is possible to explain the relationship of these various matters in the following manner: As stated above, eating forbidden foods clogs one's heart and soul, and we learn in holy books that it takes one away from his cleaving to the Al-mighty, and imbues him with thoughts of apostasy and disbelief, G-d forbid! . Moreover, the unclean husk rests on these forbidden foods. Through eating these foods, one brings into his body and soul this impurity, which will eventually

impair his perfect faith in the unity of the Creator. Therefore, Scripture states: "And you shall be holy men to me." You shall behave with sanctity. "And flesh torn in the field you shall not eat." You shall beware of forbidden foods, Then, "you shall not give false reports." When you recite, "Hear, O Israel," you will not recite it with falsehood or skepticism. "You shall not place your hand with a wicked man." that is the husk [Kelipah] that rests on forbidden foods. "To be a false witness." In the first verse of the Sh'ma, there is a large ayin and a large dalled, which form the word ED - witness. This denotes that we are witnesses attesting to G-d's Unity. Now the husk [Kelipah] that rests on forbidden foods robs away one's faith in Hashem. By granting a person pleasure from the food, it robs his faith in return...The husk [Kelipah] affords pleasure to the one who eats the forbidden foods, who, in turn, feeds the husk [Kelipah] by denying his faith in Hashem, thereby strengthening the husk [Kelipah]. This is the intention of the verse we are expounding. Consequently, one must repent of his negligence heretofore, and take upon himself to take precautions in the future. Then, G-d will help him, as the Rabbis teach us, Whoever wishes to become pure - they help him (Likkutei Maharil).

65 - In what ways is the sin of promiscuity similar to the sin of eating forbidden foods?

In the holy Sefer Reishis Chochmah (Shaar Hakedushah, ch. 16), we learn: Our Rabbis o.b.m. said: The Holy One, blessed be he, is more zealous to punish promiscuity than any other sin. The reason for this is that one uproots himself, his limbs, and his soul from everything holy and becomes completely enwrapped in his evil inclination, not like other sins. The sin of eating non-kosher foods, however, resembles promiscuity in that it is a general sin, which contaminates the soul because the contamination becomes part and parcel of his body.

66 - You want me to make such a sacrifice? Not eating meat? Are you out of your mind? And for what anyway? What difference will it make?

Whenever forbidden foods come to one's hand and he abstains from committing the sin, he is counted in Heaven as though he had fulfilled a positive mitzvah of the Torah in actual deed, as the Rabbis said: If a person sat still and did not commit a sin, he is rewarded like one who actually performed a mitzvah.

THE REAL HEROES

Also, for overpowering the evil inclination when he sees a prohibited thing and is hungry for it, desiring it very much, yet overpowers his temptation because of G-d's will, he is called a hero, for this is true heroism, as the Mishnah says in Avos: Who is a hero? He who conquers his temptation, and the light of the Holy One, Blessed be He, is destined to be a crown on his head in the hereafter.

Moreover, he merits for this to see the banquet of the Tzaddikim which the Holy One, blessed be he, will make for them in Paradise in the hereafter, as is stated in the Midrash (Vayikra Rabbah 10): The Holy One, blessed be He is destined to make a banquet for His righteous servants in the hereafter, and whoever did not eat carcasses [NEVELOT] in this world, will merit to see it, etc. Also, for watching out for forbidden foods, one merits everlasting life, as the Zohar discusses at length in parshas Shemini. Here you see the magnitude of the reward a person receives for this. Therefore, one must be very careful not to become defiled with forbidden foods, and for this, G-d will be with him and exalt his horn in this world in the World to come.

67 - My friends and relatives will mock me and make fun of me. How do you expect me to withstand such pressure?

We have heretofore delineated the magnitude of the prohibition of forbidden foods. Therefore, everyone must concentrate on this matter, how much he must beware of prohibited foods, G-d forbid! And even if he chances to be among bad friends who are accustomed to ignoring this interdict, and they mock and taunt him and call him a fool and an idiot for his abstinence, let him not take heed of their derision, but let him know that for suffering embarrassment for G-d's commandments, his reward will be so much greater in the World to Come. We find a similar statement in Yerushalmi Peah, in the last chapter concerning charity collectors: Rabbi Eleazar was an officer of the community. Once he came home. He asked them, "What happened here?" They told him, "A company came here, ate and drank and prayed for you.." He remarked, "For this there is no good reward." On another occasion, he said to them, "What happened here?" They replied, "Another company came here; they ate and drank and derided you." He remarked, "For this there is indeed a good reward." [For they had derided him]

ACCORDING TO THE EFFORT IS THE REWARD

In this same manner, one is rewarded for the performance of every mitzvah, viz. that the reward is commensurate with the pain involved in its performance, as we find in the Torah in the matter of sacrifices: "And a soul that sacrifices a meal-offering," upon which our Sages comment: Who is likely to bring a meal offering? A poor man. Even so Hashem says, I regard it as though he sacrificed his soul. All this is because the Holy One, blessed be He, regards the performance of the precepts according to the manner it was performed, if it was performed out of plenty or out of poverty and need, or other types of derision, and in proportion to the intensity of the pain inflicted at the time of the performance, the reward will be greater when it is paid, as the Psalmist states: Those who sow with tears, shall reap in joy (Nidchei Israel Chofetz Chaim).

68 - I see many people doing whatever they want, enjoying life without worrying about what they eat. And they live happily and many of them have wealth and many good things. And I don't see that any punishment comes to them. If the ones doing evil acts are not punished: Why should I sacrifice myself? What is the difference whether I observe the laws of Kashrut or not?

The saintly Chofetz Chaim o.b.m. writes: It is written in Haazinu (Deut. 32:32-35): "For their vine is of the vine of Sodom, and of the fields of Gemorrah; Their grapes are grapes of gall, Their clusters are bitter; Their wine is the venom of serpents, And the cruel poison of asps. Is not this laid up in store with Me, Sealed up in My treasuries? Vengeance is Mine, and recompense, Against the time when their foot shall slip, etc."

This may be explained in accordance with what we have learned in various works explaining the words of the prophet: Who is a G-d like You, who bears iniquity etc. When a person sins, a destructive angel is immediately created to injure the perpetrator, and were the Holy One, blessed be He, to permit him, he would immediately go down and mete out punishment upon this person, for he would demand food from the one who created him. The Holy One, blessed be He, however, is merciful and long suffering, and with his loving-kindness, He bears the iniquity, hides and seals it in his treasuries so to speak, and feeds it there, for everything needs sustenance, and He waits for the person until the day of his

death, perhaps he will repent (and this is what the prophet means: Who is a G-d like You Who bears iniquity, unlike a person of flesh and blood, not only does He not punish the rebel, but He even sustains the "creditor" so that he does not hurt him but eventually, if he does not repent - and since man is destined to die - the Holy One, blessed be He will open His treasuries, for He will not sustain them indefinitely), and immediately, the destructive angels created from the sins, emerge, and each one punishes him on the limb or organ with which he sinned.

All this is alluded to in the Torah in our verse, as follows:

For their vine is of the vine of Sodom - This is beautiful poetry, viz. that just as a person, when he performs a mitzvah plants for it a beautiful sapling in the Tree of Life in Paradise in order to enjoy himself later upon his arrival there, so, exactly it is when he commits a sin; a bitter tree is planted in Gehinnom, the vine of whose fruits is poisonous like the poison of serpents and asps, and upon his arrival there, he is coerced to drink and suck out their lees, and all this is symbolic of a bitter and fast punishment which one receives from his destructive angels, And now we will explain the verses.

For their vine is of the vine of Sodom and of the fields of Gemorrah - For when a person thinks of committing a sin, he immediately plants a vine for himself in Sodom, i.e. the place of sulfur and salt (symbolic of Gehinnom), i.e. a place has started for him, a place prepared for retribution. Then, upon actually committing the sin, the bitter clusters on the vine become ripe, and when he completes the sin, the clusters are squeezed out, the bitter wine, bitter as the poison of serpents is made. This is what Scripture refers to with the words: Their clusters are bitter; their wine is the venom of serpents, and the cruel poison of asps. All this alludes to the creation of the destructive angels that were completed after his completion of the sin, and they are prepared to attack immediately and destroy him with all their might.

WHERE IS THE PUNISHMENT FOR THE WICKED?

Should a person ask, "If so, where are they? We see people committing sins daily. Yet no devils and no destructive angels attack them." This question Scripture answers by stating: Is not this laid up in store with Me, sealed up in My treasuries? - I hide and seal them in My treasuries, and I do not permit them to go out to destroy, for perhaps the person will repent (The repetition, "laid up in store with Me, sealed up in My treasuries," can be explained as follows: There are two kinds of destructive angels, one worse than the other, for one kind can be hidden

by hiding him someplace where he will not see the person and therefore not hurt him. The second type is cruel and must be sealed and locked in a special treasury designated for him. Therefore, Scripture differentiates between 'venom of serpents' and 'cruel poison of asps,' corresponding to these two types of destructive angels, and therefore, Scripture concludes "Is not this laid up in store with Me, sealed in My treasuries," referring to each type respectively).

Perhaps you will ask further, that if this is so, we can satisfy all our desires, and the destructive angels will not attack us. Therefore, Scripture continues "Vengeance is Mine and recompense, Against the time when their foot shall slip, " viz. the time a person's feet slip, i.e. the time of the departure of the soul, immediately the lock of the treasuries is opened, and they are ready to wreak vengeance upon him. Perhaps you will ask, "When will this transpire? Probably after one hundred years." Therefore, Scripture concludes: "For the day of their calamity is at hand, And the thing that are to come upon them shall make haste. "

For, indeed no one knows when his day will come, for many times, through one's numerous sins, the day of his death comes early, as we read in Ecclesiastes: "Be not overly wicked lest you die before your time. "For this reason the Torah says: "And the things that are to come upon them shall make haste. " i.e. The evil destined to come upon them after many years, He will hasten before its time because of the person's evil deeds.

The person who has accustomed himself to eating forbidden foods, has transgressed many hundreds of negative precepts ordained by the Torah, and from each sin a destructive angel is created, one who waits until his foot slips, and then the sinner will receive his punishment through him and many hundreds of destructive angels dressed in black and enwrapped in black will run after him and envelop him to lead him to Gehinnom, the place of darkness and bitterness, and there they will judge him. Now who can imagine the severity of the tortures and the torments that he will suffer for even one negative mitzvah? Surely we have no idea of the tortures for sins and infractions punishable by kares that he committed during his lifetime through eating forbidden foods.

REPENTANCE ONLY HAS VALUE IN THIS WORLD

Then he will regret his sins and wonder where his brains were. How did I hate the exhortation which people would exhort me saying, "Remember your Creator. You will have to come to Him at the end of your days, how will you

present yourself before Him?" Furthermore, I often retorted brazenly, mocked and berated them, saying that they were fools and I was the wise one. Now, where is your wisdom and your intelligence? You dug a deep pit for yourself. He will then confess his sins, as the Rabbis say in Eruvin 22. It says further that he will justify the verdict pronounced upon him, but this will not avail him, because then there is no repentance. As everyone knows, repentance is acceptable only during one's lifetime, not after death.

**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 t' he 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-0. 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 (Yorah 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).

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...

May Hashem help us serve Him with a complete heart AMEN.