

THE GATE OF KASHRUT

HASHEM'S WAR AGAINST AMALEK

There is no sin so severe as forbidden foods, since entire Jewish communities were lost and turned to evil ways because of eating treifos and neveilos.

(Divrei Chayim-Yoreh Deah)

"The most upright butcher is a partner of Amalek."

(Kiddushin 82a)

THE VISITOR FROM FOREIGN LANDS: A STORY

Rabbi Akiva Joseph Shlesinger Z"l, son in law of the great Gaon Rabbi Hillel of Kalamai Z"l wrote in his book Shamru Mishpat the following: In the year 5620, Pesach's eve, a man called Rabbi Eliezer Bar Rabbi Shimon from Tibet came to see my father-in-law. He spoke only lashon Hakodesh (Hebrew), and asked my father-in-law R' Hillel, to let him spend Pesach with him with the condition that the visitor would do his own Seder on a table especially for him, and that he would give him the Matzot and every thing else needed. My father in law agreed, and so it happened. On the seder's night, he ate only the strictly required measure of Matzah, and he did not eat Matzah for the rest of Pesach; he just ate fruits, potatoes and almonds, and would not accept any gift, money or food for the journey...What I heard from him I will try to remember and write.

THE VISITOR IS VERY CAREFUL ABOUT WHAT HE EATS

The Seder went over enthusiastically, every verse the visitor said, he translated to his mother tongue, which was strange for us, and just few things mentioned from the Zohar and Midrashim were known to us. We listened. He prayed full of joy, for about 2 to 3 hours, and then, ate potatoes, fruits and similar foods, and he ate no meat and no matzah. There was no time for

questions. Only in Chol Hamoed and Yom Tov was I able to ask the meaning of all his customs; he replied he was sent and came for a secret issue, by order of the president of his land. There were 96.000 Jews where he came from, and they all comply with the law of Maaser, and as per the Torah, they have rulers for every 10 people, every 50, 100 and 1000... The president is a holy man well versed in Kabballah. He directs the entire town. He is a Tzaddik fearful of G-d and not only serves justice to his people...but like the tribe of Yssachar he knows the destiny of Israel throughout the Galut and he has a book called SEFER HA ABIB (BEGINNING LETTERS OF: *ACHENU BENE ISRAEL BAGOLA*), (Our brothers The sons of Israel in exile)...

WHY HASN'T MASHIACH ARRIVED

And the book HABBIB, spoke about what was happening to our generation in Europe (mainly the problems with Kashrut): It said of Rabbi Natan Adler and his student Rabbi Moshe Sofer, that they were hidden Kabbalists, that Rabbi Adler wanted to disqualify the shochatim of the city of Frankfurt, and annul the seal of the Satan that dominated through those Shochatim... But the Satan sent people to persecute him and Rabbi Adler and his student had to flee Frankfurt.... **And if Rabbi Adler had succeeded in removing the shochatim that gave Nevela and Terefa to the Jews the MASHIACH Tzidkenu would have arrived.** The author of Noda beYehuda was in Prague, and while alive, the Satan was not allowed to be there, but only occasionally and as a guest; now that the Tzaddik is not there anymore, the Satan reigns there. The Downfall began with a Chazan (whose prayers went to the side of the evil forces) and an evil president of the community...and all the synagogues under his influence should not be visited because all the prayers in them are blasphemy. It is like praying in the bathroom, and even worse because there they mention the name of G-d...

...The Man came walking, and left walking the day after Pesach (isru chag) right after Shachrit. We wanted him to take the train, but he would not receive money. He left a written notice saying he accomplished his mission, to spend Pesach with us, and return through the path of Cashwa, across Poland, Russia and Tibet.

THE SECRET OF THE BAAL SHEM TOV'S DESCENT TO THE 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 shochatim who take mitzvot lightly. The Talmud tell us (Taanis 23b) that when Abba Chilkiyah 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.

RECEIVING GUESTS AND FEEDING THEM WITH NON KOSHER FOOD IS A SIN AND NOT A MITZVAH

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 shoachim, they do not perform a kind deed, but, on the contrary, cause the poor to sin.

THE BAAL SHEM TOV WAS A SHOCHET AND TRIED TO STRAIGHTEN THE KASHRUT OF MANY COMMUNITIES

All three pillars were wobbling until 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 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'S POWER TO REVEAL HIDDEN MATTERS: A STORY

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 REVEALS AND EXPOSES THE WICKEDNESS OF THE SHOCHET

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 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 shochet confessed, he begged the Baal Shem Tov to instruct him how to repent.

THE DESTRUCTIVE ANGELS IN THE SYNAGOGUE ARE CREATED FROM THE SINS OF THE EVIL CHAZAN [CANTOR]

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).

G-D'S WAR AGAINST AMALEK

THE BAAL SHEM TOV SAW THE DECREE OF AUSCHWITZ AND TRIED TO ANNUL IT

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

THE RAMBAM ATTRIBUTES HERESY AND DISBELIEF TO THE SIN OF FORBIDDEN FOODS

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.

In order to rationalize the matter, we present an episode concerning Rabbi Moshe ben Maimon, The Rambam. 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.

NON KOSHER FOOD DEFILES THE SOUL OF THE PERSON

The 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.

THE HIGHEST DEGREE OF TUMAH [IMPURITY] IS DISBELIEF IN G-D AND HIS TORAH. THIS PERSON IS REGARDED AS DEAD

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).

THE HOLY AUTHOR OF THE “DIBRE CHAYIM” ZT’L REVEALS THAT IN EUROPE MILLIONS TURNED AWAY FROM THE FAITH DUE TO FORBIDDEN FOODS

In the book Sheelot u Tshuvot “Dibre Chayim” (Yore Deah part A, siman 7) we read that in Europe close to three and a half million Jews left the faith and clanged to foreign ideas and beliefs, through the agency of evil shochatim and butchers that fed their communities terefot and nevelot.

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! Unfortunately, now the breach in the observance of kashruth has become much more widespread than in years gone by.

THE MOST UPRIGHT BUTCHER IS A PARTNER OF AMALEK

See further the last chapter of Kiddushin (82a): "The most upright butcher is a partner of Amalek." Rashi explains that many cases of questionable kashrut come to his hand, and in trying to save money, declares them kosher, and - sell them as such. We can see to what extent the Rabbis evaluate the pitfalls resulting from the butchers, that they did not hesitate to use the sharpest epithet when referring to them. The expression, "partner of Amalek," is, by far, the sharpest epithet used in the Talmud. One's hair can stand on end when one thinks about how far this matter extends. For a question of doubtful kashrut the Rabbis called him such a name, and not only a usual butcher, but "the most upright butcher " so that no one can be confident in himself and say that since he appointed a reliable butcher, no pitfalls can result from him, and it is accepted that a Torah scholar does not allow any pitfall to result from his doings, especially if the butcher is really learned, since the Rabbis say that a Torah scholar will commit a minor infraction in order to prevent an ignorant person from committing a major infraction.

WHO IS THE NATION OF AMALEK

The nation of Amalek, descendants of Esav, bore a deeply ingrained hatred against the Jews. They considered it their duty to take revenge for their forefather Esav on Yaakov's descendants. As the very name "Amalek" denotes, they were thirsty for Jewish blood. (Amalek is a composite of am la'k, the people that came to lick blood.) (Lekach Tov)

(As soon as the Bnai Yisrael left Egypt, the Amalekim suggested to the other nations, "Join us in an attack against the Jews!" As a result, all the nations assembled while the Bnai Yisrael crossed the Yam Suf. Hashem, however, rendered them all powerless, and they were unable to harm the Bnai Yisrael. After witnessing the miracles of kerias Yam Suf, the rest of the nations trembled and did not dare attack. Amalek then suggested to the other nations, "We Amalekim will attack the Bnai Yisrael! Should they defeat us we will flee, but if we are victorious over them, then come and join us in our battle."(Mechilta)

Amalek waited for an opportunity to attack, but Hashem protected Israel as long as they were loyal to Him. Amalek had no power over them, except over sinful individuals. These were expelled from the Camp by the Clouds of Glory, and were forced to travel outside the Clouds. They were slain by Amalek. (Mechilta)

Hashem did not allow the Bnai Yisrael to annihilate Amalek since no nation can be destroyed before its sar (spiritual image, minister) in Heaven has fallen first. Amalek's sar is Satan himself. He will perish only when sin is no longer to be found in Yisrael. Every time a Jew sins, he adds strength to the sar of Amalek. It is only when the Bnai Yisrael will be free from sin that Amalek will be destroyed (Alshich).

**REMEMBER THAT THE WORDS OF THE SAGES ARE VERY PRECISE WHEN
THEY SAY THE BEST BUTCHER IS A PARTNER OF AMALEK**

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.

**IS WHAT YOU KNOW ABOUT THE KASHRUT OF THE MEAT
YOU EAT ENOUGH TO ANNUL OUR SAGES WORDS?**

After this introduction, 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.

**ONE MUST TREMBLE BEFORE BRINGING A
PIECE OF MEAT INTO ONE'S HOUSE**

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.

Also, 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 fat 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.

WHO CAN CONTRADICT THE WORDS OF THE PELE YOETZ?

It is extremely difficult to find meat that is kosher according to all views. I, therefore, derive much pleasure from the pious that are careful not to eat meat.

(Pele Yoetz, teref).

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 VALUE TOO MUCH 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)

טפש כחלב לבם, אני תורתך שעשעת

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! to extinguish the fire that burns all the way up into the high Heavens. Gird yourselves to fight against the enemy who wish 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.

**IT IS MORE SEVERE TO EAT FORBIDDEN FATS FROM
A “KOSHER” ANIMAL THAN TO EAT PORK**

Everyone knows how much the Chafetz Chaim o.b.m. warned our brethren in his time, when they were forced to wander to various places because of the terrible decrees of that period. He warned them that if they have, G-d forbid, no choice but to eat pork and animals that died without being properly slaughtered, they should, G-d forbid, not eat meat from which the Chelev was not removed, but rather pork and animals that died without being ritually slaughtered, whose prohibition is merely a negative commandment, rather than, G-d forbid, to stumble upon the prohibition of Chelev, which is punishable by Karet. Yet, in our times, the situation has reached such an alarming low that without a decree by the government or any other coercion, they feed our brethren meat from which the Chelev is either not removed at all or at best not properly removed and in their innocence, many innocent G-d-fearing people are trapped in a terrible snare, whose results are so far-reaching, that it is utterly unbelievable even catastrophic in many instances testifying to the terrible occurrences of devastation we daily witness. Heaven have mercy.

**THE JEWS WHO WERE METICULOUS ABOUT THEIR KASHRUT ARE THE ONES
WHO WERE ABLE TO KEEP THEIR FAITH AND TO OBSERVE THE TORAH**

It is definite that nikkur of Chelev was always counted among the fields in which pitfalls were common. This is because of the ignorance of menakkerim (those who purge the meats out of forbidden fat) and the rabbis, as well as the slothfulness in doing the work with exactitude. Now the children of Israel were tempted by paganism in every generation. It was those who passed this test and also observed strictly the laws of prohibited food and drink, who merited leaving pure and holy generations, from whom a chain or progeny blessed by G-d has emanated from then until the present and from today until the coming of the righteous Mashiach.

**EVERYONE MUST CHOOSE IF HE WANTS TO RISK
TRANSGRESSING THE PROHIBITION OF KARET**

Now, the entire Jewish people hang in the balance. Every Jewish soul bears much weight. Everyone can choose the path in which will bring him long blessed life with all the goodness in this world in addition to the reward in store for the World to Come if he avoids a prohibition listed among the most stringent, those punishable by Karet and those that clog the heart of the

souls of the great and the small, that separates the soul from its root, until it is entirely cut off from the World to Come (as it stated in the holy Zohar quoted by Yesode Veshoresh Ha'avodah, Gate 7). This is the prohibition of Chelev, punishable by Karet like Chametz on Pesach.

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 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?"

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

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

WE HAVE TO AVOID EVEN A DOUBTFUL CASE OF CHELEV

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

Kippur. Why should the matter of Chelev be looked upon or felt to be of any lesser degree than the other 3 cases mentioned?

**A DOUBTFUL TRANSGRESSION REQUIRES MORE
REPENTANCE THAN AN INTENTIONAL ONE**

Moreover, even if one ate something that was possibly Chelev, when the Temple existed, he would be required to bring a guilt-offering to protect him from agonies until he found out definitely what it was, as is delineated in the tractate Kerithus and in other places. Now how can we allow ourselves to eat something for which one must bring a sacrifice along with other dangerous circumstances. See Rabbenu Yonah's Commentary on the beginning of Berachos, where he writes that a doubtful case of a sin requires more repentance than a definite commitment of a sin, for a person regrets his sin more when he is certain that he has committed in than when he does not know definitely. Therefore, a doubtful guilt-offering was to be more extensive than a sin-offering. This is delineated in Kerisus 22, which see. *ibid*. See also Avot d Rabbi Nathan, ch. 30: Rabbi Meir says: Whoever commits a doubtful sin is accounted as though he has committed a definite sin: How so? If a person sins and his sin is known to him, he brings a sin-offering for a sela (a coin), whereas if it is uncertain whether he sinned, he brings a doubtful guilt-offering for two selaim (2 coins). It is indeed the decided halachah: (Rama, Orach Chaim 603): One needs to repent of a doubtful sin more than of a definite one. See further in books of the poskim, where it is explained that, concerning atonement and repentance, one must fear even a chance of less than half (Reponsa; Lev Aryeh on Chullin 11, Yismach Mosheh, parshas Toledos, on the verse: "And Jacob approached," and in Responsa Avnei Zedek, Orach Chaim, 74). See also Mesillas Yesharim, that one must avoid a doubtful sin as one does actual poison. See also Yoreh Deah, end of ch. 116, that a devout person would not eat of an animal upon which a sage issued a decision, and it is understood that a case of doubtful Chelev upon which sages issued a decision, which is prohibited by the Torah because of Chelev, even simple people should not eat.

**EVEN IF SOME FOODS ARE PERMITTED FOR CHILDREN
THEY NEVERTHELESS CLOG THE HEART**

In conclusion, let us mention further what Pri Chadash writes in Yoreh Deah, ch. 81, that something interdicted by the Torah, even if it can be permitted for small children, nevertheless clogs the heart and brain, as we find a similar statement in Responsa Arugas Habosem concerning a milk from a cow that eats Chametz on Pesach and in Ketzos Hashulchan, laws of Shabbat, laws concerning the critically ill, in Baddei Hashulchan he quotes the Netziv, that, for

this reason, we slaughter for the critically ill, rather than feed him non-kosher meat that was prepared from before Shabbat, (even though a critically ill person may eat it) it nevertheless, clogs the heart and the brain. These facts are really awesome.

THE HOLY ZOHAR SAYS THAT WHOSOEVER CONTAMINATES HIMSELF WITH FORBIDDEN FOODS HAS NO SHARE IN THE G-D OF ISRAEL

It is appropriate to mention a selection from Yesod veshoresh Ha'avodah (Gate 7, Sha'ar Habechoroth) wherein he admonishes to avoid infracting a Torah prohibition although emanating from a doubt of a doubt, according to the holy Zohar, which states that whosoever contaminates himself with prohibited food has no share in G-d of Israel, nor in the World to Come, and he is punished for generations upon generations. This is the exact language: It is not fit for a person to fall full length on the ground and to put his mouth into dirt and for rivulets of water to stream from his eyes, neither to be silent by day, nor to rest at night if he figures that he was not careful enough during his lifetime to avoid prohibited food, the penalty for which is more severe than for all other sins. According to the holy Zohar mentioned above, that for all sins in the Torah, even though punishable by death, after one has suffered his punishment in Gehinnom and with other punishments, as he was sentenced in the upper world, he has, at least, a share in the Holy One Blessed be He, and a share in the World to Come. But, one who contaminates himself with prohibited foods, has neither a share in G-d of Israel nor in the World to Come and he is punished for generations upon generations. It does not suffice to free oneself alone with caution, but one must warn others as well.

THE ARI HA KADOSH RECOMMENDED NOT TO EAT THE HIND QUARTER IN ORDER TO AVOID POSSIBLE TRANSGRESSION

It is stated further in the same work that according to ARI zal, one should not eat the hind quarters at all even if nikkur has been performed properly. In the United States they even sell the hind quarters without informing the public. This can rightfully be termed the height of brutality. **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.**

**FOR THE SMALLEST INFRACTION A MENNAKER
IS DISQUALIFIED FROM HIS JOB**

Beis Yitzchak states (Akeres habais, 4:6): No menakker shall let the meat out of his hand unless he examines it twice and even three times, for if a barleycorn of Chelev is found after his nikkur, he is dismissed and much need be done to rectify his carelessness. We see how very important the caution and examination after the menakkerim is, all of which has been completely abolished nowadays. We hope that by reading this, people will be inspired to beware of eating prohibited foods in general and particularly from eating Chelev and we will merit with the help of the L-rd that His Name be sanctified through us and that the strength of Torah and the fear of G-d be renewed in all ways until we merit the coming of the Mashiach, the son of David, speedily and in our days. Amen.

**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 Rebbe'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

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

RABBI RAFAEL BLUM
165 HAINES ROAD #2, BEDFORD HILLS, N.Y. 10507
(914) 666-6800

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

Bedford Hills, New York

Peace and blessings to the honor of all my dear pupils and may the Al-mighty 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 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 TALMID CHACHAM WHO HAS NO KNOWLEDGE (DAAT), A
NEVEILAH (CARCASS) IS BETTER THAN HIM (MIDRASH VAYIKRA 1:1)**

The holy Rabbi Baruch mi Gorelitz, zt'l explained the midrash as follows: Those Rabbanim that give out Kashrut certifications on meat for their monetary gain, and they are not meticulous as it is necessary, that everything will follow the law, thereby putting stumbling blocks in front of the masses by feeding them NEVEILOT U TREIFOT, a neveilah (carcass) is indeed better than them, because a piece of meat that comes from a carcass can only damage a particular man where it is located, but those Rabbanim can from afar damage other people, and this is the meaning of the cited midrash: A Talmid Chacham that has no *DAAT*, he has no knowledge and is not careful to perform his duties to guard and overview the slaughtering of the animal, a carcass is better than him. (13 OROT)

THE GAON RAB ELIEZER SILBER ZT'L WARNS AGAINST THE METHOD OF SHECHITA TELUYA (THE ANIMAL IS MADE TO HANG IN THE AIR)

Published in the Monthly publication "HAMAOR" in TEVET 5719 (1960) The Gaon Rabbi Eliezer Silber, av bet din of the city of Cincinnati writes the following letter to Rab Lipa Deutsch, av bet din of the Holmetz Kehilla:

I will inform of the reasons and the arguments of those that waged wars against the grave problems of the Shechita Teluya (the animal is made to hang in the air, thereby moving and shaking with great force) This war was waged in many cities and many butcheries in the last years and as it was already forbidden with strong arguments more than 50 years ago by the RIDBAZ from Salutzk and Tzfat when he was here in Denver. And I also prohibited this method of Shechita, after I saw how the gentiles that hold the head of the bulls and other animals that are hanging, move the head at the time of the Shechita many times, and in particular when the animal makes resistance and puts its head to the side, then the gentile with his hands presses the head of the animal against the knife, and this is like him actually helping in the slaughter proper, and as if the Jew and the gentile were slaughtering together. And the gentile brings the head of the animal on the knife and the Shochet brings the knife on the neck of the animal. And many times, the gentile actually presses the head of the animal against the knife. And this I saw so many times that I prohibited this method of Shechita.

THE SATAN RULES IN THE SLAUGHTERHOUSES

And with the help of G-d, when I was in the slaughter houses as the supervisor, the shechita was done by putting the animal on the ground on its back and this is how they were slaughtering up until a few years in the large slaughterhouses in New York, Chicago, Boston. And only after the older Rabbis passed away and the process of Shechita was given to the supervision of younger men, they went back to the wrong ways without asking the older Rabbis and Talmide Chachamim and I stand on my duty to warn you that there's doubts of nevelot in many of those slaughterhouses.

FROM THE BOOK CHEN TOV, RAV AHARON TZVI FREEDMAN ZT'L FORBIDS THE METHOD OF SHECHITA TELUYA MORE THAN 130 YEARS AGO

After having worked as a shochet for over 30 years Rav Freedman declares that it is forbidden to slaughter in this fashion (Shechita Teluya) and that he who slaughters thus feeds nevelot and terefot to the Jews without a doubt and all those who fear Hashem will not dare eat any meat because it is disqualified and surely contaminates and impurifies the soul.

Rav Freedman cites in the book that when the animal is hanging, as anything that hangs, has more mobility making the slaughter much more difficult and it is known that if there's movement at the time of the slaughter then it is not kosher. Also the movement of the animal makes the Shochet be afraid lest the animal hurt him and not only that, but the gentiles that work in the slaughterhouse are the ones holding the head of the animal against the knife, as the animal moves violently and this without a doubt disqualifies the Shechita.

And so the Rav prohibited any slaughter from below toward above (as when the animal is hanging) and all Shochatim should be refrained for doing this abomination, and anyone who can help solve this situation and doesn't, will in the future have to give an accounting. Rav Freedman said: "Don't believe the Shochatim when they declare that their shechita is good, but it is evil in the eyes of Hashem and they are great sinners those who say everything is fine".

SOMETHING THAT CAN BE DETERMINED BY THE PERSON (WHETHER THE SHECHITA NOWADAYS IS GOOD OR NOT) AND IS NOT DETERMINED, 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 envelope 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 warrants the punishment of Karet (Excision, early death).

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 (Nida 60a). When the rumor persists then we should look into the matter and worry about the consequences that it may be true

WILL YOU NOT WAKE UP?

You have read about three faithful witnesses, three great Rabbis (The Kashauer Rebbi, Reb Eliezer Silber and Rab Aharon Tzvi Freedman) that witness as to the general situation of the slaughtering process. Will you not concede that after all you've read in these few and short pages there is enough evidence to worry that we may be consuming forbidden fats and therefore that we may be liable to the punishment of Karet every time we put a piece of meat into our mouths? Will you not be smart and protect you and your family from being liable to harsh decrees due to the faults of unscrupulous Shochtim and business owners who think only to make a profit disregarding completely the stern consequences of transgressing G-d's laws in such a terrible manner?

PROBLEMS WITH THE WHITE MEAT OF YOUNG CALVES (AGALOT LEVENIM)

**CONGREGATION MACHZIKEI HADAS D'CHASIDEI BELZ
IN THE UNITED STATES**

IN RESPONSE TO INQUIRIES

With the help of G-d, who purifies us and sanctifies us through the sanctification of food, we have been asked by G-d-fearing people for more than two years whether our ritual slaughter department could also provide white veal.

We referred the matter to the rabbis of our community, and after examining the issue in depth and in detail, they have determined that:

There are many questions about the way the white calves are fattened and raised, and many questions about the possibility that the animals are rendered unfit for kosher ritual slaughter because of problems in the lungs and other internal organs.

Therefore,

We are refraining from accepting White Veal in the ritual slaughter department of Congregation Machzikei Hadas D'Chasidei Belz.

THE WARNING OF THE AUTHOR OF THE SHNE LUCHOT HABRIT

We would like to refer to the writings of the eminent rabbi, Avraham Halevi Horowitz, (author of Shnei Luchos Habris – 1560-1630) in Section 100, where he deemed praiseworthy the stringency of prohibiting foods that carry a possible reason for prohibition. He writes as follows:

“The Torah warned about both prohibited and permitted foods in the verses regarding sanctification of the Jewish People and regarding not defiling one’s soul. The holy book, The Zohar, comments on this issue, stating that non-kosher food prohibited by the Torah carries impure spiritual forces, and therefore anyone eating such food defiles his soul, and acts as if he has no connection to things holy or to G-d himself. This is because the impure food becomes part of the person’s body and soul when he eats it, and it dwells in him, etc. A person should not eat

anything about which there is controversy per the verse that states that a person should not follow the masses, because this involves an issue of Jewish law.”

FOR THE SAKE OF THE HONOR OF THE TORAH

We have adopted this ruling for the sake of the honor of the Torah and the sanctity of food and retaining the purity of kosher food.

The Ritual Slaughter Department

Congregation Machzikei Hadas of the United States

A SERIOUS AND SOLEMN WARNING

Whereas all Orthodox butchers sell meat known as white veal (black and white), we would like to inform the public that many years ago the esteemed Rabbi Moshe Feinstein of New York prohibited veal meat because of the following extremely serious problems:

1. These animals are grazed with non-kosher animals.
2. There are serious problems regarding the Jewish legal status of their lungs.
3. There are serious questions regarding their internal organs.
4. Only 10-15% of such animals slaughtered are deemed kosher by virtue of the status of their lungs.

It is difficult to understand why all organizations involved in kashruth, even the finest among them, have not considered it important to inform the public about the dangerous choice facing Orthodox families on a daily basis.

N.B. We would like to make known that for the last ten years, ever since he learned of the problem, Rabbi Avraham Kleinman, the head of the rabbinical court of the Margareten community, has prohibited the slaughter of veal in his ritual slaughter department.

There are many questions about the way the white calves are fattened and raised, and many questions about the possibility that the animals are rendered unfit for kosher ritual slaughter because of problems in the lungs and other internal organs.

Note: The meat of these animals is sold in all kosher butcher stores in Boro Park, Williamsburg and Monsey, and everyone eats the veal.

RABBINICAL OPINION PERTAINING TO JEWISH LAW

REGARDING WHITE VEAL FROM RABBI MOSHE FEINSTEIN

....With regard to calf slaughter that has recommenced recently, the animals are fattened with very rich liquids that are not intended for animals, which is in opposition to what is stated in the Talmud, tractate Bechoros, p. 39. In addition, this makes the animals ill, causing them to need all types of medication. Highly-skilled ritual slaughterers have themselves only deemed some 16% of the animals as kosher. In general, most are thus not kosher. Although it appears that this is because of problems in the lungs of the animals examined by slaughterers according to laws pertaining to the lungs, it is also possible that animals are considered unkosher by virtue of their internal organs, which must also be checked because this is a very serious issue. Therefore, it is appropriate that this should be forbidden, and G-d-fearing persons should not eat this type of veal even if their internal organs are checked. Without examining the internal organs, these animals may not be deemed kosher at all. An examination of the imperforated internal organs, and of blisters that are perforated, and only a cursory examination of the internal organs and the blisters caused by weak organs, without an examination of the internal organs, may not be deemed kosher.

signed
RABBI MOSHE FEINSTEIN

UNTIL WHEN?

A PAINFUL CRY BY THE GAON AND TZADDIK RABBI SHRAGA FEIVEL MENDELOWITZ, O.B.M.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart like a burning fire shut up in my bones, and I was weary with restraining myself, and I could not.

10 For I heard the calumny of many, fear on every side. Denounce him, we will denounce him, say my close friends as they watch for my stumbling. Perhaps he will be persuaded, and we shall prevail against him, and we shall take our revenge on him. 11 But the Lord is with me like a mighty awesome one; therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not succeed; their everlasting confusion shall never be forgotten. 12 But, O Lord of hosts, who tests the righteous, and sees the inwards and the heart, let me see your vengeance on them; for to you have I opened my cause. (Jeremiah 20:9-12).

THE PRESS HAS BEEN SILENT ABOUT THOSE WHO SLAUGHTER NONKOSHER MEAT UNDER RABBINICAL SUPERVISION

I use the above prophetic words as a preface to my article concerning Kashrut, because this article will not bring honor to me. On the contrary, I will be attacked with ridicule from all sides. But, what can I do? A fire is burning within me, and within a thousand Jews like me ... a fire which cannot be extinguished. The Kashrut question has recently been discussed in the yiddish press, but only one side of the question, viz. concerning the unscrupulous butchers who sell Trefot without a hechsher or with a false one. The press has remained silent, however, concerning the second side of the question, about the Trefot being sold under rabbinical supervision and under rabbinical signs in butcher shops. The press is silent about this problem, perhaps because of the honor of the rabbis, or, perhaps, because of other reasons. The honor of the rabbis is dear to me, too. But, the honor of the Torah which is lying in the garbage, and the honor of the truth, which is trodden under foot, are dearer to me. Where there is chillul Hashem we do not impart any honor to a rabbi. I, therefore, come forward with an accusation.

I ACCUSE THE RABBIS WHO GRANT HECHSHERIM AND PERMIT NON KOSHER MEAT TO BE SOLD

I Accuse.

I accuse many rabbis, who grant hechsherim, who knowingly or otherwise, or out of neglect, permit no - kosher meat to be sold under their stamp of approval both wholesale and retail; the seller is an unscrupulous person with Torah sanction.

I accuse many rabbis who grant hechsherim, to whose attention many Jews have brought this problem, that Trefot are being sold under their hashgachah, yet they have kept this matter quiet and permitted the butchers to continue to sell Trefot to their hearts' content.

I ACCUSE THE RABBIS WHO ARE NOT INVOLVED YET DO NOT SAY ANYTHING

I accuse many rabbis, who, although they themselves have no part in the hechsherim, nevertheless, know about them and still remain silent. There is a sort of mutual reciprocal agreement to keep quiet about each other's false hescherim. Perhaps it is because they wish to avoid a chilul Hashem. They forget, however, that where there is a chilul Hashem, we do not impart any honor to a rabbi. I accuse the very great rabbis, the leaders of our people, because of the internal strife. These disputes are not for the sake of Heaven; if one says that something is prohibited, the other one must say it is permissible, if one says that something is contaminated, the other must say that it is pure. It is impossible to bring order into the chaotic Kashrut situation, especially in the meat and chicken markets. I accuse the rabbis who have also neglected Kashrut in other fields. They have, for instance, disregarded Kashrut in pastries, when most bakeries use egg powder in baking Rolls and challos, even though it is known, almost without a doubt, that this is made from eggs of non-kosher birds. Some Jewish bakeries even use lard, as simple as that.

I ACCUSE THE RABBIS WHO PERMIT CHALAV AKUM

I accuse the rabbis, because of whose negligence, the laws of cholov akum (gentile milk and gentile cheeses) have virtually been forgotten. I know that there are various heterim for this, but they apply only when it is impossible to obtain Jewish milk and cheese. In our situation,

however, with a little effort, order could be brought into this chaos, and "if one can be good, why should he be bad?"

HORSE MILK IS SERVED ALL OVER

It is especially noteworthy, that a certain agricultural school publicized in its report that unclean animals (especially horses) are milked all over. Consequently, our sages fear that the gentiles will mix in milk of unclean animals is equally applicable today as it was in Mishnaic times. I accuse our orthodoxy, for sleeping the sleep of Choni Hamaigel, who slept seventy years. They are completely unaware of what is happening around them and how our strongest ramparts are being smashed by our internal foes. They are unaware that all our holy traditions are being trampled underfoot, that our three thousand year hold heritage has all but completely disappeared. Yet, Orthodoxy sleeps. But how much longer?

KASHRUT IS A FORTRESS THAT HAS PROTECTED THE JEWS

Do you know that all of the fortresses of Judaism which have protected us from destruction, the only one left is Kashrut, that the other mitzvos are observed very laxly even in Orthodox homes? And now Kashrut too is being smashed, yet you sleep. But how much longer?

EVEN WITH JEWISH EDUCATION, JEWS WHO EAT NON KOSHER CAN'T BECOME PROPER JEWS

If you have begun to build yeshivos and Talmud Torahs during the past few years, in order to give your children a Jewish education and to implant Jewish traits in them, do you not know that bodies nourished with Nevelot and Trefot cannot become Jews wit Jewish character traits? Don't you know that Nevelot and Trefot clog the heart and cause predestined demise? Heaven forbid. Yet you sleep, but how much longer?

Don't you see what has become of your youth? Don't you know that Jewish children have become tramps, gamblers, gangsters, candidates for the electric chair, and all kinds of "ist"s only because they have been raised on Nevelot and Trefot, yet you sleep. But for how much longer?

EVEN IMMERSION IN THE MIKVEH WILL BE OF NO AVAIL

Don't you know that going to the mikveh every day to purify yourselves will be of no avail? Not even all the waters in the world can help, since you immerse yourselves, not with a carcass of a creeping thing in your hand but inside of you! And when you pray every morning and evening or when you learn your daily lesson of Torah, don't you know that the breath that emanates from your mouth is the breath of sin? Because it reeks of Nevelot and Trefot? Yet you sleep, but how much longer? When you wash your hands to eat a roll, or when you make kiddush, and the table is bedecked with challos, meat, fish, and all sorts of delicacies, and you say with each bite, "in honor of the Shabbos" you are angering G-d?. Yet you sleep, but how much longer?

I know that you will reply that "Jacob is small and poor", but look what Jacob's brother on East Broadway has accomplished, how he erected a fortress through the poor laborers, a fortress against Judaism, because he has united forces. Yet you sleep and do nothing. But how much longer?

OUR FATHERS DIED FOR KIDDUSH HA SHEM AND YET HOW DO WE BEHAVE?

Gentlemen! Do a little soul searching and see how far you have strayed; remember that our parents have sacrificed their lives for kiddush Hashem; they allowed themselves to be burned and roasted in order to uphold our holy Torah, whereas you are not required to make any sacrifice; with but a handful you can save the situation. Yet you sleep. But how much longer?

HAVE YOU NOT FEAR OF THE DAY OF JUDGMENT?

Fellow Jews! Have you no fear for the great and terrible day of judgment? On that day you will no longer be able to come up with excuses or with a shrug of the shoulders. **And I ask you, "How much longer?" And I say, "You sleepers, awaken from your slumber**

THE EATING OF FORBIDDEN FATS BRINGS A PERSON TO RENEGE ON THE G-D OF ISRAEL LIKE WE SAW WITH THE EPISODE OF SHABETAI TZVI (MAY HIS NAME BE BLOTTED OUT)

It is brought in the book Torat ha Knaot by Rabbi Yaakov Emden zt'l the following: The bet Din of Yerushalaim in the times of Shabetai Tzvi testified to what he did: He gathered ten Jews and fed them the fat on the kidneys which is punishable by Karet and on this food he pronounced the blessing (Blessed are You, G-d, who permits the forbidden).

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...

THE YETZER HA RA SITS IN A CHAIR WITH THREE LEGS

The "Chatam Sofer" of blessed memory (Orach Chaim 205) writes that the Yetzer Hara (the evil inclination) sits on a chair with three legs. The first being the Chazanim who do not properly direct the prayers of the Jews in their congregation, the second the Shochatim through whose fault Jews eat Nevaylot Utrayfot and the third the scribes who write Tefillin and Mezuzot improperly, so that- they are pasul, and these three are sufficient for the Yetzer Hara. We find

similar things expressed by the Toldos Yaakov Joseph, (Parshas Noso) and also by **the Vilna Gaon (Maasay Rav 90) who writes that it is preferable to eat dairy food on Shabbat, rather than eating from a cow which was slaughtered by a Shochet who was not supervised by anyone during the Shechita.**

JEWES IN GERMANY BECAME HERETIC THROUGH EATING FORBIDDEN FOODS

The "Divre Chayim" (Yoreh Deah 1, 7) mentions that he has seen many G-d-fearing men and Torah scholars who had become Shochatim and then deviated from the path of righteousness. He adds that because of Shochatim who were not conscientious, many communities in Germany gave up their orthodoxy, may G-d protect us. From all this we see that if people are not very careful with respect to the Shechita and are not G-d fearing, they will cause great damage.

All forbidden foods possess your nourishment and are harmful to the body. (Guide to the Perplexed section 3 chapter 43.) All forbidden foods axe injurious to the body. (Ibn Ezra Leviticus 11: 43) For it is known that the consumed body becomes the body of the consumer.

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

It is brought in the Talmud (Meguila 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 didn't 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". You will see that there's a Gematria with the word Mikdash Meat because also through our proper conduct in the synagogues and our responding AMEN, we can defeat Amalek and the Satan (see further in the section of The Sanctity of the synagogue). 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

(From Kav Ha Yashar) שנים אבות = 147 + 180 + 175 = 502 = בשר

(From Kav Ha Yashar) אדום = 51 + ישמעאל = 451 = 502 = בשר

לויתן = 5 + 496 = 501 = 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
 נעשה=425=שק+יקיק
 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
 יום הכפורים+בשר=919=בראשית+6 אתיות
 ראש השנה=861=בשר+שטן
 שוחט+עמלק=563=מקדש מעט=דר שטן
 נחש=358, שטן=359
 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

**THE PERSON SUFFERS WHEN HE EATS NON KOSHER
FOODS 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, 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.

**WHO WILL NOT TREMBLE AFTER READING
THESE WORDS FROM THE ZOHAR?**

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.

HE WHO EATS FORBIDDEN FOODS IS LIKE ONE WHO PRACTICES IDOLATRY

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.

THROUGH NON KOSHER FOODS WE BECOME LIABLE TO TRAGEDIES, G-D FORBID

Be advised ... that through forbidden foods the image of G-d departs from the person, and he becomes vulnerable to many incidents, as the Zohar (Vayeshev 19a) states: When a person does not follow the ways of the Torah, his holy image becomes changed, and so wild animals and fowl of the heaven can rule over him since his holy image is changed ... Come and see, Ezekiel watched his mouth from forbidden foods, as it is written (Ezekiel 4): Nor has loathsome flesh entered my mouth. For this reason he was called, 'son of man.' What is written concerning Daniel? (Dan 1) And Daniel put his heart to avoid becoming contaminated with the king's food and with drinking his wine." He merited and remained existing in the image of man...

Similarly, we find in the holy Zohar (Mishpatim 125b): Whoever eats meat with milk, will fear the evil serpents, for the image of the person is far removed and can injure him ... We learned that Daniel, Hananiah, Mishael, and Azariah were saved from those tests only because they did not contaminate themselves with food ... and Daniel, when they cast him into the lions' den, was perfected with the image of his Master ... and because of this the lions feared and did not hurt him ... What caused this? Because they did not contaminate themselves with food. It is explained there, that one who eats forbidden foods - his face becomes like that of a beast and the human image departs from him.

A G-D FEARING SHOCHET IS THE ONE WHO CARES FOR HIS SOUL AND FOR THE SOULS OF FELLOW JEWS AND NOT FOR HIS MATERIAL WELFARE

Rabbenu Yonah writes in Shaarei Teshuvah, quoted by Beth Joseph (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 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).

THE REINCARNATIONS DUE TO ONE WHO FEEDS TREFOT TO OTHER JEWS

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).

EATING NON KOSHER FOODS IS MORE SERIOUS THAN VIOLATING THE SHABBAT: A STORY FROM THE CHAFETZ CHAIM

The saintly Chafetz 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 Sabbath, 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 Sabbath. He asked what he should do. The Chafetz 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 Shabbatot. If he eats neveilos and trefos, however, "the damage to his soul will remain permanently,"

STORIES OF THE SIN OF VIOLATION OF KASHRUT AND ITS PUNISHMENT

An awesome and wonderful story told by the Chasid, Reb Israel of Kalisch.

The Grand Rabbi Chaim of Kossov was the treasurer of the charities of the Holy Land. He had many collectors, who would make the rounds of the cities and villages to collect money. Among the collectors was a chosid named Reb Shraga of Seniatin, who would travel from place to place to empty out the canisters of Rabbi Meir Baal Haness. Once, Reb Shraga went on his travels; he came to the city of Serit, where he lodged. He arose early, prayed at dawn as was his wont, and then commenced to go from house to house to perform his assigned task faithfully. After he completed his work at noontime, he decided to leave the city and to arrive at the neighboring village toward evening. There he would make his collections and stay for the night. In the morning he would resume his travels. So he did. But, just as soon as he left the city, the

coachman went off the road and began to stray. Night approached. It became darker and darker, and they had no idea where they were. They were traveling for six hours without a stop, and still the coachman had no idea where to go. They were very frightened.

A LARGE HOUSE IN THE MIDDLE OF THE FOREST

As they were traveling, they raised their eyes and saw a candle in a window some distance away. They went toward the light of the candle until they came to a large house, the likes of which they had never seen. The coachman looked around and remarked, "There is really a house in this spot, yet I know nothing about it. I have been traveling around here all my life, and I am familiar with all the roads and paths, all the houses and the inns in this section, but I have never before seen this house." They alighted from the wagon and entered the house. They met the servants of the house who were dressed in German garments, contrary to the custom of the locale. As soon as they set foot in the house, one of the servants asked them, "Do you want to stay here?" They both replied, "Yes," because it was very windy and rainy outside, and it was impossible to continue on their journey.

TWO NOBLEWOMEN AND A JEW DRINKING WINE AND HOW THE WOMEN MISTREAT HIM

When the servant heard their reply, he showed them a room on the side and told them to go in. They went into the room where they saw a hot stove, and a table with a lit candle on it. Amidst trepidation, they sat down at the table to rest from the fatigue of their trip. While they were sitting there, the door suddenly opened, and two noblewomen, accompanied by a Jew wearing a spodik, entered the room and sat down at the table. They called, "Servant, bring us three glasses of wine." The servant went out and brought the wine. The two noblewomen drank, and the Jew sat beside them but did not join them. They asked him, "Why aren't you drinking?" He replied, "We may not drink gentile wine." They retorted, "Why did you drink it then?" The Jew remained silent. When the noblewomen saw that he had no answer, they slapped him in the face on both cheeks. Then they rose, and all three of them left the room.

THE CHASSID AND HIS COACHMAN TREMBLE WITH FEAR

When they left, Reb Shruga and the coachman quaked with fear. They did not know what to do, whether to leave the room or to remain. After pondering the matter for a few moments, Reb Shruga said to the coachman, "Let's not move from here, but let's sit together and hold each other's hands until the fury passes over." A half hour later, the noblewomen returned with the Jew, sat down by the table, and ordered the servant to bring wine as they had done before. The servant placed three glasses of wine before them on the table. They poured the wine down their

throats, but the Jew did not touch his. When they asked him why he had drunk then, he did not reply. Again, they slapped him in the face and went out with him. Reb Shraga sat in his place and held the coachman's hands. He saw everything, but he was too frightened to talk.

THE JEW BEING PUNISHED BEGS FOR MERCY

He wanted to recite, "Shma Yisrael," but no sound would come out of his mouth. When the trio entered the room for the third time and stated that he hit the Jew because he did not want to drink with them, the Jew turned to Reb Shraga and said, "Reb Shraga! Why don't you say anything? Don't you know who I am? I am...They do this to me every day... I beg you to mention me to the Grand Rabbi, Reb Chaim of Kossov." When they left for the third time, the rooster's crow was heard, and everything disappeared; there was no house, no stove, and no candle. They were standing in the field. At dawn, they praised and thanked the L-rd, Who had stood at their right hand and saved them from the demons.

THIS JEW PREFERRED MONEY THAN OBSERVING G-D'S COMMANDMENTS

On that same day, Reb Shraga returned from his travels and went to Kossov. Upon entering the city, he went immediately to the tzaddik, Reb Chaim, and related to him the entire incident that befell him on the road that night, mentioning the name of the deceased, an honest and pious Jew. The rabbi listened to his tale and then replied, "True, that Jew was a pious man, but once in his youth he stumbled on the sin of drinking gentile wine. This is the story. This Jew was an innocent person, keeping G-d's commandments stringently in all details. He earned a livelihood from brokerage. He would frequent the houses of the nobles and bring merchants to buy their grain and forests. For this trouble, he was paid handsomely. Once they owed him a sizable sum for brokerage, and he came to their house to collect his money, because he needed it urgently to marry off his daughter. The nobles steadfastly refused to pay him until he would drink a glass of wine with them. The Jew, thinking that they meant to tease him, as they were accustomed to doing, refused to comply with their wishes. When he saw, however, that they were serious, and that they would indeed not pay him unless he drank with them, his temptation told him that drinking gentile wine was but a minor infraction of the law. He obeyed his temptation and drank a glass of wine with them.

EVEN THOUGH HIS INTENTIONS WERE NOT EVIL HE WAS SEVERELY PUNISHED

Even then, he did not do so with evil intentions, but for the sake of making his daughter's wedding. Nevertheless, the Heavenly Tribunal passed this sentence upon him, as you saw at midnight when you were on the road. But, to make you feel better, let me tell you that this was

the last day of his tribulations, and he has already rectified his sin. From that night on, his soul is bound in the bundle of life."

After finishing his narrative, the tzaddik signed and said, "From all this we learn a lesson, how much a person must watch himself not to stumble on anything the holy Torah prescribed, even if we have good intentions for the sake of Heaven, and may G-d save us from all harm. Amen, so may it be His will. (Sefer Even Shethiah p. 53)

KASHRUT AND REINCARNATION A STORY

A CASE OF A POSSESSION (DIBBUK) BY A SPIRIT WHO FED FORBIDDEN FOODS TO THE JEWS

(BROUGHT IN THE BOOK ZICHRONOT HAMAOR)

The terrifying tale that follows, I heard it from my Father, zt'l, who himself was an eyewitness to what happened. I also heard this story from one of my grandfather's relatives, Rabbi Israel Yitzchak, and from the Gabaim, and from many of the elder people who all testified as to the veracity of the event. It happened as follows:

THE FATHER AND HIS POSSESSED DAUGHTER SEEK THE HELP OF THE ADMOR

When the illness of the holy Admor worsened and he was forced to remain in bed, his family decided to call upon Dr. Wechtel from Cracow, one of the most prestigious doctors of the time, because they didn't want to rely on the opinion of the local doctor. At that time, arrived at the house, a father with his young daughter from Hungary. She was possessed by a spirit that tormented her, with endless suffering; her screams would pierce heaven. The words coming out of her mouth would scare everybody. Her words and attitude clearly denoted she was possessed by a spirit that was making her life miserable.

The Gabbaim (The Admor's attendants) instructed the father and daughter into the library next to the Beth Hamidrash, and told them to wait there until they would get an answer whether they could see the Admor. Students at the Bet Hamidrash were terrified with the girl's screams and all the strange noises that came out of her mouth. The students fled horrified and with fear that bordered on panic. The spirit inside the girl yelled bitterly from suffering the terrible beatings inflicted by the destructive angels, as payment for the serious faults the soul that possessed the girl committed in his previous life.

THE DIBBUK SPEAKS IN DETAIL ABOUT THE LAWS OF SHECHITA (RITUAL SLAUGHTER) AND AT THE SAME TIME USES OBSCENE LANGUAGE

From all the words and screaming coming from the spirit, it was clear he had been a Shochet (the one who slaughters animals according to Jewish Law, to make their meat fit for eating) serving various communities, and he sinned by feeding them non kosher meat (NEBELOT and TEREFO), thereby transgressing many serious laws of the Torah. From his conduct, many rabbinic dictums were confirmed, including, that evildoers do not do Teshuva, not even at Hell's gates. When the destructive angels would ease for a while, the spirit, through the girl would use obscene language, also quoting numerous Shechita laws fluently and without mistakes. It was quite clear now, that no 12-year-old girl was able to say by heart, fluently, and without errors, long laws from the Tevuot Shor (A book dealing with Shechita laws), which she never even heard about before.

THE DIBBUK TALKS ABOUT HOW MUCH TEREFA MEAT HE GAVE THE JEWS TO EAT JUST TO MAKE MORE MONEY.

He would sing Hungarian songs with dirty words, nothing like the girl could sing. He told the Gabbaim he had reincarnated on several occasions, and that he was allowed now to enter the girl's body, to have a little relief from his suffering. Frivolous youngsters that witnessed this made a complete Teshuva, because they saw with their own eyes how sinners are punished for their misdeeds. They heard and were shocked by the confessions on how he gave Terefa and Nebela to the community.

When the Dibbuk would stop speaking, the girl sat calmly as if nothing had happened. When he started pounding again, she jumped, stood on the tip of her feet, shocked, open mouthed, and voices started to come out of her again. Obscene dirty words, all his sins, transgressions of laws of Torah, heinous yelling, and the strong beating by the destructive angels, left the witnesses astonished and wondering what to do.

THE FATHER BEGS TO SEE THE ADMOR

The girl's father begged the Gabaim to let him see the Holy Admor with her, but they would not let him. Rabbi Israel Itzchak said this visit would sadden the Admor and cause him harm; he was a frail man, they would not let her in. Some of those who were there, concerned with the girl's suffering, suggested that the admor be asked directly if he would receive the girl and her father. After some discussion, they went into The Admor's room, and told him the story about the man and the girl with the Dibbuk.

**THE ADMOR SAYS THAT SAVING A SOUL IS A GREAT MITZVAH
AND THE GIRL MUST BE SAVED FROM SUFFERING**

The Admor said: If there is a way to save a soul, and rescue it from evil, that would be a great merit especially because the girl had been sent from heaven. There is no reason to deny saving this soul, and also we need to save the girl from her suffering and He requested for them to come in.

Abraham, one of the Gabbaim, who knew the Shochet while he was alive once had business dealings with him. He addressed the girl and said: I told you then that you were a fool, that you were drinking too much and that you would end up badly. Suddenly the girl jumped, reached out in a rather aggressive way, and delivered a heinous noise from her throat; the Gabbai left in panic.

It was agreed to let the girl in to see The Admor in the morning. The Gabbaim had other plans; they would let her in the afternoon, but not before consulting Dr. Wechtel, who was to arrive to check my grandfather. Even though they saw The Admor getting ready to see her in the morning, requesting some books on Kabbalah, they still decided to wait. When time passed, and The Admor saw they were not coming, he asked the Gabbaim what was happening. They confessed they were waiting for Dr. Wechtel. So he said: What do you expect to happen when he sees her, the Dibbuk will still be there as rebellious as always and will not do Teshuva...

My Dad went in when the girl went in, but he was so scared, his knees started shivering and so he grabbed onto Rabbi Israel Yitzchak and Rabbi Yitzchak Lizer.

THE DIBBUK TELLS HIS STORY TO THE ADMOR

The Admor then asked the Dibbuk what he wanted from this innocent girl. So he started telling his story: He was a man who sinned and made others sin, he became Shochet and Bodek in various Kehilot. Rabbi Moshe Yungraiz Z"l, who was then supreme judge of the Rabbinic Tribunal at Cashvy suspended him from being a Shochet. After his death, he was allowed to enter a young man's body. Then the young man was taken to see the Holy Rav of Shinawa. He ordered him to leave the body and promised him he would save him. He then left the body, but the Rav of Shinawa completely forgot about him. He was punished again, tortured mercilessly, until he entered this girl's body.

**THE ADMOR DEFENDS THE GIRL AND TRIES TO
SAVE THE SOUL OF THE EVILDOER**

The Admor told him: You are torturing a girl of Israel, she has not harmed you; if you leave her alone and get out of her, I assure you we will start a special study in Mishnayot in your name, for

the TIKKUN (correction) of your soul. The Dibbuk started screaming: mercy on the girl you have, but on me, no one has. I assure you said The Admor, Bli neder, they will study for your benefit, and I will also study myself. The weird voice was heard again: I was once promised the same, and the promise was not kept.

The Admor said: If you leave this girl, not here, but as soon as she gets home, I assure you that I will put together ten Jews to study mishnayot for a year, just for you; you will have great benefit from it.

When The Admor finished speaking, the Gabbaim told the girl's father: "The Rav promised he would try to save her, so you can now leave home". As soon as they walked out of The Admor's bedroom the girl came back, opened the door widely and screamed and howled: DO NOT FORGET TO STUDY FOR ME!

Years later, when my father Z"l told me the story, he said: the screams, they still sound in my ears as if I was listening to them right now.

THE STUDYING OF MISHNAYOT HAVE POSSITIVE EFFECTS

That same night The Admor Z"l grabbed the mishnayot and read out loud: KOL ISRAEL YESH LAHEM CHELEK LEOLAM HABBA (All Israel has a portion in the World to Come), and submerged himself in his studies.

Some days later The Admor Z"l received a letter from the girl's father thanking him, because the Dibbuk had left the girl, and thank G-d, she was cured.

Later the story was recounted to Rabbi Moshe Yungraiz and he said he knew that man was not straight and eventhough many people opposed his decision to banish him from being a Shochet, he was sure he was not apt to it.

The Admor Z"l kept his promise to that soul, and Mishnayot were studied for an entire year for the soul's benefit. This made a double good deed: first, the Dibbuk would not bother any other Jews, and second, the spirit found, after much suffering, final rest and comfort for his soul. The Admor's merit may shield us together with all the children of Israel.



A FRIGHTENING INCIDENT IN SLOVAKIA: A BUTCHER WHO FED TEREFOOT TO THE PUBLIC AND WHO WAS EATEN BY MICE

About forty years ago, in a village near Vishnitz, Slovakia, the local butcher sold meat 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 his grave they saw it was full of mice, then they tried again and again but were unsuccessful, no matter how much they tried, they 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 grave filled with mice. 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).

THE GREAT BENEFACTOR IN NEW YORK CITY IS A HIDDEN SWINDLER

On the lower East Side, the most prestigious Jewish community in America at that time, where thousands of strictly observant Jews resided, was the scene of one of the most terrible swindles in the history of kashruth in America. A large butcher store dealing in wholesale and retail meats, salamis and pastramis, was established in this lower East Side and was owned and operated by one of the most religious and observant Jews of the community.

A SUCCESSFUL BUSINESS WITH WHICH MANY ACTS OF KINDNESS WERE PERFORMED

This Jew was a pillar of the Jewish community, a strictly Orthodox Jew with a long beard and a reputation as a "Machnis Orchim" (Always inviting guests to his house) and supporter of numerous charities. He was famous as a philanthropist, giving away large sums of money for

the poor, lavishly spending in the support of Torah scholars and the poor of the Jewish kehillah. Due to this, the firm had an excellent reputation, and the certification of one of the most respectable Rabbonim living in New York City at the time, added to its reliability. Observant Jews did not want to eat from any other meat sellers, only from this religious butcher. Other butchers and meat-sellers did a fraction of the business that went on here. Many Jews bought here because of the righteousness of the owner, while others bought there because they received the meat at half -price (as part of his charity). Many Jews received meat from the owner entirely free such as the rabbis, rosh yeshivas, melamdin etc.

ONE NIGHT THE POLICE DISCOVERS HIS EVIL ACTS

Suddenly, one night the police made a startling discovery. Two large trailers were discovered unloading horse and camel meat into the butcher store of this religious Jew. New York in the 1930's was extremely strict about their meat and the punishment very harsh. An investigation was launched and revealed that this practice of taking in horse and camel meat had been going on for quite a few years. The entire Jewish community of New York was in an uproar. Talk of this dastardly act did not cease in the synagogues, mikvahs, stores - whenever two Jews met! Even young children in yeshiva spoke with emotions of this cruel and inhuman swindle.

NOT ONLY THE OWNER WAS GUILTY BUT ALL THOSE INVOLVED IN THE KASHRUT BUSINESS WERE

The children detested the thought that they had been fed non-kosher meat without their knowledge when their Rebbes had taught them that it is forbidden to use them. Words cannot describe the intense feelings of betrayal and treason felt by the Jewish community. In frustration, one Jew had exclaimed in the synagogue: "We should catch that scoundrel and kill him." "This, of course, is not the Jewish way," said a second Jew. "it is better to bring him into the synagogue, let each Jew take a turn and hit him with all his strength, and then spit in his face." Another declared that not only is the owner at fault, but the workers, mashgichim, and the Rabbis who give the certification of Kashrut are equally guilty for allowing such a condition to develop. The owner (who had gone into hiding) was apprehended by the police, brought up on charges and sentenced to a prison term. He passed away in his cell, not long after. This story was reprinted in all local newspapers, and further commentary is unnecessary.

A CRY FROM THE SATMER REBBE ZT'L

The person may ask: "What can I do if all I bring into my home are foods with a Kosher certification? Here, in the words of the Satmar Rebbe z.t.l. is the answer to this question:

"It is heartbreaking to see how here, in America, everything is a business. The main thing among businessmen is to turn out the highest profit possible and disregard kashrut in the process. This is evident from the hashgachot as well, since many rabbonim give their hechsheirim to products where the pitfalls are numerous. This catastrophe came about since the entire process of kashrut and hechsheirim have also become a business. Therefore, the reliability of the Rav Hamachshir is automatically in question.

THE ONLY CONCERN IS PROFIT AND NOT THE FULFILLMENT OF G-D'S LAWS

In short, the Rebbe obm revealed that the manufacturers of the various food products have little or no regard whatsoever for kashrut. Their only concern is to produce efficiently and economically, earning the largest profits possible. Since the kashrut of the product has also become a business, the dependability of the Rav Hamachshir is meaningless. These few words of the Satmar Rebbe obm should be a lamp lighting the ways for kashrut observance in present times. Finally, we can learn from the above story how we must guard ourselves and our children from not only a known non-kosher food, but even from a food that may possibly be kosher but due to strictness we will not use it. In the merit of the careful observance of the mitzvah of kashrut may Hashem help all our children to be enlightened in Torah and yiras shomayim, and may we all merit to see the Mashiach speedily in our days. Amen!

WHY MASHIACH HASN'T COME

THE HOLY TZADDIK RABBI MENDEL MI KOTZK MAY HIS MERIT SHIELD US, USED TO SAY: I LOVE RABBI SHLOMO LEIB WITH A LOVE THAT COMES FROM THE SOUL, BUT ONE SMALL COMPLAINT I HAVE: "WHY HE SCREAMS TO THE KADDOSH BARUCH HU ALL DAY, THAT HE SEND THE MASHIACH, IT IS MUCH BETTER THAT HE SCREAM TO THE JEWS TO DO TESHUVA AND MASHIACH WILL THEN COME. ISN'T IT WRITTEN IN THE TORAH THAT G-D TOLD MOSHE: "WHY DO YOU CRY TO ME? SPEAK TO THE PEOPLE OF ISRAEL THAT THEY GO FORWARD"