



Heaven and Earth don sackcloth and roll in ashes on Torah scholars who had the temerity to tear the Scroll of the Torah to shreds in Public, before the whole congregation of the Nation of Israel.

This third day of the week of reading
"Remember what Amalek had done unto you,"
5746 Year of Creation ('986)

To the honorable Rabbi... as your honor merits...

We are presenting something new. Something that many generations did not know and witness. Namely, making the holy Torah and its Mitzvos (commandments) into slander and falsehood, in a terrible and frightful manner.

Like in the time of the false "messiah", Shabsai Zvi ym"s, and his sect. As is well known, he gathered great crowds of Klal Yisroel and ordered them to take *CHELEV* (tallow, forbidden fats of animals)—for which the punishment is *KORESS* (premature, childless death) (—and pronounce over it the *Brocha* (blessing), "blessed are you, Hashem, *HAMATIR ASURIM...*" whereupon they ate this forbidden *Chelev*. (see *Toras Hakenaos* by Rabbi Yaakov of Emdin z'l, Amsterdam, 1752;



reprinted by Makor Publishing, Jerusalem, 1971, pp. 45-46) The sages of that generation testified, that this was great cunning on that sinner's part.

This assured injecting into Jewish hearts all the powers of his defilement.

After eating the *Chelev* their hearts were dulled. No one was left to protest. Even after he permitted publicly that which the Torah forbade; adultery and incest, and proclaimed them "mitzvos" (Commandments...)

It is now almost four years since our generation's great sages came out with their thunderous pronouncement: NO ANIMAL MEATS ARE TO BE EATEN IN AMERICA BECAUSE IT WAS FOUND THAT NO PROPER DEVEINING (Nikkur) IS BEING DONE.

Immediately after this scandal, unscrupulous men with no conception of the severity of excision (especially regarding forbidden foods that dull the heart and mind) hired young Torah scholars to "clarify" that the deveining practices taking place are proper. Satan's work was well done, the young scholars were caught in his web (as he customarily catches precious souls through his cunning tricks) and he was unusually successful.

Imagine, Torah-scholars sank to the lowest levels. They lost feeling for all that is holy. They were not ashamed to publicly forge and falsify, and, in a way that is unavoidably discovered, they misrepresented the laws of *Chelev*.



Their handiwork, the pamphlet "P'ri T'morim" part II, (published on Chanuka, 1983) caused great confusion among the Jewish public. Due to the common unfamiliarity with laws on *Nikkur*, they were able to create the impression that all is well and that all the forbidden fats (*Chelev*) being eaten are in fact permissible—and there is no cause even to be "extra strict"—(*Machmir*). This, even in cases where the *Chelev* is expressly forbidden by the Torah itself.

A group of young Torah-scholars well versed in laws of *Nikkur*, were shocked, amazed, and struck with awe and wonder upon reading this pamphlet. They could not believe their eyes, and almost collapsed from shock and fear. They actually asked for a ruling as to whether they must rend their clothes—as is the Law for one who witnesses the tearing of a Sefer Torah—since they felt this pamphlet is similar to tearing the Torah in front of all *Klal Yisroel* (the whole Jewish nation.) They found that the purpose of the writers was, literally, to rip out the commandment of not eating *Chelev* from the Torah. Such mis-interpretation of the Torah by men called Torah Observers had rarely taken place.

Contents of the above pamphlet:

1. Wherever they could force even the most senseless, remote and illogical interpretation into the works of earlier sages to show permissibility for eating *Chelev*, they did so.



2. When this wasn't possible, they quoted the words of these early works at random, out of context, and cut and pasted from their words at the start, middle, and end, at their whim, to give them a totally new meaning. The holy sage who had written that something is expressly forbidden by the Torah as a clear case of *Chelev*, was falsely quoted. They quoted in his name that it is permitted and may be eaten with no compunctions whatsoever, "*Kosher LeMehadrin min Ha-Mehadrin.*" The very opposite of what he said.

Undoubtedly, if those great and holy ancients of blessed memory, were to rise from their graves briefly to see what these forgers have done, they would tear them apart. Even now, they suffer unceasingly and lament for this great sin of forging their words and proclaiming in their name KOSHER for TRAIFF—Mitzvah instead of *Aveira* (sin.) There is no greater Desecration of the Dead. More than the autopsies and grave-robbing, in our generation, which caused great outcry and protests. Every mouthful of *Chelev* that is eaten each day on their account is worse for them than needles in the living flesh.

An example of their fraudulent methods. Using their system, they could write, that it's a Mitzvah to be wicked (G-d forbid,). And, a clear verse in *T'hilim* (Psalms 145,20) is proof: "G-d keeps all that love him and all the wicked." However the last



part of the verse meaning, "He will destroy the wicked" is of no concern to them. It suits their purpose better to omit it. Similarly, they could write that it's a Mitzva (G"f) to worship idols, as it's written in the Torah, "and you shall go off and worship different gods and bow to them" Omitting that the Al-mighty will be angered by this, stated there.

They could also say, for example, later it says and the land shall give its bounty (if we worship idols) omitting the "not stated in the Torah. And say, as it is written: "And you shall put these words of mine upon your heart."

They could also write that it's a Mitzvah (G"f) to steal, as one of the Ten Commandments is STEAL!, and so with MURDER! and so on. Omitting the "you shall not" written before steal and murder.

This may perhaps seem humorous. But, the bitter truth is that they did just so in their pamphlet on *Nikkur*. Any one with eyes, who is familiar with the laws of *Nikkur* is shocked and dismayed by reading the "*P'ri T'Marim*" just as you, the reader, are shocked by the examples above.

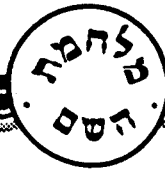
Woe to the generation that witnesses this. All the terrible events that were foretold as portending the coming of the Moshiach don't compare to this terrible destruction. They desecrated the great and



terrible Name of Hashem, by making from his Torah—with whose letters the world was created, for which the world was created, and which is Hashem's occupation—something like careless newspaper writings (*l'havdil*), and mockery and cut off with their own hands their share in the world to come, (as stated in tractate Sanhedrin and in Maimonides, laws of *T'shuva* [repentance], that one who mis-interprets the Torah in opposition to *Halacha* [the correct law] has no share in the world to come). They also sinned and caused the many to sin, and caused a holy congregation which yearns for the ways of Torah tradition, to eat daily thousands of mouthfuls of *Chelev* forbidden by the Torah.

“Blessed is Hashem who gave his world to guardians,” and “precedes healing to a wound.”, and gave these noble men the inspiration to compose a booklet which reveals the true countenance of the authors of “Pri T'morim.”

Looking carefully and judiciously in their booklet, “*Elbona Shel Torah*” (“Insult of the Torah [R"l]”—which is enclosed—one can see that we have not exaggerated at all, on the contrary, we have barely showed a drop in the bucket of the bitter truth. This is because even if all seas were ink, all forests quills and all men writers—it would still not be possible to describe the severity of the sin of causing many to stumble and eat the foods



most strictly forbidden in the Torah, which stupefies the hearts and minds of *Klal Yisroel*.

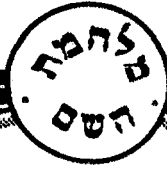
We hope that you, dear reader, will read and study it carefully, two or three times, until you are well aware of the current state of affairs.

Do such men (as are here exposed) have any possible reliability? Can one trust them and continue eating any animal meats? Our soul is free of responsibility, after giving this warning.

Sholom Yehuda Gross,
Head of Beth Din of Holomein.

P.S. The great responsibility of saving a Jewish soul wherever possible is known, therefore you are asked: after reading this booklet pass it on to others to provide them with merit, and save their precious souls from descending to the lowest depths. This is an act of charity for both the body, and the soul, which is everlasting.

Especially if you have also unwittingly stumbled in eating animal meats, (non kosher,) repentance will be aided by helping to convince others to immediately stop eating ANIMAL MEATS. Their merits, and that of innocent generations, that would otherwise stumble, will be counted to your credit.



Naturally the booklet "Elbona Shel Torah" does not expose all the frauds and forgeries in "P'ri T'morim" as there are thousands. There wasn't time to expose all their frauds. "Elbona Shel Torah" serves only as a sample of the style of the authors of the above "P'ri T'morim".

Anyone interested in more details about their fraud and forgeries should kindly look in the book "Milchemes hakodesh" (the holy war), printed in the introduction to the nine-volume "Kovetz Kol Sifrei Nikkur haMuwhokim" ("Anthology of Classic works on Deveining"), and - at great length - in the book "Emek haBacha" ("Valley of Tears") by the great Rabbi Moshe Beck Shlita, which can be obtained by writing to (Rabbi M.D. BECK,) P.O. Box 702, Monsey, N.Y. 10952.

Writing with great pain and bitterness for the Insult to the Torah and uprooting its commandments, and awaiting the promise of... "and I shall restore your judges as in former times" with the coming of Moshiach ben David, Amen.

S.Y.G.



In this chapter we describe the harm which will befall a person and the terrible punishment in store for one eats forbidden foods.

Whosoever eats forbidden foods ...

- 1) is judged as a despised person since Hashem loathes him in this world and the world to come. (*Zohar-part III, 41:*)
- 2) defiles his soul (*ibid*) (*Reishis Chochma*)
- 3) will suffer much since all of a man's suffering in this world is because he was not scrupulous in the observance of kashruth. (*ibid, 42*)
- 4) attaches his soul to the forces of impurity and a spirit of defilement rests upon him. (*Ibid*)
- 5) leaves the sphere of holiness and enters a sphere of impurity. (*ibid, 42*)
- 6) woe unto him and woe unto his soul. He has not attached himself to those of the eternal life. (*ibid, 41*)
- 7) is as though he has worshipped idols G-d forbid. (*ibid,*)
- 8) has no part of the G-d of Israel. (*ibid, 41*)
- 9) will have his face take on the appearance of a wild animal. (*Zohar part II, 125*)
- 10) will have his soul acquire the impurity of a lizzard. (*Or Hachayim Shmini*)
- 11) has entered within him thoughts of atheism and heresy. (*Rambam*)
- 12) unintentionally defiles his soul; with intent - his soul becomes like that of a lizzard. (*Or Hachayim Shmini*)
- 13) prolongs the coming of the Mesiah, (*Bris Mateh Moshe*)
- 14) does not belong to Hashem y.s. (*Rashi on the verse ... "A Holy Nation"*)



Whosoever eats forbidden foods...

- 15) brings upon himself the punishment of askorah. (*TalmudShabos 33b*)
- 16) will see his children turn to evil ways. (*Igre D'pirkē 126*)
- 17) causes terrible blows to fall. (*Or Hachayim Shmini*)
- 18) even rabinically forbidden foods, brings one to further sins (*Kav Hayoshor, Avos D'rabeinu Nosonchap. 15*)
- 19) creates an impurity in his heart and soul (*Mesilas Yeshorim*)
- 20) feeds his body with prohibited objects. eventually his body will become filled with all types of impurity. (*Nidchai Yisroel chap. 29*)
- 21) will have impurity become another limb on his body. (*Reishis Chochmo Shar Hakedusho chap. 17*)
- 22) can never be purified and destroys his share of this world and the world to come. (*Yesh S'char pg. 42*)
- 23) Because of minimal impurity one can be brought to the depths of Gehinom. (*Arugath Habosem*)
- 24) Most apikorsim (heretics) have become so due to eating neveilos and treifos. (*Chasam Sofer Kdoshim*)
- 25) Because of unsuitable shoachim, Jews are unable to earn a livelihood. (*Likutei Moharan*)
- 26) 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 p. 1 [7]*)
- 27) will find it impossible to pray with the proper devotion and intention. (*Oir Hagonuz - Parshas Toldos*)
- 28) The majority of insolent people in every generation, failing in yiras shomayim (fear of Hashem)



Whosoever eats forbidden foods...

and non-acceptance of rebuke come about by eating forbidden foods. (*Pri Chodosh -Yoreh Deah 81*)

29) will suffer a punishment whose force is stronger than that of any other sin. (*Yesod Veshoresh Hoavodeh*)

30) will become a heretic and evil. (*Shulchan hatohor- quoting the Ari z.l.*)

31) is to receive lashes and brings further evils upon himself as well and is called evil. Since his body is made up from forbidden foods and he defiles his soul, it becomes difficult for him to observe the mitzvohs of the Torah, and to be G-d fearing.

32) is held captive by his own impurity and is thus unable to ascend to holiness. He is unable to separate himself from his impurity until he is buried in the grave or through consistent penitence and fasting. (*Sefer Tfilo Lemoshe, chap. 68*)

33) even unknowingly need to repent for the wrong he has done. (*Sifrei Chasidim in the name of the holy Baal Shem Tov*)

34) will commit other severe sins and will fall prey to the evils of the gentile world. (*Divrei Yoel Parshas Shmini*).

35) forces his soul to become subservient to the body and its physical environs. (*Sefas Emes, Parshes Shmini*)

36) even though he merely is lenient in something which requires stringency, defiles his soul and is unable to comprehend the ideas of the Torah. (*Meor Veshemesh*)

37) is as though his soul has left him and he remains a living corpse and is considered as evil. (*Chasam Sofer Parshas Shmini*)

★ ★ ★

בשורה טובה לעולם התורה

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אל תמתינו שיגיע הזמן אשר תבקש הספר ככסף וכמטמו-
נים ולא תמצאנו כי במהרה יאזל מן השוק. מהרו והביאו ברכה
לביתכם, עוד יגיע זמן ותאלצו להתחרט על העבר, שהיה לכם
הזדמנות כה קלה לרכוש את כולם ולהיות תורת כל מעשי
הניקור - ויסוד מלאכת ועבודת הניקור בתוך ביתך ועל
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