

ENCYCLOPEDIA OF KASHRUTH

Volume 3

KOSHER FOR LONG LIFE



By

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Machon l'horah bishchitho uvdikoth.



New York 5740

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Photocomposition by

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EXCELLENT VARTYPER & PRINTER

195 Lee Ave., Brooklyn, N.Y. 11211

Tel.: (212) 384-4249

KOSHER FOR LONG LIFE...

Volume 3

The contents of this thesis is to establish firm foundations and principles by which those who wish to beware and abstain prohibited foods as well as foods of doubtful origine and kashrus. It contains four sections:

1. The deterioration caused by eating non-kosher foods, both in this world and in the next, and the severity of the punishments meted out for this sin. This is presented in poetry.
2. Clarification of seven degrees of caution in this field, and the errors of some of them. The proper way of bringing sactity into a Jewish home, to bring light to future generations and to protect them from the dangers of the era.
3. Examples of pitfalls and accidents that occur daily in factories producing various foods and drinks, even where the rabbi granting the hechsher, as well as the mashgiach, is alert and well-versed in Torah and wisdom, since anyone can make a mistake. It also explains that being stringent and abstaining from using foods produced under the supervision of prominent rabbis, does not detract in any way from their respect and greatness, and they too are happy that conscientious kashrus observers, abstain from using these products.
4. Includes various plans of how to supervize one's children when they leave the house to go to school and elsewhere, that they should not become contaminated with foods he does not trust, and that in their return home they should be as pure as when they left. Incidentally, scores of questions and problems people come across daily, are solved, both in the field of kashrus as well as in order matters, according to the way of Torah. Also, many plans for one who wishes to guide his house-hold in the traditional manner, without compromises or innovations, and strives to prevent being drawn after the current.

By

Rabbi Sholom Yehuda Gross

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CONTENTS

ENDORSEMENTS.....	9
INTRODUCTION.....	15
CRITICISM OF ADMONITION.....	26
FORWORD	35
CONCERNING MASHGICHIM	39

KOSHER FOR LONG LIFE

Chapter 1	
SCRUPULOUS IN THE KASHRUS OBSERVANCE.....	41
Chapter 2	
READY-MADE FOODS WITH HECHSARIM.....	43
Chapter 3	
PROBLEMS OF THE CONSCIENTIOUS JEWS.....	41
Chapter 4	
VARIOUS LEVELS OF KASHRUS OBSERVANCE.....	45
Chapter 4	
FOODS MADE BY MACHINERY.....	49
Chapter 5	
THE REASON PEOPLE STAY AWAY FROM BEING STRICT.....	50
Chapter 6	
READY-MADE FOODS — DANGEROUS TO HEALTH ..	51
Chapter 7	
RID YOURSELF QUICKLEY OF READY-MADE FOODS	52
Chapter 8	
CERTIFICATION OF RABBIS WHO GRANT HECHSHARIM	56
Chapter 9	
THE RIGHTS TO CRITICIZE RABBIS WHO GRANT HECHSHARIM.....	56
Chapter 10	
MONEY FROM DIN TORAHS — MONEY FROM KASHRUS- SUPERVISION MONEY FROM GITTEN	60

Chapter 11	
WHAT A HECHSHAR MEANS TO THE AVERAGE LAYMAN.....	64
Chapter 12	
FIERY WORDS EMINATING FROM THE HOLY TZADIK HORAV HILLEL KOLAMAYER O.D.M.....	65
Chapter 14	
DUTY TO ADMONISH AND PROTEST.....	76
Chapter 15	
AN OUTERY FOR HELP.....	87



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בע"ה

הנה ראיתי כמה מהספרים שנתחברו ע"י ידידי הרב הגאון מוהר"ר שלום יודא גראס שליט"א הרב דק"ק האלמין מברוקלין, ביניהם הספרים אכילת מצות בישראל ז' חלקים, אפיית המצות השלם ג"ח, שו"ת זבחו זבחי צדק, אהלי ישראל, דבר משה, מוזת שלום, מנחת יהודה, קדושת ישראל, נפש ישעי' ועוד, וכולם נכתבו באופן וצורה שראויה לבני תורה לעיין בהם, שהגאון המחבר שליט"א אסף וביאר בחריפות ובקיאות נפלאה, ההלכות והשקפות ששייכים לכמה ענינים שהעולם, ר"ל, נכשלים בהם, ואף שלא שייך לי מחמת טרדת הזמן, אלא לעיין קצת בספרים, וממילא לא שייך לכתוב הסכמה לגבי החלטת הדינים, מ"מ כבר אתחזק גברא, שיש לסמוך על הגאון המחבר שליט"א, שחיבר ספריו לכבוד השם ותורתו, וממילא אני מקוה, שכל שומרי התורה יעזרו להגאון המחבר שליט"א, שבאמת מצוה גדולה לחזק ולתומכו בכל האפשרות.

וע"ז באתי על החתום לכבוד התורה ולומדיה,

ביום י"ח לחדש סיון תש"מ

נאום משה פיינשטיין

I have seen many of the Seforim authored by Rabbi Sholom Yehudah Gross שליט"א, Rabbi of Holmin, from Brooklyn, with whom I am well acquainted. Among them are the works entitled: *Achilath Matzoth B'Yisroel*, 7 vol.; *Afiath HaMatzoth Hashalem*, 3 vol.; *Responsa Zivchu Zivchei Tzedek*; *Oholei Yisroel*; *D'var Mosheh*; *Mezuzath Sholom*; *Minchath Yehudah*; and many others. They are all written in a manner and form worthy of the attention of Torah scholars. The author, a Gaon, has organized and explained each topic with extensive erudition and profound understanding. These Seforim document the laws and ideas concerning many areas of Halacha in which observance has, unfortunately, become lax. Shortage of time has denied me the possibility to properly review his works. I, therefore, am not in a position to endorse his legal decisions. However, this Gaon, the author, may be relied upon since he has already displayed his ability in this field, and has authored his works without any ulterior motives, only for the honor of G-d and His Torah. I, therefore, hope that all observant Jews will assist the learned author of these books, for it is a great Mitzvah to encourage him and support him as much as possible.

I, therefore, affix my signature in honor of the Torah and those who study it, on the eighteenth day of Sivan, 5740.

Moshe Feinstein

In the author's previous works, among them Responsa Zivchei Zedek, Afiath Matzot, Achilles Matza B'Yisroel, Nefesh Yeshaya and Minchath Yehudah, letters of appreciation and support were printed from Geonim and Tzadikim of our generation, the authorities upon whom the House of Israel depends.

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*Letter of Approbation
from Rabbi Moshe Stern, Debrecyner Rav Shlita*

Greetings to my dear friend, who wages the war of the Creator with heroism, Rabbi Shalom Y. Gross shlita.

I was very happy to learn that are engaged in the holy work of publishing booklets and pamphlets concerning matters of paramount importance and that you chose to collect quotations from the works of the greatest of the rishonim down to the latest of the acharonim in matters of mitzvos that people treat negligently, mitzvos that are sadly neglected in our times, without any why or wherefore, e.g. the mitzvah of mezuzah. People buy mezuzoth from dealers, most of whom, if not all of who buy, indiscriminately and sell their wares as meeting the highest standards of kashruth, regardless of the fact that the overwhelming majority of them are invalid. Likewise, people buy tzitzith without questioning who manufactured them and how they were manufactured. In these matters there are many pitfalls.

No less are the pitfalls in the field of foodstuffs, whose kashruth is in the hands of the manufacturers or the distributors, whom nobody questions. Everyone is brought like sheep to the slaughter. Who knows what they eat? I was asked about such places, which, after investigation, were discovered to have served food in *treife* utensils, whether one who inadvertently ate there must repent like one who committed an inadvertent sin, or whether he is considered as having been coerced to sin, since he relied on the supervision. I clarified in a lengthy responsum that they are accounted as people who committed a transgression through negligence, for, under no circumstances, may we rely on their *hashgacha*. You are doing wonderful work by making an outcry concerning this matter and by arousing the people to be

conscientious in their observance of kashruth and not rely on mere claims of kashruth. Also, *in the matter of shechitah and bedikah, you have collected quotations from the responsa of the greatest of the halacha authorities, useful information, statements which are 100% true.*

In regards to your query about eating walnuts during the summer, I must tell you the truth that I am very surprised that even the most Orthodox eat walnuts during the summer. I remember from the house of my father o.b.m., may G-d avenge his book, that we never ate old walnuts from Shavuoth until Hoshana Rabbah, because of fear of mites. (milben in Yiddish). Anyone with any fear of G-d, followed in his footsteps. In America, however, where the fear of mites is so much more, even G-d-fearing people eat them. It is beyond my comprehension. Even those who ate walnuts would pass them through fire to burn the mites, should there be any in the nuts.

Moreover, all kinds of roasted nuts, that are eaten in this country, e.g. *walnuts, cashews, peanuts*, and the like that are roasted in oil, must be investigated as to whether they are roasted in kosher oil, for there is a grave doubt in this matter. A reliable witness testified before me that he saw with his own eyes that the nuts were roasted in fat, which is considerably cheaper than oil.

As far as relying on the hashgachah of the OU, G-d forbid that we should do so, since those who are in charge of the OU do not follow the way of our holy rabbis and forebears, so how can we rely on them? It is appalling how many steps we have retrogressed! How low we have sunk!

We must also watch to strain tea bought in health stores without bags, for the same reason mentioned above, for fear of mites, if it lies for months in the store, similarly rice flour and the like.

In any case, it is very important, and almost as essential as "air to breathe" to arouse the public concerning kashruth. May Heaven grant you a double reward, for the entire matter of kashruth and the supervision of the foods entering everyone's kitchen is heartbreaking. May G-d help us for the sake of His name to rectify what is possible to rectify. If it is impossible to effect an improvement among the masses, since they have become accustomed to this situation and it seems to them as though it were permissible, let us, at least, repair the breaches in the wall as regards those who immigrated from Europe after the war, after the terrible expulsion. With anguish and distress at all we see around us I sign with hope for G-d's kindness and mercy, for the nation as a whole and for each individual.

The days of Selichos 1738, Brooklyn, NY

[Rabbi] Moshe Stern

We have many more letters from the greatest rabbis of our time, but because of the expense involved in printing them, we have not included them in this volume. Those interested can find them in vol. 1, 2, and 6 of *Nefesh Yeshayahu*.



INTRODUCTION

This book, *Menuchas Sholom*, which I present before you today, contains an anthology written in clear, simple language, from all sources, starting with the *Chumosh* and ending with the *latest acharonim*. It illustrates the great danger hovering over those who do not beware of eating non-kosher foods—or foods of doubtful kashruth, upon them and their posterity, both in this world and in the World to Come, spiritually as well as materially, from infancy to old age.

In addition to this, we explain briefly, and in proper order, the heights achieved by those who observe scrupulously the laws of kashruth, to the extent of avoiding ninety-nine gates of permissibility, in order to avoid falling into the one gate of prohibition, which destroys the soul and the flesh. There is one drawback, however, for, even if a person endeavors sincerely to avoid eating non-kosher foods, he is confronted by ignorance and confusion, for very few people have the opportunity to earn a livelihood, and, at the same time, to have knowledge of the kashruth procedures, which have worsened a thousandfold since the inception of modern technology. Even those who sit in the *beth midrash* day and night and fathom the depths of the sea of the Talmud, have very meager knowledge of the processes of manufacturing conducted in the myriads of factories producing foodstuffs for public consumption. Everyone, therefore, formulates his own standards, what to accept and what to reject, and just as no two people look alike, so no two opinions are alike, and everyone considers himself an expert in the field of kashruth, setting down rules for scrupulously kosher, strictly kosher, kosher from the start, and kosher after the fact, and they are responsible for the many obstacles they cause. We have, therefore, come to shed some light in this field and to inform the public of the true state of affairs, not out of arrogance, but simply because I have had experience in these matters in the past, and I

am, therefore, qualified to testify on new developments. We have written everything with measured words after thorough deliberation. The main point is that experience in the past enables one to understand the future—as is explained in the preface to *Mesiloth Yesharim*. We have also discussed these matters with many *rabbonim*, as is explained in the preface to *Mesilath Yesharim* people who observe kashruth conscientiously, G-d fearing people of various circles, and we have recorded their thoughts and suggestions after much discussion resulting in much sifting and clarifying the matters.

We have also added warnings and helpful advice in the strict observance of kashruth for school children, who eat whatever comes into their hands, both in stores and in their friends' houses, even the Kashruth standards adhered to in their friends' homes may be lower than those adhered to in their own homes. It is self-evident that many pitfalls result from this, and many of the fathers do not fulfill their obligation to educate the children in matters of kashruth. They are, consequently, responsible for their children's habits.

We have also collected stories of incidents that happened in the generation before this one, as well as in our own generation, of the pitfalls and misfortunes involving products bearing *hechsherim* from sincere Orthodox rabbis. The facts will testify for themselves, why and how the rabbis who granted *hechsherim* fell into these pitfalls. What will we answer in our orphaned generation, when the *hechsherim* have assumed a different form from beginning to end of the manufacturing process?

Therefore, every Jew who cares to safeguard his soul, should guard the entrance of his house and not grant entry to any destructive force, to keep out food and drink prepared outside the home, and not to build foundations on nothingness upon stones of no substance and to reject what should be rejected. He

should remember the immortal words of the introduction of *Mesilath Yesharim*, "that to the intelligent person, who follows G-d's way, and who is enveloped in His fear, prohibited foods are to him like poisonous foods, and similarly, any food in which prohibited food is mixed, should be to him as though poison had been mixed in his food, and he should reject it.

Every intelligent person will understand that prohibited foods are indeed worse than poison, since every poison has an antidote, which will save one who ingested it even if he becomes ill, but one who has become defiled by ingesting prohibited foods which have become part of his flesh and bones, will not find it so easy to rectify what he has impaired, for this is like changing a leopard's spots.

It is explicit in many holy tomes in the name of the following *tzaddikim*: *Sheloh*, *Ohr Hachaim*, R'Hillil of Kalamya, *Chofetz Chaim*, *Kol Aryeh*, and others, that those who eat whatever comes into their hand find it difficult to repent, because their flesh and their body have become part and parcel of the forbidden foods they have ingested, and for such a body, the beating inflicted in the grave does not suffice. This body must undergo a serious operation until all traces of the non-kosher meat have been obliterated, as well as the blood and bones of non-kosher food that were incorporated into the body through lack of awareness of prohibited foods.

Any intelligent person understands that one cannot enter the gate of the Supreme King of Kings to enjoy the splendor of His Shechinah, clothed in sackcloth, defiled and soiled both inside and outside, from head to toe, with limbs and veins that grew and were fattened with food and drink prohibited by the Torah.

It is well-known what *Ramban* writes in *Shaar Hagemul*, that the least, most insignificant punishment meted out in Gehinnom, is infinitely harder to bear than seventy years of Job's suffering in this world.

An intelligent person who fears for the punishment destined to befall his soul, will weigh his every action and will resolve to abstain from pursuing worldly pleasures. Such a resolution does not require fasting, for in this country there is plenty to eat if we just put in a little effort to beware of foods whose kashruth is doubtful. Although Scripture indicates that Esau prides himself with "I have plenty", for it is his custom to put all his effort both by day and by night, into slaughtering cattle and sheep and into engaging in eating and drinking, it is not Jacob's way of life, for the children of Israel know that this world is but a vestibule before the World to Come, and that it is like a fleeting shadow and a vanishing dream. After three days the stomach splits open and says, "Take what you put into me." This penalty is in addition to the principle that is meted out upon the person in this world, the many illnesses a person brings upon himself by overindulging in eating and drinking, as *Rambam* states in *Hilchos Deos*. Physicians both in our times and in earlier generations have also agreed that most illnesses are due to overindulgence, and with a little thought concerning this matter, even a fool will be compelled to admit that one who abstains from eating all kinds of extra, unnecessary foods, is healthier in this world and better off in the next world.

According to the testimony of the great *tanna* and *tzaddik*, prince of Torah, wisdom, and fear of G-d, the pure menorah who lit up the heavens, R'Shimon ben Yochai, the author of the Holy Zohar, all troubles and catastrophes are due to this transgression for those who were fattened from prohibited food and drink during their lifetime will not merit life in the World to Come, but are constantly judged and punished for countless generations. It is hard to understand the folly of those who pursue pleasures in this temporary world, and exchange for them the everlasting, perpetual world to come.

Please! Think a moment what an everlasting world is!

Then ponder the punishment of those who do not achieve that world!

Anyone with any intelligence understands that it is impossible to depict the inner feelings of a person upon whom the Heavenly Tribunal has issued a verdict that he will not merit the World to Come, but will instead be subjected to constant uninterrupted punishments until all eternity, for failure to take care that all his food and drink in this world be of the highest quality as regards kashruth.

Everyone should know that all the weeping and crying will be of no avail when one is delivered into the hands of the destructive angels, who have no concept of mercy and how to use it. As our Rabbis said: Anyone who says that the Holy One, Blessed be He is lenient, may his innards be forfeit. Even the Patriarchs will not stand up to beg for their children, for a father cannot gain merit for a son. For this reason, all this is concealed from the Patriarchs in order not to disturb their pleasure in Paradise, as is explained in *Sefer Chasidim* in many places.

Those who were in Europe about thirty-five years ago during the second World War, can testify how cruel it is possible for a person to become. They virtually passed through the seven fires of Gehinnom, through the horrible hotbed of murder, when they were hovering between life and death. Their bodies were subject to those who beat them and their cheeks to those who plucked their beards, who, mercilessly, with the utmost cruelty and murder, slew all those who came into their hands. Those who managed to come out of that Hell will testify and relate to their children that it is possible to understand the maxim that there is no mercy in judgment in a place where cruelty plays the main role in the beginning, the middle, and the end.

On the contrary, ask them what reward one received for begging for clemency from the Nazi madmen, the S.S. men. One

of them would fall full length upon him, before everyone and beat him until his soul would leave his body.

It is easy for those who lived through those times to picture the angels of destruction.

Therefore, every intelligent person will understand that he can become acceptable to his Lord and merit good life and longevity in this world and a bright future in the World to Come on the day that the *tzaddikim* will sit with their crowns on their heads and derive pleasure from the splendor of the Shechinah, if he stands on his guard not to admit any commercially manufactured foodstuffs into his house, and to feed his household exclusively foods prepared under his personal supervision in his own kitchen. Surely one should limit his intake of unnecessary foods, such as cakes and *nasherai*, and those foods that he does eat should be prepared in his own home.

One must also admonish the members of his household to abstain, as much as possible, from eating in strangers' homes, even in homes of their friends and acquaintances. Then, he will go safely on the road, and he will be rewarded during his lifetime, with peace and tranquility in his abode.

In the Hereafter, he will merit the day that is infinitely good and of limitless length with the *tzaddikim* who serve the Al-mighty.

At the end of this booklet, we have added words of inspiration and important warnings for all Jews. These are quotations from great spiritual giants, who protected their generations with their righteousness and illuminated the world with their holiness, words that pierce the heart into its innermost chambers, and rend it asunder, by depicting the most stringent punishments destined for those trapped in the nets of temptation who stuff themselves indiscriminately with anything that comes into their hands.

They depict as well, the great reward in store for those who go to all lengths to beware of any forbidden foods, whether serious infractions of the law are involved, or minor ones. They abstain from eating many permissible foods lest they stumble on a forbidden food. Their words penetrate into the innards of anyone who has some feeling for sanctity, and the spirit of G-d is still within him.

Beyond a doubt, these words emanating from the heart will find their way into his heart.

Anyone who studies these quotes diligently will doubtlessly be inspired by the depth and the magnitude of the sanctity that permeates these words that draw people's hearts to their Father in heaven. Even if one's heart is hard as iron, it will shatter, and if it as hard as rock, it will melt until he will weep in secret over the low state of the present generation, and the concealment of G-d's presence that we experience at every step, if he reads them thoroughly with the intention of following their words, and he will take his life into his hands to return to his Maker as long as his soul is still in his body, and to make amends as much as possible as long as there is still time. He will then be confident that he will be survived by a generation of holy and pure children, who will perform the will of their Creator all their lives, for wealth and riches will be of no avail on the day of wrath, the time the King will bring the world to judgment, and will call everyone to give a true account of all the days he spent on this earth: the amount of his self-sacrifice, his strictness, his abstinence from any chance of prohibited food in his diet. Then, where will we flee? If we go up to Heaven, You are there...Where will we hide our faces with shame before the Supreme King of Kings? Where will we hide our shame for not having followed the path of righteousness during the time allotted for this purpose? Then the time will be up, and we will reach a time not to fulfill *mitzvot*, but to receive the reward for our observance.

Therefore, we must pray and repent as long as we are living, and resolve to dedicate our souls to the service of the Almighty, so that even difficult trials, heavy as lead, will not deter us, out of fear for the great day which will burn like an oven, in addition to the stacks of troubles and punishments destined for those who anger the Creator. If we keep all this in mind, all our years will be spent in G-d's service, and we will merit to meet our King with the purity and the sanctity of our souls, which were given to us long ago. Then we will experience the sweetness of G-d's service. May we all merit this speedily in our days, and let our departure from the world be as pure as our entry into it, without a trace of sin against our Creator. Then we will sing in unison with our young and old, "How good is our portion and how pleasant is our lot, for our youth has not embarrassed our old age, or at least our old age has atoned for our youth, and who is like Your people Israel! Is there another nation like us?"

We know that, for the most part, the preparation of food for the family is done by the women, and sometimes one may encounter difficulties in persuading his wife to follow his beliefs and his outlook to feed the children only foods prepared in her own kitchen, where he can be responsible for every food served, and not to allow any strange foods to appear on her table. Understandably, this involves much work. Therefore, one is easily defeated when his wife complains that in order to give the children all the sweets and dainties they are accustomed to, she would have to stand in the kitchen all day.

When he hears his wife's plaintive cry, begging for a little rest from the tremendous job he is placing on her shoulders, he should instead of giving in explain to her calmly that it is not our wont to eat all kinds of gourmet dishes and everything else that is manufactured under the sun, and to serve them to our families, but to serve them simple, nourishing foods to enable them to live pleasant lives, and to avoid rich foods that destroy the body and

harm all the internal organs like an internal wound, with the main part of the punishment for the sin remaining for the World to Come, to be inflicted along with the agonies of the beatings of the grave for every pleasure indulged in this world.

This, the women will be able to accept and follow, especially if they see that their husbands try to help them in raising the children, and in sustaining them properly, according to the time at their disposal, if such is necessary. (See *Minchas Yehudah*).

For this purpose, take our book, *Menuchas Sholom* into your home. Read it twice and three times to yourself in your free time. Then, read it aloud to your family and have them read it themselves, so that they may know how the household should be run and to be inspired by reading the words of the *tzaddikim* to continue the tradition of our forefathers in your house. (For this reason, I have written it in the vernacular). Then peace and tranquility will reign in your household.

We find in the great confession of Rabbenu Nissim: "What you declared clean I have regarded as unclean." It is, at a first glance, difficult to comprehend what sin is involved in declaring unclean what G-d declared clean. Why must one confess being unnecessarily strict? The answer is that if one becomes accustomed to being strict in instances in which the Rabbis were lenient, he will find himself oversatiated with stringent rulings and will hesitate to be strict anymore, feeling that there is no end to strictness, and it is difficult to live with only strict rulings, moreover, a person tires quickly from things that upset his comfort and impose burdens upon him. The result is that, instead of becoming stricter in instances that demand strictness, he will be led to dealing leniently in such cases. This is the intention of the confession, "What you declared clean I regarded as unclean," resulting in, "What You declared unclean I regarded as clean." This is the axis upon which the greater part of the first

part of this book revolves, i.e., to explain and clarify as far as possible the matters that warrant strictness.

I do not deny that I was brief in places where I should have dwelt at length, and that I merely touched upon many very important matters upon which the existence of Judaism depends. But what can I do? If I would dwell on each topic as is required, there would be no room for everything, especially since every day there develop new obstacles and pitfalls in which many people fall through buying ready-made foods which, although on the surface appear to be good and proper, are really of doubtful kashruth. I hope many people will learn to take care and will warn still others to take care where danger lurks, and may all be blessed. My responsibility is no greater than others: I, therefore, hope and pray that others will follow suit, and that knowledge of kashruth will be disseminated more and more.

It is really unbelievable how much distress and pain encompass us on all sides, how much effort there is to sabotage any holy endeavor, to the extent that, if we would not have divine aid every minute of the day, it would be impossible to exist amidst the great pressure from all sides, from one seeking monetary gain, from one seeking honor, from one who is jealous. I cannot discuss this matter at great length. May the Lord have mercy on His people in the very near future, for every line of this book is written and sealed with self-sacrifice.

In the merit of watchfulness in the field of kashruth, may peace and tranquility reign in your dwellings and may you merit to raise children and grandchildren who will engage in Torah and mitzvos, and may the Shechinah not withdraw from your abodes. May our eyes perceive the ingathering of the exiles, led by the messiah, speedily in our days, with all our brethren, amen.

I entreat, the Creator to allow me to continue to be among those who lead the public to righteousness as He has helped me

until now and saved me from the waves that have passed over me. May it be His will that just as my earlier books: *Nefesh Yeshaye*, *Minchas Yehudah*, and others, have been accepted by the Torah world and the general public, and have accomplished much to improve and work wonders with the Jewish homes, so may this work find favor in the eyes of G-d and man, and may the public be brought to righteousness through me. May I be granted the possibility to sit in the tent of Torah and to disseminate its teachings until the dead will be resurrected, and we will merit to witness the saviors going up to Zion with the true redeemer, very soon, Amen.



Menuchas Sholom

Criticism of Admonition!

1) People enjoy criticizing and attacking, especially when someone admonishes them. The Rabbis (*Kesubos* 105b) teach us that a *Talmid Chochom* is hated by people if he admonishes them, but the Rabbis encourage us not to succumb to this hatred, since admonition insures the entire existence of Judaism since the receiving of the Torah until this very day. We find that Noah rebuked the generation of the Flood with strong words, and that they ridiculed him (*Sandhedrin* 108b).

2) The Rabbis teach us too that the proper road for a person to take is to love admonition and rebuke (*Tomid* 28a) for if there is rebuke in the world, there is satisfaction in the world, bounty and blessing come, and all evil falls away. (ibid.) One who rebukes his fellow for the sake of heaven will merit to be in the Creator's portion.

3) We find further (*Tana d've Eliyahu Rabba* 5) that the Creator told Ezekiel the prophet that if he would not rebuke the people, G-d Himself would have to do so.

4) The *tzaddikim* were killed at the time of the destruction of the first temple because they neglected to rebuke the people (*Shabbos* 54b), and this was the cause of the destruction (ibid. 119).

5) The Rabbis teach us that we must admonish without limit, even one hundred times, and even one's teacher (*Baba Metzia* 31a)

6) Simultaneously, we find an interesting limit as to how much and how long we must admonish: until one is beaten and cursed (*Arachin* 16b).

7) Moreover, this causes much Jewish property to be delivered into the hands of the government, as the Gemara says (*Sukkah* 29b) that one of the four causes of Jewish property being delivered into the hands of the government is the possibility to rebuke the people for their sins and failure to do so. The wealthy have more opportunity than the common people. First, they have the financial means usually necessary for these matters, and second, they do not fear the rich members of the congregation, since they do not derive their livelihood from them.

8) The Rabbis teach us that refusal to rebuke because of fear of ridicule or beatings is not excusable, and therefore, completely righteous men were killed because they should have protested and allowed themselves to be beaten and ridiculed for the Holy Name of the Creator (*Midrash Tanchuma Tazria* 9).

9) We find (*Yalkut Shoftim* 68) that one who fails to protest even though he has the ability to do so—all murders and bloodshed that come about through various misfortunes to young and old, are accounted as though he had committed them!

10) We find hundreds of Rabbinic maxims concerning the importance of protesting and admonishing, (see end of book). From this mitzvah practically no one is exempt, since the Gemara (*Shabbos* 54b) enumerates the levels of admonition, stating that one who does not have the ability to admonish the community can, at least, admonish his own children: a child can admonish his friends; the more power one has to admonish and fails to do so, the more the sins of others are attributed to him (*Sanhedrin* 27b, *Shevuos* 39a, *Shabbos* 54a *Toras Kohanim*

Bechukosai, *Yalkut Yiro*, *Rambam Deyos* (6), *Teshuvah* (4) *Ramban Shelach*, *Tana D've Eliyahu* vol. 2 ch. 11, *Avos d'R'Nosson* ch. 36, *Yerushalmi Sotah* 87, *Radbaz* vol. 4, 187, *Chinuch mitzvah* 239).

11) It is self-understood that when a book containing words of admonition is published, everyone should give the matter some thought—have *I* fulfilled my obligation to admonish? Have *I* done as much as *I* could? Have *I* at least, put pressure on the rabbis to do something?

12) Fellow Jews, give the matter some thought! Before we turn around, our allotted 120 years are past, and we are standing ready to give an account of our deeds, and not only are our own sins placed on the scale, but simultaneously, those of scores of others. Now, how is this possible in the World of Truth? The answer is that we have not protested enough at home, against our friends, neighbors, siblings, kinsmen, and the like, e.g. rabbis at least in their own *bottei midroshim*. Those who have talent in writing must spread printed *mussar*. The others must help the writers and the speakers, and if we sit with our arms folded, many sins committed by strangers will be thrown onto the scale (*Shabbos* 54b). It is, therefore, no wonder that one will find fifty or one hundred times the number of his sins on the scale, e.g.:—

1. One will be judged for eating *treifos*—even though he was strict in his observance of kashruth all his life.

The reason: He never told his family that at weddings and the like, his wife and children should not eat anything.

2. One will be judged for immodest attire—even though he has witnesses that his jacket reached the ground.

The reason: He dressed like a *rebbe*, but his wife and daughters wore sheer stockings, short dresses, red and white dresses, and the like!

3. One will be judged for reading forbidden literature—ever though he learned only Torah all his life.

The reason: His wife and daughters read whatever they wanted.

4. One will be beaten for singing obscene melodies, and words of apostasy—although he denies knowing anything about it.

The reason: All he heard on the radio was the news, but his wife and children, listened to everything.

5. Someone will be punished for talking during prayers, although he prays by himself in a corner.

The reason: He did not admonish his neighbors not to talk. He is, therefore, responsible!

6. Someone will be punished for feeding his children prohibited fats and gentile milk.

The reason: He did not object to his wife's giving the babies Similac for her convenience.

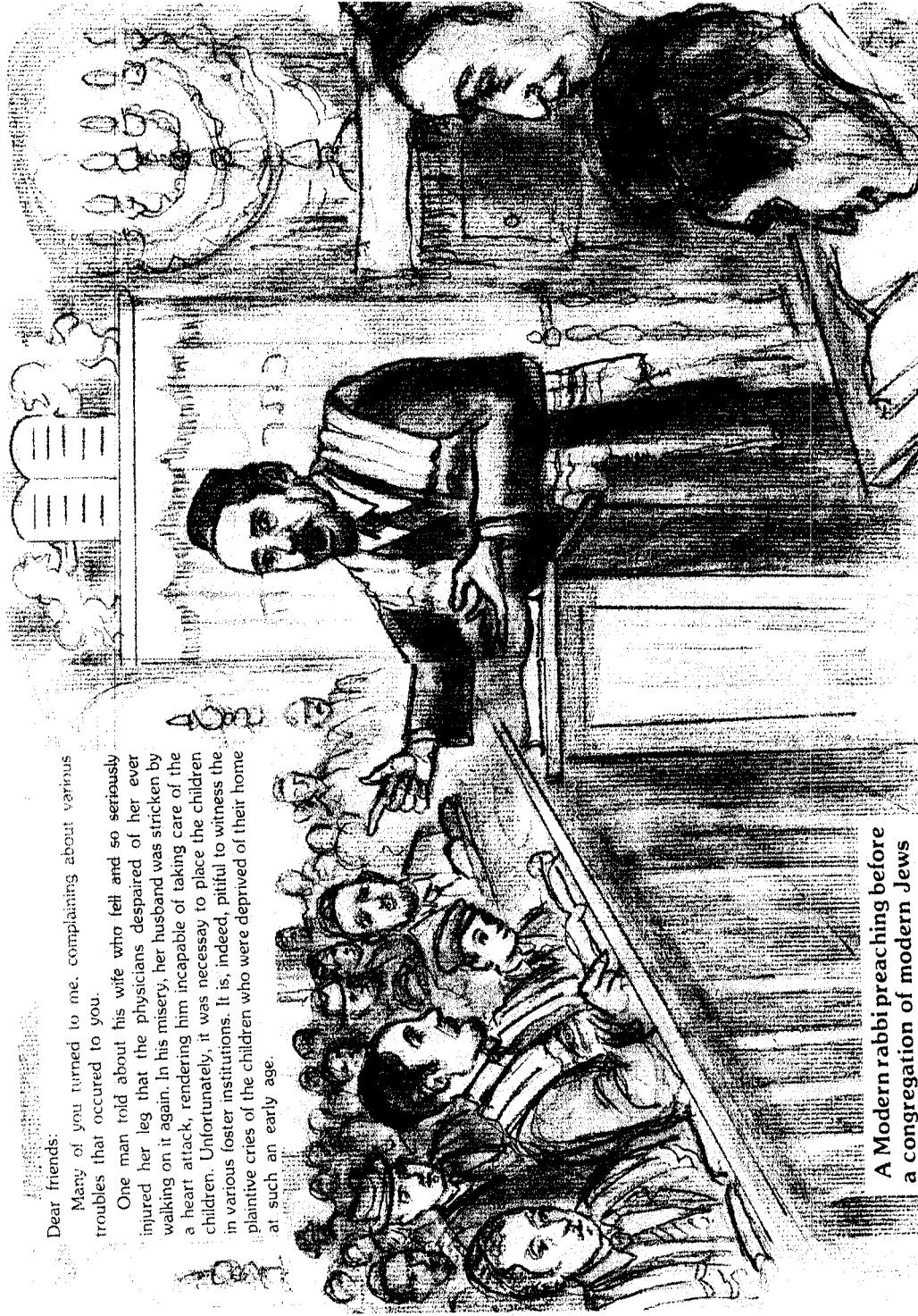
13) Now, reflect upon the seriousness of criticizing an admirable work, viz., a *mussar sefer*, a book of rebuke and admonition. Just suppose that this critic had a friend who was impressed by the *mussar sefer*. This could have worked wonders on his entire household and brought about a complete change, which could, in time, affect the neighbors, the relatives, and even the future generations. This critic, with his vitriolic criticism, destroyed all the results that should have come from this *mussar sefer*. All the sins that were committed and that will be committed because this one person put down the *mussar sefer*, will all be counted on the critic's record. He will be punished as an accomplice for all of them from the time he criticized the *mussar sefer* until the end of all generations!

14) If he criticized this book in public, he is regarded as one who causes the public to sin. Therefore, we must guard our tongues behind the two "walls" the Almighty created for them,

Dear friends:

Many of you turned to me, complaining about various troubles that occurred to you.

One man told about his wife who fell and so seriously injured her leg that the physicians despaired of her ever walking on it again. In his misery, her husband was stricken by a heart attack, rendering him incapable of taking care of the children. Unfortunately, it was necessary to place the children in various foster institutions. It is, indeed, pitiful to witness the plaintive cries of the children who were deprived of their home at such an early age.



A Modern rabbi preaching before a congregation of modern Jews

viz, the teeth and the lips, especially as regards a good thing.

15) On the other hand, if one wishes a share in bringing the public to righteousness, in protesting sinful deeds, he must help to disseminate words of admonition, and to help all organizations that work for the honor of heaven with their last bit of energy, even though it means submitting oneself to much disgrace and tremendous expense.

16) This applies to people who criticize without valid reason. There are others, however, who criticize seriously and are sincerely concerned with the question of why we admonish only concerning certain *mitzvos* and not concerning others, even though those *mitzvos* are just as neglected. The answer is that indeed, all *mitzvos* are just as holy and dear to us, whether it be the prohibition of stealing or of eating non-kosher meat. But, since it is impossible to discuss at length all neglected *mitzvos* because of lack of time, strength, and finances, we have chosen several fundamental matters upon which Judaism stands, and we hope that others will follow suit. Also if all those who ask why we do not do something concerning this, that, or the other thing, would lend a hand, the situation today would be tremendously improved. Everyone must remember, once and for all, that sighing about why no one does anything about certain matters, or why the rabbis do nothing, is just wasting time with nonsense. If you really and sincerely meant to accomplish something, ask the rabbis personally why they do not arouse the public, and if you do not see results, do not despair. Take a pen in hand and work on the matter yourself. Remember the immortal words of Hillel: "If I am not for myself, who will be for me?" (*Avos* 1), and "For my sake, the world was created" (*Sanhedrin* 37a)

17) Now to those who hear criticism: You should know that not every opinion you hear is based on logic. On the contrary, a large percentage of them are expressed without much thought

and deliberation. Those who express them are in the category of the *golem*, who hastens to reply without thinking (*Avos* 5).

18) Not all phenomena in our lives are built on logic, especially in our times, a time of exile in which Divine Providence is concealed. There, is therefore, little wonder that opinions contrary to logic are constantly being expressed. In Jewish life today, we stumble on all sides over such phenomena, which are utterly absurd and ridiculous.

19) There is no use discussing those whose declarations are based on private political interests which dominate their speech to the extent that today they will say one thing and tomorrow another. It is absolutely appalling to speak with adults, as I have experienced time and time again, to hear a debate in which basic matters were discussed, and the opinions changed from one minute, to the next, one minute to the affirmative and the next minute to the negative. It may seem like a joke, but it is, nevertheless, true.

20) As for those who are known as intellectuals, whose words are highly respected and accepted as "a voice from heaven," it should be realized that envy and hatred dictate to the wisest person and dominate his speech. Therefore, if you really want to know the truth of any matter, study it slowly and patiently, and you will be convinced that the truth is based on the sayings of the Sages o.b.m., from whose words we live.

21) I called this *sefer* "Menuchas Sholom" in accordance with the Rabbinic dictum (*Bereishis Rabba* 54:3) Admonition brings about peace. Also my name Sholom Yehudah Gross, is alluded to in the name of the *sefer*. Moreover, the Rabbis teach us that all good that G-d will bring upon us in the future will end with peace (*Vayikra Rabba* 9:9) and when the messiah comes, he will start with peace. May we all live to see the messiah in the near future, and experience all G-d's good promises, including the return

from exile (*Tanchuma Tzav* 3) which will come about in the merit of the real peace.

For quotations from rabbinic writings concerning the duty to admonish and protest, see end of book.



FOREWORD

1) King David States in Psalms: (119: 126) It is time to work for Hashem, override your Torah. I.e. when it is time to work for the honor of Heaven, we must take off time even from learning Torah.

Also, the Rabbis write (*Avos, Berachos 54a* etc.), "In a place where there is no man, you try to be a man". That means that even if a person is not worthy to arouse the public opinion concerning certain pitfalls, he must regard himself as worthy, as Scripture says: And his heart was lifted up in the ways of the Lord (II Chron. 17:5).

Therefore, even though all the matters discussed in this book apply to all Jews, both great and small, laymen as well as scholars and prominent Jews, and I am surely not the proper person to speak out and rebuke others, since, however, it involves such important matters as Kashruth and modesty we must overlook all other considerations, and accept the truth from whoever says it (**Rambam, Introduction to Mishneh Commentary, Avos**). Fortunate is the generation whose great men listen to those smaller than they (**Rosh Hashana 24b**).

2) In order to give the reader somewhat of an idea of the gravity of Kashruth, let us cite a statement made by the well known **gaon** and **posek**, R'Ezekiel Landau o.b.m. the author of *Responsa Noda Bihudah*, as is given over by his intimate and faithful disciple in **Responsa Teshuvah Mei-ahavah**, vol. 3, ch. 39, as follows:

"Throughout the entire **Shulchan Aruch**, Ramo disagrees with R'Yosef Karo by being more stringent. In contrast, we find in the laws concerning adhesions to the lungs, that Ramo is more lenient. Through this one lenient ruling, more pitfalls have

resulted than through the entire **Shulchan Aruch**. It would therefore have been better had the RAMO ruled in the opposite manner, viz, to rule leniently in the rest of the **Schulchan Aruch** and to rule stringently in this matter.”

You have before you the Torah-true opinion of a great scholar of Israel, concerning the meaning of prohibited foods—and kashruth. A small branch of the many branched kashruth tree, such as adhesions to the lungs was so important to him, that it overweighs all the other thousands of halachah problems of the **Shulchan Aruch**, and he was willing to pay any price for the exchange, to rule stringently in the case of kashruth of the lung even if it would required dealing leniently in the case of all other **halachos!**

3) We must make note of another minor point, viz., that according to the indications of the holy gaon, the author of **Yismach Moshe** in his great work, **Responsa Veheishiv Moshe** (ch. 7), everyone who prays accordingly to the form of prayer set down by **Ari Zal**, the form of prayer used by the **Chasidim**, instead of **Nusach Ashkenaz**, has undertaken to flee from ninety-nine gates of permissibility lest he enter one gate of prohibition. A similar sentiment is expressed in the **Duties of the Hearts, Gate of Repentance** (ch. 5) and in the holy book, **Shalo** (Gate of Letters, Letter, kuf).

These few, deliberately counted words serve as a beacon to light the way of all those who pray according to Nusach Ari, and who follow the ideology and the way of holiness of the Baal Shem Tov and his disciples, that one must stay away from anything that is 99% in order if 1% is not (See **Duties of the hearts** *ibid.*).

4) Consequently, one must abstain from eating ready-made foods as much as possible, because the saints and sages of yesteryear, as well as those today (as we will write further) admonish us to abstain from ready-made foodstuffs. Beyond a

doubt, they enter the category of things in which, at least, one percent is not proper, and even though 99% is possibly permissible, we must still refrain from using these products. How much more must we refrain from using them when we know that they are very far from 99% in order!

5) We, therefore, wish to write more thoroughly concerning the neglect of observant and G-d-fearing Jews who, for various reasons, treat the matter of buying ready-made foods very lightly.

After thanking G-d for the past we pray to Him for the future, that these words will be fruitful and effective in this field, and even if one Jew is aroused because of our words, our entire work will not be in vain.

The well-known saint and sage, R'Yisroel Salanter o.b.m. was wont to say that if he would know that his sermons that he preached all his life would accomplish only as little that one Jew would experience a thought of repentance before his death, or if only the preacher himself would experience this, all his work would not be in vain.

6) The great gaon, the author of *Kol Aryeh*, o.b.m. (*Toldos Kol Aryeh*) declared that even if he would know that but a few Jews would experience thoughts of repentance because of him, it would be worth having come into this world.

7) The late rabbi of Shopron o.b.m. writes in his approbation to my book, **Nefesh yeshayah**, that even if all my works in the field of kashruth influence only one person, it would be worth all the work and expense.

8) And last but not least, our great rabbi, the grand rabbi of Satmar, o.b.m. writes in the introduction of his magnum opus, *Vayoel Moshe*, that all the toil and hard work he put into writing his holy work, would be worthwhile if he saves but one Jewish soul.

Moreover, many great rabbis write in the introductions of their works that even if but one good thing is found in their entire work, the whole thing is worthwhile (*Introduction of Chavvos Daas, Pri Megadim, etc.*)

9) What some say, that it is futile, since everyone takes the matter lightly, is definitely wrong. Even if one Jew can be saved, it is worthwhile. How much more is this so since experience has demonstrated that every work has great influence, and that nothing is in vain, and through our works many Jews have become aroused, and many households have made a change for the better, as we received reports daily over the telephone. May it be G-d's will in the future that this continue and that His Name be hallowed, that the sin of eating non-kosher foods be obliterated, since this is the main hindrance of the final redemption. May all our troubles and tribulations be converted into joy and happiness and into happy occasions when the righteous redeemer comes, speedily and into our days, amen.

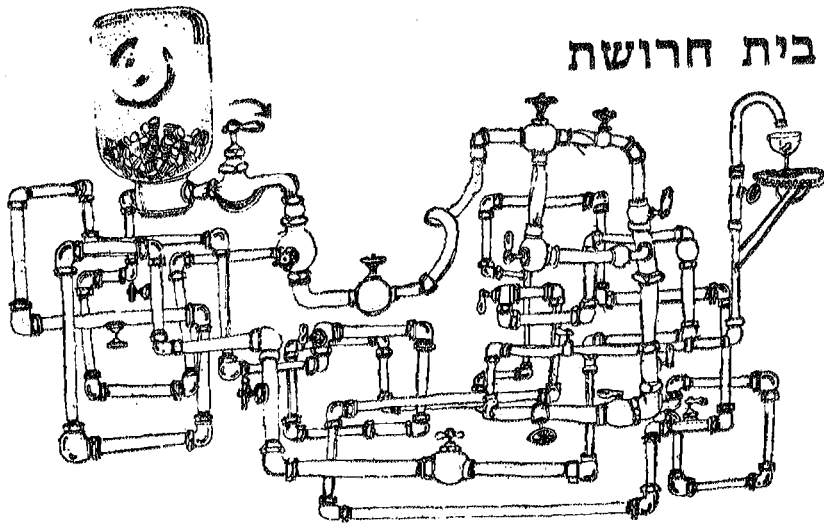


CONCERNING MASHGICHIM

There in the health resort we sat together, the Grand Rabbi author of **Darchei Teshuvah** and I, on one bench in the midst of the forest, we asked the rabbi about cocoa butter, that people use with meat meals, why we should not be required to make some sort of sign, just as we must do with almond milk, viz., we place almonds near the milk as a sign that it is not real milk, as is stated by Rema (*Yoreh Deah* 87:3).

He replied: "Why do you ask me this question? If I had the power, I would discontinue its use completely. Once I sent my son (the author of *Minchas Elazar*) to Ost, to the large Tzeres factory. Upon entering the factory, he asked, 'Where is the *mashgiach*?' They answered, 'He went home.' He went after him and asked him, 'Where is the key to the kosher room?' He answered, 'I forgot it in the factory'. This would already be enough. Moreover, even if the *mashgiach* would stand there regularly, how is it possible to supervise such a large factory, from which twenty-four wagon loads of products made from fat go out every day, things such as soap, candles, and the like? Also, there are many pipes pouring from all sides, from the lowest level up to the roof, a thing that is impossible for the human eye to observe. A short time ago, there was a general meeting at which it was decided that no **hechsher** should be given to anyone except to persons who are trustworthy in matters of kashruth, who need the writ so that if they come to a place when they are not recognized, they will be able to represent their *hechsher*. What can I do? I have no power to abolish them."

"I'll tell you another incident. A short time ago, Mr. ... wanted to open a factory in the city of Chop. They offered me \$2,000 a year to have my *beis din* give a *hechsher* with a *mashgiach*. I didn't accept his offer because of the reason I gave you. Furthermore, how could I give a *hechsher* on something the Grand Rabbi Shinova prohibited?" (*Sichos Yekarim*, letter "Pay")



בענין משגיחים

שם במרחץ ישבנו יחד אני ... עם כ"ק אדמו"ר בעל דרכי תשובה זצ"ל על ספסל בתוך היער. ושאלנו את כ"ק אודות ה"קאקוס-פוטער" שמסתמקים ממנו למאכלי בשר ולמה לא גיחוש כמו בחלב שקדים שצריכים להגניח שקדים כשמבשלים אותו עם בשר דלא לייתי לאחלופי. והשיב לנו: מה לכם לשאול אותי שאלה זו? הלא אי איישר חילי אבטליגי לגמרי. כי אני שלחתי את בני (בהמ"ח מנחת אלעזר) לעיר אוסט. מקום הפאבריק הגדול צערעס. ובבואו בבית המכונה ושאל: היכן הוא המשגיח? ויענו אותו: עתה הלך לביתו. הלך אחריו ויאמר לו: היכן המפתח מחדר הכשר? ויאמר שכחתי אותו בבית המכונה. ודי בזה. ועוד לו יהי שעומד שם משגיח בתדירות. האיך אפשר להיות משגיח בפאבריק גדול אשר יוצאים ממנו 24 וואגאן סחורות הנעשים מחלב, בורית וגרות ועוד ועוד וקנים (ריירען) שופכים מזה ומזה מתהום ארצה ועד רום רקיע. ובעיני בשר אי אפשר להיות משגיח על זה. ועיד הסכמנו זה זמן לא כביר באסיפה כללית שלא ליתן שום הכשר רק לאנשים שיש להם בעצמם גאמנות בעיני כשרות. להם יתגו הכשר לכשיבואו במקום שאין מכירים אותם ויתגו עידיהן בכתב הכשר. ומה אוכל לעשות שאין לי כח לבטלו. ועוד אספר לכם זה זמן לא כביר רצה האדון ... לעשות בית חרושת (פאבריק) בעיר טשאפ ורצו ליתן לי שני אלפים לשנה שאניח הבד"צ שלי ליתן לו הכשר ומשגיח. ולא נתתי מטעם הנ"ל. ועוד האיך אתן הכשר על דבר שאדמו"ר הקדוש משיגאווע אסרו.

(מס' שיחות יקרים את פ')

KOSHER FOR LONG LIFE...

Chapter 1

To be a Light for Those Scrupulous in Their Observance of Kashruth

1) The kashruth problem is to this very day, through the involved technical inventions, extremely complicated. This causes tremendous difficulties also for the one who is scrupulously observant and G-d fearing, to be able to beware 100% with everything he uses, to be sure that it is made under his own personal supervision from its inception until its completion. Nevertheless, there are still many G-d fearing people who are conscientious in their observance, and avoid using products produced outside the home as much as possible since perhaps only one in a million of such products is manufactured with all the exactitude of a homemade product. There are numerous reasons for this although no one is suspected of intentionally placing obstacles before people who wish to observe kashruth, but since the primary objective of the manufacturers is to reap profits, it is virtually impossible to do so if all minute details of the highest standards of kashruth are observed.

The **tzaddik** from Sochochov o.b.m. created a furor already in his time concerning this aspect of kashruth, that the businessman sees everything from the financial point of view. Likewise, many other **tzaddikim** o.b.m. were unanimous in their testimony of the deterioration of kashruth supervision in their times. They include the author of **Zichron Yehudah**, the Rav of Sopron, and the Rav of Satmar, o.b.m. They all testify that the present level of kashruth is considerably below par. (See **Minchas Yehudah** which we published after Passover 5737,

concerning the stringency of the prohibition of using Similac for children, as well as an account of present day **hechsherim** and **hashgachos** all over the world).

2) The summation of all their words is that all **hashgachos** are but a timely necessity, a necessity to prevent many from eating non-kosher foods. This same excuse can be given for many honest rabbis who grant **hechsherim**, for they fear for the simple populace, but it is not for those who observe kashruth scrupulously. Here is one small example! As regards fruits and vegetables that required a thorough examination for worms, many **poskim** write that women are not to be relied upon (See **Issur v'hetter Maharshal**, quoted by **Shach** 84:35, **Rema** 147, **Rosh Pesachim** ch. 1., **Bach Orach Chaim** 436, quoted by **Magen Avraham** 14, **Magen Avraham** 337:8 from **Maharil** and **Tosafos Eruvin**. Even according to **Tosafos Pesachim**, they are not reliable if the checking involves much bother, **Shulchan Aruch HaRav** 437, **Kereisi Ufleisi** 84, **Pri Toar** 23, **Zichron Yehudah**, practices of **Maharam Ash**, **Responsa Shoel Umeishiv** second edition, vol. 1, ch. 19, **Responsa Beis Shmuel Yoreh Deah** 156) even for their own consumption, because we fear that they will not put in the proper effort in examining as is required, certainly when they do it commercially (if it is done) and this is stated concerning the very serious prohibition of worms, a prohibition that involves many negative commandments (**Makkas** ch. 3)



Chapter 2

Ready-made foods with hechsherim are not for scrupulous observers of kashruth

1) It must, therefore, be stressed that when we speak, write, or print that we should beware, as far as possible, to avoid bringing ready-made, commercially produced foods into the house, that this is not an insult to the manufacturers, for who else understands as well as they that the purpose of food manufacture is not to cater to the needs of those who observe kashruth conscientiously.

2) It is a fact that many laymen and **mashgichim** who run various food production establishments, e.g. bakeries, candy factories, dairies, production of various canned goods, beverages, oils, fats, especially Passover products and the like, have confessed to others that a pious Jew should avoid using their products. Some even admitted that their products are meant only for children (We take responsibility for everything we write.)

Encouragement for Scrupulous Observers of Mitzvos

3) We, therefore, express our greatest wish that all who have exhibited self-sacrifice in the past to avoid bringing into the house, as far as possible, ready-made foodstuffs, will have courage to continue this in the future. The reward for self-sacrifice is unfathomable, especially in such a basic point as caution against forbidden foods, which is one of the main pillars of the existence of Judaism with faith and sanctity, as the Rabbis o.b.m. testify, that prohibited foods clog the heart and the brain! (**Rashba** and **Ritva Yevamos** 114, **Rema Yoreh Deah** 81:7, **Pree Chodosh**, **Birkei Yosef** *ibid.*, **Or Hachaim Sh'mini**) and brings to apostasy (**Toras Moshe** from **Chasam Sofer Kedoshim**).

In order to clarify somewhat, the harm resulting from eating prohibited foods and to arouse those who are lax in their caution against prohibited foods, we will cite from several **sefarim** the tremendous stringency of prohibited foods, to have a slight concept that this borders on losing this world and the next world, future generations, and the horrible punishments in the next world...

Chapter 3

Problems of the Conscientious

1) We have cited the above to strengthen and encourage those who are aware of the extent of the deterioration of this generation in the field of kashruth and who have made as many safeguards as possible, and at the same time, to arouse the other strata of our people who have not yet taken the proper steps to improve their home situation in respect to kashruth.

2) To our great disappointment, many scrupulous kashruth observers, who, although recognizing the kashruth problems of the past few years, and understanding the present low level of **hashgoshos** and **hechsherim**, feel that it is merely theoretical, serious enough to evoke a sigh from time to time about the condition of the generation, but not to change anything in their households. Unfortunately, this problem is not an unusual phenomenon. Yet, a large percentage of the Orthodox do nothing about it.



CHAPTER 4

**Various Levels of Observance
In the Field of Kashruth**

Grade 1) These people are very strict with what comes into the house, watching that no ready-made foods cross the thresholds, that means no pastries, no sweets, although nearly everyone buys them ready-made. These are made at home (as mentioned above, it is not necessary to have all kinds of things), and even one who does not refrain completely from using ready-made sweets, limits the time of eating these commodities, e.g.

Shabbos and **Yom Tov**, and other times only homemade pastries are eaten, or, at least to concentrate as much as possible, all the types of sweets and to use only the bare minimum that small children must have, from time to time (We feel that depriving small children from sweets completely brings no positive consequences. On the contrary, since the childish appetite for sweets cannot be quenched completely merely with words, this can lead to one of two consequences, either to seek dishonest ways of acquiring money to buy sweets, or to beg his friends to give him candies and the like. In either case, the parents lose control over their children's eating habits, what they eat and that they do not eat. See the booklet entitled **Chinuch Yisroel Savo**). The proper tactics are the aforementioned, and in addition, to give the child when he goes to **cheder**, some sweets from time to time, simultaneously to inform the **melamdim**, who sometimes distribute sweets, of the stringencies you follow in this respect (See the aforementioned booklet), and actually to explain to the children and to guide them so that they will grow up with the noble Jewish principles that we must not have everything we see and desire), as is well-known from the works of the **tzaddikim**, that a Jew does

not eat what he wants, when he wants, how much he wants, or how omit he wants!

He even goes so far as to be present during the preparation of all meat products he uses. He witnesses the entire preparation of the meat from the slaughtering to the cooking (i.e. either he or his wife), and the only foods permitted to enter his house without personal supervision are dairy products and the like, which in view of the present-day system of preparation, their production is very involved and complicated, and it is almost impossible to insist upon being present personally. He buys gefilte fish from a 100% reliable G-d-fearing person who prepares it by himself, or he personally witnesses the preparation. He makes his own bread and wine, and the like.

Grade 2) Exactly the same as Grade 1, with one exception, that he does not make his own bread and wine.

Grade 3) He buys ready-made meat, not being present during its preparation, but with certain stringencies. Other things are made at home.

Grade 4) *He permits ready-made foods into his house, but only minor things, e.g. canned fruits and vegetables, concerning which there are few questions, since the contents are almost completely natural fruit or vegetables, outside of the general question of the utensils used in their preparation, and that of **bishul akkum**, cooking of gentiles, but for no money in the world will he allow pastries to be brought into his house, because of the extremely involved preparation of such products, one type of which can be composed of tens of flavors, each of which is, in turn, composed of tens of ingredients, and so on, until, if we would take a cake, apart, we would find many hundreds, or even thousands of ingredients, each of which requires a thorough investigation to ascertain its kashruth and quality, it is self-understood that, for an exacting person it is a far cry from his Torah-guided sense of taste to taste or even to allow into the house for the children, or to serve at a **simchah**.*

Grade 5) Same as Grade 4), with the exception that whereas one is very strict concerning what he himself eats, and does not allow ready-made foods into the house, he allows his children to eat at festive occasions, e.g. kiddushes, weddings, and the like, and does not protest, but he does not allow ready-made products into his house.

Grade 6) The same as the preceding one, with the exception that he allows his young children until bar mitzvah to eat ready-made food at home.

Grade 7) Everybody at home eats ready-made foods except the father.

Grade 8) Everyone in the family eats ready-made foods without exception, but they buy only such foods that are difficult to do without. (Naturally, in each grade there are hundreds of variations of stringencies. We have chosen the main examples.

Concerning the grade of those who allow their children to eat ready-made foods because they think that this less important, we will not dwell at length here, because we have already discussed this matter at length in the booklet entitled "*Minchas Yehudah*", and have demonstrated that, according to the Torah, this reasoning does not hold water.

The Reasons for the Various Grades

1) There are various reasons for the various grades of observance of kashruth. Some people imagine that some problems are serious, and therefore, place their emphasis on them, and that other foods are perfectly in order. Some people are scholars who lay the cornerstone of kashruth in the home upon their knowledge of the books of halacha which deal with matters of kashruth, to determine which questions are serious and which are not, which products are of doubtful kashruth and which are not, which are involved with a Torah prohibition and which are not. With these threads, they braid the chain upon which their conduct in field of kashruth is dependent.

2) Such theories have many refutations, however. First of all, the standard of kashruth today is set up much differently from the way it was one or two hundred years ago. We can, therefore, not draw analogies and decide which products are of doubtful kashruth and which are not, by looking in the works of the *poskim* of those times. The kashruth production of those days was not a tenth as complicated as it is today, when the machine industry has developed and become so involved that we can appreciate the inflexible stand of the holy Grand Rabbi of Sanz and his followers o.b.m., who refused to sanction machine made *tzitzis* or *matzos*, stating that the sanction on these things would remain even though the system of their manufacture would be altered. The holy Rabbi of Sanz o.b.m. foresaw with his divine inspiration the chaotic situation in the field of kashruth, how people will grab at ways for permitting all kinds of modern inventions, without thinking whether they are really analogous to what the *poskim* permitted, or whether there is a minute difference, which alters the situation completely. (As the Talmud (*Gittin 81*) states: Because we compare, can we decide a question of practical application? (See *Responsa Radbaz* and *Chacham Tzvi* on this matter at length.) Therefore, when there was discussion about the precious *mitzvos* of *tzitzith* and *matzah*, he promulgated his harsh decision, that "machine *matzos* are real *chometz*," and that "the machine used to manufacture *tzitzis* would fail, in addition to the fact that the *tzitzis* is invalid."

3) Since the time of this *tzaddik* a hundred years have elapsed, and the situation in the area of kashruth, as in all Jewish matters, has not improved, but, on the contrary, has deteriorated considerably. It is, therefore, very difficult to build on the

sanctions of yesteryear, since nobody knows whether the posek who sanctioned a product two hundred years ago would sanction this same product manufactured in the new, modern system.

We often find that the posek permitted a certain thing because of a combination of reasons. Were one of these reasons missing, he would not have permitted it, (See *Radbaz, Chacham Tzvi, Machatzis Hashekel.*) Additionally, it is always possible that the authority who permitted a certain thing, did so for an individual but not on a large scale. Let us mention one small example, viz., that the *Arugas Habosem* permitted the use of potato starch on Passover, but did not permit its commercial manufacture.

Chapter 4

Food Made by Machinery

1) The conclusion of the aforementioned is that to build foundations of complicated, machine produced foodstuffs on the permissibility of yesteryear is like planting a garden on the water, a completely non-productive act. On the contrary, we must take into consideration that every type of food produced by machinery is more perilous from the standpoint of Kashruth, starting from the *mashgiach*. This includes all kinds of food and drink that come packed ready to eat, and at the same time, meat and milk fall into the same category.

2) We must always bear in mind and not forget the basics when it comes to practical application.

3) In brief, this means that food we can refrain from using, even if it requires more work at home, e.g. canned foods, fruits, vegetables, fish, beans, jams..., we refrain from using completely. It is self-understood that even though we cannot produce everything at home, we must not necessarily bring ready-made products into the house. This is, unfortunately, an ailment from which this country suffers considerably, that every food or drink

that the gentile consumes must have a kosher counterpart. This is the manufacturer's aim, naturally for the profit involved. Then, seeing the hechsher on the new product, the consumer is enticed to buy it and bring it home, and if word should spread that certain pious Jews buy it and use it, it virtually becomes a *mitzvah* to buy it. In this manner, people learn from their friend, and one food leads to another.

Chapter 5

The Reason People do not Want to be Strict

1) The following is one of the main reasons people find it so hard to innovate in their household the practice of eating only homemade foods, as they did in the old country. Once we start to enumerate all the foods and beverages we use, and we think seriously about preparing them at home, we lose courage, because it would take Methuselah's years to prepare them all.

2) The truth of the matter is, however, that we must sober ourselves up from this world's blindness, and look at everything with spiritual glasses. We must realize that even though the goy has everything and wants to eat and drink everything, this does not apply to us. For the goy this is very fitting. As long as he is occupied with his own private *Olam Hazeah*, we all profit by it, since he can harm no one at that time.

3) The Jew, however, was created to take advantage of every moment to achieve a bigger share in *Olam Habbah*, the World to Come, or, better yet, to please the Lord of all the worlds. This is the main aim in life. All else consists of the ways and means of achieving this goal. Accordingly, eating is only meant to keep one alive and to give him strength, for which the foods that can be produced at home, without undue hardships, indeed, are more than adequate.

*Chapter 6**Ready-Made Food—Dangerous for the Health*

1) When we delve deeper into the contents of the newly invented foods and drinks, it appears, according to statistics, that all of them are harmful for the health; some harm the teeth, especially sweets, which ruin the functioning of the body. We never before heard of such a large percentage of young people which cavities in their teeth, with crowns and the like.

Such foods are detrimental to the stomach. In this group sugar also plays a large role, and its aids are all sorts of juices, fat foods, spicy foods and, rushing meals. This ailment too was once a rarity among young people. Today, however, a large percentage of very young people suffer from stomach ailments, at least 80% of the population. A large percentage of the population suffer from diabetes, which can be blamed on the consumption of bakery products, since one who eats only homemade pastries can make only so much, but one who buys cakes, knows no limit. This is, unfortunately, very true.

2) The conclusion is that every unnatural food, changed from its natural state, can be harmful, since the Creator created everything with His infinite wisdom so that it should be wholesome and nourishing for humanity and for the development of the body. A person, however, sees only the externals, the taste and the appearance, not the nutritional value and even if one does not feel any immediate harm from commercially produced foods, they may harm him in later years.

3) It is, therefore, advisable from the standpoint of health not to use any foods from strange tables, but to make everything by yourself, just as our ancestors, our parents and grandparents, did in the old country, and then you will feel the real Jewish, homey taste in your food. Everyone has the ability to do this without undue effort (And even in the case of emergency, when it is difficult to make anything at home, there are many ways out, as

we have written in the book entitled *Minchas Yehudah*, which see), especially if you take seriously the effects constant consumption of commercially produced foodstuffs have on your health, the harmful effects on the stomach, on the head, and on the intestines, which are harmed by the additives and preservatives in commercially prepared foods. Also, fat foods are harmful to the heart. The main point is that if we eat only homemade foods, we do not overeat.

According to *Rambam* (*Deos* ch. 4), overeating causes most sicknesses. Additionally, we do not ruin the teeth, the stomach, and the entire body with sweet cakes and other dainties that cause serious illnesses. Additionally, we do not overburden the heart and other organs by continual eating, and when we feel hungry occasionally while traveling, we can eat fruit or vegetables, which are very nutritious. On the other hand, if we eat ready-made foods, when we feel hungry, we eat and drink, another piece of cake, another meat meal, etc, which bring on dire results for humanity.

CHAPTER 7

Rid Yourselves Quickly of Ready-Made Foods

1) It can happen that because of weakness, or for health reasons, we are forced to take ready-made foods into our house. We must not forget, as soon as the Creator helps us, and there reason for using them is no longer present, to rid ourselves of these products. Let us not be like those who fell into using commercial products because of such causes or similar ones, and then continued to use them afterward. These foods must be regarded as medicines, which are discarded as soon as the ailment is cured.

KASHRUS FOR LONG LIFE

2) With this introduction, we understand clearly the Torah's warning in the *Parshah Kedoshim*, *You shall be holy*, which *Ramban* explains to mean that even permissible things must not be used more than is necessary, lest we become people of low character within the bounds of Torah law, since the results are that later we fall into forbidden territory, as is stated in *Shulchan Aruch Orach Chaim* (ch. 240), that from overdoing permissible pleasures, forbidden pleasures result, as in the aforementioned example. Unfortunately, today we try to have pleasure from all sorts of foods. We, therefore, despair of preparing them at home. We purchase everything that is sanctioned through lenient rulings, products whose Kashruth is doubtful, ingredients that are permissible only after the fact, when we should be satisfied with the necessary foods only, and prepare everything at home.

3) This is true mainly with general foods. But, for instance, as regards dairy and meat products, or oil, and the like, which the present manner of manufacture makes it impossible to be present when the food or drink is being prepared, we must not forget the aforementioned facts, that machine production is the lowest grade of kashruth qualification (according to *Divrei Chaim*, *Chidushe HaRim*, *Maharshak*, *Avnei Nezer*) and we are not freed completely from investigating the care taken in kashruth, as far as one has the ability to do so, even to convince oneself by going personally to the factory if he is a scholar *Chaim*, *Chidush* and the methods of manufacture.

4) It is appropos to cite a statement made by the late Rabbi of Sopron o.b.m. when discussing *hashgochos* and *hechsherim* (he was known to be a sharp critic of those who grant *hechsherim* on products produced with present day methods, as is well-known to all who frequented his home). said, "I cannot fathom how a rabbi, who is a scholar and a G-d-fearing man, who sits day and night bent over a Gemara, engrossed in the words of the *poskim*,

completely removed from the happenings of this world, unversed in wordly affairs and in their technique, when requested by a manufacturer to give a *hechsher* on his product or products, goes to the plant, and after scrutinizing the plant for a while, without much speculation, accepts the *hashgachah* and the *hechsher* position, which covers a large part (sometimes completely and then some) of his household budget”.

5) “It is astonishing,” concludes the Soproner Rav o.b.m. “Even among non-Jews, it is accepted that in order to understand all the complications of the involved machinery used today, from which pipes emerge in all directions, literally scores, and even hundreds of large pipes and small pipes, hundreds of meters long, each of which has its own course and direction, and is very twisted and complicated, by itself, surely altogether, one must be a professional in the field of mechanics, and even the workers who work at the machines are not well-versed in its mechanism. Yet the rabbi who grants the *hechsher* views the machine, and within a few hours, he is finished with his examination from top to bottom, and he places a seal on the product, saying that it is kosher for the most strict observers of kashruth, and that it is under my supervision from the beginning of the production until the end. The modest may eat and be sated,’ (as the popular saying goes, in America you can get anything for money, you can even make a poor learner into a mechanic for money). This constitutes a terrible breach, for the saying goes, the aim of knowledge is to know what we do not know. This level of understanding is completely absent in these matters.”

A Noteworthy Occurrence concerning Rabbi Michael Baer Weismandel o.b.m.

6) *The present Rav of Nitra related this incident, which he personally heard from the saint and sage, Rabbi Michael Baer Weismandel o.b.m.*

It once happened that an observant manufacturer came to the Rav of Nitra o.b.m. to request a hechsher for his Passover whiskey. From the start, the rabbi did not wish to hear of it, knowing the difficulties and complications with which it was involved. After quite a bit of nagging and begging, however, he conceded to the manufacturer's request on the condition that his son-in-law, Rabbi Weismandel, would first study the distillery from top to bottom. To this the manufacturer readily agreed.

Rabbi Weismandel requested thirty days to acquaint himself thoroughly with the workings of every nut and bolt in the machinery to determine whether the plant was producing whiskey satisfactorily kosher for Passover. The first twenty-nine days passed rather uneventfully. It appeared that the manufacturer would soon receive his long awaited *hechsher*.

But then, something remarkable occurred. On the thirtieth day, the rabbi noticed a pipe, the far end of which was inaccessible. He asked the owner where this pipe started out from. The owner had no choice but to confess that this pipe conveyed spirits from subterranean sources, making the whiskey real *chometz*.

Here you have a living example of how an astute person, such as Rabbi Michael Baer Weismandel o.b.m., with his sharp wits and his erudition in mechanical matters, combined with help from Heaven was first able to discover the pitfall on the thirtieth day. What can we say, who after a few hours of examination, are able to testify with assurance that the products of this complicated manufacture are kosher for the most observant?

Chapter 8

The Certification of the Rabbi Who Grants a Hechsher and His Quality

1) I once heard a pious rabbi, who was learned as well, quote an other elderly rabbi as saying that in order to grant a *hechsher* in a factory, one must possess one of the following two qualifications viz, he must either lack conscientiousness or intelligence. "Since I lack neither," continued the rabbi, "I decided that *hechsherim* are not for me."

2) We do not mean, G-d forbid, that all those who grant *hechsherim* are either unconscientious or stupid, but we wish merely to illuminate the nebulous situation in the kashruth field, which, because of the difficulty of penetrating into the workings of *hashgochos* and *hechsherim*, we give everyone the benefit of the doubt, assuming that everything is in the best order. True, we must not suspect Jews of committing sins. This applies, however, between man and G-d (as in the holy book, *Vayoe! Moshe*), but one must endeavor as far as possible, to refrain from using commercially produced foods.

Chapter 9

The Right to Criticize Rabbis Who Grant Hechsherim

1) Who is greater than the sainted *Diurei Chaim* o.b.m., who writes over one hundred years ago (*Responsa Diurei Chaim*, vol. 2, addenda ch. 40) categorically: To rely on a *hechsher* is improper, even if it is granted by the most pious rabbis, because pitfalls result therefrom. Need we hear more than that the identical machine matzos that Rabbi Yosef Shaul Nathanson, the author of *Shoel Umeishiv*, permitted, were declared by *Diurei Chaim* as 100% chometz!

2) We find similar statements in *Makrei Dardekei Parshas Bo*, by Rabbi Hillel Kalamayer o.b.m., *Diurei Malkiel*, vol. 3, p. 22. *Pischa Zutrasi* (laws of Passover, ch. 11, letter a), and the

Shulchan Hatahor (p. 198). Their holy words demand an explanation. Is it possible that they fought the best *hechsherim* with the greatest causticity, a step that appeared as though they were detracting from the respect of the greatest rabbis their time, rabbis who commanded respect and awe from the entire Jewish community because of their greatness in Torah and piety? The truth of the matter is that even though we do not understand the matter thoroughly, we must accept their words with awe and respect, and follow their directions to abstain from using products even with the most reliable *hechsherim*, because various pitfalls do come about. We will try, however, to clarify their stand.

Clarification of the Stand of the Saints and Sages

3) First of all, the reason the aforementioned *tzaddikim* took such a sharp stand against relying on *hechsherim* is very simple. Even though they understood very well that the rabbis who granted the *hechsherim* were 100% reliable, G-d fearing, and had no monetary interests, we cannot hide the truth that the foods and beverages are still of doubtful kashruth, because when the product is produced, it is transported here and there, and it is impossible that the rabbi, who is engaged in his studies and in other communal affairs should have the proper control over the entire development of the foodstuff from the beginning of its production until its consumption. The *Divrei Cahim* and the other *tzaddikim*, warned, therefore, against using products that require *hechsherim*, even though their *hechsher* may be the best. We can add that such things have already occurred, that stumbling blocks have resulted from *hechsherim*, because, as mentioned above, their intention was not solely to make things easier for the housewife, to release her from her chains with

which she is imprisoned in her kitchen, but mainly to benefit the populace, who are already drawn after the world's tendency to use ready-made foods just like the non-Jews. It has been adequately proven that the weaker elements of our community will use anything that has the least resemblance of a *hechsher* (as nowadays the world is deluged with such *hechsherim*). For this reason, the rabbis took upon themselves the task of supervising kashruth. But for the conscientiously observant, these *hechsherim* were not directed at all. We do not mean to justify the granting of *hechsherim*, which is a very involved and complicated matter, for which this book is not the place. We wish merely to throw a little light and to clarify the contrasts we encounter in the books of the *poskim*, as mentioned above, from one side pious, erudite, rabbis grant *hechsherim*, and from the other side, other rabbis criticize them caustically.

Another reason for the sharp criticism by some rabbis against others is alluded to in *Diurei Chaim* (vol. 2, addenda ch. 40), and in *Arugas Habosem* in his will (*Hachana d'Rabbah* 22), that rabbis should grant *hechsherim* only to trustworthy people. The *Arugas Habosem* adds that the greats and the pious of the generation gave out a directive not to give *hashgochos* except to a trustworthy person. It is self-understood that today's *hashgochos* have been reduced considerably in comparison to those of yesteryear. Years ago, the *hechsherim* were not based on monetary considerations. The rabbi's income consisted solely of his salary as rabbi, with some extra income from weddings and another few extras, but neither *hechsherim*, arrangement of *gittin*, nor *din-Torah's* covered is budget. All these functions were part of the rabbi's responsibility, to be executed without extra remuneration. He would execute them with the greatest responsibility and honesty, without any personal interests. Because of this, the layman had the greatest respect and trust in the rabbi of his community, virtually

believing that the Shechinah spoke from his throat. For this reason, the rabbi's word bore so much weight. If the layman had the least inkling that the rabbi had monetary interests, all this respect would have been lost.

4) This idea is not new, but originates with Moshe Rabbenu himself. When he accepted Jethro's plan contingent on G-d's sanction, it was specified that the character traits requisite for the judges who were to serve in the Sanhedrin, were "G-d-fearing men, men of truth". These traits are dependent on the last trait of "those who despise gain". According to the intensity of their hatred for gain, so is the intensity of their fear of G-d and their truthfulness for if they do not despise gain, the former traits can be perverted by monetary gain: This was true even in the exalted generation that left Egypt and went through the desert. How much more is this true in our generation, when our whole existence is aimed earning the "almighty dollar", and the two steeds that pull the wagon are "money" and "honor", two inseparable friends. The wagon is pulled in any direction that leads to money or honor. Because of this, the worst misfortunes, both spiritual and material, occur these days.

5) The solution to this riddle, why G-d fearing, righteous men can be immune to perverting the truth only if they despise gain, can be found in the Torah (*Parshas Shoftim*). There the Torah tells us that bribery blinds the eyes of the wise and perverts the words of the just. By studying the words of the Rabbi, we find that the power of money is unfathomably great and mighty, and struggles with the greatest vigor against even the strongest conscience. We find in holy books that the temptation to worship idols, which was abolished, reappeared as the temptation to acquire money. This signifies that taking money and making a clear decision according to the Torah, do not harmonize.

Chapter 10

Money from Din-Torah's—Money from Kashruth Supervision—Money from Gittin

- 1) In the Talmud (Ketubot 105b) Rabba explains that it is improper to take any money before judging a case because "as soon as one receives a gift from another he becomes well disposed toward him, to the degree that he considers him like his own person." Just as someone would never render a negative judgment regarding his own money, so too, someone who has taken a bribe will never decide against his benefactor. Thus, Rabbah explains that the word Shochad - meaning bribe - can be explained as ShehuChad - meaning that the recipient becomes one with the giver.
- 2) The Talmud brings the following story to illustrate this point. Reb Yishmoel ben R. Jose had a sharecropper who would bring him a basket full of fruit every Friday as his share. Once he brought it to him on Thursday. When R. Yishmoel asked him the reason for the change, he explained that he had a lawsuit that day (implying that he also wanted R. Yishmoel to serve as one of the judges.) R. Yishmoel considered this a form of bribery and refused to act as a judge.
- 3) Nevertheless, R. Yishmoel did arrange for other Rabbis to decide the case. As he was arranging the affairs, he found himself thinking, "If only he would plead thus, of if he would plead thus."
- 4) R. Yishmoel exclaimed, "Cursed be those who take bribes! If I, who have not taken the fruit, and even if I had taken it, I would have taken what is due me, am in such a state of mind, imagine what would happen to someone who accepts bribes!"
- 5) From this story we can appreciate how taking money naturally disposes one to someone else. Even though one may try extremely hard to remain objective, it is impossible to do so. Even something of small value, like a basket of fruit, can

influence one's thought process. How much more so large sums of money! This is an unchangeable law of human nature.

6) Throughout the years, our sages and Tzaddikim have taken special care not to be involved in a case where there is even a shadow of a bribe. A story related by the Tzaddik Rav Itzikel of Kamarna illustrates this point. Rav Itzikel told of a dispute brought before the great Tzaddik Rav Avraham Yehoshua Heshel of Apt. The dispute was quite involved. In the middle of the case, that sage noticed that whatever thought came to his mind would favor one side only. He didn't understand the reason for this phenomenon and held himself back from writing his decision. Every Rosh Chodesh, Rav Avrohom Yehoshua Heshel would put on a special kaftan. This month, as he put on his kaftan, he noticed it was very heavy. Putting his hands in the pockets, he noticed a sack of coins. One of the parties in the above dispute had put them there in an attempt to influence the Rav's opinion. Rav Avraham Yehoshua Heshel refused to take any further part in the case and strongly rebuked the party who tried to bribe him.

7) This story shows that money has a tremendous power to influence a man's thinking, even when he does not know of the bribe, even if he is a holy Tzaddik. The Shulchan Aruch (Choshen Mishpat chapter 7 law 1) writes that any member of a court must have these seven qualities: 1)wisdom; 2) humility; 3)fear of G-d; 4) a love of truth; 5) he must be loved by the people; 6) a good reputation; 7) a hatred for money. If the last quality is absent, it is impossible for him to render a true decision.

8) Although the aforementioned quotations were stated regarding *din-Torah's*, they are, nonetheless, just as applicable to similar matters such as *kashruth* and *gittin*. Accordingly, we cannot compare, in any way, present day *hechsherim* with those of yesteryear. Moreover, it is self-evident that there is a vast difference between a *hechsher* from which a rabbi derives his entire livelihood, and one that merely supplements his income (*Tevuas Shor, Yoreh Deah 1*; see *Darchei Teshuvah*).

9) Any sensible person will readily understand that in principle, nothing has changed. Since over one hundred years ago, the rabbis warned against using products bearing *hechsherim*, even though the conditions were much easier than those today, how much more is their warning applicable today when many rabbis earn their entire livelihood from *hechsherim*!

10) The author of *Responsa Divrei Malkiel* (Vol. 3, 22) laments the situation in his time, and writes with anguish and pity how many Jews got so much expense to bring kosher food into their homes, and how they often fall into traps through using products bearing *hechsherim*, which have, unfortunately, deteriorated into a business.

11) It is self-evident that after the explicit statements of the *poskim*, which testify concerning all products bearing *hechersherim*, how ludicrous are manufacturers' claims that their products are "as kosher as homemade", or that here the *kashruth* is "better than in the old country"! These claims are boldfaced lies, because the truth of the matter is that there is no comparison between present day *hechsherim* and those of yesteryear.

Moreover, the Rabbis o.b.m. tell us explicitly that once the rabbi who grants the endorsement receives his wages, he is regarded as the manufacturer. He is actually considered a partner in the business, and consequently can find no fault with

himself. He, therefore, manages to find all kinds of dubious lenient rulings, which hang on flimsy threads, as long as he can judge the product as kosher. By stretching the point to make his products kosher, he honestly earns his title of "*rav hamachashir*". This is kosher; that is kosher; and the third thing can also be made kosher!

Therefore, before you take ready-made foods into your house, think into the matter again, whether this fits for you. Are ready-made foods with forced heterim meant for the scrupulously observant? Must this be your daily nourishment? Must this be served children who learn Torah?

Must you, who are not satisfied with an ordinary *ethrog*, eat ordinary food?

Must you, who sweat for a few pounds of *sh'murah matzos*, eat any food that presents itself?

Must you, spend astronomic sums for mitzvoth, such as tefillin, eat these products whose kashruth is questionable?

Must you, who owe the Creator a debt of thanks for His lovingkindness, for saving you from the gas chambers and the crematoria, eat all kinds of products?

12) Must you, who endeavor to improve your health and that of your entire household, eat all kinds of harmful ready-made foods? We have mentioned above that the *Diurei Chaim* (addenda vol. 2, chapter 40) alludes to the fact stated explicitly in *chanaha d'Rabba*, 22, by *Arugas Habosem*, That rabbis are not allowed to grant *hechserim* to anyone unless he is trustworthy. This is very unusual today, especially in the case of large factories.

Chapter 11

What a Hechsher Means to the Average Layman

1) In order to give you somewhat of an idea of the meaning of a **hashgachah** of a pious rabbi to the average layman, let us cite an incident that took place during World War Two, over thirty years ago. The rabbi of Sopron o.b.m. came to Budapest, where hand matzos were not available. He had no choice but to go to the factory, where machine matzohs were baked. He noticed several faults, which he quickly reported to the head of the **beis din**, the well-known *gaon* and *tzaddik*, R' Jonathan Steif o.b.m.

2) The rabbi lost no time in proceeding to the factory, accompanied by the rabbi of Sopron, and gave the manufacturer strict orders to follow the latter's directions. The factory owner appeared to be satisfied.

3) It did not take long for the factory owner to show his true colors, however. When the rabbi of Sopron called his attention to the first fault he found, he opened his mouth and bellowed, "True, you can learn better than I, but when it comes to baking matzos, I know better than you!!" And he refused to obey.

4) Here you have an example of a **tzaddik** a man as humble as Hillel, an outstanding scholar in Israel. Yet, the factory owner disobeyed him behind his back.

Chapter 12

The Ruling of the Torah Regarding Hechsherim Today

1) Blessed be He Who Reminds of the forgotten! I remind myself of a frightening episode that occurred approximately ten years ago, when the rabbi of Sopron o.b.m. entered his **beis midrash** and assembled all those present, announcing that a certain juice was found to be **treife**, adding that, in this country, it is difficult to rely on **hechsherim**.

2) The same is found in a responsum written by the Rabbi of Satmar o.b.m. (**Nefesh Yeshaye** vol. 1. 423), that the seal of endorsement, even if affixed by the greatest **tzaddik**, may be evidence of the lowest degree of kashruth possible. Yet, the layman feels confident with the rabbi's seal of approval that the product is kosher. No doubt it is kosher, but the scrupulously observant do not rely on **hechsherim**, but investigate exactly how the product is produced, whether it is meat, wine, or matzos baked by women, since these are made for the simple populace.

3) In any case, we find Torah giants who express this clear, drastic ruling of the Torah concerning **hechsherim**, and all state dramatically that we should beware of **hechsherim**, since they are intended for the weaker elements, but not for the scrupulously observant (**Responsa Divrei Malkiel** vol. 3, 22; **Divrei Chaim** vol. 2, addenda, 40; **Responsa Zichron Yehuda Orach Chaim** 123; **Shulchan Hatahor** 198; **Responsa Avnei Nezer**, responsum of Rabbi of Sopron o.b.m., and responsum of Satmarer Rav o.b.m.), who should prepare everything at home, and not purchase ready-made foods!

Let us try to execute the aforementioned instructions, and, as a reward, we hope to be rescued from all kinds of trouble and distress both in this world and in the next, and to merit to witness the redemption of Israel in the near future.

Chapter 13

At this point, it is appropos to cite several statements of the saints and sages of past generations, who expressed their Torah-true opinions publicly, both concerning the seriousness of forbidden foods, how they poison Jewish souls, and the way to avoid pitfalls.

1) *Rabbi Hillel Kalamayer o.b.m. writes in **Eis laasos** (p. 343):*

It is truly deplorable how weak Yiddishkeit has become in

certain sections. Such things for which people once considered themselves fortunate and offered up praise and thanks to the Creator for having "chosen us from among all people and having sanctified us with Your commandments", that we have the privilege to be G-d's servants and to keep the holy **mitzvos**, are now taken very lightly and indifferently. The transgression of eating non-kosher foods is very serious. In addition to the negative commandment one transgresses with every olive-size piece that he eats, for which he is liable to flogging, and is called wicked, he also brings upon himself a grave misfortune, viz., that his body is nourished with forbidden foods. The contaminated foods give him vigor and energy, through which his soul becomes defiled, and since one sin leads to another, it becomes more and more difficult to keep Yiddishkeit, and to follow the true way of life, to fear and love the Creator and to serve Him faithfully. Yet, people treat this matter very lightly. Some do not keep kosher homes at all, and some, although they keep kosher homes, consider the sin so trivial that, when they are traveling, they lower their standards of kashruth. I feel sorry for their clogged hearts. If they cry out to the Almighty in time of distress, will He hearken to their cries? On the High Holy Days, we say, "We are Your flock, and You are our Shepherd, we are Your children, and You are our Father." Those who have contaminated and defiled themselves with prohibited food, with **neveilos** and **treifos**—concerning them the Almighty says, "You are not My people." The Torah states: "You do not belong to me!" Ex. 22:30) And you shall be holy people to Me, and flesh from an animal torn in the field you shall not eat.—Rashi comments upon this: If you will be holy and abstain from contaminating yourselves with **neveilos** and **treifos**, you will be Mine, but if not, you will not be Mine.

Now anyone whose eyes are open, knows that Jews cannot possibly exist without Divine Providence, lest they become lost sheep, G-d forbid.

2) Excerpt from **Pele Yoetz**:

Fortunate is the person who does not eat from an animal declared by one rabbi as **treife**, even though other rabbis permit it, since the piety of abstaining from foods is greater than any other type of piety.

One must be extremely careful to beware of any taint of forbidden food and to be very stringent with anything related to eating or drinking, since all of a person's toil is dependent upon his mouth, i.e., if someone eats any prohibited food, it becomes part of his body, causing the body to grow. Thus, this part of his body is virtually a piece of forbidden food.

Moreover, an unclean spirit rests upon his body, and there is no way for sanctity to be able to rest there again.

Thereby, one evil leads to another, and he cannot understand and learn Torah, nor can he fear or love the Creator or rejoice at a joyous occasion pertaining to a **mitzvah**.

The author of **Shaloh**, Rabbi Isaiah Horowitz o.b.m. related that when he took leave of his mentor before his wedding, he asked him to teach him the way of meriting a share in the World to Come. He replied that he should be careful in three matters, one of which was to beware of forbidden foods, lest his body be built up through prohibited things, and that he should flee one hundred gates of permissibility, lest he fall into one gate of prohibition (end of quotation from **Pele Yoetz**).

3) The **Mishnas Chasidim** writes: We must beware of forbidden foods, because one who eats forbidden foods harms his soul, G-d forbid, since the unclean power which gains strength in him, entices him to sin (**Yeshuos Chochmah** 46).

4) The sainted Ari o.b.m. writes: we must be extremely cautious and stringent concerning foodstuffs, even those ruled to be prohibited by one authority, since this matter is of paramount importance (**Siddur Ha-Ari** zal. by **Maharash**, **Yeshuos Chochmah** 46).

5) **Maor Vashemesh** writes; The holy rabbi of Neshchiz is quoted as saying that **baalei teshuvah** sometimes revert to their old ways because they are not careful to stay away from non-kosher foods (**Maor Vashemesh, Ki savo**).

6) If there is even a chance of forbidden substances in a food, it contaminates the entire body, and leads to sin (**Yaaros Devash, 1:1**).

7) R'Hillel Kalamayer o.b.m. writes in a responsum as follows (**Responsa Beis Hillel 47**).

I have thought quite often that it would be proper to write to G-d-fearing rabbis who hearken to the truth no matter who says it, that they should not rely on their sense of touch when they test the **shochtim**. I have no idea how this mistake, which causes a serious pitfall, has become so widespread. Because someone understands a halacha thoroughly and profoundly, does it necessarily mean that he understand how to examine a knife? What does one have to do with the other? This talent is a gift from the Creator! One person may have a keen sense of touch although he is not a great Torah scholar, and vice versa.

If a scholar wanted to become a **shochet**, in earlier times, even though he feared G-d he would travel from city to city, from one **shochet** to another, to learn thoroughly the art of sharpening a knife and detecting a nick, for fear lest he spoil his soul.

Nowadays, however—yesterday he was a student in a yeshivah where he showed off his prowess in composing **pilpulim**, and tomorrow he weds, becomes a rabbi and knows everything!!

It is self-evident that when he receive the tile of "**moreh moreinu**", he is ashamed to admit that his sense of touch is not keen enough to detect a nick in a slaughtering knife and to ask someone to assist him in testing the **shochtim**. He, therefore, relies on the verse: "No evil will befall the righteous...."

I have witnessed with my own eyes how many rabbis cause the populace to eat Treifos, even though they fear G-d in other matters. Woe to such shame! How far can the trait of arrogance, rooted deeply in their hearts, lead them to become spoiled...

Couldn't I have a keen sense of touch? I have the same hat, the same silver-handled cane, the same silk kaftan as any other Rabbi. Yet my heart tells me that I need not seek trouble. If I feel this way, surely you, who have not learned should feel this way too?(ch. 47)

He writes further in his book, "Eis Laasos 17)" how a **shochet** should look in order that we should be able to eat from his **shechitah** with confidence:

In the matter of **schochtim**, they are obliged to be, not only G-d-fearing, but fervently pious Jews, because this is well-known that the more one brings fear of Heaven into his heart, the stronger is his sense of touch. But a person who knows what the real fear of G-d is, when he looks around at the behavior and the character traits of the present day **schochtim**, not only in the hamlets and in the small towns (where it is very lonely, so that oftentimes the **schochtim** are haughty, immoral people, who adorn themselves with fancy clothing and wave their hair, and the like, thus making the situation very bad), but even in the larger cities, see how cheap and low-caliber the **schochtim** are! Their lust for money is so strong that there is no honesty, and they do not beware of flattery, lies, mockery, and slander. They cause discord and assert themselves. We can easily understand that the love of G-d and His Torah is not kindled in their hearts, and that they can have no fear of the Eye that sees everything. Apparently, they are not overly concerned with the prayer, "I wish to do Your will. May it be Your will that I will not anger You." This causes one to grieve with a broken heart and to bewail the decadence of the present generation,

how far we have sunk. The Torah states that only when we do not eat **treifos**, are we worthy of being called holy people, i.e. when we strive with all our might, to abstain from eating **treifos**. Now we must deplore the present situation that the holiness of the Jewish people has been entrusted to people whose fear of G-d is so minimal that they do not concentrate when they examine the knife, in order to strengthen their sense of touch, and through them them the "holy people" can easily be converted into "a people with unclean lips". Woe to the eyes that must witness this!!

8) "You should know," continues R'Hillel Kalamayer (9:48), "that the sin of eating **neveilos** and **treifos** is more serious than other sins. When one commits any other sin, he does not lose his title of "Children of G-d". Concerning the sin of eating **treifah**, Rashi states (Exodus 22:30): If you abstain from **neveilos** and **treifos**, you are Mine. Otherwise, you are not Mine.

"In view of this, how can you say every Monday and Thursday in the prayer beginning, **V'hu Rachum**," **And He is merciful**, "**Our Father, Our King, favor us and answer us**"? How can you say, "**As a father has mercy on his children, so may you have mercy on us? How is it possible that a Jew does not quake with fear that the Creator will answer, 'I don't know you. You are not Mine, because your being is contaminated with treifos!!'**"

Now let us give the matter some thought. Every Jewish child, young or old, is dependent every second on G-d's loving kindness, as regards health and safety, both on the road and at home. He is dependent upon G-d's loving kindness for his sustenance and for his children; for the ability of raising honest children, true to the teachings of the Torah, in the path of our forebears. Now imagine, if after all these prayers and supplications, accompanied

with tears, G-d answers, "I don't know you," how will we look then?

Therefore, everyone must exert himself to the utmost of his ability, to prepare all foods at home. Through this, we can be assured, or, at least have hope, that we will be able to approach the Almighty with a valid claim that we are striving to achieve the title of "G-d's children" by purging the house of all strange food and by abstaining from using ready-made foods, in order not to stumble into the pitfalls of prohibited foods. G-d will surely pay us in kind by showing us that He is our Father, Who cares for us and grants us all need, and then some.

9) In recent years the number of people suffering from stomach ailments and the like, has greatly increased. This is only because they fill their stomachs with non-kosher foods (Warnings by Grand Rabbi of Dinov).

10) The **shochet** and hidden **tzaddik**, R'Yitzchak of Zhurvitz o.b.m. once showed a student of **shechitah**, the punishment in the World to Come in store for a **shochet**, unfit for his post.

He showed him how the deceased takes a knife and cuts through the arteries of his neck until he is completely drained of blood. Then he falls into a faint. A few second later he stands in his original place and repeats the same performance and infinitum (**Nefesh Yeshayah**—stories).

11) The saint and sage, R'Chaim Halberstam of Sanz o.b.m. writes (**Responsa Divrei Chaim Yoreh Deah** ch. 7) about an incompetent **shochet**, who was spared the ordeal of being dismissed from his position because he needed his position to support his family:

This abominable person must be dismissed. If you pity his family, give him a pension. But why spare him and allow him to feed the community with **neveilos** and **treifos**? Why don't you

have pity on your soul, lest it become contaminated from his meat? It is well-known that there is no sin as serious as eating non-kosher foods, no sin which clogs the Jewish heart as this sin does. Because of this sin, many communities have left the fold...

12) In a similar vein, R'Hillel Kalamayer o.b.m. writes (**Maskil el Dal**, 2:22, ch. 5):

Many softhearted communal leaders, support incompetent **shochtim** and do not dismiss them from their posts lest they find themselves unable to support their families, who are innocent of their father's misdeeds. How bitter is such pity! When the day of judgment arrives, the **shochet** himself will cry bitterly and sigh, saying, "If only they did not have pity on me and allowed me to become a panhandler having to go from door to door for handouts, rather than to have pity on me and to allow me to continue to occupy my position, an act of immeasurable cruelty, in view of the unfathomable penalty for this sin.

12) Now, dear parents! Give the matter some thought as long as there is time. What is real mercy? Does it mean giving the children all they want, and allowing them to eat at all *simchas* and dinner for which they will have to give a reckoning for every bit or is it more merciful to give them only homemade food and thereby refresh them after the proverbial 120 years with a sweet portion of Gan Eden?

13) *Do not ignore my words*, for you are only fooling yourselves. This is analogous to the account given in the **Gemara** concerning the idol molech, which was worshipped by passing children between two fires. When the father would give the child over to be passed through the fire, the priests and their attendants would stand nearby and drum, in order to drown out the child's cries, so that the father would not hear them.

You should know that your future, as well as the future of your progeny **is in your own hands**, and now is the time to do

something about it, before you go back your daily, and forget everything. So we sleep through our whole life, and before we turn around, *we are standing before the Heavenly Tribunal.* (Repentance is most effective at the time and place where the sin was committed—Do not say, “When I have time, I will learn; perhaps you will not have time.”)

14) The **Chofetz Chaim** o.b.m. explains very aptly why people are so lax in respect to prohibited foods, although everyone knows the stringency of the prohibitions of blood, fat, pork, **neveilah**, **treifah**, non-kosher fish, etc.

Even those who are careful at home, not to take any food of dubious nature into their houses, are not at all cautious when they are traveling.

He explains that one reason for this laxity is that since they see others treating this sin very lightly, not even considering it a sin, they follow suit.

Indeed, this is very surprising, for if someone sitting in a restaurant, noticed poison falling into the food, a poison that could inflict much harm upon him, would he proceed to eat food because others were doing so? Surely not!

The same is true of forbidden foods, since they harm the soul as poison harms the body.

16) The Rabbis teach us that when one commits a sin, he creates an accuser (**Avos**). They teach us further that the sin a person commits goes along with him to the World to Come (Avodah Zarah 19a).

Accordingly, the person, who, year after year, ate prohibited foods, thereby accumulating many thousands of violations of negative commandments, should shudder and quake when he reminds himself of the thousands of destructive angels who will

pursue him and drag him down into the depths of Gehinnon, where each angel will punish him individually.

Unfortunately, then repentance will be of no avail! One who thinks over the aforementioned matters seriously, will surely be careful to abstain from non-kosher foods more than from poisonous foods, and not to take an example from those who forfeit their souls by eating whatever comes into their hands. (**Davar B'ito, Shaar Hischazkus** by **Chofetz Chaim**).

17) **The Chofetz Chaim** continues: We must know that the negative commandments of eating non-kosher foods differ from all other negative commandments in the Torah, since other negative commandments are external, whereas prohibited foods permeate one's body and nourish it with their forbidden character.

We can neither imagine nor evaluate the troubles and suffering in store for the person who was fed with prohibited foods, for such a person will require a very serious operation to purge him of the foods that became part and parcel of his body. Every organ and vein will have to be dissected in order to purify it from the prohibited foods that nourished it, to leave only the tissue nourished by kosher foods.

18) Moreover, one should know that one's divine image leaves him when he partakes of non-kosher foods. The **Holy Zohar (Mishpatim)** states that without the divine image, one is in danger at all times, since the Creator has removed His protection from him.

On the other hand, one who is cautious and is careful not to partake of any forbidden foods, bears a divine image which protects him from all tragedies.

19) Elsewhere, the **Chofetz Chaim** expresses himself even more sharply, that those who are not careful in their observance

of the dietary laws, will suffer indescribable torture and agony, since every limb will be imperfect by dint of its being nourished with non-kosher foods.

Very often, this is a hindrance to G-d's presence resting upon a person. The soul, too, will lack its main spirit of life, and it will not be able to benefit completely from the experience of Paradise, since its sanctity was impaired through eating prohibited foods in this world.

20) Now how much must a person fear the horrible punishments and the impairment of the soul in the World to Come, because of his indifference to the stringency of the prohibition of non-kosher foods!

21) Therefore, let everyone whose soul still occupies his body take heed and strive with his entire being and possessions in this respect, to contemplate very thoroughly every piece of food he wishes to eat, before putting it into his mouth. In this manner, the soul will return to its Maker pure and holy, just as he received it, and he will, thereby, merit infinite life and benefit from the splendor of the Shechinah, the greatest pleasure imaginable (Ibid. ch. 3)

22) In the following chapter, we will cite a number of statements by the **Chofetz Chaim** o.b.m. concerning the reward in the Hereafter, to give the reader somewhat of an idea how great the reward for caution is in the next world as well as in this world. After a little concentration on this matter, one is overpowered by an urge to reach that level, which has no equal.—not even a millionth of it—in this world. The knowledge that through the small bother of refraining from eating any food that requires a **hechsher** because it is produced and packed outside the home, we can attain the greatest pleasure, will undoubtedly arouse the person with the hardest heart, with a true resolution for the future, together with regret concerning the past, to keep his eyes open and to control all foods entering his house, in addition to the foods his family members partake of outside.

CHAPTER 14
The Duty to Admonish and Protest -
Quotations from Talmud,
Zohar, and Midrash

- 1) Anyone capable of admonishing reproaching or rebuking members of his household and does not do so: is punished and considered culpable for the sins of the members of his household; against the people of his city, is punished for the sins of the people of his city, against the entire world, is punished for the sins of the of the entire world (*Shabbos 54b*)
- 2) Since Phinechas should have protested against *Hophni*, Scripture considers it as though he had sinned (*Shabbos 55b*)
- 3) One who has the ability to admonish and protest and does not, the sin is ascribed to him (*Yerushalmi Shabbos ch. 5*).
- 4) Because of four things, the property of householders is usurped by the government, (one of which is) because they have the ability to protest and do not do so (*Sukkah 29b*)
- 5) Silence is a symbol of acquiescence: Since the Rabbis were present and did not protest, this indicates that they agreed. (*Gittin 56a*)
- 6) Abner was punished (by being killed) because he should have protested against Saul, and did not do so. (*Sanhedrin 20a*)
- 7) *Joshua* the high priest wore soiled garments because his sons married women unfit for the priesthood, and he did not protest against them (*Sanhedrin 93a*)

8) Concerning Zedekiah it is written (II Kings 24:19): *And he did what was evil in the eyes of the L-rd.* The evil is attributed to him because he was able to protest and did not (*Sanhedrin 103a*)

9) If a person learned, taught, observed, (negative commandments), and performed (positive commandments), but did *not* protest, he is deemed cursed. On the other hand, if a person did not learn, did not perform (positive commandments), did not observe (negative commandments), did not teach others, and did not have the ability to protest, yet he protested, he is deemed blessed. (*Vayikra Rabbah 25*)

10) The Holy One, Blessed be He, said (to the Divine Attribute of Justice): "These are completely righteous men, and these are completely wicked ones." He replied: "It is fully revealed to me that they had the ability to protest, but did not do so." He responded: "It is fully known to Me that if they had protested, they would not have heeded them." He retorted: "If it is fully known to You, is it fully known to them?" They, therefore, should have protested and allowed themselves to be humiliated for the sanctity of Your Name, and to suffer beatings from the Jews. (*Tanhuma Tazria 9*)

11) "Take all the leaders of the people and hang them. (*Num. 25:4*)" The sins were attributed to the leaders of the people because they did not protest against the people. (*Tanhuma Balak 19*)

12) Who was responsible for the deaths of all those killed in the civil war against Benjamin because of the killing of the concubine in Gibeah of Benjamin?) *Phinechas!*, Because he had the power to protest and did not protest. We learn from this that anyone who has the power to protest and does neither protest, or attempt to bring the Jews to improve their ways, all blood that is shed among the Jews, is shed because of him. (*Yalkut Judges 68*)

13) The great *Sanhedrin* should have tied iron ropes around their waists and lifted their cloths above their knees and gone throughout all the cities of Israel, one day to Lachish, one day to Eglon, one day to Hebron, one day to Jerusalem, to teach them proper manners. (ibid)

14) Jerusalem was destroyed only because they did not admonish one another. (*Shabbos 119*)

15) If a Rabbinical scholar is loved by the people of his city, it is not because he is superior, but because he does not admonish them concerning matters of Heaven. (*Kethuboth 105b*)

16) When the footsteps of the *Messiah* will be heard, there will be no admonition. (*Sotah 49a*)

17) Because of what did *Jeroboam* merit the kingdom? Because he castigated Solomon. (*Sanhedrin 101b*)

18) One should love admonition, for as long as there is admonition in the world, goodness and blessing come to the world, and evil departs from the world. (*Tamid 28a*)

19) Everyone who admonishes his friend for the sake of Heaven, merits the portion of the Holy One, Blessed be He; moreover, a mantle of grace is drawn over him. (*Tamid 28*)

20) Anyone who knows how to admonish and admonishes the public, brings content to his Creator. (*Tana d've Eliyahu Rabba 3*)

21) One who knows that his fellow man is wicked, yet he flatters him, or if he knows that his colleague is full of sins, yet he says to him, "You are righteous," deserves that all the curses in the Torah come upon him. However, one who admonishes his colleague that he repent, takes the blessings of the one who is admonished. If he accepts the admonition and repents then, he too, receives blessings. (*Yalkut Devarim 793*)

22) Is there any man who hates his son? However, if he does not admonish him concerning Torah, wisdom, and proper

manners, he will eventually hate him. If he admonishes him, however, he will eventually love him. (*Yalkut Proverbs 950*)

23) The Divine Attribute of Justice rose and said before G-d: Even on the righteous among them, You shall write on their foreheads a *Tav* of blood, *Tav* standing for *Tamuth*, you shall die. The Holy One, Blessed be He, replied and said: "Why?" She answered, "Because they did not reproach your children with words of admonition, and they did not instruct them not to sin." The Holy One, replied, "It is revealed before me that if they had admonished them, they would not have listened". The Attribute of Justice replied, "Even though they would not have accepted, nevertheless, the righteous should have rebuked them". The Holy One acceded and proceeded to treat the righteous of that generation in Jerusalem as wrongdoers. Six angels of destruction were dispensed to Jerusalem and they devastated it (*The Letters of R' Akiva*).

24) Whoever is able to admonish and does not do so is stricken with *tzaraas*. (*Zohar Part III part 45b*)

25) The righteous man is conscientious to go to the wrongdoers to help them turn away from their sins. He informs them of the heavenly judgment and the punishment of *Gehinom*. He does not allow himself to rest day or night until he has rebuked them and brought them to full repentance. (*Zohar Pg. 20b*)

26) All Jews are responsible for each other. (*Shevuos 39a*)

27) Even the perfectly righteous are held responsible for the sins of their generation ... for not rebuking the wicked. (*Midrash Tanchuma Mishpatim*)

28) Some sins are so great that those who commit them are not afforded Divine assistance to repent. Included among them is one who was able to rebuke others, be it a group or individuals, and did not do so but left them in their backsliding. (*Rambam Hilchos Tshuva 4:1*)

29) It is a Jew's duty to protest against sinners. Anyone who has the ability to protest, and does not do so, is held responsible for that sin. (*Remah Yore Deah 334:48*)

30) Evil decrees fall only upon those who could have protested and did not. (*Yalkut Ruth on the verse, "And Elimelech died..."*)

31) Anyone who says that Solomon actually sinned is in error. The sages ask: But it is written, "and Solomon sinned .."? They answer: Because he should have reprimanded his wives and did not, scripture considers it as if he actually sinned. *Rabbi Yehuda* says in the name of *Shmuel* that Solomon would have preferred to be a lackey to a foreign ruler rather than have it be written in Scriptures that he sinned. *Rashi* explains the Gemorah to mean that he would rather have suffered indenture to chop wood and draw water for idol worship. This teaches us how severe the rebuke is for one that could have protested and did not. (*Shabbos 56b*)

32) The reason that the people in the civil war against *Gibeah* died was: *Hashem* said to them, "For My honor you did not protest, but for the honor of mortals you do protest!". (*Sanhedrin 103b*)

33) The verse "and I shall destroy from amongst you the righteous and the wicked," refers to the righteous who are imperfect. Since they were able to protest and did not, they are considered imperfect. (*Avoda Zara 4a*)

34) Aaron did not protest when Moses hit the rock at *Mei Meriva* for he considered himself as Moses' disciple. However, one need not give honor to a teacher when there is a profanation of the Divine Name. Because he did not protest, he was punished in the same way as Moses. (*Midrash Tanchuma, Chukas*)

35) From the incident of *Pinchas* one should learn to be zealous for *Hashem* when there is a profanation of the Divine Name of the Torah. The importance of this is shown by the

gratitude and good favor through which Hashem gave the priestly covenant of peace to Pinchas. (*Shelah Hakodesh, Ten Praises*)

36) It is written (*Midrash Tanchuma, Re'ei*) that many upright people lived in Noah's generation but, nevertheless, perished with the others. The reason they perished is that they did not protest the wrongdoings of the others, unlike Noah who did protest. (*The Chida, Chomas Anach, Parshas Noah*)

37) One who does not oppose those who persist in their evil ways is punished for all their sins. Furthermore, he transgresses the negative command, "You shall not bear his sin ..." It is obligatory upon every G-d fearing and G-d loving person and those of pure heart to arouse zeal ... (*Sha'arei T'shuvah, Sha'ar 3:59*)

38) *The Remah* states that in our times we do not protest against wrongdoers because of the danger involved (*Yoreh Deah 334, Choshen Mishpat 12*) quoting the *Responsa of the MaHariv 157 The Bechor Shor* (quoted in the *Piskei T'shuva*) says that many, basing their actions upon this decision, justify themselves in flattering influential people even though there is no certain danger. This rationalization, which has weakened the Torah, is a blatant mistake, in that the *MaHariv's* opinion was stated only in an instance when there is certain danger. Were this not so, then the precept, "Thou shalt not fear a man," would become null and void. Certainly the intent of this precept was directed to a situation in which there is a reason for fear. And, yet we are instructed *you shall not fear!*

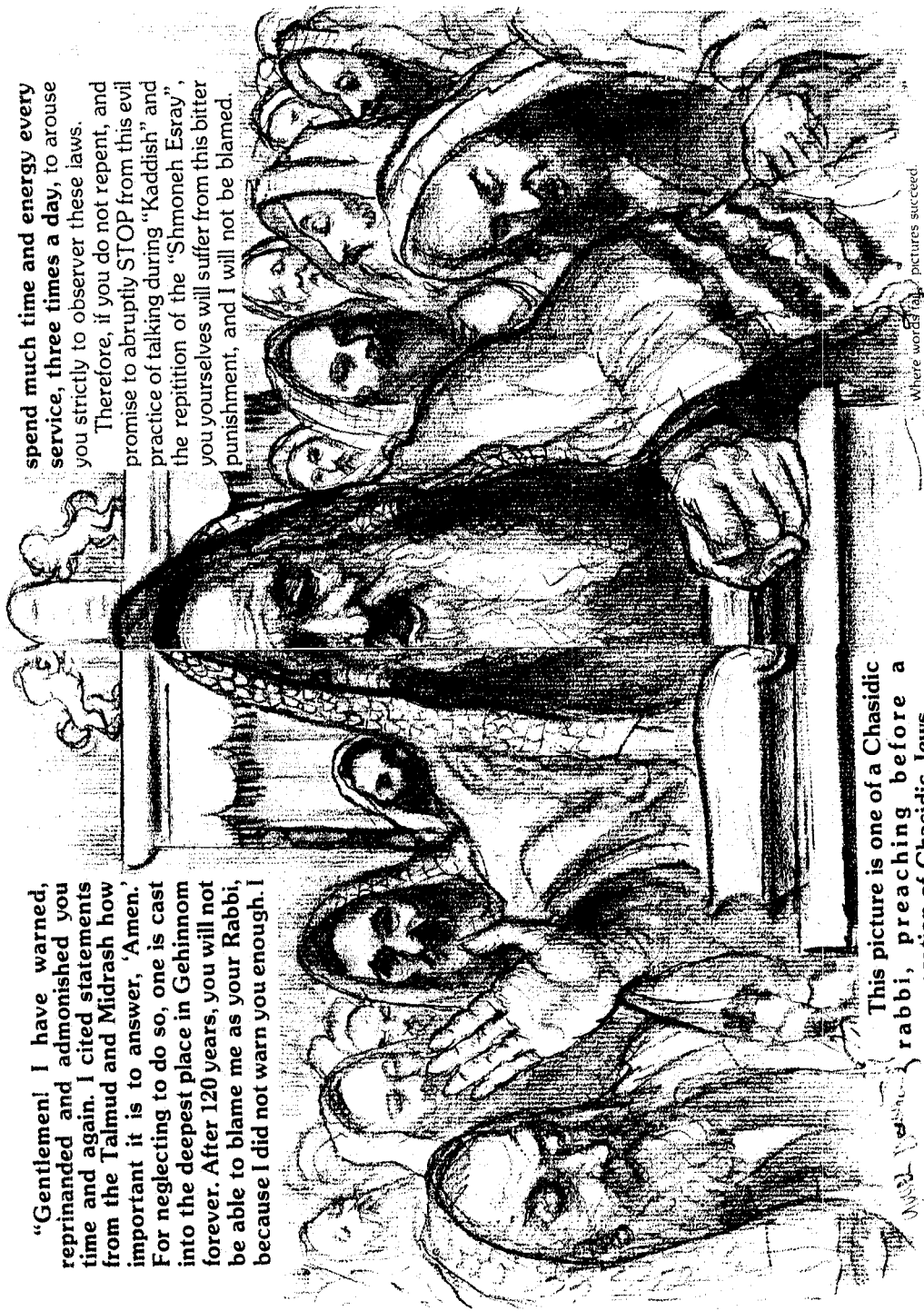
A judge who is appointed to punish wrongdoers and fulfills this precept, will merit the reward of Pinchas, the zealous, and no evil will befall him.

39) Do not envy wrongdoers, for anyone who sees their actions and does not arouse zeal transgresses three negative commands. For this reason a man should sever relations with them and have a separate way from them (*Zohar I pg. 239b*).

"Gentlemen! I have warned, reprimanded and admonished you time and again. I cited statements from the Talmud and Midrash how important it is to answer, 'Amen.' For neglecting to do so, one is cast into the deepest place in Gehinnom forever. After 120 years, you will not be able to blame me as your Rabbi, because I did not warn you enough. I

spend much time and energy every service, three times a day, to arouse you strictly to observe these laws.

Therefore, if you do not repent, and promise to abruptly STOP from this evil practice of talking during "Kaddish" and the repetition of the "Shmoneh Esray", you yourselves will suffer from this bitter punishment, and I will not be blamed.



This picture is one of a Chasidic rabbi, preaching before a congregation of Chasidic Jews.

40) *The Angel of Death does not have the same power over a man who is zealous for Hashem as he has over other men. (Zohar 29b)*

41) Anyone who is able to protest and does so, thereby avenging Hashem from the wicked of this world, Hashem seals a covenant with him and his seed, just as He did with Pinchas. *(Reishis Chochma, Sha'ar HaYirah, ch. 12)*

42) If even a minor sin receives public and juridical acceptance, this is the product of corruptness and an unpardonable sin; and furthermore, the entire people are held guilty. Forgiveness is possible only after a punishment has been executed upon the entire nation. This was the sin of Sodom. *(HaAkeida 20)*

43) Because they did not protest against evildoers, the future generations learned from their bad ways. *(Rashi Sotah 41b)*

44) It is clearly derived from both the Oral and Written law that one who can protest and does not do so, is held responsible for that sin and for neglecting a positive commandment. Furthermore, he is considered in the category of the wicked. *(Chinuch Mitzvah 239)*

45) The judges of Israel are responsible for the sins of their people. *(Yalkut Yechezkel 341)*

46) *It is written "Ben Adam: A sentinel have I appointed you for the Family of Israel and you have heard the word of My mouth .. but you did not speak up to warn the wicked one concerning his evil way to save his life. He, the wicked one, shall die for his sin, and I shall demand his blood from you. Yechezkel 3:17,"*

47) It is possible that Moses, assured of the righteousness of his brother Aaron, knew that Aaron's intention in making the

golden calf was not evil. However, he accused him for the evil-doing of the people. Since their downfall came through him, he was deserving of rebuke. (*Rambam, Ki Sisa*)

48) Why do many Torah scholars die young? The answer is: they allow themselves to be disgraced, for they do not avenge like a snake the words of Torah and the fear of Heaven. (*Avos of R'Nasson, ch. 29*)

49) There were great men of Israel who saw evil and looked the other way. The Holy One remarked to them, "There will come a time when I will do likewise." (*Midrash Rabbah, Lamentations*).

50) In summary, I would like to cite that which *R' Chaim Sofer* writes in his illustrious work, *Sha'arei Chaim* (6a):

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

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

CHAPTER 15

An outcry for help

Directed to the Rabbonim and to anyone else who has the power to influence the Jewish community to stay away from forbidden foods. They are the ones who are responsible for warning and alarming the people of the great danger. The entire Jewish nation's existence and survival is dependent upon this.

I

Like the bugle's call, we sound our cry to alert the Rabbonim and influential individuals: "Please, have mercy and spare Jewish souls from becoming defiled with forbidden foods. The very basis for the continued existence of the Jewish people is dependent upon this." How distressing it is to see observant Jews buying just any product, without first ascertaining the identity of the rabbi giving its hechsher. Is he one of the renowned Rabbonim who are accepted as G-d fearing, or is he of the sort whose entire role is to provide the necessary legal loopholes to sanction otherwise questionable foods? People buy these questionable products and feed them to their children. Now, even if the children excel in their Torah studies, when they grow up, the forbidden foods they ate will influence them, as we have illustrated previously from the holy books. Also, as our wise men of blessed memory said in regard to the verse: "You shall become defiled with them," Do not read this: 'And you shall become defiled,' rather render it 'and you shall become congested.' For the eating of forbidden foods causes spiritual congestion, which eventually brings one to delinquency, may Heaven save us. Woe to us that this has occurred in our times that

observant Jews aren't sufficiently cautious with questionable foods to see if they bear a completely reliable Hechsher.

II

A holy obligation lies upon our Rabbonim and influential individuals to warn the people, through their lectures, against defiling their souls with forbidden foods, and to warn against taking the slightest chance with anything questionable. This is the very foundation of the sanctity of the Jewish nation. Anyone who truly has a fear of G-d must protest bitterly to save his peers from falling prey to the prohibition of forbidden foods. We find this illustrated in the words of our Wise Men, of blessed memory, in Medrosh Yalkut (Shoftim 12):

“Anyone who finds it within his power to protest but doesn't, is responsible for all the blood spilled in the Jewish nation as is written in the Scriptures: “And you, O son of man, I have made you a prophet for the house of Israel, because you admonished the evil man you have saved your soul (Ez. 3:17-19)-- From here we derive that every Jew is responsible for his fellow-Jew. For example, if you ask, “Why were those seventy-two thousand killed in Givas Binyomin?” The members of the Sanhedrin which Moshe and Yehoshua and Pinchus left, should have girded their loins with ropes of iron, and lifted their clothes above their knees, and gone around to all the cities of Yisroel-- one day to Lochish, one day to Eglon, one day to Hebron, one day to Bais Eli, and one day to Yerushalaim. They should have taught them “the way of the land” for one year, two, three, four, and five, until the Jewish people became settled in their land, and the name of the Holy one,

blessed be He, became sanctified throughout the entire world that He created. However, they did not do this. Rather, once they entered the land, everyone ran to his own vineyard and olive grove and said, "Everything will be all right with me!" so as not to have to work hard. The Wise Men taught in the Mishnah: "Do less business and involve yourself with Torah. If you have been idle from Torah, there are many idlers opposite you. When they did disgraceful and improper things in Givas Binyomin, the Holy One, Blessed Be He, went forth to destroy the entire world, and seventy-two thousand fell. Who killed them? The Sanhedrin that Moshe and Yehoshua and Pinchus left."

How do the rabbonim and influential individuals not tremble--and how can their hair not stand on end when they read this Yalkut? Because the Sanhedrin did not protest, seventy-two thousand were killed in Givas Binyomin. How much more so do we have to protest and alarm the people, however and whenever possible, to save them from forbidden foods, or even the chance of eating them.

The reason for this Yalkut can be explained in accordance with a quotation from Dovor Be'Itch by the Chofetz Chaim, of blessed memory: One should also know that there is a great difference between a person who serves G-d and keeps his Mitzvos because he truly desires His service and Mitzvos, and a person who does everything only for the sake of receiving a reward in this world and the next. This is illustrated in the verse: "Praised is the G-d fearing man; he desires His Mitzvos extremely." We derive from this: "It is the Mitzvos that he seeks, not their reward ." Similarly, the verse: "And you shall return and see the difference between a righteous man and a wicked man;

between one who served G-d and one who did not serve Him,” refers even to the one who fulfills G-d’s Mitzvos but does so only for his own sake. We will see the distinction between them in the world to come, How then can one tell if his service is genuine, or if his intent is just for personal gain, to receive reward and escape punishment? The sign of this is that one who is truly G-d’s servant desires that everyone should serve G-d and do His will, in order that His Glory may be magnified. **Also, if He sees people transgressing His will, He will feel extremely vexed and distressed.** Not so is one whose intent is only for his own personal gain. He doesn’t care at all if other people transgress G-d’s Mitzvos. He thinks that since he himself is careful not to break the laws of the Torah, and he won’t be punished in Gehinom, that is enough. Therefore, he isn’t at all concerned that others are desecrating His name. You should know, my brothers, that this, too, is self-evident. Anyone who says: “Why should I worry about others and help prevent them from falling prey to forbidden foods?” has shown a great indication that his entire service of G-d is only for his own sake. It is in order to bring benefit upon himself in this world or the next, not for G-d’s glory. For, were he concerned with His honor, surely he would try his utmost to make sure that **not even a single person would commit any sort of sin.**

IV

This matter which we have written about is actually stated in the Torah in the section of the reading of the Sh'ema: "And you shall love Hashem your G-d with all your heart," etc. Our wise men, of blessed memory, explain this to mean: "And you shall love Him"-you shall make Him be beloved by the people. This is like a king's faithful friend, who tries to make him beloved of all his subjects, that they should all be faithful to his service with a true heart. The concluding part of the verse: "With all your hear etc. " This expresses the same thought, namely, that one must try with all his heart and all his soul. "With all your soul." means to make Him beloved by the people so that they should not obey their evil desires. "And with all your possessions" means that one should not try to save money when Heavenly honor is in question, when His service can thus be strengthened in the world.

This idea is exactly what is in the Sifrie: "And you shall love Hashem your G-d - You shall make Him beloved by the people like Abraham your forefather, about whom it is written: 'The soul that he made in Choron.' It is well known that Abraham our forefather was very great in the trait of kindness, and thus he brought the people under the fold of the divine presence (Shechina). As it is written: "He (Abraham) planted an orchard in Beersheba, and he called in the name of Hashem there, the G-d of the world," As it says in the Medrosh, by means of the orchard, Hashem gained esteem among all the people, "And you shall love Hashem your G-d " etc.

It is also well-known that when each person accepted upon himself the fulfillment of the Torah, at the time of receiving the Torah, not only did he accept it, upon

himself, but rather, he obligated himself for whenever it is within his power to strengthen the Torah observance of others, as well. **At that time, all Jews were made responsible for each other.** This thought is really the very meaning of the conclusion of the Torah in the section of Netzovim: "All concealed matters are for Hashem our G-d, but the revealed ones are for us and our children, forever, to do all the matters of this Torah," and as Rashi explains, "This means that they were made responsible for one another."

V

It is for this very reason that the law dictates that every Jew can serve to fulfill someone else's Mitzvoh even though he himself has already performed that Mitzvoh (e.g. Kiddush) .

If someone else is missing the Mitzvoh it is as if he himself is missing it also. This is illustrated in the Rosh in tractate Brochos, chapter three. This law also applies in the case of preventing someone from violating a negative command. Therefore also, in Yoreh Deah, section 303 , the law is decided that if one sees that someone else is wearing Shatnes, even according to the opinion of the Rosh (brought in the Ramoh) who holds that he doesn't have to remove it from him in the street, because of respect, nevertheless, when that person comes home, the one who saw him must stop him from breaking the law of Shatnes. See also Yoreh Dayeh 373 in the Ramoh and in the Shach. This is also true in regard to a Torah scholar; although he doesn't have to testify when it is beneath his dignity, if, by doing so, he can stop someone from transgressing a law, he must testify. It says in tractate Shavuos (30b) "If he does not stop him from transgressing

a prohibition when he could have done so, he will be punished too." So we see in Vayikro Rabboh: "Yisroel is like scattered sheep. Just as the habit of sheep is that when one is struck in one of its limbs they all feel it (this means that if sheep flock together, and when one is stricken in a foot and must stop, they all stop), so also is Yisroel, when one sins they all are punished.

Rabbi Shimon Ben Yochai taught: "This is analogous to a group of people who were sitting in a boat. One of them took a drill and began to bore in his place. His friends said to him: 'Why are you doing this?'. He replied: 'Why does it bother you? Am I not boring in my place?' They answered him: 'Because you are sinking the ship.'" This also applies to our subject. If we won't take concern to admonish our brothers, by which we can save them from the negative comments that are involved with the eating of every mouthful (of Kezayis size) and we could have at times saved even some of the finest, most reputable people, who occasionally fall prey to these prohibitions, surely we will be severely punished. When the day of Reckoning comes, there will be a punishment as great as if we ourselves were eating forbidden foods. According to this, it is possible that even a most scrupulous, observant person, who abstained from even the slightest shadow of a doubt of a prohibition during his whole life will be judged as having eaten a piece of Treifoh and the like. When he asks in amazement: "How am I charged with these prohibitions, when I cannot tolerate them? Nothing having even the slightest doubt ever entered my mouth!" They will reply to him: "Did you not know that all Jews are responsible for one another? Remember that people from your town, at such and such a time, ate all these severly prohibited foods while you just stood from afar

and didn't see fit to help them in the time of their need, that they should not have to come to these prohibitions. **Therefore, come and accept your judgment as is fit for you."**

VI

How greatly he will regret this! For a mere admonition on his part could have saved him from all these judgments! Let him not fool himself into thinking :“Surely, the judgment will not fall upon me alone, for I'm not the only one in my town.“He should know that analogically, when one cosigns on a loan of tens of thousands of dollars, even though there are many other co-signers, nevertheless, when the time comes to pay, his portion, while admittedly only a part of the whole, will still be quite a large sum, and will indeed be a very pressing burden for him to bear. Our case here is similar. According to what is presently well-known, the current rate of violation of the prohibition against forbidden food has risen greatly. Were a census taken, it would amount to thousands of portions (Kezaisim) of prohibited foods, all eaten in one week and in one place. Those who have their power to alert their fellow townspeople to observe this Mitzvoh of the sanctity of foods, and to prevent Jewish souls from transgressing these prohibitions, but are too lazy to do so, will surely bear the main part of the blame. This is illustrated in the Tonoh De'Vaih Eliohuh: Anyone who finds it within his power to protest but didn't, to restore to virtuousness but doesn't, all the blood which is spilled is his own fault, as it is written: ‘And you, son of man, I have placed you as a scout for the House of Israel; and you shall hear from my mouth a word, and you shall caution them concerning it, in my saying to the wicked: Surely you shall die. And you

did not warn them, etc. He is wicked, he will die bearing his sin, and his blood I shall seek from your hands." In my opinion, this same idea is expressed in the supplication, *Ovinu Malkainu*, in the two requests: "Our father, our king, blot out and wipe away our transgressions and our sins from before your eyes. "And, afterwards, "Our Father, our King, with your great mercy, erase all records (lit. 'titles') of our indebtedness, "These verses are apparently redundant. However, according to our previous explanation, it is understandable as two separate ideas: First, we beg for forgiveness for sins and transgressions that a person commits on his own, and then afterwards, we plead for the "records of our indebtedness," which are not our personal sins, but rather, our collective responsibility toward others, which is also considered records of our indebtedness.

VII

It is also written there: And now, let us explain the reasoning of those who are lax in this aspect, and give a conclusive refutation to their argument.

There are those who claim that the number of those in our town who have gone astray has become many; we don't have the power to save them all, so what's the use of our saving a few of them, if we don't have the ability to save them all? This argument is merely the cunning deception of the Evil Impulse, and is really analogous to a group of people who were going on their way on a bridge, until it collapsed, and all of them fell into the river, and cried: "Help! Help!" They were drowning. There were two men there who knew how to swim. One of them ran to the river

to save whomever he could from the water. The second one said to him: "Why should you trouble yourself? Did not about twenty people fall in there? Do you think you can save all of them?" He replied to him: "I don't understand your question! Just because I can't save all of them, shall I then hide my eyes from the blood of my brothers who are drowning, and be lax in saving whomever I can save?! Even if I save a small number of them, all my toil and trouble will have been worth it. Whoever preserves one Jewish soul, is as if he preserved the entire world!" So also, in relation to our subject: Just because we don't have the ability to save all of them from transgression of negative commands (Lavin) and Kerisos, shall we then be completely lax? Rather, whatever is within our ability to do, and to whatever extent we can save them from transgressing the Mitzvos of the Holy Torah, we are obligated to save them, even if we will save only the smallest minority. This is clearly demonstrated by King Solomon, "Whatever your hand will find within your power to do, do!"

VIII

Behold, from all the above-mentioned holy words of the Chofetz Chaim, of blessed memory, the great obligation of the Mitzvoh of admonishing one's fellow man is clearly explained. For the person who truly loves G-d, it is impossible not to cry out bitterly when he sees people rebelling against G-d, and saturating their bodies, blood and souls with Trefah, which is the very foundation for the embodiment of the Torah, and upon which depends the entire sanctity of the Jewish people. If he doesn't protest with all his might, it is considered as if he had personally

eaten Trefah, for each individual is responsible for his fellow man.

How our hearts pain us when we see what many of our people, even those who pray three times a day and keep the mitzvos, still fall prey to the prohibition of forbidden foods, and saturate the souls of their children with all types of and trefe food, may Heaven save us! Woe to our eyes that behold such! How our hearts will ache! Even the influential people do not arouse the hearts of our brothers throughout the course of their sermons and their words, to admonish our brothers not to bring, heaven forbid, disaster upon themselves and upon all of the Jews by means of their eating trefah, and foods of questionable kosher status.

IX

Now we can well understand the Medrosh Yalkut with which we began, that because the Sanhedrin did not protest, the blame for the seventy-two thousand Jews who were killed in Givas Binyomin is considered theirs; every one is responsible for one another, and once they didn't protest, the debt was collected from the "co-signer" who assumed responsibility for them. The co-signers in this case were the Sanhedrin, who should have gone from city to city and from town to town, crying out and alarming the people of their sins, that they were being negligent with Trefah foods, or with that of questionable Kosher status.

Therefore we call out to the Jewish leaders and influential persons: *Have mercy and pity on your brothres, who are being massacred spiritually by the eating of forbidden foods and trefah and unclean animals!* If, Heaven forbid, an enemy attacker came to kill, Heaven forbid, the residents of your city, would you just sit tranquilly and securely, and not strive with valor to save your brothers? *Behold, this enemy*

On the left, a fire is burning. On the right are two hands pushing a Jew and crying, "Into Gehinnom with him!" The Jew, in turn, is pulling his Rabbi, The Jew is crying, "It's not my fault, It's not my fault, the Rabbi is to be blamed, only he is to be blamed. He was very complacent; he showed lack of concern; he never reprimanded me. He never warned me in all these years... THROW HIM INTO GEHINOM... THROW HIM INTO GEHINOM!!!"

The Rabbi, in turn, cries; "Woe is me... Woe is me!!! Why didn't I Warn them not to talk during prayers? How could I have allowed myself to be influenced by the evil. How could I have allowed myself to be influenced by the evil inclination in being complacent in explaining to them the gravity of answering "AMEN?"



The Rabbi, in turn, cries; "Woe is me... Woe is me!!! Why didn't I Warn them not to talk during prayers? How could I have allowed myself to be influenced by the evil. How could I have allowed myself to be influenced by the evil inclination in being complacent in explaining to them the gravity of answering "AMEN?"

If he doesn't protest... why shouldn't we talk?



On the left, a fire is burning. On the right are two hands pushing a Jew and crying, "Into Gehinnom with him!" The Jew, in turn, is pulling his Rabbi, The Jew is crying, "It's not my fault, it's not my fault, the Rabbi is to be blamed, only he is to be blamed. He was very complacent; he showed lack of concern; he never reprimanded me. He never warned me in all these years... **THROW HIM INTO GEHINOM... THROW HIM INTO GEHINOM!!!**"

throw him in the gehinnom ... throw him.. him... oy vay eez mihr

Where words fail... pictures succeed.

attacker, the evil impulse, has come and is killing souls and is causing, Heaven forbid, calamity to your brothers, by the eating of forbidden or questionable foods! Why are we silent? Why don't we cry out bitterly, to save brothers from spiritual massacre?

Have pity and spare your brothers, and save their souls! Restore the crown of holiness of the Jewish people to its original shine!

X

Let us please remember that before the last war, in which, due to our many sins, the vast majority of the holy communities in the world succumbed to martyrdom, that all the holy communities in every land were imbued with the desire for Kashrus observance. Everywhere the Rabbonim would see to it that no one from their community would become contaminated with questionable foods, Heaven forbid. Everywhere, all matters of Kashrus were conducted with an observant eye. However, through our many sins, after the destruction of the major structure of Orthodox Jewry, now that only a few scattered Mitzvo observers remain from the many, the obligation is all the greater to save the few remaining from the Destroyer from rising up again, Heaven forbid, and engulfing the few that are left.

Therefore, I propose and request: *return, please, the crown of the holiness of Israel (i.e. Jewry) to its prior glory! Instruct, please, your brothers to guard their souls and those of their children, that they should be protected from any pitfalls concerning the matters of forbidden foods, Heaven forbid! By means of this, the verse: "And you shall sanctify yourselves, and you shall be holy," will be fulfilled in us, in whose merit we shall be worthy of the speedy coming of the Messiah.*

CHAPTER 16

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

Whoever 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

Whosoever eats forbidden foods...

- soul becomes like that of a lizard. (*Or Hachayim Shmini*)
- 13) prolongs the coming of the Messiah, (*Bris Mateh Moshe*)
- 14) does not belong to Hashem y.s. (*Rashi on the verse ... "A Holy Nation"*)
- 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

Whosoever eats forbidden foods...

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) 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 Veshoreh 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*)

Whosoever eats forbidden foods...

- 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*)

