

KASHRUT BULLETIN # 21

WHOEVER GUARD HIS MOUTH AND HIS TONGUE, GUARDS
AS WELL HIS SOUL FROM SUFFERING (Mishle 21:23)

STORIES OF KASHRUT

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

(BROUGHT IN THE BOOK ZICHRONOT HAMAOR)

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

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

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

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

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

From all the words and screaming coming from the spirit, it was clear he had been a Shochet (the one who slaughters animals according to Jewish Law, to make their meat fit for eating) serving various communities, and he sinned by feeding them non kosher meat (NEBELOT and TEREFOT), thereby transgressing many serious laws of the Torah. From his conduct, many rabbinic dictums were confirmed, including, that evildoers do not do Teshuva, not even at Hell's gates. When the destructive angels would ease for a while, the

spirit, through the girl would use obscene language, also quoting numerous Shechita laws fluently and without mistakes. It was quite clear now, that no 12-year-old girl was able to say by heart, fluently, and without errors, long laws from the Tevuot Shor (A book dealing with Shechita laws), which she never even heard about before.

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

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

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

THE FATHER BEGS TO SEE THE ADMOR

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

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

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

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

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

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

THE DIBBUK TELLS HIS STORY TO THE ADMOR

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

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

The Admor told him: You are torturing a girl of Israel, she has not harmed you; if you leave her alone and get out of her, I assure you we will start a special study in Mishnayot in your name, for the TIKKUN (correction) of your soul. The Dibbuk started screaming: mercy on the girl you have, but on me, no one has. I assure you said The Admor, Bli neder, they will study for your benefit, and I will also study myself. The weird voice was heard again: I was once promised the same, and the promise was not kept.

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

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

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

THE STUDYING OF MISHNAYOT HAVE POSSITIVE EFFECTS

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

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

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

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

DO YOU KNOW WHO THE SHOCHATIM WHO SLAUGHTER THE ANIMALS THAT YOU EAT MEAT FROM ARE? DO YOU IF THEY ARE G-D FEARING? WOULD YOU TRUST THEM WITH YOUR MONEY? NO? THEN WHY DO YOU TRUST THEM WITH YOUR SOULS AND THAT OF YOUR WIFE AND CHILDREN? WHY DO YOU TRUST THEM WITH YOUR SHARE IN THE LIFE OF THE WORLD TO COME?

NOWADAYS YOU ALSO NEED TO TRUST THE OWNER OF THE FACTORY WHERE THE ANIMALS ARE SLAUGHTERED AND YOU ALSO NEED TO TRUST THE BUTCHER WHO SELLS THE MEAT TO YOU

ARE YOU SURE YOU WANT TO RELY ON THESE PEOPLE?

**THE MOST UPRIGHT BUTCHER IS
A PARTNER OF AMALEK**

See further the last chapter of Kiddushin (82a): "The most upright butcher is a partner of Amalek." Rashi explains that many cases of questionable kashrut come to his hand, and in trying to save money, declares them kosher, and - sell

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

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)

WHO CAN CONTRADICT THE WORDS OF THE PELE YOETZ?

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

Whoever wishes to avoid all risks, should be smart to eat only fowl (poultry) and not bovine meats - because the pitfalls are all too common and numerous with them. [And for eating the forbidden fat of bovine meat we become liable to the punishment

of karet and this punishment does not apply to the consumption of poultry] (Shulchan Hatahor, Rabbi Aaron Roth o.b.m. (author of Shomer Emunim, Tohoras HaKodesh, etc)

ARE YOU REALLY WILLING TO RISK YOUR LIFE BY CONSUMING FOODS THAT ARE NOT KOSHER ACCORDING TO ALL OPINIONS, AND ARE BASED ON ALL POSSIBLE LENIENCIES IN KASHRUT LAWS USED BY THOSE WHO MANUFACTURE THEM? DID YOU KNOW THAT THE RABBIS OF THE EREV RAV ARE IMMERSSED IN THE BUSINESS OF ISSUING KASHRUT CERTIFICATES TO ALL KINDS OF FOODS? DO YOU KNOW THAT A LOT OF MONEY AND CORRUPTION EXISTS IN THE FIELD OF KASHRUT? PURE AND SIMPLE JEWS HAVE FALLEN PREY TOO MANY TIMES TO THE WRONGDOINGS OF THE EREV RAV! SAVE YOUR SOULS AND WATCH WHAT YOU EAT SO THAT YOUR EMUNA IN HASHEM WILL BE LEFT PURE AND NOT BE CONFUSED BY FOOLISH NOTIONS THAT ARE TOO PREVALENT IN OUR TIMES. MAY HASHEM GIVE US THE STRENGTH TO AVOID ALL THE DAMAGE THAT THE RABBANIM OF THE EREV RAV TRY TO INFLICT ON THE JEWISH PEOPLE, AMEN