

**REGARDING MEAT
WHO HAS THE MERIT TO EAT MEAT?
Chapter 36
SHEVET MUSSAR**

**THE CREATURES ON DRY LAND WERE
PERMITTED TO THE TZADDIKIM ONLY**

Sefer ha Kana 129a

And you must know my son that all the creatures that live on dry land, those which are eaten, were only permitted as food to the Tzaddikim, for the fear of the Tzaddikim is present in all the beasts and in all the animals. And who is a Tzaddik? He whose shadow is pure and clean, and all are afraid from him like we saw regarding Daniel in the Lion's den, He may eat other animals, but the sinner shall not eat any animals.

**AFTER ADAM SINNED HE WAS COMMANDED
NOT TO EAT MEAT ANYMORE**

And in this regard ADAM HA RISHON showed the way for us for as long as he was a Holy formation, similar to his Maker, the angels served him and roasted meat for him (Sanhedrin 59b) for the angels were there to serve him for he was on a higher level than the angels. But after he transgressed he became similar to an animal. This is what it's written: (Psalms 49:21) "A man who does not understand honor is like the beasts that perish" Because if a man and a beast are one and the same Why should one kill the other? We can apply here the verse (Bereshit 4, 10): "And He said, What have you done? The voice of your brother's blood cries to me from the ground". And that person spills blood not according to the Law because he is not apt for this.

Therefore ADAM was commanded not to eat meat once he had sinned (Sanhedrin 59b) in order not to add more sin to his transgression.

A LOGICAL DEDUCTION: IF ADAM COULD NOT EAT MEAT CAN WE?

We can make a logical deduction: ADAM HA RISHON was the first of the Formations, and he could see from one end of the world to the other, and the Holy One Blessed be He showed him from the first to the last generation, all the leaders, Sages and Scholars to come (Sanhedrin 38b) And he spoke with Hashem, but once he had sinned and even though he did Teshuvah (Eruvin 18b, Pirke de Rabbi Eliezer 19:20) the Holy One Blessed be He considered him like an animal and forbade him to eat meat.

If ADAM was forbidden to eat meat, even though he had such high levels, how much more a man who is hard faced, robber and thief, who rebels against the Mitzvot of Hashem, who when he does Teshuvah is not a real Teshuvah, because if he repents then he regrets it, and he will go back and commit the same sin not once but twice every day...It is obvious then that it should be forbidden for him to eat anything which has a soul.

And even if he has the form of man and the other has the form of an animal: Who knows if tomorrow the images will change and you will be the animal or a creeping impurity, Because you have judged without compassion.

EVEN TZADDIKIM HAVE TO BE VERY CAREFUL WHEN IT COMES TO EAT MEAT

And you should know my son that also to the Tzaddikim, this meat was permitted only under the most stringent supervision, for if the meat is hidden from his sight even while it is on his table, he should not eat it anymore, as it is brought in the Talmud (Chullin 95b)

TZADDIKIM HAVE GREAT ANGUISH WHEN THEY HAVE TO EAT MEAT

Come and see that even the Tzaddikim had great anguish when eating meat and the reason is that the forces of impurity [TUMAH] desire to dwell in the body of the Tzaddikim for they are in control and dwell in the meat, for when the NEFESH separates from the body the forces of TUMAH penetrate the meat. For man and beast are alike and both need great watchfulness from the forces of TUMAH. This is what they referred to (Shulchan Aruch Yore Deah Siman 341 saif 6, Siman 320 siman kattan 18, Siman 403 siman 9) “The dead needs protection from the forces of TUMAH, and regarding meat they said: “Lest it change its status, and through a mark or a sign there is no permission to enter there”. This is what is written regarding Yaakov (Bereshit 49:33) “And when Jacob finished commanding his sons, he gathered up his feet into the bed, and expired...” so that no part of his body would be left outside the bed and would be like something that is ownerless and the forces of the TUMAH would enter there and through this, TUMAH would be added to the GID HA NASSE.

AFTER ISRAEL SINNED AND WAS EXILED ALL THE BEASTS THREATEN THEM FOR THE LIKENESS OF HASHEM DEPARTED FROM THEM

The rule that we can conclude from this is that meat was exclusively permitted to the TZADDIK, who has the likeness of G-d on his face, and the minister of birds and the minister of animals fear from him.

Therefore after Israel sinned in their land and were exiled all the beasts threaten them for the likeness of on high departed from them, for on that likeness the Holy One Blessed be He said (Bereshit 9:2, See Shabbat 151b) “And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves upon the earth, and upon all the fishes of the sea; to your hand are they delivered”

AN IGNORANT PERSON IS FORBIDDEN FOR HIM TO EAT MEAT (PESACHIM 49b)

But when they sinned they again became similar to the beasts and therefore our Holy sages ZTK'L who were perfect Tzaddikim came and insinuated with their words that meat must not be eaten, and it is what they said: (Pesachim 49b) "An ignorant person [AM HA ARETZ] is forbidden to eat meat". And even though our Rabbis ZTK'L said: (Berachot 47b) "He who studied and learned extensively if he did not serve the Talmide Chachamim he is an ignorant [AM HA ARETZ], even then in relation to meat if he learned all SIFRA and SIFRI and if he studied all the TALMUD, he is considered an AM HA ARETZ in relation to ADAM HA RISHON who because he weakened his likeness and became similar to an animal was forbidden to eat meat.

Woe to the ignorant [AME HA ARATZOT] and also to those who learn the Mitzvot for they don't learn their main points and treat them lightly and are not careful to watch themselves to a hair's breadth

THE SHOCHATIM KILL THE ANIMALS WITHOUT MERCY LIKE A MURDERER WOULD

And now my son, listen to what the Shochatim do: They grab the knife with an elevated hand, and they stand next to the animal in an arrogant posture, and the animal is paralyzed and cries and gives its life, because there is no strength in her, and that tyrant [The Shochet] does not focus on the movements of the animal [In order to cut with the knife in precise spot] but he focuses instead on the women and the townsfolk when he says: "Look what a great Rabbi I am, I am like SAMA-EL in that I also take souls" And when he sees the portions he receives he is happy and his wife receives them with joy and brags about it around the neighborhood and she says: "Look at our high level and the great level of the Rabbi SAMA-EL. In this fashion they will live and prolong their days, unless their actions bring them to be slaughtered as well.

EVEN RABBENU HA KADOSH SUFFERED FOR HE SHOWED NO MERCY TO A CALF

For come and see how great was the level of Rabbenu ha Kaddosh (Rabbi Yehuda ha Nassi) and when he didn't show compassion to that calf (Baba Metzia 85a) and he said to the calf: "For this you were created" He was then made to suffer great tribulations and His Torah did not protect him from this.

THE RESHAIM SAY: "LET US EAT AND DRINK FOR TOMORROW WE WILL DIE"

(Yeshayahu 22:13-14) "And behold joy and gladness, killing bulls, and slaughtering sheep, eating meat, and drinking wine; let us eat and drink; for tomorrow we shall die. And it was revealed in my ears by the Lord of hosts, Surely this iniquity shall not be purged from you till you die, said the Lord G-d of hosts."

This is said against the Reshaim who in their joy and gladness of heart would slaughter meat and drink wine to increase their cravings, and in this fashion they were indeed killing the animals as it is written "Killing bulls" and they slaughter the animals as in vengeance. And to insinuate this, the word killing is used in the verse regarding bulls, to show you that this Shechita was not Kosher but was done as a vengeful Shechita with a blemished knife.

WHY SHOULD WE WORRY ABOUT THE DEATH OF THE ANIMAL

And when they do this they say: "Let us eat and drink; for tomorrow we shall die" Since we are going to die in the future why should we worry about the death of the animal?

"And it was revealed in my ears by the Lord of hosts, Surely this iniquity shall not be purged from you till you die, said the Lord G-d of hosts." For they would slaughter the animal like an assassination, and they had no mercy in order to give the animal its proper TIKKUN.

THESE RESHAIM WILL REINCARNATE IN AN ANIMAL IN ORDER TO EXPIATE THEIR SIN

And this is “Till you die” meaning that the sin causes that they will die this same death, that they will have to reincarnate in an animal that will be killed [Not properly slaughtered] so that they will feel the pain that they caused the animal, and afterwards they will enter into another animal and will find expiation by being properly slaughtered.

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)