

Carrying over the Mesorah to the Next Generation

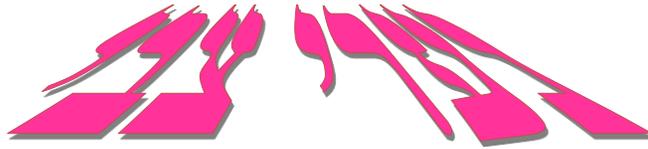
סיון תשע"ז



There is a well-known מנהג in Klal Yisrael to eat milchigs on שבועות since the בני ישראל had to throw out their meat after קבלת התורה due to the new restrictions of kashrus which we received at הר סיני . In today's world we take for granted the availability of kosher foods as virtually all types of foods are currently available under various השגחות . However, this was not always the case; as not too long ago the kosher situation in America was in dire straits. The שוחטים were directly paid by the wholesalers and butchers; and it was the unions who hired the שוחטים and משגיחים . We can only imagine the problem with this setup. What would happen if a butcher who cared more about his money than kashrus would decide to do something wrong? He could simply fire the משגיחים if the משגיח didn't agree with him and the unions (continued on back)



There is a beautiful תפילה we say at the end of davening called אין כאלוקנו . In this תפילה we exclaim 4 ways that Hashem is incomparable and we say it using 5 different languages. The ספרדים say it every day but those that daven only say it on שבת and יום טוב . Did you ever wonder what this beautiful תפילה which proclaims that nothing is comparable to יום and שבת has to do with הקדוש ברוך הוא ? The siddur עבודת ישראל (Roedelheim) brings from the כל בו that we say it on יום טוב and שבת to complete 100 ברכות . During the time of דוד המלך there was an epidemic and many people died. It was discovered that saying 100 ברכות every day would protect the בני ישראל and since then it has been the custom to say it. On יום טוב and שבת we don't say the full שמונה עשרה of 18 ברכות but only 7 ברכות (continued on back)



(it must be this was mesaken before the 19th ברכה was added). That means we are missing 33 ברכות as we say 11 less Berachos in the 3 תפילות שבת. You can take away 7 ברכות from what we're missing in getting 100 ברכות because of the seven ברכות we say in מוסף שמונה עשרה and 6 for benching at שלש סעודות since in those days a 3rd meal was only eaten on שבת. We are now left with 20 ברכות missing. In אין כאלוקנו there are 20 ways we say Hashem's greatness; each one counts as a ברכה and now we have 100 ברכות. The תניא רבתי brings this reason from רשי and then takes it further by showing how the format of Berachos is hidden in אין כאלוקנו. The first stanza opens with אין which begins with א, next is מי which begins with מ, then is נודה which begins with נ. When you put the ראשי תיבות together you get אמנ. Additionally, the last 2 stanzas open with ברוך and אתה which are the first words of all our ברכות. This beautiful תפילה is more than what the words say (which are incredible in itself); but according to רשי, the כל בו and תניא רבתי we are actually saying 20 ברכות. The עבודת ישראל concludes that the final stanza of אתה הוא is actually part of פיתום הקטורת which is the next תפילה and that might be the reason it is not sung in most tunes of אין כאלוקנו. (For שאלה הלכה למעשה please ask a שאלה.)

would surely not look to find someone who was a יראת שמים for the job. There were hardly any heimische products and there was no centralized independent kashrus agency. Rav Yitzchok Hutner would later say he would not eat meat or poultry unless he knew the שוחט personally. Only a warrior who was burning with the desire to rebuild a Torah true Kehilla would take on the battle against the unions and companies למען ה'. This warrior who would pave the way for the Jews in America to grow in all areas and especially in kashrus was Rav Yosef Breuer; as Rav Hutner himself would relay he only began eating kosher meat under a השגחה when Rav Breuer came to the scene.

Rav Breuer took on the challenge despite warnings and at times even threats and thus prevailed, ensuring Klal Yisroel would be able to keep kosher in America. Some of the changes Rav Breuer instituted was the שוחטים and משגיחים would be paid directly from the Kehilla rather than the meat company, and all butcher shops had to sign a letter that they would be careful in חושן משפט and יורה דעה. Furthermore, Rav Breuer was in the forefront of the efforts to make חלב ישראל commercially available.

The challenges were enormous during those early years especially over the rule of an independent שחיטה system. Rav Breuer however remained undaunted and with the support of his Balei Batim won the war, thereby making America a stronger place in following Hashem's Torah and Mitzvos. (Adapted from "Rav Breuer his Life and his Legacy" Feldheim Publishers)