

# KASHRUT BULLETIN # 44

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

**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)

## FOOD FOR THE LIFE OF THE WORLD TO COME

Rabbenu Bechaye writes in parshas Shemini: What can it be likened to? A doctor who went to visit two patients, one of whom was critically ill. He said to them, "Give him anything he wants to eat." He went to the second one and said to them, "Give him this particular food but don't give him this certain food." Sometime later, the one for whom he had permitted all foods, died, whereas the one for whom he had permitted only certain foods and forbidden certain foods, recovered. They asked him, "how come?" He replied, "The one in whom I recognized signs of life, I permitted some foods and forbade some foods, and for the one in whom I recognized sings of death, I permitted everything." So did the Holy One, blessed be He, permit all kinds of rodents and reptiles for the seven nations, because they are destined for Gehinnom, but for the Jews, who are alive, He said to them, "This you may eat and this you many not eat."

For this very reason, Hashem chose the wording, "This is the chayah..." since this is an expression of chaim, life, for Jews cleave to life, as it is said: (Deut. 4:4) "But you who cleave to the Lord Your G-d, are all alive today."

The Akedah (gate 70) explains that the intention of Kashrut concerns the life and health of the soul, for one who is destined to live in the World to Come, should have a different nature from one who is not so destined. These animals were not prohibited because they are unhealthy for the body, as some people think. G-d forbid! If that were the case, the Divinely given Torah would have no more value than a small medical handbook. Moreover, we see that those who do not observe the dietary laws are just as healthy as those who do. The correct interpretation is that they were interdicted because they impair one's spiritual health, for they are despicable and

abominable, and they hurt the soul possessed by their intelligence. They create a clog therein, a poor composition and a perversion of desire, from which a spirit that contaminates the thoughts and deeds, (and drives out the pure and holy spirit), is created.

### ***THE TIKKUN OF A TZADDIK WHO ATE NON KOSHER MEAT INADVERTENTLY IN HIS YOUTH***

Toledos Kol Aryeh (Biography of Kol Aryeh, Rabi Avraham Yehudah Hakohen, rabbi of Bergsaz and later of Mahd): Once the Kol Aryeh said: If I would know the place in my body, that was nurtured by the meat that I ate in my youth in a certain city in Oberland, I would personally excise that flesh with a knife.

### ***Does Hashem punish measure for measure regarding the transgressions of Kashrut?***

#### **THE BEATINGS RECEIVED BY ONE WHO EATS FORBIDDEN FOODS**

In the holy book, M'lo Haomer (Shemini) we read that if one eats unclean species or forbidden foods, not only does he not raise up the "sparks" but he contaminates himself with them since they are from the "evil side," and his soul descends to the "husks." Therefore, Scripture states: It is unclean to you. Not only are they not capable of rising, but also he will contaminate himself with them.

Also, in Tefillah LeMoshe (ch. 68): Whoever eats forbidden foods is bound to the uncleanness, and he cannot ascend to the holiness. It is impossible for him to separate himself from the loathsomeness of the uncleanness except through fasts and penitence or through chibut hakever known otherwise as beating in the grave. Who needs it.

Also, in Or Tzaddikim, ch. 19: Be thou advised... Whoever was not exact in his observance of dietary laws in this world and was not careful to differentiate between that prohibited and that permitted, even if it was not prohibited by the Torah but by the Rabbis, his punishment is, that after his death, the angel in charge of the beating of the grave comes and hits him on his stomach with his bar of iron and fire, until his stomach splits and the ordure spills out. They then turn him over his face to strike him.. They say to him, "Swallow what you gave out" May G-d guard and save us from this harsh judgment or the like! And especially is this true of the sin of mingling

meat and milk, which is a serious offense, and the Zohar states: Whoever eats that food which is joined together at one time or at one meal, for forty days a roasted kid in its skin appears ... and if he begets a son in these forty days, they give him a soul from the 'evil side,' that we do not need.

The holy Zohar writes on the verse: All of a person's toil is for his mouth, that all the punishments that a person suffers in the world of the souls are because of eating and drinking prohibited food and drink, which contaminate the body and the soul, and also because of eating animals that died without being slaughtered according to ritual, also for using indecent language. This is the meaning of: All of a person's toil in this world is because of his mouth, and also the soul will not be filled. It will not receive its full punishment for this, for even with all the punishments and the tortures that befall it there, it will not be filled, the punishment it deserves will not be complete.

#### NEVEILOT BELONG TO THE DOGS

It happened that a butcher was feeding the public carcasses and trefos. Once he drank wine on a Friday and went up to the roof, fell down, and died, and the dogs were lapping up his blood. People came and asked R. Chanina. whether they were allowed to pick him up from among the dogs. He replied, "The Torah says: "And meat torn from an animal in the field you shall not eat; you shall cast it to the dogs" This person deprived the dogs of their due and fed it to Jews. He concluded, "Leave them alone; they are eating what rightfully belongs to them" ("Yerushalmi terumoth 8:3; Vayikra rabbah 5:6).

In accordance with this quotation from Yerushalmi, the glosses on Rosh in Chullin (8:16) rule that if someone sells trefos and represents them for kosher meat, and he dies before having repented, we may not take care of his burial, and even if dogs devour his flesh and lick his blood, we may not drive them away.

In Sefer Hagilgulim by the Holy ARI, of blessed memory, (Frankfurt ed. p. 39a) it is stated that whoever gives treifos to Jews to eat is reincarnated in the leaves of trees, and when the wind blows and knocks the leaves, he experiences excruciating pain, and the end of his punishment is when the leaf falls to the ground, which is as painful as death. This can be repeated one hundred times or more, according to how long he fed trefos to Jews (See Nefesh Yeshayah p. 213, Zivchu Zivchei Zedek).

Think about their holy words and weigh them, with the scale of your intelligence. Is the momentary pleasure afforded the throat the palate worth losing so much benefit? The wise King Solomon says, "One sinner will destroy much good." If you muzzle your mouth to be careful and beware of all foods of dubious kashrus, you will merit all the good that is hidden away for the righteous and you will be sanctified with His holiness, and there are some who acquire their world in a short time.

**EXCERPTS FROM THE SEFER SHEVET MUSSAR CHAPTER 36  
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 the 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 Metziah 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.