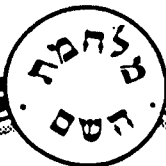




In this chapter we describe the harm which will befall a person and the terrible punishment in store for one who eats forbidden foods.

Whosoever 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 lizard. (*Or Hachayim Shmini*)
- 11) has entered within him thoughts of atheism and heresy. (*Rambam*)
- 12) unintentionally defiles his soul; with intent - his 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"*)



Whosoever eats forbidden foods...

- 15) brings upon himself the punishment of askorah. .
(*Talmud Shabos 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 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)



Whosoever eats forbidden foods...

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 Veshoresh 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*)

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*)

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