

The Parshah in a Nutshell

Re'eh

Deuteronomy 11:26-16:17

"**See**," says Moses to the people of Israel, "I place before you today a **blessing** and a **curse**" -- the blessing that will come when they fulfill G-d's commandments, and the curse if they abandon them. These should be proclaimed on **Mount Gerizim and Mount Eibal** when the people **cross over** into the Holy Land.

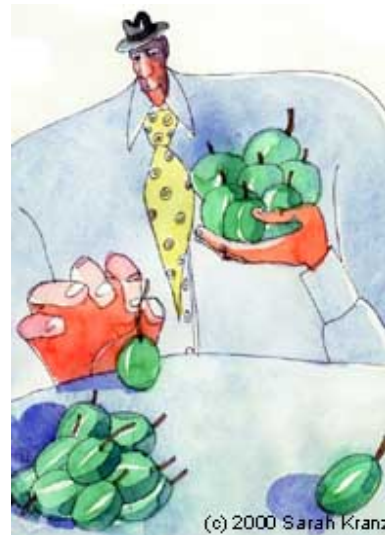
A **Temple** should be established in "**the place that G-d will choose to make dwell His name there**" where the people should bring their **sacrifices** to Him; it is forbidden to make offerings to G-d in any other place. It is permitted to slaughter animals elsewhere not as a sacrifice but to eat their **meat**; the blood, however (which in the Temple is **poured upon the Altar**) may not be eaten.

A **false prophet**, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The identifying signs for **kosher** animals and fishes, and the list of non-kosher birds (first given in Leviticus 11) are **repeated**.

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for **money** with which food is purchased and eaten there. On certain years this **tithe** is given to the poor instead. **Firstborn** cattle and sheep are to be offered in the Temple and their meat eaten by the Kohen (priest).

The mitzvah of **charity** obligates a Jew to aid a needy fellow with a gift or loan. On the **Sabbatical year** (occurring every seventh year) all loans are to be forgiven and all indentured servants are to be set free.

Our Parshah concludes with the laws of the three **pilgrimage** festivals -- **Passover**, **Shavuot** and **Sukkot** -- when all should go to "**see** and **be seen**" before G-d in the Holy Temple.



Re'eh

Deuteronomy 11:26-16:17
Summary and Commentary

"See, I set before you today a blessing and a curse."

Thus opens our Parshah, the Torah reading of Re'eh ("See"). The blessing, Moses proceeds to explain, shall come about "because you will heed the commandments of the L-rd your G-d, which I command you today. And the curse, if you will not heed the commandments of the L-rd your G-d, but turn away from the way I command you this day, to follow other gods, which you did not know.

Upon their entry into the Holy Land, the people of Israel are instructed to reclaim the blessing on Mount Gerizim, and the curse on the nearby Mount Ebal. This **pair of mountains**, Moses directs, are "on the other side of the Jordan, way beyond in the direction of the sunset, in the

Commentary

See: See, I give you today a blessing and a curse (11:26)

See, I give you today the blessing and its transmutation.

(Yonatan ben Uziel's [Aramaic] translation of the verse)

"See" -- Moses is giving the Children of Israel the power of sight -- to perceive that the true nature of evil is nothing more than a transmutation and distortion of the Divine good. When evil is thus seen, it can be transformed into the good that it essentially is. (The Lubavitcher Rebbe)

pair of mountains: See, I give you today a blessing and a curse (Deuteronomy 11:26)

Freedom of choice has been granted to every man: if he desires to turn toward a good path and be righteous, the ability to do so is in his hands; and if he desires to turn toward an evil path and be wicked, the ability to do so is in his hands...

This concept is a fundamental principle and a pillar of the Torah and its commandments. As it is written [Deuteronomy 30:15]: "See, I have set before you life [and good, and death and evil]" and "See, I set before you today [a blessing and a curse]"... For were G-d to decree that a person be righteous or wicked, of if there were to exist something in the very essence of a person's nature which would compel him toward a specific path, a specific conviction, a specific character trait or a specific deed...how could G-d command us through the prophets "do this" and "do not do this,"...? What place would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous...?

(Mishneh Torah, Laws of Repentance 5:1-3)

land of the Canaanites, who dwell in the plain, opposite Gilgal, near the plains of Moreh..."

Get Rid of the Idols, Build a Home for G-d

Upon their entry into the Land, the Israelites are instructed to "utterly destroy from all the places where the nations, that you shall possess, worshipped their gods, upon the lofty mountains and upon the hills, and under every lush tree."

And you shall tear down their altars, smash their monuments, burn their asherim (idolatrous trees) with fire, cut down the graven images of their gods, and destroy their name from that place.

You shall not do so to the L-rd, your G-d.

*But only to **the place** which the L-rd your G-d shall choose from all your tribes, to set His Name there; you shall inquire after His dwelling and come there.*

Commentary

You shall not do so: You shall not do so to the L-rd your G-d (12:4)

-- to offer sacrifices to G-d in any place you choose (as the nations did to their gods), but rather "at the place that He will choose."

Another interpretation is: "And you shall tear down their altars... and destroy their names... [but] do not do so [to the L-rd your G-d]" -- this is a prohibition to erase the Name of G-d [from any writing] or remove a stone from the altar or from the courtyard (Talmud, Makkot 22a).

Rabbi Ishmael said: Would it enter your mind that a Jew would tear down the altars of G-d? Rather, [the meaning of "You shall not do so" is that] you should not do like the deeds of the nations so that your sins would cause the sanctuary of your fathers to be destroyed (Sifri). (Rashi)

One who smashes a single stone of the Altar or the Temple or the Temple courtyard in a destructive manner [violates a biblical prohibition] as it is written (Deuteronomy 12:4): "[You shall smash their altars...] You shall not do the same to the L-rd your G-d."

(Mishneh Torah, Laws of the Holy Temple 1:17)

the place: Only to the place which the L-rd your G-d shall choose (12:5)

The location of the Altar [in the Holy Temple] is very exactly defined... It is a commonly-held tradition that the place where David and Solomon built the Altar on the threshing floor of Arona, is the very place where Abraham built an altar and bound Isaac upon it; this is where Noah built [an altar] when he came out from the Ark; this is where Cain and Abel brought their offerings; this is

And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and the upliftings by your hand, and your vows and your donations, and the firstborn of your cattle and of your sheep.

And there you shall eat before G-d, and you shall rejoice in all your endeavors you and your households, as G-d has blessed you.

"Meat of Desire"

Throughout their 40 years in the desert, the people had been instructed on the various offerings that were brought in the Sanctuary, the meat of which was eaten -- under special conditions of sanctity -- by the person making the offering, and/or the kohen ("priest"). Now Moses introduces a **new dietary concept** -- meat eaten as part of an ordinary meal rather than as an extension of the Temple service.

When the L-rd, your G-d, expands your boundary, as He has promised you, and you say, "I will eat meat," because your soul desires to eat meat, you may eat meat, according to every desire of your soul.

*If the place G-d chooses to put His Name there will be distant from you, you may slaughter of your cattle and of your sheep, which G-d has given you, **as I have***

Commentary

where Adam the First Man offered a *korban* when he was created -- and it is from [the earth of] this place that he was created....

(Mishneh Torah, Laws of the Holy Temple 2:1-2)

new dietary concept: *When G-d your G-d shall broaden your borders, as He has promised you, and you will say: "I shall eat meat..." (12:20)*

Rabbi Ishmael says: Originally, "meat of desire" (i.e., meat eaten for pleasure, as opposed to the sacred meat of the *korbanot* offered in the Sanctuary) was forbidden to them. It was only after they entered the Land of Israel that it was permitted to them.

Rabbi Akiva says: On the contrary: the verse comes to forbid them meat of an animal killed without *shechitah* (see following verse). Originally, it was permitted for them to eat meat without *shechitah*; it was only after they entered the Land of Israel that this was forbidden to them. (Talmud, Chulin 16b-17a)

as I have commanded you: *And you shall slaughter of your cattle and flocks which G-d has given you, as I have commanded you (12:21)*

commanded you, and you may eat in your cities, according to every desire of your soul.

This meat needn't be eaten under conditions of ritual purity (*tum'ah v'taharah*), as is the case with the meat of the offerings -- "the impure and the pure may be eaten together." The only legal restrictions are that the animal be kosher (as specified further on in our Parshah), that it be slaughtered "as I have commanded you" (i.e., in accordance with the laws of *shechitah*) and,

You must be strong not to eat the blood, for the blood is the soul; and you shall not eat the soul with the flesh.

The False Prophet, the Inciter, and the Idolatrous City

*If there will arise among you **a prophet**, or a dreamer of a dream, and he gives you a sign or a wonder. And the sign*

Commentary

We derive from this verse that there is a commandment regarding slaughtering, how one must slaughter. Since this commandment is not written anywhere in the Torah, we deduce that these are the laws of ritual slaughtering which were given orally to Moses on Mount Sinai. (Talmud, Chulin 28a; Sifri)

Here we have explicit proof for the *Torah SheBaal Peh* ("Oral Torah"), as we see how the "Written Torah" refers to it.

(Maimonides)

You must be strong: *However, be strong not to eat the blood... (12:23)*

Since it is stated "be strong", we learn that they were awash in [the practice of] eating blood. Therefore, it is necessary to state, "be strong." These are the words of Rabbi Judah.

Rabbi Simeon the son of Azzai says: The Torah comes only to caution you and to instruct you as to what extent you must be steadfast in fulfilling the commandments: If regarding blood, whose temptation it is easy to resist, since a person has no desire for it, the Torah needed to strengthen you with its admonition, how much more so must one strengthen oneself for all other commandments! (Sifri; Rashi)

a prophet: *If there will arise among you a prophet... and he gives you a sign or a wonder (13:2)*

The people of Israel did not believe in Moses because of the miracles he performed. Indeed, one who believes because of

miracles retains a measure of doubt in his heart, since a "miracle" can be done by trickery or sorcery. Rather, all the miracles he performed in the desert were by necessity, not to prove his prophesy: it was necessary to drown the Egyptians, so he split the sea and submerged them in it; they needed food, so he brought down the manna; they thirsted so he split the rock; Korach and his

or the wonder of which he spoke to you happens, [and he] says, "Let us go after other gods which you have not known, and let us worship them." You shall not heed the words of that prophet, or that dreamer of a dream; for the L-rd your G-d is testing you, to know whether you really love the L-rd your G-d with all your heart and with all your soul.

You shall follow the L-rd, your G-d, fear Him, keep His commandments, heed His voice, worship Him, and cleave to Him. And that prophet, or that dreamer of a dream shall be put to death; because he spoke falsehood about the L-rd your G-d Who brought you out of the land of Egypt, and Who redeemed you from the house of bondage, to lead you astray from the way in which the L-rd, your G-d, commanded you to go; so shall you eradicate the evil from your midst.

Commentary

company denied [his authority], so the earth swallowed them up; and the same with all the miracles.

So why did they believe in him? Because when we stood at Sinai, our own eyes saw and our own ears heard the fire, the sounds and the flames, and how Moses approached the cloud and G-d's voice called to him, and we heard it say: "Moses! Moses! Tell them such and such..." As it is written [Deuteronomy 5:4]: "Face to face G-d spoke with you" and [ibid. 5:3], "Not with our ancestors did G-d make this covenant..." The event at Sinai alone is the proof that Moses' prophesy is true without the shadow of a doubt, as it is written [Exodus 19:9], "Behold, I shall come to you in a thick cloud, so that the people should hear Me speak to you and also believe in you forever." From this we see that prior to that, they did not believe in him with a faith that is everlasting, only with a faith that leaves a possibility for doubts and second thoughts.

Thus, the ones to whom Moses was sent, they themselves are the witnesses that his prophesy is authentic, so that he needn't perform any proofs for them. He and they both witnessed [his prophesy] together, like two witnesses who witnessed something together, each one of whom is a witness that his fellow is saying the truth, and neither of whom requires any proof of the other's honesty...

So if a prophet arises and performs signs and great wonders and seeks to deny Moses' prophesy, we do not listen to him, and we know with certainty that these signs are by trickery and sorcery. For Moses' prophesy is not based on proofs, that we should weigh these proofs against those proofs. Rather, we saw it with our eyes and heard it with our ears, just as Moses did. This is as if witnesses would testify to a person regarding something he saw with his own eyes that it was not as he saw it; this person would take no heed of them, but know surely that they are false witnesses...

(Mishneh Torah, Laws of the Fundamentals of Torah 8:1-3)

Nor should any compassion be shown toward the inciter who attempts to lead others to worship idols. And if an entire city falls prey to idolatry, the city should be utterly destroyed.

G-d's Children

"You are **children** of the L-rd your G-d." says Moses to the people. "You shall neither cut yourselves nor make any baldness between your eyes [in mourning] for the dead.

"For you are a **holy people** to the L-rd your G-d, and G-d has chosen you to be a treasured people for Him, out of all the nations that are upon the earth."

The Kosher Laws

Commentary

children: *You are children of the L-rd your G-d (14:1)*

The soul... of the Jew is literally "a part of G-d above" (Job 31:2)... As it is written: "My firstborn child, Israel" and "You are children of the L-rd your G-d." Just as the child derives from the brain of the father, so, too, as it were, the soul of every Jewish person derives from the "mind" and "wisdom" of G-d.. (Tanya, ch. 2)

a holy people: *For you are a holy people to the L-rd your G-d*

G-d gives physical form to the spiritual; the Jew makes spiritual the physical. (Rabbi Israel Baal Shem Tov)

The Kosher Laws: The great Kabbalist, Rabbi Isaac Luria, taught that every created thing possesses a "spark" of divine energy that constitutes its essence and soul. When a person utilizes something toward a G-dly end, he brings to light this divine spark, manifesting and realizing the purpose for which it was created.

In all physical substances, a material "husk" (*kelipah*) encases and conceals the divine spark at its core, necessitating great effort on the part of man to access the spark without becoming enmeshed in the surface materiality.

No existence is devoid of a divine spark -- indeed, nothing can exist without the pinpoint of G-dliness that imbues it with being and purpose. But not every spark can be actualized. There are certain "impregnable" elements whose sparks are inaccessible to us. The fact that something is forbidden by the Torah means that its "husk" cannot be penetrated, so that its spark remains locked within it and cannot be elevated.

Thus, one who eats a piece of kosher meat and then uses the energy gained from it to perform a mitzvah, thereby elevates the spark of divinity that is the essence of the meat, freeing it of its mundane incarnation and raising it to a state of fulfilled spirituality. However, if one would do the same with a piece of non-kosher meat, no such "elevation" would take place. Even if he applied the energy to positive and G-dly ends, this would not constitute a

You shall not eat any abomination.

These are **the animals that you may eat**: ox, lamb, and kid; gazelle, deer, and antelope, ibex, chamois, bison, and giraffe. And every animal that has a split hoof and has a hoof cloven into two hoof sections, [and] chews the cud among the animals that you may eat.

Both kosher signs are necessary in order for the animal to be permissible for consumption. "the camel, the hyrax, and the hare", which chew the cud but do not have split hooves, as forbidden, as is the **swine**, which has split hooves but does not chew the cud

Commentary

realization of the divine purpose in the meat's creation, since the consumption of the meat was an express violation of the divine will.

This is the deeper significance of the Hebrew terms *assur* and *mutar* employed by Torah law for the forbidden and the permissible. *Assur*, commonly translated as "forbidden," literally means "bound", implying that these are things whose sparks the Torah has deemed bound and imprisoned in a shell of negativity and proscription. *Mutar* ("permitted"), which literally means "unbound," is the term for those sparks which the Torah has empowered us to extricate from their mundane embodiment and actively involve in our positive endeavors.

The "bound" elements of creation also have a role in the realization of the divine purpose outlined by the Torah. But theirs is a "negative" role -- they exist so that we should achieve a conquest of self by resisting them. There is no Torah-authorized way in which they can *actively* be involved in our development of creation, no way in which they may themselves become part of the "dwelling for G-d" that we are charged to make of our world. Of these elements it is said, "Their breaking is their rectification." They exist to be rejected and defeated, and it is in their defeat and exclusion from our lives that their *raison d'etre* is realized. (The Chassidic Masters)

the animals that you may eat: *These are the animals which you may eat... (14:4)*

The birds and many of the mammals forbidden by the Torah are predators, while the permitted animals are not. We are commanded not to eat those animals possessive of a cruel nature, so that we should not absorb these qualities into ourselves. (Nachmanides)

swine: *And the swine, though he be cloven footed, yet he chews not the cud; he is unclean to you (14:8)*

Just as the swine when reclining puts forth its hooves as if to say, "See that I am kosher," so too does the empire of Rome boast as it commits violence and robbery, under the guise of establishing a judicial tribunal. This may be compared to a governor who put to death the thieves, adulterers, and sorcerers. He leaned over to a counselor and said: "I myself did

These you may eat of all that are in the waters: all that have fins and scales, you may eat. But whatever does not have fins and scales, you shall not eat; it is unclean for you.

In respect to fowl, the Torah does not give kosher signs, but rather lists **twenty-one species** of non-kosher birds to be excluded from **the Jew's diet**.

Commentary

these three things in one night."
(Midrash Rabbah)

fins and scales: *These shall you eat of all that are in the waters: whatever has fins and scales you may eat (14:9)*

All fish that have scales also have fins (and are thus kosher). But there are fish that have fins but do not have scales, and are thus impure. If so, the Torah could have written only "scales," without having to also write "fins"? ... Said Rabbi Abahu, and so it was learned in the study house of Rabbi Yishmael: This is so that "Torah be increased and made great" (Isaiah 42:21).

(Talmud, Niddah 51b)

What is the deeper significance of this law?

The student of Torah is comparable to a fish in water, as in Rabbi Akiva's famous parable. His fins are the means by which he moves forward through the water--the intellect and study skills with which he advances in wisdom and increases the Torah and makes it great with his own contributions (*chiddushim*) to Torah learning. His scales are his protective armor against predators and adverse elements--his fear of Heaven, which shields his learning from error and distortion.

One might think that the primary requirement for success in Torah is the "fins", while the "scales" serve a secondary function. It is the fins that move the fish forward, while the scales merely preserve what is. After all, learning is an intellectual exercise; piety and fear of G-d are lofty virtues, but are they any use in navigating the complexities of a difficult *Tosafot*?

In truth, however, the very opposite is the case. A scholar with fins but no scales is a non-kosher fish. He might swim and frolic with his talent and genius, but his learning is corrupt; it is not Torah, but his egoistic arrogation of the divine wisdom. On the other hand, the Talmud tells us that while there are fish with fins and no scales, all fish with scales have fins (and are thus kosher). If a person approaches Torah with an awe of its divine author and the commitment to serve Him, he will certainly succeed. Regardless of the degree of his intellectual prowess, he will find the fins with which to advance in his learning and contribute to the growth of Torah. (The Lubavitcher Rebbe)

twenty-one species: *And these are [the birds] which you may not eat: The eagle, the ossifrage, the osprey. And the white vulture, and the black vulture, and the kite after its species. And*

Also:

Every flying insect is unclean for you

*You shall not eat any carcass (i.e., and animal not killed in accordance with **the special slaughtering procedures** and laws of "shechitah"). You may give it to*

Commentary

every raven after its species. And the ostrich, and the owl, and the gull, and the hawk after its species. The falcon, and the ibis, and the bat. And the pelican, and the magpie, and the cormorant. And the stork, and the heron and its species, and the hoopoe, and the atalef... (14:12-19)

In Hebrew, the 21 non-kosher species of bird are: *neshet, peres, ozniyah, raah, ayah, dayah, oreiv, bat yaanah, tachmas, shachaf, netz, kos, yanshuf, tinshemet, kaat, racham, shalach, chassidah, anafah, duchifat, atalef.*

The commentaries differ as to the identity of many of these species, so that the above translation reflects but one of many interpretations. Other interpretations include the following species in the list (while eliminating others): griffin vulture, albatross, woodpecker, swan, goshawk, long-eared owl, and/or capercaillie.

The Talmud offers a number of identifying markers that are common to kosher fowl, including the fact that they are not predators. In practice, Torah law rules that due to the many uncertainties as to the precise identity of the non-kosher birds listed by the Torah, only birds with a tradition of Kashrut should be eaten.

the Jew's diet: One of the non-kosher birds on the Torah's list is the *chassidah* (stork). *Chassidah* -- which is the feminine form of the word "chassid" -- means "benevolent one"; the Talmud explains that this bird is called *chassidah* "because she is benevolent toward her compatriots." Why then, asked the Rebbe of Kotzk, is she a non-kosher bird? Because, explained the Chassidic master, "she is benevolent toward her compatriots." One must be benevolent also, and especially, to the "other" -- benevolence directed only towards one's peers is the mark of a non-kosher Chassid...

the special slaughtering procedures: *These are the [land] animals which you shall eat... These you may eat from all that are in the waters... All pure (i.e. kosher) birds may be eaten... (14:4, 9, 11)*

Land animals, which were created from the soil, are rendered fit to eat by the severing of both vital passages (the windpipe and the gullet). Fish, which were created from the water, do not require any *shechitah* to render them fit to eat. Birds, which were created from a mixture of soil and water, are rendered fit to eat with the severing of either one of the two vital passages.

(Talmud, Chulin
27b)

the stranger who is in your cities, that he may eat it, or you may sell it to a foreigner; for you are a holy people to the L-rd your G-d.

You shall not cook a kid in its mother's milk. (i.e., the prohibition against mixing milk with meat).

Tithes and Suspensions

A tenth part of all crops should be taken to the holy city Jerusalem and eaten "before the L-rd your G-d"

And if the way be too long for you, that you are unable to carry it, for the place which the L-rd your G-d will choose to establish His Name therein, is too far from you...

Then you shall turn it into money, and bind up the money in your hand, and you shall go to the place the L-rd your G-d will choose.

There the money can be turned back into "whatever your soul desires" -- "cattle, sheep, new wine or old wine... and you shall eat there before G-d, and you shall rejoice, you and your household" -- remembering to invite also the Levite "for he has neither portion nor inheritance with you."

Every seventh year is *shemittah*, during which all work in fields ceases, and all debts are suspended. Though these laws seem to pose financial hardship to the Jew, G-d promises that, "there will be no needy among you... if you hearken to the voice of the L-rd your G-d, to be careful to do all this commandment, which I am commanding you today... and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you."

Charity

Commentary

Charity: *Open, open your hand to him... (15:8)*

Rabbi Elazar would give a coin to a pauper, and only then would he pray. (Talmud, Bava Batra 10a)

Ten powerful things were created in the world: mountains are hard, but iron cuts through them; iron is hard, but fire melts it; fire is strong, but water extinguishes it; water is strong, but clouds bear it; clouds are strong, but wind scatters them; wind is strong, but the body contains it; the body is strong, but fear breaks it; fear is potent, but wine dispels it; wine is powerful, but sleep assuages it; and stronger than all these is death. But charity delivers from death. (Talmud, Shabbat 156b)

Turnusrufus asked Rabbi Akiva: "If your G-d loves the poor, why doesn't He feed them?"

Commentary

Said [Rabbi Akiva] to him: "So that we should be saved from purgatory (in the merit of the charity we give)."

Said he to him: "On the contrary: for this you deserve to be punished. I'll give you an analogy. This is analogous to a king who got angry at his slave and locked him away in a dungeon, and commanded that he not be given to eat or to drink; and a person came along and gave him to eat and to drink. When the king hears of this, is he not angry at that person...?"

Said Rabbi Akiva to him: "I'll give you an analogy. This is analogous to a king who got angry at his child and locked him away in a dungeon, and commanded that he not be given to eat or to drink; and a person came along and gave him to eat and to drink. When the king hears of this, does he not reward that person...? (Talmud, Bava Batra 10a)

King Munbaz squandered all his treasures, and the treasures put away by his ancestors, feeding the poor during years of hunger. His brothers and his father's family ganged up on him and said to him: "Your ancestors stored treasure and added to the treasures stored by their ancestors, and you squandered them!" Said he to them: "My ancestors stored below, and I stored above; my ancestors stored in a place where a foreign hand can reach, and I stored in a place where a foreign hand cannot reach; my ancestors stored things that do not bear fruit, and I stored things that bear fruit; my ancestors hoarded money, and I hoarded souls; my ancestors stored for others, and I stored for myself; my ancestors stored for this world, and I stored for the World to Come. (Talmud, Bava Batra 11a)

Never, ever, have we seen or heard about a Jewish community that does not have a charity fund.

(Mishneh Torah, Laws of Gifts to the Poor 9:3)

There are eight levels of charity, each greater than the next.

[1] The greatest level, above which there is no greater, is to support a fellow Jew by endowing him with a gift or loan, or entering into a partnership with him, or finding employment for him, in order to strengthen his hand until he need no longer be dependent upon others...

[2] A lesser level of charity than this is to give to the poor without knowing to whom one gives, and without the recipient knowing from who he received. For this is performing a *mitzvah* solely for the sake of Heaven. This is like the "anonymous fund" that was in the Holy Temple [in Jerusalem]. There the righteous gave in secret, and the good poor profited in secret. Giving to a charity fund is similar to this mode of charity, though one should not contribute to a charity fund unless one knows that the person appointed over the fund is trustworthy and wise and a proper administrator, like Rabbi Hananya ben Teradyon.

[3] A lesser level of charity than this is when one knows to whom one gives, but the recipient does not know his benefactor. The greatest sages used to walk about in secret and put coins in the doors of the poor. It is worthy and truly good to do this if

*If there will be among you a needy person, from one of your brothers in one of **your cities**... you shall not harden your heart, and you shall not close your hand from your needy brother.*

Rather, open, open your hand to him, and you shall lend him sufficient for his needs, which he is lacking...

You shall surely give him, and your heart shall not be grieved when you give to him; for because of this thing that G-d will bless you in all your work and in all your endeavors.

Our Parshah concludes with the laws requiring the giving of a gift to a freed servant, the offering of firstborn animals to G-d, and the three pilgrimage festivals -- Passover, Shavuot and Sukkot.

Commentary

those who are responsible for distributing charity are not trustworthy.

[4] A lesser level of charity than this is when one does not know to whom one gives, but the poor person does know his benefactor. The greatest sages used to tie coins into their robes and throw them behind their backs, and the poor would come up and pick the coins out of their robes so that they would not be ashamed.

[5] A lesser level than this is when one gives to the poor person directly into his hand, but gives before being asked.

[6] A lesser level than this is when one gives to the poor person after being asked.

[7] A lesser level than this is when one gives inadequately, but gives gladly and with a smile.

[8] A lesser level than this is when one gives unwillingly.

(Mishneh Torah, Laws of Gifts to the Poor 10:7-14)

your cities: *If there will be among you a needy person, from one of your brothers in one of your cities... (15:7)*

The poor of your city take precedence over the poor of a different city. (Rashi)

THE TRANSLATION OF EVIL

Based on the teachings of the Lubavitcher Rebbe, Rabbi Menachem M Schneerson

See, I give you today the blessing and the curse

Deuteronomy 11:26

The blessing and the curse: all phenomena, and all human activity, seem subject to categorization by these two most basic definers of reality. A development is either positive or negative, an occurrence either fortunate or tragic, an act either virtuous or iniquitous.

Indeed, the principle of "free choice" -- that man has been granted the absolute autonomy to choose between good and evil -- lies at the heart of the Torah's most basic premise: that human life is purposeful. That our deeds are not predetermined by our nature or any universal law but are the product of our independent volition, making us true "partners with G-d in creation" whose choices and actions effect the continuing development of the world as envisioned by its Creator.

Philosophers and theologians of all ages have asked: From where does this dichotomy stem? Does evil come from G-d? If G-d is the exclusive source of all and is the essence of good, can there be evil in His work? If He is the ultimate unity and singularity, can there exist such duality within His potential?

In the words of the prophet Jeremiah, "From the Supernal One's word/ there cannot emerge/ both evil and good" (Lamentations 3:38). Yet the Torah unequivocally states: "See, I am giving you today the blessing and the curse" -- I, and no other, am the exclusive source and grantor of both.

Transmutation

One approach to understanding the Torah's conception of "the blessing and the curse" is to see how this verse is rendered by the great translators of Torah.

Aramaic, which was widely spoken by the Jewish people for fifteen centuries, is the "second language" of the Torah. It is the language of the Talmud, and even of several biblical chapters. There are also a number of important Aramaic translations of the Torah, including one compiled at the end of the first century ce by Onkelos, a Roman convert to Judaism who was a nephew of the Emperor Titus; and a translation compiled a half-century earlier by the great Talmudic sage Rabbi Yonatan ben Uziel.

In Onkelus' translation, the Hebrew word *kelalah* in the above-quoted verse is translated literally as "curse" (*lotin* in the Aramaic). But in Rabbi Yonatan's translation, the verse appears thus: "See, I give you today the blessing and its transmutation." The author is not merely avoiding the unsavory term "curse" -- he himself uses that term but three verses later in Deuteronomy 11:29, and in a number of other places in the Torah where the word *kelalah* appears. Also, if Rabbi Yonatan just wanted to avoid using a negative expression, he would have written "the blessing and its opposite" or some similar euphemism. The Aramaic word he uses, *chilufa*, means "exchange" and "transmutation," implying that "the curse" is something which devolves from the blessing and is thus an alternate form of the same essence.

In the words of our sages, "No evil descends from heaven" -- only two types of good. The first is a "blatant" and obvious good -- a good which can only be experienced as such in our lives. The other is also good, for nothing but good can "emerge from the Supernal One"; but it is a "concealed good," a good that is subject to how we choose to receive and experience it. Because of the free choice granted us, it is in our power to distort these heavenly blessings into curses, to subvert these positive energies into negative forces.

Onkelos' is the more "literal" of the two translations. Its purpose is to provide the student with the most rudimentary meaning of the verse. The verse, in the Hebrew, says "the blessing and the curse," and Onkelos renders it as such in the Aramaic. Anyone searching for the deeper significance of the negative in our world must refer to those Torah texts which address such issues.

On the other hand, the translation of Rabbi Yonatan ben Uziel provides a more esoteric interpretation of the Torah, incorporating many Midrashic and Talmudic insights. So instead of simply calling "the curse" a curse, it alludes to the true significance of what we experience as evil in our lives. In essence, Rabbi Yonatan is telling us, what G-d gives is good; but G-d has granted us the ability to experience both "the blessing and its transmutation" -- to divert His goodness to destructive ends, G-d forbid.

This also explains why Rabbi Yonatan translates *kelalah* as "transmutation" in the above-cited verse (verse 26) and in a later verse (verse 28), yet in verse 29 he renders it literally as "curse," in the manner of Onkelos. In light of the above, the reason for the differentiation is clear: the first two verses speak of G-d's giving us both a blessing and a "curse"; but G-d does not give curses -- only the option and capability to "transmute" His blessings. On the other hand, the third verse ("And it shall come to pass, when the L-rd your G-d has brought you into the land ... you shall declare the blessing on Mount Gerizim and the curse on Mount Eval") speaks of *our* articulation of the two pathways of life, where the "concealed good" can be received and perceived as an actual "curse."

Galut

On a deeper level, the different perspectives on the nature of evil expressed by these two Aramaic translations of the Torah reflect the spiritual-historical circumstances under which they were compiled.

Galut, the state of physical and spiritual displacement in which we have found ourselves since the destruction of the Holy Temple and our exile from our land nearly 2000 years ago, is a primary cause for the distortion of G-d's blessing into "its transmutation." When the people of Israel inhabited the Holy Land and experienced G-d's manifest presence of in the Holy Temple in Jerusalem, they experienced the divine truth was a tactual reality. The intrinsic goodness and perfection of all that comes from G-d was openly perceivable and accessible.

Galut, on the other hand, is a state of being which veils and distorts our soul's inner vision, making it far more difficult to relate to the divine essence in every event and experience of our lives. *Galut* is an environment in which the "concealed good" that is granted us is all too readily transmuted into negativity and evil.

The translation by Rabbi Yonatan ben Uziel, also called the "Jerusalem Translation,"¹ was compiled in the Holy Land in the generation before the Temple's destruction. The very fact that its authorship was necessary -- that for many Jews the language of the Torah was no longer their mother tongue and the word of G-d was accessible only through the medium of a vernacular -- bespeaks the encroaching *galut*. The "concealed good" was already being experienced as something other than an expression of G-d's loving relationship with us.

Still, in Rabbi Yonatan's day the Holy Temple stood in Jerusalem. The descending veil of *galut* was translucent still, allowing the recognition, if not the experience, of the true nature of reality. One was aware that what one perceived as negative in one's life was a distortion of the divine goodness.

The Onkelus Translation was compiled a generation later by the nephew of the Roman Emperor who destroyed the Holy Temple and drove the people of Israel into exile. In Onkelus' day, the *galut* had intensified to the point that the prevalent reality was that of a world dichotomized by good and evil, a world in which the "concealed good" is regarded as simply "the curse."

But it is precisely such a world that offers the ultimate in freedom of choice, which, in turn, lends true import and significance to the deeds of man. It is precisely such a world that poses the greater -- and more rewarding -- challenge to reveal the underlying goodness, unity and perfection of G-d's creation.

FOOTNOTES

1. Certain editions of the Chumash include both a "Translation of Yonatan ben Uziel" as well as a "Jerusalem Translation." According to most commentaries, these are two versions of the same work.

THE LEGALITIES OF DESTRUCTION

Based on the teachings of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson

One who smashes a single stone of the Altar or the Temple or the Temple courtyard in a destructive manner [violates a biblical prohibition] as it written (Deuteronomy 12:4): "[You shall smash their altars...] You shall not do the same to the L-rd your G-d."

Mishneh Torah, Laws of the Holy Temple 1:17

"G-d's way is not like the way of flesh and blood," the Midrash assures us. "The way of flesh and blood is that he instructs others to do, but does not do so himself; G-d, however, what He Himself does, that is what He tells Israel to do and observe" (Midrash Rabbah, Shemot 30:6). The laws which He decreed to govern our lives also delineate His own "conduct" in relating to His creation.

But each year, on the ninth day of the month of Av, we mourn an act of G-d that was not only tragic but seemingly illegal as well-- a Divine act which, at first glance, seems to violate laws He set down in His Torah.

On that day, in the year 3338 from creation (423 bce), the Holy Temple in Jerusalem was destroyed (the Second Temple was destroyed by the Romans on the very same date 490 years later). The actual burning of the Temple was done by the armies of Babylonian emperor Nebuchadnezzar, but G-d takes full responsibility for the deed. In the years before the destruction, the Almighty had warned: "Behold, I shall dispatch the nations of the north... and Nebuchadnezzar, king of Babylonia, My servant, and I shall bring them upon this land and its inhabitants..." "I shall deliver this city in the hands of the king of Babylonia..." "I shall do to the House upon which My name is called... what I have done to Shiloh" (Jeremiah 25:9, 32:3 and 7:14).

G-d's destruction of the Holy Temple seems a violation of two halachic prohibitions. The first is *Lo Tashchit* (also *Bal Tashchit*) the prohibition to destroy anything of value. The source of this law is Deuteronomy 20:19, where the Torah prohibits the cutting down of a fruit tree in the course of war;

Halachah interprets this as a prohibition against all wanton destruction:

One who breaks vessels, tears clothes, demolishes a building, stops a spring or disposes of food in a ruinous manner, transgresses the prohibition of *Lo Tashchit*.¹

Regarding the Holy Temple, there is an additional law that would seem to proscribe G-d's devastation of His home. In Deuteronomy 12:3-4 we read:

Destroy all the places in which the nations [of Canaan] served their gods... Tear down their altars, break their monuments, burn their asheirah trees and smash their idols... You shall not do the same to the L-rd your G-d.

From this, the halachic codifiers derive that it is a biblical prohibition to "smash a single stone of the Altar or the Temple or the Temple courtyard in a destructive manner... as it says, '...You shall not do so to the L-rd your G-d'" (Mishneh Torah, *Laws of the Holy Temple* 1:17).

How, then, could G-d destroy the Holy Temple, without transgressing laws which He has commanded and committed Himself to?

Constructive Mayhem

The legality of G-d's action, at least in regard to the *Lo Tashchit* law, can be explained on the basis of another law, this from the laws of Shabbat.

There are 39 categories of "work" forbidden on Shabbat. A basic legal requisite for an action to be considered "work" is that it be constructive. Thus, while the list of 39 forbidden labors includes categories such as "demolishing" and "tearing," these are strictly of the constructive sort, such as breaking down a wall in order to renovate a building or tearing a seam in order to make alterations to a garment: one who destructively rips or demolishes has not violated the prohibition to do work on Shabbat. Nevertheless, the law is that "one who tears something apart out of rage, or [grief] over the death [of a loved one], violates the Shabbat, for he is soothed by this and his temper is relaxed. Since his rage is abated by this [act], it is considered a constructive deed" (Ibid., *Laws of Shabbat* 1:17, 10:10).

The same could be said of G-d's destruction of the Holy Temple. Noting that Psalm 79 -- which describes how "alien nations have entered Your estate, they have defiled Your Holy Temple, they have laid Jerusalem in ruins" -- carries the caption "A song to Asaf," the Midrash asks:

Should not the verse have said "A weeping to Asaf," "A wail to Asaf," "A lament to Asaf"? Why does it say "A song to Asaf"?

But this is analogous to a king who built a nuptial home for his son, and had it beautifully plastered, inlaid and decorated. Then this son strayed off to an evil life. So the king came to the nuptial canopy, tore down the tapestries and broke the rails. Upon which the prince's tutor took a flute and began to play. Those who saw him, asked: "The king is overturning the nuptial canopy of his son, and you sit and sing?" Said he to them: "I am singing because the king overturned his son's nuptial canopy, and did not vent his wrath upon his son."

So, too, was asked of Asaf: "G-d destroyed the Temple and Sanctuary, and you sit and sing?" Replied he: "I am singing because G-d vent His wrath upon wood and stone, and did not vent his wrath upon Israel" (Midrash Rabbah on Lamentations 4:15).

The destruction of Temple, then, was a constructive deed. Our sins had threatened our relationship with the Almighty; by "venting His wrath" upon the wood and stone of the Temple, G-d deflected the damage to the physical "nuptial home" of the relationship, preserving the integrity of the relationship itself. In the words of the prophet Jeremiah, "G-d has spent His wrath, He poured out His fury; He set fire to Zion and consumed its foundations."

This, however, still does not explain why G-d's destruction of the Temple did not violate the specific prohibition to destroy "even a single stone" of the Holy Temple. The fact that the Temple's destruction is a means toward a worthy end would not mitigate *this* prohibition, which specifically forbids inflicting damage on the Temple, even if one has a constructive purpose in mind.

Unless the destruction of the Temple were to somehow be constructive to the Temple itself. As quoted above from Maimonides' Mishneh Torah, the prohibition is to demolish any part of the Temple "in a destructive manner"; "to demolish in order to improve," explain the commentaries, "is obviously permitted." Indeed, the Talmud relates how the sages advised and encouraged Herod to demolish the Holy Temple in order to rebuild it in greater splendor. In other words, while it is forbidden to demolish any part of the Holy Temple even for a constructive purpose, it is permitted to do so for the *Temple's* betterment.

This distinction can also be seen in the manner in which this law is applied to the "minor sanctuary" of today, the synagogue, which has assumed the Temple's role of housing the Jew's service of his Creator. It is forbidden to demolish a synagogue, or any part thereof, even for a most positive and G-dly purpose -- unless the purpose is to rebuild or improve the synagogue itself, in which case "the demolition is itself an act of building" (Mordechai on Talmud, Megillah, section 826; Shulchan Aruch and Ramah, Orach Chaim 152; Tzemach Tzedek Responsa, Orach Chaim, Responsa 20; Torat Chessed Responsa, Orach Chaim, Responsa 4.)

And so it was with G-d's destruction of the Temple -- the demolition was itself an act of building. The first two Temples, says the Zohar, were edifices built by human hands, and thus subject to the mortality of everything human. G-d came to dwell in the work of man; but the work of man can be corrupted by the deeds of man, driving the Divine presence from its earthly abode.

The two mortal Temples were destroyed in order that the eternal Third Temple may be built.² Indeed, the Temple was originally designed to be a Divinely-constructed edifice -- Moses described it as "The base for Your dwelling that You, G-d, have made; the Sanctuary, O L-rd, that Your hands have established" (Exodus 15:17). If this was preceded by the Temples built by Solomon and Ezra, these were but stages in the construction of the Third Temple, the Divine edifice which shall descend from heaven with the advent of Moshiach, speedily in our day.

Sighting The End

The law that allows tearing down a house of worship in order to rebuild it is most stringent: the new building must be superior (in size, beauty, etc.) to the one being torn down;³ if the circumstances are such that the old building must be demolished before the new one is built, the new building's construction must begin immediately and must be pursued "day and night, lest difficulties arise that will cause it to remain desolate-- even for a time." The Talmud relates that when the deteriorating synagogue in Matta Mechasia had to be torn down, Rav Ashi "moved his bed" into the construction site and did not leave the site "until the gutter-pipes were affixed." (Shulchan Aruch and Taz commentary, Orach Chaim 152. Talmud, Bava Batra 3b)

In keeping with this law, G-d began His reconstruction of the Temple immediately upon its destruction. As the Talmud relates:

On the day that the Holy Temple was destroyed, a Jew was plowing his field when his cow suddenly called out. An Arab was passing by and heard the low of the cow. Said the Arab to the Jew: "Son of Judah! Unyoke your cow, free the stake of your plow, for your Holy Temple has now been destroyed."

The cow then lowed a second time. Said the Arab to the Jew: "Son of Judah! Yoke your cow, reset the stake of your plow, for the Redeemer has now been born..."

Said Rabbi Bon: "Do we need to learn this from an Arab? The Torah itself says so. The verse (Isaiah 10:34) predicts, "And the Cedar of Lebanon⁴ shall be felled by the mighty one." And what is written in the very next verse? "There shall come forth a shoot out of the stem of Yishai" (Jerusalem Talmud, Berachot 2:4)

As the Temple ruins lay smoldering, the process of rebuilding was already underway. Moshiach, the Divine emissary empowered to bring redemption to the world and the eternal Sanctuary to Jerusalem, was born on the Ninth of Av.

[This is in keeping with the teachings of our sages that, "In every generation is born a descendent of Judah who is worthy to become Israel's Moshiach" (Bartinoro on Ruth); "When the time will come, G-d will reveal Himself to him and send him, and then the spirit of Moshiach, which is hidden and secreted on high, will be revealed in him" (Chattam Sofer).]

This explains a curious phenomenon in the history of our exile: many of our sages (including such prodigious figures as Rabbi Shimon bar Yochai, Rabbi Saadiah Gaon, Maimonides, Nachmanides, Rabbeinu BeChaye and Rabbi Schneur Zalman of Liadi) predicted various dates for the revelation of Moshiach and the rebuilding of the Holy Temple, despite the Talmud's admonishment of those who "calculate deadlines" for the Redemption.⁵

For these great visionaries had a view of history that penetrated beyond the surface mayhem of the Destruction. They understood that G-d could not have destroyed the Temple if the very moment of the destruction was not also the moment which commenced its reconstruction in its greater, eternal form. They understood that *galut* is not a "void" or "hiatus" in G-d's presence in our world, but an integral part of the process of redemption. To them, the 9th of Av was, above all, the birthday of Moshiach.

They saw, beneath the veneer of *galut*, the eternal abode of G-d rising from the rubble. They saw the opportunity, which has existed from the day of the Temple's destruction, growing more realizable with each passing generation. Seize the moment, they urged us, the climax of history is in ready reach.

FOOTNOTES

1. Mishneh Torah, *Laws of Kings* 6:10; Shulchan Aruch HaRav, *Laws of Bal Tashchit* 14; see *Talmudic Encyclopedia* under *Bal Tashchit*.
2. In the words of the Midrash, "The lion came, under the constellation of lion, and destroyed the Lion of G-d, *in order that* the Lion shall come, under the constellation of lion, and build the Lion of G-d." (Meaning: "'The lion came' -- this is Nebuchadnezzar, of whom it is written 'The lion came up from his thicket' (Jeremiah 4:7); 'Under the constellation of lion' -- [as it says] 'Until the exile of Jerusalem in the fifth month' (Jeremiah 1:3; i.e. the month Av, which falls under the constellation Leo.); 'And destroyed the Lion of G-d ('Ariel')"-- [as it says] 'Woe, Ariel, Ariel, city of David's camp' (Isaiah 29:1.); 'In order that the Lion shall come' -- this is the Holy One Blessed Be He. of whom it is written 'The Lion has

roared, who fears not?' (Amos 3:8); 'Under the constellation of lion' -- [as it says] 'I shall transform their mourning-day to joy' (Jeremiah 31:12; i.e., the redemption shall come at the time when we are mourning the Destruction); 'And build the Lion of G-d'-- [as it says] 'G-d builds Jerusalem, the forsaken of Israel He gathers' (Psalms 147:2)." (Yalkut Shimoni, Jeremiah 259).

3. As per the precedent of Herod's tearing down of the Temple. Masaat Binyomin Responsa, cited in the Tzemach Tzedek Responsa referred to above.
4. A reference to the Holy Temple; cf. Deuteronomy 3:25.
5. Talmud, Sanhedrin 97b, cited by Maimonides -- who himself calculates the date of Moshiach's coming in his famed *Yemen Letter* (!) -- as a halachic prohibition in his Mishneh Torah, *Laws of Kings* 12:2. (The obvious difference between what the Talmud warns against and what these sages did, is that a "deadline" implies that "If the time of the deadline comes and [Moshiach] has not arrived, then he won't come at all" (Talmud, *ibid.*), while these leaders of Israel pointed out those junctures of history at which the opportunity for redemption -- an opportunity which, as mentioned above, has existed from the moment of the Temple's destruction -- was most palpably within reach.)

MEAT

When G-d your G-d shall broaden your borders, as He has promised you, and you will say, I shall eat meat, for your soul shall desire to eat meat, you may eat meat to your souls desire.

Deuteronomy 12:20-23

"Last and first You created me" (Psalms 139:5) ... If man is worthy, he is told: You are first among the works of creation. If he is not worthy, he is told: The flea preceded you, the earthworm preceded you.

Midrash Rabbah, Vayikra 14:1

There are those who contest the morality of eating meat. What gives man the right to consume another creature's flesh? But the same can be said of man's consumption of vegetable life, water or oxygen. What gives man the right to devour any of G-d's creations simply to perpetuate his own existence?

Indeed, there is no such natural right. When man lives only to sustain and enhance his own being, there is no justification for him to tamper with any other existence to achieve this goal. As a great Chassidic master put it, "When a person walks along without a thought of G-d in his head, the very ground under his feet cries out: Boor! What makes you any better than me? By what rights do

you step on me?" The fact that man is a "higher" life form scarcely justifies the destruction of dumb or inanimate creatures. Moreover, according to the teachings of Kabbalah, the souls of animals, plants and inanimate objects are actually loftier than that of the human being; for in the great collapse of the primordial world of Tohu the higher elements fell lowest (as the highest stones in a collapsing wall fall farthest), so that the loftier sparks of divine light came to be incarnated in the so-called "lower" tiers of the physical world.

Man *does* have the right to consume other creatures only because, and when, he serves as the agent of their elevation.

The spiritual essence of a stone, plant or animal may be loftier than that of a human being, but it is a static spark, bereft of the capacity to advance creation's quest to unite with its Creator. The cruelty of the cat or the industry of the ant is not a moral failing or achievement, nor is the hardness of the rock or the sweetness of the apple. The mineral, vegetable and animal cannot do good or evil -- they can only follow the dictates of their inborn nature. Only man has been granted freedom of choice and the ability to be better (or worse, G-d forbid) than his natural state. When a person drinks a glass of water, eats an apple, or slaughters an ox and consumes its meat, these are converted into the stuff of the human body and the energy that drives it. When this person performs a G-dly deed -- a deed that transcends his natural self and brings him closer to G-d -- he elevates the elements he has incorporated into himself, reuniting the sparks of G-dliness they embody with their source. (Also elevated are the creations which enabled the G-dly deed -- the soil that nourished the apple, the grass that fed the cow, the horse that hauled the water to town, and so on).

Therein lies the deeper significance of the verse quoted above, "And you will say, I shall eat meat, for your soul shall desire to eat meat." You may express a desire for meat and be aware only of your body's craving for the physical satisfaction it brings; in truth, however, this is the result of your *soul's* desire to eat meat -- your soul's quest for the sparks of G-dliness it has been sent to earth to redeem.

Desire

There is, however, an important difference between the consumption of meat and that of other foods. The difference involves desire and the role it plays in the elevation of creation.

The human being cannot live without the vegetable and mineral components of his diet. Thus, he is compelled to eat them by the most basic of his physical drives -- the preservation of his existence. Meat, however, is not a necessity but a luxury; the desire for meat is not a desire

motivated by need, but desire in its purest sense -- the desire to experience pleasure.

In other words, animals are elevated -- their flesh integrated into the human body and their souls made partner in a G-dly deed -- only because G-d has instilled the desire for pleasure in human nature.

This means that the elevation of meat requires a greater spiritual sensitivity on the part of its consumer than that of other foods. When a person eats a piece of bread and then studies Torah, prays or gives charity, the bread has directly contributed to these deeds. In order to perform these deeds, the soul of man must be fused with a physical body, and the piece of bread was indispensable to this fusion. Man eats bread in order to live; if he lives to fulfill his Creator's will, the connection is complete. But man eats meat not to live, but to savor its taste; thus, it is not enough that a person lives in order to serve his Creator for the meat he eats to be elevated. Rather, he must be a person for whom the very experience of physical pleasure is a G-dly endeavor, something devoted solely toward a G-dly end; a person for whom the physical satisfaction generated by a tasty meal translates into a deeper understanding of Torah, a greater fervor in prayer, and a kinder smile to accompany the coin pressed into the palm of a beggar.¹

Thus the Torah says: "When G-d your G-d shall broaden your borders, as He has promised you... you may eat meat to your soul's desire. From this the Talmud derives that, "originally, they were forbidden to eat "meat by desire" (*bassar taavah*); it was only after they entered the Land [of Israel] that they were permitted to eat meat by desire."² For the first generation of Israel's existence as a people -- from the time they received the Torah and erected the Sanctuary in the Sinai Desert until they settled in the Holy Land -- the only meat they were permitted to eat was the meat of the *korbanot*, the animal sacrifices offered to G-d in the Sanctuary. The consumption of this meat was a mitzvah, which meant that its elevation was achieved by the fact that eating it constitutes a direct fulfillment of a divine commandment. However, they did not have the capacity to elevate "meat of desire" -- meat that is eaten for the purpose of granting pleasure to its consumer. So the consumption of such meat was forbidden. Indeed, the children of Israel were rebuked and punished for expressing a desire for meat, as related in the 11th chapter of Book of Numbers.

It was only after G-d broadened their borders, granting them a mandate to make "holy" an adjective of "land", that they were enabled to sanctify this most corporeal corner of human life.

(What was the case in Jewish history was also the case in the history of mankind. Originally, man was granted license only to eat "of every seed-bearing herb on the face of the earth, and every tree on which there is fruit-

bearing seed" (Genesis 1:29). It was only after the Flood, following which the world was imbued with a greater spiritual potential, that G-d told Noah that "every moving thing that lives shall be food for you.")

Similarly, our sages have said that "A boor is forbidden to eat meat" (Talmud, Pesachim 49b). The license given to man to consume the creatures and creations of the world and subjugate it to serve him is not unconditional. It is contingent upon his sensitivity to the spiritual essence of G-d's creations, and his commitment to *serve them* by making them component parts of his sanctified life. It takes an individual with broad spiritual horizons to properly relish a steak.

Based on the teachings of the [Lubavitcher Rebbe](#); adapted by [Yanki Tauber](#)

FOOTNOTES

1. See Talmud, Yoma 76b; *ibid.*, Bava Kama 72a; Tanya, ch. 7. Bread and meat are employed here as prototypes of necessity and luxury; in this context, a cream pie or a yacht would be a form of meat, while a piece of meat eaten to keep body and soul together would fall under the category of bread.
2. Rabbi Yishmael, cited by the Talmud in Chulin 16b. Rabbi Akiva (*ibid.*, 17a) interprets the verse differently, understanding the words "when G-d your G-d shall broaden your borders" not as a qualification of "you may eat meat to your soul's desire" but of what the Torah states immediately afterwards, "You shall slaughter of your herd and your flock which G-d has given you, as I have commanded you." Thus, according to Rabbi Akiva, not only was "meat by desire" permitted in the desert, it was even permitted without *shechitah* (the *halachically* prescribed manner of slaughter), while all meat eaten following Israel's entry into the Holy Land requires *shechitah*.

However, the deeper significance of the law that Rabbi Akiva derives from these verses is identical to that of the law derived by Rabbi Yishmael. *Shechitah* means "drawing forth" (Talmud, Kiddushin 82a); the slaughter of an animal in accordance with the divinely-mandated laws of *shechitah* is what enables its elevation -- the drawing of the animal out from its beastly state into the domain of a life consecrated to the service of the Creator. In the desert, *shechitah* was limited to the animals offered in the Sanctuary, for only these could be "drawn forth" in the manner that *shechitah* makes possible. The only difference in the opinions of Rabbi Yishmael and Rabbi Akiva is that Rabbi Yishmael states that since the full elevation of meat of desire was not possible in the desert, its consumption was prohibited, while Rabbi Akiva holds that it was nonetheless permitted, since a lesser elevation could be achieved.