

# Maamarei Mordechai

הסבר לפי ממש פשוט

Parshas Re'eh 5783

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Moshe teaches the Laws relevant to when Bnei Yisroel enter Eretz Canaan.

**בְּשַׁעְרֵיךָ תֹאכְלֶנּוּ הַטֶּמֶא וְהַטָּהוֹר יַחְדָּו כַּצִּבִּי וְכַאֵיל:**

“In your gates you shall eat it, the Tameh and Tahar together, like eating of a gazelle and a deer.” (Devarim 15:22).

What is this pasuk referring to? In what way should one eat it like a gazelle and a deer? Why the gazelle and the deer? Why would the Tameh and Tahar person eat it together? Also, what is added by saying it should be eaten within your gates?

To explain this pasuk, the previous few and the next one must be read to delineate the context. Further, the history of the Torah allowing Bnei Yisroel to eat meat should also be explained.

The previous pesukim to ours refers to bringing the firstborn of the flock as korbanos. “Every firstborn male of your heard and flock shall be sanctified to Hashem.” (Ibid 15:19). If it is defective then it shall not be offered. (Ibid 15:21). However, “in your gates you shall eat it.... like eating the gazelle and deer.” (Ibid 15:22). In this context, our pasuk means that the lame firstborn male animals may be eaten under the condition that, it is done in Eretz Yisroel (your gates), it can be eaten by those that are Tahar and Tameh alike (no need to be Tahor like eating kadshim), and it is eaten similarly to how the gazelle and deer are eaten. One more condition is made. רק אֶת־דָּמֹו לֹא תֹאכַל “Only its blood you shall not eat.” (Ibid 15:23). Why the deer and gazelle?

“Only, if in all your life’s desires, you may slaughter and eat meat according to Hashem, your Lord’s, blessing.” (Ibid 12:15). It can be eaten wherever you live, may be eaten by Tahor and Tameh alike, and eaten like the “gazelle and the deer.” (Ibid). That pasuk is written after the Torah’s requirement that korbanos only be offered to Hashem at a place that Hashem chooses. (Ibid 12:14). This is in direct contrast to following the deities of the Canaanim. (Ibid 12:4). There is also the added condition to not consume the blood. (Ibid 12:16). In both instances—our pasuk about eating meat that is not the consecrated firstborn male animal, and that pasuk about eating meat that is not a regular korban to Hashem—the Torah provides the same requirements.

Eating meat was not always a given. Noach was given the allowance to eat meat. (Bereishis 9:3). Its blood may not be consumed. (Ibid 9:4). Yet, Hashem heard the complaints that Bnei Yisroel wanted to eat flesh. (Shmos 16:11). Hashem sent them quail. (Ibid 16:13). Bnei Yisroel complained about eating meat, despite all their animals they had, because they were never given permission to or how to eat their animals after the privilege of the korban Pesach. In response, Hashem didn’t even send them proper meat. He sent fowl-poultry instead. This was before the Mishkan. After the establishment of the Mishkan there was the ability to bring korbanos and eat meat—from the peace,

thanksgiving, and gratuitous offerings. Kohanim could eat from the sin offerings, too. There wasn't, however, a general dispensation for eating meat gratuitously.

Hashem did teach Moshe that there were animals that can be eaten. זאת קטורה אֶשֶׁר תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עֲלֵיהֶם אֶרֶץ "These are the living creatures (chayos) that you may eat from all the domesticated animals (beheimos) that are on earth." (Vayikra 11:2). The contradictory expressions of chayos (wild animals) as the general category and beheimos (domesticated animals) as the specific category expresses that these are just categories of animals that may be consumed. Under some conditions, domesticated animals may be eaten and under other conditions, some "wild animals" will be considered domesticated animals, too, and allowed to be consumed. The Torah explains this by stating that any animal that chews its cud and has split hooves may be eaten. (Ibid 11:3). The Torah goes on to explain which fish (ibid 11:9) and fowl (ibid 11:13) may be consumed. However, the Torah adds that those animals (ibid 11:4), water creatures (ibid 11:10), and fowl (ibid 11:20) that cannot be consumed are Tameh and abominations. The Torah also writes the laws of the kosher animals (split hooves and chewing its cud) here. (Devarim 14:6). It does so after allowing for the dispensation of eating meat.

Should one think that these are Laws of dispensation to eat of living creatures gratuitously, the Torah says that for any kosher animal that died—without being sacrificed—makes the person Tameh, too. (Vayikra 11:39). The importance of knowing which animals are kosher is for Bnei Yisroel to differentiate between Tahor and Tameh. (Ibid 11:47). Further, this parsha of kosher animals follows the instructions about korbanos. Accordingly, the Torah is implying that only animals that are pure may be eaten, but only if they are offered as korbanos, first. The exception is fish and chayos, which are animals not offered as korbanos. Another proof that meat was not otherwise allowed until Moshe taught these rules, is that the Torah wrote, "When Hashem enlarges the territory ... and a person shall desire to eat meat, he may eat whenever he wishes." (Devarim 12:20). No korban is required.

Before Moshe taught our pasuk, Bnei Yisroel were allowed to eat fish and the gazelle and deer. The gazelle and deer are chayos, are not brought as korbanos, yet they are pure animals. Now Moshe is teaching that the maimed male firstborn of the flock or cattle may also be eaten—just as the gazelle and deer can be, i.e., without offering them as korbanos. They are no longer fit as a korban and yet they can be eaten. Similarly, Moshe was teaching that any animal that is Tahor can be eaten—even if not offered as a korban—like the gazelle and deer. The dispensation was now gratuitous. (Devarim 12:20).

Meat can be eaten so long as it is a Tahor animal and properly slaughtered (ibid 12:15), can be eaten by those Tahor and Tameh, but its blood may not be consumed. It need not be brought as a korban. However, since the dispensation to eat meat came from the rule about korbanos, when one does eat meat, he or she should still be cognizant that eating from living creatures is by special dispensation only, and it should not be consumed gluttonously. It should be eaten as if it were part of a korban, to give pleasure and satiate, in a way that is still proper to the Torah and Hashem.