

**IN HONOR OF**

**Dr. Dovid Eliyahu שיחי' Brown**

On the occasion of his birthday,  
29 Menachem-Av, 5784

May he go from strength to strength  
in health, happiness, Torah and *mitzvot*.

\*

**DEDICATED BY HIS WIFE**

**Mrs. Sara Malka שחחי' Brown**  
and family שיחי'

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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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## THE ANNOUNCEMENT OF THE REDEMPTION

the Holy Temple. All of this should be permeated with the eager anticipation and the certain conviction that imminently we will see with eyes of flesh that "Behold he (the King Moshiach) is coming."<sup>4</sup>

In simple terms:

**It should be announced and publicized in all places - with heartfelt words - that G-d says through His servants, the prophets, to each and every Jew: "Behold I am placing before you today a blessing," so much so, that literally today we will see with eyes of flesh the blessing of the true and complete Redemption.**

[This announcement must be made even by those who argue that they have not completely absorbed its full meaning. Since their faith is intact, they are able to (and consequently, required to) publicize these matters to others, first and foremost their own family members. (Certainly they don't need to "suffer" from his lack of comprehension of this matter.) They should also spread the word to all those within their environment and ultimately to each and every Jew. Undoubtedly, the appropriate effort will be well received and it will have its intended effect on others, as well as inspiring the one making the announcement and doing the publicity, that he too should internalize the message.]

*(From the talk of Shabbos Parshas R'eh,  
first day of Rosh Chodesh Elul, 5751)*

IN LOVING MEMORY OF  
Horav **Schneur Zalman Halevi** ע"ה  
ben Horav **Yitzchok Elchonon Halevi** ה"ד  
**Shagalov**  
Passed away on 21 Tamuz, 5766  
Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה  
**Ekman**  
Passed away on 5 Sivan - Erev Shavuot, 5765  
Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה  
**Marenburg**  
Passed away on the second day  
of Rosh Chodesh Adar, 5766  
Reb **Yitzchok Moshe** (Ian)  
ben Reb **Dovid Asniel** ע"ה  
**Ekman (Santiago, Chile)**  
Passed away on the 24th day of Shevat, 5769  
ה. נ. צ. ב. ה.  
AND IN HONOR OF  
Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתחיל  
**Shagalov**  
DEDICATED BY  
Rabbi & Mrs. **Yosef Y. and Gittel Rochel** שיחי  
**Shagalov**

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4. *Shir HaShirim* 2:8. *Shir HaShirim Rabbah* on this verse.

## BESURAS HAGEULO

few days the convention of Chabad emissaries from many countries convened in that country, and its effects are continuing through these days. The convention took place in the country where the city of Lubavitch is situated, as well as other cities where the Chabad Rebbes were active for many generations, such as Liadi, Liozna, Rostov and Petersburg. The emissaries of the leader of Chabad of our generation, my sainted father-in-law, gathered in the capital, Moscow, with the intention of increasing - with more vigor - the dissemination of Torah and the wellsprings of Torah (Chabad Chassidic teaching) to the farthest reaches. It is this process that will bring the King Moshiach.<sup>3</sup>

It is already Rosh Chodesh Elul, the month of reckoning for the entire year. The sum total of this accounting is: **"How much longer!?!..."**

How can it be that at the conclusion of eleven months of the year "I will show him wonders," our righteous Moshiach has still not come?!...

\* \* \*

Translating the above in practical terms:

In every place, one should publicize and draw people's attention to the specific efforts which are associated with the month of Elul and are alluded to in the initials of five verses which form the word Elul. These verses are references to: Torah, prayer, acts of loving kindness, Teshuvah (repentance or return) and Redemption. Special emphasis should be placed on the fifth acronym, the theme of Redemption, as it permeates all other areas of Divine service, so that everything is done in the spirit of Redemption. This includes particularly Torah studies in matters concerning Redemption and

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3. The well know epistle of the Ba'al Shem Tov - Published in *Keser Shem Tov* (Kehot edition), in the beginning, and in several other sources.

# LIKKUTEI SICHOT

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

•

Volume X: *Devarim*

•

In English rendition  
by  
**Rabbi Eliyahu Touger**

## RE'EH

### WHEN IT IS PERMITTED TO EAT MEAT

There is a difference of opinion among our Sages<sup>1</sup> with regard to the verse:<sup>2</sup> “When G-d your L-rd will expand your boundaries as He promised you, and you shall say: ‘I would like to eat meat,’ for your soul desires to eat meat...”

Rabbi Yishmael states that the purpose of the verse is “to permit them to eat ordinary meat [i.e., meat not associated with a sacrifice].” In the desert, the Jews were allowed to eat meat only when they offered a sacrifice. Once they entered *Eretz Yisrael*, they were permitted to eat ordinary meat.

Rabbi Akiva differs<sup>3</sup> (and indeed, the *halachah*<sup>4</sup> follows his interpretation), and maintains that the Jews were allowed to eat ordinary meat in the desert as well. According to his interpretation, this verse teaches us a prohibition rather than a leniency: “At the outset, they were permitted to eat meat [from an animal] that was not ritually slaughtered.” According to Rabbi Akiva, the purpose of the verse: “When G-d your L-rd will expand your boundaries... for your soul desires to eat meat,” is to teach proper ethics,<sup>5</sup> that one should desire to eat meat only amidst prosperity and affluence.

1. *Chulin* 16b.

2. *Devarim* 12:20.

3. *Chulin* 17a.

4. *Rambam, Mishneh Torah, Hilchos Shechitah* 4:17.

5. See *Rashi's* interpretation of *Chulin*, *loc. cit.*

## THE ANNOUNCEMENT OF THE REDEMPTION

since we already have the promise, "Do not fear, the time of your Redemption has arrived." [The words "Do not fear" are an assurance that there is no reason to fear.]

And so it will be for us, that our righteous Moshiach should have actually already come and already stand on the roof of the Beis HaMikdash, announcing and proclaiming that Moshiach has already arrived!

Amen, may this be His will.

*(From the talk of Shabbos Parshas Re'eh, Mevorchim HaChodesh Elul, 5750)*

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The relationship of our time to Redemption is based not only on the fact that "I await his coming every day"<sup>1</sup> and especially after "all the deadlines have passed"<sup>2</sup> and all the efforts have been completed (as was discussed several times), but also on the fact that we are now in a special year whose initials represent: "It will be a year of wonders I shall show him," for "as in the days of your departure from Egypt, I will show him wonders."

Indeed, we have actually **seen** many "wonders." The most notable among them has been the liberation of our brethren from that regime [the former Soviet Union], where many of them have emerged from distress to freedom, in both the literal sense of the word as well as (and primarily) with respect to the freedom granted them to live a Jewish life based on Torah and Mitzvos. In the last

1. Text of "Ani Ma'amin" (published in several prayer books) - Based on the expression used in *Chabakuk* 2:3. *Commentary on the Mishneh of the Rambam*, Introduction to Chapter Chelek, 12th principle.

2. *Talmudic* expression - *Sanhedrin* 97b.

# BESURAS HAGEULO

## The Announcement Of The Redemption

### 1

Already the signs by which our Sages identified the end of exile and the time of Redemption have been fulfilled, including the (recently publicized) sign in *Yalkut Shimoni*:<sup>1</sup>

"Rabbi Yitzchak said:

In the year the King Moshiach will be revealed, the kings of all the nations of the world will struggle with each other: the king of Persia will provoke the Arabian king; the Arabian king will go to Aram for advice. All the nations of the world will be in turmoil and terror; they will fall on their faces, seized by pains like the pangs of childbirth. Israel will also be in turmoil and terror, saying, "Where shall we come and where shall we go, where shall we come and where shall we go?" [G-d] will say to them, "My children, do not be afraid, all that I have done, I have done only for you sake. Why are you afraid? Do not fear, the time for your Redemption has arrived. It will not be like the earlier Redemptions, this final Redemption, because suffering and subjection to other nations followed the earlier Redemptions. But the final Redemption will not be followed by any suffering and subjection to other nations."

The *Yalkut* continues:

Our Sages taught that when the King Moshiach comes he will stand on the roof of the Beis HaMikdash [Holy Temple] and will proclaim to Israel, "Humble ones, the time for your Redemption has arrived!"

So will it be for us. From the outset there is nothing to fear,

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1. *Yeshayahu, remez 499*

*Rashi* quotes both interpretations<sup>6</sup> in his commentary to the Torah. The fact that he quotes Rabbi Yishmael despite the fact that his interpretation runs contrary to *halachah* does not present a difficulty, for "these and these are the words of the living G-d,"<sup>7</sup> and *Rashi's* commentary is intended to teach the simple meaning of the verse, not to instruct us regarding *halachah*.<sup>8</sup>

Nevertheless, a difficulty is raised by the fact that *Rashi* quotes both interpretations despite the fact that they are seemingly mutually exclusive. If the phrase "when G-d... expands" is to be interpreted as referring to the entry into *Eretz Yisrael*, as Rabbi Yishmael explains, then it cannot be referring to material prosperity (even in the Diaspora) as Rabbi Akiva explains. Conversely, if this phrase refers to material prosperity, and thus is applicable everywhere, then a person who had been blessed with material property in the desert would have been permitted to eat ordinary meat there. This runs contrary to Rabbi Yishmael's opinion that permission to eat such meat was granted only upon the entry to *Eretz Yisrael*.<sup>9</sup>

Nevertheless, the fact that *Rashi* combines both interpretations indicates that they are complementary. We must conclude that both Rabbi Akiva's and Rabbi Yishmael's interpretations assume the same motivating principle,<sup>10</sup> and that this same principle leads Rabbi Akiva to conclude that the entry into *Eretz Yisrael* brings about a stringency, while according to Rabbi Yishmael it brings about a leniency.

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6. *Rashi* quotes both these interpretations in his commentary to *Devarim, loc. cit.*  
7. *Eruvin* 13b; *Gittin* 6b.  
8. See *Yad Malachi, Klallei Rashi, sec. 2, et al.*  
9. See the gloss of Rabbi Eliyahu Mizrahi to *Rashi's* commentary, which raises these questions.  
10. See the *Zohar*, Vol. III, p. 6b. To cite a parallel: Hillel and Shammai studied under the same teachers, Shemayah and Avtalyon. Nevertheless, Hillel and Shammai would often differ in the application of their teachers' opinions. [See *Hemshech* 5672, Vol. I, p. 20ff.]

Although the *halachah* follows Rabbi Akiva, *Rashi* also quotes Rabbi Yishmael to teach us a lesson about our Divine service.

For this reason, my revered father-in-law, the Rebbe, publicized the importance of the venerable tradition of studying each day the part of the weekly Torah portion that corresponds to the day of the week, together with that portion of *Rashi*'s commentary. For every day, we must live with the Torah portion of the week,<sup>11</sup> and derive a lesson that relates to our Divine service.

### **IN THE DESERT; IN ERETZ YISRAEL**

On several occasions,<sup>12</sup> it has been explained that the differences between the physical environment of *Eretz Yisrael* and the desert reflect a difference in Divine service. In the desert, the Jews were far-removed from all worldly matters, and it is with their entry into *Eretz Yisrael* that the task of transforming this world into “a settled land” began. This difference is reflected in all the needs of the people: their food, their clothing and their dwellings.

In the desert, the Jews' primary food was manna, “bread from heaven,” an entity that transcended material pleasure. Although it was possible to experience any flavor one desired in the manna, its consumption removed the ingestion of food from the crass materialism of worldly existence. For the foods associated with the flavors tasted could not be seen,<sup>13</sup> and when “the eye [does not] see, the heart [does not] lust.”<sup>14</sup> Indeed, for this reason, manna did not provide the same type of satisfaction as “bread from the earth.”

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11. Cf. *Sefer HaSichos* 5702, p. 29ff.

12. See the *sichah* to *Parshas Shelach* in this series, where this concept is explained.

13. *Yoma* 74b; see the *sichah* to *Parshas Eikev* in this series, where this concept is explained.

14. See *Rashi*'s commentary to *Bamidbar* 15:39.

our service in the previous months, for it prepares us to merit an inscription for a good and sweet year.

(Adapted from *Sichos Shabbos Parshas Re'eh*, 5719)



“In the desert,” i.e., when a person has not yet prayed, “ordinary meat is forbidden.” Before prayer, one may not eat in order to fulfill one’s desires;<sup>35</sup> eating is only permitted for reasons of health or the like.<sup>36</sup> After prayer, when one has figuratively entered *Eretz Yisrael*, one can eat ordinary meat, i.e., a person can begin his daily task of refining the world’s material substance.

There is, however, one stipulation: eating the blood is forbidden, i.e., one may not involve oneself in such worldly activities with relish.

*Rashi* therefore quotes Rabbi Yishmael. For in our present age,<sup>37</sup> our spiritual level is such that we cannot refine the world’s material substance by eating before prayer. Before prayer, “ordinary meat is forbidden.”

Nevertheless, *Rashi* also cites the opinion of Rabbi Akiva, which emphasizes that after receiving the spiritual bounty associated with *Eretz Yisrael*, a Jew must advance to a new level in the task of refinement. For a Jew must continually approach new frontiers. Each day, he must elevate his spiritual level and expand his circle of influence. If there were matters which could not be refined yesterday, today one must seek to connect them with G-d’s oneness.

Just as this pattern of ascent applies each day, so too — and even more so — it applies each week, each month, and each year. Every year must incorporate a new and higher level of spiritual service.

To enable us to reach this higher level, we are granted the month of Elul as a preparation for Rosh HaShanah. And so, our Divine service in Elul must be of a different nature than

While the Jews lived in the desert, their Divine service did not require them to eat ordinary meat. If one desired to eat meat, it was appropriate to eat sacrificial meat and that alone. But when the Jews entered *Eretz Yisrael*, they began the service of refining the material substance of the world. This involves a change of focus. For when elevating an entity, one must wrap oneself in its garments. As part of the effort to refine the world’s material substance, it was therefore necessary to eat ordinary meat.<sup>15</sup> By eating such meat “for the sake of heaven,”<sup>16</sup> and in a manner of “Know G-d in all your ways,”<sup>17</sup> the meat can become elevated.

On this basis, we can also understand the verse in this passage which states:<sup>18</sup> “Restrain yourselves and do not eat blood.” It was necessary to warn the Jewish people not to eat blood, because one might otherwise think that the task of refinement would include such substances as well.

Therefore the verse emphasizes that although the task of refinement encompasses meat, one should only eat what one’s nature requires. Excitement (warm blood) with regard to eating meat is forbidden.<sup>19</sup> For this reason, sacrificial blood

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15. The desire to eat ordinary meat is part of the mindset that operates within the framework of a “settled land.” As our Sages commented (*Yoma* 69b): “Were we to kill [the desire for sin], we would destroy the world.”

16. *Avos* 2:12.

17. *Mishlei* 3:6. See the *sichah* to *Parshas Terumah* in this series, which refers to both these quotes and explains the implications of each with regard to our Divine service.

18. *Devarim* 12:23.

19. The necessity for desire in order to enable the task of refinement to be carried out does not refer to crass material desire, but rather to the natural physical desire for food in order to maintain the connection between body and soul.

To cite a parallel: Even before the sin, Adam had a desire for physical relations with Chavah. This was, however, only so that he could father children (see the *maamar* entitled *V’Atem HaDiveikim*, 5686, printed in *Sefer HaMaamarim*, 5711). Nevertheless, even desire of this type represented a descent from the level of the Jewish people in the desert.

Or to cite another parallel: In the Era of the Redemption, children will still be born from physical relations between a father and a mother that will be

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35. See note 19.

36. *Shulchan Aruch HaRav* 89:8; see also *HaYom Yom*, entry *Yud Shvat*.

37. In contrast to the Generation of Knowledge who journeyed through the desert and who could bring about a certain degree of spiritual refinement by eating ordinary meat, as explained above according to Rabbi Akiva.

must be poured on the altar, i.e., one's excitement must be reserved for holiness. Even when a person has a desire for permitted things, and uses them "for the sake of heaven" or as a means of "know[ing] Him," when his desire is for the material entities in their own right, such desire is unwelcome. And therefore, with regard to non-sacrificial meat, the Torah states that the blood must be poured out on the earth,<sup>20</sup> i.e., one should sever all connections with it.

### THE INNER MOTIVATION FOR THE BODY'S DESIRES

According to the above explanation, it appears that the permission to eat ordinary meat reflected a descent.

This, however, is a narrow conception. In truth, this permission implies an ascent, for as explained,<sup>12</sup> it is through their entry into *Eretz Yisrael* that Jews can reach the highest levels. The success of their mission of refinement brings them to even higher peaks than they experienced in the desert.

Similar concepts apply with regard to the permission to eat ordinary meat. In the desert, before the Jews received the charge to ascend to *Eretz Yisrael*, they did not have the potential to lower themselves to the extent that they could eat ordinary meat and refine it. For this reason, Rabbi Yishmael maintains that in the desert it was forbidden to eat such meat.<sup>21</sup>

When they entered *Eretz Yisrael*, and G-d "expand[ed] their] boundaries," granting them spiritual prosperity and affluence — and its expression in material prosperity and the expansion of the actual boundaries of *Eretz Yisrael* — the Jews were granted the power to refine ordinary meat.

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motivated by material desire. Therefore, refinement will be necessary (*ibid.*, sec. 5).

20. *Ibid.*:24.

21. See *Likkutei Torah, Bamidbar*, p. 31d.

Rabbi Akiva, by contrast, maintains that even before being granted this spiritual prosperity, they could refine the meat to a certain extent. For this reason, Rabbi Akiva maintains that while the Jews were in the desert, there was no need for an animal to be ritually slaughtered. Indeed, it was forbidden.

On this basis, we can understand why *Rashi* quotes both opinions. For even according to Rabbi Yishmael, the phrase "When G-d your L-rd will expand your boundaries" is to be interpreted literally, and refers to the Jews' entry into *Eretz Yisrael*. He too would accept the argument that the inner meaning of the verse is a lesson in ethics, "that one should desire to eat meat only amidst prosperity and affluence." Rabbi Yishmael, however, sees the passage as being relevant not only on the individual level, but also with regard to the Jewish people as a whole. Before they received this spiritual affluence, they were forbidden to eat ordinary meat; it is only after their entry into *Eretz Yisrael* that this became permitted.

### PROGRESS EVERY DAY

The above explanation also helps us understand why *Rashi* cites the opinion of Rabbi Yishmael that ordinary meat was forbidden in the desert, although the *halachah* follows Rabbi Akiva, who maintains that it was permitted. With regard to the parallel in our Divine service, Rabbi Yishmael's view should be followed.

To explain: Both phases, traveling in the desert and entering *Eretz Yisrael* are reflected in the Divine service of every Jew, every day. At the beginning of the day, a Jew should not involve himself with worldly matters (as the Jews in the desert did not). It is only after receiving the spiritual bounty that comes through prayer and the study that follows prayer (the spiritual parallel to *Eretz Yisrael*), that one acquires the ability to involve oneself in worldly matters and make them vessels for G-dliness.<sup>12</sup>



revealed in the desert). Therefore, the animals whose meat they ate did not require ritual slaughter.

On this basis, we can understand the *Rambam's* ruling<sup>33</sup> that in the desert the Jews were forbidden to eat ordinary meat from an animal that was ritually slaughtered. The only ordinary meat they could eat was that from an animal that was not ritually slaughtered.

They were, however, also able to eat sacrificial meat, and in such an instance, the animal had to be ritually slaughtered, i.e., transferred to another realm of holiness. Since the refinement associated with ritual slaughter could not be accomplished with regard to ordinary meat, slaughtering an animal for this purpose in the desert was forbidden. Indeed, it was like slaughtering a non-sacrificial animal in the courtyard of the *Beis HaMikdash*, which is prohibited by Scripture.<sup>34</sup>

The entry of the Jewish people into *Eretz Yisrael* and the spiritual bounty their souls then received made it possible to refine ordinary meat as well. Therefore meat from an animal that was not ritually slaughtered became forbidden. For from that time onward, every act which a Jew performs, even eating ordinary meat, could and should be performed in a manner which emphasizes the connection to G-d's oneness.

### ONE MOTIVATING PRINCIPLE: TWO APPLICATIONS

As mentioned previously, both Rabbi Akiva's view and that of Rabbi Yishmael acknowledge that the Jews' entry into *Eretz Yisrael* provided them with a spiritual bounty that enabled them to reach higher levels in the task of refinement. The difference between their views is that Rabbi Yishmael maintains that before the Jews were granted this spiritual prosperity, they could not refine ordinary meat at all, and therefore it was forbidden.

33. *Mishneh Torah, Hilchos Shechitah* 4:17.

34. See *ibid.*, 2:1 and commentaries.

To explain: The spiritual bounty granted to the souls of the Jewish people when they entered the Land gave them the potential to descend to a lower level — eating ordinary meat — and connect this material act with the G-dliness of their souls.

Why did their bodies desire meat? Because their souls sought to refine the sparks of G-dliness contained within it.<sup>22</sup>

The fusion of the soul's spiritual potential and the body's physical desires — which elevates those desires and connects them to G-dliness — came about with the entry into *Eretz Yisrael*, and the bounty granted to the Jewish souls at that time.

On this basis, we can appreciate the meaning of the verse: "And you shall say, 'I would like to eat meat,' for your soul desires to eat meat." The body demonstrates a desire to eat meat, but the source of that motivation is in what "your soul desires" — the wish to refine and elevate that meat.

### AN EXPLANATION FOR RABBI AKIVA'S VIEW

It would thus seem that the entry into *Eretz Yisrael*, the beginning of the Divine service that befits "a settled land," and the descent required to involve oneself with material entities should bring about a leniency. Why then does Rabbi Akiva — and the *halachah* — maintain not only that the entry into *Eretz Yisrael* did not bring about a leniency (for according to Rabbi Akiva, it was permitted to eat ordinary meat in the desert), but introduced a stringency, so that from the time the Jews entered the Land, they were forbidden to eat meat unless it was ritually slaughtered.

This difficulty can be resolved as follows: Although in the desert, most of the Jews' food was manna that did not produce waste, they had the opportunity to buy food from

22. See the *maamar* entitled *Basi LeGani*, 5714, where this concept is explained.

gentile traders. As our Sages comment<sup>23</sup> on the verse:<sup>24</sup> “And you shall have a trowel together with your weapons,” the food they bought did produce waste.

For the Jews in the desert, a “generation of knowledge”<sup>25</sup> removed from worldly existence, eating such food — although not forbidden — represented a drastic descent. Nevertheless, since G-d never removes a person’s potential for free choice, the Jews had the opportunity to purchase such food.

Since this descent involved a “generation of knowledge” — people whose food, clothing and dwellings (the clouds of glory) were above waste — even such a descent had the potential to bring about a certain degree of refinement.

Rabbi Akiva continually sought the merit of the Jewish people.<sup>26</sup> Hence he maintains that the Jews were permitted to eat ordinary meat in the desert, for despite the descent this involved, it brought about a certain refinement in the meat. Since the meat was permitted and became part of the flesh and blood of the Jewish people, it was elevated.

This meat did not require ritual slaughter, because its consumption did not reflect the ordinary pattern of the Jews’ Divine service, which at that time involved eating manna. And so, if someone chose to depart from that pattern and eat non-sacrificial meat, there were no requirements set by the Torah.

23. *Yoma* 75b.

24. *Devarim* 23:14.

25. *Zohar*, Vol. II, p. 62b; *Bamidbar Rabbah* 19:3; *Midrash Tanchuma*, *Parshas Chukas*, sec. 6; *Likkutei Torah*, *Bamidbar*, p. 37b.

This does not contradict Rabbi Akiva’s opinion (*Sanhedrin* 110b) that the generation which traveled in the desert will not receive a portion in the World to Come. Because of their higher potential, they are judged more severely, as our Sages comment (*Yevamos* 121b) on the verse (*Tehillim* 50:3): “Around Him, it is very tempestuous.”

26. *Rashi*, *Sanhedrin* 110b.

To explain: Ritual slaughter is required because “[the Torah’s] ways are pleasant ways,”<sup>27</sup> and through ritual slaughter, the animal is spared excess pain.<sup>28</sup> In the desert, however, eating meat was not the pattern prescribed by the Torah, so the laws governing slaughter were not applied. To cite a parallel: Frequently, the *Talmud* speaks of<sup>29</sup> a particular event as being an extraordinary occurrence, and states that therefore Rabbinic restrictions were not applied. In a similar way, since eating ordinary meat represented a departure from the Jews’ normal pattern in the desert, no restrictions were applied, and they were allowed to eat it without ritual slaughter.

### SPIRITUAL TRANSFER

Another reason can be given to explain why ritual slaughter was not required in the desert. Our Sages explain<sup>30</sup> that the term *shochat* — ritual slaughter — is identified with *moshach*, meaning “he drew after,” referring to the transfer of an article from one place to another.

Ritual slaughter involves the spiritual transfer of meat from the realm of *kelipah*, figuratively identified with the public domain or “the mountains of separation,”<sup>31</sup> to the realm of oneness identified with G-d, the epitome of oneness.<sup>32</sup>

Rabbi Akiva maintains that in the desert, it was possible for the Jewish people to refine the meat they ate to a certain degree. They could not, however, effect the spiritual transfer necessary to bring that meat into the domain of holiness (definitely not to the level of holiness which was openly

27. *Mishlei* 3:17.

28. *Moreh Nevuchim*, Vol. III, ch. 26; *Sefer HaChinuch*, *mitzvah* 451.

29. Note the sources cited by the *S’dei Chemed*, Vol. III, *Klallim Mem*, secs. 172-173.

30. *Chulin* 30b.

31. See *Tanya* end of ch. 33.

32. See *Likkutei Torah*, *Devarim*, p. 16d; *Derech Mitzvosecha*, p. 37a.