

לֵב הָאָדָם רָע מִנִּצְּרוֹ וְלֹא-אִסָּף עוֹד לְהַכּוֹת אֶת-כָּל-  
כִּי בָאֲשֶׁר עָשִׂיתִי: עַד כָּל-יְמֵי הָאָרֶץ וְרַע וְקָצִיר וְקָר  
א (נָחֻם וְקִיץ וְחֹרֶף וְיוֹם וְלַיְלָה לֹא יִשְׁכָּחוּ: וַיִּבְרָךְ אֱלֹהִים  
אֶת-נֹחַ וְאֶת-בְּנָיו וַיֹּאמֶר לָהֶם פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת-  
ב הָאָרֶץ: וּמוֹרָאֲכֶם וְחֻתְכֶם יִהְיֶה עַל כָּל-חַיַּת הָאָרֶץ וְעַל  
כִּי-עוֹף הַשָּׁמַיִם כָּכָל אֲשֶׁר תִּרְמֹשׁ הָאָדָמָה וּבְכָל-דְּגִי  
י הַיָּם בְּיָדְכֶם נִתְּנָה: כָּל-רֶמֶשׂ אֲשֶׁר הוּא-חַי לָכֶם יִהְיֶה  
י לְאֹכְלָהּ כִּי־רָק עֶשֶׂב נָתַתִּי לָכֶם אֶת-כָּל:

2

וַיֹּאמֶר אֱלֹהִים גַּעֲשֶׂה אִנֹּכֶם בְּצִלְמִנוּ כְּדִמְיוֹנֵנוּ וְיִרְדּוּ  
בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-הָאָרֶץ וּבְכָל-  
ב הָרֶמֶשׁ הַרֹמֵשׁ עַל-הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם  
בְּצִלְמוֹ בְּצִלְם אֱלֹהִים בָּרָא אוֹתוֹ וְכָר וְנָשָׂה בָרָא אֹתָם:  
ב הַיָּבֵר אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ וּמְלֵאוּ  
אֶת-הָאָרֶץ וּבְכֻשָׁה וְיִרְדּוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם  
ב וּבְכָל-חַיַּת הָאָרֶץ וּבְכָל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה  
נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב וְרַע וְרַע אֲשֶׁר עַל-פְּנֵי כָל-  
הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר בּוֹ פֶּרִי-עֵץ וְרַע וְרַע לָכֶם  
י יִהְיֶה לְאֹכְלָהּ:

3

In fact, the Torah has already testified that in the past, humankind did possess this highly moral trait. As Chazal explain (*Sanhedrin 59b*), Adam Harishon was not permitted to eat meat: "I have given you every tree... yielding seed for food" (*Bereishit 1:29*). Only after the children of Noach survived the flood was meat permitted to them: "Every living, moving thing will be yours to eat; like the vegetation, I have given you everything" (*Bereishit 9:3*).

Can we possibly imagine that we have forever lost that highly moral sensitivity that was once our inheritance? In response to such matters it is written, "I will bring wisdom from afar, and I will ascribe righteousness to my Creator" (*Iyov 36:3*).

א אֶת-הַלֵּל כָּל-יְמֵיךָ עַל-אֲדֹמְתְךָ: כִּי-יִרְחִיב יְהוָה  
אֱלֹהֶיךָ אֶת-גְּבֻלְךָ בָּאֲשֶׁר דָּבַר-לְךָ וַאֲמַרְתָּ אֲכִלָּה בָּשָׂר  
ב כִּי-תֵאָנֶה נִפְשֶׁךָ לֹאֲכֹל בָּשָׂר בְּכָל-אַנְתָּ נִפְשֶׁךָ תֹאכַל  
בָּשָׂר: כִּי-יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחָר יְהוָה אֱלֹהֶיךָ

4

While the Torah speaks of eating meat, it explains, "And when you crave meat and say, 'I desire some meat,' then you may eat as much of it as you want" (*Devarim 12:20*). In this *pasuk* there is a subtle hint of criticism and call for restraint. In other words, *you may eat meat as long as your inner sensitivity is not disgusted by eating the flesh of animals, as you are already disgusted by eating the flesh of people*. For the latter, the Torah does not need to write an explicit prohibition. One does not need to be warned about that which is already ingrained in one as a natural truth. However, when the time does arrive when the inner moral sense of humankind precludes the eating of animals, then there will be no desire to eat meat, and thus we will not eat it.

5

השחיטה עצמה צריכה להתקדש כתכונה מיוחדת דוקא "כאשר ציויתיד" (דברים יב) במיעוט צערו של החי, למען השריש עיניו בלבו של אדם, כי הוא נגש לא להיות לו עסק עם דבר של הפקר, שאין בו אלא תנועה אבטומטית, כ"א גם בריה חיה ומרגשת, שצריך להתחשב עם חושיה, ואפילו עם רגשי לבה, עם רגש חיי המשפחה שלה וחמלתה על צאצאיה, באיסור אותו ואת בנו, מחוסר זמן ושילוח הקן.

## Chapter 11: Humane Slaughter

The act of slaughter (shechita) must be sanctified in a unique manner – "as I have commanded you" – with a minimum of pain to the animal. Thus, the person will take to heart the fact that this is a sentient being; he is not involved with a random object that moves about like an automaton, but with a living, feeling creature. He must become attuned to its senses, even to its emotions, to the feeling it has for the life of its family members, and to its compassion for its own offspring. Thus, it is biblically forbidden to kill the mother bird with her children on the same day or to slaughter a calf before it is eight days old; and it is a positive precept to send away the mother bird before taking her young.

2

ע"י מעשה באו מאי היא דההוא עגלא דהוו קא ממטו ליה לשחיטה אזל תליא לרישיה בכנפיה דרבי וקא בכי אמר ליה זיל לכך נוצרת אמרי הואיל ולא קא מרחם ליתו עליה יסורין

The Gemara stated that Rabbi Yehuda HaNasi's suffering came upon him due to an incident. What was that incident that led to his suffering? The Gemara answers that there was a certain calf that was being led to slaughter. The calf went and hung its head on the corner of Rabbi Yehuda HaNasi's garment and was weeping. Rabbi Yehuda HaNasi said to it: Go, as you were created for this purpose. It was said in Heaven: Since he was not compassionate toward the calf, let afflictions come upon him.

The Gemara explains the statement: And left him due to another incident. One day, the maidservant of Rabbi Yehuda HaNasi was sweeping his house. There were young weasels [karkushta] lying about, and she was in the process of sweeping them out. Rabbi Yehuda HaNasi said to her: Let them be, as it is written: "The Lord is good to all; and His mercies are over all His works" (Psalms 145:9). They said in Heaven: Since he was compassionate, we shall be compassionate on him, and he was relieved of his suffering.

3

They tell us that the holy Rabbi Yehudah HaNasi was visited with afflictions because he told a calf being led to slaughter, that had sought refuge in the skirts of his garment, "Go! This is the purpose for which you were created." His healing, too, was brought about by a deed, when he showed mercy to some weasels (Baba Metzia 85a). They did not conduct themselves like the philosophers, who exchange darkness for light, for the sake of pragmatism. It is impossible to imagine that the Master of all that transpires, Who has mercy upon all His creatures, would establish an eternal decree such as this in the creation that He pronounced "exceedingly good," that it should be impossible for the human race to exist without violating its own moral instincts by shedding blood, be it even the blood of animals.

וע"י מעשה הלכו יומא חד הוה קא כנשא אמתיה דרבי ביתא הוה שדיא בני כרכושא וקא כנשא להו אמר לה שבקיננהו כתיב (תהלים קמה, ט) ורחמיו על כל מעשיו אמרי הואיל ומרחם נרחם עליה

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל  
לֵאמֹר כָּל-חֵלֶב שֹׁר וְכָשָׁב נָעוּ לֹא תֹאכְלוּ: וְחֵלֶב בָּלָה

VAYIKRA/LEVITICUS

PARASHAS TZAV

7 / 22-30

Fat and Blood 22 HASHEM spoke to Moses, saying: 23 Speak to the Children of Israel, saying: Any fat of ox, sheep, or goats — you shall not eat. 24 The fat of an animal that died and the fat of an animal

## Chapter 6: Enlightenment and Vegetarianism

2) When humanity reaches its goal of complete happiness and spiritual liberation, when it attains that lofty peak of perfection that is the pure knowledge of God and the full manifestation of the essential holiness of life, then the age of "motivation by virtue of enlightenment" will have arrived.

3) they will no longer need extenuating concessions, as in those matters of which the Talmud states: "The Torah speaks only of the evil inclination"

4)

If pious treatment of animals becomes a public norm and desire within society before the correct time, it will bring with it many necessary evils. For example, we may encounter many cruel people who would hurt and slaughter human beings without mercy. When their moral conscience comes to overwhelm them with guilt, they will pacify it with their righteous behavior toward animals. Man's

sophisticated ability to commit evil would find in this an opening to justify many terrible deeds.... This would only strengthen the hands of cruel people. There is no end to the amount of confusion, negativity, pain, and injustice that would come about due to this prematurely becoming a social norm.

Therefore, godly wisdom decided that in order to create a firm path to morality, it was necessary to temporarily disconnect humans from animals. This is in order to keep our focus on humanitarian morality, because only through this will it be possible to bring true happiness at the end of days when humankind will arrive at an awareness of its relationship toward all its animal companions in creation. At that time, humankind will realize what pure morality looks like, and that it no longer requires any concessions. As it is written, "On that day I will make a covenant for them with the beasts of the field, the birds in the sky, and the creatures that move along the ground. I will abolish bow, sword, and battle from the land" (Hoshea 2:20).

- 1) יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו שיבנה בית המקדש  
במקרה בימינו ומן חלקנו בתורתך: ושם נצטרך ביראה כימי עולם וכשנים  
קדמוניות: וערכה ליהוה מנחת יהודה וירושלים כימי עולם וכשנים קדמוניות:

עולת ראיה (לקוטים)

- 2) . אבל לעתיד לבא שפע  
חדעת יתפשט ויחדר אפילו בבעלי-החיים, "לא ירעו ולא ישחיתו בכל הר קדשי,  
כי מלאה הארץ דעה את ד'", וההקרבה שתהיה אז של מנחה, מהצומח, תערב  
לד' כימי עולם וכשנים קדמוניות.

- 3) These last three pieces are quoted from Moshe Nachmani's *Chai Ro'i* (Jerusalem: Or Ha'orot, 2015), a book dedicated to the topic of Rav Kook's understanding of vegetarianism.

### Not to Obligate the Community

Rabbi Kivelevitz was a young student in Rav Kook's yeshiva in the city of Yaffo. When Rabbi Kivelevitz decided to become a vegetarian, he went to his rabbi, Rav Kook, to discuss it with him. Rav Kook praised him for his abstinence and said the following: "The Torah says, 'And when you have a lust for meat' (Devarim 12:20). That is to say, eating meat is only a matter of lust." Rav Kook added, "Unfortunately, I myself cannot be a vegetarian, in order not to obligate the rest of the community to hold back from eating meat."

### Vegetarian during the Week

Rabbi Shaar Yashuv Cohen said that Rav Kook held back from eating meat during the week for ethical reasons (as is written in his essay, "Chazon Hatzimchonut v'Hashalom"), and only on Shabbat would he eat meat or chicken.

### Idealism versus Realism

Rav Kook's son, Rav Tzvi Yehuda, explained that his father preferred not to eat meat at all – even during Shabbat – however, since he was a halachic authority and communal leader, Rav Kook believed it was not right that he should forbid himself that which is permissible for others.