

Limmud 5783 - Korbanot for Vegans (Participant)

Source Sheet by Isabel Bard

Leviticus 17:2-5

Speak to Aharon, and to his sons, and to all the children of Yisra'el, and say to them; This is the thing which the Lord has commanded, saying,

What man soever there be of the house of Yisra'el, that kills an ox, or lamb, or goat, in the camp, or that kills it outside the camp,

and brings it not to the door of the Tent of Meeting, to offer an offering to the Lord before the tabernacle of the Lord; blood shall be imputed to that man; he has shed blood; and that man shall be cut off from among his people:

to the end that the children of Yisra'el may bring their sacrifices, which they offer in the open field, that they may bring them to the Lord, to the door of the Tent of Meeting, to the priest, and offer them for peace offerings to the Lord.

ויקרא י"ז:ב-ה'

דִּבֶּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם זֶה הַדָּבָר
אֲשֶׁר־צִוָּה ה' לֵאמֹר:

אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחֹט
שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז בַּמַּחֲנֶה אוֹ אֲשֶׁר
יִשְׁחֹט מִחוּץ לַמַּחֲנֶה:

וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֵבִיאוֹ
לְהִקְרִיב קָרְבָּן לַה' לִפְנֵי מִשְׁכַּן ה'
דָּם יִחָשֵׁב לְאִישׁ הַהוּא דָּם שָׁפָךְ
וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ:
וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־מִזְבֵּחַ ה'
פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֹלֶב
לְרִיחַ נִיחֹחַ לַה':

Devarim 12:20-2, Koren translation

When the Lord thy God shall enlarge thy border, as he has promised thee, and thou shalt say, I will eat meat, because thou longest to eat meat; thou mayst eat meat, to thy heart's desire.

If the place which the Lord thy God has chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the Lord has given thee, as I have commanded thee, and thou shalt eat in thy gates to thy heart's desire.

Even as the gazelle and the deer is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

Shulchan Arukh, Even HaEzer 5:14

Any action needed for healing or any other [substantial] reason, there is no prohibition of "causing pain to animals." And therefore it is permitted to pluck the feathers of

דברים י"ב:כ'-כ"ב

כִּי־יִרְחִיב־ה' אֶלְקֶיךָ אֶת־גְּבֻלָּךְ
כַּאֲשֶׁר דִּבֶּר־לְךָ וְאָמַרְתָּ אֲכַלֶּה בָּשָׂר
כִּי־תִאֲוָה נַפְשְׁךָ לֶאֱכֹל בָּשָׂר
בְּכָל־אֲנֹת נַפְשְׁךָ תֹאכַל בָּשָׂר:
כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחָר ה'
אֶלְקֶיךָ לְשֵׁנוֹם שְׁמוֹ שָׁם וְזִבְחָתָּ
מִבְּקָרְךָ וּמִצִּאֲנָדְךָ אֲשֶׁר נָתַן ה' לְךָ
כַּאֲשֶׁר צִוִּיתָךְ וְאָכַלְתָּ בַּשְּׂעִירֶיךָ בְּכָל־
אֲנֹת נַפְשְׁךָ:
אֹךְ כַּאֲשֶׁר יֹאכַל אֶת־הַצִּבִּי
וְאֶת־הָאֵיל כֵּן תֹאכְלֶנּוּ הַטְּמֵא
וְהַטְּהוֹר יַחְדָּן יֹאכְלֶנּוּ:

אבן העזר ה':י"ד

כָּל דְּבַר הַצָּרִיךְ לְרִפּוּאָה אוֹ לְשֹׂאֵר
דְּבָרִים, לֵית בֵּה מְשׁוּם אֲסוּר צִעַר
בְּעַלֵּי חַיִּים וְלִכְן מִתֵּר לְמִרְט נּוּצוֹת
מֵאֲזוּזוֹת חַיּוֹת, וְלִיכָא לְמִיחָשׁ מְשׁוּם

wild geese [to use for writing utensils], and there is no potential problem of "causing pain to animals." Nevertheless, the world withholds from it because of its cruelty.

צֶעֶר בְּעֵלֵי חַיִּים. וּמִכָּל מְקוֹם
הָעוֹלָם נִמְנָעִים דִּהְיִי אֲכֹזְרִיּוֹת:

Pesachim 49b:3

The Gemara continues its discussion with regard to an ignoramus. **It was taught** in a *baraita* that **Rabbi Yehuda HaNasi says: It is prohibited for an ignoramus to eat meat, as it is stated: "This is the law [*torah*] of the beast and of the fowl"** (Leviticus 11:46). He expounds: **Anyone who engages in Torah study is permitted to eat the meat of animals and fowl, and anyone who does not engage in Torah study is prohibited to eat the meat of animals or fowl.**

פסחים מ"ט ב:ג'

תִּנָּיָא, רַבִּי אֹמֵר: עִם הָאָרֶץ אָסוּר
לֵאכּוֹל בֶּשָׂר, (בְּהֵמָה) שְׁנֹאֲמַר: "זֹאת
תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק
בַּתּוֹרָה מוֹתֵר לֵאכּוֹל בֶּשָׂר בְּהֵמָה
וְעוֹף, וְכָל שְׂאִינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר
לֵאכּוֹל בֶּשָׂר בְּהֵמָה וְעוֹף.

R. Yom Tov Alshabili, Pesachim 49b

Gemara: "An ignoramus is forbidden to eat meat" - R. Yom Tov explains that this is because of his ignorance, that he doesn't know how to slaughter, salt,

חידושי הריטב"א מסכת פסחים

מ"ט:

גמרא עם הארץ אסור לאכול בשר.
פירש הרי"ט ז"ל כי מתוך עמי[ו]תו

and clean the meat appropriately.

אינו יודע לשחוט ולמלוח (ולעקר)
[ולנקר] כראוי.

Bava Batra 60b:19

It is taught in
a *baraita* (*Tosefta, Sota* 15:10)
that **Rabbi Yishmael ben Elisha**
said: From the day that the
Temple was destroyed, by right,
we should decree upon ourselves
not to eat meat and not to drink
wine, but the Sages do not issue a
decree upon the public unless a
majority of the public is able to
abide by it.

Bava Batra 60b:11-12

§ Having mentioned the prohibition
against plastering, which is a sign of
mourning over the destruction of
the Temple, the Gemara discusses
related matters. **The Sages taught**
in a *baraita* (*Tosefta, Sota* 15:11):
When the Temple was destroyed a
second time, there was an increase
in the number of ascetics among
the Jews, whose practice was to not
eat meat and to not drink wine.
Rabbi Yehoshua joined them to

בבא בתרא ס' ב:י"ט

תניא אמר ר' ישמעאל בן אלישע
מיום שחרב בית המקדש דין הוא
שנגזור על עצמנו שלא לאכול בשר
ולא לשתות יין אלא אין גוזרין גזרה
על הצבור אא"כ רוב צבור יכולין
לעמוד בה

בבא בתרא ס' ב:י"א-י"ב

תנו רבנן כשחרב הבית בשניה רבו
פרושין בישראל שלא לאכול בשר
ושלא לשתות יין נטפל להן ר'
יהושע אמר להן בני מפני מה אי
אתם אוכלין בשר ואין אתם שותין
יין אמרו לו נאכל בשר שממנו
מקריבין על גבי מזבח ועכשיו בטל
נשתה יין שמנסכין על גבי המזבח
ועכשיו בטל אמר להם א"כ לחם
לא נאכל שכבר בטלו מנחות

discuss their practice. **He said to them: My children, for what reason do you not eat meat and do you not drink wine? They said to him: Shall we eat meat, from which offerings are sacrificed upon the altar, and now the altar has ceased to exist? Shall we drink wine, which is poured as a libation upon the altar, and now the altar has ceased to exist?** Rabbi Yehoshua **said to them: If so, we will not eat bread** either, **since the meal-offerings** that were offered upon the altar **have ceased**. They replied: You are correct. It is **possible** to subsist **with produce**. He said to them: **We will not eat produce** either, **since the bringing of the first fruits have ceased**. They replied: You are correct. We will no longer eat the produce of the seven species from which the first fruits were brought, as it is **possible** to subsist **with other produce**. He said to them: If so, **we will not drink water, since the water libation has ceased**. **They were silent**, as they realized that they could not survive without water.

Mishnah Pesachim 5:6

(6) **An Israelite would slaughter the sacrifice, and a priest would**

אפשר בפירות פירות לא נאכל
שכבר בטלו בכורים אפשר בפירות
אחרים מים לא נשתה שכבר בטל
ניסוך המים שתקו

משנה פסחים ה'ו'

(ו) שֶׁחַט יִשְׂרָאֵל וְקָבַל הַכֹּהֵן, נוֹתְנוּ

receive the blood and immediately **hand it to another** priest standing next to him, **and the other** priest would pass it **to another**. Each priest would **receive a full** bowl of blood from the priest next to him **and return** to him **an empty** bowl being passed in the opposite direction, the contents of which had already been sprinkled on the altar. The **priest who was closest to the altar would sprinkle a single sprinkling** of blood **against the base** of the altar, i.e., against the north and west sides of the altar, where there was a base.

לַחֲבֵרוֹ וְחֲבֵרוֹ לַחֲבֵרוֹ, וּמִקְבֵּל אֶת
הַמֵּלֵא וּמִחֲזִיר אֶת הָרִיקָן. כֹּהֵן
הַקָּרוֹב אֶצֶל הַמִּזְבֵּחַ זֹרְקוֹ זְרִיקָה
אַחַת כְּנֹגֵד הַיְסוּד:

Berakhot 17a:5

The Gemara recounts that **when Rav Sheshet would sit in observance of a fast, after he prayed he said as follows: Master of the Universe, it is revealed before You that when the Temple is standing, one sins and offers a sacrifice. And although only its fat and blood were offered from that sacrifice on the altar, his transgression is atoned for him. And now, I sat in observance of a fast and my fat and blood diminished. May it be Your will that my fat and**

ברכות י"ז א:ה'

רַב שֵׁשֶׁת כִּי הָיָה יְתִיב בְּתַעֲנִיתָא,
בְּתַר דְּמַצְלִי אָמַר הָכִי: "רַבּוֹן
הָעוֹלָמִים, גָּלוּי לְפָנֶיךָ בְּזִמְנֵי שְׁבִית
הַמִּקְדָּשׁ קִיָּים, אָדָם חוֹטֵא —
וּמִקְרִיב קֶרְבָּן. וְאִין מִקְרִיבִין מִמֶּנּוּ,
אֶלָּא חֵלְבוֹ וְדָמּוֹ, וּמִתְכַּפֵּר לוֹ.
וְעַכְשָׁיו יִשְׁבְּתִי בְּתַעֲנִית וְנִתְמַעַט
חֵלְבִי וְדָמִי, יְהִי רְצוֹן מִלְּפָנֶיךָ שִׁיְהֶא
חֵלְבִי וְדָמִי שְׁנִיתְמַעַט כְּאִילוֹ
הַקָּרְבָּתִיו לְפָנֶיךָ עַל גְּבִי הַמִּזְבֵּחַ,
וְתִרְצָנִי".

blood that diminished be
considered as if **I offered** a sacrifice
before You on the altar,
and may I find favor in Your eyes.

Having cited statements that
various Sages would recite after
their prayers, the Gemara cites
additional passages recited by the
Sages on different occasions.

Mishnah Pesachim 5:6

The Israelite killed [the lamb]; And
the priest caught [the blood]. He
would hand it to his colleague and
his colleague [would hand it] to his
colleague. And he would receive the
full [basin] and give back the empty
one. The priest nearest the altar
would sprinkle it once over against
the base [or the altar].

משנה פסחים ה:ו'

שָׁחַט יִשְׂרָאֵל וְקִבֵּל הַכֹּהֵן, נוֹתְנוֹ
לְחֵבְרוֹ וְחֵבְרוֹ לְחֵבְרוֹ, וּמִקְבֵּל אֶת
הַמֶּלֶא וּמִחֲזִיר אֶת הָרִיקָן. כֹּהֵן
הַקָּרוֹב אֵצֶל הַמִּזְבֵּחַ זֹרְקוֹ זֹרִיקָה
אַחַת כְּנֶגֶד הַיְסוֹד: