

חומש עם רש"י • ראה • שני

Complete Word-for-Word Interlinear • Navy & Gold Edition

RE'EH • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues to lay down the halachos of bringing our korbanos and holy offerings to the specific place that Hashem will choose to establish His Name, rather than offering them on private altars. We are commanded to rejoice there before Hashem together with our families, our servants, and the Levi, who has no portion in the land. The Torah warns us to be extremely careful not to bring our burnt offerings in just any place we see fit, but only in the chosen place.

At the same time, the Torah introduces the allowance of basar ta'avah, permitting us to slaughter and eat non-consecrated meat for our own physical desire anywhere in our settlements. The Torah sets up the clear distinction between these everyday meats, which may be eaten by both the ritually pure and impure alike, and the holy offerings and tithes, which must strictly be brought to the chosen place and eaten there in holiness.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וְהָיָה הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשֵׁכֶן שְׁמוֹ שָׁמָּה
there there His Name to establish it your God Hashem will choose that the place And it shall be
תָּבִיאוּ אֶת כָּל אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם
and your sacrifices your burnt offerings you command I that all — you shall bring
מִמַּעֲשְׂרֵיכֶם וּתְרומַת יְדְכֶם וְכָל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְּרוּ
you shall vow that your vows the choice of and all your hand and the contribution of your tithes
לַיהוָה:
to Hashem

רש"י

וְהָיָה הַמָּקוֹם וּגו'. בָּנוּ לָכֶם בֵּית הַבְּחִירָה בִּירוּשָׁלַיִם, וְכֵן הוּא אוֹמֵר
says it and so in Yerushalayim the Choice the House of for yourselves build etc. the place And it shall be
בְּדוֹד "וַיְהִי כִּי יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וְהָיָה הַנִּיחַ לוֹ מִסָּבִיב מִכָּל
from all of from all around to him had given rest and Hashem in his house the king sat when "And it was concerning Dovid
אוֹיְבָיו וַיֹּאמֶר הַמֶּלֶךְ אֶל נָתָן הַנָּבִיא רְאֵה אֲנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים, וְאֶרֶן
and the Ark of cedars in a house of dwell I see the prophet Nasan to the king and said his enemies
הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה" שְׂמוּאֵל ב ז':
7 II Shmuel the curtain" within dwells G-d

רש"י

שמה תביאו וגו'. למעלה אמור לענין שילה וכאן אמור לענין ירושלים,
Yerushalayim in reference to it is said and here Shiloh in reference to it is said Above etc. shall you bring Thither

ולכה חלקם הפתוב לתן התר בין זו לזו, משחרבה שילה ובאו
and they came Shiloh from when was destroyed to this this between permission to give the Scripture divided them and for this

לנב וחרבה נב ובאו לגבעון היו הפמות מפרות עד שבאו לירושלים
to Yerushalayim that they came until permitted the high places were to Gibeon and they came Nob and was destroyed to Nob

זבחים קיט :

119 Zevachim

רש"י

מבחר נדריכם. מלמד שיביא מן המבחר ספרי :

Sifrei the choicest from that he should bring this teaches your vows The choice of

פסוק ב

Pasuk 2

ושמחתם לפני יהוה אלהיכם אתם ובניכם ובנותיכם ועבדיכם
and your male slaves and your daughters and your sons you your God Hashem before And you shall rejoice

ואמהתיכם והלוי אשר בשעריכם כי אין לו חלק ונחלה
and an inheritance a portion to him there is not for is in your gates who and the Levite and your female slaves

אתכם:

with you

פסוק ג

Pasuk 3

השמר לה פן תעלה עלתיה בכל מקום אשר תראה:
you see that place in every your burnt-offerings you offer up lest yourself Guard

רש"י

השמר לה. לתן לא תעשה על הדבר:
the matter upon command a negative to place to yourself Take heed

רש"י

בכל מקום אשר תראה. אשר יעלה בלבך, אבל אתה מקריב ע"פ נביא, כגון
such as a prophet by command of may offer you but your heart enters which you see that place In every

אליהו בהר הפרמל שם :
there haCarmel on Mount Eliyahu

פסוק ד

Pasuk 4

כי אם במקום אשר יבחר יהוה באחד שבטיה שם תעלה עלתיה
your burnt offerings you shall bring up there your tribes in one of Hashem will choose that in the place only but

וְשָׁם תַּעֲשֶׂה כֹל אֲשֶׁר אֲנֹכִי מֻצְוָה:

command you I that all you shall do and there

רש"י

באחד שבטריך. בְּחֶלְקוֹ שֶׁל בְּנֵימִין, וּלְמַעַלָּה הוּא אוֹמֵר "מִכָּל שְׁבֻטֵיכֶם", הֲאֵ כִי־צִד?

how is it this your tribes from all of says it and above Binyamin of in the portion your tribes In one of

כְּשֶׁקָּנָה דָּוִד אֶת הַגֶּרֶן מֵאַרְוֵנָה הַיְבוּסִי גָבָה הַזֶּהָב מִכָּל הַשְּׁבֻטִים, וּמִכָּל

and from any the tribes from all of the gold he collected the Jebusite from Aravnah the threshing floor — Dovid when bought

מְקוֹם הַגֶּרֶן בְּחֶלְקוֹ שֶׁל בְּנֵימִין הָיָה שָׁם:

there was Binyamin of in the portion the threshing floor place

פסוק ה

Pasuk 5

רַק בְּכָל אֹת נַפְשְׁךָ תִּזְבַּח וְאָכַלְתָּ בָּשָׂר כְּבִרְכַּת יְהוָה

Hashem according to the meat and you may eat you may slaughter your soul the desire of in all Only blessing of

אֱלֹהֶיךָ אֲשֶׁר נָתַן לְךָ בְּכָל שְׁעָרֶיךָ הַטָּמֵא וְהַטָּהוֹר יֹאכְלֻנוּ כַּצִּבִּי

like the gazelle may eat it and the pure the contaminated your gates in all to you He gave which your God

וּכְאֵיל:

and like the deer

רש"י

רַק בְּכָל אֹת נַפְשְׁךָ. בְּמָה הַפְּתוּב מְדַבֵּר? אִם בְּבָשָׂר תִּתְּנוּ לְהַתִּירָה לָהֶם

to them to permit it desire about meat of if speaks the verse about what your soul the longing of in all Only

בְּלֹא הַקִּרְבָּת אֲמֹרִים הִרִי אֲמֹר בְּמָקוֹם אַחֵר פְּסוּק כ' "כִּי יִרְחִיב ה' אֶת

— Hashem will enlarge when 20 verse another in a place it is said behold sacrificial parts the offering of without

גְּבוּלָהּ וְגו' וְאָמַרְתָּ אֲכָלָה בָּשָׂר וְגו'", בְּמָה זֶה מְדַבֵּר? בְּקִדְּשִׁים שֶׁנָּפְלוּ בָּהֶם

in them that fell about consecrated animals speaks this about what etc. meat I will eat and you say etc. your boundary

מוֹם שִׁפְדוֹ וַיֹּאכְלוּ בְּכָל מְקוֹם, יָכוֹל יִפְדּוּ עַל מוֹם עוֹבֵר?

transitory a blemish upon they may be redeemed one might think place in any and be eaten that they be redeemed a blemish

ת"ל "רַק" ספרי:

Sifrei only the Torah teaches

רש"י

תִּזְבַּח וְאָכַלְתָּ. אֵין לָהּ בָּהֶם הֵתֵר גָּזָה וְחֵלֶב אֵלָא אֲכִילָהּ עַל יָדֵי

means of by eating but only and milk shearing permission in them to you there is not and you shall eat you shall slaughter

זְבִיחָה בְּכ' ו':

15 Bechoros slaughtering

רש"י

הַטָּמֵא וְהַטָּהוֹר. לְפִי שֶׁבָּאוּ מִכַּח קִדְּשִׁים שֶׁנֶּאֱמַר בָּהֶם "וְהַבָּשָׂר אֲשֶׁר

which "And the flesh regarding them as it is said of holy offerings from the power that they came because and the clean The unclean

יָגַע בְּכָל טָמֵא לֹא יֵאָכַל" וַיִּקְרָא ז', הַצֶּרֶךְ לְהַתִּיר בּוֹ שֶׁטָּמֵא וְטָהוֹר

and a clean that an unclean in it to permit it was necessary 7 Vayikra be eaten" shall not unclean thing any touches

אוכלים בקערה אחת:

one from a bowl may eat

רש"י

כצבי וכאיל. שאין קרבן בא מהם:

from them comes a sacrifice of which not and as the hart as the gazelle

רש"י

כצבי וכאיל. לפטרו מן הזרוע והלחי והקבה ספרי:

Sifrei and the maw and the cheeks the shoulder from to exempt them and as the hart as the gazelle

פסוק ו

Pasuk 6

רק הדם לא תאכלו על הארץ תשפכו כמים:

like water you shall pour it the earth upon you shall eat not the blood Only

רש"י

רק הדם לא תאכלו. אע"פ שאמרתי שאין לה בו זריקת דם במזבח, לא

do not on the altar blood sprinkling of in it to you that there is not that I said Even though shall you eat not the blood Only

תאכלנו:

eat it

רש"י

תשפכו כמים. לומר לה שאין צריכה פסוי ספרי; חולין פ"ד. ד"א —

another explanation page 84 Chullin Sifrei covering need for that there is no to you to say as water you shall pour it

הרי הוא כמים להכשיר את הזרעים שם ל"ה:

page 35 there seeds — to make receptive like water it is behold

פסוק ז

Pasuk 7

לא תוכל לאכל בשעריך מעשר דגנה ותירשך ויצהרה ובכרת

and the firstborn of and your oil and your wine your grain the tithe of in your gates to eat you will be able Not

בקרה וצאנה וכל נדריה אשר תדר ונדבתיה ותרומת

and the contribution of and your freewill offerings you shall vow that your vows and all of and your sheep your cattle

ידך:

your hand

רש"י

לא תוכל. בא הפתוב לתן לא תעשה על הדבר:

the matter upon command a negative to place the verse comes be able You cannot

רש"י

לא תוכל. רבי יהושע בן קרחה אומר יכול אתה, אבל אינה רשאי, פיוצא בו

to it similar permitted you are not but you are able says Korchia son of Yehoshua Rabbi be able You cannot

יהושע ט"ו "וְאֵת הַיְבוּסִי יוֹשְׁבֵי יְרוּשָׁלַיִם לֹא יָכְלוּ בְנֵי יִשְׂרָאֵל יְהוּדָה

Yehudah Yisrael the children of could not Yerushalayim the inhabitants of the Jebusite and — fifteen Yehoshua

לְהוֹרִישָׁם, יָכוּלִים הָיוּ, אֲלָא שְׂאִינָן רָשָׁאִין לְפִי שְׁפָרַת לָהֶם אַבְרָהָם בְּרִית

a covenant Avraham for them that he cut because permitted that they were not but they were able to drive them out

כְּשֶׁלָּקַח מֵהֶם מְעָרַת הַמַּכְפֵּלָה; וְלֹא יְבוּסִים הָיוּ, אֲלָא חִתִּיִּים הָיוּ, אֲלָא עַל

on but they were Hittites but were they Jebusites and not Machpelah the cave of from them when he bought

שָׁם הָעִיר שְׁשֻׁמָּה יְבוּס, כֹּה מִפָּרֶשׁ בְּפָרְקֵי דְרַבִּי אֱלִיעֶזֶר פ' ל"ו ,

thirty-six chapter Eliezer Rabbi in the chapters of is explained thus Yevus whose name was the city the name of

וְהוּא שְׁנַאמֶר "כִּי אִם הִסִּירָה הָעוֹרִים וְהַפְסָחִים" שְׁמוּאֵל ב ה' – צִלָּמִים

idols five two Shmuel and the lame the blind you remove unless what is said and that is

שֶׁכָּתְבוּ עָלֵיהֶם אֶת הַשְּׁבוּעָה:

the oath — on them upon which they wrote

רש"י

ובכרת בקר. אזהרה לפנהגים:

to the priests is a prohibition your herd and the firstlings of

רש"י

ותרומת ירך. אלו הפכורים ספרי; מכות י"ז :

17 Makkot Sifrei the first-fruits these are your hand and the heave-offering of

פסוק ח

Pasuk 8

כִּי אִם לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ

it your God Hashem will choose that in the place you shall eat it your God Hashem before rather

אֶתְּךָ וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וַאֲמָתְךָ וְהַלְוִי אֲשֶׁר

who is and the Levite and your maidservant and your manservant and your daughter and your son you

בְּשַׁעְרֶיךָ וּשְׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכָל מִשְׁלַח יָדְךָ:

your hand the sending of in all your God Hashem before and you shall rejoice within your gates

רש"י

לפני ה'. לפנים מן החומה:

the wall of inside Hashem Before

רש"י

והלוי אשר בשעריך. אם אין לה לתת לו מחלקו, כגון מעשר ראשון, תן

give first tithe such as from his portion to him to give to you there is not if is in your gates who And the Levite

לו מעשר עני, אין לה מעשר עני, הזמינהו על שלמיה ספרי :

Sifrei your peace-offerings upon invite him the poor the tithe of to you if there is not the poor the tithe of to him

פסוק ט

Pasuk 9

השמר לה פן תעזב את הלוי כל ימיה על אדמתה:

your land upon your days all the Levite — you abandon lest yourself Guard

רש"י

השמר לך. ליתן לא תעשה על הדבר ספרי :

Sifrei the matter upon command a negative to place to yourself Take heed

רש"י

על אדמתך. אבל בגולה אינה מזוהר עליו יותר מעניי ישראל שם :

there Yisrael than the poor of more regarding him admonished you are not in exile but your ground Upon

פסוק י

Pasuk 10

כי ירחיב יהוה אלהיך את גבולך כאשר דבר לך ואמרתי אכלה

I will eat and you will say to you He spoke as your boundary — your God Hashem will enlarge When

בשר כי תאוה נפשך לאכל בשר בכל אות נפשך תאכל בשר:

meat you may eat your soul the desire of with all meat to eat your soul will desire because meat

רש"י

כי ירחיב וגו'. למדה תורה דרך ארץ שלא יתאוה אדם לאכל בשר אלא

unless meat to eat a person should desire that not the land a way of the Torah taught etc. He shall enlarge When

מתוך רחבת ידיים ועשר חולין פ"ד :

chapter four Chullin and wealth hands broadness of from amidst

רש"י

כל אות נפשך וגו'. אבל במדבר נאסר להם בשר חלין אלא אם כן

· · unless non-holy animals flesh of to them was forbidden in the wilderness but etc. your soul the longing of all

מקדישה ומקריבה שלמים שם ט"ז :

16 there peace-offerings and offered it one dedicated it

פסוק יא

Pasuk 11

כי ירחק ממך המקום אשר יבחר יהוה אלהיך לשום שמו שם

there His name to place your God Hashem will choose that the place from you will be far If

וזבחת מבקרך ומצאנך אשר נתן יהוה לך כאשר צויתך

I commanded you as to you Hashem gave which and from your sheep from your cattle and you shall slaughter

ואכלת בשעריך בכל אות נפשך:

your soul the desire of with all in your gates and you shall eat

רש"י

כי ירחק ממך המקום. ולא תוכל לבא ולעשות שלמים בכל יום כמו עכשו

now like day on every peace-offerings and to make to come you will be able and not the place from you will be far If

שהמשכן הולך עמכם:

with you goes that the Tabernacle

רש"י

וּזְבַחַת ... כַּאֲשֶׁר צִוִּיתָךְ. לְמַדְנוּ שִׁישׁ צִוּוִי בְּזִבְיָחָהּ
regarding the slaughtering a commandment that there is we have learned I have commanded you as And you shall slaughter
הֵי אֵיךְ יִשְׁחַט, וְהֵן הַלְכוֹת שְׁחִיטָה שֶׁנֶּאֱמָרוּ לְמֹשֶׁה בְּסִינַי שֶׁם כ"ח :
28 there at Sinai to Moshe that were said slaughtering the laws of and they are one should slaughter how

פסוק יב

Pasuk 12

אֵךְ כַּאֲשֶׁר יֵאָכֵל אֶת הַצִּבִּי וְאֶת הָאֵיל כֵּן תֹאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר
and the pure the contaminated you shall eat it so the deer and — the gazelle — is eaten just as However
יַחְדָּו יֵאָכְלֶנּוּ:
may eat it together

רש"י

אֵךְ כַּאֲשֶׁר יֵאָכֵל אֶת הַצִּבִּי וּגו'. אֵינָהּ מְזֻהָר לְאָכְלָן בְּטָהֳרָה, אִי מֵה צִבִּי
the gazelle just as if in purity to eat them admonished you are not etc. the gazelle — is eaten as But only
וְאֵיל חֶלְבֹן מִתָּר אֵף חֶלְבֹן מִתָּר? ת"ל "אֵךְ":
but only Scripture teaches is permitted their fat non-consecrated animals so too is permitted their fat and the hart

פסוק יג

Pasuk 13

רַק חֲזַק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא תֹאכַל הַנֶּפֶשׁ
the life eat and you shall not is the life it the blood for the blood eat not to be strong Only
עִם הַבָּשָׂר:
the meat with

רש"י

רַק חֲזַק לְבַלְתִּי אֲכַל הַדָּם. מִמָּה שֶׁנֶּאֱמַר חֲזַק אֲתָה לִמַּד שֶׁהֵיוּ שְׂטוּפִים
addicted that they were learn you be strong that is said from what the blood eat not to be strong Only
בָּדָם לְאָכְלוֹ, לְפִיכָהּ הֵצִיךְ לִוְמַר חֲזַק דְּבָרֵי רַבִּי יְהוּדָה, ר' שִׁמְעוֹן בֶּן
son of Shimon Rabbi Yehudah Rabbi the words of be strong to say it was necessary therefore to eat it to blood
עֲזַאי אוֹמֵר לֹא בָּא הַפְּתוּב אֶלָּא לְהַזְהִירָהּ וּלְלַמְּדָהּ עַד כַּמָּה אֲתָה צְרִיכָה
need you how much until and to teach you to warn you but the verse came not says Azzai
לְהַתְחַזֵּק בַּמִּצְוֹת, אִם הַדָּם שֶׁהוּא קָל לְהַשְׁמִיר מִמֶּנּוּ שְׂאִין אָדָם מִתְאַוֶּה לוֹ,
it desires a person for not from it to keep away easy which is the blood if in the mitzvos to strengthen yourself
הֵצִיךְ לְחַזְקָהּ בְּאִזְהָרָתוֹ, ק"ו לְשָׂאֵר מִצְוֹת עֵי סִפְרֵי :
Sifrei see the mitzvos for the rest of all the more so in its warning to strengthen you it was necessary

רש"י

וְלֹא תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר. אֲזִהְרָה לְאַבֵּר מִן הַחַי חוֹלִין ק"ב :
102 Chullin the living from for a limb a prohibition the flesh with the life eat And you shall not

פסוק יד

לֹא תֹאכְלֶנּוּ עַל הָאָרֶץ תִּשְׁפְּכֶנּוּ כַּמַּיִם:

like water you shall pour it the earth upon you shall eat it not

רש"י

לֹא תֹאכְלֶנּוּ. אִזהָרָה לְדָם הַתִּמְצִית כְּרִיתוֹת ד':

4b Keritot the squeezing against the blood of this is a warning eat it You shall not

פסוק טו

לֹא תֹאכְלֶנּוּ לְמַעַן יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי תַעֲשֶׂה

you will do for after you and with your children with you it will go well in order that you shall eat it not

הַיָּשָׁר בְּעֵינֵי יְהוָה:

Hashem in the eyes of that which is right

רש"י

לֹא תֹאכְלֶנּוּ. אִזהָרָה לְדָם הָאֲבָרִים שָׁם:

there the limbs against the blood of a warning you shall eat it not

רש"י

לְמַעַן יִיטֵב לָךְ וּגו'. צֹא וְלָמַד מִתֵּן שְׂכָרְךָ שֶׁל מִצְוֹת, אִם הָדָם

blood if commandments of their reward the giving of and learn Go etc. with you it will be well So that

שֶׁנִּפְשׁוֹ שֶׁל אָדָם קָצָה מִמֶּנּוּ, הַפּוֹרֵשׁ מִמֶּנּוּ זֹכָה לוֹ וּלְבָנָיו אַחֲרָיו,

after him and for his children for himself merits from it one who separates · loathes man of which the soul

קָל וָחֶמֶר לְגֹזֵל וְעֲרִיּוֹת שֶׁנִּפְשׁוֹ שֶׁל אָדָם מִתְאַוָּה לָהֶם מִכּוֹת כ"ג:

23b Makkot them desires man of which the soul and forbidden relations for robbery more so how much

פסוק טז

רַק קִדְּשִׁיךָ אֲשֶׁר יְהִי לָךְ וּנְדָרֶיךָ תִּשָּׂא וּבָאתָ אֶל הַמָּקוֹם

the place to and you shall come you shall carry and your vows to you will be that your holy things Only

אֲשֶׁר יִבְחַר יְהוָה:

Hashem will choose that

רש"י

רַק קִדְּשִׁיךָ. אַע"פ שֶׁאַתָּה מֵתָר לְשַׁחֵט חֵלִין, לֹא הִתְרַתִּי לָךְ לְשַׁחֵט

to slaughter to you did I permit not non-holy animals to slaughter are permitted that you even though your holy things Only

אֵת הַקִּדְּשִׁים וּלְאָכְלָן בְּשַׁעְרֶיךָ בְּלֹא הִקְרָבָה, אֲלֵא הִבִּיאֵם לְבֵית הַבְּחִירָה:

the Choice to the House of bring them but rather offering without in your gates and to eat them the consecrated animals —

פסוק יז

וְעֲשִׂיתָ עֲלֹתֶיךָ הַבָּשָׂר וְהָדָם עַל מִזְבַּח יְהוָה אֱלֹהֶיךָ וְדָם

and the blood of your God Hashem the altar of upon and the blood the flesh your burnt offerings and you shall make

זָבַחְיָהּ יִשְׁפֹּךְ עַל מִזְבַּח יְהוָה אֶלֶהֶיךָ וְהִכְשֵׁר תֹאכֹל:

you shall eat and the flesh your God Hashem the altar of upon shall be poured your sacrifices

רש"י

ועשית עלתֶיךָ. אם עולות הן, תִּן הַכֶּשֶׁר וְהַדָּם עַל גְּבִי הַמִּזְבֵּחַ,

the altar the top of upon and the blood the flesh place they are burnt offerings if your burnt offerings And you shall make

וְאִם זִבְחֵי שְׁלָמִים הֵם, "דָּם זִבְחֶיךָ יִשְׁפֹּךְ" עַל הַמִּזְבֵּחַ תַּחֲלָה וְאַחֵר כָּךְ

that and after first the altar upon shall be poured your sacrifices the blood of they are peace offerings sacrifices of and if

"וְהִכְשֵׁר תֹאכֹל". וְעוֹד דָּרְשׁוּ רַבּוֹתֵינוּ, "רַק קֹדְשֶׁיךָ" בָּא לְלַמֵּד עַל

concerning to teach comes your holy things Only our Rabbis expounded And furthermore you shall eat and the flesh

הַקֹּדְשִׁים שֶׁבְחוּצָה לָאָרֶץ, וּלְלַמֵּד עַל הַתְּמוּרוֹת וְעַל וְלָדוֹת

the offspring of and concerning the exchanged animals concerning and to teach the Land that are outside the consecrated animals

קֹדְשִׁים שִׁיקְרָבוּ סַפְרֵי; בְּכוֹרוֹת י"ד :

14 Bechoros Sifrei that they must be offered consecrated animals

פסוק יח

Pasuk 18

שָׁמַר וְשָׁמַעְתָּ אֵת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ לַמַּעַן יֵיטֵב

it will go well so that command you I that these the words all — and you shall heed Guard

לָּךְ וּלְבָנֶיךָ אַחֲרֶיךָ עַד עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהִישָׁר בְּעֵינֵי יְהוָה

Hashem in the eyes of and the right the good you will do for forever until after you and for your children for you

אֶלֶהֶיךָ:

your God

רש"י

שמר. זו מִשְׁנָה שֶׁאַתָּה צָרִיךְ לְשַׁמְרָהּ בְּבִטְנְךָ שֶׁלֹּא תִשְׁכַּח, כְּעֵינִין שֶׁנֶּאֱמַר

as it is said like the matter you will forget so that not in your belly to keep it need that you study this is Keep

מִשְׁלֵי כ"ב "כִּי נָעִים כִּי תִשְׁמְרֵם בְּבִטְנְךָ", וְאִם שָׁנִיתָ אֶפְשָׁר שֶׁתִּשְׁמַע

that you will understand it is possible you studied and if in your belly you keep them if it is pleasant for 22 Mishlei

וּתְקִימָם, הָא כָּל שְׂאִינוֹ בְּכָלֹל מִשְׁנָה אִינוֹ בְּכָלֹל מַעֲשֶׂה עֵי סַפְרֵי :

Sifrei see action in the category of is not study in the category of who is not anyone behold and fulfill

רש"י

את כל הדברים. שֶׁתִּהְיֶה חֲבִיבָה עֲלֶיךָ מִצְוָה קְלָה כְּמִצְוָה חֲמוּרָה שֶׁם :

there grave like a mitzvah light a mitzvah upon you dear that should be the words all —

רש"י

הטוב. בְּעֵינֵי הַשָּׁמַיִם:

Heaven in the eyes of The good

רש"י

והישר. בְּעֵינֵי אָדָם:

man in the eyes of and what is right

The aliyah details the strict boundaries between holy offerings and everyday meat. While tithes, firstlings, and votive offerings are strictly forbidden to be eaten at home and must be brought to the place Hashem chooses, ordinary meat may be slaughtered and eaten in our towns whenever we desire, provided we do not consume the blood, which must be poured out on the earth like water. The Torah warns us never to neglect the Levi, and reiterates that even when Hashem expands our borders and the Beis HaMikdash is far away, we may slaughter our herds and flocks as commanded and eat them in our gates, while all sacred donations and korbanos must still be brought to the chosen place to be offered on the Mizbe'ach.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is teaching us a massive yesod in how we approach our physical desires. When the Torah discusses the permission to eat meat simply because you have a craving, "ki siva nafshischa le'echol basar," it does not tell us to suppress the desire or feel guilty for being human. Instead, the Torah immediately channels this physical drive into a framework of kedushah: you must shecht it properly, you must avoid the blood, and you must remember the Levi who has no portion.

Lichoira, we might have thought that true avodas Hashem means completely separating ourselves from gashmius. But the Torah is mechadesh that Hashem wants us to elevate our physical desires, not destroy them. When you take a simple, mundane craving like wanting a good meal and you bring within it the boundaries of halachah, you are turning a physical act into a holy service.

Today, when you feel a physical drive or a craving for something mundane, do not just indulge it mindlessly, and do not beat yourself up for having the desire. Instead, pause for one second before you partake and make a conscious berachah with kavanah, or set a boundary of halachah, thereby transforming that very physical moment into an act of ratzon Hashem.