Class 6: Applying a Non-Anthropocentric Mindset to Our Actions

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| [**Leviticus 25:1-7**](https://www.sefaria.org/Leviticus.25.1-7)  (1) The LORD spoke to Moses on Mount Sinai: (2) Speak to the Israelite people and say to them: When you enter the land that I assign to you, the land shall observe a sabbath of the LORD. (3) Six years you may sow your field and six years you may prune your vineyard and gather in the yield. (4) But in the seventh year the land shall have a sabbath of complete rest, a sabbath of the LORD: you shall not sow your field or prune your vineyard. (5) You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. (6) But you may eat whatever the land during its sabbath will produce—you, your male and female slaves, the hired and bound laborers who live with you, (7) and your cattle and the beasts in your land may eat all its yield. | [**ויקרא כ״ה:א׳-ז׳**](https://www.sefaria.org/Leviticus.25.1-7)  (א) וַיְדַבֵּ֤ר יְהוָה֙ אֶל־מֹשֶׁ֔ה בְּהַ֥ר סִינַ֖י לֵאמֹֽר׃ (ב) דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙ וְאָמַרְתָּ֣ אֲלֵהֶ֔ם כִּ֤י תָבֹ֙אוּ֙ אֶל־הָאָ֔רֶץ אֲשֶׁ֥ר אֲנִ֖י נֹתֵ֣ן לָכֶ֑ם וְשָׁבְתָ֣ה הָאָ֔רֶץ שַׁבָּ֖ת לַיהוָֽה׃ (ג) שֵׁ֤שׁ שָׁנִים֙ תִּזְרַ֣ע שָׂדֶ֔ךָ וְשֵׁ֥שׁ שָׁנִ֖ים תִּזְמֹ֣ר כַּרְמֶ֑ךָ וְאָסַפְתָּ֖ אֶת־תְּבוּאָתָֽהּ׃ (ד) וּבַשָּׁנָ֣ה הַשְּׁבִיעִ֗ת שַׁבַּ֤ת שַׁבָּתוֹן֙ יִהְיֶ֣ה לָאָ֔רֶץ שַׁבָּ֖ת לַיהוָ֑ה שָֽׂדְךָ֙ לֹ֣א תִזְרָ֔ע וְכַרְמְךָ֖ לֹ֥א תִזְמֹֽר׃ (ה) אֵ֣ת סְפִ֤יחַ קְצִֽירְךָ֙ לֹ֣א תִקְצ֔וֹר וְאֶת־עִנְּבֵ֥י נְזִירֶ֖ךָ לֹ֣א תִבְצֹ֑ר שְׁנַ֥ת שַׁבָּת֖וֹן יִהְיֶ֥ה לָאָֽרֶץ׃ (ו) וְ֠הָיְתָה שַׁבַּ֨ת הָאָ֤רֶץ לָכֶם֙ לְאָכְלָ֔ה לְךָ֖ וּלְעַבְדְּךָ֣ וְלַאֲמָתֶ֑ךָ וְלִשְׂכִֽירְךָ֙ וּלְתוֹשָׁ֣בְךָ֔ הַגָּרִ֖ים עִמָּֽךְ׃ (ז) וְלִ֨בְהֶמְתְּךָ֔ וְלַֽחַיָּ֖ה אֲשֶׁ֣ר בְּאַרְצֶ֑ךָ תִּהְיֶ֥ה כָל־תְּבוּאָתָ֖הּ לֶאֱכֹֽל׃ (ס) |

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| [**Leviticus 25:8-29**](https://www.sefaria.org/Leviticus.25.8-29)  (8) You shall count off seven weeks of years—seven times seven years—so that the period of seven weeks of years gives you a total of forty-nine years. (9) Then you shall sound the horn loud; in the seventh month, on the tenth day of the month—the Day of Atonement—you shall have the horn sounded throughout your land (10) and you shall hallow the fiftieth year. You shall proclaim release throughout the land for all its inhabitants. It shall be a jubilee for you: each of you shall return to his holding and each of you shall return to his family. (11) That fiftieth year shall be a jubilee for you: you shall not sow, neither shall you reap the aftergrowth or harvest the untrimmed vines, (12) for it is a jubilee. It shall be holy to you: you may only eat the growth direct from the field. (13) In this year of jubilee, each of you shall return to his holding. (14) When you sell property to your neighbor, or buy any from your neighbor, you shall not wrong one another. (15) In buying from your neighbor, you shall deduct only for the number of years since the jubilee; and in selling to you, he shall charge you only for the remaining crop years: (16) the more such years, the higher the price you pay; the fewer such years, the lower the price; for what he is selling you is a number of harvests. (17) Do not wrong one another, but fear your God; for I the LORD am your God. (18) You shall observe My laws and faithfully keep My rules, that you may live upon the land in security; (19) the land shall yield its fruit and you shall eat your fill, and you shall live upon it in security. (20) And should you ask, “What are we to eat in the seventh year, if we may neither sow nor gather in our crops?” (21) I will ordain My blessing for you in the sixth year, so that it shall yield a crop sufficient for three years. (22) When you sow in the eighth year, you will still be eating old grain of that crop; you will be eating the old until the ninth year, until its crops come in. (23) But the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me. (24) Throughout the land that you hold, you must provide for the redemption of the land. (25) If your kinsman is in straits and has to sell part of his holding, his nearest redeemer shall come and redeem what his kinsman has sold. (26) If a man has no one to redeem for him, but prospers and acquires enough to redeem with, (27) he shall compute the years since its sale, refund the difference to the man to whom he sold it, and return to his holding. (28) If he lacks sufficient means to recover it, what he sold shall remain with the purchaser until the jubilee; in the jubilee year it shall be released, and he shall return to his holding. (29) If a man sells a dwelling house in a walled city, it may be redeemed until a year has elapsed since its sale; the redemption period shall be a year. | [**ויקרא כ״ה:ח׳-כ״ט**](https://www.sefaria.org/Leviticus.25.8-29)  (ח) וְסָפַרְתָּ֣ לְךָ֗ שֶׁ֚בַע שַׁבְּתֹ֣ת שָׁנִ֔ים שֶׁ֥בַע שָׁנִ֖ים שֶׁ֣בַע פְּעָמִ֑ים וְהָי֣וּ לְךָ֗ יְמֵי֙ שֶׁ֚בַע שַׁבְּתֹ֣ת הַשָּׁנִ֔ים תֵּ֥שַׁע וְאַרְבָּעִ֖ים שָׁנָֽה׃ (ט) וְהַֽעֲבַרְתָּ֞ שׁוֹפַ֤ר תְּרוּעָה֙ בַּחֹ֣דֶשׁ הַשְּׁבִעִ֔י בֶּעָשׂ֖וֹר לַחֹ֑דֶשׁ בְּיוֹם֙ הַכִּפֻּרִ֔ים תַּעֲבִ֥ירוּ שׁוֹפָ֖ר בְּכָל־אַרְצְכֶֽם׃ (י) וְקִדַּשְׁתֶּ֗ם אֵ֣ת שְׁנַ֤ת הַחֲמִשִּׁים֙ שָׁנָ֔ה וּקְרָאתֶ֥ם דְּר֛וֹר בָּאָ֖רֶץ לְכָל־יֹשְׁבֶ֑יהָ יוֹבֵ֥ל הִוא֙ תִּהְיֶ֣ה לָכֶ֔ם וְשַׁבְתֶּ֗ם אִ֚ישׁ אֶל־אֲחֻזָּת֔וֹ וְאִ֥ישׁ אֶל־מִשְׁפַּחְתּ֖וֹ תָּשֻֽׁבוּ׃ (יא) יוֹבֵ֣ל הִ֗וא שְׁנַ֛ת הַחֲמִשִּׁ֥ים שָׁנָ֖ה תִּהְיֶ֣ה לָכֶ֑ם לֹ֣א תִזְרָ֔עוּ וְלֹ֤א תִקְצְרוּ֙ אֶת־סְפִיחֶ֔יהָ וְלֹ֥א תִבְצְר֖וּ אֶת־נְזִרֶֽיהָ׃ (יב) כִּ֚י יוֹבֵ֣ל הִ֔וא קֹ֖דֶשׁ תִּהְיֶ֣ה לָכֶ֑ם מִן־הַ֨שָּׂדֶ֔ה תֹּאכְל֖וּ אֶת־תְּבוּאָתָֽהּ׃ (יג) בִּשְׁנַ֥ת הַיּוֹבֵ֖ל הַזֹּ֑את תָּשֻׁ֕בוּ אִ֖ישׁ אֶל־אֲחֻזָּתֽוֹ׃ (יד) וְכִֽי־תִמְכְּר֤וּ מִמְכָּר֙ לַעֲמִיתֶ֔ךָ א֥וֹ קָנֹ֖ה מִיַּ֣ד עֲמִיתֶ֑ךָ אַל־תּוֹנ֖וּ אִ֥ישׁ אֶת־אָחִֽיו׃ (טו) בְּמִסְפַּ֤ר שָׁנִים֙ אַחַ֣ר הַיּוֹבֵ֔ל תִּקְנֶ֖ה מֵאֵ֣ת עֲמִיתֶ֑ךָ בְּמִסְפַּ֥ר שְׁנֵֽי־תְבוּאֹ֖ת יִמְכָּר־לָֽךְ׃ (טז) לְפִ֣י ׀ רֹ֣ב הַשָּׁנִ֗ים תַּרְבֶּה֙ מִקְנָת֔וֹ וּלְפִי֙ מְעֹ֣ט הַשָּׁנִ֔ים תַּמְעִ֖יט מִקְנָת֑וֹ כִּ֚י מִסְפַּ֣ר תְּבוּאֹ֔ת ה֥וּא מֹכֵ֖ר לָֽךְ׃ (יז) וְלֹ֤א תוֹנוּ֙ אִ֣ישׁ אֶת־עֲמִית֔וֹ וְיָרֵ֖אתָ מֵֽאֱלֹהֶ֑יךָ כִּ֛י אֲנִ֥י יְהֹוָ֖ה אֱלֹהֵיכֶֽם׃ (יח) וַעֲשִׂיתֶם֙ אֶת־חֻקֹּתַ֔י וְאֶת־מִשְׁפָּטַ֥י תִּשְׁמְר֖וּ וַעֲשִׂיתֶ֣ם אֹתָ֑ם וִֽישַׁבְתֶּ֥ם עַל־הָאָ֖רֶץ לָבֶֽטַח׃ (יט) וְנָתְנָ֤ה הָאָ֙רֶץ֙ פִּרְיָ֔הּ וַאֲכַלְתֶּ֖ם לָשֹׂ֑בַע וִֽישַׁבְתֶּ֥ם לָבֶ֖טַח עָלֶֽיהָ׃ (כ) וְכִ֣י תֹאמְר֔וּ מַה־נֹּאכַ֤֖ל בַּשָּׁנָ֣ה הַשְּׁבִיעִ֑ת הֵ֚ן לֹ֣א נִזְרָ֔ע וְלֹ֥א נֶאֱסֹ֖ף אֶת־תְּבוּאָתֵֽנוּ׃ (כא) וְצִוִּ֤יתִי אֶת־בִּרְכָתִי֙ לָכֶ֔ם בַּשָּׁנָ֖ה הַשִּׁשִּׁ֑ית וְעָשָׂת֙ אֶת־הַתְּבוּאָ֔ה לִשְׁלֹ֖שׁ הַשָּׁנִֽים׃ (כב) וּזְרַעְתֶּ֗ם אֵ֚ת הַשָּׁנָ֣ה הַשְּׁמִינִ֔ת וַאֲכַלְתֶּ֖ם מִן־הַתְּבוּאָ֣ה יָשָׁ֑ן עַ֣ד ׀ הַשָּׁנָ֣ה הַתְּשִׁיעִ֗ת עַד־בּוֹא֙ תְּב֣וּאָתָ֔הּ תֹּאכְל֖וּ יָשָֽׁן׃ (כג) וְהָאָ֗רֶץ לֹ֤א תִמָּכֵר֙ לִצְמִתֻ֔ת כִּי־לִ֖י הָאָ֑רֶץ כִּֽי־גֵרִ֧ים וְתוֹשָׁבִ֛ים אַתֶּ֖ם עִמָּדִֽי׃ (כד) וּבְכֹ֖ל אֶ֣רֶץ אֲחֻזַּתְכֶ֑ם גְּאֻלָּ֖ה תִּתְּנ֥וּ לָאָֽרֶץ׃ (ס) (כה) כִּֽי־יָמ֣וּךְ אָחִ֔יךָ וּמָכַ֖ר מֵאֲחֻזָּת֑וֹ וּבָ֤א גֹֽאֲלוֹ֙ הַקָּרֹ֣ב אֵלָ֔יו וְגָאַ֕ל אֵ֖ת מִמְכַּ֥ר אָחִֽיו׃ (כו) וְאִ֕ישׁ כִּ֛י לֹ֥א יִֽהְיֶה־לּ֖וֹ גֹּאֵ֑ל וְהִשִּׂ֣יגָה יָד֔וֹ וּמָצָ֖א כְּדֵ֥י גְאֻלָּתֽוֹ׃ (כז) וְחִשַּׁב֙ אֶת־שְׁנֵ֣י מִמְכָּר֔וֹ וְהֵשִׁיב֙ אֶת־הָ֣עֹדֵ֔ף לָאִ֖ישׁ אֲשֶׁ֣ר מָֽכַר־ל֑וֹ וְשָׁ֖ב לַאֲחֻזָּתֽוֹ׃ (כח) וְאִ֨ם לֹֽא־מָֽצְאָ֜ה יָד֗וֹ דֵּי֮ הָשִׁ֣יב לוֹ֒ וְהָיָ֣ה מִמְכָּר֗וֹ בְּיַד֙ הַקֹּנֶ֣ה אֹת֔וֹ עַ֖ד שְׁנַ֣ת הַיּוֹבֵ֑ל וְיָצָא֙ בַּיֹּבֵ֔ל וְשָׁ֖ב לַאֲחֻזָּתֽוֹ׃ (כט) וְאִ֗ישׁ כִּֽי־יִמְכֹּ֤ר בֵּית־מוֹשַׁב֙ עִ֣יר חוֹמָ֔ה וְהָיְתָה֙ גְּאֻלָּת֔וֹ עַד־תֹּ֖ם שְׁנַ֣ת מִמְכָּר֑וֹ יָמִ֖ים תִּהְיֶ֥ה גְאֻלָּתֽוֹ׃ |

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| [**Rashi on Genesis 1:1:1**](https://www.sefaria.org/Rashi_on_Genesis.1.1.1)  (1) בראשית IN THE BEGINNING — Rabbi Isaac said: The Torah which is the Law book of Israel should have commenced with the verse (Exodus 12:2) “This month shall be unto you the first of the months” which is the first commandment given to Israel. What is the reason, then, that it commences with the account of the Creation? Because of the thought expressed in the text (Psalms 111:6) “He declared to His people the strength of His works (i.e. He gave an account of the work of Creation), in order that He might give them the heritage of the nations.” For should the peoples of the world say to Israel, “You are robbers, because you took by force the lands of the seven nations of Canaan”, Israel may reply to them, “All the earth belongs to the Holy One, blessed be He; He created it and gave it to whom He pleased. When He willed He gave it to them, and when He willed He took it from them and gave it to us” (Yalkut Shimoni on Torah 187). | [**רש"י על בראשית א׳:א׳:א׳**](https://www.sefaria.org/Rashi_on_Genesis.1.1.1)  (א) **בראשית** אָמַר רַבִּי יִצְחָק לֹא הָיָה צָרִיךְ לְהַתְחִיל אֶת הַתּוֹרָה אֶלָּא מֵהַחֹדֶשׁ הַזֶּה לָכֶם,שֶׁהִיא מִצְוָה רִאשׁוֹנָה שֶׁנִּצְטַוּוּ בָּהּ יִשׂרָאֵל, וּמַה טַּעַם פָּתַח בִּבְרֵאשִׁית? מִשׁוּם כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לָתֵת לָהֶם נַחֲלַת גּוֹיִם (תהילים קי”א), שֶׁאִם יֹאמְרוּ אוּמוֹת הָעוֹלָם לְיִשְׁרָאֵל לִסְטִים אַתֶּם, שֶׁכִּבַּשׁתֶּם אַרְצוֹת שִׁבְעָה גוֹיִם, הֵם אוֹמְרִים לָהֶם כָּל הָאָרֶץ שֶׁל הַקָּבָּ"ה הִיא, הוּא בְרָאָהּ וּנְתָנָהּ לַאֲשֶׁר יָשָׁר בְּעֵינָיו, בִּרְצוֹנוֹ נְתָנָהּ לָהֶם, וּבִרְצוֹנוֹ נְטָלָהּ מֵהֶם וּנְתָנָהּ לָנוּ: |

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| [**Genesis 9:1-7**](https://www.sefaria.org/Genesis.9.1-7)  (1) God blessed Noah and his sons, and said to them, “Be fertile and increase, and fill the earth. (2) The fear and the dread of you shall be upon all the beasts of the earth and upon all the birds of the sky—everything with which the earth is astir—and upon all the fish of the sea; they are given into your hand. (3) Every creature that lives shall be yours to eat; as with the green grasses, I give you all these. (4) You must not, however, eat flesh with its life-blood in it. (5) But for your own life-blood I will require a reckoning: I will require it of every beast; of man, too, will I require a reckoning for human life, of every man for that of his fellow man! (6) Whoever sheds the blood of man, By man shall his blood be shed; For in His image Did God make man. (7) Be fertile, then, and increase; abound on the earth and increase on it.” | [**בראשית ט׳:א׳-ז׳**](https://www.sefaria.org/Genesis.9.1-7)  (א) וַיְבָ֣רֶךְ אֱלֹהִ֔ים אֶת־נֹ֖חַ וְאֶת־בָּנָ֑יו וַיֹּ֧אמֶר לָהֶ֛ם פְּר֥וּ וּרְב֖וּ וּמִלְא֥וּ אֶת־הָאָֽרֶץ׃ (ב) וּמוֹרַאֲכֶ֤ם וְחִתְּכֶם֙ יִֽהְיֶ֔ה עַ֚ל כָּל־חַיַּ֣ת הָאָ֔רֶץ וְעַ֖ל כָּל־ע֣וֹף הַשָּׁמָ֑יִם בְּכֹל֩ אֲשֶׁ֨ר תִּרְמֹ֧שׂ הָֽאֲדָמָ֛ה וּֽבְכָל־דְּגֵ֥י הַיָּ֖ם בְּיֶדְכֶ֥ם נִתָּֽנוּ׃ (ג) כָּל־רֶ֙מֶשׂ֙ אֲשֶׁ֣ר הוּא־חַ֔י לָכֶ֥ם יִהְיֶ֖ה לְאָכְלָ֑ה כְּיֶ֣רֶק עֵ֔שֶׂב נָתַ֥תִּי לָכֶ֖ם אֶת־כֹּֽל׃ (ד) אַךְ־בָּשָׂ֕ר בְּנַפְשׁ֥וֹ דָמ֖וֹ לֹ֥א תֹאכֵֽלוּ׃ (ה) וְאַ֨ךְ אֶת־דִּמְכֶ֤ם לְנַפְשֹֽׁתֵיכֶם֙ אֶדְרֹ֔שׁ מִיַּ֥ד כָּל־חַיָּ֖ה אֶדְרְשֶׁ֑נּוּ וּמִיַּ֣ד הָֽאָדָ֗ם מִיַּד֙ אִ֣ישׁ אָחִ֔יו אֶדְרֹ֖שׁ אֶת־נֶ֥פֶשׁ הָֽאָדָֽם׃ (ו) שֹׁפֵךְ֙ דַּ֣ם הָֽאָדָ֔ם בָּֽאָדָ֖ם דָּמ֣וֹ יִשָּׁפֵ֑ךְ כִּ֚י בְּצֶ֣לֶם אֱלֹהִ֔ים עָשָׂ֖ה אֶת־הָאָדָֽם׃ (ז) וְאַתֶּ֖ם פְּר֣וּ וּרְב֑וּ שִׁרְצ֥וּ בָאָ֖רֶץ וּרְבוּ־בָֽהּ׃ (ס) |

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| [**Deuteronomy 22:6-7**](https://www.sefaria.org/Deuteronomy.22.6-7)  (6) If, along the road, you chance upon a bird’s nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young. (7) Let the mother go, and take only the young, in order that you may fare well and have a long life. | [**דברים כ״ב:ו׳-ז׳**](https://www.sefaria.org/Deuteronomy.22.6-7)  (ו) כִּ֣י יִקָּרֵ֣א קַן־צִפּ֣וֹר ׀ לְפָנֶ֡יךָ בַּדֶּ֜רֶךְ בְּכָל־עֵ֣ץ ׀ א֣וֹ עַל־הָאָ֗רֶץ אֶפְרֹחִים֙ א֣וֹ בֵיצִ֔ים וְהָאֵ֤ם רֹבֶ֙צֶת֙ עַל־הָֽאֶפְרֹחִ֔ים א֖וֹ עַל־הַבֵּיצִ֑ים לֹא־תִקַּ֥ח הָאֵ֖ם עַל־הַבָּנִֽים׃ (ז) שַׁלֵּ֤חַ תְּשַׁלַּח֙ אֶת־הָאֵ֔ם וְאֶת־הַבָּנִ֖ים תִּֽקַּֽח־לָ֑ךְ לְמַ֙עַן֙ יִ֣יטַב לָ֔ךְ וְהַאֲרַכְתָּ֖ יָמִֽים׃ (ס) |

**Mishneh Torah, Laws of Slaughter 1:2**

The laws governing ritual slaughter are the same in all instances. Therefore one who slaughters a domesticated animal, beast, or fowl should first recite the blessing: "[Blessed...] who sanctified us with His commandments and commanded us concerning ritual slaughter." If he did not recite a blessing, either consciously or inadvertently, the meat is permitted.

It is forbidden to partake of a slaughtered animal throughout the time it is in its death throes. When a person partakes of it before it dies, he transgresses a negative commandment. [This act] is included in the prohibition [[Leviticus 19:26](http://www.chabad.org/9920#v26)]: "Do not eat upon the blood." He does not, however, receive lashes.

It is permitted to cut meat from it after it has been ritually slaughtered, but before it dies. That meat should be salted thoroughly, washed thoroughly, and left until the animal dies. Afterwards, it may be eaten.

**Laws of Slaughter 1:14**

With what can we slaughter? With any entity, with a metal knife, a flint, glass, the edge of a bulrush, or the like among the entities that cut. [This applies] provided its edge is sharp and does not have a barb. If, however, there was a spike at the edge of the entity with which one slaughters, even if the spike is very small, the slaughter is unacceptable.

**Rashbam Commentary on Exodus 23:19**

"You shall not boil a kid in its mother's milk"

Goat kids are born two at a time, and it was customary to kill one of the two.  Since goat milk is so plentiful -- "The goats' milk will suffice for your food" (Prov. 27:27) -- they would cook it in its mother's milk.  Thus the text speaks of a common practice.  But it is obscenely gluttonous to eat the mother's milk with her young ones.  The prohibition of slaughtering an animal on the same day as its young (Lev. 22:28) and of taking a mother bird from her nest "together with her young" (Deut. 22:6) are similar examples.  The text is teaching you how to be civilized.  The rule applies to the eating of any meat with milk.

*Source Sheet created on Sefaria by* [*Benjamin Fried*](https://www.sefaria.org/profile/benjamin-fried1)