

LEARNING TO CARE

Background

We see an example of the Torah's sensitivity towards an animal: don't plow with your ox and donkey together because when the ox rechews its food, the donkey will hear and have pain. To prevent the pain that the donkey will feel, you shouldn't work them together.

While it is certainly questionable as to quite how much pain the donkey will actually feel, we see the extreme sensitivity that the Torah has towards animals.

ספר דברים פרק כב

(י) לא תִּחְרֹשׁ בְּשׂוֹר וּבַחֲמֹר יַחְדָּו:

You shall not plow with your ox and donkey together

דעת זקנים מבעלי
התוספות על דברים פרק
כב פסוק י

(י) לא תחרוש בשור
ובחמור יחדו - לפי
שהשור מעלה גרה
ומצטער החמור כשישמע
השור אוכל:

Ox and donkey together- because the ox chews its cud, and the donkey suffers when it hears the ox eating.

Questions

The Gemara in *Chullin* gives us exact instructions on how to properly slaughter an animal. What type of knife to use, what type of cut to make, where to begin, how to sever. . . but nowhere in the Torah do we see a directive not to eat kosher animals. In fact, there are many times when it is either directly a *mitzvah* or part of a *mitzvah* to eat certain animals.

How can the Torah tell us to be so careful about the feelings of an animal and yet allow us to wear shoes made of leather? How can the Torah command us to be sensitive to the pain of the donkey and yet allow us to eat animals?