

The JEWISH Spin on Current Events

CHIMP MAULING VS. HUMAN BEHEADING

What is to be expected and what is unexpected?

c OVERVIEW d

1. WHAT LIABILITIES DO ANIMAL OWNERS HAVE?
2. WHAT DOES THE TALMUD HAVE TO SAY REGARDING THOSE WHO 'SPEAK' MORE THAN – OR CONTRARY TO – WHAT THEY 'DO'?
3. WHAT DIFFERENCE IS THERE BETWEEN A HUMAN ACTING AS AN ANIMAL, AND AN ANIMAL ACTING AS A HUMAN?
4. HOW CAN WE AVOID ANIMAL ATTACKS?
5. HOW CAN WE CONTROL OUR ANIMALISTIC ATTACKS?

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February 18, 2009

(Next class will be held on March 4)



A Project of the

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c SOURCES d

1. What liabilities do animal owners have?

c 1A d

GENESIS 21:35-36

(35) When a man's ox will push his fellow's ox which dies, they shall sell the living ox and divide its money, and the carcass, too, shall they divide. (36) Or if it was known that it was a goring ox from yesterday and the day before yesterday, but its owner did not guard it, he shall surely pay an ox in place of an ox, and the dead body shall be his.

c 1B d

TALMUD, BAVA KAMMA, 23B

Mishnah: Which animal is a *tam* and which is a *muad*? A *muad* is any animal that they have testified on what it has done on three separate days. And it reverts to being a *tam* when it desists from such behavior on three separate days. These are the words of R'Yehudah.

R'Meir says: A *muad* is an animal that they have testified about what it has done three times, and it reverts to being a *tam* any time that children poke it between the horns and it does not gore.

c 1C d

TALMUD, BABA KAMMA 15B

There are five that are considered a *tam* [i.e., ordinary], and five that are considered a *muad* [i.e., warned]. A [domestic] animal is not a *muad* – to gore, nor to push, nor to bite, nor to squat, nor to kick. [Rather, it is considered a *tam* in regard to these five types of damage and its owner therefore pays only half damages]...

The wolf, the lion, the bear, the leopard, the *bardelas* and the snake, these are always considered a *muad*.

Rabbi Elazar says: When they are domesticated, they are not considered *muad*; but a snake is always a *muad*.

c 1D d

TRACTATE BABA KAMMA, 15B

R. Nathan says: From where is it derived that nobody should raise a bad dog in his house, or keep an impaired ladder in his house? [We learn it] from the text, 'You shall not bring not blood in your house.'

2. What does the Talmud have to say regarding those who ‘speak’ more than – or contrary to – what they ‘do’?

c 2A d

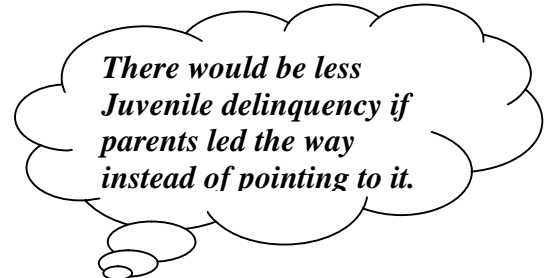
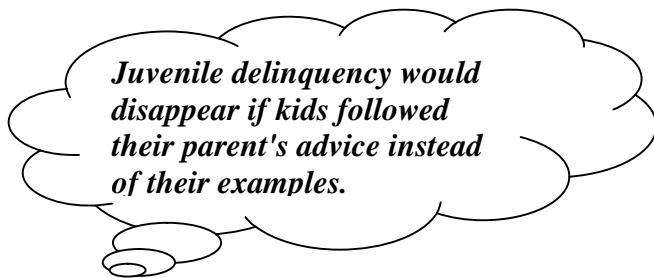
ETHICS OF OUR FATHERS, 1:15

Shammai says: Make your Torah study a fixed practice; say little and do much; and receive everyone with a cheerful face.

c 2B d

ETHICS OF OUR FATHERS, 1:15

Shimon his son says: All my days I have been raised among the Sages and I found nothing better for oneself than silence; not study, but practice is the main thing; and one who talks excessively brings on sin.



3. What difference is there between a human acting as an animal, and an animal acting as a human?

c 3A d

[HTTP://WWW.SHEMAYISRAEL.CO.IL/PESACH/SLAVES.HTM](http://www.shemayisrael.co.il/pesach/slaves.htm))

There is a well-known story concerning a dispute between some gentile philosophers and the Rambam. These philosophers maintained that one of the main reasons for the difference in ability between man and animal is that man has been trained and animals have not. However, if one were to train an animal it could achieve what man could. The Rambam argued against this, and to prove their theory, the philosophers invited the Rambam to come and witness two cats trained as waiters. The Rambam watched as these two cats, dressed in suits and walking on their hind legs, entered the room with a tray of drinks. No one could believe how disciplined they were until.... just as they were about to pour out the wine, the Rambam pulled out a small box and released a mouse. One of the cats saw the mouse, threw down the bottle of wine it was holding, and ran after the mouse. Once the philosophers saw this they conceded to the Rambam that even though one can train a cat to act like a waiter, its natural inclinations cannot be changed.

The Alter of Kelm explains regarding the above story, that the only way one can change one's habits, is through Torah and mitzvos.

4. How can we avoid animal attacks?

c 4A d

GENESIS 1:26

And G-d said, "Let us make Man in Our image, after Our likeness. They shall rule over the fish of the sea, the birds of the sky, and over the animal, the whole earth, and every creeping thing that creeps upon the earth."

c 4B d

GENESIS 3:14 &15

(14) And Hashem G-d said to the serpent, "Because you have done this, accursed are you beyond all the cattle and beyond all beasts of the field; upon your belly shall you go, and dust shall you eat all the days of your life. (15) I will put enmity between you and the woman, and between your offspring and her offspring. He will pound your head, and you will bite his heel."

c 4C d

TALMUD, BERACHOS 33A

The Rabbis taught in a Baraisa: A story [occurred] in a certain place in which there was an *arod* that would harm the people. They came and told R'Chanina Ben Dosa. He said to them: "Show me its burrow." They showed him its burrow. He placed his heel over the mouth of the burrow, [whereupon] the *arod* exited and bit him and the *arod* died. He placed it upon his shoulder and brought it to the study hall. He said to them: "See, my children, it is not the *arod* that kills but rather the sin that kills." At that time they said: Woe to the man who is met by an *arod*, but woe to the *arod* that is met by R'Chanina Ben Dosa!

c 4D d

GENESIS 4:8-15

(8) Cain spoke with his brother Abel. And it happened when they were in the field, that Cain rose up against his brother Abel and killed him. (9) Hashem said to Cain, "Where is Able your brother?" And he said, "I do not know. Am I my brother's keeper?" (10) Then He said, "What have you done? The voice of your brother's blood cries out to Me from the ground! (11) Therefore, you are cursed more than the ground, which opened wide its mouth to receive your brother's blood from your hand. (12) When you work the ground, it shall no longer yield its strength to you. You shall become a vagrant and a wanderer on the earth."

What is to be expected and what is unexpected?

(13) Cain said to Hashem, “Is my iniquity too great to be borne? (14) Behold, You have banished me this day from the face of the earth – can I be hidden from Your presence? I must become a vagrant and a wanderer on earth; whoever meets me will kill me!” (15) Hashem said to him, “Therefore, whoever slays Cain, before seven generations have passed he will be punished.” And Hashem placed a mark upon Cain, so that none that meet him might kill him.

c 4E d

EXODUS 11:7

But against all the Children of Israel, no dog shall whet its tongue . . .

5. How can we control our animalistic attacks?

c 5A d

SELECTIONS FROM TANYA

CHAPTER 10

When a person causes his divine soul to prevail and when he wages war against the animal soul to the extent that he banishes and eradicates its evil from [its abode within him, namely], the left part [of the heart], as is written: “And you shall eradicate the evil from your midst,” but the evil has nevertheless not actually been converted into good, he is called “an incomplete *tzaddik*.” and “a *tzaddik* who knows evil,” meaning that some vestige of evil still lingers within him, in the left part [of his heart], except that by reason of its minuteness, is subjugated and nullified by the good. Hence, he [the *tzaddik*] may imagine that he has driven it out and it has quite disappeared. In truth, however, had all the evil in him departed and disappeared, it would have been converted into actual good.

CHAPTER 11

“One is the opposite of the other”: the “*rasha* who knows good” is the antithesis of the “*tzaddik* who knows evil.” This means, that the good that is in [this *rasha*’s] divine soul, which is in his brain and in the right part of his heart [these being the chief dwelling places of the divine soul, as explained in ch. 9], is subservient to, and nullified within, the evil from the *kelipah*, which is in the left part [of the heart]. This rank, too, is subdivided into myriads of degrees, depending on the quantity and the quality of the nullification and subservience of the good to the evil, G-d forbid. There is one in whom the subservience and nullification of good to evil are exceedingly minor, and even these [minor degrees] are not permanent, nor recurrent at frequent intervals. Rather, only on infrequent occasions does the evil prevail over the good, conquering the “small city,” [i.e., the body which, as mentioned in ch. 9, is likened to a small city, whose conquest is the objective of

both the divine and animal souls]. Yet not all of the body [falls under its dominion], but only part of it,

CHAPTER 12

The Beinoni (“intermediate man”) is he in whom the evil [of the animal soul] never attains enough power to conquer the “small city” [i.e., the body, which is likened to a small city which the divine and animal soul both wish to dominate], so as to cloth itself in the body and make it sin. That is to say, the three “garments” of the animal soul — namely thought, speech and action originating in the *kelipah*, do not prevail within him over the divine soul to the extent of clothing themselves in the body — (neither) in the brain, nor in the mouth, nor in any of the other 248 organs, to cause them to sin and to defile them, G-d forbid, only the three garments of the divine soul, they alone manifest themselves in the body, these being the thought, speech and action related to the 613 commandments of the Torah...

[But this state of affairs lasts only for the duration of the spiritually-charged time of prayer]. After prayer, however, when the intellect of the blessed *Ein Sof* is no longer in a state of sublimity, the evil in the left part of the heart reawakens, and he [once again] feels a desire for the lusts of this world and its delights,

Yet, because the evil of the animal soul has not the sole authority and dominion over the “city”, [for the good of the divine soul (situated in the brain) has its say as well], it is unable to implement this desire by clothing itself in the limbs of the body..., because the brain rules over the heart... by virtue of its innately created nature. For man was so created from birth, that every person may, with the power of the will in his brain, restrain himself and control the drive of his heart’s lust, preventing his heart’s desires from finding expression in deed, word and thought, and [he can, if his mind will it] divert his attention completely from that which his heart craves [and turn his attention] to the exactly opposite direction. This is true particularly in the direction of holiness.