

צער בעלי חיים - Causing pain to animals

בבא מציעא דף לב-לג

From the statements of both of these *tanna'im* it can be learned that the requirement to prevent suffering to animals is by Torah law.

שמות כ"ג:ה'

(ה) כִּי־תִרְאֶה חֲמֹר שֶׁנֶּאֱדָר רֹבֵץ תַּחַת מִשְׁאוֹ וְחִדַּלְתָּ מֵעֲזֹב לוֹ עֲזֹב תִּעְזֹב עִמּוֹ: {ס}

Exodus 23: 5

When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him

דברים כ"ה:ד' - (ד) לאִתְחַסֵּם שׁוֹר בְּדִישׁוֹ: {ס}

.Deuteronomy 25: 4 - You shall not muzzle an ox while it is threshing

דברים כב לב

וַיֹּאמֶר אֵלָיו מִלֵּאָדָּה יַחֲזֶה עַל־מָה הִכִּיתָ אֶת־אֶתְנַנְךָ זֶה שְׁלוֹשׁ רְגָלִים הִנֵּה אֲנִי לִשְׁטֹן בִּיְרֵכְךָ הִדְרָדָה לִנְגְדִי:

The messenger of יהוה said to him, "Why have you beaten your ass these three times? It is I who came out as an adversary, for the errand is obnoxious to me.

בבא מציעא פה

על ידי מעשה באו מאי היא דההוא עגלא דהו קא ממטו ליה לשחיטה אזל תליא לרישיה בכנפיה דרבי וקא בכי אמר ליה זיל לכך נוצרת אמרי הואיל ולא קא מרחם ליתו עליה וסורין

The Gemara stated that Rabbi Yehuda HaNasi's suffering came upon him due to an incident. What was that incident that led to his suffering? The Gemara answers that there was a certain calf that was being led to slaughter. The calf went and hung its head on the corner of Rabbi Yehuda HaNasi's garment and was weeping. Rabbi Yehuda HaNasi said to it: Go, as you were created for this purpose. It was said in Heaven: Since he was not compassionate toward the calf, let afflictions come upon him.

ועל ידי מעשה הלכו יומא חד הוה קא כנשא אמתיה דרבי ביתא הוה שדיא בגי כרכושיתא וקא כנשא להו אמר לה שבקינהו בתיב ורחמי על כל מעשיו אמרו הואיל ומרחם גרחם עליה

The Gemara explains the statement: And left him due to another incident. One day, the maidservant of Rabbi Yehuda HaNasi was sweeping his house. There were young weasels [karkushta] lying about, and she was in the process of sweeping them out. Rabbi Yehuda HaNasi said to her: Let them be, as it is written: "The Lord is good to all; and His mercies are over all His works" (Psalms 145: 9). They said in Heaven: Since he was compassionate, we shall be compassionate on him, and he

Shemot Rabbah 2:2

Our teachers have said: Once, while Moses our Teacher was tending [his father-in-law] Yitro's sheep, one of the sheep ran away. Moses ran after it until it reached a small, shaded place. There, the lamb came across a pool and began to drink. As Moses approached the lamb, he said, "I did not know you ran away because you were thirsty. You are so exhausted!" He then put the lamb on his shoulders and carried him back. The Holy One said, "Since you tend the sheep of human beings with such overwhelming love - by your life, I swear you shall be the shepherd of My sheep, Israel"

Maimonides Guide of the Perplexed (3, 17)

There is a rule laid down by our Sages that it is directly prohibited in the Law to cause pain to an animal, and is based on the words: "Wherefore hast thou smitten thine ass?" etc. (Num. 22: 32). But the object of this rule is to make us perfect; that we should not assume cruel habits: and that we should not uselessly cause pain to others: that, on the contrary, we should be prepared to show pity and mercy to all living creatures, except when necessity demands the contrary: "When thy soul longeth to eat flesh," etc. (Deut. 12: 20). We should not kill animals for the purpose of practising cruelty, or for the purpose of play.

Sefer HaChinukh 451:3

It has also been said as to the reason for *shechitah* from the neck, and with a checked knife, that we not cause more pain to an animal than is necessary. Because the Torah allowed people to eat animals and [to use them] for all his needs, but not to pain them for no reason. The sages have already spoken at length about the prohibition of harming animals in Bava Metzia 32a, Shabbat 128b, on the question of whether it is forbidden from the Torah. And they concluded that apparently it is a Torah prohibition.

Sefer HaChinukh 596

...: To not muzzle an animal at the time of its work (1)

It is from the roots of the commandment [that it is] to teach ourselves that our souls be a good soul (2) that chooses what is right and clings to it and pursues kindness and mercy. And in our accustoming it to this - even with animals that were only created to serve us, to be concerned for them to distribute to them a portion of the toil of their flesh - the soul will take for itself the way of this habit; to do good to people and to guard from taking access away from them for anything that is appropriate for them, and to repay their reward according to all the good that they do and to satiate them with that upon which they toiled. And it is fitting for the holy chosen nation to follow this way

Shulchan Arukh, Even HaEzer 5:14

Rama: Anything needed for healing or other reasons, there is no prohibition of "causing pain to animals" (Issur V'Heter Extended 59). And therefore it is permitted to pluck the feathers of wild geese, and there is no potential problem of "causing pain to animals" (Mahar"i 105). Nevertheless, the world withholds from it because of its cruelty

משלי י"ב: י' - (י) יודע צדיק נפש בהמתו ורחמי רשעים אכזרי:

Proverbs 12: 10

.A righteous man knows the needs of his beast ,But the compassion of the wicked is cruelty

תהילים קמ"ה

(ט) טוב יי לכל ורחמיו על כל מעשיו : (י) יודוך יי כל מעשיו וחסידך (טו) עיני כל אליך ושבירו ואתה נותן להם
את אכלם בעתו : (טז) פותח את ידך ומשביע לכל חית רצון :

Psalms 145

Hashem is good to all, and His mercy is upon all His works.....(15) The eyes of all look to You (9) expectantly, and You give them their food when it is due. (16) You give it openhandedly, feeding every creature to its heart's content