

"جای مردان سیاسی بنشانید درخت، تا هوا تازه شود."  
*"In place of politicians, plant trees to clear the air."*

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*Shame on you Mr. Lieberman!*

*Shame on you for calling yourself an orthodox/observant Jew, and yet whoring after the false gods of power and ego aggrandizement and aligning yourself unabashedly with violent war mongers and right wing Christian fanatics!*

*Shame on you for pandering to the Religious Right and weakening the separation of Church and State by declaring that, "Today there is a constitutional place for faith in our public life." Have you lost your mind? Have you learned nothing from the bloody history of your own people and the suffering of all humanity at the hands of each and every State-sponsored religion throughout the ages?*

*Shame on you for calling an avid animal hunter and a right-wing religious fanatic—Sarah Palin—a "Great Lady"! Don't you know that in Judaism hunting is considered cruelty to animals and is strictly forbidden? Don't you know that in the opinion of this "Great Lady" the war in Iraq is "part of God's plan"? Don't you know that she and her pastor support the aggressively right wing, anti-Judaism, and downright insulting "Jews for Jesus" movement?*

*Shame on you for feeding your body what is Kosher but feeding the masses ideas that are utterly not Kosher and extremely harmful! You might call yourself a Jew, but you are millions of light-years away from grasping the true spirit of Judaism.*

*You have a right to be who you are and speak as you do Sir, but you must also respect others' right to be ashamed of you.*

Shame on you Mr. Lieberman!

Sincerely,  
Dr. Mitra Makbuleh

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Friends,  
Read and watch the material below to learn a thing or two about Sarah Palin's vs. the Judaic perspective on hunting.

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*This little video, sent to us by our dear Howard, is about hunting wolves and bears by plane is disturbing, but it must be seen and shared. Sarah Palin is trying to make this cruel sport legal. In Jewish Law this is totally illegal! (Read Below).*

[https://secure.defenders.org/site/SPageServer?pagename=c406\\_090308palinwolf](https://secure.defenders.org/site/SPageServer?pagename=c406_090308palinwolf)

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## **Treatment of Animals in Judaism** צַעַר בְּעַלֵי חַיִּים

"Herod also got together a great quantity of wild beasts and of lions in very great abundance, and of such other beasts as were either of uncommon strength or of such a sort as were rarely seen. These were trained either to fight one with another, or men who were condemned to death were to fight with them. And truly foreigners were greatly surprised and delighted at the vast expenses of the shows, and at the great danger of the spectacles, but to the Jews it was a palpable breaking up of those customs for which they had so great a veneration." -Josephus, Antiquities of the Jews.

## A righteous man knows the soul of his animal - Proverbs 12:10

### Cruelty to Animals

Judaism places great stress on proper treatment of animals. Unnecessary cruelty to animals is strictly forbidden, and in many cases, animals are accorded the same sensitivity as human beings. This concern for the welfare of animals is unusual in Western civilization. Most civilized nations did not accept this principle until quite recently; cruelty to animals was not outlawed until the 1800s, and even now it is not taken very seriously.

The primary principle behind the treatment of animals in Jewish law is preventing tza'ar ba'alei chayim, the suffering of living creatures. Judaism expresses no definitive opinion as to whether animals actually experience physical or psychological pain in the same way that humans do; however, Judaism has always recognized the link between the way a person treats animals and the way a person treats human beings. A person who is cruel to a defenseless animal will undoubtedly be cruel to defenseless people. Modern psychology confirms this understanding, with many studies finding a relationship between childhood animal cruelty and adult criminal violence. Sadly, the converse is not always true: Hitler loved animals; PETA wrote a [letter](#) to Arafat telling him, when he wants to blow up a bus full of Israelis, could he please not hurt a donkey to do it.

In the Bible, those who care for animals are heroes, while those who hunt animals are villains. [Jacob](#), [Moses](#) and King David were all shepherds, people who cared for animals (Gen. 30, Ex. 31, I Sam. 17). The [Talmud](#) specifically states that Moses was chosen for his mission because of his skill in caring for animals. "The Holy One, Blessed Be He, said 'Since you are merciful to the flock of a human being, you shall be the shepherd of My flock, Israel.'" Likewise [Rebecca](#) was chosen as a wife for [Isaac](#) because of her kindness to animals. When [Abraham](#)'s servant asked for water for himself, she volunteered to water his camels as well, and thereby proved herself a worthy wife (Gen. 24).

On the other hand, the two hunters in the Bible, Nimrod and [Esau](#), are both depicted as villains. The Talmud tells the story of a great [rabbi](#), [Judah Ha-Nasi](#), who was punished with years of pain because he was insensitive to the fear of a calf being led to slaughter.

In the [Torah](#), humanity is given dominion over animals (Gen. 1:26), which gives us the right to use animals for legitimate needs. Animal flesh can be consumed for food; animal skins can be used for clothing. The Torah itself must be written on parchment (animal hides), as must [mezuzah](#) scrolls, and [tefillin](#) must be made out of leather.

However, dominion does not give us the right to cause indiscriminate pain and destruction. We are permitted to use animals in this way only when there is a genuine, legitimate need, and we must do so in the manner that causes the animal the least suffering. [Kosher slaughtering](#) is designed to be as fast and painless as possible, and if anything occurs that might cause pain (such as a nick in the slaughtering knife or a delay in the cutting), the flesh may not be consumed. Hunting for sport is strictly prohibited, and hunting and trapping for legitimate needs is permissible only when it is done in the least painful way possible.

Under [Jewish law](#), animals have some of the same rights as humans do. Animals rest on [Shabbat](#), as humans do (Ex. 20:10). We are forbidden to muzzle an ox while it is working in the field (Deut. 25:4), just as we must allow human workers to eat from the produce they are harvesting (Deut. 23:25-26). They can partake of the produce from fields lying fallow during the sabbatical year (Ex. 23:11).

Several commandments demonstrate concern for the physical or psychological suffering of animals. We may not plow a field using animals of different species (Deut. 22:10), because this would be a hardship to the animals. We are required to relieve an animal of its burden, even if we do not like its owner, do not know its owner, or even if it is ownerless (Ex. 23:5; Deut. 22:4). We are not permitted to kill an animal in the same day as its young (Lev. 22:28), and are specifically commanded to send away a mother bird when taking the eggs (Deut. 22:6-7), because of the psychological distress this would cause the animal. In fact, the Torah specifically says that a person who sends away the mother bird will be rewarded with long life, precisely the same reward that is given for honoring mother and father (Ex. 20:12; Deut. 5:16), and indeed for observing the whole Torah (Deut. 4:40). This should give some indication of the importance of this law.

We are permitted to violate [Shabbat](#) to a limited extent to rescue an animal in pain or at risk of death. For example, we can move them if they are in

pain, move objects that we would not otherwise be permitted to touch to relieve their pain, we may give them medicine, and we may ask non-Jews to do things that would violate Shabbat to help a suffering animal.

In the [Talmud](#), the [rabbis](#) further dictated that a person may not purchase an animal unless he has made provisions to feed it, and a person must feed his animals before he feeds himself (interpreting Deut. 11:15).

<http://www.jewfaq.org/animals.htm>

Sports hunting violates the mitzvot against cruel treatment of animals (tzaar baali chayim). If hunting is the only alternative to dying oneself, then it is permitted.

A hunted animal is not kosher (trayf) because it was not killed in the strictly humane way that Jewish Law mandates. If the home doesn't follow the laws of kashrut, then this argument against hunting is harder to make. Best Wishes,

Rabbi Barry Dov Lerner  
[Foundation for Family Education \(FFFE\)](#)

[http://judaism.about.com/library/3\\_askrabbi\\_c/bl\\_hunting.htm](http://judaism.about.com/library/3_askrabbi_c/bl_hunting.htm)

### **Jewish Views on Hunting**

The topic of hunting in Judaism becomes quite interesting when trying to interpret whether or not they actually allow it. Hunting is definitely forbidden in Judaism... So the bottom line is that hunting is not allowed by Kashrut, the Jewish dietary laws

<http://www.tqnyc.org/NYC063488/Religion.html>

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