

Humans and Animals in Tanakh

<p>Genesis 1:27-29 (27) And God created man in His image, in the image of God He created him; male and female He created them. (28) God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.” (29) God said, “See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food.</p>	<p>בראשית א':כ"ז-כ"ט (כז) וַיְבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵי אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: (כח) וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וּרְדוּ בַדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיַּה הַרְמִשָּׁת עַל־הָאָרֶץ: (כט) וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת־כָּל־עֵשֶׂב זֶרַע זֶרַע אֲשֶׁל עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יְהִי לְאֹכְלָה:</p>
<p>Genesis 9:1-9 (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.” (8) And God said to Noah and to his sons with him, (9) “I now establish My covenant with you and your offspring to come,</p>	<p>בראשית ט':א'-ט' (א) וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלאוּ אֶת־הָאָרֶץ: (ב) וּמִזֶּרְעְכֶם וּחַתְכֶם יְהִי עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכָל־אֲשֶׁר תִּרְמַשׁ הָאָדָמָה וּבְכָל־דְּגַי הַיָּם בִּידְכֶם נִתְּנוּ: (ג) כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם יְהִי לְאֹכְלָה כִּי־רֶק עֵשֶׂב נֹתְתִי לָכֶם אֶת־כָּל־: (ד) אֶד־בֶּשֶׂר בְּנַפְשׁוֹ דָּמָו לֹא תֹאכְלוּ: (ה) וְאֶד־אֶת־דַּמְכֶם לְנַפְשֹׁתֵיכֶם אֶדְרֹשׁ מִיַּד כָּל־חַיָּה אֶדְרֹשְׁנָו וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֶדְרֹשׁ אֶת־נַפְשׁ הָאָדָם: (ו) שִׁפְךָ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְּצַלְמֵי אֱלֹהִים עָשָׂה אֶת־הָאָדָם: (ז) וְאֹתָם פְּרוּ וּרְבוּ שְׂרָצוּ בָאָרֶץ וּרְבוּ־בָהּ: (ח) וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ וְאֶל־בָּנָיו אֹתוֹ לֵאמֹר: (ט) וְאֲנִי הֲנִי מְקִים אֶת־בְּרִיתִי אִתְּכֶם וְאֶת־זֶרְעֲכֶם אַחֲרֵיכֶם:</p>

<p>Genesis 6:12-13 (12) When God saw how corrupt the earth was, for all flesh had corrupted its ways on earth, (13) God said to Noah, "I have decided to put an end to all flesh, for the earth is filled with lawlessness because of them: I am about to destroy them with the earth.</p>	<p>בראשית ו':י"ב-י"ג (יב) וַיֵּרָא אֱלֹהִים אֶת-הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי-הִשְׁחִית כָּל-בָּשָׂר אֶת-דְּרָכָו עַל-הָאָרֶץ: (ס) (יג) וַיֹּאמֶר אֱלֹהִים לְנֹחַ קַץ כָּל-בָּשָׂר בָּא לִפְנֵי כִּי-מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת-הָאָרֶץ:</p>
<p>Genesis 6:5-7 (J) (5) The LORD saw how great was man's wickedness on earth, and how every plan devised by his mind was nothing but evil all the time. (6) And the LORD regretted that He had made man on earth, and His heart was saddened. (7) The LORD said, "I will blot out from the earth the men whom I created—men together with beasts, creeping things, and birds of the sky; for I regret that I made them."</p>	<p>בראשית ו':ה-ז (ה) וַיֵּרָא יְקֹוֹק כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ וְכָל יִצָּר מַחְשַׁבַת לְבוֹ רַק רָע כָּל הַיּוֹם: (ו) וַיִּנְחַם יְקֹוֹק כִּי עָשָׂה אֶת הָאָדָם בְּאָרֶץ וַיִּתְעַצֵּב אֵל לְבוֹ: (ז) וַיֹּאמֶר יְקֹוֹק אֲמַחֶה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם כִּי נַחַמְתִּי כִּי עָשִׂיתָם:</p>
<p>Exodus 20:9-10 (9) Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of the LORD your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.</p>	<p>שמות כ':ט'-י' (ט) שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל-מְלֶאכֶתְךָ (י) וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלֶאכָה אַתָּה וּבִנְךָ-זָבִיחַ עֲבָדְךָ וְאִמְתֶּךָ וּבְהֵמָתְךָ וּגְרִיךָ אֲשֶׁר בְּשַׁעְרֶיךָ</p>

<p>Leviticus 17: 10-11 10 And if anyone of the house of Israel or of the strangers who reside among them partakes of any blood, I will set My face against the person who partakes of the blood, and I will cut him off from among his kin. 11 For the life of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation.</p>	<p>(י) וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן הַגֵּר הֵגֵר בְּתוֹכְכֶם אֲשֶׁר יֹאכַל כָּל דָּם וְנָתַתִּי פָנַי בְּנַפְשׁ הָאֹכֶלֶת אֶת הַדָּם וְהִכֹּרְתִי אֹתָהּ מִקִּרְבֵּי עַמָּהּ: (יא) כִּי נַפְשׁ הַבֶּשֶׂר בַּדָּם הוּא וְאֲנִי נָתַתִּיו לָכֶם עַל הַמִּזְבֵּחַ לְכַפֵּר עַל נַפְשֹׁתֵיכֶם כִּי הַדָּם הוּא בְּנַפְשׁ יִכַּפֵּר:</p>
<p>Leviticus 17: 3-4 3 if anyone of the house of Israel slaughters an ox or sheep or goat in the camp, or does so outside the camp, 4 and does not bring it to the entrance of the Tent of Meeting to present it as an offering to the LoRD, before the LoRD's Tabernacle, bloodguilt shall be imputed to that man: he has shed blood; that man shall be cut off from among his people</p>	<p>וַיִּקְרָא יְז: ג-ד (ג) אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׂוֹר אֹו כֶּשֶׁב אֹו עֹז בַּמַּחֲנֶה אֹו אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה: (ד) וְאֵל פֶּתַח אֹהֶל מוֹעֵד לֹא הֵבִיאוּ לְהִקְרִיב קֶרְבָּן לִיקוֹן לִפְנֵי מִשְׁכַּן יְקוֹן דָּם יִחַשֵׁב לְאִישׁ הַהוּא דָם שָׁפַךְ וְנִכְרַת הָאִישׁ הַהוּא מִקִּרְבֵּי עַמּוֹ:</p>
<p>Micah 6: 6-8 6. With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with one year old calves? 7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 8. He has told you, O man, what is good; and what does the Lord require of you, but to do justice, and to love loving mercy, and to walk humbly with your God?</p>	<p>מִיכָה ו: ו-ח (ו) בַּמָּה אֶקְדָּם יְקוֹן אֲבַף לְאֱלֹהֵי מְרוֹם הָאֶקְדָּמְנוּ בְּעוֹלוֹת בַּעֲגָלִים בְּגִי שָׁנָה: (ז) הִירָצָה יְקוֹן בְּאֵלֵי אֵילִים בְּרִבְבוֹת נַחְלֵי שָׁמֶן הָאֵתָן בְּכוֹרֵי פִשְׁעֵי פְרִי בִטְנֵי חֲטָאת נַפְשִׁי: (ח) הִגִּיד לְךָ אָדָם מָה טוֹב וּמָה יְקוֹן דוֹרֵשׁ מִמֶּךָ כִּי אִם עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנֵּעַ לֶכֶת עִם אֱלֹהֶיךָ:</p>

Jacob Milgrom, *Commentary on Leviticus 1-16*, p. 735:

Hence, if a count is taken of the permitted animals, excluding game, which was available only to hunters, the inventory reads as follows: cattle, sheep, goats, several kinds of fish, pigeons, turtledoves, several other nonraptorial birds, and locusts. The net result is self-evident: the Israelite's choice of animal food was severely circumscribed. To be sure, certain animals may have been eschewed (e.g., the pig) or allowed (e.g., the locust) on independent grounds (see the NOTES on vv 7 and 21). But aside from these few, the animal kingdom is governed by the criteria set forth in Lev 11. This conclusion provides the needed piece to complete the reconstruction of the rationale for the dietary system. Its purpose is to teach the Israelite reverence for life by (1) reducing his choice of flesh to a few animals; (2) limiting the slaughter of even these few permitted animals to the most humane way (COMMENT D); and (3) prohibiting the ingestion of blood and mandating its disposal upon the altar or by burial (COMMENT C) as acknowledgment that bringing death to living things is a concession of God's grace and not a privilege of man's whim. (For further implications of this rationale see Milgrom 1989a.)

From *Runaway*, Alice Munro

1.

But the worst thing as far as Carla was concerned was the absence of Flora, the little white goat who kept the horses company in the barn and in the fields. There had not been any sign of her for two days. Carla was afraid that wild dogs or coyotes had got her, or even a bear.

She had dreamt of Flora last night and the night before. In the first dream Flora had walked right up to the bed with a red apple in her mouth, but in the second dream—last night—she had run away when she saw Carla coming. Her leg seemed to be hurt but she ran anyway. She led Carla to a barbed-wire barricade of the kind that might belong on some battlefield, and then she—Flora—slipped through it, hurt leg and all, just slithered through like a white eel and disappeared.

The horses had seen Carla go across to the ring and they had all moved up to the fence—looking bedraggled in spite of their New Zealand blankets—so that she would take notice of them on her way back. She talked quietly to them, apologizing for coming empty-handed. She stroked their necks and rubbed their noses and asked whether they knew anything about Flora.

2.

She did this when it was raining outside and Clark's mood weighted down all their inside space, and he did not want to pay attention to anything but the computer screen. But the best thing to do then was to invent or remember some job to do in the barn. The horses would not look at her when she was unhappy, but Flora, who was never tied up, would come and rub against her, and look up with an expression that was not quite sympathy—it was more like comradely mockery—in her shimmering yellow-green eyes.

Flora had been a half-grown kid when Clark brought her home from a farm where he had gone to bargain for some horse tackle. The people there were giving up on the country life, or at least

on the raising of animals—they had sold their horses but failed to get rid of their goats. He had heard about how a goat was able to bring a sense of ease and comfort into a horse stable and he wanted to try it. They had meant to breed her someday but there had never been any signs of her coming into heat.

At first she had been Clark's pet entirely, following him everywhere, dancing for his attention. She was quick and graceful and provocative as a kitten, and her resemblance to a guileless girl in love had made them both laugh. But as she grew older she seemed to attach herself to Carla, and in this attachment she was suddenly much wiser, less skittish—she seemed capable, instead, of a subdued and ironic sort of humor. Carla's behavior with the horses was tender and strict and rather maternal, but the comradeship with Flora was quite different, Flora allowing her no sense of superiority.

3.

The strangest and most wonderful thing in this whole string of events seems to me the reappearance of Flora. In fact it seems rather like a miracle. Where had she been all the time and why did she choose just that moment for her reappearance? I am sure your husband has described it to you. We were talking at the patio door and I—facing out—was the first to see this white something—descending on us out of the night. Of course it was the effect of the ground fog. But truly terrifying. I think I shrieked out loud. I had never in my life felt such bewitchment, in the true sense. I suppose I should be honest and say fear. There we were, two adults, frozen, and then out of the fog comes little lost Flora.

There has to be something special about this. I know of course that Flora is an ordinary little animal and that she probably spent her time away in getting herself pregnant. In a sense her return has no connection at all with our human lives. Yet her appearance at that moment did have a profound effect on your husband and me. When two human beings divided by hostility are both, at the same time, mystified—no, frightened—by the same apparition, there is a bond that springs up between them, and they find themselves united in the most unexpected way. United in their humanity—that is the only way I can describe it. We parted almost as friends. So Flora has her place as a good angel in my life and perhaps also in your husband's life and yours.

