

**"The camel, because she chews the cud, but parts not the hoof, she is unclean to you... and the pig, because he parts the hoof... but chews not the cud, he is unclean unto you."  
(11:4,7)**

The *Midrash* notes that even when Hashem describes the impure characteristics of the unclean animals, He identifies their pure features before mentioning the reason for their uncleanliness. This seems enigmatic! The *Torah* is listing the various unclean animals, such as the camel and the pig. Why does the *Torah* specify their pure characteristics altogether? What purpose can be served by this?

*Horav Yerachmiel Shulman z.l.* derives an important lesson from this seeming verbosity. The *Torah* teaches that when we are about to render the pig, camel, or any other unclean animal unacceptable for Jewish consumption, we must be considerate not to "embarrass" them more than absolutely necessary. If we must cite their apparent unclean characteristics, it must be preceded by mention of their clean characteristics.

This is the *Torah's* way of demonstrating sensitivity for an unclean animal. How much more so are we obligated to show concern in dealing with human frailties and shortcomings! Man is created in the image of Hashem. Inasmuch as he can deviate from his observance of *Torah* and *mitzvos*, we must be extremely prudent in dealing with his imperfection. When we prepare to judge our fellow man, we should take note of his virtues prior to reflecting upon his deficits.