

## Injury to People – Nature

Ref: *Sefer Nezikin, Hilchot Chovel Umazik, Chapter 5*

Severity of causing damage to oneself or another person.

- It is forbidden to injure anyone.
- It is also forbidden to strike a Jew whether an adult, child, man or woman.
- It is forbidden even to raise one's hand against a colleague. This is considered evil.
- If the damage inflicted is less than a *prutah* (i.e. no financial compensation due) the attacker is given *malkot* (lashes).
- If a person admits injuring a colleague (when there were no witnesses), he is only liable for 3 of the 5 assessments. (He would not be liable for the *knasot* of pain and damages.)  
If there were witnesses, he would have to pay all 5 damages. i.e. when a person admits liability and there are no witnesses, he only has to pay the *keren* (capital) and not the *knas* (fine).

### Reminder

Pack on Oaths  
Pack on Fines



- A person who injures a colleague does not receive atonement even after paying compensation.

His sin is not forgiven until he begs the injured person to forgive him.

- The injured person should not be cruel by withholding forgiveness.
- This is not the way of a Jew. Whoever hastens to forgive, this is praiseworthy and the Sages derived pleasure from this.
- If one instructs someone else to damage a third party, the one who caused the damage is liable but the instructor is regarded as a partner and a wicked person.