

Murder General

Ref: *Sefer Nezikin, Hilchot Rotzeach, Chapter 1 and 4*

📖 | Do not murder.¹

🔔 Reminder

Pack on Misbehaviour



Punishment is execution by decapitation if he kills intentionally in front of witnesses.

🔔 Reminder

Pack on Punishment for *Sefer Nezikin*



⚠️ | *Mipi Hashmuah*, execution here refers to decapitation.

It is a *mitzvah* for the blood redeemer to kill the murderer. (I.e. whoever is fit to inherit victim's estate.)

If not then this should be done by the court.

A murderer should not be killed, even by blood redeemers, until he sits in front of the *Bet Din*.

📖 | Not to take ransom from the murderer.²

A murderer should not be put to death by bystanders until he has been to court.⁵

If a colleague is being pursued by a *rodef* it is a *mitzvah* to save him even if it means killing the pursuer.⁶

If it is possible to prevent the *rodef* by other means, e.g. just injuring him, then this is preferable.

Also applies to rape. (Rape of a married woman is equated to murder.)

📖 | One is not allowed to take pity on the *rodef*.⁷

However, if one could have just injured the *rodef* and instead killed him, this person (i.e. the 'saviour'), is liable to Death at the Hand of Heaven and not by a court.

Whenever a person can save another Jew's life and does not, he does an *averah*.

📖 | Don't stand idly by while your brother's life is a stake.⁸

Whoever causes the loss of a Jewish soul is considered as if he destroyed the entire world, and whoever saves a Jewish soul is considered as if he saved the entire world.

The *averah* of murder is extremely severe, and cannot even be outweighed by all the *mitzvot* one performs throughout one's life.

It is for this reason that there is this strict and apparently cruel law about the *kipah* imprisonment above.

Nevertheless, in extreme cases it may be a *mitzvah* to arrange the death of certain people who deliberately do transgressions to anger *Hashem* e.g. *minim* and *apikorsim*.