

Prevention of Blood Spilling

Ref: *Sefer Nezikin, Hilchot Chovel Umazik, Chapter 3*

Ref: *Sefer Nezikin, Hilchot Rotzeach, Chapters 11, 12, 13*

Reminder

Pack on Misbehaviour



 | One has to build a guardrail (on roof of home).¹³

Factors

- Applies to building used as a dwelling (excludes *shuls* etc).
- Building has to be minimum size of **4 x4 amah**.
- Excludes a building which is lower than the surrounding area i.e. person cannot fall off.
- Height of guardrail should be **minimum 10 tefach** and should be strong enough to lean on.
- Similarly applies to putting up a wall around a well or a pit.

 | To avoid dangerous situations which are a risk to life.¹²

 Similarly other dangerous situations should be avoided. Example

- Not to drink from a river at night when one cannot see what one is drinking.
- Not to drink water that was left uncovered (day or night).
- Liquids prohibited if left uncovered are:
 - Water
 - Wine
 - Milk
 - Honey
 - Brine

The reason it is dangerous is that poisonous creatures drink from these liquids and can leave their poison there. (These animals however would avoid hot bubbling liquids and vapour.)

Punishment for violation is *makat mardut* (stripes).

Further examples of risk to life.

- Animals bitten by a poisonous creature (not allowed to eat that animal).
- Foods which have holes (possibly from a poisonous creature).
- Not to place coins in the mouth (may have spit or sweat on them).
- Not to go near, shaky walls, shaky bridge or ruins.
- Keep away from dangerous gentiles.
- Not to sell weapons or dangerous object to gentiles, or any dangerous people .

 | Also not to place an obstacle in front of a blind man.¹⁴

This also refers to giving someone improper advice.



To help a colleague who has had an accident on the road. I.e. *lifrok* (to unload) the fallen animal.¹⁵

Also To help him reload his animal.¹⁶

If one does not help, one also violates a negative commandment of Not to leave him confused on the way with his burden.¹⁷

One should then accompany the animal for **1 parsah** in case it falls again.

One has to help the other Jew even if he is an enemy. This will help subject his *yetzer hara*. Even if the person is wicked, it is a *mitzvah* to help him because *Hashem* does not desire the death of a wicked person.

He desires 'that the wicked should turn from his path and live'.