



## Reality

**Silent Spring, Rachel Carson, Chapter 1**

There was once a town in the heart of America where all life seemed to live in harmony with its surroundings. The town lay in the midst of a checkerboard of prosperous farms, with fields of grain and hillsides of orchards where, in spring, white clouds of bloom drifted above the green fields. In autumn, oak and maple and birch set up a blaze of color that flamed and flickered across a backdrop of pines. Then foxes barked in the hills and deer silently crossed the fields, half hidden in the mists of the fall mornings.

Along the roads, laurel, viburnum and alder, great ferns and wildflowers delighted the traveler's eye through much of the year. Even in winter the roadsides were places of beauty, where countless birds came to feed on the berries and on the seed heads of the dried weeds rising above the snow. The countryside was, in fact, famous for the abundance and variety of its bird life, and when the flood of migrants was pouring through in spring and fall people traveled from great distances to observe them. Others came to fish the streams, which flowed clear and cold out of the hills and contained shady pools where trout lay. So it had been from the days many years ago when the first settlers raised their houses, sank their wells, and built their barns.

Then a strange blight crept over the area and everything began to change. Some evil spell had settled on the community: mysterious maladies swept the flocks of chickens; the cattle and sheep sickened and died. Every where was a shadow of death. The farmers spoke of much illness among their families. In the town the doctors had become more and more puzzled by new kinds of sickness appearing among their patients. There had been several sudden and unexplained deaths, not only among adults but even among children, who would be stricken suddenly while at play and die within a few hours.

There was a strange stillness. The birds, for example where had they gone? Many people spoke of them, puzzled and disturbed. The feeding stations in the backyards were deserted. The few birds seen anywhere were moribund; they trembled violently and could not fly. It was a spring without voices. On the mornings that had once throbbed with the dawn chorus of robins, catbirds, doves, jays, wrens, and scores of other bird voices there was now no sound; only silence lay over the fields and woods and marsh.

On the farms the hens brooded, but no chicks hatched. The farmers complained that they were unable to raise any pigs the litters were small and the young survived only a few days. The apple trees were coming into bloom but no bees droned among the blossoms, so there was no pollination and there would be no fruit.

The roadsides, once so attractive, were now lined with browned and withered vegetation as though swept by fire. These, too, were silent, deserted by all living things. Even the streams were now lifeless. Anglers no longer visited them, for all the fish had died.

In the gutters under the eaves and between the shingles of the roofs, a white granular powder still showed a few patches; some weeks before it had fallen like snow upon the roofs and the lawns, the fields and streams. No witchcraft, no enemy action had silenced the rebirth of new life in this stricken world. The people had done it themselves.

This town does not actually exist, but it might easily have a thousand counterparts in America or elsewhere in the world. I know of no community that has experienced all the misfortunes I describe. Yet every one of these disasters has actually happened somewhere, and many real communities have already suffered a substantial number of them. A grim specter has crept upon us almost unnoticed, and this imagined tragedy may easily become a stark reality we all shall know.

## 1992 World Scientists' Warning to Humanity

Scientist Statement

World Scientists' Warning to Humanity (1992)

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Some 1,700 of the world's leading scientists, including the majority of Nobel laureates in the sciences, issued this appeal in November 1992. The World Scientists' Warning to Humanity was written and spearheaded by the late Henry Kendall, former chair of UCS's board of directors.



## INTRODUCTION

Human beings and the natural world are on a collision course. Human activities inflict harsh and often irreversible damage on the environment and on critical resources. If not checked, many of our current practices put at serious risk the future that we wish for human society and the plant and animal kingdoms, and may so alter the living world that it will be unable to sustain life in the manner that we know. Fundamental changes are urgent if we are to avoid the collision our present course will bring about.

### *Water Resources*

Heedless exploitation of depletable ground water supplies endangers food production and other essential human systems. Heavy demands on the world's surface waters have resulted in serious shortages in some 80 countries, containing 40 percent of the world's population. Pollution of rivers, lakes, and ground water further limits the supply.

### *Oceans*

Destructive pressure on the oceans is severe, particularly in the coastal regions which produce most of the world's food fish. The total marine catch is now at or above the estimated maximum sustainable yield. Some fisheries have already shown signs of collapse. Rivers carrying heavy burdens of eroded soil into the seas also carry industrial, municipal, agricultural, and livestock waste -- some of it toxic.

### *Soil*

Loss of soil productivity, which is causing extensive land abandonment, is a widespread by-product of current practices in agriculture and animal husbandry. Since 1945, 11 percent of the earth's vegetated surface has been degraded -- an area larger than India and China combined -- and per capita food production in many parts of the world is decreasing.

### *Forests*

Tropical rain forests, as well as tropical and temperate dry forests, are being destroyed rapidly. At present rates, some critical forest types will be gone in a few years, and most of the tropical rain forest will be gone before the end of the next century. With them will go large numbers of plant and animal species.

### *Living Species*

The irreversible loss of species, which by 2100 may reach one-third of all species now living, is especially serious. We are losing the potential they hold for providing medicinal and other benefits, and the contribution that genetic diversity of life forms gives to the robustness of the world's biological systems and to the astonishing beauty of the earth itself. Much of this damage is irreversible on a scale of centuries, or permanent. Other processes appear to pose additional threats. Increasing levels of gases in the atmosphere from human activities, including carbon dioxide released from fossil fuel burning and from deforestation, may alter climate on a global scale. Predictions of global warming are still uncertain -- with projected risks are very great.

<http://www.scientificamerican.com/article.cfm?id=human-demand-exceeds-earth>

### **Rachael Moeller**

To assess the sustainability of past and present human activity, Mathis Wackernagel and his colleagues did two things: first, they quantified the annual amount of land and water resources needed to meet the human demand for food, shelter and fuel, among other things. Then they estimated the actual productivity of the earth's land and oceans. When the researchers compared supply and demand, they found that in 1999 (the most recent year examined) humanity consumed 120 percent of the earth's sustainable—or consistently replenishable—resource capacity. In other words, the global population exhausted a supply of natural resources equivalent to that produced by 1.2 earths each year, eroding nature's ability to regenerate. It seems that this trend will not soon level out. In 1961 the world used 70 percent of its sustainable productivity; since the 1980s it has consistently exceeded it.



## Reaction

**HILLEL HALKIN** - 02.06.2007 - 12:03 PM

I've just read [an enthusiastic article](#) in the *Forward* on the subject of "eco-Judaism," a small but growing movement within American Judaism that seeks to emphasize the connection between environmentalism and Judaism, and to recast environmentally-friendly acts, such as driving a gas-efficient car or using fluorescent rather than ordinary light bulbs, as mitzvot, Jewish ritual commandments.

Why do I find this concept so silly?

It's certainly not because I doubt the importance of environmental values if this planet is to remain livable. And it's certainly not because I think that Judaism, a religion in which I grew up and am reasonably well-versed (even if I don't observe it very much today), shouldn't try to make itself relevant to contemporary problems.

But there's a big difference between trying to make Judaism relevant to contemporary problems, and trying to turn it into a reflection of contemporary attitudes. And it's the latter of these two activities that "eco-Judaism" is engaged in. As such, it's really—like many other kinds of modern Judaism before it, starting with the Reform movement in 19th-century Germany—more of an "echo-Judaism."

I'd like to propose a simple test to determine if "eco-Judaism" is a natural outgrowth of Jewish theology and thought. Suppose you're not already an environmentalist. Would a knowledge of rabbinic Jewish texts and traditions turn you into one?

The answer, of course, is no. The fact is that rabbinic Judaism, traditionally, has had very little to say about environmental problems, for the simple reason that Jews have lived for the better part of their history in the Diaspora—and the Diaspora was never considered by them to be their true environment. The rabbis thought about many things, but the environment, in the sense in which the word is now used, was never one of them.



# Christianity Linked to Pollution

By EDWARD B. FISKE

Special to The New York Times

CLAREMONT, Calif., April 30 —A group of Protestant theologians asserted here today that Christianity had played its part in provoking the current environmental crisis and that any solution to it would require major modification of current social and religious values.

Among the values to come under attack were the right of couples to have large families, the need for a constantly expanding economy and the sacredness of human life over against the rest of nature.

The theologians, 20 in number, were participants in a three-day conference on the "theology of survival" which ended today at the School of Theology at Claremont. It was the first major symposium to be convened to consider the religious dimensions of the ecological issue.

Virtually all of the scholars agreed that the traditional Christian attitude toward nature had given sanction to exploitation of the environment by science and technology and thus contributed to air and water pollution, overpopulation and other ecological threats.

Basic to this assertion is the commandment in Genesis 1:28 for man to be "fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

In a well known article in Science magazine, Lynn White Jr., a professor of history at the University of California at Los Angeles, argued that this idea—coupled with Judeo-Christian rejection of pagan beliefs in the divinity of nature—made it possible for Western society to "exploit nature in a mood of indifference to the feelings of natural objects."

The theologians also agreed that for several centuries theology, like Western philosophy, has gone too far in making man the center of attention.

John B. Cobb Jr., a professor at Claremont who is regarded as a major American theologian, asserted that this trend began with Descartes, who made human thought the starting point of philosophy, and that its effect had been "to reduce love of the subhuman world to sentimentality."

## Misunderstanding Seen

In contrast, several speakers argued that the command of Genesis had been misunderstood over the years.

Loren R. Fisher, a professor of the Old Testament here, noted that Genesis also described creation as "very good" and said that man, while called upon to develop the earth in a responsible manner, could never have "unlimited" power.

"Man is distinguished from other parts of creation," he said, "but he is never separated in any decisive way."

Several also noted approvingly that while some popular theological movements continue to focus on man, including the current interest in festivity and celebration, other trends have begun to become "world-centered."

James M. Robinson, a prominent New Testament scholar, said: "there is growing sense that man is responsible for what he does with God's creation."

As examples he cited "process theologies" that draw heavily on the 20th Century philosopher Alfred North Whitehead and the so-called "new hermeneutics" that are a reaction against existentialism.

While agreeing that political actions are fundamental to resolving the ecological crisis, the participants said that this could not be effective without radical changes in fundamental values, some of them religious.

One required change, they said, is the elevation of environmental values over criteria in both the public and private spheres.

"Theologians should participate in shaping new images of the rich life in which richness is not measured by economic standards," said Dr. Cobb in the

## Scholars Cite Call in Bible for Man to Dominate Life

major paper of the conference. "Individually and collectively we should rapidly consider how to simplify our lives. As Christians we need to develop a new asceticism based not on economics but on ecology."

Dr. Cobb said that the most fundamental specific area of restraint should be in the size of families. "Sometime we have to think about the possibility that all the fetuses we bring to maturity will starve to death," he said.

He said that this problem was as crucial in this country as in underdeveloped nations with soaring birth rates because "the birth of one American means 80 times as much consumption and pollution as one child in India."

Other necessary changes cited by conference speakers included acceptance of a steady rather than an ever-increasing gross national product; the end to demand-creating advertising, and a social system in which persons can gain approval by living in the smallest possible house and getting along without a car.

In his address Dr. Cobb also charged that Western society had gone too far in asserting "the absolute value of every human individual."

While opposing "radical secularization" that treats all things, including people, as means rather than ends, he said that Western man had created an "absolute gulf" between himself and nature and had seen the latter as valuable only in so far as it contributed to man's own welfare.

He argued that Christianity must begin teaching that the divine creation has "intrinsic" value and that it should thus

be the object of the same love that is directed to human beings.

The theologian said that because it was impossible for people to "believe something simply because it seems advantageous to believe it," such a change must ultimately be seen as a matter of fundamental religious and philosophical truth.

Some participants expressed encouragement at the idea that some of the changes required for preservation of a viable environment, such as the placing of human over economic values, had already been shown by the youth counterculture to be possible means of social organization.

## Prolonged Involvement

They expressed concern, however, that its members had not shown great capacity for prolonged involvement in the reform of social institutions.

Most theologians agreed that local churches could contribute to the reshaping of values in an effective manner through their preaching and teaching.

Dr. Cobb, for instance, said that while involvement in issues such as civil rights was usually achieved only at the cost of internal strife, churches could move rather easily into environmental reform because the necessary changes fell into the area of fundamental values, a field in which they are regarded as authorities.

L. Harold De Wolf, the dean of Wesley Theological Seminary in Washington, suggested that one way of doing this might be to emphasize that the central symbols of holy communion, bread and wine, were fundamental symbols of the earth and life.

"In the light of our new ecological awareness," he said, "how fitting it is that we should eat and drink the products of grain and fruit in this celebration."





# Three Models

## MODEL 1: Instructions from Eden

### 1. Bereishis 1:28-29

**כח** וַיְבָרֶךְ אֱתָם, אֱלֹקִים, וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ, וּכְבֹּשֶׁהָ; וַיְרֹדוּ בַדְגַת הַיָּם, וּבְעוֹף הַשָּׁמַיִם, וּבְכָל-חַיָּה, הֹרֶמֶשֶׁת עַל-הָאָרֶץ.

**28** And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

**כט** וַיֹּאמֶר אֱלֹקִים, הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ, וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פֶּרִי-עֵץ, זֶרַע זֶרַע: לָכֶם יִהְיֶה, לְאֹכֶלָה.

**29** And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food;

## Tension

### 2. Bereishis 2:15

**טו** וַיִּקַּח ה' אֱלֹקִים, אֶת-הָאָדָם; וַיִּנְחָהוּ בְּגֶן-עֵדֶן, לְעִבְדָּהּ וּלְשָׁמְרָהּ. **15** And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

### 3. Malbim, Bereishis 1:28

שזה תלוי במעשיהם הטובים שאז יזכו למלאות את הארץ ולכבשה, כי אם ירעו מעשיהם ישלח במ חית השדה והארץ תהיה שממה, וכן היה הצווי ורדו בדגת הים. שאם יכניע את חומרו הקרוב אליו שהוא החיה הרעה המזקת את נשמתו, ר"ל תאוצת גופו ויצרי מעלליו, כן יכנעו מלפניו גם החיות המזיקות אשר בעולם הגדול, וכשם שישמעו לו כחות החיים אשר במלכות נפשו, כן ירדו מלפניו בעלי החיים אשר בעולם הגדול ויהיו לו לעבדים, ובהפך בהפך כמ"ש זכו ורדו לא זכו וירדו:

### 4. Rabbi Shimshon Rafael Hirsch, Bereishis 1:26 and 2:15

If he controls the creatures as אדם, בצלם אלקים ובדמותו, then they willingly accept the yoke of his control; his control does not constitute subjugation and degradation, but is an elevation for them, and involves them in Divine freedom. The whole world submits willingly to man who is pure and who serves his Creator. If, however, man misuses his position and does not control the world's creatures as אדם — as the representative and deputy of God — but by his own power and by the might of his own hand, then the living creatures do not willingly submit to him. As our Sages have taught (*Bereshis Rabbah* 8:12): **אֵת שֶׁהוּא בְּצַלְמוֹ: אֵת שֶׁהוּא בְּצַלְמוֹ כְּדִמְיוֹתוֹ וְיִרְדּוּ; זָכוּ וְיִרְדּוּ, לֹא זָכוּ וְיִרְדּוּ**.

**ויניחהו**. The meaning of **ויניחהו** is not merely "placing"; for every placing entails releasing, freeing, and empowering. God formed man, and even after he was formed he was still in God's hand; but God released him, entrusted him to himself for the first time, and gave him **גן עדן** to work and to guard. Even if the earth is a paradise for man, he must do his work and perform his duty; the difference in Paradise is only that his labors are rewarded and his handiwork is blessed.

### 5. Kohelles Rabba 7:1[13]

**ראה את מעשה האלקים כי מי יוכל לתקן את אשר עותו, בשעה שברא הקב"ה את אדם הראשון נטלו והחזירו על כל אילני גן עדן ואמר לו ראה מעשי כמה נאים ומשובחין הן וכל מה שבראתי בשבילך בראתי, תן דעתך שלא תקלקל ותחריב את עולמי, שאם קלקלת אין מי שיתקן אחריך.**



6. **Rabbi Joseph B. Soloveitchik**, "The Lonely Man of Faith," Tradition 7:2, Summer 1965, pp. 23-24

tive they both pursue. The two Adams do not concur in their interpretations of this objective. The idea of humanity, the great challenge summoning man to action and movement, is placed by them in two incommensurate perspectives.

While Adam the first wants to reclaim himself from a closed-in, non-reflective, natural existence by setting himself up as a dignified majestic being capable of ruling his environment, Adam the second sees his *separateness*

from nature and his existential uniqueness not in dignity or majesty but in something else. There is, in his opinion, another mode of existence through which man can find his own self, namely, the redemptive, which is not necessarily identical with the dignified. Quite often, an existence might be replete with dignity and mastery, and yet remain unredeemed. An atheist cosmonaut circling the earth, advising his superiors who placed him in orbit that he did not encounter any angels, might lay claim to dignity because he courageously mastered space; he is, however, very far from experiencing a redeemed existence.

## Other Limitations of Control

### Shabbos

7. **The Sabbath**, Dr. I. Grunfeld, pg. 18

The unique provisions of the Sabbath law serve to keep this very practical consideration in the forefront of our minds. We are stopped on this one day from exercising our characteristic human powers of producing and creating in the material world. By this very inactivity we lay these powers in homage at the feet of God Who gave them. This basic Sabbath-idea will be developed more fully in later chapters. If we strain our ears, however, we may even now catch what the Sabbath is trying to say to us.

In fact, it says to us every week what God told the first human being:

"I have placed you in this world of mine; everything I have created is for you. Set your mind to it that you do not corrupt and destroy my world."

Here we have the essence of Sabbath. The same act that proclaims man's freedom also declares his subservience to God. To use all one's powers in the service of God — there is no greater freedom than this.

### Kilayim

8. **Sefer HaChinuch**, Mitzvah 62

וענין הכישרון הוא לפי דעתי כן, שהשם ברוך הוא שם בתחילת הבריאה לכל דבר ודבר מדברי העולם טבע לפעול פעולתו טובה וישרה לטובת בני העולם אשר ברא, וציוה כל אחד לפעול פעלו למינהו, כמו שכתוב בפרשת בראשית [א', י"ב ואילך] למינהו על הנבראים, וגם על כל אחד ואחד המשיל כח מלמעלה להכריחו על מעשהו, כמו שאמרו זכרונם לברכה [בראשית רבה פרשה י', ו'] אין לך עשב מלמטה שאין לו מזל מלמעלה שאומר לו גדל. ומלבד פעולתן שעושה כל אחד ואחד בטבעו, יש להם פעולה אחרת בהתערבם מין מהן עם מין אחר, ובמלאכת התערובות יש בה צדיקן שלא הורשו בני אדם להשתמש בהן.



## MODEL 2: Bal Tashchis

### 9. Devorim 20:19

**יט** כי-תצור אל-עיר ימים רבים להלחם עליה לתפשה, לא-תשחית את-עצה לגדח עליו גרזן--כי ממנו תאכל, ואתו לא תכרת: כי האדם עץ השדה, לבא מפניך במצור.

**19** When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee?

**כ** רק עץ אשר-תדע, כי-לא-עץ מאכל הוא--אתו תשחית, וקרית; ובנית מצור, על-העיר אשר-הוא עשה עמך מלחמה--עד רדתה. {פ}

**20** Only the trees of which thou knowest that they are not trees for food, them thou mayest destroy and cut down, that thou mayest build bulwarks against the city that maketh war with thee, until it fall. {P}

### Why?

#### 10. Sefer Hachinuch, Mitzvah 529

שורש המצוה ידוע, שהוא כדי ללמד נפשנו לאהוב הטוב והתועלת ולהדבק בו, ומתוך כך תדבק בנו הטובה ונרחיק מכל דבר רע ומכל דבר השחתה, וזהו דרך החסידים ואנשי מעשה אהבים שלום ושמחים בטוב הבריות ומקרבים אותן לתורה, ולא יאבדו אפילו גרגר של חרדל בעולם, ויצר עליהם בכל אבדון והשחתה שיראו, ואם יוכלו להציל יצילו כל דבר מהשחית בכל כחם, ולא כן הרשעים אחיהם של מזיקין שמחים בהשחתת עולם והמה משחיתים, במדה שאדם מודד בה מודדין לו, כלומר בה הוא נדבק לעולם, וכענין שכתוב [משלי י"ז, ה'], שמח לאד לא ינקה רע, והחפץ בטוב ושמח בו נפשו בטוב תלין לעולם, זה ידוע ומפורסם.

### Details

#### Extent

#### 11. Sifri, Devorim, Shoftim 203

לא תשחית את עצה לנדוח עליו גרזן, אין לי אלא גרזן מנין אף למשוך הימנה אמת המים תלמוד לומר לא תשחית את עצה בכל דבר.

#### 12. Talmud Bavli, Shabbos 140b

ואמר רב חסדא: האי מאן דאפשר ליה למיכל נהמא דשערי ואכל דחיטי - קעבר משום בל תשחית. ואמר רב נפא: האי מאן דאפשר למישתי שיכרא ושתי חמרא - עובר משום בל תשחית. ולא מילתא היא, בל תשחית דגופא עדיף.

### Exceptions

...unless the value of the wood is greater than the value of the fruit. Bava Kama 91b

...unless the destruction is for protection of health Talmud Shabbos 128b

...unless you have a personal aesthetic preference Talmud Shabbos 140b



...unless it is for the gratification of personal psychological need. Talmud Shabbos 105b

...unless it is an expression of anger and therefore serves as a catharsis

Tosafos to Talmud Kidushin 32a

### Codified

#### 13. Rambam, Hilchos Melochim 6:8-10

הלכה ח

אין קוצצין אילני מאכל שחוצין למדינה ואין מונעין מהם אמת המים כדי שייבשו, שנאמר לא תשחית את עצה, וכל הקוצץ לוקה, ולא במצור בלבד אלא בכל מקום כל הקוצץ אילן מאכל דרך השחתה לוקה, אבל קוצצין אותו אם היה מזיק אילנות אחרים, או מפני שמזיק בשדה אחרים, או מפני שדמיו יקרים, לא אסרה תורה אלא דרך השחתה.

הלכה ט

כל אילן סרק מותר לקוץ אותו ואפילו אינו צריך לו, וכן אילן מאכל שהזקין ואינו עושה אלא דבר מועט שאינו ראוי לטרוח בו, מותר לקוץ אותו, וכמה יהא הזית עושה ולא יקוצנו, רובע הקב זיתים, ודקל שהוא עושה קב תמרים לא יקוצנו.

הלכה י

ולא האילנות בלבד, אלא כל המשבר כלים, ג וקורע בגדים, והורס בנין, וסותם מעין, ומאבד מאכלות דרך השחתה, עובר בלא ד תשחית, ואינו לוקה אלא מכת מרדות מדבריהם.

פ"ו ה"ח ואין מונעין מהם אמת המים כדי שייבשו כו'. ר"ל למשוך מהן את אמת המים שיטה את האמה הנדה קדם שיגיע להאילן ויחדל להשקות את האילן ויינש עושה מעשה צהשתתן, חזל נראה דמותר למנוע השקאה צמן שהשקאתן ע"י הדללה גדולה ומשקה אותן, שאין זה בכלל השחתה, אלא יש צוה משום דדיקים חנינין עליהם ממונס כדי שלא יפשוטו ידיהם בגזל וכדאמר סוטה י"ג א' ואמרו חולין ק"ה א' חזוה דשמואל סייר נכסי, והלכך אם עושה כן נשניל חיזה צורך מותר.

והדבר מוכרע שהרי איסור השחתה אינו על הצעלים אלא על כל אדם וצמניעת השקאה הרי ודאי אי אפשר לומר שכל ישראל חייבין להשקותו, ואין הנידון רק על הצעלים, ולא מנינו כל תשחית נשניל צעלות, אלא ודאי אין לא תשחית אלא צמעה ולא נשנ ואל תעשה, וכ"ה נלשון הספרי שנפי' הרד"ק ונל"מ. (כת"י).

יד כשם שצריך להזהר בגופו שלא לאבדו ולא לקלקלו ולא להזיקו כך צריך להזהר במאורו שלא לאבדו ולא לקלקלו ולא להזיקו וכל המשבר כלים או קורע בגדים או הורס בנין או סותם מעין או מאבד מאכלות או משקין או ממאסם (ש"א או זורק מעות לאיבוד) וכן המקלקל שאר כל דבר הראוי ליהנות בו בני אדם עובר בלא תעשה שנאמר לא תשחית את עצה וגו' (ואם הזהירה תורה על של נכרים שגלחמים עמהם קל וחומר ישל ישראל או אפילו משל הפקר) ואפילו כוונתו כדי להראות כעס וחומה להטיל אימה על בני ביתו שאינן נוהגין כשורה:

א \* במה דברים אמורים כשעושה דרך השחתה וקלקול אבל על מנת לתקן מותר לקלקל אם אי אפשר לתקן אלא ע"י קלקול זה כגון אם אילן מאכל שמכחיש את הקרקע מזיק לאילנות אחרים הטובים ממנו וכן אם צריך למקומו לבנות שם או שמאפיל על חלון מותר לקצצו וכן אם דמיו יקרים לבנין יותר מלמאכל וכן כל כיוצא באלו קלקולי שאר דברים ואין צריך לומר אם מקלקלו על מנת לתקן גופו כגון אם ששורף כסא שולחן להתחמם בהם אם אין לו עצים אחרים או שורף בגד לכסות דם באפר כדי שיוכל לשחטו ולאכלו אם אין לו עפר אחר כגון שחולץ בספינה וכן כל כיוצא בזה: וכל אילן סרק מותר לקצצו או אפילו אינו צריך לו כלל וכן אילן מאכל ש שהזקין ואינו עושה אלא דבר מועט שאינו ראוי לטרוח בו מותר לקצצו וכן כל כיוצא בהם קלקולי שאר דברים אם ואילן זית שהוא עושה רובע הקב זיתים ש ודקל העושה קב תמרים אסור לקצצם וגם יש סכנה בקציצת אילן מאכל אלא על דרך שנחבאר למעלה:

#### 14. Chazon Ish, Rambam Melochim 6:8

#### 15. Shulchan Aruch Harav, Hilchos Shemiras Haguf 14





## MODEL 3: Neighbors

### Laws

16. Mishnayos, Baba Basra, Perek 2:3,8-9,14

משנה ג

לא יפתח אדם חנות של נחתומין ושל צבעין תחת אוצרו של חברו ולא רפת בקר באמת בין התירו אבל לא רפת בקר חנות שבחצר יכול למחות בידו ולומר לו איני יכול לישן מקול הנכנסין ומקול היוצאין עושה כלים יוצא ומוכר בתוך השוק אבל אינו יכול למחות בידו ולומר לו איני יכול לישן לא מקול הפטיש ולא מקול הרחים ולא מקול התינוקות :

משנה ח

מרחיקין גורן קבוע מן העיר חמשים אמה לא יעשה אדם גורן קבוע בתוך שלו אלא אם כן יש לו חמשים אמה לכל רוח ומרחיק מנטיעותיו של חברו ומנירו כדי שלא יזיק:

משנה ט

מרחיקין את הנבילות ואת הקברות ואת הבורסקי מן העיר חמשים אמה אין עושין בורסקי אלא למזרח העיר רבי עקיבא אומר לכל רוח הוא עושה חוץ ממערבה ומרחיק חמשים אמה:

:

משנה יד

אילן שהוא נוטה לרשות הרבים קוצץ כדי שיהא גמל עובר ורוכבו רבי יהודה אומר גמל טעון פשתן או חבילי זמורות רבי שמעון אומר כל האילן כנגד המשקולת מפני הטומאה:

### Underlying Principle

17. Teshuvos Harosh, Klal 108:10

והמדקדק בפרק לא יחפור, דשיערו חכמים בכל דבר ודבר לפי מה שראוי [להזיק, והיכא שידוע קצב וסכום עד היכן ראוי להזיק, כתבו השיעורים, והיכא שאין ידוע, כתבו בכדי שלא יזיק. כדתנן (שם /ב"ב/ כד:): ומרחיק מנטיעותיו של חברו ומנירו בכדי שלא יזיק, כי דרכיה דרכי נועם וכל נתיבותיה שלום, והקפידה תורה שלא יעשה אדם בתוך שלו דבר הגורם היזק לחברו.

18. Yad Rama, Baba Basra 25b

היינו טעמא דנחי דלא אהנו מעשיו בגופו של דבר הניזק מיהו האי מעשה גופיה דאהנו ביה מעשיו איסורא הוא, דאסיר למגרם מידי דאתי מיניה היזקא לאינשי, אי משום לפני עור לא תתן מכשול ואי משום ואהבת לרעך כמוך.

19. Mirage of Health, Rene Dubos, pg. 216

close to the millennium of good health. It is true that we have cleared our dwellings of the filth and vermin that sheltered and nurtured the killing microbes of disease; but we remain as much as ever easy prey to ill-defined microbial ailments which do not take life but just ruin it and which we can neither diagnose nor cure. We have eliminated some of the greatest and most obvious contaminants of food and drink; but we poison our atmosphere, and endanger future generations as well, with the gases of chemical processes, the smoke of factories, the pulverized rubber and exhaust of motorcars, and man-made radiations. We have eliminated from modern society



## Water Pollution

<http://environment.nationalgeographic.com/environment/freshwater/pollution/>

- In developing countries, 70 percent of industrial wastes are dumped untreated into waters, polluting the usable water supply.
- On average, 99 million pounds (45 million kilograms) of fertilizers and chemicals are used each year.
- Portland, Oregon, is actively pursuing “green roofs” and “green streets” to prevent sewer overflows into the Willamette River. Chicago, Illinois, now has more than 517,000 acres (209,222 hectares) of vegetated roofs—more than any other U.S. city—which are helping to catch storm water, cool the urban environment, and provide opportunities for rooftop gardens.

## Atmospheric Pollution

A Short History of Nearly Everything, Bill Bryson, pg. 157-159

His main work done, Patterson now turned his attention to the nagging question of all that lead in the atmosphere. He was astounded to find that what little was known about the effects of lead on humans was almost invariably wrong or misleading—and not surprisingly, he discovered, since for forty years every study of lead’s effects had been funded exclusively by manufacturers of lead additives.

In one such study, a doctor who had no specialized training in chemical pathology undertook a five-year program in which volunteers were asked to breathe in or swallow lead in elevated quantities. Then their urine and feces were tested. Unfortunately, as the doctor appears not to have known, lead is not excreted as a waste product. Rather, it accumulates in the bones and blood—that’s what makes it so dangerous—and neither bone nor blood was tested. In consequence, lead was given a clean bill of health.

To his great credit, Patterson never wavered or buckled. Eventually his efforts led to the introduction of the Clean Air Act of 1970 and finally to the removal from sale of all leaded gasoline in the United States in 1986. Almost immediately lead levels in the blood of Americans fell by 80 percent. But because lead is forever, those of us alive today have about 625

times more lead in our blood than people did a century ago. The amount of lead in the atmosphere also continues to grow, quite legally, by about a hundred thousand metric tons a year, mostly from mining, smelting, and industrial activities. The United States also banned lead in indoor paint, “forty-four years after most of Europe,” as McGrayne notes. Remarkably, considering its startling toxicity, lead solder was not removed from American food containers until 1993.

