**Class # 48– Parshat Ki Teze– When Shabbos can kill!**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel *Z”l*

Rabbi Pinny Rosenthal - prepared collaboratively with Rabbi Yoni Sacks

<https://www.youtube.com/watch?v=uKVljafnBU8>

1. Why has it taken so many years before an United Hatzalah and Hatzalah in the US to be formed?

**Common Shabbos Hazards**

* 1. **Defective Hotplates – see** <https://madesafer.co.uk/hotplate-safety> and the <https://www.nytimes.com/2015/03/22/nyregion/7-children-die-in-brooklyn-fire.html> due to a defective hotplate.
  2. **Urns, cholent pots, cups of hot water too close to young children’s reach** [**Shabbes burn, a burn that occurs solely among Jewish orthodox children; due to accidental shower from overhead water heaters**](https://pubmed.ncbi.nlm.nih.gov/12543047/)

1. Why are we lax about securing the common hazards everyone has in their homes?
2. Where does the sense of security that “nothing will happen to us” come from?

**ח** כִּי תִבְנֶה בַּיִת חָדָשׁ, וְעָשִׂיתָ מַעֲקֶה לְגַגֶּךָ; וְלֹא-תָשִׂים דָּמִים בְּבֵיתֶךָ, כִּי-יִפֹּל הַנֹּפֵל מִמֶּנּוּ.

When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it.

**Removing Sources of Danger from our Property – Rambam, Sefer Ha’Mitzvot -** Positive Commandment 184 -[Translated by Berel Bell](https://www.chabad.org/search/keyword_cdo/kid/7356/jewish/Bell-Berel.htm)

**The 184th *mitzvah*** is that we are commanded to remove obstacles and dangerous objects from our dwellings, i.e. to build walls surrounding roofs, wells, trenches, etc. in order to prevent people from falling into them or from them. The same applies to all dangerous places — they should be built and repaired in a way that prevents any danger. The source of this commandment is G‑d's statement, "[When you build a new house] you must place a guard-rail around your roof." In the words of the *Sifri* "The phrase 'You must place a guard-rail' constitutes a positive commandment."

The details of this *mitzvah* are explained in tractate *Bava Kama*.

**Sefer HaChinuch** is one of the great classics of the 13th Century. Although the anonymous author states that he wrote it for his son and the youth of his time to learn on Sabbath afternoons, it was embraced by the entire nation as a masterpiece.

The author lists all 613 Commandments following the weekly Torah Readings. He explains the source of each mitzvah, suggests a reason for it and the lesson it contains for us, and provides a summary of its laws. Chinuch gives expression to the essence of the mitzvos in a manner that speaks to the heart of the Jew. No other work approaches it in presenting the grandeur and majesty of the 613 Mitzvos.

**Sefer Ha’chinuch 546 - The commandment of a parapet:** ….

**Among the roots of the commandment** are that since even though God, may He be blessed, supervises the details of people's [lives] and knows all of their deeds, and [that] everything that happens to them - good or bad - is through His decree and His commandment according to (people’s) merit or guilt, and like the matter that they, may their memory be blessed, said (Chullin 7b), "A man does not [so much as] bruise his finger below (i.e. on earth), unless it is so ordained by above (in Heaven)".

Nonetheless, a person must guard himself from the accidents that are customary in the world. As God created His world and built it upon the foundations of the principles of nature and decreed that fire should burn and that water puts out the flame. And so too, nature requires that that if a large stone falls on the head of a man, that it will smash his brain; or that if a person falls from the top of a high roof to the ground, that he will die.

And He, may He be blessed, graced the bodies of people and blew into them a living soul possessing a mind, to protect the body from all incidents, and [then] placed the two of them - the soul and the body - within the sphere of the [natural] elements, and [these elements] will move them and act upon them.

And since God subjugated the human body to nature - as so did His wisdom require - from the angle of its being physical, He commanded him to guard [himself] from all environmental circumstances. As nature, to which he is subjugated, will act upon him if he does not guard himself from it.

Indeed, there exist a minority of people that 'the King desires their glory,' due to their great piety and the clinging of their souls to His ways, may He be blessed - these are the great pious ones 'who were of old, the men of fame,' like the great and holy forefathers and many of the sons that were after them, such as Daniel, Channiah, Mishael, Azariah and those similar to them, to whom God delivered nature into their hands. [Even they] started off, with nature being master over them and only at the end [of their lives] - due to the greatness of the elevation of theirs souls - 'it was reversed,' as they were the masters over nature.

As we know with Avraham, our father, that they dropped him into the fiery furnace and he was not injured; and [with] the four (and [with] the three) pious ones mentioned that they placed 'into the burning fiery furnace[...] and [not] a hair on their head was singed.'

But most people have not merited this great level due to their sins, and therefore the Torah command us to guard our dwelling places and our locales, lest death encounter us in our negligence.

And we should not endanger our souls by reliance upon miracles; and they, may their memory be blessed, said (Sifra, Emor 8) that a miracle is not performed for anyone who relies on a miracle. And according to this approach will you see most matters written in every place.

Since even in Israel's fighting of a war commanded by the word of God, they would [still] organize their war and equip themselves and do all of the [required] matters, as if they were completely relying on natural processes [to win the war]. And so is it fitting to do according to the matter that we mentioned. And the one who does not argue with the truth from a perverse heart will concede this.

1. What does the Chinuch propose as the religious justification for the sense of security we have about hazards?
2. Doesn’t Hashem protect us from household hazards?
3. Why would Moses emphasize securing our houses with proper fences, in his lectures of Devarim immediately prior to entering the land and settling it?