

A plant that took root in a vineyard is אסור (because of כלאי הכרם). If a plant was transferred to a vineyard, once it grows a two hundredth (it increased by half a percent), it is אסור.

It is אסור to use a tree that is used for עבודה זרה for רפואה. If it is a tree normally used for עבודה זרה, and an עכו"ם recommends it, but does not mention it by name, some permit it, as the עכו"ם is not saying the healing is dependent on the fact that it is usually used for עבודה זרה.

If someone is attempting to murder someone else (רודף), to save the רודף, one may kill the רודף even if he is a קטן.

If someone is forcing a Jew to do an עבירה, he should transgress and not let himself be killed, unless it is either one of the three serious עבירות--גילוי עריות--עבירות עבירות, or עבירה זרה, or it is in front of ten Jewish people, or it is a time of decrees against Jews (in which case even for a מנהג such as colored shoelaces, one must give up his life instead of transgressing). תוספות says a woman does not need to give up her life to avoid adultery, as she is a passive participant (provided she does nothing active during the act--קרקע עולם). This is one of the answers given by תוספות (סנהדרין עד) as to how אסתר was permitted to marry אחשוורוש, as גילוי עריות is one of the עבירות חמורות. תוספות also brings a case where if a person is told he is going to be thrown onto an infant (which would crush it and kill it), or he will be killed, he is able to allow himself to be thrown on the infant and he need

not fight it. Meaning an aggressive act to save one's life at the cost of another persons life is אסור, however, to sit passively--שב--ואל תעשה מותר, as the כלל is, who says one person's life is worth more than anothers (דדמא דידך/דחבריה סמוק טפי), requiring us to not take aggressive action.

It is מותר to use food as רפואה (i.e., to place on a wound for healing purposes) that is אסור to be eaten, as that is not דרך הנאה, with the exceptions being בשר וחלב, and כלאי הכרם.