

A Rabbinic Driving Manual

Including selections from
"The Rabbinic Driving Manual"
By Rabbi David Meyer

Parashat Mishpatim, 5767
Temple Beth El, Stamford, CT

How might the following verses from our portion
be helpful in a Jewish Driver's Ed class?

Mishpatim - Exodus 21-24

- 1) ¹⁸ When men quarrel and one strikes the other with stone or fist, and he does not die but has to take to his bed — ¹⁹ if he then gets up and walks outdoors upon his staff, the assailant shall go unpunished, except that he must pay for his idleness and his cure.... ²³ But if other damage ensues, the penalty shall be life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, bruise for bruise.
- 2) When a man's ox injures his neighbor's ox and it dies, they shall sell the live ox and divide its price; they shall also divide the dead animal. ³⁶
- 3) ⁵ When a fire is started and spreads to thorns, so that stacked, standing, or growing grain is consumed, he who started the fire must make restitution.
- 4) ⁶ When a man gives money or goods to another for safekeeping, and they are stolen from the man's house — if the thief is caught, he shall pay double; ¹³ When a man borrows [an animal] from another and it dies or is injured, its owner not being with it, he must make restitution. ¹⁴ If its owner was with it, no restitution need be made; but if it was hired, he is entitled to the hire
- 5) ⁴ When you encounter your enemy's ox or ass wandering, you must take it back to him. When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him.
- 6) ⁹ You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.
- 7) ¹² Six days you shall do your work, but on the seventh day you shall cease from labor, in order that your ox and your ass may rest, and that your bondman and the stranger may be refreshed.
- 8) ²⁰ I am sending an angel before you to guard you on the way and to bring you to the place that I have made ready.
- 9) ³ Moses went and repeated to the people all the commands of the Lord and all the rules; and all the people answered with one voice, saying, "All the things that the Lord has commanded we will do!"

"FRIENDS DON'T LET FRIENDS

It is no surprise that the very first topic considered in the *Driver's License Manual* (page 40) under the heading "Rules of the Road" is the matter of drinking and driving. The assorted statistics on the dangers of driving under the influence of drugs and alcohol are both familiar and frightening. In the past decade, about 250,000 Americans have been killed in alcohol-related accidents, with an additional 6.5 million injured or permanently disabled.

Every course in driver's education will include a discussion of drunk driving, especially now that alcohol-related crashes are the leading cause of death for Americans between 16 and 24 years of age. (This is the only age group in the country whose life expectancy has decreased over the past 75 years!) In addition to the emotional cost of 14 teenagers killed and 360 injured every day due to drunk driving, alcohol-related accidents cost society approxi-

mately \$6 billion per year in property damage, hospital costs and lost work.

In this chapter, we'll look at the effect of alcohol on driving skills, the question of legal drinking limits, and the matter of taking responsibility for the consequences of drinking and driving.

Judgment and Control

Alcohol affects your ability to drive safely because it impairs both your CONTROL and your JUDGMENT. Read the following biblical excerpts, and decide whether each text is concerned with loss of CONTROL or poor JUDGMENT (or both):

GENESIS 19:30-35:

LOT WENT UP FROM ZOAR AND SETTLED IN THE HILL COUNTRY WITH HIS TWO DAUGHTERS. AND HE AND HIS TWO DAUGHTERS LIVED IN A CAVE. AND THE OLDER ONE SAID TO THE YOUNGER, "OUR FATHER IS OLD, AND THERE IS NOT A MAN ON EARTH TO CONSORT WITH US IN THE WAY OF ALL THE WORLD. COME, LET US MAKE OUR FATHER DRINK WINE, AND LET US LIE WITH HIM, THAT WE MAY MAINTAIN LIFE THROUGH OUR FATHER." THAT NIGHT, THEY MADE THEIR FATHER DRINK WINE, AND THE OLDER ONE WENT IN AND LAY WITH HER FATHER; HE DID NOT KNOW WHEN SHE LAY DOWN OR WHEN SHE ROSE.

ISAIAH 28:7:

BUT THESE ARE ALSO MUDDLED BY WINE AND DAZED BY LIQUOR: PRIEST AND PROPHET ARE MUDDLED BY LIQUOR, THEY ARE CONFUSED BY WINE, THEY ARE DAZED BY LIQUOR. THEY ARE MUDDLED IN THEIR VISIONS. THEY STUMBLE IN JUDGMENT.

PROVERBS 31:4-5:

WINE IS NOT FOR KINGS,
O LEMUEL; NOT FOR KINGS TO DRINK,
NOR ANY STRONG DRINK FOR PRINCES,
LEST THEY DRINK AND FORGET WHAT HAS BEEN ORDAINED
AND INFRINGE ON THE RIGHTS OF THE POOR.

LEVITICUS 10:8-11:

AND ADONAI SPOKE TO AARON, SAYING: "DRINK NO WINE OR OTHER INTOXICANT, YOU OR YOUR CHILDREN, WHEN YOU ENTER THE TENT OF MEETING, THAT YOU MAY NOT DIE. THIS IS A LAW FOR ALL TIME THROUGHOUT THE AGES, FOR YOU MUST DISTINGUISH BETWEEN THE SACRED AND THE PROFANE, AND BETWEEN THE UNCLEAN AND THE CLEAN."

II SAMUEL 13:28-29:

NOW ABSALOM GAVE HIS ATTENDANTS THESE ORDERS: "WATCH, AND WHEN AMNON IS MERRY WITH WINE, AND WHEN I TELL YOU TO STRIKE DOWN AMNON, KILL HIM!"

For Research and Discussion:

1. How does alcohol affect a driver's eye focus, peripheral vision, night vision and distance judgment?
2. How does alcohol affect reaction time, tracking skills and motor coordination?
3. How do the passages from Leviticus and Proverbs differ in their focus of concern? What are their big concerns?

WHO'S RESPONSIBLE?

Throughout the United States, those arrested for driving under the influence of alcohol (D.U.I.) are subject to fines, imprisonment and, in some states, mandatory license revocation. Every year, states are tightening up their D.U.I. laws, and making penalties more and more severe. In addition, drunk drivers are liable for damage they cause in an accident, including the crime of vehicular homicide if someone dies. The bottom line is that drunk drivers are responsible for the consequences of their actions, even if they are out of control at the time.

Take a look at the following text from the Talmud, in which the rabbis grapple with the question of a drunk's legal responsibility for any harm he or she may cause:

ERUVIN 65A

When an intoxicated person buys or sells something, the transaction is valid;

When an intoxicated person commits a transgression involving the penalty of death, he or she is liable to be executed;

When an intoxicated person commits a transgression involving the penalty of flogging, he or she is liable to be flogged;

The general legal principle is that there is no legal difference between an intoxicated person and a sober one; one is regarded as a sober person in all respects except that he or she is exempt from prayer...

R. Hanina said: This [ruling] applies only to one who did not reach the stage of Lot's drunkenness (*who totally passed out*) but one who did reach such a stage is exempt from all responsibilities."

CHAPTER TWO: SHOW SOME RESTRAINT

Questions for Discussion:

1. Are there times in our lives when different priorities would change the choice of cars we might purchase?
2. To whom would the safety features be the most important?
3. Have there been times when you have willingly risked your own safety? Foolishly? In a state of depression? Exhilaration?

More and more states and provinces are making the wearing of safety belts mandatory for all passengers, and almost every state or province requires car seats or other restraints for children riding in the car. The reason is simply that safety belts significantly reduce the risk of serious or fatal injury in an accident. Safety belts can protect one from violently hitting the windshield or other hard surfaces, will keep one from being thrown out of the car (which makes the chance of being killed 25 times greater!), and will help a driver stay in position and maintain control of the car so that he or she does not cause a more serious accident.

4. Does the government have the right to regulate the wearing of seat belts?

Looking Out for the Safety of Others

Jewish tradition also requires that certain measures be taken for the safety of people who come into or onto your property. For example:

DEUTERONOMY 22:8:

WHEN YOU BUILD A NEW HOUSE, YOU MUST MAKE A PARAPET [A GUARD-RAIL OR FENCE] FOR YOUR ROOF. THIS WILL KEEP YOU FROM BEING RESPONSIBLE FOR A DEATH BY PREVENTING ANYONE FROM FALLING FROM IT.

BABA KAMMA 5:5:

If a person digs a pit in a public area and an ox or an ass falls into it and dies, the person who dug is liable. The same holds true whether one digs a pit, trench, cavern or channel.

For Your Own Safety

In many states where the debate over requiring safety belts continues, those opposed to such legislation argue that the state has no right to govern "what a person does with his/her own safety."

Listen to how the following texts react to that common argument:

MISHNEH TORAH: LAWS OF THE MURDERER AND SELF PRESERVATION 11:5:

The rabbis have prohibited many things because they are dangerous to life. If anyone disregards them and says: "It is no one else's business if I risk my own life?" that person should be lashed for disobedience.

KITZUR SHULCHAN ARUKH 32:1:

Since it is a requirement from God that the body of a person be kept healthy and intact... it is therefore

necessary to avoid things that tend to injure your body, and to acquire habits that make the body healthy and sound.

CONTEMPORARY REFORM RESPONSUM:

When it is in our power to ban smoking, we should do so on the grounds of personal health as well as the health of our neighbors. It would, therefore, be appropriate for a synagogue to ban smoking entirely in its building or to restrict it to a few isolated areas. (Walter Jacob, ed. *Contemporary Reform Responsa* [Central Conference of American Rabbis, New York: 1987], p. 20.)

KETUBOT. 41B:

One should not keep a vicious dog or broken ladder in the house.

B. KAMMA. 30A:

Our rabbis taught: The pious people of former generations used to hide their thorns and broken glass in the midst of their fields at a depth of three handbreadths below the surface so that even the plough might not be hindered by them.

For Research and Discussion:

1. Are there current laws in this country similar to the rule in Deuteronomy about the parapet?
2. Why would there be a pit on public property? Private property?
3. How does the description of the "pious people" differ from our normal understanding of "piety"?
4. Would you allow a passenger to ride with you who refuses to wear the safety belt?
5. Rewrite each of the above rules to make the principles apply to automobiles and driving.

CHAPTER THREE: "AFTER YOU." "NO, I INSIST..."

Under the general heading of "Other Rules and Responsibilities," the Massachusetts *Driver's License Manual* asks the following questions:

Number 68.

Q. Who has the right of way at a rotary?

- A. Cars going around the rotary have the right of way and may go before cars entering the rotary.

For those who have never visited and/or driven in New England, I would describe a rotary as a circular intersection of any number of streets, which in real life operates as a cross between bumper cars, monster trucks and Death Race 2000.

Number 69.

- Q. Who has the legal right to go first at an intersection?
- A. The car that gets to the intersection first may go first. If two cars arrive at the intersection at the same time from different directions, then the car on the right goes first.

RIGHT OF WAY

Even before the days of automobiles, controlled intersections, rotaries and rush hour, Jewish law needed to address the matter of "right of way." The following discussions examine who is responsible when there is an accident on a public thoroughfare.

BAVA KAMMA 34:3:

If two potters were following one another and the first stumbled and fell down and the second stumbled because of the first, the first is liable for the damage done to the second.

IMPORTANT NOTE: This is assuming that there was sufficient time for the fallen person to have gotten out of the way of the one behind or to warn the other and he failed to do so. Otherwise, the first is not responsible on the principle that nitkal lav poshay-ah hu—one who stumbled is not a transgressor.

THE FUNERAL PROCESSION

The Massachusetts traffic code also forbids a driver from cutting off, cutting through, or disrupting cars in a funeral procession. Funeral processions that may be on their way to or from a cemetery or synagogue have been a topic of concern for Jewish law as well. In the following text, the decision about right of way reflects more about the Jewish attitude toward the flow of life than about the flow of traffic:

BAVA KAMMA 3:5:

If a person was walking with his jar and another came from the other direction with a plank, and the jar of the one was broken by the plank of the other,

the owner of the plank is not responsible since both have the right of way.

If the plank carrier was walking in front of the jar carrier, and the jar was broken by the plank, the plank carrier is not responsible.

If the plank carrier stopped suddenly, the plank carrier is liable [for damages].

But if the plank carrier said to the jar carrier, "Wait!," the carrier is not liable.

If the jar carrier was walking in front of the plank carrier, and the jar was broken by the plank, the plank carrier is liable.

But if the jar carrier had [suddenly] stopped, the plank carrier is not responsible.

KETUBOT 17A:

Our rabbis taught:

One pauses a funeral procession in order to make way for a bridal procession.

One pauses both of them for the King of Israel.

It is said of King Agrippa that he made way for a bride, and the sages praised him.

CHAPTER FOUR: PARALLELS IN PARKING

PART III: "DO NOT PLACE A STUMBLING BLOCK BEFORE THE BLIND..."

Massachusetts Driver's License Manual—p. 94.

Q. Who can park in spaces marked "Handicapped Only?"

- A. Only disabled people with special "HP" number plates/placards issued to the handicapped or disabled veteran number plates may park in spaces marked "Handicapped Only."

LEVITICUS 19:14: YOU SHALL NOT INSULT THE DEAF OR PLACE A STUMBLING BLOCK BEFORE THE BLIND. YOU SHALL FEAR YOUR GOD: I AM ADONAI.

A strong argument might be made that illegally parking in a handicapped space is breaking the law against "PLACING A STUMBLING BLOCK BEFORE THE BLIND."

“FRIENDS DON’T LET FRIENDS

It is no surprise that the very first topic considered in the *Driver’s License Manual* (page 40) under the heading “Rules of the Road” is the matter of drinking and driving. The assorted statistics on the dangers of driving under the influence of drugs and alcohol are both familiar and frightening. In the past decade, about 250,000 Americans have been killed in alcohol-related accidents, with an additional 6.5 million injured or permanently disabled.

Every course in driver’s education will include a discussion of drunk driving, especially now that alcohol-related crashes are the leading cause of death for Americans between 16 and 24 years of age. (This is the only age group in the country whose life expectancy has decreased over the past 75 years!) In addition to the emotional cost of 14 teenagers killed and 360 injured every day due to drunk driving, alcohol-related accidents cost society approxi-

mately \$6 billion per year in property damage, hospital costs and lost work.

In this chapter, we’ll look at the effect of alcohol on driving skills, the question of legal drinking limits, and the matter of taking responsibility for the consequences of drinking and driving.

Judgment and Control

Alcohol affects your ability to drive safely because it impairs both your CONTROL and your JUDGMENT. Read the following biblical excerpts, and decide whether each text is concerned with loss of CONTROL or poor JUDGMENT (or both):

GENESIS 19:30-35:

LOT WENT UP FROM ZOAR AND SETTLED IN THE HILL COUNTRY WITH HIS TWO DAUGHTERS. AND HE AND HIS TWO DAUGHTERS LIVED IN A CAVE. AND THE OLDER ONE SAID TO THE YOUNGER, “OUR FATHER IS OLD, AND THERE IS NOT A MAN ON EARTH TO CONSORT WITH US IN THE WAY OF ALL THE WORLD. COME, LET US MAKE OUR FATHER DRINK WINE, AND LET US LIE WITH HIM, THAT WE MAY MAINTAIN LIFE THROUGH OUR FATHER.” THAT NIGHT, THEY MADE THEIR FATHER DRINK WINE, AND THE OLDER ONE WENT IN AND LAY WITH HER FATHER; HE DID NOT KNOW WHEN SHE LAY DOWN OR WHEN SHE ROSE.

ISAIAH 28:7:

BUT THESE ARE ALSO MUDDLED BY WINE AND DAZED BY LIQUOR:
PRIEST AND PROPHET ARE MUDDLED BY LIQUOR,
THEY ARE CONFUSED BY WINE, THEY ARE DAZED BY LIQUOR.
THEY ARE MUDDLED IN THEIR VISIONS. THEY STUMBLE IN JUDGMENT.

PROVERBS 31:4-5:

WINE IS NOT FOR KINGS,
O LEMUEL; NOT FOR KINGS TO DRINK,
NOR ANY STRONG DRINK FOR PRINCES,
LEST THEY DRINK AND FORGET WHAT HAS BEEN ORDAINED
AND INFRINGE ON THE RIGHTS OF THE POOR.

LEVITICUS 10:8-11:

AND ADONAI SPOKE TO AARON, SAYING: “DRINK NO WINE OR OTHER INTOXICANT, YOU OR YOUR CHILDREN, WHEN YOU ENTER THE TENT OF MEETING, THAT YOU MAY NOT DIE. THIS IS A LAW FOR ALL TIME THROUGHOUT THE AGES, FOR YOU MUST DISTINGUISH BETWEEN THE SACRED AND THE PROFANE, AND BETWEEN THE UNCLEAN AND THE CLEAN.”

II SAMUEL 13:28-29:

NOW ABSALOM GAVE HIS ATTENDANTS THESE ORDERS: “WATCH, AND WHEN AMNON IS MERRY WITH WINE, AND WHEN I TELL YOU TO STRIKE DOWN AMNON, KILL HIM!”

For Research and Discussion:

1. How does alcohol affect a driver’s eye focus, peripheral vision, night vision and distance judgment?
2. How does alcohol affect reaction time, tracking skills and motor coordination?
3. How do the passages from Leviticus and Proverbs differ in their focus of concern? What are their big concerns?

WHO'S RESPONSIBLE?

Throughout the United States, those arrested for driving under the influence of alcohol (D.U.I.) are subject to fines, imprisonment and, in some states, mandatory license revocation. Every year, states are tightening up their D.U.I. laws, and making penalties more and more severe. In addition, drunk drivers are liable for damage they cause in an accident, including the crime of vehicular homicide if someone dies. The bottom line is that drunk drivers are responsible for the consequences of their actions, even if they are out of control at the time.

Take a look at the following text from the Talmud, in which the rabbis grapple with the question of a drunk's legal responsibility for any harm he or she may cause:

ERUVIN 65A

When an intoxicated person buys or sells something, the transaction is valid;

When an intoxicated person commits a transgression involving the penalty of death, he or she is liable to be executed;

When an intoxicated person commits a transgression involving the penalty of flogging, he or she is liable to be flogged;

The general legal principle is that there is no legal difference between an intoxicated person and a sober one; one is regarded as a sober person in all respects except that he or she is exempt from prayer...

R. Hanina said: This [ruling] applies only to one who did not reach the stage of Lot's drunkenness (*who totally passed out*) but one who did reach such a stage is exempt from all responsibilities."

CHAPTER TWO: SHOW SOME RESTRAINT

Questions for Discussion:

1. Are there times in our lives when different priorities would change the choice of cars we might purchase?
2. To whom would the safety features be the most important?
3. Have there been times when you have willingly risked your own safety? Foolishly? In a state of depression? Exhilaration?

More and more states and provinces are making the wearing of safety belts mandatory for all passengers, and almost every state or province requires car seats or other restraints for children riding in the car. The reason is simply that safety belts significantly reduce the risk of serious or fatal injury in an accident. Safety belts can protect one from violently hitting the windshield or other hard surfaces, will keep one from being thrown out of the car (which makes the chance of being killed 25 times greater!), and will help a driver stay in position and maintain control of the car so that he or she does not cause a more serious accident.

4. Does the government have the right to regulate the wearing of seat belts?

Looking Out for the Safety of Others

Jewish tradition also requires that certain measures be taken for the safety of people who come into or onto your property. For example:

DEUTERONOMY 22:8:

WHEN YOU BUILD A NEW HOUSE, YOU MUST MAKE A PARAPET [A GUARD-RAIL OR FENCE] FOR YOUR ROOF. THIS WILL KEEP YOU FROM BEING RESPONSIBLE FOR A DEATH BY PREVENTING ANYONE FROM FALLING FROM IT.

BABA KAMMA 5:5:

If a person digs a pit in a public area and an ox or an ass falls into it and dies, the person who dug is liable. The same holds true whether one digs a pit, trench, cavern or channel.

For Your Own Safety

In many states where the debate over requiring safety belts continues, those opposed to such legislation argue that the state has no right to govern "what a person does with his/her own safety."

Listen to how the following texts react to that common argument:

MISHNEH TORAH: LAWS OF THE MURDERER AND SELF PRESERVATION 11:5:

The rabbis have prohibited many things because they are dangerous to life. If anyone disregards them and says: "It is no one else's business if I risk my own life?" that person should be lashed for disobedience.

KITZUR SHULHAN ARUKH 32:1:

Since it is a requirement from God that the body of a person be kept healthy and intact... it is therefore

necessary to avoid things that tend to injure your body, and to acquire habits that make the body healthy and sound.

CONTEMPORARY REFORM RESPONSUM:

When it is in our power to ban smoking, we should do so on the grounds of personal health as well as the health of our neighbors. It would, therefore, be appropriate for a synagogue to ban smoking entirely in its building or to restrict it to a few isolated areas. (Walter Jacob, ed. *Contemporary Reform Responsa* [Central Conference of American Rabbis, New York: 1987], p. 20.)

KETUBOT. 41B:

One should not keep a vicious dog or broken ladder in the house.

B. KAMMA. 30A:

Our rabbis taught: The pious people of former generations used to hide their thorns and broken glass in the midst of their fields at a depth of three handbreadths below the surface so that even the plough might not be hindered by them.

For Research and Discussion:

1. Are there current laws in this country similar to the rule in Deuteronomy about the parapet?
2. Why would there be a pit on public property? Private property?
3. How does the description of the "pious people" differ from our normal understanding of "piety"?
4. Would you allow a passenger to ride with you who refuses to wear the safety belt?
5. Rewrite each of the above rules to make the principles apply to automobiles and driving.

CHAPTER THREE: "AFTER YOU." "NO, I INSIST..."

Under the general heading of "Other Rules and Responsibilities," the Massachusetts *Driver's License Manual* asks the following questions:

Number 68.

Q. Who has the right of way at a rotary?

- A. Cars going around the rotary have the right of way and may go before cars entering the rotary.

For those who have never visited and/or driven in New England, I would describe a rotary as a circular intersection of any number of streets, which in real life operates as a cross between bumper cars, monster trucks and Death Race 2000.

Number 69.

Q. Who has the legal right to go first at an intersection?

- A. The car that gets to the intersection first may go first. If two cars arrive at the intersection at the same time from different directions, then the car on the right goes first.

RIGHT OF WAY

Even before the days of automobiles, controlled intersections, rotaries and rush hour, Jewish law needed to address the matter of "right of way." The following discussions examine who is responsible when there is an accident on a public thoroughfare.

BAVA KAMMA 34:3:

If two potters were following one another and the first stumbled and fell down and the second stumbled because of the first, the first is liable for the damage done to the second.

*IMPORTANT NOTE: This is assuming that there was sufficient time for the fallen person to have gotten out of the way of the one behind or to warn the other and he failed to do so. Otherwise, the first is not responsible on the principle that **nitkal lav poshay-ah hu**—one who stumbled is not a transgressor.*

THE FUNERAL PROCESSION

The Massachusetts traffic code also forbids a driver from cutting off, cutting through, or disrupting cars in a funeral procession. Funeral processions that may be on their way to or from a cemetery or synagogue have been a topic of concern for Jewish law as well. In the following text, the decision about right of way reflects more about the Jewish attitude toward the flow of life than about the flow of traffic:

BAVA KAMMA 3:5:

If a person was walking with his jar and another came from the other direction with a plank, and the jar of the one was broken by the plank of the other,

the owner of the plank is not responsible since both have the right of way.

If the plank carrier was walking in front of the jar carrier, and the jar was broken by the plank, the plank carrier is not responsible.

If the plank carrier stopped suddenly, the plank carrier is liable [for damages].

But if the plank carrier said to the jar carrier, "Wait!," the carrier is not liable.

If the jar carrier was walking in front of the plank carrier, and the jar was broken by the plank, the plank carrier is liable.

But if the jar carrier had [suddenly] stopped, the plank carrier is not responsible.

KETUBOT 17A:

Our rabbis taught:

One pauses a funeral procession in order to make way for a bridal procession.

One pauses both of them for the King of Israel.

It is said of King Agrippa that he made way for a bride, and the sages praised him.

CHAPTER FOUR: PARALLELS IN PARKING

PART III: "DO NOT PLACE A STUMBLING BLOCK BEFORE THE BLIND..."

Massachusetts Driver's License Manual—p. 94.

Q. Who can park in spaces marked "Handicapped Only?"

- A. Only disabled people with special "HP" number plates/placards issued to the handicapped or disabled veteran number plates may park in spaces marked "Handicapped Only."

LEVITICUS 19:14: YOU SHALL NOT INSULT THE DEAF OR PLACE A STUMBLING BLOCK BEFORE THE BLIND. YOU SHALL FEAR YOUR GOD: I AM ADONAI.

A strong argument might be made that illegally parking in a handicapped space is breaking the law against "PLACING A STUMBLING BLOCK BEFORE THE BLIND."