

Yehoshua gluskin

Approximately 358 years ago in the year 1660 two jews saved the jews of their village. The Jews of Rozini were falsely accused of killing a non-Jew after a dead mutilated child was found in house of a jew. The gentiles said if the jews do not hand over the killers the whole community will be annihilated. Two jews Yisrael and tuviah volunteered themselves for martyrdom in order to save the other jew of the town. The jewish villagers then made a family tree for these two jews. Yisroel was a descendent from Rashi (1040-1105) and he was the ancestry of Rabbi Yehoshua Gluskin wife.

Mikorot sheet

Lifnei misharat ha-din, martyrdom, triage, halakhot of sinking ship and lifeboat ethic- who is saved 1st?

Louis Jacobs has argued that this radical ethic of selfless altruistic love can be found *deoreita* from the cases of: (1) Zebulon and Naphtali (Judges 5:18), (2) Abraham's risking of his life to save Lot (Gen.16:14-16), (3) Lot risking his life to shelter two angels (Gen.12:10-20), (4) Moshe risking his life by smiting the Egyptian (Ex.2:11-15), (5) Moshe offering his life in prayer as intercession (Ex.32:32), (6) Moshe risking his life by delivering the daughters of Jethro (Ex.2:17-19), (7) Samson killing himself in order to slay Philistines (Judges 16:28-30), (8) David placing his life in jeopardy when accepting the challenge of Goliath (I.Sam.17),

or *derabbanan* in Pesahim 25b, Terumot 8:12, and Pesahim 50a. See L. Jacobs, "Greater Love Hath No Man...The Jewish Point of View of Self-Sacrifice", *Judaism* 6.1 (1957).

SURRENDERING JEWS TO THE NAZIS IN THE LIGHT OF THE HALAKHAH

J Terumah 7:20

le. Similarly, if gentiles say to women: "Give us one of you that we may defile [rape] her and, if not, we will defile you all," then let them all be defiled rather than hand over to them one soul from Israel. (Mishnah Terumot

הָאִישׁ קוֹדֵם לְאִשָּׁה לְהַחְיֹת וּלְהַשִּׁיב אֲבֵדָה. וְהָאִשָּׁה קוֹדֶמֶת לְאִישׁ לְכַסּוֹת, וּלְהוֹצִיאָהּ מִבֵּית הַשָּׂבִי. בְּזָמַן שֶׁשְׂנֵי־הֵם עוֹמְדִים לְקַלְקֵלָהּ, הָאִישׁ קוֹדֵם לְאִשָּׁה: **(horayot 3)**

A man takes precedence to a woman for (saving of) life and for returning of lost objects, [a man being more sanctified than a woman, being commanded in all of the mitzvot, while a woman is not commanded in time-oriented positive commandments], and a woman takes precedence to a man for clothing, [her shame being greater than that of a man], and for rescue from captivity. When they are both liable to (sexual) abuse [(rape or sodomy, respectively)], a man takes precedence (for rescue) to a woman, [the act being "natural" for a woman but unnatural for a man].

כִּהֵן קוֹדֵם לְלוֹי, לְלוֹי לְיִשְׂרָאֵל, וְיִשְׂרָאֵל לְמַמְזֵר, וּמַמְזֵר לְנָתִין, וְנָתִין לְגֵר, וְגֵר לְעֶבֶד מִשְׁחָרָר. אִימְתִי, בְּזָמַן שֶׁכֻּלָּן שְׂוִין. אֲבָל אִם הָיָה מַמְזֵר תַּלְמִיד חֶכֶם וְכֹהֵן גָּדוֹל עִם הָאֶרֶץ, מִמְזֵר תַּלְמִיד חֶכֶם קוֹדֵם לְכֹהֵן גָּדוֹל עִם הָאֶרֶץ:

A Cohein takes precedence to a Levite; a Levite, to an Israelite, [viz. ([Deuteronomy 10:8](#)): "At that time the Lord set apart the tribe of Levi, etc."]; an Israelite to a mamzer, [the first being "pedigreed," the second not]; a mamzer to a Nathin, [the first coming from an untainted drop; the second, from a tainted one]; a Nathin to a proselyte, [the first having been raised with us in holiness; the second not]; a proselyte to a freed slave, [the first not having been subsumed in "accursed," the second having been subsumed thus]. When is this so? When they are all equal (in eminence); but, as between a mamzer who is a Torah scholar and a high-priest who is an ignoramus, a mamzer who is a Torah scholar takes precedence to a high-priest who is an ignoramus, [as it is written ([Proverbs 3:15](#)): "It [Torah] is more precious than peninim (precious gems)" — even (more precious) than (the high-priest), who enters lifnai velifnim, (acronymic of "peninim"), "the innermost sanctum."]

Ohalot 7:7

הָאִשָּׁה שֶׁהִיא מְקַשָּׁה לִילֵד, מְחַתְּכִין אֶת הַזָּלָד בְּמַעֲיָהּ וּמוֹצִיאִין אוֹתוֹ אֲבָרִים אֲבָרִים, מִפְּנֵי שְׁחִיטָה קוֹדֶמִין לְחַיֵּיו. יֵצֵא רַבּוֹ, אִין נוֹגְעִין בוֹ, שְׂאִין דּוֹחִין נְפֶשׁ מִפְּנֵי נְפֶשׁ:

If a woman is having trouble giving birth, they cut up the child in her womb and brings it forth limb by limb, because her life comes before the life of [the child]. But if the greater part has come out, one may not touch it, for one may not set aside one person's life for that of another.

Baba Metzia 62a

ס"ב א"ב 62a

([ויקרא כה, לו](#), וחי אחיך עמך אהדר ליה כי היכי דניחי

"And your brother shall live with you" ([Leviticus 25:36](#)), from which it is derived: **Return the interest to him so that he may live.**

ורבי יוחנן האי וחי אחיך עמך מאי עביד ליה מבעי ליה לכדתניא שנים שהיו מהלכין בדרך וביד אחד מהן קיתון של מים אם שותין שניהם מתים ואם שותה אחד מהן מגיע לישוב דרש בן פטורא מוטב שישתו שניהם וימותו ואל יראה אחד מהם במיתתו של חברו עד שבא ר' עקיבא ולימד וחי אחיך עמך חייך קודמים לחיי חברך

The Gemara asks: **And Rabbi Yoḥanan, what does he do with this verse: “And your brother shall live with you”?** The Gemara answers: **He requires the verse for that which is taught in a *baraita*: If two people were walking on a desolate path and there was a jug [*kiron*] of water in the possession of one of them, and the situation was such that if both drink from the jug, both will die, as there is not enough water, but if only one of them drinks, he will reach a settled area, there is a dispute as to the *halakha*. Ben Petora taught: It is preferable that both of them drink and die, and let neither one of them see the death of the other.** This was the accepted opinion until Rabbi Akiva came and taught that the verse states: **“And your brother shall live with you,”** indicating that **your life takes precedence over the life of the other.**