

Tani Talks Life (Biweekly): The Shiur where we talk a topic per session with some practical lessons, Tonight's topic is "**Beyond The Knife-How To Save A Life**"  
Sources from [Sefaria.org and elsewhere](#); Lookout for the Points To Carryover (PTC's), to take with you hopefully from the Shiur  
All Shiurum on [shiurenjoyment.com/shiurim/shiurim-reb-t/](#) -Shoutout to Jake W. & Eli N.!!  
The NEWLY REVAMPED Tani Talks Formats, including the Life Series, Pirkei Avos, Parsha, and O.T. Shows are on different Podcast Forums while the daf show is on Shiur enjoyment  
If you have any feedback, questions, comments, suggestions, topic ideas, or just want to reach out, please feel free to email me anytime at [rebt@shiurenjoyment.com](mailto:rebt@shiurenjoyment.com)  
The Shiur should serve as a zechus for the Aliya of the neshame of my paternal grandfather Michoel Shlomo Ben Yitzchak whose yartsheit is Bo Bayom now  
The Shiur should also serve as a zechus and yeshua and refuah for anyone who wants or needs

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**Have you ever heard of the bystander effect? Do you know what it is? It is actually a fascinating principle. I was a psych major at YU and social psychology was one of the most interesting parts of the psych major, and this was a principle I found quite captivating when studying in undergrad.**

**The principle basically talks about how if many people are around at the time of an event, especially one that may need someone to intervene, people are less likely to intervene assuming someone else will take care of it because there are other people around, especially if there are a lot of other people around.**

### **Wikipedia explains**

The **bystander effect**, or **bystander apathy**, is a [social psychological](#) theory that states that individuals are less likely to offer help to a victim when there are other people present. First proposed in 1964, much research, mostly in the lab, has focused on increasingly varied factors, such as the number of bystanders, [ambiguity](#), [group cohesiveness](#), and [diffusion of responsibility](#) that reinforces mutual [denial](#). The theory was prompted by the [murder of Kitty Genovese](#) about which it was wrongly reported that 38 bystanders watched passively. (We'll see the full case soon in my "h"). Recent research has focused on "real world" events captured on security cameras, and the coherency and robustness of the effect has come under question.<sup>[1]</sup> More recent studies also show that this effect can generalize to workplace settings, where subordinates often refrain from informing managers regarding ideas, concerns, and opinions.<sup>[2]</sup>

The bystander effect was first demonstrated and popularized in the laboratory by social psychologists [John M. Darley](#) and [Bibb Latané](#) in 1968 after they became interested in the topic following the [murder of Kitty Genovese](#) in 1964.<sup>[3]</sup> These researchers launched a series of [experiments](#) that resulted in one of the strongest and most [replicable](#) effects in [social psychology](#).<sup>[4]</sup> In a typical experiment, the participant is either alone or among a group of other participants or confederates. An emergency situation is [staged](#) and researchers [measure](#) how long it takes the participants to intervene, if they intervene. These experiments have found that the presence of

others inhibits helping, often by a large margin.<sup>[5]</sup> For example, Bibb Latané and Judith Rodin (1969) staged an experiment around a woman in distress, where subjects were either alone, with a friend, or with a stranger. 70 percent of the people alone called out or went to help the woman after they believed she had fallen and was hurt, but when paired with a stranger only 40 percent offered help.<sup>[6]</sup>

Philpot et al. (2019) examined over 200 sets of real-life surveillance video recordings from the United Kingdom, the Netherlands, and South Africa to answer "the most pressing question for actual public victims": whether help would be forthcoming at all. They found that intervention was the norm, and in over 90% of conflicts one or more bystanders intervened to provide help. Increased bystander presence can *increase* the likelihood that someone would intervene,<sup>[1]</sup> even if the chance of each individual bystander responding is reduced, acc.to this more recent study.

Wikipedia explains the case:

In the early hours of March 13, 1964, **Kitty Genovese**, a 28-year-old bartender was stabbed outside the apartment building where she lived, in the [Kew Gardens](#) neighborhood of [Queens](#) in [New York City](#).<sup>[2][3][4]</sup> Two weeks after the murder, *The New York Times* published an article claiming that 38 witnesses saw or heard the attack, and that none of them called the police or came to her aid.<sup>[5]</sup>

The incident prompted inquiries into what became known as the [bystander effect](#) or "Genovese syndrome",<sup>[6]</sup> and the murder became a staple of U.S. psychology textbooks for the next four decades. However, researchers have since uncovered major inaccuracies in the *New York Times* article. Police interviews revealed that some witnesses had attempted to call the police.

Reporters at a competing news organization discovered in 1964 that the article was inconsistent with the facts, but they were unwilling at the time to challenge *New York Times* editor [Abe Rosenthal](#). In 2007, an article in the *American Psychologist* found "no evidence for the presence of 38 witnesses, or that witnesses observed the murder, or that witnesses remained inactive".<sup>[7]</sup> In 2016, *The New York Times* called its own reporting "flawed", stating that the original story "grossly exaggerated the number of witnesses and what they had perceived".<sup>[8]</sup>

A person was found and convicted of the crime within a week after the crime (Winston Moseley).

**However, the principle in effect stands. In many instances, the more people are around, the less likely it is for one person to actually step up and intervene.**

Wikipedia also talks about how

John Quiñones' primetime show, *Primetime: What Would You Do?* on ABC, tests the bystander effect. Actors are used to act out (typically non-emergency) situations while the cameras capture the reactions and actions of innocent bystanders. Topics include cheating on a millionaire test, an elderly person shoplifting, racism and much much more.

**Many of the people in these situations do nothing. Very few stand up.**

**This is not the Jewish way. Judaism, as dictated by Hashem, makes every single one of us culpable to stand up, take a position, and help out those around us. Judaism makes us responsible to challenge and break the bystander effect, especially in cases of danger.**

**The talmud tells us, that whoever saves one life, it as if he saves the entire world. This is a key saying we will keep coming back to.**

One person can literally save the world. I would also extend it to mean that if one person can change one person's life, it is as if he changed the entire world. Hence, it seems much more reachable and attainable to make a difference in someone's life, to make a difference in the world, focusing on one person at a time. One soul who is brought back to the Jewish people, one person reconnected and reignited, is one soul saved, is really the whole world saved. If we can take a small part in this, we can literally light up and save the whole world.

We often get intimidated by thinking about famous people or famous character's who changed the whole world. But it doesn't have to be that way. We can just focus on one person at a time, trying to change for the better even one individual within the world.

When I think of people saving the world one person at a time, I literally think of Hatzalah around the world, and United Hatzalah in Israel and abroad, along with Magen David Edom in Israel as well. These heroes go above and beyond to try to help and save every single life, or help any single individual who is in need of assistance.

I think of the firefighters who run toward fire and danger to help out. I think of the cops who run toward shootings, toward danger, when everyone else runs away.

On some level, even much more minute, this is what we as the Jewish people must do day in and day out, helping out anyone who is physically or metaphorically, spiritually or cognitively "screaming" (or not) for help, in whatever manner they need help.

**The Gemara in Sanhedrin tells us, to repeat, (we'll see the full source later in y"b)... anyone who sustains one soul from the Jewish people, the verse ascribes him credit as if he sustained an entire world.**

[aish.com points out from the handbook by Rabbi Aryeh Kaplan](#)

With the exception of the three cardinal sins, one must violate any religious law to save a life, as the Torah states, "Keep My decrees and laws, since a person can [truly] live only by keeping them" (Leviticus 18:5) -- —VCHAI BAHM, VLU SHEYUMUS BAHM—live by keeping them and not die by keeping them.

Although keeping the Sabbath is considered a foundation of our religion, it may be violated in any manner necessary to save a life. In such a case, it is a meritorious deed to violate the Sabbath, and one who hesitates is guilty of bloodshed.

Where the Sabbath is violated in a case of danger, it must be done by responsible adults, and not by children or non-Jews, even where possible. However, if it is possible to avoid violating the Sabbath without causing any delay, it is permissible to do so.

Similarly, a dangerously sick or starving person may eat any forbidden food necessary to preserve his life. In such a case, all is permitted, even pork products, and bread on Passover.

Although Yom Kippur is our most sacred Day of Atonement, one whose life may be endangered by fasting is forbidden to do so. In such a case, one obtains atonement even without fasting.

In all cases of sickness or injury, we rely upon the opinion of a physician. As soon as he says that there is even a question of danger, religious law may be violated to preserve life, even if it is not certain that a given cure will help.

[Rabbi Kaplan also points out as depicted on aish.com](#)

In any case, one who neglects to save a life when the opportunity presents itself is guilty of violating the commandment, "Do not stand still when your neighbor's life is in danger" (Leviticus 19:16). —*al ta'amod bedam reiachah*—Therefore, one is obliged to spend any amount of money necessary to save a Jewish life, but the victim must repay it if and when he is able. Nevertheless, one need not endanger life or limb to save another.

If several persons are in danger where all cannot be saved, a religious scholar is given priority. Similarly, one should give precedence to his own parents or other relatives, as well as his teachers...

In all cases not involving a life or death situation, as for instance when a woman's honor is at stake, whether it be for food or clothing, she takes precedence [over a man], since the shame she could suffer is potentially greater.

Just as we are required to save a fellow Jew from danger, so too we must rescue any non-Jew who worships God, such as a Christian or Muslim. The Torah thus states, "Help him survive, whether he is a proselyte or a resident alien" (Leviticus 25:35). This implies that we are required to sustain these non-Jews and provide them with charity and food, as the Torah further states, "You may give it to a resident alien in your settlements so that he may eat it" (Deut. 14:21)...

**However, Saving one's own life comes first.**

One need not give his life to save another, as the Torah states, "Let our brother live alongside you" (Leviticus 25:36),—*vchai achichah imach*— which implies that one's own life comes first. Therefore, for example, if two persons are in a desert, and one has just enough water for himself, he need not share it with the other (we'll see the source later *iy'h*).

Similarly, one need not endure excessive pain or suffering to save another's life. Although it is not required, it is an act of piety to give one's life to save a community or a great religious leader.

There is nothing more precious and irreplaceable than life in the eyes of God. **Therefore, one who saves a single life is counted as if he had saved the entire world.**

**Do what you can to save another soul. Use your money, your resources, your talents, the labor of your hands to effect help, change, and saving.**

**[From aish.com with author Dr. Miller](#)**

Tuli Abraham and his wife Sarah were running two hours late for an event on Sunday, March 30, 2019. As Tuli, a 30-year-old kosher caterer, sped along the Verrazano Narrow Bridge on his way into Brooklyn for the event, a series of coincidences (“HASHGACHA”) put him in the right place to save a man’s life.

“There are so many things that happened in the space of a few moments,” Tuli explained in an Aish.com interview. “Without any one of these components I wouldn’t have been successful.”

It was raining hard and traffic was bad. The left lane that Tuli was taking to the upper level of the bridge was closed, and he was forced to move over several lanes to the right. That left Tuli and Sarah in the lane closest to the edge of the bridge, behind a car that suddenly stopped. The driver put on his hazards and exited his car. “If I was in the left lane I wouldn’t have thought anything of it,” Tuli recalls, saying that at first it seemed the driver was checking something wrong with his car.

Instead of going back into his car, the driver, an elderly man of about 79, according to later news reports, walked over to the railing at the edge of the bridge. As Tuli watched, the man stepped over the railing and balanced on the far side, at the very edge of the bridge and prepared to jump into the icy waters far below.

Without stopping to think, Tuli raced out of his own car to the edge and grabbed the man’s jacket. The man shouted at Tuli that he should let him go, but Tuli hung on with all his might. As he concentrated on holding onto the man and preventing him from ending his life, Tuli wondered about his own safety. “It was raining and it was slippery,” he explains, and he hoped he wouldn’t slip and fall off the bridge with the man.

As precious moments ticked by and Tuli struggled with the man, **countless people drove by in their cars, ignoring the scene and choosing not to help—a classic example of the bystander effect.** Eventually a state trooper drove by and saw the scene. He too raced out of his car and grabbed the man’s clothes. Together he and Tuli tried to get a secure grip on the man and bring him back inside the railing. “The railing is about chest high, so it’s almost impossible to pull anybody up.” After a few minutes, another bystander came to help as well as emergency personnel. Together, the group of rescuers managed to drag the man back inside the railing; an ambulance took him to the hospital.

For Tuli, the encounter has profoundly changed the way he looks at the world. For days afterwards, he explains, he was “still shaking”. People have called him a hero, but he doesn’t think of himself that way. “I did what anybody would have done,” Tuli explains. **Although, as was depicted, many people drove by and actually did absolutely nothing—the bystander effect in full force.**

He didn’t ask for the publicity and accolades he’s received. “I want to move on and want to continue being me without attention.”

“I learned that it doesn’t matter where you are and what your background is, everybody should try and make a difference,” Tuli said. He also cautions that no matter how people react, they should recognize that they did the best they felt they could. People second guess their actions and “beat themselves up afterwards” Tuli notes. Instead, we should be kinder to ourselves and acknowledge that in a moment of emergency it’s not always easy to know what to do. “At the end of the day you did your best.”

Pointing to the series of coincidences that put him in the right place at the right time, Tuli feels that he was placed in that situation, on the bridge, for a reason. Judaism teaches that there is no such thing as a coincidence: everything that happens is part of a larger plan and has a purpose. In Hebrew this is known as *Hashgachah Pratis*, or Divine Providence, recognizing that a series of seemingly random twists of fate can lead us to the very purpose we are meant to fulfill in our lives.

When he considers all the different components of that day on the bridge – the fact that he was forced into the right lane, that he was running late and wound up behind the suicidal driver, that he was helped by passersby just as he needed it, that he somehow found the strength to hold on to the man without slipping or losing his grip – Tuli feels he was part of a larger plan that day. He strongly feels he witnessed “the hand of God” putting him in the exact position necessary to do what he could to help a fellow human being and save his life.

—>Realize you too may be put in a certain place at a certain time by Hashem to help out those around you in a myriad of small and large ways.

[Emunah Braverman writes on aish.com](http://www.aish.com)

There is a video featuring the former Chief Rabbi of England, Rabbi Jonathan Sacks, ZT”L. He told the story of his near-drowning in Italy on his honeymoon, of his rescue by an anonymous bystander, and of the resulting greater gratitude he has had every day ever since. When he woke up to a new day, he appreciated this gift of life.

This is an important and beautiful lesson and there is nothing like a personal near-death situation to help it hit home.

The Talmud teaches us that if you save one life, you save an entire world. Little did that kind Italian civilian know what he was doing. Little did he understand the ramifications of his act.

Although in our limited tangible world, his name is lost to us (It may be that Rabbi Sacks never knew who he was or had a chance to thank him in the ensuing chaos), that Italian man had a massive impact on British Jewry and in fact, on international Jewry.

All the countless speeches that Rabbi Sacks gave, all the books he wrote, all the Torah thoughts he published can be credited to the quick-thinking Italian beach-goer.

He may not even remember the incident. It was a long time ago and his day probably continued as normal. He was never feted, he was never applauded, he didn't win any medals and he also doesn't know the name of the one he saved.

But his act of kindness impacted an entire world. Wow! That really gives pause. We engage in so many small acts every day, so many ordinary moments. For sure, rescuing someone from near drowning isn't exactly ordinary! But we are called upon to do a lot of seemingly trivial acts of kindness for others, acts soon forgotten, some for people whose name we will never know or will quickly forget as the rest of life's demands pull on us.

But who knows what the impact of those acts can be? Who knows whose life was changed? Who knows what they were able to contribute to the world because of a kindness we showed them? Who knows what we were able to contribute to the world because of the way we grew from the kindness we showed them?

In Ethics of our Fathers we are admonished not to distinguish between minor and major mitzvot because we don't really know how to judge or categorize them. This is really the Almighty's department. What we think of as a big act of kindness may not have the intended impact while a small act may have an ongoing ripple effect.

If we save a fellow human being, either physically or spiritually, we save an entire world. We save all their descendants. We save their ability to affect this world. But we don't really know how that will be manifest. Neither did this young Italian. But we, the Jewish people today, can see what a difference he made.

And when he arrives in the world of souls, he will get a royal welcome. He will have a reserved seat and will discover that what seemed like a minor act at the time was actually something that changed the world.

**All of our actions have ripple effects and butterfly effects. Even small acts can have major ramifications and effects on other people. Never underestimate how powerful your deeds can have on the world.**

[aish.com points out with author Adam Ross from 2019](#)

Mendel Gordon, an American lone soldier in the Israel Defense Forces (IDF), completed his service as a paratrooper and met the girl of his dreams only to learn just weeks after they were

engaged that he had the machalah. Doctors in Israel advised he should seek emergency surgery in the USA to the tune of \$90,000 – a sum way beyond his family’s means.

What happened next was remarkable. In an exclusive interview with Aish.com, Mendel Gordon describes the incredible story of friendship that saw the soldiers in his army unit stand by their brother in arms and raise every dollar needed to pay for the complicated surgery that saved his life.

Originally from Brooklyn, at 19 years old, Mendel Gordon signed up to serve in the IDF in 2015 after falling in love with the land of Israel during a year of yeshiva study. After convincing his parents of his plan to join a combat unit and passing a tough physical trial, he enlisted in the paratroopers’ brigade where he saw 2.5 years of active duty in Hebron and along the Gaza border preventing attacks into Israeli territory.

Despite the cultural and language differences he faced being a lone soldier from another country, Mendel says the friendships he made in the army ran deep. “It’s through what you go through together day in and day out that friendships develop. You have to literally watch each other’s backs,” he said. “Constantly protecting each other and looking out for each other creates a powerful feeling of mutually responsibility.”

In October 2017 feeling energized and excited about life having just been discharged from the army, he began dating Ruchama Tokayer, the 19-year-old sister of a friend from his yeshiva days, and quickly realized he had found the girl he wanted to marry.

He proposed, she accepted, and life was dreamy, until his life took an unforeseen change of course. While spending Shabbat at his fiancé’s home, Mendel noticed three small bumps on his neck. “I didn’t feel unwell at all,” he said, but he got things checked out. Following a biopsy and multiple blood tests, just before Passover in April 2018, Mendel learned the devastating news that an aggressive form of Hodgkin's Lymphoma had spread throughout his body.

The couple took the advice of their family and rabbis and postponed their wedding plans when doctors backtracked on initial optimism they could treat his condition after struggling to locate the origin of his disease. As a heavy question mark loomed over their future, Mendel was referred to the Sloane Kettering Hospital in New York where more similar cases had been treated.

After the diagnosis was confirmed he updated his family and made calls to his army friends to let them know what was going on.

After the word got out, Mendel’s phone received a flurry of supportive messages, many from the soldiers in his unit. “We’re with you,” said one. “We got your back” read another.

Without any hesitation Ruchama, Mendel's fiancé, insisted she would accompany him to New York for his treatment, although at that time there was no idea on how long it would take, or whether it would be successful.

Once in the U.S., the Gordon family learned Mendel's treatment would cost around \$90,000, and together with family and friends they got to work to raise the money. "My parents didn't have the money and I had no way to fund what was needed," he explained. "There were so many medical bills to pay."

Initially they held an "*bracha* – blessing party," which doubled as an engagement party in which some 300 friends and family arrived with donations and good wishes, with most of Mendel's friends and family meeting Ruchama for the first time. "We raised a good amount but it was no way near what was necessary and time was not on my side."

It was through a Facebook post about this event that Mendel's army friends first learned he needed to raise a large sum of money.

Recalling his army service, Mendel says his company commander, Roi Friedberg, was someone he'd go to for advice but not someone he felt he had an especially close relationship with. "I always liked him, don't get me wrong, but I didn't have more of a connection with him than any of the other soldiers." What happened next showed him that the bonds of friendship went far deeper than he could have thought.

Roi Freidberg immediately mobilized the 150 soldiers under his command, detailing Gordon's situation and explaining that although he was now on the other side of the world, Mendel needed their help and they would do whatever it took to help him. Issuing an usual order, the soldiers were commanded to take out their phones and share a high impact post to social media, with a link to a fundraising site Friedberg had created. "They literally went to war for me," Mendel said.

But Friedberg wasn't done. Since the unit needed extra firepower he decided they would all reach out to Omer Adam, one of Israel's most popular singers, and implore him to add his weight to their campaign. "We will all send him a message at 1pm today," he told the paratroopers, "and we'll re-send him this message every day at this time, until he shares our post to his tens of thousands of fans."

Omer Adam shared the post and the unit turned their attention to other Israeli singers and performers, along with other initiatives concluding with a sponsored 5km run with a beer party at the finishing line.

As the campaign grew in momentum, eventually involving over 5,000 people, Mendel and his family looked on in wonder from New York. The full amount was raised.

The spirit of friendship spearheaded by his company commander left his family speechless. "I think then my parents started to understand more what I was doing in Israel in the first place, and why I was drawn to want to be there all of that time."

“I was shocked, beyond shocked at how much everyone helped,” said Mendel’s mother, Mindi Gordon. “It was beyond amazing.”

At Sloane Kettering, Mendel reacted well to treatment and underwent the complex surgery which removed the disease from throughout his body. Doctors closely monitored him after the surgery and eventually gave him the all clear.

Mendel attributes his recovery to the Almighty and to the collective effort from friends, family and especially from his unit. Hundreds of people had joined a Psalms group for his recovery. “As I realized how many people really cared, what the soldiers in my unit were doing for me, and how many people were thinking about me, it made me feel like there was an extra force out there giving an extra push, fighting with me.”

All the while, Ruchama was there by his side in the weeks following the surgery, visiting and caring for him every day. The couple finally went back to Israel on November 25 to get plans back on track for their wedding. At the airport, they were met by over 30 soldiers and commanders from his unit. “It’s just an amazing feeling of being a part of something so strong,” Mendel said.

The couple had to rethink their wedding plans, this time for positive reasons, with hundreds of people who had supported him wanting to take part in the celebrations. Not wanting to exclude anyone, they left an open invitation to join for the dancing with around 500 guests indicating they would come.

Finding a wedding hall that would suit them and that they could afford also involved an incredible turn of events, which began the night after Mendel’s surgery when he received a text from a soldier in his army unit whose father owned a large hall in Jerusalem and wanted to offer it to the couple for free.

Later, when they understood how many people wanted to attend, Ruchama made enquiries from New York and found a perfect place in Israel. When she explained why she and her fiancé couldn’t come and see the place in person yet, the owner replied that his son was serving in her fiancé’s unit and that he had already offered them the venue for free! Mendel and Ruchama were speechless.

“We couldn’t believe it,” Mendel said. “The feeling of being looked after throughout all of this was immense. We never know what is happening in our lives,” he added, “But I have felt that I have had God’s protection throughout.”

At his wedding he had an opportunity to say some words to the friends who had done so much for him. “These are things that are very hard to express in words. I told them they were my friends for life and how much they had helped me. This was the wedding I didn’t know would ever happen.”

Today, newlyweds Mendel and Ruchama Gordon are living in Israel, with the drama of the past year behind them, working to make the world a brighter place. Mendel now works at a startup company in Jerusalem, committed to realizing his dreams and changing the world for the better.

Mi kiamcha Yisrael? How amazing the Jewish nation is—how amazing it can be to help someone out physically, spiritually, emotionally, in so many ways.

[aish.com points out from Professor Hacoheh](#)

"One doesn't have to be crazy to be an Israeli, but it sure helps," goes the famous saying. It is usually heard when talking about Zionism, but it could equally apply to "Israeliness." The Israeli search-and-rescue teams and the country's above-and-beyond relief efforts in disaster zones are among the most classic symptoms of Israel's "craziness." Starvation in Biafra? Tsunami in Thailand? Earthquake in Japan? Floods in the U.S.? Volcanic eruptions and avalanches? You can rest assured that Israeli trekkers (and emissaries of the Chabad-Lubavitch movement) will be there, and Israeli humanitarians will be dispatched there in a timely manner, if they haven't arrived there already.

In Jewish tradition, saving a life (*pikuah nefesh*) trumps almost everything else; monetary costs play no role. That is why the circumstances surrounding a tragedy are immaterial, as is its cause. What matters in such cases are the lives at stake, even if only one person is in peril. As the Talmudic saying goes, "Whoever saves a life, it is considered as if he saved an entire world."

This sense of solidarity and collective responsibility goes beyond rhetoric, prayers and the recitation of psalms for the wellbeing of the victims. It involves concrete and immediate steps to provide relief and save as many lives as possible. This is where the rubber meets the road.

Yes, such an undertaking costs a lot. It is often subject to heavy criticism because of the manpower and resources it requires (and the risk it entails because of the conditions on the ground). Critics say it would be wiser to turn our attention to "domestic" woes before going overseas. They would like to see most of the resources expended at home, for the sake of the citizens who live in Israel. While this approach may have some merit to it and could make economic sense, it runs against the grain of Jewish and Israeli tradition.

Saving lives costs a lot. But the State of Israel has always been cognizant of this, knowing full well that the value of life is priceless. Money comes and money goes, but human life, any human, has no substitute. Yes, being economical is a virtue, but we must not let our concern for the lives of others be part of this equation.

[aish.com points out from author Menucha chana levin](#)

Nadav Ben Yehuda, aged 24, a law student from Rechovot, loves mountain climbing. His quest was to be the youngest Israeli climber to reach the peak of Mount Everest.

Two hundred climbers were attempting to scale the summit of the 29,035-foot mountain in a bitterly cold weekend in May. Still, all was going well for Ben Yehuda who was tantalizingly within reach of the world's highest peak.

He continued slogging upward, his Sherpa guide behind him, until he suddenly came to a stop just 250 meters away from the summit.

He stumbled across the unconscious body of a Turkish climber, Aydin Irmak, lying in the snow. Nadav had to make an excruciating decision. He could continue to climb and reach the mountain peak, or he could try to save Irmak's life.

But when Nadav saw Aydin stranded on the mountain, he was not thinking of politics. He saw a fellow human being who was about to die.

Nadav said, "He was unconscious. He had no gloves. No oxygen. No crampons. No cover... He was waiting for the end. I was certain I could have made it to the summit. But if I had continued climbing, there's no question Irmak would have died. **Other climbers just passed him by and didn't lift a finger, but I had no second thoughts. I knew that I had to save him.**"

**Bystander effect, again, in effect, save for the one Jew who stood up to the task.**

Nadav tied Irmak to his harness and began the descent, a nine-hour journey to the nearest base. Saving Irmak was probably even more difficult than trying to reach the summit.

"Saving a life is a greater priority than being the youngest Israeli to scale Everest," Nadav said. "You never leave a friend in the field."

—>Not only saving a life, but also a Kiddush hashem.

[aish.com](#) also points out from the IDF building a field hospital by Syria, even though relations there are not good

Regardless of the tense relations between Israel and Syria, who are not really on good terms, IDF soldiers have continued to apply a core Jewish value: "Whoever saves one life, saves the entire world."

"When we realized we would be receiving many patients, we decided to build a field hospital so that we could [treat people with serious injuries](#) who require immediate care," Col. Bader said, explaining that the victims were so badly injured that they would not have survived the trip to a civilian hospital.

[From aish.com with Dr. Miller from 2019](#)

Hungry customers waiting to order at Falafel Harel in the Israeli coastal city of Bat Yam might not have realized just how special the man behind the counter is. Tal Kupferstein, a married

father of five, recently opened the falafel shop in August. When he's not behind the counter filling orders, he's also a volunteer with United Hatzalah, Israel's cutting-edge volunteer Emergency Medical Service organization.

United Hatzalah is a group of over 5,000 ordinary Israelis who volunteered to undergo emergency training and be on call, ready to respond to medical emergencies anywhere in the country, serving everyone, regardless of race, religion or national origin.

Equipped with GPS technology and specially outfitted bicycles, volunteers have an average response time of just three minutes nation-wide; in Israeli cities and metropolitan areas, they have an average response time of 90 seconds.

On November 15, 2019, Tal Kupferstein received a call about a nearby accident and set off to help. Tragically, while he was responding, he himself was hit by a car and was gravely injured. With a punctured lung, broken ribs, and fractures to his pelvis and leg, Tal underwent emergency surgery and faced a lengthy recovery.

Once it was clear Tal was out of danger, his fellow Hatzalah volunteers wanted to help. He'd only recently opened Falafel Harel, and the store is the only means of support for Tal's young family. Emergency services had already saved Tal's life; now Hatzalah stepped in to save his business as well.

Hatzalah volunteers signed up to work behind the counter at Falafel Harel, keeping it open and helping the Kupferstein family. Within days, volunteers had signed up for two months' worth of shifts. **One Hatzalah volunteer, who owns a falafel shop in the Israeli city of Holon even closed his own store for a day so he could help keep Tal's shop open. ....WOW! [remind me of the story of the fish store in Brooklyn that went up in flames and a competitor took in his competition in his own shop]**

Even Eli Beer, the founder, took a shift.

As word spread through Israel about the Hatzalah volunteers manning the store, Israelis flocked to Falafel Harel for a meal. Some customers were ordering falafel meals to be delivered to soldiers and first responders. Hatzalah set up an ordering form for meals to be donated in this way. Each meal cost 20 shekels, or about \$5.75.

Within hours of going live, one donor bought 1,000 meals to be distributed to soldiers. The International Chairman of United Hatzalah, Mark Gerson, opened a campaign that matched the first 2,000 meals ordered from the shop to be sent to soldiers and first responders, and funding another 2,000 meals as well. As he worked behind the counter, dishing up falafel and pita sandwiches, Eli Beer explained, "We have the opportunity to raise income for Tal and his family...and help our hungry soldiers and first responders at the same time. This is an amazing opportunity for giving."

Tal is facing a lengthy recuperation, but has been cheered by the help and love his predicament has sparked. "Thank you to all of my friends and fellow responders," he said. "We help each other on a daily basis to go out and save lives. Now, they are all banding together to save my business. I am so grateful to each and every one of them and to the organization as a whole."

And as thousands of soldiers and first responders throughout Israel receive unexpected gifts of tasty falafel meals, that feeling of gratitude is being spread across Israel.

**Hatzalah responds, and for the Hatzalah people, we must all always respond. We are all responsible for one another the Gemara tells us. In whatever we can, we must save and help those around us.**

[From aish.com](http://aish.com) with Sara Yoched Rigler

Dr. Arnold Relman, former editor-in chief of the *New England Journal of Medicine*, professor *emeritus* at Harvard, and one of the world's most venerated physicians, fell down the stairs and broke his neck one year on June 27. He was rushed to Massachusetts General Hospital, where he immediately told them who he was. As he recounted in the an issue of *The New York Review of Books*, "Within a few minutes, it seemed, my cubicle filled with physicians, nurses, and other members of the staff."

They did many things to save his life. After 11 days in the ICU, Dr. Relman was transferred to the Spaulding Rehabilitation Hospital where he continued his recovery for another month. The total cost of his medical care, almost all of which was covered by his insurance through Harvard's faculty plan, came to \$478,000.

One more detail not yet mentioned: When he broke his neck, Dr. Arnold Relman was 90 years old.

If Joe Shmoe, a 90-year-old retired plumber, had arrived at the ER of Mass General after having broken his neck, one wonders what kind of care he would have received. Would the medical staff have mobilized so aggressively to try to save his life? When his heart stopped, would they have resuscitated him *three times* or, given his age and the possibility that his broken neck might leave him a quadriplegic, would they have hung a "Do Not Resuscitate" sign on his bed? Would his cardiologist have dropped everything and rushed to the ER to supervise his treatment?

Let's face it: Our society considers some lives more valuable than others. The value we attribute to a particular life reveals the values we ourselves live by.

In the simplest terms, the ultimate value of Western society is productivity. People's lives are considered valuable as long as they are producing, regardless of *what* they are producing in terms of its benefit to society. He could be the plant manager of a factory that produces 42 shades of paint. She could be an academician researching the customs of the Aztecs. As long as a person produces, his or her life is valuable.

The value of a person's productivity has a shelf life. No one would hesitate to resuscitate a 69-year-old retiree who broke his neck, for his productive life is still "fresh." But 15 years later, we already hear terms such as a "burden to society."

A person in a [coma](#) is the ultimate non-producer. This explains the growing consensus that comatose patients should not be fed, so that they can "be allowed" to die.

Of course, the exception is "important people," those who have attained prominence in some field, such as Dr. Arnold Relman. The instinctive response of the Mass General staff to do everything possible to save the life of this 90-year-old patient was based on his considerable accomplishments of the past, not on the expectation that he would continue to produce.

**The Jewish view of the [value of life](#) is drastically different. According to Judaism, a soul descends into this world and dons a physical body in order to accomplish a unique mission and to effect a particular *tikkun* [rectification].**

One's mission and one's *tikkun* are as individual as one's fingerprint. And just as different fingerprints cannot be rated hierarchically by standards of beauty, so human beings cannot be judged hierarchically or compared. Each person is climbing his or her own [spiritual ladder](#). And since everyone starts on a different level, it matters not whether one is 20 or 200 meters high, but only how many rungs one has scaled.

The author has always considered the most Jewish place in Israel to be not the Kotel [the Western Wall], but Alyn Hospital for severely handicapped children and adults. Most of the patients there can barely move a single limb, are incontinent, and cannot talk. Yet huge resources are expended for their care, and a large, devoted staff works round the clock to lovingly tend to these patients. These are the people whom the Germans would have killed, considering them worthless. **The Jewish view is adamant: Every human life is valuable. Even in the most disabled body, the soul can still accomplish its work.**

**As long as the soul is in the body (which is the very definition of life), a human being can be effecting his or her rectification.** Ninety-year-old people may not be able to do productive work, but they can grow in the trait of gratitude as they accept the services that others render them and can grow in the trait of humility as they suffer the inevitable physical and mental limitations of aging. This inner work is not an epilogue to life; it is the very purpose of life.

No matter how much a person has accomplished, when it comes to inner growth, the sky's – or maybe, rather, the heaven's – the limit.

We must realize that every person has value as long as the soul burns within them whether they are five minutes old or a hundred and five years old. We should do whatever we can to save and help those around us on a daily basis. Whether it be in a physical manner, or a spiritual manner, in a literal way or a figurative way, whether right in front of your or metaphorically, there are all many ways that we can lend a hand to try to help and save those around us. Whoever saves a

person saves the world. Go out, save who you can in any way you can using whatever talents you can to make the world better, person by person. We can literally be involved in saving and helping the entire world in such a way.

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Let's now see some other sources.

### [Yoma 83a](#)

MISHNA: In the case of one who is seized with the life-threatening illness bulmos, causing him unbearable hunger pangs and impaired vision, one may feed him even impure foods on Yom Kippur or any other day until his eyes recover, as the return of his sight indicates that he is recovering.

### [Mechilta D'RabbiYishmael 31:13](#)

R. Yishmael and R. Elazar b. Azaryah and R. Akiva were once walking on the road, with Levi Hasadar and R. Yishmael the son of R. Elazar b. Azaryah walking behind them, when this question was asked: Whence is it derived that the saving of a life overrides the Sabbath? R. Yishmael responded: It is written (Ibid. 22:1) "If the thief be found breaking in, etc." — If in such an instance, where it is doubtful whether he is coming to steal or to kill, and the spilling of blood defiles the land and causes the Shechinah to depart, he is permitted to kill the thief to save his life — how much more so does the saving of life override the Sabbath! R. Elazar b. Azaryah responded: If circumcision, which includes only one of a man's organs, overrides the Sabbath, how much more so all of his body! R. Akiva says: If the saving of a life overrides the sacrificial service, which overrides the Sabbath, how much more so does the saving of a life override the Sabbath! R. Yossi Haglili says: "My Sabbaths shall you keep": "but" ("ach," before "My") "divides," i.e., there are Sabbaths that you override, and there are Sabbaths that you rest. R. Shimon b. Menassia says (Ibid. 14) "And you shall keep the Sabbath, for it is holy to you" — Sabbath is given to you and you are not given (i.e., "surrendered") to the Sabbath. R. Nathan says (Ibid. 16) "And the children of Israel shall keep the Sabbath to observe the Sabbath for their generations": Desecrate one Sabbath in order to keep many Sabbaths.

***PTC. We should do what we can to help another in all ways, especially physically or in a health manner on shabbat or the like.***

### [Yoma 84b](#)

That was also taught in a baraita: One heats water for an ill person on Shabbat, whether to give him to drink or to wash him, since it might help him recover. And they did not say it is permitted to desecrate only the current Shabbat for him, but even a different, future Shabbat. And one must not say: Let us wait and perform this labor for him after Shabbat, perhaps he will get well in the meantime. Rather, one heats it for him immediately because any case of uncertainty concerning a life-threatening...

**PTC. Help a person right away, do not delay, do not cause him dismay**

[Bava Metzia 62a](#)

The Gemara asks: And Rabbi Yoḥanan, what does he do with this verse: “And your brother shall live with you”? VCHAI ACHICHAH IMACH—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 [kiton] 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.

**PTC. You can only help and save others if you help and save yourself first; IF you have knowledge or skills in a certain area, then help others who need help in that area—I.e. if you conquered the smoking addiction, help save someone else who has the smoking addiction**

[Sanhedrin 37a](#)

**The court tells the witnesses: Therefore, Adam the first man was created alone, to teach you that with regard to anyone who destroys one soul from the Jewish people, i.e., kills one Jew, the verse ascribes him blame as if he destroyed an entire world, as Adam was one person, from whom the population of an entire world came forth. And conversely, anyone who sustains one soul from the Jewish people, the verse ascribes him credit as if he sustained an entire world.**

**PTC. IF you save one life whether religiously, physically, spiritually, cognitively, etc. it is as if you changed the whole world! I would further say if you CHANGE one life in any manner, it is as if you changed the entire world!**

[Mishneh Torah, Murderer and the Preservation of Life 11:4](#)

There is no difference between a roof or anything else that is dangerous and likely to cause death to a person who might stumble. If, for instance, one has a well or a pit in his courtyard — — he must build an enclosing ring ten handbreadths high, or put a cover over it, so that a person should not fall into it and die. So too, any obstruction that is a danger to life must be removed as a matter of positive duty and extremely necessary caution.

**PTC. Make sure that there is no stumbling block for a person to save him from danger in any way, whether real blocks, or hazards on your property or triggers for him in life—i.e. if he is a smoking addict and fighting it, don't bring him to a place with a lot of smokers and triggers**

[Mishneh Torah, Sabbath 2:24](#)

And likewise [in the case of] a mangled ship at sea or a city surrounded by troops or by [an overflowing] river, it is a commandment to go out and save them with anything with which he can save them. And it is even a commandment to save an individual that is being chased by idolaters or a snake or a bear that is chasing him to kill him. And it is even permissible to do several [types of] forbidden work and even to make weapons. And we cry out and supplicate for them on Shabbat and we blow horns to help them.

***PTC. We need to chip in to help save someone in any manner possible—if a rabid dog is chasing someone, go after the person and the dog and help! Whatever manner we can help someone in any aspect, we have to***

### [Sotah 21b](#)

The mishna continues: He, Rabbi Yehoshua, would say: A foolish man of piety, and a conniving wicked person... all these are people who erode the world. **The Gemara asks: Who is considered a foolish man of piety? For example, it is one who sees that a woman is drowning in a river, and he says: It is not proper conduct to save her.**

***PTC. IF someone needs help, don't use any excuses or "Halacha" to try to get out of helping—don't be overtly or foolishly extra pious in a non sensical manner or situation—help the person, no matter what, even if it is the other gender or other type of situation***

### **Sanhedrin 73a**

Concerning the matter itself, it is taught in a baraita: From where is it derived that one who sees another drowning in a river, or being dragged away by a wild animal, or being attacked by bandits, is obligated to save him? The verse states: “You shall not stand idly by the blood of another” (Leviticus 19:16). **לא תעמוד על דם רעך—dont stand by, DO NOT BE A PERSON OF THE BYSTANDER EFFECT.**

### [Contemporary Halakhic Problems, Vol III, Part II, Chapter XI Preemptive War in Jewish Law 53](#)

**Jewish law requires that a bystander must intervene in order to save the life of an intended victim.**

***PTC. DONT STAND BY IDLY! DONT HAVE THE BYSTANDER EFFECT! MAKE SURE YOU INTERVENE AND HELP!***

### [Genesis 20:7](#)

Therefore, restore the man's wife—since he is a prophet, he will intercede for you—to save your life. If you fail to restore her, know that you shall die, you and all that are yours.”

### [Taanit 22a](#)

§ The Gemara relates another story about the righteousness of common people. Rabbi Beroka Ḥoza'a was often found in the market of Bei Lefet, and Elijah the Prophet would often appear to him. Once Rabbi Beroka said to Elijah: Of all the people who come here, is there anyone in this market worthy of the World-to-Come? He said to him: No. In the meantime, Rabbi Beroka saw a man who was wearing black shoes, contrary to Jewish custom, and who did not place the sky-blue, dyed thread of ritual fringes on his garment. Elijah said to Rabbi Beroka: That man is worthy of the World-to-Come. Rabbi Beroka ran after the man and said to him: What is your occupation? The man said to him: Go away now, as I have no time, but come back tomorrow and we will talk. The next day, Rabbi Beroka arrived and again said to him: What is your occupation? The man said to him: I am a prison guard [zandukana], and I imprison the men separately and the women separately, and I place my bed between them so that they will not come to transgression. When I see a Jewish woman upon whom gentiles have set their eyes, I risk my life to save her. One day, there was a betrothed young woman among us and I threw there dregs of red wine toward her clothing so that they would leave her alone.

***PTC. Do what we can to intervene and save someone on any level, even pretending to cause pain or whatnot on a person to get them out of a situation***

[The Jewish Spiritual Heroes, Volume I; The Creators of the Mishna, Rabbi Jose of Galilee 14](#)

Thus he explained the verse “but my Sabbaths you shall observe” to indicate that certain labors may be performed on the Sabbath such as work in the Temple or in order to save a human life.

[The Jewish Spiritual Heroes, Volume II; The Amoraim of Palestine and the Jerusalem Talmud, Introduction 21](#)

In order to save the life of a person Rabbi Nathan said that “it is permissible to desecrate one Sabbath in order that he may observe many Sabbaths to come.”

[Introductions to the Babylonian Talmud, Shabbat, Summary of Perek XVIII 3](#)

Whenever there is a danger to life, no distinction is made between Torah law and rabbinic law; it is permitted to do whatever is necessary to save a person's life.

***PTC. When we save or help a person now, we are allowing them more time and future to in effect help others—the snowball effect and the give it and pay it forward principle (like Lhavdil the movie)***

[Care of the Critically Ill, Responsa of Rav Moshe Feinstein, Quality and Sanctity of Life, a Torah View 2](#)

The Talmud in Sanhedrin 37a emphasizes the sanctity of the life of the individual human being by equating it with that of the human race as a whole...."To save one life is tantamount to saving a whole world." Life is thus of infinite worth. The saving of a life takes precedence over all Torah prohibitions except adultery, idolatry, and murder....The obligation to save a life applies to

the individual himself. It becomes the ethical basis of medical care. When ill, a person must seek medical care in order to find a cure.

***PTC. Save and help or change someones life to save, help or change the entire world!***

[Care of the Critically Ill, Responsa of Rav Moshe Feinstein, Iggeros Moshe, Orach Chaim IV 805](#)

Thus, all Sabbath laws are suspended in order to allow the Hatzolah volunteer to save a human life.

[English Explanation of Mishnah Yoma 8:7:2](#)

This is because...even the potential to save a life overrides Shabbat.

[Peninei Halakhah, Shabbat 27:3:5](#)

Since we want non-Jews to save Jews, we must save them as well....Thus, saving a non-Jew's life is included in the category of piku'ah nefesh....However, according to all opinions, in practice we desecrate Shabbat to save the life of any person..

***PTC. Make sure to help or save someone in any manner even if there is potential for harm, and help anyone whether jew or non jew or religious or not. Help all around, at all times.***

**PTCs.**

**PTC. We should do what we can to help another in all ways, especially physically or in a health manner on shabbat or the like.**

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**PTC. You can only help and save others if you help and save yourself first; IF you have knowledge or skills in a certain area, then help others who need help in that area—I.e. if you conquered the smoking addiction, help save someone else who has the smoking addiction**

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