

“One who saves a single life it is as if she has saved the entire world.” (Sanhedrin 37a)

“Do not stand idly by while your neighbor’s blood is shed.” (Num. 35:12)

“They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.” (Isaiah 2:4)

“If someone comes to kill you, rise up and kill them (first).” (Sanhedrin 72a)

“When you build a new house, you shall make a railing for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it.” (Deut. 22:8)

“The question for us as Americans today is: What kind of house do we want to live in?”

-Rabbi Sharon Brous

“When I see an act of evil, I’m not accommodated. I don’t accommodate myself to the violence that goes on everywhere; I’m still surprised. That’s why I’m against it. We must learn how to be surprised. Not to adjust ourselves.”

-Rabbi Abraham Joshua Heschel

Talmud, Shabbat 54b

ולא פרה בעור הקופר: דעבדי לה כי היכי דלא למצויה יאלי. [mishna:] ... a cow may not go out on Shabbat with the skin of a hedgehog placed over its udder. The Gemara explains that the owner does this to the cow so that creeping animals will not suckle from it.

— ולא ברצועה שבין קרניה. אי לרב דאמר בין לבין לומר — אסור. אי לשמואל דאמר לבין — אסור, לשמר — מותר. It was also taught in the mishna: **And not with a strap that is between its horns.** The Gemara notes: **If** this is explained according to the opinion of **Rav**, whether the strap was intended as an ornament or whether it was intended to secure the animal, it is prohibited for the cow to go out into the public domain with it. **If** this is explained according to the opinion of **Shmuel**, if the strap was intended as an ornament, it is prohibited; if it was intended to secure the animal, it is permitted.

פרתו של רבי אלעזר בן עזריה: וחדא פרה הויה ליה? והא אמר רב, ואמר ליה אמר רב יהודה אמר רב: תריסר אלפי עגלי הוה מעשר רבי אלעזר בן עזריה מעדריה כל שתא ושתא. The mishna relates that the cow of Rabbi Elazar ben Azarya would go out on Shabbat with a strap between its horns, contrary to the will of the Sages. The Gemara asks: **Did** Rabbi Elazar ben Azarya have only one cow? **Didn’t** Rav say, and some say that Rav Yehuda said that Rav said: **Rabbi Elazar ben Azarya would tithe from his herds 12,000 calves each and every year?** There were 120, 000 calves born in his herds annually.

There is no way, then, to speak of the cow of Rabbi Elazar ben Azarya.

תנא: לא שולו היתה אלא של שכניתו היתה, ומתוך שלא מיהה. The Gemara answers: **It was taught** in the *Tosefta*: The cow was not his; rather, it was his neighbor’s. **And because he did not protest her conduct and tell her that doing so is prohibited the cow was called by his name** to his discredit, as if it were his. רב ורבי חנינא ורבי יוחנן ורב חביבא מתנו: בכוליה דסדר מועד כל כי האי זוגא חלופי רבי יוחנן ומעיל רבי יוחנן. כל מי שאפטר למחות לאנשי ביתו ולא מיהה — נתפס על אנשי ביתו. באנשי עירו — נתפס על אנשי עירו. בכל העולם כולו — נתפס על כל העולם כולו. It was related that **Rav, and Rabbi Hanina, and Rabbi Yohanan, and Rav Haviva taught** the statement cited below. The Gemara comments: **Throughout the order of Moed, wherever this pair of Sages is mentioned, exchange Rabbi Yohanan and insert Rabbi Yonatan** in his place. In any event, they said: **Anyone who had the capability to effectively protest** the sinful conduct of **the members of his household and did not protest**, he himself is **apprehended** for the sins of **the members of his household** and punished. If he is in a position to protest the sinful conduct of **the people of his town**, and he fails to do so, he is **apprehended** for the sins of **the people of his town**. If he is in a position to protest the sinful conduct of **the whole world**, and he fails to do so, he is **apprehended** for the sins of **the whole world**.

Rabbi Joseph Soleveitchik, *The Lonely Man of Faith*:

"[The] contemporary man of faith... looks upon himself as a stranger in modern society, which is technically minded [and] self-centered... What can a man of faith like myself, living by a doctrine which has no technical potential, by a law which cannot be tested in the laboratory, steadfast in his loyalty to an eschatological vision whose fulfillment cannot be predicted with any degree of probability, let alone certainty, even by the most complex, advanced mathematical calculations--what can such a man say to a functional, utilitarian society which is saeculum-oriented and whose practical reasons of the mind have long ago supplanted the sensitive reasons of the heart?"

Talmud, Shabbat 63a

מתני' לא יצא האיש לא בסיוף ולא בקשת ולא בתריס ולא באלה ולא ברומח. ואם נצא – חייב חטאת MISHNA: Just as it is prohibited for a woman to carry out certain items unique to a woman into the public domain, the Sages said that **a man may neither go out on Shabbat with a sword, nor with a bow, nor with a shield [teris], nor with an alla, nor with a spear. And if he unwittingly went out with one of these weapons to the public domain he is liable to bring a sin-offering.**

רבי אליעזר אומר: תכשיטין הן לו. Rabbi Eliezer says: **These weapons are ornaments for him;** just as a man is permitted to go out into the public domain with other ornaments, he is permitted to go out with weapons. וְחַכְמִים אוֹמְרִים: אֵינָן אֵלָּא לְגֵנָּאי, שְׁנֵאמַר: "וְנִכְתְּתוּ חַרְבוֹתֵם לְאַתִּים וְחַנִּיתוֹתֵיכֶם לְמִזְמְרוֹת וְלֹא יִשָּׂא גוֹי אֶל גוֹי תָּרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה". **And the Rabbis say: They are nothing other than reprehensible and in the future they will be eliminated, as it is written: "And they shall beat their swords into plowshares and their spears into pruning hooks; nation will not raise sword against nation, neither will they learn war anymore"** (Isaiah 2:4).

Rabbi Aharon Lichtenstein, *The Ideology of Hesder*

In one sense, therefore, insofar as army service is alien to the ideal Jewish vision, Hesder (military yeshiva program) is grounded in necessity rather than choice. It is, if you will... a post facto response to a political reality imposed upon us by our enemies. In another sense, however, it is very much... a freely willed option grounded in moral and halakhic decision. ... We advocate it because we are convinced that, given our circumstances – would that they were better – military service is a mitzvah, and a most important one at that. Without impugning the patriotism or ethical posture of those who think otherwise, we feel that for the overwhelming majority of bnei torah (students) defense is a moral imperative.

Mishnah Bava Kamma 2:6

אדם מועד לעולם, בין שוגג, בין מזיד, בין ער, בין ישן. סמא את עין חברו ושבר את הכלים, משלם נזק שלם. The legal status of a **person is always that of one forewarned.** Therefore, **whether** the damage was **unintentional or intentional, whether** he was **awake** while he caused the damage **or asleep**, whether **he blinded another's eye or broke vessels, he must pay the full cost of the damage.**

Speech has tremendous power. If you know how, you can even whisper to a gun so that it cannot shoot. - Rabbi Nachman of Breslov (*Likutei Moharan II, 96*)

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