

While this *mishnah* does not directly discuss taking of one life while simultaneously benefiting another, it establishes a model of the way the tradition responded when Jews were forced to make such decisions. As we turn to the Talmud on *Terumot*, we will encounter a case of having to make "life choices" between people.

**TEXT FROM THE SOURCES: Yerushalmi Terumot 8:10**

**About this Passage:** Many passages in rabbinic literature are repeated in different works. This is true of the following section, which is found in several different places in rabbinic literature, including *Beresheet Rabbah*, the word by word commentary on Genesis, and in the Tractate *Terumot* of the *Yerushalmi*, or Palestinian Talmud.

The Palestinian Talmud, like the Babylonian Talmud, is a commentary on the Mishnah. As its name implies, it is based on the deliberations of sages who lived in the Land of Israel, primarily Tiberias, Sepphoris and Caesarea, during the third and fourth centuries C.E. It is therefore about a hundred years older than the Babylonian Talmud, and at least that much older than the version in *Beresheet Rabbah*. Since scholars generally assume that the older a version is, the closer it is to the original, we have chosen to present the story as it appears in the *Yerushalmi*.

It is taught: If gentiles said to a group of men: Give us one of your group that we may kill him, and if not, we will kill all of you, let them kill them all, but let them not

תני סיעות בני אדם  
שקיו מהלכין בדרך  
פגעו להן גוים ואמרו  
תנו לנו אחד מכם  
ונקרנו אותו ואם לאו