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In memory of my brother and teacher, Rabbi Yosef Lasdun, ZT"L

לעילוי נשמת אחי ורבי ר' ישראל יוסף אליהו בן ר' טוביה הלוי זצ"ל

Note: This *Shiur* it is not intended as a source of practical *Halachic* (legal) rulings. For matters of *Halacha* (practical details of Jewish law), please consult a qualified *Posek* (rabbi).

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I. Introduction

The focus of this presentation is to explore the *Halachic* permissibility of performing multifetal pregnancy reduction (abbreviated as: MPR), by applying the teachings of the Talmud (Mishna, Braita and Gemara), post-Talmudic commentators and *Poskim* (*Halachic* authorities).

Multifetal pregnancies (abbreviated as: MFP) are associated with several risks including complete pregnancy loss (miscarriage and stillbirth) and very preterm birth (i.e., occurring before 32 completed weeks of gestation) which is often complicated by postnatal mortality (i.e., death after birth) and long-term disabilities. MPR is a procedure performed by obstetricians to reduce the number of fetuses *in utero* in a MFP, to improve the survival probability of the remaining fetuses. Reducing the number of fetuses leads to improved outcomes, as measured by lower rates of miscarriage, fewer very preterm births and reduced postnatal mortality (see Appendix C, p. 50). MPR is usually performed between 9 to 15 weeks of gestational age. While the preponderance of MFP cases for which fetal reduction was historically performed were triplet or higher-order pregnancies, cases of twin to singleton pregnancy reductions have also been reported.

It is understood that the goal of MPR is to optimize the survival chances of the remaining fetuses in cases where there is a high risk of fetal death without intervention. Yet, since MPR by definition, terminates one or more fetal lives, contemporary *Poskim* and religious physicians have toiled to understand how *Halacha* views this predicament. This dilemma falls into the rubric of a general question: Can we end one life to save another life? Generally, taking a life cannot be justified even if it is the sole means for promoting the survival of another life. This principle is described in the Mishna Ohalot as: “אין דוחין נפש מפני נפש” (“*Ain Dochin Nefesh Mipnei Nefesh*”), which means that we may not push aside one life on account of another life. Nonetheless, in very limited applications discussed below, we are instructed to save a life even if this will lead to the demise of another life. The following discussion describes applications and limits of אין דוחין נפש מפני נפש (which will henceforth be referred to as: “אין דוחין”) and the relevance to the permissibility of MPR.

In the course of this discussion, we will be exploring two different approaches for permitting MPR in cases where the failure to intervene will lead to a high risk of total fetal/neonatal death (i.e., death either *in utero* or shortly after birth). One approach is derived from the discussion in the Talmud concerning the ruling that one must give up his or her life not to commit murder: “יהרג ואל יעבור” (“*Yeherag V'al Yaavor*”). Perhaps the basis for the יהרג ואל יעבור ruling, which the Talmud describes as a logical reasoning that one may not presume one life is more valuable than any other life, may not apply in a case of multifetal pregnancy if the fetuses are likely to perish without intervention. If this is true, perhaps the principle of אין דוחין also will not apply under these conditions and MPR may therefore, be permitted. The second approach for permitting MPR is the “דין רודף” (law of the pursuer) which states that the life of a pursued party may be saved at the expense of the pursuer’s life. According to this approach, the fetuses that will be reduced (i.e., aborted) are considered as “pursuers” after the other fetuses. We develop this approach through the brilliant writings of the *Gaon* and *Tzaddik*, Rav Moshe Feinstein, זצ”ל, (who was a leading *Halachic* decisor, *Posek*, spanning a

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half-century period in America; henceforth referred to as: “Rav Moshe”) in his magnum opus, *Igros Moshe*. These approaches are built on two Talmudic cases, the ‘obstructed labor’ and the ‘fugitive’ situations, which will be explained below with different interpretations and their applications to MPR.

II. Two approaches to potentially permit multifetal pregnancy reduction:

Notwithstanding the general principle of אין דוהיין, we will examine two approaches that could be applied to permit MPR in certain cases. These approaches originate from two different “life-vs.-life” discussions in the Talmud: 1) the “coerced murder” case; and 2) the “דין רודף” (“*Din Rodef*”, i.e., the law of the pursuer).

1. The “Coerced Murder” case and the “מאי חזית” (“*Mai Chazit*”) logic:

Definitions:

α : **The coerced person:** The Jewish person who was ordered by the governor (i.e., the hooligan) to kill another Jew (**β**) under the threat of being killed if he refused.

β : **The hooligan’s target:** The person who **α** was ordered to kill.

- A. The Gemara Sanhedrin (Source 1) states that שפיכת דמים (murder, i.e., violating the prohibition of לא תרצה, *thou shall not murder*), is one of the three prohibitions for which one must sacrifice his or her own life rather than transgress. This ruling is called יהרג ואל יעבור - “*be killed rather than transgress.*”

Source 1: Talmud Bavli - Sanhedrin 74a: Three cases where *Halacha* requires one to sacrifice his life to avoid transgressing – (יהרג ואל יעבור).

<p>They took a vote and decided in the attic of Nitzah’s home in Lod: Concerning all prohibitions in the Torah, if they tell a person, “transgress and you will not be killed [but if you refuse to do so, we will kill you],” he should transgress and not allow himself to be killed, except for idol worship, illicit relations and murder (for which a person must sacrifice his life rather than transgress).</p>	<p style="text-align: right;"><u>סנהדרין דף עד עמוד א:</u> אמר רבי יוחנן משום רבי שמעון בן יהוּצְדָק נִמְנָנוּ וְגַמְרוּ בְעֵלְיַת בֵּית נִתְזָה בְּלוֹד: כָּל עֲבִירוֹת שְׁבִתוּרָה אִם אוֹמְרִין לְאָדָם עֲבוֹר וְאֵל תִּהְיֶה יַעֲבוֹר וְאֵל יִהְרַג, חוּץ מֵעֲבוֹדַת כּוֹכָבִים וְגִלּוּי עֲרִיּוֹת וְשִׁפְיֻכּוֹת דָּמִים.</p>
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- B. The Gemara (Source 2) states that the Rabbis deduced the *Halacha* of יהרג ואל יעבור with respect to the prohibition against שפיכת דמים (murder), through a logical reasoning (סברא), for which the גמרא recounts a true incident: The governor ordered person “ **α** ” to kill person “ **β** ” or else the governor would kill **α** . (This case will henceforth be called the “coerced murder” case). רבא (or רבה) ruled that **α** must be killed rather than kill **β** because of the following logic:

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“מאי חזית דדמא דידך סומק טפי דילמא דמא דההוא גברא סומק טפי” - “*Why do you presume that your blood is redder? Maybe that man’s blood is redder.*” This reasoning will henceforth be called the “מאי חזית” logic.

Source 2: Talmud Bavli - Yoma 82b: Reason for the יהרג ואל יעבור ruling in the “coerced murder” case: The “מאי חזית” logic.

<p>From where do we know that a person must sacrifice his life rather than commit murder? It is based on logic (סברא) [as we see from the following incident]: A certain person (α) came before רבא and told him, “The governor of my village said to me, ‘Go kill So-and-so (β), and if you do not [kill him], I will kill you.’” רבא replied to him (α), “Let him kill you and do not kill (β). Why do you presume that your blood is redder [than β’s blood]? Perhaps the blood of that man (β) is redder.”</p>	<p>יומא דף פב, עמוד ב: ורצח גופיה מנא לן? סברא היא. דההוא דאמא לקמיה דרבא נאמר ליה אמר לי מרי דוראי זיל קטליה לפלגנא נאי לא קטלינא לך. אמר ליה לקטלוך ולא תקטול. מאי חזית דדמא דידך סומק טפי דילמא דמא דההוא גברא סומק טפי?</p>
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C. What is the meaning of the “מאי חזית” logic and how does it dictate the *Halacha* of יהרג ואל יעבור by שפיכת דמים (the “coerced murder” case)? The following two approaches are presented:

- i. Approach 1: The “מאי חזית” logic operates from a perspective of uncertainty, i.e., since we do not know whose life is considered more valuable, the uncertainty dictates that one must maintain a passive stance to avoid arbitrarily selecting who should be allowed to live versus who should be killed, even at the pain of his own death (Talmedi Rabbeinu Yonah, Reference 1; see also p. 45, Source B-2). Rav Nochum Partzovitz (Reference 2) attributes this approach to Tosfot in Sanhedrin 74b.

According to this approach, in cases of MFP where there is a high risk of total fetal/neonatal death, an argument could be made to permit MPR. Since the fetuses that would be reduced (i.e., aborted) via the MPR procedure would likely die anyway if we remained passive, it is not considered selecting them for death and therefore, the “מאי חזית” logic would not apply. This will be discussed further below (see VII-2-C, p. 25).

- ii. Approach 2: Rashi (Source 3) explains that although the גמרא derives the principle that מצות are pushed aside for the preservation of life from the words “והי בהם” (Vayikra 18:5, “and he shall live by them”, Source 4), this “והי בהם-dispensation” does not extend to the prohibition against murder because of the “מאי חזית” logic: If α would murder β to save his own life, the intent of the “והי בהם-dispensation”, i.e., preservation of a Jewish life, cannot be fulfilled because a Jewish life (β) will be lost through the very violation of the מצוה (i.e., the prohibition of תרצח). In the absence of the “והי בהם-dispensation”, the מצוה must be observed even at the cost of his (α ’s) own life. (See Figure 1, p. 5 for a

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schematic diagram of Rashi's explanation). Rav Moshe, when discussing this Rashi, adds, "Therefore, we infer [from Rashi] that with regard to this דין [of יעבור ואל ייהרג], his (α 's) life and the life of his friend (β) are equal" (Reference 3). Possibly, Rav Moshe inferred the equality of both lives (α and β) from Rashi's explanation that the intent of the "וחי בהם-dispensation" is negated when the preservation of one life is neutralized by the destruction of another equally valued life (see Appendix B, pp. 43-49, for further aspects of Rashi's view of the "מאי הזית" logic, with Rav Moshe's explanation).

Source 3: Rashi's explanation of the "מאי הזית" logic: Inapplicability of the "וחי בהם-dispensation" in the "coerced murder" case (Talmud Bavli - Sanhedrin 74a):

רש"י, סנהדרין דף עד ע"א, ד"ה סברא הוא:

<p>[The logic is]: α may not push aside his friend (β's) life which entails two [negative consequences, "תרתני"], a loss of (β's) life and transgression of an עבירה (i.e., ללא תרצה), in order to save himself [from being killed] which would only entail one [negative consequence, "חדא"], a loss of (α's) life, but he will not transgress (לא תרצה).</p>	<p style="text-align: center;">שלא תדחה נפש חבירו דאיכא תרתי אבוד נשמה ועבירה מפני נפשו דליכא אלא חדא אבוד נשמה והוא לא יעבור.</p>
<p>The Torah only permitted us to violate מצות based on the "וחי בהם-dispensation" because a Jewish life is precious in the eyes of Hashem.</p>	<p style="text-align: center;">דכי אמר רחמנא לעבור על המצות משום וחי בהם משום דיקרה בעיניו נשמה של ישראל.</p>
<p>However, here, regarding [the transgression of] murder, [i.e., if α kills β, the "וחי בהם-dispensation" won't apply for the following reason]: Since a life will be lost in any event, why should it be permitted to transgress?</p>	<p style="text-align: center;">והכא גבי רוצח כיון דסוף סוף איכא איבוד נשמה למה יהא מותר לעבור?</p>
<p>Who says (<i>literally</i>: who knows) that your (α's) life is dearer to Hashem than your friend (β's) life?</p>	<p style="text-align: center;">מי יודע שנפשו חביבה ליוצרו יותר מנפש חבירו?</p>
<p>Therefore, the word of Hashem (לא תרצה) may not be pushed aside.</p>	<p style="text-align: center;">הלכך דבר המקום לא ניתן לדחות.</p>

Source 4: Basis for the dispensation to suspend nearly all מצות for the preservation of human life:

The "וחי בהם-dispensation" (Vayikra 18:5 and Talmud Bavli - Yoma 85b).

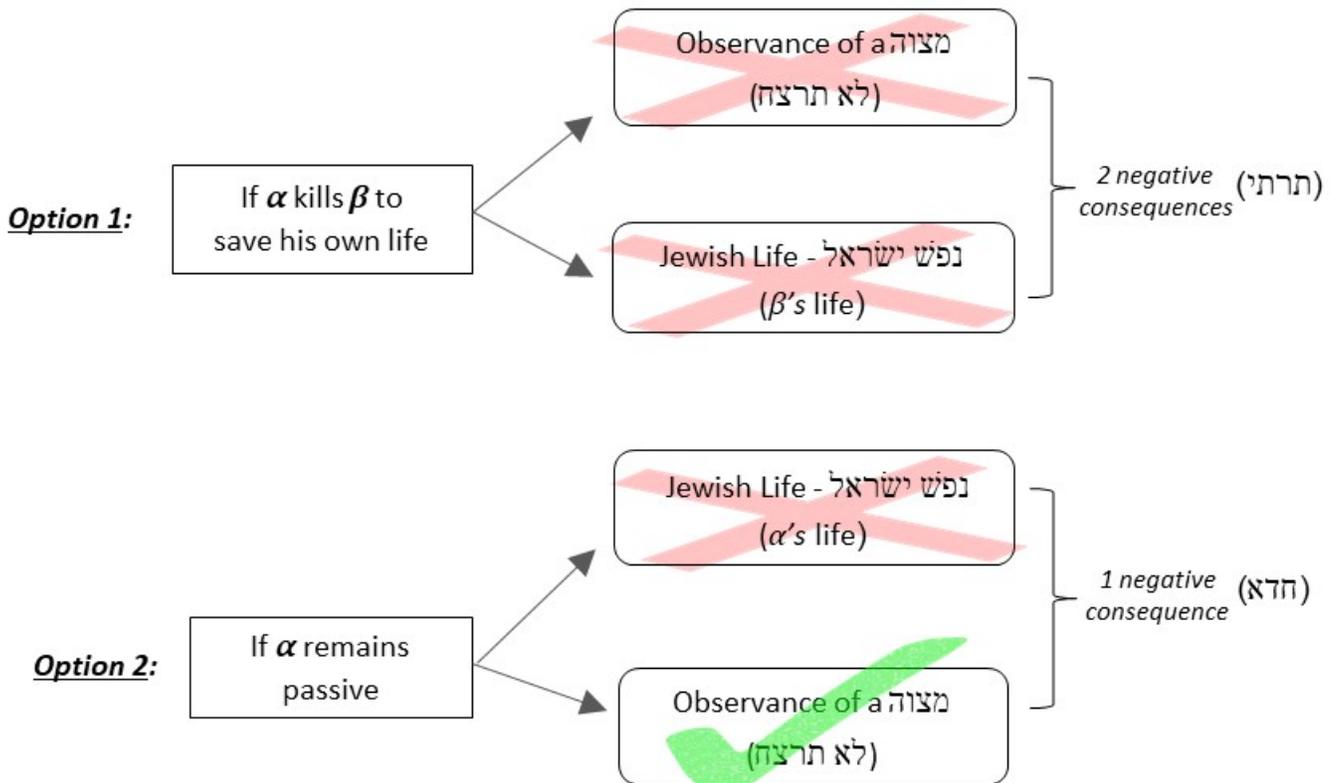
<p>You shall observe my statutes and ordinances which a man shall do and live by them, I am Hashem.</p>	<p style="text-align: center;">ויקרא פרק יח: פסוק ה: וּשְׁמַרְתֶּם אֶת חֻקֹּתַי וְאֶת מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאָדָם וְחַי בָּהֶם אֲנִי יְקוּק.</p>
<p>Rav Yehuda said in the name of Shmuel: The words "וחי בהם" teach us that he shall live by them (the מצות) and he shall not die by them.</p>	<p style="text-align: center;">יומא דף פה עמוד ב: אמר רב יהודה אמר שמואל ... וחי בהם ולא שימות בהם.</p>

Figure 1: Rashi's explanation of the *יהרג ואל יעבור* ruling in the "coerced murder" case: The "והי בהם-dispensation" is inapplicable.

If α would murder β to save his own life (*Option 1*), there would be **two negative consequences**: the loss of a life (β 's life) and violation of a מצוה (i.e., transgression of לא תרצח). On the other hand, if α remains passive (*Option 2*), only **one negative consequence** would occur: the loss of α 's life, but no מצוה will be transgressed. The reason for the "והי בהם-dispensation" is that a Jewish life (נפש ישראל) is dearer to Hashem than His מצוה and thus, He prefers to forego His מצוה in favor of preserving א נפש ישראל. However, here, since a life (β) will be lost in end, why should Hashem be willing to forego his מצוה (i.e., why should He allow α to transgress לא תרצח)?

"Coerced Murder" Case According to Rashi:

תרת-נגד-חדא: *Two negative consequences vs. one negative consequence*



"~~X~~": Denotes the loss of a Jewish life (נפש ישראל) or a violation of a מצוה.

"~~✓~~": Denotes the fulfillment of a מצוה.

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2. Concept of Pursuer - "רודף" ("Rodef"; Source 5):

Definitions:

רודף - Pursuer: Person who endangers the life of a prospective victim.

נרדף - Pursued person: The prospective victim, whose life is endangered by the רודף.

- A. A pursuer who attempts to kill a prospective victim is called a רודף. The Torah authorizes the נרדף or anyone else to preemptively take the רודף's life to save the נרדף. This is called the "דין רודף".

Source 5: Mishna - Sanhedrin 73a: The דין רודף: Saving the intended victim by killing the pursuer.

These are to be saved at the cost of their (attackers') lives: One pursuing his fellow man to kill him ...	סנהדרין דף עג, עמוד א: וְאֵלֵינוּ הוּא שְׂמֵצִילֵינוּ אוֹתָנוּ בְּנִפְשׁוֹ הָרוֹדֵף אֶתֶר תְּבִירוֹ לְהַרְגוֹ ...
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- B. For the purposes of this discussion, we will divide pursuers (רודפים) into two categories:
- i. **Intentional רודף:** This category refers to the classic pursuer who intends to kill or endanger another person. This category may perhaps be expanded to a situation where a person displays blatant disregard for another's life by engaging in an activity with the awareness that it may result in a loss of life even if his goal is not to bring about someone's death.
 - ii. **Unintentional רודף:** This category refers to a pursuer who has no intention to endanger anyone, but nonetheless unwittingly poses a threat to another's life. This type of pursuer may be a passive participant in a process that leads to endangerment of another person, without knowledge nor intent of any potential harmful consequences.
- C. There are two approaches, as to whether the דין רודף applies only to (permit killing) intentional pursuers or to both intentional and unintentional pursuers.
- i. **Intentional pursuit only:** According to the *Dina Dechayei* (authored by Rav Chaim Benveniste, Reference 4) and the *Minchat Chinuch* (authored by Rav Yosef Babad, Source 8, p. 8), the דין רודף only applies to cases of intentional pursuit.
 - ii. **Intentional and unintentional pursuit:** According to the *Chazon Ish* (authored by Rav Avrohom Yeshaya Karelitz, Reference 5) and Rav Moshe (Source 15, p. 17), the דין רודף applies to cases of both intentional and unintentional pursuit.
- D. According to the position that the דין רודף applies even to unintentional pursuit, in cases of MFP where there is a high risk of total fetal/neonatal death, perhaps it would be permitted to reduce one or more of fetuses based on the premise that they pursue after the other fetuses. This will be discussed further below (see VIII, 2-7, pp. 27-30).

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III. The obstructed labor situation: When can the mother be saved at the expense of the fetus' life?

1. Mishna, Tractate Ohalot (Source 6): 'non-emerged fetus' vs. 'partially-emerged fetus'

The above Mishna discusses the case of a woman in mortal danger during obstructed labor. The only way to save her life would be to dismember and remove the fetus. Before the fetus' head has emerged (henceforth described as the 'non-emerged fetus'), the fetus should be cut out (i.e., killed) to save his mother's life. The Mishna's reason to permit sacrificing the fetus is "because her life takes precedence over his life". However, after the emergence of fetus' head (henceforth described as the 'partially emerged fetus'), we must allow the childbirth to proceed although the mother will die, because of the principle of אין דוחין בן, i.e., we may not push aside the fetus' life to save his mother.

Source 6: Mishna - Ohalot 7:6: Obstructed labor case:

Source for the permissibility to save the mother at the expense of the unborn fetus.

<p>A woman who is having difficulty giving birth (and her life is endangered), we cut the fetus within the womb and remove him limb-by-limb, because her life has precedence over his life. However, if the fetus' *head has emerged, we do not touch him, because we may not push aside one life on account of another life.</p> <p><small>*According to the text in Talmud Bavli - Sanhedrin 72b</small></p>	<p><u>אהלות פרק ז, משנה ו:</u> האשה שהיא מקשה לילד, מחתכין את הנולד במעייה ומוציאין אותו אברים אברים מפני שמייה קודמין לחייו. יצא *ראשו, אין נוגעין בו שאין דוחין נפש מפני נפש.</p>
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Table 1: Summary of the obstructed labor case. Whose life is spared: the mother or the fetus?

Case	Description	What is the <i>Halacha</i> ?	Whose life is spared?	Reason stated in the Mishna
'non-emerged fetus'	Fetus is still totally <i>in utero</i>	Cut out the fetus	Mother	The mother's life has precedence over the fetus' life
'partially-emerged fetus'	Fetus' head has emerged during birth process	Remain passive	Fetus	We may not push aside one life to save another life

2. Gemara (Talmud Bavli) - Sanhedrin 72b (Source 7):

In this Gemara, רב הונא states that a child pursuer may be killed to save his prospective victim. רב הונא posed the following challenge to רב הונא from the above Mishna in Ohalot: Since the Mishna rules that we may not kill the 'partially emerged fetus' to save his mother even though he is the cause of her endangerment, it is apparent that the דין רודף is not applied to kill a child pursuer? The Gemara answers, "שאני התם דמשמיה קא רדפי לה" – "that (obstructed labor) case is different because she is being pursued by Heaven." Two explanations of the Gemara's answer are presented:

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- A. The *Minchat Chinuch* (Source 8), who believes the דין רודף does not apply in cases of unintentional pursuit, understands the phrase “משמיא קא רדפי לה” to mean that, in fact, the ‘*partially emerged fetus*’ is not considered a רודף because physiology (childbirth), rather than volition, has endangered his mother’s life (per Rabbi Dr. Zalman Levine, Reference 6). Accordingly, the Gemara answers the above question on רב הונא by differentiating between the child pursuer and the ‘*partially emerged fetus*’, i.e., the דין רודף applies to the former case because the child pursuer intends to kill his prospective victim but not to the latter case because the emerging fetus lacks volition.
- B. The explanation of the Gemara’s answer, according to Rav Moshe Feinstein, will be discussed below (VI, 4-6, pp. 14-17).

Source 7: Talmud Bavli - Sanhedrin 72b: Does the דין רודף apply to a child pursuer?

Source of the “משמיא קא רדפי לה” concept.

<p>רב הונא said, If a child pursues his fellow, (the fellow) may be saved at the cost of the child’s life רב חסדא posed a question to רב הונא [from a Mishnah]: “If his [the fetus’] head has emerged we may not touch him for we may not push aside one person’s life on account of another person’s life.” But why not kill the fetus – he is a רודף (pursuer)? [The Gemara answers]: That [obstructed labor case] is different because she (i.e., the mother) is being pursued by Heaven.</p>	<p><u>תלמוד בבלי סנהדרין דף עב, עמוד ב:</u> אמר רב הונא קטן הרודף ניתן להצילו בנפשו.... איתיביה רב חסדא לרב הונא יצא ראשו אין נוגעין בו לפי שאין דוחין נפש מפני נפש. ואמאי רודף הוא? שאני התם דמשמיא קא רדפי לה.</p>
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Source 8: *Minchat Chinuch*, Mitzvah 296: The דין רודף does not apply to unintentional pursuit.

(See Supplement 1, Source 3, p. 52, for a more extensive excerpt from the *Minchat Chinuch*).

<p>The Gemara in Sanhedrin states that a child pursuer may be killed to save his prospective victim. The Gemara asked from the Mishna in Ohalot, “... ‘If his head has emerged, we may not touch him because we may not push aside one life on account of another life.’ But - why not kill the fetus – he is a רודף?” The Gemara answered, “that [obstructed labor case] is different because she is being pursued from Heaven.” Hence, the fetus is not a רודף and it is forbidden to save one life by taking another life since [the transgression of] murder is not pushed aside [to save a life].</p>	<p><u>מנחת חינוך, מצוה רצו:</u> דהנה מבואר בסנהדרין שם דאף קטן הרודף ניתן להצילו בנפשו. ומקשה הש”ס ממשנה דאהלות... יצא ראשו, אין נוגעין בו מפני שאין דוחין נפש מפני נפש. ואמאי הא הוי ליה רודף? ומשני הש”ס שאני התם דמשמיא קא רדפי לה, ואם כן לא הוי רודף ואסור להציל נפש עם נפש אחר כי שפיכת דמים אינו נדחה.</p>
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IV. The fugitive situation: When can the townspeople save themselves at the expense of the fugitive's life?

Defintions:

- Fugitive:** Refers to the individual hiding in the city that the hooligans wish to kill. The hooligans order the townspeople to hand the fugitive over to them.
- Townspeople:** Refers to the remainder of the people in the city who are ordered by the hooligans to either hand over the fugitive or else they will all be killed.
- מסירה:** Refers to the act of handing over a Jew to the gentiles.

- The Tosefta in Terumot (Source 9) discusses a case in which a group of people (i.e., 'townspeople') are surrounded by hooligans who demand they hand over an individual (i.e., a 'fugitive') to be killed or else they will all be killed. The Talmud Yerushalmi, Tractate Terumot (Source 10) distinguishes between a case where the hooligans designate (i.e., single out) a specific victim to be delivered to them versus a case where they simply demand that the townspeople hand over any person to them. If the hooligans do not designate a specific victim, it is forbidden for the townspeople to hand over anyone even though everyone will then be killed. However, if the hooligans designate a specific victim to be handed over, under specified conditions, the townspeople may hand him over to save themselves. The paradigm presented by the Tosefta is the בכרי שבע בן בכרי episode in II Samuel 20. After שבע בן בכרי, a fugitive from justice for leading a revolt against King David, took refuge in the city Aveil-Macha, the townspeople delivered him to Yoav's sieging army, thereby saving the lives of all the townspeople who otherwise would have been killed when the army invaded the city. Clearly, בכרי שבע בן בכרי was a designated fugitive (and was liable to the death penalty for rebelling) as Yoav stated, (II Samuel 20, verse 21) "שבע בן בכרי" *has lifted his hand against the king, against David; give us him alone and I will depart from the city.*"

Source 9: Tosefta Terumot 7:20: Fugitive case (*Explanation is based on the Eitz Yosef on Bereishis Rabboh, Perek 94*).

(See Supplement 1, Source 4, p. 53, for a more extensive explanation) תוספתא מסכת תרומות פרק ז הלכה כ':

<p>If a group of people [were accosted by] gentiles who said to them, "Give us one of you and we will kill him; and if not, we will kill all of you," [the ruling is]: Let them all be killed, and they may not give over one Jewish life to them.</p>	<p>סיעה של בני אדם שאמרו להם גוים תנו לנו אחד מכם ונהרגהו ואם לאו הרי אנו הורגין את כולכם יהרגו כולן ואל ימסרו להן נפש אחת מישראל.</p>
<p>But if the gentiles designated someone (i.e., a 'fugitive') in the manner that they designated בכרי שבע בן בכרי, they should hand him over rather than all being put to death.</p>	<p>אבל אם ייחדוהו להם כגון שייחדו לשבע בן בכרי, יתנו להן ואל יהרגו כולן.</p>
<p>רבי יהודה said, when does this apply (i.e., they may not hand him over)? Only if the fugitive is in the exterior [and he can escape] while the townspeople are in the interior [and are unable to escape]. However, if all of them are in the interior since [no one can escape and consequently] they will all be killed, they should hand him over to them rather than all being put to death.</p>	<p>אמר רבי יהודה במה דברים אמורים בזמן שהוא מבחוץ והן מבפנים. אבל בזמן שהוא מבפנים והן מבפנים הואיל והוא נהרג והן נהרגין, יתנוהו להן ואל יהרגו כולן.</p>

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<p>As it states, “And the woman approached all the people with her wisdom” (Samuel II, Ch. 20). She said to them, “Since he will be killed and you will be killed, give him over to them so that all of you will not be killed.”</p>	<p>וכן הוא אומר ותבא האשה אל כל העם בחכמתה. אמרה להן הואיל והוא נהרג ואתם נהרגין תנוהו להם ואל תהרגו כולכם.</p>
<p>רבי שמעון said, so she said to them, “Anyone who rebels against the kingdom of David, is liable to execution.”</p>	<p>רבי שמעון אומר כך אמרה להם כל המורד במלכות בית דוד חייב מיתה.</p>

2. Yet, the hooligans’ designation of a specific victim (in most cases) is not sufficient to permit handing the fugitive over. In the Tosefta (Source 9, third statement), רבי יהודה states that the second requirement for permitting handover (מסירה) is that the fugitive must be unable to escape (*fugitive without escape capability*) even if they do not hand him over. However, if the fugitive can escape (*fugitive with escape capability*), it is forbidden to hand him over even though he was designated by the hooligans.
3. The permissibility of מסירה is subject to further dispute between רבי יוחנן and רבי לקיש (ריש לקיש) in the Talmud Yerushalmi (Source 10). ריש לקיש maintains that the fugitive must be liable to the death penalty (חייב מיתה) in order to permit handing him over, whereas רבי יוחנן believes that even if the fugitive was not liable to the death penalty, it is permitted to hand him over. Refer to Appendix A (pp. 35-41) for an explanation of the positions of רבי יוחנן and ריש לקיש.

Source 10: Talmud Yerushalmi, Terumot 8:9: Fugitive case: Dispute between רבי יוחנן and ריש לקיש.

<p>We learned: If groups of people, who were traveling on the road, were accosted by gentiles who said, “Give us one of you and we will kill him; and if not, we will kill all of you,” [the ruling is]: Even if all of them will be put to death, they should not hand over [even] one person of Israel. But if the gentiles designated someone, as in the שבע בן בכרי episode, they should hand him over and not get killed. רבי שמעון בן לקיש said, This is providing he is liable to the death penalty like שבע בן בכרי was. But רבי יוחנן said, This applies even if he is not liable to the death penalty like שבע בן בכרי.</p>	<p><u>תלמוד ירושלמי תרומות פרק ח, הלכה ד':</u> תני סיעות בני אדם שהיו מהלכין בדרך, פגעו להן גוים ואמרו תנו לנו אחד מכם ונהרוג אותו ואם לאו הרי אנו הורגים את כולכם: אפילו כולן נהרגים לא ימסרו נפש אחת מישראל. ייחדו להן אחד כגון שבע בן בכרי ימסרו אותו ואל ייהרגו. אמר רבי שמעון בן לקיש והוא שיהא חייב מיתה כשבע בן בכרי. ורבי יוחנן אמר אף על פי שאינו חייב מיתה כשבע בן בכרי.</p>
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V. Reason for the difference within the two obstructed labor cases and two fugitive cases (Approach 1):

1. Obstructed labor situation: What is the reason that the mother's life is prioritized only over the life of the 'non-emerged fetus', but not over the life of the 'partially-emerged fetus'? The *Sefer Meirat Einayim* (*Sma*, authored by Rav Yehoshua Falk) and the *Minchat Chinuch* take the approach that the unborn ('non-emerged') fetus does not have the *Halachic* status of a living human being, according to the standard interpretation of Rashi who states that "until a fetus emerges into the air of the world, he is not a deemed a 'Nefesh' (נפש) – a living being" (Source 11). As such, feticide does not constitute *שפיכת דמים* (murder) and therefore, his life may be pushed aside to save the mother, just as the imperative to save lives (*פיקוח נפש*) pushes aside all *מצוות* (other than murder, idolatry and illicit relations). However, once the fetus' head emerges, since he has the full *Halachic* status of a living being, killing him constitutes *שפיכת דמים* and therefore, we must remain passive so as not to push aside one life on account of another life.

Source 11: Rashi in Sanhedrin and the *Sefer Meirat Ainyim (Sma)* on *Shulchan Aruch Choshen Mishpat* Status of 'non-emerged fetus' (See Supplement 1, Source 2, p. 51, for full text of Rashi):

<p>This is referring to a woman who is having difficulty giving birth and her life is endangered. The first section of the Mishna states that the midwife extends her hand, cuts him and removes him limb-by-limb. As long as the fetus has not emerged into the air of the world, he is not a נפש (i.e., a life) and it is permitted to kill him to save his mother.</p>	<p style="text-align: right;"><u>רש"י סנהדרין דף עב: ד"ה יצא ראשו:</u> באשה המקשה לילד ומסוכנת. וקתני רישא ההיא פושטת ידה וחותרתו ומוציאתו לאברים דכל זמן שלא יצא לאויר העולם לאו נפש הוא וניתן להורגו ולהציל את אמו.</p>
<p>Nonetheless, while he is still <i>in utero</i>, it is permitted to dismember him even though he is alive because there is no name (i.e., status) of a נפש on him before he emerges into the air of the world. The proof is from the fact that one who strikes a pregnant woman aborting her pregnancy, must pay restitution for the fetuses, but there is no name of a murderer or death penalty upon him.</p>	<p style="text-align: right;"><u>סמ"ע על שלחן ערוך חושן משפט סי' תכה ס"ק ח':</u> ואף על פי כן, בעודו במעיה מותר להתכו אף על פי שהוא חי, שכל שלא יצא לאויר העולם אין שם נפש עליו, והא ראייה דהנוגף אשה הרה ויצאו ילדיה ומתו משלם דמי הולדות ואין שם רוצח ומיתה עליו.</p>

2. Fugitive situation: Why is it prohibited to hand over a 'fugitive with escape capability' while it is permitted to hand over a 'fugitive without escape capability'? The *Chasdei Dovid* (authored by Rav Dovid Pardo, Source 12) explains this distinction based on the logic of "מאי חזית". If the fugitive has the capability to escape, the townspeople have two theoretical options: (1) they could either allow the fugitive to escape and they will all be killed, or (2) they could save themselves by handing over fugitive to be killed. This is the standard "מאי חזית" dilemma, i.e., "Why do you presume that the townspeople's blood is redder than the fugitive's blood?" Accordingly, the townspeople must remain passive and allow the fugitive to escape. However, if the fugitive has no capability to escape, the "מאי חזית" logic does

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not apply since even if they do not hand him over, the fugitive will die with everyone else. Since the entire basis for the *Halacha* of יעבור ואל יהרג by murder is the “מאי הזית” logic, when the “מאי הזית” logic does not apply, i.e., if he is unable to escape, it is permitted to hand him over.

Source 12: *Chasdei Dovid* on the Tosefta (Source 9): Basis for differentiating between the ‘fugitive with escape capability’ and the ‘fugitive without escape capability’: The “מאי הזית” logic.

(See Supplement 1, Source 5, p. 54, for a more extensive excerpt from the *Chasdei Dovid*).

<p>When is it forbidden to hand over even a singled-out fugitive? ... [if the fugitive is in a location where] if the townspeople do not hand him over, they will be killed and he will escape. In such cases, even if the hooligans designated him, it is forbidden to hand him over because of the reason of “מאי הזית” (“Why do you presume that the townspeople’s blood is redder than the fugitive’s blood?”).</p> <p>However, if everyone is in equal danger, i.e., they all are located in the inner sector ... such that if the hooligans would come, they would kill the fugitive along with the townspeople – then, if the hooligans designated him, it is permitted [to hand him over] ... because the reason of “מאי הזית” does not apply when they all are in an equal state of danger.</p>	<p><u>חסדי דוד על תוספתא תרומות :</u> במה דברים אמורים שאסור על כל פנים למוסרו? ... שאם לא ימסרו אותו, הן נהרגים והוא נמלט, אז אפילו יחזוהו להם אסור מטעמא דמאי הזית דדמא דידך סומק טפי דילמא דמא דההוא גברא סומק טפי כדאמרינן בעלמא ... אבל אם כולם שוין בסכנה כגון שכולם מבפנים ... שאם יבאו עכו"ם הורגים אותו ואותם, אז אם יחזוהו הוא דשרי ... דהא לא שייך טעמא דמאי הזית וכו' כשכולם שוין בסכנה.</p>
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- A. This explanation fits well with the opinion of the *Minchat Chinuch* that מסירה is called “אביזרא” - i.e., an “ancillary form” of murder. Accordingly, just as the ruling of יהרג ואל יעבור by מסירה is based on the “מאי הזית” logic, the ruling of יעבור ואל יהרג by שפיכת דמים is also based on the “מאי הזית” logic. Therefore, since the “מאי הזית” logic is inapplicable when the fugitive cannot escape, it is permitted to hand him over.
- B. On a deeper level, the *Chasdei Dovid*’s understanding can be explained as follows: Perhaps the *Halacha* of יעבור ואל יהרג only dictates that one must remain passive (i.e., in the “coerced murder” case) when only one of the two parties will be killed and the only question is which of the two shall be killed. Since we don’t know whose life is more valuable, the “מאי הזית” logic dictates that we must remain passive rather than arbitrarily choosing one party to be killed. However, since the ‘fugitive without escape capability’ will be killed regardless of which option the townspeople choose, there is no reason to remain passive since we are not choosing any person for death. The only choice is whether to have all the townspeople killed along with the fugitive or to spare them, for which we may argue that “מאי הזית” does not pertain.

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Table 2: Summary of Approach # 1 to explain the different rulings in the obstructed labor and fugitive situations:

Based on the position that an unintentional pursuer does not have a status of a רודף¹⁻².

Type of Situation	Sub-category	Who will be saved, as a consequence of choosing the _____ option?		Is the active option a <i>de facto</i> selection? <i>who shall live vs. who shall die?</i>		Is the active option considered נפישת דמים (murder)?		Does “מאי הזית” apply to forbid choosing the active option?		How does the <i>Halacha</i> decide?
		³ Active	Passive	Yes/No	Why	Yes/No	Why	Yes/No	Why?	<i>which option?</i>
Obstructed labor	‘non-emerged fetus’	Mother	Fetus	Yes	By terminating the fetus, we are choosing that the mother, rather than the fetus, will live.	No	Since the fetus is not a ‘נפש’, feticide is not murder	No	“מאי הזית” only applies if the action is considered murder.	Active (Feticide)
	‘partially-emerged fetus’	Mother	Fetus	Yes		Yes	The fetus now has a ‘נפש’ status	Yes		Passive
Fugitive	‘with escape capability’	Townspeople	No one	No	Fugitive will be killed even if we remain passive	Yes	מסירה is an ² “ancillary form” of murder	No	⁴ “מאי הזית” only applies if the action selects who shall live vs. who shall die.	Active ⁵ (מסירה)
	‘without escape capability’	Townspeople	Fugitive	Yes	Fugitive will escape if we remain passive	Yes		Yes		Passive

¹Dina Dechayai (see Supplement 1, Source 6c, pp. 54-55)

²Minchat Chinuch (Source 8, p. 8)

³The active option is as follows: In the ‘obstructed labor’ situation: feticide; in the ‘fugitive’ situation: מסירה (handing him over).

⁴Based on the *Chasdei Dovid* (Source 12, p. 12)

⁵ריש לקיש maintains that מסירה is only permitted if there is a death sentence against the ‘fugitive without escape capability’.

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VI. Reason for the difference within the two fetus cases and within the two fugitive cases (Approach 2):

1. According to Rav Moshe Feinstein and the other *Halachic* authorities who maintain that the דין רודף applies even to an unintentional רודף, both the fetus and the fugitive have the status of a רודף since they (albeit unintentionally) pose a danger to the mother or the townspeople, respectively. Accordingly, the permissibility to kill the '*non-emerged fetus*' or to hand over the '*fugitive without escape capability*' is based on the דין רודף. Rav Moshe (Reference 7), as well as Rav Chaim Soloveitchik (Reference 8) and Rav Elazar Menachem Man Shach (Reference 10), derive this approach from the Rambam (Source 13) who states that it is permitted to kill the '*non-emerged fetus*' because he is considered a רודף after his mother.

Source 13: The Rambam's view: The fetus is viewed as a רודף after the mother.

This is one of the negative commandments not to take pity on the life of a pursuer. On this basis, our Sages ruled regarding a woman who is having difficulty giving birth (and her life is endangered), that it is permitted to cut out the fetus *in utero*, either medicinally or manually, because the fetus is considered a pursuer after her to kill her. However, once his head emerges, one may not touch him since we may not push aside one life on account of another life and this is the natural order of the world.

רמב"ם, פרק א הל' רוצח ושמירת הנפש, הל' ט':
הרי זו מצות לא תעשה שלא לחוס על נפש הרודף.
לפיכך הורו חכמים שהעובר שהיא מקשה לילד
מותר לחתוך העובר במיעיה בין בסם בין ביד מפני
שהוא כרודף אחריה להורגה. ואם משהוציא ראשו,
אין נוגעין בו שאין דוחין נפש מפני נפש וזהו טבעו
של עולם.

2. Rav Moshe deduces from the Rambam that a fetus is deemed a living being to the extent that feticide is included under the prohibition against murder (לא תרצח) unless the mother's life is threatened. If feticide was not included under the prohibition of לא תרצח, it would not be necessary to invoke the דין רודף to authorize saving the mother at the fetus' expense since all prohibitions (other than the three prohibitions mentioned above) are pushed aside for the sake of saving lives (פיקוח נפש).
3. However, according to this view, since intent is not needed to be considered a רודף, the '*partially-emerged fetus*' should also be considered a רודף and therefore, should be killed to save his mother? What is the basis for the distinction in *Halacha* between the '*non-emerged fetus*' and the '*partially emerged fetus*'? Similarly, if the basis for handing over the fugitive is his status as a רודף, why is there a distinction between a fugitive who can escape and a fugitive who cannot escape? In both cases, he endangers the lives of the townspeople and should be handed over to save them?
4. To explain Rav Moshe's resolution of this dilemma, we must present his explanation of the phrase, "משמיא קא רדפי לה" - "*she is being pursued by Heaven*," which the Gemara (Source 7, p. 8) states is the reason the '*partially-emerged fetus*' must not be harmed even to save his mother. According to Rav Moshe's explanation, the "משמיא קא רדפי לה" concept applies equally to the '*partially-emerged fetus*' and '*fugitive with escape capability*' cases. The following is the premise of his explanation:

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- A. The obstructed labor and fugitive situations are cases of “bidirectional pursuit”:
- i. In the obstructed labor situation, the mother and fetus mutually pursue each other;
 - ii. In the fugitive situation, the fugitive and townspeople mutually pursue each other.

Definition: “*Rodef-א*” = fetus or fugitive and “*Rodef-ב*” = mother or townspeople

Note: The terms “opposing רודפים”, “opposing pursuers” or “opposing parties” denote a confrontation between “*Rodef-א*” and “*Rodef-ב*”.

- B. In the obstructed labor and fugitive situations, Heaven has arranged that there would be an “inverse relationship” between the respective survivals of *Rodef-א* or “*Rodef-ב*” :
- i. If the passive option is chosen, *Rodef-א* will live and *Rodef-ב* will die;
 - ii. Conversely, if the active option is chosen, *Rodef-ב* will live and *Rodef-א* will die.
- C. The reason why the fetus is considered a רודף despite having no intention to pursue or harm his mother, is because his only path to survival is by allowing the birth to proceed, which will cause his mother’s death. Similarly, the fugitive is considered a רודף because his only path to survival is by escaping, which will lead to the death of the townspeople (albeit less directly than the death of the mother via childbirth).
- D. One might ask, it is understandable that the fetus and fugitive are considered pursuers (רודפים) since their “arrival on the scene” threatens the lives of mother or townspeople, respectively. However, the mother and townspeople merely wish to defend themselves from the threat imposed on them. If so, how can they be defined as pursuers?
- E. Rav Moshe writes (Source 14) that the message of “משמיה קא רדפי לה” is: Despite the fact that the mother’s life was not endangered until after the “arrival” of the fetus, we do not view the fetus as a unilateral רודף. Rather, Heaven ordained the “arrival” of the fetus with the purpose that both he and his mother would live, and only after this, the situation of danger befell both equally. My limited understanding of Rav Moshe’s explanation is: Since Heaven designed the (obstructed labor or fugitive) situation with an inverse relationship between the respective survivals of *Rodef-א* and *Rodef-ב*, none of which intended to cause harm, therefore, neither party is considered a greater contributor or more responsible for this situation. Accordingly, the same logic that defines the fetus and fugitive as pursuers, also defines the mother and the townspeople as pursuers since their only path to survival is through the death of the fetus and fugitive, respectively.

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Source 14: Rav Moshe's explanation of the "משמיא קא רדפי לה" concept in the 'partially emerged fetus' case.

(See Supplement 2, pp. 80-82, for more extensive excerpts from the *Sefer Igros Moshe*).

<p>¹The גמרא's answer "משמיא קא רדפי לה" comes to refute the contention that the 'partially-emerged fetus', who came into existence after his mother, is considered a [unilateral] רודף after his mother since she was not in any danger prior to his arrival in her womb. [The גמרא's rebuttal is, "משמיא קא רדפי לה", i.e., that on the contrary,] it was Heavenly decreed when the fetus initially arrived here at the inception of her pregnancy, that he also should be here, (i.e., ²his initial arrival was not to pursue, but rather, with the purpose that they would both live). Thus, [it is viewed] as if the pursuit from Heaven befell both equally, whereupon it is only possible for one of them to live and therefore, it is not known who is killing whom.</p> <p>¹This translation is partially in paraphrase form.</p> <p>²Words in parentheses are from a subsequent section in the same responsum.</p>	<p>אגרות משה חושן משפט ח"ב, סימן ע"א: הא דמשני משמיא קא רדפי לה ... היינו שנותן הגמרא טעם על מה שלא נחשב הולד שבא באחרונה לרודף על האם, שהרי כשלא היה הולד במעיה לא היתה מסוכנת. דהוא משום דמשמיא בא שם הולד תחילה כשנתעברה היינו שגם הוא צריך להיות כאן, והוי כבא הרדיפה משמיא על תרוייהו בשוה, דרך אחד מהם יוכל להיות שממילא לא ידוע מי הורג את מי.</p>
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- Thus, the questions in paragraphs 3 and 4D (pp. 14 and 15) can be answered by explaining that the "משמיא קא רדפי לה" concept tells us that we view the obstructed labor or fugitive situations such that Heaven has arranged that Rodef-א and Rodef-ב are equal participants in an impasse in which each one's survival is dependent on the other's demise, thus rendering both of them equal pursuers after each other. Consequently, we cannot apply the דין רודף to kill the fetus or hand over the fugitive because of the "מאי חזית" logic, i.e., "Why should you presume that Rodef-א pursues after Rodef-ב more than Rodef-ב pursues after Rodef-א?" See Source 15; also Figures 2-3, pp. 18-19, for schematic diagrams of the 'partially-emerged fetus' and 'fugitive with escape capability' cases, respectively.
- Rav Moshe points out that the Gemara's answer "משמיא קא רדפי לה" is identical (or, similar) to an answer in the Talmud Yerushalmi (Source 16). The Yerushalmi attempted to prove that the דין רודף does not apply to a child pursuer, from the prohibition to kill the 'partially-emerged fetus' (stated in the Mishna in Ohalot). The Yerushalmi then refuted this proof with the following statement, "שנייא שאין את יודע מי הורג את מי" - "That case (of the emerging fetus) is different because you do not know who is killing whom." Rav Moshe explains the meaning of the answer "שאינ את יודע מי" is: "you do not know who pursues whom", i.e., the mother and the 'partially-emerged fetus' equally pursue each other and therefore, the דין רודף cannot be applied because of the "מאי חזית" logic. The *Divrei Yissachar* (Reference 9) and Rav Shach (Reference 10) also understand that "משמיא קא רדפי לה" aligns with the Yerushalmi's answer of "שאינ את יודע מי הורג את מי".

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Source 15: Rav Moshe's explanation of the "משמיא קא רדפי לה" concept in the 'partially emerged fetus' and 'fugitive with escape capability' cases. (See Supplement 2, pp. 65-66; 68-70, for more extensive excerpts).

Therefore, the reason [to permit handing over the fugitive] is because he is considered a רודף because the townspeople will be killed on account of him. [One may question] since the fugitive had no intention to pursue them, [the דין רודף should not apply] because of the "משמיא קא רדפי לה" reasoning [as in the case of] the 'partially-emerged fetus'? We can answer that this ["משמיא קא רדפי לה"] reasoning is only effective [to protect the fugitive] if he could escape and hide. Since he has no intent to pursue, it is only Heaven Who arranged that it is impossible for both parties to survive, for if they spare the fugitive, the townspeople will die and if they spare themselves, the fugitive will die. This is analogous to the obstructed labor case following emergence of the fetus' head, where he and his mother are considered [equal] pursuers after each other. Although the fetus is the cause [of his mother's danger], since he has no intent [to harm], therefore, we cannot permit [killing him] on the basis of the דין רודף because of the "מאי חזית" logic – "Why do you presume that the fetus pursues after his mother more than she pursues after the fetus?"

אגרות משה, יורה דעה ח"ב סימן ס', ענף ב':
 ולכן מוכרחין לומר שהוא מטעם דהוי כרודף כיון שעל ידו יהרגו, ואף שאין כוונהו לרודפם שאם כן הוא רק כמשמיא קא רדפי להו כמו שאמרו בסנהדרין שם לענין עובר שיצא ראשו, צריך לומר שמועיל טעם זה רק באם היה הוא ניצול כגון שיכול לברוח ולהתחבא, שהטעם הוא דמחמת שאין כוונתו לרדוף רק שמשמיא נזדמן כן שאי אפשר להו להתקיים שניהם דאם יצילו את זה ימות זה ואם יצילו את זה ימות זה, כעובדא דהמקשה לילד ויצא ראשו באהלות פ"ז מ"ו נחשבו כרודפים זה את זה אף שהוא הסבה בזה כיון שהוא בלא כוונה אף שהוא הסבה בזה כיון שהוא בלא כוונה ולכן אי אפשר להתיר מטעם רודף דמאי חזית להחשיב את העובר יותר רודף את האם מכפי שהאם רודפת את העובר.

Source 16: Talmud Yerushalmi - Shabbat 14: 4: The דין רודף does not apply to the 'partially emerged fetus'.

(See Supplement 1, Source 7b, p.55, for the commentary of the Pnei Moshe on the Yerushalmi).

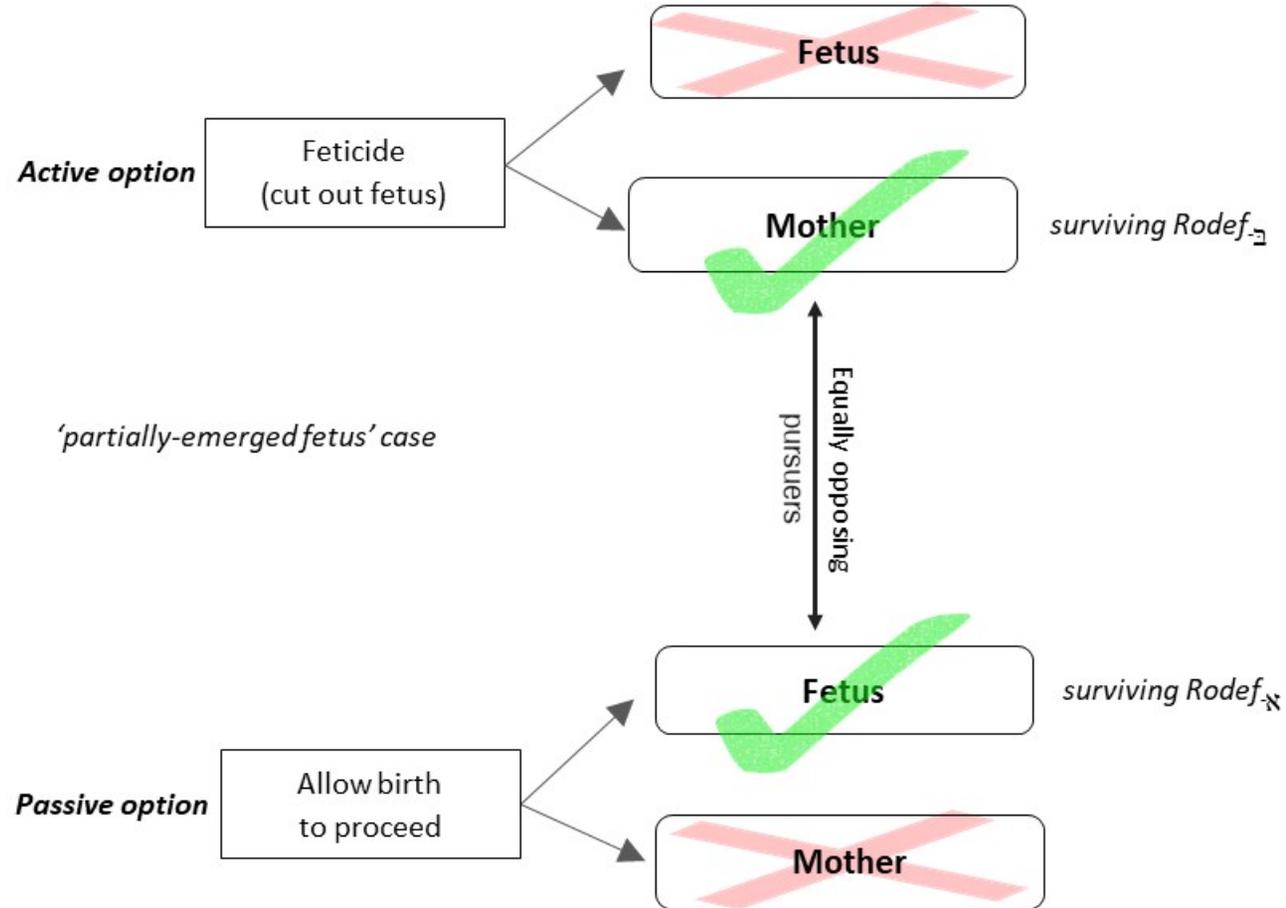
Rav Chisda asked, Can you save an adult [who is being pursued], by killing a child [pursuer]? Rav Yirmiya answered, Is this not addressed in the Mishnah (in *Ohalot*), "If *most of the fetus came out we cannot touch him because we may not push aside one life on account of another life?" Rav Yosse son of Rav Bon, quoting Rav Chisda said, That case [of the emerging fetus] is different because you do not know who is killing whom.

תלמוד ירושלמי שבת פרק יד, הלכה ד:
 רב חסדא בעי מהו להציל נפשו של גדול בנפשו של קטן? התיב ר' ירמיה ולא מתני' היא, יצא רובו אין נוגעין בו שאין דוחין נפש מפני נפש? ר' יוסה ב' ר' בון בשם רב חסדא שנייא היא תמן שאין את יודע מי הורג את מי.

*This text of the Mishna in *Ohalot* differs from the version quoted in the Talmud Bavli (see Source 7, p. 8).

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Figure 2: The '*partially-emerged fetus*' case, as explained by Rav Moshe: The respective survivals of the fetus and mother are "inversely related": If the active option is chosen (i.e., if the fetus is killed), the mother will live at expense of the fetus' life. If the passive option is chosen, the fetus will be born while his mother will die. Therefore, the fetus and his mother pursue each other equally.

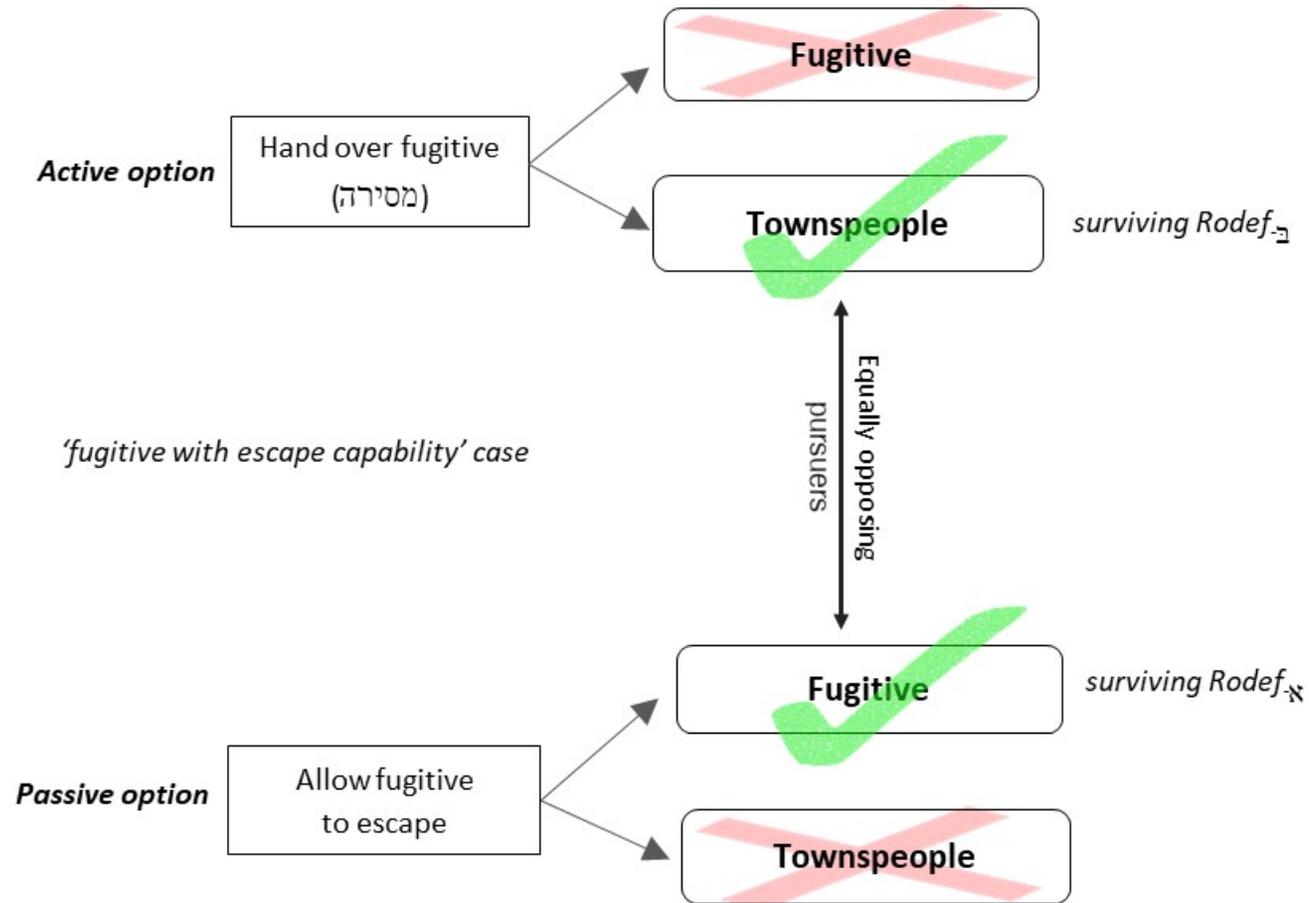


“✓” : Denotes the saving of a life

“✗” : Denotes the loss of a life

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Figure 3: The *'fugitive with escape capability'* case, as explained by Rav Moshe: The respective survivals of the fugitive and townspeople are "inversely related": If the active option is chosen (i.e., if the fugitive is handed over), the townspeople will live at the expense of fugitive's life. If the passive option is chosen, the fugitive will escape and live while the townspeople will be killed. Therefore, the fugitive and the townspeople pursue each other equally.



“✓” : Denotes the saving of a life

“✗” : Denotes the loss of a life

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7. However, this “flips” our original question (in paragraph 3, p. 14) “on its head”. By his own definition of “משמיה קא רדפי לה”, how can Rav Moshe explain the permissibility to kill the ‘*non-emerged fetus*’ or to hand over the ‘*fugitive without escape capability*’ based on the דיין רודף? Since all the obstructed labor and fugitive cases involve bidirectional רדיפה, we always have a “מאי חזית” dilemma and therefore, the דיין רודף should not apply?
8. Rav Moshe explains that in the ‘*non-emerged fetus*’ and ‘*fugitive without escape capability*’ cases, Rodef-א has a lower “level” of life than Rodef-ב. In the ‘*non-emerged fetus*’ case, the fetus has an “incomplete נפש” status whereas the mother has a “complete נפש” status. Similarly, in the ‘*fugitive without escape capability*’ case, the fugitive only has transient life (חיי שעה), i.e., short stay of execution until the hooligans invade the city and kill everyone if the townspeople do not hand him over), while the townspeople have the potential for normal life expectancy (חיי עולם) if they hand him over. Therefore, we say that there is a “differential” (abbreviated with the symbol “ Δ ”) between the respective “life-levels” of Rodef-א and Rodef-ב. Only Rodef-א pursues after this Δ and therefore, with respect to this Δ , only Rodef-א is a רודף. Since they are **not** equal pursuers (with respect to the Δ), Rodef-א is assigned the “definitive רודף” status and thus, there is no “מאי חזית” dilemma. Accordingly, the דיין רודף will be applied to permit sacrificing the ‘*non-emerged fetus*’ or ‘*fugitive without escape capability*’ to save the mother or townspeople, respectively

Note: See Table 3, p. 21 and Figure 4, p. 22, for depiction of the “differential” (Δ) concept.

Note: The expression “definitive רודף” status, in reference to Rodef-א (the fetus or fugitive), is not intended to suggest that Rodef-א is considered more responsible (or a greater contributor) than Rodef-ב for the perilous situation they are in. It is merely a convention that was created to refer to Rav Moshe’s explanation that Rodef-א alone pursues a “differential” between their “life levels”.

- A. In the case of ‘*non-emerged fetus*’, only the fetus pursues after the Δ -נפש between the complete נפש of the mother and his own incomplete נפש. Therefore, the fetus has the “definitive רודף” status and the דיין רודף will permit killing him to save his mother. However, after the emergence of his head, since both the mother and the fetus have a complete נפש, there is no Δ -נפש between them. Therefore, they are equal רודפים and the דיין רודף cannot be applied due to the “מאי חזית” logic (Source 17).
- B. Similarly, in the case of the ‘*fugitive without escape capability*’, only the fugitive pursues after the Δ -life expectancy between the townspeople’s חיי עולם (normal life expectancy) and his own חיי שעה (transient life). Therefore, the fugitive has the “definitive רודף” status and the דיין רודף will permit handing him over to save the townspeople (see Figure 5, p. 23, for a

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schematic diagram of the *'fugitive without escape capability'* situation). However, if he can escape, since both the fugitive and the townspeople have potential for Δ חי עולם, there is no *life expectancy*- Δ between them. Therefore, they are equal רודפים and the דין רודף cannot be applied due to the "מאי הזית" logic (Source 18).

Source 17: Rav Moshe's explanation why the דין רודף applies to the *'non-emerged fetus'* (See Supplement 2, pp. 65-66, 70-71):

<p>However, [the <i>'non-emerged'</i>] fetus does not yet have a complete נפש, as we deduce from the fact that one does not incur capital liability (for killing an unborn fetus). Therefore, regarding the advantage (i.e., the Δ-נפש) that the mother has over the fetus – that she is a complete נפש while he is not yet a complete נפש – only the fetus is a רודף and his mother is not a רודפת (pursuer). Therefore, the דין רודף applies to the fetus because of the advantage that the mother has over him.</p>	<p><u>אגרות משה, יורה דעה ח"ב, סימן ס', ענף ב':</u> אבל בעובר שעדיין אינו נפש גמור כדחזינו שאין נהרגין עליו, ונמצא שעל היתרון של האם מהעובר שהיא נפש גמור והוא אינו עדיין נפש גמור, הוי רק העובר רודף ואם אינה רודפת. לכן יש להעובר דין רודף מחמת היתרון זה שיש להאם עליו.</p>
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Source 18: Rav Moshe's explanation why the דין רודף applies to the *'fugitive without escape capability'* (See Supplement 2, pp. 67, 69):

<p>However, if it is evident that everyone will die [including the fugitive, if they remain passive] ... the townspeople only pursue after the fugitive's Δ חי (transient life) while he pursues after all their life (Δ חי - normal life expectancy). Thus, regarding the essential life – which is the advantage (i.e., the <i>life expectancy</i>-Δ) that the townspeople have over the fugitive's Δ חי – the fugitive pursues after them while they do not pursue after him at all. Thus, the דין רודף applies to the fugitive despite his lack of intent to harm, since he nevertheless is the cause [of their impending danger].</p>	<p><u>אגרות משה, יורה דעה ח"ב, סימן ס', ענף ב':</u> אבל באם ברור שימותו כולם ... נמצא שהם רודפים אותו רק על חי שעה והוא רודף אותם בכל חייהם. הרי נמצא שעל עיקר החיים שהוא היתרון מחיי שעה, הוא רודף אותם והם אינם רודפים אותו כלל, יש לו דין רודף אף שהוא שלא בכוונה כיון שעל כל פנים הוא הסבה.</p>
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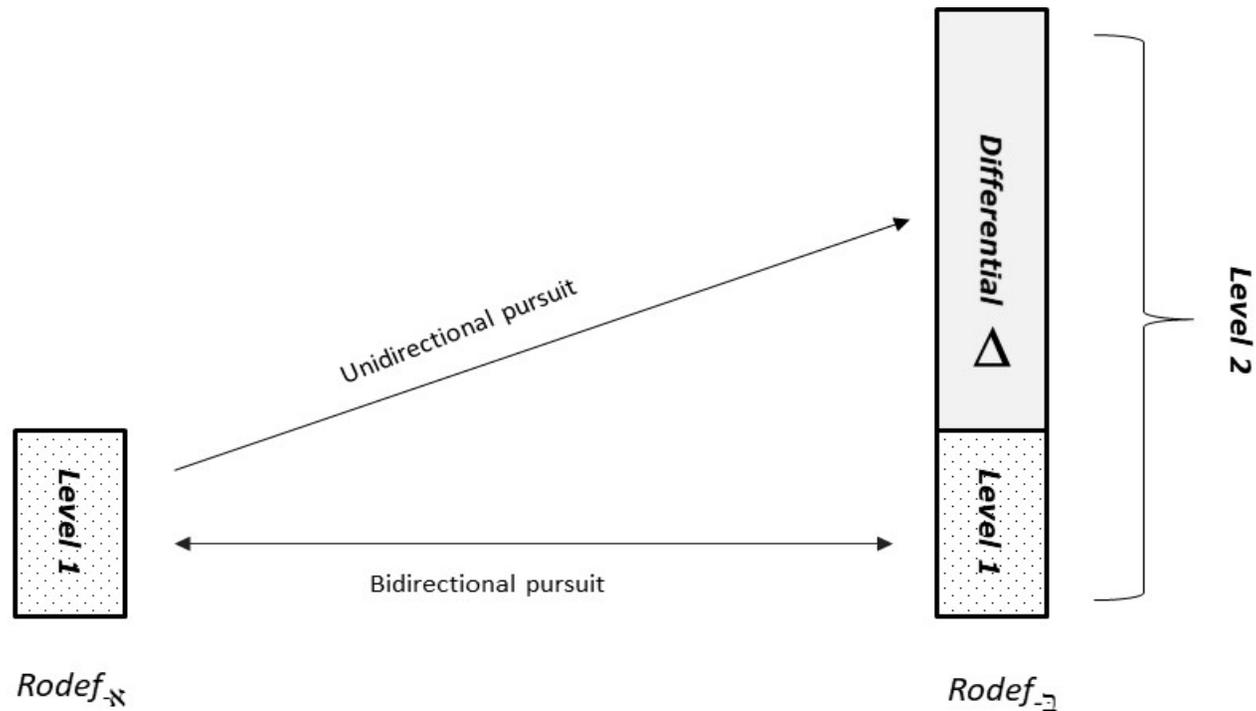
Table 3: Description of "differentials" between the participant's respective "levels" of life in the *'non-emerged fetus'* and *'fugitive without escape capability'* cases

Case	Participant	"Level" of life	Type of "differential"	Abbreviation for "differential"
<i>'non-emerged fetus'</i>	Fetus	incomplete נפש	נפש-differential	Δ -נפש
	Mother	complete נפש		
<i>'fugitive without escape capability'</i>	Fugitive	Δ חי שעה	life expectancy-differential	life expectancy- Δ
	Townspeople	Δ חי עולם		

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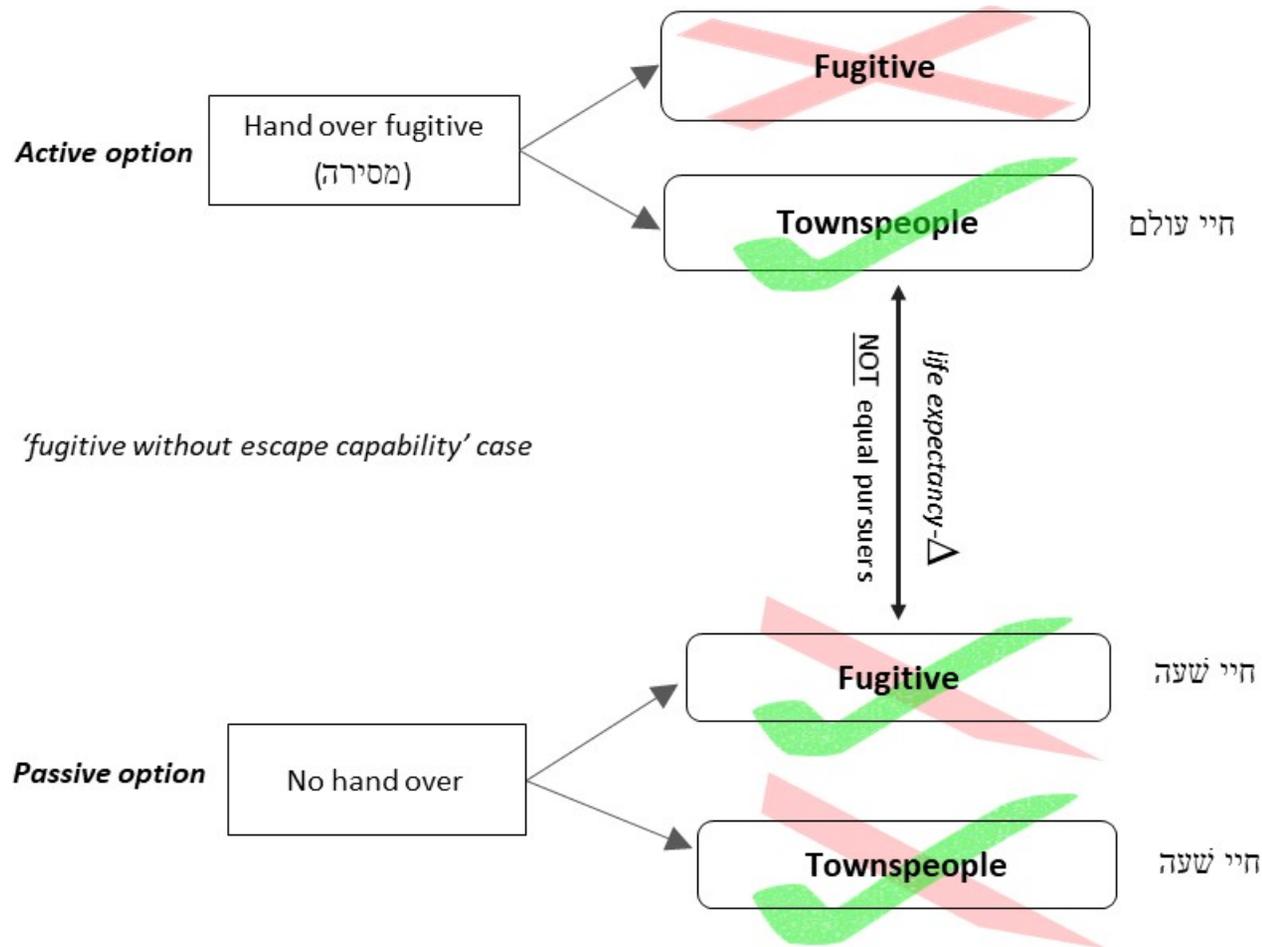
Figure 4: The “differential” (Δ) in the ‘non-emerged fetus’ and ‘fugitive without escape capability’ cases: The term “level” refers to “life-level”, either the “נפש-level” or the “life expectancy-level”. *Rodef-ב*’s “Level 2” is higher than, and is inclusive of, *Rodef-א*’s “Level 1”. The Δ refers to the “differential” between “Level 1” and “Level 2”. Accordingly, only *Rodef-א* pursues after the Δ and therefore, he has the “definitive רודף” status.

Case	<i>Rodef-א</i>		<i>Rodef-ב</i>	
	Name	“Level 1”	Name	“Level 2”
‘non-emerged fetus’	Fetus	incomplete נפש	Mother	complete נפש
‘fugitive without escape capability’	Fugitive	חיי נשעה transient life	Townsperson	חיי עולם normal life expectancy



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Figure 5: The *'fugitive without escape capability' case*: If the active option is chosen (i.e., if the fugitive is handed over), the townspeople will live at the expense of the fugitive's life. If the passive option is chosen, both the fugitive and townspeople will only have חיי שעה (temporary life extension). Since there is a *life expectancy- Δ* between the two "opposing parties", they do not pursue each other equally.



“✓” : Denotes the saving of a life

“✗” : Denotes the loss of a life

“✓✗” : Denotes the temporary extension of life

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Table 4: Summary of Approach # 2, (approach of Rav Moshe), to explain the different rulings in the obstructed labor and fugitive situations:
Based on the position that an unintentional pursuer has a status of a רודף.

Type of Situation	Sub-category	Who will be saved, as a consequence of choosing the _____ option?		Does ² Rodef-א pursue a Δ between the "life-levels" of Rodef-א and Rodef-ב ?		³ Does "משמיה קא רדפי לה" apply?	Who is assigned "definitive-רודף" status?	How does the <i>Halacha</i> decide? <i>which option?</i>
		¹ Active	Passive	Yes/No	Explanation			
Obstructed labor	'non-emerged fetus'	Mother's complete נפש	Fetus' incomplete נפש	Yes	The fetus pursues the Δ between the mother's complete נפש and his own incomplete נפש.	No	Fetus	Active (Feticide)
	'partially-emerged fetus'	Mother's complete נפש	Fetus' complete נפש	No	The fetus and mother pursue each other's complete נפש.	Yes	No one	Passive
Fugitive	'with escape capability'	⁴ TP's חיי עולם ⁵	Fugitive's חיי שעה ⁶	Yes	The fugitive pursues the Δ between the TP's חיי עולם and his own חיי שעה.	No	Fugitive	Active (מסירה) ⁷
	'without escape capability'	⁴ TP's חיי עולם ⁵	Fugitive's חיי עולם ⁵	No	The fugitive and TP pursue each other's חיי עולם.	Yes	No one	Passive

¹The active option is as follows: In the obstructed labor situation: feticide; in the fugitive situation: hand-over (מסירה).

²Rodef-א = fetus or fugitive; Rodef-ב = fugitive or townspeople;

³For simplicity purposes, this can be regarded as synonymous with: "Is there a 'מאי חזית' dilemma?".

⁴TP = Townspeople

⁵חיי עולם = Normal life expectancy; ⁶חיי שעה = Transient life (expectancy);

⁷ריש לקיש maintains that מסירה is only permitted if the hooligans imposed a "death sentence" (they have a grievance) against the 'fugitive without escape capability'.

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VII. Application of *אין דוחין נפש מפני נפש* and the *דין רודף* to the multifetal pregnancy situation:

1. The following discussion refers to a hypothetical sextuplet pregnancy, in which:
 - A. There is a high probability of fatality for all fetuses either *in utero* or shortly after birth, if MPR is not performed. In this scenario, "*F_{reduce}*" = the 3 fetuses that the physician wishes to reduce, and "*F_{save}*" = the remaining 3 fetuses that the physician wishes to save.
 - B. All fetuses have the same potential to survive if other fetuses are reduced;
 - C. No fetus displays a gross abnormality or malformation (based on ultrasound imaging studies).
2. In light of the above discussions, several arguments can be made to either allow or prohibit MPR:
 - A. On one hand, perhaps the principle of *אין דוחין* would forbid performing MPR even though it would increase the survival probability of the remaining fetuses, since we would be forced to save some lives at the expense of others.
 - B. On the other hand, just as we are permitted to hand over the '*fugitive without escape capability*' where everyone would die if the townspeople remained passive, perhaps we should be permitted to reduce some of the fetuses to save the others if all fetuses are otherwise likely to perish (without MPR). We have looked at two different approaches for the permissibility to hand over the '*fugitive without escape capability*' (i.e., the permissibility for *מסירה*). The logic inherent in each of these approaches may also provide a basis to permit MPR.
 - i. Approach 1 - *Chasdei Dovid*: The permissibility for *מסירה* is based on the inapplicability of the "*מאי חזית*" logic. Since the fugitive will die whether or not the townspeople hand him over, the logic of "*מאי חזית*" does not apply.
 - ii. Approach 2 - Rav Moshe: The permissibility for *מסירה* is based on the *דין רודף* since the fugitive is considered a *רודף* after the townspeople.
 - C. Rabbi Dr. Zalman Levine (Reference 6) suggests that the "*מאי חזית*" logic may not apply in a MFP situation where there is a high risk of total fetal/neonatal death without reduction. Therefore, just as the inapplicability of the "*מאי חזית*" logic permits *מסירה* (when the fugitive is unable to escape, according to the *Chasdei Dovid*, Approach 1), this approach may also permit MPR.
 - D. According to Rav Moshe (Approach 2), perhaps each fetus in an MFP situation has the status of a *רודף* after the other fetuses. Just as the *דין רודף* permits *מסירה* (when the fugitive is unable to escape, according to Rav Moshe) despite the absence of volition to harm or wrongdoing, perhaps the *דין רודף* will permit MPR if the passive option is likely to lead to total fetal/neonatal death.

This approach is problematic, however, because Rav Moshe explains that the permissibility to hand over the '*fugitive without escape capability*' is based on the fugitive being considered the

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“definitive רודף” due to the *life expectancy*- Δ between himself and townspeople. By MFP, there is no *life expectancy*- Δ between the fetuses, assuming all have the same survival probability. Accordingly, even if the fetuses are considered pursuers (רודפים), they all equally pursue after each other, and thus, we have a “מאזי חזית” dilemma: “Why do you presume that that F_{reduce} pursues after F_{save} more than F_{save} pursues after F_{reduce} ?” Apparently, it does not seem possible for the רודף דין to permit MPR?

3. In personal correspondence with Rabbi Dr. Zalman Levine (Reference 6), Rav Yosef Sholom Elyashiv ruled that the single deciding factor for permitting MPR is the probability of mortality for each of the fetuses. Rav Elyashiv permitted MPR (in a specific case presented to him by Rabbi Dr. Levine) if the probability of all fetuses perishing was greater than 50%. In addition, Rav Elyashiv ruled that major disability or morbidity (which is common in surviving multifetal-pregnancy babies) may not be considered a factor in allowing MPR.
4. In *Sefer Nishmat Avraham* (Source 19), Rabbi Dr. Abraham records the ruling of Rav Shlomo Zalman Auerbach (henceforth referred to as “Rav Shlomo Zalman”) who permitted MPR in “cases where the pregnancy is at high risk” on the basis that “each of the fetuses has the status of a רודף”. I do not know the risk level necessary to be considered a “high risk” to the pregnancy, to permit MPR according to Rav Shlomo Zalman. Similarly, Rav Mordechai Eliyahu wrote that if all fetuses will otherwise die, each fetus is a רודף after the others and therefore, MPR would be permitted (Reference 11).

Source 19: Rav Shlomo Zalman Auerbach permits MPR in certain cases of high risk to the pregnancy based on the רודף דין; *Sefer Nishmat Avraham*. (See Supplement 1, Source 11, p. 58, for a more extensive excerpt).

The *Gaon*, Rav Shlomo Zalman Auerbach, ZT”L, explained to me that in cases where the pregnancy is at high risk due to multiple fetuses, *each of the fetuses has the status of a רודף and therefore the physicians are permitted to select those fetuses for reduction whose termination will cause the least risk of aborting the entire pregnancy. He also agreed that this is permissible even beyond 40 days The *Gaon*, Rav Yosef Sholom Elyashiv, Shlita, told me since the doctors state there is a risk in a quadruplet pregnancy that all the fetuses will be miscarried, it is permitted to reduce. On the other hand, it is known to me that the *Gaon* (Rav Elyashiv), Shlita, forbade reducing a triplet pregnancy.

נשמת אברהם חושן משפט סימן תכה:

הסביר לי הגאון זצ"ל שבמקרה של הריון בסיכון גבוה עקב ריבוי עוברים כל אחד מהעוברים יש לו דין של רודף ולכן מותר לרופא להרוג חלק מהם בזריקה בבחירת אותם לפי שיקול רופאי שהריגתם יגרום לסיכוי הקטן ביותר של הפלת כולם. והוא זצ"ל גם הסכים שמותר לעשות זאת אחרי ארבעים יום ואמר לי הגרי"ש אלישיב שליט"א שכיון שהרופאים אומרים שיש סכנה ברביעיה שתפיל את כולם, מותר לדלל. מאידך ידוע לי שהגאון שליט"א אסר דילול בשלישיה

*If none of the fetuses displays abnormalities (which is our hypothetical case), the physician selects the fetus(es) to be reduced based on their position in the uterus (per Rabbi Dr. Levine, Reference 6). It is beyond my level of understanding to determine whether such a selection is *Halachically* equivalent to the designation required to permit מסירה in the fugitive case, or even if such equivalency would be necessary to permit MPR based on the רודף דין.

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VIII. Possible approach to permitting MPR based on Rav Moshe's explanation of the דין רודף:

Note: Rav Moshe has not published any ruling on the permissibility of MPR (possibly because this procedure was not yet clinically well established during his life time). Thus, any thoughts below are intended as merely an attempt to logically extend Rav Moshe's *Halachic* analysis from the fugitive and obstructed labor situations discussed above, to multifetal pregnancy.

1. Rav Hershel Schachter (Reference 12) explains that the position of Rav Moshe, i.e., the prohibition of feticide is included under *לא תרצה*, is based upon the eventuality that a fetus would become a viable born person. Therefore, if the physicians state with near-certainty that all fetuses will die unless MPR is performed, since the eventuality of a viable born person does not exist, there would be no prohibition of *לא תרצה*. Therefore, MPR would be permitted to save the remaining fetuses in such cases. According to this approach, Rav Moshe would presumably not agree with Rav Elyashiv that a mortality risk of merely greater than 50% suffices to permit MPR. Rather, a much higher mortality risk would likely be required to permit MPR.
2. Above (VII-2-D, pp. 25-26), we suggested the possibility that perhaps Rav Moshe would consider each fetus as a רודף after the others and accordingly, the דין רודף would provide the basis for permitting MPR, which is the position of Rav Shlomo Zalman. However, we challenged this supposition: Since there is no *life expectancy-Δ* between fetuses, the “מאי חזית” logic (“*Why do you presume that F_{reduce} pursues after F_{save} more than F_{save} pursues after F_{reduce} ?*”) would prevent the דין רודף from permitting MPR?
3. I would suggest that the key to determining whether the דין רודף can be applied to permit MPR is by assessing if the concept of “משמיה קא רדפי לה” extends to the MFP situation. If the “משמיה קא רדפי לה” concept applies to MFP, then, just as in the ‘*partially-emerged fetus*’ and ‘*fugitive with escape capability*’ cases, we cannot apply the דין רודף and thus, MPR would be forbidden. Conversely, if the “משמיה קא רדפי לה” concept does not apply to MFP, the דין רודף could be applied and MPR would be permissible.
4. For purposes of simplicity, I suggest that Rav Moshe's explanation how “משמיה קא רדפי לה” applies in the ‘*partially-emerged fetus*’ and ‘*fugitive with escape capability*’ cases, may be presented as follows: There are two ends of the “*active-vs.-passive option spectrum*” (abbreviated as “*A-vs.-P spectrum*”): The “*passive end*” and the “*active end*”. At the “*passive end*”, *Rodef-א* (the fetus or fugitive) will live at the expense of *Rodef-ב* (the mother or townspeople); whereas, at the “*active end*”, *Rodef-ב* will live at expense of the *Rodef-א* (see Figures 2-3, pp. 18-19). Since we see that their respective survivals are inversely related, it is evident that Heaven has arranged that *Rodef-א* and *Rodef-ב* are equally “*opposing רודפים*”. Accordingly, we have no basis to assign the “*definitive רודף*” status to one party more than to the other and thus, the דין רודף cannot be applied.

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5. How does this help us determine if “משמיא קא רדפי לה” applies to the MFP situation? Two opposing perspectives are suggested, to either support or oppose applying “משמיא קא רדפי לה” to MFP.
- A. On one hand, there are two analogies between the MFP situation and the ‘*fugitive with escape capability*’ case: (1) Each fetus in the MFP situation has a similar potential to survive if other fetuses are reduced, and thus, there is no *life expectancy-Δ* between the fetuses; (2) Since F_{save} can only live if F_{reduce} is reduced and visa versa, therefore, the respective survivals of all the fetuses are inversely related. From this vantage point, we should say that all fetuses pursue after each other equally. Accordingly, just as in the ‘*fugitive with escape capability*’ case, “משמיא קא רדפי לה” should apply and the דין רודף would not apply to permit MPR.
- B. On the other hand, a strong argument could be made against applying “משמיא קא רדפי לה” to MFP, as follows: At the “*passive end*” of the “*A-vs.-P spectrum*” (i.e., if MPR is not performed), no fetus is likely to live at the expense of another fetal life since there is a high risk of total fetal/neonatal death. Only at the “*active end*” (i.e., if MPR is performed), some fetuses (i.e., F_{save}) will live at the expense of the others (i.e., F_{reduce}) (see Figure 6, p. 31). Accordingly, the survivals of F_{save} and F_{reduce} are not truly inversely related in the same manner as in the ‘*partially-emerged fetus*’ and ‘*fugitive with escape capability*’ cases. Therefore, we would not say that Heaven has arranged that all parties pursue each other equally. Accordingly, “משמיא קא רדפי לה” would not apply to the MFP situation in question and the דין רודף could permit MPR despite the absence of a *life expectancy-Δ*.
6. Thus, we have arguments both to support and oppose applying “משמיא קא רדפי לה” to the MFP situation. I would like to suggest the following approach why “משמיא קא רדפי לה” should not apply to the MFP situation and thus, the דין רודף would permit MPR.
- A. In the רמב"ם על הרמב"ם (Reference 8), Rav Chaim states, “*The רמב"ם understands that the תורה’s authorization for killing the רודף is based on the imperative of saving the life of the pursued party (הצלת הנרדף).*” In the ‘*partially-emerged fetus*’ and ‘*fugitive with escape capability*’ cases, whether we choose the active option or passive option, we will save the life of a נרדף since each רודף is simultaneously also a נרדף. If we choose the passive option, *Rodef-א* (the fetus or fugitive) is the נרדף who will be saved and if choose the active option, *Rodef-ב* (the mother or townspeople) is the נרדף who will be saved. Since the entire purpose of the דין רודף is to save the נרדף, unless we know that one of the “opposing parties” has the “definitive רודף” status, we should choose the passive option since we are saving a נרדף without actively taking a life. This would seem to fit with Rav Moshe’s explanation of “משמיא קא רדפי לה”: The same Heavenly process that caused the mother (*Rodef-ב*) to be the object of the fetus’

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(*Rodef-א's*) pursuit, i.e., that she would suffer such a difficult labor that she cannot live if the fetus' life is spared, has also caused the fetus to become the object of the mother's pursuit. Since the fetus is an equal נרדף as the mother is, there is just as much imperative to save his life as there is to save his mother's life. The "מאי הזית" logic, therefore, dictates we choose the option of saving a נרדף which would not require actively taking a life. Only if we know that *Rodef-א* is the "definitive רודף" (in the '*non-emerged fetus*' and '*fugitive without escape capability*' cases), which is another way of saying *Rodef-ב* is the "definitive נרדף", the imperative of saving *Rodef-ב* determines that we must choose the active option.

- B. However, in the MFP situation, there is only one option that would result in saving a נרדף, i.e., the active option (MPR). The passive option is not likely to save any lives. Therefore, the imperative of saving the life of a נרדף should determine that we choose the active option, i.e., we should perform MPR to save some of the fetuses.
7. Rav Moshe's use of the "מאי הזית" terminology in the context of the '*partially-emerged fetus*' and '*fugitive with escape capability*' cases may be analogous to ר"ש's understanding of the "מאי הזית" logic in the "coerced murder" case.
- A. Rav Moshe portrayed ר"ש's view of the "מאי הזית" logic in the "coerced murder" case as "two negative consequences vs. one negative consequence" (Figure 1, p. 5).
- B. Similarly, in the '*partially-emerged fetus*' and '*fugitive with escape capability*' cases, we have a "standoff" between two options:
- If we choose the passive option, there will be one positive consequence, הצלת הנרדף, without performing an act of שפיכת דמים (murder).
 - If we choose the active option, there will be a positive consequence, הצלת הנרדף, but there will also be a negative consequence, an act of שפיכת דמים.
- C. Thus, we have a "standoff" between: (1) the passive option, which will only produce a positive consequence; vs. (2) the active option, which will produce both a positive and a negative consequence. Therefore, the "מאי הזית" logic dictates that we should choose the passive option which will only produce a positive consequence.
8. However, in the MFP situation, there is no similar "standoff" since the passive option will not likely produce any positive consequence. The only available option which will produce the positive consequence of הצלת הנרדף (i.e., saving the pursued party) is the active option, i.e., performing MPR. Therefore, the "מאי הזית" logic and thus, the "משמיה קא רדפי לה" concept, will not apply and the דין רודף would permit MPR. The only remaining question is which fetus(es) to select for reduction.

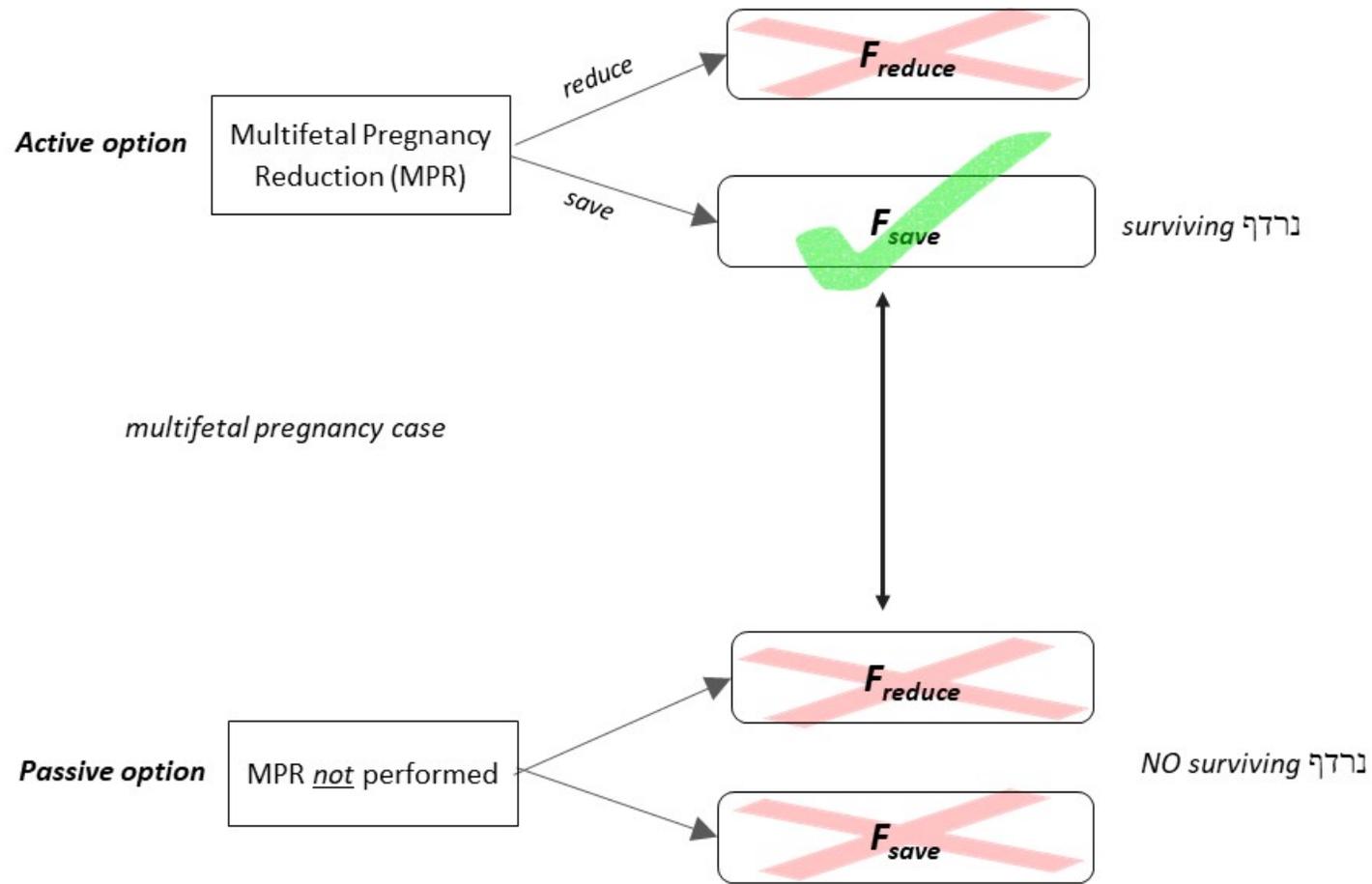
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Perhaps this is not a question in *Halacha*, but rather, a strategic medical question, i.e., which fetuses does the physician believe he can reduce while causing the least risk to the remainder of the fetuses as Rav Shlomo Zalman said (Source 19, p. 26).

9. However, there is a difficulty with this rationale. Previously (VI-8, pp. 20-21), we explained that according to Rav Moshe, the reason why the “משמיה קא רדפי לה” concept does not apply in the ‘*fugitive without escape capability*’ situation is because of the *life expectancy- Δ* between the townspeople’s חיי עולם (normal life expectancy) and the fugitive’s חיי שעה (temporary life). However, if our rationale by MFP is correct, we should apply the same logic in the ‘*fugitive without escape capability*’ case, i.e., since the only end of “*A-vs.-P spectrum*” in which anyone will survive is at the “*active end*” (i.e., מסירה), the “משמיה קא רדפי לה” concept should not apply. Why does Rav Moshe need a *life expectancy- Δ* to explain why “משמיה קא רדפי לה” does not apply in the ‘*fugitive without escape capability*’ situation?
- A. Perhaps we can answer that in the ‘*fugitive without escape capability*’ situation, even though there would be no survivors if the passive option was chosen, nonetheless, the fugitive would still have חיי שעה remaining until the hooligans invade and kill everyone, which he stands to lose if the townspeople hand him over. Therefore, if not for the *life expectancy- Δ* between the townspeople’s חיי עולם and the fugitive’s חיי שעה, we would still have the same dilemma as in the ‘*fugitive with escape capability*’ situation: If we choose the active option, the fugitive will lose his חיי שעה and if we choose the passive option, the townspeople will lose their חיי עולם. Accordingly, we would have reasoned since we can fulfill הצלת הנרדף through the passive option, i.e., temporarily extending the life of the fugitive, we must remain passive rather than performing an act of שפיכת דמים. Only because of the *life expectancy- Δ* , we can say that the respective pursuits of the “opposing parties” are not equal and therefore, the “משמיה קא רדפי לה” concept will not apply.
- B. However, in the MFP situation, if we believe that the concept of חיי שעה does not exist during fetal life *in utero*, which is the position of the *Yad HaMelech* (Reference 13), there will not be any fulfillment of הצלת הנרדף through the passive option. Although the passive option will temporarily prolong the existence of the fetuses, since they do not have חיי שעה, this prolongation is not considered life-saving (הצלת הנרדף) at all. Only the active option (MPR) can achieve הצלת הנרדף. Thus, the “מאי חזית” logic and the “משמיה קא רדפי לה” concept will not apply despite the absence of a *life expectancy- Δ* and therefore, the דין רודף would permit MPR.

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Figure 6: Multifetal pregnancy (MFP) case: If the passive option is chosen, there will not likely be any הצלת הנרדף since there is a high risk of total fetal/neonatal death. Only if the active option (MPR) is chosen, some of the fetuses (F_{save}) will survive at the expense of the other fetuses (F_{reduce}).



“✓” : Denotes the saving of a life

“✗” : Denotes the loss of a life

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IX. Conclusion

1. Table 5 summarizes Rav Moshe's analysis of the fugitive and obstructed labor cases and compares these cases to the MFP situation.
2. We discussed several reasons to permit MPR in cases of high risk of total fetal/neonatal death:
 - A. Rav Shlomo Zalman Auerbach ruled that in cases of high risk to the pregnancy, "*each of the fetuses has the status of a רודף*," and on this basis, he permitted MPR.
 - B. Rav Hershel Schachter explained that even according to Rav Moshe who believes that feticide usually is a violation of לא תרצה, if there is a near certainty that all fetuses will die without MPR, there would be no prohibition of לא תרצה and therefore MPR would be permitted to save the remaining fetuses.
 - C. Rabbi Dr. Zalman Levine reasoned that if there is a high probability of fetal death, the "מאי הזית" logic would not apply (just as in the '*fugitive without escape capability*' case according to the *Chasdei David's* explanation) and therefore MPR would be permitted.
 - D. Although Rav Moshe did not rule on the permissibility of MPR, perhaps Rav Moshe would agree with Rav Shlomo Zalman that we apply the דין רודף to permit MPR since Rav Moshe believes that the דין רודף applies even to unintentional pursuit. This approach is based on a suggestion that the "מאי הזית" logic and thus, the "משמיא קא רדפי לה" concept, only apply if both the passive and active options can achieve הצלת הנרדף, such as in the obstructed labor and fugitive situations. However, in the MFP situation, if we assume that the concept of היי שעה does not exist during fetal life, the only option that will achieve הצלת הנרדף is the active option (MPR). Therefore, "משמיא קא רדפי לה" will not apply and conversely, the דין רודף would permit MPR.
3. The question as to how Rav Moshe would have ruled regarding the permissibility of MPR cannot be definitively answered based on his rulings and insights that we have presented here. If we had the fortune to still have Rav Moshe leading us today, we could be certain that he would have marshaled his immense and profound understanding of all areas of *Shas* and *Poskim*, as well as his great *Yirat Shomayim* and *Mesirat Nefesh* for *K'lal Yisroel* to properly determine the *Halacha* in each type of multifetal pregnancy situation, to guide us through these very critical situations. It is our hope that through this essay, we have, in some small measure, demonstrated the timelessness of the Torah as well as the brilliance and ability of Torah giants such as Rav Moshe to transcend time and to thereby inspire the many to embrace the beauty that was Rav Moshe and that he left for us to further cultivate.

חבל על דאבדין ולא משתכחין, מי יתן לנו תמורתו

Woe is to us that Rav Moshe is lost and not found. Who will give us another as him?

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Table 5: Summary of Suggested Analyses of the Fugitive, Obstructed Labor and Multifetal Pregnancy Cases, Based on Rav Moshe’s Insights

Type of Situation	Sub-category	Who will be saved if the _____ option is chosen?		Is there a Δ (differential) between ² Rodef- _x and Rodef- _z ?		Does “משמיה קא רדפי לה” apply?	
		¹ Active	Passive	Yes/No	Explanation	Yes/No	Why
Obstructed labor	‘non-emerged fetus’	Mother’s complete נפש	Fetus’ incomplete נפש	Yes	Δ between the mother’s complete נפש and the fetus’ incomplete נפש	No	The fetus is considered the “definitive רודף” because of the נפש- Δ
	‘partially-emerged fetus’	Mother’s complete נפש	Fetus’ complete נפש	No	Both the fetus and mother have a complete נפש	Yes	“מאי חזית” (why do you presume) that Rodef- _x pursues Rodef- _z more than Rodef- _z pursues Rodef- _x ? (i.e., they are equal pursuers)
Fugitive	‘with escape capability’	³ TP’s חיי עולם ⁴	Fugitive’s חיי עולם ⁴	No	Both fugitive and TP have potential for חיי עולם		
	‘without escape capability’	³ TP’s חיי עולם ⁴	Fugitive’s חיי שעה ⁵	Yes	Δ between the TP’s חיי עולם and the fugitive’s חיי שעה		
Multifetal Pregnancy <u>Assume:</u> High risk of total fetal/neonatal death without MPR		⁶ F _{save} (⁷ F _{reduce} will be lost)	High probability: No one	No	<u>Assume:</u> All fetuses have the same survival potential if others are reduced.	No	The “מאי חזית” logic and thus, “משמיה קא רדפי לה”, only apply if both the passive option and active option would achieve הצלת הנרדף. However, by MFP, the only option that can achieve הצלת הנרדף is the active option (MPR).

¹The active option is as follows: In the obstructed labor situation: feticide; in the fugitive situation: hand-over (מסירה); in the MFP situation: MPR (fetal reduction)

²Rodef-_x = fetus or fugitive; Rodef-_z = fugitive or townspeople; ³TP = Townspeople; ⁴חיי עולם = Normal life expectancy; ⁵חיי שעה = Temporary life (expectancy)

⁶F_{save} = fetuses that the physician wishes to save; ⁷F_{reduce} = fetuses that the physician wishes to reduce.

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References

1	<i>Talmedei Rabbeinu Yonah, Mesechet Avodah Zarah, 28b</i> (See Appendix B, Source B-2, p. 45, for an excerpt and translation).
2	Rav Nochum Partzovitz , <i>Sefer Zichron Tov Moshe, "Yeherag V'al Yaavor"</i>
3	<i>Igros Moshe, Yoeh De'ah, Chelek 2, Siman 174, Anaf 4</i> (See Supplement 2, pp. 83-85, for excerpts and translation).
4	<i>Dina Dechayei al Sefer Mitzvot Gadol, Negative Commandments, 174</i> (See Supplement 1, Source 6c, pp.54-55, for an excerpt of the Sefer Mitzvot Gadol and Dina Dechayei).
5	<i>Chazon Ish, Mesechet Sanhedrin, Siman 25</i> (See Supplement 1, Source 10, pp.57-58, for an excerpt and translation).
6	Rabbi Dr. Zalman Levine: " <i>Multi Fetal Reduction</i> "; audio file on YUTorah.org, October 2007
7	<i>Igros Moshe, Choshen Mishpat, Chelek 2, Siman 69, Ohs 1-2</i> (See Supplement 2, pp. 63-66, for excerpts and translation).
8	<i>Rabbeinu Chaim HaLevi al HaRambam, Hilchot Rotzeach U'Shmirat Nefesh, Perek 1, Halacha 9</i> (See Supplement 3, pp. 89-92, for full Hebrew text and partial translation).
9	<i>Divrei Yassachar, Choshen Mishpat, Siman 168</i> (See Supplement 1, Source 13, pp.60-61, for an excerpt and translation).
10	<i>Avi Ezri al HaRambam, Hilchot Rotzeach U'Shmirat Nefesh, Perek 1, Halachot 6 and 9.</i> (See Supplement 4, pp. 93-97, for excerpts and translation).
11	הרב מרדכי אליהו, תחומין, "השמדת ביציות מופרות ודילול עוברים", כרך יא, תש"ן, עמ' 272
12	Rabbi Hershel Schachter: " <i>Fetal Reduction</i> "; audio file on YUTorah.org, March 2002
13	<i>Yad Hamelech al HaRambam, Hilchot Shabbat, Perek 2, Halacha 18</i> (See Supplement 1, Source 15c, pp.61-62, for an excerpt of the Rambam, Tosfot and Yad Hamelech).

Appendix A: Explanation of the Dispute Between רבי יוחנן and ריש לקיש in the Talmud Yerushalmi

- A. We mentioned that in the Talmud Yerushalmi (Source 10, p. 10), there is a dispute between רבי יוחנן and ריש לקיש whether a designated fugitive must be liable to the death penalty (חייב מיתה) to permit the townspeople to hand him over. רבי יוחנן permits handing him over (מסירה) even if the fugitive is not חייב מיתה whereas ריש לקיש maintains that the fugitive must also be חייב מיתה “like שבע בן בכרי was” in order to permit מסירה.
- B. The view of ריש לקיש appears to parallel that of רבי שמעון in the Tosefta (Source 9, pp. 9-10). The *Chasdei Dovid* (Reference 1) explains, “However, רבי שמעון believes that ... if the designated fugitive is חייב מיתה, even if he could escape and the townspeople will be killed, it is permitted to hand him over because the logic of ‘מאי הזית’ does not apply when he is חייב מיתה.” By stating that the “מאי הזית” logic does not apply when the fugitive is חייב מיתה, we can infer that the *Chasdei Dovid* understands the reason רבי שמעון permits מסירה is because the fugitive’s own culpability is the cause of the danger facing the townspeople. The *Bach* (ב”ח, authored by Rav Yoel Sirkes) presents this same reasoning (Source A-1), adding that: 1) ריש לקיש view is synonymous with רבי שמעון’s view; and 2) since the fugitive’s liability to the death penalty is the basis to permit מסירה, even if he has escape capability, he may be handed over.

Source A-1: The ב”ח’s explanation why רבי שמעון permits מסירה when the fugitive deserves the death penalty.

<p>... if the townspeople are in immediate danger, even if the fugitive is outside the danger (i.e., he has escape capability), they should hand him over since he is חייב מיתה and the hooligans designated him. The דין of יעבור ואל יהרג (i.e., in the “coerced murder” case, α must be killed rather than kill β), which is based on the “מאי הזית” logic, only applies if β is not חייב מיתה. However, if β is חייב מיתה, then even if he is outside the danger, the “מאי הזית” logic does not apply since he brought [the danger] on himself through his actions, for which he deserves the death penalty by the [non-Jewish] laws. [In this case], we say, ‘on the contrary, the blood of α [and similarly, the blood of the townspeople] is redder’ since he (α) has not done anything at all for which he deserves to be killed.</p>	<p>שו"ת בית חדש (ב"ח) (ישנות) סימן מג': ... אבל כשהן מבפנים לסכנה אעפ"י שהוא מבחוץ לסכנה ימסרוהו להן מאחר שמחוייב מיתה וייחודוהו להן ולא אמרינן יהרג ואל יעבור מטעמא דמאי הזית דדמן סומקי טפי וכו' אא"כ דאינו מחוייב מיתה ... אבל במחוייב אעפ"י שהוא מבחוץ לסכנה מ"מ מאחר דאיהו גרם לנפשי ע"י מעשיו שנתחייב מיתה בדיניהם אין אומרים בזה מה הזית וכו' דאדרבא דאמרינן דדמא דהאי סומקא טפי דהרי לא עשה מעשה שיהא מחוייב מיתה כל עיקר.</p>
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- C. Rav Moshe (Source A-2) explains ריש לקיש’s position in a different manner than the *Chasdei Dovid* and the ב”ח. When ריש לקיש states the fugitive must be “חייב מיתה” to permit מסירה, he does not require that a death sentence was issued by a legitimate justice system. Rather, ריש לקיש means if the hooligans merely have any grievance against a specific fugitive for which they wish to kill him, the townspeople are permitted to hand him over to the hooligans. Moreover, Rav Moshe points out that ריש לקיש agrees with רבי יוחנן that מסירה is only permitted if the fugitive has no escape capability, but if he has escape capability, מסירה is prohibited even if the hooligans have a grievance against him.

Appendix A: Explanation of the Dispute Between רבי יוחנן and ריש לקיש in the Talmud Yerushalmi

Source A-2: Rav Moshe's explanation of the position ריש לקיש in the Yerushalmi.

(See Supplement 2, pp.73, 75, for more extensive excerpts from the Sefer Igros Moshe).

... [according to ריש לקיש], even if hooligans want to kill the fugitive because of their grievance against him, the דין רודף will apply to him even though he has no intention to pursue. Thus, the townspeople will be permitted to hand him over even according to ריש לקיש just as [we may kill the 'non-emerged'] fetus ... When the hooligans come with a grievance against the fugitive, ריש לקיש will agree with רבי יוחנן [to permit מסירה] since, in this case, the fugitive is certainly the cause of the pursuit (i.e., the threat) to kill the townspeople.

According to how I have explained ... that ריש לקיש does not require that a [legitimate] death sentence [was issued against the fugitive, to permit מסירה], but rather, even if his death sentence came from [a grievance of] the gentile hooligans, ריש לקיש also agrees with ר' יהודה (in the תוספתא). Accordingly, [ריש לקיש] will not permit [מסירה] unless the fugitive will certainly be killed along with the townspeople when the hooligans capture the city (i.e., if he has no escape capability).

אגרות משה יורה דעה ח"ב, סימן ס', ענף ג':
... שגם ליסטים בעלמא כיון שהם רוצים להרגו
מחמת טענה שיש להם עליו הוא בדין רודף אף
שהוא שלא בכוננת רדיפה ומותרין למוסרו גם
לר"ל כמו בעובר, וכמו לר' יוחנן כיון שודאי
באופן זה שבאין בטענה עליו הוא הסבה להרדיפה
גם להרוג אותם שבזה מודה גם ר"ל לר' יוחנן.
דלמה שבארתי ... דלא מצריך ר"ל חיוב מיתה
אלא מה שחייב מיתה להעכו"ם הליסטים גם
לר"ל הוא כר' יהודה ואין להתיר אלא דוקא
כשודאי יהרג גם הא כשיתפסו העיר עמהן.

D. From Sources A-2 and A-3, it seems evident that Rav Moshe understands that רבי יוחנן and ריש לקיש agree on the following two conditions to permit מסירה based on the דין רודף:

1. Condition 1: The fugitive must be considered the cause of the lethal threat (the exact term Rav Moshe uses is: "הסבה להרדיפה") facing the townspeople, thus defining him as a רודף; and
2. Condition 2: The fugitive must be unable to escape, thus, assigning him the "definitive רודף" status because of the *life expectancy-Δ* (the "differential") between the townspeople's *חיי עולם* and the fugitive's *חיי שעה* (see VI-8-B, pp. 20-21).

E. Rav Moshe explains that רבי יוחנן and ריש לקיש merely disagree as to how absolute the hooligans must be when designating their victim in order to consider him the cause of the threat (thus, defining him as a רודף, condition #1). רבי יוחנן believes that by merely designating an individual, the hooligans demonstrate that they are prepared to kill all the townspeople unless he is handed to them. Therefore, he is deemed the cause of the threat. However, ריש לקיש believes that the designated fugitive is only defined as a רודף if the hooligans have a grievance directed specifically against him since it is evident that their murderous desires will only be assuaged by receiving this specific victim. However, if they have no grievance against this individual, it is possible that the hooligans would have picked out someone else if this fugitive had not been present and thus, their arbitrary selection cannot render him as the cause of the threat (Source A-3).

Appendix A: Explanation of the Dispute Between רבי יוחנן and ריש לקיש in the Talmud Yerushalmi

Source A-3: Rav Moshe's explanation of the dispute between רבי יוחנן and ריש לקיש in the Yerushalmi.

(See Supplement 2, pp.72, 75, for more extensive excerpts from the Sefer Igros Moshe).

<p>... They disagree only inasmuch as רבי יוחנן understands that the “analogous-ben bechori” is merely to require designation, whereas, according to ריש לקיש, [the analogy comes to] additionally require designation similar to the בן בכרי situation where there was a grievance specific to him.</p> <p>... ריש לקיש believes that we cannot assign the status of a רודף at all to the person that the hooligans designated to kill (in the absence of a grievance) since they have no basis to condemn him to die. It merely “fell upon” their minds to demonstrate their fearsomeness and kill a person who they singled out from the group, but this does not define him as the cause of the threat [facing the townspeople], since if he had not been present, it is possible that the hooligans would have designated someone else.</p>	<p>אגרות משה יורה דעה ח"ב, סימן ס', ענף ג': ופליגי רק שר' יוחנן סובר שהמשל דשבע בן בכרי הוא רק לעצם הייחוד ור"ל מוסיף שהוא גם לענין כעין הייחוד דהיה שם בטענה רק אליו כמו שהיה בשבע בן בכרי. אבל בייחודו סובר שאין להחשיבו למי שייחודו העכו"ם להרגו, לרודף כלל כיון דאין להם עליו שום חיוב מיתה רק שכך נפל בדעתם להראות אימתם ולהרוג אחד שייחודו מהסיעה, שאין זה אף בה לרדיפה שאפשר אם לא היה זה שם היו מייחדין אחר.</p>
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- F. In Source A-2, Rav Moshe states, “Thus, the townspeople will be permitted to hand him over even according to ריש לקיש just as [we may kill the ‘non-emerged’] fetus ... since, in this case, the fugitive is certainly the cause of the pursuit (i.e., the threat) to kill the townspeople.” It appears clear that Rav Moshe understands that ריש לקיש fundamentally agrees with רבי יוחנן that as we consider the fugitive as a רודף after the townspeople despite his lack of volition or wrongdoing, because his only path to survival necessitates their death just as the fetus is considered a רודף after his mother because his only path to survival is through her death (see VI-4-C, p. 15). ריש לקיש only disagrees with רבי יוחנן by requiring an more definitive level of designation, i.e., a designation based on a grievance, but he agrees that the fugitive must be unable to escape, so that the *life expectancy-differential* ($life\ expectancy - \Delta$) will enable the דין רודף to permit מסירה (condition #2). However, if the fugitive has escape capability, even if he was defined as a רודף either via designation alone or in conjunction with the hooligans’ grievance, the townspeople are defined as equal pursuers (רודפים) after the fugitive, by the same logic that defines the fugitive as a רודף. Therefore, the דין רודף will not apply because of the “משמיא קא רדפי לה” concept (see Figure 1, p. 40, for a diagram of this two-step process for permitting מסירה based on the דין רודף).
- G. According to Rav Moshe’s explanation that the reason ריש לקיש requires a grievance against the fugitive is to define him as a רודף, if there are other means to define him as a רודף, then ריש לקיש will agree with רבי יוחנן that that a grievance is not required to permit מסירה. Accordingly, Rav Moshe says if the fugitive was designated to be killed by the hooligans prior to his flight to the city, the townspeople may hand him over even if the hooligans have no grievance, even according to ריש לקיש (Source A-4). I would suggest that the explanation is: Since the fugitive was designated for death prior to fleeing to the city, it is evident that the hooligans specifically are targeting him alone. Therefore, the circumstances define the fugitive as a רודף (condition #1) despite the absence of a grievance against him.

Appendix A: Explanation of the Dispute Between רבי יוחנן and ריש לקיש in the Talmud Yerushalmi

Source A-4: Rav Moshe explains that ריש לקיש does not always require a “death sentence” (i.e., a grievance).

(See Supplement 2, p.74, for a more extensive excerpt from the *Sefer Igros Moshe*).

<p>Even in a case where the hooligans have no grievance against the fugitive but nonetheless, if they designated him to be killed prior to his flight to the city and then the hooligans demand that the townspeople turn him over or else they will kill them all, it is as if the fugitive has a “death sentence”. Since the hooligans previously designated him to be killed, it is as if he was sentenced to death by the hooligans and therefore, he is defined as a רודף even though he has no intent [to harm]. Accordingly, ריש לקיש will agree with רבי יוחנן that if he is unable to escape to safety, but rather, everyone (including the fugitive) will definitely be killed, they are permitted to hand him over because of the <i>life expectancy-differential</i> that the townspeople have over his חיי שעה, for which he is a רודף after them and not the reverse. However, if he can escape and be saved, even though the townspeople will then be killed, it is forbidden to hand him over since he is not literally a רודף (i.e., he is not a “full-fledged” רודף since he has no intent to harm).</p>	<p>אגרות משה יורה דעה ח"ב, סימן ס', ענף ג': וכן אף בלא טענה אבל ייחודהו מקודם להריגה וערק להעיר ותובעים מהעיר שימסרו ובאם לאו יהרגו את כולם הוא ג"כ כחייב מיתה דכיון שכבר ייחודהו מקודם להריגה הוא כחייב מיתה להם שלכן ודאי הוא כרודף אף שהוא שלא בכוונה ויודה בזה גם ר"ל לר' יוחנן שבאם אם אפשר לו לבריה ולהנצל אלא שודאי יהרגו כולם שמוטרין למוסרו, מחמת היתרון על חיי שעה שהוא רודף אחרם ולא הם, ובאם יכול לברוח ולהנצל אף שאז יהרגו אסור גם בזה כיון שאינו רודף ממש.</p>
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- H. Therefore, according to the *Chasdei Dovid* and the ב"ה who understand that “חייב מיתה” denotes that the fugitive legitimately deserved the death sentence, מסירה would be permitted regardless of his ability to escape. Since his own wrongdoing is the cause of the crisis, only he bears responsibility for his fate and thus, the townspeople should not suffer on his account. However, according to Rav Moshe who understands that that “חייב מיתה” connotes a grievance by the hooligans which is (outside the purview of any system of law, and thus) unrelated to culpability of the fugitive, מסירה is only permitted if the fugitive is unable to escape, just as רבי יוחנן would understand without a grievance.
- I. Rav Moshe suggests if the fugitive was aware that the hooligans would discover the city where he would seek refuge and that they could massacre the townspeople on his account, his subsequent entry into this city renders him “as a רודף with intent ... since [the massacre of the townspeople] is an inevitable consequence [of him taking asylum there], it is certainly forbidden for him to save himself at the expense of his fellow’s life. In this situation, they would be permitted to hand him over even if he had the ability to escape.” This is consistent with Rav Moshe’s explanation that the requirement for escape incapability is to enable us to assign the “definitive רודף” status to the fugitive (condition #2). Therefore, if the fugitive took refuge in the city knowing that he was thereby endangering the townspeople’s lives, only he is the “definitive רודף” since the townspeople have not done anything to endanger him. Once he is deemed the “definitive רודף”, his ability to escape is immaterial and it is permitted to hand him over.

Appendix A: Explanation of the Dispute Between רבי יוחנן and ריש לקיש in the Talmud Yerushalmi

Table 1: Rav Moshe's analysis of the fugitive cases: When is a grievance or inability to escape a requirement to permit hand over (מסירה)?

1Was the fugitive aware that the hooligans would discover the city where he would seek asylum?	2Was the hooligans' designation of the fugitive based on a grievance specific to him?	Was the fugitive designated by the hooligans before or after he took asylum in the city?	Fugitive has escape capability	Fugitive has NO escape capability	
			רבי יוחנן and ריש לקיש	רבי יוחנן	ריש לקיש
			Is it permitted (מותר) or forbidden (אסור) to hand over the fugitive?		
No	Designation without a grievance	After	אסור	מותר	אסור
		Before	אסור	מותר	מותר
	Designation based on a grievance	Before or after	אסור	מותר	מותר
3Yes	Not applicable	Not applicable	מותר	מותר	מותר

¹Before he took asylum in the city whose residents were threatened by the hooligans to either hand him over or else everyone will be killed.

²If the hooligans had no grievance against anyone but merely picked out a person to kill, ריש לקיש maintains that the arbitrariness (or capriciousness) of their designation cannot render this fugitive as the cause of the threat and thus, he is not defined as a רודף.

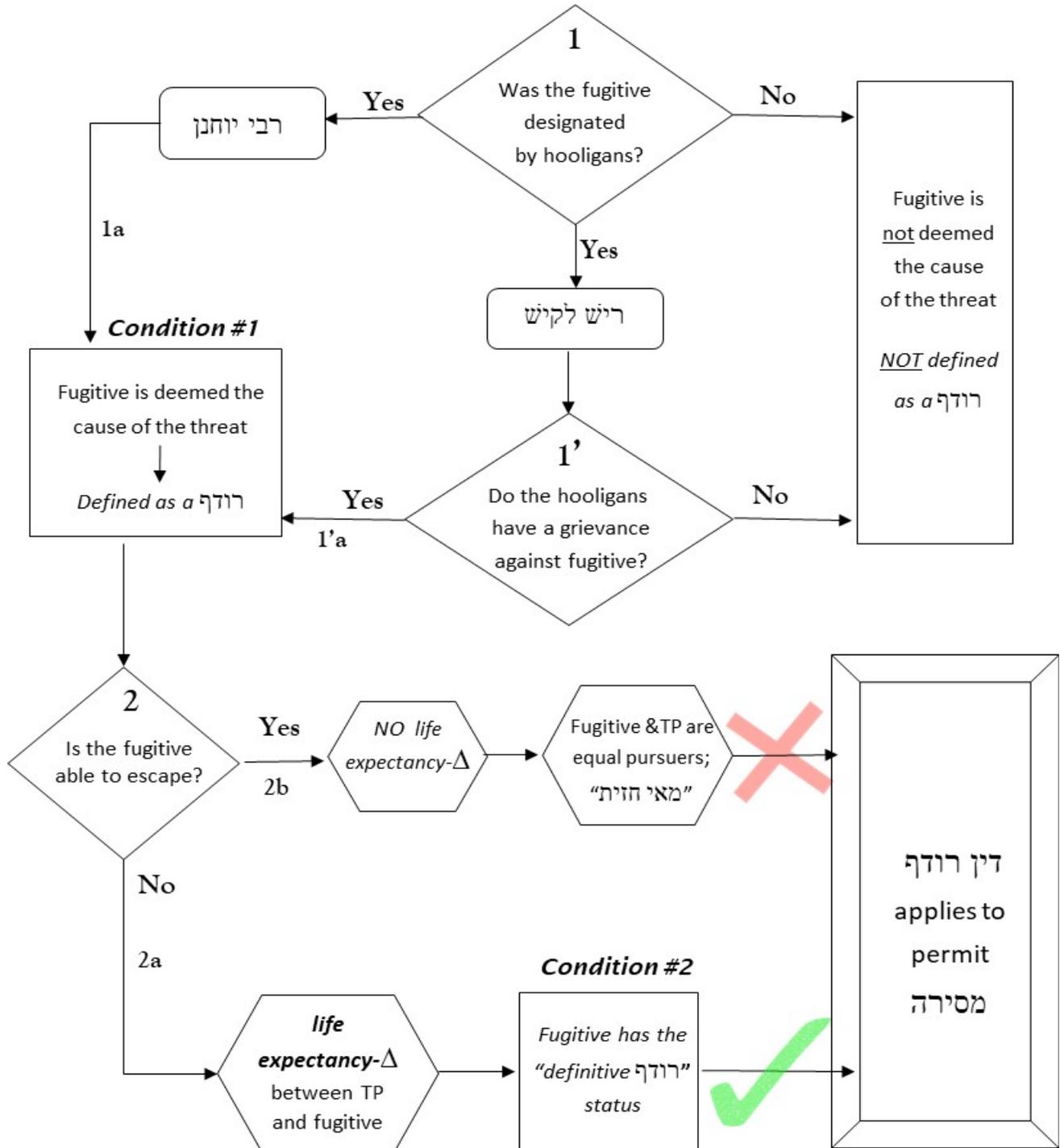
³The fugitive knew that: (1) the hooligans wanted to kill him, (2) they would find him in the city in which he would hide, and (3) they had the ability to kill everyone in the city if he was not handed over, and despite this knowledge, he still took asylum in the city. Since he intentionally placed the townspeople at risk to save himself, he is considered like a רודף with intent to harm and therefore, Rav Moshe says it is probable that they are permitted to hand him over even if he has the ability to escape. However, Rav Moshe states that further analysis is required to finalize the *Halacha* accordingly.

Note: If the fugitive was truly deserving of the death penalty even through a non-Jewish legal system, Rav Moshe would appear to agree in *Halacha* with the *Chasdei Dovid* and the *Bach*. The *Taz* (in *Yoreh De'ah*, 157: 8) states that in such a case, such as one who revolts against the non-Jewish government, he should be handed over even if the authorities did not demand (that they hand him over) since he is certainly a רודף after the townspeople because of his evil actions, while they have done nothing to endanger him. Rav Moshe quotes this *Taz*, from which I inferred that Rav Moshe concurs. This would logically apply even if this individual has the ability to escape.

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Figure 1: Two-step process to apply the דין רודף in the fugitive case, based on Rav Moshe's analysis:

Condition 1: The fugitive must be the cause of the threat and thus, he is defined as a רודף. According to רבי יוחנן, this is determined by the mere designation by the hooligans (1a), whereas ריש לקיש also requires that they have a grievance against the fugitive (1'a). Condition 2: The fugitive must have the "definitive רודף" status, e.g., if he is unable to escape because of the *life expectancy-Δ* (2a). However, if he can escape (2b), since the fugitive and townspeople (TP) are viewed as equal pursuers, there is a "מאי הזית" dilemma and the דין רודף cannot apply.



Appendix A: Explanation of the Dispute Between רבי יוחנן and ריש לקיש in the Talmud Yerushalmi

- J. The רמב"ם (Source A-5) and the second opinion in the רמ"א (Rav Moshe Isserles, Reference 2) follow the position of ריש לקיש who requires a "death sentence" (i.e., the hooligans' grievance against this fugitive, according to Rav Moshe's interpretation) to permit מסירה. This poses a difficulty for the suggestion that MPR could be permitted based on the דין רודף (Section VIII, pp. 27-30). Certainly, no fetus in the MFP situation has a death sentence or a grievance against him. According to the רמב"ם and the רמ"א, how could the דין רודף be applied to permit MPR?

Source A-5: The רמב"ם follows ריש לקיש's position regarding handing over the fugitive.

<p>Similarly, if gentiles told [a group of Jews], "Give us one of you and we will kill him; and if not, we will kill all of you": Let them all be killed and they may not give over one Jewish life to them. However, if they designated someone and said, "Give us <i>so-and-so</i>, or we will kill all of you": If the person is liable to the death penalty like שבע שבע, they may give him over to them. However, at the ideal level of <i>Halacha</i> (לכתחלה), this instruction is not conveyed to them. If he is not liable to the death penalty, let them all be killed and they may not give over one Jewish life to them.</p>	<p>רמב"ם פרק ה' הלכות יסודי התורה, הלכה ה': וכן אם אמרו להם עובדי כוכבים תנו לנו אחד מכם ונהרגנו ואם לאו נהרוג כולכם, יהרגו כולם ואל ימסרו להם נפש אחת מישראל. ואם יחדוהו להם ואמרו תנו לנו פלוני או נהרוג את כולכם, אם היה מחויב מיתה כשבע בן בכרי יתנו אותו להם, ואין מורין להם כן לכתחלה. ואם אינו חייב מיתה יהרגו כולם ואל ימסרו להם נפש אחת מישראל.</p>
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- K. Perhaps we can answer this question based on Rav Moshe's understanding that the only reason ריש לקיש requires a "death sentence" is to define the fugitive as the cause of the threat ("הסבה להרדיפה") confronting the townspeople and thus, define him as a רודף (see paragraphs D-E, p. 36). In the fugitive situation, there is no inherent basis for any one person to be considered as the cause of the threat even if he was designated because the entire origin of the crisis (i.e., the hooligans) was externally imposed (according to Rav Moshe's understanding that ריש לקיש's ruling is unrelated to any culpability of the fugitive). Thus, we need some method to discern that this fugitive is considered the cause of the threat. The "death sentence", unjust as it may be, serves to define him as the cause of the threat since it demonstrates that the hooligans specifically selected this individual and they will not be assuaged by handing over anyone else. As an illustration of this notion, Rav Moshe notes that ריש לקיש will agree with רבי יוחנן that a grievance is not required if other situational details demonstrate that the fugitive is the cause of the threat, e.g., if the fugitive was designated before he fled to their city, the townspeople may hand him over even without a grievance (see paragraph G, p. 37).
- L. By contrast, in the MFP situation, the cause of the danger is internally imposed, i.e., it is evident that the fetuses themselves are the origins of the threat and therefore, we do not require any external imposition of a "death sentence" to define any fetus as a רודף. Therefore, the dispute between רבי יוחנן and ריש לקיש as to whether the mere designation by the hooligans without a "death sentence" suffices to define the fugitive as the רודף, is not germane to the MFP situation.

Appendix A: Explanation of the Dispute Between רבי יוחנן and ריש לקיש in the Talmud Yerushalmi

- M. In summary, the *Chasdei Dovid* and Rav Moshe offer two different explanations for the permissibility for מסירה (i.e., to hand over the designated fugitive) if the townspeople will be killed if he is not turned over:
1. According to the *Chasdei Dovid*, the permissibility for מסירה is because the “מאי חזית” logic does not apply, as follows:
 - a. If the fugitive does not deserve the death penalty, but he and townspeople have no escape capability, מסירה is permitted “because the reason of ‘מאי חזית’ does not apply when they all are in an equal state of danger” (Source 12, p. 12).
 - b. If the fugitive deserves the death penalty (חייב מיתה), even if he can escape, מסירה is permitted “because the logic of ‘מאי חזית’ does not apply when he is חייב מיתה” (paragraph B, p. 35).
 2. However, according to Rav Moshe, the permissibility for מסירה is because the fugitive is considered a רודף after the townspeople since he is the cause of their impending doom (“הסבה להרדיפה”). Both רבי יוחנן and ריש לקיש agree that this applies: (1) only if the fugitive has no escape capability; and (2) even if the fugitive does not deserve the death penalty through a legitimate justice system. רבי יוחנן and ריש לקיש merely disagree as follows:
 - a. רבי יוחנן believes that merely by being designated, the fugitive is the cause of their impending doom, conferring upon him the status of a רודף and therefore, he may be handed over; whereas
 - b. ריש לקיש believes only if the hooligans have a grievance against this fugitive for which they wish to kill him, he is the cause of their impending doom and has the status of a רודף.
- N. The two approaches we offered for potentially permitting MPR if there is a high probability of total fetal death (VII-2, pp. 25-26), may well align well with these two approaches for the permissibility for מסירה. According to the *Chasdei Dovid* who states that the “מאי חזית” logic does not apply if everyone is in equal danger, perhaps MPR can be permitted because the “מאי חזית” logic will not apply if all the fetuses will likely die without intervention. This approach was suggested by Rabbi Dr. Zalman Levine. However, according to Rav Moshe who considers the fugitive as a רודף even without any culpability simply because he is the cause of another’s impending doom, perhaps MPR can be permitted because each fetus is a רודף after the others. This approach of Rav Shlomo Zalman Auerbach was recorded by Rabbi Dr. Abraham.

References

1	<i>Chasdei Dovid</i> on Tosefta Terumot, Chapter 7, Halacha 20 (See Supplement 1, Source 5, p.54, for an excerpt and translation).
2	Rav Moshe Isserles (<i>Ramo</i>), <i>Shulchan Aruch Yoreh De’ah, Siman 157, Se’if 1</i> (See Supplement 1, Source 9a, p.57, for an excerpt and translation).

Appendix B: The “מאי חזית” Logic According to Rashi with Rav Moshe’s Explanation

Note: The following paragraph refers to Figure 1 which is found on p. 5.

- Rashi (in סנהדרין; Source 3, p. 4), explains the “מאי חזית” logic, which is the reason that one must be killed rather than violate (יהרג ואל יעבור) the מצוה (i.e., the prohibition) of לא תרצח, as follows: The “וחי בהם-dispensation” is inoperative (or, inapplicable) in the “coerced murder” case (pp. 3-5) for the following reason: If α would murder β to save his own life (“Option 1” in Figure 1), there will be two negative consequences (“תרת”): The loss of a Jewish life (β ’s life) and violation of a מצוה. On the other hand, if α remains passive (“Option 2” in Figure 1), there will only be one negative consequence (“חדא”): The loss of a Jewish life (α ’s life), but the מצוה will be observed. Therefore, as Rashi in יומא (Source B-1) states, “But now if you kill β , since a Jew will be killed and a מצוה will be violated, why should it be acceptable in the eyes of Hashem to violate his מצות?” The terminology which Rav Moshe describes (Reference 1) to formulate רש”י’s reasoning is: “תרת-נגד-חדא” – “two negative consequences vs. one negative consequence”.

Source B-1: Rashi’s explanation of the “מאי חזית” logic: Inapplicability of the “וחי בהם-dispensation”:

רש”י יומא, דף פב ע”ב, ד”ה מאי חזית:

[רבא or רבה responds to α who asked if he may accede to the hooligan’s demand to kill β]: “What is the basis of your premise to permit [yourself to kill β]? Is it based on וחי בהם ולא שימות בהם?”	כלומר מאי דעתיך למשרי מילתא משום וחי בהם ולא שימות בהם ?
[Your premise is untrue because] the reason [for the “וחי בהם-dispensation”] is that Jewish lives are more precious to Hashem than the מצות. Therefore, the Holy One, blessed be He, says, “let the מצוה be abrogated (i.e., violated) and this person will live.”	טעמו של דבר לפי שחביבה נפשן של ישראל לפני המקום יותר מן המצות אמר הקדוש ברוך הוא תבטל המצוה ויחיה זה.
But now [if you kill β], since a Jew will be killed and the מצוה will be abrogated, why should it be acceptable in the eyes of Hashem to violate his מצות?	אבל עכשיו שיש כאן ישראל נהרג והמצוה בטילה למה ייטב בעיני המקום לעבור על מצותיו ?
Why should your (α ’s) blood be more precious to Him [i.e., to Hashem] than the blood of your Jewish friend (β)?	למה יהיה דמך חביב עליו יותר מדם חבירך ישראל ?

- Rav Moshe comments, “We can infer [from this רש”י] that with regard to this דין [of יהרג ואל יעבור], his (α ’s) life and the life of his friend (β) are equal” (Reference 2). Perhaps Rav Moshe’s inference is as follows: The reason for the “וחי בהם-dispensation” is that Hashem prefers preservation of Jewish lives over His מצות since Jewish lives are more precious to Him (Rashi, above). If we accept the premise that all Jewish lives are deemed equal, it logically follows that the intent of the “וחי בהם-dispensation” cannot be met if α kills β to save himself, since the preservation of α ’s own life will be nullified by the loss of β ’s equally valued life. Therefore, since the “וחי בהם-dispensation” is inapplicable, the מצוה of לא תרצח must be observed even at the cost of α ’s life. According to Rav Moshe’s understanding,

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apparently Rashi believes that in all “life-versus-life” standoffs, the Torah declares total equivalence between any two lives which is unalterable regardless of any apparent factor that might favor one life over the other. Accordingly, even if there was a method to discern that α ’s life has a higher value than β ’s life, the inapplicability of the “מאי הזית-dispensation” and thus, the דין of יעבור ואל יהרג would remain in place.

3. Therefore, according to רש"י, in a different “coerced murder” case where the hooligan orders α , “either kill β or I will kill both of you,” although β will certainly be killed in any event, it appears logical that α would be still forbidden to save his life by killing β because of the “תרת-נגד-חדא” reasoning: If α remains passive, even though both α and β will die, this would still be classified as “חדא” (“one type of negative consequence”), without transgression of an עבירה. However, if α kills β , there will be “תרת” (“two different negative consequences”): β ’s death and a transgression of an עבירה. Therefore, the “מאי הזית-dispensation” is inapplicable and the דין of יעבור ואל יהרג would apply even if it is certain that β will be killed anyway. Thus, on a fundamental level, since Rashi considers the inapplicability of the “מאי הזית-dispensation” as the basis of the “מאי הזית” logic, whenever we have a “תרת-נגד-חדא” situation, the “מאי הזית” logic, and thus, the דין of יעבור ואל יהרג will remain in force.
4. We discussed two approaches to understand the permissibility to hand over (מסירה) the ‘fugitive without escape capability’ (see Appendix A, p. 42, paragraph M).
 - a. The *Chasdei Dovid* (Source 12, p. 12) explains since the fugitive will definitely be killed with the townspeople if he is not handed over, “the logic of ‘מאי הזית’ does not apply when they all are in an equal state of danger.” Since the “מאי הזית” logic is not applicable, the דין of יעבור ואל יהרג would also not apply and therefore, the townspeople are permitted to hand over the fugitive.
 - b. However, according to Rav Moshe, the reason for the permissibility to hand over the ‘fugitive without escape capability’ is because he is considered as a רודף after the townspeople (Source 15, p. 17). Below (paragraph 6b, p. 47), we will suggest a possible reason why Rav Moshe does not explain in the same way as the *Chasdei Dovid*.
5. In II-1-C, pp. 3-4, we discussed two approaches for the “מאי הזית” logic and how it dictates the *Halacha* of יעבור ואל יהרג by שפיכת דמים.
 - a. The (first opinion in the) *Talmedai Rabbeinu Yonah* (Source B-2) as explained by Rav Nochum Partzovitz, believes that the “מאי הזית” logic states since we do not know whose life is considered more valuable, therefore the uncertainty dictates that one must remain passive (שב ואל תעשה), even at the pain of his own death. According to this approach, if there was a way to definitively determine that α ’s blood is redder than β ’s blood, (i.e., that α ’s life is definitively more valuable), since there is no uncertainty, perhaps that α would be permitted to kill β to save himself.

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Source B-2: First explanation of the meaning of “מאי הזית” in the *Talmedai Rabbeinu Yonah*: The “מאי הזית” logic operates from a perspective of uncertainty (about the relative worth of the two lives):

<p>The explanation is since his (your friend, β's) blood is redder, he should continue to live and perform מצוות. By living, he (β) will continue to fulfill the will of הקב"ה. If you will ask, since the matter lies in doubt [whose blood is redder], let α kill β so that he (α) will not be killed? The answer is [the loss of a life by] remaining passive is different [than loss of life through murder]: A person must refrain from actively transgressing a sin.</p> <p>Now we will explain how the דין of יהרג ואל יעבור would apply: If the non-Jew tells you (α), “Go and kill so-and-so (β) or else I will kill you,” even though the non-Jew has the power to kill him (β), [nonetheless], α must allow himself to be killed rather than kill β since perhaps his friend’s blood is more red and [therefore], β should continue to live and perform the מצוות of הקב"ה. However, this only applies if the non-Jew tells you (α), “Go and kill β or else I will kill you and I will allow β to live,” then certainly α may not kill β. However, if the non-Jew tells α, “Go and kill β or else I will kill both of you,” since β is condemned to die by the king and it is impossible for him to be saved, α should kill β rather than be killed (along with β) as stated in the תוספתא.</p>	<p><u>תלמידי רבינו יונה, עבודה זרה דף כח ע"ב,</u> <u>ד"ה דילמא דמא דחברך סומק טפי:</u> פירוש וכיון שדמו יותר אדום יחיה יותר ויקיים מצוות ויעשה רצונו של הקב"ה יותר על ידי החיים. וא"ת כיון שהדבר ספק יהרוג אותו ואל יהרג הוא י"ל שב ואל תעשה שאני שהאדם יש לו למנוע מלעשות שום עבירה בידים. מעתה נפרש הדבר איך הוא, אם יאמר לו הגוי לך והרוג את פלוני, ואם לאו אותך נהרוג, אף על פי שיש כח ביד הגוי להרוג, יש לו להניח עצמו ליהרג ואל יהרגו דדילמא דמא דחבריה סומק טפי, ויחיה יותר ויקיים מצוותיו של הקב"ה. זה דוקא כשאומר לו לך והרגנו ואם לאו אותך הרגתי ואותו החייתי, אז ודאי אין לו להרגו. אבל אם אומר הרוג אותו ואם לאו אותו ואותך הרגתי. כיון שהוא מוכתב למלכות וא"י שינצל, יהרגנו ואל יהרג כדאמדינן בתוספתא.</p>
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- b. However, Rashi, as explained by Rav Moshe, believes that the primary message of the “מאי הזית” logic is the inapplicability of the “והי בהם-dispensation”. When the Gemara used the words “מאי הזית”, it never meant to suggest that the דין of יהרג ואל יעבור could be influenced by any assessment of the relative worth of the two lives. As we quoted from Rav Moshe, Rashi is telling us that the two lives are always considered equal with respect to the דין of יהרג ואל יעבור. In the same *Teshuva*, Rav Moshe writes, “Therefore even if α is a חכם and β is an הארץ (ignoramous), with regard to this ‘coerced murder’ situation, β 's blood is red in the eyes of Hashem and α 's blood is not red, for reasons that are not given to humans but are only known by Hashem Himself, Whose deeds are perfect” (Reference 2). I am not certain exactly how Rav Moshe understands the words, “perhaps the blood of that man is redder”; perhaps רבא used those words merely to enable the threatened person (α) to comprehend, but in reality, the relative worth of the lives is not the determining factor for the דין of יהרג ואל יעבור. However, this is not a satisfying answer since Rashi weaves in the theme of, “Why should your blood be more precious to Him [i.e., to Hashem] than the blood of your Jewish friend?” in each of the tractates in which the דין of יהרג ואל יעבור is discussed. Clearly, this theme somehow works in conjunction with the inapplicability of the “והי בהם-dispensation”, but unfortunately, I have not merited to understand the mechanism.

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Note: The following comment should be viewed only as conjecture:

Although *Rav Moshe* stated earlier in the same *Teshuva*, “with regard to this דין of יעבור ואל יהרג, his (α ’s) life and the life of his friend (β) are equal,” this should not be construed as a contradiction to his statement, “ β ’s blood is red in the eyes of Hashem and α ’s blood is not.” The latter statement is not addressing the relative worth of the two lives, but rather, points out that the Heavenly death sentence was decreed for α and not for β . It merely comes to deflect a hypothetical claim by α that, “I am more meritorious than β and thus, more deserving of life.” If we were to honor such a claim (e.g., if α is a תלמיד חכם and β is an עם הארץ), one could (hypothetically) argue that this is not a “תרת-נגד-הדא” situation, but rather, a “הדא-נגד-הדא” (“one negative consequence against one negative consequence”) situation, as follows: If α would actively kill β , the loss of β ’s life would perhaps not register as a negative consequence due to its inferior value (relative to α ’s life). Thus, there is only a transgression of לֹא תרצה, which would be counted as “הדא” (one negative consequence). If, on the other hand, α remains passive, the consequent loss of α ’s life would also be counted as “הדא”. We might contend that such a “הדא-נגד-הדא” situation is indistinguishable from any other עבירה which may be pushed aside for the preservation of life (פיקוח נפש). To deflect such an argument, *Rav Moshe* states that in any “coerced murder” case, the relative merits of α and β are irrelevant because we see that the Heavenly decree is upon α to die and not upon β . Having negated this hypothetical argument, we return to our basic premise that the lives of α and β are deemed equally worthy. Accordingly, we have a “תרת-נגד-הדא” situation and the “וחי בהם-dispensation” is inoperative. Thus, *Rav Moshe*’s statement, “his (α ’s) life and the life of his friend (β) are equal,” and the consequent inapplicability of the “וחי בהם-dispensation”, remain the core principles that determine the דין of יעבור ואל יהרג in the “coerced murder” case according to רש”י.

6. Perhaps the two approaches to explain the permissibility to hand over the ‘fugitive without escape capability’ are related to the two ways to understand the “מאי הזית” logic:
 - a. The *Chasdei Dovid*, who states that the “מאי הזית” logic does not apply when the fugitive cannot escape, would likely subscribe to first opinion in the *Talmedai Rabbeinu Yonah*. The “מאי הזית” logic dictates that as long as we are concerned that β ’s blood may possibly be more red than α ’s blood, the uncertainty forbids α from killing him. However, if β (or the fugitive) is certain to die anyway, the relative “redness” of his blood (i.e., relative worth of his life) is irrelevant since he cannot be saved regardless of townspeople’s actions. Since the דין of יעבור ואל יהרג is based on the “מאי הזית” logic, if this logic is not applicable, it is permitted to hand over the fugitive. Similarly, the *Talmedai Rabbeinu Yonah* state if the gentile orders α , “either kill β or I will kill both of you,” if β was condemned to die by the king, α would be permitted to kill β (apparently with his own hands) (Source B-2). In the context of their preceding words, it seems clear that their reasoning is that the “מאי הזית” logic does not apply when β is certain to die either way.

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- b. Perhaps the reason Rav Moshe offers a different explanation (to permit *מסירה*) than that advanced by the *Chasdei Dovid*, is because he understands from Rashi that the *דין* of *יעבור ואל יהרג* is not based on any uncertainty about the relative worth of the respective lives, but rather, on the “תרת-נגד-הדא” reasoning. Therefore, even if the fugitive will definitely be killed regardless of the townspeople’s actions, the “והי בהם” dispensation” will not apply and thus, the *דין* of *יעבור ואל יהרג* would prohibit handing him over, as discussed above in paragraph 3 (p. 44). The *Bach* (ב”ח), authored by Rav Yoel Sirkes; Source B-3) appears to take a similar approach in answering the question of the *משנה* on *כסף לקיש*. Therefore, Rav Moshe explains, it is only because of the *דין* that the townspeople are permitted to hand over the ‘*fugitive without escape capability*’.

Source B-3: The ב”ח’s answer of the *משנה*’s question about the prohibition to hand over the fugitive:

<p>[The ב”ח addresses the question of the <i>משנה</i>’s <i>כסף לקיש</i> (see <i>Supplement 1</i>, p. 56), who asks: Why does <i>ריש לקיש</i> prohibit handing over a fugitive who is not <i>מיתה</i>, if he has no escape capability: “The logic of ‘מאי הזית’ does not apply since the designated fugitive will be killed along with everyone else if they do not give him over?” The ב”ח answers this question, as follows]:</p> <p>This is not a difficulty since the primary reason for the “מאי הזית” logic is as רש”י (Source B-1, p. 43) explains: “[If α would kill β to save himself], since a Jew (β) will be killed and the מצוה (i.e., לא תרצח) will be violated, why should it be acceptable in the eyes of Hashem that you (α) should violate the מצוה? Why should your (α) blood be more precious to Him than the blood of this person (β)?” Therefore, [if the fugitive is not <i>מיתה</i>, all of [the townspeople] should be killed so that the מצוה will not be abrogated. However, if he is <i>מיתה</i>, he caused [the danger] for himself and therefore, his blood is on his head. We should not become ensnared because of his blood and it is permitted to hand him over. We do not describe this as [a situation] where the מצוה is abrogated [if we hand him over] since he himself abrogated this מצוה through his actions, whereby he caused the death for himself.</p>	<p><u>שו"ת בית חדש (ב"ח) (ישנות) סימן מג:</u></p> <p>ולא קשיא, טעמא מאי דהלא עיקר הטעם במאי דקאמר מאי הזית דדמך סומקא טפי וכו' אינו אלא כדפירש רש"י ... כיון שיש כאן ישראל נהרג והמצוה בטלה למה ייטב בעיני המקום שתעבור על מצוה, למה יהא דמך חביב עליו יותר מדמו של זה, וע"כ כולם יהו נהרגין ולא תתבטל המצוה. אבל היכא דמחויב מיתה דאיהו גרם לנפשיה, דמו בראשו ואין אנו נתפסין בדמיו ומותר למסרו, ואין אני קורא בזה דלא תתבטל המצוה דאיהו גופיה קא בטיל ליה מצוה זו על ידי מעשיו שגרם מיתה לעצמו..</p>
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7. With this same reasoning, Rav Moshe would maintain that, even if by some *Halachic* “gauge”, one could assess that β ’s level of life is definitively lower than α ’s level of life, the *דין* of *יעבור ואל יהרג* would remain in force since the “תרת-נגד-הדא” reasoning, and thus, the inapplicability of the “והי בהם” dispensation” would still hold true. However, according to first opinion mentioned in the *Talmedai Rabbeinu Yonah*, and presumably the *Chasdei Dovid*, since the “מאי הזית” logic is operative only if we are concerned that β ’s life may be more valuable than α ’s life, if we are certain that the opposite is true, the “מאי הזית” logic, and thus, the *דין* of *יעבור ואל יהרג*, does not apply. Killing an unborn fetus or a *טריפה* (person with only transient life remaining, due to an illness or injury) does not incur capital punishment, whereas killing a *שלם* (person with normal life expectancy) incurs capital punishment. According to

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those who understand that the דין of יעבור ואל יהרג is based on the uncertainty about whose life is more valuable, if β is an unborn fetus or a טריפה and the hooligan threatens α to either kill β or be killed, perhaps α would be permitted to kill β to save his own life since here it is known that α ’s life is “more valuable”. However, if the דין of יעבור ואל יהרג is based on the inapplicability of the “והי בהם”-dispensation”, this *Halacha* would still be in effect (i.e., α would be prohibited to kill β) even though a *Halachic* “gauge” tells us that α ’s life is at a higher level than β ’s life.

- a. The *Minchat Chinuch* states that, in the fugitive case, if a טריפה was in the town, the townspeople would be permitted to hand him over even if the hooligans did not single anyone out, “because the logic of ‘why do you presume that your blood is more red etc.’ (‘מאי הזית’) does not apply since certainly the townspeople’s blood is more red” (Reference 3). This position is also stated by the *Meiri* (Reference 4).
 - b. By contrast, we have seen that Rav Moshe describes “the advantage that the mother has over the fetus, that she is a complete נפש while he is not yet a complete נפש,” which is based on “the fact that one does not incur capital liability (for killing an unborn fetus)” (Source 17, p. 21). Nonetheless, Rav Moshe does not rationalize that feticide is permissible because the “מאי הזית” logic does not apply. If not for the דין רודף, the דין of יעבור ואל יהרג would have prohibited killing even the ‘non-emerged fetus’, per Rav Moshe’s understanding of the Rambam (Reference 5). Similarly, Rav Shach writes (explaining the same Rambam), “Even though killing the mother is subject to the death penalty whereas killing a ‘non-emerged fetus’ is not, nonetheless, since feticide is included under the רציהה איסור (prohibition against murder), both the fetus and mother are equal with regard to the רציהה and thus, the סברא of ‘מאי הזית’ would apply” (Reference 6). Even though Rav Shach explicitly states, “the blood of a born person is redder than the blood of an unborn person because the murder of a born person is punishable by death whereas the murder of an unborn person is not,” he still believes that the logic of “מאי הזית” would have prohibited killing the ‘non-emerged fetus’ if not for the דין רודף, which appears to align with Rav Moshe’s understanding.
 - c. Moreover, Rav Moshe states, “it is obvious that we would apply the דין of יעבור ואל יהרג if hooligans attempt to coerce a שלם to kill a טריפה,” even though murdering a healthy person is punishable by the death penalty while murdering a טריפה is not (Reference 5). The *Nodeh B’Yehuda* takes the same position (Reference 7). Thus, Rav Moshe’s position is consistent that the דין of יעבור ואל יהרג is fundamentally unrelated to the relative worth of the respective lives, but rather, on the inapplicability of the “והי בהם”-dispensation”, in accordance with Rashi’s understanding.
8. In a similar way, Rav Shmuel Rozovsky (Reference 8), based on the commentary of Rav Chaim Soloveitchik on the Rambam, explains that Rashi does not believe the meaning of the “מאי הזית” logic is that the פיקוח נפש imperatives of α and β oppose each other equally and therefore, α must remain passive to avoid actively negating β ’s פיקוח נפש imperative. Rather, Rashi (in פסחים, Source B-4)

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understands that the meaning of the “מאי הזית” logic is since the lives of α and β are equal and one life will be lost in any event, therefore, α has no פיקוח נפש imperative at all (i.e., the “והי בהם” does not even exist here) since the entire basis for the “והי בהם”, i.e., that Jewish lives are precious to Hashem, is not applicable in this situation.

Source B-4: Rashi’s explanation of the “מאי הזית” logic: Inapplicability of the “והי בהם”:

רש"י פסחים דף כה ע"ב, ד"ה מאי הזית:

[Rabba responds to α who asked if he may kill β to save himself]: “You are coming to ask [if you may kill β] because you know that no מצוה stands in the way of פיקוח נפש. Therefore, you believe that this [prohibition against murder] should also be pushed aside because of your פיקוח נפש.”	כלומר כלום באתה לישאל על כך אלא מפני שאתה יודע שאין מצוה עומדת בפני פיקוח נפש וסבור אתה שאף זו תדחה מפני פיקוח נפשך
[However, this premise is untrue because] this [לא תרצח of עבירה] is unlike other עבירות, since one life will be lost in any event.	אין זו דומה לשאר עבירות דמ"מ יש כאן אבוד נפש.
And the תורה only permitted pushing aside a מצוה [based on the “והי בהם”-dispensation] because of the preciousness of a Jewish life.	והתורה לא התירה לדחות את המצוה אלא מפני חיבת נפשו של ישראל.
But, here [if you kill β], an עבירה will be transgressed and a life will be lost.	וכאן עבירה נעשית ונפש אבודה.
Who says that your (α 's) life is more precious to Hashem than β 's life? Maybe β 's life is more precious to Him?	מי יאמר שנפשך חביבה לפני המקום יותר משל זה? דילמא של זה חביבה טפי עליו?
And consequently, an עבירה will be transgressed and a life will be lost.	ונמצא עבירה נעשית ונפש אבודה.

References

1	<i>Igros Moshe, Yoeh De'ah, Chelek 1, Siman 145</i> (See Supplement 2, pp. 86-87, for excerpts and translation).
2	<i>Igros Moshe, Yoeh De'ah, Chelek 2, Siman 174, Anaf 4</i> (See Supplement 2, pp. 83-85, for excerpts and translation).
3	<i>Minchat Chinuch, Mitzvah 296</i> (See Supplement 1, Source 3, p. 52, for an excerpt and translation).
4	Rav Menachem Ha'Meiri, <i>Beis Ha'bechira</i> , Sanhedrin 74b
5	<i>Igros Moshe, Choshen Mishpat, Chelek 2, Siman 69, Ohs 1-2</i> (See Supplement 2, pp. 63-66, for excerpts and translation).
6	<i>Avi Ezri al HaRambam, Hilchot Rotzeach U'Shmirat Nefesh, Perek 1, Halachot 6, 9</i> (See Supplement 4, pp. 93-97, for an excerpt and translation).
7	<i>She'alot U'Teshuvot Nodeh B'Yehuda Tinyona, Choshen Mishpat, Siman 59</i>
8	חידושי רבי שמואל (רוזובסקי) על מסכת פסחים, סימן יב': בענין יהרג ואל יעבור

Appendix C: Medical Facts Relevant to Multifetal Pregnancies and Multifetal Reduction

- I. Adverse outcomes associated with multifetal pregnancies (from: Stone J and Berkowitz RL, Seminars in Perinatology, volume 19: pp. 363-374, 1995):
- Morbidity (major illness or disability) and mortality associated with multifetal pregnancies increase with increasing numbers of fetuses. Many adverse outcomes are the consequence of preterm birth:
 - ✓ 11 percent of twins, more than one-third of all triplets, and more than two-thirds of all quadruplets and higher order multiples were delivered very preterm (<32 weeks of gestation), compared with less than 2 percent of singletons.
 - ✓ Early mortality (death from 20 weeks of gestation through the first year of life) was 4.8 percent for twins, 8.6 percent for triplets, 10.8 percent for quadruplets, and 28.9 percent for quintuplets.
 - The two most serious risks of multifetal pregnancies are: (1) loss of the pregnancy and (2) preterm birth, with its potential sequelae including perinatal mortality (i.e., death within the first week after birth), respiratory and gastrointestinal complications, infection and long-term neurologic impairment.
 - Prevalence of cerebral palsy ranges from 1.6 to 2.3 per 1000 surviving infants in singletons, 7 to 12 per 1000 surviving infants in twins, and 28 to 45 per 1000 surviving infants in triplets.
- II. Goals and clinical effects of multifetal pregnancy reduction:
- The goal of MPR is to reduce the risk of adverse outcomes in survivors of multifetal pregnancies by decreasing the number of fetuses *in utero*, since the risk of complications is proportional to the number of fetuses.
 - Reducing pregnancies with three or more fetuses to a twin pregnancy results in fewer pregnancy losses, fewer preterm births and fewer postnatal infant deaths than in non-reduced pregnancies.
 - Effects of fetal reduction on decreasing the rate of spontaneous pregnancy loss (from: Evans M, Andriole S and Britt D, Fetal Diagnosis and Therapy, volume 35: pp. 69-82, 2014):

Type of Pregnancy (starting # of fetuses)	Spontaneous Pregnancy Loss Rates (%)	
	Without fetal reduction	With fetal reduction
Quintuplet (5)	50	10
Quadruplet (4)	25	5.5
Triplet (3)	15	3.8