

Halachic Imperatives (Charity)

QUESTION ³⁷³ AND ITS ORDER OF INFORMATION

1. WHAT ORDER SHOULD ~~IT~~ BE FOLLOWED WHEN IT IS A QUESTION OF GIVING

TZEDAKA 373 ~~OF~~ FOOD - AID OF

FOOD, CLOTHES, MEDICINE, MEDICAL AND LIFE SAVING THERAPY AND AID?

ANSWER

AS MENTIONED IN ALL ~~THE~~ BOOKS THAT I HAVE WRITTEN THE BASIC FOUNDATION OF TORAH JUDAISM IS THE SACREDNESS ~~OF~~ AND INDIVIDUALITY OF EVERY HUMAN LIFE REGARDLESS OF SEX, RACE, COLOR, RELIGION OR PLACE OF NATIONAL ORIGIN.

* FOR THE STATE OF ISRAEL IS ~~NOT~~ BUT A
COMMUNITY OF 3 MILLION JEWS. THE HATER
WHO DENIES THE JEW THE RIGHTS ENJOYED BY
OTHER PEOPLE DELIGHTIMIZES THE RIGHT
OF THE JEW TO HIS OWN STATE.

ALL HUMANS WHO CHERISH
THE VALUE OF HUMAN
LIFE AND THE DIGNITY OF
THE INDIVIDUAL HAVE A
COMMON BOND. THOSE
WHO SINGLE OUT THE
JEW AND HIS STATE
ISRAEL * AS THE OBJECT
OF THEIR HATRED, ARE
REALLY VENTING THEIR
VENOM AT THE
PRINCIPLES THAT THE
JEW AND HIS STATE,
AS WELL AS, ALL CIVILIZED
MEN FROM THE DAWN OF
HISTORY REPRESENT. -
THE SACREDNESS OF ALL
HUMAN LIFE.

THE ANTISEMITE IS

THE ENEMY OF ALL
DECENT HUMANS.
HIS FIRST VICTIMS
MAY BE JEWS AND
THEIR STATE; BUT HIS
AMBITION IS THE
COMPLETE DOMINATION
OF THE FREEDOM,
WEALTH PROPERTY, AND
RIGHTS, AND LIVES OF
THE ENTIRE WORLD.

THUS, THE TALMUD^{JERUSALEM}
SANEHDORIN - YERUSHALAI STATE

לִּישׁוּב הַיָּם יִשְׁמַח הַיָּם
וְיִשְׁמַח הַיָּם יִשְׁמַח הַיָּם

IF ONE SAVES ANY
HUMAN LIFE IT IS AS
THOUGH ONE SAVES THE

ENTIRE WORLD UNIVERSE. (1)
 LIKEWISE, THE TALMUD
 SAITHDIN EXPLAINS THAT
 G-D CREATED ALL HUMAN-
 ITY FROM ADAM ONE
 MAN AND WOMAN. - ADAM
 AND EVE. HE TOOK

RED, BLACK, YELLOW,
 WHITE, BROWN EARTH
 FROM ALL OVER THE
 WORLD AND FORMED
 ADAM AND EVE. (2) ORIGINALLY
 THEY WERE SIAMESE
 TWINS UNTIL SEPARATED. (3)
 THUS NO FUTURE
 HUMANS CAN CLAIM

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SUPERIORITY OVER THEIR
FELLOW MEN SINCE
ALL HUMANS HAVE
COMMON ANCESTORS. (4)
NEITHER OF THE
SEXES IS BETTER,
BOTH WERE SIAMESE
TWINNS SIMULTANEOUSLY
CREATED. (5)
THUS G-D HAS NO
FAVORITES. TRUE HE
GAVE DIFFERENT
LAWS FOR HIS (6)
DIFFERENT CHILDREN.
BUT HE LOVES ALL
EQUALLY AND CHERISHES
AND WANTS ALL HUMANS

TO LIVE, ALL LAWS OF THE TORAH CAN BE BENT TO SAVE HUMAN LIFE. (1) HUMAN LIFE IS THE MOST IMPORTANT PRINCIPLE OF THE WORLD. (2) NO MAN

HUMAN CAN TAKE ACTION UNLESS

TO TAKE ANOTHER'S LIFE - BECAUSE
THREATENED BY THIS HUMAN ~~EVERY~~
UNDER CONSIDERATION -
EVEN AT THE EXPENSE OF HIS OWN LIFE

WHO SAYS THAT YOUR BLOOD IS REDDER OR MORE VALUABLE AND SACRED, PERHAPS THE OTHER'S BLOOD IS ~~WHITER~~ ~~S. REDDER~~. (9)

1

THUS TECHNICALLY, THE TORAH WANTS ALL HUMANS TO BE SAVED. = WHEN THE QUESTION BOILS DOWN TO SAVING HUMAN LIFE ALL ~~DIFFER~~ DIFFERENCES SUCH AS SEX, COLOR, RACE, RELIGION OR PLACE OF NATIONAL ORIGIN DISAPPEAR. THEY ARE NOT FACTORS TO BE CONSIDERED. YOD SA ALL HUMANS MUST BE SAVED. WHAT IS AT STAKE IS A HUMAN LIFE TO BE SAVED.

THIS ~~UNIVERSAL~~ FOUNDATION OF THE SACREDNESS OF ALL HUMAN LIFE AND INDIVIDUAL DIGNITY OF THE INDIVIDUAL IS UNIVERSAL FOR ALL OF MANKIND ETERNALLY. (10)

HOW CAN ~~AN~~ MAN BEST INTEGRATE THIS LAW INTO HIS LIFESTYLE? THE TORAH ~~IS~~ ADVOCATE

וְיָדָה לְרֵעֵךְ כָּמוֹתָ

וְיָדָה לְרֵעֵךְ כָּמוֹתָ

YOU SHALL LOVE YOUR

NEIGHBOR AS YOURSELF

YOUR LIFE IS FIRST

A TO BE SAVED TO

THE LIFE OF YOUR

NEIGHBOR. (11)

THUS, BY EACH ONE

(LEVITICUS 19:18)
BABYLONIAN TALMUD
SHABBOS 31A
וְיָדָה לְרֵעֵךְ כָּמוֹתָ
וְיָדָה לְרֵעֵךְ כָּמוֹתָ
וְיָדָה לְרֵעֵךְ כָּמוֹתָ
what is hateful to you do not do to your neighbor. However

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CONCENTRATING ON SAVING
HIMSELF, HELPING HIM-
SELF AND BEING SELF
SUPPORTING - THIS UNIVERSAL
PRINCIPLE OF EVERY
HUMAN LIFE ~~TO~~ BEING
SACRED WILL ~~BE~~
REALIZED. (12) THUS
COMMUNITY RESOURCES
WILL ~~BE~~ FREED ~~TO~~
TO HELP THOSE WHO
ARE REALLY AND
GENUINELY HELPLESS. (13)

AS A COROLLARY
OF THE LAW OF
FIRST HELPING ONESELF,
~~ONE'S DUTY~~
IT IS LOGICAL TO
HELP THOSE WHO BY
REASON OF FAMILY TIES

* A person loves his children more than himself. He or she would therefore certainly aid his children however unpleasant parents may be neglected.

~~FALMUDK TEACHERS~~
TEACHERS
Therefore one is instructed to help

friendship and ¹⁰ OTHER AFFINITIES WOULD MOST LIKELY HELP YOU IF YOU FIND YOURSELF IN NEED. ⁽¹⁴⁾
IN THIS RESPECT ONE WOULD FIRST HELP ONE'S SPOUSE, MOTHER, FATHER, ^{ONE'S} CHILDREN, BROTHERS, SISTERS, AND OTHER CLOSE FRIENDS, RELATIVES, ^{AND FALMUDK} ~~THEY~~ ONE'S NEIGHBORS ⁽¹⁵⁾ AND THEN RESIDENTS OF ONE'S COMMUNITY THEN MEMBERS OF ONE'S NATURAL GROUPING, WHO CAN BE COUNTED UPON TO HELP, IF ONE FINDS HIMSELF IN NEED. THIS MEANS

after one's spouse immediately

MEMBERS OF ONES FAITH.
THUS DURING WORLD WAR
IF JEWS WERE
ABANDONED BY THE
ENTIRE WORLD. THE
ALLIES REFUSED TO
SAVE JEWS USING THE

PRETEXT THAT THEIR ~~ONLY~~ PRIMARY

GOAL WAS TO WIN THE
WAR; THAT JEWS SHOULD NOT RECEIVE

ANY SPECIAL CONSIDERATION; ~~WHEN THE~~ ~~WAR~~ ~~WAS~~ ~~WON~~, ~~THERE~~
SINGLED THEM OUT FOR GENOCIDE. ~~WERE~~ FEW JEWS TO BE
THUS, THEY BY THEIR INACTION AND ALL JEWS WHO COULD HAVE DONE MORE THAN THEY DID COMPLEMENTED THE NAZIS.

THAT IS WHY
A JEW MUST NOT
ONLY HAVE A UNIVERSAL

ATTITUDE OF VALUING
THE SACREDNESS OF
ALL HUMAN LIFE; BUT
ALSO GIVE SPECIAL
ATTENTION TO SAVE

JEWISH LIVES. AT A TIME WHEN THE WORLD IN PRACTICE DISREGARDS THE SACREDNESS OF HUMAN'S NOT BELONGING TO THEIR OWN GROUP, THE JEW IN ORDER TO SURVIVE AS AN

INDIVIDUAL AND GROUP MUST CONCENTRATE HIS RESOURCES AND ENERGY TO SAVING

AND HELPING FIRST HIMSELF FRIENDS, HIS RELATIVES, AND

OTHER JEWS. THIS IS WHY THE TALMUD SAYS IN CONCENTRATE ON SAVING JEWS:

③AVAL

הַיּוֹדֵם הַיּוֹדֵם הַיּוֹדֵם
וְהַיּוֹדֵם הַיּוֹדֵם הַיּוֹדֵם

One who saves
ONE JEWISH LIFE
IS DEEMED AS
THOUGH HE SAVED
THE ENTIRE
UNIVERSE. (17)

CERTAINLY, THE
SAME SACREDNESS
IS APPLIED REGARDING
THE LIFE OF NON
JEWS, (18) BUT JEWS
MUST CONCERN
THEMSELVES WITH FIRST
WITH SAVING THEMSELVES.

OTHERWISE NO ONE ~~WILL~~
MAY SAVE THEM AS HAPPENED

FASHION SUCH AS NATIONAL AND INTER-NATIONAL JEWISH ORGANIZATIONS AND THE STATE OF ISRAEL. ALL DIFFERENCES NO MATTER HOW BONAFIED MUST YIELD TO THE OVERRIDING PROBLEM OF JEWISH SURVIVAL AND PRESERVATION. GOD

DURING THE HOLOCAUST THIS CAN ONLY BE DONE IN A COLLECTIVE ORGANIZED FASHION. OBVIOUSLY, ~~THE~~ ONE MUST FIRST OFFER HELP TO THOSE IN THE MOST CRITICAL AND LIFE THREATENING CATEGORIES. THUS, IF ONE IS CRITICALLY WOUNDED HE OR SHE WOULD BE TREATED BEFORE SOMEONE WITH A NON LIFE THREATENING PROBLEM. (14) LIKEWISE, INFANTS, SMALL CHILDREN, THE HELP LESS WOULD ALSO BE HELPED. ONE WOULD CONSIDER THE NEEDS OF THE COMMUNITY IN THE TIME OF WAR THE GENERAL AND SOLDIERS WOULD FIRST BE SAVED. (15) DURING AN

WE DO NOT DEPEND ON THOSE WHO HELP THEMSELVES. WE DO NOT DEPEND ON THOSE WHO HELP THEMSELVES.

EMERGENCY SUCH AS A FLOOD, - ABLE BODIED INDIVIDUALS ~~WOULD~~ WOULD FIRST BE SAVED ⁽²⁾ TO ENLIST THEM TO HELP OTHERS. ⁽²⁾

THE GOAL BEING THE SAVING OF AS MANY LIVES AS POSSIBLE ⁽²⁾ MEN AND WOMEN

ARE IF CAPTURED ONE WOULD RANSOME THE OTHERS FIRST. THIS IS DONE IN ORDER TO PREVENT POSSIBLE SEXUAL ABUSE. ⁽²⁾ HOWEVER IF IT WOULD POSSIBLE BOTH MEN AND WOMEN FACED SEXUAL ABUSE - SODOMY - THE MEN WOULD

FIRST ^{BE RAN/SO MED} ^{THIS IS SO}
SINCE THERE MAY EXIST THE ~~THE~~
~~THE~~ ~~THE~~ ~~THE~~

~~CONTINGENCY~~
CONTINGENCY
OF BOTH

~~TO COMMIT~~
~~THREATENING~~ ~~TO COMMIT~~
TO COMMIT
SUICIDE TO PREVENT
SEXUAL ABUSE AND HARASS-

MENT, IT IS CONCEIVABLE
THAT THE MEN WOULD
CARRY OUT THE THREAT (2)
MORE THAN THE WOMEN WOULD.
WOMEN HISTORICALLY
HAVE USED THEIR
CHARMS AND BODILY
FAVORS TO SURVIVE. IT
THEREFORE IS
~~THE~~ MORE REASONABLE TO
ASSUME THAT THE MEN
WOULD PSYCHOLOGICALLY

BREAK DOWN ¹⁷ BEFORE THE
WOMEN. THEREFORE THE
MEN IN THIS INSTANT
SHOULD BE SAVED FIRST
SINCE THEY CAN
COMMIT SUICIDE. (27)

OTHERWISE, NEITHER
SEX HAS A GREATER
CLAIM TO BEING SAVED
FIRST. (28) ~~#~~ ~~Y~~ ONE
SAVES THE HUMAN (29)
WHOM HE SEES FIRST.

THE TALMUDIC
SCHOLAR IF HE IS
PRESENT WOULD BE
GIVEN PREFERENCE. (30)
HOWEVER IF HE IS

NOT IN THE
IMMEDIATE PROXIMITY
ONE IS NOT ~~REQUIRED~~ ^{REQUIRED}
TO SET ASIDE FOOD
OR OTHER ~~LIFE~~ ^{REQUIREMENTS}
FOR HELP FOR HIM. AT
EXPENSE OF OTHERS PRESENT WHO ⁽³⁾
YOU SAVE THE ONE

THE
NEED SUCH
AID FOR
SURVIVAL.
(77)

NEXT TO YOU.

OBVIOUSLY THE
REASON FOR ^{THE} ABOVE
ACTION IS BECAUSE
THE FOUNDATION
OF JUDAISM AND
JEWISH SURVIVAL IS
THE TORAH TAUGHT
BY TALMUDIC SCHOLARS. ⁽³⁾

YOU FURNISHES FOOD
 AND CLOTHES TO
 WOMEN BEFORE MEN.
 WOMEN ARE MORE
 SENSITIVE THAN MEN,
 THEY WOULD POSSIBLY
 REFUSE TO ASSERT
 THEMSELVES FOR
 THESE ESSENTIALS,
 THEY THEN COULD COME
 TO POSSIBLE HARM. (3)

ALL THE MEDIC
 TEXTS AS WELL AS
 COMMENTARIES OF THE
 RISHONIM AND AHARONIM
 AND THE LOVES OF THE

The ~~Talmud~~ of
~~the~~ Jerusalem (36)
 and Babylonian Talmud (37)
 Huryos, as well as Tosephta, (38)
 Rambam, (39) Talm Yoreh Dayoh, (40)
 Yoreh Dayoh, Shemah, (42)
 Aruch Hashulchan (43)

concur that help first be
 given to Kohanim - descendants
 of ~~the~~ ~~priestly~~ Aaron, the
 priests, then the levites and
 last the Brachtes (Yisroelim).

One who is a Talmudic
 scholar even if he be a
 Mumar - illegitimate is to be
 favored before any Kohan,

including the Kohen Gadol -
the high priest.

The Talmud Jerusalem explains that a Talmudic scholar is more important than any one ~~for~~ including the Jewish King. For if a Jewish King dies, all Jews can qualify to fill his place; but if a Talmudic scholar departs this world few men are learned and wise to take his place. (44)

Thus, the Reasoning why the Kohen and Levi

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are favored before the
Yisrael is because the
community stands to
lose if they are not
first extended help. Also
since the Torah invested
them with additional laws
more than the Yisrael,
they are in this sense
sacred. As recognition
of this sanctity they
are honored by being
given the Kohen being
given the first Aliyah
and the Levi the second
Aliyah in the reading of the

Torah (45) They are asked to
given the honor of
leading the benediction,
providing there is no
Talmudic scholar more
learned than the Kohen or

here (46) the question now develops
the question remains,
do Kohanim ~~and~~ ~~scribes~~ get only honors first

or also are they favored
with substantial aid ~~at~~ at
the expense of other
Jews?

are we bound today
to extend not only honors,
but actual financial
help.*

The ~~Book~~ Jerusalem
Talmud as interpreted by
Baib Joseph in Tur Yemdaya
151 ~~man~~ holds that
responds in the negative.

& that
Kohanim
and Levites
are ~~not~~
helped

BA15 Joseph interprets the
Jerusalem ^{Talmud} ~~to~~ refers when
the holy Temple in Jerusalem
was in existence. ⁽⁴⁷⁾ The
Kohanim to made a
pragmatic contribution
to the Jewish community,
only they could perform
most of the services
in the Temple.

Therefore the community,
acting out of self interest,
extended them material
aid - Tunnos and other
sacrificial meats and
gave them priority to
obtain ~~help~~ material help.

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The same applied to the
Levites. ~~Ⓢ~~ Therefore they
too when the Temple
was in existence
next to Kohanim,
had priority over
the Yisrael. ~~Ⓢ~~ However,
now days when the
Temple is destroyed,
they do not enjoy
such priority status. ⁽⁴⁸⁾
They receive only honor.

The Babylonian Talmud
disagrees. The reason is
that the Temple can be
rebuilt any day and

both Kohanim and Levites
should be extended
priority in material
benefits. (49)

Rambam, Tur,
Shulchan Aruch
Aruch, ~~see~~ Rami
Joseph. Ramo, Levush
and Aruch Hashulchan
agree (50) ~~(49)~~ Yoreh Dayah 251:11 end
Even HaEzer 3:21
Rambam

Synopses of what has
been discussed in this Halachic Perspective
 Monograph titled ערפ33 Syadaka
 (Justice) Charity and its order of
 Question: ^{dispensation} what is the
 order of dispensing aid
 of food clothes, medicine,
 medical and life saving
 therapy and aid?

It is necessary to
 read not only the
 essay, but also the
 extensive foot notes that
 qualify and elucidate what
 has been briefed in the essay.

31
Two ^{conflicting} currents of philosophic
and legislative positions
can be discerned in
Talmudic and post
Talmudic writings. The
leading exponents of
these positions are
Ben Petura and Rav
Akiva. (Bava Metzia -
Bavali 62A)

Ben Petura espouses
the universal altruistic
altruism even at the
expense of jeopardizing

~~The owner's chances of~~
~~survival.~~

The owner's chances of survival. (Morales Ben Petura advocates that one who has complete possession of life saving water, or any other such commodity, share it with others. Even though such charity will diminish the owner's statistical and pragmatic chance for survival.

Rav Akiva espouses

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the more conservative
position parochial pragmatism
viewpoint that places
man's fate in his
own hands. It
echoes the Talmudic
principle לְפָנֵינוּ יָחִיד

~~man~~ must not depend
upon miracles. (57) Many
times a victim by
his inaction of being
pragmatic contributes
to his own destruction. (58)
Rav Akiva does not
belittle helping others.

Law Akiva ~~merely~~ reiterates the Torah position that a man is held responsible ~~for~~ primarily for safeguarding his own life and limb.*

* Rambam agrees. He, however, says one should risk his life to save another human.

(Talmud Bava metzia 62A)

פיו פרוט אפיקי
פיו פרוט פרוט
פיו פרוט פרוט

Law Akiva ~~interprets~~ reconciles the above verse in virtues of loving your neighbor as yourself.

(Leviticus 19:18) 35

with his position that
man must save himself
before saving others
by the proposition
~~and not~~ epitomizing
the entire Torah

Talmud

Shabbos 31A

Jerusalem
Talmud Nedarim
9:4

Rav Akiva told the man
who wanted to study the
entire Torah while
standing on one foot.

31272 K1 P7217 10 P569 AN P5727
What is distasteful
to you you shall not do
to others. He could not

state the positive, love
 thy neighbor as yourself,
 because the greatest
 love man must
 hold out for himself.

* Torah Termino
 on Leviticus
 19:18

Such as saving first
 his own life. & that
 does not mean he
 can not volunteer to
 risk his life to
 save others, but he is
 not required. This
 law only applies in times
 of peace or when this
 man is not even

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remotely threatened by the
dangers - that we are
presently discussing.
But if it ^{is} no more
than a matter of
time before he will
also be threatened, then
~~be~~ a new set of laws
apply - the laws of
war. Under these
Salom laws a man
must disregard any
personal caution. It ^{is}
his task to contribute
toward winning the war
regardless to his personal

safety.

We thus have covered two aspects of that are discussed in the essay: 1) The personal and 2) The community response.

When man is using his own resources ~~he~~ and it is not a time of war, he is obliged to help first himself, then he helps his spouse, mother, father, children, * close relatives

* one's
Talmudic
teacher

friends, more distant
~~friends~~ relatives and
 friends, neighbors,
 members of one's
 community, town,
 city, other Jews ~~to~~
 living elsewhere.
 Jews residing in Israel
 and especially in Jerusalem
 should be favored.

The Talmudic scholar
 if he is present in the
 above categories should
 be helped before one
 who is not as learned as
 he is. If it is not

a life threatening situation before extending help to the yisroel, the Kohan and Levi should be helped.

Women are fed and given clothes before men.

If women are in bondage, ~~they~~ they should be ransomed before men.

If there exists a contingency that the men may break down before the women and possibly commit suicide, then the men should be first ransomed.

Otherwise, one saves
the life that is before
him. He does not
discriminate between
~~men and~~ the sexes.

Jewish physicians and
Jewish hospitals
must not discriminate
on the basis of sex,
color, religion or place
of national origin.

They treat the patients
before them. In case
there is insufficient
equipment, they should

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have all the hospitals hooked up to a central computer. All hospitals would transmit ~~the~~ all this the central computer would be programmed to identify the ~~to~~ capacity of beds and the itemization of all equipment owned by each hospital. In the case of need when a hospital is short equipment, they would transmit by its terminal

* See Galachuk
Perspective: Bio
Medical Ethics
"Conflict of Lives"
* 77-58-68

Even if one
finds someone
whose skull is
crushed and
can not
live longer
than minutes
he is obligated
to violate the
subpath and
all laws of
the Torah to
save the
man's few
remaining
minutes of
life. A such
Halachah

Human life,
ouch chayim 3:29:7
8: 278: 8-even if
doctors gave up on him.

43

its medical and
surgical requirements,
The central computer
would wire back the
names of the hospitals
that I have the
necessary equipment and
available beds. In
that manner the
patients who can not
be helped in one hospital
can be transported and
their ^{lives} saved. No ~~man~~ ^{EVER}
however hopeless * may ~~be~~
be given up. Triage is
never justified in ~~the~~ ^{peace}

who needs help regardless if he is helped first or later.

See Responsa Chram Soffer 333 and 334

see Lischei Tawak Yoreh Deayah 251:4

Arukh Hashulchan Yoreh Deayah 258:16

The Torah sets ⁴⁶ guidelines we discuss. Officials would be responsible in drafting such guidelines. Other unrelated individuals ^{to those receiving} help should be appointed to execute these guidelines. Other unrelated individuals would audit to ascertain that the official policy was executed without regard to sex, color, race, religion or place of national origin. Jewish organizations

should use their funds
 as intended by their
 donors - primarily for
 Jewish causes. Talmudic
 and religious ~~tradition~~
 education must be
 favored. For without
 Talmudic scholars who
 know the entire Talmud
 and four codes of the
 Shulchan Aruch Jewish
 Law - we will only have
 polarization of Jewish
 practices.

although Jews have
 a tradition of extending
 aid to non-Jews

as mentioned ⁴⁷ ~~the~~ ⁱⁿ the way,
Jewish money
should be used to help
primarily other Jews.
In that manner these Jews
won't have to burden
our non-Jewish
neighbors. Non-Jewish
indigents should be
referred to non-Jewish
organizations for help.

Dr. Leo Alexander
~~psychiatrist~~ ~~investigated~~
~~the mad~~ ~~on~~ ~~staked~~ ~~with~~
experiments.

small strip

then ended up in
killing non Germans.

Dr Charnes 14-
New England Journal of
Medicine

Societal triple
with primary illness
medical!

Dr. Charnes developed
left type expectancy.
became great struck

100 per cent
that struck reduced

the given to everyone
for preservation of

Dr.
Professor Charnes

will some significance
left put our money to
gether was.

Dr Greffer.

1976 - Moral ethical legal
issues pacing machine patient

1973 equal accessibility -
case kidney transplant

Dr. Bricker
2000 need care =
\$1 billion after 20 yrs.
interfere research

US = \$8 million
for kidney research.

Conflict of interest

? whether dept would
grow.

2

Tringe was going on
a few too could it get
treatment & artificial
kidney. "unreasonable in
most"

Need of dept director
individuals

1973 - 92603 -

artificial kidney
transplant
payable by Medicaid

2-4,000 - 72000 people dealt

excuses fell away -
expense unreasonable.

3

cost decreased -
total cost became
problem to government.
depts. were funded

decision - political &
power factors.

Moral code

W. W. W. W. W.
Helinski

? life & death left
to physicians & directors
above them.

patient groups can influence
government.

4
1. Physician care -
patient wait enter
system. The resource
won't be available. Patients
won't seek it.

High blood pressure -
patients unreasonable, unusable.

What does dept need to
become outstanding.

If there is no
resource, the need for
resource ceases.

There are no rules, no
structure. Decision is
based on what is best
for dept and individuals

5

Dr.

Rabbi Gellman ~~Levin~~

Temple

child - ¹ criteria of inclusion ² selection.

Jewish - withhold if there is no therapeutic ^{Epodua} hope XI:VI.

Kor Kor

what if there is no therapeutic hope -

there is no possibility of healing within ⁷² 72 ⁷² hrs. of death.

331:1

4

733 / ol no 417 77 0012

there is withdrown treatment
from one whom there
is no rape.

no one is obligated
to treat such a person

of Judaism can
sanction. withdrawing

Is it possible to dist
intinguish.

no justification -

ACT | 733/10 733

לע) לאן לען פארן פון
one does not make
this distinction.

חייב מילך

ייאמני - יאמני
הענין
victim guilty must be guilty
of a capital offense.

עס איז אפגעקומען
אויס דער פאלקס-מאנדיאט
און עס איז אפגעקומען
אויס דער פאלקס-מאנדיאט
און עס איז אפגעקומען
אויס דער פאלקס-מאנדיאט

אויס דער פאלקס-מאנדיאט

אויס דער פאלקס-מאנדיאט
און עס איז אפגעקומען
אויס דער פאלקס-מאנדיאט

8

פירוש ~~הוא~~ של מלך מלכות
הוא מלכות ' הוא . פירוש

3:6 and 7 הוא הוא הוא

phenomenological

distinction —

- 1) Contribution made to Society
- 2) Contribution to be made
- 3) Family status

ענין הוא הוא Meisel
Ostri

1400 losses chosen to be
killed. Is it possible to
redeem since ⁹ ~~the~~ ~~money~~
would - Meisel refused to
rule - interpret as
negative ruling
ppr 7/1/5

Meisels

allocate ^{5157 1130} on basis
James Childers
Tottley - first
come first served

10
First cut

~~Of you~~ you are
support who makes
first cut - limited
resources.

Raw Feinstein - first
~~bed~~ Raw Herzog asked
him who should get
the penicillin. Raw
Feinstein answered
first bed. ^{Dr.} he comes
to.

- Dean # medical - school

purpose

Peter Drucker - compromise -
set priorities.

- Hippocratic oath -

Genetic engineering

Rabbi Feder

T Mice

Conflict of

goods.

ר' עמרם

- פ' מ' מ' פ' מ' מ' פ' מ' מ' פ' מ' מ' -
Father + husband + father

save wife + children at any price

Relative needs

one town than

town above has duty to provide water.

If top town ~~does not~~ ^{will} wash its cloth. ~~it~~ ^{it can} it provides water to the bottom town.

Time scale of society is different than that of individual.

שבת
[מחולקת]

Responsibility to future generations.

Individual - decides for the present, not for the future.

Society worries for the future.

Leo Alexander vs
Comments re: German
Medicine. Experiments
difficult time. No money. Don't
treat anyone who
I agree with me, kill
me