Halachic (Charity)

QUESTION and its order of Information

1. WHAT ORDER SHOULD BE FOLLOWED WHEN IT IS A QUESTION OF GIVING Tzedaka (Charity) or Food aid of Food, clothes, medicine, medical and life saving therapy and aid?

ANSWER

As mentioned in all 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, the rights enjoyed by the community of 3 million Jews who denies the Jew the right of the Jew to his own state and who single out the individual have a value and the dignity of all humans who cherish the antisemitic lie.

Human life is sacred, not just the life of the Jew and his state. At well as the dignity of the Jew and his state, the principles of their living are the common bond that the non-Jewish man of all civilized people would die for.
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 states:

\[ \text{If one saves any human life it is as though one saves the} \]

Jerusalem.
ENTIRE WORLD UNIVERSE, LIKEWISE, THE TALMUD SANHEDRIN EXPLAINS THAT G-D CREATED ALL HUMANITY 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. ORIGINALLY THEY WERE SIAMESE TWINS UNTIL SEPARATED, THUS NO FUTURE HUMANS' CAN CLAIM
SUPERIORITY OVER THEIR FELLOW MEN SINCE ALL HUMANS HAVE COMMON ANCESTORS.
NEITHER OF THE SEXES IS BETTER.
BOTH WERE SIAMESE TWINS SIMULTANEOUSLY CREATED.
THUS TO-D HAS NO FAVORITES. TRUE, HE GAVE DIFFERENT LAWS FOR HIS DIFFERENT CHILDREN.
BUT HE LOVES ALL EQUALLY AND CHERISHES AND WANTS ALL HUMANS
To the Amorites and the Canaanites, human life is sacred.

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Perhaps the others, blood is.

Perhaps the others, blood is.

To live, all humans can be beaten to save human life.

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Thus technically, the Torah wants all humans to be saved. When the question boils down to saving human life, all differences such as sex, color, race, religion or place of national origin disappear. They are not factors to be considered. You see, all humans must be saved. What is at stake is a human life to be saved.
This CAMPAIGNED FOUNDATION OF THE SACREDNESS OF ALL HUMAN LIFE AND INDIVIDUAL DIGNITY OF THE INDIVIDUAL IS UNIVERSAL FOR ALL OF MANKIND ETERNALLY. HOW CAN MAN BEST INTEGRATE THIS LAW INTO HIS LIFESTYLE?

THE TORAH TALMUD ADVOCATES:

"YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

(Leviticus 19:18)

Jerusalem Talmud: Neorim 44:4

Your life is first to be saved to the life of your neighbor. Thus, by each one what is hateful to you do not to your neighbor. However...
CONCENTRATING ON SAVING HIMSELF, HELPING HIMSELF AND BEING SELF-SUPPORTING—THIS UNIVERSAL PRINCIPLE OF EVERY HUMAN LIFE TO BEING SACRED WILL BE REALIZED. THUS COMMUNITY RESOURCES WILL BE FREED TO HELP THOSE WHO ARE REALLY AND GENUINELY HELPLESS.

AS A COROLLARY OF THE LAW OF FIRST HELPING OURSELVES, SINCE US DOING IT IS LOGICAL TO HELP THOSE WHO BY REASON OF FAMILY TIES
friendship and to other affinities would most likely help you if you find yourself in need. In this respect one would first help one's spouse, mother, father, children, brothers, sisters, and other close friends and relatives. Then one's neighbors and 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...
MEMBERS OF ONE'S FAITH. 

THUS DURING WORLD WAR II 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; THOUGH THE NAZIS SINGED THEM OUT FOR GENOCIDE. 

THUS, THEY BY THEIR INACTION AND ALL JEWS WHO COULD HAVE DONE MORE THAN THEY DID COMPLEMENTED THE NAZIS AND ALSO GAVE SPECIAL ATTENTION TO SAVE THE NAZIS'.
Jewish lives, at a time when the world in practice disregards the sacredness of humans 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 his relatives and friends first, and his relatives and other Jews. This is why the Talmud saysedrin concentrate on saving Jews.
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.
This can only be done if a collective organized

During the Holocaust, the most critical

Annihilation of Jews means that none of

exception is made for the child it

must yield. All who would be treated

wounded were treated as if one is wounded.

He or she

that would prevent the needs of the community

of the community to consider the needs

of the time and circumstances.
EMERGENCY SUCH AS A FLOOD, ABLE BODIED INDIVIDUALS WOULD FIRST BE SAVED TO ENLIST THEM TO HELP OTHERS. THE GOAL BEING THE SAVING OF AS MANY LIVES AS POSSIBLE IF MEN AND WOMEN ARE CAPTURED ONE WOULD RANSOME THE WOMEN FIRST. THIS IS DONE IN ORDER TO PREVENT POSSIBLE SEXUAL ABUSE. HOWEVER IF IT WOULD BE POSSIBLE BOTH MEN AND WOMEN FACED SEXUAL ABUSE- SOOMY - THE MEN WOULD
There is a high suicide rate in the military, especially among those who have experienced violence, abuse, and trauma. The mental health of military personnel is crucial in preventing such tragedies, as mental health issues are often associated with suicide. To address this, there is a need for continuous training and support for both military personnel and their families. The military should prioritize mental health as an essential aspect of their role and responsibilities.
12 Break down 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. 38# One saves the human whom He sees first. The Talmudic scholar if He is present would be given preference. 39 However if He is
The need for pity and for survival. The reason for the present immediate action is not obvious.

The Jewish Torah teaches that the food belong to the present who sent it for you. The next to you. The oneness is not a separation.
YONE 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 TO ALL TANAKIDIC TEXTS AS WELL AS COMMENTARIES OF THE RASHI AND HARKON AND THE CODES OF THE
The teacher asked to read the lesson. He marked mistakes and wrote notes on the book.

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A new student, John, joined the class.

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The teacher explained the concept using examples and diagrams.
including the Kohen Godel—
the High Priest.
The Talmudic Jerusalem
explains that a Talmudic
Scholar is more important
than anyone else, 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. Thus, the Reasoning
why the Kohen and Levi
are favored before the community stands to lose if they are not first extended help. Also since the Torah invested them with additional laws more than the Yisra'el, they are in this sense sacred. As recognition of this sanctity, they are honored by being given the Kohen being given the first Aljoh and the Levi the second Aljoh in the reading of the
Torah (145) They are asked to give the honor of leading the benediction, providing there is no Talmudic scholar, more learned than the Kohen or Hiwi. The question may develop, do Mohanim and Levites get only honors but The question remains, or also are they favored to extend not only honors but actual financial help? The Bais Jerusalem Talmud as interpreted by Bais Joseph in Tish participants respond in the negative
BA15 Joseph interprets the Jerusalem temple as referring when the holy temple in Jerusalem was in existence. The Kohanim 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 - Tumos and other sacrificial meats and gave them priority to obtain material help.
The name applied to the Levites. Therefore they too when the Temple was in existence next to Kohanim, had priority over the Yisroel. However, nowadays when the Temple is destroyed, they do not enjoy such priority status. The Babylonian Talmud disagrees. The reason is that the Temple can be rebuilt any day and
Both Yehanim and Deuter should be extended priority in material benefits. 49

Rambam, Tur, Shul halu Shulchan

Auch in Bain Yosef, Rano, Levish

Auch Hashulchan, Ene椒pr 3:21
Synopses of what has been discussed in this monograph titled "Purusha Rights: Justice, Charity and its Order of Dispensation". The question: What is the order of dispensing aid to food, clothes, medicine, medical and life-saving therapy and aid?

It is necessary to read not only the essay, but also the extensive footnotes that qualify and elucidate what has been briefed in the essay.
conflicting
Two currents of philosophic
and legislative positions
can be discerned in
Talmudic and post-
Talmudic writings. The
leading opponents of
these positions are
Ben Petura and Rav
Akiva. (Bava Metzia -
Bavli 62A)
Ben Petura espouses
the universal altruistic
altruism even at the
expense of jeopardizing
The owner's chances of survival. Moreover, Ben Petum 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 opines
The more courageous player
in a meeting of forces
must be ready
when miracles happen.
Echne the Talmudic
prayer: 
Munah, Hanov
man's fate in this
world. Whenever
people pray, that place
helps yielding others.
And Amite does not
find a meeting of forces
inherently constructive.
(Matthew 19:18) 95
with his position that
man must save himself
before saving others
by the proposition
and act epitomizing
the entire Torah

Talmud Shabbos 31A
Talmud Midrashim 9:4

Rav Ahaiva told the Man
who wanted to study the
entire Torah while
standing on one foot.

What is distasteful
to you you shall not do
to others. He could not
36

state the positive, love thy neighbor as yourself.

Because the greatest love man must hold out for himself.

Such an action first in 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 time of peace or when this man is not even
Remote threat of the danger that we are presently discussing. But if it is no more than a matter of time before he will also be threatened, then he must disregard any personal caution. It is his task to contribute toward winning the war regardless of his personal
Safety.

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

When man is using his own resources 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 Rabbinic teacher
Friends, more distant friends, relatives and members of one's community, town, city, other Jews 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
to a life threatening situation before extending help to the Yisroel, the Kohen and Levi should be helped.

Women are fed and given clothes before men. If women are in bondage, 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
have all the hospital


Human life is not limited. The Central Computer's medical requirements dictate the Central's health. If the Central's health is compromised, the Central must be maintained in a hospital. Even if one member is cut off, all other members can still live and communicate. The Central's health is crucial to its operations. If the Central's health is maintained, it will remain functional.
Where a community is responding to the need of extending help, the one in charge can not discriminate to attend to himself, his spouse, parents, children, relatives and friends. He is a fiduciary and is held accountable in helping first those individuals who are in need. The amount should be spread to everyone who desires to contribute more.
The Torch sets guidelines we discuss.
Officers would be responsible
in drafting such
guidelines. Other
unrelated
individuals would
help, appointed to
execute these guidelines.

Other unrelated
individuals would
audit to ascertain
that the official
policy was executed
without regard to
set 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 text-based 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 in the essay, 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. Leop Alexander
psychiatric investigator

Small things

then ended up in

killing non Germans
In 1976, moral ethical legal issues facing patient
1973 equal accessibility - care kidney transplant

Dr. Bricke
2000 need care =
$1$ billion after 2025
interferes, research

US = $8$ million
for kidney research

Conflict of interest

Whether dept would grow.
Things were going on a few cases it got treatment - artificial kidney "unreasonable in most".

Need to help doctors, individuals

1973 - 92603 -

Artificial kidney transplant
payable by Medicaid

2-4,000 - 7,000 people died yet

Fevers fell away -

were unreasonable.
Cost decided -
Total cost became problem to government.

Dept. were funded

Decision - political &
power factor.

Moral code


Helsinki

Life & death left
To physicians & directors
above them.

Patient groups can influence
government.
I physician

Quickfire

Patient

System

What does it need to remain available?

High fidelity

Patient

Patient

Physician

Time is the key. How is the scenario changing?

Physician needs to understand what his duty is.

Patient becomes uncomfortable.

Physician is not prepared. He is not read.
To/ Re: [Entry]

This is no precedent.

What else is there to do?

[Signature]

[Date]
There is withdrawal of treatment from one whom there is no hope.

No one is obligated to treat such a person.

If Judaism can sanction withdrawing do it possible to distingush.

No justification.

(a) Jan 6. If you fail, it does not make this distinction.

Either victim guilty, must be guilty of a capital offense.
8

wealth political

In 1967 and 1994

Constitution made to

Contrad: to be

family states

n. 3 Meisel

Ostni
of

1400 days chosen to be killed. Is it possible to redeem since human would seize another. Meisel refused to rule - interpret as negative ruling

Meisel's

allocate on basis

James Childers

fattly first comes first served.
First cut
If you are sufficient who makes first cut - limited resources.
Law Feinsteins first hit. Law performed joint bed. He comes to.
- Dean medical school

- purpose

- Peter Drucker - compromise -

- set priorities.

- Hypocratic oath

- Genetic engineering

- Rabbi " Kocher"

- Things Conflict of

- Goods.

- Frustrated

- Father, husband, etc.

- True wife and children at any price
Relative needs
one town has
tends above has due
to provide water.
If tap town does not
wash its cloth, its can
it provides water to
the bottom town.

Time scale of moist
is different than
that of individual.
Responsibility to future generation.

Individual decides for the present, not for the future.

Society worries for the future.

Joe Alexander Vice Comments re: Fernando, Medicine. Apparents difficult time, fine.

No Money, don't hate anyone who disagrees with me, kill any