

~~128~~ ~~2001~~

The RIGHTS of Infants and
children

There exists nothing
in the world as
sacred in the eyes of
G-d as children. They
are innocent living
human beings

Created in G-d's image

I have written two
books - Halachic
Perspective - Bio Medicine
Ethics Oh Zepora and
Halachic Perspective

~~202~~ 21

Ethics of the Disabled
Jews Obi Chama. In both
books I discuss the
essence of human life
under all circumstances.
I show that the
humane individual
worships G-d. The
essence of G-shiness is
humane-ness. A Jew
must also observe
the balance of all the
other 613 Mitzvot-
Commandments.

~~2024~~ 27

Human life is beautiful.
It is G-d's. G-d ~~for~~
breathed His soul into
every human being. The
handiwork of G-d comes
to us as babies.

Each ~~the~~ ~~infant~~ infant
is sacred. The Brit
Milah is a reminder
to us of this sanctity
and the divine
purpose in creation
man. Thus the infant
is the raison d'être
of creation and marriage.

~~705~~ 4

little girls are even
a greater joy to their fathers
and mothers. The house
lights up when the
little voice can be
heard. It is as though
the Divine presence
cast an aura of
holiness over the
tiny creature of 6-1
ly lying in the
crib. When you hold
your tiny daughter
a smile automatically

~~706~~ 5

cross your face of
happiness and
satisfaction. ^{when} holding
your wife and the
infant; ~~and~~ no
man in the world
is richer. You are
a billionaire with
your treasure of
two women, your
wife and infant
daughter. She will
be the future mother
the more perfect
creature of G-d.

~~not~~ b

When a little boy then
arrives another joy is added.

Additional light illuminates
the room. When both children
grow everyday is a
paradise as both children
grow. Every cry strikes a

chord of tenderness. ~~Each~~

~~fraction~~ ≠ Each child

transforms a Man into a
father and ~~the~~ a woman
into a ~~father~~ mother.

Man and woman give
birth to children and
children give birth to
mothers and fathers.

And when a third child
arrived after the two were
grown, he splits both
hands. Through the two
are with, they both live
& with tenderness the
new arrival. Though they
will contest each issue when
they personally are involved.
Both welcome the intrusion
of the new arrival. At 15

as though the new arrival
has informed process of bringing
forth the humane qualities
of all the fingers. The little
have when it comes, against
all to come to its name. The

8

cry is an emotional plea
relieve the tiny human
being's hunger or thirst. Or
else the cry is a signal for
~~its~~ needs to be cleaned.
It is uncomfortable
lying in soiled or wet
diapers. Or else the cry is
a signal of distress to
be picked up to
relieve pain or simple
boredom. Little men and
women want attention.
They exist and want to
be recognized. They are

and develop with all the attention and love lavished.

They ~~found~~ they are wanted and important. That is why Torah Law insisted that everyone who is responsible must be sensitive to the cries of an infant. It is forbidden to ignore their cries. Contrary to those psychologists that advise disciplining the infant, the Torah counseled humane attention. They are people with needs just like adults

They can ^{not} be ignored.
Even a ~~small~~ child who
insists on carrying
Mukzah on Sabbath, must
be obliged by the parents.

Thus if a small child
insists on carrying stones
on the Sabbath and will
cry bitterly if they are
taken from him, the
Torah rules that he can
be carried through he is
~~carrying~~ ^{carrying} the stones.

Stones ordinarily are
considered Muktzah and
forbidden to be carried on
Sabbath.

The Torah was extremely sensitive to the fears of infants and small children. If a child is locked behind a door and crying, the Law compels a responsible adult to break the door, even if no real danger exists. In the mind of the child he is at the moment in terror. Since the Torah considers him important, ~~and~~ there is no other way to reassure him, one should destroy the door.

Forbidden to hit ~~the~~ ¹² a small child voice
not understand why he is being hit
or if he ~~is~~ soiled they must sacred articles, mon.
books, ~~the~~ sensitiveness of children
was were very important
to the Torah. Through. The
child had a voice in
his welfare. In the
unfortunate contingency
of divorce, children up to
the age of 5 were in the
mother's custody. The father
had to support them.
After five, boys were
placed in the father's
custody; while girls in
the mother's custody.
This was true if both
parents could equally care
for them, thus, boys we

must
not be
punished
as long
as he
does not
understand.
Rav Yehudah
b. R. Isaac
admonishes
not to hit
a child
who soiled
a kipe - he
went to the
bathhouse
over the
kipe. hitting
The infant
should merely
be washed.

12a

of the morning his bowels in
 in the future & she child
 is not of this situation would
 sail the comprehend that he
 interpret Bible. He would
 as forbidding him to
 make his bowels. Thus,
 such a child should
 not he punished for
 this act. In the
 future simply remove
 the Bible, not hit
 child.

have the father as an image to look up to; while girls had their mother to copy.

Each child would learn and adopt the roles of their respective sex.

was happier if the child was living with the other parent, this

was best to accommodate their desires and needs. This obviously was true when the child was reasonably sure who he wanted and needed. The rule of not forcing the child to live with

Those he or she was not
 happy with was served
 us a guideline for
 Rappinical Courts. Likewise
 of the father, ~~but~~ ^{or matter} ~~was~~ ^{were} not
 the custodians - they ~~was~~ were
 not ~~&~~ available - ^{practically} the
 Court would ensure that
 the child live in an
~~place~~ environment
 congenial and safe for
 them. They were never
 placed in among
 relatives who could
 benefit monetarily by
 the demise of the child -
 so that they could inherit
 him. The well known 111-

15

The child was always the paramount consideration.

In the case of a widow ~~divorced~~ who had a new born infant she was not permitted to remarry until twenty four months elapsed. In thus the infant would be guaranteed sustenance breast feeding until he was weaned. At the most & a period of two years was the longest period an infant was breast fed. Otherwise the mother

could remarry, get pregnant by her new husband and lose her milk. Thus, the

infant could possibly ~~be~~ ^{the} new husband certainly ~~had~~ ^{take} ~~no~~ ^{at}

stame. ~~was not the~~ ^{possess} ~~the~~ ^{measures} ~~to ensure~~ ^{the food} ~~and other~~ ^{vital needs} ~~of the infant.~~ ^{this measure was} ~~taken~~ ^{as long as} ~~such a conjung~~ ^{only existed with} ~~single cases.~~ ^{recognized the} ~~remarry.~~ ^{she might} ~~naturally~~ ^{take all measures,} ~~including pre-~~ ^{mature weaning} ~~of her infant~~ ^{to his mother's}

~~prohibiting~~ ^{thus by} ~~prohibiting~~ ^{all} ~~widows with~~ ^{infants}

to remarry until 24 months elapsed,

the welfare of the

infant was safe-

guarded. The Torah ~~realizes~~ ^{the} ~~need~~ ^{of} ~~the~~ ^{widow} ~~to~~ ^{to} ~~remarry.~~ ^{she} ~~might~~ ^{naturally} ~~take~~ ^{all} ~~measures,~~ ^{including} ~~pre-~~ ^{mature} ~~weaning~~ ^{of} ~~her~~ ^{infant} ~~to~~ ^{his} ~~mother's~~ ^{care.}

Divorce, ~~with~~ ^{she} ~~could~~ ^{before} ~~remarrying~~ ^{to} ~~breast~~ ^{feed} ~~her~~ ^{child} ~~the~~

18
didn't start but there were
no women available to
nurse the child or else the
child was reluctant to
go to them. The mother
was obligated to nurse
the child for ^{2 1/2} months.

If she had ^{been} ~~had~~ ^{needed} ~~needed~~ ^{to} ~~to~~ ^{begin} ~~begin~~ ^{missing} ~~missing~~
a baby not her own -
who was attached to
her - then her ~~husband~~
James Jackson was
totally obligated and she was
bled from this responsibility.
The father had to find a
nurse for his child.

no to
card
amst
my
while
anger to
and
infants
in the world
all women
were
prohibited
from
marrying

prior to
twenty four
months
elapsed. So
no concerns
were. The
Rabbi in
safeguarding
the infants
life. There
were not
only ~~children~~
and ~~parents~~
but also
possessed a
demand...

infant to the child's
father. It was his
prime responsibility.
Her mother of the
agreed to nurse the
child, he was obligated
to pay her ^{for the baby} in addition
to the child's support
if she started nursing
her child and he alone
employed her and refused
to go to another nurse
maid for feeding. She
was to be ~~paid~~ obligated
to continue nursing for
24 months. If she

As the child grows older the Torah places a responsibility for his or her Torah education on the father. By

Rappinical law the mother is equally responsible. ~~Technically~~ ~~responsibility of~~ ~~children~~ ~~legally ends~~ ~~at the tender age of~~ ~~five~~

or Rappinical Jew must undertake to give them ~~a~~ ^a Torah education and training

them to make a house
and ~~worry~~ help them
get started in building
a new home and get
married. A parents
role must mess.

The Torah commands
man to respect G-d in
the first and second
commands means do
what's man is
commanded to respect
and love parents, because
they too are the divine

21

intreated all their
lives in the welfare
of their ~~lives~~ children.
Every second of their
lives, mothers and
fathers know their
love for their children.
In that ~~same~~
manner their love for
each other is eternally
renewed and new as
the day they fell in love.