

# Foot Notes Page 1

①

Talmud Yerushalmi  
Sanhedrin 4:9;  
Rambam laws of  
Sanhedrin 12:3

②

Talmud Bavah  
Sanhedrin 78a

③

Avos de Rav Noson  
Talmud Bavah Sanhedrin  
78b Rask DH Ocham  
vekedem "עב' עב"

י"ג ע"ב ד' ע"ג - פ"ג פ"ג  
Talmud Brochos 61b. ע"ג ע"ג

Footnotes page 2

④ Talmud Bavali  
Sanhedrin 78a.

⑤ all Foot note ③

⑥ Jews have to observe  
the 613 Mitzvot. Women ~~do~~  
~~not~~ have are not obligated  
to observe these Mitzvot bound  
by time. Thus they are not  
obligated to put on tefillin,  
tzitzit, sit in the Succah,  
listen to the blowing of the  
shofar, or sit in the Succah.  
Thannah not obligated a

⑥ continued Footnote page 3

woman is permitted to voluntarily perform a Mitzvah bound by time.

She can also make ~~the~~ the benediction associated with such Mitzvah. She will receive reward as a person not obligated to do ~~so~~ a Mitzvah receives upon volunteering to perform same.

Women Kohanim have additional ~~these~~ Mitzvahs that the Yisroel and Levi ~~does~~ not have.

⑥

Continued

such as services <sup>when</sup> in the temple in Jerusalem was in ~~at~~ existence, blessing of all the Jews, they <sup>only</sup> also can eat Terumah, a portion of all edibles that was in operation ~~in~~ by <sup>the</sup> ~~time~~ <sup>time</sup> ~~how~~ <sup>how</sup> in Israel when all the land was in the

possession of Jews.  
(Rambam <sup>Tracts of O. Terumah</sup> Levites ~~that~~ also had some services in the holy temple, though

(b) their services were much more limited than those of the Kohanim.

They were given ~~The Jewish~~

Manner - tithes when

by Divine Law when settled by Jews.

Israel was ~~settled by Jews~~ and "all" Jews were in their living in Israel ~~sovereignty~~. (Kambam has

(see elucidation) of Talmud 1:5 and 1:26) foot notes by the Jewish King had additional laws not given to others, such as Non Jews who ~~deserved~~

Foot note page 6

(6)

observe the seven  
Noahide principles and  
believe that they were  
divinely given by Moses  
to Mankind merit

Olem Habo - will live  
eternally. \* They involve

respecting the rights,  
property, spouses and  
life of others; & not

inflicting unnecessary  
pain upon animals,

fish, fowls, insects;  
and establishment of court.

\* Rambam Yaad  
Vachakha  
halos of Kings  
8:17

Footnote page 7

①

and administrative branch to ~~enforce~~ <sup>A \*</sup> enforce these principles.

\* ①  
Rambam  
Yaad  
Hachanaya  
laws  
of Kings 9:1  
A much ~~had~~  
Chon Heosid  
laws of Kings

Non Jews are free to interpret the above principles as they deem, providing they do not abridge the rights of others in the process. \* B

② 99:14  
A much ~~had~~  
Heosid laws of  
Kings 99:15  
125 131 133  
Rambam  
Yaad Hachanaya  
laws of Kings  
10:11

③ Saving of human life superseded the entire Torah

Footnote page 8

(7) except for idolatry, incest and murder.

See Shulchan Aruch

Yoreh Dayah ~~158~~ 157:14

Resochim-pas; Talמוד Bava Sanhedrin 74A

See Ornam Soffer Responsa Yoreh Dayah  
no 13 that few can violate Sabbath and

all laws  
except  
idolatry,  
incest and  
murder, to  
save life  
of a non-  
Jew.

(8) A non-Jew can  
violate all of his  
Mosaic principles  
except murder to  
save his life.

Rambam Laws of Kings

quoting opinion of <sup>10:2</sup> and Mishne Lametalch  
Mishnas Chinnukh No. 296.



Footnote page 9

9 See footnote 8  
Also see Responsa Rav Morde  
Feinstein in back of  
Halachic Perspective: Bio  
Medical Ethics Ohr Tsipora  
by Morde Morgenstern

10 Rambam Yaad Hachofa  
Law of Kings 8:10  
Arach Hashulchan Heosid  
Law of Kings 77:13

11 Talmud Bavali Bava  
Metzi'ah 62A

the Talmud relates the following  
~~case~~ case: Two men were  
walking stranded in the

# Foot note page (10)

(11)

desert one of them owned a container of water. If both would drink then, obviously, the water would be exhausted sooner and both would die from starvation. If only the owner drank then obviously the water would last longer. By the time the water would be exhausted ~~it is~~ there exists a greater chance that the owner of the water may reach an oasis and be saved.

Under these ~~extreme~~ circumstances

## Foot note page (11)

(11) Circumstances Ben Petura says that both should share the water. It is better that both die rather than one should ~~and~~ carry any responsibility by denying necessary water to ~~his~~ ~~save~~ another human.

Rav Akiva, on the other hand, subscribes to the opinion, that he should drink the water himself. He holds that one is ~~should not~~ not required to jeopardize one's life in order to save another human. Certainly, he may

Foot note page 12

(11)

volunteer to place himself  
in jeopardy to save

another from certain  
death, but the Halacha does not  
mandate ~~that~~ <sup>that</sup> he does it.  
case under ~~that~~ <sup>that</sup> consideration

In fact the Talmud Jerusalem  
~~in~~ Trumos 8:10

relates that Rishlakish  
volunteered to save  
another Jew's possessions -  
not necessarily his life -  
from the hands of  
armed robbers. Rishlakish  
placed his life in jeopardy.

The Jerusalem Talmud  
Trumos 8:10 takes the ~~the~~

Foot note page 13

① position that a Jew ~~should~~ should put himself in possible jeopardy to save the life of a fellow Jew.

~~Rambam~~ in Talmud Bavali, Sanhedrin

74A ; TRUMOS, 8: on the other hand disputes this stand. They claim that no man is obligated to place himself even in possible jeopardy to

save another. (Rambam) in Yad Hachazaka (Rav Feinstein) Yeshiva Hatorah 5:5

See Responsa Yoreh Dayoh Part 2 No. 60 for Bavali's position.

(12)

rules like the Jerusalem Talmud. This is the final decision of the Shulchan Aruch Yoreh De'ah

157:1. In that

particular case non-Jews arbitrarily demand the surrender of an

innocent fugitive, who is a resident of the town, <sup>and</sup> violated no law

religious or law of the civil government. They

surround the town and threaten to kill everyone. Rambam and Shulchan

Aruch argue that if the fugitive is delivered

(11)

Footnote page (15)  
is a resident of the  
~~Savannah~~ town, the town  
must fight for his life,  
they must refuse to  
surrender him. The  
reasoning for this position  
I explain in my book  
Nalachic Perspective : ?  
Bio-Medical Ethics, Oh  
Tsiporah. I state in  
the chapter "Conflict  
of lives", I state that  
Lamborn and Shulchan  
Aruch take the position  
of Yerushalmi in order  
to assure that the

Footnote page 16

11

community remain  
cohesive. For if the  
community fail to  
protect its citizens  
even at the risk  
of their very life  
and limb the members  
will grate elsewhere  
and Judaism  
will disintegrate. <sup>BioMedical</sup> <sup>Ethics</sup> (page 60)

Thus, a new set of  
laws are invoked as  
a response - The laws  
of war. (Rav Eliezer  
Waldenberg, TSYS Eliezer Vol 12 No. 57)



Footnote page 17

(15)

However, in the case where the interest of the community is not involved, and it is simply a matter of a one to one relationship, then

Rambam and <sup>Shulchan</sup> Aruch

Choshon Mishpat 428:1

rules like the Talmud Bavali that a man is

not obligated to even possibly jeopardize his life in order to save another human.

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(11)

This was the reasoning that prompted <sup>East III No. 625</sup> ~~Radwan~~ <sup>Responna</sup> to rule that a man ~~is~~ is not obligated even to possibly jeopardize himself to save another.

~~from the~~ certain death. However Aruch Hashulchon Choshen Mishpat 425:4

states that this ruling ~~is~~ to be applied does not mean that one is not to take any risks to save another. It only means that where the

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\*  
 Fruch  
 Hachulchon  
 in yoreh  
 Doyoh  
 251:5  
 takes a similar  
 position ~~regarding~~  
 regarding giving  
 of charity. The  
 hour excludes  
 an individual  
 unless he has  
 enough to  
 support his  
 family \* Fruch  
 Hachulchon  
 qualifies  
 support as  
 meaning bare  
 existence.  
 otherwise no  
 one will ever  
 donate anytime  
 a living is ~~at~~ very  
 making

Foot notes page 19  
 risks are very great  
 that the rescuer can  
 possibly lose his life,  
 then he is not obligated  
 otherwise every time one  
 comes to the rescue of  
 another, ~~the~~ in a  
 life threatening situation  
 there exists some risk  
 this is true if a  
 physician treats a  
 patient with a contagious  
 disease, if a lifeguard  
 rescues a drowning  
 swimmer, if a fireman  
 enters a burning ~~fire~~

Just make page 10  
building to rescue the  
stranded residents;  
or if ~~not~~ ~~set~~ there  
is a flood and one  
rescues those stranded.

However, in all the  
cases cited the rescuers  
volunteer to expose  
themselves to danger.  
They make their living  
facing hazards. As  
mentioned the Shulchan  
Aruch Choshon Mishpat  
doesn't say it is forbidden  
to volunteer. \* It merely

\* Talmud  
Taanis 18B  
in Rashi and  
Talmud  
Bava Parra  
10B in Rashi  
"no mortal is  
greater than the  
one who volunteers"

(11)

Avot makes paper  
argues that one is  
not obligated by  
Torah how to ~~at~~  
expose himself to  
possible risk to  
save another from  
certain danger. This  
is based on the  
position subscribed by  
Rav Ahiva

פ"ק פ"ק פ"ק פ"ק פ"ק  
פ"ק פ"ק פ"ק פ"ק פ"ק  
You shall love your  
associate as yourself. Your  
life takes precedence.

Footnote page 22

(12)

This is a logical inference.

(13)

This goal is established by ruling of Shalchan Aruch  
Yoreh De'ayah <sup>verush</sup> ~~152~~: 152, 151:3

and 252:8

that discuss the orders of people who are obligated to contribute when one is captured and it is necessary to redeem him. Closer relatives are primarily obligated. The closer the ~~gr~~ affinity the

Joint note page 13

(12)

The greater the obligation. ~~The~~ ~~real~~  
Thus a father is obligated to redeem his son, and a son a father. The relative cannot demand. He is forced to contribute if the victim does not have liquid funds that can be used to pay for his own ransom. However once the victim is redeemed he must immediately reimburse his rescuers. He

footnote page 24

(17)

cannot offset other  
debts outstanding that  
his rescuers owe him.  
Let him pay now  
for the ~~the~~ rescue funds  
and later sue them

(\*)

Aruch Hashulchan  
yoreh De'ayah 252:14

~~(\*)~~

Daiv Yoreph  
ONTUR Yoreh  
Duysh 252:  
12) 251) 252)  
pcc 3' 251

in Ramo  
and Shach 252:12

heresh  
252:12  
and 251:4

~~Daiv Yoreph  
ONTUR Yoreh  
Duysh 252:  
12) 251) 252)  
pcc 3' 251~~

to a rabbinical court  
for the outstanding  
obligation owed him. \*

Shulchan Aruch yoreh De'ayah 252:12  
~~however~~ The Shulchan  
Aruch Yoreh De'ayah 252

252:12 in Ramo ~~that~~ expresses  
the following sentiment.  
It is inconceivable  
that a man be placed



Footnote page 15



upon the community  
as a charity case, when  
he has relatives  
who can afford to  
rescue him. Thus,  
community funds  
will be freed for  
needy cases who  
have no one to  
help.

A corollary of this  
concept is that help be  
extended to the truly  
needed. All who are  
able bodied should ho

Aruch Hashal  
Chon Yoseh Doyoh  
251:9 and 257:16

hevrash  
yoseh Doyoh  
252:12 and  
251:4

Bais Joseph  
252 end

1310 23  
297 2000  
" e.101

in name  
of Mendel  
Shlomo from  
Meir  
Me Rutenberg



Foot notes page 27

Authority for to do such a thing is the work of idiots - Rambam <sup>Yaad Hachochava</sup> <sup>300</sup> laws of <sup>ERCHIN</sup> ~~the~~ <sup>8:13</sup> \* see opinion of Sadye Gagan

(13)

\* See Aruch Hashulchan ~~257:16~~ <sup>257:16</sup> end  
Yoreh Deyah 251:3, 4, ~~5, 6, 7, 8~~ 5, 6, 7, 8.

in Tur Yoreh Deyah ~~251:4~~ that

than the Shulchan

(14)

Aruch rules in Yoreh Deyah 251:3 Aruch Hashulchan 251:9, 251:2

that one should help ~~with~~ <sup>for</sup> those relatives of close affinity - a spouse, an ~~old~~ <sup>elderly</sup> mother, father, <sup>children</sup> ~~brothers~~, sisters, ~~close~~ <sup>close</sup> friends.

only after an individual has earned his ~~own~~ <sup>own</sup> livelihood ~~for~~ <sup>for</sup> himself and his family is he then obligated to give charity. Certainly

(14)

\* Anach Hushelchon  
Yoch Dapah  
251:13

Shid 257:16  
Shid 257:16

Footnote page is  
neighbors, members of  
the community,  
city, and then  
other Jews and  
non Jews. \* The  
reasoning being  
that these people  
would reciprocate  
in case one finds  
himself in need.  
The statement

(15)

(16)

2

Shid Anach Hushelchon  
Yoch Dapah 257:16  
This is a logical  
inference.

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Talmud Bavah:

Sanhedrin 37a

פלוני ק"פ] ש"פ"פ

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See too Talmud

Yerushalmi ~~to do~~

Sanhedrin 4:9, Rambam

Yad Hachozza "Laws of  
Sanhedrin" 12:3

Footnote page 30

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it is also critically important to be realistic.

Since it is the goal of the Torah that all people ~~be~~ <sup>helped and saved</sup> ~~saved~~ ; or at

least as many as possible, it is physically

impossible to accomplish this goal if only one group of people are the

benefactors and savers. If <sup>helping and</sup> was Divine Intention ~~that the task of - saving~~ ~~everyone in~~ need be casually divided \*

to every all the nations. All the Nations were charged by G-d and will attain <sup>eternity</sup> observing the laws given

Foot note page 3+

(18)

What we are referring here is not ~~and~~ the question of extending medical help or saving of lives. ~~When~~ All Jews are obligated to save the life of humans regardless of race, religion, color, sex or place of National origin. Thus Jewish physicians and ~~private~~ all Jewish hospitals ~~must~~ always admit all patients - all humans. No preferential treatment or triage is to be <sup>even</sup> contemplated. As mentioned all laws in the Torah, except

Footnote page 32

Murder incest and  
idolatry ~~are to be~~

As can be violated to

save any human life.  
We are referring

Jew or non  
Jew see  
Responna  
Chram  
Soffer  
Yorch Puzah  
No. 13.

here to social help  
and philanthropy.  
It has been the  
practice of Jews dating  
back 3500 years as

\* Much Hoshul  
\* Chon Yorch  
\* Dayah  
254:3  
257:13  
Ramo Yorch Puzah  
251:1

recorded in the Talmud  
to extend aid to  
non-Jews who  
approached us. See  
Talmud 61A in Perak Hanezikin  
We have never  
discriminated. However



(18)

Footnote 37

~~There~~ it is physically  
impossible for only  
Jews to satisfy the  
needs of all of 6-2's  
children. Certainly, we  
would never have  
hesitated if we had  
physically were able to do  
so. However, realistically,  
the ~~new~~ burden must  
be shared by others  
as well. We therefore  
are instructed to refer  
those charitable and  
social cases ~~to~~ of  
non-Jews that we can  
not handle to other

(18)

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non-Jewish philanthropic agencies. We are instructed never to dump anyone. We are concerned that every human receive care and attention.

~~Such is Shulchan  
Orach Chayim 30:3  
On the other hand~~

Shulchan Aruch 250:1 when an individual is ~~approached~~ approached by a poor man and he is unable to fulfill his needs he should not

Jews have considered it their obligation to care for their own needy. We consider it unfair and against our moral principles to ~~do~~

(19)

the Community who have greater resources to ~~aid~~ help the ~~poor~~ poor Man. The same reasoning is applicable regarding the Non Jew.

~~Non~~ burden Non Jews to support our Needy Cases. Aruch Hashulchan Yoreh Dayoh 254:1

Taz 40 24512

It stands to if a Non-Jew donates anything for a Jewish cause that we accept it and fulfill his <sup>Yoreh</sup> Aruch Hashulchan <sup>Yoreh</sup> 254:2 and 3

(A) Taz 40 254:2 Since we have greater resources we can ~~spend~~ allocate such funds for helping non Jewish indigent individuals. ~~The~~ say you ~~can~~ all humans without

Wish if he donates for the synagogue it is accepted 254:4 and to the intention of the donor must always be honored Aruch Hashulchan Yoreh Dayoh 254:1

18

discrimination are helped; under the man Jewish benefactor explicitly earmarked the funds for Jews to do otherwise would violate this trust and

not in the Torah he dishonest

Aruch Hashulchan ~~at sets~~ discusses who is entirely exempt from giving charity. - A man who does not have the bare minimum for a livelihood, ~~is exempt~~ if he has more he is liable. How- ever then he does not have to give more than 20% '15 of his profit. For to demand that he give more is ~~unjust~~ For a man ~~unjust~~ ~~need~~ ~~not~~ spend more than 20% at most for the performance of any mitzvah. The fact that this ~~is~~ ~~an~~ ~~agreement~~ does not satisfy the ~~needs~~ ~~of~~ ~~the~~ ~~man~~ does not mean that he himself must

the entire Torah. Thus, regardless  
of any considerations, if we have  
a group of patients ~~and~~ we attend  
first those whose life is being  
threatened by their disability. Those  
~~others~~ wouldn't ~~die~~ die if not given immediate  
~~who~~ attention, must wait.

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(18)

become poor in the process.

It is then the responsibility  
of the community to  
carry the burden of filling  
~~supporting~~ the needs of  
the poor man. For the  
Torah advises a man  
not to ~~spend~~ all his  
distribute

money and become  
poor in the process.

For then few if any  
will have mercy on  
him. ~~This is the~~

foot notes page ~~27~~

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# Rashi Talmud Bavli

Hungary <sup>19A</sup> [ע"פ רמב"ם] [ע"פ רמב"ם]

The Talmud enumerates the order of Kohanim who take first preference regarding honors bestowed upon them

~~also~~ In case of necessary defilement the highest in the hierarchy the

low to a ~~713~~

Some ~~one~~ who dies and has no one to attend him and Kohanim pass by they ~~and~~ are obligated to

ברכות 33א  
פסוקי שמע ישראל 11  
פסוקי שמע ישראל 11  
פסוקי שמע ישראל 11  
פסוקי שמע ישראל 11  
פסוקי שמע ישראל 11

Footnote, page ~~70~~ 72

(20)

~~att~~ attend to his  
burial needs, even  
though they will  
be <sup>known</sup> defile  
themselves by touching  
a corpse. However,  
the Talmud in  
Hugos enumerates  
the ~~the~~ hierarchy of  
Kohanim, who ~~office~~  
~~at~~ ~~for~~ public welfare  
performed ~~at~~ services at the  
# holy temple in  
Jerusalem when it was

(20)

Foot notes page 95 ~~299~~  
13  
in existence. <sup>this fact</sup> excluded  
them if there was  
another Kafen of a  
lower hierarchy  
to substitute for  
them. In that  
manner they would  
not have to defile  
themselves - by touching  
the corpse. Anyone  
touching a corpse was  
forbidden to ~~at~~ ~~phy~~  
physically be present at



Footnotes page <sup>74</sup> ~~75~~

(20)

at the temple  
Mount area. He was  
not even allowed in  
the temple Mount.  
He was unable to  
participate in any  
sacramental  
services or eat  
sacramental foods  
in the ~~the~~ sacred  
portion of Jerusalem.  
Thus, in a sense  
he was disabled by  
touching the corpse.

Footnote page 77

(29)

The Kohen who officiated as the military chaplain in time of war, was otherwise relegated to a lower hierarchy regarding defiling himself.

However Rashi in the

Talmud Avot 13A ~~interp~~ points out that however

if it was a question of לחיות to feed

him or save him,

(אכילה וצדקה) he would be placed on top of the list to be

first fed or saved. (Rashi's interpretation)

Foot notes page ~~26~~ ~~26~~  
26

(20)

The reason is because  
the community needs  
him. Thus we learn  
that these individuals  
that the community  
needs receive preferen-  
tial ~~attent~~ and  
primary attention.

This obviously would  
apply to ~~a~~ of the  
officers and then  
soldiers. On the  
spiritual ~~level~~ it applies  
to the Talmudic scholars.

Footnotes page ~~37~~ ~~47~~

(20) For without Talmudic scholars there can not exist ~~the~~ authentic Judaism. You have superstition not based on Revelation or Prophethood.

(21) THIS INFERENCE IS DERIVED FROM FOOTNOTE

(20)

(22) FB 10.

(23) FB 10. Talmud Yerushalmi Huriyos <sup>3:4</sup> ~~FB 17B~~

(24) ~~in~~ in Mishnah Talmud Bavali Huriyos 13A

Foot notes page 78

(24) Tosefta Huringos 7:6  
Shulchan Aruch Yoreh Dayoh  
252:8

(25) Ibid.

(26) Levush Yoreh Dayoh  
252:8

(27) Ramo Shulchan  
Aruch Yoreh Dayoh  
252:8 ~~in com~~  
commentary relates the  
law that if both men  
and women are threatened  
with sodomy (the ~~man~~  
men ~~should~~ with ~~g~~ homo  
sexuality) the men should  
be first rescued.

Footnote page 79

Immediately after he  
~~the~~ comments that "if both  
want to drown themselves  
in the river the men  
should first be saved."

This is exactly the  
way the Levush, the  
disciple of the Ramo,  
explains the Mishnah  
Berachot 13A.

(28) ~~The~~ The Bain Joseph in  
Tur Yoreh Dayoh ~~251:~~

ועל כן נראה שיש להבין  
הפסוק כפי שכתבנו  
לעיל

Footnote / page 80  
interprets the Talmud  
(Barai, Huriyos 13A) that  
men are first saved in  
the contingency they are  
drowning ~~to~~ in a river.  
He does not mention  
the explanation of  
the special circumstance  
that men threaten to  
commit suicide and  
can break down easier.  
However Ramo and  
hemsh disagree.

Toz interpreting Ramo  
(Tos. ~~At~~ Yoreh De'ah 292:6)

Footnote page 81

explains <sup>the</sup> reason why men  
would break down  
easier than women. Men  
since they are obligated  
to observe all Mitzvos  
~~and~~ even those ~~not~~

bound by time - ~~was~~  
I ~~feel~~ <sup>feel</sup> ~~that~~ <sup>save</sup> a greater <sup>duty</sup> to  
resist being the  
victim of homo-  
sexuality. Therefore they  
are more prone to  
commit suicide.

should  
However  
his state-  
ment can  
very well  
support our  
position of  
herush and  
Parns. Men  
could

Such ~~with~~ however in all  
other circumstances  
men and women are the same



Footnote page 82

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Similar <sup>interpretation</sup> explanation we  
offered for Toz can be  
paid for Mincha  
BeKrum Tosefta 2:6

That the man be saved  
first in case he is  
drowning in the river.

This interpretation seems  
to make sense since the  
Tosefta lists the law of  
a woman being ~~redeemed~~  
redeemed before a man,  
unless the man is  
threatened with homo-  
sexuality. Immediately  
after the law of saving ~~from~~



the man 15 mentioned.

Munkos Bekusima interpret  
"Saving" <sup>as saving</sup> from drawing.

It is logical to assume  
that the of both laws are  
connected. That the  
men threaten to ~~to~~  
commit suicide to  
avoid becoming victims  
of homo sexuality.

Jerusalem talmas ~~Halva~~  
interpret Saving

2:4 (18B)

to provide food  
to men first before women.

March Hakonim  
det ————— תסו ת

Footnote Page 84

(A) indicates that according to  
Ramban howsog gifts to  
the poor 8:15 D in  
~~and~~ accordance with  
Talmud Bevalia  
Dumyos 13A ~~to~~ women  
are first given food  
as well as clothes.

However שיתא means  
A first saving the  
men from drowning.

One can interpret the  
Mareh Hatonim as we did  
the Tan.

Footnote page 85

(29) March Porim on  
Jerusalem Talmud Huringot

3:5  
~~2:11~~ (3:5 B.) (end) כ"י דאן פ"ק ע"ג  
דא"י ג"ל פ"ק ע"ג

comments "when do we  
prefer the Talmudic  
scholar, when he is  
together with the others  
(Kaban Gadal), but  
otherwise we aid the  
ones who are present."

# Shulchan Aruch  
Yoreh Dayoh 251:  
251:11

Shach 257:16

Mid. Aruch Harshulchan 251:12  
251:10 and 11

Footnote page 86

90

Mid

91

Mid

92

Mid

93

13A

~~Jerusalem~~ Yerusha Talmud Huriyas

Jerusalem Talmud Huriyas 3:5

If a king dies  
all Jews can  
become King  
Talmudic  
Scholars die,  
no Jew can  
take his place.

Rambam says of Gifts to  
the poor 8:18  
is greater than a King.

Tur Yoreh Dayoh 251:

Yoreh Dayoh 251:11

...Leush Yoreh Dayoh 251:  
10 and 11

Aruch Hashulchan 251:12

(74) Talmud Bayali Hurvos 13A  
women fed first  
Talmud Jerusalem

claims a man  
in order to  
give him  
the strength  
to support his  
family

Hurvos ~~13A~~ 2:4 - (17B)  
Rambam ~~Bay~~ ~~Yard~~  
Hachayaka Gifts to the  
Pov 8:15 woman fed  
first

woman  
fed  
first

Tur Shulchan Aruch Yoreh  
Deyah 251:8 woman fed  
first  
Shulchan Aruch  
Yoreh Deyah 251:8  
A Terach Yoreh Deyah 251:8  
Aruch Hashulchan  
Yoreh Deyah 251:10

(75)

Did!

Foot notes page 26 ~~26~~ 26

(20)

The Reason is because  
The community needs  
him. Thus we learn  
that these individuals  
that the community  
needs receive preferen-  
tial ~~attent~~ and  
primary attention.  
This obviously would

Footnotes page 88

(36) Talmud Jerusalem  
Hurim 3:5

(37) Talmud Bavli  
Hurim 13A

(38) Tosefta Hurim 2:8, 9

(39) Rambam Yeas Hashuzaka  
laws of Gifts to Poor 8: —

(40) Trm Yoreh Dayoh 151: 9

(41) Yoreh Dayoh 151: 9

(42) Kemush Yoreh Dayoh 151: 9

(43) Orech Hashatchon Yoreh Dayoh  
151: —

(44) Tosefta 2:8 and  
Shid footnotes 36 - 43



Foot notes page 89

(44) See also Shabbat Yoreh Dayoh 181:15. ~~Even~~ If there is a Yeh One should serve first the individual who is ~~to~~ the greater Talmudic scholar. ~~He~~ Only when all are in the same category of learning do we give preference to the Kohen and then the Levi. However, if ~~the~~ ~~one~~ the Yisroel is a greater Talmudic scholar we ~~give~~ serve him first.

(45) Talmud Bavali Gitin 59B.

(45) Talmud Bavali Yevomus 100A 100B and B

1773 187 2/0 5703714  
The ~~are~~ instructed ~~to~~ that

(45)

Shulchan

Aruch

Eren

Kolmen  
chapter 3

Orush

Shulchan

end of  
chapter

3

(46)

Pen

Yachon

EMDEN

(46)

MoR

UK 12:1111

Shulchan

(47)

Shachmas

Shlomo

Even Shoshon

Foot notes page 90  
is instructed by  
Part of the community  
bestow the proper honors  
to Kahanim. ~~Kabab~~  
Kahanim are instructed  
not to marry certain  
women such as divorcees,  
and not to be under

one roof with corpses  
or touch them

Rambam, Yad Hachona laws  
~~the laws of Shulchan Orush~~  
Even Shoshon Bior chapter 20

MOGEN AVRAHAM  
Shulchan Orush  
20:15

~~Even Shoshon~~ Chapter 3 Orush Hachona  
Fair Joseph, 101 Shulchan

Aruch Yoreh Dayah 151:

6:8 (Pen Shlomo 11:1111)

Foot notes page 91

~~(48) Mid~~

~~(49) Mid~~

~~(49) ~~Foot notes 39-44~~~~

(51)

~~Yam~~ Mahr shall  
Yam shel Shomo  
~~Benjamin~~ Chapter 8:4 Chulin;  
Chapter 5: 35 Para Kama

(51) ~~Response~~ Rava A Kiva Eiger recorded  
in Drihashas Tziyon Part ~~140~~  
II "Mamei Kedushin" ~~page 140~~  
page 140 ~~page 140~~

(52)

Response Mehrasham  
Rav Shmuel Ben Medinah recorded  
Mogen Drihashas Tziyon ~~page 130~~ 130  
Mogen Drihashas Tziyon 201:4  
Nevertheless all authorities admit  
That contemporary Kohanim must

observe all the laws and  
 restrictions  
 applicable to Kohanim  
 from Rabbin Yermiah  
 in Hagos Mulehan  
 Asch Oreh Chayim  
 Chapter 457.

Responna Rivash 748; ~~and~~  
 54; 94; 371  
 Responna Mahavit 149

~~Responna~~ Mahvash  
 Yafe = Yafa Mareh  
 on Jerusalem Talmud

Probus 8:2  
 and ~~Responna~~ ~~the~~ END of  
 RESHON'S A CHUT Hashani

97

recorded in Dushar  
Tzion page 130.

(53) Ibid.

(54) Shach Tokfah Kohen - chapter  
9 page 14. The one who is in  
control or has equal  
control can argue to his  
adversary: <sup>Whenever there exists a dispute:</sup> Prove that  
Jewish law is not  
like the position adopted  
by the authority who  
favors me.

(55) Personally related.

(56) Yoreh Dayoh 242  
 Shach's <sup>views</sup> ~~views~~ of Jurisdiction <sup>(evidence)</sup>  
 (views of hearing of Torah)  
 Whenever a controversial  
 position is adopted that  
 negates the Shulchan  
 Aruch Aruch such position  
 must be very strictly  
 interpreted ~~to~~ and  
 only adopted in  
 instances of ~~great~~ grave  
 duress. In all other  
 situations, the position  
 of the Shulchan Aruch  
 must be ~~adopt~~ ~~followed~~  
 Followed

Foot notes page 91

~~(48) Ibid~~

~~(49) Ibid~~

~~(49) Foot notes 39-44~~

(50)

~~Yam~~ Makel shall

Yam shel Shloro

~~Bevamin~~ Chapter 8:4 Chulin;

Chapter 5:35 Para Kama

(51) Responsa R. Akiva Eiger recorded

in Drikshas Tziun Part ~~110~~

II "Mamot Kedushin" ~~page 110~~

page 140 ~~page 110~~

(52)

Responsa Mehrasham

R. Shimon ben Meirah recorded

Magen Avraham, Orach Chaim 201:4

nevertheless all authorities admit  
that contemporary Kohanim must

Foot notes 95

(87) Babylonian  
Talmud (Jerusalem)  
Eruv (Mishnah) 70A שבת 70A

תמיד תמיד תמיד תמיד תמיד תמיד תמיד תמיד  
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תמיד תמיד תמיד תמיד תמיד תמיד תמיד תמיד  
The mouse who steals  
is not the real thief.  
It is the fault of the  
owner of the house who  
left a hole in the  
wall. Would he have  
repaired the wall the  
mouse would never  
have entered.



Foot note 96

(59)

A plastic surgeon who is chief of <sup>the</sup> Burns unit in <sup>my</sup> ~~the~~ Long Island's hospital related to me the following story: several years ago an infant girl ~~&~~ under age two had third degree burns covering over two thirds of her body. Statistically, 2 physicians give up ~~&~~ on such a patient, especially at such a tender age.

(54)

When physician to complicate  
matter, the hospital  
was not equipped to  
handle the infant's condition.  
The chief of the friend  
~~the~~ This physician contacted  
the central computer and  
discovered which hospital  
had the necessary equipment  
to treat the infant. It

was a  
burn  
unit in  
Boston Mass.

they then loaded the  
child in a helicopter and flew  
the child to Boston.

Though the situation  
appeared hopeless, the life

Foot notes 48

29 of the infant girl was  
saved.

It is obvious that  
each life is unique. No  
mortal is replaceable.

Each human can claim

\* Edmund  
Gumpel  
Sankarim | p/100 K 77) 1.703 \*  
For my sake was the  
universe created. #

28A

Each human was given  
an irreplaceable and  
different mind, personality  
and soul by G-d.

Therefore it is inconceivable  
that that crime is to be

99  
was. considered at any time, peace or eve  
by Jan 23 p't 13 / 10

Rambam's great Hachozaka  
Yerodei Hatorah 5:5

states the cardinal  
principle: We do not  
set aside ~~one~~ <sup>one</sup> human life  
for another life.

We do not select Jewish  
individuals

Then in our entire  
discussion of giving  
priority to one group  
of individuals; we only  
indicated that the other

Foot notes 14

\*

Orzech  
Kashulchan  
Yoreh  
Dajoh  
257:16

would be treated  
later. However at no  
instant do we

Rebomra  
Ulam

accept the concept of

Soffer  
337 and  
334

fringe that certain  
humans would not be

Pischer  
Tsunah  
Yoreh  
Dajoh  
251:4

saved at all. \* It is

our duty to make

every effort even to  
slightly risk one's life and the  
lives of the others involved ~~to~~

Foot note 101

\* To rape as many  
people as possible. Even  
if the one being  
raped has been given  
up by physicians, we  
~~are~~ are instructed  
to prolong his life.  
Having one "the  
life of minutes" is  
also worthwhile. One is  
instructed to violate

Oresh  
Hushulcha  
Chapen  
Mishpat  
426!

48 Aus

49 Foot notes 39-44

(50) } Auch Winkhalder  
251:11 end

(50) } Even Holzner 3:21

Foot notes 102

(59)

The entire Torah to

name

עַל שֵׁם -

Temporary life of a  
human. Oruch Harubeh

Oruch ~~de~~ Chayim

part of Subpart 229:9



ק"מ ה'קמ"ו  
100

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