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January 12, 1999

Ms. Sandra Thurman
Director, National AIDS Policy Office
736 Jackson Place
Washington, DC 20502

Dear Sandra:

On behalf of Hillel: The Foundation for Jewish Campus Life, I am pleased to invite you to speak to the college students attending the Charlotte and Jack J. Spitzer B'nai B'rith Hillel Forum on Public Policy in Washington, DC. The Charlotte and Jack J. Spitzer B'nai B'rith Hillel Forum on Public Policy is an annual conference that gathers more than 300 Jewish college students who are interested in public policy, activism and community service. The Spitzer Forum is held each year in conjunction with the Jewish Council for Public Affairs Plenum and is taking place this year at the Renaissance Mayflower Hotel, Sunday, February 21 through Tuesday, February, 23, 1999.

The session at which we invite you to speak is a Policy Forum entitled, "Who Decides How We Care For Our Bodies?" The session is scheduled for Monday, February 22, 1999 from 2:15 - 4:00 p.m. We are very interested in getting your perspectives on recent developments in the treatment of, and fight against, AIDS. Attached is a draft description and outline of the session, so that you have a sense of what your role would be and how the overall program will flow.

I hope that your schedule allows you or a member of your staff to participate in this important student conference. I will be in touch shortly to discuss your availability. Please feel free to contact me with any questions or thoughts. I look forward to talking with you soon.

Sincerely,

Debbie Morgan
Director, Community Relations

Charlotte and Jack J. Spitzer
B'nai B'rith Hillel Forum on Public Policy
Policy Forum

Monday, February 22, 1999
2:15 – 4:00 pm

Who Decides How We Care for Our Bodies?

Scientific and medical advancements have allowed us to make great strides in preventing and treating disease. And yet, sometimes this knowledge can raise moral and policy questions about who makes decisions about how we care for our bodies. With modern developments in genetic testing and treatment of AIDS, government entities are becoming more involved in our health care. This session will explore the issues of genetic testing and AIDS, what Jewish sources say about these moral issues, and in what ways policy makers are legislating health care.

Goals:

1. To raise awareness about health care issues (specifically genetic testing and AIDS) and the implications of policies that legislate how we care for our bodies.
2. To provide Jewish college students with Jewish sources for understanding our own health care.
3. To discuss ways in which college students can actively participate in educational, advocacy and service projects about health care issues.

OUTLINE OF SESSION

- I. Possible Chair of Session: Cori Sanogueira, Muhlenberg College
The chair will introduce the topic of the policy forum, introduce the presenters, and frame the issues to be discussed.
(10 minutes)
- II. Possible Presenter: Rabbi Herb Tobin, Hillel: The Foundation for Jewish Campus Life
This presenter will outline the issues of genetic testing and euthanasia and discuss the Jewish sources that we can look to in grappling with these complex health care issues. This part of the session will include an interactive exercise to allow the group to struggle with some Jewish sources. (Kristopher White and Robby Grossman can be used as facilitators)
(10 minutes presentation, 15 minutes interactive piece)



III. Genetic Testing and AIDS

Possible Presenters: Jewish Women International representative and representative from President's Task Force on AIDS

The Jewish Women International presenter will provide an overview of genetic testing for predisposition to disease. A representative from the President's Task Force on AIDS will discuss recent developments in the fight against AIDS.
(30 minutes total)

IV. Policy Making and Our Health Care

Possible Presenter: Staff person from Senator Kennedy's office (David Nexen or Cybele Bjorklund)

This presenter will provide legislative background on health care issues and give some insight into what health care issues might be on the agenda for the 106th Congress.
(15 minutes)

V. Health Care Questionnaire: Cori Sanogueira, Muhlenberg College

Each attendee will receive a "health care questionnaire" which addresses global issues of health care, as well as personal questions about how they care for their own bodies. After filling out the questionnaire, the facilitator will lead a discussion focused on ways in which college students can actively raise awareness and become involved in health care issues of their own concern.
(10 minutes to complete questionnaire, 10 minute discussion)

VI. Wrap-Up: Chair of Session

The chair of the session will wrap up the Forum, review the issues discussed and the Jewish values involved with health care.
(5 minutes)


HILLEL

February 1, 1999

Mr. Todd Summers
Deputy Director
Office of National AIDS Policy
Executive Office of the President
736 Jackson Place, NW
Washington, DC 20503

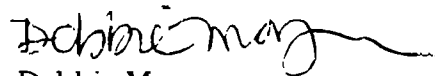
Dear Todd:

On behalf of Hillel: The Foundation for Jewish Campus Life, I am delighted that you will be speaking to students at the Charlotte and Jack J. Spitzer B'nai B'rith Hillel Forum on Public Policy in Washington, DC. The Charlotte and Jack J. Spitzer B'nai B'rith Hillel Forum on Public Policy is an annual conference that gathers more than 300 Jewish college students who are interested in public policy, activism and community service. The Spitzer Forum is held each year in conjunction with the Jewish Council for Public Affairs Plenum and is taking place this year at the Renaissance Mayflower Hotel, Sunday, February 21 through Tuesday, February, 23, 1999.

The session at which you will be speaking is one of our Policy Forums entitled "Who Decides How We Care for Our Bodies?" The session will take place on Monday, February 22, 1999 from 2:15 - 4:00 pm in the Massachusetts Room. We are very interested in hearing your perspectives about recent developments in the fight against AIDS. Attached is a draft description and outline of the session, so that you have a sense of what your role will be and how the overall program will flow. Your portion of the session will be 15 minutes.

We are very excited that you will be joining us and sharing your views with students. Feel free to contact me should you have any questions or thoughts.

Sincerely,



Debbie Morgan
Director, Community Relations

The Foundation for Jewish Campus Life
B'nai B'rith Hillel Foundations

1640 Rhode Island Ave., N.W. • Washington, D.C. 20036-3279
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Charlotte and Jack J. Spitzer
B'nai B'rith Hillel Forum on Public Policy
Policy Forum

Monday, February 22, 1999
2:15 – 4:00 pm

Who Decides How We Care for Our Bodies?

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This presenter will outline the issues of genetic testing and euthanasia and discuss the Jewish sources that we can look to in grappling with these complex health care issues. This part of the session will include an interactive exercise to allow the group to struggle with some Jewish sources. (Toby Manewith will help as a facilitator)
(10 minutes presentation, 15 minutes interactive piece)

III. Genetic Testing and AIDS

Presenters:

Marla Gilson, Hadassah

Todd Summers, Office of National AIDS Policy

Marla will provide an overview of genetic testing for predisposition to disease. Todd will discuss recent developments in the fight against AIDS.

(30 minutes total)

IV. Policy Making and Our Health Care

Possible Presenter: Staff person from Senator Kennedy's office
(David Nexen or Cybele Bjorklund)

This presenter will provide legislative background on health care issues and give some insight into what health care issues might be on the agenda for the 106th Congress.

(15 minutes)

V. Health Care Questionnaire: Cori SaNogueira, Muhlenberg College

Each attendee will receive a "health care questionnaire" which addresses global issues of health care, as well as personal questions about how they care for their own bodies. After filling out the questionnaire, everyone will turn to a partner and discuss how they answered and ways in which they, as college students, can actively raise awareness and become involved in health care issues of their own concern.

(10 minutes to complete questionnaire, 10 minute discussion)

VI. Wrap-Up: Cori SaNogueira

The chair of the session will wrap up the Forum, review the issues discussed and the Jewish values involved with health care.

(5 minutes)

**HILLEL: The Foundation for Jewish Campus Life**

1640 Rhode Island Avenue, NW

Washington, DC 20036-3279

202.857.6586 phone

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FAX transmission

To: Todd Summers	
Phone Number:	Fax Number: 456-2438
From: Debbie Morgan	
Date: February 1, 1999	Total pages: 4

Message:

Tom will be attending
- Can you call Debbie
later this week or next
to get all the usual
info? Thanks!
Jt

**HILLEL: The Foundation for Jewish Campus Life**

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FAX transmission

To: Sara	
Phone Number:	Fax Number: 456.2439
From: Debbie Morgan	
Date: January 27, 1999	Total pages: 2

Message:

Sara -

I realize that Sandy doesn't return until after Feb. 7th, but we really need to know by Feb. 8th. That is when our program goes to print.

If Sandy isn't available, maybe another staff member would be. Please let me know!

Thanks!

Debbie



January 12, 1999

Ms. Sandra Thurman
Director, National AIDS Policy Office
736 Jackson Place
Washington, DC 20502

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On behalf of Hillel: The Foundation for Jewish Campus Life, I am pleased to invite you to speak to the college students attending the Charlotte and Jack J. Spitzer B'nai B'rith Hillel Forum on Public Policy in Washington, DC. The Charlotte and Jack J. Spitzer B'nai B'rith Hillel Forum on Public Policy is an annual conference that gathers more than 300 Jewish college students who are interested in public policy, activism and community service. The Spitzer Forum is held each year in conjunction with the Jewish Council for Public Affairs Plenum and is taking place this year at the Renaissance Mayflower Hotel, Sunday, February 21 through Tuesday, February, 23, 1999.

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Debbie Morgan
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²⁴And God said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so. ²⁵And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind: and God saw that it was good. ²⁶And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' ²⁷And God created man in His own image, in the image of God created He him; male and female created He them. ²⁸And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.' ²⁹And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed—to you it shall be for food; ³⁰and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so. ³¹And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

² And the heaven and the earth were finished, and all the host of them. ³ And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had

made. ⁴ And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.

⁵ These are the generations of the heaven and of the earth when they were created, in the day that the LORD God made earth and heaven.

⁶ No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground; ⁷ but there went up a mist from the earth, and watered the whole face of the ground. ⁸ Then the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ⁹ And the LORD God planted a garden eastward, in Eden; and there He put the man whom He had formed. ¹⁰ And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. ¹¹ And a river went out of Eden to water the garden; and from thence it was parted, and became four heads. ¹² The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold; ¹³ and the gold of that land is good; there is bdellium and the onyx stone. ¹⁴ And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush. ¹⁵ And the name of the third river is 'Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates. ¹⁶ And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. ¹⁷ And the LORD God commanded the man, saying: 'Of every tree of the garden thou

• Heb. Hiddkel.

mayest freely eat; ¹⁸ but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

¹⁹ And the LORD God said: 'It is not good that the man should be alone; I will make him a help meet for him.' ²⁰ And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof. ²¹ And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. ²² And the LORD God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof. ²³ And the rib, which the LORD God had taken from the man, made He a woman, and brought her unto the man. ²⁴ And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called 'Woman,' because she was taken out of 'Man.' ²⁵ Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. ²⁶ And they were both naked, the man and his wife, and were not ashamed.

³ Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman: 'Yea, hath God said: Ye shall not eat of any tree of the garden?' ⁴ And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat; ⁵ but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall

• Heb. Iashah.

ye touch it, lest ye die.' ⁶ And the serpent said unto the woman: 'Ye shall not surely die; ⁷ for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.' ⁸ And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. ⁹ And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles. ¹⁰ And they heard the voice of the LORD God walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. ¹¹ And the LORD God called unto the man, and said unto him: 'Where art thou?' ¹² And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.' ¹³ And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' ¹⁴ And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.' ¹⁵ And the LORD God said unto the woman: 'What is this thou hast done?' And the woman said: 'The serpent beguiled me, and I did eat.' ¹⁶ And the LORD God said unto the serpent: 'Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. ¹⁷ And I will put enmity between thee and the woman, and between thy

• Heb. Iah.

II. MALE AND FEMALE (NEKEBAH) CREATED HE THEM (I, 27). This is one of the things which they altered for King Ptolemy¹: 'Male with his apertures (*nekubaw*) created He them.'²

R. Joshua b. R. Nehemiah said in the name of R. Hanina b. R. Isaac, and the Rabbis in the name of R. Leazar said: He created him with four attributes of the higher beings [i.e. angels] and four attributes of the lower beings [i.e. beasts].³ [The four attributes of] the higher beings are: he stands upright, like the ministering angels; he speaks, like the ministering angels; he understands, like the ministering angels; and he sees, like the ministering angels. Yet does not a dumb animal see! But this one [man] can see from the side.⁴ He has four attributes of the lower beings: he eats and drinks, like an animal; procreates, like an animal; excretes, like an animal; and dies, like an animal. R. Tifdai⁵ said in R. Aha's name: The celestial

¹ King Ptolemy II Philadelphus, at whose command the Septuagint is said to have been produced, is probably meant here.

² This change is to explain the plural 'them' (v. *supra*, 1), or (since he was created in God's image), to avoid the implication that God is male and female.

³ Lk. 'He created in him four creations from above and four from below.'

⁴ He can direct his gaze at an object sideways, without turning his head, which an animal cannot do. ⁵ He is mentioned only here and *infra*, XIV, 3.

beings were created in the image and likeness [of God] and do not procreate,¹ while the terrestrial creatures [dumb animals] procreate but were not created in [His] image and likeness. Said the Holy One, blessed be He: 'Behold, I will create him [man] in [My] image and likeness, [so that he will partake] of the [character of the] celestial beings, while he will procreate, [after the nature] of the terrestrial beings.' R. Tifdai said in R. Aha's name: The Holy One, blessed be He, said: 'If I create him of the celestial elements he will live [for ever] and not die, and if I create him of the terrestrial elements, he will die and not live [in a future life]. Therefore I will create him of the upper and of the lower elements²: if he sins he will die; while if he does not sin, he will live.'

¹ Like God Himself. ² His body of the earth and his soul of heaven.

³ Or, let others (the beasts) rule over him. I.e. *ruah* instead of *ruah*; *ruah* the word in v. 26.

⁴ Man is entitled to pre-eminence only as long as he cultivates his God-like qualities; when he voluntarily abandons them he is even lower than the brute creation. ⁵ Keth. 2a. ⁶ Hence the marriages of the fourth and the fifth are consummated on the fifth and the sixth respectively.

21). The Holy One, blessed be He, said: 'Behold, I will create him from the place of his atonement, and may he endure!'

AND HE BREATHED INTO HIS NOSTRILS. This teaches that He set him up as a lifeless mass reaching from earth to heaven and then infused a soul into him.¹

Because in this world [he was endowed with life] by breathing [therefore he is mortal]; but in the time to come he shall receive it as a gift, as it is written, *And I will put My spirit into you, and ye shall live* (Ezek. XXXVII, 14).²

9. THE BREATH OF (NISHMATH) LIFE. It has five names³: *nefesh*, *neshamah*, *hayyah*, *ruah*, *yehidah*. *Nefesh* is the blood: *For the blood is the nefesh*—E.V. 'life' (Deut. XII, 23). *Ruah*: this is so called because it ascends and descends⁴: thus it is written, *Who knoweth the ruah* (E.V. 'spirit') *of man whether it goeth upwards, and the ruah of the beast whether it goeth downward to the earth* (Eccl. III, 21)?⁵ *Neshamah* is the breath; as people say, His breathing is good.⁶ *Hayyah* (lit. 'living')⁷: because all the limbs are mortal, whereas this is immortal in the body.⁸ *Yehidah* (unique)⁹: because all the limbs are duplicated,¹⁰ whereas this is unique in the body.

¹ Cf. *supra*, VIII, 1. ² Therefore he will be immortal.

³ Deut. R. II, 37. The five names may denote the different characteristics of the soul as the Rabbis understood it, or possibly some of these are conceived of as different things; v. Th. and Y.T. *ad loc*.

⁴ Just as the wind (*ruah*) which travels about (E.J.).

⁵ Th.: *nefesh* and *ruah* are thus applied to both man and beast. With respect to *ruah*, the passage probably means: *ruah* is that which ascends in the case of man and descends in the case of beast, as it says, *Who knoweth, etc.* ⁶ Th. 'E.J.: *neshamah* denotes the character (disposition), as people say, 'His character is good.'

⁷ In the present verse: *And man became nefesh hayyah* (E.V. 'a living soul'), *hayyah* possibly being treated as a substantive, not an adjective as in E.V. ⁸ Others: Because all the limbs are lifeless in themselves and this endows them with life.

⁹ In Ps. XXII, 21: *Deliver my soul from the sword, yehidathi* (= *yehidah* + possessive suffix; E.V. 'mine only one') *from the power of the dog*. Cf. also Ps. XXXV, 17.

¹⁰ E.g., eyes, ears, hands, feet. 'E.J.: The function of every limb is matched (or complemented) by that of another, whereas the function of this is unique and wholly distinct from the rest.

8. OF THE GROUND (ADAMAH). R. Berekiah and R. Helbo in the name of Samuel the Elder said: He was created from the place of his atonement,¹ as you read, *An altar of earth* (adamah) *thou shalt make unto me* (Ex. XX,

¹ R. Huna interprets the combination of 'AFAR and *adamah* in this verse. ² Or: has he not, etc. ³ Clay and mortar.

⁴ Would you really maintain that broken man (i.e. the dead) cannot be repaired, when you admit that a glass vessel can be.—In respect of an earthen vessel he argued that it naturally could not be repaired when broken, because the first step and the last in its manufacture are through mutually opposed elements, but man is rather like a glass vessel, as he proceeds to show. ⁵ Thus from the very verse he quoted he could have proved the possibility of resurrection. ⁶ The future site of the Temple.

midrash Rabbah - Genesis
(Bereshith chap 14)

1) Breath of life/ruah
2) 3 synonyms for life
all sacred from God

There is no limit as regards the visitation of the sick. What does this mean? R. Joseph argued that it meant that there is no limit to its reward. Abbai said to him, 'Is there a limit to the reward of *any* of the commands? Is it not taught, "Be as zealous about a light as about a heavy command, for you know not the reward of the commands"?' 'No limit means', said Abbai, 'that the great must visit the small.' Raba said, 'Even a hundred times a day.'

R. Akiba said: He who does not visit the sick is as if he shed blood. Rab said that the Shechinah hovers over the bed of the sick. So let not him who visits the sick sit on the bed or on a chair or a bench, but let him wrap his head, and sit upon the ground, because the Shechinah hovers over the bed of the sick, for it says, 'God [and no one else] supports the sick on his bed.'

(Ned. 39b, 40a.)

1. It is a rabbinic positive precept to visit the sick, comfort the mourners, escort the dead, dower the bride, accompany the [departing] guests — as well as to cheer the bride and the groom, and to assist them in whatever they need. Even though all these precepts are of rabbinic origin, they are implied in the biblical verse: "You shall love your neighbor as yourself" (Leviticus 19:18); that is, whatever you would have others do to you, do to your brothers in Torah and precepts.

4. The duty of visiting the sick applies to everybody. Even an eminent person must visit one who is of minor importance. The visits should be made several times a day. The more often one visits the sick, the more praise he deserves, provided that he does not weary the patient. Whoever visits a patient is as though he took away part of his illness and lightened his pain. Whoever does not visit the sick is almost guilty of bloodshed.

Mishnah
Torah
Judges 14

responsibility of
man

Mishneh Torah: Knowledge

Chapter Four

1. Since by keeping the body in good health one follows the ways of God, for it is impossible to understand or know anything about the Creator when one is ill, it is a man's duty to shun whatever is harmful to the body and cultivate health-preserving habits. They are as follows: A man should not eat except when he is hungry, nor drink except when he is thirsty. — —

2. He should not gorge himself, but leave the table before his appetite is fully appeased, using one-fourth less food than what would completely gratify him. During a meal he should drink only a little water, mixed with wine. — — He should not eat before taking a walk to stimulate the body, or engaging in manual work, or doing some other exercise. The gist of the matter is: Strenuous exercise should be taken every day in the morning till the body begins to get warm. Then he should rest a little until he is refreshed, and eat. If he takes a warm bath after the exercise, so much the better. Following the bath, he should wait a little and then eat.

3. One should sit or recline on the left side during a meal; he should not walk, ride, exert himself, shake, or take a walk till the food is digested. Anyone who takes a walk immediately after his meal, or exerts himself, subjects himself to various forms of disease.

4. The day and night consist of twenty-four hours. Eight hours of sleep, being one-third of the twenty-four hour day, is sufficient. These hours should be in the latter part of the night, so that the period between retirement and dawn will embrace eight hours, thus one will rise from his sleep before sunrise.

5. One should not sleep face downwards nor on his back, but lying on his side. — — One should not go to bed immediately after a meal, but wait three or four hours. One should not sleep during daytime.

14. Another rule has been laid down regarding the healthy condition of the body: As long as a person takes plenty of exercise, does not overeat, and keeps his bowels regulated, he will contract no illness even though he eats inferior food.

15. Anyone who sits around idle and takes no exercise will be subject to physical discomforts and failing strength, even though he eats wholesome food

and takes care of himself in accordance with medical advice. Overeating is like deadly poison to the human body. Most illnesses which befall man arise either from bad food or from excessive eating of good food. Solomon, in his wisdom said: "He who guards his mouth and his tongue keeps himself clear of trouble" (Proverbs 21:23). That is to say, he who guards his mouth from bad food and excessive eating, and keeps his tongue from unnecessary talk.

Chapter Five

1. Just as the wise man is noted for his wisdom and his moral traits, by which he is distinguished from the rest of the people, so he ought to be noted for his proper behavior, for his food and drink, — — for the manner of his speaking, walking, dressing, and the management of his affairs and transactions. All these actions should be decent and altogether proper. For instance, a wise man must not be a glutton. He should eat, but never to excess, the kind of food that is likely to sustain his physical health. He should not be eager to fill his stomach, like those who stuff themselves with food and drink till their bellies swell. — — They are the men who say: "Let us eat and drink, for tomorrow we die" (Isaiah 22:13). This manner of eating belongs to evil men. — — The wise man, on the other hand, eats one or two dishes sparingly, just enough to keep alive. Solomon alluded to this when he said: "The righteous man eats enough to satisfy his appetite" (Proverbs 13:25).

Continuation

Dietetic
moralistic
the middle road
not gluttony

Rules Concerning Physical Well-Being.

1. Since it is a requirement from God that the body of a man be healthy and perfect, because it is impossible for a man when ill to comprehend the knowledge concerning his Creator, it is therefore necessary for a man to shun things that tend to injure his body, and to acquire habits that make the body healthy and sound; and thus it is written: "Take you therefore good heed of your souls" (Deut. iv, 15).

2. The Creator, blessed be He, and blessed be His name, created the man and all living beings, and gave him the natural warmth which is the life of the man, because if the natural fire of the body should be quenched then life ceases. The maintenance of this warmth is by means of the food which the man eats; just as in the case of a burning fire, if

wood is not added continually to it, it will be quenched entirely, so it is with the man, if he would not eat, the fire that is within him would be quenched and he would die. The food is ground between the teeth and becomes mixed with juice and saliva and is reduced to slags. From there it goes down and into the stomach where it is likewise ground and mixed with juices, the juice of the stomach and the juice of the gall and is reduced to slags again, and it is boiled by means of the heat and the juice and thus it becomes digested. Out of the pure parts all the limbs are nourished and this sustains the life of the man and the impure, which are unnecessary, are driven towards the outside. And for this we say in the benediction "Who formest" the following, "And doest wondrously," which means that the holy one, blessed be He, has endowed the man with the nature to select the good part of the food, and every limb selects for itself the food that is suitable for it, and the waste is pushed outside of the body; for if the waste should remain in the body, it would rot away and cause many sicknesses, God forbid. Therefore most of the good health of the body and its weakness depends upon the digestion of the food: if it is easily digested then the man is healthy, but if the digestive system be spoiled then the man becomes weak and he may come to a dangerous state of health, God forbid.

3. Easy digestion is had when the food is not too much and it is easily digestible. For if a man eats too much and the stomach is full, then the digestion is difficult for the reason that the stomach cannot spread out and shrink properly and naturally and grind the food as necessary; just as is the case with fire; if too much wood be placed on it, it will not burn well, so it is the case with the food in the stomach. Therefore the man who is desirous of preserving his physical health must take care to adopt the golden mean in eating, depending upon the nature of his body, neither too little nor too excessive. Most maladies which befall men arise either from unwholesome food or from excessive eating even of wholesome food. To this Solomon wisely alludes: "Whosoever keepeth his mouth and his tongue, keepeth his life from troubles" (Prov xxi, 23), referring to the one who keeps his mouth from eating unhealthy food or from gluttony, and his tongue from speaking except what is necessary for his daily needs. A certain sage said: "He who eats little from harmful food is not as much harmed as the one who eats excessively from wholesome food."

① Rule of God in Health

② Remembrance of Creator

4. When the man is young his digestive system is strong, therefore he requires more regular meals than the middle-aged man. The aged man on account of his weakness requires light food, and little in quantity and much in quality to sustain his strength.

5. On hot days the digestive system is weaker on account of the heat; therefore it is proper that the portion of food on hot days should be less than on cool days. And the medical scientists have put down a limit that in the summer one should eat only two-thirds of the amount he eats in the winter.

17. Relating to the matter of drinking, water is the natural kind of drink for the man and is healthful for the body. If it is clean and pure it is helpful in that it preserves the moisture of the body and hastens the bringing out of the worthless stuff. When drinking one should select cool water because it satisfies the thirst and helps the digestion more than water which is not cold. But the water should not be too cold, because it quenches the natural warmth of the body, and how much more so when a man is tired and weary he should be very careful not to drink cold water, because then the fat of the heart is hot and it becomes dissolved on account of the tiredness and weariness, and cold water may harm him to the extent that it may prove fatal, God forbid. And although water is good for the physical health, nevertheless it should not be drunk to excess. One should not drink any water before the meal, because the stomach becomes cooled off and it will not digest the food properly. In the middle of the meal one should likewise drink only a little water mixed with wine, and only when the food begins to become digested he may drink a moderate portion. One should not drink any water upon leaving the bath-house, so that the liver should not become cooled off, and much more should he abstain from drinking water in the bath-house. Neither should one drink water immediately after cohabitation because then the natural warmth is weakened and it may cause that the limbs be cooled off.

③ Food 1-3 sleep 23
water 17 air 25-26
climate 5 drinking 24

22. He who is desirous of preserving his health must become acquainted with the psychological emotions and take care of them; and these are: joy, worry, anger and fright which are psychological actions. The wise need always be satisfied with his portion during the time of his existence, and should not grieve over a world that does not belong to him, and should not look for any superfluities, and he should be in good spirits and be joyous to a moderate extent, because these cause the increase of the natural warmth, and to digest the food and to drive out the waste, and to strengthen the eyesight and the faculties, and also strengthens the power of reason. But one should not increase the joy of life by means of food or drink, as the foolish do, because by reason of too much joy the warmth (of the heart) is distributed over the entire body, and the natural warmth becomes dissolved and the heart is cooled off suddenly, and this may cause sudden premature death. Especially so may the foregoing happen to fat persons, because the natural warmth in their bodies is little, for the reason that their blood vessels are narrow and the circulation of the blood, which is the main cause of the warmth, is slow. Grief, which is the reverse of joy, is likewise injurious, because it cools off the body and

the natural heat centralizes into the heart which may cause death. Anger rouses the warmth of the body so that it produces some kind of fever. Fright causes coolness in the body, and therefore it happens that the frightened one shivers, and when the coolness of the body increases, one may die. And how much more must one be careful not to eat when he is angry, frightened or grieved, but only when moderately joyful.

23. Moderate sleep is good for the physical health, because it helps one digest his food and rest his senses, and if it so happens that one is unable to sleep on account of illness, he must eat such foods that bring sleep. Too much sleep, however, is injurious because the head becomes filled with gases, because it will increase the gas that comes up from the belly into the head, fill up the head with gas and cause a great deal of injury to the body. Just as a man must be careful not to sleep immediately after his meal, so must he be careful not to sleep when he is hungry, because when there is no food in the body the warmth works in excess producing foul gases which enter the head. When one sleeps his head should be higher, because it will help the food come down from the stomach, and the gases that come up into the head will be diminished. The natural sleep is in the nighttime, and the sleep in the daytime is harmful, and is good only for those who are accustomed thereto.

24. The proper way of washing oneself is to take a bath regularly every week. One should not enter the bath-house when he is hungry nor when he is full, but when the food is beginning to become digested. One should wash his entire body with hot water, then with tepid water, then some degree cooler, and finally in cold water. Upon going out from the bath-house one should put on his clothes and cover his head well thereby avoiding taking cold; even in the summer time it is necessary to take this precaution. After leaving the bath-house one should wait until he regain his mental and physical composure and let the heat subside, and thereafter eat. If one can sleep a little upon leaving the bath, before he takes his meal, so much the better.

25. A person should ever endeavor to dwell where the air is pure and clear, on elevated ground and in a house of ample proportions. If possible he should not reside in the summer in a place facing the North or East, and there should not be any decayed refuse. It is very beneficial to continually purify the air of the house with odoriferous substances and by proper fumigation.

26. The air which is good for the physical health is that it should be at an even temperature, neither cold nor hot. Therefore every man should take precautions not to heat his house too much in the winter time, as many senseless people do, because on account of the excessive heat many sicknesses are apt to come, God forbid. But it should be heated so that the cold should not be felt, but it should not be too warm.

Sanctity of Life

CODE of Jewish Law

CHAPTER XCII.

Laws Concerning One Dangerously Ill, and One forced to Transgress a Precept.

1. The compliance with the precept of observing the Sabbath is superceded by the exigency arising from danger to human life, as is the case with all other precepts of the Torah. Hence, it is mandatory to desecrate the Sabbath for the sake of one who is dangerously ill if he is a person of good character, although he is occasionally led by desire to transgress a law, and even if he is only an infant, one day old. If the sick person will not allow it, he should be compelled to submit, as it is very iniquitous to be an idiotic pious to refuse to be cured because it would necessitate the violation of a prohibition, concerning him it is said; "And surely the blood of your lives will I require" (Gen. ix, 5). Indeed, one who is zealous in disregarding the Sabbath for the sake of one dangerously ill, is praiseworthy. Even if a non-Jew be present the work should be done preferably by an Israelite, and he who disregards the Sabbath for the sake of one who is dangerously ill, even if his exertions prove unnecessary, has earned a reward; e. g., if the physician said that this sick person needs one fig, and nine men ran and every one of them plucked one and brought it, they have all earned a reward, from the Lord, blessed be His name, even if the invalid became well from the first that was brought. This applies to every case of danger to human life, even where it is doubtful whether human life is endangered, it is mandatory to disregard the Sabbath and perform all work involving any violation of a prohibition of the Torah. There is nothing that supercedes the saving of a human life, for the Torah was given only for life, as it is said; "That he may live with

them" (Lev. xviii, 5), and it is explained that he may live with them and not die on account of them. Except the laws prohibiting idolatry, immorality and bloodshed for which one is bound to give up his life and not to violate them.

2. Any one who claims that the condition of a sick person is dangerous if there be no competent physician present to gainsay him, he is credible, and the Sabbath should be disregarded for his sake; even if he does not make a positive assertion, but says "I believe that the Sabbath should be desecrated for his sake", he should be heeded, and the Sabbath should be disregarded, as the law should be relaxed when there is a probability of danger to human life. If one physician says that the invalid is dangerously ill and requires a certain medicine, and another physician says that he does not require it, or if the invalid himself claims that he does not require it, they pay heed to the physician who says he does require it. If the sick person says that he requires a certain remedy, and the physician says he does not require it, they should heed the sick person; if however, the physician declares that that remedy will do him harm, they should heed the physician.

3. If an experienced physician, although he be a non-Jew, or another one who understands, says that although the sick person is in no immediate danger, the sickness may nevertheless assume a dangerous form unless a certain remedy is applied therefor, even if the invalid says that he does not require it, the physician should be heeded and the Sabbath should be disregarded. If the physician says that if a certain remedy will not be applied he will surely die, but if applied there is a chance that he might live, the Sabbath should also be disregarded.

4. For a wound in the interior of the body, that is, from the lips inwards, the teeth included, and for the injury caused by a wound or a boil and the like, the Sabbath should be disregarded, nor does it require the giving of an expert opinion; thus, even if experts are not there, and the sick person does not object, everything should be done for him, the same as is done on a week-day. If, they, however, know that according to the nature of that illness, it is possible to wait and there is no necessity of disregarding the Sabbath, it should not be disregarded. Pains are not considered as wounds, and one whose tooth aches to such an extent that he suffers therefrom in his entire body, is permitted to tell a non-Jew to extract it.

5. A wound on the back of the hand or on the back of the foot, or any wound that was caused by an iron, or an ulcer on the end of the rectum, or if one swallowed a leech, or whom a mad dog or a snake has bitten, even if it is doubtful whether it is poisonous or not, or one who has exceedingly high temperature, for all these the Sabbath should be desecrated; but for ordinary fever the Sabbath should not be desecrated, but should be attended to through a non-Jew.

10. If one is forced to temporarily transgress a precept, even if it be an extreme offence, the Sabbath should not be disregarded for the sake of saving him from the transgression. If one, however, is forced to apostatize and become alienated from the Jewish community, even if it be a little boy or girl, one is duty bound to exert all his efforts in order to save him, even disregarding the Sabbath if necessary, and perform work thereon forbidden by the Torah, just as we are bound to desecrate the Sabbath for the sake of the one who is dangerously ill, for it is written; "And the children of Israel shall observe the Sabbath", the Torah ordered to desecrate one Sabbath for his sake, so that he be enabled to observe many Sabbaths. Even if it is doubtful whether the efforts will be of any avail or not, still the Sabbath should be desecrated for his sake, as is done in the case of a doubtful saving of life. However, for a transgressor who deliberately becomes apostate, the Sabbath should not be disregarded so far as to violate a prohibition of the Torah, for since he has done it deliberately we do not tell a man to sin so that somebody else may be benefited thereby. But when it only involves the violation of a Rabbinical prohibition, e. g., to go beyond the Sabbath boundry, and to ride on horseback, or in a wagon, also to handle money, or other such prohibitions some authorities hold that it is permitted to disregard them in order to save him.

Special
rule 6
physician

CODE of Jewish Law

The Physician

physician

The Torah gave permission to the physician to heal; moreover, this is a religious precept and is included in the category of saving life; and if the physician withholds his services, it is considered as shedding blood.³⁹

It once happened that Rabbi Ishmael and Rabbi Akiva were strolling in the streets of Jerusalem accompanied by another person. They were met by a sick person. He said to them, "My masters, tell me by what means I may be cured." They told him, "Do thus and so until you are cured." The sick man asked them, "And who afflicted me?" They replied, "The Holy One, blessed be He." The sick man responded, "You have entered into a matter which does not pertain to you. God has afflicted, and you seek to cure! Are you not transgressing His will?"

Rabbi Akiva and Rabbi Ishmael asked him, "What is your occupation?" The sick man answered, "I am a tiller of the soil, and here is the sickle in my hand." They asked him, "Who created the vineyard?" He answered, "The Holy One, blessed be He." Rabbi Akiva and Rabbi Ishmael said to him, "And you enter into a matter which does not pertain to you! God created the vineyard, and you cut His fruits from it." He said to them, "Do you not see the sickle in my hand? If I did not plow, sow, fertilize, and weed, nothing would sprout." Rabbi Akiva and Rabbi Ishmael said to him, "Foolish man! Have you never in your life heard that it is written, 'As for man, his days are as grass; as a flower of the field, so he flourishes' (Ps. 103:15)? Just as if one does not weed, fertilize, and plow, the trees will not produce fruit, and if fruit is produced but is not watered or fertilized, it will not live but die, so with regard to the body. Drugs and medicants are the fertilizer, and the physician is the tiller of the soil."⁴⁰

midrash Tanchum

Babylonian Talmud

Tractate Baba Kama 85a

(1) Implying that the liability is qualified and thus excepted in such and similar cases. (2) Rashi: 'wild flesh'. (3) And need thus not employ a medical man. (4) I.e., 'I am not prepared to trust you'; cf. B.M. 101; B.B. 168a. (5) [So S. Strashun; Rashi: 'If the physician is from far he might blind the eye'; others: 'A physician from afar has a blind eye', i.e., he is little concerned about the face of his patient.] (6) I.e., Pain, Healing, Loss of Time, and Degradation. (7) Ex. XXI, 25. (8) Supra 26b.

The offender says to the injured person: 'I can personally act as your healer', the other party can retort 'You are in my eyes a lurking lion.' So also if the offender says to him 'I will bring you a physician who will heal you for nothing', he might object, saying 'A physician who heals for nothing is worth nothing.' Again, if he says to him 'I will bring you a physician from a distance', he might say to him, 'If the physician is a long way off, the eye will be blind [before he arrives].'; If, on the other hand, the injured person says to the offender, 'Give the money to me personally as I will cure myself', he might retort 'You might neglect yourself and thus get from me too much.' Even if the injured person says to him, 'Make it a fixed and definite sum', he might object and say, 'There is all the more danger that you might neglect yourself [and thus remain a cripple], and I will consequently be called "A harm-doer."'

A Tanna taught: 'All [the Four Items]⁶ will be paid [even] in the case where Depreciation [is paid independently].' Whence can this ruling be deduced?—Said R. Zebid in the name of Raba: Scripture says: *Wound for wound*,⁷ to indicate the payment of Pain even in the case where Depreciation [is paid independently].⁸ But is not this verse required [85b] to extend liability [for Depreciation] to the case of inadvertence equally with that of wilfulness, and to the case of compulsion equally with that of willingness?—If so [that it was required only for such a rule] Scripture would have said

'Wound in the case of wound': why [say] ... for wound, unless to indicate that both inferences are to be made from it? R. Papa said in the name of Raba: Scripture says *And to heal shall he heal*,¹ [thus enjoining] payment for Healing even in the case where Depreciation is paid independently. But is not that verse required for the lesson taught at the School of R. Ishmael for it was indeed taught at the School of R. Ishmael that [the text] '*And to heal he shall heal*' [is the source] whence it is derived that authorisation was granted [by God] to the medical man to heal?—If so [that it was to be utilised solely for that implication] Scripture would have said, 'Let the physician cause him to be healed'. This shows that payment for Healing should be made even in the case where Depreciation [is paid independently]. But still, is not the text required as said above to provide a double mention in respect of Healing?—If so, Scripture should have said either 'to cause to heal [and] to cause to heal' or 'he shall cause to heal [and] he shall cause to heal.' Why say '*and to heal he shall heal*'⁶ unless to prove that payment should be made for Healing even in the case where Depreciation [is paid independently].

Respect
payment
in other
places
no liability
of no
act in
good
will

Babylonian
Talmud

39b-40a

NEDARIM

It was taught: There is no measure for visiting the sick. What is meant by, 'there is no measure for visiting the sick?' R. Joseph thought to explain it: its reward is unlimited. Said Abaye to him: Is there a definite measure of reward for any precept? But we learnt: Be as heedful of a light precept as of a serious one, for thou knowest not the grant of reward for precepts? But Abaye explained it: Even a great person must visit a humble one. Raba said: [One must visit] even a hundred times a day. R. Abba son of R. Hanina said: He who visits an invalid takes away a sixtieth of his pain. Said they to him: If so, let sixty people visit him and restore him to health?—He replied: The sixtieth is as the tenth spoken of in the school of Rabbi, and [providing further that] he [the visitor] is of his affinity.¹ For it was taught: Rabbi said: A daughter who enjoys maintenance from her brothers' estate receives a tenth of the estate.² Said they to Rabbi: If so, if a man leaves ten daughters and one son, the latter receives nothing! He replied: The first [to marry] receives a tenth of the estate; the second, a tenth of the residue; the third, a tenth of what remains. [Now, if they all married at the same time], they redivide equally.³

R. Helbo fell ill. Thereupon R. Kahana went and proclaimed [40a] R. Helbo is sick. But none visited him. He rebuked them [sc. the scholars], saying, 'Did it not once happen that one of R. Akiba's disciples fell sick, and the Sages did not visit him? So R. Akiba himself entered [his house] to visit him, and because they swept and sprinkled the ground before him,⁴ he recovered. My master,' said he, 'you have revived me!' [Straightway] R. Akiba went forth and lectured: He who does not visit the sick is like a shedder of blood.

(1) A variant: his sickness. (2) As the invalid. Born under the same planetary influence, Asheri; Rashi (and Jast.) 'of the same age'. (3) She can, on marriage, demand a tenth of the estate for a dowry and trousseau. V. Keth. 68a. (4) Let after taking one tenth of the estate, and another a tenth of what is left, and a third likewise, etc., they pool the lot together, and divide it equally.—Thus here too, the first visitor with the same affinity takes away a sixtieth of the sickness; the second a sixtieth of the remainder, and so on. Hence he would not be completely cured. (5) Asheri: R. Akiba, finding the chamber neglected, gave the necessary orders.

Visiting the Sick

NEDARIM

40a

When R. Dimi came,¹ he said: He who visits the sick causes him to live, whilst he who does not causes him to die. How does he cause [this]? Shall we say that he who visits the sick prays² that he may live, whilst he who does not prays that he should die, 'that he should die!' can you really think so? But [say thus:] He who does not visit the sick prays neither that he may live nor die.³ Whenever Raba fell sick, on the first day he would ask that his sickness should not be made known to any one lest his fortune be impaired.⁴ But after that, he said to them [his servants], 'Go, proclaim my illness in the market place, so that whoever is my enemy may rejoice, and it is written, *Rejoice not when thine enemy falleth . . . Lest the Lord see it, and it displeases him, and he turn away his wrath from him.*⁵ whilst he who loves me will pray for me. Rab said: He who visits the sick will be delivered from the punishments of Gehenna, for it is written, *Blessed is he that considereth the poor: The Lord will deliver him in the day of evil.*⁶ The poor [dal] means none but the sick, as it is written, *He will cut me off from pining sickness [mi-dalah].*⁷ or from this verse: *Why art thou so poorly [dal], thou son of the King?*⁸ Whilst 'evil' refers to Gehenna, for it is written, *The Lord hath made all things for himself: Yea, even the wicked for the day of evil.*⁹ Now, if one does visit, what is his reward? [You ask.] 'what is his reward?' Even as hath been said: 'he will be delivered from the punishment of Gehenna!'—But what is his reward in this world?—*The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.*¹⁰ 'The Lord will preserve him,'—from the Evil Urge, 'and keep him alive'—[saving him] from sufferings; 'and he shall be blessed upon the earth.'—that all will take pride in him;¹¹ 'and thou wilt not deliver him unto the will of his enemies'—that he may procure friends like Naaman's, who healed

Heaven
Hell

murder

JEWISH SOURCE MATERIALS ON HEALTH CARE

Rabbi Ishmael and Rabbi Akiba were walking through the streets of Jerusalem and met a sick man. The ill person asked, "Masters, tell me how can I be cured?" They answered, "Do thus and thus until you are cured." He said to them: "And who afflicted me?" "The Holy One Blessed be He," they replied. He said: "And you interfered with a matter that is not your concern. God afflicted and you wish to heal? The rabbis asked: "What is your vocation?" He responded: "I am a tiller of the soil. Here is the vine-cutter in my hand." They asked: "Who created the vineyard?" "The Holy One Blessed be He," he answered. "You interfered in this vineyard which is not yours? God created it and you cut away its fruits?" they asked. "Do you not see the vine-cutter in my hands? Were I not to go out and plow and till and fertilize and weed, the vineyard would not produce any fruit," he explained. They said, "Fool, from your own work you have not learned what is written (Psalms 103:15) 'As for man, his days are as grass.' Just as the tree, if not weeded, fertilized, and ploughed will not grow and bring forth its fruits...so it is with the human body. The fertilizer is the medicine and the healing means, and the tiller of the earth is the physician." (Otzar HaMidrashim, Vol. II. pp. 580-581)

"If you will heed the Lord your God diligently, doing what is upright in His sight, giving ear to his commandments and keeping all His laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I am the Lord who heals thee." (Exodus 15:26)

If God will "put none of the diseases upon you", what need is there for God to be our healer? Rabbi Yokhanan answered that the verse means the following: "If you will hearken (to the voice of the Lord), I will not bring diseases upon you, but if you will not, I will; yet even so, I am the Lord who heals you." (B. Talmud, Sanhedrin 101a)

"Neither shalt thou stand idly by the blood of your neighbor."
(Leviticus 19:16)

"Whoever is able to save another and does not save him transgresses the commandment "Neither shalt thou stand idly by the blood of thy neighbor."
(Maimonides, Mishneh Torah, Hikhot Rotzeah, 1:14)

"The Torah placed it within the providence of the physician to heal; moreover, this is a religious precept (mitzvah), and it is included in the category of saving life; and if he withholds his services, it is considered as shedding blood." (Joseph Karo, Shulhan Arukh, Yoreh Deah 336)

"When men quarrel and one strikes another with stone or fist, and he does not die but has to take to his bed, if he then gets up and walks outside upon his staff, the assailant shall go unpunished, except that he must compensate for the loss entailed by absence from work and cause him to be thoroughly healed [*rapo yirapeh*]." (Exodus 21:18-19)

The school of Rabbi Ishmael says, "Heal he shall heal [*rapo yirapeh* -- Exodus 21:19]. (What do we learn from the double language?) That authorization was granted to the physician to heal." (B. Talmud, Baba Kamma 85a)

You might think that these words [*rapo yirapeh*] apply only in the case of (healing) humanly contracted illnesses, but not in the case of illnesses that are sent by Heaven, when the physician heals. it appears as if he contradicts a divine decree. Come and learn (from the context of the verse) that this is not so." (Tosafot at Baba Kamma 5a, s.v. *Shenitnah*)

Rav Acha said, one who is going in for a phlebotomy should recite the following blessing, "May it be Your will, O Lord my God, that this operation may be a cure for me, and may you heal me, for you are a faithful healing God, and your healing is sure, for people have no power to cure, but act as if they do." Abbaye said, a person should not say (such a blessing), for Rabbi Ishmael has taught, "'Heal he shall heal' (Exodus 15:19), from this verse we learn that the Torah placed it within the providence of physicians to heal." (B. Talmud, Berakhot 60a)

"...so that every living thing shall be healed..." (Ezekiel 47:9)

Rabbi Yohanan once fell ill, and Rabbi Hanina went to visit him, saying "Are your sufferings welcome to you?" Rabbi Yohanan replied, "neither they nor their reward." Rabbi Hanina then said "Give me your hand," which Rabbi Yohanan did, and he cured him. Why did not Rabbi Yohanan cure himself? Because the prisoner cannot free himself from jail (meaning the patient cannot cure himself). (B. Talmud Berakhot 5b, cited in Fred Rosner, Modern Medicine and Jewish Law, p. 22)

"Behold, I will bring a healing and a cure, and I will cure them, and will reveal to them the abundance of peace and truth" (Jeremiah 33:6)

"A person should see to it that the body is kept healthy and strong, in order that the may be upright to know the Lord. For it is impossible to understand and comprehend the wisdom (of the world) when one is hungry and ailing or if one's limbs ache...Since when the body is healthy and sound, one walks in the way of the Lord, it being impossible to understand or know anything of the knowledge of the Creator when one is sick, it is obligatory upon people to avoid things that are detrimental to the body and acclimate themselves to things that that heal and fortify it." (Maimonides, Mishneh Torah, *Hilkhot Deot* 3:3, 4:23)

"The Lord heals the brokenhearted, he binds up their wounds."
(Psalms 147:3)

"Blessed is our eternal God, Creator of the Universe, who has made our bodies with wisdom, combining veins, arteries, and vital organs into a finely balanced network. Wondrous fashioner and sustainer of life, Source of our health and our strength, we give you thanks and praise." (*Birkat Asher Yatzar*, The New Union Prayer Book, p. 51)

"Heal me, O Lord, and I shall be healed" (Jeremiah 17:14)

"Heal us, O lord, and we shall be healed, save us and we shall be saved; grant us perfect healing from all our wounds. Blessed is the Lord, healer of the sick. (*Birkat Refuah*, The New Union Prayer Book, p. 63)

"Nowadays, one must not rely on miracles, and the sick person is duty bound to act in accordance with the natural order by calling on a physician for healing. In fact, to deprat from the general practice by claiming greater merit than the many saints (of previous generations), who were cured by physicians, verges on sinful on account of both the implied arrogance and the reliance on miracles when there is danger to life...Therefore, one should act as all do, and be healed by physicians." (Rabbi Haim Azulai, Birke Yosef, Yoreh Deah 336.2)

"One who is in pain should go to a physician." (B. Talmud, Baba Kamma 46b)

"A doctor who heals for nothing is worth nothing." (B. Talmud, Baba Kamma 85a)

"Abba the Phlebotomist had a box placed outside his office where his fees were to be deposited. Whoever had money put it in, but those who had none could enter without embarrassment. When he saw a person who was unable to pay, he would offer him some money, saying to him, 'Go stregngthen yourself [after the operation].'" (B. Talmud, Taanit 21b)

"He who has medicine, and his sick neighbor requires it, is forbidden to raise their price above the proper level." (Shulkhan Arukh, Yoreh Deah 336.3)

"How do we know that it is permitted to violate the sabbath in order to preserve human life? Rabbi Shimon ben Menassiah said, 'We are told 'You shall keep the sabbath, for it is holy unto you.' (Exodus 31:13). That means, unto you is the sabbath given over, but you are not given over to the sabbath.' Rabbi Natan said, 'We are told, 'The people of Israel shall keep the sabbath, to observe the sabbath throughout the generations.' (Exodus 31:16). This means violate one sabbath if necessary in order to keep many sabbaths afterward. Rabbi Yehuda said in the name of rabbi Shmuel, 'We are told, 'Keep my commandments and ordinances, which if a person does, he will live by them' (Leviticus 18:5). This means live by them, and don't die because of them.' (B. Talmud, Yoma 85b)

"Danger to life and health is of greater religious concern than other matters (Hamira sakanta m'issura)." (B. Talmud, Hullin 10a)

I thank You, God, for the skill, care and concern of the many about me who have dedicated themselves to health and healing. It is they who have had to respond to my calls for help; they who will be with me through the difficult times ahead. Grant wisdom, patience and understanding to them. Bless the work of their hands and their hearts that their labors may not be in vain. As Your helpers, may they find the way to restore me and others to a life renewed. May I and they feel the comfort of Your presence.

For health of body and spirit, I thank You, God. I was broken and now I am whole. I was weary, but now I am rested. I was anxious, but now I am reassured. I thank You for those who helped me in my need, who heartened me in my fear, and who visited me in my loneliness. For the strength you gave me, O God, I give thanks to You. ("For My Care Givers", Gates of Healing, p. 25)

"May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal _____. May the Holy one in mercy strengthen him/her and heal hime/her soon, body and soul, together with others who suffer illness. And let us say: Amen. (Mi-sheberakh, Siddur Sim Shalom, p. 404)

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