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The purpose of a responsum is not primarily to explain why the law holds in a particular case. It is rather to prove that no matter how we look at a particular issue, the decision could not be otherwise. Thus one accepts for the sake of argument hypotheses which are not really justified in order to show that even if they were, the validity of the decision would be not affected. Naturally, when it comes to explaining the real motives for the decision, the responsum may be downright misleading because the positive reasons for the law may not be adequately stressed.

The purpose of a responsum is not primarily to explain why few words. And the arguments for it are often dismissed in just a sentence. The intended decision then remains as the only possibility, and the arguments for it are often dismissed in just a few words.

Purpose determines style. Thus the manner of presentation and the organization of the arguments in a responsum are radically different from the approach used in a purely expository discussion. It is not only a matter of traditional practice but often essential to the validity of the conclusions, that the style of a *Teshuvah* is usually what we might call inverted. One treats at length all the arguments that might be advanced against the conclusion to be established; the most far-fetched negative argument is eliminated first and one proceeds until all are rejected. The intended decision then remains as the only possibility, and the arguments for it are often dismissed in just a few words.

A HALAKHIC VIEW OF THE NON-JEW

The "Shabek affair" — called a "modern blood libel" by Rabbi Jakobovits in TRADITION's Summer 1966 issue — led to a responsum by Chet Rabbi Unterman of Israel stating that the Sabbath must be violated if necessary to save the lives of non-Jews as well as Jews. In this article, Rabbi Nachum Rabimovitch analyzes the basic legal concepts implicit in this responsum. Rabbi Rabimovitch's most recent contribution to these pages was his essay on "Chametz and Matza" in our Spring 1966 issue.

- Meir Dan Plotitsky⁷⁸ believes that a non-Jew is entitled to *toshav* (with regard to the *mitzvah* of saving the non-Jew's life) even without taking a pledge in front of three Jews. R. Aharon Soloveichik⁷⁹ similarly quotes R. Yaakov Emden⁸⁰ who believes that contemporary non-Jews are considered *geret toshav* with respect to some matters, including life-saving; he requires that you be in effect and that the non-Jew made a declaration in front of three Jews are relevant only with regard to other specific *halakhot*. R. Aharon Soloveichik also believes that this is the opinion of the Meiri,⁸¹ who wrote that there is a difference between the non-Jews of his time and those of Talmudic times who were not "gedurim be-darkei ha-dat," restricted by the ways of religion," as well as those authorities who came afterward who espoused similar opinions.⁸² Though R. Soloveichik does not directly discuss violating Shabbat in writing, he is cited by his students as advocating for violation of Shabbat because of *etnachta*.⁸³ Similarly, R. Joseph B. Soloveitchik and R. Aharon Lichtenstein are both critical as arguing that one should violate Shabbat to save the life of a non-Jew for fundamental reasons.⁸⁴ It must be stressed that regardless of whether one accepts this position, all contemporarily authorities agree that one must violate Shabbat to save the life of a non-Jew, regardless of whether one foresees any negative consequences.⁸⁵

77. Kuntzras Acharon, Minchah Ketanah ot (in Kol Kitvut Maharatz Chayes), p. 1036.

78. Chemedat Yisrael, Nei Mitzvah, 43.

79. "Be-inyan Merakhim Cholei Akum Mifnei Darkei Shalom," Od Yisrael el Yosef Ben Chai.

80. She'elat Yabav, responza 1:41. He also notes that even if it were not true that *shutuf* is not considered idol worship for non-Jews, Christians living outside of Israel are not full-fledged idolaters since "minhag autrehem be-yedebhem," "they follow the ways of their ancestors." According to this argument, we lower expectations of non-Jews living outside of Israel, and they are not considered accountable for any idolatrous practices they adopt from their parents. R. Soloveitchik notes that this is also the opinion of Radvaz (responsa 4:526), and compares this to the opinion of the aforementioned Rabbis.

81. Avodah Zara 26b; Bava Kamma 37b; Bava Kamma 113a; Bava Metzia 59a.

82. Be'er Ha-Golah, Yoreh De'ah 266; Tzemach Tzedek, Yoreh De'ah 83.

83. See R. Dov Karoll, "Laws of Medical Treatment on Shabbat," *Veraapo Yerape* vol. 1, p. 220, footnote 30.

84. R. Dov Karoll, ibid., p. 219.

85. The only possible practical difference between this more fundamental position and the alternative position is that those who permit violating Shabbat to save a non-Jew due to *etnachta* argue that one should avoid putting oneself in this matter. Furthermore, he notes that Maharatz Chayes⁷⁷ and R.

Principles of Providing Medical Care on Shabbat

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எனில் என்கின் வழக்காக நீண்ட செயல்களை முடியும் போது (1) வழகி என்றே ஏ, என்று :
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RACHEL FILLER

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