

Cosmetic Surgery, continued

1. Proverbs 31:30

Charm is false, and beauty is vapour.

2. Genesis 29:17

And Rachel was of beautiful features and beautiful appearance.

3. Genesis 1:27

And Gd created the man in His image, in the image designed by Gd He created him, male and female He created them.

4. Leviticus 19:14

You shall not curse the deaf, and you shall not place a stumbling block before the blind...

5. Rabbi Moshe Feinstein (20th century USA), Igrot Moshe Choshen Mishpat 2:66

It appears that there is room to permit this woman to beautify herself, even though it occurs via wounding, since the wounding is not performed in a manner of victory or humiliation, but - just the opposite! - for her benefit.

6. Rabbi Eliezer Waldenberg (20th century Israel), Tzitz Eliezer 11:41:9

It is ridiculous to propose to permit these surgeries...via midrashic texts which praise women's beauty...Any woman who has awe of G-d in her heart will not be drawn after these plastic surgeries for mere beauty...

Healthcare Costs: Biblical sources

7. Charging for Healthcare <https://www.yutorah.org/lectures/lecture.cfm/835117>

8. Leviticus 19:16

And you shall not stand by as the blood of your peer is shed.

9. Leviticus 25:35-36

Should your brother become poor with you, you shall hold on to him, the stranger, the resident, and he shall live with you. Do not take interest from him, and you shall revere Hashem your Gd; and the life of your brother shall be with you.

10. Leviticus 19:18

And you shall love your peer as yourself.

11. Deuteronomy 22:2

And it shall be with you until your brother seeks it, and you shall restore it to him.

12. Numbers 16:3

And they gathered upon Moshe and upon Aharon, and they said to them: You have much! The entire community is holy, and Gd is in their midst; why do you elevate yourselves above the nation of Gd?...

13. Samuel I 2:29

Why do you kick My sacrifice and My gift which I commanded for the Sanctuary? And you have honoured your sons before My nation more than Me, fattening yourselves from the first of the gifts of Israel.

14. Samuel I 12:3

Here I am, answer me before Gd and before His anointed one! Whose ox have I taken? Whose donkey have I taken? Who have I cheated, who have I urged [to give me something], from whom have I taken payment to ignore his [wicked] actions? [Tell me, and] I will refund it!

15. Exodus 18:21

Identify from the entire nation men of substance, Gd-fearing, men of truth, haters of profit.

16. Deuteronomy 15:11

The pauper will never disappear from the midst of the land. Therefore, I instruct you: Open your hand to your brother, your pauper, your indigent person in your land.

17. Numbers 18:12

The choicest oil, the choicest wine and grain, the first of them, which they shall give to Gd, I have given to you.

18. Exodus 21:19

...Only, he shall give [payment for] his rest, and he shall heal him.

Rabbinic Application

19. Mishnah, Nedarim 4:4

One who is not permitted to benefit another due to a vow... is permitted to heal him, but not to heal his property.

20. Talmud, Bechorot 29a

Rav Yehudah cited Rav: Deuteronomy 4:5 says, "See, I have taught you." Just as I taught you for free, so you must teach for free.

21. Rashi to Kiddushin 82a

He does not subdue his heart before Gd, sometimes he kills, and he is able to heal the poor but he does not heal.

22. Rabbi Moses ben Nachman (13th century Spain), Torat ha'Adam, Shaar haSakkanah

Regarding wages for healing, it seems to me that one may take payment for time lost and strain, but not for teaching [patients].

23. Code of Jewish Law, Yoreh Deah 336:2

A doctor may not take payment for conveying knowledge and teaching [patients], but he may take payment for strain and time lost [from other remunerative pursuits].

24. Rabbi David haLevi (17th century Poland), Taz to Code of Jewish Law, Yoreh Deah 336:3

He stipulated it and the patient obligated himself to pay, and the mitzvah is not only incumbent upon this doctor, but anyone could train in medicine.

25. Talmud, Bava Batra 8b

Townpeople may make rules for measures and prices and wages, and may fine those who violate the norms.

26. Rabbi J. David Bleich, *Physician Strikes*, Tradition 21:3 (1984)

An interesting point regarding the level of services which must be provided is reflected in a letter addressed to the medical staff of Shaare Zedek Hospital signed by two leading rabbinic authorities and published in the Kislev

5744 issue of Assia. The signators, Rabbi Yitzchak Ya'akov Weiss and Rabbi Shlomoh Zalman Auerbach, report that it had come to their attention that the number of physicians available to treat patients fell below the number of physicians customarily on duty on Shabbat. Assuming that the Shabbat staff is the minimum necessary for purposes of pikuah nefesh, those authorities declared that the members of the medical staff are obligated to assure the presence of medical personnel "not fewer (in number) than on the holy Sabbath days."

Two added elements: Strikes and Socialized Medicine

27. Dr. Fred Rosner, *Physicians' Strikes and Jewish Law*, J of Halachah and Contemporary Society, Fall 1993
Does that mean that physicians are obligated always to be available for their patients?... This question requires additional deliberation and consultation with competent rabbinic authorities.

28. Rabbi Yosef Shalom Elyashiv (21st century Israel), cited in Nishmat Avraham Yoreh Deah 336:5
When a doctor is in a place where there is no shortage of doctors, and it is clear that the patient could find a doctor to treat him, and the case for which he has been called is not urgent... the doctor may decline to see the patient when he is busy eating or resting.

29. R' Joseph Karo (16th c. Israel), R' Moshe Isserless (16th c. Poland), Code of Jewish Law Yoreh Deah 257:2
Mechaber: We do not demand accounts of tzedakah from collectors...
Rama: But it is good for them to present accounts, to fulfill the verse, "And you shall be innocent from Gd and from Israel." And the above is where we have collectors who are known to be righteous; otherwise, or where they have taken the position through their strength, they must offer accounts. The same is true for all communal appointees.