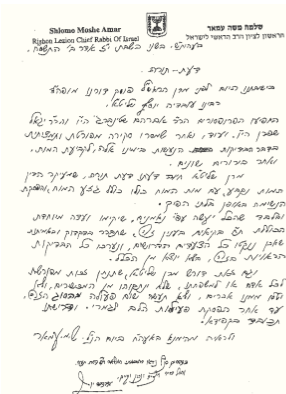


Sephardic Chief Rabbis
accept brain death and support organ donation:

Rabbi Ovadia Yosef (1973–1983)
Rabbi Mordechai Eliyahu (1983–1993)
Rabbi Eliyahu Bakshi-Doron (1993–2003)
Rabbi Shlomo Amar (2003–2013)



CHIEF RABBINATE OF ISRAEL
RABBINIC RULING 17 Adar II, 5768 (2008)



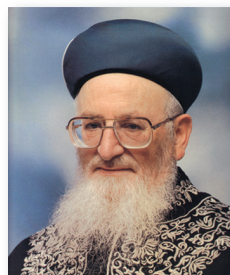
"...death is established upon death of the brain, including the brain-stem, and irreversible cessation of respiration [even if the heart is still beating]. But only on the condition that this determination [of brain death] be done by trustworthy people that include a committee of Torah

scholars that are experts in this area, that they will check that all the appropriate steps were taken to make this determination.

"...families who reject brain death as halachic death have the right to request that the ventilator not be removed and that no organs be recovered for transplantation."

Rav Shlomo Amar

Rav Ovadia Yosef



Rabbi Mordechai Eliyahu
Sephardi Chief Rabbi of Israel 1983–1993
CHIEF RABBINATE OF ISRAEL
RABBINIC RULING
1 Cheshvan 5747 (1986)

"Relying upon the Talmud Yoma (85A) and the ruling of the Chatam Sofer (Yoreh Deah, 338) death is determined by irreversible cessation of breathing. (See Responsa "Igrot Moshe," Chelek 3, 132). Therefore, concerning a donor it should be ascertained that the cessation of breathing is irreversible. This can be determined by proof of complete brain destruction, including the brain-stem which controls autonomous breathing.

"After investigating the criteria for establishing death, as was suggested by physicians in Hadassah Hospital in Jerusalem on 8th of Tammuz 5745 and given to the Chief Rabbinate on 5th of Tishrei 5747, we find that it is acceptable according to Halacha – if the objective clinical test BAER was performed on the brain-stem."

Rabbi Mordechai Eliyahu



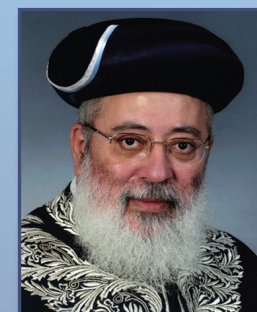
Rabbi Eliyahu Bakshi-Doron
Sephardi Chief Rabbi of Israel 1993–2003

"Not only are heart transplants allowed, they are a blessed endeavor to save human life. As the prophet said: 'And

I will remove your stone of heart from within your midst and I shall give you a heart of flesh.'" [Binyan Av, Vol. III, Teshuva 53]

SEPHARDIC POSKIM

SUPPORT ORGAN DONATION



HODS
Halachic Organ Donor Society

MAKE YOUR LAST MITZVAH THE MOST IMPORTANT ONE

SIGN 1 CARD, SAVE 8 LIVES!



Rabbi Yosef Messas zz"l
1892-1974

Algerian and Moroccan
Community

Former Chief Rabbi of Haifa

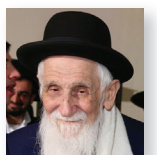
"Cornea donation is a great merit for the deceased, being that the body – which was about to disintegrate – has been used for a Mitzvah, and this will give them peace of mind in the Afterlife. Even if the organ will be transplanted from the eye of a deceased Jew to the eye of a living non-Jew, there is nothing wrong with that, since today we are the givers and tomorrow the receivers. Also, by doing so we show love to all human beings, regardless of religious affiliation – we are all God's creatures. God is hurting, as it were, even for non-Jews who die. We can now conclude that if the eye of a deceased Jew will be transplanted to a living non-Jew, it will be as if the Jew has physically performed a Mitzvah which will comfort his soul in the world to come, and would definitely not cause pain or disgrace." [Mayim Qedoshim, 109, Meknes, Adar I, 1951]



Rabbi Ratzon Arusi
Yemenite Community

Rav of Kiryat Ono and Member
of Chief Rabbinate's Council

"...when damage to the brain-stem is complete and irreversible and organs are needed to save the lives of other people, a bet din should oversee the life-saving organ transplantation and their removal should be performed respectfully." [Techumin Vol. 32, 2012]



Rabbi David Haim Shlush
Moroccan Community
Chief Rabbi of Netanya

"A beating heart is not in and of itself a sign of human life. What is a person? The brain! Take out his brain and he is not a human being at all. Here the ventilator is sustaining his body, his organs, but he – the person – is dead. And therefore it is permissible to transplant the heart from one person to save another person." [Video interview at www.hods.org]



Rabbi Yechiel Yitzchak Halevy
Yemenite Community

Secretary General – Chief
Rabbinate, 1969-1988

"Death by a human being is determined by the brain.

During the time of the Talmud, brain death was not relevant. All they had to check was external signs such as breathing or heartbeat. The ruling then was that irreversible cessation of autonomous breathing is death. And we know today that the brain controls breathing. I absolutely support organ donation, because it saves lives. The brain dead person is dead and if the heart is still beating this allows you to donate it and other organs. The organs should go to whomever needs it, without any distinction between Jew and non-Jew." [Video interview at www.hods.org]



Rabbi Eliyahu Ben-Haim
Iranian Community

Chief Rabbi of Mashadi
Community, Av Bet Din

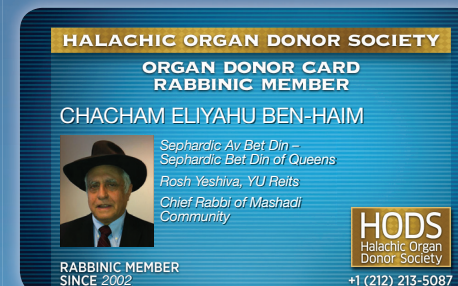
"If the brain is dead he is dead because it is as if he is

decapitated. He is dead even though the heart is still beating through the support of a ventilator. He is dead according to modern medicine and he is dead according to Halacha. It is very important to donate organs at this point and save 8 lives. It is a big mitzvah!" [Letter to Rabbi Ronnie Hasson, M.D., March 8, 2016]

Rabbi Ya'akov Sasson, Halachic Author:

"...when one can see that the brain is dead and there is no blood flowing to it and it has started to break down, he is dead just as if he had been decapitated. Since as long as there is no life in his head it is as if there is no head at all. The still-living tissue in his heart and other organs, is only due to the work of mechanical ventilation which is similar to blowing air into a balloon which has no bearing on whether the person is alive or not." [Ruach Yakov, Page 122]

**REGISTER
FOR YOUR ORGAN
DONOR CARD NOW!**



I, **Rabbi Eliyahu Ben-Haim**
agree to donate my organs for life-saving transplantation (not for research)
after (the option checked below):

- ☒ Irreversible cessation of autonomous breathing, that is confirmed by brain death. [This is the position of the Chief Rabbinate of Israel]
- ☐ Irreversible cessation of heartbeat. [From a medical perspective, this limits the number of organs that may be recovered.]

All preparations for transplant must be done in consultation with my family-appointed Rabbi. All medical procedures must be done with utmost care, respect, and minimum damage to the cadaver.

Emergency Contact: ***** Phone: *****
Work/Mobile: *****

Emergency Contact: ***** Phone: *****
Work/Mobile: *****

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