

<p>How do Rav Huna and Rav Yehudah differ in their opinions?</p>	<p>Rav Huna said: “We investigate the eligibility of a beggar who asks for food, but we do not investigate the eligibility of a beggar who asks for clothing. Rather, we fulfill his request immediately.</p> <p>“...My ruling can be deduced by rational argument, as follows: An inadequately clothed applicant debases himself by appearing in his woeful attire. If he were not truly in need, he would not do so. Thus, there is no reason to investigate whether he owns proper clothing. The other applicant does not debase himself by merely <i>claiming</i> that he is hungry. Thus we must investigate whether he is telling the truth.”</p> <p>Rav Yehudah said: “We investigate the eligibility of a beggar who asks for clothing, but we do not investigate the eligibility of a beggar who asks for food.</p> <p>“...My ruling can be deduced by rational argument, as follows: The one who asks for food is possibly suffering the pangs of hunger, and we should not prolong his suffering while we verify his claim. But the one who requests clothing does not suffer physically. Hence, he must wait while we authenticate his claim.”</p>	<p>Which opinion do you agree with? Why?</p>
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The compilers of the *Gemara* and later rabbis agreed with Rav Yehudah. The guiding principle seems to be this: If someone may be suffering, you don't keep him or her waiting. Describe a possible modern-day situation in which this ruling may apply.