



Laws of Doctors & Healing

The Book of Numbers relates how the Jews spoke out against G-d and Moses. Their punishment was an invasion of poisonous snakes. When the Jews asked Moses to pray for them, he did, and G-d told him to place a copper snake upon a high pole. Anyone who had been bitten by a snake would look up at the copper snake and survive.

The Mishnah says that it is not that the snake gave healing or death. Rather, the Jew would look up at his Father in heaven and devote his heart to him, and in this merit he would be saved.

Several hundred years later, the Jews began to ascribe special powers to the copper snake Moses had used. They began to worship it and offer sacrifices to it. In order to stop this practice, King Hezekiah crushed the snake. Despite the fact that as a result the Jews no longer had the snake to remind them of the miracle that had taken place, the sages approved of what Hezekiah did.

While we must recognize that every illness is a message from G-d and take appropriate spiritual action, trusting that healing ultimately comes from G-d alone, at the same time, we may, and must, use medicines that have healing powers.

Following is a collection of various laws that apply to patients and doctors.

- Since the Torah gives permission to a doctor to heal, it is mandatory for an ill person to go to a doctor to be treated, and not rely on a miracle. One who does not do so is considered to be spilling blood. While it is true that had the person merited, he would not have become sick in the first place, now that he is sick, he needs to seek treatment.
- Although there are opinions that the Torah only permits a doctor to treat external wounds and not internal wounds, this is not the view followed by Jewish law.
- If a doctor knows of another doctor in his area that is better able than himself to heal a particular illness, it is incumbent upon him to refer a patient with that illness to that physician.
- The patient, in turn, should seek out the biggest expert on his condition to treat him.
- If one has an ill person in his home, he should go to the Torah scholar in his city and ask him to pray for the ill person.

Today, many visit, or send a note to, the Rebbe's resting place in Queens, NY, asking the Rebbe to intercede on their behalf On High. Many thousands have had their prayers miraculously answered as a result.

- Generally, a man may go to a woman doctor and vice versa. This is true even for areas of medicine such as gynecology. Nevertheless, the Lubavitcher Rebbe recommended that, all other things being equal, women should seek female gynecologists—for reasons of modesty as well as to benefit from the understanding and sensitivity that only fellow women can have when it comes to these matters.
- One who is swallowing a medication should not make a blessing on it if it has no taste or if it has a bitter taste. If it has a good taste, one should make the appropriate blessing before eating it, as well as an after-blessing if a sufficient quantity was consumed.
- Before one takes medication, it is appropriate to recite the following prayer: May it be Your will that this treatment should bring healing because you are a gratuitous healer.
- After a (successful) treatment, one should say: Blessed is the healer of the sick.

(by Aryeh Citron from www.chabad.org)

The Power Of Prayer

"And Moshe sent emissaries from Kadesh to the king of Edom..." (20: 14)

Moshe sends a delegation to the king of Edom requesting permission to pass through his country. He instructs his emissaries to relate the Jews' experience in Egypt to the king. The Torah records that one of the statements which was made to the king was "vanitz'ak el Hashem vayishma koleinu" – "and we cried out to Hashem and He heard our voice". From the fact that the verse states that Hashem heard our voice, rather than our cries, Rashi interprets that Moshe is sending a warning to Edom that we have the legacy of our Patriarchal blessing received from Yitzchak, "hakol kol Yaakov", the power of the voice of Torah; Bnei Yisroel are infused with the blessing that when we pray, we are answered.

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The king of Edom responds by saying that he will come out with sword in hand if Bnei Yisroel attempt to traverse his land. Rashi again comments that through his words the king of Edom is invoking the Patriarchal legacy which was conferred upon Eisav, the father of Edom, "by the sword you shall live".

Moshe must have been aware that just as Bnei Yisroel have the power of prayer to facilitate their success, the Edomites have the power of war. Why does Moshe assume that Bnei Yisroel's Patriarchal legacy is superior?

The key to solving this dilemma lies in Rashi's comment on the preceding verse. The emissaries relate "and with us the Egyptians dealt evilly and with our fathers." The construct of the verse appears convoluted. Why does the verse not simply state that "the Egyptians dealt evilly with us and our fathers"? Rashi explains that the verse is stressing the notion that the affliction suffered by our fathers is a byproduct of our affliction. The "fathers" referred to in the verse are not our biological fathers who endured the servitude in Egypt with us, rather our Patriarchal Fathers who, although they were not present with us in Egypt, suffered our pain.

Why is it necessary for Moshe to allude to this concept in his message to the king of Edom? The power of prayer which Bnei Yisroel have rests not only in our capacity to extricate ourselves from our own predicament, but also in our ability to relieve our Patriarchs of the distress caused to them by our situation. It is this ability which motivates Hashem to answer our prayers, not only in our merit, but in the merit of our Forefathers as well. The ability with which Edom is imbued benefits only them, and not their forefathers. Their forefathers do not feel the distress of the later generations, for they do not enjoy a closeness to them as do the Forefathers of Bnei Yisroel to the Jewish nation.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)



The Shul has two Sifrei Torah that have been restored.
Also, The Shul's HVAC system is over 25 years old, has failed twice last summer.
**The cost of these two projects is approximately \$46,000,
and we are just past the half-way amount towards our needed goal.**
Please donate to these projects as best as you can. You may send a check to the Shul,
or give your donation directly to the Rav or to Michael Frank – Shul Treasurer.

Yahrzeits This Week:

Lawrence Ziffer	9 Tammuz - Fri night / Shabbat	for father	Pinchas ben Yosef Elimelech
Rabbi Shmuel Kaplan	13 Tammuz - Tues night / Wed	for father	HoRav Moshe Binyomin ben HoRav Aryeh Laib

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com
Treasurer: Michael Frank . . . shul.chabad@gmail.com
Kiddush: Reuven Frank . . . reuben.frank@siemens.com
Website: Shoshana Zakar sue.zakar@gmail.com

Gabbaim:
Yehudah Buchwalter . . . judahbuchwalter@verizon.net
Allan Genut agenut@gmail.com
Marvin Pazornick mpazornick@gmail.com
Bulletin: Howard Kaplon hkaplon@towson.edu

DAVENING AND SHIURIM SCHEDULE

Friday — Independence Day, 7/4 — 8 Tammuz
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 7/5 — 9 Tammuz
Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:26 a.m.
Minchah — 8:05 p.m.
Shiur — after Minchah
Shkiah — 8:37 p.m.
Ma'ariv — 9:25 p.m.

Sunday, 7/6 — 10 Tammuz
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Monday, 7/7 — 11 Tammuz
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Tuesday, 7/8 — 12 Tammuz
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Wednesday, 7/9 — 13 Tammuz
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.
Tanya Shiur: 2nd part of Tanya Shaar HaYichud
V'Emunah which deals w/the nature of creation
and the unity of Hashem — 9:00 p.m.

Thursday, 7/10 — 14 Tammuz
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Friday, 7/11 — 15 Tammuz
Shacharit — 7:00 a.m.
Shabbat Candles — 8:16 p.m.
Minchah / Ma'ariv — 7:00 p.m.