



### **Under New Management** The muad in our service of G-d

A close friend of mine is an addict. He had tried medication, therapy and much more. Nothing worked. He lost his family and his health. He almost lost his life—a number of times. He finally found recovery through a 12-step program. In his words, “I found G-d. Since then, my life has never been better.”

In this week’s Torah portion we discuss the laws of a muad, an animal with an established track record of violence. This distinction is earned by having perpetrated a destructive act three consecutive times.

(Once an animal is an established muad, the owner has to pay the full price of the damage caused—as opposed to a tam, an ordinary animal, for which he must cover half of the loss.)

Once established as a muad, can an animal become tamed, or does it keep its muad status forever?

The answer is that even animals can “repent” and revert to tam status. The sages of the Talmud<sup>1</sup> offer a number of methods through which the animal’s slate can be wiped clean. One way is for it to be purchased by a new owner. When “under new management,” we once again assume that it is tame, and is no longer viewed as a menace.<sup>2</sup>

The Rebbe<sup>3</sup> explains that we each have an inner animal, known in chassidic parlance as the animal soul. Left untended, it can become “wild.” How can we bring it under control? There are a number of steps that a person must take to subdue his baser side. And, like the case of the unruly and destructive animal, chief among them is that he must transfer ownership—in this case, by bringing it under G-d’s control and submitting himself to His will.

How does that work?

My friend, the addict, explained that the key to recovery was realizing he was powerless—G-d is in control. Once he had relinquished control to a higher power, he was able to begin recovery.

1. Bava Kamma 40b.
2. Rabbi Yechiel Michel Epstein (1829–1908) and others posit that the new status is due to the assumption that the new owner may be a better guardian (Aruch Hashulchan, Choshen Mishpat 389:18). As understood by the Rebbe, Maimonides (1135–1204) and Rabbi Menachem Meiri (1249–1306) seem to say that it’s the animal who changes. Rashi and others offer alternative explanations (see Likkutei Sichot, vol. 36, pp. 102–106).
3. Likkutei Sichot, *ibid.*, pp. 106–108.

*(by Rabbi Naftali Silberberg from [www.chabad.org](http://www.chabad.org))*

### **Eternal Medicine**

*“...and he shall provide for healing” (21:19)*

The Torah records that among the compensatory damages which a person who has inflicted bodily harm on another must pay, are the medical bills. The Talmud derives from this verse that “nitna reshus larofeh lerapos” – “The Torah grants permission to a doctor to heal.” If Hashem has blessed a person with the power to heal, why would a verse be required to permit him to utilize this talent?

The Ibn Ezra’s comments on this verse are perplexing. He notes that the Torah juxtaposes the verse regarding a physician needing permission to heal to the verses which discuss various types of external wounds inflicted upon a person. Therefore, he deduces that a physician may only heal external wounds; all internal maladies are in the hands of Hashem. The Mateh Moshe finds the Ibn Ezra’s comments unfathomable, citing numerous references in the Talmud to medical procedures and medications which were given to treat internal ailments. He therefore concludes that a physician is required to treat internal ailments and if he refrains from doing so, causing the death of his patient, he will be held responsible. How do we reconcile the comments of the Ibn Ezra with the treatments mentioned in the Talmud?

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To begin resolving the aforementioned difficulties, we must first reexamine the statement “nitna reshush larofeh lerapos”. The dictum is generally understood to be granting permission to a physician to heal. However, an alternative definition of the word “reshush” is “domain” or “realm”. The Talmud is stating that Hashem has placed the ability to heal entirely in the realm of the doctor. He is completely equipped to deal with the malady in a “derech hatevah” – natural manner; we do not view the malady or its cure as a supernatural phenomenon which requires Hashem’s intervention. To this, the Ibn Ezra comments that only external ailments are completely within the realm of medical procedures, while internal ailments are not subject to clear cut medical diagnoses and cures. Although a physician must tend to internal ailments as well, these maladies require Hashem’s hand to insure full recovery. Treatments offered by the Talmud for internal ailments are not completely scientific in nature and are often accompanied by amulets, incantations and the like, which supports the Ibn Ezra’s assertion.

*(by Rabbi Yochanan Zweig from Project Genesis at [www.torah.org](http://www.torah.org))*

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and supports the Shul as well. Below is the list of items available. Please contact Howard Kaplon at [hkaplon@towson.edu](mailto:hkaplon@towson.edu) for more information.

- |                                |                           |
|--------------------------------|---------------------------|
| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000       | 4. Simcha Leaf \$250      |

Yahrzeit Plaques on the Shul’s Memorial board are available. Each yahrzeit plaque is \$360.



### ‘The Rav’s Friday Night Hashkafa Q&A Shiur for Men’

will take place **next Friday night – February 20<sup>th</sup>**

at 8:30 p.m. and will be held at

the home of **Mr. Eli and Mrs. Yaffa Atias**,

at 2401 Hal Circle.

You are encouraged attend, and to submit questions in advance to

[rabbikaplan@chabadmd.com](mailto:rabbikaplan@chabadmd.com).

### Yahrzeits This Week:

Rivka Hain	28 Shevat - Saturday night/Sunday	for father	Chaim Yaakov ben Dovid Tzvi
Bruce Blumenthal	28 Shevat - Saturday night/Sunday	for father	Hillel ben Moshe Halevi

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### DAVENING AND SHIURIM SCHEDULE

#### Friday, 2/13 — 26 Shevat

Shacharit — 7:00 a.m.

Shabbat Candles — 5:23 p.m.

Minchah / Ma’ariv — 5:25 p.m.

#### Shabbat, 2/14 — 27 Shevat

Shacharit 9:00 a.m.

Sof Z’man Kriat Shema — 9:38 a.m.

Minchah — 5:10 p.m.

Shiur — after Minchah

Shkiah — 5:42 p.m.

Ma’ariv — 6:24 p.m.

#### Sunday, 2/15 — 28 Shevat

Shacharit — 8:00 a.m.

Minchah / Ma’ariv — 5:30 p.m.

#### Monday, 2/16 — 29 Shevat

Shacharit — 6:50 a.m.

Minchah / Ma’ariv — 5:30 p.m.

#### Tuesday — Rosh Chodesh Adar, 2/17— 30 Shevat

Shacharit — 6:40 a.m.

Minchah / Ma’ariv — 5:30 p.m.

#### Wednesday — Rosh Chodesh Adar, 2/18 — 1 Adar

Shacharit — 6:40 a.m.

Minchah / Ma’ariv — 5:30 p.m.

Tanya Shiur: 2<sup>nd</sup> part of Tanya Shaar HaYichud

V’Emunah which deals w/the nature of creation

and the unity of Hashem — Cancelled this week.

#### Thursday, 2/19 — 2 Adar

Shacharit — 6:50 a.m.

Minchah / Ma’ariv — 5:30 p.m.

#### Friday, 2/20 — 3 Adar

Shacharit — 7:00 a.m.

Shabbat Candles — 5:31 p.m.

Minchah / Ma’ariv — 5:30 p.m.