

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



February 10, 2024

Mishpatim — Rosh Chodesh Adar I

1 Adar I, 5784

Fragile

Sometimes we're reminded just how delicate we are. Little things, slightly off balance - and when we step back to reflect we realize just how thin the margin is.

It's a cliché in sports, of course. "The game's a matter of inches." It doesn't matter which game - golf, baseball, tennis, football.

If we expect athletes to live on the edge, to dramatize the significance of the critical, yet usually unforeseen, moment, we don't think of our ordinary lives that way. Oh, true, there are some professions that demand fast reactions when that unexpected yet decisive moment occurs - police, firefighters, doctors, for instance - although even in so-called ordinary jobs there are events that, depending on how we act, alter the outcome, tip the balance. (Just ask anyone in sales - or even a plumber!)

Most of the time, though, we expect to live in quiet routine, with enough variety and innovation to keep us awake or motivated. And so there's a sense of indulgence, that there's time ahead, that ups and downs are just a cycle.

But then there are times ...

Have you ever gone without eating for a while? Or maybe you're on a diet; maybe you got so busy you just forgot to eat.

And then you grab something small to eat, drink a cup of orange juice, or have some watermelon and instantly, though you're hungry and your body needs nourishment, instantly you're back to your old self.

Ever have a slight fever? An annoying hangnail or blister? Ever had a little cough or been affected by a passing whiff of smoke? Little things that set us off, that tip the scales and unbalance us.

At such moments - or rather, afterwards, when we've recovered our equilibrium - we realized how finely tuned, how delicate, and how fragile we are.

Judaism informs us that not only our bodies, but our minds and souls are fragile, in delicate balance, but also the whole world, all humanity, the environment (shall we talk about global warming?), the earth itself and indeed all of creation are weighed in a scale in stasis, perfectly balanced.

Further, Judaism teaches us that every moment is the critical moment. The game is always on, the inches (or centimeters) always in play, the margin for error always small - everything suspended as we make the next move, call out the next signal, decide on the next plan.

The delicate, the fragile, the equilibrium of the world - all depends on our next step, our next, act, our next word, our next thought.

The whole world hangs in the balance between good and evil, redemption and destruction, and our next act, our next word, our next thought can tip the scales, the delicate scales that balance the fragile existence of creation, toward good that will be eternal.

(by Dovid Y.B. Kaufmann from <http://www.lchaimweekly.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?

(continued on the other side)

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?

To begin resolving the aforementioned difficulties, we must first reexamine the statement "nitna reshus larofeh lerapos". The dictum is generally understood to be granting permission to a physician to heal. However, an alternative definition of the word "reshus" 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)

Kol Hanaarim– Father and Son Learning – Friday evening during the winter at 7:45 p.m. in The Shul. Cholent and other refreshments are served. Each session is 'topped off' at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.

Mr. Yechiel and Mrs. Rochelle Rubin are sponsoring Kiddush this Shabbat in memory of Yechiel's mother, **Etel Ruchama bas Yehoshua**, whose yahrzeit is the 4th of Adar.



Yahrzeits This Week:			
Laurie Margolies	4 Adar I - Monday night / Tuesday	for father	Ze'ev ben Yitzchak
Yechiel Rubin	4 Adar I - Monday night / Tuesday	for mother	Etel Ruchama bas Yehoshua
Howard Elbaum	6 Adar I - Wednesday night / Thursday	for mother	Chaya bas Yisrael Pinchas

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 Ephraim Siff Bulletin: Howard Kaplon hkaplon@towson.edu

DAVENING AND SHIURIM SCHEDULE	
Friday — Rosh Chodesh Adar א, 2/9 — 30 Shevat Shacharit —6:40 a.m. Candles — 5:17 p.m. Minchah / Ma'ariv — 5:20 p.m. Shabbat, 2/10 — 1 Adar א Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:41 a.m. Minchah — 5:05 p.m. Shiur — after Minchah Ma'ariv — 6:18 p.m. Sunday, 2/11 — 2 Adar א Shacharit — 8:00 a.m. Minchah / Ma'ariv — 5:25 p.m. Monday, 2/12 — 3 Adar א Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:25 p.m.	Tuesday, 2/13 — 4 Adar א Shacharit — 7:00 a.m. Minchah / Ma'ariv — 5:25 p.m. Wednesday, 2/14 — 5 Adar א Shacharit — 7:00 a.m. Minchah / Ma'ariv — 5:25 p.m. Thursday, 2/15 — 6 Adar א Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:25 p.m. Friday, 2/16 — 7 Adar א Shacharit —7:00 a.m. Candles — 5:26 p.m. Minchah / Ma'ariv — 5:25 p.m.