

"And if men quarrel... if he rise again and walk outside... only he must pay the loss incurred by absence from work and cause him to be thoroughly healed.' (21:18,19)

The *Talmud Brachos 60a* interprets the repetition of the word healing *tprh tpru* as granting permission to the physician to heal. *Rashi* extends the words of the *Talmud* by asserting that Hashem smites and man heals. Thus, he implies that a special biblical dispensation sanctioning human healing is necessary. (We are not focusing here upon the issues of trust in Hashem -- or lack thereof -- which relate to human healing.)

The *Chofetz Chaim, z.l.*, however, presents an interesting insight into the problem of human healing and the role of doctors in the healing process. He questions the *Talmud's* "searching" to find an authorization for the physician to perform acts of healing. Does this concept infer justification for the physician to abdicate his professional expertise and not provide proper health care for a patient? He responds simply by saying that Hashem, for whatever reason, precipitates a human being's illness. Does man have the right to intervene and heal this person? This intriguing question is one of the fundamental theological and philosophical difficulties that abound regarding human healing.

Horav Eliyahu Lopian, z.l., explains that, although Hashem has indeed decreed the illness, He has, nonetheless, given permission to the physician to heal. *Horav Lopian* makes one very important stipulation regarding this authorization. The physician must be acutely aware that the illness he is attempting to cure is one that was inflicted by the Almighty, Who has granted him license to heal. Such a physician heals in accordance with the *Torah* perspective. With the help of the Almighty, his efforts are crowned with success.