

Excerpts of a letter written by Rav Chaim Greinaman Zt”l

It is a common belief that the advancement of medicine results in a longer lifespan, for example: So and so who was stricken with a certain illness today will be cured as opposed to if he would have gotten it yesterday. Or: If not for the dangers of the roadways there would be many more people alive with us today and it’s a miracle that there are groups of Hatzalah for that’s why so and so remained alive, for they arrived when there was still time and treated him properly.

All the above are thoughts founded in kefirah (heresy) in hashgacha pratit (Divine supervision). No one ever remained alive if it was decreed upon him to die and no one ever died before his preordained time....

The truth is just the opposite. It was decreed upon so and so to die therefore he was stricken by an incurable illness or happened to be at the place of the accident and at a time when no one was able to save him. His friend, on the other hand, whose preordained time had not come, was stricken by an illness that already had a cure, or reached the place of the accident a minute later, or was hit at a time when there were people available to save him.

Those who associate these events to each other, calculating how many died from a specific illness during this month or how many died in accidents during that month etc. are involved in kefirah beshogeg (unintentional heresy) and misleading people to attribute everything to chance as if, G-d forbid, the world is hefker (a free-for-all).

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