

## The Jewish Secret to Health:

### Preventative Medicine - in a Physical Sense:

1. Deuteronomy 4;9: וַיֹּאמֶר לְךָ וְשָׁמַר נַפְשְׁךָ מְאֹד “Only beware for yourself and greatly beware for your soul”
2. Deuteronomy 4;15: וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם “But you should greatly beware for your souls”
3. Rambam, Hilchos De’os 4,1: “Since having a healthy and complete body is from the ways of G-d – *for it is impossible to understand and know anything about the understanding of G-d if one is sick* – therefore, a person should distance himself from things that are harmful to the body and should conduct himself with things that make the body strong and healthy.”
4. Rambam Ibid 4, 20: “Whoever conducts himself according to the directions I have given, I guarantee that he will never become sick his entire life until he reaches old age and dies. And he will not need a doctor and his body will remain complete and will remain functional all his days except in the case where he was born with some defect or if he followed unhealthy practices from birth or if there was an epidemic or drought.

### Preventative Medicine - in a Spiritual Sense:

5. Exodus 15;26 –  
וַיֹּאמֶר אֱלֹהֵי-יִשְׂרָאֵל תִּשְׁמָעוּ תְּשִׁמְעוּ לְקוֹל ה' אֱלֹהֵיךָ וְהִיָּשֵׁר בְּעֵינֶיךָ תַּעֲשֶׂה וְהִצַּוְתָה לְמִצְוֹתָיו וְשָׁמַרְתָּ כְּלֵי-חֻקָּיו כְּלֵי-הַמִּצְוָה אֲשֶׁר-שָׁמַרְתִּי בְּמִצְרַיִם לְאֲשֵׁיִם עָלֶיךָ כִּי אָנֹכִי ה' רִפְאֵךְ  
*And He said, if you listen diligently to the voice of Hashem, your G-d, and do what is straight in His eyes and listen to His commandments and observe His decrees, then any of the diseases which I placed in Egypt, I will not bring upon you, for I am Hashem, your Healer.*
6. Derashos Haran #6: “I have absolutely no doubt that spiritual sickness is the cause for physical sickness. In fact there is no cure for the body without cure of the soul...spiritual illness is the cause of physical illness and that *a healthy soul can ward off all deadly influences....*”

### Healing from Sickness:

7. Exodus 21;19 – אִם-יָקוּם וְהִתְהַלֵּךְ בְּחַיֵּוֹ עַל-מִשְׁעָנָתוֹ וְנִקְהָה הַמַּכֵּה רַק שְׂבָתוֹ יִתֵּן וְרִפְאָה יִרְפָּא: “If he gets up and goes about outside under his own power, the one who struck is absolved. Only for his lost time shall he pay, and he shall provide for healing.”
8. Talmud Baba Kama 85a: “From here we learn that permission is given to the doctor to heal.
9. Ramban, Leviticus 26;11: “When people are living G-dly lives, they have no need at all for doctors. In days of old when a pious person fell sick, he would not call a doctor for medical advice, but a prophet for spiritual advice. Those who follow the will of G-d are not limited by the laws of science and nature, but are controlled only by G-d’s will..... *What share do doctors have in the home of those who do G-d’s will?*”
10. Rambam, Mishneh Pesachim Ch.4: “If a person is hungry and he takes food to eat to be obviously cured from the tremendous pains of hunger - would we say that such a person is lacking bitachon? Woe are the fools! Just as I thank G-d when I eat that He provided me with something to remove my hunger and to rejuvenate and sustain me, I similarly thank Him that He produced medicines that cure my illnesses when I use them.”
11. Chovos Halvavos 4;4: “A person should have trust in G-d regarding his health but at the same time he needs to strive by natural means to avoid sickness...however, he is not to view these natural efforts for health as actually helping or harming him by themselves. In fact they only work according to G-d’s will.

12. Chazon Ish, Emuna & Bitachon 5;5: "Sickness is a punishment [i.e. natural consequence] and should motivate a person to repent and to pray. Nevertheless a doctor has permission to cure because there are very few genuinely spiritual people who can follow this approach."
13. R' Yaakov Kanievsky, Toldos Yaakov: It is a fact that a person who has genuine trust in G-d will never suffer from any bad and thus he is obligated to follow the path of the Ramban [and not seek medical help]. *I would be genuinely surprised to discover that aside from a few special individuals that there exists true trust in G-d in our generation.* The correct attitude is that which is stated in the Chovos Halvavos that one needs natural effort together with trust. I would assume that concerning issues of earning a living the person already makes normal effort. Therefore, what is the difference between natural effort in earning a living and curing an illness...."
14. Kitzur Shulchan Aruch 192;1-2: " A person should always pray that he does not become ill. If he becomes sick he needs to have proper merit in order to be cured....Whoever has a sick person in his house, he should go to a sage to pray for him...it is also customary to give charity for the sake of the sick person. That is because Teshuva, prayer, and charity remove the bad decree. It is also customary to offer a blessing for the sick person in the synagogue....Sometimes the name of the sick person is changed because even a name change can nullify a bad decree.

#### Sickness That is Not the Patients' Fault:

15. Talmud Brachos 5a: "If a person is suffering, he should inspect his actions. If his actions appear to be proper, he should assume that the suffering stems from insufficient Torah study. If one can not find a sin that justifies the suffering, then it is suffering of love."
16. Rashi (Ibid) – suffering of love: "G-d afflicts a person in this world – even though he didn't sin at all – in order that he get extra merit in the World to Come."
17. Pnei Yehoshua (Ibid) : "The explanation of Rashi could be that the undeserved suffering is to atone for the sin of the other Jews....Thus G-d did not want th world destroyed. If he brings suffering on the average person it is possible he will not accept the suffering willingly and will rebel - Heaven forbid. Therefore, He brings the suffering on the righteous who are willing to accept it with love for the sake of all Jews. Since the Tzaddik brought merit to the masses by his suffering he receives his own reward and also their reward in the World to Come. He also obviously receives the portion of the wicked who have lost their portion in the World to Come.
18. Igros Moshe, Choshen Mishpat 2;71: However, it doesn't really matter from the point of view of halacha whether the embryo is defective or not – since abortion is prohibited in either case. *In general one needs to know that everything is from Heaven and one should not try to outsmart G-d and try to escape from punishment* – G-d forbid – in matters that the doctor tries to incite against the halacha. *G-d has many messengers and one has to accept lovingly all that which G-d does.* In the merit of proper acceptance of what He has decided and trusting Him and requesting of Him that He bless the woman that she give birth to a perfectly healthy baby who will have a long life.

#### Prayers:

19. Jeremiah 17;9,10,14: "The heart is the most deceitful of all, and it is fragile - who can know it? I, Hashem, plumb the feelings and test the innermost thoughts to give to man according to his ways...Heal me, Hashem, and I will be healed; save me, and I will be saved; for You are my praise."
20. Amida Prayer - Eighth Blessing –

רְפָאנוּ ה', וְנִרְפָּא הוֹשִׁיעֵנוּ וְנִשְׁעָה, כִּי תִהְיֶה לָנוּ אֶתָּה, וְתַעֲלֶה רְפוּאָה שְׁלֵמָה לְכָל  
 Heal us, מְבוֹתֵינוּ. כִּי אֵל-ל מֶלֶךְ רּוּפֵא נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה ה', רוּפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.  
 Hashem, then we will be healed. Save us - then we will be saved. For You are our praise.

*Bring complete recovery for all our ailments, for You are G-d, King, the faithful and compassionate Healer. Blessed be You, Hashem, Who heals the sick of His people, Israel.*

21. **Insertion for one who is ill:** May it be Your will Hashem, my G-d, and the G-d of my forefathers, that You quickly send a speedy recovery from heaven, spiritual healing and physical healing to the patient \_\_\_\_\_ among the other patients of Israel.
22. **Prayer before and during your visit to the doctor:** *“Master of the Universe, I know that You are the only one that can heal me. I am only going to the doctor because You have given me permission to go to him. Truly, I remember that only You can heal me – and no one else. The doctor (whether he is aware of it or not) is only, perhaps, Your messenger to heal me.”*
23. **Rabbi Shimshon Pincus, Gates of Prayer:** “Prayer is in essence, a natural effort; because it is natural for G-d to hear and accept prayers....Just like it is a reasonable and natural effort to call for an ambulance or a doctor, one should make the same kind of effort to pray to G-d to heal the patient.”

**Stress:**

24. **Sforno, Numbers 25,12:** “Pinchos received a covenant of peace from the Angel of death, because physical deterioration of the body happens because of inner conflict within a person [Hahisnagdus Hahofchim].
25. **Chovos Halvavos 4;1:** “One who trusts G-d enjoys the peace of mind and well-being that comes from not having to do arduous and exhausting labor. He is satisfied with an easy profession that earns him a good reputation, that allows him enough leisure time to reflect and fulfill his obligations to study Torah and do the other things he must do. ...and finally, he is pleased with everything, even if it goes against his grain. Because he trusts that G-d would only do what is best for him all the time...”
26. **Bilvavi Mishkan Evneh Vol. 5, pg. 31:** One can only be happy if one has true belief in G-d. *Happiness is lost from a person who feels that he is lacking something or if things are not going right...* The person with faith in G-d never feels that he is lacking anything, and he feels that he has exactly what he needs - no more, no less... *The natural state of a person is to be happy. Only feelings of lacking prevent it.* when a person believes that what G-d does for him is in his best interest, there is nothing to disturb that natural happiness.

### The Secret to Health:

1. Our body [and overall health] is really the product of our thoughts – e.g. the placebo effect
  - > True – but primarily from thoughts of being close to G-d.
2. Disease is the result of one thing: Stress – which is a result of negative thinking.
  - > True – See Sforno comment. But the ultimate cause for disease is not following the Doctor's orders in the Torah
3. Our physiology creates disease to give us feedback, to let us know we have an imbalanced perspective, or we're not being loving or grateful. So the body's signs and symptoms are not something terrible.
  - > True – we are generally being informed that we are spiritually unhealthy
4. Disease can be turned around by the "right thinking," despite what is happening on the outside. Disease can not live in a body that's in a healthy emotional state.
  - > Not entirely true.
5. Our entire bodies replace themselves over time
  - > True – "G-d renews creation every moment."
6. Nothing is incurable. We live in a world where "miracles" are everyday occurrences. It is as easy to heal a pimple as a disease.
  - > True – there is nothing "hard" for G-d.
7. "Man becomes what man thinks about."
  - > True in terms of his soul.
8. Laughter attracts joy, releases negativity, and leads to miraculous cures.
  - > Not generally true
9. Disease is held in the body by thought, by observation of the illness, and by the attention given to the illness. If you are feeling unwell, don't talk about it – unless you want more of it. If you listen to people who talk about their illnesses, you add energy to their illness. Instead, change the conversation to good things, and give powerful thoughts to seeing those people in health.
  - > True to a certain extent.
10. Acute situations that can bring death should be dealt with medically; while simultaneously exploring what the mind is about.
  - > Absolutely true – See source sheet
11. Beliefs about aging are all in our minds, so release those thoughts from your consciousness. Focus on health and eternal youth.
12. Do not listen to society's messages about diseases and aging. Negative messages do not serve you.