

רפואה במסורה

**Medicine and healing in the Torah's
view, and as per the mesorah of
previous generations.**

The author has received many *haskamos* (letters of approbation) from leading Rabbonim, Roshei Yeshivah, and Admorim of the previous generation for many of his writings and teachings on a wide range of topics.

The author has discussed the subject matter of this book with many leading Rabbonim. Due to the sensitivity of this publication, the author has refrained from quoting these by name, and has left their input anonymous.

The following English work is a translation of the original Hebrew sefer entitled רפואה במסורה. Although this translation has been professionally prepared and edited, and has been carefully reviewed by the author, it has not been written as an exact, literal translation. Even the best translation will obviously create a degree of separation between an author and his readers. Those who are comfortable reading לשון הקודש are urged to read the original, in order to best connect to the author and to his ideas.

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Introduction

This book is intended for the general public, to present the proper approach to health (both physical and mental health), to medicine, to doctors, and to differing healing disciplines.

There is a *mesorah*, a Torah tradition, as to how a Jew approaches all areas of life. In recent times, a great darkness and concealment has descended over the world. Many have lost their clarity, many are confused. During the coronavirus crisis, and in the ensuing period of the corona vaccine campaign, it became clear that the Torah's *mesorah* on health and medicine has been badly weakened. What was once self-understood, needs to be spelled out and clarified.

The point of this book is not to collect and present a plethora of source material, nor is it meant to afford *psakim*, practical rulings, as to what any individual should, or should not, do. Rather, it is meant to open the inquiry, to awaken

the public to think into these matters, to consider and weigh various points and arguments. The “fifth volume of Shulchan Aruch” is common sense, and this book is an appeal to the public’s common sense.

The information and perspectives presented in this book are meant to empower readers, with Hashem’s help, to choose the best health protocols for themselves and their families. I think that many readers will find the ideas in this book to be intuitive, and to ring true, but that these are ideas that they have never consciously entertained. This is due to the incessant marketing and propaganda that the public is subject to which can “shout down” people’s common sense.

This book is also meant for *rabbonim* and *dayanim*. Questions that pertain to people’s health are *shailos chamuros*, the most serious of questions, and should not be dealt with in a superficial manner, based on what the general public is doing. This book is intended to serve as a resource for those who need to rule on these questions.

I am not a supporter of the coronavirus vaccine. In my opinion this is a highly dangerous vaccine,

one that can be fatal, and that has killed many. The loss of life from the vaccine may have been deliberate, or may have simply been due to the fact that it does not matter to the authorities if people die. It is my belief that anyone who has not grasped the severity of our circumstances in the era of corona is either unaware of what is happening in the world today, or has been biased and bribed—whether overtly, or subtly—to support the mainstream protocols, or is missing the essential capacity to **listen**, in order to think, consider, and assess, and to arrive at what I understand to be absolutely obvious and clear conclusions. When the Gemara seeks to bring a proof to a matter of halachah, one way or the other, it will begin with the words, “**Come and hear.**” One who cannot listen, or will not listen, will never arrive at the truth.

There is also a point to be made for those who have realized, on their own, that the corona vaccine campaign has been run with terrible wickedness. The *midos she’haTorah nidreshes bohem* are the rules that Chazal use when expounding the Torah. One of these rules is: “Something that has been taken out of a general category (i.e., that has been specified), sheds light on the entire category.” We can

apply that logic as well when considering world events. The story of the coronavirus crisis, and the corona vaccine, sheds light on the workings of the current global medical establishment, specifically, how the medical establishment is guided by the propaganda of the pharmaceutical companies. I hope, with the help of Hashem, to make this point clear in this book.

The urgency that I feel to publish this book stems from my personal involvement in many cases of ill people who have sought medical treatment, yet died. I have scrutinized and assessed these cases very carefully, and it is clear to me that many people fall victim, and die, not from their illnesses, but from the treatments and interventions that they were subjected to. I can bear it no longer; I cannot remain silent while the blood of my brothers and sisters is spilled on a daily basis. If only the public knew the reality! Those who do understand the realities of today's world of medicine are usually not in a position to sound any alarms; they are either embarrassed to become vocal alarmists, or they are silenced by the threat—or even by overt threats—of negative repercussions. On the other hand, those who are in a position to alert the public to dangers that

face them, and who are responsible to see to the welfare of the community, are usually woefully misinformed about the state of affairs in the medical world. They think that everything is fine and good, and they are lulled into a false sense of security for themselves and their followers.

I know that many people, laymen and leaders alike, will be agitated, even angered, by this book. It will challenge them, it will take them to task—it will tell them that they have erred terribly in matters of life and death, it will shake their fundamental belief in a system that they innocently trust and follow. Many readers will face a choice—they will either have to admit to the possibility that they have made some grave errors, and be willing to re-examine their beliefs regarding health and medicine, or they will be tempted to dismiss and disparage this book. Unfortunately, it is far easier to do the latter. Nevertheless, for my part, I must say the truth. Chazal teach us that in such situations one does not remain silent, or inactive, in order to avoid what may cause a breach in the respect that is otherwise due to the rabbis, and, for that matter, to the public. I therefore have taken it upon myself to speak out, and to present what I know

to be true and accurate. I do so with a prayer on my lips, and in the hopes that readers who are sincere will carefully assess the information that I present, in order to come to a true understanding of the reality,

I pray that I will not fail in my words, and that they should reach their target, and that no stumbling blocks should arise from this book. May it be the will of Hashem that we soon go up in joy to Jerusalem, and merit to witness the disappearance of sickness, as the world reaches a state of completion and rectification with the coming of our righteous redeemer, may it be speedily in our days.



This book will go through the concerns that many experts harbor regarding certain conventional medical protocols. Specifically, many experts have found fault with various interventions aimed at curing cancer, and with various therapies, etc., used to cure psychological issues. Why are we seeing opposition to interventions and protocols that have gained mainstream acceptance? There is one underlying theme that becomes apparent

when one considers this question—in the past sixty years, and specifically in the past decade, medicine in both practice and theory has undergone fundamental changes. The medicine practiced today is not the medicine that was practiced in this country, and the world over, in times past. Indeed, this is not the medicine of the Torah, and we have no precedent that the Torah sages of yesteryear would agree to this type of medicine. This new medicine, and its flaws, needs to be explained and examined.

Our community would never trust the education of our children to secular schools. How can we rely on an educational system that is entirely built upon foundations that are antithetical to our values? And yet, when it comes to medicine, we trust and rely on “non-Jewish” medicine. Today’s medicine is entirely built on foundations that are completely at odds with Torah truths. We must realize that in today’s times, there is a need for “Torah true” medicine.

We know as history moves away from the Revelation at Sinai, the world experiences *yeridas hadoros*, a spiritual descent, a lowering of our spiritual, and even physical, capacities. The

descent is manifest in all areas of life. In some small ways, at least from an outside perspective, Hashem has afforded us with tremendous gifts, and our generation can be said to have advantages over previous generations. In general, however, the generations become progressively weaker. The atheists who think that the world came into being on its own, by a random occurrence, also feel that as time progresses, so does the world, and even man himself. The passage of time brings with it development, progress, and advancement. But it is not so. In terms of medicine, we are experiencing an ongoing descent. The number of diseases and illnesses has exploded, and everyone knows someone who is sick, whether with some mild illness, or with a debilitating and crippling condition. True, we have new technologies, and these afford the medical community with the capability to save and extend life in ways that were heretofore unknown. Because of this, we face unending propaganda that we are living in superior and advantageous times, that we have an excellent health system, which is developing and advancing every day. With great arrogance, the medical establishment trumpets its accomplishments and showcase new

technologies. But in truth, the world descends; the world is sicker than ever.



The coronavirus crisis turned the world over in many ways. But when something is overturned, oftentimes, one can discover new things that were hidden. During corona we were able to see the lies and deceit that the medical establishment was perpetuating, and this opened our eyes, allowing us to realize that other dread diseases may also have simple cures, simple methods to employ that will restore the body back to good health. Until now, people were blinded to these simple methods because of the insistence that they subject themselves to the current treatments, treatments which were revered, so to speak, and viewed as the only true and viable option to regain one's health. But together with the newfound awareness that the coronavirus pandemic has engendered, simple and true methods of healing other diseases have also come to light. These are not new methods, just newly uncovered methods.

During the pandemic so many prayers went up, beseeching Hashem for a protection from

the disease. None of our *tefilos* went lost; to the contrary, a new era of enlightened healing was triggered. The stubborn among us, who cling to the false and dire declarations of those who promoted corona, will, sad to say, tend to ignore the simple, established healing methods that have been newly uncovered and revealed.

In this book, I attempt to make several key points, and I repeat these over and over, proving them from various angles. The book may seem repetitive, but the point of the repetition is to make the point stronger and stronger. I suggest that one read the book from beginning to end, without skipping material. In this way, the reader will, with Hashem's help, arrive at a clear grasp of the subject matter.



1.

The Doctor's Role

What is the nature of the “permission to heal” that the Torah grants to doctors? What is the doctor's mandate, and his function? The very first Torah source that addresses these questions is the *Zohar Hakadosh*.¹

The Zohar expounds on the *pasuk* (*Devarim* 32:10), *He found him in a desert land, in a desolation, a howling wilderness. He encircled him, He gave him care, He guarded him like the pupil of His eye.*

“In this *pasuk* is hinted all of the safeguards that the wise doctor must do for the sick man, who is lying in his “house of illness,” (i.e., on his sickbed), in the prison of the King, [so that he reflect upon

1. *Ha'azinu*, 299a. The translation of this passage follows the commentary ‘*Masok MiDevash*.’

his sins, and repent] to serve the Master of the World. For when the wise doctor comes to the sick man, he "*finds him in a desert land, and in a desolation, a howling wilderness;*" these are the sicknesses that are upon him, and he finds him in the prison house of the King.

"Perhaps one will say, 'If the Holy One commanded that this man be seized and imprisoned, no man should try to help free him.' This is not so. For Dovid Hamelech says, '*Praiseworthy is he who contemplates the poor man...*' The "poor man" is the one who is sick, and Dovid says that the one who figures out how to heal him is praiseworthy. If he is a wise doctor [i.e., one who heals with the proper intentions, for the sake of Heaven] then *Hakadosh Boruch Hu* sends forth His blessing upon the one whom he is trying to help.

"The doctor *finds him in a desert land*, lying in his house of illness; *and in a desolation, a howling wilderness*, these are the sicknesses that are paining him. What must the doctor do? He should *encircle him* by executing ways and means to remove those things that are harming him; he should let his blood, and remove the bad

blood. He should *give him care*,² meaning that he should look into the matter and understand what is causing the illness, and he should look into the matter so that the illness not worsen, and he should undermine the illness. After this, *he should guard him like the pupil of his eye*, so that the patient should be properly protected with the healing fluids and medicines that he needs. The doctor must not err when he prescribes these, for if he errs even in one thing, *Hakadosh Baruch Hu* considers the doctor as having killed the patient.

“For it is *Hakadosh Baruch Hu*'s will that even though the sick man is in the prison house of the King, and he is confined there [and helpless], nevertheless, others should come and work towards the sick man's relief, and try to help him, and free him from the prison house.”

In this passage, Rabbi Shimon bar Yochai reveals to us the elements of the healing process that is expected from the “wise doctors.” Namely:

2. The *pasuk* uses the word יבוננהו, from the root בינה, to understand.

1. It is a *chidush*, a novelty, that a human being should be allowed to undermine the “prison sentence” of the sick man, but this is Hashem’s will.
2. The doctor must not only cure the symptoms of the illness, but he must cleanse the body and remove the cause of the symptoms.
3. The function of the doctor is to pinpoint the overall source and root of the illness, and to rectify it.
4. The doctor should, at the very least, minimize the sickness.
5. When giving medicines the doctor must be extremely careful that these should benefit the patient, and not harm him. If a doctor accidentally administers a harmful medicine, and the patient dies, the doctor is considered a murderer.

Drawing upon the Zohar’s holy words we can understand the following points:

1. It is Hashem’s will, a mitzvah, to engage in healing the sick. One may not remain idle in

this regard, by saying that “everything is in Hashem’s hands.”

2. Today, many interventions and medicines focus on relieving symptoms, but not on curing the root cause of the symptoms. Oftentimes, doctors will work with the attitude that the sickness is a given, that science “does not know” why a certain condition develops, or why a certain illness presents in some people. Thus, many doctors do not delve deeply into the matter, to understand the root cause and the source of the illness in order to rectify it at the elementary level.

Now, this is generally an admirable attitude when dealing with hardships in other areas of life. We cannot always know why things happen. We are not necessarily capable of pinpointing cause and effect; Hashem’s plan may be beyond us. But when it comes to healing the sick, we are taught that we cannot apply this attitude. To the contrary, we are charged with the responsibility to work tirelessly to understand exactly “what went wrong.”

It is interesting to see that the world largely operates in the opposite manner. When it comes

to many aspects of life, man strives mightily to understand everything at the most fundamental level, in order to attempt to control things. Yet when it comes to medicine, many are willing to surrender to the reality of a disease or an illness, and to merely treat it on a surface level.

It is unfortunate that the mainstream medical community is generally dismissive of what the world calls “natural medicine,” which has so much to teach regarding the root causes of many diseases that are common today.

3. There is no such thing as a true “cure.” Sickness ensues when there are impediments within the body, that are causing the body's systems to malfunction. Health and wellness are regained when the impediments are removed, and the body is cleansed, and this is the function of a doctor.
4. A doctor must engage in healing the patient, even if his efforts will only be partially successful.
5. At times, there is a fine line between healing and harming the patient; between *hatzolas nefashos*, and murder. A doctor bears the

responsibility for the outcome, and must be vigilant in the extreme. He cannot excuse any harm that he inflicts with the excuse that he was trying to help, and that the pressures of his position will invariably lead to some percentage of mistakes.

These points will be expanded upon in the following pages, with Hashem's help.



2.

The Obligation of *Hishtadlus* (Endeavor) to Maintain Good Health

A person must not say, “Why should I invest time and energy into maintaining good health? I have enough to do in my service of Hashem—to *daven* and to learn, and to take care of my family. Doesn’t the *pasuk* say, ‘*shomer pesa’im Hashem*’—that Hashem guards over those who may be unwittingly doing something that is unhealthful? And don’t we believe that ‘*hakol biydei Shamayim*’—that everything is in Hashem’s hands?” This is an incorrect attitude, one that is generally rooted in laziness, not in the person’s

strong sense of *bitachon*. In truth, Hashem has charged us with the responsibility to guard and maintain our own health. The *pasuk* says, *venishmartem me'od lebafshoseichem* (*Devarim* ____), which is interpreted in many Torah sources to be an injunction to zealously guard our health.¹ In fact, this is one of only three places in the Torah where the language of 'me'od' (i.e., be *very* careful to observe this injunction) is used. People may espouse a 'hands-off' approach to health, and claim that they are doing so because they believe that it is Hashem who takes care of them. But when it comes to making money, or to their interactions with others, the same people exhibit a far lower level of *bitachon*. They will 'leave nothing up to chance,' and work hard at their jobs, and they may become angry at people, or jealous of them.

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1. The simple meaning of the *pasuk* is a warning to guard one's *spiritual* self from the perils of idolatry, and other sins; see Maharsha to *Berachos* 32b. Nevertheless, this *pasuk* is also an injunction to guard one's physical health; see *Minchas Chinuch*, *mitzvah* 546; Chasam Sofer to *Avodah Zarah*, 30a. See also Rambam, *Hilchos Rotzeiach*, 11:4, who cites a second *pasuk*—*hishomer lecha ushmor nafshecha* (*Devarim* ____)—as the source for the Torah obligation to guard oneself from physical harm. (Both *pesukim* are cited together in the Gemara in *Berachos*, 32b, cited in the next note.)

The *pasuk* of *shomer pesa'im Hashem* is said specifically regarding a case where the chance of harm is real, but remote; not in a case where one will almost certainly be harmed. In today's times, if one is not proactive to maintain good health, the modern lifestyle of the masses will almost automatically bring ill-health and sickness to a person.

To what can this be compared? To someone who does not take care to get enough sleep at night. He is told that he is on a bad path, for Hashem created the body in such a way that it needs to be refreshed through proper sleep. By denying his body the sleep that it needs, his focus and productivity during the day will be badly impaired. Imagine if the person replies, "No, Hashem will help me. I will sleep less, and Hashem will grant me an alert mind nonetheless! Do we not know of so many *tzadikim* who never wasted much time sleeping—and yet see how productive and accomplished they were!" Generally, the person is being dishonest to give such a reply, since his response is not in consonance with his true level of *emunah* and *bitachon*. Certainly, we have seen *tzadikim* on a high level, '*lema'alah min hateva*—above nature,' whose lack of sleep did not affect

them negatively, but this is unnatural. Only one whose entire life is lived on the level of '*lema'aleh min hateva*' can expect to cut corners with his sleep as well.

The same applies to living a healthy lifestyle, with a good diet, and proper exercise. Some people claim that a person must 'be normal,' to live according to the way today's average person lives; to eat a diet of the foods that are most easily available, and cheapest, and to seek easy and non-strenuous alternatives for any endeavor. In today's modern world, to take the approach of 'the normal person' will certainly lead to illness and disease, *rachmana litzlan*. We constantly see evidence of this; people who are not careful about their health become weak and sick. Harav Avigdor Miller, *zatzal*, once knew a Torah scholar who exerted himself greatly in Torah, and who became sick. People close to Harav Miller report that he spoke very sharply about this scholar, and commented that he became sick through his own negligence, because he did not watch his health. Harav Miller was known for his fiery devotion to speaking the truth, even when he is at odds with the general population. This is a case in point: people are usually very compassionate

and understanding towards a sick person; Harav Miller's approach was quite the opposite—he was upset at the sick man, and called him to task.

Yet people still may claim: “A person's lifespan is pre-determined; Heaven decrees how many years I will live. If so, why should I be so uptight about my health, and exert myself to any great degree?” This, too, is an incorrect attitude: 1) Even if one's number of years is unchangeable, there can be a tremendous difference in the quality of life during those years. Will one live with internal imbalances? Or with a balanced and healthy body? Will one live a tired and lethargic life, prone towards irritability, anxiety, and other bad *midos*? Or will one live a life of physical vigor, with a calm demeanor? 2) Certainly, Heaven's decree that a person will pass on from this world at a specific age, and on a specific day, can be executed, even if the person maintains peak fitness, and is strong and vigorous. As we know, a life can be ended in an instant, in a car crash, etc. But that does not impact one's *chiyuv hishtadlus*—one's obligation to invest effort into guarding one's health. One has to take care of his body; it is a *pikadon*, a ‘security,’ that he has been entrusted with, and he has to see to it that

his body stay healthy, and his mind sharp, so that he can properly serve Hashem into old age, if he will merit it.

These ideas are elementary; simple principles—a person who is not careful to guard his health will become sick. One who does become sick, *chas vesholom*, is ‘punished by his own bad ways’ (cf. *Yirmiyahu* 2:19) in a very real sense. The person will suffer from the ill-effects of his own actions. This concept is not only applicable to spiritual matters. In the physical realm as well, the things that a person does, even if they are not sins, per se, can come back and cause him pain and suffering.



When a person has a serious medical issue, after he consults one doctor, the general practice is to seek a second opinion, or even more, before embarking on a course of treatment, especially if that entails a complicated, or dangerous, surgery, etc. Yet we see that many people are very careless when it comes to consulting other doctors. Even when concerned friends, etc., offer sound advice, and give referrals to see professionals who may

be able to help them, very often people are entirely resistant, and will not follow through on the advice, even in life and death situations. In short, we often do not see an alacrity to do everything in one's power to preserve one's own life, or that of a loved one. One reason for this phenomenon may be simply because the ill person, or his family, may be overwhelmed by the situation; so much information is being hurled at them at a dizzying pace, they are in psychological pain at the prospect of dying, or losing a relative, and they simply cannot muster up the clear focus and energy that is necessary to follow through on an organized endeavor to arrive at a clear understanding of their condition, and all of its treatment options. Indeed, this entails great exertion—to arrange appointments with specialists, to listen to people's advice, to sift through all of the information, and to arrive at a clear-minded decision. It is far easier to merely consult one doctor, and to then claim, "I have performed my *hishtadlus*; the rest is up to Hashem. I will follow this doctor's advice; I will not seek out other opinions." Sometimes, an ill person has already begun some type of treatment protocol, and does not want to hear of other available treatments. "I have already started this

course of treatment; I will follow through with this, and I do not want to hear of anything else.” Oftentimes, there is also a monetary concern: insurance will pay for one form of treatment, but not for another. In a particular hospital, the payment process may be set up, and easy to navigate, while seeking to have treatments at home, or in a private office or clinic, may be more difficult. Indeed, all of these problems are real. But as we have mentioned, investing the above minimal *hishtadlus* is only becoming of someone who lives *lema’alah mederech hateva* in all areas of his life. Most often, when it comes to business matters, the same patient will not perform some sort of minimum endeavor, and then sit with folded hands and say, “Now the rest is up to Hashem.” Rather, before making a significant investment of money, a businessman will put in tremendous effort and time to speak to as many people as possible—both professional experts, and even friends—to see if there is an angle that he had not considered, to have a clear picture of where his money will be going, and how he will see a return, and to make sure that his plan is viable and safe.

There may be another reason that many people take an easy approach when it comes to preserving life, and a different approach when it comes to making money. On a spiritual plane, there is a real difference between the two: making money (beyond what one needs for basic necessities) is not a mitzvah. Therefore, the *yetzer hara* is not against a businessman conducting any given business deal. On the other hand, maintaining our health is a Torah obligation.² Thus, the endeavor to maintain one's health is a *davar shebekedushah*,

2. We see this from many places in Shas:

Berachos, 32b— There once was a righteous man who was praying on the side of the road, when along came a [Roman] nobleman, and greeted him. The righteous man did not respond. After the righteous man finished his prayer, the nobleman said to him, “Does it not say in your Torah ‘Only watch yourself and guard your soul...’ and it says, ‘And you shall guard your souls very much...’ So why did you not return my greeting? If I would have cut off your head with my sword, who would have brought me to justice for your murder?”

Taanis, 22b— “It is forbidden for a man to afflict himself through fasting, as it says (Bereishis 2:7) ‘And man became a living soul...’ [which is expounded to mean,] ‘Maintain the life of the soul which I put into you...’”

Bava Kama, 91b— teaches that it is forbidden for a man to wound himself. This is learned from the pasuk (Bereishis 9:5) ‘I will seek out your blood for your

a true mitzvah endeavor. As such, the *yetzer hara* must interfere. He weaves his spell, the person becomes weak and confused, unable to marshal the energy to do the mitzvah properly. But a Jew who has trained himself to live responsibly, and who is well-balanced, will realize the great obligation that he has, and will perform his duty with alacrity.



souls...' which is expounded to mean, 'I will call you to judgement for taking your own soul...'

From these sources we see that the Torah places a great responsibility on every person to maintain his health, and certainly to heal himself if he becomes sick. There are many, many more sources in Chazal, in Shas, and in other Torah texts, where we find mention of health matters. The above references are but a small sampling. The point is, that the Torah teaches us that it is Hashem's will that we keep ourselves healthy.

3.

What is True “Healing?”

The word for “healing” in *Lashon Hakodesh* is “רפואה” which is derived from the term “רפוא,” meaning “soft,” or “loose,” the opposite of “קשה,” “hard” (see Rashi to *Sotah* 5a).

Life is a gift from Heaven, and flows through a person’s body. Illnesses or ailments occur when there is a constriction, a tightening, or a blockage, that impedes the natural flow of life within the body, and the illness will manifest in the place where the blockage is. When the constriction is loosened, the flow of life is restored, and the illness or ailment goes away (see *Sha’ar Ruach Hakodesh* of Rav Chaim Vital). The term “רפואה” refers to this loosening process. As we have seen in the words of the Zohar, the role of the רופא, the doctor, is to seek out the root cause of the ailment; in other

words, to remove the constrictions and blockages, and to restore the unimpeded flow of life within the body.

In today's world of medicine, most of the focus is on treating and removing the outcomes of the illness or disease—to relieve pain, or to correct a disfunction. This approach is warranted when the outcomes, or the consequences, of a bodily injury or ailment are severe and life-threatening. In these cases, the doctors must swiftly and effectively correct and repair the "symptoms;" there is no time to be concerned with the root of the problem. But in an overall sense, the doctor's function is to determine the source of the problem, to loosen the constrictions, and to allow the body to heal itself.

The natural state of the human body is one of good health. The body does not naturally produce anything that stimulates or fosters disease or illness. Rather, these are caused by the disruption of the body's normal functioning due to external factors—such as foreign toxins, or detrimental environmental influences, and when a person's experiences cause him stress or anxiety. To paraphrase the *pasuk* (*Koheles* 7:29): Hashem made

the human body perfect and healthy, yet people tend to seek out, and bring into their bodies, many harmful things. The Chazon Ish, *zatzal*, writes that the human body has the capacity to fight off all manner of disease. The role of the doctor is to help the body heal itself, not to be the one who fights the disease.

In today's times it is no exaggeration to state that the amount of detrimental external factors that surround us, and the levels of stress that we are subject to, are a thousandfold of what previous generations experienced. Complete vigilance must be practiced by everyone. If we are not proactive, and do not strive mightily to maintain our health, we will experience physical debilitation as a matter of course. One modern-day doctor classified all people into three categories: those who are sick, those who are soon to become sick, and those who are simply physically weak.

The Gemara has much to say about health, and the Rambam speaks at length about the topic. However, in our Torah literature from the past several hundred years we do not find much discussion about maintaining our health. Many claim that we have no concrete tradition

regarding proper eating, and healthful lifestyle habits, such as exercise. However, if we will observe the example set by many of our revered Gedolim from the past generation, and we will listen to their teachings, we will see that this is not true.

The Tosher Rebbe, *zatzal*, once asked natural doctors to spread awareness among people how to eat properly. Rav Avigdor Miller, *zatzal*, was well-known for his attitude towards maintaining good health. Rav Pinchus Scheinberg, *zatzal*, Rov Shmuel Wosner, *zatzal*, and many others, were very particular to follow a proper regimen of diet and exercise.

It is true that in previous generations, the mortality rate was not better than today's, due to more primitive medical care, and lack of medicines and cures for prevalent diseases. Nevertheless, as Rav Yitzchok Dov Koppelman, *zatzal*, once observed, daily living was far more wholesome, and far more conducive to good health. Conspicuously absent from the lives of our ancestors was the terrifying plethora of thousands of sicknesses, illnesses, and diseases that we face today. How did this come to pass?

It is not difficult to pinpoint many factors. Our lives are almost completely sedentary; one need not exert much physical effort to earn a living, or travel. The average modern diet is shockingly lacking in true nutrition, and laden with all manner of harmful materials and ingredients, such as chemical preservatives and additives. With the advent of industry, we live with all types of harmful environmental concerns. And due largely to the advent of technology, our lives are fast-paced, and overloaded with constant stimuli that have increased our stress levels to a frightening degree.

[In addition, there are those who point to another contributing factor to our generation’s decline in overall health—the abundance of vaccines that are administered to our children. Vaccines are powerful pharmaceutical products that contain, necessarily, ingredients that are known toxins. Vaccination is touted as an intervention that is vital in order to foster a strong immune system, indeed, as a more advanced replacement for the child’s natural immune system. It is a cruel joke that the pharmaceutical companies recommend that during infancy, childhood, and adolescence, our children should receive a full seventy vaccine

shots, intimating that a child cannot be healthy without receiving them. Like the *Dor Haflagah*, they wish to push at the heavens with their hands, in order that the sky not fall in! Instead of bolstering the child's natural immune system, designed by Hashem himself, through a healthful lifestyle, vaccine proponents have chosen to take matters into their own hands. Much has been written on this topic in the past several years, and a full discussion is beyond the scope of our current topic. But suffice it to say that many doctors are of the opinion that the current vaccine program does more harm than good to the individual's immune system, and causes a loss of some, or all, of the natural ability to fight certain diseases.]

All of the above factors combine to create the stark medical reality of today's times, a reality in which the flow of life throughout the body experiences constant disruptions and constrictions. Today, it is imperative to strive mightily to maintain one's health. Without a focused effort, the potential for serious disease and illness can already be present in many people's bodies, even at the young age of forty, *rachmana litzlan*.



4.

Physical Trauma and Damage, vs. Illness and Disease

When men fight and one strikes his friend with a stone, or a fist, and he does not die, but falls to the bed—if he gets up, and walks outside on his own strength, then the one who struck is blameless; although he must pay for his loss of work, verapo yerapei—and he must pay for his medical treatment. (Shemos 21:18-19).

In the teachings of Chazal, we find conflicting ideas. On the one hand, the Gemara (*Bava Kamma* 85a) expounds upon the above *pasuk* and states: “From here we see that a doctor is given permission to heal,” which indicates that it is a good and worthy

thing to engage in healing the body through the human agency of a doctor. On the other hand, we find the statement in the Gemara (*Kiddushin* 82a) that “The best doctors are bound for *Gehinnom*,” which indicates quite the opposite. How do we reconcile these teachings?

There is another *pasuk* as well that discusses healing:

...If you will listen well to the voice of Hashem Elokecha, and do what is proper in His eyes... all of the sicknesses that I placed in Mitzrayim I will not place in you, for I am Hashem your Healer... (Shemos 15:26).

Are there cases when healing should indeed be left entirely to Hashem?

The **Ibn Ezra** (on *verapo yerapei*) writes: “...permission is granted to doctors to heal wounds and injuries that are external and visible. However, any illness that is internal, this is for Hashem to heal.”

Rabbeinu Bachaye writes similarly: “*Verapo yerapei*—from here we see that permission is granted to a doctor to heal. This teaching of Chazal is only applicable to an external wound,

which is the type of wound that the *pasuk* speaks of. But an internal sickness is not in the hands of doctors, but rather in the hands of the Healer of all flesh; *in His hands is the soul of all living beings...*"

The *pasuk* of *verapo yerapei* speaks of a case where a man strikes a man *with a stone or a fist*, in other words, he inflicts an external wound. These *Rishonim*, therefore, draw a distinction between such a wound, and a malady or a disease. Simply understood, the difference is that if a wound is inflicted by a human, we can seek to heal it through the agency of a human. However, when it comes to a sickness that has been administered by Hashem, we are not allowed to turn to a human to heal it. Rather, we must turn to Hashem.

The *Match Moshe* (vol. IV, *B'inyan Refuos*) makes the following arguments: 1] The *Ramban* in *Parshas Bechukosai*, and in *Sefer Toras Ho'odom* (cited by the *Beis Yoseph*, YD 336), writes that although relying exclusively on Hashem for one's physical healing is the proper way for people of high spiritual caliber, nevertheless, '*kvar nahagu be'refuos*,' the common practice of the people is to engage in healing through medical doctors. The *Ramban*

cites the *pasuk* of *verapo yerapei*, and notes that Chazal do not say that 'permission is granted to sick people to seek out doctors,' but, rather, permission is granted to the doctors—if they are indeed consulted by sick people, they should not leave the healing process to Hashem alone, rather, they should use their expertise and engage in healing. Nowhere in the Ramban is a distinction drawn between different types of injuries or sicknesses; in fact, the terms *makas pnim* and *makas chutz* do not appear at all in the words of the Ramban, even though he is specifically discussing the same *pasuk* of *verapo yerapei*.

2] The Match Moshe presents another strong argument as well: We find many instances in the Gemara where Chazal offer healing protocols and remedies, and these are, for the most part, for internal sicknesses

Based on these arguments, the Match Moshe concludes that, halachically, no distinction should be drawn between different types of physical ailments. A person in need of healing should freely consult doctors for all manners of injuries, sicknesses and maladies.



How would the *Ibn Ezra* and *Rabeinu Bachaye* address the *Match Moshe's* observation, that the teachings of Chazal are replete with remedies and healing methods for internal ailments?

In his commentary on the Torah, when the Ramban sees fit to argue with the Ibn Ezra, he will first present the Ibn Ezra's position, and then refute it, or argue with it. Why does the Ramban not do so in this case? Is there not a fundamental difference between the positions of these Rishonim?

On the other hand, the *pasuk* of *verapo yerapei* is clearly speaking of a *makas chutz*—an external wound. What is the basis to expand the 'permission to heal' to other ailments that are internal?



Two of the *gedolei ha'acharonim* also seek to distinguish between a *makas chutz* and a *makas pnim*. If we take a close look at what they write, the above questions are resolved.

The Kreis U'Pleisi (*Hil. Nidah*, YD 188, §5) writes: “[...in this case] the doctors do not have clear evidence [of a prognosis. Nevertheless,] they will render

a decision with absolute certainty, even though it is only a calculated deduction based on [the limited observations that] they see. For this reason, Chazal teach us that, 'The best doctors are bound for Gehinnom,' even though the Torah also teaches us that doctors are 'granted permission to heal.' That permission is limited to a case of a *makas chutz*, a broken bone, or a wound, which are visible. The doctor fully understands the root of the problem; as far as these types of injuries are concerned, medicine is an exact science, like engineering. This is as opposed to disorders of internal systems and organs, that the doctor cannot see; treatment for such problems is arrived at by deductions, assumptions, and probabilities. When it comes to healing these, doctors have slain many, for to properly treat such problems requires that the doctor think the matter through thoroughly, with composure and patience, etc., so that he not err, *chas vesholom...*"

The *Kreisi's* definition of *makas chutz* is a physical problem that is visible and apparent, whose cause is obvious, and whose resolution is equally obvious. "The doctor fully understands the root of the problem—as far as these types of injuries are concerned, the doctor's medicine is

an exact science, like engineering.” On the other hand, a *makas pnim* is a disorder which is not apparent; the doctor is in doubt as to what is causing the problem, and cannot know for sure how to treat it.

The Mor U'Ketzia, in *Yoreh Deiah, siman 336*, and in *Orach Chaim, siman 328*, echoes the ideas of the *Kreisi U'Pleisi* and makes the point a little clearer.

Yoreh Deiah, siman 336: “We only learn from here [the *pasuk* of *verapo yerapei*] regarding an obvious wound, whose treatment is clear and well known...but to engage in the attempt to heal a hidden illness in the recesses of the body, in places where the doctor cannot be certain of the cause of the problem, and only arranges his treatments based on surmise, and probability—and at times, the doctor’s treatments are more dangerous for the patient than the sickness itself, and many times such doctors have brought patients to their deaths with their own hands by administering the wrong treatments—in such cases, we must be very careful not to give over the patient into the hands of a doctor who is uncertain regarding the patient and his sickness. [In these cases, we

can only submit to a doctor] if we know that he is a great expert, with an absolute fear of Heaven, who would never do anything that is doubtful. Regarding those doctors who do engage in treating hidden disorders it is said, "The best doctors are bound for Gehinnom'..."

Orach Chaim, siman 328: "[We cannot force the patient to take medications, etc.,] for a hidden sickness in the recesses of the body, in places where we cannot see clearly, such that even the doctor himself does not know, or clearly understand the problem, but rather attempts to resolve the issue by way of surmising the problem, and administering what he himself is uncertain will surely help. In such cases, praiseworthy is he who will avoid such intervention, and who does not put his faith in a human doctor, but will rather leave the matter in the hands of Hashem, the True Healer. On the other hand, a visible wound, or obvious sickness, about which the doctor has a clear knowledge, and one which he understands well, and for which he administers medicines that are tried and true, and effective, in such cases, if the patient is recalcitrant, and there is a concern of danger, we certainly treat the patient against his wishes, with all manner of

medicines and treatments for which ‘permission has been granted to the doctors’ to heal with.”



From the words of the *Kreisi Upleisi*, and the *Mor Uketziah*, we arrive at the following definition: a *makas chutz* is a problem whose root cause is known, whereas a *makas pnim* is a problem whose root cause is unknown, or unclear. If the doctor has a clear understanding of the problem and its cause, then it is considered “visible and obvious.” The treatment will be obvious as well, the doctor will go about correcting the cause, and the problem will be resolved. On the other hand, if the doctor is uncertain as to the cause and nature of the problem, it is considered “hidden.” Any intervention, by definition, can be no more than a hopeful attempt at healing, for if the root problem is not clearly understood, how can the treatment be considered a true and certain healing?

Thus, the terms “external wound,” and “internal disorder” are not meant to be understood literally. The Torah uses the example of a man who strikes with a fist, and causes his victim physical harm.

This is an example of a physical problem whose cause is obvious and known. But even internal disorders may be classified as “external” if their cause is obvious and known. On the other hand, “internal disorders” are problems that the doctor does not know their cause. Even the best doctors who attempt to heal “internal” problems with aggressive interventions may be ‘bound for Gehinnom.’

As we have seen above, true healing is a matter of removing the blockages in the body, thereby allowing the flow of life (which *Hakadosh Baruch Hu* is constantly exuding into the world) to flow unimpeded through the body, which, in turn, allows the body to heal itself. This may include removing damaging toxins, and reversing the effects of various traumas or behaviors, in order to restore the body to its natural state. Essentially, there is no such thing as a “cure.” True healing entails allowing the body to heal itself, by Hashem’s direct agency. This type of healing is certainly included in the permit of *ve’rapo ye’rapei*, and is certainly a great mitzvah. On the other hand, this cannot be said for healing which focuses on “fighting” a disease, and which engages in proactive procedures and interventions that aim

to remove or neutralize a sickness, heads on. This type of healing seeks to “cure,” not to “restore.”

Now, of course, there are many instances when the symptoms and outward manifestations of an “internal” disease or disorder are extreme, or even life-threatening, in their own right. Then, obviously, medical intervention is permissible and necessary in order to restore the patient to a stable condition, even when the root cause of the symptoms is unknown. In such cases, the doctor is not engaged in true ‘healing,’ but, rather, in ‘first aid,’ and in the mitzvah of preserving life. In this regard, conventional medicine and modern technology have reached a level of expertise and success unknown, even unfathomable, to preceding generations. The problem lies in the fact that, to a large extent, the conventional medical community is focused on the symptoms and outward manifestations of disease, and will oftentimes go no further in the treatment of the patient. The sole function of roughly eighty percent of mainstream medicine’s awe-inspiring arsenal of treatments, interventions, and medicines, is merely to reverse, or compensate for, the symptoms of disease. True healing, the healing of the Torah, and of our tradition, is to

'descend to the heart of the matter,' to understand the root cause of the disease or disorder, and to remove and correct it.

It should be noted that in today's times, technology affords us the ability to see many things within the body; thus, many internal disorders can become classified as a *makas chutz* even in a literal sense, for the doctor can see the problem on a screen, etc., and can have a clear knowledge of how to take care of it. In all such cases, 'permission is granted to the doctor to heal.' This is certainly the case if they are resolving the root cause of the problem, and is also true when the doctors are engaging in relieving the outward manifestations of the problem when these are severe and life threatening.



In light of the above, we return to our questions:

- The *Mateh Moshe's* argument is countered. Surely, Chazal offer many remedies and interventions for internal disorders, but that is because the root causes of the disorders were known to them, as were the treatments;

therefore, these disorders still fall under the permit of *verapo yerapei*.

- In addition, there is no fundamental disagreement between the Ibn Ezra and Rabeinu Bachaye, on one hand, and the Ramban, on the other. The Ramban himself alludes to the very point that these other *Rishonim* make:
- “If a man falls ill, and seeks out medical treatments...the doctor should not feel that he is forbidden to heal the patient, neither out of a concern that he may kill the patient—**since he is indeed expertly adept in this healing process**—nor with the claim that ‘Hashem alone is the Healer of all flesh,’ since ‘*kvar nahagu*,’ the common practice of the people has become to engage in medical treatments.”
- The *pasuk* of *verapo yerapei* uses the case of ‘*when a man strikes his friend*’ merely as a prototype to represent any physical problem whose cause and treatment are known.

An “external wound” typifies a medical problem that is healed by restoring the body to its natural state, and allowing it to heal itself. The example that is often used is a broken arm, which is healed by setting the broken bone back in place, and placing it in a cast, so that the bone can heal itself. Certainly, it is a mitzvah to heal an “external wound.” On the other hand, when the *poskim* rule that one may not seek to heal an “internal disorder” they mean to say that one may not resort to invasive procedures, typically, cutting open the body to remove or correct what lies inside, or administering medicines and treatments with impact the internal workings of the body. Typically as well, the doctors cannot say with absolute certainty that the procedure or intervention will be a success. Viewed in this light, the terms “external” and “internal” have more to do with the manner of healing than with the nature of the problem. A disorder may indeed lie within the hidden recesses of the patient’s body, but if it can be treated “externally” by simply removing blockages and allowing the body to heal itself, then it falls under the permit of *verapo yerapei*.

A doctor who heals “externally” will rarely become arrogant; after all, he can only credit himself with setting the stage for the body to heal itself. His healing is the Torah’s true healing, and engaging in it is a great mitzvah. But a doctor who attempts to cure the body “internally” and feels that his surgery or intervention was the direct cause of the removal of the problem, and the “cure” of the disorder, will be prone to revel in his success rate. In reality, however, a disease or disorder has no real physical “presence” that can be confronted. It is not uncommon for the doctors to make a mistake, and set about battling a disease with interventions that do not actually attack the problem, and that end up doing more harm than good. A doctor who succumbs, *chas vesholom*, to arrogance, and who inflicts unnecessary harm on his patients’ bodies in an attempt to confront and battle a disease, is bound for Gehinnom.

The above idea demystifies what is nothing short of astounding when we consider the reality of the differing healing approaches that are available to us today. Conventional medicine employs an arsenal of thousands of drugs and pharmaceutical products. These medicines provide a benefit, or relief, on the one hand (at least as far as correcting a physical

problem caused by the disorder or disease), but, at the same time, the overwhelming majority carry with them various side effects, which can sometimes be significant, even severe or life-threatening. The same holds true for so many interventions and invasive procedures; whereas they may be effective in correcting a problem, they also, most often, cause pain and trauma, and can have long term negative effects on the patient's health. On the other hand, natural remedies, such as herbs, etc., rarely cause unwanted side effects. The same can be said for "alternative" protocols and interventions; they are almost always non-invasive, and rarely cause negative outcomes. They can certainly be described with the phrase "*im lo yo'il, lo yazik*"—even if one does not think that they are effective, they clearly do not cause harm. The message seems clear: to pass over the true good of Hashem's natural healing process in favor of man's "superior" medicine can only lead to some negative repercussions. When doctors seek to cure by their own hand, Heaven seeks to remind them that their cures also cause harm, in order that they not succumb to arrogance.

Today, there are life-threatening diseases whose true nature, and root cause, eludes the medical

field. Doctors themselves oftentimes admit to this. Cancer, and many auto-immune diseases, are viewed as “facts of life.” Medical protocols have been established to treat these diseases, and conventional doctors can be counted on to stubbornly adhere to these protocols, and to be disdainful of any suggestion to do otherwise. While there are doctors who seek to understand what may be causing the frightful rise of such diseases, and who propose possible causes and healing methods, these doctors are most often from the community of what is known as “holistic,” “natural,” or “alternative” medicine. These doctors do not succumb to the incessant marketing and propaganda of the pharmaceutical industry, which holds strong sway in the sphere of conventional medicine, and whose best interests are served by promoting the belief that the unfortunate reality of sickness and disease should be accepted and dealt with as one of life’s given pitfalls. Holistic doctors refuse to accept this. Their firm belief is that disease can be cured at the root level. Tragically, these doctors, with their knowledge, experience, and successes, are most often rebuffed by the conventional medical community.

Would that the two great medical communities—that of the conventional doctors, and that of the holistic, or natural doctors—could work together, each one providing the relief and healing that they are most adept at! So much human life could be saved! And so much human suffering, largely attributable to today's tragic state of affairs, wherein the above hopeful wish remains just that, could be avoided.



5.

Conventional and Alternative Medicine

In today's times, medicine is oftentimes categorized as either "conventional," or "alternative." The very terms serve to propagate a discouraging falsehood.

We have a long-standing medical tradition dating back to the times of the Gemara. And although early authorities banned the use of the Gemara's remedies, it is nevertheless clear to see that the medicine of the Gemara was a "natural" method of healing. In subsequent generations, our great Sages followed this tradition, and produced works of "natural healing." These include, among others, *Sefer HaPeulos*, from Rav Chaim Vital,

Sefer Mareh HaYeladim, from Rav Refael Ahunah, and *Sefer HaRefuos*, from Rav Yitzchak Kaduri.

In addition, many healing methods that were prevalent across the globe, among the nations of the world, were always “natural.”

Something changed, abruptly, approximately sixty years ago. A great battle was waged in America, due primarily to financial considerations, to uproot “natural medicine,” and to establish a medical system based exclusively on what should properly be termed “artificial” or “synthetic” medicine. This medicine does not seek to resolve the root cause of disorders and disease; at best, it relieves the symptoms of a disease—while oftentimes causing other side effects. Some treatments and medicines are more or less ineffective, but somehow have garnered a place in the doctors’ protocol, and are administered nevertheless. Technology fuels the advance of conventional medicine, but so does man’s arrogance. Oftentimes, there are simple and effective products and methods that can bring healing and relief to sick people, with no side effects, but these are refused consideration by the purveyors of conventional medicine—only their

own brand of medicine may be promoted and used. Is this true medicine? Is this conventional healing? It is a terrible falsehood to view such a medical system as the “standard” against which other systems must be measured. In reality, “conventional medicine” is an entirely new approach to medicine, a dangerous approach, that has the capacity to damage more than it heals. It is the natural healing systems, that have existed for centuries, which should be viewed as “conventional;” today’s new medicine is the actual “alternative.”

It is further quite obvious that natural healing is more in tune with the reality of a Creator, seeking to use methods and preparations that Hashem Himself has already imbued into the world. Not only that, we see how these methods and preparations work in harmony with the way Hashem created the body. On the other hand, today’s conventional medicine, as mentioned, is based largely on technological advances, including new chemical preparations, which originate not in Hashem’s natural world, but as a result of man’s ingenuity. Whereas technology and man-made advancements can bring great benefit to the world, if they are coupled with atheism, they

will only serve to bring man to terrible arrogance, and to move him further away from Hashem.

Technology has provided us with many amazing and life-saving machines, treatments, and medicines, but this is not, by any means, the rule in conventional medicine. Many more medicines and treatments can hardly be called successful; they are minimally effective, and sometimes not effective at all, and can cause side effects that can be harmful, even fatal. The conventional medical community, however, widely broadcasts its' successes, and paints the picture that conventional medicine can be relied upon to be absolutely effective, and life-saving.

True medicine—the medicine of the Torah, and of our tradition—is focused on removing the impediments that block the flow of life within the body. True medicine restores the body to a natural state, thereby allowing the body to heal itself. What is known as “conventional medicine” seeks to create new and artificial medicines and treatments that force the body back into compliance with normal function. Since they introduce unnatural forces within the body, and visit unnatural stresses, etc., on the body, they

generally cannot cause real change; the medicine or treatment must be administered for long durations, and will oftentimes cause unwanted, adverse effects as well.

Of course, in emergency, and extreme situations, conventional medicine is usually a necessary choice, indeed, a mitzvah obligation of *hatzalos nefashos*. But under normal circumstances, when taking advantage of conventional medicine, a person must be very careful to clarify for himself what benefit he stands to gain from a given medicine or treatment, and to weigh that against any possible side effects, or collateral damage that may be caused. This is especially true if the medicine or treatment will be administered for long durations.



6.

The Body's Ability to Heal Itself

It is worthwhile to see the Chazon Ish's enlightening words, describing the wondrous capability of the body to heal itself.

Chazon Ish, Sefer Emunah U'Bitachon, Ch. 1, §4

“The human body was created with perfectly adept limbs, and perfectly attuned senses; and was imbued with a Heavenly *neshamah* capable of intellectual prowess, and with the Divine wisdom of the ability to procreate, ensuring the perpetuation of human generations. Yet after all of this, sustained human life is not ingrained in the body, due to the natural reality of diseases and illnesses that surface in the world from time to time. The Creator therefore sought to establish a cure and a relief for all diseases and ailments,

so that man can be cured in a true and lasting fashion, and can live a firmly established life on this world.

“[Thus,] the wonder of healing was imbued in the body. When a wound is inflicted on any part of the body, when the flesh is cut open, and the blood is flowing out, immediately the entire body mobilizes, and help is sent along; clotting agents begin to clot the blood at the surface of the wound, the cut and torn flesh will regenerate and become whole again. In the human body there are also legions of defense organisms, guarding over the blood and flesh, standing at the ready at all times, to repel and slay the microbes that endanger human life. However, in severe cases, the body's repair and defense mechanisms may fall short, and may be unable to vanquish the vicious attacks of the enemy; at these times, a person must seek outside assistance.

“And so, the Creator created His vast and goodly storehouse of herbs and plants, of fruits of the ground, and of the tree, of healing waters, and a vast array of medicinal things, all across the globe, with various medicinal powers, and he implanted wisdom in the wise, to be able to

analyze and experiment, and to know the healing properties of each thing, and how it can be used, as we are all used to seeing among the healing treatments of the doctors who heal all manner of physical ailments.”

In this passage in the Chazon Ish, we find several ideas that reinforce what we have written above, in previous chapters:

ONE: Since all healing derives from Hashem, and since the human body is a Hashem’s direct creation, it follows that the most potent healing will be sourced in the body itself, and it is obvious that doctors cannot do a better job than the human body.¹ Since Hashem has endowed the human body with the natural mechanisms to heal itself, it is further obvious that the body would not fight itself, or cause itself harm.²

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1. For example, it is folly to think that modern medicine can construct a better immunity for the body than the body’s own immune system. This has ramifications when considering the proper approach towards vaccination, a discussion for a later time.
 2. Sometimes, what conventional doctors view as the body fighting itself is actually the body cleansing or healing itself. A simple example of this is fever. Whereas doctors view this as a symptom of sickness,

TWO: True healing is defined as facilitating the body's self-healing. It is an internal process, promoting healing from within, not the external application of artificial treatments and medicines.

THREE: Medicines and healing treatments are naturally found within Hashem's world.

In the medical books of conventional medicine, mention can be found of “vestigial organs,” and other such “mistakes of evolution;” ideas that are sourced in atheism. In addition, the prevailing outlook is that as man becomes more knowledgeable and advanced, we can improve upon the human body. This attitude has very practical, and detrimental, ramifications

and as something that should be stopped, it is actually one of the body's mechanisms to repair and cleanse. Other sicknesses and ailments are also oftentimes mechanisms of healing, which are taking care of a larger problem. This idea has another application: today there are any number of sicknesses known as “auto-immune disorders” which are the result of the body fighting itself. One thing is certain—these disorders did not simply develop naturally. It is illogical that the body that is programmed to heal itself would suddenly begin to harm itself. It is obvious that external, or environmental factors are causing the frightening rise in these diseases.

in conventional medicine's treatments and interventions. On the other hand, when one reads the literature of the natural doctors, one consistently finds the idea that the human body is a wondrous creation, encompassing infinite wisdom. The approach of the naturalists is one of respect and awe for the human body; one must not fight against the body, to the contrary, the body will heal itself, what we must do is simply to help that natural process along. In short, the overall view of natural medicine is in consonance with the words of the Chazon Ish, indeed, with the Torah's approach to medicine, and the approach that we have received as a *mesorah* from preceding generations.

A natural approach that incorporates the above principles is the healing of the Torah, and of our *mesorah*. Conventional approaches may be beneficial to relieve pain and correct dysfunction, or even to extend life, but do not heal in the true sense.



7.

Mesorah-based Medicine

In our classic Halachah sources, medicine is natural medicine. For example, Chazal forbid the taking of medication and healing preparations on Shabbos because of the concern of *shechikas samamanim*, the grinding of medicinal plants. For the herbalist, this halachah is practical and applicable. But today's medicines are, by and large, chemical compounds produced in laboratories, where no physical grinding occurs. Indeed, contemporary *poskim* seek to understand exactly why this Rabbinic decree is still applicable to today's pills, etc. (In the end, of course, the halachah remains that all forms of medication are forbidden for use on Shabbos.)

Another example is found regarding whether or not a doctor can take his wife's pulse (known as *mishush hadofek*) when she is a *niddah*, or for that matter,

the pulse of other women who are forbidden as *arayos* (see *Yoreh Deiah* 195:17). The Taz mentions that there are other forms of therapeutic touching, or massaging, as well. Conventional doctors are all but incapable of helping a patient without the tools of their trade, used for measuring and assessing the patient; they almost never use their hands for these purposes. But in times past, the doctors were adept at using their hands to assess and heal patients. Reflexology comes to mind, as a natural healing method that relies primarily on touch and massage.¹

Modern healing methods, obviously, are far from the traditional healing methods that were in place since the times of Chazal, and even from the prevalent methods in use as recent as a century ago. Now, of course, technological advances make the new medicine possible, and, indeed, great benefit has been attained in many cases. But the point is that the new medicine is

1. It should be noted that there may be halachic issues with some forms of alternative healing. *Poskim* who are well versed in the *metzius*, the reality of these methods, and in the pertinent halachos, should be consulted on these matters.

not traditional medicine; it is medicine that lacks a *mesorah*.



The fact that certain superior medical benefits are available today should not lead one to the conclusion that the overall state of medicine in modern times is truly superior to the medicine of times past. Rather, our eyes should be open to the fact that we are subject to incessant propaganda that would have us thinking that the above conclusion is true, when, in fact, it may be patently false.

A historical review of political developments in the world of medicine over the past sixty years or so reveals that an upheaval occurred—what was always considered standard medicine was dismissed as “alternative,” while the new medicine, based on modern technology, garnered the admirable appellation of “conventional medicine.” This was the result of a concerted effort by the newly developing pharmaceutical industry, whose primary objective is the same as any other industry—financial gain. Providing healing and relief to the sick became a service industry;

sick people became consumers. Healing methods, treatments, and medicines that were used with great success for generations were a threat to the new industry, since they could not be capitalized upon to produce profits. The providers of such medicine were subtly, or overtly, undermined; the entire system of licensure allowing one to provide medical services would only recognize the new doctors.

Propaganda was used heavily to convince people that modern technology is nothing short of miraculous, that mankind is advancing and improving every day, that the olden days were days of illness and deplorable mortality rates, whereas today we are living longer, healthier lives, all due to the new medicine. Experience, certainly as we can now see, paints a different picture. Who today does not know of people who have died from all manner of new diseases? The fact remains that in modern times we face a frightening plethora of new diseases that may well be the by-products of today's new medicine.

Conventional medicine is quick to tout its successes, and equally quick to avoid publicizing data on deaths and mortality due to modern

treatments and medicines. On the other hand, when it comes to alternative and natural healing, these are always presented as ineffective (although even detractors cannot point to any harm that natural treatments and remedies cause). This is all so as to present conventional medicine as the only viable health option. The fact is that many of conventional medicine's treatments and drugs are fraught with danger, and are oftentimes administered as a matter of conjecture, without certainty that they will solve the problem. Yet many people have difficulty accepting this as true.

It is important to distinguish between the true area of superiority of conventional medicine, and its area of weakness. In a medical emergency we do everything possible to save the injured—even interventions that are potentially harmful, or that damage the 'natural balance' of the body. These concerns fall away when there is an immediate danger to life. For example, a victim of a terrible car crash needs emergency care, no 'alternative' or natural healing is in place in such situations. The bleeding must be stopped, broken limbs must be set, breathing and heart rates must be stabilized, and medications and interventions must be used. In the area of physical trauma, repairing damaged

limbs, and organs, and life-sustaining capabilities, conventional medicine and modern technology are truly wondrous gifts from Hashem. But in the area of curing disease, and all manner of chronic conditions, conventional medicine falls woefully short. This painful reality is apparent in many areas of health care, but stands out most clearly when we consider the confidence and speed with which doctors will prescribe all manner of prescription drugs, which they know nothing about, and which have harmed and killed untold millions of people.

And yet, the lines are blurred; the image of our sparkling hospitals and confident doctors—who do indeed adeptly and expertly save lives in one area—stand always before the public's eye, as people willfully submit themselves entirely to the doctors' directives, even in areas where the doctors' expertise is dubious.



A veteran doctor from Moscow related to me a rule when administering drugs: the doctor must first take a taste of the medicine. Before giving a medication to the patient the doctor must swallow

a bit, and feel the potency of the medicine himself. Many years ago, this doctor visited the United States, and was involved in helping to treat a sick patient. He heard from fellow expert doctors about an available medicine for the patient's condition. Before giving the medication, he took a bit of the medicine himself, as per his medical tradition, and the medicine sickened him so badly that he had to go to the hospital. He commented that what he took was not a healing medicine, but a harmful poison! One cannot properly classify something as a 'medicine' if it can cause such damage and harm to someone who tastes only a bit of it. A 'medicine' is something that heals and strengthens the body, not something that destroys the body, even if the doctors and developers of the medicine have calculated that the damage and destruction that the medicine causes will also effectively remove or treat a disease. Are we dealing with fools who view such a drug as a medicine?

An elementary truth will have ramifications in both the spiritual realm and in the physical world. The above medical tradition actually mirrors a principle in *avodas Hashem* that teaches 'Correct yourself, and then correct others.' Before

performing an 'intervention' in order to achieve a desired outcome in someone else, one must first perform that intervention on himself.

Natural healing methods and preparations are the true 'medicines' that are referred to in all of our early Torah sources, and when administering these, the above tradition can be safely kept—a healthy person can take a small bit of these without any harm. This is because the nature of these medicines is restorative; these medicines help the body to 'get back to itself,' in order that the body can heal itself.

Natural healing **works in harmony** with the way Hashem created the body, as opposed to many accepted treatment methods that **work against** manifestations of a disease, and, oftentimes, **against the body itself**.



Another principle of *mesorah*-based healing is found in the *Sefer Hapeulos* (vol. 2, §176) authored by Rav Chaim Vital. He writes that the time that it takes to heal or cure a disorder, is equal to the time it took for the disorder to take root and develop.

Healing can take time, and this is a principle that is also consistent with natural healing. On the other hand, conventional medicine seeks to overpower sickness with aggressive treatments that seek more immediate results.

True healing not only takes time, it demands a commitment on other fronts as well. Oftentimes, conventional medicine affords the patient with an easier protocol than natural methods. Rarely will conventional protocols demand real lifestyle changes. The patient is expected to simply submit to the doctor's treatments and medications; it can almost be viewed as an expression of the patient's laziness. While all doctors certainly encourage a good diet, exercise, and other healthy choices, these are rarely necessary components of conventional medicine's healing processes. This is not the case with many natural healing processes that do indeed demand serious commitment on the part of the one who seeks healing, and, oftentimes, significant lifestyle changes. Natural medicine can also entail large investments of time, energy, and money, in order to receive treatments and to procure what one needs for the natural healing protocols. Yet this is what the Torah expects of the *choleh*- to take

charge and work industriously towards regain his health, by restoring the natural balance within his body that has become corrupted, so that disease and illness will fade away.



8.

Cancer and Chemotherapy\ Radiation

The dreaded disease of cancer has become a veritable plague in today's times, *Hashem yerachem*; specifically, cancerous tumors and growths are becoming a widespread and common problem. A non-Jewish oncologist, in conversation with a prominent Rov, marveled at the fact that, statistically, the *machlah* is more prevalent among religious Orthodox Jews! Indeed, in our communities there is hardly an extended family that does not have a member that is afflicted. We have become accustomed to the following scenario: a person visits his doctor; either because he feels unwell, or is experiencing specific pains, or even just for his annual checkup. The doctor conducts his battery of tests,

and comes back with the dreaded news: CANCER. The doctor informs the patient that swift action must be taken; the sooner a treatment protocol can be implemented, the greater the chance the patient has of surviving.

Many times, we have heard of cases where someone received a diagnosis of the *machlah*, and several months later, the patient passes away. I have done research into these cases, and have spoken to the attending doctors. I always ask the doctor to tell me, in his estimation, how long does he think the *machlah* was in the body before they discovered a tumor, etc.? Most often, the doctor tells me that the *machlah* was in the body for five years, ten years, or even longer! I found this to be incredible. After several years of 'hosting' the disease, why did the patient die a short while after his diagnosis? Is it a coincidence that after consulting with an oncologist, who is proficient in neutralizing the danger of this *machlah*, only then does the patient pass away? It seems that the disease is not what killed the patient. Rabanit Kramer, a"h, from Kfar Gidon in Eretz Yisroel, was a *tzadekes* who was well known as someone whose *berachos* were very effective in securing *yeshuos*. Many sick people came to her. She

would often remark that people do not die from the *machlah*, but rather from the intense fear of the *machlah*. If not for the fear, many people would still be alive today.

When the *machlah* is discovered, the doctor will oftentimes tell the patient that something must be done immediately. It is important to know that many doctors do not agree with the idea that the sooner the *machlah* is treated, the greater the chance for survival. It is also important to know that, according to the Torah, doctors do not have *ne'emonus* (Halachic trustworthiness, or authority) to make this type of pronouncement. The patient must do his own careful research to verify if, indeed, speed is of any consequence. What is known as 'conventional cancer treatments' generally means chemotherapy and radiation, (although new treatments are constantly being developed). In my opinion, and, as we have explained, these treatments are not classified as *refuah*, true healing. In fact, they are processes of killing. This is a well understood fact to anyone who is intelligent, and who understands the nature of these treatments. When these are administered, the question is, simply, what will kill the patient sooner—the disease or the treatment?

“The patient died of cancer.” We hear this so often, from the doctors, and from the families, and this is what the hospital will write on the death certificate. But this is oftentimes not true. The doctors estimate that without their treatments, the patient will surely die; they practically classify him as ‘dead from cancer’ as soon as he is diagnosed. The doctors will often go so far as to establish ‘how long’ the patient has to live. “He has six months to live,” or, “He has three months to live.” Thus, if they are not successful in removing the cancer, and the patient indeed dies, they will naturally point to cancer as the cause of death. But doctors have no authority to decide how long a patient is supposed to live. The doctor’s authority and function are limited to actually treating and healing a disease; his opinion on how long a patient will live is inconsequential. (It is also noteworthy that the doctors are so often incorrect when they make such pronouncements.) Furthermore, in the Torah we find the idea of *chayei sho’oh*, ‘momentary life;’ even a few moments of life are sacred.¹ A

1. This is a halachic concept. For example, we must desecrate Shabbos in order to save someone’s life. Even if we can only extend the person’s life for a few moments, for *chayei sho’oh*, we are still obligated to desecrate Shabbos.

sick patient is fully alive. This is certainly true in cases that are not so severe, where it is not so clear that the person is in imminent mortal danger. According to the Torah, if a person has been diagnosed with cancer, and dies shortly thereafter, it is untrue to say that the patient died from cancer. It is possible that he died so soon after the diagnosis from the treatment of the cancer. Indeed, this is most often the case.

When a cancer patient dies from the treatment, the doctors are still able to say that the patient died “with cancer.” This is exactly what happened during the coronavirus pandemic—so many who died were said to have died “from corona.” During the pandemic, many patients “tested positive” for coronavirus (although the tests themselves were entirely unreliable, and would very often produce a positive result, even when it was completely false.) All of the patients who died during the period of the pandemic— even some who may have died only “with corona”—were all documented by the hospitals as having died from corona, for the hospitals were receiving funding from the government for treating corona patients. But in truth, most people died of other causes. The same thing happens with cancer patients. The result is a *‘ve’nahapoch hu’* effect. Conventional cancer

treatments literally kills away the body's internal framework. People should be properly frightened by them, and should carefully weigh whether or not it is worthwhile to undergo these treatments. Instead, however, people are so petrified from the disease, that they are frightened *not* to undergo the treatments.

From a true perspective, people undergo cancer treatments as a form of *hishtadlus* to 'buy time' for the patient. One should therefore be asking the doctor what are the chances that the treatments will actually be effective and helpful, before the treatment itself kills the patient? Truthfully, according to halachah, the doctor has no *ne'emonus* to give an authoritative ruling on this question for the simple reason that there is a tremendous profit that is made for each treatment session. The doctor also has no *ne'emonus* to dismiss alternative methods of treating or healing cancer, or to brand them as ineffective, or to state that only the conventional methods will be effective, for the simple reason that he will make no money if any other protocol is pursued. One must therefore consult a range of doctors—from all backgrounds—to hear their medical opinions

as to how to proceed with treating and healing this *machlah*.

There is a wealth of science from prominent doctors across the globe regarding chemotherapy\ radiation , and also various experiments and studies that were conducted, showing that the treatment itself is causing a proliferation of cancer cases. According to the data, the chances that chemotherapy will help save a cancer patient's life, and will successfully remove the cancer so that it will not resurface, is between two and seven percent. And yet, people run to undergo this treatment, 'like lambs to the slaughter.' The percentages of the success rates of other treatments can be over fifty percent. What intelligent person would choose this treatment? Is this called proper *hishtadlus*? Or is this more comparable to someone putting himself in a dangerous situation, and relying on Hashem to miraculously save him?

The prevailing view is that most people who are diagnosed with cancer will eventually die from it. People are therefore deadly afraid of this *machlah*. The image of people who are sickened and terribly weakened by the cancer treatments

helps to promote this belief; people attribute this wasting away to the *machlah*. But who said that the patients did not die from the treatment? It must be reiterated: there are prominent doctors who state that even among those who live, and even the small fraction of patients who are completely cleansed of the *machlah*, such that it never comes back, there is no absolute evidence that this was due to the treatments. It is entirely possible that even without the treatments, the patient would have lived and the body would have healed itself. To the contrary: the *chidush* is that the patient's body was apparently strong enough to withstand the treatments and to be healed *despite* the treatments. Nevertheless, since the treatments were done, whenever the patient recovers from cancer, the treatment is credited with the cure.

This is not the view of a lone individual—this view is held by many doctors across the world. The question of cancer treatments is a most stringent question—a question of life and death. And it is a matter of controversy; some doctors say that it is ineffective, and that it is actually terribly harmful. Now, the Shulchan Aruch rules (OC *siman* 618) that in a question of life and death,

we must be concerned even for the minority opinion. The general rule that should be exercised is '*shev ve'al ta'aseh adif*.' Given the controversy surrounding conventional treatment, it is better to abstain.

It goes further. As we have delineated in this book, we are really only allowed to seek healing from a doctor who understands the root cause of the disease, and can provide a treatment that will clearly heal or reverse the condition. But when it comes to the *machlah*, the doctors have no claim to what causes it, and all of their treatments are administered based on estimation. And these treatments are not benign; they can cause serious harm in their own right. The current treatments for cancer are very far removed from the path of *refuah*, of true Torah healing.

Some will say that we have no choice. But where did these treatments come from? One who researches the matter will find that they come to us from the past generation of Nazis, *yemach shemom*. They actually created and used the technology that is the basis for chemotherapy. On an abstract level, these treatments are perfectly aligned with Nazi ideology. The Nazis sought to

'cleanse' the world from 'undesirable elements.' Anything that does not contribute to the image of the 'perfect race' must be destroyed. [This ideology is the essence of Amalek, who deny the existence of a Creator, and whose goal is to seek out and uproot anything that would serve as a basis for man to come to rely on a Creator. Everything in the world is lacking, or imperfect, in some way. Hashem made the world in this way, so that man should become trained in dependency, so that he will come to feel the need to turn to Hashem for help. A child is helpless and totally dependent on its mother and father for its care. The elderly are dependent on help from others. Any impairment or woe that befalls a person are all deficiencies that are meant to help a person grow, as he realizes that he must depend on Hashem.]

The Nazis could not tolerate anything that would push man into a relationship with a Creator. The Nazis used technology to destroy Jews in the gas chambers, and before the war as well, in Germany, technology was used as a 'clean and efficient manner' with which to kill the terminally ill who could no longer lead a 'normal and full life' (i.e., a life capable of full physical pleasure). The elderly as well were killed with this technology, all in order

to cleanse what they viewed as a 'stain' on the world. In reality, the elderly, and the infirm, are the dependent people, those who are forced to become dependent on Hashem. This is a stain, a thorn in the side of Amalek. This is their approach to medicine, even today, an approach that is a combination of an atheist ideology coupled with a lust for money. Bill Gates and his followers are very open about this ideology of theirs.

Included in this ideology is the goal of reducing the world's population, for they cannot see a way to gain control over a world with so many inhabitants. This is a further piece of *kefirah*, sourced in the impurity of Amalek. The *kelipah* of Amalek will grow exceedingly strong before it is extinguished in the era of Moshiach, specifically in medical matters. In the modern era, we have seen such tremendous advances in medicine. This is the *kelipah* of Amalek entrenching themselves so strongly in the area where *kochi ve'otzem yadi* is most evident. '*Kochi ve'otzem yadi*,' in its simplest sense, is the physical power of the body, which is symbolic of Hashem's power—but only when man subjugates himself to Hashem. Amalek, on the other hand, claim physical power, and prowess, for themselves; they ascribe nothing to

Hashem. They proclaim that healing and physical well-being is in their hands.

They do not come to heal the patient, but rather to uproot and destroy the manifestations of the disease. They are the ones who developed chemotherapy, which is in consonance with their ideology—uproot and destroy anything that corrupts beauty, wholesomeness, or vitality. Cancer in the body is an aberration that needs to be hunted down and destroyed.

The same applies to the various surgeries that have been developed to battle cancer; these are not true healing interventions, which resolve the root cause of the disease. Rather, even though these are taking place within the body's interior, they are in reality 'external' interventions. They do not seek to heal the cause of the tumor, just to rip it out and destroy it. This is why, oftentimes, the tumor comes back. [Sometimes, the cancer is threatening the life of the patient, and the only recourse is surgery; then, obviously, the situation warrants it.] Alternative methods of healing, on the other hand, these are based on true healing methods, to cleanse the body, and to support and strengthen the body so that it can cleanse and

heal itself. These methods build; they do not tear down. This is the true health *hishtadlus* according to the Torah.

What I have written here is a fraction of what appears in published studies and articles, written by expert doctors, and of the public pronouncements and appeals that have been made by prominent doctors, decrying conventional cancer treatments. But even this minimal treatment should suffice to make clear that it is certainly in a cancer patient's best interest to seek out a healing method other than these. Today, there are other options—both in the realm of natural medicine, and even in the conventional medicine practiced in other countries. Someone who conducts a clear-minded and careful inquiry will find these options easily. [But one cannot wait until his body's internal framework has been ravaged by chemotherapy..., to then begin, out of desperation, to seek out other methods of healing. Oftentimes, it will be too late; irreversible damage has been done.] It is actually closer to the truth to say that the halachic permissibility of conventional cancer treatments is very questionable, given the fact that there are viable and safe alternatives to

be had, which are in accordance with Torah-true healing.

There is another important point to be made. A cancer patient may try to “cover his bases” by following the conventional protocol, and, at the same time, consulting with natural doctors, and trying to follow their treatments as well. This is a big mistake. The damage wrought by the chemotherapy will crush the ability of the natural methods to provide healing. It is also impractical to attempt a double healing regimen. **Conventional medicine and natural medicine are very different. In conventional medicine everything has a pre-determined uniform protocol, that is administered to all patients. The regimen is clearly defined, and, therefore, easy to follow. The treatments and medications are also always fully covered under insurance—doctors’ offices and hospitals practically run after patients to offer them treatments. Natural medicine, on the other hand, is entirely individualized. The provider must formulate a treatment plan specific to the individual patient. The patient, in turn, must invest more focus and energy to follow the plan exactly. And, indeed, if the patient does not follow the regimen faithfully, the treatments will not be**

successful. It is impractical to expect a cancer patient who has already begun conventional treatments to be able to invest his full heart and mind into an alternative regimen as well.

[It must be noted that when it comes to natural medicine as well, the patient must approach his or her healing responsibly, and must seek out truly expert professionals, who are also trustworthy. There are many natural doctors who practice on their own terms, and whose primary goal is to make money. Many people have been harmed by such doctors. When the Gemara said 'the best doctors are bound for *gehinnom*,' the reference, of course, was to natural doctors, for in the times of the Gemara, all doctors were natural doctors!]

Any intelligent person who looks at the facts will see that it is difficult, from a Halachic perspective, to permit chemotherapy\radiation treatments, and that it defies common sense that people allow themselves to be lured into undergoing these treatments, like lambs towards the slaughter. One will further see that these treatments are not sourced in the Torah's traditions of *refuah*. Today, there are so many non-aggressive alternative

methods of treating and healing cancer, which can be described as *'im lo yo'il lo yazik;* even if they are not effective, at least they do not destroy and damage the body. Why, then, do people run to chemotherapy treatments? The massive propaganda that surrounds us at every turn has successfully brainwashed people, and has beclouded their common sense; they can no longer see clearly, or discern the obvious and simple reality. There also exists a tremendous pressure to 'follow the crowd;' people are petrified to be different—this fear literally drives them to destruction. Any unbiased observer who researches the nature of these treatments, and the success rates, will conclude that the proper course of treatment for cancer lies elsewhere. One who seeks a proper course of treatment for himself will, with Hashem's help, find true healing, and health and well-being.

If only the rabbonim in leadership positions—every Rov, Rebbe, Rosh Yeshivah—would look into the matter themselves, and would see the options that are available today for cancer patients! If only they would not place such full reliance and confidence in the *askonim* who advise them, who know nothing about any of these alternatives, and

who, at any rate, are completely biased, based on their close associations and relationships with doctors and hospitals. The *askonim* are simply not prepared to invest the time and energy to conduct a proper inquiry into these “new” and “alternative” methods. One claim that is often heard is that, “I personally know someone who experimented with alternative methods and died.” But I would counter with two arguments: firstly, they ignore the fact that in our communities, most often, even people who seek alternative treatments have already undergone conventional treatments. Did the person that they know who died, *rachmana litzlan*, first undergo chemotherapy? If so, then it is more than likely that this is what killed the patient—even though, when he died, he had already moved away from those treatments, and was seeking help elsewhere. Secondly, if their own observation moves them so, why do they not come to the opposite conclusion—do they not know countless patients who faithfully followed the conventional protocols, but died anyway? Why do they not conclude that ‘chemotherapy kills?’ The reason is, as we mentioned above, because a cancer patient is viewed as a dead man. Chemotherapy\radiation may help him, but if he dies, the refrain will be that he died from

the cancer, and the chemotherapy simply 'did not help.' If only the rabbonim would open their eyes, if only they would move away from the false images and messaging that the pharmaceutical industry has implanted in the minds of the masses, with their incessant propaganda. If only they would entertain the thought that perhaps the pharmaceutical industry is not actually committed and concerned for the public welfare. If they would look into the matter with clarity and an open mind, they would see that a 'new world' when it comes to treating and healing this terrible disease.

Alas, this is an aspect of the suffering of *golus*. The Mashgiach, Harav Matisyohu, *shlita*, once visited a famous cancer hospital. When he came home, he remarked that he feels like he had visited Auschwitz! Chemotherapy\Radiation produced a cadre of bald-headed, skeletal, sick and weak patients—the cancer ward looked like a concentration camp! The Mashgiach's remark is so frighteningly apropos. As we mentioned above, these treatments were actually the brainchild of the Nazis, *Hashem yeracheim*.

I would compare the current situation to the terrible dilemma that many Jews faced during the Holocaust. It happened many times that the Nazis would move into a new region, and the local populace were not aware of the extent of the Nazis' evil, and of their plans to annihilate the entire Jewish nation. Individuals, and some small groups, here and there, fled from before the Nazis' advance, and took refuge in the forests and mountains, and this is how the partisans formed. My grandfather would tell me, and I read this as well in the accounts of many survivors, that many people faced this dilemma—should they remain in the ghettos, or flee to the mountains?

Many Jews had the ability to flee, but a general mental darkness prevailed, the confusion was so great, and it seemed to them that perhaps staying in the ghetto was the better option. When we look back today, we know with clarity that they should certainly have fled, but at the time, the people who were in the ghetto were beset with doubts. Is it really smart to leave 'the community?' What will it be like in the caves and forests? Will there be adequate shelter and food? Here, conditions are bad, but we have something. And aren't the Nazis promising us that we will soon be relocated?

One published story recounts the activities of a family named Belsky, from Poland, who built a miniature 'city' in the forest, and managed to save many people from death. They had special 'agents' who would sneak into the ghettos, whose sole mission was to try and convince people to run away to the forest with them. Most preferred to stay in the ghetto. My grandfather told me something similar. He was hiding in the Carpathian Mountains, and after five weeks in the freezing cold winter they ran out of food. They were literally starving, dying. They conferred and came to the decision that they would turn themselves over to the Nazis! AT the last moment, a non-Jew saved them, and gave them food and a place to stay, and they managed to stay in hiding until the war ended.

Today, we have seen the whole picture; we know who the Nazis were and what they did. Every intelligent person knows with clarity that the best option was to flee to the forests and mountains, and to avoid the Nazis at all costs. Even though there were some who survived the concentration camps, and, on the other hand, many died in the forests from starvation and exposure to the

elements, but it is clear to us now that the proper *hishtadlus* was indeed to run away.

This is analogous to our current situation, when it comes to dealing with cancer. Agreeing to chemotherapy is like submitting to the Nazis, to committing oneself to a concentration camp. Then there are 'alternative' methods of healing, which can be likened to fleeing to the forests and caves. The intelligent person will not base this decision on what 'the community' does, and will bolster himself against the incessant propaganda that prevails all over, especially in America.² The intelligent person will see, with clarity, that the correct choice, and the correct *hishtadlus*, is to 'flee' from the conventional approach.

Now, this is true even though there are a percentage of patients who seemingly are saved through chemotherapy treatments, and, on the other hand, there are those who die, even after

2. In many countries, chemotherapy is virtually unknown. This is because the pharmaceutical industry has not found these locales to be a worthwhile investment; they do not anticipate significant profits there, and they therefore do not project their marketing and propaganda there.

seeking alternative treatments. But in general, the percentages vary greatly even in accordance with the bias opinion and voice of those themselves who propagate their own product. Chemo\ Radiation offer in many cases a very small percent rate of success as per those propagating it however other alternative options are claiming a much higher percent of success.

After all is said and done, conventional cancer treatments are very difficult and dangerous. Very often, the cancer comes back because the root cause was never treated, indeed, conventional medicine does not agree that there is a root cause, because to treat the root cause would not generate the astronomical profits that the pharmaceutical industry enjoys from treating the symptoms of the disease.

The pharmaceutical industry places great emphasis, as do the hospitals, that cancer must be dealt with their way. They aggressively market this idea with widespread propaganda. It is comparable to the falsehoods and propaganda of the Nazis who convinced people that they were simply putting them to work, and that they were going to relocate them, due to the war.

The choice is placed before every individual: should I submit to conventional treatments, as the pharmaceutical industry would have me do, so that they can turn a profit? The falsehood and propaganda of the pharmaceutical industry reaches to the point of brainwashing the public, to the point where all of the Rabbonim are afraid, ashamed, to voice opposition, and frightened to take the responsibility of guiding people in any other path. Or perhaps I should 'flee to the forest?' Perhaps I should break away from what everybody is doing, and explore alternative approaches? Everyone is screaming, "It is a *sakanas nefashos* to avoid conventional treatments!" "Who knows what will happen if you do not submit to them?" Certainly, a cancer patient is in danger. But the proper *hishtadlus* is to explore the alternative approaches, not to blindly swallow what the pharmaceutical industry is pushing.

The general rule is analogous to something that I heard from a Holocaust survivor. At the beginning of the war, his father was on his deathbed, and he called him over. "My son, listen carefully to me," said the father. "Whatever the Nazis tell you to do—do the exact opposite. Follow this advice and you will survive." The son followed his father's

directions, and he indeed survived the war. The same thing can be said about the situation today: when the pharmaceutical industry, or the CDC, or the WHO, suggest something, and try to push it on the public, one should do the exact opposite. [If they say to take a vaccine—avoid it; it is dangerous. If they say to wear a mask—do not; it is unhealthful. If they say to stay confined in your house—do not; it is detrimental.] By doing the opposite, you can save yourself from much harm and damage.

We must state: in today's times, a Rov or Moreh Hora'ah who does not do research, and who grants no credibility to alternative methods other than conventional cancer treatments, is guilty of bloodshed. He should either maintain silence, and not guide people in this inquiry at all, or he should refer them to people who do know. But to permit these treatments, and to obligate people to undergo them, as if this is a mitzvah, or an absolute obligation, is wrong. Today, the situation is different.

Summary of Important Points:

1. Patients who die from cancer treatments will always be classified as having died from cancer. This increases the panic and dread of the disease.
2. Even if the patient dies from the cancer treatments, if the treatments were successful in reducing or minimizing the cancer, legally, the hospital must report that the patient was successfully healed.
3. According to the highest estimates, only 7 percent of patients (and some estimates assess the number at 2 percent) are successfully healed through chemotherapy. However, even for this group, there is no absolute evidence that the treatments are what caused their healing. It is possible that they would have healed naturally, and that they were fortunate that the treatments did not harm them.
4. There is no strong proof that a cancer patient who does not begin chemotherapy treatments immediately is in a direct *sakanah*.

5. There are doctors who are of the opinion that the tests themselves may cause a cancerous tumor to spread and to grow, and they explain why this may be so.
6. Today, new science has been revealed, and there here are new methods to treat cancer. It is forbidden to be lax in looking into these new methods with the claim, "I will just follow the normal accepted way..."
7. The Rabbonim and ADmorim are following the *askonim's* advice on these matters, which is a travesty, for the *askonim* do not have time to research this topic properly. Alternative methods are dismissed and ridiculed.
8. For many reasons, it is difficult to Halachically permit chemotherapy \ radiation treatments.
9. According to many doctors, the treatments themselves cause the rapid spread of the cancer throughout the body. This alone unravels the position of those who support these treatments.
10. The idea behind these treatments comes from the Nazis, *yemach shemom*.

11. These treatments are not the type of *refuah* that the Torah permits; they are the treatment methods of 'the best doctors are bound for Gehinnom,' from a halachic standpoint, from an ideological perspective, and based on the healing traditions of the Torah.

12. The pharmaceutical companies and the hospitals make an astronomical amount of money from this disease. They are not interested in natural methods that would treat and cure cancer. They therefore dismiss and ridicule any alternative treatment method. This, despite the fact that there is no logical way that their method can be classified as true '*refuah*.'



9.

Psychiatric Medicine

'Cholei hanefesh,' literally, 'maladies of the spirit,' are disorders that today go by the names of depression, anxiety, neurosis, and can even be behavioral issues such as ADHD and others. Today, administering drugs to relieve these issues is done as an automatic recourse. The majority of these drugs carry with them serious side effects. Of course, the pharmaceutical companies aggressively market these products, broadcasting only how effective they are, and do not publicize accurate data on the detrimental effects that these drugs can have, especially when taken over long periods of time.

In truth, the only way to heal the spirit is to consult our *seforim hakedoshim*. The tzaddikim of generations past wrote on this topic, and,

generally, the 'protocol' that they promote is one that entails much hard work and prayer. Modern secular society promotes completely false beliefs regarding *cholei hanefesh*, viewing these disorders as if they were some sort of infection, or virus, that can attack a person randomly, and that can be relieved with pills. Their approach is simple and neat—take a pill, fight off the 'infection,' and everything will be fine.

This approach flies in the face of what we know to be true from the *mesorah* of our tzaddikim. Like physical ailments, *cholei hanefesh* are also caused when there are blockages or impediments that hinder or choke off the flow of life throughout the body. Drugs will cover over the outward manifestations of psychiatric disorders, but the flow of life is not thereby freed up; to the contrary, this causes even more constrictions, such that the patient's condition can deteriorate from the medication itself, the antidote for which is usually to administer more medication, and yet more medication, in a vicious cycle. Psychiatry, and modern psychiatric protocols, are based on the belief that man has no 'spirit,' or 'soul,' and it goes without saying that the concept of a Divine flow of life is unheard of in secular psychiatry

books. These books are filled with absolute *kefirah*, as even a cursory review of psychiatric literature bears out.

Many psychiatric drugs have a dulling effect on the patient, who becomes like an automaton, fueled by the medication itself. If the patient's condition is not so severe that he poses a physical danger to himself or others, it is difficult to see why these drugs should be permissible at all. Even in severe circumstances, a *posek* must be consulted. But the administering of these drugs as a matter of course, like one would administer aspirin for a headache, is a deplorable state of affairs.

It is not a simple matter, halachically speaking, to allow someone who is on psychiatric medication to be a witness (such as at a *chupah*, etc.), for he is under the influence of the medication, and he may not be sufficiently clear-minded and focused¹. A person can be suffering from terrible stress, and, certainly, the easiest way to deal with it is to simply take a pill. But the inherent problem is not

1. Look at responsa Igros Moshe yored de'ah 1: 2 in regard to low grade fever disqualifying a dayan and shochet.

resolved, and as time goes on, the problem can resurface, worse than ever. Again, the standard reaction is to administer more medicine, in the same vicious cycle. Before administering such drugs, a *shailoh* must be asked from a *talmid chochom*, who is also knowledgeable in these matters. Oftentimes, the best course of action is to delay administering medication.

In today's times, psychological issues have become prevalent. It is possible that this is a result of all of the unnatural influences that abound in our environment that impede the healthful development and growth of both our bodies and minds; our spirits become troubled and confused, and psychological issues can develop. It is also no secret that so much of the food that is available today are full of chemical toxins; this can also have a serious detrimental effect on a person's psyche. It is also entirely possible that we can point to the serious sins that are commonplace in today's world. Exposure to sin causes a *ruach shtus*, a spirit of silliness, or madness, is ingrained in the sensitive Jewish soul, leading to real psychological issues. (This last problem can only be resolved with the spiritual methods delineated by our tzaddikim; nothing else can help.)

And so, a bochur, or an adult, experiences the beginnings of a psychological issue; something is not right with him. The doctor right away suggests that he take a small dose of medication, to see if this will help him. Today, it is common for the *menahel* or the rebbe to become involved—practically overnight many *mechanchim* feel that they have become experts in these matters, amateur psychologists. They advise which medicines to take, and they are quick to assure parents that there is no stigma with taking medications, and that there is no reason to hesitate to give them. Shul Rabbis are responsible to see to the welfare of their men and women in their communities. When problematic issues surface in the home of a community member, they are strongly predisposed to advise that the problem be ‘taken care of’ immediately with prescription drugs.

If only the Rebbeim and the Rabbonim would use their ‘*Gemara kups*’ and do even a small measure of research of the medical literature! They would then be able to do a proper risk-benefit analysis of the drugs that they are so quick to suggest. What is the hoped for benefit of the drug? What percentage of risk does it carry, and for what

side effects? Can the side effects be severe? What percentage of risk does the medicine carry that it will exacerbate the very condition that it is supposed to heal? If the Rebbeim would look into the matter, they would see that the administration of medication is not to be taken lightly at all, it is a matter of *dinei nefashos*. They should be very hesitant to advise that these drugs be taken, except in extreme cases when the patient is a danger to himself or others. The fact that a child or *bochur* is having difficulty within the framework of his school or yeshivah, with a ripple effect on the class, or the school, or the fact that an adult is causing a disruption of the smooth rhythm within a community, is not sufficient reason for those in positions of responsibility to harm that child, or yeshivah *bochur*, or community member, or to dull their senses with psychological medications.

Most times the medications have unwanted side effects, which must be treated with other medications, and the unfortunate *bochur* can become psychologically damaged from the intervention itself. There is tremendous pressure to 'do something' as soon as a problem surfaces, but the pressure leads to mistakes. It is far more prudent to proceed with patience, not haste, and

to wait before considering medication. Rushing headlong, and in a panic, to begin medication can lead to an entanglement in a process that has, literally, caused patients to end up being institutionalized.

There are other options available for psychological issues. There are many natural methods that are effective in restoring mental health. Unfortunately, the pharmaceutical industry is threatened by this. Their propaganda dismisses these methods, and insurance companies will not pay for these treatments. Sometimes the pharmaceutical industry, in conjunction with the FDA, is successful in actually outlawing these treatments and protocols, and in calling for the suspension or revocation of the licenses of doctors who use these methods.

May Hashem protect us, and lead us in the right path, so that we all maintain proper mental health.



10.

Diagnosis

In many countries, great emphasis is placed on the diagnosis of disease.

Diagnosis is the process in which the doctor assesses the patient, through observation, testing, and by listening to the patient's report and description of his symptoms. The doctor seeks, ideally, to be able to conclude, "You have _____," and to ascribe a specific disease or condition to the patient.

If a diagnosis can be reached, the care of the disease will follow a pre-determined protocol. The doctors seek to reach a diagnosis because the sooner they do so, the sooner they can begin to treat and medicate in accordance with the protocol.

There is a financial benefit as well. A necessary factor in any health system is the means through which the health provider can be paid for his treatment of the patient. In America, for example, a clear system of diagnosis and pre-determined treatment protocols enables the financial logistics to run smoothly, since the insurance companies are able to establish set payment schedules for various diseases based on the standard treatment protocols.

The very concept of diagnosis is antithetical to the Torah's view, both from the standpoint of *halachah*, and *hashkafah*. In a halachic responsa, the Chasam Sofer makes this point clear: when it comes to disease and illness one cannot compare one individual to another. This is all the more so as regards to Jews and non-Jews whom are rooted in complete different ethnic groups. The way a disease will present and affect a non-Jew's body is not necessarily instructive as to how the disease will affect a Jew's body.

This is intuitively true as well. Not only is every individual different from another in appearance, height, etc., but also in temperament, stamina, and proclivities. Foods affect different

people differently, stress affects different people differently, and the list goes on and on. It is therefore indeed strange to create general predictions, or even general treatment protocols, that are meant to be uniform and entirely effective across broad populations.

Almost every day (and particularly more recently), we hear from doctors who are amazed at how a given disease “changes,” or how it affects different individuals in completely different ways. Yet the stubbornness to adhere to the notion of the “diagnosis” persists, perhaps because it makes things easier, and allows for the treatment of the patient to begin—even without having to discover the true root of the symptoms or illness. There is also, as mentioned, the ease with which the financial arrangements can be executed.

In many countries, prevalent health systems do not employ a “diagnostic” approach. These systems do not waste time formally defining and naming various diseases and illnesses, and then seeking to ascribe these to a given patient. Rather, their approach focuses solely on the healing process by going to the root of the body’s dysfunction,

and seeking to remove the impediments that are compromising the patient's health.

From the standpoint of the Torah's *hashkafah*, there is actually a spiritual danger to pronouncing a diagnosis. The *seforim hakedoshim* teach us that we should take care not to articulate the name of a disease, and certainly not to pronounce on someone that "He has _____." By uttering the name of a disease, one "brings it forth into the world," giving it a stronger presence, and granting it a greater spiritual power over the patient, *chas veshalom*.¹



1. This is why many observant Jews will not mention cancer by name, but will instead say, "*yenner machalah*," Yiddish for "that disease."

11.

The Annual Checkup

In the Torah we find two well-known *pesukim* regarding health: one is *ve'rapo ye'rapei* (*Shemos* 21:19) which “grants doctors permission to heal” (*Berachos* 60a). This *pasuk* applies specifically to doctors. The second *pasuk* is *ve'nishmartem me'od le'nafshoseichem* (*Devarim* 4:15) which obligates people to take care of their health. This mitzvah is incumbent upon each and every individual (as is apparent from the fact that the *pasuk* is written in the plural form—everyone is included in the command). In other words, *maintaining* one's health is the responsibility of the individual, and lies within the individual's domain, whereas the doctors' directive to *heal*,

and his permission to do so, only comes into play when the individual has already become sick.¹

This point has a practical application. If a doctor is treating a sick patient, and inadvertently harms the patient, the doctor is not liable to pay for the damage that was done, because the doctor was acting with halachic permission (see YD *siman* 336). If, however, the doctor was performing a prophylactic treatment, or running a screening or a test, on a healthy individual, and the individual was harmed in the process, the doctor would be liable for compensation, because “treating” a healthy individual does not fall under the permit of *ve’rapo yerapei*.

1. See Sanhedrin 101a, where the Gemara expounds the *pasuk* (*Shemos* 15:26), *All the sicknesses that I placed in Mitzrayim, I will not place upon you, for I am Hashem your healer*. The Gemara asks, If Hashem did not sicken the Jews, why does it say that He is their *rofei*, their healer? In other words, a healthy person has no need for a *rofei*'s services. (The Gemara answers that this *pasuk* is to be understood together with the preceding *pasuk*—*If you will listen to the voice of Hashem...* In other words, if the Jews perform Hashem's will, they will not become sick at all. If they sin, they will become sick, but, nevertheless, Hashem will heal them if they repent.)

Obviously, an individual who seeks out such treatments or tests, or willingly submits to them, has granted the doctor permission on his own; thus, the above difference is oftentimes academic. Nevertheless, it is important for the individual, who bears the responsibility for his own health, to understand this limitation of the doctor's "permission to heal."

Today, the common practice is for individuals to visit their doctor for an annual check-up, which is, for the most part, a battery of screenings and tests. Very often, the individual is healthy and well, and is feeling fine, at the time of this examination. The individual should view this examination for what it is—the execution of his or her personal responsibility to maintain health. The doctor, during this examination, is not acting as a "*rofei*," but as a personal health coach.

The individual's specific health profile is not the exclusive factor in the decision of which tests the doctor will administer. To the contrary, there exists a protocol and a routine for the tests and screenings that are performed during such examinations, which is based on other factors.

At this point, another Torah injunction comes into play: *tamim tihyeh im Hashem Elokecha* (*Devarim* 18:13). This *pasuk* obligates us to relate to Hashem with a wholesome, simple, and pure faith. This means, specifically, that people should not turn to divination in an attempt to find out what the future holds for them; rather, they should place their trust in Hashem (Rashi; see also YD *siman* 179).

Many tests and screenings are for specific diseases, and are intended to ascertain that the individual does not have them. The accepted medical protocol is based on the fact that these diseases are present in a certain percentage of the population; thus, there is a statistical possibility that any given individual may have these diseases.

Most often, there is no reason to suspect that the individual may actually have the disease. Indeed, oftentimes, even the statistical probability is a very slight one. In the language of halachah, what the doctor is concerned with is a “*chashash rachok*—a remote concern.” Nevertheless, for the doctors, there is no reason *not* to administer the tests. Furthermore, these examinations are fully covered by insurance. Thus, there exists an ever-

present financial incentive to administer any test that can be deemed to be reasonably warranted.

In such circumstances, it is certainly problematic to submit oneself to these tests simply because there exists a medical protocol to administer them. In the absence of a genuine health concern, testing and screening for diseases carries an ethical concern, namely, the corruption of one's simple faith in Hashem, a transgression of *tamim tihyeh im Hashem Elokecha*.

Additionally, the Mishnah (*Chagigah* 11b), teaches us that it is forbidden to inquire “what is in front and what is behind.” There are various interpretations of this teaching. Rav Avigdor Miller understands this to mean that human beings should not explore areas that are beyond man's natural domain. Clearly, Hashem never intended for human beings to range beyond the Earth's atmosphere. Exploring the moon simply because we have developed the technology that enables us to do so is a contravention of Hashem's will.

The same applies to exploring the inner recesses of the human body. Hashem has hidden this domain away; it is beyond man's natural ability to view and explore it. The fact that modern

technology enables us to do so does not mean that we should, or that we may.

There are practical concerns as well. The technology that is employed by the various tests and screenings is not necessarily benign and harmless. Many are of the opinion that the growing frequency of such testing may actually be responsible, or partially so, for rising rates of diseases.

It is also a mistake to underestimate the body's ability to heal and protect itself, even from a terrible disease such as cancer. Cancerous cells, for example, routinely appear in the body, but are cleared out naturally. The following is a common scenario: an individual submits to a screening, which reveals evidence of cancer in his body. The patient is told that his condition is very serious, even life-threatening. He suffers terrible anxiety— itself a blow to one's health and wellness. He is then subjected to the harsh treatments that attack the cancer. The cancer is successfully removed, but the patient is sickened by the treatments, even to the extent that his life may be shortened.

Did this have to be?

Conventional wisdom dictates that an unknown sickness lurking within a person is far more dangerous than a revealed illness which can be treated. But many *tzaddikim* and *gedolim*² have taught us that the Torah says the exact opposite. If there is something amiss inside a person's body, but it is hidden, and unknown, with one or two *tefilos* the person can merit to be restored to full health. On the other hand, a revealed sickness is far more problematic. If a condition or problem is classified by the medical community as a serious condition, and it is discovered that the patient has the beginnings of that condition, the patient becomes classified as a *choleh*, perhaps even a *choleh sheyeish bo sakanah*. As such, the patient needs great merits to restore himself to health, perhaps even a miracle. One or two *tefilos* will no longer help him.

Of course, if a person is experiencing symptoms or pains, and the doctor prescribes

2. This idea has been taught by the Shefa Chaim of Sanz-Klausenberg, the Imrei Chaim of Vizhnitz, Rav Hersheleh Spinker, the Tosher Rebbe, and Rav Chaim Kanievsky, *zecher tzadikim levrochoh*.

tests to see what is causing the problem, these tests are permissible, for they serve to facilitate the process of healing. But in the absence of symptoms, there is no Torah basis to permit test after test, simply in order to “make sure” that the individual is indeed healthy. This is especially true since there have been reports of harm from the tests themselves.³



3. See *Teshuvos Shaarei Tzedek* (Deshar Rov), YD *siman* 143: “As to the general issue of whether or not to listen to the doctors to do such things which carry a concern that they may be forbidden, and which can cause terrible pain: shall we rely on their guarantees? I have looked carefully into the matter, and I conclude that ‘*shev ve’al taaseh adif*—it is better to abstain, than to be proactive.’”

12.

Licensed Medical Professionals

There are those who maintain that in today's times, the permit to seek out medical attention applies only to doctors who are licensed and authorized to practice medicine by the government. This belief is based on an incorrect understanding of the halachah.

It is indeed true that the halachah requires one to seek out the services, specifically, of a '*rofei mumcheh*,' an 'expert,' or 'professional,' doctor. It is forbidden to seek healing from an amateur doctor when a professional doctor is available. It is further prohibited for a doctor who knows that he lacks expertise to engage in healing people, if an expert doctor is available. All of this is discussed in the *nosei keilim* (marginal commentaries) around the Shulchan Aruch in *Yoreh*

Deiah, siman 336 (Laws of the Doctor), and in the *poskim*. The terms 'expert' and 'professional' are somewhat subjective, and later halachic sources seek to give a more concrete definition. One idea that we find in these sources is that doctors who have received an authorization or license from a medical institution, or a government agency, will have the halachic status of a '*rofei mumcheh*.'

Beis Hillel, YD 336

"If He is proficient." This means if he has a certificate from a place where professional doctors give authorization to heal, **known in the vernacular as a 'doctorate...'**

Aruch Hashulchan, YD 336 (Laws of Doctors and Healing):

"It is forbidden to engage in healing the sick unless one is a *boki*, an expert, and has received permission from the *beis din*. Today, he must be *musmach* (confirmed, or qualified) **by the government**, with authorization to administer treatments and medicines.

The above opinions are misconstrued by some people, and are viewed as a source that halachah

does not recognize natural doctors, and, based on this, they vehemently oppose and dismiss this community. Some go so far as to hoist the banner of Torah zealotry, and to brand natural doctors as murderers, claiming they do not have Halachic authorization to practice medicine.

It seems that these opponents of natural healing liken a government license to *semichas chachamim*, the hallowed process of ordaining a *talmid chochom* that authorizes one to give forth halachic rulings! Is Hashem so particular that He will only allow His healing to flow through the hands of an MD licensed by a government board of health?

In truth, the assertion of the Aruch Hashulchan and the Beis Hillel requires clarification.

Does the halachah in fact mandate that we listen blindly to a licensed MD, when natural doctors hold an opposing view? The question is especially pressing in cases where the conventional medical opinion defies common sense, and the natural approach appears reasonable and sensible.

In today's times, there are many levels of academic medical degrees—PA, RN, MD, DO, etc.

What level of 'authorization' does the halachah require?

In previous generations, the 'town doctor' engaged in healing any disorder that was brought to him. But in today's times, medicine is broken into many specialties. Orthopedics, dermatology, cardiology, nephrology, neurology—the list goes on and on. Does a specialist in one field still have the status of a '*rofei mumcheh*' in another area of medicine that lies outside his specialty? Certainly not.

The *Rishonim* do not record any halachah requiring a government authorization to practice medicine; there is no mention of it anywhere in their writings—not in their commentaries on the Gemara, nor in their commentaries to Chumash. Indeed, this requirement cannot be sourced in the Torah. The concept of a *rofei* appears in the Torah, in the *pasuk* of *verapo yerapei*. And the Torah, of course is timeless; it preceded the creation of the world. How, then, can it be that the definition of the Torah's *rofei* is dependent upon the historical novelty of man-made institutions and governments? Obviously, the later *poskim* cited above did not create a new halachah. They

do not mean to say that in the eyes of Hashem only a government authorized doctor has the status of a *rofei*. Rather, they mean to say that government authorization is a *siman*, a method of ascertaining whether or not a doctor is a halachic *mumcheh*.

There are those who wish to posit that in today's times, the government's licensing authorities act in the role of *beis din* to grant doctors authorization.¹ *Chas vesholom!* How can we equate a non-Jewish government body, people who may not even believe in a Creator, with a *beis din*?² This, too, is based on a misunderstanding of the nature of what the *reshus beis din* accomplishes. The point of having the *reshus beis din* is that it removes the doctor's monetary liability for compensation in case he harms the patient in the course of his treatment. Even if the patient does not personally

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1. The Shulchan Aruch (YD 336:1) rules: "If the doctor administered treatments without *reshus beis din* (permission from a *beis din*) he is liable to compensate [for inadvertent damage], even if he is proficient. But if he administered treatments with *reshus beis din*, yet he erred, and caused damage, he is not liable..."
 2. Indeed, the Beis Hillel writes clearly that even with a doctoral degree, the doctor must also receive *reshus beis din*; see further.

recognize the doctor, since the doctor is acting with the permission of *beis din*, the doctor has the upper hand if a monetary claim of damages is brought against him. This requirement can be equally satisfied if the doctor has been accepted by the community, even if he has not been assessed and authorized by the *beis din*. Medical intervention always carries some risk. Since the community as a whole trusts the doctor, and recognizes him as an expert, when a member of the community engages the doctor, there is an assumed *mechilah*, a waiver of one's monetary right to compensation in the case of damage.

Thus, the *poskim* are pointing out that in modern times there is another method of ascertaining a doctor's competence, based on societal norms, on the *minhag ha'olam*. If a doctor has a degree and a license, people are comfortable that he is indeed a *rofei mumcheh*. His degree satisfies the pre-requisite of *reshus*, for his treatments were administered with 'permission;' in other words, we can assume that the community has accepted him, even if they do not necessarily know him personally.

In the words of the Beis Hillel:

“If He is proficient.’ This means if he has a certificate from a place where professional doctors give authorization to heal, known in the vernacular as a ‘doctorate.’ Yet even so, he needs the *reshus* of a Jewish *beis din* in order to practice, and if he practices without *reshus beis din*, he is liable for damages. If a community accepted him as their doctor, and he has a degree, this is considered equivalent to *reshus beis din*, and the doctor will not be liable for damages. Furthermore, if the doctor has *reshus beis din*, even if he does not have a diploma, known as a doctorate, he will not be liable for damages. Indeed, we have in our countries doctors who have no diplomas, who are nevertheless proficient in medicine by dint of their own study and examination of medical books, and the populace refers to them as expert doctors. And since the community has accepted these doctors, they are not liable for damages.”

It is clear that a degree or a government license is merely a halachically acceptable *siman*, an indication of his proficiency. But, certainly, this is not a prerequisite. Halachically, one can be classified as a *rofei mumcheh* even without a degree.

At any rate, the point is somewhat moot. The medical community of natural doctors also has its own degrees and qualifying certificates, issued by various associations and societies. Are we to say that only the AMA's recognized MDs are halachic *rofim*, because they are qualified to administer new drugs and treatments that were heretofore unknown, whereas doctors who are trained and certified to practice traditional, and even ancient, methods of healing (which are in consonance with Torah-true healing) are halachically disqualified to practice medicine? Nonsense!

One might be tempted to say that a doctor with a conventional medical degree will practice his medicine with a stronger sense of responsibility. Halachah recognizes the efficacy of '*mirsas*' (literally, 'fear'). In many cases, we are able to grant a higher level of trust to a professional who is concerned about negative repercussions that can result from his negligence. '*Lo meira leumnusei*' (not to damage one's professional reputation) is another form of *mirsas*. A doctor who has a government license can be sued, and lose his license. On the other hand, natural doctors have far less to lose. But the reality is quite the opposite. In conventional medicine, it is entirely common for patients to

be asked to sign waivers that absolve the doctor from responsibility. Conventional doctors also all carry malpractice insurance. Natural doctors, on the other hand, are ineligible for such coverages. Practically speaking, the presence of a *mirsas*, and the concern of *meira leumnusei*, is far more applicable to natural doctors than to conventional doctors.

That being the case, from a halachic standpoint, the permissibility of many conventional drugs and treatments today is highly questionable. As discussed in Shulchan Aruch, *Yoreh Deiah siman* 155, in the absence of the fear of financial repercussions, or of ruining their reputation, doctors do not have *ne'emonus* (Halachic trustworthiness), and are even suspect of murder. This is not to say that one must avoid conventional doctors, and only seek natural healing. In many areas of medicine, conventional doctors are more advanced and successful than natural doctors. But an open mind must be kept. In many other areas of medicine, it is the natural doctors who are more proficient than the conventional doctors. In their areas of expertise, natural doctors can achieve a better healing, with more accuracy, and with less negative side effects, than conventional

medicine can offer. Seeking the services of natural doctors certainly satisfies one's *chiyuv hishtadlus*, one's responsibility to invest effort, in order to accomplish the commandment of *vechai bohem*, to maintain good health.

There is also a larger picture to consider. One who is familiar with developments over the past sixty years will know that the FDA, in conjunction with the pharmaceutical industry, have been waging a fierce battle, using deplorable tactics, in a manner that is oftentimes insensible from the perspective of the public health, in order to ensure the financial viability of conventional medicine, and the public innocently follows their directives and mandates. They have shown themselves to be wicked, as they pursue and destroy any health provider, healing method, or medication that does not serve their own needs, or fit their protocols. They seek to completely eradicate beneficial natural healing, so as to maintain the billion-dollar industry of conventional medicine. They seek to remove the medical licenses of even any conventional doctor who dares to challenge them, to expose their corruption, or to call their practices into question. They criminalize and outlaw treatments and medications that can provide

simple, effective, and safe healing. They are the ones who will only allow insurance coverage for medicine that conforms to their qualifications. For all of these reasons they have lost their *ne'emonus*, their halachic trustworthiness.

A close look at events of the past sixty years reveals a wickedness that is staggering. The very ones who have no *ne'emonus*, the very ones who undermine and ruin health providers who heal with methods that are in true consonance with Torah healing, these very ones control the world of health and medicine. The fact that a medical provider does not have a conventional degree in no way mitigates his status as a *rofei* according to the Torah. Those who understand conventional medicine's tactics and conduct in the recent past, and what is happening currently in the world of medicine, find that their blood boils when they see the respect and primacy that is granted to these establishment doctors. In our community there are many worthy, *ehrliche* doctors, goodhearted and merciful, who faithfully fulfill their calling to afford healing and relief to the sick. But they nevertheless must follow the protocols of this wicked establishment. Woe to the doctor who does not maintain an open mind, and who dismisses

out of hand non-conventional approaches to healing. It is safe to say that they will have the blood of innocent people on their hands, due to their steadfast faith in the establishment doctors who control the medical reality of the country.

Conventional medicine has brought countless patients to their deaths, whether through incorrect diagnoses, or through faulty administration of medicines and treatments, through experimental treatments and medications, or through surgeries and interventions that cause more harm than benefit, yet the claim is always that the patient died not from the treatment, but from the disease or disorder. This is what will always be written and certified on the death certificate—the patient died from cancer, or from diabetes. We saw this happen over and over during the Coronavirus crisis; thousands died ‘from Corona,’ never from the treatments and interventions that the patient was subjected to. Scientists report that in America the highest percentage of annual deaths is due to medical error. On the other hand, natural doctors are not certified or authorized by the government, but the majority of their interventions and remedies do no harm, their methods are the methods of true healing, to ‘soften’

the constrictions and blockages in the body, and to allow healing to come naturally. They do not try to forcefully achieve the desired outcome by traumatizing the body with harsh and invasive treatments that can damage and even kill the patient. Yet when one out of a thousand patients are not cured by these natural doctors, and the patient truly dies from his sickness, the world is quick to condemn the doctor and to accuse him of murdering the patient. The prevailing attitude is that when conventional medicine kills, the patient died from the disease, and the doctor is not to be faulted; when a patient dies from a disease after seeking natural healing unsuccessfully, the patient died from the treatment, and the doctor is a murderer. This attitude is entirely the result of the unending propaganda of the pharmaceutical industry, which is rooted in falsehood and devoted to a methodology that is antithetical to the Torah.

Most conventional doctors do not know how to get to the root of the condition that their patients are suffering from. They will diagnosis, and spit out the name of the disease or disorder, and automatically prescribe the medications that are indicated for that disease or disorder. They are

not true doctors according to the Torah's healing standards; they have been brainwashed during their education and training in medical school and in residency, and they are merely the faithful agents and employees of the pharmaceutical industry, which is controlled and run by faithless men, by the directors of the Generation of the Flood and the Generation of the Dispersion all rolled in one.



13.

Quoting Our Sages

We are all familiar with the vaccine controversy that erupted over the past decade. A *talmid chochom* once sought to ‘prove’ that vaccines should be taken by quoting the Brisker Rov, *zatzal*, who once commented to the effect that “all medications cause some side effects; if a medicine does not cause side effects, it is not a real medicine!” We routinely ‘follow the doctor’s orders,’ and we allow them to administer all types of medicines for all types of disorders and diseases, and, obviously, we accept that some adverse side effects may happen. That being the case, even if vaccines carry some risk of possible adverse effects, we should nevertheless listen to the doctors, and take vaccines as well, and if there are negative side effects, so be it. Why should vaccines concern us any more than all of the other medications that we take?

[The above argument is baseless. In reality, throwing out this quote is really a tactic of obfuscation that is often used by people engaged in a debate. When Side A presents a well-constructed argument, based on Torah sources and sound logic, Side B will attempt to shift the focus of the discussion by 'catching' his opponent on a side point, that has no real bearing on the actual issue at hand. Side A may indeed have erred on this side point, and although that mistake does not refute his position, or unravel his arguments, he will nevertheless be made to look like he lacks a proper grasp of the issue.]

Let us consider:

1. This quote from the Brisker Rov is not a published quote in one of his *seforim*; it is '*mipi hashemua*,' something that he is reported to have said.

2. It is not known in what context he may have stated this observation. He may actually have been ridiculing the aura of superiority that the medical community exudes by noting that they cannot even produce one medication that does not carry harmful risks!

3. A quote like this is not a 'Torah source' like a statement in a *rishon* or from a classic halachah work. The Brisker Rov's status as a Torah giant, and an accepted *gadol hador* of the previous generation notwithstanding, one quote cannot serve as the basis to refute or dismiss a position that is built upon sound logic, clear directives from Chazal, and halachic principles. This quote in particular is puzzling. In all of the discussions of medicine and remedies that are found in Chazal and in Torah sources, we do not see evidence of the Brisker Rov's '*yesod*' that medicine always carries with it a risk of harm.

It is obvious that the Brisker Rov's statement is really only applicable in the modern era, to today's medicines, to the explosion of drugs and medications produced by the pharmaceutical industry. Viewed in this light, the Brisker Rov's observation is demonstrably true, leading us to wonder, why is this so? Why, in fact, does every modern-day pharmaceutical product carry risk? It is because these drugs are not produced to facilitate true healing. They are not produced to work as a complement to the body's innate healing power; they are not constructed with an attitude of humble respect for the flow of life

that Hashem Himself conducts throughout all of His creations. What we see is a manifestation of *midah keneged midah*. The doctors who are 'bound for *Gehinnom*,' approach their medicine with arrogance. In order to subdue their arrogance, their medications will also always cause harm. True healing power, in the form of an effective and completely safe remedy, will always elude them.

Compare this reality with the remedies that are found in the Torah—in the words of Chazal, and in the traditional medicine of Torah sages throughout the generations—we rarely find that these cause unwanted damage. Today as well, most, if not all, natural remedies can be classified as '*im lo yo'il, lo yazik*—if they do not help, nor do they harm;' there are no reports of damage deriving from these medications and treatments. This is because these remedies are produced fully in consonance with the principles of true healing, with the appropriate humility towards the flow of life radiating from Hashem.

Another *talmid chochom* once vociferously supported the approach of trusting the doctor, and of 'following orders' without question. He

quoted an idea attributed to one of the famous disciples of the Ba'al Shem Tov: Like a horse that is controlled and guided by its rider, as a doctor goes about healing his patient, he is completely controlled and guided by Hashem Himself, the Healer of all flesh. For this reason, we must unquestioningly listen to everything that the doctors tell us.

The point that we made above applies here as well—we do not know in what context this was said, and we cannot base an entire approach to medicine based on one random quote from a tzaddik, regardless of the tzaddik's stature. But furthermore, this quote was used to promote listening unquestioningly to conventional doctors, even in a case when natural doctors were calling attention to serious problems with the conventional medications and treatments. If we are indeed to follow the doctors, what is the Torah's definition of 'doctors?' As we have written above, the Torah's definition of a doctor is not the same as what the average person thinks. To make the point dramatically: Does the above quote apply to Dr. Mengele, *yemach shemo*? Are we obligated to listen unquestionably to what he would tell us, simply because he has earned

the title 'Doctor?' The tzaddikim of yesteryear were clearly not referring to wicked doctors. Nor were they referring to doctors whose entire approach to medicine is based on an outlook and on perspectives that are antithetical to the Torah.

There is another quote from tzaddikim that teaches why it is proper for a *choleh* to seek out and consult with a 'big' doctor, i.e., a doctor who is known to be the top in his field. If the doctor is merely Hashem's agent, why does one need to specifically use the best doctor? The tzaddikim say that for a bigger doctor, Hashem sends down a bigger healing *malach* to guide him. But, again, the question is this: what qualifies a doctor as a 'big' doctor? His fame? An office in midtown Manhattan? Multiple degrees and awards? People are quick to grant this status to the doctor who is most proficient in administering all types of treatments and performing all types of surgeries, even if he does not understand anything about the root causes of the disorder or disease. Such a doctor is really just a good salesman to sell the pharmaceutical products and the routine treatments of conventional medicine. Is he a true doctor at all? The real measure of a doctor's status depends upon how great his understanding

of true healing is, and how many people merited to be successfully healed by his treatments.

The primary point is that quotes from Torah sages can oftentimes be interpreted in different ways. It is unwise to base an entire approach to an important issue based on simple quotes. It is certainly baseless to use such quotes to dismiss or seek to refute an approach that is grounded in Torah sources and common sense.

In *Sichos HaRan*, §50,¹ there is a lengthy and well-known discussion of doctors and medicine. It is also well known that Rav Nachman of Breslov's teachings had many opponents. It is said that the Shpoler Zaide's complaint against Rav Nachman was this: "Rav Nachman is revealing teachings that will only be applicable two hundred years from now, in the depths of the *ikvesa demeshicha*. Why must he reveal these before their time?" Even Rav Nachman's opponents agree that in today's times his teachings are entirely applicable and pertinent. His discussion of doctors is a prime

1. *Sichos Haran* is a collection of teachings of Rabbi Nachman of Breslov, compiled and written by Rabbi Nachman's primary disciple, Rabbi Nosson of Breslov.

example of this; when one learns through this teaching he sees how it is so relevant to the world of medicine today.



14.

Points Regarding Healing and Medicine According to the Torah

The Shulchan Aruch (*Yoreh Deiah* 336:1, and elsewhere) rules that “a person will not merit to be healed by every man.”¹ Thus, according to the Torah, we cannot assume that just because a doctor was

1. This halachic principle is the basis for the Shulchan Aruch’s ruling that someone who is proficient in medicine must offer his services to the sick, even if there are other doctors available.

successful with one patient, he will be successful with another. Everyone understands that in terms of choosing a yeshivah for one's son, not every bochur will find success in the same yeshivah. Indeed, the Torah's rule in this case is the same as above, as stated by Rabbi Yose in the Gemara (*Eruvin* 47b): "A person will not merit to learn from every man." The individual patient (like the individual bochur), must seek his personal success with the doctor (or Rebbe) that is capable of helping him. Even when a doctor has healed a specific sickness many times, there is no guarantee that he will be successful with any individual patient suffering from that same sickness. Therefore, a *choleh* should keep an open mind to all of the healing options that are available to him. He should not be swayed by the argument that "This is what everyone does." When it comes to healing, we are not committed specifically to popular conventions. Every individual is different, his body and his constitution are different, and what may heal one person, may actually harm another. A person must pray to Hashem, the Creator of Healings, that He lead him along the proper path towards a healing that will benefit him personally.



The Chasam Sofer rules (*Teshuvos, Yoreh Deiah*, 158) that every *choleh* must be assessed individually. It is therefore problematic to submit to treatments or medications solely based on a protocol that was established across the board, for all patients. In many cases, uniform protocols have killed more than they have healed.



Conventional medicine is separated into many specialties, each focusing on one specific part, or system, within the body. This is problematic when we understand that the human body is one integrated whole, working with a natural harmony that is above our comprehension. Day by day, science reveals more of the wonders and Divine wisdom of the human body. **Conventional doctors think that they understand the body well, and that they can control physical outcomes in the body, and that the best approach is to break down this harmonious creation into its component parts.** By so doing, they ignore and distance themselves from the body's unity (and from Hashem, the Perfect Unity). One specialist will send the patient to another, who sends to another, until the doctors are satisfied that they have arrived

at some sort of diagnosis. But, obviously, if each one is only proficient in one part of the body, it is difficult to properly treat underlying cause of the disease. Natural doctors, on the other hand, use a holistic approach to healing, viewing the body as a unified whole that functions with Divine wisdom. Thus, they are closer to the goal of understanding the root cause of the problem.



Today, there are so many natural healing products, remedies, herbs, etc., that are available at every health food store, and that can help with many sicknesses and disorders that people used to think could only be corrected with drugs.



Shulchan Aruch, *Yoreh Deiah* 153:2: “A Jew may not have *yichud* (i.e., may not allow himself to be alone) with a non-Jew, for they are suspect of murder.” *

The commentaries and *poskim* do not define exactly what is meant here by ‘*yichud*.’ It is improbable that this is the same *yichud* that we find in *Even Haezer* (that forbids a man and a woman to be

alone together). Seemingly, the halachah leaves it up to us to understand what conditions, and for how long, would constitute a physical danger.

* This law is a practical measure, and is not meant to shape a Jew's attitude towards his non-Jewish neighbors. A Jew may certainly have non-Jewish friends. Nevertheless, the unfortunate reality of anti-Semitism, and the shedding of innocent Jewish blood throughout history, validate this precautionary law.

During the coronavirus crisis, relatives of patients were refused entry into the hospital. Patients who were brought to the hospital, were left there alone, completely under the jurisdiction of non-Jews. Under such conditions, the above halachah clearly applies, and it would be forbidden to bring the patient to the hospital. The reason that one may not be alone with a non-Jew is because of the possibility of being killed; in other words, to do so is a *safeik sakanas nefashos*. It follows, then, that even if the patient is in a *safeik sakanas nefashos* due to his condition, and he can receive treatment at the hospital, it would be forbidden to bring him there, for we would merely be trading one *safeik sakanah* for another.

Even under normal circumstances, when relatives, etc., are able to freely visit the patient,

in many cases it is forbidden to leave the patient alone. The reason that *yichud* with a non-Jew is forbidden is because of a suspicion of murder. This is especially true in a hospital, where a patient can be killed surreptitiously. The patient is, after all, sick and weak, and different caregivers are constantly coming and going, administering pills and treatments. There is no *mirsas*, no fear of repercussion, because it would be impossible to trace any wrongdoing to any one individual. In short, this setting constitutes exactly the circumstances of *yichud* that the Shulchan Aruch forbids. Many people have been killed— during the coronavirus crisis, and every day—because their relatives are not careful to observe this straightforward halachah, which no authority disputes. The matter is clear and obvious, and is only being noted here due to the fact that so many people constantly transgress this halachah.²



2. See *Kaf Hachaim, Orach Chaim, siman 20, seif koton 12*.

Teshuvos Ateres Mosheh, Yoreh Deiah 199:4,³
on modern-day doctors:

“[...as for listening to the doctor] regarding surgery...today, the ‘kingdom of atheism’ has spread far and wide. And whereas decades ago, and certainly in previous generations, the doctors strove with all their might to heal and bring relief to their patients, and they certainly would never do something experimental, or do something that could have grave complications, simply in order to learn from the results, in our times, medicine has descended to become a business like any other. Doctors are out to make a name for themselves, and to expand the medical community’s scope of knowledge, and they will purposefully bring a patient into situations of serious risk, in order to experiment with the treatment. Just as when a country enters a war, this will cause inevitable death and destruction, so, too, some doctors are of the opinion that they are also permitted, indeed expected, to do the same [to further the medical cause], and that they are in the right by doing so. Then there are doctors who, purely for financial

3. *Teshuvos* of the Makover Rebbe. This *teshuvah* was written in 5732 (1972).

gain, will perform operations in order to sell body parts, or bone marrow, etc. It is difficult to capture in words what they themselves say, about how the medical field has fallen so frighteningly from the respectable standing that it once had. Thus, it is very difficult to rely on doctors' *ne'emonus*.

“Certainly, when it comes to Shabbos or Yom Kippur, we must be *machmir*, and be concerned for a *safeik pikuach nefesh*, and [listen to the doctor] to desecrate Shabbos, or to feed a *choleh* on Yom Kippur, for [the doctors' compromised *ne'emonus* notwithstanding,] the case is nevertheless one of a *safeik pikuach nefesh*. Similarly, in a case where the patient is dying from the disease, and we are considering the permissibility of an operation, there as well [we listen to the doctor,] for this case is comparable to the previous case. But in a case where the *choleh* does not stand to die, how can we listen to the doctor to operate in today's times, when the motivation of many, many, well-known doctors is not their patients' health and well-being. How far they are –one thousand degrees of separation!–from the image of a doctor that the Shulchan Aruch depicts in *Yoreh Deiah, siman 336:1*, the sense of responsibility that a doctor must carry, and his reliance on

Hashem, the Healer of the Sick. In previous generations even the non-Jewish doctors had a deeply ingrained faith. In many big practices there was a plaque hanging on the wall inscribed with the Rambam's Prayer for the Doctor. How can we even describe the impoverished situation of today's times, where "all love profit," running after money and honor and fame, to the point where they will even practice with experimental treatments to further their scientific knowledge? And how can we come to rely [on these doctors] for a patient who is not forced to do so in order to resolve a [life-threatening] condition that is already endangering him?"

It is worthwhile to see the entire *teshuvah* in the original. How closely this tzaddik's words correlate to the points raised in this booklet!



Maintaining our health is an endeavor that must be approached with responsibility and intelligence. The public should realize and carefully consider the points made in this booklet. Life in the modern world is full of dangers. Specifically in the world of medicine,

one must always think twice. Do not run to do 'what everybody does' as a matter of routine. Seek, rather, true health and well-being.



May Hashem, the All-Merciful, send all of Klal Yisroel salvation and healing with the arrival of Moshiach, speedily, and in our days, Amen.



A Call to Action-*Refuah al Taharas Hakodesh*

Dear brothers, let us think together for a moment, and reflect:

In today's times, there is not one person in our community who would ever consider sending his child into the public school system in order to receive an education. It simply would never enter a Jewish parent's mind! It is inconceivable that we would send our children to any school other than a proper *cheder*, where they will receive a true Torah *chinuch*, *al taharas hakodesh*. This was not always the case. In generations past, Jewish children did attend public schools. But that reality was short-lived. It was obvious and understood that we must create our own educational system. Everyone without exception realized—and realizes—this need.

It is the same way with our medical system. Although we have become used to accessing the 'public medical system,' there is a great need for us to build our own medical system, where healing can be pursued *al taharas*

hakodesh, where every disease and illness can be treated in accordance with the true healing methods of the Torah and of our *mesorah*, so that we will not need to subject ourselves to the medical practices of the outside world. When one enters into a 'public hospital,' he places himself under the jurisdiction of the hospital. Now, certainly, a Torah observant Jew will try to be vigilant, and will try to manage his health in strict accordance with the Torah, and to act as halachah dictates. But this is becoming increasingly difficult with every passing day. Even people who disagree with what is written in this book must, at any rate, agree to this observation.

And, frighteningly, people are dying every day (and people whose lives could have been prolonged are dying quicker) from the hospitals' protocols, that are regulated by law, and from the harsh forms of healing that are offered there.

The time has come for our community to say, "Enough!" It is time to act, it is time to stop relying on the 'public medical system,' and to start to build a 'religious medical system,'

that will offer healing in accordance with the *refuah* and the *mesorah* of the Torah.

May Hashem the All-Merciful say “Enough!” to our troubles and woes, and send salvation and healing to us, and to all of Klal Yisroel, *amein*.

