THE HEALING PATH

Selected Ancient Hebrew Power Prayers,

Psalms, Meditations and More

For

Healing, Health and Protection

By Lesley Sussman
AUTHOR’S NOTE

It was during the Hebrew month of Adar, which is known as a month of miracles, that an idea formed in my mind. For more than a decade, after a life-threatening illness, I had been reading and studying a variety of spiritual texts pertaining to Jewish healing – from the Psalms, Kabbalah and Zohar to other writings of the ancient sages.

My hope was to learn how to use such healing not only for my own physical, emotional and spiritual well-being, but to help heal others as well.

So, I thought, why not compile a selection of my favorite prayers, meditations and other spiritual approaches that I’ve used over the years into one comprehensive manual and make it available to others also on a spiritual healing path? And, so, this little book was born.

In these pages readers will discover a variety of spiritual paths to health and well-being based on Jewish tradition – from The Psalms, prayer and meditation to the use of various segulot or talismen. Number one on the list, however, is prayer. Prayer has always been the most powerful means for gaining HaShem’s--God’s--attention, mercy and protection, and it continues to be so to this very day.

Prayer is what brings The Almighty into this world and no power on Earth is greater than the word. According to the Torah, it was by the power of the word that God created all things seen and unseen. And prayer is one of the most potent forms of the spoken word.
This book is divided into three basic chapters; Healing, Maintenance of Health and Protection. There is also a chapter on more esoteric Jewish-based spiritual approaches to health, healing and protection such as the use of various segulot or talismen.

It concludes with several prayers of gratitude to God for His help. Expressing such gratitude is, by the way, one of the most powerful ways to enlist God’s protection and to promote well-being.

Our sages have long believed that anyone who maintains an attitude of gratitude towards HaShem is going a long way to creating good health and healing. According to mystical Jewish tradition, the soul can create disease when a person is out of harmony with The Creator. Gratitude creates harmony between the body and the soul.

Sometimes a prayer needs to be said just once for positive results when it comes to healing, but, again according to Jewish mystical tradition, the best method is to repeat the powerful intercessory prayers you select once a day for 40 days.

A final note: The reader will notice that many of the prayers in this book are taken from the Psalms. That is because the Psalms, or Tehillim, as they are called in Hebrew, are the core of Jewish liturgy; the words are a treasury of Divine power and can help bring about God’s intervention and protection.
Although King David prepared this collection of songs and hymns for worship in the Temple in Jerusalem 3,000 years ago, these Psalms continue to inspire, comfort, and challenge us to this very day. There are 150 Psalms – many devoted to healing, health and protection – and only my favorites appear in this book. You may wish to pick up a copy of the Psalms and choose those that you resonate with.

So, with all this said and done, may these prayers and meditations – coupled with self-reflection, gratitude to God and the doing of good deeds to help others – bring health, healing and protection to you and your loved ones…
INTRODUCTION

From molecular science to string theory, modern researchers are proving what the ancient Hebrew sages knew thousands of years ago; that our bodies respond to various vibrations, from words of prayer to song. If we use prayer correctly, our words can raise up the whole of creation and bind it to God. That is why the Jews have always used prayer and song among their repertoire for healing.

However, for decades now we have tended to place our trust in a medical model rather than a spiritual one. Many of us have never given much thought to alternative ways of bringing about healing.

We have virtually ignored such effective and time-tested healing modalities as Chinese and Ayurvedic medicine, prayer, meditation, visualization and a variety of other holistic and nature-based approaches.

This book focuses on the spiritual aspect of healing, maintaining good health and garnering protection for ourselves and loved ones. It is filled with highly effective prayers, meditations and other spiritual approaches dating back to Biblical days.

The book also serves as a reminder that all healing comes from God, and that many of the medications that doctors prescribe are made from plants and minerals that were put here on earth by The Almighty in the first place.
So the next time you seek medical treatment of any kind, it is vitally important for your long-term health that, in addition to your regular medical care, you tune into the spiritual realm as well. And if you wish to remain healthy, it is important that you do the same.

I believe that if a person had complete faith and trust that God was hearing every word spoken in prayer, healing and complete recovery would take place at a much faster pace. There have been many scientific studies done over the years to prove the efficacy of prayer and meditation in the healing process.

You might also want to keep in mind that, according to the most ancient Jewish spiritual writings, any Divine decree can be overturned with prayer, good deeds, and charity. King David, in fact, taught that even if a sharp sword rests on a person's neck, a person shouldn't give up hope.

"Hope," according to many rabbinical sources, means prayer. And intention is the fuel for all prayers. So no matter what your current physical condition or that of a loved one may be, prayer can certainly help bring about remarkable improvement.

Because this collection of power prayers and other spiritual approaches will hopefully be read and used by both Jews and non-Jews alike, I have used English translations and transliterations of Hebrew words when necessary rather than the original language. The use of the word HaShem that will be found throughout this work is one of the 78 Hebrew names for God.
But it really makes no difference which language you use when you pray. What is most important is that you do so from the heart and with real feeling. In this way, the gates of heaven will most certainly open to you and those you are praying for.
IN THE BEGINNING

Before petitioning God for healing, good health, protection or any other reason, one should first take a few moments to give praise and thanks to HaShem for all the blessings He has given us in our lives. A grateful heart is also one of the best ways to experience a direct relationship to the Divine.

So before we begin, let us say “Thank You” to The Creator. Here are a few of my favorite prayers of gratitude and praise. You will find additional prayers of gratitude and praise to God at the conclusion of this book.

PSALM 21

This particular psalm of praise is recited by anyone who has received an abundance of good. The words express our appreciation and gratitude to God and acknowledge that all good comes from The Creator.

For the leader. A Psalm of David.

Lord, the king finds joy in Your power;

In Your salvation does he exult.

You have granted him his heart's desire;

You did not refuse the request of his lips.
For You welcomed him with blessings of good;

You placed on his head a crown of pure gold.

He asked life of You;

You gave it to him,

Length of days forever and ever.

Great is his glory in Your salvation;

Majesty and splendor You confer upon him.

For You make him as a blessing forever;

You gladden him with the joy of Your face;

For the king trusts in the LORD and in the Kindness of the Most High

Your hand will find all your enemies;

Your right hand will find Your foes!

At the time of Your coming

You will make them a fiery furnace.

Then the Lord in his wrath will consume them,

Devour them with fire.

Even their descendants You will wipe out from the earth,

their offspring from the human race.

Though they intend evil against You,
devising plots, they will not succeed,

For You will put them to flight;

You will aim at their faces with Your bow.

Arise, Lord, in your power!

We will sing and chant the praise of your strength.
AV HARACHAMAN

(Merciful Father)

This prayer thanks and praises God and asks that He listen to and answer our prayers for healing, health and protection.

Merciful Father, hear our voice. Lord, our God. pity us and be compassionate to us, and accept with compassion and favor our prayer. For it is You, O God, who hears prayers and supplications. From before yourself, Most Holy One, turn us not away empty handed. Please be gracious with us, answer us and hear our prayers. For You hear the prayers of each mouth of your people with compassion. Bless you, Lord Our God, who hears prayers.

The following brief prayer of gratitude is of unknown origin and appears in ancient texts. It is one that I use like a mantra whenever I go for a walk.

Baruch atah Adonai Elohaynu Melech Halolam asher Natan li (lanu) todos v’naisim behaolam hazeh.

Blessed are You, O Lord, our God, who giveth me (us) good and miracles in this world.
I usually follow this with these words of praise:

* Baruchi nafshi et Adonai.

Bless God, O my soul.

* * *

Before we move on, I would also like to make note of the importance of asking God for forgiveness as a prelude to requesting healing, health, and protection. In fact, the order of prayer in Jewish tradition is to first recite prayers of praise and gratitude, followed by prayers asking for forgiveness. After that, one makes his or her personal requests.

A brief prayer asking HaShem for forgiveness that you may wish to recite is as follows. It is an ancient prayer that is usually recited three times daily during the Amidah or Standing Service.

Forgive us, HaShem, for we have erred;

Pardon us, our King, for we have willfully sinned; For You are the good and forgiving God. Blessed are You, HaShem, the Gracious One who pardons abundantly.
CHAPTER ONE

HEAL US, ALMIGHTY GOD, AND WE SHALL BE HEALED

The following prayer for healing appears in a series of Hebrew prayers which date back to the First Temple. It is said three times daily and is known as the “Shemoneh Esrie.” Shemoneh Esrie literally means 18, because originally there were eighteen blessings divided into three general types – praise, petitions and thanks.

Today, we recite only eight of these prayers. Not only are they among the oldest prayers in Judaism -- dating back more than 2,000 years -- but, also, the most powerful. The eight prayers of today’s Shemoneh Esrie are sometimes called “The Amidah” or standing prayer because they are recited while standing and facing the ark, which contains the holy Torah.

When I say the following Refuah Shlema (complete healing) prayer contained within the Shemoneh Esrie, I like to imagine myself and those I am praying for standing on some ancient mountaintop in Israel. God’s healing light is shining upon us as I do so. You may use any image you so desire, but feel the holy light filling your body and the bodies of those who may be in need of healing.
Heal us, Almighty God, and then we shall be healed.

Save us and we will be saved because You are our praise.

Please bring cure and healing for all our illnesses and all our suffering, and all our ailments for You are God, King, the compassionate and faithful. Blessed are you, Almighty God, who heals all the sick and blesses the years.

A much shorter but equally as effective version of this prayer is as follows. When you finish saying it, bring to mind the faces of those who you are praying for – including yourself. See everyone healthy and happy and whole. Begin by creating a scene in your mind in which everyone you are praying for is standing in a beautiful place real or imagined. Meditate on that scene for a while before saying these words.

If it is Thy will, God our Lord,

quickly send us from heaven a complete healing,

a healing of our soul and a healing of our body.
In the Bible, God commands the ancient temple’s High Priests (Kohanim) to bless the Children of Israel.

The verses of the Priestly Blessing (Birkat Kohanim) are among the oldest in continuous liturgical use. Archaeologists discovered the words etched on silver scrolls in tombs dating back to the Seventh Century BCE. The words of this blessing come from the Book of Numbers 6:23 - 26.

This blessing for health and healing was also known as “the lifting of hands” because the priests of the Jerusalem temple uplifted their hands to allow the Divine blessings to flow through them. The blessing is based on a scriptural verse: "They shall place My name upon the children of Israel, and I, Myself ,shall bless them."

As you say this prayer aloud or silently, visualize yourself and whoever else may be in need of healing standing in an ancient Hebrew temple and receiving healing energy from God through the priests who are reciting this blessing while holding their palms forward in your direction. Feel the holy energy flowing from their palms.

Another meditation you may use while reciting this prayer involves feeling HaShem’s pure white healing light flowing through your body. Make your healing request and then raise your head to receive it. Feel it flowing everywhere throughout your body.
"May the Lord bless you and keep you.

May the Lord let His face shine upon you and be gracious to you.

May the Lord look kindly upon you and give you peace."
Through the *Mi Shebeirach* prayer we create a circuit for healing energy both for ourselves and others. We receive the most healing when we think of others first, so do so when reciting it -- preferably aloud.

The prayer seems to have migrated from its origins as a prayer for rain, citing God’s providence in previous circumstances as justification for hoping that such providence would reappear, to a prayer recited in synagogues throughout Europe and the Middle East for health and healing.

This prayer asks God for a speedy and complete recovery – a *refuah shlema*. Although this prayer is mostly used to respond to physical afflictions, it should be noted that some of King David’s Psalms include a plea for the healing of the soul, which the ancient Hebrews believed was responsible for illness if it was not in spiritual harmony. So this prayer is both for the healing of body, spirit and soul.

Now let us tap into God’s Holy Light to create this healing energy for ourselves and for others. It is preferable to say this prayer aloud, but you may also say it silently.
May the One who blessed our ancestors, the Patriarchs Abraham, Isaac, and Jacob, Matriarchs Sarah, Rebecca, Rachel, and Leah -- bless and heal the one who is ill: ________________ son/daughter of ________________.

May the Holy Blessed One overflow with compassion upon him/her, to restore him/her, to heal him/her, to strengthen him/her, to enliven him/her. May he/she merit from the Holy One a Blessing of protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

A shorter version of this prayer specifically employing the words “Refuah Shlema” goes as follows:

Heal us and we shall be healed.
Save us and we shall be saved.
The Eternal One is near to all who seek Him.
Surely help is near to all who revere You.
We pray for the healing of the body.
We pray for the healing of the soul.
We pray for strength of mind, body and spirit.
We pray to once, again, be whole. Amen.
King David composed this Psalm when he was sick and in pain. It is a prayer of faith in a time of distress. You may recite it for yourself or anyone else who may be in need of healing.

...O, God, do not rebuke me in Your anger
and do not chastise me in Your wrath.
Be gracious to me, O God, because I languish,
Heal me, O God, because my bones are frightened,
and my soul is utterly terrified.

And, You, O God, how long?
Return, O, God, and rescue my soul.
Save me because of Your unfailing love.

For there is no memory of you in death;
In the grave, who will thank You?
I am wearied with my sighs.
All night long I flood my bed with weeping,
and drench my couch with tears.
My eyes grow weak with sorrow,
they have aged because of my adversaries.

Depart from me all evil doers, for the Lord
has harkened to the sound of my weeping.
God has heard my prayer for mercy,
The Lord has accepted my prayer.

All my enemies shall be ashamed and very
frightened. They will turn back and suddenly
be put to shame.
ANA B’KOACH PRAYER

Written during the First Century B.C., this is one of the most powerful healing prayers to be found in the Jewish liturgy. It is recommended that this prayer be first said in the morning and then repeated during the day as needed. For generations the Ana B’Koach prayer has been given great importance by Kabbalists and other Jewish mystics alike because of its power in communicating with the upper realms.

According to the Zohar -- The Book of Splendor – one of the foundational works in the literature of Jewish mystical thought known as Kabbalah, this sequence of Hebrew letters encompasses the actual power of creation. The Ana B’Koach is built from 42 letters and is also known as the 42 Letter Name of God. Whenever we make a connection to the 42 Letter Name, we are tapping into the primordial force of creation. The prayer in its entirety contains the 72 names of God, according to Kabbalah.

To begin a proper meditation on these names, start by getting into calm state of mind and relax your body. Meditate on where and to whom you wish to channel the holy healing light that you are about to receive. You can almost never ask the light for just yourself except in a life threatening situation.

After finishing with the Ana B’Koach, do not recite the final line that begins with ‘Baruch Shem’, but continue to scan the total 72 names. Scan them all without pronouncing any of them. While doing so, again think of every person – yourself included – who may be in need of healing. Then read the last line of this amazing healing prayer.
(meditate for a few moments on the faces of whoever you are praying for and then continue)

*Baruch Shem kavod malchuso l'Alom Vaed.*

The English translation is as follows:
(Ana B’koach)

With Your great power release the bonds of exile from Your people.
Receive our prayer, the prayer of Your people, elevate us, and purify us,
Great One. Please O Mighty One keep us safe, protect us from harm and
save us. Bless us, give us strength with Your grace, reward us and have
mercy on us. O Great One with Your powers, guide your congregation
with kindness. Superior, the One and Only, come back to Your people,
people who worship You and remember Your holiness. Accept our plea
hear our bitter cry. You, the one who knows the true hidden way.

(meditate for a few moments on the faces of those you are praying for and
then continue)

Blessed is the Name of His glorious kingdom for all eternity...
**SEGULOT FOR HEALING**

A *segulah* is an amulet or talisman of some sort. Some Jewish mystics describe it as a treasure from God and that it is expected to lead to an alteration of one’s natural fortune. There are many such talisman ranging from rings and bracelets inscribed with God’s holy names or sacred Hebrew letters to necklaces and key chains with various religious symbols. These *segulot* are worn or carried for healing or protection, finding a soul mate, having a child, for success, and much more.

Although some rabbis scoff at the idea of wearing or carrying a *segulah* or other religious amulets for healing and protection, I personally carry one or two of them on me at all times. They simply serve to remind me of my connection to God, and I want to have such spiritual mindfulness whether ill or well.

There are also special *segulot* associated with prayer. The following brief *segulah/prayers* are a way for a person to connect verbally to God and ask that his or her prayers be answered. They are to be said aloud for healing oneself and others.

As you repeat them, keep in mind the physical or spiritual condition you wish God to heal. Imagine a bright light from heaven illuminating whatever area of the body that needs healing energy or, if you are praying for someone else, visualize this light illuminating their entire body. Choose any one of these *segulot* that resonates with you or say them all with deep devotion.
1. I have sought out God and He answered me. He has delivered me from all my fears and terrors. He has saved me. (Psalm, 34:5)

2. Incline to me Your ear, quickly save me, for You are my rock and my fortress; For the honor of Your name, lead me out of this danger. (Psalm 31:3)

3. And You, my God, deal well with me for the sake of Your name. For You are faithful and good; save me (Psalm 109:21)

4. Behold, God is my salvation. I will trust in Him and not be frightened for He is my strength and song. He has become my salvation (Isaiah 12:2)

5. God, do not stay away from me. Please hurry to help me (Psalm 71:12)
SHIMMUSH TEHILLIM

The Shimmush Tehillim is an ancient Hebrew text that uses the Psalms to deal with every need of life. These Psalms are most often used by Kabbalists for meditation and various healing practices. The following is a segulah that has been recited for healing purposes for hundreds of years.

The words in this Psalm utilize the energy of water for healing and should be whispered over a glass of water. When you complete this prayer, drink the water.

I called out with my whole heart, "answer me, O Lord, and I will cherish Your statutes." I arose before dawn and cried out for help because I have put my hope in Your word. My eyes stay open during the watches of the night that I might meditate on Your word. Hear my voice in accordance with Your Kindness, O God. Preserve my life, O Lord, in accordance with your laws. Those who devise wicked schemes are near, but they are far from your Torah. Yet You are nearby, O God, and all Your commandments are true. Long ago I learned from Your commandments because You established them forever.

(Psalm 119:145-52)
The use of the letters of God's name for healing is an ancient segula dating back to the days of the prophets. It's practice was popularized by the 15th Century Kabbalists who believed that God had 72 names, and that each name highlighted a different aspect of The Creator and His various roles -- including healing.

These Kabbalists – along with many later day rabbis such as Rabbi Nachman of Breslov – had absolute certainty that the life force of God could be instilled in a person or transmitted to others in need of healing through repeating or writing various combinations of letters of God's name.

The following mystical names are utilized for healing and should be repeated with fire in your heart. Choose one that resonates with you best or utilize the powers in all of them. Repeating each of the names you choose three times is suggested, although you can repeat them as often as you want.

Remember, too, that even though reciting the names of God or using other segulot are important, nothing so invokes Divine compassion for a sick person as his own personal prayer – speaking to God in his or her own words.

A person should always ask for all his needs from God, and especially for healing and good health. As King David said (Psalm 30:3), “I cried out to You, HaShem, my G-d, and You healed me.”
1. **Nun Yud Tet.** Cancels physical diseases and death and also suggests the possibility of immortality.

2. **Vav Mem Bet.** Used for physical and spiritual energy healing.

3. **Mem Nun Daled.** To conquer your fears and incapacitate panic attacks.

4. **Mem Hei Shin.** The name of God for healing. This is the author's personal favorite.

5. **Samach Yud Tet.** Miracle making.

6. **Yud, Yud, Yud.** Used by the ancient temple priests for wellness.

7. **Yud Hei Vav Hei.** This is the highest and deepest name of God according to the early Kabbalists and should only be used in the most extreme situations.

8. **Ayin Reish Yud.** Represents absolute certainty in God’s healing light force.

9. **Reish Hei Ayin.** Transforms life's hardships into blessings.

10. **Num Lamed Reish.** This name of God is utilized for strength and to eliminate sickness.

11. **Samech Yud Tet.** Miracle healing.

12. **Lamed Aleph Vav.** Creating positive energy and purifying your surroundings.

13. **Ani, Yud Hei Vav Hey, Adonai, El Chai, El Shaddai, Rabono Shel Haolem.**

14. **Hei, Hei, Hei.** Wellness and spirituality.

15. **Aleph Lamed Mem.** Eliminate negative thoughts.

The names of God in number 13 are believed to contain some of His most powerful healing essence – especially **Yud Hei Vav Hei** which is known in Hebrew as the Tetragrammaton. These four sacred Hebrew letters represent the ultimate holy name of God. **YUD** symbolizes the creative, masculine principle; the fire of the Will of Spirit, the Father. **HEI** represents the Divine feminine principle; the Shekinah Glory, the Cosmic Mother. **VAV** is the son, the regenerating power of the Love Light. The second **HEI** is the daughter, the Heart and the Breath of Life.

We will next do a **Yud Hei Vav Hei** meditation for healing.
YUD HEI VAV HEI MEDITATION

As has already been explained, in Jewish thought a name is not merely an arbitrary designation or a random combination of sounds. The name conveys the nature and essence of the thing named. It represents the history and reputation of the being named.

And, as been noted earlier, the most important of God's Names is the four-letter Name represented by the Hebrew letters Yud Hei Vav Hei (YHVH). It is often referred to as the Ineffable Name, the Unutterable Name or the Distinctive Name. The following short meditation makes use of several of God's holy names – including the YHVH. It should be repeated several times while visualizing healing light from heaven entering the afflicted part of your body or that of someone else in need of healing in body, mind or spirit.

Ani (I. Pronounced as Ah--nee)
Yud Hei Vav Hei
Adonai (Lord)
El Chai (Ever Living God. Pronounced El Hai)
El Shaddai (God Almighty)
Ribono Shel Haolam (Master of the Universe)
Amen
EHIYEH ASHER EHYEH
(I Am That I Am)
A Healing Meditation

It is written:

And Moses said unto God: Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you. And they shall say to me, what is His name? What shall I say unto them?

And God said unto Moses, I AM That I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: This is my name for ever and this is my memorial unto all generations. (Exodus 3:13-15)

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For centuries, Kabbalists and Jewish healers have made use of I AM as a key to healing, believing that the use of this name of God brings about powerful healing energies. Should you or someone else require healing of body, mind, or spirit, this meditation on God's name is a powerful tool for you to utilize.
The frequencies created by repeating this name over and over again while visualizing yourself or others in perfect health enhances the spiritual experience, balances the nervous system, increases the auric field, and expands consciousness.

To begin, find yourself a quiet place where you can be alone for ten or more minutes, light a candle and incense if you have any, close your eyes and silently or out loud say: “I AM perfect health. Every atom, molecule, cell, organ, tissue, vein, artery, bone, muscle and sinew in my body is a healthy reflection of God's perfection. I AM healthy. I AM Healing.”

Visualize yourself in perfect health. If you are praying for another person, mention their name and repeat the same statement while seeing them in your mind's eye in perfect health. Say: I AM sending (so and so) God's perfect health and healing.

The way I personally utilize God’s name for my own healing is to think of or visualize that part of my body which is in distress. I then visualize HaShem’s light entering the afflicted organ while saying these words several times: Ehiyeh Asher Ehiyeh’s perfect healing energy is the only energy in action here.

If I am not in any particular distress, I simply visualize God’s healing light coursing through my entire body and say to myself: Ehiyeh Asher Ehiyeh’s perfect healing energy is the only energy coursing through me. It is a wonderful way to reinforce good health.
ANA EL NA REFA NAH LAH

These few but powerful words have been spoken by Jews in need of healing for centuries. They are the very same words that Moses spoke when he asked God for the healing of his sister, Miriam. (Numbers 12-13). They translate into: Please, God, Please God Heal Her. This prayer is often used as a chant, and you can find beautiful musical versions of it on YouTube that can be very helpful to your healing meditation.

When we use this prayer to pray for healing – our own or someone else -- we implicitly call upon God who is ever-changing. We call upon the God who is continually becoming to heal and strengthen us or a loved one and bring about transformation and change.

As you repeat this simple prayer of peace, strength and healing over and over again, visualize God’s healing light entering your body or the body of those in need of healing until you feel a sense of completion.
PSALM 30

This Psalm teaches that one should not despair no matter what physical affliction he or she may be suffering from. It teaches that human agony should be accepted as a preparation for success through the cleansing that suffering brings; that this, too, will pass and things will improve. Psalm 30 is a reminder that everything is in the hands of The Creator. It was originally written by King David as a song for the dedication of the temple.

I will exalt thee O Lord for you have uplifted me, and hast not made my foes to rejoice over me.

O Lord, my God, I cried out to You, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, His pious ones, and give thanks at the remembrance of his holiness.
For His anger endureth but a moment; but when He is conciliated there is long life. When one retires at night weeping in repentance, joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Lord, by Thy favour thou hast made my mountain to stand strong: when You concealed your countenance I was troubled.

I cried to thee, O Lord, and I made supplication to my master.

What profit is there in my death, when I go down to the grave?

Shall the dust praise Thee? shall it declare Thy truth?

Lord, hear me and be gracious to me. Hear me, O Lord, and be Thou my helper.

Thou hast turned for me my mourning into dancing:

Thou hast put off my sackcloth, and girded me with gladness;

Therefore my soul shall sing praise to You and not be silent.

O Lord, my God, I will give thanks unto Thee forever.
The Jewish mystics believed that the power of saying *Amen, Yehei Shemei Rabah Meborach, L'Olam V'Lolamy Almayeh* was strong enough to change a person's pre-ordained luck (*Mazel*).

With just a few seconds of effort, you can tear up evil decrees that have resulted in ill health, greatly increase God's mercy and accomplish an exceedingly great deed.

In saying “*Amen,*” we are asking that His name be recognized as great and holy and that His Kingdom be established soon and in our days.

*Yehei Shemei Rabah Meborach* translates into “May His Great Name be blessed.”

*L'Olam V'Lolamy Almayeh* translates into “Forever and for all eternity.”

As you say this brief prayer, remember to keep your eyes focused on the words.
This is a very special healing Psalm for me. Years ago, when I was critically ill and uncertain whether I would live or die, this prayer is the one I repeated most often and, Thank God, I am here, today, to tell you all about it.

This Psalm describes the great trust David had in God. It is a psalm both of gratitude and confidence in The Creator. You may say it for yourself or others in need of healing.

O give thanks unto the Lord, for He is good, for His mercy endureth for ever.'

So let Israel now say, for His mercy endureth for ever.

Let the House of Aharon declare that His kindness is everlasting.

Let those who fear the Lord say, "His steadfast love endures for ever.

Out of my distress I called on the Lord; the Lord answered me and set me free; and

with expansive relief God answered me.

God is with me, I have no fear; what can man now do to me?

The Lord is on my side to help me; I shall look in triumph on those who hate me.

It is better to take refuge in the Lord than to put confidence in man;
it is better to rely on the Lord than trust in nobles.

All the nations surrounded me; in the name of the Lord I cut them off.

They surrounded me, surrounded me on every side; in the name of the Lord I cut them off!

They surrounded me like bees, they blazed like a fire of thorns; in the name of the Lord I cut them off

They repeatedly pushed me to fall, but the Lord helped me.

God is my strength and sword and He has been a help to me.

Hark, glad songs of victory in the tents of the righteous: The right hand of the Lord performs deeds of valor.

the right hand of the Lord is exalted, the right hand of the Lord does valiantly.

I shall not die, but I shall live, and recount the deeds of the Lord.

The Lord has chastened me sorely, but he has not given me over to death.

Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord.

This is the gate of the Lord; the righteous shall enter through it.

I thank Thee that Thou hast answered me and hast become my salvation.

The stone which the builders rejected has become the head of the corner.
This is the Lord's doing; it is marvelous in our eyes.

This is the day that the Lord has made, let us be glad and rejoice on it.

We implore you, Lord, deliver us; we implore you, Lord, grant us success.

Blessed be he who enters in the name of the Lord! We bless You from the house of the Lord.

The Lord is God, and He has given us light. Bind the festival procession with branches, up to the horns of the altar!

Thou art my God, and I will give thanks to Thee; thou art my God, I will extol thee.

O give thanks to the Lord, for He is good; His kindness is everlasting.
A HEALING PRAYER
(Adapted from the Mishnah Berurah 230-6
and the Shulchan Aruch 230-4)

Rabbi Yisrael Meir Kagan, known as the Chafetz Chaim (1839-1933), issued the first of his six-volume Mishnah Berurah in 1883 and the last in 1907. The work is his commentary on part of the Sixteenth Century Code of Jewish law, called the Shulchan Aruch, which was compiled by the Kabbalist, Rabbi Joseph Karo. Rabbi Kagan addressed only those laws involving daily life.

This prayer taken from that work should be said prior to taking any medication whether swallowed, applied or injected or if undergoing any medical procedure – however minor. It should be said several times a day.

When the procedure is completed or after taking the medication, recite the final line.

May it be your Will, God, that this endeavor cure me, for You are a free Healer.

Blessed is He who heals the sick.
These series of prayers, also known as The General Remedy, are a set of ten Psalms that are said daily by a world-wide sect of Judaism known as the Breslover Hasidim. The adherents of this Orthodox Jewish movement believe that the daily repetition of these Psalms are a wonderful remedy for ever sort of problem – from physical to spiritual.

The order of these Psalms, which are 16-32-41-42-59-77-105-137-150, were inspired by Rabbi Nachman of Breslov, the great grandson of the famous Jewish mystic, The Baal Shem Tov. Rabbi Nachman was born on April 4, 1772 in Medzhybizh, Ukraine, and died on October 16, 1810 in Uman, Ukraine. Even today, the world-wide devotees of Rabbi Nachman visit his grave in Uman each year.

Tikkun means to fix, remedy and repair, while Ha'klali means general. Upon his death bed The Rabbi said: Bear witness to my words. When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these Ten Psalms and gives a penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of creation, to save him and cleanse him.... I am very positive in everything I say. But I am most positive in regard to the great benefit of these ten Psalms.

I have selected two of my favorites which I found to be most applicable to health and healing. But it would be best for the reader to purchase a Book of Psalms and repeat all
10 of them daily for 30 days to bring about the desired healing for yourself or others. These Psalms are also excellent to recite for continued good health and protection.

PSALM 16

Keep me safe, O God, for I have sought refuge in You.

My soul has said to God, You are my Master, I have no claim to Your benefit.

As for the holy ones who (fear God) and who lie in the earth, they are the excellent in whom is all my delight.

In their merit all my desires are fulfilled.

Those who run after other gods will suffer more and more.

I will not pour out libations of blood to such gods or take up their names on my lips.

God is my allotted portion and my share;

You guide my destiny.

Portions have fallen to me in pleasant places,

Indeed, mine is a beautiful inheritance

I bless God who has given me counsel; even at night my heart instructs me.

I have set God before me at all times; because
He is at my right hand I will not falter.

Therefore my heart is glad and my tongue rejoices.

My flesh, too, rests secure.

For You will not abandon my soul to the grave;
you will not allow your devout one to witness destruction.

Make known to me the path of life that I may be
saturated with the joy of Your presence, with the bliss
of Your right hand for eternity.
PSALM 41

For the conductor. A Psalm of David.

Blessed is the one who contemplate the needy

On the day of disaster God will deliver him.

God protects him and restores him to life—

He is counted among the blessed in the land.

God does not give them over to the desire of their foes.

God sustains them on their sickbed,

Even when all his restfullness you have upset by

his illness

As for me when I was sick, I said, “Have mercy on me, O God

heal me, for I have sinned against You.”

My enemies say of me in malice

When will he die and his name perish?”

When one of them comes to see me,
he speaks falsely, while his heart gathers slander;

then he goes out and spreads it around.

All my enemies whisper together against me;

they imagine the worst for me, saying,

“A vile disease has afflicted him;

he will never get up from the place where he lies.”

Even my close friend,

someone I trusted,

one who shared my bread,

has turned against me.

But may You have mercy on me, Lord,

raise me up, that I may repay them.

I know that You are pleased with me,

for my enemy does not triumph over me.

Because of my integrity You uphold me

and set me in your presence forever.
Praise be to the Lord, the God of Israel,

from everlasting to everlasting. Amen and Amen.
Rabbi Yitzhak Kaduri was a renowned Israeli rabbi and Kabbalist who died in 2006 somewhere between the age of 110 and 118. He devoted his life to Torah study and prayer on behalf of the Jewish people. His blessings and talismen were-- and still are-- widely sought to cure people of various illnesses. The following Psalm -- 57 -- is one of the prayers/segulot the rabbi commonly used for healing.

It was originally composed by King David, while in dire peril. He wrote it to ask The Almighty to save him from what seemed certain death.

Rabbi Kaduri also suggested that, in addition, one recite Psalms 108 and 120. The rabbi further advised that for a complete recovery, these three Psalms be said for 40 consecutive days.

Psalm 57 contains a prayer for rescue from enemies (which includes disease) and also expresses a joyful trust in God.
PSALM 57

Have mercy on me, my God, have mercy on me,

for in You has my soul taken refuge.

I will take refuge in the shadow of Your wings

until this calamity shall pass.

I will call unto God, most high, to the God who fulfills

all things for me.

May God send help from heaven to save me,

and shame those who trample upon me.

May God send fidelity and mercy.

I must lie down in the midst of lions,

with men who are aflame, hungry for human prey.

Their teeth are spears and arrows;

their tongue, a sharpened sword.

Be exalted above the heavens, O God,

above all the earth be Your glory.

They have set a trap for my feet;
my soul is bowed down;

They have dug a pit before me.

May they fall into it themselves.

My heart is steadfast, God,

my heart is steadfast.

I will sing and chant praise.

Awake, my soul;

awake, lyre and harp

I will wake the dawn.

I will thank You among the peoples,

my Lord.

For Your mercy towers to the heavens;

Your faithfulness reaches to the skies.

Be exalted over the heavens, God;

above all the earth be your glory.
A tikkun is a Hebrew word that means “repair.” L’Choleh means “for the ill.” The concept of repairing and transforming the world originated in the early Rabbinic period and was revived by the later Kabbalists who interpreted it as also meaning to heal the human body.

This ancient tikkun is one specifically designed to be said by a person facing a very serious illness. It is to be said immediately before your first treatment and before any subsequent treatments.

This and the following prayers were translated by Margie Shabat who provides free of charge a booklet pertaining to healing. For more information, go to:

MOMChicago@aol.com.

Please HaShem, my God, have mercy and compassion on me and send me quickly a total speedy recovery among the other sick people of your nation, Israel.

Please lessen from me the pain, suffering and anguish like the lessening size of the moon. Renew my body like the renewing of the new moon. And like an eagle, renew the days of my youth and You, HaShem,
will live forever. And Your memory will be remembered in every
generation.

Please turn to the prayers of the humbled and pained and please do not
turn away from their prayers. This will be written for all generations until
the end of time and the nation that HaShem created will praise Him
forever.

God looks out from the holy heavens and HaShem watches over the Earth
below. He listens to the pangs and cries of the suffering and the
imprisoned and He can free and give life to those who suffer.

Lord of the universe and the heavens, please listen to my prayers and
understand my pleas and do not be deaf to my cries and tears. Please
heal me and give me a total and complete recovery – a blessed recovery;
a recovery of mercy and compassion and a favorable one. A recovery of
peace and a long and peaceful life.

May the words of Your Holy Torah come true: “If you will listen to the voice
of God and do what is favorable in His eyes and if you will listen and be
careful with His commandments, then all the diseases and illnesses that I
sent to the Egyptians I will not put upon you because I AM your God, your
healer.”

Please, HaShem, send a speedy recovery to all my ailments because You
are God, The King, the loyal healer and the God of compassion.

Amen...
If you need to take a treatment several times, say the following prayer before your first treatment. Also say it before any subsequent treatments:

May it be Your Will, *HaShem*, my God

that this treatment be a healing for me

because You are the Ultimate Healer.

And if you must go to seek the advice of a doctor, before going to the doctor say the following prayer:

Master of the Universe, I believe with full

faith that my healing is in Your hands, and

that is not in the hands of the doctor to heal

anything. And may it be Your will, *HaShem*,

my God, and the God of my fathers, that You

heal me with a full recovery and help me so

that this doctor which I have chosen should be

a good and true messenger sent by You to bring

me the right healing so that I can heal by the use

of that medicine and treatment. Let me be strong

and healthy to serve You, *HaShem*, and to learn

from Your *Torah* how to sanctify your name. Amen
MULTIPLE BLESSINGS PRAYER

The words of this prayer in which God is asked for multiple blessings is ancient but of unknown origin. It is sometimes said as an add on to the Shemoneh Esrei or Amidah prayers that were discussed earlier. This prayer asks The Creator for everything from healing and health to luck and success. I find the best time to say it is in the morning when you arise, but it may be recited any time during the day.

Ideally, it should be said after you say the first prayer of the day – the Modeh Ani (I give thanks before You), which sets the tone for our daily relationship with God. Before we get to my adapted version of the Multiple Blessing Prayer, here are the words to the Modeh Ani prayer which is said immediately upon rising.

MODEH ANI PRAYER

 Modeh ani lefaneicha melech chai v’kayam

 shehechezarta bi nishmati bechemlah -

 rabbah emunatecha.

I gratefully thank You, O living and eternal King, for You have returned my soul within me with compassion - abundant is Your faithfulness!
THE MULTIPLE BLESSINGS PRAYER

When you say this brief but powerful prayer, at its conclusion mention the names of all those who you are praying for – including yourself.

Please, our Lord, God,

send us from heaven wealth, success, health and healing,

long life and luck,

faith and trust,

insight and strength of body and soul

peace and joy.

Recite the names of all those who you are praying for…
JEWISH ANGELS OF HEALING

According to the Babylonian Talmud, a sacred text which consists of documents and commentary on the Torah compiled from the Third to the Fifth Centuries B.C., every man and woman has a guardian angel who accompanies them. God also created a host of ministering angels, some of them specifically delegated to be called upon when a person is in need of healing.

Before reciting the names of the following healing angels, thank God for creating them and ask Him to send these angels to assist you. Repeat the names of these five ministering angels seven times while visualizing yourself or another person in perfect health.

Bazbaziah
Masmaziah
Kaskaziah
Sharlai
Armarlai
A meditation that I frequently use involves the invocation of the four archangels. What I do is imagine these archangels surrounding the person I want God to heal or visualize them surrounding myself. I enjoy saying this prayer before I go to sleep.

God, King of the Universe,

please send Michael to my right,

Gavriel (Gabriel) to my left,

Uriel before me and

Rafael (Raphael) behind me.

I visualize a ray of blue light shooting forth from Michael’s outstretched palms, red light from Gavriel’s palms, brilliant white light from the palms of Uriel and green, purple and violet light entering my body or the body of a loved one from Rafael’s outstretched palms. Rafael, by the way, is HaShem’s healing angel. I also visualize the Shekinah, God’s feminine energy, above my head and sending forth bright white and gold healing energy.
The following is an excerpt from a prayer known as “Master Of All Worlds” which is generally said during the Sabbath evening meal, but may be recited anytime. The prayer dates back to 15th Century Europe and had widespread acceptance. The following excerpt specifically pertains to the healing of oneself and his/her loved ones and protection against all harm.

O, King, who is exalted above all the heavenly legions, our Molder, Molder of the creation, I beseech Your luminous countenance that you privilege me and all my household to find favor and good understanding in Your eyes and in the eyes of all descendants of Adam and Eve, and in the eyes of all who see us that we may perform your service.

Privilege us to receive Sabbaths amid abundant gladness, amid wealth and honor, and amid fewness of sins.
Remove from me and all my household and from your entire nation, Israel, every manner of illness, every manner of pain, and every manner of need, poverty and destitution.

Give us a virtuous desire to serve You with honesty, with awe and with love. May we be honored in Your eyes and in the eyes of all who see us, for You are the King of Glory. For to You it is seemly, for to You it is fitting...
Judaism has always placed an emphasis on maintaining health. By keeping ourselves as healthy as possible, we are better able to connect to and serve God. It is also easier to improve ourselves spiritually and help others when we feel healthy.

The previous chapter provided various prayers, meditations and other spiritual approaches to healing. In this chapter we will focus our attention on the maintenance of good health.

I would like to mention that one of the most powerful ways to remain healthy is by expressing and feeling gratitude towards HaShem. Gratitude is a major key to happiness and health. As Rabbi Ben Zoma, an ancient sage from the Talmudic era, put it:

_Ezeh hu ashir? Hasameakh b’khelko._

“Who is rich? Those who rejoice in what they have.”

That’s what gratitude is all about; Appreciating what you have rather than focusing on what’s wrong, what’s missing, what’s out there that you want, but don’t have. If you are currently feeling well, be grateful and thank The Almighty for your blessing.
The prayer refers to the complexity of the human body, thanks God for creating our

**ASHER YATZAR**  
*(A Prayer for the Body)*

This prayer is traditionally recited after going to the bathroom, but may be recited anytime. It is considered a “miracle prayer” for healing and health by many Kabbalists. It is, perhaps, my number one prayer for maintaining good health. You may also recite this prayer for others by changing the word “my” to “our.”

"Blessed are You, HaShem, our G-d, King of the universe,

Who formed man with wisdom and created within him many openings and many hollows (cavities). It is obvious and known before Your Throne of Glory that if but one of them were to be ruptured or if one of them were to be blocked it would be impossible to survive and to stand before You (even for a short period of time).

Blessed are You, God, Who heals all flesh and acts wondrously.
A MEDITATION FOR HEALTH

Take a few moments to relax and, then, visualize yourself and your loved ones in perfect health. Paint a scene with your imagination. You may be standing in a forest, on some beautiful beach or mountaintop –whatever speaks to you of beauty. With that image in mind, say these words:

Every cell in my (our) body is a healthy reflection

Of God’s perfection. Every atom, molecule,

nerve, tissue, vein, artery, limb, muscle, bone and

tendon is a healthy reflection of God’s perfection.

Every organ in my (our) body is a healthy reflection of God’s perfection. Amen.
GOD’S GOODNESS

This prayer was composed in Biblical days in gratitude to God for preserving the bodies of the victims of the Roman massacre at Betar, and for eventually allowing them to be brought to burial. Today, it is recited by many Orthodox Jews in the morning to praise God for preserving our living bodies.

Blessed are You, HaShem, our God,

King of the Universe, The Almighty,

our Father, our King, our Sovereign,

our Creator, our Redeemer, our Maker

our Holy One of Jacob, our Shepherd,

The Shepherd of Israel, the King who is good

And who does good for all. For every single day He did good, He does good, and He will do good to us. He was bountiful with us,

He is bountiful with us, and He will forever be bountiful with us – with grace and with kindness
and with mercy, with relief, salvation, success,
blessing, help, consolation, sustenance and support.
With mercy, life, peace, and all good; and of all good
Things may He never deprive us.
We discussed this prayer in the previous chapter on healing – how it is said for someone who is ill. But the Refa’enu (Heal us) Prayer, which religious Jews say each morning as part of the eight Shemoneh Esrie prayers, is not only a plea for healing, but can also be said for continued good health for yourself and others.

Whoever you may say this prayer for, concentrate on the words “Heal us.” According to some rabbinical sources, saying this prayer for yourself with deep feeling will save you hours sitting in a doctor’s office. After you say the word “ills,” ask The Creator for continued perfect health or, as was mentioned earlier, insert the names of anyone you may be praying for.

Heal us, HaShem, and we will be healed.

Save us and we shall be saved for You are our glory. Send us a complete cure for all our ills for You are our Lord King faithful and merciful physician. Blessed are You, HaShem, physician of His people Israel afflicted.
My Help Cometh From HaShem

In this prayer you acknowledge that your blessing of good health comes from God, and you thank Him for always being with you.

I will lift up mine eyes unto the mountains: from whence shall my help come? My help cometh from HaShem, who made heaven and earth.

He will not suffer thy foot to be moved; He that keepeth thee will not slumber.

Behold, He that keepeth Israel doth neither slumber nor sleep.

HaShem is thy keeper; HaShem is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

HaShem shall keep thee from all evil; He shall keep thy soul.

HaShem shall guard thy going out and thy coming in, from this time forth and for ever.

Psalms 121: 1-8  |  Source: Tanakh (Jewish Publication Society, 1917)
THE MODIM (Thanksgiving) PRAYER

This prayer, recited every morning by religious Jews, touches on the theme that nothing but God sustains us, and that every breath and heartbeat – all that we see, hear, smell and taste -- is the result of The Creator's tender mercy. This prayer is a thank you to HaShem for keeping us alive. It expresses our gratitude for our life and health...

We gratefully thank You for it is You who are our God and the God of our ancestors for all eternity. You are the Rock of our lives and the Shield of our salvation from generation to generation. We shall thank You and relate Your praise—for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that are with us every day and for Your wonders and favors at all times: evening, morning and noon. O Good One, whose mercies never fail, O Compassionate One, whose kindnesses never cease: forever do we put our hope in You.

For all these things, O King, may Your Name be forever blessed and exalted. O God our King and our Helper. May all who live gratefully
acknowledge You and praise Your Name in Truth.

Blessed are You, HaShem, Whose Name is Goodness,

and to Whom it is fitting to give thanks.
PSALM 116 1-11

The following Psalm offers us wonderful reassurance that God is always with us -- in sickness and in health -- and that He hears our prayers and supplications. Recite this prayer with confidence that The Creator will also hear your request for continued good health and healing should illness strike.

I love Him for He heard my voice;
heard my cry for mercy.
Because He turned his ear to me,
So in my days I will call on Him as long as I live.
The cords of death entangled me,
the confines of the grave came over me;
I was overcome by distress and sorrow.
Then I invoked the name of HaShem:
“PLEASE, HaSHEm, save my soul!”
The L ORD is gracious and righteous;
HaShem is merciful.
The L ORD protects the simple;
when I was brought low, He saved me.
Return, my soul to your rest,
for HaShem has been kind to you.
For you, LORD, have delivered me from death,
my eyes from tears,
my feet from stumbling;
I shall walk before HaShem
in the land of the living.
I trusted in the LORD when I said,
“I am greatly afflicted”;
in my alarm I said,
“All mankind is deceitful.”
PROTECTION

Throughout the *Torah* God reminds us that we are protected by Him. Even Psalm 27 reinforces this truth. As King David writes: “The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?”

But God doesn’t protect us based on some pre-determined fate that we have. Everything that occurs in our lives is based on individual action. And, so, if we want to be protected, to be delivered from any peril we may encounter on life’s path, then it is essential for us to pray for such protection and not, simply take it for granted.

The following prayers, meditations and other spiritual approaches will help you to call upon HaShem and ask Him to protect you, your friends and loved ones.
This nighttime prayer is one of the most poignant prayers in the Jewish liturgy and is recited before going to sleep. It contains a list of petitions including one asking God to protect us from perils that may come during the night. In ancient times - and, even today -- many people believed that sleep was fraught with mystery and danger, and that the soul returned to heaven. They prayed it would be returned safely to them by morning, The Hashkiveneiu prayer extols God’s eternal reign over the world, and asks The Creator for His protection until we awake.


Help us Eternal One to lie down in peace; and we pray You awaken us to life again tomorrow. May we always be guided by Your good counsel, and thus find shelter in Your sanctuary of peace. We pray that You shield us against our foes, and against disease, destruction and sorrow. Strengthen us against the forces of evil which abound on every side. May we always sense Your loving care for You are our merciful God. Guard us always and everywhere, bless us with life and peace. Praised are You, God of peace, who guards Your people Israel forever.
This simple phrase is one that encapsulates an entire philosophy -- one which every religious Jew strives to absorb. The phrase expresses the fundamental Jewish belief that there is no other god besides Him. It expresses the same idea as the Jewish prayer "Shema Yisrael, Adonai Elohanu. Adonai Echad." ("Hear O Israel the Lord is our God, the Lord is one.")

Jewish sages going back into antiquity taught that if a person internalized the above phrase, he or she would be protected from harmful forces. By accepting HaShem’s absolute sovereignty, the rabbis taught, one placed himself fully under God’s protective wing.

Whenever I need to go visit a doctor, a dentist or anyone else involved with my personal health, I repeat Atah Hoo Haelohim. Ein Od Milvado (HaShem, He is God. There is nothing other beside Him) over and over again. I also repeat frequently repeat the brief Shema Yisrael prayer mentioned above, which expresses the same idea as Ein Od Milvado.
I will lift up mine eyes unto the mountains: from whence shall my help come?

My help cometh from HaShem, who made heaven and earth.

He will not suffer thy foot to be moved; He that keepeth thee will not slumber.

Behold, He that keepeth Israel doth neither slumber nor sleep.

HaShem is thy keeper; HaShem is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

HaShem shall keep thee from all evil; He shall keep thy soul.

HaShem shall guard thy going out and thy coming in, from this time forth and forever.

Psalm 121: 1-8 | Source: Tanakh (Jewish Publication Society, 1917)
GOD IS MY LIGHT AND SALVATION

*Hashem* is my light and my salvation; whom shall I fear?

*HaShem* is the stronghold of my life; of whom shall I be afraid?

When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell.

Though a host should encamp against me, my heart shall not fear;

though war should rise up against me, even then will I be confident.

Psalm 27: 1-3  |  Source: *Tanakh* (Jewish Publication Society, 1917)
PSALM 91

This Psalm is often referred to as the “Song of Plagues” in the Hebrew Talmud, the central text of Rabbinic Judaism. In English, it is known as “The Psalm of Protection.” It has long been believed by the Jewish sages that one who recites this Psalm with trust and faith in God will be helped by Him in time of danger.

You who dwell in the shelter of the Most High

Shall abide in the Almighty.

I will say of God, He is my refuge and my fortress: my God;

In Him will I trust.

For He will deliver you from the ensnaring trap,

from devastating pestilence.

He shall cover you with his pinions

and under His wings you shall take refuge;

His truth shall be your shield and buckler.

You shall not be afraid of the terror by night

Nor of the arrow that flies by day. The pestilence
that flies in the darkness, nor the destroyer that lays
waste at noon.

A thousand may fall at your side
and ten thousand at your right hand, but
these plagues will not reach you.
You will only look with your eyes
and see the reward of the wicked.
If you say the Lord is my refuge
and you make The Most High your dwelling
no harm will overtake you,
no disaster will come near your tent.
For He will instruct his angels on your behalf
to protect you in all your ways.
On their hands they will bear you up
lest you strike your foot against a stone.
You will tread on the lion and viper
You will trample upon the young lion and the serpent
“Because he has loved me,” says The Lord
I will deliver him, I will fortify him because he
acknowledges my name

Therefore, when he calls upon me

I will be with him, I will be with him in trouble, I

will deliver and honor him.

I will satisfy him with long life

and show him my deliverance
HOW PRECIOUS IS YOUR KINDNESS

This ancient prayer is usually said in the morning after religious Jews don themselves with a prayer shawl. It extols God’s kindness and reminds us that those who pray to Him and try to follow His commandments will earn His abundance and protection. You may recite this prayer anytime during the day if you cannot do so in the morning.

When you finish this prayer take a few moments to meditate on all that you want from life. Close your eyes and talk to God in your own words and tell Him everything that is on your mind.

I recite this prayer daily. First I offer words of praise to The Creator, followed by words of gratitude, Next, I beg HaShem for forgiveness, and I conclude with prayers for healing, health and protection for myself and loved ones.

Ma Ya-kar Chas-de-cha E-lo-him, U-v’nei A-dam B’tzei K’na-fe-cha Yir-v’yun M’de-shen Bei-te-cha,

V’na-chal A-da-ne-cha Tash-keim. M’kor Cha-yim, B’ohr-cha Nir-eh Ohr. M’shoch Chas-d’cha

V’tzid-kat-cha L’yish-rei Leiv.
How precious is Your kindness, O G-d! The sons of man take refuge in the shadow of Your wings.

May they be sated from the abundance of Your House, and may You give them to drink from the river of Your bliss. For with You is the source of life; By Your light we shall see light. Extend Your kindness upon those who know You, and Your righteousness on the upright in heart.
PRAYER FOR INCOME, SUCCESS, PROTECTION, LIFE AND LUCK

This brief and ancient prayer is of unknown origin. It is often said by religious Jews after petitioning God for health and healing.

King of the Universe, if it be Thy will quickly send us from heaven income, success, protection, life and luck, faith, trust, understanding, strength, peace and joy.
This prayer of protection is extracted from one of several prayers said before eating the Sabbath evening meal. You may, however, say it anytime. I usually say it during my morning prayers.

O, King, who is exalted above all the heavenly legions, our Molder, Molder of the creation. I beseech Your luminous countenance that You privilege me and all my household to find favor and good understanding in Your eyes and in the eyes of all the descendants of Adam and Eve, and in the eyes of all who see us that we perform Your service. Privilege us to receive Sabbaths amid abundant gladness, amid wealth and honor, and amid fewness of sins. Remove from me and all my household, and from your entire nation Israel every manner of illness, every manner of pain, and every manner of need, poverty and destitution. Give us a virtuous desire to serve You with honesty, with awe and with love…
THE NAME OF GOD FOR PROTECTION

In an earlier chapter of this book we discussed the Jewish mystical tradition of using the various names of God for purposes ranging from health and healing to guarding against the evil eye. The following is the name of The Creator which you may use for protection. Repeat it as many times as you feel comfortable with.

*Aleph Lamed Daled.*

Whenever I’m in a situation where I feel the need for both healing and protection, I utilize the following mantra which employs the use of several of God’s sacred Names that we mentioned earlier in this book. You must really say this aloud with all the heartfelt emotion that you can muster:

*Yud Hei Vav Hei*

*Mem Hei Shin*

*Yud, Yud, Yud*

*Hei, Hei, Hei*

*Vav, Vav, Vav* (connective power from us to God)

*Matz’patz, Matz’patz, Matz’patz* (in Kabbalistic literature, this name of God is said to pertain to “mercy.”)

*Abigadaz Shakvatzit* (a shortened version of the first line of the *Ana Be’Koach* prayer discussed earlier.)
Over and over, again, in the Torah we read about God saying to those who trust Him, “be not afraid.” These words reveal The Creator’s care for us and gives us reassurance that He is near and protecting us and that there is no need to live in fear. Say this prayer and grow in confidence that you are always being protected by your Creator.

Do not fear sudden terror or the holocaust of the wicked when it comes. Plan a conspiracy and it will be annulled; speak your piece and it shall not stand, for God is with us. Even until your old age I remain unchanged; and even unto your ripe old age I shall endure. I created you and I shall carry you; I shall endure and rescue you.
In this Psalm King David praises God and asks Him for life-long protection and help.

In You, O LORD, do I put my trust: let me never be shamed.

Deliver me in Thy righteousness, and cause me to escape:

incline Thine ear unto me, and deliver me.

Be to me a sheltering rock, whereunto I may continually resort:

Thou hast given commandment to

save me; for Thou art my rock and my fortress.

Rescue me, O my God, out of the hand of the wicked, out of the hand of

the unrighteous and cruel man.

For Thou art my hope, O Lord God: Thou art my trust since my youth.

Upon You I have relied since my birth; from my mother’s womb

You drew me. Therefore You are my praise continually.

I am as a wonder unto many; but Thou art my mighty refuge.

Let my mouth be filled with Thy praise and with Thy honor
all the day. Do not cast me aside in old age; forsake me not when
my strength faileth. For mine enemies speak against me; and they that
lay wait for my soul take counsel together,
Saying, God hath forsaken him: persecute and take him
for there is none to deliver him.
O God, be not far from me: O my God, make haste for my help.
Let them be confounded and consumed that are adversaries
to my soul; let them be covered with reproach and dishonor that
seek my hurt.
But I will hope continually, and will yet praise Thee more and more.
My mouth shall tell of Your righteousness and Thy salvation all the day;
for I know not the numbers thereof.
I will go in the strength of the Lord God: I will make mention of Thy
righteousness, Yours alone.
O God, You hast taught me from my youth: and to this day
I declare Your wonders.
And even until old age and hoary hairs O God, forsake me not;
until I declare Your strength unto this generation, and Thy power
to every one yet to come.

Thy righteousness also, O God, is very high, who hast done
great things: O God, who is like unto Thee!

Thou, who has caused me great and sore troubles, shalt quicken me
again, and shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness, and comfort me on every side.

I will also praise Thee with the psaltery, even thy truth, O my God:
unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto Thee; and my soul,
which Thou hast redeemed.

My tongue also shall talk of Thy righteousness all the day long: for
they are confounded, for they are brought unto shame, that seek my
harm.
In this chapter we will look at some esoteric approaches to healing, health and protection – from amulets and the permutations of God’s names to meditation, a Jewish practice that dates back thousands of years.

One old and simple form of meditation that I like to practice is called the Hitbodedut Mediation. It was taught by, Rabbi Nachman of Breslov, an 18th Century rabbi whose followers would meditate in a field or in a forest as a primary way of connecting to God. The rabbi felt that nature was the best place to experience HaShem’s spirit.

But you need not find a forest to do this meditation. Simple find a quiet space in your home and have an earnest desire to speak to God in a personal way. This meditation also requires that you practice it with much heartfelt emotion.
**HITBODEDUT MEDITATION**

*(Self-Seclusion Meditation)*

While doing this meditation, Rabbi Nachman recommended the use of every kind of appeal and argument in speaking to The Almighty in order to win His favor. He taught people to speak to God in a spontaneous, unstructured and individualized form; to tell Him everything, and that it mattered not what language you spoke in as long as your conversation with God came straight from the heart. It was the outpouring of the soul, he said, that mattered most of all.

I personally find that the best time to do this type of *Hitbodedut* meditation is upon rising or before going to sleep. I like to light a candle and burn some incense while doing so. For me, creating a spiritual atmosphere is important. But all you need to do is just relax, close your eyes, and begin your heartfelt talk with your Creator…
THE HAMSA HAND

The Hamsa Hand is a popular Jewish symbol depicting five fingers that serves as a reminder of the metaphorical Hand of God. The word Hamsa, (CHAM-sah), is an Arabic word meaning five, which is derived from the same root as the Hebrew word for five.

The Hamsa is most commonly used as a sign of protection to defend against negative spiritual forces caused by the jealousy of others, colloquially known as the ayin hara, or evil eye.

Depicting an image of the open right hand, the Hamsa symbol appears in both Kabbalistic manuscripts and talismen. Each finger of the hand symbolizes one of the five books of Moses.

In Kabbalah, the Hamsa represents the hand of the Creator, which is the ultimate defense against all evil. It also signifies blessings, strength, and power. A Hamsa often contains other symbols, such as an eye, two fish swimming in opposite directions, or a Star of David.

The Hamsa is also a popular design on all types of jewelry, meant to evoke protection for the one wearing or carrying it, which is why the author has with him at all times a Hamsa keychain, money clip and a necklace. Hey! It can’t hurt.
MEZUZAH

A mezuzah is a sacred parchment inscribed by hand with two passages from the Torah. The scroll also contains the first two paragraphs of the Shema Yisrael (Hear, O Israel) prayer which declares the oneness of God. On the reverse side of the scroll is one of the Hebrew names of God – Shaddai.

The mezuzah is a symbol of God’s watchful care over our home and our bodies, making it a wonderful spiritual security system. You should put a mezuzah on the outside doorpost of your home and on the doorposts of all your rooms, angling it to the left.

You touch the mezuzah with your right hand whenever you pass by it for healing and protection and to assert that God is your God…
**RED STRING**

The *Kabbalists* believed that the eyes were the windows of the soul, and therefore can transmit tremendous energy. When we look at others with hate, or with envy, we are sending a negative energy their way. And vice versa.

The Red String is a *segula* -- or talisman -- that protects us from conscious and unconscious stares. It is worn on the left wrist, the left representing the desire to receive, therefore creating a protective shield that fends off negative energy. The red string, itself, is usually made from thin scarlet wool thread.
RECITING THE NAMES OF THE RIGHTEOUS

Earlier in this book we talked about reciting God’s names for healing, health and protection, and also about reciting the names of certain angels. In mystical Judaism there is also a tradition in which the names of righteous men are recited as a way of connecting to God for health, healing and protection.

Some suggested names which I use that come from the Torah and other Jewish sources are:

Noah
Joseph
Benjamin
Rabbi Nachman
Elimelech
Rabbi Schneerson
Baal Shem Tov
Rabbi Meir
Rabbi Kook

You may repeat these names for health and healing or substitute the names of any other Tzadikim (righteous people) you may be familiar with, but always with God in mind.
And while we’re on the subject of connecting to the righteous for healing, let me present a brief prayer which calls on the intercession of Rabbi Meir Baal HaNess for health, healing and protection.

Over 2,000 years ago, this great sage and miracle worker - as his legacy to all generations – vowed to personally intercede in Heaven on behalf of any person in crisis or distress who gave charity to the poor in Israel in his memory.

Nowadays, there is a tradition among many Orthodox Jews who are in need of HaShem’s intervention to make a donation to a charitable cause and then utter these words: *Elokai, D’Meir Aneini* (God of Meir, answer me).

So if you or a loved one is in need of healing, participate in this sacred legacy by repeating the words above in Hebrew or English and then donating to a charity in Israel.
You have already encountered many Psalms throughout this book for healing, health, and protection. There are, of course, many others that are used for the same effect.

The list of Psalms below – some of which appear earlier in this book in their full version—are those I have used over the years. I am simply going to list them and their intended purpose, and if you wish to make use of them purchase a book of Psalms in whatever version that appeals to you and recite them.

Against the Evil Eye: 4, 13, 20, 31, 40, 53, 91, 110, 116, 118.5
Against Danger and Illness: 20, 11, 25, 26
Protection From Tragedy: 91, 121
For Good Luck and to Negate Bad Omens: 4, 57, 66, 141 (light a green candle when you say them).
Protection for Your Family Against Harm: 4, 11, 77
For Healing (from the writings of Rabbi Nachman of Breslov): 3, 6, 13, 20, 23, 30, 38, 39, 41, 121
For Healing: 6, 13, 20, 30, 142, 41, 91, 116
Complete Recovery: 57, 108, 120 (Say these for 40 consecutive days).
This Psalm speaks about the forgiveness of sin and how fortunate is the person who confesses his sin to The Almighty. But there is a line within the Psalm (No. 7) that is used by many Kabbalists for protection. It has become a segulah – a talisman for such protection.

But there is a special way to do this reading of line seven. You must first read the line in its entirety, and then read it backwards with a long pause on the word “from” before continuing. It goes like this:

First you say:
You are a refuge for me from distress. You surround me with songs of deliverance. Selah.

Next you say:
Deliverance of songs with me surround You distress from

(long pause).

You are a refuge for me.

By doing so, you are separating the word “distress” from the word, “refuge,” which is what we are asking of God.
PINCHAS

Pinchas was a revered Biblical priest and healer who was personally responsible for the removal of a plague that claimed 24,000 lives. For thousands of years Kabbalists have taught that when we read the story of Pinchas we tap into the reservoirs of healing energy that Pinchas, himself, channeled during his lifetime.

The Aramaic words encoded in the Zohar (The Kabbalistic “Book of Splendor” and the foundational work in the literature of Jewish mystical thought) portion of Pinchas, according to these Kabbalists, not only offer us a direct connection to healing energy, but also awakens this energy in the entire world.

The text is too long to be printed here, but an inexpensive pocket size version of the Zohar which contains the section on Pinchas and can be purchased online. It is called: “The Holy Zohar: The Book of Avraham: A Book of Healing and Protection.” It is published by The Kabbalah Learning Center. Another website selling inexpensive copies of this book is: http://www.newthoughtkabbalah.com/minizohar.htm

Many Kabbalists believe that just owning a copy of the Zohar can protect you and aid in your healing. You do not need to know Hebrew-- in fact most of it is so condensed that you cannot read it.
It is a perfect book for meditation. The healing and energetic benefit can be gained by simply scanning the letters of the text from right to left. This will put you into a meditative state.

Many mystically-oriented religious Jews, in fact, carry a copy of this book with them at times and also place it under their pillows before going to sleep. You may wish to do the same.
Tefillin are a set of small black leather boxes containing scrolls of parchment inscribed with verses from the Torah which are worn on the head and arm by observant Jews during weekday morning prayers. They have been used as a source of power and protection for at least 3,000 years, and connects us in the deepest way to God.

There is a segulah associated with tefillin for healing. When there is a part of your body that is hurting or ailing you, it is believed by placing the bag containing the tefillin on that part of the body it will heal. If you own a set of tefillin and wish to try this, say these few words before doing so.

May some of the spiritual influence of the commandment of tefillin be extended upon me so that I have a long life, a flow of holiness and holy thoughts….Amen
PRAISE AND GRATEFULNESS

Earlier in this book we spoke about the importance of giving thanks to God. One reason
is that it is a key in receiving the blessings of healing, health and protection. It is a wondrous way
to establish a deeper connectedness to HaShem. The following are a few of my favorite prayers and
Psalms for doing so. Even if you don’t see or feel an immediate response from HaShem, trust that
through your expressions of praise and gratitude that help is on its way.

NISHMAT KOL CHAI PRAYER
(The Breath of Every Living Thing)

This ancient song of praise and thanksgiving to God, which is usually said on Sabbath,
mornings, during the Passover seder and on other holidays, is a powerful segula which is
believed to bring blessings of health, healing and protection to those who say it. While reciting
this prayer you may also keep other people in mind who are in need of healing or other blessings.
It goes as follows:
The soul of every living being shall bless Your Name, HaShem our God.

The spirit of all flesh shall always glorify and exalt Your remembrance, our King.

from this world to the World to Come. You are God, and other than You we have no king, redeemer, or savior. He who liberates, rescues and sustains, answers and is merciful in every time of distress and anguish. We have no king, helper or supporter but You!

God of the first and the last, God of all creatures, Master of all Generations,

Who is extolled through a multitude of praises, Who guides His world with kindness and His creatures with mercy..

HaShem is truth; He neither slumbers nor sleeps. He Who rouses the sleepers and awakens the slumberers. Who raises the dead and heals the sick, causes the blind to see and straightens the bent. Who makes the mute speak and reveals what is hidden. To You alone we give thanks!

Were our mouth as full of song as the sea, and our tongue as full of joyous
song as its multitude of waves, and our lips as full of praise as the breadth
of the heavens, and our eyes as brilliant as the sun and the moon, and our
hands as outspread as the eagles of the sky and our feet as swift as
hinds -- we still could not thank You sufficiently, HaShem our God,
and God of our forefathers, and to bless Your Name for even one
of the thousand thousand, thousands of thousands and myriad myriads
of favors, miracles and wonders that You performed for our ancestors and
for us. At first You redeemed us from Egypt, HaShem our God,
and liberated us from the house of bondage. In famine You nourished us,
and in plenty You sustained us. From sword You saved us; from plague
You let us escape; and from severe and enduring diseases You spared us.
Until now Your mercy has helped us, and Your kindness has not forsaken
us. Do not abandon us, HaShem our God, forever.

Therefore the organs that You set within us and the spirit and soul that
You breathed into our nostrils, and the tongue that You placed in our
mouth - all of them shall thank and bless

and praise and glorify, exalt and revere, be devoted, sanctify and declare

the sovereignty of Your Name, our King. For every mouth shall offer

thanks to You; every tongue shall vow allegiance to You;

every knee shall bend to You; every erect spine shall prostrate

itself before You; all hearts shall fear You; and all innermost feelings

and thoughts shall sing praises to Your name, as it is written:

"All my bones shall say, 'HaShem who is like You?

You save the poor man from one who is stronger than he, the poor

and destitute from the one who would rob him."

The outcry of the poor You hear, the screams of the destitute

You listen to and You save.

And it is written: "Sing joyfully, O righteous, before HaShem; for the

upright praise is fitting."

By the mouth of the upright You shall be exalted;

By the lips of the righteous shall You be blessed;
By the tongue of the devout shall You be sanctified;
And amid the holy shall You be lauded.

And in the assemblies of the myriads of Your people, the House of Israel, it is the duty of all creatures, before You O HaShem, our God and God of our forefathers to thank, laud, praise, glorify, exalt, adore,
render triumphant, bless, raise high, and sing praises - even beyond all expressions of the songs and praises of David, the son of Jesse,
Your servant, Your anointed.

And thus may Your name be praised forever- our King, the God, the Great and holy King – in heaven and on earth. Because for you it is fitting - O HaShem our God and God of our forefathers song and praise, lauding and hymns, power and dominion, triumph,
greatness and strength, praise and splendor, holiness and sovereignty,
blessings and thanksgivings to Your Great and
Holy Name; from this world to the World to Come You are God.

Blessed are You HaShem,

God, King exalted through praises, God of thanksgivings,

Master of Wonders, Creator of all souls,

Master of all deeds, Who chooses the musical songs of praise –

King, Unique One, God,

Life-Giver of the world.
Make a joyful noise to the LORD, all the earth.

Serve the LORD with joy

Come before Him with exultation.

Know that the LORD, He is God.

It is He who made us, and we are His;

His people and the sheep of His pasture.

Enter His gates with gratitude,

and His courtyards with praise.

Give thanks to Him; bless His name.

For the LORD is good;

His steadfast love endures forever,

And His faithfulness is for all generations.
One of the most popular Psalms in Judaism, Ashrei is recited three times every weekday (once at the morning service, once at the afternoon service, and once in personal prayer). It is recited a fourth time on Shabbat during the Torah-reading service. In Hebrew, it is an acrostic Psalm, with every verse starting with a consecutive letter of the Hebrew alphabet.

Praiseworthy are those who dwell in Your house; may they always praise You. (Psalm 84:5)
Praiseworthy are the people who are thus fortunate; happy the people whose God is HaShem. (Psalm 144:15)
David's song of praise (Psalm 145)
I will exalt You, O God my King, and I will bless Your Name forever and ever.
Every day will I bless You, and I will laud Your name forever and ever.
HaShem is great and highly to be praised; God’s greatness is beyond our understanding.

Each generation will praise Your deeds to the next, and tell of Your mighty acts.

I will tell of the glorious majesty of Your splendor and of Your wondrous deeds. They will speak of Your awesome power, and I will recount Your greatness. They will utter a recollection of Your abundant goodness, and will sing joyously of Your righteousness.

HaShem is gracious and merciful, slow to anger and full of kindness.

HaShem is good to all, and God’s tender mercies are upon all of His works.

All Your works will thank You, HaShem, and Your faithful ones will bless You.

They will speak of the glory of Your kingdom, and will tell of Your power.

To inform all human beings of God’s mighty acts, and the majestic glory of Your dominion.

Your kingdom will last forever, and You will rule in every generation.

HaShem supports all the fallen ones, and straightens
all those who are bent.

The eyes of all look to You in hope, and You give them their food in due season.

You open Your hand and satisfy the desire of every living thing.

(After reciting this line, speak the names of everyone you are praying for)

*HaShem* is righteous in every way, and faithful in every deed.

*HaShem* is near to all those who call upon Him, to all who call upon God sincerely.

God will fulfill the wishes of those who fear Him; God will hear their cry and deliver them.

*HaShem* protects all those who love Him, but will destroy all the wicked.

May my mouth declare the praise of *HaShem* and may all flesh bless God's name forever and ever.

We will bless God now and forever. Halleluyah!

(Psalm 115:8)
PSALM 150

Praise the LORD. Praise God in His holiness: praise Him in the firmament of His might.
Praise Him for His mighty acts: praise Him to His abundant greatness.
Praise Him with the sound of the shofar: praise Him with the harp and lyre.
Praise Him with the timbrel and dance: praise Him with stringed instruments and flute.
Praise Him upon the loud cymbals: praise Him upon the clanging cymbals.
Let every soul praise HaShem. Praise ye the LORD.
PRAYER OF THANKS

It is believed that whoever recites this time-honored prayer turns severe judgments into mercy, and merits outright miracles from God. It is a prayer that helps us to ponder the wonderful blessings in our lives that so many of us take for granted.

Thank You HaShem, King of Kings

Master of the World

Thank You for the infinite times that You helped me, supported me, rescued me,
encouraged me, cured me, guarded over me and made me happy.

Thank You for always being with me.

Thank You for giving me the strength to observe Your commandments, to do good deeds and pray. Thank You for all the times You helped me and I didn't know how to say 'Thank You'.
Thank You for all the loving kindnesses You do for me each and every moment.

Thank You for every breath I breathe.

,,.. Thank You HaShem for all the things that I do have, and thank you HaShem even for the things that I don't have.

Thank You for my periodic difficulties, my occasional setbacks, and for the times when I don't feel happy, because everything is for my ultimate benefit, even if I don't see that it’s always for my best.

Deep in my heart I know that everything that comes from You is the very best for me and designed especially for me in precision and exacting Divine Providence, which only The King of Kings is capable of.

Thank You for the periodic times that
are difficult for me,

for only that way they enable me to fully

appreciate the good times, for only after being

in darkness one can appreciate the light.

Thank You for the wonderful life You

have given me.

Thank You for every little thing that I have,

for everything comes from You and from no

one else.

Thank You for always listening to my prayers.

Creator of the World, I apologize from the

bottom of my heart for all the times that I

didn’t appreciate what You gave me, and

instead of thanking You I only complained.

I am dust and ashes and You are the entire

universe. Please, don't ever cast me away.
Let us finish off this chapter with a blessing to God.

This phrase from Psalm 118 says "This is the day that God has made, let us celebrate and rejoice in it" (Zeh hayom asah Adonai, nagilah v’nismecha vo).

This blessing helps us to recognize that each new day -- in fact, each and every moment -- is cause for celebration; not just the High Holy Days or days that are marked as special.

It reminds us to constantly praise and thank The Creator for every moment of our lives;

To remain joyful whatever the circumstances and continue to trust HaShem for the health, healing, or protection – or any other assistance – you may be seeking.
My Dear Friends.

Thank you for making this small book a part of your life.

It is my fervent hope that it helps you in a time of trouble by establishing a link to God. The ancient prayers, Psalms, meditations and other spiritual approaches found here have the power to cure all physical and spiritual illnesses and have been used for generations to do so. With HaShem’s help, may they do so now for you and your loved ones…