



# ARAPOH

ASSOCIATION FOR REFUAH WITH  
ALTERNATIVE PRACTITIONERS OF HEALING

## Membership Application

**Directions: Submit completed application form and signed pledge, copies of pertinent certification/s and application fee to: ARAPOH 6 Goldcrest Drive, Lakewood, NJ 08701.**

**Application fee: \$36**

**Submission of application does not guarantee acceptance as a member of ARAPOH.**

### Personal Information

**Print Name:** \_\_\_\_\_

**Address/City/State/Zip:** \_\_\_\_\_

**Phone/s** (Indicate Home/Cell/text): \_\_\_\_\_

**Email:** \_\_\_\_\_

### Describe your practice

*Indicate the area/s of specialty in alternative healing. Ex: HK/NB, CST, naturopathy, acupuncture, homeopathy etc....*

*List the course/s you completed, how many years you have been in practice, average number of clients per month, specific area/s that you specialize in (ex: children mood issues, behaviors, etc...) Attach extra sheet if needed.*

*A list of Members will be maintained on the ARAPOH website. Do you want your name listed? (yes or no) \_\_\_\_\_*

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### References

*List the names of at least two references and their contact information. At least one should be a Rov or Rebbetzin. Attach extra sheet of references if desired*

**Reference #1:** relationship \_\_\_\_\_

Name: \_\_\_\_\_

Phone/email: \_\_\_\_\_

**Reference #2:** relationship \_\_\_\_\_

Name: \_\_\_\_\_

Phone/email: \_\_\_\_\_



## Practitioner's Pledge

**I, the undersigned, declare that I am a Shomer/es Torah U'mitzvos and pledge to abide by the Halachic Guidelines listed below and by the Halachic decisions of the Vaad Harabonim of ARAPOH. I understand that if my conduct, in either personal or professional practice, is in contradiction to this pledge, my name will be removed from the ARAPOH membership.**

## Halachic Guidelines

- Practitioners must conduct their practice with constant awareness that:
  - Refuah comes from Hashem. The practitioner is only acting as a *shaliach*, with no independent power.
  - All tools that are used (stones, essential oils, etc.) have properties that Hashem has bestowed upon His creations and have no independent power. Likewise, the hands of the practitioner, when being used for hands-on healing, do not have any independent power.
- Practitioners may not utilize methods or tools that involve *issurim* of *avodah zarah*, *kishuf*, *nichush*, or *Darchei HaEmori* such as: *Feng Shui*, shamanic healing, etc. In case of doubt, one should consult a Rav who is well versed in alternative healing methods.
- Any involvement with spiritual beings must be avoided. For example, one may not pray to angels or ask them for assistance or guidance in healing, etc. All prayers and requests must be addressed directly to Hashem. (One may pray to Hashem that He send His angels for assistance.)
- Practitioners may not use names of Hashem or verses from Tanach, verbally or in writing, as tools for healing.
- Any element that may give the practice or practitioner a mysterious or supernatural appearance should be avoided (ex: lighting candles, turning off lights, wearing special clothing, etc.), unless these actions are clearly done for a specific therapeutic purpose. Likewise, one should avoid mentioning any kabbalistic concept as part of his/her treatment. One should relate to the energy being worked with simply as a physical entity.
- Muscle testing and pendulum testing:
  - Testing may only be used for determining the past or present – not the future (ex: "Will I become pregnant?" "Will I heal from cancer?"). After testing a client to determine for how long he/she should take a supplement or how long he/she should wait until the next session, one should not, for example, predict: "It WILL take three weeks." Rather, one should say: "Based on your present state, it SHOULD take three weeks." [For further clarification of what is considered future testing, see *Alternative Medicine in Halachah*, end of Chapter 4 (2020 ed., pp. 92-94).]
  - Testing should be used only for beneficial healing purposes and not for other objectives such as satisfying one's curiosity or determining success in business, shidduchim, etc.
- Seeing clients of the opposite gender:

As a general rule, male practitioners should see male clients, and female practitioners should see female clients. Practitioners should refer potential clients of the opposite gender to appropriate colleagues.

If no other suitable practitioner is available, one may see clients of the opposite gender under the following conditions:

  - The laws of *yichud* are being strictly adhered to: Halachically valid chaperone/s should be present in the adjacent room, and the door to the treatment room should be slightly open; an unlocked door is not sufficient.
  - The therapy does not involve direct body touch/manipulation. Therapies such as massage or cranio-sacral therapy may not be done by a practitioner of the opposite gender UNDER ANY CIRCUMSTANCE.  
If the therapy involves minimal touch (such as in muscle testing), direct skin contact by a practitioner of the opposite gender must be avoided by using a barrier such as clothing or a cloth.
- Halachic standards regarding business practices:
  - Since healing others is a mitzvah, a practitioner may not charge for healing, only for the time spent. As a result, one may charge per hour or per session, but one may not charge per condition treated.
  - Practitioners should not guarantee a specific outcome or degree of effectiveness. When warranted, such as when there are poor or minimal results, clients should be referred to other qualified practitioners, either conventional or alternative.

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Print Name

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Date

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Signature