

Prayers for Healing

*Mi sheberakh avoteinu
m'kor ha-b'rakhah l'imoteinu,*
May the Source of strength
who blessed the ones
before us
help us find the courage
to make our lives a blessing,
and let us say: *Amen.*

*Mi sheberakh imoteinu
m'kor ha-b'rakhah la-avoteinu,*
bless those in need of
healing
with *r'fuah sh'leimah:*
the renewal of body,
the renewal of spirit,
and let us say: *Amen.*

—DEBBIE FRIEDMAN
AND DRORAH SETEL

Moses' Prayer

אל נא רפא נא
לה' לוֹ לָהֶם.

God, please heal
her/him/them.

El na r'fa na lah/lo/lahem.

— based on NUMBERS 12:13

Meaning of Healing

Healing may be different
than “cure.” Healing is a
process that concerns not
only the physical aspect of
our reality, but our mental,
emotional, and spiritual
states as well. We pray, in
part, for inner peace, calm, a
cessation of torment and suf-
fering. The gift is to be able
to deal with our fate, remain
whole, and be at peace. This
realization is important not
only for the person who is ill
but for caregivers as well, for
they should know that they
can be a source not only of
cure but more especially of
healing.

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac,
and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing
and healing to _____. May the Holy One mercifully
restore him/her/them to health and vigor, granting
him/her/them spiritual and physical well-being, together
with all others who are ill, and may God grant strength to
those who tend to them. Though Shabbat is a time to
refrain from crying out, we yet hope and pray that healing
is at hand. And let us say: *Amen.*

On Joyous Occasions

Barukh atah ADONAI, our God, sovereign of time and space,
who is good and who bestows goodness.

Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv.

The congregation responds:

Offer thanks to ADONAI, for God is good; God's love
endures forever.

Hodu l'adonai ki tov, ki l'olam hasdo.

Birkat Ha-Gomel: On Being Saved from Danger

*This b'rakhah is recited by one who has recovered
from a serious illness or survived a life-threatening crisis.*

Barukh atah ADONAI, our God, sovereign of time and space,
who bestows goodness on us despite our imperfections,
and who has treated me so favorably.

*Barukh atah Adonai eloheinu melekh ha-olam,
ha-gomel l'hayavim tovo, she-g'malani kol tov.*

We respond:

May the one who has shown such favor to you
continue to bestow all that is good upon you, forever.

for a male: Mi she-g'mal'kha kol tov, hu yigmolkha kol tov, selah.

for a female: Mi she-g'maleikh kol tov, hu yigm'leikh kol tov, selah.

for a group: Mi she-g'malkhem kol tov, yigmolkhem kol tov, selah.

מי שברך לחולים

מי שברך אבותינו אברהם יצחק ויעקב,
ואמותינו שרה רבקה רחל ולאה,
הוא יברך וירפא את- [החולה\החולה\החולים]

(names of loved ones and friends may be added here)

בְּנוֹת

הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים

For a male:

עָלֶיךָ, לְהַחְיֶיךָ וּלְרַפְּאוֹתֶיךָ, וְיִשְׁלַח לְךָ

For a female:

עָלֶיךָ, לְהַחְיֶיךָ וּלְרַפְּאוֹתֶיךָ, וְיִשְׁלַח לְךָ

For a group:

עָלֵיכֶם, לְהַחְיֶיכֶם וּלְרַפְּאוֹתֶיכֶם, וְיִשְׁלַח לְכֶם

מִהֲרָה רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רַפּוּאָה הַנֶּפֶשׁ
וּרַפּוּאָה הַגּוּף, בְּתוֹךְ שְׁאֵר הַחוֹלִים, וְחִזֹּק אֶת יָדֶיךָ
הָעוֹסִקִים בְּצִרְכֵיכֶם, שֶׁבֶת הִיא מְלֻעָעוֹק וּרַפּוּאָה
קְרוּבָה לְבוֹא, הַשָּׁמַיִם בַּעֲגָלָא וּבְזֶמֶן קָרִיב, וְנֹאמַר אָמֵן.

הַפֶּרֶת הַטוֹב

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטוֹב וְהַמְּטִיב.

The congregation responds:

הוֹדִי לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.

בְּרֵכַת הַגּוֹמֵל

*This b'rakhah is recited by one who has recovered
from a serious illness or survived a life-threatening crisis.*

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שֶׁגָּמְלָנִי כָּל-טוֹב.

We respond for a male:

מִי שֶׁגָּמְלָךְ כָּל-טוֹב, הוּא יִגְמְלְךָ כָּל-טוֹב, סֵלָה.

for a female:

מִי שֶׁגָּמְלְךָ כָּל-טוֹב, הוּא יִגְמְלְךָ כָּל-טוֹב, סֵלָה.

for a group:

מִי שֶׁגָּמְלְכֶם כָּל-טוֹב, הוּא יִגְמְלְכֶם כָּל-טוֹב, סֵלָה.

PRAYER FOR HEALING.
Traditionally, the prayer for
healing is said in synagogue
when the Torah is read.
Ellen Frankel, a contempo-
rary writer, remarks that
through the recitation of
this prayer, we summon
support from all those who
care about our welfare.
Some follow the tradition
of using only the mother's
name, suggesting God's
Shekhinah/In-dwelling
"Feminine" aspect, which,
according to our tradition,
hovers over the bed of one
who is ill and represents
protection, care, and nur-
turing. (Simcha Weintraub)

ON JOYOUS OCCASIONS.
The rabbis of the Talmud
insisted that recognizing
the good in our lives was
an important aspect of our
worship of God and our
own self-understanding
and spiritual growth; they
called this religious obliga-
tion *hakarat ha-tov* and
formulated this blessing to
be recited on these occa-
sions (Babylonian Talmud,
Berakhot 54b). Abaye (late
3rd century, Babylonia)
insisted that the *b'rakhah*
be said in the presence of
a *minyan*. In this spirit, we
have included a line (from
Psalm 136) to be recited as
a congregational response.

BIRKAT HA-GOMEL בְּרֵכַת
הַגּוֹמֵל. In thanking God for
having been saved from
danger and calamity, we are
conscious of the fragility of
our lives and the gratitude
with which we should meet
each day of our lives.

SELAH סֵלָה. The meaning of
this biblical word is unclear.
The ancient rabbis under-
stood it to mean "forever."