

Friday Tefillah: Blessing 8

Healing

Heal us, ה', and we shall be healed.

Save us and we shall be saved,

For You are our praise.

Bring complete recovery for all our ailments,

May it be Your will, ה' my God and God of my fathers and mothers, that You speedily send a complete recovery from heaven, a healing of soul and a healing of body, to (name), son/daughter of (mother's name) among the afflicted of Israel and all people.

For You, God, King, are a faithful and compassionate Healer.

Blessed are You, ה', Healer of the sick of His people Israel and all people.

From the Genizah

Heal us, ה', from the pains of our heart

And remove sorrow and complaint from among us.

Bring healing to our ailments.

Blessed are You, ה', who heals the sick among his people Israel.

רְפָאנוּ ה' וְנִרְפָא

הוֹשִׁיעֵנו וְנוֹשָׁעָה

כִּי תִהְיֶינָה אֲתָהּ

וְהֵעֵלָה רְפוּאָה שְׁלֵמָה לְכָל מִכּוֹתֵינוּ

יְהי רצון מִלְפָּנֶיךָ ה' אֱלֹהֵי וְאֵלֵהֶי אֲבוֹתַי וְאִמּוֹתַי שֶׁתִּשְׁלַח מִהַרְרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, לְחוּלָה/לְחוּלָה (name) בֶּן/בֵּת (mother) בְּתוֹךְ שְׂאֵר חוּלֵי יִשְׂרָאֵל וְיוֹשְׁבֵי תִבְל.

כִּי אֵל מֶלֶךְ רּוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה

בְּרוּךְ אַתָּה ה' רּוֹפֵא חוּלֵי עַמּוֹ יִשְׂרָאֵל וְיוֹשְׁבֵי תִבְל.

רפאנו ה' אלהינו ממכאוב לבנו

ויגון ואנחה והעבר ממנו

והעלה רפואה למכותנו

ברוך אתה ה' רופא חולי עמו ישראל

Jeremiah 17:14-18

Heal me, ה', that I may be **healed**,

rescue me, that I may be rescued,

for You are my praise.

Look, they say to me:

Where is ה'’s word? Let it come.

As for me, I did not urge to be a shepherd following You,

nor did I long for a day of disaster.

You Yourself knew my lip’s utterance,

in Your presence it was.

Do not become a terror to me,

You are my refuge on an evil day.

Let my pursuers be shamed and I be not shamed.

Let them be terrified and let me not be terrified.

Bring upon them an evil day

And break them with a double breaking.

יִרְמִיָּהוּ י"ז

רְפָאנִי ה' וְאִרְפָּא

הוֹשִׁיעֵנִי וְאוֹשָׁעָה

כִּי תִהְיֶינָה אֲתָהּ:

הִנֵּה־הִמָּה אֹמְרִים אֵלַי

אֵיךָ ה' יְבוֹא נָא:

וְאֵנִי לֹא־אֶצְתִּי מִרְעָה אַחֲרָיִךְ

וְיוֹם אָנוּשׁ לֹא הִתְאַוִּיתִי

אֲתָהּ יִדְעַת מוֹצֵא שְׂפָתַי

נִכַח פְּנֵיךָ הָיִהּ:

אֶל־תִּהְיֶינִי לִי לְמַחֲתָה

מִמְחִסֵּי־אֲתָהּ בְּיוֹם רָעָה:

יִבְשׁוּ רִדְפֵי וְאֶל־אֲבִשָׁה אֲנִי

יִחַתּוּ הִמָּה וְאֶל־אֶחֱתָה אֲנִי

הִבִּיא עֲלֵיהֶם יוֹם רָעָה

וּמִשְׁנֵה שִׁבְרוֹן שִׁבְרָם:

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Healing of Body / Healing of Soul

<p>Numbers 12:13 And Moses cried out to ה', saying: "God, pray, heal her, pray."</p>	<p>במדבר י"ב וַיִּצְעַק מֹשֶׁה אֶל-ה' לֵאמֹר אֵל נָא רַפֵּא נָא לָהּ:</p>
<p>Psalms 6:2-4 ה', do not chastise me in Your wrath, Do not punish me in Your fury. Have mercy on me, ה', for I am wretched. Heal me, for my limbs are stricken. And my life is hard stricken. -- and You, ה', how long?</p>	<p>ה' אֶל-בְּאֶפְסֵי תוֹכִיחֵנִי וְאֶל-בְּחִמְתֶּךָ תִּסְרֵנִי: חֲנִי ה' כִּי אִמְלֵל-אֹנִי רַפְּאֵנִי יְהוָה כִּי נִבְהַלּוּ עַצְמֵי: וְנַפְשִׁי נִבְהַלָּה מֵאֵד וְאַתָּה ה' עַד-מָתַי:</p>
<p>Isaiah 6:10 Make the heart of this people obtuse and block its ears and seal its eyes. Lest it see with its eyes and with its ears hear and its heart understand and it turn back and be healed.</p>	<p>ישעיהו ו' הַשְׁמֵן לִב-הָעָם הַזֶּה וְאָזְנוֹ הַכֹּבֵד וְעֵינָיו הַשֹּׁעַ פֶּן-יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וּלְכֻבּוֹ יִבִּין וְשָׁב וּרְפָא לוֹ:</p>

From the Singular to the Plural

<p>Babylonian Talmud Berakhot 29b-30a What is the formula for the traveler's prayer? The Gemara answers: May it be Your will, ה' my God, to lead me to peace, direct my steps to peace, and guide me to peace, and rescue me from the hands of any enemy or ambush along the way, and send blessing to the work of my hands, and let me find grace, kindness, and compassion in Your eyes and in the eyes of all who see me. Blessed are You, Lord, Who hears prayer. Abaye said: At all times a person should associate himself with the congregation and should not pray for himself alone. How should he say it? May it be Your will, Lord our God, that You lead us to peace, etc., in the plural.</p>	<p>תלמוד בבלי ברכות כט"ב - ל"א מאי תפלת הדרך? "יהי רצון מלפניך ה' אלהי, שתוליכני לשלום, ותצעידני לשלום, ותסמכני לשלום, ותצילני מכף כל אויב ואורב בדרך, ותשלח ברכה במעשי ידי, ותתנני לחן לחסד ולרחמים בעיניך ובעיני כל רואי, ברוך אתה ה' שומע תפלה." אמר אביי: לעולם לישתף אינש נפשיה בהדי צבורא. היכי נימא? — "יהי רצון מלפניך ה' אלהינו שתוליכנו לשלום" וכו'.</p>
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Healing and Prayer

<p>Genesis 20:17-18 Abraham then prayed to God, and God healed Abimelech and his wife and his slave girls, so that they bore children; for the LORD had closed fast every womb of the household of Abimelech because of Sarah, the wife of Abraham.</p>	<p>בראשית כ' וַיִּתְפַּלֵּל אַבְרָהָם אֶל־הָאֱלֹהִים וַיִּרְפָּא אֱלֹהִים אֶת־אֲבִימֶלֶךְ וְאֶת־אִשְׁתּוֹ וְאִמְהַתָּיו וַיֵּלְדוּ׃ כִּי־עָצַר עָצַר יְהוָה בְּעַד כָּל־רַחֲם לְבַיִת אֲבִימֶלֶךְ עַל־דְּבַר שָׂרָה אִשְׁת אַבְרָהָם׃</p>
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Prayer and Medical Attention

<p>Babylonian Talmud Berakhot 60a As Rav Aḥa said: One who enters to let blood says: May it be Your will, O Lord my God, that this enterprise be for healing and that You should heal me. As You are a faithful God of healing and Your healing is truth. Because it is not the way of people to heal, but they have become accustomed. Rav Aḥa is saying that people should not practice medicine as they lack the ability to heal; rather, healing should be left to God. Abaye responded and said: One should not say this, as it was taught in the school of Rabbi Yishmael that from the verse, “And shall cause him to be thoroughly healed” (Exodus 21:19), from here we derive that permission is granted to a doctor to heal. The practice of medicine is in accordance with the will of God.</p>	<p>תלמוד בבלי ברכות ס"א דָּאָמַר רַב אַחָא: הַנְּכַנְס לְהַקִּיז דָּם, אֹמֵר: "יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי שְׂיֵהָא עֵסֶק זָה לִּי לְרַפּוּאָה, וְתִרְפְּאֵנִי. כִּי אֵל רּוֹפֵא נְאָמֵן אַתָּה וִרְפּוּאָתְךָ אֱמֶת, לְפִי שְׂאִין דְּרַכְּן שֶׁל בְּנֵי אָדָם לְרַפּוּאוֹת אֲלָא שְׁנַהֲגוּ." אָמַר אַבְיִי: לֹא לִימָא אִינְשׁ הָכִי, דְּתַנִּי דְּבֵי רַבִּי יִשְׁמַעְאֵל: "וִרְפָא יִרְפָא" — מִכָּאן שְׁנִיתְנָה רְשׁוּת לְרּוֹפֵא לְרַפּוּאוֹת.</p>
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<p>Exodus 21:18-19 And would men quarrel and a man strike his fellow man with stone or with his fist and he does not die but falls to his bed, If he gets up and goes outside on his cane, the striker shall be clear, only he shall pay for his loss of time, and he shall surely heal him.</p>	<p>שמות כ"א וְכִי־יִרִיבוּ אַנְשִׁים וְהִכָּה־אִישׁ אֶת־רֵעֵהוּ בְּאֶבֶן אוּ בְּאֶגְרֹף וְלֹא יָמוּת וְנָפַל לְמִשְׁכָּב׃ אִם־יִקְוֶם וְהִתְהַלֵּךְ בַּחוּץ עַל־מִשְׁעַנְתּוֹ וְנִקָּה הַמִּכֶּה רַק שְׂבִיתוֹ יִתֵּן וִרְפָא יִרְפָא׃</p>
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We pray that medical treatment be successful, and that God be part of the healing process. We are both body and soul: the health of one affects that of the other.

R' Jonathan Sacks, *The Koren Siddur*

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This prayer does not assert that everyone stricken with illness is cured, only that we acknowledge God's role in it. ... Nowadays we are likely to start with assumption of health, so that when sickness occurs, we blame God and question why God does not heal. In times past, people began with the assumption that a person might become sick at any time, so that God was to be praised for moments of healing.

But the difference in viewpoint exemplifies a more general phenomenon, namely, people in times past appreciated the gap between God and humans more than we do. Our increased expertise in all technologies, not just medicine, leads us to feel that "my strength and the power of my hands accomplished these things" (Deut 8:17) -- an attitude that the Torah defines as the essence of hubris. It is this false pride that makes us diminish God's role in healing -- if we even acknowledge it at all.

Elliot Dorff in *My People's Prayer Book, The Amidah*

And today one should pray for God to send the right doctor to be His agent of healing.

Shemoneh Esrei, The Amidah, ArtScroll

Inserting Prayer For an Individual

Babylonian Talmud Avodah Zarah 8a

Similarly, **Rav Hiyya bar Ashi** says that **Rav** says: **Although the Sages said that a person requests his own needs in the blessing ending: Who listens to prayer, if he has a sick person in his house he recites a special prayer for him during the blessing of the sick.**

תלמוד בבלי עבודה זרה ח"א

א"ר חייא בר אשי אמר רב אע"פ שאמר
שואל אדם צרכיו בשומע תפלה אם יש לו
חולה בתוך ביתו אומר בברכת חולים

The Eight Blessing

Babylonian Talmud Megillah 17b

The Gemara continues: **And why did they see fit to institute that one says the blessing of healing as the eighth blessing? Rabbi Aha said: Since circumcision was assigned to the eighth, and circumcision requires healing, consequently, they established healing as the eighth blessing.**

תלמוד בבלי מגילה י"ז ב

וְמָה רָאוּ לִזְמַר רְפוּאָה בְּשִׁמְיִנִית? אָמַר רַבִּי
אַחָא: מִתּוֹךְ שֶׁנִּתְּנָה מִלָּה בְּשִׁמְיִנִית שְׁצָרִיכָה
רְפוּאָה — לְפִיכָּה קִבְעוּהָ בְּשִׁמְיִנִית.