

Hesed Committee  
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**Outline:**

- I. What is the essence of Hesed?
- II. Overview of Bikur Cholim
- III. The Biblical and Talmudic Basis for Bikur Cholim
- IV. The result of Bikur Cholim
- V. Historical Accounts
- VI. Practical Halakha

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**I. What is the essence of Hesed?**

**A. Acts of Lovingkindness**

- |                    |                        |
|--------------------|------------------------|
| ○ Hachnasat orchim | welcoming guests       |
| ○ Hachnasat kallah | attending to the bride |
| ○ Levayat hamet    | attending funerals     |
| ○ Bikur cholim     | visiting the sick      |
| ○ Nichum avelim    | comforting the mourner |

**B. In contrast to tzedakah, it is *giving of oneself***

Bikur cholim requires the establishment of a *healing relationship*

**II. Overview of Bikur Cholim**

*From Wikipedia:*

**Bikur cholim** ([Hebrew](#): ביקור חולים; "visiting the sick"; also transliterated *Bikur holim*) refers to the [mitzvah](#) ([Jewish](#) religious commandment) to visit and extend aid to the sick.<sup>[1]</sup> It is considered an aspect of *gemilut chasadim* ([benevolence](#), [selflessness](#), [loving-kindness](#)).<sup>[2]</sup> It is traditional to recite prayers for healing, such as the *Mi Shebeirach* prayer in the synagogue, and

Psalms (especially [Psalm 119](#)) on behalf of the sick.<sup>[3]</sup> Bikur cholim societies exist in Jewish communities around the world. The earliest Bikur cholim society on record dates back to the Middle Ages.<sup>[4]</sup>

The roots of *Bikur cholim* can be traced back to the [Torah](#), when [God](#) visits [Abraham](#) after his [circumcision](#) ([Genesis](#) 18:1).

*Bikur cholim* is mentioned in the [Babylonian Talmud](#) several times, in [Tractate Nedarim](#) 39a, 39b, and 40a. Nedarim 39a and 39b state that "[One must visit] even a hundred times a day" and that "He who visits a person who is ill takes away a sixtieth of his pain." Nedarim 40a says that "anyone who visits the sick causes him to live and anyone who does not visit the sick causes him to die"; it also states that those who visit the sick are spared from the punishments of [Gehenna](#) ([hell](#)) and that God sustains the sick, citing the [Book of Psalms](#) Chapter 31.<sup>[5]</sup> According to the Talmud, visits should not be very early or late in the day, and one should not stay too long. Relatives and friends are urged to visit as soon as possible. It is advised that a sick person not be informed of the death of a relative or friend lest it cause more [pain](#).<sup>[3][6]</sup>

Visiting the sick during [Shabbat](#), often after morning [services](#), is a common practice; the [House of Shammai](#) opposed this but the [House of Hillel](#) viewed this as a mitzvah and the view of [Hillel](#) became part of [halakha](#). Additionally, is also permissible to travel on Shabbat if a close relative falls ill.<sup>[3]</sup>

### III. The Biblical and Talmudic Basis for Bikur Cholim:

#### Gen 18:1 re Abraham

1. And the Lord appeared to him in the plains of Mamre; and he sat in the tent door in the heat of the day;
2. And he lifted up his eyes and looked, and, lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself to the ground,
3. And said, My Lord, if now I have found favor in your sight, pass not away, I beseech you, from your servant;

#### Sotah 14a: (imitating God)

R. Hama son of R. Hanina further said: What means the text: Ye shall walk after the Lord your God?<sup>4</sup> Is it, then, possible for a human being to walk after the Shechinah; for has it not been said: For the Lord thy God is a devouring fire?<sup>5</sup> But [the meaning is] to walk after the attributes of the Holy One, blessed be He. As He clothes the naked, for it is written: And the Lord God made for Adam and for his wife coats of skin, and clothed them,<sup>6</sup> so do thou also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: And the Lord appeared unto him by the oaks of Mamre,<sup>7</sup> so do thou also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: And it came to pass after the death of Abraham, that God blessed Isaac his son,<sup>8</sup> so do thou also comfort mourners. The Holy one, blessed be He, buried the dead, for it is written: And He buried him in the valley,<sup>9</sup> so do thou also bury the dead.

#### Num. 16:29 re Korach's rebels (Nedarim 39b)

29. If these men die the common death of all men, or if they are visited by the fate of all men; then the Lord has not sent me.

Nedarim 39b: (Conditions)

Our Mishnah presents a difficulty to Samuel: Why particularly teach that he may stand but not sit? Hence it must refer to a case where the invalid is forbidden to benefit from his visitor.<sup>1</sup>

Resh Lakish said: Where is visiting the sick indicated in the Torah? In the verse, If these men die the common death of all men, or if they be visited after the visitation of all men etc.<sup>2</sup> How is it implied? — Raba answered: [The verse means this:] If these men die the common death of all men, who lie sick a-bed and men come in and visit them, what will people say? The Lord hath not sent me<sup>3</sup> for this [task]. Raba expounded: But if the Lord make a new thing:<sup>4</sup> if the Gehenna<sup>5</sup> is already created, 'tis well: if not, let the Lord create it. But that is not so, for it was taught: Seven things were created before the world, viz., The Torah, repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple, and the name of the Messiah. The Torah, for it is written, The Lord possessed me [sc. the Torah] in the beginning of his way, before his works of old.<sup>6</sup> Repentance, for it is written, Before the mountains were brought forth, or ever thou hadst formed the earth and the world . . . .

It was taught: There is no measure for visiting the sick. What is meant by, 'there is no measure for visiting the sick?' R. Joseph thought to explain it: its reward is unlimited. Said Abaye to him: Is there a definite measure of reward for any precept? But we learnt: Be as heedful of a light precept as of a serious one, for thou knowest not the grant of reward for precepts? But Abaye explained it: Even a great person must visit a humble one. Raba said: [One must visit] even a hundred times a day. R. Abba son of R. Hanina said: He who visits an invalid takes away a sixtieth of his pain.<sup>20</sup> Said they to him: If so, let sixty people visit him and restore him to health? — He replied: The sixtieth is as the tenth spoken of in the school of Rabbi, and [providing further that] he [the visitor] is of his affinity.<sup>21</sup> For it was taught: Rabbi said: A daughter who enjoys maintenance from her brothers' estate receives a tenth of the estate.<sup>22</sup> Said they to Rabbi: If so, if a man leaves ten daughters and one son, the latter receives nothing! He replied: The first [to marry] receives a tenth of the estate; the second, a tenth of the residue; the third, a tenth of what remains. [Now, if they all married at the same time], they redivide equally.<sup>23</sup>

#### IV. The Result of Bikur Cholim

- A. Not for the purpose of a cure, but to relieve suffering
- B. Relief of suffering, not pain: medicine relieves pain, caregiving responds to suffering, the response to pain. The suffering of the sick is estrangement, or separation (this is the worst sorrow in Judaism, to be cut off from community and ultimately from God.
- C. Estranged through: hospitalization, loss of work, change of role in family, change of self; Bikur cholim bridges the estrangement by entering the world of the sick
- D. Nedarim 39a: anyone who visits the sick takes away 1/60 of the suffering (*if the visitor is ben gilo – similar age or temperament*) (also *Midrash Rabbah Leviticus 34:1*)
- E. Biblical Source for empathy: Deut 10:18
  - 18. He executes the judgment of the orphan and widow, and loves the stranger, giving him food and garment.
  - 19. Love you therefore the stranger; for you were strangers in the land of Egypt.

## F. Maimonides: bikur cholim derived from Lev 19:18

18. You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am the Lord.

## V. Historical Accounts

### A. Visiting societies are mentioned in the midrashim:

Midrash Rabbah - Genesis XIII:16

16. AND WATERED THE WHOLE [FACE OF THE GROUND]. R. Eleazar said in the name of R. Jose b.Zimra: Everything is blessed by rain]: Commerce is blessed and merchants<sup>1</sup> profit.<sup>2</sup> R. Johanan b. Levi said: The feeble too are relieved. R. Hiyya b. Abba said: The sick too are relieved, for their limbs become more supple. Abimi, a member of [a sick visiting] society, used to visit the sick. When rain fell R. Hiyya b. Ba would ask him: 'How are they [the sick] faring?' to which he would answer: 'They feel relieved.' Rabbi said: Even a precious stone feels [the rain].<sup>3</sup>

### B. Talmud, Moed Katan 27b

## VI. Practical Halakha

### A. Kitzur Shulchan Arukh

<sup>1</sup> When a person is ill, it's a mitzvah on every one to visit him, since we find that the Holy One, Blessed be He, visited the sick, as explained our sages, may their memory be for a blessing, in the verse<sup>1</sup> "And the Lord appeared to him by the terebinths of Mamre", teaching us that He came to him to visit the sick.<sup>2</sup> Relatives and friends who are used to coming to his house frequently, they go to visit him immediately that they heard he was sick. But strangers, who don't come to his house regularly, they don't go in immediately, so as not to bring bad luck, by getting him called an invalid, and they don't go in until after three days. But if he suddenly became ill, also the strangers come immediately. Even an important person should go to visit a lesser person, even several times a day. All who add (visits) are praiseworthy, as long as they don't disturb the invalid. One who hates (him) shouldn't visit the invalid he hates, and not comfort him when he's a mourner, so that people don't think he's happy about his misfortune, however, he's allowed to accompany him,<sup>3</sup> and we aren't concerned that people may say that he's happy about his misfortune, because this is the end of all men. (See further in Ch. 207:2, that the invalid doesn't need to stand even before a ruler, but if he wants to stand one doesn't tell him to sit.)

1) Genesis 18:1.

2) That is, Avraham, who was still recovering from his circumcision.

3) To accompany the funeral procession carrying his body to the cemetery.

<sup>3</sup> The essential feature of the mitzvah of visiting the sick is, to inquire about the needs of the invalid, what is needed to be done for him, to give him the pleasure of his friend's company, and also consider his condition, and to ask for mercy on him. If one visited and didn't ask (for mercy) one didn't fulfill the mitzvah. Therefore, one doesn't visit during the first three hours of the day, since then his illness is milder on him, one doesn't feel like requesting mercy for him, and not during the last three hours of the day, since then his illness is more severe and one would despair from asking mercy for him.

### B. Prayers and Psalms

#### Psalm 119 (long 176 verses)

145. I cry with my whole heart; answer me, O Lord; I will keep your statutes.

146. I cry to you: save me, and I shall keep your testimonies.

147. (K) I rise before dawn, and I cry out; my hope is in your word.

148. My eyes open before the watches of the night, that I may meditate on your saying.
149. Hear my voice according to your loving kindness; O Lord, revive me according to your judgment.

Psalm 121 (Esa Einai)

1. A Song of Maalot. I will lift up my eyes to the mountains. From where does my help come?
2. My help comes from the Lord, who made heaven and earth.
3. He will not let your foot be moved; he who watches you will not slumber.
4. Behold, he who watches Israel shall neither slumber nor sleep.
5. The Lord is your keeper; the Lord is your shade upon your right hand.
6. The sun shall not strike you by day, nor the moon by night.
7. The Lord shall preserve you from all evil; he shall preserve your soul.
8. The Lord shall preserve your going out and your coming in from this time forth, and for evermore.

Psalm 130, Psalm 142

1. A Maskil of David; A Prayer when he was in the cave.
2. I cry to the Lord with my voice; with my voice I make my supplication to the Lord.
3. I pour out my complaint before him; I declare my trouble before him.
4. When my spirit is faint inside me, you know my path. In the path where I walk they have secretly laid a snare for me.
5. I look on my right hand, and behold, but there is no man who knows me; no refuge remains to me; no man cares for my soul.
6. I cry to you, O Lord; I say, You are my refuge and my portion in the land of the living.
7. Attend to my cry; for I am brought very low; save me from my persecutors; for they are too strong for me.
8. Bring my soul out of prison, that I may give thanks to your name; the righteous shall surround me; for you shall deal bountifully with me.

*For several ailing individuals*

מי שבִּרְךְ אֲבוֹתֵינוּ אֲבֹרְהֵם יִצְחָק וְיַעֲקֹב, שְׁרָה  
 רִבְקָה רָחֵל וְלֵאָה, הוּא יִבְרַךְ וַיִּרְפָּא אֶת  
 הַחֹלִים \_\_\_\_\_ הַקְּרוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים  
 עֲלֵיהֶם, לְהַחְיִיקוֹם וּלְרַפְּאוֹתָם, וַיִּשְׁלַח לָהֶם  
 מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת  
 הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל  
 (שְׁבֻת הִיא / יוֹם טוֹב הוּא / יוֹם הַדִּין הוּא)  
 מִלְּזַעֲקוֹ, וְרְפוּאָה קְרוּבָה לְבוֹא

הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.  
 May God who blessed our ancestors, Abraham,  
 Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,  
 bring blessing and healing to \_\_\_\_\_. May  
 the *Kadosh Barukh Hu* mercifully restore (him /  
 her / them) to health and vigor. May God grant  
 (him / her / them) physical and spiritual well-  
 being, together with all others who are ill.

And though it is (Shabbat / Yom Tov / Yom  
 Hadin) a time to refrain from petitions, we  
 yet hope and pray that healing is at hand.  
 And let us say: Amen.

מי שבִּרְךְ

*For a male*

מי שבִּרְךְ אֲבוֹתֵינוּ אֲבֹרְהֵם יִצְחָק וְיַעֲקֹב, שְׁרָה  
 רִבְקָה רָחֵל וְלֵאָה, הוּא יִבְרַךְ וַיִּרְפָּא אֶת הַחֹלֵה  
 \_\_\_\_\_ בֶּן \_\_\_\_\_ הַקְּרוֹשׁ בְּרוּךְ הוּא יִמְלֵא  
 רַחֲמִים עָלָיו, לְהַחְיִיקוֹ וּלְרַפְּאוֹתוֹ, וַיִּשְׁלַח לוֹ  
 מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת  
 הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל  
 (שְׁבֻת הִיא / יוֹם טוֹב הוּא / יוֹם הַדִּין הוּא)  
 מִלְּזַעֲקוֹ, וְרְפוּאָה קְרוּבָה לְבוֹא  
 הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

*For a female*

מי שבִּרְךְ אֲבוֹתֵינוּ אֲבֹרְהֵם יִצְחָק וְיַעֲקֹב, שְׁרָה  
 רִבְקָה רָחֵל וְלֵאָה, הוּא יִבְרַךְ וַיִּרְפָּא אֶת הַחֹלֵה  
 \_\_\_\_\_ בַּת \_\_\_\_\_ הַקְּרוֹשׁ בְּרוּךְ הוּא יִמְלֵא  
 רַחֲמִים עָלֶיהָ, לְהַחְיִיקָהּ וּלְרַפְּאוֹתָהּ, וַיִּשְׁלַח לָהּ  
 מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת  
 הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל  
 (שְׁבֻת הִיא / יוֹם טוֹב הוּא / יוֹם הַדִּין הוּא)  
 מִלְּזַעֲקוֹ, וְרְפוּאָה קְרוּבָה לְבוֹא  
 הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

2.

גַּם כִּי־אֵלֶךְ בְּגִיא צְלֻמוֹת, לֹא־אִירָא רָע  
כִּי־אַתָּה עִמָּדִי.

Though I walk through a valley  
of deepest darkness,  
I fear no harm, for You are with me ...  
[Psalm 23:4]

יְהוָה אֹרֵךְ יְשָׁעֵי ... מְעוֹד־חַיִּי.

... Adonai is my light and my help ...  
The stronghold of my life ...  
[Psalm 27:1]

וְאַל־תִּעְצְבוּ, כִּי־חֲרוֹת יְהוָה הִיא מְעוֹזְכֶם.

... So do not be sad, for rejoicing in God is a  
source of strength. [Nehemiah 8:10]

הַרְפָּא לְשִׁבוּרֵי לֵב, וּמְחַבֵּשׁ לְעֵצְבוֹתֶם.

God heals broken hearts,  
And binds up wounds.  
[Psalm 147:3]

בְּעָרֵב יֵלִין בְּכִי וְלִבְקֹר רִנָּה.

Though weeping may endure for a night,  
Joy comes with the dawn.  
[Psalm 30:6]

וְקִוֵּי יְהוָה יִחַלְּפוּ כַּחַ, יַעֲלוּ אֲבָר בְּנִשְׂרִים;  
יָרוּצוּ וְלֹא יִיָּעֲפוּ, יִלְכוּ וְלֹא יִיָּעֲפוּ.

... they who trust in Adonai  
shall renew their strength  
As eagles grow new plumes.  
They shall run and not grow weary,  
They shall march and not grow faint.  
[Isaiah 40:31]

4.

רְפָאנוּ יְהוָה וְנִרְפָּא, הוֹשִׁיעֵנו וְנִשְׁעָה, כִּי  
תְהַלֵּתֵנו אַתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־  
מְכוּחֵינוּ, כִּי אֵל מֶלֶךְ רֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה.  
כְּרוּךְ אַתָּה יְהוָה, רֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Heal us, Adonai, and we shall be healed. Help us  
and save us, for You are our glory. Grant perfect  
healing for all our afflictions. For You are the faith-  
ful and merciful God of healing. Praised are You,  
Adonai, Healer of the people Israel.

3.

שִׁיר לַמַּעֲלוֹת. אֲשָׁא עֵינַי אֶל־הַהָרִים, מֵאֵין יְבֵא  
עֲזָרִי. עֲזָרִי מֵעַם יְהוָה, עַ שְׁהָ שָׁמַיִם וְאָרֶץ.  
אֶל־יִתֵּן לַמּוֹט רִגְלֵךָ, אֶל־יָנוּם שְׁמֶרְךָ. הֲנֵה לֹא־  
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יְהוָה שְׁמֶרְךָ,  
יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ. יוֹמָם הִשְׁמֵשׁ לֹא־  
יִכָּבֵד, וְיָרַח בַּלַּיְלָה. יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע, יִשְׁמֹר  
אֶת־נַפְשֶׁךָ. יְהוָה יִשְׁמַר־צִאתְךָ וּבוֹאֶךָ מֵעַתָּה  
וְעַד־עוֹלָם.

A Song for Ascents—

I turn my eyes to the mountains  
from where will my help come?  
My help comes from Adonai,  
maker of heaven and earth.  
Adonai will not let your foot give way;  
your guardian will not slumber.  
The guardian of Israel  
neither slumbers nor sleeps!  
Adonai is your protection,  
a guardian at your right hand.  
By day the sun will not strike you,  
nor the moon by night.  
Adonai will guard you from all harm,  
and guard your life.  
Adonai guards your going and coming,  
now and forever.

[Psalm 121]

#### PRAYER FOR PHYSICAL HEALING

אל נא רפא נא לה.

Heal (her / him) please, O God.  
[After Numbers 12:13]

O God, Source of healing, grant a speedy recovery to \_\_\_\_\_, who is in need of Your powers of healing. Bless (him / her) with strength and vigor. Shield (him / her) from excessive pain. Support \_\_\_\_\_ in facing fear; fill (him/her) with the courage to greet life anew. Raise \_\_\_\_\_ up from the darkness to the light, from weakness to strength, from sickness to health, for into Your hands do we place our spirit. Praised are You, Adonai, Healer of Israel.

#### PRAYER BEFORE SURGERY

O God, Source of all healing, Guardian of Israel, watch over \_\_\_\_\_ as (he / she) undergoes surgery. Bless all involved in the healing process, be their domain physical, emotional, or spiritual. Grant \_\_\_\_\_ strength and vigor. Spread over (him/her) Your shelter of peace. Support \_\_\_\_\_ in facing fear; fill (him / her) with the courage to greet life anew. Raise \_\_\_\_\_ up from the darkness to the light, from weakness to strength, from sickness to health, for into Your hands do we place our spirit. Praised are You, Adonai, Healer of Israel.

#### PRAYER FOR THE TERMINALLY ILL

בְּיָד אֶפְקֵד רוּחִי  
בְּעַת אִישׁוֹן וְאֶעֱרֶה.  
וְעַם רוּחִי גִוְיָתִי  
יְהוָה לִי וְלֹא אֵיכָא.

Into Your hand I entrust my spirit,  
When I wake and when I sleep.  
God is with me, I shall not fear,  
Soul and body, God's sacred keep.  
[from Adon Olam]

O God, Guardian of Israel, watch over \_\_\_\_\_. May (he/she) find shelter under Your care. Shield (him / her) from pain and suffering. We pray, O God, for strength and wisdom. We treasure each moment that we are linked together in life, yet pray for the courage to face the unknown. Be close to us, O God, remain at our bedside, for into Your hands do we place our spirit. Praised are You, Adonai, Guardian of Israel.

#### Prayers of healing

■ The following prayers may be recited in a variety of settings, such as the synagogue, home, or hospital.

#### PRAYER FOR EMOTIONAL HEALING

הַרְפֵּא לְשִׁבְרֵי לֵב.

Adonai is the healer of the brokenhearted.  
[Psalm 147:3]

Adonai our God, Source of all resources, may \_\_\_\_\_, whose suffering at times seemed beyond enduring, whose spirit seemed shattered, whose will was close to broken, be granted a renewal of strength, vigor, and hope with which to face the future. May (he / she) continue to recognize the multitude of resources You provide that enable so many to endure. May \_\_\_\_\_ know that only the broken heart is truly whole, that (he / she) may wholeheartedly greet life anew, for it is You, Adonai, who heals the brokenhearted.

#### PRAYER AFTER SURGERY

מִוְדָה / מוֹדָה) אָנִי לְפָנֶיךָ, מֶלֶךְ הַיּוֹגִים,  
שֶׁהַחַוְרַת בִּי נִשְׁמָתִי בְּחַמְלָה, רַבָּה אֲמוּנָתְךָ.

I offer thanks to You, O God,  
Who has restored my soul to me in mercy.  
[from Modeh Ani]

O God, we offer thanks before You, at this hour, with the knowledge that \_\_\_\_\_ has safely emerged from surgery, through You and Your dedicated healers. We thank You, God, for restoring (him / her) to us; for turning our fear into relief. Bless \_\_\_\_\_ with strength and vigor. May (his / her) health be speedily restored. Praised are You, Adonai, Healer of Israel.

#### PRAYER FOR A CHILD WHO IS ILL

O God, supreme parent to all, protect this child, \_\_\_\_\_, who is in need of Your love and Your healing. May (he / she) find shelter under Your care. Shield (him / her) from all harm. Watch over (him / her) morning and night. Support \_\_\_\_\_ in facing fear, fill (him / her) with the courage to greet life anew. Bless \_\_\_\_\_ with a complete healing. Praised are You, Adonai, Healer of Israel.

השכיבנו יהוה אלהינו לשלום, והעמידנו מלכנו לחיים, ופרש עלינו סכת שלומך, ותקנו בעצה טובה מלפניך, והושיענו למען שמך. והגן בעדנו, והסר מעלינו אויב דבר וחרב ורעב ודגון, והסר שטן מלפנינו ומאחרינו. ובצל כנפיך תסתירנו, כי אל שומרנו ומצילנו אתה, כי אל מלך חנון ורחום אתה. ושמר צאתנו ובואנו לחיים ולשלום מעתה ועד עולם. ברוך אתה יהוה, שומר עמו ישראל לעד.

Help us, Adonai, to lie down in peace and awaken us, O God, to life. Spread over us Your shelter of peace, guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us; may we find shelter under Your care. May You, God, guard us and deliver us, for Yours is a sovereignty of grace and compassion. Guard our going and our coming, for life and for peace, now and forever. Praised are You, Adonai, who protects the people of Israel forever.

[Hashkiveinu]

*A Psalm of David. A Song of Restoration—*  
I sing to You, Adonai, who lifted me up,  
Who did not permit my enemies  
to celebrate my fall.  
To You, Adonai, I called. You healed me.  
You raised up my soul from the grave,  
You rescued me from death's pit.  
Sing to Adonai, O faithful ones,  
Praise the holiness of God's glory—  
Whose anger lasts but a moment,  
Whose love, a lifetime.  
Tears may linger through the night,  
But joy comes with the dawn.  
Once, while at ease, I thought,  
Nothing can shake my security.  
Favor me and I am a mountain of strength.  
Hide Your face, and I am terrified.  
To You, Adonai, do I call,  
Before You do I plead.  
What good am I if silenced?  
Of what use if I go to my grave?  
Can dust sing praise?  
Can it proclaim Your faithfulness?  
Hear me, Adonai, be kind to me;  
Hear me, Adonai, and be my help.  
You turned my mourning into dancing,  
You changed my sackcloth for joyous robes.  
I shall never keep silent, Adonai, my God;  
I shall forever sing praises to Your glory.

[Psalm 30]

## Prayers by the patient

■ The patient may be asked to read any of the following prayers:

1.

דבקה לעפר נפשי, חני כדברך. דרכי ספרתי ותענני, למדני חקיך. דרך פקודיך הבינני, ואשיחה בנפלאותיך. דלפה נפשי מתונה, עימי כדברך. דרך שקר הסר ממני, ותורתך חנני. דרך אמונה בחרתי, משפטך שיתני. דבקתי בערותיך, יהוה אלהי שני. דרך מצותיך ארוץ, כי תרחיב לבי.

When my soul is bowed down to the dust, restore me to life as You have promised. I recounted my troubles; You answered me. Answer me now and teach me Your statutes. Make me understand the way of Your precepts, that I may talk of Your wondrous deeds. My soul is dissolving in tears of sorrow; sustain me as indeed You have promised. Keep me far from ways that are false; graciously teach me Your Torah. I have chosen the way of faithfulness; I have kept Your judgments before me. I have clung to Your testimonies; put me not to shame, Adonai. For as You open my heart, I eagerly pursue Your mitzvot. [Psalm 119:25–32]

3.

מזמור שיר חנכת הבית לדוד. ארוממך יהוה כי דליתני ולא שמחת איבי לי. יהוה אלהי שנעתי אליך ותרפאני. יהוה העלית מן שאול נפשי חייטי מקרדי בור. זמרו ליהוה חסידיו, יהודו לזכר קדשו. כי רגע באפו, חיים ברצונו, בערב יליו כבי, ולבקר רנה. ואני אמרתי בשלוי, כל אמוט לעולם. יהוה ברצונך העמדתה לבררי עו, הסתרת פניך, הייתי נבהל. אליך יהוה אקרא, ואל ארני אתחנן. מה בצע בדמי ברדתי אל שחת. היודך עפר, היגיד אמתך. שמע יהוה וחנני יהוה היה עזר לי. הפכת מספדי למחול לי, פתחת שקי ותאזרני שמחה. למען זמורך כבוד ולא ידם, יהוה אלהי לעולם אודך.