The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רפ"ח סעיף ט'-י'

Halacha Highlight

Reciting a מי שברך for those who are ill

Rema Siman 288 Seif 10
וכן מתר לברך החולה המסכן
It is also permitted to bless someone who is dangerously ill

Rema (סעי' י') rules that it is permitted to bless (i.e. recite a מי שברך) for someone who is dangerously ill on Shabbos. Mishnah Berurah (סי"ק כ"ח) infers from this that we do not recite a מי שברך for those who are not dangerously ill on Shabbos. In the event that one does daven for someone who is not dangerously ill, he should add an extra line that emphasizes that שבת is not an appropriate time to daven for those who are ill, i.e. שבת היא מלזעוק ורפואה קרובה לבא. Since the Mishnah Berurah does not elaborate on these matters Poskim form the following guidelines:

Someone dangerously ill on Shabbos: We recite a regular מי שברך for someone who is dangerously ill on Shabbos and there is no need to even mention that Shabbos is not a time for davening for those who are ill although there are authorities who recommend adding that line since it is spiritually beneficial for the patient.

Someone dangerously ill but not at risk on Shabbos: We recite a מי שברך for someone who is dangerously ill but not at risk on Shabbos but we add the line שבת היא מלזעוק וכו'. Technically, one should not say המקום ישלח לו רפואה שלימה וכו' but the custom is for people to wish that to one another.

Someone who is not dangerously ill: According to Magen Avrohom and many Poskim it is prohibited to recite a מי שברך on Shabbos for someone who is not dangerously ill even with the additional line of שבת היא מלזעוק וכו'. Some authorities explain that the reason one should not recite a מי שברך for those who are not dangerously ill is that by doing so one treats them as though they are dangerously ill and there is a principle, "one should not open his mouth to the Satan." Other Poskim, including the Mishnah Berurah, permit reciting a מי שברך even in this case.

Overview

Siman 288 Seif 9:

We do not shout or blow shofar for any tragedy except for ones related to parnassa for which we cry on Shabbos but do not blow the shofar. Similarly, if a city was surrounded by attackers or a river, if a boat was being tossed around at sea or even if an individual was being pursued by attackers, thieves or an evil spirit, we cry and supplicate in our tefilos on Shabbos but we do not blow shofar unless the purpose of blowing the shofar is to gather the people of the community to assist and save those who are in danger (see below siman 576:13).

Siman 288 Seif 10:

Someone pursued by an evil spirit is not specific and the same applies to anyone who is ill with a life-threatening condition for whom we cry and supplicate. It is the custom to recite מצלאים on Shabbos for people who are in mortal danger on that day. It is also permitted to bless one who is mortally ill on Shabbos

- A demon entered the person and he is running around generating fear that he will harm himself or he is ill with some sort of illness. (M.B. 27)
- When reciting a מי שברך for someone who is not dangerously-ill one should say שבת היא מלזעוק ורפואה קרובה לבא. It is certainly permitted to bless a woman experiencing a difficult labor and the same may be done during the week following delivery of a child. (M.B. 28)