

TEXT OF THE מי שברך - MI SHEBEIRACH:

מי שברך לחולה

לנקבה

מי שברך אבותינו אברהם יצחק ויעקב משה ואהרן דוד ושלמה, הוא יברך וירפא את (החולה) (פלוגי בן פלוגית) בעבור (שפב"פ) נותן בלי נדר צדקה בעבורה, בשכר זה הקדוש ברוך הוא ימלא רחמים עליה להחלימה ולרפאתה ולהחזיקה ולהחיותה וישלח לה מהרה רפואה שלמה מן השמים לכלי אבריה ולכל גידיה בתוך שאר חולי ישראל רפואת הנפש ורפואת הגוף (שבת / יום טוב / היא מלועוק ורפואה קרוכה לבוא) השתא בעגלא ובזמן קריב, ונאמר אמן.

לזכר:

מי שברך אבותינו אברהם יצחק ויעקב משה ואהרן דוד ושלמה, הוא יברך וירפא את (החולה) (פלוגי בן פלוגית) בעבור (שפב"פ) נותן בלי נדר צדקה בעבורו, בשכר זה הקדוש ברוך הוא ימלא רחמים עליו להחלימו ולרפאתו ולהחזיקו ולהחיותו וישלח לו מהרה רפואה שלמה מן השמים לרמ"ח אבריו ושס"ה גידיו בתוך שאר חולי ישראל רפואת הנפש ורפואת הגוף (שבת / יום טוב / היא מלועוק ורפואה קרוכה לבוא) השתא בעגלא ובזמן קריב, ונאמר אמן.

ENGLISH TRANSLATION OF THE MI-SHEBEIRACH:

FOR A FEMALE

He who blessed our forefathers, Avraham, Yitzchak, and Yaakov, Moshe and Aharon, David and Shlomo, may He bless and heal (the sick one) (patient's Hebrew name) the daughter of (patient's mother's Hebrew name), \*wherefore (name of supplicant) pledges without vow to contribute charity on her behalf. In reward for this may the compassion for her, to restore her health, to heal her, to strengthen her, and to revive her. May He send her speedily from Heaven a complete recovery of all her limbs and organs, amongst the other sick people of Yisroel, a healing of the spirit, and a healing of the body [on shabbos/ yomtov add - Shabbos/Yomtov prevents us from crying out, yet healing is coming soon] now, swiftly and very soon, and let us say: Omein.

FOR A MALE

He who blessed our forefathers, Avraham, Yitzchak, and Yaakov, Moshe and Aharon, David and Shlomo, may He bless and heal (the sick one) (patient's Hebrew name) the son of (patient's mother's Hebrew name), \*wherefore (name of supplicant) pledges without vow to contribute charity on his behalf. In reward for this may the Holy One, Blessed is He, be filled with compassion for him, to restore his health, to heal him, to strengthen him, and to revive him. And may He send him speedily from Heaven a complete recovery of his two hundred and forty eight limbs and of his three hundred and sixty-five organs, amongst the other sick people of Yisroel, a healing of the spirit, and a healing of the body [on shabbos/ yomtov add - Shabbos/Yomtov prevents us from crying out, yet healing is coming soon] now, swiftly and very soon, and let us say: Omein.

<sup>1</sup> The Minchas Elazar ztz"l was extremely careful not to mention the word "hacholeh" in the Mi-Shebeirach. There is also a minhag not to designate a sick person as a choleh, (certainly not as a choleh mesukan). For further explanation see Zichron Meir, (vol. 1 p. 90, f.n. 107). See also Darkei Chayim V'Sholom (p. 90, f.n. 220) who relates an interesting incident with the Rebbe Reb Elimelech from Lizensk ztz"l, who was convinced that he was healed after a serious accident by the calmness of his wife, and by her non-designation of him as a choleh mesukean.

<sup>2</sup> For a discussion and Sources whether to say "remach a'voreha u'shesa giddeha" for a woman just as for a man, or merely the words "l'chol a'avoreha u'l'chol giddeha," as written above in the text, which seems to be the general practice, see Zichron Meir, (vol. 1 p. 91, f.n. 108).

\* In many congregations the following words are substituted: wherefore, the entire congregation prays for him (for her).