The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רס"ב סעיף א'-ג'

Overview

Siman 262 Seif 1:

One should set his table and prepare his bed and all of his other Shabbos needs so that everything will be prepared and ready when he returns from the bais haknesses. The table should be set for the entire Shabbos and this is the custom and one should not deviate from it.

- Shulchan Aruch refers to the beds they would recline upon while eating and it is appropriate for one to make the bed he sleeps upon as well. (M.B. 2)
- It is appropriate to clear away cobwebs for Shabbos to clean the house for Shabbos. (M.B. 3)
- Some have the custom to have two tablecloths besides the one that rests upon the challah so that when one shakes one out the table should not be exposed. (M.B. 4)

Siman 262 Seif 2:

One should make an effort to have nice clothing for Shabbos. If that is not possible he should at least lower them (in the manner that wealthy people wear their clothing in their home) **as a display of dignity.**

- It is preferred if one does not wear on Shabbos what he wore during the week even his undershirt. If possible, one should have a different talis for Shabbos. (M.B. 5)
- It should be nice in accordance with one's means. Even if one is traveling or with gentiles he should wear Shabbos clothing since the clothing are meant to honor Shabbos. Sefer Chassidim writes that one should not hold a child until he first covers his garment so that it should not become soiled. (M.B. 6)

Siman 262 Seif 3:

One should wear nice clothing and rejoice as Shabbos begins as one would go out to greet a king or a chosson and kallah. R' Chanina would wrap himself and stand as Shabbos began and announce, "Let us go out and greet the Shabbos Queen." R' Yannai would declare, "בואי כלה בואי כלה". One should don Shabbos clothing immediately after bathing and this is an expression of honoring Shabbos. For that reason one should not bathe until it is close to Shabbos so that he could get dressed right away.

- They should be worn until after havdalah. (M.B. 8)
- The Zohar and Kabbalists warn against machlokes on Shabbos especially between husband and wife. (M.B. 9)
- Our custom is to turn to the west when we say בואי בשלום וכו' and it is also customary to stand at that point as if we were greeting a distinguished person. (M.B. 10)
- The custom is not to greet Shabbos when Yom Kippur and Shabbos coincide and we begin with מזמור שיר ליום השבת before ברכו. This is true even for those who do greet Shabbos when Shabbos and Yom Tov coincide. (M.B. 10)

Halacha Highlight

Wearing Shabbos shoes

Shulchan Aruch Siman 262 Seif 2

ישתדל שיהיו לו בגדים נאים לשבת

A person should make an effort to have nice clothing for Shabbos

Shulchan Aruch (סעי' ב') writes that a person should make an effort to have special clothing for Shabbos. This practice is derived from Chazal's exposition of the word וכבדתו which teaches that one's clothing on Shabbos should not be similar to one's clothing during the week. The Ben Ish Chai (שו"ת רב פעלים או"ח ח"ד סי' י"ג), was asked whether a person should have shoes specifically for Shabbos the same way one is required to have special Shabbos clothing. He responded that it seems logical that shoes are not categorized as clothing that would necessitate having special Shabbos shoes. One proof to this assertion is that in Birchos Hashachar there is one beracha that is recited for clothing מלביש ערומים and another beracha that is recited for shoes שעשה לי כל צרכי. The necessity for separate berachos indicates that shoes are not part of one's clothing. An additional proof can be found in the Yerushalmi (Shabbos 6:2). The Gemara discusses why it is prohibited to wear spiked sandals and after presenting three reasons for the restriction the Gemara asks why the restriction does not include wearing spiked sandals during the week. The Gemara answers that it is uncommon for a person to have separate shoes for the weekday and for Shabbos and consequently, the spiked sandals that are prohibited on Shabbos are prohibited during the week as well.

The second proof is consistent with the Korban Edah's commentary (ירושלמי שם) to the Yerushalmi but Pnei Moshe (ירושלמי שם) understands the Gemara differently which leads to a different outcome. According to Pnei Moshe, the Gemara's response to the question of why the restriction applies only to Shabbos is that people wear different shoes on Shabbos than they do during the week. Therefore, since the incident that triggered the decree occurred on Shabbos the restriction is limited to Shabbos. This seemingly indicates that the question of whether a person needs special Shabbos shoes is a dispute that revolves around the correct understanding of the Yerushalmi. Kaf HaChaim (אות כ"ה) rules that although it is not obligatory to change shoes it is pious to do so.