The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jul 15 2023 ■ כ"ו תמוז תשפ"ג
סימן רפ"ז סעיף א'-סימן רפ"ח סעיף ב'

Overview

Siman 287 Seif 1:

It is permitted to comfort mourners on Shabbos. Similarly it is permitted to visit the ill but one should not speak with him as one does during the week, instead he should say, שבת היא מלזעק ורפואה קרובה לבא ורחמיו מרבים ושבתו בשלום. Some authorities maintain that it is unnecessary to say ורחמיו מרבים וכו' and this is our custom.

- The Gemara (Shabbos 12b) relates that it was difficult to permit comforting mourners on Shabbos, therefore, those who wait for Shabbos to comfort the mourners are not behaving properly. (M.B. 1)
- Experiencing distress and becoming aroused to tears is prohibited on Shabbos. (M.B. 2)
- There is a disagreement concerning the proper phrase to use when comforting a mourner on Shabbos. If the mourner arrives after מזמור שיר ליום השבת the gabbai should not instruct the tzibbur to greet him since that would constitute a public act of mourning which is prohibited on Shabbos. (M.B. 3)

Siman 288 Seif 1:

It is prohibited to fast until the 6th hour on Shabbos. Even if one learns and davens it is prohibited.

- If one does not eat with the intent to fast then even for an hour it is prohibited. If one tasted something before mussaf one may delay the meal beyond the 6th hour. (M.B. 1)
- Accordingly, a shaliach tzibbur who sings and as a result people do not leave the bais haknesses until after the 6th hour is acting improperly. Some authorities maintain that if the delay is due to studying and davening it is permitted to not eat until after the 6th hour. (M.B. 2)

Siman 288 Seif 2:

Some maintain that if eating is harmful to a person so that he finds not eating pleasurable, he should not eat. Similarly, someone who enjoys crying because it removes his distress it is permitted for him to cry on Shabbos.

- Taz contends that this is limited to one who cries as an expression of d'vekus to Hashem but crying to merely relieve stress is not permitted but Elya Rabba and Tosfos Shabbos permit crying even to relieve stress. (M.B. 4)

Halacha Highlight

Comforting a mourner in shul on Shabbos

Shulchan Aruch Siman 287 Seif 1

יכולים לנחם אבלים בשבת

It is permitted to comfort mourners on Shabbos

Shulchan Aruch (סי' רפ"ז סע' א') rules that it is permitted to comfort mourners on Shabbos. Mishnah Berurah (סק"א) cites the Gemara in Shabbos (12b) that relates that it was with difficulty that Chazal permitted comforting mourners or visiting the ill on Shabbos. The reason why they were hesitant to permit comforting mourners on Shabbos was out of concern that it would lead to crying to Hashem on Shabbos (מג"א סק"א). For that reason Mishnah Berurah writes that it is improper that people wait until Shabbos to comfort mourners. There is a disagreement concerning the correct wording to utilize when comforting mourners on Shabbos. One opinion maintains that one should use language that indicates one's awareness that one may not comfort mourners on Shabbos, whereas the second opinion contends that one may use the standard phrase that one uses during the week (מ"ב סק"ג).

Mishnah Berurah (סק"ג) cites Pri Megadim who writes that if the mourner arrives in the bais haknesses after the recitation of מזמור שיר ליום השבת the gabbai should not instruct the congregants to greet the mourner since it is improper to publicize a person's mourning on Shabbos. This practice is mentioned by the Be'er HaGolah (יו"ד סי' שצ"ג סק"י) as well. There are Poskim (שמירת שבת כהלכתה פס"ה הע' צ') who note that this practice should only be followed in those places that accept Shabbos with the recitation of מזמור שיר, but in those places where they accept Shabbos with the recitation of בואי כלה at the end of לכה דודי, the mourner should enter before the congregation accepts Shabbos with the declaration בואי כלה. Furthermore, Rav Shlomo Zalman Auerbach writes that this practice of comforting the mourner in the bais haknesses should not be followed when the tzibbur reaches מזמור שיר or בואי כלה after shekiah since shekiah marks the beginning of Shabbos regardless of whether one formally accepted Shabbos with a verbal declaration (ששי"כ שם הע' צ"ד).