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

Overview

Siman 288 Seif 5:

Some maintain that one does not fast for a bad dream on Shabbos unless he saw the dream three times. Some maintain that nowadays one should not fast for a bad dream on Shabbos since we are not experts at interpreting dreams to know which are good and which are bad. It is often said that in the ancient works it is written that one fasts on Shabbos for three bad dreams, 1) one who sees a sefer Torah burnt, 2) Yom Kippur during Neilah time, or 3) the beams of his house or his teeth fall. Some maintain that if one sees Yom Kippur even when it is not Neilah one should fast. Some maintain that seeing one read the Torah and others write that seeing one marry a woman. One fasts when seeing his teeth fall out only if it is his teeth but if he sees his jaws detach it is a good dream indicating that those who were conspiring against him have died. It appears to me that one should fast on Shabbos for those dreams which the Gemara in perek ha'roeh identified as bad.

- Even for these three things one should fast only if fasting will be satisfying, for example, fasting will put his mind at ease but one who is not concerned about bad dreams or for whom fasting will be more distressful than the dream may not fast on Shabbos. Many later authorities, citing Shelah, write that even for these three dreams it is better to fast two days during the week than to fast on Shabbos and Sunday. (M.B. 15)
- Included in this is seeing tefillin burn but not Nevi'im or Kesuvim. (M.B. 16)
- If one had a tooth ache he does not fast. (M.B. 18)
- One does not fast for those dreams that indicate that one will lose money, only for those things that warrant desecration of Shabbos. (M.B. 20)

Siman 288 Seif 6:

One who fasts on Shabbos recites עננו after the amidah without the concluding beracha and incorporates it into א-לקי נצור. After the amidah one recites רבון העולמים גלוי וכו' as one would recite during the week.

- It is recited before יהיו לרצון. Later authorities permit one to recite א-לקי עד שלא נוצרתי וכו since the prohibition against making requests is limited to requests regarding an illness or parnasa but regret for one's sins should be expressed as long as it is not a confession. (M.B. 22)

Siman 288 Seif 7:

If eating earlier will be more enjoyable, e.g. one digested the night's meal, he should eat early and if delaying the meal will be more enjoyable, e.g. he did not yet digest the night's meal, he should eat later. Similarly, if one eats meals during the week comparable to the meal he eats on Shabbos he should change from what he does during the week and eat earlier or later.

- One should not delay too much causing him to be hungry on Shabbos. (M.B. 24)

Siman 288 Seif 8:

One does not fast on Shabbos for any distress that he experiences.

- When there is an incident and one requires mercy he may request mercy and "fall on his face" privately. (M.B. 26)

Halacha Highlight

Reciting supplications on Shabbos

Shulchan Aruch Siman 288 Seif 6

המתענה בשבת אומר עננו

One who fasts on Shabbos recites עננו

Shulchan Aruch (סע' ו') writes that one who fasts on Shabbos in response to a bad dream recites עננו without the concluding beracha at the end of the amidah and incorporates it in א-לקי נצר. Mishnah Berurah adds that one may also recite the paragraph א-לקי עד שלא נוצרתי without violating the injunction against reciting personal petitions on Shabbos since that restriction is limited to praying for someone who is ill or for parnasah but it is permitted for one to express regret for one's sins as long as it is not done in the form of a confession. Levush (לבוש האורה פ' ואתחנן) writes that the restriction against reciting supplications on Shabbos is limited to those supplications that would break a person's heart but it is permitted to ask Hashem to give a person many gifts. For this reason it is permitted to recite requests that have a standard text and are said at regular intervals by all people (healthy, ill, wealthy, poor, etc.). Generally these prayers were composed in plural to include all of klal Yisroel.

Another category of supplications that may be recited on Shabbos and Yom Tov are those that are recited at specific times which happen to fall on Shabbos or if one arrives at a place that is conducive for davening on Shabbos or Yom Tov. Thus, for example, it is permitted for women to recite supplications after kindling the Shabbos lights, for someone who is ill to recite the supplications that are recited before and after taking medicine or having a medical procedure. Similarly, it is permitted for one to recite the Shelah's prayer on erev Rosh Chodesh Sivan for one's children when that day falls on Shabbos. For the same reason it is permitted for one to daven for a beautiful esrog when Tu B'Shevat falls on Shabbos (פסקי תשובות אות ז').