The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jul 30 2023 ■ י"ב אב תשפ"ג
סימן ר"צ סעיף א'-ב'

Overview

Siman 290 Seif 1:

One should have more fruit, delicacies and fragrant items in order to complete the requirement to recite 100 berachos a day. If one is accustomed to nap during the day, one should not neglect it since it is a pleasure for him.

- On the night of Shabbos one should also have more of these items to complete the requirement to recite 100 berachos. (M.B. 1)
- One should not sleep too much so that one does not neglect his Torah study. Sefarim cite the Zohar that writes that it is a mitzvah for one to generate a chiddush on Shabbos and someone incapable of doing so should at least study something that is new. (M.B. 3)
- One should not say that he is going to sleep so that he will be able to do his work on motza'ai Shabbos. (M.B. 4)

Siman 290 Seif 2:

After the meal in the morning we set aside time for the study of Nevi'im and to exposit matters of aggada. It is prohibited to arrange a meal during that time. Workers and business owners who do not engage in Torah study during the week should study Torah on Shabbos more than the Torah scholars who engage in Torah study during the week. Torah scholars should engage more in the pleasures of eating and drinking since they derive their pleasure from learning during the week.

- The primary goal is to teach people the halachos of Shabbos so that they will know how to behave and to inspire them towards yiras shamayim. (M.B. 6)
- The Gemara relates that a cause of people to lose their possessions is timing their seudah when they should be studying in the bais hamidrash. On Shabbos, professionals have time to study and for that reason it is prohibited to schedule a meal during that time. The meal should be scheduled for earlier or later. This is an outright rebuke against those who take walks rather than come to the bais hamidrash to study. (M.B. 7)
- If one eats outside of a meal as one does during the week it seems that it is permitted. (M.B. 8)

Halacha Highlight

Sleeping on Shabbos for after Shabbos

Rema Siman 290 Seif 1

ואם רגיל בשנת צהרים אל יבטלנו

If one is accustomed to sleep in the afternoon one should not neglect that

Rema (סע' א') writes that one who is accustomed to sleep in the afternoon should not neglect that practice on Shabbos since it provides a person with pleasure. Mishnah Berurah (סק"ג) notes that one should not take Rema's words too far and sleep away the afternoon and thereby waste time that could have been spent studying Torah. Even Torah scholars who study Torah the entire week who have a greater mitzvah to experience pleasure on Shabbos may not waste the day engaged in experiencing pleasure. The intent is that Torah scholars should experience physical pleasure on Shabbos more than others.

Mishnah Berurah (סק"ד) writes that one may not declare that he is sleeping on Shabbos so that he has energy to work after Shabbos since it appears as though one is sleeping for the benefit of the week. There is a disagreement whether one may declare that he is going to sleep on Shabbos so that he could perform a mitzvah after Shabbos. Sefer Toras Shabbos (סק"ב וסי' ש"ז סק"א) writes that it is permitted but Aruch HaShulchan (סע' א') rules that it is prohibited for one to declare that he is going to sleep on Shabbos so that he will be able to learn after Shabbos. It seems that their dispute relates to the two explanations that are given for why it is prohibited for one to declare that he will sleep in order to be able to work after Shabbos. One reason is that mentioning that one will perform melacha after Shabbos violates the prohibition against discussing activities that are prohibited on Shabbos (דבר דבר). The second explanation is that it is disrespectful to Shabbos since sleep is one of the pleasures on Shabbos and if one connects it to the weekday it is disrespectful to Shabbos. A practical difference between these explanations is one who declares that he wants to sleep to perform a mitzvah after Shabbos. According to the first explanation since one does not mention a prohibited activity it is permitted whereas according to the second explanation it is prohibited since the declaration that one's focus is on the week is in and of itself disrespectful to Shabbos (ע' פסקי תשובות אות ד').