The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Aug 20 2023 ■ ג' אלול תשפ"ג
סימן ש' סעיף א'-סימן ש"א סעיף א'

Overview

Siman 300 Seif 1:

One should arrange his table on motzai Shabbos in order to accompany Shabbos even if one eats just an olive's volume of food.

- In other words one should spread out a table-cloth. The Gemara implies that the meal should contain bread and should also contain meat or some other cooked dish. If one is full he should at least eat some mezonos or fruit. (M.B. 1)
- One should make an effort to have this meal as close to the end of Shabbos as he can. If he is not hungry he should avoid engaging in a long-term melacha until he eats this meal and should not delay beyond chatzos. It is said that there is one limb that remains intact until the time of resurrection and that limb derives pleasure only from the meal eaten after Shabbos. However, this meal is not obligatory as are the three meals of Shabbos. (M.B. 2)
- For this reason some people kindle more candles than they do during the rest of the week. The custom is to recite piyutim and zemiros after havdala. (M.B. 3)

Siman 301 Seif 1:

One may not run on Shabbos unless he is going to perform a mitzvah, for example, to the bais haknesses or something similar. It is prohibited to walk more than an amah in one step if he could take a shorter step.

- Even during the week one should not take large steps since they weaken one's eyesight by 1/500 but on Shabbos it is actually prohibited. (M.B. 1)
- It is also prohibited to jump on Shabbos. (M.B. 2)
- Meaning that there would be half an amah of space between one's feet and an average person's foot is half an amah. This measure is accurate for an average sized person and will increase for a taller person. (M.B. 3)

Halacha Highlight

Melava malka

Shulchan Aruch Siman 300 Seif 1
יסדר אדם שלחנו במוצאי שבת
One should arrange his table after Shabbos

Shulchan Aruch (ש' סע' א') writes that a person should set his table after Shabbos so that he could respectfully accompany Shabbos as it leaves, even if he will only eat an olive's volume of food. Mishnah Berurah (סק"ב) explains that just like we honor Shabbos as it begins, so too we honor Shabbos as it ends. This practice is similar to the practice to accompany a king as he leaves the city. For this reason Mishnah Berurah writes that one should eat melava malka as soon as possible after Shabbos since the closer the meal is to Shabbos the more evident it is that the meal is an expression of honor to Shabbos. In this regard he cites Sha'arei Teshuvah who maintains that one should make an effort that the meal should not be held past chatzos. After further emphasizing the importance of eating this meal, he notes that the meal is not obligatory as are the three meals that are eaten on Shabbos and thus if someone will not be able to eat three meals on Shabbos and melava malka, it is more important to eat the three meals on Shabbos.

Mishnah Berurah (סק"א) relates that the implication of the Gemara is that l'chatchila the meal should include bread and it should also contain meat or some other cooked food. The Gemara Shabbos (119a) relates that they would slaughter a calf for R' Avahu specifically for melava malka even if he was only interested in eating a small amount from that calf. Magen Avrohom derives from this that it is preferred to prepare food specifically for melava malka and one should not simply eat leftovers from Shabbos. Maharsha (לגמי' שם ד"ה פת חמה), however, maintains that heating food for melava malka is sufficient and it is not necessary to cook food for this meal. In the event that one does not have bread or if one is concerned that eating will constitute achila gasa he can fulfill this obligation by eating mezonos or even fruit (מ"ב סק"א).