

דף יומי הלכה שבת קיח

One who has enough food for two meals should not take from the communal food charity. One who has enough food for fourteen meals should not take money from the community charity. The מחבר then quotes a יש אומרים that these amounts are only for those times, but today, a person may collect until he has sufficient principal to live off of.

A person who has only a little bit should use it for שבת, and should not say, “I’ll make שבת like חול so I will not need charity from others”. The ביאור הלכה explains this to mean not that he should have the attitude that he will take money from others, but that this worry should not prevent him from using what he has for his שבת, and as for after שבת he needs to have בטחון.

An עני that goes around from city to city must be provided with bread, and if he is staying overnight, with a place to sleep, and food for שבת (if he is there for שבת).

Dishes may be washed on שבת if they are needed for later on שבת.

A person who eats three meals on שבת will be saved from the three sufferings: the birthpangs of משיח, גהינם and מלחמת גוג ומגוג.

There is a מצוה on שבת of עונג שבת. Some learn this as a מצוה מאורית. עונג שבת entails eating special foods (meat and wine in

the case of most people) and can also apply to things that will enhance one's enjoyment of שבת.

One must say פסוקים of praise every day in שחרית (פסוקי דזמרה). The ideal time to daven שמונה עשרה of שחרית is by נץ החמה. If one davens שמונה עשרה before נץ החמה and after עמוד השחר he is יצא בדיעבד. He has until the fourth hour of the day to daven שמונה עשרה.

A person is able to be מקבל שבת from פלג המנחה and onwards (one must be careful when making early שבת to make sure that the candles are lit after פלג המנחה and not at the time of מנחה; one should daven מנחה before פלג המנחה if he is making early שבת and most shuls make מנחה around fifteen minutes before פלג, and if one lights then, it is as if they did not light candles that week).

When one finishes a מסכת of גמרא or a סדר of משניות the רמ"א writes it is a מצוה to make a סיום (רבי משה פיינשטיין holds one can make a סיום for learning a ספר of תנ"ך in depth).