

דף יומי הלכה שבת קיט

A תלמיד חכם who comes to בית דין for a תורה דין should have his case heard before other cases that day so as not to be מבטל him from his learning.

One should wear special clothes and rejoice in the arrival of שבת. In the times of the גמרא people would dress themselves in special שבת clothes and go out and greet the שבת. The קבלת שבת that we say today was מסדר in 16th century צפת. It was the practice of the ארי"ז and his תלמידים to go out to the fields and greet שבת.

One should do preparations for שבת personally, even if he has servants who can do it for him.

Although we cannot be מכבד the day of יום כיפור through eating and drinking, we should be מכבד through nice clothing and נרות.

If it is עונג for a person to eat early on שבת, he should eat early, if it is עונג to eat late, he should eat late.

One who forgot ויכולו during שמונה עשרה of friday night does not have to repeat שמונה עשרה, but one who says ויכולו friday night כאילו נעשה שותף להקב"ה במעשה בראשית.

One should have the table set and bed made by the time he gets back from shul friday night. The table should be covered throughout שבת. One should also set the table before he eats מלוח מלכה.

One who answers **יהא שמייה רבה** during **קדיש** with all his strength (ב**קול רם** says this means **כונה**; **תוספות** learns this to mean **רם**) will have an evil decree ripped up.

One who insults a **תלמיד חכם** is put into **נידוי** until the **תלמיד חכם** forgives him. If the **ת"ח** is no longer living, he is put into **נידוי** until he has done **תשובה**. The **רמ"א** writes that today we do not have this type of **ת"ח**, but nonetheless, one is fined for insulting a Torah scholar (provided the said scholar did not start the fight and insult others first).

We do not interrupt children from their learning, even for the building of the **בית המקדש**.

Any city that does not have a **מלמד** for children is put into **חרם** until the city gets a **מלמד**. If they still do not listen, the city is destroyed, as the world exists due to the merit of children learning **תורה**.