

# HALACHICALLY SPEAKING

Volume 12 Issue 7



{ TOPIC }

## MAKING EARLY SHABBOS (PART 1)



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# HALACHICALLY SPEAKING

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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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# MAKING EARLY SHABBOS (PART 1)

There are two aspects of early Shabbos. One is the concept of accepting Shabbos a little early throughout the year. The other applies during the spring and summer months, for the practical reason that the Shabbos *seudah* begins very late. Some *daven* Minchah the same time each Friday, at 7:00 p.m., while for others the time for Minchah fluctuates based on the time for *plag haminchah*.

In this article we will discuss these aspects of early Shabbos. What is the source for making early Shabbos in general all year? What are the issues with making an early Shabbos during the spring and summer months?

## Adding to Shabbos All Year

Our first point is to discuss the aspect of early Shabbos all year round – this is known as adding to Shabbos, or *tosefes Shabbos*.<sup>1</sup> The Gemara<sup>2</sup> maintains that there is an obligation *d'Oraisa* to add to Yom Kippur.<sup>3</sup> It then applies this to Shabbos<sup>4</sup> and Yom Tov as well.<sup>5</sup> This is how many *poskim*

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1. It should be pointed out that obviously this mitzvah applies whether in the summer or winter, although people don't make early Shabbos in the winter for obvious reasons (*Mishneh Halachos* 15:84).

2. *Rosh Hashanah* 9a, *Yoma* 81b.

3. *Rambam Hilchos Shvisas Oser* 1:6, see *Maggid Mishnah* and *Lechem Mishnah* there. *Shulchan Aruch O.C.* 624:2. On Yom Kippur the adding to the day takes place with the recital of *Tefillas Zakah* (see *Nishmas Shabbos* 1:211). In regard to Tishah B'Av see *Moadim U'zmanim* 7:253.

4. Both when Shabbos comes in and when it leaves (*Mishnah Berurah* 261:19, *Shemiras Shabbos K'hilchasa* 46:1, see *Shulchan Aruch* 293:1).

5. *Ibid*, *Mechilta Parshas Yisro* 7, *Bereishis Rabbah* 9:14, see *Rashi Bereishis* 2:2, *Kol Bo* 31.



איך ללמוד להקדיש את שבתנו... (ברכות טז)

כל השנה הלכות בכל יום מובטח להשתדל בן עולם הנא... (תדה עב)

rule<sup>6</sup> (most say the obligation is *d'Oraisa*),<sup>7</sup> although many *poskim* understand that the Rambam was of the opinion that there is no obligation to add to Shabbos.<sup>8</sup> Logically, there would be no need to add to Shabbos, since Hashem rested on the seventh day and not on Friday. However, since we cannot calculate the exact end of Friday, we must add to Shabbos.<sup>9</sup>

It is important to point out that there is no punishment if one transgresses a Shabbos violation during this additional time, but if one adds to the Shabbos he receives a reward.<sup>10</sup>

## Women

The obligation to add to Shabbos and Yom Tov applies to women just as much as men.<sup>11</sup>

## Time to Add

Many earlier *poskim* do not mention how much time should be added to Shabbos.<sup>12</sup> The *Shulchan Aruch*<sup>13</sup> simply

6. *Shulchan Aruch* O.C. 261:2. See *Biur Halachah* 261 “*yeish omrim*.”

7. *Tosafos Maseches Rosh Hashanah* 9a “*v'rebi*,” *Ramban Rosh Hashanah* 9a, *Ran Rosh Hashanah* 9a, *Yerei'im* 274, *Smag Mitzvas Asei* 32, *Levush* 261:4, *Magen Avraham* 261:8, *Elyah Rabbah* 12, *Taz* 291:6, *Machatzis Hashekel* 261:8, *Chayei Adam (Shabbos)* 2:3:5:1, *Mishnah Berurah* 261:19, *Aruch Hashulchan* 261:6, *Rivevos Ephraim* 4:65, *Shevet Halevi* 4:27:2. See *Biur Halachah* 261 “*m'plag*.” Refer to *Yabia Omer* O.C. 5:21, *Nishmas Shabbos* 1:205. See *Machzik Brachah* 261:6, *Kaf Hachaim* 16.

8. See *Kesef Mishnah Hilchos Shabbos* 5:3, *Beis Yosef* 261. Although some maintain the Rambam holds there is an obligation, but it is Rabbinic. Refer to *Radvaz* 5:113. See *Chut Shani Shabbos* 4:pages 49-50.

9. *Midrash Rabbah Bereishis* 10:9.

10. *Mishnah Berurah* 261:19.

11. *Pri Megadim* M.Z. 608:1, *Kaf Hachaim* 261:16, *Rivevos Ephraim* 4:65, 69:4, *Mishneh Halachos* 6:54, *Nishmas Shabbos* 1:206. See *Yabia Omer* O.C. 8:29:6, *Seridei Eish* 1:26, *Shemiras Shabbos K'hilchasah* 46:footnote 7.

12. Refer to *Biur Halachah* 261 “*eizeh*.” For a complete list of amounts of time see *Nishmas Shabbos* 1:207. See *Rosh Maseches Yoma* 8:8, *Tosafos Maseches Brachos* 27a “*d'rav*.”

13. 261:2.

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says “some time.”<sup>14</sup> Some maintain that not more than 13.5 minutes need to be added,<sup>15</sup> while some say twenty minutes,<sup>16</sup> and others a half hour.<sup>17</sup>

The custom of many in Yerushalayim is to light the candles forty minutes before *shkiah*.<sup>18</sup> However, others question this practice and the Sephardim do not seem to follow this custom.<sup>19</sup>

## Lighting Eighteen Minutes before Sunset

There is a widespread custom for women to light candles eighteen minutes before *shkiah*.<sup>20</sup> The rationale for this custom is based on the opinion of the *Yerei'im*, who holds that *bein hashmashos* starts before sunset.<sup>21</sup> As we will

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14. Most say it can be a minute amount (*Yabia Omer O.C.* 5:21). See *Rosh Maseches Yoma* 8:8. Harav Moshe Feinstein *zt"l* mentions one should add two minutes (*Igros Moshe O.C.* 1:96, see *Eretz Tzvi* 1:60, *Shevet Halevi* 8:154:2).

15. *Biur Halachah* 261 “*eizeh*.” See *Mishnah Berurah* 261:22.

16. See *Kaf Hachaim* 261:23.

17. *Shitah Mekubetzes Maseches Beitzah* 30a (end).

18. *Sefer Eretz* page 26, *Shemiras Shabbos K'hilchusah* 40:footnote 20, *Moadim U'zmanim* 6:84, *Rivevos Ephraim* 7:85:2, *Teshuvos V'hanhagos* 4:61, *Halichos Shlomo Tefillah* page 161:footnote 11, *Minchas Yitzchak* 9:20, *Mishnas Yosef* 4:33, *Piskei Teshuvos* 261:6. This does not apply to a man (*Shemiras Shabbos K'hilchusah* *ibid.*, *Yisrael V'hazmanim* 1:23, *Pnei Shabbos* 16:footnote 23. Some say the reason is that since candle lighting was given to women they are extra careful with it and light early. See *Yisrael V'hazmanim* 1:23:footnote 145 in depth.). If someone from Yerushalayim goes to a different area in Eretz Yisrael where they light earlier she should light as her custom in Yerushalayim (*Teshuvos V'hanhagos* 4:61, *Yisrael V'hazmanim* 1:23:4, *Rivevos Ephraim* 4:65). It would seem that women who come from America to Eretz Yisrael to live for the year after marriage should also light as the custom is in Yerushalayim. Some suggest the reason for the forty minutes is to hold like the opinion that *bein hashmashos* is eighteen minutes before *shkiah* and according to those who hold adding to Shabbos is about twenty minutes (*Pnei Shabbos* 16:page 288, see *Yisrael V'hazmanim* 1:23:4).

19. *Yabia Omer O.C.* 5:21. See *Yisrael V'hazmanim* 1:23:4 quoting the opinion of the *Shevet Halevi*.

20. See *Igros Moshe O.C.* 1:96, 2:6 which says twenty minutes.

21. *Biur Halachah* 261 “*m'techilas*.”

איזן על להקדיף הבעולמו אלאי די אמות של הלכה בלביד... (ברכות ח')

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explain later, most of the calculations are based on three-quarters of a *mil*. The *Yerei'im* holds that *bein hashmashos* starts three-quarters of a *mil* before sunset. The most extreme opinion for a *mil* is twenty-four minutes, and three-quarters of twenty-four is eighteen. Therefore, the custom is to refrain from work eighteen minutes before *shkiah* by lighting the candles.<sup>22</sup>

It is important to point out that men should make sure to refrain from work before *shkiah* and preferably at the candle lighting time.<sup>23</sup>

### Be Careful about Doing *Melachah* Close to Sunset

The *Aruch Hashulchan*<sup>24</sup> says that one should be careful to accept Shabbos early in order to avoid the grave punishment for *chillul Shabbos*.

### What Needs to Be Done

There is a discussion in the *poskim* as to how exactly one adds to Shabbos.<sup>25</sup> Some say that one can just have in mind that he is adding to Shabbos,<sup>26</sup> while others maintain that he must say, "I am adding to Shabbos."<sup>27</sup> Others say this can be accomplished by saying *Barchu* at Ma'ariv (see below).<sup>28</sup> The custom today is that when one says *Mizmor Shir* it is

22. *Teshuvos V'hanhagos* 4:61, *Igros Moshe O.C.* 2:6, *Mishnas Yosef* 4:33, *Mahari Shteiff* 2, *Pnei Shabbos* 16:pages 287-288. Refer to *Yisrael V'hazmanim* 1:23. See *Aruch Hashulchan* 261:6 which says this opinion was not accepted.

23. Refer to *Mishnah Berurah* 261:23.

24. 267:4. See *Aruch Hashulchan* 256:3.

25. Refer to *Ohr Yisrael* 23:pages 72-76.

26. See *Shevet Halevi* 10:50.

27. *Mishnah Berurah* 261:21, *Shemiras Shabbos K'hilchasah* 46:2. See *Shevet Halevi* 4:27:1, *Moadim U'zmanim* 7:253, 223 in footnote, *Teshuvos V'hanhagos* 3:83.

28. *Chayei Adam (Shabbos)* 2-3:5:2, *Mishnah Berurah* *ibid*, 28. See *Shulchan Aruch* 261:4, *Magen Avraham* 13, *Levush* 3, *Elyah Rabbah* 10.

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accepting Shabbos as well.<sup>29</sup> Others say this is accomplished by saying *bo'i kallah* at the end of *Lecha Dodi*.<sup>30</sup> This takes effect even if one recites it when it is still day outside (as long as it is after *plag haminchah*; see below).<sup>31</sup> Some say that Shabbos comes upon a person even without saying anything,<sup>32</sup> while others say the cessation from work prior to *bein hashmashos* suffices.<sup>33</sup>

There is an opinion in the *poskim* that one should not say "Good Shabbos" before Minchah, as this may be an acceptance of Shabbos and then he could not *daven* Minchah afterwards.<sup>34</sup> However, the custom is to permit this, since the intention is not to accept Shabbos, but is simply a nice gesture to family or friends.<sup>35</sup>

## What Is Happening When We Add to Shabbos

Hashem can work until the last moment on Friday and then rest for Shabbos, but we cannot be so exact so we stop early. This gives us a great opportunity to actually add holiness to an otherwise mundane day.

## Understanding the Different Times

The opinion of many *poskim* is that *shkiah* is when the sun sets, followed immediately by *bein hashmashos*.<sup>36</sup> The

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29. *Chayei Adam (Shabbos)* 2-3:5:2, *Mishnah Berurah* 261:31, *Shemiras Shabbos K'hilchusah* 46:3. See *Shulchan Aruch* 261:4, *Shulchan Aruch Harav* 261:7.

30. See *Mishnah Berurah* 31, *Aruch Hashulchan* 16.

31. *Mishnah Berurah* 29.

32. *Chayei Adam (Shabbos)* 2-3:5:2. See *Nefesh Harav* page 155. Refer to *Teshuvos V'hanhagos* 3:83.

33. *Shulchan Aruch Harav* 261:5, *Aruch Hashulchan* 261:2.

34. Opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *Teshuvos V'hanhagos* 4:59, *Halichos Shlomo Tefillah* 2:footnote 44, *Yisrael V'hazmanim* 1:23:3:16.

35. *Teshuvos V'hanhagos* 4:59.

36. *Aruch Hashulchan* 261:5.

איך ללמוד מהפוסקים על ההלכה הזאת? (ברכות ט)



כל השנה הלכות בכל יום מובטח לה שיהא בו עולם הנא... (תדה עב)

Gemara<sup>37</sup> says that *bein hashmashos* lasts for three-quarters of a *mil*, which we calculate at 13.5 minutes.<sup>38</sup> (Although there are different *shiurim* for a *mil*, we work with the basic opinion that it is eighteen minutes per *mil*.)<sup>39</sup> Another Gemara<sup>40</sup> says that *tzeis hakochavim* is four *mil* after *shkiah*, which we calculate at seventy-two minutes. These two statements are contradictory. There are two ways to resolve this contradiction, and these are the sources of today's opinions.

Many *poskim*, including the *Shulchan Aruch*,<sup>41</sup> answer the contradiction as follows.<sup>42</sup> There are two different *shkios*. The first *shkiah* is when the sun sets, but for the next three-quarters of a *mil* (58.5 minutes) it is considered day. After this point it is considered *bein hashmashos* for 13.5 minutes, and when this time passes it is night. This is commonly known as the opinion of Rabbeinu Tam.

Many other *poskim*<sup>43</sup> maintain that when the sun sets it is considered *shkiah*. The next 13.5 minutes are the *bein hashmashos* period after sunset, followed by night.<sup>44</sup> This is commonly known as the opinion of the Gra<sup>45</sup> (although this opinion pre-dates the Gra). The Gra uses the famous words

37. *Shabbos* 34b.

38. See *Sha'ar Hatzion* 261:6. See *Mishnah Berurah* 23 which says it is fifteen minutes.

39. *Mishnah Berurah* 459:15, *Biur Halachah* "havei." See *Moadim U'zmanim* 2:155.

40. *Pesachim* 94a.

41. 261:2. See *Beis Yosef* 261.

42. See *Tosafos Maseches Shabbos* 35a "trei," *Maseches Pesachim* 94a "Rebbi Yehudah," *Tosafos Maseches Zevachim* 56a "minayin," *Tosafos Menachos* 20b "nifsal." Refer to *Mishnah Berurah* 261:2, 14, *Aruch Hashulchan* 261:5. See *Teshuvos V'hanhagos* 2:167, *Moadim U'zmanim* 2:155.

43. *Rambam Hilchos Tefillah* 5:4, see *Beis Yosef O.C.* 261, *Mishnah Berurah* 20, 23, 331:14, *Aruch Hashulchan* 5, 8.

44. Refer to *Biur Halachah* 261 "m'techilas." Some question this since in many places there are no stars in the sky 13.5 minutes after sunset (*Moadim U'zmanim* 6:84).

45. *O.C.* 261, 262. See *Lehoros Nosson* 2:14.

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of “*chush meid*,” that one’s intellect can tell that the sky is already dark before seventy-two minutes.<sup>46</sup> The Gemara that refers to seventy-two minutes was not saying it as a matter of *halachah l’ma’aseh*. In addition, it could be that all the stars are visible after seventy-two minutes,<sup>47</sup> but only three stars need to be seen in order for it to be night.<sup>48</sup> The custom in Eretz Yisrael in most places is to follow the opinion of the Gra.<sup>49</sup>

It could be that Rabbeinu Tam holds that nightfall is defined by three stars in the western sky, hence his opinion that it does not have a status of night until later on.

However, these calculations apply to Eretz Yisrael and Bavel<sup>50</sup> during the spring and autumn. The sun will set at different times during the winter and summer.<sup>51</sup> In addition, the location also has a big impact on these calculations.<sup>52</sup> For example, in New York it would make sense that *bein hashmashos* will last longer since we are further away from the equator. Many have the practice to keep Shabbos until forty-two minutes after *shkiah*; there is no source for this custom. Some maintain that the Gra’s opinion in New York would be about twenty-five minutes after *shkiah*, although in practice this is not followed. However, there are *poskim* who say that the time according to Rabbeinu Tam in New York would actually be earlier – fifty minutes after *shkiah*, since the sky is full of stars and does not get any darker. (Even

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46. O.C. 261.

47. *Moadim U’zmanim* 8:155:page 38.

48. Gra O.C. 261. See *Aruch Hashulchan* 261:8.

49. *Moadim U’zmanim* 8:155, *Minchas Yitzchak* 9:20. See *Birchei Yosef* 261:1, *Mishnah Berurah* 331:14.

50. *Biur Halachah* 261 “*shehu*.”

51. *Biur Halachah* 261 “*shehu*,” *Aruch Hashulchan* 8. For a discussion on this see *Teshuvos V’hanhagos* 2:167, *Moadim U’zmanim* 2:155.

52. *Mishnah Berurah* 261:23.

according to this opinion one should wait until seventy-two minutes even in New York if there is no pressing need, although it is not required.)<sup>53</sup>

It used to be the practice of chassidim to do *melachah* on Friday until 58.5 minutes after sunset.<sup>54</sup> Harav Aharon Kotler *zt"l* met with the Satmar Rebbe *zt"l* and expressed his concern that the sight of openly *frum* men doing *melachah* after sunset would cause a severe laxity in Shabbos observance in America. The outcome was that everyone started Shabbos at sunset, and the *yeshivish* world would accept Rabbeinu Tam on Motza'ei Shabbos and wait seventy-two minutes for Shabbos to be over.<sup>55</sup> The custom is to hold like the opinion of Rabbeinu Tam in areas where it is a

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53. Opinion of Harav Moshe Feinstein *zt"l* quoted in *Igros Moshe O.C.* 1:24, 4:62, *Y.D.* 4:17:26. Refer to *Yagel Yaakov O.C.* 38, *Teshuvos V'hanhagos* 1:268, 273, 2:167, 3:83, *Beis Avi* 3:117, *Mahari Shteiff* 2, *Yabia Omer O.C.* 2:21, *Daas Chazzon Ish* 3:15 (who brings that the Chazzon Ish *zt"l* held 45 minutes after sunset on Motza'ei Shabbos, also see *ibid* pages 101-102). See *Igros Moshe Y.D.* 4:48:4, *Divrei Shalom* 3:75, *Piskei Teshuvos* 293:4, *Moadim U'zmanim* 2:155, 6:84, *Pnei Shabbos* 16:pages 286-287, *Vaya'an Yosef O.C.* 105. Refer to *Biur Halachah* 261 "shehu," all *Biur Halachah* to 293. In regard to a fast one can wait until forty-one minutes after *shkiah*; if he is not really hungry he should wait until fifty minutes. *Megillah* reading on Ta'anis Esther should start fifty minutes after *shkiah* (*Igros Moshe O.C.* 4:62). See *Shevet Halevi* 6:72. In Eretz Yisrael they are lenient in this regard relating to Motza'ei Shabbos (see *Kaf Hachaim* 261:1, *Rav Poalim* 2:19, *Orchos Rabbeinu* 1:page 163:235, *Birur Halachah* 293:2).

54. See *Chasam Sofer O.C.* 80, *Kitzur Shulchan Aruch* 75:1, *Keren L'Dovid* 79, *Mishneh Halachos* 10:54. Refer to *Yabia Omer O.C.* 2:21. See *Yagel Yaakov O.C.* 38 which quotes this as the custom in Oberland. For more on this see *Magen Avraham* 331:2, *Vaya'an Yosef* 103-105, *Pri Yitzchak* 1:7, *Be'er Moshe* 2:61.

55. *Yalkut Yosef* 261:5. See *Yabia Omer O.C.* 2:21, *Mahari Shteiff* 2, *Divrei Yatziv O.C.* 134:3, *Teshuvos V'hanhagos* 3:83, *Piskei Teshuvos* 261:5. See *Ketzos Hashulchan* 93:Badai 2. Even if one holds seventy-two minutes after Shabbos he needs to add at least two minutes to fulfill adding to Motza'ei Shabbos as well (*The Aura of Shabbos* pages 195-197:footnotes 14-16). However, one does not have to say he is accepting additions to Shabbos as some say one is required to do so on Erev Shabbos (*Teshuvos V'hanhagos* 3:83, see *Moadim U'zmanim* 7:253 in footnote, see *B'tzel Hachachmah* 5:53).

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)

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stringency unless one has a custom to follow the Gra, such as his students.<sup>56</sup>

On Erev Shabbos one should not do work after sunset, following the opinion of the Gra.<sup>57</sup>

In addition, throughout the centuries Shabbos was over 13.5 minutes after sunset, in accordance with the Gra's opinion.<sup>58</sup> However, as mentioned before, this is not the customary practice today.<sup>59</sup>

## Different Times

As mentioned above, there are two different opinions in regard to *shkiah*.

According to the Gra's opinion that *shkiah* is sunset, one should be careful and stop doing work even a half hour before sunset,<sup>60</sup> since that is the time for the mitzvah of adding to Shabbos.<sup>61</sup> According to Rabbeinu Tam it is day for fifty-eight minutes after sunset, and that entire time is available for adding to Shabbos.

Practically speaking, we *daven* Ma'ariv after sunset, and usually *Mizmor Shir* and *Lecha Dodi* as well. Therefore, it is

56. *Igros Moshe Y.D.* 3:129:3, *Yisrael V'hazmanim* 1:23.

57. *Mishnah Berurah* 261:23, *Biur Halachah* "yeish," "kodem," *Igros Moshe Y.D.* 4:48:4, *Mahari Shteiff* 2, *Yalkut Yosef* 261:5, *Yabia Omer O.C.* 2:21, *Shevet Halevi* 1:49, *Tzitz Eliezer* 18:14:62. See *Mishnah Berurah* 261:20, 23, *Biur Halachah* 261 "b'techilas." In regard to the question if a baby boy is born twenty minutes after *shkiah* on Erev Shabbos is the *bris* on Friday or Shabbos: Does twenty minutes after *shkiah* mean it is the next day according to the Gra or as the Rabbeinu Tam holds, is it day at that point? (See *Beis Yitzchak Y.D.* 95, *Igros Moshe O.C.* 1:24, *Yabia Omer O.C.* 7:41, *Shemiras Shabbos K'hilchasah* 46:footnote 45 in depth, *Minchas Elazar* 1:23, *Orchos Rabbeinu* 1:pages 162-163, *Shevet Halevi* 1:49.) In regard to a *hefsek taharah* for a woman, see *Igros Moshe O.C.* 4:62, 4:17:26 (until nine minutes after *shkiah*).

58. Especially in Galicia and Hungary. See *Pnei Shabbos* 1:page 124. Refer to *Igros Moshe Y.D.* 4:17, *Tzitz Eliezer* 18:14:6.

59. *Pnei Shabbos* 1:page 124.

60. *Mishnah Berurah* 261:23.

61. *Kaf Hachaim* 261:18.

איז עיל להקדיף ה בעולמו אלאי יאמות של הלכה בלביד... (ברכות ה)

כל השנה הלכות בכל יום מובטח להשתדל בו עולם הפא... (תודה עב)

preferable to accept Shabbos right after Minchah. How this plays out in regard to making early Shabbos we will discuss below.

However, it is common to finish Minchah after sunset. According to the Gra, when should one accept Shabbos?<sup>62</sup> It is possible that if one knows he will finish Minchah after sunset he should add to Shabbos in his heart (or even by saying it with his mouth)<sup>63</sup> before Minchah. This is permitted even though he will now *daven* a weekday *tefillah* – Minchah.<sup>64</sup>

### Introduction to Making Shabbos Early

In order to understand making early Shabbos we have to explain *plag haminchah*.

### Plag Haminchah According to Different Opinions

One cannot accept early Shabbos until after *plag haminchah*.<sup>65</sup> Many opinions calculate *plag haminchah* as an hour and a half before nightfall.<sup>66</sup> According to these views, it is impossible make an early Shabbos in the summer, since *plag* is a few minutes before sunset.<sup>67</sup> However, some maintain that *plag haminchah* is an hour and fifteen minutes

62. *Mishneh Halachos* 10:54.

63. *Mishmeres Shalom* 26:3.

64. *Pnei Shabbos* 1:15, *Eretz Tzvi* 1:60, *Teshuvos V'hanhagos* 3:83, *Minchas Yitzchak* 9:20. If one knows the *minyan* will end after *shkiah* then he should *daven* by himself rather than with the *minyan* (*Mishnah Berurah* 233:14, *Shemiras Shabbos K'hilchasah* 46:5).

65. *Rama* 261:2, *Levush* 4, *Mishnah Berurah* 25, 233:10, 267:4, 235:14. See *Nishmas Shabbos* 1:209. See *Nishmas Shabbos* *ibid* if this makes a difference if one generally goes with the opinion that one should always *daven* Minchah until night. Refer to *Terumas Hadeshen* 1 which quotes the practice to bring early Shabbos on 3-4 hours before *tzeis hakochavim*.

66. Refer to *Rosh* 4:5, *Tosafos Maseches Brachos* 27a “*d'rav*,” *Shulchan Aruch* 233:1, 263:4, *Rama* 233:1, *Chayei Adam* 21:23, 27. See *Yisrael V'hazmanim* 1:12.

67. Refer to *Piskei Teshuvos* 261:7.

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before *shkiah*.<sup>68</sup> This is calculated as follows: there are two different times for Minchah, six and a half hours into the day and nine and a half hours into the day. The second time is two and a half hours before *shkiah*. Half of that time (*plag*) is one and a quarter hours before *shkiah*.<sup>69</sup>

Earlier, we discussed the obligation to accept Shabbos a few minutes early, or in some cases a half hour early. In the spring and summer months many people make early Shabbos. Since we cannot make early Shabbos before *plag haminchah*, one should make sure that his wife does not light candles before *plag*.<sup>70</sup> Regarding the opinion that *plag haminchah* is one hour and a half from *tzeis hakochavim*, even eighteen minutes before sunset is too early.<sup>71</sup> Some say that we rely on those who say *plag haminchah* is before sunset, not *tzeis hakochavim*.<sup>72</sup>

## Making Early Shabbos

The Gemara<sup>73</sup> says that Rav *davened* Ma'ariv early on Erev Shabbos, which indicates that one may *daven* Ma'ariv early on Friday. The *Shulchan Aruch*<sup>74</sup> rules that one may *daven* Ma'ariv from *plag haminchah* on Friday.<sup>75</sup>

68. See *Magen Avraham* 233:3, 267:1, 459:3, *Levush* 267, *Gra* 459, *Mishnah Berurah* 261:25, *Biur Halachah* 261 "l'hakdim," *Aruch Hashulchan* 261:10, *Shraga Hameir* 5:20:2. See *Magen Avraham* 261:10. Refer to *Yisrael V'hazmanim* 1:12.

69. Refer to *Rambam Hilchos Tefillah* 3:4, *Shulchan Aruch O.C.* 233:1, *Chayei Adam (Shabbos)* 2-3:5:1.

70. *Teshuvos V'hanhagos* 2:69.

71. *Pnei Shabbos* 18.

72. *Pnei Shabbos* 18:page 295. For more on this refer to *Yisrael V'hazmanim* 1:23:3, *Minchas Yitzchak* 9:20.

73. *Brachos* 27b.

74. *O.C.* 267:2.

75. *Rambam Hilchos Tefillah* 3:7.

איך ללמוד תורה  
הרבה יותר  
בזמן קצר  
עם אמונת  
של הלקוחים  
... (במקומות)

## Time for Minchah and Ma'ariv

First we must understand the end time for Minchah and the beginning time for Ma'ariv, and then move on to the discussion of early Minchah and Ma'ariv.

The Mishnah<sup>76</sup> records a dispute between the *chachamim* and Rebbi Yehudah.<sup>77</sup> The *chachamim* say that one can *daven* Minchah until night<sup>78</sup> (see below, but for our purpose let us say it means sunset,<sup>79</sup> although many say this is even afterwards).<sup>80</sup> However, Rebbi Yehudah holds one may

76. *Brachos* 26a.

77. See *Aruch Hashulchan* 233:6 on why we don't say that the *chachamim* who are the majority should win over Rebbi Yehudah, who is an individual.

78. See *Rashi* on mishnah "ad," *Shiltei Giborim* on *Mordechai* to *Maseches Brachos* 27a, *Shibolei Haleket* 45, *Shulchan Aruch* 233:1, *Rama* 1. See *Mishnah Berurah* 233:14 which says Minchah should be *davened* before *shkiah*. See, however, *Shulchan Aruch* 233:1, *Rama*. Also see *Yabia Omer* O.C. 8:23:29, *Yechaveh Da'as* 5:22, *Beis Avi* 1:18, *Ohr L'tzion* 1:20, *Yisrael V'hazmanim* 13, *Minhag Yisrael Torah* 233:1, *Mishneh Halachos* 7:32 (the custom in most of Europe was to *daven* Minchah until *tzeis hakochavim*). Some say the reason for this is in order to *daven* Ma'ariv and say *Krias Shema* when it is after the correct time (*Nemukei Orach Chaim* 131, see *Mishneh Halachos* 7:32).

79. This is the custom of those living in Eretz Yisrael and non-chassidim (see *Yisrael V'hazmanim* 1:13:8). Refer to *Rambam Hilchos Tefillah* 3:4, 9, *Gra* 261, *Mishnah Berurah* 233:8, 14, *Sha'ar Hatzion* 10, 18, 235:20, *Biur Halachah* "d'heinu," *Aruch Hashulchan* 9. Refer to *Maseches Menachos* 20a-b, *Zevachim* 56a. In a pressing situation one can *daven* later as well (*Mishnah Berurah* 233:14). See *Rav Poalim* 2:19. However, refer to *Maseches Brachos* 39b which denounces those who *daven* Minchah close to sunset (see *Aruch Hashulchan* 233:8). We do this since we are busy with our work but it is better to *daven* Minchah before *plag haminchah* if possible (*Aruch Hashulchan* 233:8). One who usually *davens* Minchah before sunset and finds himself at a *minyan* which is very much after sunset should rather *daven* by himself than with that *minyan* (see *Mishnah Berurah* 233:14, *Shevet Halevi* 9:48). Others are not convinced that this be so (see *She'arim Metzuyanim B'halachah* 69:1, opinion of *Be'er Moshe* quoted in *Yisrael V'hazmanim* 1:page 207, *Yechaveh Da'as* 5:22, *Beis Avi* 1:18, *Mishneh Halachos* 7:32, see *Yisrael V'hazmanim* 1:13:4:page 192, page 206).

80. This is the custom of chassidim (*Yisrael V'hazmanim* 1:13:8). See *Kitzur Shulchan Aruch* 69:2, *Nemukei Orach Chaim* 131, *Be'er Moshe* 2:61, *Yabia Omer* O.C. 8:23:29, *Yechaveh Da'as* 5:22, *Beis Avi* 1:18. Some say since Minchah and Ma'ariv are *davened* next to each other and people *daven* Minchah later than sunset so *Krias Shema* can be recited in its proper time (*Nemukei Orach Chaim* 131). See *Emes L'Yaakov* 233:footnote 244 (half hour after *shkiah*).

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*daven* Minchah only until *plag haminchah*<sup>81</sup> (see below). According to Rebbi Yehudah one may *daven* Ma'ariv after *plag haminchah*<sup>82</sup> but not Minchah, and according to the *chachamim* one may only *daven* Ma'ariv after night and Minchah until night.<sup>83</sup> Each opinion has a stringency and leniency.<sup>84</sup> Some *poskim* hold like the *chachamim*<sup>85</sup> and some say like Rebbi Yehudah.<sup>86</sup>

The Gemara concludes that one can do as he wishes.<sup>87</sup> However, this is a little vague and we will discuss this below.

During the week, most people do not *daven* both Minchah and Ma'ariv between *plag haminchah* and sunset. However, this is an issue on Erev Shabbos.

Many *poskim* say that one should not *daven* both Minchah and Ma'ariv between *plag haminchah* and sunset.<sup>88</sup> One should choose to follow either Rebbi Yehudah or the *chachamim* and not contradict himself.<sup>89</sup> Furthermore, one should pick one opinion and act in accordance with it

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81. The *Meiri Maseches Brachos* 26a says even according to Rebbi Yehudah one can *daven* Minchah until sunset but it's not the opportune time.

82. In regard to Ma'ariv before *plag haminchah* see *Levush* 233:1, *Shevus Yaakov* 2:6, *Shulchan Hatohar* 233:3.

83. For a detailed discussion on this see *Yisrael V'hazmanim* 1:15:1. Refer to *Mishneh Halachos* 15:84.

84. *Mishnah Berurah* 233:5.

85. See *Tur* 293, *Shulchan Aruch* 233:1.

86. *Rama* 233:1. For a nice discussion on this see *Minhag Avoseinu B'yadeinu (Shonos)*, pages 58-79.

87. 27a. See *Aruch Hashulchan* 233:5-6.

88. *Tosafos Maseches Brachos* 2a "m'eimasai," *Rosh Maseches Brachos* 1:1, 4:3, *Meiri Maseches Brachos* 26b.

89. *Rosh Maseches Brachos* 1:1, *Rabbeinu Yonah Maseches Brachos* page 18b, *Tur* 233, *Shulchan Aruch* 233:1, *Magen Avraham* 233:5, *Pri Megadim Eishel Avraham* 5, *Mishnah Berurah* 6, *Aruch Hashulchan* 10, 235:10, *Taz* 236:4. Refer to *Kaf Hachaim* 233:10 which says women can be lenient.

איזן עיל להקדיף ה' בעולמו אלף י' אמות של הלכה בלכד... (ברכות ח')

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all his life.<sup>90</sup> Since we have the practice to *daven* Minchah after *plag haminchah*, most people follow the opinion of the *chachamim*.<sup>91</sup> Nonetheless, one who did *daven* Minchah after *plag haminchah* was *yotzei*.<sup>92</sup> If we follow the *chachamim*, we should not *daven* Ma'ariv before nightfall unless it is a pressing need.<sup>93</sup> Others say there is only a possible concern if one does so in the same day.<sup>94</sup> However, if one wishes to *daven* Ma'ariv after *plag haminchah* one day like Rabbi Yehudah and then *daven* Ma'ariv after sunset a different day like the *chachamim* there is no issue of contradicting himself.<sup>95</sup> Some maintain the custom is not to be concerned even if Minchah and Ma'ariv are *davened* the same day after *plag haminchah*.<sup>96</sup>

The *Aruch Hashulchan*<sup>97</sup> explains that on Erev Shabbos we *daven* Ma'ariv early for the following reason: Ma'ariv corresponds to the *korbanos* that were burned on the *Mizbe'ach* during the night. Since the *korban* of Erev Shabbos could only be burned on Friday afternoon, we can also *daven* Ma'ariv early on Friday.

*Davening* Ma'ariv after *plag haminchah* is only permitted

90. *Shulchan Aruch* 233:1. See *Mishnah Berurah* 233:6. Refer to *Ritz Ge'os Hilchos Havdalah* page 25, *Tur* 293.

91. *Hagaos Maimonios Hilchos Tefillah* 3:4, *Tur* 267, *Shulchan Aruch* 233:1, *Magen Avraham* 233:7, *Biur Halachah* 261 "miyad." It was the practice of many to *daven* Ma'ariv early after *plag haminchah* like the opinion of Rabbi Yehudah (*Aruch Hashulchan* 233:3).

92. *Beis Yosef* 267, *Shulchan Aruch* 233:1.

93. *Shulchan Aruch* 233:1. See *Aruch Hashulchan* 235:1.

94. See *Mishneh Halachos* 6:49. Refer to *Machatzis Hashekel* 233:5.

95. *Meiri Maseches Brachos* 27a. Refer to *Mishneh Halachos* 6:49. See *Rosh Maseches Brachos* 1:1. Refer to *Machatzis Hashekel* 233 which says even in separate days it should not be done. See *Mishnah Berurah* 233:6, 12.

96. *Mishneh Halachos* 6:49.

97. 235:3-4.

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in a normal situation if one *davened* Minchah before *plag*.<sup>98</sup> Even though we typically *daven* Minchah after *plag*, we can be lenient on Erev Shabbos and *daven* Ma'ariv after *plag*.<sup>99</sup>

Most shuls *daven* Minchah before sunset and Ma'ariv a few minutes afterwards. This is permitted since Minchah and Ma'ariv are not *davened* in the same time.<sup>100</sup>

## Lenient Opinions

When it is difficult to form a *minyan* twice, there are some opinions that permit *davening* both Minchah and Ma'ariv between *plag haminchah* and sunset.<sup>101</sup> The same logic would apply to making early Shabbos to avoid eating too late at night.<sup>102</sup> However, the *Mishnah Berurah*<sup>103</sup> says that one should still *daven* Ma'ariv during *bein hashmashos*.<sup>104</sup> Elsewhere, however, the *Mishnah Berurah*<sup>105</sup> rules like the lenient opinion. Nonetheless, this is a weak leniency.<sup>106</sup>

Many say that the concern to *daven* both Minchah and Ma'ariv between *plag haminchah* and sunset is not an issue since the Gemara does not come out with a clear halachah.<sup>107</sup>

Some maintain that since one adds onto Shabbos then it is permitted to *daven* Ma'ariv after *plag haminchah*.<sup>108</sup>

98. *Mishnah Berurah* 233:11, 235:14, *Sha'ar Hatzion* 235:16.

99. *Kesef Mishnah Hilchos Tefillah* 3:7, *Beis Yosef* 267, *Shulchan Aruch* 267:2. See *Magen Avraham* 1, *Shulchan Aruch Harav* 267:2.

100. *Teshuvos V'hanhagos* 2:69. See *Minhag Yisrael Torah* 233:2.

101. *Magen Avraham* 233:7, *Mishnah Berurah* 233:11, 13, 235:10, *Aruch Hashulchan* 10. See *Aruch Hashulchan* 235:1.

102. See *Mishneh Halachos* 6:56.

103. 267:3.

104. See *Biur Halachah* 267 "v'plag." Refer to *Mishnah Berurah* 235:14.

105. 233:11, 13.

106. *Biur Halachah* 267 "v'plag."

107. *Mordechai Maseches Brachos* 27a-89.

108. *Aruch Hashulchan* 233:3.

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However, Minchah should be *davened* before *plag haminchah*.<sup>109</sup>

### The 7:00 p.m. Minchah on Erev Shabbos

During the spring and summer months, many shuls make early Shabbos and arbitrarily set Minchah to be at 7:00 p.m.<sup>110</sup> Some explain the reason for this time since *plag haminchah* is usually not until after 7:00 p.m. Therefore, we *daven* then to ensure that the women will not light before *plag haminchah*.

Many communities are careful to *daven* Minchah before *plag haminchah* and Ma'ariv afterwards. This follows those *poskim* who maintain that one should not *daven* both Minchah and Ma'ariv between *plag haminchah* and sunset. Although one should not pick one day like one opinion and another day like a different person (according to many *poskim*), it is permitted on Erev Shabbos.

The issue which arises is the 7:00 p.m. Minchah. This is done for convenience so there is no need to change the time of Minchah each Friday, although it is not such an issue with today's mass communications. Most times Minchah is after *plag haminchah* and Ma'ariv is in the same time frame. Even if one is lenient and *davens* Ma'ariv after *plag*, one should make sure to *daven* Minchah before *plag haminchah*.<sup>111</sup>

One may be able to rely on those who say there is no

109. *Mishnah Berurah* 267:3.

110. There are many places in Europe where it does not get dark until much later at night, sometimes 11:00 p.m., and making Shabbos at 7:00 p.m. would be much too early (*Shoalim V'dorshin* 1:16:page 163). It is interesting that during the winter people are accustomed to make Shabbos whatever time it says on the calendar and in the summer they make a set time at 7:00pm even though *plag haminchah* most of the time is before 7:00pm. There are some communities which print on their calendar the time for candle lighting as well as the time of *plag haminchah* to make sure Minchah is *davened* before *plag haminchah*.

111. *Sha'ar Hatzion* 236:10, *Mishnah Berurah* 267:3.

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concern for *davening* Minchah and Ma'ariv after *plag haminchah*, although most do not hold like this.

The *Aruch Hashulchan*<sup>112</sup> says that this is a unique leniency for Erev Shabbos.

Some maintain that since Ma'ariv was not instituted as an obligation, there is no set time for it.<sup>113</sup>

In one place the *Mishnah Berurah*<sup>114</sup> says that one should not *daven* Minchah and Ma'ariv after *plag haminchah* on the same day, even if a need arises, while elsewhere he is lenient.<sup>115</sup>

If one cannot *daven* Minchah before *plag haminchah* it may be preferable to *daven* without a *minyan* before *plag* than with a *minyan* after *plag*.<sup>116</sup>

Some maintain that the time for Ma'ariv begins at whichever point one *davens* Minchah after *plag*.<sup>117</sup>

## A Good Rationale for Leniency for Early Minchah and Ma'ariv

As mentioned, there are no real good leniencies to allow Minchah and Ma'ariv after *plag haminchah* before sunset. However, the *Shraga Hameir*<sup>118</sup> offers the following:

When one *davens* Minchah after *plag haminchah* it is day, and then one accepts Shabbos. At this point, it is considered the next day, and it is not a contradiction from one day to the next, although for other *halachos* we do not hold like this.

Another possible explanation is that many times a man lights candles for Shabbos (he is not married or is not home

112. 267:3.

113. *Rosh Maseches Brachos* 1:1. See *Teshuvos V'hanhagos* 2:69.

114. 267:3.

115. 233:11, 13.

116. Opinion of Harav Shachter *shlit"a*. Refer to *Mishnah Berurah* 267:3.

117. *Pri Yitzchak* 1:7.

118. 5:21, see *Apraksisa D'anya* 8.

איך על להקדיף ה בעולמו אלא י אמות של הלכה בלעד' (ברכות ח)

for Shabbos). If we would require him to *daven* Minchah before *plag haminchah*, he would have to go home and light candles afterwards. Since this would be a bother for him, we allow him to *daven* both Minchah and Ma'ariv after *plag*.<sup>119</sup> Others maintain that this practice is not followed.<sup>120</sup>

## Against Early Shabbos

Some have the practice to always *daven* Ma'ariv at the correct time and not early.<sup>121</sup> Harav Shlomo Zalman Auerbach *zt"l*<sup>122</sup> was of the opinion not to make early Shabbos.<sup>123</sup>

## Meal

According to some *poskim*, one who makes early Shabbos should make sure to extend his meal into the night.<sup>124</sup> The requirement to eat three meals is derived from the *pasuk*, “*ichluhu hayom*,” to eat it on Shabbos day.<sup>125</sup> This implies that it needs to be on Shabbos proper.<sup>126</sup> Others say that this is not required since by adding to Shabbos it is now considered night according to halachah.<sup>127</sup> The *Aruch Hashulchan*<sup>128</sup>

119. *Shraga Hameir* 5:21.

120. *Shraga Hameir* 5:21:2.

121. *Massei Rav* 65, 115, *Orchos Rabbeinu* 1:page 108:37, *Teshuvos V'hanagos* 1:273. For a nice discussion on the different reasons why people did not make early Shabbos, see *Techumin* 10:pages 391-401. Some do not like the early Shabbos *minyan*, because most times the *rav* does not *daven* at that *minyan* and they miss his speech that he often delivers between *Kabbalas Shabbos* and Ma'ariv (*Shoalim V'dorshin* 1:16:12:page 149).

122. *Halichos Shlomo Tefillah* 14:footnote 10.

123. See *Ashrei Ha'ish* 2:pages 38-39:23.

124. *Sefer Chassidim* 269. See *Taz* 291:6. Refer to *Mishneh Halachos* 11:203.

125. *Shemos* 16:25.

126. *Mishnah Berurah* 267:5.

127. *Magen Avraham* 267:1, *Taz* 291:6, *Elyah Rabbah* 2, *Mishnah Berurah* 5. Refer to *Be'er Moshe* 1:15:8.

128. 267:5.

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holds that this is a pious act, but is not required according to the strict law.

It is proper to be stringent and eat a *kezayis* of bread when it gets dark.<sup>129</sup>

Some offer the option to *daven Kabbalas Shabbos*, eat the meal, and then *daven* Ma'ariv at the later *minyan*. This is permitted as long as the meal does not start a half hour before *shkiah*.<sup>130</sup> However, Harav Moshe Feinstein *zt"l* was against this, since this is an odd practice.<sup>131</sup>

## Kiddush

One can make Kiddush on Friday after accepting early Shabbos even if it is broad daylight,<sup>132</sup> since it is considered Shabbos.<sup>133</sup>

## Krias Shema

The time for reciting *Krias Shema* is when one lays down to sleep at night.<sup>134</sup> (Some maintain this is as early as eighteen minutes after *shkiah*,<sup>135</sup> but the custom is around forty-five minutes after *shkiah*.)<sup>136</sup> Some say that *Krias Shema* of early Shabbos is considered the correct time, and there is

129. *Mishnah Berurah* 267:5, *Halichos Shlomo Pesach* 11:footnote 2.

130. *Mishnah Berurah* 271:11. See *Ashrei Ha'ish* 2:pages 38-39:24, quoting the opinion of Harav Elyashiv *zt"l*.

131. *Mesores Moshe* pages 61-62. Refer to *Rivevos Ephraim* 7:7:86:1, 7:293. This is the opinion of Harav Yisroel Belsky *zt"l* as well.

132. *Maseches Brachos* 27b, *Rambam Hilchos Shabbos* 29:11, *Shulchan Aruch* 267:2, *Aruch Hashulchan* 5. See *Mishneh Halachos* 11:204. Refer to *Teshuvos V'hanhagos* 5:73.

133. *Mishnah Berurah* 267:6.

134. *Maseches Brachos* 2a, *Rambam Hilchos Krias Shema* 1:9, *Shulchan Aruch* 235:1, *Mishnah Berurah* 1.

135. *Halichos Shlomo Pesach* 11:footnote 2. Refer to *Nemukey Orach Chaim* 235 which says it is seventy-two minutes after *shkiah*.

136. *Igros Moshe E.H.* 4:84:5.

איננו לומדים אלא דין אמות של הלכה בלבד... (ברכות ה)



כל השנה הלכות בכל יום מובטח להשתדל בן עולם הנא... (נדדה עני)

no need to repeat it later on.<sup>137</sup> However, the practice is to repeat *Krias Shema*<sup>138</sup> (preferably all three *parshiyos*)<sup>139</sup> after nightfall.<sup>140</sup> Although it is preferable to recite *Krias Shema* next to *Shemoneh Esrei*, since one is adding to Shabbos we lift this concern.<sup>141</sup>

One may not eat a meal within a half hour<sup>142</sup> of the proper time of reciting *Krias Shema*,<sup>143</sup> since he may be engrossed in his meal and forget to say *Krias Shema*.<sup>144</sup> The question is how this impacts those who make early Shabbos, make Kiddush, and eat before reciting *Krias Shema* in its proper time. It is possible that since *Krias Shema* was in fact recited at Ma'ariv, albeit early, there is no issue.<sup>145</sup> Others suggest that we rely on *Krias Shema al Hamittah*.<sup>146</sup> Alternatively, one who makes early Shabbos usually begins his meal more than a half hour before the correct time to recite *Krias Shema* (at

137. *Tosafos Maseches Brachos* 2a "m'eimasai," *Rashba* 2a, *Meiri* 2a, 26b, see *Rosh Maseches Brachos* 1:1. Refer to *Ohr Zarua Hilchos Krias Shema* 1.

138. This is not just a *chumrah* (*Mishnah Berurah* 235:6).

139. *Mishnah Berurah* 235:11, *Aruch Hashulchan* 8.

140. *Rosh Maseches Brachos* 1:1, 4:6, *Rabbeinu Yonah Maseches Brachos* page 50, *Rambam Hilchos Tefillah* 3:7, *Shulchan Aruch* 235:1, *Mishnah Berurah* 233:5, 267:3, *Aruch Hashulchan* 6-8. See *Mishnah Berurah* 235:12. The Gra held it is better to *daven* Ma'ariv by oneself at the right time if one can't gather ten people to say *Krias Shema* (see *Biur Halachah* 235 "v'eim"). In earlier times it was hard for people to come to shul at night due to the lack of electricity. Therefore, they would *daven* Ma'ariv early and repeat *Krias Shema*. Today, being that we have lights, *davening* Ma'ariv early is not as necessary so perhaps *davening* later is preferred to be able to say *Krias Shema* in its right time (*Yisrael V'hazmanim* 1:15:2).

141. *Rosh Maseches Brachos* 4:6, *Rabbeinu Yonah Maseches Brachos* page 50, *Ma'aseh Rav* 65, 115.

142. *Shulchan Aruch* 235:2, *Mishnah Berurah* 18.

143. *Shulchan Aruch* 235:2, *Magen Avraham* 267:2. Refer to *Siach Yitzchak* 137.

144. *Mishnah Berurah* 235:16.

145. *Magen Avraham* 267:2, *Elyah Rabbah* 2. See *Mishnah Berurah* 235:19, *Sha'ar Hatzion* 25, *Mishnah Berurah* 267:6.

146. *Teshuvos V'hanhagos* 2:69.

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night), so there is no issue.<sup>147</sup> One who delayed the start of the meal until a half hour before the correct time for *Krias Shema* (twenty minutes after *shkiah*) should say *Krias Shema* before eating his Shabbos meal.<sup>148</sup> There is no need to interrupt the meal to recite *Krias Shema*,<sup>149</sup> although some have the custom to recite it during the meal.<sup>150</sup>

In any case, one should make sure not to miss out on the recital of *Krias Shema* as it is *d'Oraisa*.<sup>151</sup> Therefore, the *gabbai* should remind everybody after Ma'ariv.<sup>152</sup>

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147. *Magen Avraham* 267:2.

148. *Ibid*, *Mishnah Berurah* 6, *Aruch Hashulchan* 6. Refer to *Shulchan Halevi* (Hebrew) 1:page 66.

149. *Mishnah Berurah* 235:21, *Aruch Hashulchan* 12.

150. *Rivevos Ephraim* 8:477:1. See *Rivevos Ephraim* 5:191.

151. *Mishnah Berurah* 267:6.

152. *Halichos Shlomo Pesach* 11:footnote 2, *Shoalim V'dorshin* 1:16:1, *Techumin* 10:page 396, *Yalkut Yosef* 267:7.

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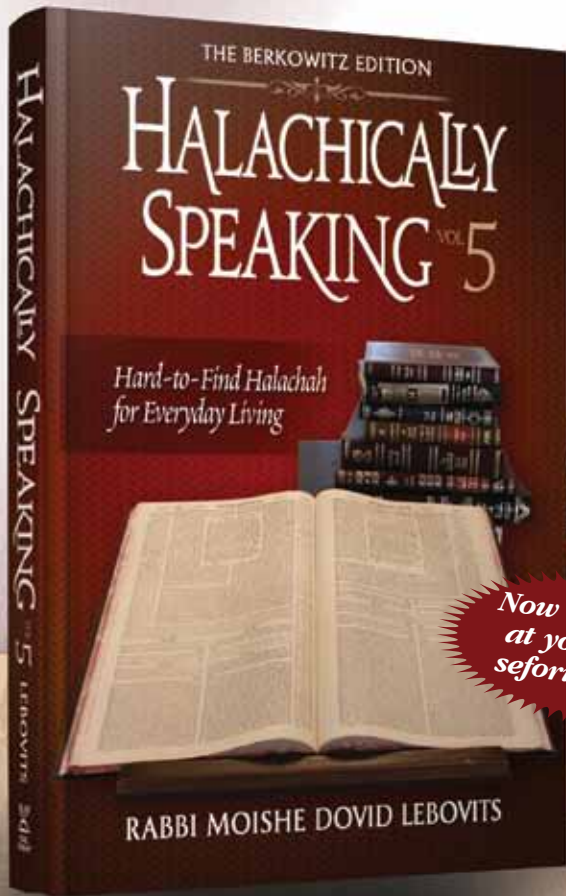
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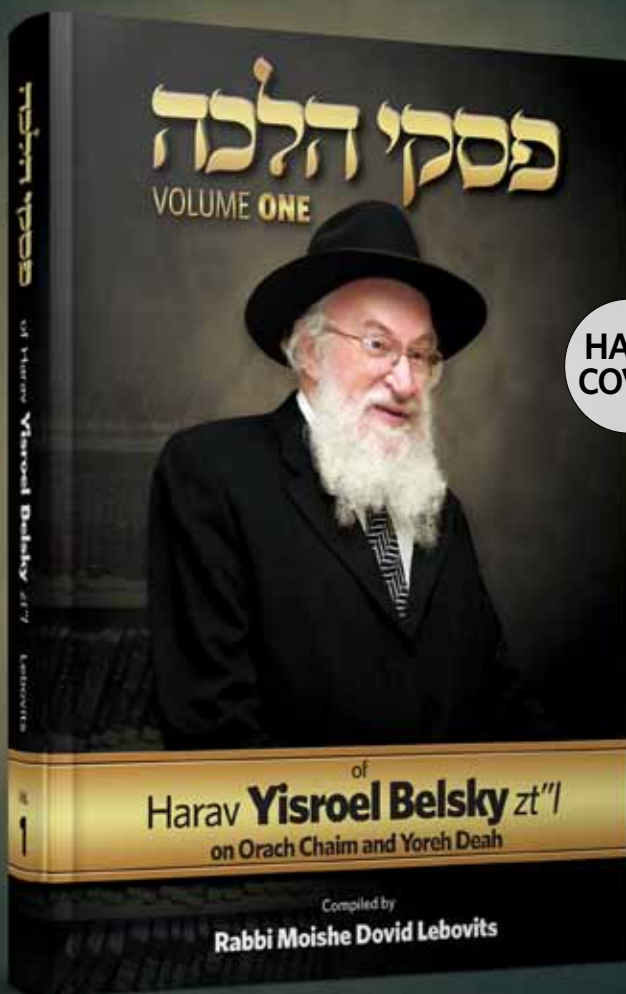
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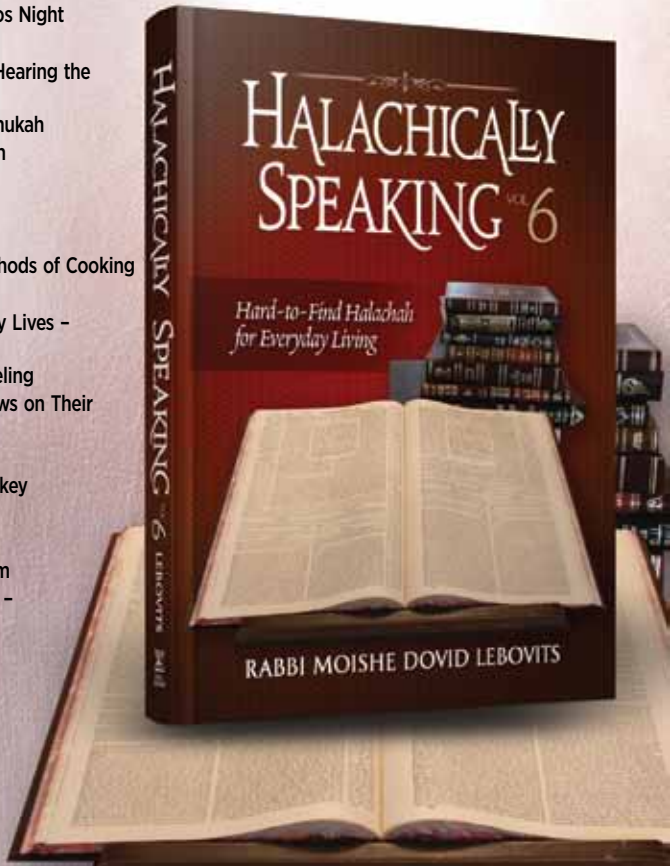
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