

In Hilchos Shabbos

You have heard the shaylos . . .
Now learn the issues & the opinions

The halachos and minhagim of

Erev Shabbos

A summary of the weekly Wednesday night shiur by Rabbi Shmuel Stein at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

Erev Shabbos is a unique and special day. Besides being a day to prepare and get ready for Shabbos, the commentaries tell us that Erev Shabbos actually has some of the *kedushah* (holiness) of Shabbos.¹ It is for this reason that Friday is referred to as “erev” (mixed with) Shabbos.² Rav Yaakov Kamenetsky³ once remarked, “We have been successful in saving Shabbos in America — but not Erev Shabbos!” Rav Avraham Pam⁴ was once reminiscing about his life in Europe before the war and he remarked, “You know what I miss about the *alte heim* (the old home, i.e. Europe)? I miss the Erev Shabbos.” In this chapter we will discuss the following *halachos* that apply to Erev Shabbos:

1. Erev Shabbos: a day to prepare for Shabbos
2. eating meals on Erev Shabbos
3. other *halachos* of Erev Shabbos
4. the *mitzvah* of Tosefes Shabbos.

Erev Shabbos: A Day to Prepare for Shabbos

Shabbos is a special day that requires a great deal of preparation. The Gemara⁵ states that “one should wake up early on Erev Shabbos to begin preparing for Shabbos.”⁶ It derives this obligation from what Moshe Rabbeinu said to the Jewish people in the *Midbar* (wilderness) at the time of the gathering of the *manna*:⁷ “It will be on the sixth day [of the week] and you should *prepare* what you will bring.” The Gemara derives from this verse that one must be careful to begin preparing for Shabbos early on Friday.⁸ The Mishnah Berurah⁹ cites opinions that rule there is a *mitzvah d'Oraisa* to prepare for Shabbos. The Sha'arei Teshuvah¹⁰ says in the name of the Arizal: “The sweat one exudes while preparing for Shabbos has the same power as tears [of teshuvah (repentance)] in that it wipes away all sins one committed during the week, just as tears do.”¹¹ The Satmar Rebbe¹² once remarked to his wife, “If women would know the tremendous importance of preparing for Shabbos they would fulfill this *mitzvah* with even greater joy and excitement, as we cannot fathom the greatness of this *mitzvah*.” On another occasion he remarked, “If women would know the great value of the *mitzvah* of preparing for Shabbos they would bake and prepare for Shabbos every day of the week.”¹³

Preparing for Shabbos is a Great Honor

The Rema¹⁴ writes, “One should minimize his Torah learning on Erev Shabbos a little bit so that he can prepare his Shabbos needs.”¹⁵ The Shulchan Aruch¹⁶ writes, “Even if one has many servants, he should still ensure that he too partakes in preparing for Shabbos. The Talmud recounts that there were many great Torah scholars who were careful to prepare foods themselves in honor of Shabbos. One should not say that doing so is degrading to his honor, because honoring Shabbos is in fact an honor for a person.”

Saying “Lichvod Shabbos Kodesh” while Preparing for Shabbos

The Magen Avraham¹⁷ writes, “As one buys each item that he needs for Shabbos he should say, ‘This is in honor of Shabbos.’”¹⁸ The Machtzis haShekel¹⁹ explains, “Through this speech the holiness of Shabbos ascends upon these items.” Similarly, the *poskim*²⁰ write that one should say this before all preparations he does for Shabbos, such as cooking,²¹ bathing,²² or getting dressed.²³ Although many people are not accustomed to doing this, some *poskim*²⁴ suggest that one should at least think in his mind that these preparations are being done in honor of Shabbos, and perhaps people should try to acquire this custom.

Cleaning the house in honor of Shabbos

The Mishna Berurah²⁵ writes that “one must sweep all dirt from his house before Shabbos in honor of Shabbos. One should imagine if an ordinary king was coming as a guest to his home how he would clean his house, how much more so in honor of the Shabbos Queen.”²⁶

Setting the table in Honor of Shabbos

The Aruch haShulchan²⁷ writes that a person should be very careful to prepare the table before Shabbos and light the candles early, so that when he comes home from *shul* everything will be beautiful and in order.²⁸ He bases this on the following Gemara,²⁹ which states, “When one returns home from shul on Friday night he is escorted by two angels, a ‘good angel’ and a ‘bad angel.’ These angels take a look inside the home. If the candles are lit and the table is set, the good angel gives the blessing: ‘The same way everything is in order this Shabbos, so should it be next Shabbos,’ and the bad angel is forced to respond Amen. However, if the house is not prepared and in order the bad angel says: ‘So it should be next Shabbos,’ and the good angel is forced to say Amen.”

Covering the table with a tablecloth

The Shulchan Aruch³⁰ writes that one should set his table [on Erev Shabbos,³¹ by covering it with a tablecloth³²].³³ The Rema³⁴ adds that it should be covered with a tablecloth the entire Shabbos [until Motzai Shabbos³⁵]. The Mishna Berura³⁶ explains that covering the table is done as a way of honoring Shabbos.³⁷ The Kaf Hachaim³⁸ adds that “we cover the table so that the *beracha* can rest and the main place of *beracha* is at one’s table where he eats.”³⁹ The Mishna Berura⁴⁰ writes that some have the custom of covering the table with two tablecloths so that when the cloth is shaken out after the meal the table is not left uncovered even for a moment. However, the general custom is to allow the table to be uncovered for a few moments when changing the tablecloths so long as the table does not remain uncovered for a long period of time.⁴¹

Why Is there a Special Mitzvah to Prepare for Shabbos?

The commentaries ask the following question: All mitzvos require proper preparation, so why does the Torah single out the mitzvah of Shabbos regarding the obligation to prepare? A couple of explanations are given:

A simple explanation: it's like playing with fire

The Aruch haShulchan⁴² teaches that one must be extremely careful with regard to keeping the halachos of Shabbos. The Gemara⁴³ warns, “In a place where Shabbos violation is found, that is where fire is found.” Therefore, continues the Aruch haShulchan, “A Jewish person should take to heart to keep Shabbos properly; he should accept Shabbos early, and not wait until the last second before Shabbos begins, because not being prepared for Shabbos on time leads to people lighting Shabbos candles after shekiyah (sunset)...as I myself have seen happen.” Because of the great importance and severity of Shabbos, the Torah commands us to wake up early on Friday in order to properly prepare for it.

A deeper explanation: accepting the Shechinah requires preparation

Rav Shmshon Pincus⁴⁴ offers a deeper understanding of the mitzvah of preparing for Shabbos. The day of Shabbos is unique because when it arrives, the *Shechinah* (Divine Presence) comes into our midst. The Gemara⁴⁵ recounts that Rav Yanai would proclaim on Erev Shabbos: “Enter, my bride; enter, my bride,” referring to the *Shechinah*.⁴⁶ We do not find this concept with regard to other mitzvos. Although other mitzvos have the ability to instill holiness in a person, Shabbos allows us the opportunity to greet the Divine Presence. Rav Pincus further teaches that in order to merit accepting the *Shechinah* one must show that he anticipates its arrival. The more a person desires to be close to *HaKadosh Baruch Hu*, the more worthy he is of receiving the *Shechinah* as a gift. That is why the Torah singles out the mitzvah of Shabbos, because by preparing for Shabbos we demonstrate how we anticipate the *Shechinah* coming into our midst.

Traveling on Erev Shabbos

The Shulchan Aruch⁴⁷ writes “that one may not travel on Erev Shabbos more than three *parsaas* so that he will arrive at his destination early enough to make the proper Shabbos preparations.” The Mishna Berura⁴⁸ explains that three *parsaas* is equivalent to a third of the day; thus, the one must arrive at his destination before a third of the day has passed whether he travels by foot or by wagon.” Nishmas Shabbos⁴⁹ clarifies that this means that one would need to arrive at his destination seven hours and a quarter hour⁵⁰ before Shabbos.

Traveling by Car

However, the Mishna Berura⁵¹ cites the opinion of the *Bach* who rules that if one travels by wagon, he may travel the entire Erev Shabbos. The Pri Megadim⁵² explains that only when is walking to his destination does this restriction apply as there a concern that he may get tired and not make it on time to his destination, but when traveling by wagon one may travel the entire Erev Shabbos.⁵³ Thus, when traveling by car one may travel the entire Erev Shabbos.⁵⁴

Traveling with enough time to arrive for Shabbos

Nevertheless, the Mishna Berura⁵⁵ concludes that “Many *poskim* write that one should be careful not to travel on Erev Shabbos close to Shabbos as this may lead him to arrive at his destination after Shabbos already began and will cause much *Chillul Shabbos* which is involved with traveling on Shabbos.” The Aruch HaShulchan adds that “one must be very careful about this as it is the way of the Satan to try hard on Erev Shabbos to cause *Chilul Shabbos*.” Nishmas Shabbos⁵⁶ adds “This concern is especially relevant nowadays when it is common that in middle of his trip he will hit traffic. This will lead to *Chilul Shabbos d'Oraisa* as he will not be able to pull over and abandon his car and will drive after Shabbos begins and as we mentioned in many places driving a car on Shabbos involves many *melachos d'Oraisa* as every minute the engine produces thousands of sparks of fire.”⁵⁷ Therefore, the Mishna Berura concludes “when one is traveling on Shabbos, he must take this to heart and make sure to [reach his destination on time] and not allow his yetzer *hara* to fool him and convince him to violate Shabbos.”⁵⁸ Accordingly, one must be careful when traveling on Erev Shabbos by car, bus, or airplane, to begin his trip early enough to ensure that he will arrive at his destination with enough time to prepare himself properly for Shabbos.⁵⁹ The *poskim*⁶⁰ write that one should begin traveling with twice as much time that is typically needed to reach his destination.

Eating on Erev Shabbos

Although it is permitted to eat and drink on Erev Shabbos until Shabbos begins, there are a number of restrictions that Chazal instituted regarding eating large meals on Erev Shabbos. The purpose of these restrictions is to ensure that one enjoys his Shabbos meal, as a person can only truly enjoy it if he is hungry and has a desire for food.⁶¹ The Aruch haShulchan⁶² teaches, “The primary way a person can honor Shabbos is by eating the Shabbos meal with a good appetite. One should be just about starving when he eats the Shabbos meal.” Chazal arranged these restrictions into three categories:

1. eating a large meal
2. eating a regular-size meal
3. snacking.

Eating a large meal: a Rabbinic prohibition

The Shulchan Aruch⁶³ writes, “It is prohibited to eat a meal on Friday that is larger than one normally eats during the week. He must refrain from eating such a meal the entire Friday so that he will be hungry when Shabbos arrives.” For example, one may not invite friends over for a large barbeque or birthday party on a Friday, since eating a meal larger than he normally eats would take away from the enjoyment he is supposed to get from his Shabbos meal.

Seudas mitzvah

The Rema⁶⁴ writes that Chazal did not prohibit eating a large meal at a *seudas mitzvah*. Accordingly, one may participate in the *seudah* of a *bris milah* or *pidyon haben*.⁶⁵ The Mishnah Berurah⁶⁶ adds that it is preferable to hold even a *seudas mitzvah* on Friday morning (preferably before *chatzos* [*halachic* midday]⁶⁷) so that one can properly honor Shabbos by having at least somewhat of an appetite for the Shabbos meal.

Eating a regular-size meal: a mitzvah of honoring Shabbos

Although Chazal were concerned about people eating large meals on Erev Shabbos, they did not include eating a regular-size meal in this prohibition. Accordingly, one is permitted to eat a regular meal on Friday.⁶⁸ The Shulchan Aruch⁶⁹ states that there is a mitzvah to refrain from eating any meal⁷⁰ after the ninth hour of the day, as doing so honors the Shabbos, because if one eats even a regular-size meal late in the afternoon he will not be hungry when he eats the Shabbos meal.⁷¹

Snacking

The Shulchan Aruch⁷² writes that it is permitted to snack on food throughout the day of Erev Shabbos. Since one is not eating a proper meal, we are not concerned that he will ruin his appetite for the Shabbos meal. However, if one “snacks” on Erev Shabbos to the point at which he ruins his appetite for the Shabbos meal, he does not fulfill the mitzvah of honoring Shabbos.⁷³ As we mentioned above, the Aruch haShulchan⁷⁴ tells us that eating the Shabbos meal with a good appetite is the main way we can beautify and honor Shabbos. The Aruch haShulchan concludes that “it is proper for someone who fears G-d to eat very little on Erev Shabbos so that he will be hungry for the Shabbos meal and properly fulfill the mitzvah of honoring Shabbos.”

Other Halachos of Erev Shabbos

The Mitzvah of Tasting Food on Erev Shabbos

The Magen Avraham⁷⁵ writes, “There is a mitzvah on Erev Shabbos to taste from all the food that has been prepared for Shabbos.” Elyah Rabbah⁷⁶ cites the source for this from the Shabbos davening, “*To’amehah chaim zachu* — those who taste will merit life.” *Machzor Vitri*⁷⁷ writes that “It is taught that someone who tastes the Shabbos food on Erev Shabbos will have the years of his life lengthened.” There are a couple of reasons given for the mitzvah of *to’amehah*. The Mishnah Berurah⁷⁸ explains that it is done in order to ensure that the food tastes good for Shabbos and to see whether it needs fixing.⁷⁹ According to this reason, one must taste from all of the dishes which were prepared for Shabbos.⁸⁰ Others⁸¹ explain that aside from this reason there are other reasons based on *kabbalah* to taste the food on Erev Shabbos. According to this reason, one would only need to taste from one of the dishes which were prepared for Shabbos.⁸² Thus, *Likutei Mahariedch*⁸³ writes that “We rely on the women who prepare the food for Shabbos to taste from all of the dishes which were prepared for Shabbos. Nevertheless, the custom of those who are careful with their deeds is to taste from at least one of the dishes which were prepared for Shabbos, for aside from the simple reason for this halacha (to ensure that the food tastes good) there is also a hidden reason as well (which would require everyone to taste at least one of the foods).” Nishmas Shabbos⁸⁴ concludes that “the person in the household who cooks the food for Shabbos should taste from all of the dishes on Erev Shabbos; all the other members of the household may suffice with tasting one of the dishes.”

“To’amehah” groups

A recent trend is to make a “*To’amehah*” group on Erev Shabbos where kugel and other foods are served. The Nishmas Shabbos⁸⁵ raises a couple of concerns with holding such a group on Erev Shabbos. “Firstly, since these foods are prepared especially to eat on Erev Shabbos, and is not meant to be eaten on Shabbos, one does not fulfil the *mitzvah* of *to’amehah* as it applies only to tasting foods which will be eaten on Shabbos.⁸⁶ Furthermore, the idea of this mitzvah is to merely “taste” from the food which was prepared for Shabbos, but not to fill oneself with it. In fact, there were great *Tzadikim* who would not eat from the foods which were designated for Shabbos (aside from a mere taste to fulfill this mitzvah). On the contrary, filling oneself with the Shabbos food is somewhat of a disgrace to the Shabbos foods as they are no longer unique for Shabbos, and one no longer eats these foods on Shabbos with the same enjoyment. [Sefer *Adnei Paz*⁸⁷ writes that the custom is not to eat meat on Erev Shabbos so that it will be more special for Shabbos.] Similarly, it is inappropriate that which restaurants have recently begun to serve cholent on Thursday night as this is a food unique for Shabbos and serving it during the week takes away from the enjoyment and honor of Shabbos.” Additionally, as we mentioned earlier, the Aruch haShulchan⁸⁸ writes that the main way to honor Shabbos is to ensure that one has a good appetite for the Shabbos meal, thus if one eats a lot of food at this gathering on Erev Shabbos it can be a dishonor for Shabbos. Thus, one should ensure that he only tastes the different foods so that he can still eat the Shabbos meal with a good appetite.

Avoiding arguments on Erev Shabbos

The Mishnah Berurah⁸⁹ writes, “The *Zohar* and the *mekubalim* warn strongly against getting into arguments on Erev Shabbos, especially between husband and wife.” The Seder haYom⁹⁰ writes, “One should look away and forgive all arguments. Arguments ruin the holiness of Shabbos because Shabbos is a day of peace and tranquility.” The Aruch haShulchan⁹¹ writes, “It is clear from the Talmud that Erev Shabbos is a time when the Satan tries hard to cause *machlokes*. Therefore, one should be very careful about this.”

Doing Teshuvah on Erev Shabbos

Elyah Rabbah⁹² writes, “The *sifrei mussar* teach us that one should think thoughts of *teshuvah* every Erev Shabbos.” Some explain⁹³ that since Erev Shabbos is the culmination of the week, the *teshuvah* one does then has the ability to forgive all of the sins of that week. The Mishnah Berurah⁹⁴ explains that when Shabbos arrives it is as if one greets the *Shechinah*. One must therefore do *teshuvah*, as it is inappropriate to greet *HaKadosh Baruch Hu* when one is dirtied with sins.

Cutting Nails on Erev Shabbos

The Shulchan Aruch⁹⁵ writes that “one should be careful to cut his nails on Erev Shabbos.”⁹⁶ There are two reasons given for this *halachah*:

- 1. **In honor of Shabbos.** It would be inappropriate for one’s nails to appear too long and untrimmed when Shabbos arrives. Therefore, one must be careful to cut his nails on Erev Shabbos.
- 2. **Based on Kabbalah.** The *mekubalim*⁹⁷ write that the *Sitra Achra* (the side of impurity) attaches itself to a person’s (overgrown) nails. This is particularly problematic on Shabbos when the holiness of Shabbos will rest on the impurity attached to the (overgrown) nails. Therefore, one must be careful to cut his nails on Erev Shabbos.

Cutting one’s nails every Erev Shabbos

The *poskim* discuss whether there is a requirement to cut one’s nails every Erev Shabbos.⁹⁸ Based on the first reason, one would be required to cut his nails only when they appear too long and unbefitting for the honor of Shabbos.⁹⁹ According to the second reason, one should cut his nails once they extend past the tip of the fingers.¹⁰⁰

Resting on Erev Shabbos

Although resting on Erev Shabbos is not mentioned in the Shulchan Aruch, great *tzaddikim* were careful to take a nap on Erev Shabbos in order to be refreshed and more alert for the arrival of Shabbos and the Shabbos *seudah*.¹⁰¹ Rav Yisroel Dovid Harfenes¹⁰² in his sefer *Nishmas Shabbos* writes that “someone who has young children at his Shabbos *seudah* should certainly be rested and alert at the Friday night meal so that he can discuss *divrei Torah* and sing *zemiros*, for the Shabbos *seudah* is a most opportune time to instill the warmth of holiness in the hearts of one’s children.”¹⁰³

Doing Laundry on Erev Shabbos

The Gemara¹⁰⁴ states that “Ezra haSofer instituted ten decrees, one of them was to launder one’s clothing in honor of Shabbos.”¹⁰⁵ Furthermore, that Gemara states that Ezra enacted that one launder his clothing on Thursday and not on Erev Shabbos so that one is not busy on Erev Shabbos laundering clothing but will have enough time to prepare properly for Shabbos.¹⁰⁶

Does this enactment apply nowadays?

The *poskim* discuss whether the restriction of laundering on Erev Shabbos applies nowadays. On the one hand, nowadays, since washing machines and dryers are used to launder clothing without much difficulty, there is no real concern that he will be “busy” on Erev Shabbos laundering clothing. On the other hand, The Rambam¹⁰⁷ writes that as a general rule once *Chazal* institute a prohibition, the restriction remains indefinitely, even if its initial rationale no longer applies. Many *poskim*¹⁰⁸ rule that this restriction in fact applies nowadays and thus one should only launder his clothing on Thursday in honor of Shabbos. Nevertheless, some *poskim*¹⁰⁹ write that since Ezra gave a specific reason for his enactment (not to be busy with laundering on Erev Shabbos) and this no longer applies there may be room to be lenient and launder on Erev Shabbos.¹¹⁰

The Mitzvah of Tosefes Shabbos

There is a *mitzvah* to add onto the holiness of Shabbos by extending Shabbos into Friday. This obligation is called *Tosefes Shabbos* (adding on to Shabbos).¹¹¹ The Gemara¹¹² derives the *mitzvah* of *Tosefes Shabbos* from the verse that discusses the holy day of *Yom Kippur*. The Torah¹¹³ states: “Every person must fast on the ninth of the month [of *Tishrei*]...on the ninth of the month you shall rest.” The Gemara explains that although we fast only on the tenth day of *Tishrei* (*Yom Kippur*), we must add additional time onto *Yom Kippur* and begin the fast when it is still the ninth of *Tishrei*. By extending *Yom Kippur* into the ninth day, we fulfill this mitzvah of *Tosefes*. The Gemara then states that not only does the obligation of *Tosefes* apply to *Yom Kippur*: it applies to every Shabbos and om *Tov* as well. Since the end of the verse states that on the ninth day of *Tishrei* “you shall rest,” any day in which a Jew is obligated to “rest” also has the *mitzvah* of *Tosefes*. *D’Oraisa* or *d’Rabbanan*? Many *Rishonim*¹¹⁴ rule that the obligation of *Tosefes Shabbos* is a *mitzvah d’Oraisa* (ordained by the Torah), as the Gemara derives this obligation from a verse in the Torah. However, other *Rishonim*¹¹⁵ rule that the obligation of *Tosefes Shabbos* is a *mitzvah d’Rabbanan* (ordained by the Rabbis). They reason that although the Gemara seems to derive the *mitzvah* of *Tosefes Shabbos* from a verse in the Torah, its intention is merely to find a verse that hints to this Rabbinic obligation (*asmachta b’alma*). The Mishnah Berurah¹¹⁶ follows the opinion that *Tosefes Shabbos* is a *mitzvah d’Oraisa*.¹¹⁷

The earliest time to accept Shabbos

The Rema¹¹⁸ writes that one may accept Shabbos as early as *plag haminchah* on Friday (1¼ halachic hours before *shekiyah*). If someone accepts Shabbos before *plag haminchah* his acceptance is invalid.¹¹⁹

The latest time to accept Shabbos

The Mishnah Berurah¹²⁰ states that one must be sure to fulfill the *mitzvah* of *Tosefes Shabbos* before *shekiyah* (sunset) arrives. Accepting Shabbos when *shekiyah* already arrived does not fulfill the *mitzvah* of *Tosefes Shabbos*, because one must anyhow refrain from performing *melachah* from *shekiyah* onward. Consequently, he must extend Shabbos into a time that would normally not be considered Shabbos, which can be accomplished only by accepting Shabbos before *shekiyah*.

How much time must one add?

There are various opinions with regard to how much time must be added onto Shabbos in order to fulfill the mitzvah of *Tosefes Shabbos*. Some *poskim*¹²¹ rule that even by adding merely one second onto Shabbos one fulfills the mitzvah. Others¹²² rule that one is required to add a more significant amount of time. The *poskim* mention many different amounts, ranging from two minutes to half an hour before *shekiyah*. Rav Moshe Feinstein¹²³ rules that accepting Shabbos two minutes before *shekiyah* is sufficient to fulfill the mitzvah of *Tosefes Shabbos*. Rav Yaakov Kamenetsky¹²⁴ rules that one must accept Shabbos at least five minutes before *shekiyah* in order to fulfill this mitzvah.¹²⁵

Is Tosefes Shabbos added on automatically, or must one actively add onto Shabbos?

There is a dispute among the *poskim*¹²⁶ whether the additional time of *Tosefes Shabbos* is added automatically onto Shabbos, or perhaps one must actively extend Shabbos by intentionally

accepting it early. Some *poskim* rule that the additional time of *Tosefes Shabbos* is added automatically onto Shabbos, and as long as one does not perform any *melachah* during the extended time, he has fulfilled the *mitzvah* of *Tosefes Shabbos*. Other *poskim* rule that Shabbos is extended only when one actively adds onto Shabbos by verbally¹²⁷ [or at least mentally¹²⁸] saying, “I accept upon myself *Tosefes Shabbos*”; otherwise, Shabbos will not be extended on its own. The Chafetz Chaim,¹²⁹ in his sefer *Machaneh Yisrael*, rules that Shabbos is extended automatically even without a verbal acceptance. Consequently, as long as one does not perform any *melachah* during this extra time, he has fulfilled the *mitzvah* of *Tosefes Shabbos*. Other *poskim*¹³⁰ suggest that because there is a dispute regarding this issue, it is preferable that one verbalize his acceptance of Shabbos by saying, “I accept upon myself *Tosefes Shabbos*” in order to fulfill the *mitzvah* according to all opinions.

The reward for accepting Shabbos early

Chazal describe the great reward given to someone who accepts Shabbos early and thereby extends the holiness of Shabbos into the weekday. The Pri Megadim¹³¹ says: “Whoever adds onto Shabbos, [*HaKadosh Baruch Hu*] adds [years] onto his life.” The Ramzei haShabbos¹³² tells us that “whoever extends the boundaries of Shabbos and thereby reduces the weekday hours, *HaKadosh Baruch Hu* will reduce the boundaries of his suffering.” The Ben Ish Chai¹³³ writes that when *Chazal* say, “Someone who enjoys Shabbos is granted boundless inheritance,”¹³⁴ it is in reference to someone who accepts Shabbos early and adds onto Shabbos. Rabbi Yitzchak Zilberstein¹³⁵ explains that being careful to accept Shabbos early has a powerful effect because when a Jew accepts Shabbos early, he is demonstrating that keeping Shabbos is not a burden or something that he is forced to do, but something that he appreciates and enjoys — and for this he merits additional life.

The difficulty with fulfilling the mitzvah of Tosefes Shabbos

The *poskim* discuss a difficulty in fulfilling the *mitzvah* of *Tosefes Shabbos*. It is not uncommon for an individual or even an entire congregation to begin davening the *Minchah* service on Erev Shabbos only a few minutes before *shekiyah*. This creates a dilemma: If one were to accept Shabbos before he davens *Minchah* he would no longer be allowed to daven the *Minchah* service of Friday. Since he accepted Shabbos it is already considered to be Shabbos, and he may no longer daven a weekday *Minchah*.¹³⁶ On the other hand, accepting Shabbos after davening *Minchah* would also be problematic; since the *Minchah* service would only finish after *shekiyah* arrives, he can no longer fulfill the *mitzvah* of *Tosefes Shabbos*, as the *mitzvah* of *Tosefes Shabbos* must be performed before *shekiyah*. The above scenario presents a serious issue with fulfilling

the *mitzvah* of *Tosefes Shabbos*, since many congregations and individuals finish praying the *Minchah* service only after *shekiyah*, and at this point one may no longer fulfill the *mitzvah* of *Tosefes Shabbos*. Accordingly, some *poskim*¹³⁷ warn that one must be very careful to finish davening *Minchah* before *shekiyah* arrives and still have enough time to fulfill the *mitzvah* of *Tosefes Shabbos* (with the minimum of two minutes). Rav Moshe Sternbuch¹³⁸ suggests a way to solve this problem. He explains that when someone accepts Shabbos early, he is really accepting on himself two separate aspects of Shabbos:

- 1. abstaining from performing *melachah* (or any Shabbos prohibition)
- 2. accepting the *kedushah* (holiness) of the day of Shabbos.

In order to fulfill the *mitzvah* of *Tosefes Shabbos* one must accept on himself only the first aspect of Shabbos, that of abstaining from performing *melachah*. Once he accepts upon himself to refrain from performing *melachah* on Erev Shabbos he fulfills the *mitzvah* of *Tosefes Shabbos*, even though he did not yet accept the second aspect of Shabbos — the *kedushah* of Shabbos. Therefore, writes Rav Sternbuch, if someone must begin *davening Minchah* close to the time of *shekiyah*, he should accept upon himself only to refrain from performing *melachah* but not to accept the *kedushah* of Shabbos. As long as he does not accept upon himself this second aspect of Shabbos it is still permitted to *daven Minchah*, since it is still considered Friday. Yet he has still fulfilled the *mitzvah* of *Tosefes Shabbos* because he accepted upon himself the first aspect of Shabbos.¹³⁹ Accordingly, if one sees that he will be unable to finish praying the *Minchah* service on Friday before *shekiyah* arrives, he can fulfill the *mitzvah* of *Tosefes Shabbos* by merely saying, “I accept upon myself *Tosefes Shabbos*,”¹⁴⁰ as this statement acts as an acceptance only regarding refraining from *melachah*. It does not act as an acceptance of the holiness of Shabbos and he may therefore still *daven Minchah* after this acceptance was made.

¹ Ta'amei haMinhagim, Shabbos 250.
² Ibid.
³ Rav Berel Wein, relating a conversation he had with Rav Yaakov Kamenetsky.
⁴ Rav Zev Smith, relating a conversation he had with Rav Avraham Pam.
⁵ Shabbos 117b.
⁶ **When does this mitzva begin?** The Shulchan Aruch (250:1) writes that “one should wake up early in the morning on Friday to prepare for Shabbos.” Meaning, that the mitzva of preparing for Shabbos begins on Friday morning and not at night (i.e., Thursday night), because it is only when one prepares in the morning is it recognizable that he is preparing in honor of Shabbos (Nishmas Shabbos 1:101). Thus, the Mishnah Berura (250:1) writes that one should begin preparing for Shabbos on Friday morning as soon as he finishes davening [and learning at his shiur] he should begin preparing for Shabbos. However, one who cannot prepare for Shabbos on Friday morning may begin preparing from Wednesday, because from Wednesday and on is associated with the upcoming Shabbos, as the Kaf Hachaim (242:19) states “on Wednesday begins the light of the upcoming Shabbos.” Thus, if one begins preparing for Shabbos from Wednesday there is still some recognition that it is being done in honor of Shabbos.
Buying and cooking food for Shabbos. Many are accustomed to buy food for Shabbos or cook food for Shabbos already on Thursday night. Nishmas Shabbos (ibid) wonders why this is so if the ideal time to begin preparing for Shabbos is on Friday morning? He explains, that in truth there is another reason to begin preparing on Friday morning: because food tastes fresher when it is prepared closer to Shabbos (based on the Shela hakadosh), if so, perhaps this is the reason why people prepare their food on Thursday night as nowadays when food is kept in a refrigerator and the food stays fresh for Shabbos one may begin preparing it on Thursday night.
⁷ Shemos 16:5.
⁸

⁹ Bei'ur Halachah, beginning of siman 250. The Magen Avraham (251:6) cites the Seder haYom who writes that preparing on Friday for Shabbos is a mitzvah d'Oraisa. However, the Pri Megadim (251:6) writes that it is likely that this verse is only an *asmachta b'alma* and preparing on Friday for Shabbos is only a mitzvah d'Rabbanan.
¹⁰ 250:2.
¹¹ The Midrash Tanchuma (Bereishis) writes that preparing on Friday is so important because “the mitzvah of giving honor to Shabbos is greater than fasting for one thousand days, because preparing for Shabbos is a mitzvah d'Oraisa.”
¹² Cited in Nishmas Shabbos 1:102
¹³ Nishmas Shabbos, ibid
¹⁴ 251:2.
¹⁵ See Nishmas Shabbos 1:143–146.
¹⁶ 250:1.
¹⁷ Ibid.
¹⁸ The Mishnah Berurah (242:4) cites that Gemarah (Beitza 16a) which states “that although a person’s livelihood for the entire year his determined on Rosh Hashana, the money which one spends on honoring Shabbos and Yom Tov and for the tuition of his sons, do not count towards this amount as the more one spends the more is granted to him.”
¹⁹ On Magen Avraham.
²⁰ 17. See Shulchan Aruch haRav 250:6. The Kaf haChaim (250:2) writes that even when traveling to buy items for Shabbos one should say he is doing so in honor of Shabbos.
²¹ Shela haKadosh (Maseches Shabbos, ner mitzvah 31).
²² Chavos Yair (Mekor Chaim 262:2, d”h b’rechitzas).
²³ Ibid.
²⁴ Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 20).
²⁵ 250:3
²⁶ **Removing spiderwebs on Erev Shabbos.** The Mishna Berura (250:3) writes “One should remove all spider webs from his house on *Erev Shabbos*.” There are two reasons given for this halacha:
1) In honor of Shabbos. The Sha’ar Hatzion (250:10) explains that this is included in the obligation to clean one’s house for Shabbos so that it is clean and respectable.
2) Based on Kabalah. The Reishis Chachma (*Toza’os Chaim, Ois Tzadik*) writes “My Rebbe stated that one must remove all spiderwebs on Erev Shabbos as this is based on the hidden secrets (of Kabalah).” The Shela Hakadosh (Shabbos, 5) writes that “I will reveal this secret; the essence of the *Klippa* which tries to detract from the peace in one’s home and is the spider web (and thus it must be removed for the day of Shabbos which is called ‘Malchus’ (Kingship) and is also a reference to one’s house.) [Some go so far to explain that the acronym of the word שבת – שבתוכישי ביהמיה – That there should not be a spider (Remzei HaShabbos, p. 41).] According to this reason one must even remove spiderwebs which are under the beds and do not necessarily disturb the appearance of one’s house (Nishmas Shabbos 1:270).
Removing a spiderweb on Shabbos. The Shmiras Shabbos k’hilchaso (23:10) cites *poskim* who rule that it is prohibited to remove a spiderweb on Shabbos for two reasons: Firstly, the web is considered *muktza* and may not be moved. Secondly, removing a web which is connected to the walls of the house would be considered *Soser*, demolishing a part of the house. However, Rav Shlomo Zalman Auerbach (Shmiras Shabbos K’hilchaso, ibid, note 37) and Ohr l’Tzion (2:27:13) argue that we do not consider the web as a part of the house and therefore removing it cannot be

viewed as an act of *Soser*. Regarding *muktza*, one may remove the web in a backhanded manner, or it may be removed if it is in place which causes one to feel repulsive (*Graf shel Reyei*) and may be removed so long as one is careful not to kill the spider (ibid). Furthermore, Nishmas Shabbos (1:271) rules that one may use a broom to remove the spiderweb as it is only considered *tiltul min ha’tzad*.
²⁷ 262:1.
²⁸ Some families are accustomed to buy flowers for Shabbos to honor and beautify Shabbos. The Midrash Rabbah (Vayikra 23:7, Shir haShirim 2:6) writes, “Just as roses are intended and fit to be used for Shabbos and om Tov, so too the Jewish people are intended and fit for the future redemption.”
²⁹ Shabbos 119b.
³⁰ 262:1
³¹ Mishna Berura 262:1.
³² Shulchan Aruch HaRav 262:1.
Using a white tablecloth. Nishmas Shabbos (1:268) writes that the minhag in *Klal Yisroel* is to use a white tablecloth to cover the table; however, there is no clear source which requires that the tablecloth be white. *Be’er Moshe* (6:134:2) writes that since the tablecloth underneath the challah represents the dew underneath the *mahn* (as discussed in Volume Two, Chapter Three), to fulfill this reason, one’s tablecloth and challah cover must be white just like the dew which covered the *mahn*. In fact, he concludes that “There is an improper custom which has crept into our circles as people have started using colorful tablecloths and colorful challah covers for the *Shabbos seudah*, and thus they do not fulfill the reason of remembering the miracle of the *mahn*. Rather, it is correct to have only white cloths (and a white challah board) for the *Shabbos* meal.” Nevertheless, Nishmas Shabbos (2:4) concludes that from most of the *poskim* it is clear that one need not be particular to use white cloths.
³³ The Mishna Berura (262:2) writes that it is appropriate to make one’s beds as well in honor of Shabbos.
³⁴ Rema 262:1
³⁵ Mishna Berura 262:4
³⁶ 262:3
³⁷ Many have the custom to cover the tables in shul as well as this adds to the honor of Shabbos (see Biur Halacha 262:1 s.v. *yosader shulchano* and Nishmas Shabbos 1:267)
³⁸ 262:22
³⁹ Nishmas Shabbos (1:269) cites *sefaime* who write that “a table which is uncovered on Shabbos is comparable to a woman whose hair is uncovered.” Thus, he writes that one must ensure that the entire table is covered. The Chazon Ish was very careful to ensure that the entire table was covered during the entire Shabbos (*Zeicher l'David* vol. 2, p. 160). The Chazon Ish would recount that there was once a *dibbuk* who appeared during the time of the Divrei Malkiel and when the *dibbuk* saw on Shabbos that a part of the table was uncovered it quickly hugged and kissed that part of the table as it embraced that place of unholiness.
⁴⁰ 262:4
⁴¹ Kovetz Halachos (Shabbos vol. 1, p. 63, note 93) writes that nowadays the custom is not to be careful about this. But even someone who is careful about this can accomplish this by placing a plastic tablecloth on top of the table. Nishmas Shabbos (1:266) also writes that although the custom nowadays does not seem to be to cover the table with two tablecloths, we find that the Chazon Ish was careful that his table was not left uncovered at all the entire Shabbos. Thus, if one does need to remove the tablecloth after the meal, he should have another tablecloth prepared so that he can cover the table without delay.
⁴² 242:5.
⁴³ Shabbos 119b.
⁴⁴ 27. Shabbos Malkesa, pp. 83–85.
⁴⁵ 28. Shabbos 119a.
⁴⁶ 29. See explanation of the Anaf Yosef on the prayer Lecha Dodi.
⁴⁷ 249:1
⁴⁸ 249:1
⁴⁹ 1:107
⁵⁰ Or eight and a half hours, depending on the time of year
⁵¹ Ibid
⁵² 249:1
⁵³ Additionally, the Mishna Berura (249:3) writes that there is another reason why it may be permissible to travel on Erev Shabbos and in fact “we find that people are not careful with this halacha due to the fact that most people prepare large amounts of food for Shabbos and there is less of a concern that one will be left without food for Shabbos [even if they are running late].” This is even more so nowadays when people travel with cellphones and if they are running late can make phone calls to arrange food ahead of their arrival this halacha does not apply (Nishmas Shabbos 1:108).
⁵⁴ Nishmas Shabbos 1:109

⁵⁵ 249:3

⁵⁶ 1:101

⁵⁷ **Getting stuck on the road on Erev Shabbos.** Nishmas Shabbos (1:110) writes that “one must know that if he travels on Erev Shabbos, the moment it reaches *Shkiya* (sunset) it is forbidden to continue driving the car even if this means that he will need to spend Shabbos on the side of the road without any wine for Kiddush or *lechem mishna*. [Unless he finds himself in a place which is a danger or is with little children that may be in danger.] (see also Nishmas Shabbos (7:376,377) where he writes that even if one is on a bridge when *Shkiya* arrives he must stop his car and not continue driving.)

If one is in a non-Jewish car service [in a time of great need] he may allow the driver to continue to drive during *bein hashmashos* [until *Tzais Hakochavim*] (Nishmas Shabbos 7:378). However, he must remember that when he leaves the car, he must ask the non-Jew to open the doors of the car and not open them himself as this will cause the lights of the car to turn on. If it is possible, one should stop outside the Jewish community and hid himself as people view this as in the eyes of people this is a great *Zilzul* to Shabbos (Nishmas Shabbos, *ibid*). If one will need to travel in the car service past the time of *bein hashmashos* he should consult a *Rav* (see Nishmas Shabbos 7:379).

⁵⁸ The Chafetz Chaim (Shem Olam, 6) writes that “every effort that a person makes to ensure that he does not violate Shabbos fulfills the mitzvah of “Shamor” – to watch from violating Shabbos. For example, if someone is traveling during the week he must plan in advance and think about his trip to ensure that it does not lead to *Chilul Shabbos*.

⁵⁹ The Aruch HaShulchan (249:3) writes that “when one travels by train [or airplane] on Erev Shabbos he must certainly be careful (to arrive with enough time) since even after he arrives at the city of destination, he still will need to get a ride to his home. See Nishmas Shabbos 1:109, 110

⁶⁰ Kovetz Halachos (Shabbos vol. 1, p. 82, end of note 1); Nishmas Shabbos (1:110). See also Ohr LeTzion 2:16:6, who writes that one should ensure that he arrives at his destination at least one hour before Shabbos.

⁶¹ Shulchan Aruch 249:2.

⁶² 249:6.

⁶³ 22. 249:2.

⁶⁴ 33. *Ibid*.

⁶⁵ 34. The Bei’ur Halachah (249, d”h oh pidyon) adds that one may eat a meal for a *siyum maseches* on Erev Shabbos. However, this is true only if the maseches was completed on Erev Shabbos. If it was completed before Erev Shabbos the meal should not be scheduled for Friday (based on Shulchan Aruch and Rema, who write that this leniency only applies to a mitzvah whose time is specifically on Friday).

⁶⁶ 35. 249:19.

⁶⁷ 36. Shulchan haTahor (cited in Rabbi Simchah Bunim Cohen, The Aura of Shabbos [Brooklyn: Mesorah Publications, 2013], p. 32, note 7); Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 86); Nishmas Shabbos 1:111,112.

⁶⁸ Shulchan Aruch 249:2; Mishnah Berurah 249:15.

⁶⁹ *Ibid*.

⁷⁰ See Toras Shabbos 249:2.

⁷¹ Aruch haShulchan (248:6). The Mesillas Yesharim (chapter 19, d”h v’nachzor *l’inyan haShabbos*) explains this halachah slightly differently: when one refrains from having a special meal on Friday it is more recognizable that the special meals that he has on Shabbos are meant to honor Shabbos.

⁷² Shulchan Aruch 249:2 (Mishnah Berurah 249:15).

⁷³ See Mishnah Berurah 249:14.

⁷⁴ 249:6.

⁷⁵ 250:1.

⁷⁶ 250:6.

⁷⁷ 191., *tefillas Tikanta Shabbos*

⁷⁸ 250:2.

⁷⁹ The Sha’ar haTzion (250:8) writes that “the tasting on Erev Shabbos is itself a mitzvah.” Meaning, that even if one knows that the food is does not just as someone who is hosting a distinguished guest makes sure to taste the food before serving it, so too, tasting the food before Shabbos shows that we value the Shechinah which enters our home as our guest on Shabbos. Kavanos (inyan tevilas Erev Shabbos, d”h gam).

⁸⁰ Magen Avraham (250:1); Mishnah Berurah (250:2)

⁸¹ Likutei Mahariach, *Seder hanhagos Erev Shabbos*

⁸² Nishmas Shabbos 1:135

⁸³ *Seder hanhagos Erev Shabbos*

⁸⁴ 1:135

⁸⁵ 1:136

⁸⁶ As the simple reason for this mitzvah is to ensure that it tastes good for Shabbos and even according to the reason based on kabbala, this mitzvah applies only to foods which one intends to eat on Shabbos (Nishmas Shabbos, *ibid*).

⁸⁷ *Hashmatos* in the end of the Sefer

⁸⁸ 249:6.

⁸⁹ 262:9.

⁹⁰ Tefillas Arvis l’Shabbos, d”h v’tzarich.

⁹¹ 262:5. See also Chida (Moreh b’Emtz 4:140).

⁹² 250:6.

⁹³ Kitzur Shulchan Aruch 72:15; Ta’amei haMinhagim, p. 120.

⁹⁴ 250:3.

⁹⁵ 260:1.

⁹⁶ The poskim write (see Mishnah Berurah 260:6, Sha’ar haTzion 260:6) that one should not cut his nails on Thursday (or any other day of the week) as they will begin to grow back already on Shabbos, and is thus dishonorable to Shabbos (see Chut Shani, Shabbos 1:5:2). Nevertheless, if someone knows that he will not be able to cut his nails on Friday, he may certainly cut them on Thursday in honor of Shabbos (Rav Shmuel Kamenetsky, Kovetz Halachos, Shabbos, vol. 1, p. 44; Nishmas Shabbos 1:158). The Magen Avraham (260:1) cites the Maggid Meisharim that one should not cut his fingernails and toenails on the same day (as doing so can be dangerous). Some are careful about this and therefore cut their toenails on Thursday and their fingernails on Friday. Although one should ideally cut his toenails on Erev Shabbos as well, since one should not cut his fingernails and toenails on the same day he should cut his toenails on Thursday (Nishmas Shabbos 1:159; Rabbi Shmuel Felder, Practical & Relevant Hilchos Shabbos, p. 200). Others write that although one should generally be careful not to cut his fingernails and toenails on the same day, one should nevertheless cut both his fingernails and toenails on Friday in honor of Shabbos, as the mitzvah of kavod Shabbos will protect him from any harm (Rav Shmuel Kamenetsky, Kovetz Halachos, Shabbos, vol. 1, p. 48, note 70). Some people are not careful about cutting one’s fingernails and toenails on the same day (Kovetz Halachos, Shabbos, vol. 1, p. 48, end of note 70).

The Tzavah (will and testament) of Rav Yehuda HaChasid

Rav Yehuda HaChasid wrote in his will and testament (48; cited in Mishna Berura 260:7) that one should refrain from taking haircuts, shaving or cutting nails on *Rosh Chodesh* [otherwise it can be a danger]. The Mishna Berura (*ibid*) writes that some have the custom to follow this even when *Rosh Chodesh* falls out on Erev Shabbos. [See *Likutei Mahariach* (Seder Erev Shabbos) where he cites differing opinions on whether this restriction applies on Erev Shabbos.] *Sefer Mili*

d’Chasidusa (on the *Tzavah*) writes that this restriction does not apply to the nighttime of Rosh Chodesh only to the daytime. However, Rav Chaim Kanievsky (Halichos Chaim, 323) ruled that this restriction applies to the nighttime as well.

⁹⁷ Arizal (cited in Nishmas Shabbos 1:154) and sefer Tola’s Yaakov (cited in the Shelah haKadosh). The Zohar (Vayakhel p. 108) warns that “one should not allow his nails to grow long, since as his nails grow so does Kastura (angels of judgment that bring worry upon a person) grow, and he should be worried about this.” Sefer Ohr Tzaddikim (siman 28) writes that “one should always be careful (to cut his nails), as it is a great impurity and terrible sin to allow his fingernails or toenails to grow.” The Shulchan haTahor (siman 2) writes, “It is a great obligation to cut one’s nails on Erev Shabbos.” The sefer Orchos Chaim (Erev Shabbos, siman 10) writes that one should cut his hair and nails so that his sins will be cut and removed.

⁹⁸ 58. Many poskim mention that one should cut his nails every Erev Shabbos: Beis Yosef (260 d”h kosev) citing the Kol Bo; Sefer Chassidim (end of siman 68, cited in Darkei Moshe); Shulchan Aruch haRav 260:1. The Kol Bo (siman 31) writes that he had a dream in which a man who had died appeared to him with a stain on his face. The Kol Bo asked the man what sin he committed that caused him to be punished with the stain. The man replied that it was because of three sins: 1 was not careful to cut my nails every Erev Shabbos and 1 was not careful about talking during Kaddish or by the *berachah achas mei’ein sheva*.

⁹⁹ Rav Shmuel Kamenetsky, Kovetz Halachos, Shabbos, vol. 1, p. 42, note 61; Nishmas Shabbos 1:154.

¹⁰⁰ Nishmas Shabbos 1:154, based on the explanation of the Kaf haChaim (260:9) who writes that the Sutra Achra (the side of impurity) attaches itself only to the part of the nail that is not attached to the skin. Accordingly, the part of the nail that extends past the fingertips needs to be cut. This seems to indicate that the part of the nail that appears white should be cut since it is not attached to the skin.

Regarding cutting one’s toenails on Erev Shabbos: According to first reason given, one would not be required to cut his toenails since they are typically not visible for others to see. According to the second reason, based on Kabbalah, one would need to cut his toenails as well (Nishmas Shabbos 1:155).

¹⁰¹ The Shulchan haTahor (siman 250) writes that the custom by all tzaddikim was to nap on Erev Shabbos. The Divrei Chaim is quoted (in sefer Siach Zikeinim vol. 2, p. 265) to have said that “a segulah for yiras Shamayim is to do the following three things on Erev Shabbos: review the weekly parashah, sleep, and cut one’s nails.” See Nishmas Shabbos (1:167) where he mentions other tzaddikim who were careful to nap on Erev Shabbos in order to be refreshed for the arrival of Shabbos.

¹⁰² Nishmas Shabbos 1:167 (see also Chinuch Yisrael, Introduction, number 13).

¹⁰³ The Nishmas Shabbos (*ibid*.) homiletically explains the saying of Chazal, “*Ein Kiddush elah b’makom seudah*”: The main place where one can infuse his family with holiness is at the Shabbos seudah.

¹⁰⁴ Bava Kama 82a (see Gemara there)

¹⁰⁵ Shulchan Aruch 242:1; Mishnah Berurah 242:4

¹⁰⁶ Shulchan Aruch, *ibid*; Mishnah Berurah, *ibid*

¹⁰⁷ Rambam, *Hilchos Mamrim* 2:2; see *Igros Moshe* O.C. 2:100. See *Ketzos HaShulchan*, vol. 7, *Badei HaShulchan* 134:7; *Tzitz Eliezer* 8:15:15.

¹⁰⁸ Shmiras Shabbos K’hilchaso (42:5, note 13):104; Chut Shani 3:1; Nishmas Shabbos 1:104

¹⁰⁹ Nishmas Shabbos 1:104; see also Shmiras Shabbos k’hilchaso (*ibid*) where he mentions this reasoning.

¹¹⁰ Nishmas Shabbos (1:104) rules that one may allow his cleaning help to launder clothing on Erev Shabbos. However, Chut Shani (*ibid*) is stringent about this as well as any act which is done in the home of the Jew is as if he did it himself.

¹¹¹ According to most opinions, women are obligated in this mitzvah as well (see Nishmas Shabbos 1:206).

¹¹² Rosh Hashanah 9a.

¹¹³ Vayikra 23:32.

¹¹⁴ Rosh, Yoma 8:8; Rif, Yoma 2b.

¹¹⁵ Meiri, Rosh Hashanah 9a, d”h Rabbi Akiva.

¹¹⁶ 261:19.

¹¹⁷ See Nishmas Shabbos (1:205) for an elaboration on these opinions.

¹¹⁸ 261:2.

¹¹⁹ Mishnah Berurah 261:25.

¹²⁰ 261:19.

¹²¹ Tosafos, Rosh Hashanah 9a, d”h Rabbi Akiva.

¹²² Rosh, Yoma 8:8.

¹²³ Igros Moshe, O.C. 1:96 (where Rav Moshe writes that he entered a car thirteen minutes before shekiyah. This gave him eleven minutes to drive to shul, and two minutes for Tosefes Shabbos.)

¹²⁴ Rav Shmuel Kamenetsky, citing his father, Rav Yaakov Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 127 [in footnote]); see also Rabbi Shmuel Felder, Practical & Relevant Hilchos Shabbos, p. 202.

¹²⁵ See Nishmas Shabbos (1:207) where he lists fifteen different opinions on this issue, and concludes that the halachah follows the opinions that rule that adding on even a little amount of time fulfills the mitzvah d’Oraisa of Tosefes Shabbos. Nevertheless, one should try to add as much time to Shabbos as he can, as the more time he adds to Shabbos the more he fulfills the mitzvah of keeping Shabbos during Tosefes Shabbos (see Nishmas Shabbos 1:208-2).

¹²⁶ See Mikrei Kodesh (Yamim Nora’im 68) and Nishmas Shabbos (1:211) for a listing and discussion on the different opinions on this issue.

¹²⁷ Shulchan Aruch haRav, kuntrus acharon 3 (The Aura of Shabbos, p. 191).

¹²⁸ See Mishnah Berurah 261:21. It may also suffice to intentionally begin refraining from performing melachah. When one refrains from melachah he is actively accepting Shabbos (Kovetz Halachos, Shabbos, vol. 1. p. 131).

¹²⁹ Machaneh Yisrael 33:5. 83. Teshuvos veHanhagos 3:83.

¹³⁰

¹³¹ Eishel Avraham 256.

¹³² Cited in Rabbi itzhak Zilberstein, Aleinu l’Shabei’ach, Bereishis (Brooklyn: Mesorah Publications, 2009), p. 96.

¹³³ Ben Yehoyada, Shabbos 118.

¹³⁴ Shabbos 118a.

¹³⁵ Aleinu l’Shabei’ach, Bereishis, p. 98.

¹³⁶ Shulchan Aruch, O. C. 263:15.

¹³⁷ Chut Shani, vol. 4, p. 51.

¹³⁸ Teshuvos veHanhagos 3:83.

¹³⁹ See Mishnah Berurah 261:28; Bei’ur Halachah 261:4, d”h ein m’arvin; and Dagul miRevavah, end of siman 261 (cited in Sha’arei Teshuvah, end of siman 261).

¹⁴⁰ Teshuvos veHanhagos 3:83. According to the poskim who rule that Tosefes Shabbos is extended automatically without any verbal acceptance, it would be permitted to daven Minchah after Tosefes Shabbos has begun. Only by accepting Shabbos through the tefillah of the community does one accept upon himself the kedushah of Shabbos. When Tosefes Shabbos happens automatically one is obligated only to refrain from performing melachah. One may therefore still daven Minchah after Tosefes Shabbos has started automatically (Hagahos Imrei David 261:4).