This unit opens a series that will study the issues of honoring Shabbat and enjoying it. Shabbat begins at sundown, Friday, and ends at nightfall, Saturday. But we are both able and obligated to extend Shabbat beyond these boundaries, thus expressing our honor to and pleasure from Shabbat. Two central questions will focus on these two aspects: how are we able to begin Shabbat before Shabbat has arrived? And: if Shabbat has not arrived, how do we define the obligation of adding time to the Shabbat?

א. The sources of the concept of tosafet Shabbat

The Gemara cites a machloket regarding the source of the concept of tofset Shabbat:

רבי עקיבא אומר: אני צור חידר ח VERBOSE שшиеש- שחרי דכר אפייון דה ט负载. שחרי דכר אפייון דה ט负载 שĎניא - שחרי דכר אפייון דה ט负载 שĎניא.

The Tannaim agree that all of these additions are de'Oraita.

רבי Исмаил רבי יihuו להיליף כולהו משביעית - שבת ויום טוב ויום הכיפורים, דכולהו ד/browse. דставить דbrowse.

The Meiri says holds like the Rishonim who say that tosafet Yom Kippur is de'Rabanan, as are the added time to Shabbat and Yom Tov.
The Rambam mentions the issue of adding time only in the context of fasting on Yom Kippur:

The Rambam does not mention adding time to Shabbat or other days, and also not mentioning adding time to Yom Kippur in the context of other prohibitions.

The Maggid Mishne says the Rambam holds that there is no such requirement, apart for, specifically, fasting on Yom Kippur:

His wording is that there is no Torah requirement. The Beit Yosef emphasizes: nor is there a de'Rabanan one!

Others understood that the Rambam does hold that there is a de'Rabanan requirement to add to the Shabbat:

The Biur Halacha rules that way:

The Eliya Raba disagrees:

The Eliya Raba holds like the Beit Yosef: if there is no de'Oraita obligation, there is none at all.

The Radbaz says that the Rambam mentioned it in the context of Yom Kippur, because that is the source cited in the Gemara. This does not mean that he doesn’t think that there is such a requirement regarding all other holy days:

Since Shabbat is more chamur than Yom Kippur, we may assume that such a Halacha, that requires us to have such awareness and awe of that day that we start adhering to its restrictions before it arrives, would apply to Shabbat as well.

(Can the same be said of Yom Tov? We discuss this and other analyses of the Rambam in the הרחבת.)
Note that the Eliya Raba explains the Rambam in that way, but does not rule like him!

Summary:

In the Gemara (Rosh Hashana 9a) Rabbi Akiva and Rabbi Yishmael disagree over the source that obligates adding the Kedusha of different times (Shemita, Yom Kippur, Shabbat) to the time surrounding it.

The Rif, Rosh and other Rishonim: tosefet Shabbat is de'Oraita.

Meiri: All tosefet is de'Rabanan.

The Rambam mentioned the added time only in the context of fasting on Yom Kippur. This was interpreted in different ways:

Maggid Mishne, Beit Yosef: it only applies to fasting on Yom Kippur.

Levush, Biur Halacha: adding on Yom Kippur is de'Oraita; on other days is de'Rabanan.

Radbaz: They are all de'Oraita. The Rambam mentioned it in the context of Yom Kippur since that is the source of this Halacha.

How much time should be added?

The Gemara says that generally it is better to not inform people that they are transgressing halacha, if telling them will not affect their actions, since then their transgressions will be intentional, which is worse. The Gemara caveats this, saying that this is true for halachot that are de'Rabanan, not de'Oraita.

The Gemara says that people transgress tosefet Shabbat.

How does one transgress tosefet Shabbat? They are eating "until dark". In halacha, the exact moment in which the day turns to the next is unclear. Did they not stop eating at sunset, at which point we can no longer be certain that the next day has not begun?

On the one hand, Tosafot say that they must have stopped before sundown. If so, why can't they say that they are adding that time to Yom Kippur? Tosafot extrapolate from this that there must be a...
defined amount of time that we are required to add. Tosafot are not certain how long, but they say that there must be some definition.

Tosafot elsewhere propose otherwise. The Gemara in Pesachim (54b) says that the eve of Yom Kippur has the same restrictions as does the day. Tosafot point out – not only the eve, but also earlier!

Tosafot say that possibly it is enough to add any amount of time. That minimal amount of time would not be discernible, so for all intents and purposes the prohibitions only start at the evening.

The Ramban says that this position is meaningless. The addition must be discernably earlier than sunset, otherwise the directive of beginning before the day starts is meaningless!

According to most, sunset is about 18 minutes before nightfall. Therefore, the Poskim say that altogether we should start Shabbat half an hour before nightfall:

Some Poskim say that the Halakhic sunset is 18 minutes earlier than the perceived sunset:

Therefore Poskim encourage that the additional time should be even earlier:

These Poskim encourage starting Shabbat twenty minutes before the perceived sunset. They say that this would suffice according to the Yereim as well. The addition in this case would be two minutes. On the one hand, that isn’t much time. On the other hand, it is probably the shortest amount of time that is discernible.
Candle-lighting time on our calendars is set by this calculation.

How early may one make it Shabbat?

We have discussed how much time should be added to Shabbat. Now we ask a different question: How much time can be added to Shabbat?

רמא''ש מסכת ברכות פרק ד סימן ו
וכל렐וח עליה שב bais יום יהודקה מפלג הנחה למלעה
שלוחה עזור אזור הימי הלהקם שבח סימן רט ספיק ב
בפלג הנחה יהודיקה ולבבל שבת במלעה ערית
משנה בחרות פים רט ספיק ד
אמר语言 מפלג הנחה ואינו יהודיקה ולבבל שבת אימא וברידעה המפלגה שבת צריך לחרו לוחפלל
ابل קדוש פלא מפלגה כיון יהודיקה ולבבל שבת אימא וברידעה המפלגה שבת צריך לחרו לוחפלל

The Poskim say that the earliest one may choose to accept the sanctity of Shabbat is from plag ha'mincha, a solar 1 hour and a quarter before sunset.

Note that there is another question: If Shabbat is beginning early, how late may one daven mincha and how early may one daven maariv? This is a different, separate question. An elaboration is brought in the הרחבת, and further elaboration may be found in our series on davening, unit #4.

Here we will give a brief overview:

Plag ha’mincha plays two roles here:

1. One may either daven mincha before nightfall, and maariv after, OR mincha before plag, and maariv after. If one daven mincha after plag, he must daven maariv after nightfall.

2. Plag on Friday afternoon is the earliest time one may sanctify and define as Shabbat.

These two may seem closely related, but are not co-dependent. One may daven mincha long before plag, and then accept Shabbat minutes before sunset, and daven maariv then. One may daven mincha after plag, and accept Shabbat immediately, despite his inability to daven maariv until after nightfall.

In summary:

From the Gemara in Beitza (30a) it seems that there is a minimal defined time that one is required to add to Yom Kippur.

On the other hand, from the Gemara in Pesachim (54a) it seems that even an indiscernible amount of time will suffice. Tosafot point out both of these.

The Yereim and Shulchan Aruch say that there is no specific amount of time that needs to be added.

Since most Poskim rule that the Halakhic sunset is 18 minutes before nightfall, Poskim say that one should start Shabbat half an hour before nightfall.

Certain Poskim say that the Halakhic sunset is 18 minutes before the perceived sunset. In order to adhere to these opinions, many Poskim encourage starting Shabbat 20 minutes before sunset. This is the time that is written in the calendars.

How early may one choose to accept Shabbat?

The Rosh, Shulchan Aruch and Mishna Berurah say that one may start Shabbat at plag ha’mincha.

Note that plag ha’mincha plays two roles here:

Halakha defines the times by solar hours. A solar hour is calculated by dividing sunlight hours into 12. This would make the summer hours longer than the winter hours, spring and autumn hours quite close to regular hours.
1. Prayer times: **plag** may be chosen as a cut-off point between mincha and maariv. In other words – one may daven mincha before **plag**, and maariv after. If one daven mincha after **plag**, he must daven maariv after nightfall.

2. **Plag** is the earliest time to begin Shabbat, if one chooses to. That does not mean that Shabbat must be accepted at **plag**, or at sunset. One can extend Shabbat into Friday, any time after **plag** he sees fit (as opposed to davening, in which the cutoff line must be **plag** or sunset).

### Is the extention period no longer Friday, and is it fully Shabbat?

Is the time added to Shabbat fully Shabbat, for all intents and purposes? We will consider a few **nafka minas** to this question:

#### Kiddush and the Shabbat meal

The Ohr Zarua points out – this would depend on accepting the position that **tosefet** Shabbat is **de'Oraita**. If it is **de'Rabanan**, how can one make Kiddush, which is **de'Oraita**, at a **de'Rabanan** time?

The Ohr Zarua is Ashkenazi. It is not surprising that he, like Tosafot and the Rosh, says that the extension is **de'Oraita**. But we've learned other Rishonim who say that the extension is **de'Rabanan**. How do they explain this Gemara?

We have been conflating a few different meanings of the concept of extending Shabbat. There was one question: are we obligated to add time to Shabbat? There is another question: may we add time to Shabbat?

The obligation question can also be seen in two ways: 1. We are required to begin Shabbat at some point before Shabbat actually begins. 2. The timeframe of Shabbat is not limited to sunset Friday until nightfall of Saturday. Let’s look at Rabbi Yishmael's source: the Pasuk says that we must fast from the ninth eve. This can be read in two ways: 1. Add time from the ninth. 2. The fast begins on the ninth.

The Chayei Adam seems to follow the second:
Rav Wozner agrees, but says that there are two separate things: tosefet Shabbat extends the timeframe of Shabbat; apart from that, a person may decide to extend Shabbat. The former requires no action – when the time comes, it is Shabbat. The latter does – if you want to extend Shabbat, you need to do something to make it so.

The Poskim explain that the discussion about whether tosefet Shabbat is de’Oraita or not is referring to the obligation to add time to Shabbat (or adhere to a greater timeframe). There is no argument that one may choose to extend Shabbat beyond its minimal timeframe:

Those Rishonim say that there is no obligation to start Shabbat before begins, but there is still an option of doing so. Once a person does the action of adding time to Shabbat, it really is Shabbat, and now he can also do the de’Oraita Mitzvot that need to be done specifically on Shabbat (like Kiddush).

The Shabbat Seuda

Sefer Chasidim writes that one should make sure to eat after nightfall. Why is he more Machmir about the seuda?

The Maharal explains that Kiddush refers to the Kedusha of Shabbat, and therefore can be done when a person decides that the kedusha is upon him. Eating, on the other hand, is a technical action. It needs to be done at the right time, otherwise it is not recognized as Shabbat eating. Kiddush can only be the Kiddush of the holy day. Eating is not necessarily Shabbat eating.

Eliya Raba says that the source for the requirement to eat three meals on Shabbat is derived from the word הימים, implying that it must be done during the actual day of Shabbat, not during its extensions.

One may make Kiddush and also eat before sunset, once he has accepted Shabbat. It is preferable to eat again after nightfall, as the Sefer Chassidim said.

Mincha

May one who accepted Shabbat early still daven Mincha?

The Mordechai says that Shabbat has been accepted, one may no longer daven Mincha. Shulchan Aruch concurs:
Why not? One can propose two reasons: 1. If it is Shabbat, that means that the previous day has ended, therefore yesterday’s Mincha is no longer relevant. 2. It is still daytime, but it is Shabbat. The weekday prayer is no longer relevant.

Since Mincha is no longer relevant, one should daven Maariv twice instead:

1. **Kiddush**: The Gemara (Berachot 27a) says that Rav Nachman made Kiddush before nightfall. Presumably this means that one can make Kiddush and have the *seuda* before nightfall. It was noted that this does not depend on whether you hold that the obligation of adding time to Shabbat is *de'Oraita* or *de'Rabanan*. Regardless of that, one has the option of adding time to Shabbat, and that would be considered Shabbat, fully.

2. **Seuda**: Sefer Chasidim says that one who started Shabbat early should make sure to eat after nightfall as well. The Maharal explains that Kiddush focuses on the holiness of Shabbat, and is obviously part of that, as opposed to eating, which is not necessarily recognized as part of Shabbat. The Eliya Raba adds that the source of the Mitzvah to eat three meals is the word היום, focusing on the actual day of Shabbat, not its extensions. Poskim rule that one may make Kiddush and also eat before sunset, once he has accepted Shabbat. It is preferable to eat again after nightfall, as the Sefer Chassidim said.

3. **Mincha**: The Mordechai says that once a person began the Shabbat Maariv, he can no longer daven Mincha. Shulchan Aruch concurs. It is not clear whether this is because that the following day has begun, so Mincha, which is davened in daytime, is no longer relevant, or that once Shabbat has begun, the weekday prayer is not relevant. SSK says to daven Maariv twice instead.

4. **How is the Adding Done?**

The Chaye Adam and Shevet Ha’Levi say that a person must start Shabbat before sunset, and it starts automatically, once Shabbat nears.

The Ritva says otherwise:
The following are methods of accepting Shabbat. In accordance with the two aspects of tosefet Shabbat we have been following: the obligation, and the ability, to add time to Shabbat: According to the Ritva and SSK, one is obligated to do one of these. According to the Chaye Adam and Shevet Ha’Levi, one may add time to Shabbat by doing them.

a. In One’s Mind – A Nederet

When a person recites birkat ha’mazon at the end of the seuda mafseket, right before Yom Kippur, does that imply that he is now accepting the fast upon himself?

The Rishonim argue whether one may eat after the seuda mafseket (assuming there is time before Yom Kippur). The Bach follows the Maharam, who says that once one finishes the seuda he must start fasting:

The Rosh says that finishing the seuda does not necessarily impose the fast on him. The Shulchan Aruch and Rema concur:

The Rema took an extra step, that takes us back to the question of what is being argued in the Sugia. When one finishes his seuda, his assumption is that that is it, now the fast is upon him. The question is, does that thought constitute an acceptance of the fast?

Two arguments can be made against that:
1. That gossamer thought does not count as acceptance of the fast.
2. Generally speaking, any thought does not constitute an acceptance of the fast.

The Rema wrote the latter. The Gra says that none of the Rishonim meant to be so extreme:

The SSK seems to say that it is best to accept it with speech and prayer, but thoughts work as well. Note the concepts of לכהתחילה and דיבבד in this context:
To do the Mitzvah of accepting Shabbat early (if there is such a Mitzvah), it is preferable to be more active. Acceptance by thought is דיעבד. Once one accepts Shabbat in his mind,LECACHILA he should go by the more stringent opinion, and refrain from violating Shabbat.

b. **Blowing the Shofar**

The Beraita describes the way Shabbat was accepted in their time:

Note that Rashi says that the final blowing constitutes an acceptance of Shabbat.

c. **The Shabbat Prayer**

Rabenu Yoel says that answering barchu and the beginning of Maariv is like the final blowing:

The Beit Yosef says that it isn’t necessarily the Maariv, but relating to Shabbat that makes it Shabbat. Our minhag is to say מזמור שיר ליום השבת, and that would suffice:

Mishna Berurah says the same applies to בוא כלה דודי ומסיימין בואי כלה הוי קבלת שבת ממש:

This all assumes that any of these prayers are recited before sunset. In many communities לכה דודי is said after sunset, so Shabbat must be accepted earlier.

d. **Candle lighting**

Candle lighting is also considered an acceptance of Shabbat. The following two units will address candle lighting more broadly.
Summary

Primary sources of the concept of tosefet Shabbat

In the Gemara (Rosh Hashana 9a) Rabbi Akiva and Rabbi Yishmael disagree over the source that obligates adding the Kedusha of different times (Shemita, Yom Kippur, Shabbat) to the time surrounding it.

The Rif, Rosh and other Rishonim: tosefet Shabbat is de'Oraita.

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Radbaz: They are all de'Oraita. The Rambam mentioned it in the context of Yom Kippur since that is the source of this Halacha.

How much time should be added

From the Gemara in Beitza (30a) it seems that there is a minimal defined time that one is required to add to Yom Kippur.

On the other hand, from the Gemara in Pesachim (54a) it seems that even an indiscernible amount of time will suffice. Tosafot point out both of these.

The Yereim and Shulchan Aruch say that there is no specific amount of time that needs to be added. Since most Poskim rule that the Halakhic sunset is 18 minutes before nightfall, Poskim say that one should start Shabbat half an hour before nightfall.

Certain Poskim say that the Halakhic sunset is 18 minutes before the perceived sunset. In order to adhere to these opinions, many Poskim encourage starting Shabbat 20 minutes before sunset. This is the time that is written in the calendars.

How early may one choose to accept Shabbat?

The Rosh, Shulchan Aruch and Mishna Berurah say that one may start Shabbat at plag ha'mincha.

Note that plag ha'mincha plays two roles here:

1. Prayer times: plag may be chosen as a cut-off point between mincha and maariv. In other words – one may daven mincha before plag, and maariv after. If one davenes mincha after plag, he must daven maariv after nightfall.

2. Plag is the earliest time to begin Shabbat, if one chooses to. That does not mean that Shabbat must be accepted at plag, or at sunset. One can extend Shabbat into Friday, any time after plag he sees fit (as opposed to davening, in which the cutoff line must be plag or sunset).

Is the extension period no longer Friday, and fully Shabbat?

When one accepts Shabbat early, is it "Shabbat" for all intents and purposes? We looked into a few ramifications:

1. Kiddush: The Gemara (Berachot 27a) says that Rav Nachman made Kiddush before nightfall. Presumably this means that one can make Kiddush and have the seuda before nightfall. It was noted that this does not depend on whether you hold that the obligation of adding time to Shabbat is de'Oraita or de'Rabanan. Regardless of that, one has the option of adding time to Shabbat, and that would be considered Shabbat, fully.

2. Seuda: Sefer Chasidim says that one who started Shabbat early should make sure to eat after nightfall as well. The Maharal explains that Kiddush focuses on the holiness of Shabbat, and is obviously part of that, as opposed to eating, which is not necessarily recognized as part of...
Shabbat. The Eliya Raba adds that the source of the Mitzvah to eat three meals is the word הָיָה, focusing on the actual day of Shabbat, not its extensions. Poskim rule that one may make Kiddush and also eat before sunset, once he has accepted Shabbat. It is preferable to eat again after nightfall, as the Sefer Chassidim said.

3. **Mincha:** The Mordechai says that once a person began the Shabbat Maariv, he can no longer daven Mincha. Shulchan Aruch concurs. It is not clear whether this is because that the following day has begun, so Mincha, which is davened in daytime, is no longer relevant, or that once Shabbat has begun, the weekday prayer is not relevant. SSK says to daven Maariv twice instead.

**How is the adding done?**

There is a *machloket* regrading whether *tosefet* Shabbat needs to be accepted (Ritva, SSK) or is it simply upon us when it is time (Chaye Adam, Shevet Ha'Levi).

The following are methods of accepting Shabbat. In accordance with the two aspects of *tosefet* Shabbat we have been following: the obligation, and the ability, to add time to Shabbat: According to the Ritva and SSK, one is obligated to do one of these. According to the Chaye Adam and Shevet Ha'Levi, one may add time to Shabbat by doing them.

**In One's Mind – A Neder?**

When one finishes his *seuda mafseket*, right before Yom Kippur, his assumption is that that is that, now the fast is upon him. The question is, does that thought constitute an acceptance of the fast?

Two arguments can be made against that:

1. That gossamer thought does not count as acceptance of the fast.
2. Generally speaking, any thought does not constitute an acceptance of the fast.

The Rishonim argue about this question. The Bach follows the Maharam, who says that once one finishes the *seuda* he must start fasting. The Rosh says that finishing the seuda does not necessarily impose the fast on him. The Shulchan Aruch and Rema concur. But the Rema explicitly states the latter option: thoughts do not suffice to accept Shabbat. The Gra says that none of the Rishonim meant to be so extreme. They were merely arguing whether that specific thought is considered acceptance of the fast. All agree that if one intends on beginning the fast, that constitutes acceptance!

The SSK seems to say that it is best to accept it with speech and prayer, but thoughts work as well.

**Note the concepts of לכתחילה and דיעבד in this context:**

To do the Mitzvah of accepting Shabbat early (if there is such a Mitzvah), it is preferable to be more דיעבד. Acceptance by thought is he should go by the more stringent opinion, and refrain from violating Shabbat.

**Blowing the Shofar**

The Beraita (Shabbat 35b) describes the way Shabbat was accepted in their time. Rashi says that the final blowing constitutes an acceptance of Shabbat.

**The Shabbat Prayer**

Rabenu Yoel says that answering *barchu* and the beginning of Maariv is an acceptance of Shabbat. The Beit Yosef says that it isn't necessarily the Maariv, but relating to Shabbat that makes it Shabbat, and that would suffice. Mishna Berurah says the same applies Our minhag is to say: מזמור שיר ליום השבת Our minhag is to say: מזמור שיר ליום השבת Our minhag is to say:
Candle lighting

Candle lighting is also considered an acceptance of Shabbat. The following two units will address candle lighting more broadly.

This unit was the first of the series of חסדי ועונג שבת. The following two units will address the issue of candle lighting.