The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Feb 26 2023 ■ ה' אדר, תשפ"ג
סימן רנ"ו סעיף א' סימן רנ"ז סעיף א'

Overview

Siman 256 Seif 1:

When the Jewish people had their own settlements they would blow six blasts on erev Shabbos in order to stop people from doing work. It is the custom in holy communities that a representative of the community makes an announcement about half an hour or an hour before Shabbos to prepare for Shabbos and this replaces the shofar blasts of the past and it is an appropriate practice to observe in all places.

- This is half an hour before the sun becomes covered. Someone should be sent to the people who work even earlier than this which is about two and a half hours before the emergence of stars which is the time of mincha ketana, i.e. about an hour and a quarter before the sun becomes covered. Magen Avrohom writes that store owners should close their shops an hour before Shabbos. (M.B. 1)
- In large communities where it is not possible to make such announcements it is appropriate to find donors who will hire people who will run through the streets and encourage people to close their shops and kindle Shabbos lights. Such people will merit children who will be gedolei Yisroel. (M.B. 2)

Siman 257 Seif 1:

It is prohibited to insulate a pot even with a material that does not add heat, but during bein hashemashos pots may be insulated. It is prohibited to insulate with a material that adds heat even during the day and if one insulated a pot of food with material that adds heat the food is prohibited even b'dieved. This is limited to a cold food that becomes heated or if shriveling is beneficial but if it merely maintains its heat it is permitted. Some maintain that if one forgot and inadvertently insulated a food with a material that adds heat it is permitted for consumption. (Some authorities maintain that this prohibition is limited to where one needs the food for the night meal but if one insulates the food for the next day it is permitted to insulate it before Shabbos with a material that adds heat and b'dieved one may rely on this opinion as long as one does not become accustomed to doing so.

- This is prohibited out of concern that one will discover that the food is cool and will bring it to a boil which violates the prohibition against cooking. Even if the food is not subject to cooking there is a concern that one will stoke the coals. (M.B. 1)
- If one needs the food after Shabbos it is evident from siman 609 in the Rema that one may not insulate the food under any circumstance but Magen Avrohom questions the rationale of the ruling and concludes that it represents a custom to be stringent. (M.B. 4)
- The concern is that one will insulate the pot in ashes that contain coals which will become stoked. (M.B. 5)
- Pri Megadim writes that even if one insulated the food before chatzos it is prohibited. (M.B. 6)
- Shulchan Aruch refers to a b'dieved circumstance but l'chatchila it is prohibited even if shriveling would be detrimental. (M.B. 7)
- Magen Avrohom writes that if one who insulates a food on Shabbos with a material that does not add heat the food is b'dieved permitted even though one violated a prohibition since it merely maintained its heat. (M.B. 8)
- Many authorities contend that according to Shulchan Aruch it is prohibited until after Shabbos even if it was done inadvertently but in a circumstance of need one may rely on the lenient opinion since many authorities subscribe to the position. (M.B. 10)
- This opinion also permits insulating a food that is fully cooked since one will not stoke the coals and it would be permitted even if one intends to eat the food for the night meal. (M.B. 11)
- The implication is that if one is accustomed to doing this it is prohibited even b'dieved and the reason is that this opinion is not well founded. (M.B. 12)

Halacha Highlight

When to daven ma'ariv Shabbos night

Shulchan Aruch Siman 256 Seif 1
כדי להבדיל את העם ממלאכה
To stop the people from performing melacha

Shulchan Aruch and Rema (סי' רכ"ו סע' א') mention different practices that were followed in different eras to inform people of the onset of Shabbos. Shulchan Aruch mentions that they had the practice to blow six shofar blasts to inform the people that Shabbos was going to begin so that they refrain from doing melacha. Rema references the practice to send messengers in the streets to announce to the people that Shabbos was coming. Mishnah Berurah (סק"א) warns shopkeepers especially to close their shops early out of concern that a business deal may arise at the last minute which could potentially lead to a desecration of Shabbos.

Mishnah Berurah (שם) mentions another concern and that is the erroneous impression people have that as long as they have not yet recited borchu or Kabbalas Shabbos it is permitted to perform melacha even though it is already nighttime. For this reason he advocates starting Kabbalas Shabbos before the actual onset of Shabbos. Sha'ar HaTziyun (סק"ה) in the name of Pri Megadim writes that Kabbalas Shabbos should be recited early, but borchu should not be recited until the time for shema. Sha'ar HaTziyun then suggests that this was true in the time of Pri Megadim, but nowadays if this practice were to be followed people would not listen and would not arrive until right before ma'ariv. Therefore, following the advice of many gedolim, many communities have the practice to daven ma'ariv after Kabbalas Shabbos in order to assure that people will not desecrate Shabbos. However, when following this practice one should make sure to repeat shema when one returns home. Even if most people do not repeat shema at that time they should nevertheless daven ma'ariv after Kabbalas Shabbos and rely on the fact that people will repeat shema before they go to sleep.