The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רס"א סעיף ג'-ד'

Overview

Siman 261 Seif 3:

One who is not an expert at calculating these times should kindle the Shabbos lights while the sun is visible near the tops of the trees. On a cloudy day he should kindle the lights while the roosters are sitting on a beam during the day and if one is in a field where there are no roosters he should kindle the lights while the crows still sit during the day.

- One could also measure from the rooftops. (M.B. 26)
- If one has a well running watch one may rely upon that if one knows the time when shekiah will occur. (M.B. 27)

Siman 261 Seif 4:

After answering borchu, even if it is yet day, one may not make an eruv or insulate food since he has accepted Shabbos. For us the recitation of מזמור שיר ליום השבת is comparable to answering borchu for them.

- Since borchu is the beginning of ma'ariv that is the time that people begin to refrain from melacha and this includes even Rabbinic injunctions. Shulchan Aruch is emphasizing that even activities that are permitted during bein hashemashos are prohibited once one accepts Shabbos. The reason is that verbally accepting Shabbos is more stringent than the period of bein hashemashos. Biur Halacha in the name of many later authorities contend that answering borchu with the tzibbur is what triggers all of the Shabbos restrictions but not when a person individually accepts upon himself Shabbos while it is yet day. (M.B. 28)
- One may not make an eruv even for a mitzvah. (M.B. 30)
- Mentioning Shabbos is comparable to actually accepting Shabbos. Sefer Derech Chochmah maintains that in those places where they recite לכה דודי the recitation of the words בואי כלה constitutes an acceptance of Shabbos. (M.B. 31)

Halacha Highlight

Accepting Shabbos early

Shulchan Aruch Siman 261 Seif 4
אף על פי שעדין יום הוא אין מערבין
Even though it is yet day one may not make an eruv

Shulchan Aruch (סע' ד') rules that once a person accepts Shabbos, e.g. by reciting borchu, even if it is still day, he may no longer make an eruv even if the purpose of the eruv is to perform a mitzvah. Biur Halacha (סע' ד' ד"ה אין מערבין) cites Taz who writes that it is permitted to make an eruv even after one accepted Shabbos. The case the Taz addressed was a community that was not able to blow shofar on the second day of Rosh HaShanah that was Friday and Friday afternoon after they had already davened ma'ariv a shofar arrived and he ruled that it is permitted to blow the shofar without reciting the beracha because had they known that they would be able to fulfill the mitzvah they would not have accepted Shabbos. In essence this means that their acceptance of Shabbos was made in error and it is comparable to a tzibbur that accepted Shabbos on a cloudy day thinking that Shabbos had already arrived. According to this approach any time an opportunity to perform a mitzvah that must be done during the week arises after one accepted Shabbos, e.g. bris milah, tefillin, lulav and esrog one may perform that mitzvah since the acceptance of Shabbos was made in error. Levush (רס"ג סע' י"ז) takes this principle a step further and contends that if there is a task which one did not complete before Shabbos and leaving it unfinished will leave the person upset and perturbed, even though it does not even involve a mitzvah one can petition a panel of three people to release him from his vow.

Most Poskim, however, disagree with the principle that accepting Shabbos is comparable to a vow which allows a person to petition a panel of three people to be released from that vow. Therefore, one should not rely on this leniency when the task could be performed by someone who did not yet accept Shabbos (פסקי תשובות אות ט').