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

Overview

Siman 267 Seif 1:

We do not "fall on our faces" during mincha on erev Shabbos.

- The reason is that it is close to Shabbos and this applies even if one davens mincha gedola. One who eats bread after chatzos on erev Shabbos should recite שיר המעלות. (M.B. 1)

Siman 267 Seif 2:

Ma'ariv should be davened earlier than during the week and from plag hamincha one may kindle the Shabbos lights and accept Shabbos during ma'ariv and immediately eat the seudah (See above siman 233 how to calculate when is plag hamincha).

- Magen Avrohom writes that even those who normally daven ma'ariv after dark may daven on Shabbos night while it is yet day as long as it is after plag hamincha. Since there is a mitzvah to add to Shabbos one may rely on the opinion that one may daven ma'ariv after plag hamincha. One should be careful, however, to daven mincha before plag. Some authorities permit the tzibbur to daven ma'ariv while it is yet day even if they davened mincha after plag. It seems to me that one should not rely on this position unless he will daven ma'ariv during bein hashemashos but not while it is yet day. One should repeat shema after it becomes dark. (M.B. 3)
- Once one accepted Shabbos he may recite kiddush and eat the seudah even if it will be completed during the day. Some maintain that one should extend the seudah so that one will eat an olive's volume after dark. L'chatchila one should be concerned with this position. (M.B. 5)
- If after davening ma'ariv there is less than half an hour until nightfall one should not begin the seudah until he reads shema after nightfall. However, there is no reason to protest those who are lenient but one must certainly repeat shema after nightfall. (M.B. 6)

Siman 267 Seif 3:

In the beracha of השכיבנו one does not conclude with the words שומר עמו ישראל לעד, instead when one reaches the words ובצל כנפיך תסתירנו he should recite ופרס סכת שלום עלינו ועל ירושלים עירך ברוך אתה ה' הפורס סכת שלום עלינו ועל כל עמו ישראל ועל ירושלים.

- Shabbos does not require protection since it itself provides protection. (M.B. 7)
- In other words one does not even recite כי ק-ל שומרנו וכו' which is not our custom to skip. (M.B. 8)
- If one recited שומר עמו ישראל לעד and remembers within toch k'dei dibur he should say ופרס לעד וכו' but if he delayed k'dei dibur he does not have to repeat the beracha. (M.B. 9)
- The custom is to recite after this beracha ושמרו on Shabbos, וידבר משה on Yom Tov, תקעו on Rosh HaShanah and כי ביום הזה on Yom Kippur. (M.B. 9)

Halacha Highlight

Davening ma'ariv Shabbos night

Shulchan Aruch Siman 267 Seif 2

מקדימין להתפלל ערבית יותר מבימות החל

We daven ma'ariv earlier than we do during the week

Shulchan Aruch (סעי' ב') writes that on Shabbos night we daven ma'ariv earlier than we do during the week as long as it is after plag hamincha. Mishnah Berurah (סק"ב) explains that people were accustomed to accept Shabbos when the shaliach tzibbur would recite borchu. Therefore, it is appropriate to daven ma'ariv early so that the acceptance of Shabbos will take place earlier. Poskim note that nowadays that we accept Shabbos through the recitation of kabbalas Shabbos, it is possible to schedule kabbalas Shabbos early and then daven ma'ariv after tzeis hakochavim. Certainly for those who are accustomed during the week to daven ma'ariv after tzeis hakochavim, they should also daven ma'ariv Shabbos night after tzeis hakochavim since the delay is not so great (פסקי תשובות אות ב' והע' 15 בשם הגריי"ש אלישיב).

Poskim further note that this preference applies to Eretz Yisroel and other places located near that latitude and only according to the Gaonim who maintain that the amount of time between shekiah and tzeis hakochavim is relatively short. For those who follow Rabbeinu Tam's opinion concerning the timing of tzeis hakochavim or those who live further north and there is a significant delay between shekiah and tzeis hakochavim, there is greater room for leniency. The reason is that if they wait to daven kabalas Shabbos until before maariv at tzeis hakochavim there is a concern that unlearned people will think that it is permitted to perform melacha until kabbalas Shabbos which would be long after shekiah. For that reason it is preferred to daven ma'ariv early to assure that people refrain from performing melacha before shekiah. Although when it is possible to daven kabbalas Shabbos before shekiah and then have a break before ma'ariv that is ideal, one must consider whether the members of one's household will be able to wait so long to begin the Shabbos seudah (פסקי תשובות שם).