The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Aug 4 2023 ■ י"ז אב תשפ"ג
סימן רצ"ג סעיף ב'-ג'

Overview

Siman 293 Seif 2:

One must be careful and avoid performing melacha until one sees three small size stars that are clustered together rather than spread out. If the day is cloudy one should wait until he is relieved of any doubt.

- Technically, three medium stars are sufficient but there is a concern that we are not expert at gauging what are medium and may mistakenly think that large stars are medium-size stars. (M.B. 3)
- Gra writes that once the western horizon is no longer red we are not concerned that it continues to shine. Accordingly, once the western horizon is no longer red even the appearance of three small stars is sufficient. (M.B. 4)
- Being spread out satisfies the obligation to add to Shabbos. Similarly, if one waits a bit after one sees three small stars that are not clustered together it is permitted to then perform melacha. (M.B. 5)
- If one has a good functioning watch and one knows that yesterday at this time it was nighttime, one may rely on that to determine that Shabbos has concluded. (M.B. 7)

Siman 293 Seif 3:

Someone who is pressured, for example, he must wait at the end of the techum for it to become dark so that he could travel to perform a mitzvah may daven on motza'ai Shabbos after plag hamincha and recite havdala immediately but may not recite the beracha on the candle and he may not perform melacha until it is nighttime. The custom is to recite והוא רחום and ברכו slowly and with a tune to add from the weekday to Shabbos.

- In other words he is traveling on Shabbos to the end of the techum and will wait there so that immediately after Shabbos he can travel to perform a pressing mitzvah and he will not have access to a cup of wine at that location. (M.B. 8)
- Later authorities write that one should not follow this course since it will seem strange in the eyes of others, especially since nowadays we generally do not daven ma'ariv early. (M.B. 9)
- One should wait until nightfall to read shema. (M.B. 10)

Halacha Highlight

Reciting havdala early

Shulchan Aruch Siman 293 Seif 3
יכול להתפלל מפלג המנחה ולמעלה
One may daven from plag hamincha and onwards

Shulchan Aruch (סעי' ג') writes that a person who is pressed for time, for example, he must wait at the end of the techum for Shabbos to end so that he could run to perform a mitzvah after Shabbos, may daven ma'ariv and recite havdala, without the candle, after plag hamincha. Similarly, even though he recited havdala he may not perform melacha until after nightfall. Mishnah Berurah (סק"ט) writes that later authorities note that one should not follow Shulchan Aruch's ruling since people will find the practice to be strange and it could lead people to perform melacha too early. Especially nowadays that people daven mincha until sunset, it will be strange for a person to daven ma'ariv so early. The reason on erev Shabbos it is common for people to daven ma'ariv after plag hamincha is that there is a mitzvah to add to Shabbos but in this case davening early does not add to Shabbos and thus is prohibited.

Mishnah Berurah (סי' רצ"ט סק"כ) writes that even if by not reciting havdala on Shabbos one will have to wait until Tuesday to recite havdala, it is preferred to wait until Tuesday rather than recite havdala on Shabbos. For this reason Teshuvas Shevet HaLevi (ח"י סי' נ"ד) writes that even for people who are ill or elderly, havdala should not be recited on Shabbos and instead it should be recited on Sunday morning. The leniency to recite havdala early applies only for individuals who find themselves in pressing circumstances but it may not be employed for a tzibbur on an ongoing basis. He then adds that even as far as reciting havdala on Sunday as a regular practice leaves him uncomfortable. Rav Shlomo Zalman Auerbach (שולחן שלמה סק"ב) ruled that one who follows Rabbeinu Tam's opinion concerning the time that Shabbos ends may listen to someone recite havdala before that time even though the listener may not drink wine at that time.