



## *Tosefet Shabbat: Accepting Shabbat Early*

### Part I

The Gemara, *Yoma* 81b, states that there is a mitzvah to accept Yom Kippur upon oneself prior to the actual time of its arrival. This mitzvah is known as *tosefet Yom HaKippurim*. The Gemara states that this mitzvah applies to Shabbat and Yom Tov as well. Rambam, *Hilchot Shevitat Asor* 1:6, codifies the mitzvah of *tosefet Yom HaKippurim* but does not codify the mitzvah of *tosefet Shabbat* or *tosefet Yom Tov*. *Magid Mishna*, ad loc., notes that Rambam is of the opinion that there are other opinions in the Gemara that do not subscribe to the concept of *tosefet Shabbat* and *tosefet Yom Tov*, and Rambam follows those opinions. Nevertheless, most Rishonim (see *Beit Yosef, Orach Chaim* 261) are of the opinion that there is a mitzvah of *tosefet Shabbat* and *tosefet Yom Tov*. As such, *Shulchan Aruch* 263:2, writes that one must accept Shabbat upon oneself prior to sundown.

Rambam is not only of the opinion that there is no mitzvah of *tosefet Shabbat*, he does not even recognize accepting Shabbat early as a valid halachic mechanism. Despite his position, Rambam, *Hilchot Shabbat* 29:11, still allows one to recite *kiddush* before the actual start of Shabbat. Rambam explains that *kiddush* does not have to be recited on Shabbat, it may also be recited prior to Shabbat. Although Rambam's opinion regarding the concept of *tosefet Shabbat* (or lack thereof) is rejected, Rambam's explanation of how it is possible to recite *kiddush* before Shabbat will serve as an explanation for the more normative opinions of *tosefet Shabbat* as will be explained below.

### **The Scope of *Tosefet Shabbat***

R. Yosef D. Soloveitchik, in *Nefesh HaRav* pg. 155, presents two approaches to the concept of *tosefet Shabbat*. One can understand *tosefet Shabbat* as a limitation. By accepting Shabbat early, one prohibits oneself from any *melacha* that is prohibited on Shabbat. Alternatively, one can understand that *tosefet Shabbat* creates *kedushat Shabbat* (the sanctity of Shabbat) and by accepting Shabbat early one actually extends Shabbat.

R. Ya'akov B. Zolty, *Mishnat Ya'avetz, Orach Chaim* no. 29, makes a similar presentation, and notes that there is a practical difference regarding whether one may recite *kiddush* during the time of *tosefet Shabbat*. If one assumes that *tosefet Shabbat* is merely a limitation in which one prohibits oneself from *melacha*, one may not recite *kiddush* during this time. However, if *tosefet Shabbat* creates *kedushat Shabbat*, one may recite *kiddush* during this time. Nevertheless, R. Zolty suggests that even if one assumes *tosefet Shabbat* to be limited in scope, one may still recite *kiddush* during this time based on the opinion of Rambam. As mentioned previously, Rambam allows recitation of *kiddush* even prior to Shabbat. Therefore, it makes no difference whether *tosefet Shabbat* has the actual status of Shabbat, one may recite *kiddush* during this time.

R. Zolty adds that within the approach that *tosefet Shabbat* produces a full *kedushat Shabbat*, one can further question whether *tosefet Shabbat* imposes *kedushat Shabbat* onto Friday afternoon, or whether *tosefet Shabbat* transforms Friday afternoon into Shabbat. A practical application to this question lies in a discussion regarding a fast day that occurs on a Friday. Maharam (cited in Mordechai, *Eruvin* no. 494) is of the opinion that if one accepts Shabbat early on a fast day, one may eat before the actual conclusion of the fast. Ra'aviah no. 858, disagrees and maintains that one must wait until the actual conclusion of the fast. Apparently Maharam is of the opinion that *tosefet Shabbat* transforms Friday afternoon into Shabbat. Therefore, once one accepts Shabbat, it is no longer Friday and the fast is complete. Ra'aviah is of the opinion that *tosefet Shabbat* merely imposes *kedushat Shabbat* onto Friday afternoon. Although one is observing Shabbat, one must concurrently observe the laws that relate to the actual day and therefore may not eat until the completion of that day. Rama, *Orach Chaim* 249:4, rules that one may rely on the opinion of Maharam for a private fast day, but one must be stringent on a public fast day. [See also Rama, *Yoreh Deah* 196:1, regarding another dispute that relates to this question.]

*Bach*, *Orach Chaim* 472, quotes the opinion of Maharal that one who accepts Shabbat early cannot fulfill the mitzvah of eating the Shabbat meal until nightfall. He claims that the three Shabbat meals must be eaten on the actual day of Shabbat. *Taz*, *Orach Chaim* 491:6, disagrees and contends that there should be no difference between eating the meal during the time of *tosefet Shabbat*, and eating the meal during the actual day of Shabbat. R. Zolty explains that *Bach* is of the opinion that *tosefet Shabbat* merely imposes *kedushat Shabbat* onto Friday afternoon. Therefore, if one assumes that the Shabbat meals must be eaten on the actual day of Shabbat, *tosefet Shabbat* would be excluded. However, *Taz* is of the opinion that *tosefet Shabbat* transforms Friday afternoon into Shabbat. Therefore, *tosefet Shabbat* is considered the actual day of Shabbat, and there can be no specific requirement that the meal be eaten after nightfall. *Mishna Berurah* 267:5, writes that ideally one should follow the opinion of *Bach* and eat a *k'zayit* of bread after nightfall.

### **The Proper Time For *Tosefet Shabbat***

Rosh, *Berachot* 4:6, writes that one may not accept Shabbat before *plag hamincha* (one and one quarter halachic hours before the end of the day). *Shulchan Aruch*, *Orach Chaim* 267:1, codifies Rosh's opinion as normative. *Mishna Berurah* 263:18, rules that if one accepts Shabbat before *plag hamincha*, the acceptance is invalid.

There is a dispute among the Rishonim regarding the latest time one may accept Shabbat. Tosafot, *Beitzah* 30a, s.v. *De'ha*, note that *tosefet Shabbat* must be a significant amount of time prior to sundown. However, Tosafot do not know exactly how much time is necessary in order to fulfill the mitzvah of *tosefet Shabbat*. Ran, *Shabbat* 15a, s.v. *Amar* quotes Ramban that one can even fulfill *tosefet Shabbat* by accepting Shabbat a short amount of time before it is actually prohibited to perform *melacha*. *Shita Mekubetzet*, *Beitzah* 30a, s.v. *VeLo* quotes Rabbeinu Yitzchak that one should accept *tosefet Shabbat* one-half hour prior to sundown.

*Shulchan Aruch*, *Orach Chaim* 261:1, rules in accordance with the opinion of Ramban that one can fulfill the mitzvah of *tosefet Shabbat* by accepting Shabbat a short amount of time prior to Shabbat. *Mishna Berurah* 261:23, (based on several

considerations) recommends that one accept Shabbat one-half hour prior to sundown. If that is not possible, he suggests that one accept Shabbat twenty minutes prior to sundown.

Both R. Moshe Feinstein and R. Shlomo Z. Auerbach suggest that there may be a difference between women and men regarding the amount of time set aside for *tosefet Shabbat*. R. Feinstein, *Igrot Moshe, Orach Chaim 2:6*, notes that the traditional candle lighting time of eighteen minutes prior to sundown is based on a *minhag* that women accepted upon themselves to keep eighteen minutes of *tosefet Shabbat*. R. Feinstein implies that men can accept Shabbat a few minutes later. [See however, *Igrot Moshe, Orach Chaim 4:62*, where R. Feinstein implies that everyone should accept Shabbat at least eighteen minutes prior to sundown.] Similarly, there is a *minhag* in Jerusalem to accept Shabbat forty minutes prior to sundown. R. Auerbach, in *Shemirat Shabbat Kehilchata* ch. 46, note 20, suggests that the *minhag* applies to women, and not to men.

**The Weekly Halacha Overview, by Rabbi Josh Flug, is a service of YUTorah, the online source of the Torah of Yeshiva University. Get more halacha shiurim and thousands of other shiurim, by visiting [www.yutorah.org](http://www.yutorah.org).**