



Parshat Ki Tissa

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STARTING POINT

Levi's Sons - by Rabbi Amnon Bazak

In his words to the tribe of Levi after the sin of the Golden Calf, Moshe says, "This is what the G-d of Yisrael said: Let every man put his sword on his thigh... and let every man kill his brother..." [Shemot 32:27]. The phrase "ish charbo" – every man and his sword – appears only once more in the Torah, in the description of the actions of the ancestor of this tribe together with his brother Shimon: "And two sons of Yaacov, Shimon and Levi, the brothers of Dina, each took his sword, and they attacked the city in safety. And they killed every male." [Bereishit 34:25]. Is there some link between these two passages?

Evidently the actions of the tribe of Levi after the sin of the Calf can be viewed as atonement for their father's sins in Shechem. We have noted in the past that the main sin in Shechem might have been the taking of booty from the city. Even if it was right to kill all the people of Shechem, as some of the commentators feel, in such a serious case as killing an entire city it is necessary to be especially careful and not to obtain any material benefit (just as we are commanded when we destroy a city where the people were influenced to worship idols). Yaacov therefore reprimanded them sharply: "Shimon and Levi are brothers, their possessions are terrible weapons... For they have killed a man in their anger, and by their desire they have destroyed an ox. Their anger is cursed because it is strong, their rage is harsh; I will divide them within Yaacov and disperse them among Yisrael." [Bereishit 49:5-7]. Now, after the sin of the Calf, the Levites atone for this sin. They are once again called on to perform the difficult task of killing, but in this case they must kill their brothers and their relatives, totally accepting the command of G-d, even if it is against their own personal interests. According to the Midrash, "Shimon and Levi joined together in Shechem, as is written, 'And two sons of Yaacov, Shimon and Levi, the brothers of Dina, each took his sword...'. Levi paid back his debt in the desert, as is written, 'Moshe stood in the camp and said, let every man put his sword on his thigh.'" [Sifri, Devarim, 349].

Thus, this act by the tribe of Levi reversed their status completely. Yaacov had cursed Levi that they would be distributed throughout Yisrael, but now Moshe informs the tribe that this is in fact a blessing. "And Moshe said, you have fulfilled your task today, in that every man fought his son and his brother, so that you will be given a blessing today" [Shemot 32:29]. Before his death, Moshe repeats the blessing of the tribe of Levi, because they had the courage to follow G-d's orders. "He who says to his father and mother, I have not seen you, and who did not recognize his brothers or know his sons. For they fulfilled your command, and they observed your

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covenant." [Devarim 33:9]. This was the only tribe that was given an explicit blessing by Moshe: "G-d, bless his people, and favor the work of his hands." [33:11].

It seems that the blessing that Levi received was in the end the complete opposite of Yaacov's curse. According to the curse, the tribe of Levi was not to receive any inheritance. This did not change, but its significance was transformed, since ever since the event of the Golden Calf it would characterize their advantage over the other tribes. "At that time, G-d separated the tribe of Levi, to carry the Ark of G-d's Covenant, to stand before G-d and serve Him, and to bless in his name... Therefore, Levi did not have a portion and a heritage with his brothers; G-d is his heritage, as your G-d promised him." [Devarim 10:8-9].

SERMON BY A GUEST

Unity of Yisrael - by Rabbi Mordechai Greenberg, Head of Yeshivat Kerem Beyavneh

The beginning of the Torah portion of Ki Tissa defines the essence of Yisrael, including the relationships between the nation and the Almighty and Bnei Yisrael among themselves.

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The community of Yisrael is not a group of individuals who have joined together to form a single nation. Rather, it is a single entity, one organism, which consists of many individuals linked together as the organs in a body. According to the Tanya (chapter 32) and the RADBAZ (Hilchot Mamrim 2:4) is that the community of Yisrael is a single soul made up of separate bodies.

The relationship between one man and another is that of a colleague, "rei'ah" – "Love your colleague as yourself" [Vayikra 19:18]. According to the interpretation of the Midrash, the Almighty is also called a "rei'ah." "Do not abandon your colleague and your father's colleague" [Mishlei 27:10]. The same root, resh-ayin, is the basis of the word "teru'ah." This is a series of short bursts of the shofar, as opposed to the long blast of the "teki'a." "Tear them apart with an iron staff, shatter them like a clay vessel" [Tehillim 2:9]. Anything that is unified that is then divided into two parts is considered to be broken and partial. A man in Yisrael is not complete by himself, he is part of a community. And he is therefore called "rei'ah." A woman is part of the completeness of man: "He created them as male and female, and He called them Adam" [Bereishit 5:2]. She is therefore known as "r'eiyah." The Almighty and Yisrael are also one, and that is why the Holy One is referred to as "rei'ah." A hint of this can be seen in the way the Sanhedrin sits, in a semicircle, since Yisrael is only half of the whole. The Almighty completes the missing part of the Sanhedrin, as is written, "G-d stands in the Divine community" [Tehillim 82:1]. G-d is the second half of the circle.

This also corresponds to the fact that every person in Yisrael donates half a Shekel, showing that our existence is only partial, to be completed by joining the whole.

This week's Torah portion includes the matter of the incense. Eleven spices are used to make up the incense, and the sages have taught us, "Every fast day that does not include the sinners of Bnei Yisrael is not a fast. This can be compared to the chelbanah, which has a bad odor, but is one of the spices of the incense." [Keritot 10]. This does not mean that the sinners are added to the community as an afterthought, rather that the absence of sinners in a fast day is a deficiency in the role of Yisrael, just like a lack of chelbanah in the incense. The bad odor of the chelbanah helps to emphasize the scents of the other spices.

However, all of this is true only when the sinner has joined the rest of the nation. If the nation is not unified, any bad traits become conspicuous. This is what the prophet noted: "Do not bring me vain sacrifices, it is an incense of abomination for me... I will not accept sin in the community" [Yeshayhu 1:13]. When the actions are based on disparity and there is a lack of unity, the chelbanah omits a bad odor, and the incense becomes an abomination.

TORAH, SOCIETY, AND GOVERNMENT

Mixing Hot and Cold Food - by Rabbi Uri Dasberg

It is written in this week's Torah portion, "Do not cook a kid in its mother's milk" [Shemot 34:26]. This refers to two hot foods,

where each one both absorbs and emits taste and odor from the other one. What happens in a different case, when one food is hot and the other is cold – for example, if hot milk is poured onto cold meat? In theory, there are three possibilities:

(1) The hot milk emits its taste essence, which is absorbed by the cold meat, but the meat does not transfer anything to the milk. If this is what happens, the two should be separated immediately (and the meat should be washed off). If this is true, it would seem that the milk can be used but the meat cannot. However, the Tosafot feel that the act of mixing cooks the meat to some degree, at the very least the thin level of contact of the two foods (see Shabbat 42b). Thus, a thin layer of meat which was heated did manage to transfer some taste into the milk.

(2) The hot milk absorbs some of the taste of the cold meat, but the meat, being cold, does not absorb anything from the milk. According to this approach, if the two are immediately separated (and washed, as above), the milk would be contaminated but the meat can be eaten.

(3) The hot milk emits some of its taste and absorbs the taste of the meat. This would mean that both the milk and the meat may not be eaten.

Another relevant halachic element in this question is related to the principle of whether the controlling taste is that of the material which is on top of the other or that which is underneath. This is the subject of a disagreement between Rav and Shmuel (Pesachim 76a).

One question seems obvious in all of this discussion. Isn't this a problem that depends on physical facts? Take some samples of meat and milk to a laboratory or ask the help of a Gentile chef to taste the food, and we can easily find out which one absorbs the taste and odor of the other and which does not. The answer to this question has been given by the Noda B'Yehuda: Such an investigation will not give conclusive results (Yoreh De'ah 28). The same type of food can react differently at different times, sometimes emitting taste and sometimes not, sometimes absorbing taste and sometimes not. Not all samples of food can be tested, and results about a specific case cannot teach us what will happen at another time. That is the reason that the sages disagree about how to act in general.

Reference: Rabbi Mordechai Bar-Eli, Peirot Hakerem, pages 196-199

MOUNT MORIAH

The First Mention of the Temple - by Rabbi Yitzchak Levy, Yeshivat Har Etzion

In our recent articles, we have discussed the history of the appearance of the Shechina from the time of creation until the binding of Yitzchak. We have looked at the unique revelation that took place at Mount Moriah, hinting at the future of the site. We saw the parallels, at Beit El and Mount Sinai, between the early events and the revelation at the granary of Aravnah, the Yevusite.

Within the framework of the worship of G-d by our forefathers, no other place was set aside for Divine revelation except for Mount Moriah and Beit El. After Bnei Yisrael descended to Egypt, a new chapter began, the history of Yisrael as a nation. First the Almighty revealed Himself to Moshe at the burning bush, and He clarified the sanctity of Mount Sinai. This is a close parallel to the appearance of G-d's warrior angel to Yehoshua when he entered the land. Immediately after the Exodus from Egypt, the Almighty was revealed to all of Bnei Yisrael at the splitting of the Red Sea. As we will see below, many verses in the "Shirat Hayam," the epic poem of Bnei Yisrael at the Red Sea, are related to the Temple.

Verses From Shirat Hayam

"This is my G-d and I will beautify Him, He is the G-d of my father, and I will raise Him up" [Shemot 15:2]. This verse has been interpreted as follows by Rabbi Yossi Ben Dormaskit in the Mechilta: "I will make a beautiful Temple for Him – the word 'Naveh' can only refer to the Temple." The root of the word "Naveh" is "Noi," meaning beauty. The Temple is an expression of the ultimate appearance of beauty in the world, as is noted in the Talmud, that Shmuel and David became involved in "the beauty of the world," referring to the Temple. Yeshayahu called the temple "the house of our holiness and our splendor" [64:10], since Bnei Yisrael made it as beautiful as they could.

"You led with your might to your holy home" [15:13]. This also has been interpreted as related to the Temple: "Your holy home – this is the worship at the Tabernacle and the Temple." Another meaning for the word "Naveh" is a tent or a house. It also means a place to rest: Naveh Hatzon is the resting place of the sheep. Both interpretations hint at the Temple. It was described by David as "a house of rest for the Ark of the covenant of G-d" [I Divrei Hayamim 28:2], and it is the place where all of Yisrael gathered on the holidays. Another parallel with the Temple is the fact that it could only be built at a time when there was peace with the enemies of the nation: "His name is Shlomo, and I will provide peace and quiet for Yisrael during his days. He will build a house in my name." [22:9-10].

"You have made a place for your dwelling, G-d" [15:17]. The phrase, "a place for your dwelling" – machon l'shivtecha – is familiar to us from Shlomo's words in the dedication ceremony of the Temple, "a place for your eternal dwelling" [I Melachim 8:13]. The sages derived from this expression that the throne on earth is directed towards the throne in heaven, based on the similarity between the words "machon" [dwelling] and "mechuvan" [directed]. The Temple is the "dwelling place" of the Almighty, the place where He sits. This is reasonable in that the Ark and the Keruvim represent His royal throne, "the Ark of G-d, who dwells among the Keruvim" [I Divrei Hayamim 13:6].

"The Temple! G-d, you have created it with your hands" [15:17]. The simple meaning is that G-d will build His Temple. This can also be understood to mean that since Shlomo built the Temple with the objective of fulfilling the mitzvot of G-d, it is as if the Almighty Himself had built it. According to the

Mechilta, this verse is referring to the Temple that will be built in the future, which will be erected by G-d.

"G-d will reign forever" [15:18]. This is the first time that Bnei Yisrael explicitly declare their recognition of the kingdom of G-d. It takes place as part of the Shirat Hayam, since the drowning of Pharaoh and the Egyptians completes the process of the redemption and allows Bnei Yisrael to be released from slavery. In this situation, when Bnei Yisrael are completely dependent on the Almighty, who helps them and guides them through a miraculous path, they reach the full recognition of the kingdom of G-d for the first time. This is precisely at the point of crossing from Egypt to the desert, moving from slavery under Pharaoh to the service of the Almighty.

The Link Between Royalty and the Temple

Shirat Hayam is based on a combination of two themes: The first explicit recognition of the kingdom of G-d and the mention of the Temple. As a result of the great salvation, Bnei Yisrael crown G-d as their king and also introduce the Temple. This combination is an expression of the deep understanding that G-d's guidance and His authority are revealed in the material world, something that must be expressed by building the Temple, a physical place that is uniquely linked to the Almighty.

The following is from the Mechilta, in the name of Rabbi Yishmael: "Because of the virtues of Yisrael I will split the Red Sea for them, as is written, 'Wake up, clothe yourself with your power, Zion, put on your glorious clothing, holy city of Jerusalem, for no longer will the impure come within you' [Yeshayahu 52:1]." Thus, both Shirat Hayam and the Temple are in their very essence linked to the appearance of the kingdom of G-d in the world. This corresponds to the great salvation at the Red Sea in the generation of the redemption and also to Mount Moriah as an eternal site for all the later generations.

A LESSON FOR THE CHILDREN

The Holy Land (Part 3) - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

Summary of parts 1 and 2: Shimon, an immigrant from Yemen, was raised in a kibbutz and adopted the secular way of life. Years passed, and his son Doron announced his engagement to a young woman from the Druze nation. Shimon could not accept this decision.

When Shimon calmed down a bit, he asked his son Doron, "What did you find in this girl, Udah? She is not Jewish. She is a stranger, a foreigner! She is not one of us! What do you have in common with her?"

"What does that mean, what do you have in common?" Doron was angry. "I told you that she is my girl friend! She is not a stranger or a foreigner, and there is no difference in the way the two of us live."

"But we are not Druze. We are Jews! Jews are a special nation, we are different, it is a nation..." Shimon had trouble finding the right words. He turned to asking a question: "Tell me, how will she sit with you at the Seder? What will she do on Yom Kippur? What will she tell the children at bedtime? Will she talk about Moshe or about Nebbi Shu'eib?"

And Doron smiled. "Very interesting! Since when do you care about Pesach or even Chanukah? Or any of the stories of the Tanach, for that matter? Is this really so important to you? If we can ask each other questions, I would like to know what all this has to do with you anyway? Have we suddenly turned religious?"

Shimon did not answer. He turned to a closet, climbed to the highest shelf, and took out a very old box. He searched around a bit until he found what he was looking for. He took out a few old and dusty pictures and turned to his son. "Do you know who these people are?" he asked.

Doron looked at the pictures. No, he did not know the people. He saw pictures of people who appeared religious, but they were dressed in a very queer way. One of them wore what seemed to be a very unusual hat, with long sideburns reaching down to his cheeks and long strings hanging from both sides of his clothes. Another was holding a thick and very old book. The other images also looked as if they had sprung from a different world.

"This is your grandfather Yaacov, who died at a young age. And this is 'Uncle Moshe,' his brother. And this is my grandfather..." Shimon pointed out the different pictures and began to give the names of the people. "All the years, I thought you could grow up free, not tied to memories of the past, that you would be a credit to our nation without any need for the mitzvot of the exile. But look how far you have gone! Look what I have done! I have raised a son who is severed from his own nation, somebody who does not know his own grandfather, a Jew who does not understand his own nation, a man who does not feel the special... holiness in our nation!" Shimon finished his emotional words, dropped into a nearby chair, and burst out crying.

Doron did not understand exactly what was happening to him, but he felt that something in the pictures pulled him towards them. He felt that his father's words had some meaning. He began to understand that it was not a simple matter to be called a Jew. It was not in vain that his grandfather, whom he did not know, held the book, which was holy to the Jews, looking at it with a gaze of pure love. Something in Doron's heart moved.

Doron decided to expand the little knowledge that he had about Judaism, the Torah of the Jews, and about why they are different than the other nations. The more he learned, the more he was drawn to expand his studies. He abandoned his early life style and began to observe the Torah and the mitzvot.

Today Doron is married to a Jew and they have three children. His father Shimon is proud of him and of his children, and he

is happy that he too has found his way back to traditional Judaism.

(With thanks to Eliyahu Kohen, from Bat Yam.)

THE WAYS OF THE FATHERS (Pirkei Avot)

Chapter 5 Mishna 22, continued - by Rabbi Yehuda Shaviv

"What is the difference between the disciples of Avraham and the disciples of Bilam? The disciples of our father Avraham partake in this world and inherit in the world to come, as is written, 'I will give an inheritance to my lovers, and I will fill their treasure houses' [Mishlei 8:21]. But the disciples of Bilam, the evil one, inherit Gehenna and descend into a deep pit, as is written, 'You, G-d, lower them into a deep pit, let men of blood and intrigue not finish half their days. And I will trust in you.' [Tehillim 55:24]."

Pirkei Avot is much less involved in analyzing the personalities of our ancestors than it is in guiding their descendents. Therefore this Mishna does not discuss Avraham and Bilam but rather is about us – their disciples.

A man of Yisrael may find himself at a crossroad and not know the proper path to follow. At times he may feel that he should go one way, and at other times he feels that from heaven he is being guided to take another path. Is there some compass available to guide him to the path that will lead to blessings? These two men from the distant past both took the way that they thought was divinely supported. One of them was blessed while the other was doomed to failure.

This Mishna proposes just such a compass to guide the way – "a good eye, a low spirit, and a modest soul." If you have these three traits, you can be sure that you are a disciple of Avraham and you are on the path of success.

On the other hand, perhaps the reader will have doubts about the fates of Avraham and Bilam during their lifetimes. After all, Bilam was the one who achieved wealth and fame, while Avraham was challenged by many difficult tests, as we were taught in Mishna 3, which lists ten tests that Avraham passed. (Perhaps Avraham is mentioned here as a way of closing the cycle that began at the beginning of the chapter.) Therefore, the Mishna teaches us about the eternal rewards that the disciples of these two men will receive, in addition to their earthly rewards (from the point of view of the Torah).

Avraham's disciples not only partake from this world but also receive a heritage in the world to come, as can be seen from the proof text: "I will give an inheritance to my lovers, and I will fill their treasure houses" – the lovers are those who follow the path of Avraham, as is written, "Avraham my lover" [Yeshayahu 41:8]. This begins with the heritage of the future and ends with the present rewards, "I will fill their treasure houses." The rewards are in the proper sequence: the people will "partake in this world and inherit in the world to come" - first in the physical world and then in the world of the future.

With respect to the disciples of Bilam, the sequence is the opposite. They will "inherit Gehenna and descend into a deep pit." The proof text follows this sequence, opening with eternity, to "lower them into a deep pit," and ends with the current world, they should "not finish half their days."

HOLY AND SECULAR

Rabbi Meir Shapiro Prevails Over Michael Jordan - by Rabbi Amichai Gordin

This coming Tuesday thousand of Jews will reach the end of the daily study cycle of the Talmud. The next day will mark the beginning of a new cycle of the daf yomi, the study of a single page of the Talmud every day. As a relative newcomer (for the last year and a half), I want to warmly recommend to my readers to join this project. Below I list eight reasons why this is a good idea.

(1) "If most people recommend something, it is probably good." There can be no doubt that the daf yomi is the most successful educational framework in the Jewish world. In every part of the globe, there are many people who regularly study the appropriate page of the Talmud. It is hard to ignore the impressive existence of those who participate in this project, especially since in recent years the number has grown astronomically.

This large a project must of necessity be something good. The fact that so many people from so many different places and from so many different social levels have for so many years continued to study with dedication, shows as nothing else can how useful this framework is.

One of the celebrations that marked the end of the last learning cycle was held in Madison Square Garden, in New York. All of the tickets were sold out half a year before the event. This is in contrast to tickets to basketball games of the NBA, with the famous Michael Jordan, which are usually sold out only one or two months before a game. Rabbi Aharon Lichtenstein once remarked that in this struggle between Rabbi Meir Shapiro, who founded the daf yomi, and Michael Jordan, it is the rabbi who prevailed.

(2) Observing the obligation of every Jew to study the entire Torah. Rabbi Moshe Feinstein wrote, "There is a mitzva for every single Jew to study the whole Torah... That is, one should try every day to study a single chapter ... But when the people began to ignore this obligation, Rabbi Meir Shapiro established a general schedule of daily Talmud study everywhere in the world. This learning fulfills the requirement of studying all of the oral Torah."

(3) Commitment. There is no better framework to demonstrate our commitment to learning than the daf yomi schedule. The clock keeps running – even on a day when a son is getting married, or on Yom Haatzmaut, during reserve duty, or when there is pressure at work. If you miss one page, you feel the effect immediately, you fall behind by a full page. As opposed to other areas, in this we cannot fool ourselves. We know

exactly where we stand and how much we have learned. This causes us to be truly dedicated to the concept of study.

(4) Knowledge. Even for those of us who do not understand everything, even if we remember very little, this framework of study gives us the opportunity to learn many new things. We may not remember all the details of the issue studied, but we will in the end have a broad view of general approaches to halacha. In addition, even if we do not remember the concepts involved, we will be rewarded in that the next time we happen to come across them they will no longer be foreign to us. The daf yomi gives us a chance to become familiar with the world of Torah. Even if we do not remember, we have at least come in contact with the Torah.

(5) Study aids. Anybody who wants to study and needs supporting material will find a huge amount of material. There are networks distributing material all over the world, including internet lessons, summary sheets, and many other varied aids.

(6) "All of Yisrael are colleagues." Every place on the earth where you happen to be, it will be possible to find a daf yomi study group. When you arrive in an unfamiliar city or ride a train, you will almost always be able to find a lecture or a study group to join. People who come from different places and backgrounds can study the same page of the Talmud together.

(7) Tools for proper study. Anybody who runs a kilometer every day will in the end know how to run fast. The fact that we study a full page of the Talmud every day improves our learning skills in the long run.

(8) Satisfaction. Studying the daf yomi gives us an opportunity to rise above the daily mundane routine. We are able to manage other more spiritual matters, in addition to our involvement in the physical world (which is, of course, very important). The daf yomi helps us to broaden our daily routine to include a greater level of spirituality than before.

THE CHAIN OF HALACHA

Details of Candle Lighting - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

A Husband Who Lights Candles

As we have seen in the previous articles, both men and women are obligated to light Shabbat candles, but the women have taken on the custom of lighting. Clearly, this preference has been accepted by Jews everywhere. Some rabbis have discussed the case of a husband who grabs the candles from his wife and lights them. In this case, YAVETZ ruled that a man should pay his wife the sum of ten gold pieces, which is the rule for anybody who grabs a mitzva away from somebody else (quoted in the introduction of "Petach Hadvir," by Rabbi Chaim Binjamin Pontrimuli, 263). However, most of the rabbis disagreed with him, since the man is also obligated to perform the mitzva. In any case, the special relationship of the woman to candle lighting is clear.

If the wife is not home, the husband should light candles rather than daughters who are minors. If there are grown daughters in the house, the rabbis do not agree if the man or his daughters should light.

Praying While Lighting Candles

Due to the great holiness of the mitzva, recent sages have written that a woman's prayer at the time she lights candles is especially significant and provides unique benefits.

It is written, "One who maintains the custom of lighting a candle will have sons who are Torah scholars" [Shabbat 23b]. Rabeinu Bechaye explains, "This is because a good woman leads to Torah study, in that she can take her son to the Beit Midrash... Therefore, it is appropriate for the woman to pray at the time of lighting Shabbat candles, which is a mitzva that she commonly performs, asking that He give her sons who will brighten the Torah. For prayer is answered best during the performance of a mitzva." [Shemot 19:3]. Thus, a prayer by a woman while she lights candles provides confidence that her sons will strengthen the light of the Torah. This was also written by the Mishna Berura (263:2).

How Many Candles Should be Lit?

The strict requirement of the halacha is for only one candle, but the early commentators have written that the accepted practice is to light two: "There are those who take the trouble to light two wicks, one for 'Zachor...' [Shemot 20:8] and the other for 'Shamor...' [Devarim 5:12]" Orach Chaim 263:1).

That is, the Shulchan Aruch explains that two candles are lit, corresponding to the two ways that the mitzva of Shabbat is introduced in the Ten Commandments. This is similar to what is related in the Talmud, when Rabban Shimon Bar Yochai saw a man holding two myrtle branches in honor of Shabbat, one for "remember" and the other for "take care." Another reason for this custom is given by Ravia, one candle for the honor of Shabbat and the other one for the joy of Shabbat. This corresponds to the approach that we have seen in previous articles, that there are two reasons for lighting candles, honor and joy.

The RAMA writes that some people have a custom of lighting three or four candles (263:1). The Mishna Berura adds that some people light seven candles, one for each day of the week, and others light ten candles, for each of the Ten Commandments. Many women light one candle for each member of the house (Likutei Mahriach, customs of Shabbat eve). Some do this only when they are at home, while they light only two candles when they are away from home (Yesodei Yeshurun 3:132). This last custom emphasizes the link between lighting candles and the close link to the members of the house.

A woman who lights more than two candles would do well to explicitly declare that she is doing this "bli neder" – without taking an oath to do it all the time – since the main custom from ancient times was to light only two candles. Then, if she is prevented from lighting more than two candles in a specific

case, she will not be guilty of violating an oath (see Pri Megadim 263:3).

צוותי מדע ותורה



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