



## Parshat Yitro

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### STARTING POINT

#### Yitro and Amalek - by Rabbi Amnon Bazak

The sages and the later commentators maintained an ongoing controversy about whether Yitro's arrival took place before or after the giving of the Torah (see Zevachim 116a). The Ramban supports the view (as he does consistently throughout the Torah) that the passages in the Torah are in general written in chronological sequence. His main proof in this case is that Moshe told Yitro "everything G-d had done to Pharaoh and to Egypt because of Yisrael, all of the events that occurred to them on the way, and that G-d had saved them" [Shemot 18:8]. If Yitro arrived after the momentous events of Sinai, "why didn't Moshe tell him about Sinai, which would have proved to him that G-d represents truth and that His Torah is truth, with no other gods except for Him?"

Opposing this approach, the Rashbam accepts the view that Yitro came after the Torah was given. His main proof is from the verse, "And Yitro, Moshe's father-in-law, arrived, with Moshe's sons and wife, at the place where he camped, at the Mountain of G-d" [18:5]. But Bnei Yisrael only arrived at the site in the following chapter: "In the third month after Bnei Yisrael left Egypt, on that day, they arrived in the Sinai Desert. And they left Refidim and came to the Sinai Desert and camped in the desert. And Yisrael camped there opposite the mountain." [19:1-2]. This implies that the events involving Yitro only occurred later on. Ibn Ezra adds another proof, based on Moshe's words to Yitro: "And I teach them G-d's laws and His teachings" [18:16]. This certainly seems to be a reference to the mitzvot that were given at Sinai.

However, if Yitro did indeed arrive after the giving of the Torah, why is his story presented beforehand, out of sequence, instead of following the chronological order? According to the Rashbam, the reason is "in order not to break the sequence of the mitzvot. That is, the goal was to show the link between the events at Mount Sinai and the commandments that appear later on, starting with the Torah portion of Mishpatim." Ibn Ezra, on the other hand, feels that the story of Yitro was moved forward in the Torah in order that it should be close to the story of Amalek, which appears at the end of the portion of Beshalach: "Since the evil done by Amalek to Yisrael was noted above, this was contrasted with the good that Yitro did for Yisrael."

In fact, Amalek and Yitro are tightly linked together in other places in the Tanach, and they represent the two most extreme approaches of the other nations. Amalek is the ethical and religious epitome of evil, while Yitro shows the traits of charity, righteousness, and faith. Since Bnei Yisrael were given a unique command to eradicate Amalek, it is proper to emphasize that

# שובת

## יזלז

the non-Jews always have the opportunity to choose the better path of Yitro. In the next case where the eradication of Amalek appears, when Shaul was given the task, the battle is preceded by an opportunity for the descendants of Yitro to separate themselves from Amalek. "And Shaul said to the Kaini: Turn away, leave the Amalekites lest I destroy you with them, even though you were kind to Bnei Yisrael when they left Egypt. And the Kaini went away from within Amalek." [I Shmuel 15:6-7]. This shows that the attitude of Bnei Yisrael to the other nations depends on the paths of each nation and the way they act.

### SERMON BY A GUEST

#### Why is the Torah Portion Named for Yitro? - by Taffet Halperin

At the center of this week's Torah portion – in fact, possibly at the very core of the entire history of the nation of Yisrael – is the momentous event of Mount Sinai. However, this Torah portion, which describes the most important event that Bnei Yisrael ever experienced in their history, begins with the words "And Yitro heard" [Shemot 18:1]. But Yitro was a Gentile! Why did the rabbis who divided the Torah into separate portions see fit to start the Torah portion at this point?

Perhaps the reason for this distribution was to emphasize the difference between the affair of Amalek, at the end of the previous Torah portion, and that of Yitro, which is at the beginning of the current one. Amalek is the extremist embodiment of Esav: They trapped the stragglers of the nation and took advantage of the weaknesses of their enemy, and the Almighty declared war on them from generation to generation. In contrast, Yitro, Moshe's father-in-law, was amazed by the redemption from Egypt, wanted to become closer to Yisrael, and recognized G-d's authority. Bnei Yisrael's faith was strengthened in two ways: by the war against Amalek, and by the close approach of Yitro, who said, "G-d is blessed... Now I know that G-d is greater than all other gods" [18:10-11]. The recognition of G-d by the Gentile, Yitro, serves as preparation and an introduction for the giving of the Torah.

Yitro had two objectives in coming to the camp of Bnei Yisrael, one of them personal and the other national. The personal goal was to bring his daughter and her two sons back to his son-in-law Moshe. Evidently, Tziporah and Moshe were separated when Moshe left Midyan and returned to Egypt, and now – two months after the Exodus from Egypt – the family was once again reunited. At the same time, Yitro had an objective based on nationalism and faith. Yitro (in contrast with Amalek)

was sensitive to Moshe's weaknesses, and he proposed that he appoint faithful judges. And Moshe accepted his advice.

At first glance, Yitro's suggestion seems quite problematic. How was it possible to appoint judges and officers only two months after the nation left Egypt? In addition, only a few days later the Bnei Yisrael were about to receive the Torah. Why was Moshe so eager to accept Yitro's suggestion instead of waiting to hear from the Almighty about the preferred system of Jewish justice? Note that even if these events occurred after the Torah was given, it is reasonable to accept practical advice from Yitro, as the sages have taught us, "If you are told that there is wisdom among the Gentile, you can believe it is so."

In any case, no matter how great Yitro was, he was separated from Bnei Yisrael before the Torah was given. This corresponds to the continuation of the above phrase by the sages, "If you are told that there is Torah among the Gentiles, do not believe it." Only after Yitro left, "Yisrael camped there opposite the mountain [19:2] – as one man, with one heart" [Rashi]. Only then did Yisrael stand at the foot of Mount Sinai in order to receive the Torah, and only then did they hear the Ten Commandments.

## TORAH, SOCIETY, AND GOVERNMENT

### Honor and Fear of a Mother and Father - by Rabbi Uri Dasberg

According to the Sefer Hachinuch in this week's Torah portion, the mitzva of honoring one's parents is an obligation of men only, while women must obey this commandment "whenever they can, that is, at any time that their husband does not prevent them from observing it." Thus, if the requirement to honor parents clashes with a woman's respect for her husband, the peace in the home takes precedence. However, this is not what the Sefer Hachinuch writes in the portion of Kedoshim with respect to the mitzva "Let every man fear his mother and father" [Vayikra 19:3]. In this case, it is written that the obligation is relevant "every place and at all times, for men and women."

The truth is that there is no contradiction in this case. The mitzva of honoring parents, in this week's portion, requires positive action, and it can thus easily lead to a clash with other obligations. The mitzva of fear, on the other hand, is observed by refraining from certain actions – not to stand in the places of the parents, not to sit in their seats, not to contradict their words – and this must be observed by women too, even if their husbands object.

The Rambam, on the other hand, writes "both men and women are required to observe the mitzvot of fear and respect." In both cases, he writes that a woman is not obligated in case of a conflict with the will of her husband. How can the mitzva of fear of parents conflict with the husband's desire? Is it possible that a husband might be able to demand that his wife will sit in her father's seat or contradict his words?

We can suggest that according to the Rambam the above interpretation that respect entails a positive action and fear

entails refraining from action, is not necessarily true. According to Kli Chemda, these two mitzvot are really one commandment. Even though they are considered separately in the various lists of 613 mitzvot, nonetheless they complement each other. For example, the fact that the mother precedes the father in the verse about fear while the father is listed first in the verse about respect shows that the mother and father are in reality completely equal. Similarly, the fact that a woman is exempt from the mitzva of respect for her parents (if she is under her husband's control) shows that she is also exempt from the mitzva of giving honor under similar circumstances. In addition, it may be that the courts cannot force one to observe the mitzva of fearing parents, according to the principle that a court cannot force somebody to observe a mitzva unless the reward for observance is given explicitly in the Torah (since no reward has been promised for the fear of parents). This is different from respect for parents, which has an explicit reward, "In order that your days will be lengthened" [Shemot 20:12]. However, since the two mitzvot can be used as sources for mutual elements of the mitzva, the Rambam rules that a court can also use force to make sure that somebody does not put his parents to shame.

Reference: Rabbi Eliezer Galinsky, "Mipeirot Hakerem," pages 207-213

## MOUNT MORIAH

### Mount Moriah and Beit El - by Rabbi Yitzchak Levy, Yeshivat Har Etzion

After the affair of the binding of Yitzchak, the forefathers and their children did not return to Mount Moriah, and the site remained unknown until the time of King David. In some ways, the function of Mount Moriah was taken over by a different site, Beit El.

We are told twice that Avraham was "between Beit El and the Aiy" (Bereishit 12:8, 13:3). In both cases, he built an altar, called out in the name of G-d and received blessings of land and offspring. Yakov also arrived in Beit El twice, and the Almighty was revealed to him there.

According to the simple interpretation, Beit El is Luz, a city on the northern border of the heritage of Binyamin, between the areas of Binyamin and Efraim. However, in various places in the Midrash the sages equate Beit El with Mount Moriah. Some of the commentators explain that the revelation at Beit El actually took place on Mount Moriah, in Jerusalem, while others agree with Rashi that "Mount Moriah was moved from its place and came there, and this is what is considered a contraction of the land" [commentary on Bereishit 28:17].

Even if we identify Beit El as the city of Luz, following the simple interpretation, the approach of the sages seems to be based on a link in the essence of the two sites, Beit El and Mount Moriah. Beit El was the holiest site for the forefathers, just as Mount Moriah was the holiest site for later generations.

Beit El – The Temple of the Forefathers

There are in fact various proofs that Beit El was a very special and holy place. Both times that the Almighty was revealed to Yakov in Beit El, the Torah uses the term "hamakom" – the place – an indication of the sanctity of the site. The vision that Yakov had there, a ladder standing on the earth with its top reaching heaven, is an indication of the special link between heaven and earth. Yakov declared, "This could only be a House of G-d, and it is the gateway to heaven" [28:17]. This is a clear reference to the essence of the Temple – a place of Divine revelation and a place of holy service. Similarly to the Temple, the site also brings forth a unique fear ("How awesome this place is" [28:17]), the erection of a monument, and anointing it with oil.

It is also not easy to ignore the parallelism between the revelation to Yakov in Beit El and the revelation to Avraham after the binding of Yitzchak, on Mount Moriah. In both cases, there is a revelation, an angel appears, the offspring are blessed, and there is a unique expression of fear of G-d and calling out in G-d's name ("G-d will see" at Moriah and "The House of G-d" in Beit El). Avraham builds an altar and brings an offering of a ram, while Yakov builds an altar and several monuments, and he anoints the monuments with oil.

On the other hand, there are two interesting differences between the sites. The revelation to Avraham on Mount Moriah is part of a great test, while the revelation that Yakov saw at Beit El is not connected directly with a test. In addition, Avraham was blessed, "Let your offspring be as the stars in heaven and as the sand on the shore of the sea" [22:17], while Yakov was only blessed that his seed would be like "the dust of the earth" [28:14].

#### Comparing Mount Moriah to Beit El

Both Jerusalem and Beit El lie on the border of the land of Binyamin. Jerusalem is on the southern border, between the land of Yehuda and that of Binyamin, while Beit El is on the northern border, between Binyamin and Efraim.

Beit El was the "natural temple" of the forefathers. It was discovered by Yakov, and its sanctity is an expression of the natural holiness of Eretz Yisrael – it is related to the traits of Yosef and the children of Rachel. And this explains why the blessing that Yakov received at that site was to become like "the dust of the earth." As opposed to this, Jerusalem is the site of the "temple of choice" for the offspring, hinted at by Avraham at the time of the binding but finally revealed only by King David. Jerusalem can be reached only by searching for it and by showing dedication, in continuation of the dedication that Avraham showed in coming there. Jerusalem joins together the tribes of Binyamin and Yehuda, the sons of Rachel and Leah. This corresponds to the earthy kingdom and the site of the throne of G-d. This is why Avraham's offspring were blessed to be "as the stars in heaven and as the sand on the shore" – this is a way to combine the spiritual with the earthly.

The truth is that both sites were needed as part of the effort to build up the complete nation of Yisrael. The first one represents the natural and physical approach, characteristic of the time of the forefathers, bordering on the heritage of Yosef.

The second is one of choice and represents royalty, characteristic of the Middle Ages, bordering on the heritage of Yehuda.

The return to Mount Moriah requires us to search and demand: "Pursue His Shechina, and you will go there" [Devarim 12:5]. This yearning was performed in parallel to the building of a kingdom in the land, which served as the basis for revelation in a way that would provide an eternal expression of the royal authority of the Almighty. Let us pray that in our generation we will be privileged to return to our holy Temple and rebuild it.

#### A LESSON FOR THE CHILDREN

##### **The Power of Unity and Peace - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi**

Once upon a time, there was a large flock of pheasants that lived in a forest in India. They lived in peace, with much food, and they drank from the many rivers in the area. Their lives might have been happy and pleasant, except for their great fear. They could not rest for one moment, because of a hunter who tried constantly to catch them. This was a man who knew how to imitate the cry of the pheasant, and when they followed the sound of the call he would throw a net over them, put them into his basket, and take them to market to sell.

The pheasants did not know what to do, and they lived in constant fear.

One of the pheasants was very wise. One day he said to the others, "My brothers, I have a good plan. The next time the hunter throws his net over us, every one of us will stick our head out of the net and pick it up, and we will all fly away. When we are far enough away from the hunter, we will let it fall on a thorn bush, so that we will be able to get out from under the net."

All the birds agreed to the plan. The next day, the birds heard the call of a pheasant. They approached, to see if a bird was caught under a tree, and they were indeed surprised by the net which fell down and caught them all. But this time they did not panic. When the hunter threw the net over them, they all lifted it together, following the plan of the wise pheasant. They flew far away, dropped the net on a thorn bush, and escaped. The hunter searched for his net for a long time, and afterwards he was forced to work very hard in order to free the net from the thorns. Meanwhile, darkness fell, and he returned home.

This happened several times, until the hunter almost despaired of being able to catch the birds.

One day, it happened that by mistake one of the birds stepped on the head of another as he was descending to the ground. "Who stepped on my head?" the pheasant cried out in anger. The second one replied, "Do not be angry, it was an accident." But the first pheasant was very angry indeed. He shouted, he cursed and struck out, and in the end he declared: "When the hunter came to attack us, who went to the most trouble? Who made the biggest effort to free us all from the net? I am the one

who lifted all the weight of the net, I picked it up high. You did not help at all!"

When the other pheasants heard, they also started to argue. They split up into two camps, and they started to shout and cry out, discussing who was right and who was wrong, which birds lifted the net and which did not, who cared most about the matter while others thought only of themselves. It only took a few moments before they all began a terrible squabble, and the air was filled with whistles and cries.

At that very moment the hunter drew near, and he threw his net on the birds. This time the pheasants did not help each other, instead they continued screaming and shouting. But the hunter was not lazy, one by one he caught all the birds and put them into his basket.

(Source: The book, "Shabbat B'Shabbato")

## THE WAYS OF THE FATHERS (Pirkei Avot)

### Chapter 5 Mishna 18 - by Rabbi Yehuda Shaviv

"There are four types of people who sit before wise men: a sponge, a funnel, a filter, and a sieve. A sponge absorbs everything; A funnel lets everything enter at one end and exit at the other; A filter releases the wine and keeps the yeast; A sieve releases the fine dust and keeps the flour."

After the Mishna has listed four types of pupils (Mishna 15) and four types of people who attend the Beit Midrash (13), it now turns to those who sit in front of a wise man. These are not simple pupils but rather unique people who attend on a regular schedule. Here is the way they are described in Avot D'Rebbe Natan (40): "What is an example of a sponge? This is a veteran pupil who has sat before the wise men, studying Tanach, Mishna, Midrash, Halacha, and aggadah. Just as a sponge absorbs everything, so he absorbs everything. To what can a sieve be compared? This is a smart pupil who sits before wise men and hears Tanach, Mishna, Midrash, Halacha and aggadah. Just as a sieve lets the fine dust pass and captures the flour, so this person allows the bad to pass on while keeping the good." What about the opposite? "How can one who is like a funnel be described? This is a foolish pupil who sits before a wise man, hearing Tanach, Mishna, Midrash, Halacha, and aggadah. Just as a funnel accepts everything on one side and allows it to pass through to the other side, so does this person. Everything that reaches his ears goes in one side and out the other, in the same sequence that it entered his ears."

Thus, the sieve and the funnel are direct opposites, one smart and the other a fool. In this case, the contrast is on the level of intelligence and understanding.

The other two types, a sponge and a filter, are also opposites, but from a different point of view. Here is the description of the last type: "To what can the filter be compared? It is an evil pupil who sits before a wise man hearing Tanach, Mishna, Midrash, Halacha and agenda. Just as the filter lets the wine pass through and stops the yeast, so this person absorbs the bad and lets the good pass through." Thus, these two types are

a veteran pupil and an evil one. The second one is not described in terms of learning ability but rather ethically, as being evil. The opposite one is an experienced pupil who absorbs everything he is taught and is a positive influence in every way. (It is interesting to note that three of the types mentioned here are reminiscent of three of the four sons in the Haggada: the wise son, the evil one, and the simple person – called a fool in the Talmud Yerushalmi).

The author of this Mishna does not give an explicit ethical judgment and simply lists the four types: a sponge, a funnel, a filter, and a sieve. This is different from the previous Mishnayot, where the outcasts were in fact judged. Evidently he feels that as far as he is concerned even the "worst" of those who sit before the wise men should not be judged harshly, and it is sufficient to take note of their poor learning habits.

## HOLY AND SECULAR

### The Time Tunnel - by Rabbi Amichai Gordin

The events that took place at Mount Sinai were not a one-time historical occurrence. Each and every day the Torah is given again. In his book, "You will Search from There," Rabbi J.B. Soloveitchik explains how the study of Torah goes beyond any single time or place.

"I remember, as a child, I was lonely and isolated. I was afraid of the world. It was cold and strange to me. I felt that everybody mocked me. However, I had one constant companion, and this was – don't laugh – the Rambam. How did we become friends? It is very simple, we met! The Rambam was a permanent guest in our house... My father's lessons took place in the entranceway of my grandfather's home, where my bed stood. I would regularly sit on my bed and listen to my father's words. He always spoke about the Rambam. Here is what he would do: he would open the Talmud and read a passage. Then he would say, here is the explanation of the R"i and the Tosafot, now let us look at the Rambam and see his comments.

"Father always found that the Rambam's explanation was different from the others, in that the Rambam turned away from the simple explanation. Father would say, almost in a tone of criticism, we cannot understand the reasoning of the Rambam and how he explains the passage. It was as if he criticized the Rambam himself: Our master Moshe, why have you done this to us? It seems, Father would say, that the criticism of the RAAVAD is correct.

"The students would jump up from their seats, each one proposing his solution. Father would listen and repeat his refrain: The words of our master are as tough as iron. However, he did not give up. He would rest his head on his hands in deep thought. The group of students would remain silent and did not disturb him. After a long time, he would slowly raise his head and begin: Gentlemen, let us take a look... And he would begin to speak. Sometimes he would speak for a long time, sometimes very briefly. As for me, I could not understand one word of what was said. However, my young and innocent brain was left with a dual impression: (1) The Rambam was

surrounded by opponents and 'enemies' who wanted to harm him; and (2) The only one who defended him was my own father. If not for my father, who could tell what might have happened to the Rambam? I felt that the Rambam himself was present in the entranceway listening to my father's words. What did he look like? I did not know for certain...

"Father would talk, and his students, eyes fixed on him, would listen attentively to his words. Ever so slowly, the tension eased, while Father continued with strength and courage. New hypotheses rose, a new light began to shine. The difficulties were solved, the passage was explained. The Rambam was victorious. Father's face would shine with happiness and joy. He had defended his 'friend,' Rabbi Moshe Ben Maimon. A smile of satisfaction could be seen on the face of the Rambam. I would participate in this joy. I would jump from my bed and run into my mother's room with outstanding news: Mother, Mother, the Rambam is right, he triumphed over the RAAVAD! Father helped him out. Isn't Father wonderful!

"However, there were rare times when the Rambam did not have any luck. His 'enemies' attacked on all sides, the questions were as harsh as steel. The words of the Rambam would be too much even for my father. As hard as he tried to defend him, he did not succeed. Father would settle into deep thought, with his head lying on his fist. The students, I, and even the Rambam himself waited with great tension for Father's words. But in the end Father would raise his head and sadly say, I give up. The words of the Rambam are very difficult. The matter will have to be reconsidered. All of those present, including Father, would be very sad, on the verge of weeping. A silent grief could be sensed on every face. I would also shed tears, and I could see that the eyes of the Rambam were also shiny.

"Slowly, I would go to my mother and speak to her with a broken heart: Father cannot explain the Rambam, what will we do? And she would reply, do not be so upset, Father will find a reply for the Rambam. And if he does not find the answer, perhaps you will succeed in finding the answers when you grow up. I remember this experience from the days of my childhood. However, it is not a childish fantasy, it is not a mystic experience. It is a psychological and historic reality that to this day lives within the depths of my soul."

## THE FIELD OF EDUCATION

### Give the Teachers Back Their Authority – by Gila Finkelstein, MK, and Chairwoman of the Lobby for Children

Violence in school, against teachers, their property, and their families, is on the increase. It may end in damage to a briefcase, clothing, or a car. In more serious cases, there is a threat of physical harm, leading even to hospitalization or threats of murder. Optimists react by ignoring such acts. As far as they are concerned, these are negligible events that do not represent the true situation. As far as I am concerned, this is blind denial!

Anybody who is familiar with the field of education knows that in the long range this phenomenon poses a real threat to the stability of the educational system. Educational workers can feel

the crumbling of their status and their authority, and their security has decreased. In reaction to the situation, forums of principals and teachers have arisen, demanding an appropriate educational response.

The root of this phenomenon lies in a worldwide trend which has also reached Israeli society. This involves giving exaggerated weight to the rights of the students, encroaching on the respect and authority of the teachers. An outrageous imbalance has formed between the rights of the students and those of the teachers, and the consequences can be seen from the pages of the newspapers. The status of the teachers has deteriorated beyond recognition, both in the eyes of the students and as a result – and worse yet – also in the eyes of the teachers themselves. It is not surprising that intelligent people shy away from the teaching profession and look for other more respected and safer occupations.

Worse yet, the teachers have begun to feel that they have no support from the system, and that they will not be defended if they are involved in physical struggles in the schoolyard or if they are harmed. In other countries, teachers have the right to defend themselves and others physically, and they are assured of legal defense in such cases. Laws in defense of teachers are not an educational ideal, but they can help provide security and authority to educational workers.

It is necessary to change the existing laws. Even more important, we must support and encourage all actions that strengthen the status of the teachers. If we do not do this, the educational system may lose all of its highly qualified professionals. The price will then be paid by the future generations in Israeli society.

## THE CHAIN OF HALACHA

### Why Doesn't Everybody Light His or Her Own Candles? - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

In this and future articles, we will discuss the issues related to lighting candles when somebody goes on a trip for Shabbat. We have already looked at the roots of the matter. There are two basic reasons for lighting candles: There is an obligation for a person to light candles (stemming from the need for showing honor and respect for Shabbat) and an obligation that a candle should be lit in the house (stemming from the need for joy on Shabbat). Both of these goals must be fulfilled, and even if only one of them is involved, a blessing must be recited when the candles are lit.

When candles are lit in the normal situation in the home, both factors exist. Candles are lit in the dining room, so that the requirement for the house is fulfilled; in addition, the people of the house fulfill their personal obligation when the woman of the house lights candles keeping all of them in mind (Orach Chaim 263:6-7). Members of the household include everybody who eats together at the table, such as all the members of the family, the children, and any guests, and they are all included when the woman of the house lights the candles (Mishna Berura 263:33).

Must the Members of the Household be Present?

One might ask if the woman of the house lights the candles as a messenger for the other people or if they are considered as a single group, such that it is enough that one of the group lights as a representative for them all. The answer to this question might affect whether the husband and the other members of the household are required to be present when the candles are lit. If the woman lights as a messenger, the others should make an effort to actually hear the blessing for the candles, while if the house is considered a single group, it may be that there is no need for them all to be present at the candle lighting.

Many people do not in fact insist that everybody must be present (see, for example, Shulchan Aruch Harav 263:6). However, it is a beautiful custom and a way of showing respect for Shabbat to have the entire family gather together for candle lighting.

One Who is Not Present on Shabbat

What happens if one of the household travels for Shabbat, as a guest in another house? Since candles are lit for him or for her in the original house, the personal requirement has been fulfilled (note that he or she also eats with the hosts in the other house). In addition, since in any case candles are lit in the house where he is a guest, the obligation of the home has also been fulfilled. Thus, such a guest in another home is not required to light candles. In the Shulchan Aruch, it is written that a guest should contribute a small coin to the cost of the candles (263:7), but this is probably not necessary, similarly to the way children are included in their parents' candle lighting. In this case, the hosts without a doubt have in mind to include their guests in the mitzva of candle lighting, just as they provide food for them (Shulchan Aruch Harav 263:9).

In the Mishna Berura it is written that a guest who is given a separate room should light candles there, but as we have indicated in earlier articles an electric light in the room is sufficient and it is not necessary to light candles. Perhaps we might require candles to be lit because of the need for peace in the home, but in practice a guest who eats with the household and sleeps in a separate room within the house has not been required to light separately but can depend on the candles lit in the home and on electric lights to provide light in his or her own room. This practice is based on valid reasoning (see Responsa "Teshuvot V'Hanhagot" volume 2, 157).

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Walk, Hike, Jeep, Raft, Climb, Explore, Learn  
SEVEN DAYS OF ULTIMATE ISRAEL

(FOR ADULTS WHO CAN HACK IT)

MAY 26<sup>TH</sup> THRU JUNE 2<sup>ND</sup> (WITH A JUNE 5<sup>TH</sup> OPTION)

MEMORIAL DAY WEEKEND

צוותי מדע ותורה



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