



Halacha For Today: Week In Review

WEEK OF PARASHAS VAYISHLACH 5784



When Reading in Shul, DO NOT Read During Davening or Krias HaTorah



CURRENT TOPIC: HALACHOS OF SHABBOS KODESH

Halachos for Sunday, November 26, 2023

1) One may not rent a tool that is used to do a melacha (such as a hammer, plow, etc.) to an Aino-Yehudi on Friday (Shulchan Aruch Siman 246:1. The Mishna Berura maintains that it must be a tool that is used to do a biblical Melacha for this to be the case).

However, it is permissible to lend the tool to an Aino-Yehudi on Friday provided that the Aino-Yehudi removes the tool from the Jew's home before the onset of Shabbos. On any other day of the week there is no problem with renting tools to an Aino-Yehudi, even if you know he will be using it on Shabbos, provided you adhere to the method of renting which is described in the next Halacha.

2) When a Jew rents a tool, or contracts out work, to an Aino- Yehudi, it may only be done in such a way that there isn't any payment specified for the tool's use or for work to be done on Shabbos, rather the payment for Shabbos must be "swallowed up" into the lump sum for the week.

For instance, you may tell the Aino- Yehudi that you are renting him your tractor for a week, month or year at a certain price or tell him that you will pay him a certain amount of money to finish a job. You may not, however, tell an Aino-Yehudi that you are renting him the tool at a cost of \$10 per day for a week, and thus he owes you \$70 at the end of the week.

Similarly, you may not hire a contractor at \$100 per day for a week's work. Even if the money was paid in a lump sum at the end of the time period, the fact that it was clearly expressed as

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a certain amount per day, it is as if he hired him for that individual Shabbos and that is “Schar Shabbos” (profits gained on Shabbos) and is prohibited. (See Kitzur Shulchan Aruch Siman 73:10)

This prohibition of “Schar Shabbos” is not just between a Jew and an Aino-Yehudi. It is also applicable between 2 Jews. For instance: One Jew may not rent a room in his home to another Jew at a daily rate of \$50 a day for a week. Rather he must specify a lump sum for the entire week, and the payment for Shabbos will be “swallowed” into the lump sum of the week.

Halachos for Monday, November 27, 2023

1) The Talmud (Shabbos 23b) relates the following adage in the name of Rav Huna: *“One who is meticulous with the candle will merit having children that are Torah scholars”*

Rashi explains, based on the Posuk (Mishlei 6:23), *“Ki Ner Mitzvah V'Torah Ohr”*, via the ‘Ner Mitzvah’, i.e. the proper lighting of candles of Shabbos and Chanukah will come the “Ohr Torah”, the light of Torah, i.e. Torah scholars will shine forth.

2) The lighting of candles in every Jewish home prior to the onset of Shabbos is an obligation M'divrei Sofrim, a term used to describe biblical obligations that aren't explicitly written in the Torah, rather derived by Chazal (who are also referred to as Sofrim) via the 13 Midos SheHaTorah nidreshes Bahan, various Halachic Drashos that were handed down from Har Sinai as a blueprint to extrapolate laws from the Torah's text. (See Rambam Sefer Hamitzvos, shorsh Rishon and Keren Orach to Moed Katan 2a and Chida in Birchei Yosef Orach Chaim Siman 530)

The Jewish nation already lit Shabbos candles in the days of Moshe Rabbeinu. (See P'sikta Zutrasa Perek 35:3)

The reason for these lights is that there is an obligation of Oneg Shabbos, having a pleasurable Shabbos, and we can't have pleasure unless we have light.

Additionally, having candles adds to the Kavod of Shabbos, the honor of Shabbos. (See Talmud Shabbos 25 b and Rashi, Tosefos and Meiri there. See also Aruch HaShulchan Siman 263:1 and 2)

Halachos for Tuesday, November 28, 2023

1) The main Mitzvah of Neiros Shabbos is to have them lit and standing on or near the table during the Shabbos evening meal as to derive pleasure from their light. (See Rama Siman 263:10 and Mishna Berura S"K 45)

Some have the custom to light the candles on a shelf on the south side of the room where the Seudah is being eaten. (See Kaf HaChaim Siman 263:68)

2) Aside from the candles near the table, there is an obligation to have light (candles or any source of light including electric lamps suffice) **in all areas in the home that will be used over Shabbos in order to ensure that nobody stumbles or otherwise gets hurt due to darkness, and thereby disturb the harmony in the home (Shalom Bayis)** (See Rashi to Shabbos 25b Dibur Hamaschil Chovah, Aruch HaShulchan Siman 263:3 and Mishna Berura Siman 263 S"K 2)

Halachos for Wednesday, November 29, 2023

1) The candles on or near the table should be long enough so that they remain lit for the duration of the Seudah. (See Derech Hachaim page 78)

Thus it is important to buy extra-long candles for the Pesach Seder, the eve of Simchas Torah and any other times when the Shabbos or Yom Tov Seudah extends later into the night than usual.

The light in the other areas of the home should remain lit at least until the members of the household go to sleep for the night. (Thus, those who use timee clocks to set the lights should calculate properly)(See Shu"t Az Nidberu Vol. 3 Siman 3 and K'Tzos Hashulchan Siman 74)

2) If it is usual for members of the household to get up during the night to learn Torah, feed a baby, use the restroom or for any other reasons, it is proper to ensure that the lights remain on in those areas where they will use, for the entire night. (See Shu"t Az Nidberu ibid. quoting the Ben Ish Chai in Shu"t Rav P'alim Orach Chaim Vol. 4 Siman 30)

Halachos for Thursday, November 30, 2023

1) The Bracha recited when lighting the Shabbos candles is "Baruch Ata Hashem Elokeinu Melech HaOlam Asher Kidshanu B'Mitzvosav V'Tzivanu L'Hadlik Ner Shel Shabbos... Blessed are You Hashem, our G-d, Master of the world, Who sanctified us with His commandments and commanded us to kindle the light of Shabbos". (Shulchan Aruch Siman 263:5)

Even though more than one candle is lit, the text of the Bracha remains in the singular, “Ner” and not in the plural, “Neiros”, as the obligation of lighting Shabbos candles can be fulfilled even with one candle. (See Mishna Berura Siman 263:22)

2) The Ashkenazi custom is to light the candles first, cover the eyes, recite the Bracha and then uncover the eyes to have enjoyment from the lights. (See Rama Siman 263:5 where he writes to “cover the fire”, however the custom is to cover the eyes. According to Kabbalistic sources it is also imperative to close the eyes while reciting this Bracha, and not just to cover the eyes)

The reason for this is that ideally the Bracha, like all brachos on Mitzvos, should be recited before the kindling (Oiver L'Asiyasan), but there is a concern that once the Bracha is recited it may be considered an acceptance of Shabbos and then it will be prohibited to kindle a flame. Thus the custom developed to light the flame first and cover the eyes while reciting the Bracha and that is considered as if the Bracha has been recited before kindling the flame. (See Rama Siman 263:5 and Shulchan Aruch Siman 263:10)

Some people do indeed recite the Bracha first and then light the candles. (Rama ibid. This is the custom of some who follow the Sephardic traditions. See Ohr L'Tzion 18:3)

Halachos for Erev Shabbos Kodesh, December 1, 2023 Double Portion L'Kavod Shabbos Kodesh

Halachos for Erev Shabbos Kodesh

1) When lighting Neiros before the onset of Yom Tov that falls out on a weekday, the Bracha recited is “*Baruch Ata Hashem... L'Hadlik Ner Shel Yom Tov*”

When Yom Tov falls out on Shabbos, the Bracha recited is “*Baruch Ata Hashem...L'Hadlik Ner Shel Shabbos V'Shel Yom Tov*”

2) When Yom Tov falls out on Shabbos the same procedure as Shabbos is followed, as we described in the previous Halachos.

However, when Yom Tov falls out on a weekday, and the candles are being lit on Erev Yom Tov, as is done each Erev Shabbos, many Poskim rule to recite the Bracha first and then light the candles, while some rule that the procedure followed on Erev Shabbos should be followed here as well, and the candles should be lit, the eyes covered and the Bracha recited. (See Mishna Berura Siman 263:27)

If the candles are being lit on Yom Tov (From a preexisting flame, of course) , as is the custom of some people to not light Yom Tov candles at the onset of Yom Tov, rather to light them only

after returning from Shul and are ready to eat the Seudah, then the Bracha should be recited first and then the candles lit. (See Mateh Efraim Siman 625:33 and Elef L'Mateh footnote 50)

Halachos for Shabbos Kodesh

1) The Bracha is recited over the candles that are kindled in the place where the Seudah will be held, as that is the main place where light is needed, and the Bracha will exempt any other candles or lights that are lit in any other areas in the home. (See Mishna Berura Siman 263 S"K 2 and 45)

2) However, in instances where the candles will be lit in a place other than where the Seudah will be (e.g. a Yeshiva student that will be eating the Seudah not in the place where he resides, and thus will be lighting candles in his apartment where he sleeps but will not be eating) **the Bracha is indeed recited over the candles in whatever place they are placed in order to use their light.** (See Mishna Berura Siman 263:29)

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