



פרשת נשא
סיון תשפ"א

TUT ALTZ MOSHIACH LEARNING EVENING

Anash Melbourne is joining the international learning in the Rebbe's Sichos on the Rambam's Halachos of Moshiach.

We will be coming together this Sunday night for a communal learning evening.

**Sunday 12th of Iyar - May 23,
8:00pm in the Werdiger Hall.**

SHABBOS SHIUR

All men and women are invited to join the Shabbos afternoon shiur after Mincha in the Yeshiva Shule.

This week

The Mitzvah of Kisui Harosh - hair covering for women - in Halacha and Chabad practise

Rabbi Yonason Johnson

TIKKUN LEIL RECAP

The evening started in the Shule with a shiur by Rabbi Yossi Gordon.

This was followed by a panel of speakers on the theme of the inter-generational transmission of Torah and Torah values.

After the initial program, the Kollel was packed throughout the night as the participants were engaged with quality Shiurim from Rabbis Gordon, Winner, Stern, Telsner and Groner.

A highlight was the showcase of the Kolle Semicha Program for the YC Shluchim. Each of the Shluchim presented on a different aspect of the laws of Basar Bechalav.

The Semicha program is run by Rabbi Michael Stern.

A collection of Torah
thoughts produced by
Kollel Menachem



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The most unique gift

Parshas Nasso is the longest parsha in the Torah. A large section of it describes the gifts given by the 12 Nesiim as part of the dedication of the Mishkan and inauguration of the Mizbeach.

The first prince to bring his gift was Nachshon ben Aminadav of Shevet Yehudah, on Rosh Chodesh Nisan. The Torah describes his gift of one silver dish, weighing 130 shekels, one silver bowl of 70 shekels... both filled with fine flour mixed with oil... a golden spoon, ten shekels in weight, filled with incense and a series of animals for Korbonos - a total of 35 items.

The Torah then describes the gifts brought over the following 11 days by the other Nesiim. Even though each Nosi brought the identical offering, the Torah repeats the details of each one.

The commentaries are perplexed. The Torah is usually very sparse in its words. Many of the fundamental Mitzvos of the Torah are written briefly or are derived from allusions and extra letters. Yet here the Torah spends 72 extra verses repeating the identical gift in all of its details, weights and measures, 12 times!

Another question is that if each Nosi brought a gift as an expression of their love for Hashem, surely each gift should express their uniqueness? Why did each gift have to be exactly the same?

Rashi quotes the Midrash that each of the specific gifts and their Gematrios and weights had deep significance and representations. It is for this reason that each Tribe had to give the same gifts, so that they could tap into this deeper meaning.

As to why the Torah describes each tribe's gift in its own right, the Midrash explains that whilst the gifts were the same, each Nosi brought them with a unique Kavana, connected specifically to their Sheivet.

For Yehuda, the king of the tribes, his gift was an

expression of royalty. Yissachar who were the Torah scholars, brought their offering with the Kavana connected to Torah study. Zevulun's Kavana was of the businessman who supports Torah scholars in their study, and so on.

This unique Kavanah is what differentiated the gifts of each Tribe. To acknowledge and convey this uniqueness, the Torah records each Nosi's gift in full details, as though it was the only one to be brought.

At Har Sinai Hashem spoke to the entire Jewish people, comprising millions. Yet, the Aseres Hadibros are worded in singular form. Each person; man, woman and child, heard the identical words simultaneously. Yet each heard and felt as though Hashem was speaking personally and directly to them.

Often people ask why in Judaism everything is so regulated. Every day we daven the same Tefillos. Every person keeps the same Mitzvos according to the same halachic parameters. Surely Yiddishkeit, and especially prayer, should be personal? Where is room for individual expression?

Parshas Nasso gives us the answer. The conformity of the gifts not only had deep significance in their own right, it also allowed the Nesiim to make a truly personal offering. Rather than try and 'out-do' each other in the size or nature of the gifts and rather than focusing on the externalities, the Nesiim were able to look inside of themselves and offer their heart and minds. This is the most personal expression one can give, our very selves!

True we all keep the identical Torah and Mitzvos. The same Matan Torah was for everyone. But in our keeping of Torah and Mitzvos we are obliged to offer our feelings, beauty and Kavanos which are as unique and different as we are. The same Mitzvos are repeated over and over, but we have to strive to make each one a unique experience through our Kavanah.

- Mishna Shabbos 31b. See Shulchan Aruch Harav 263:1
- Shabbos 23b
- Shabbos 25 according to Tosfos ד"ה הדלקת
- Or Zarua Hilchos Erev Shabbos 11. Ram"o 263:10
- Shulchan Aruch Harav 263:14
- Rambam Hilchos Shabbos 5:1
- Shulchan Aruch Harav 263 Kuntres Acharon 2
- Rambam ibid 5:3
- Yerushalmi Shabbos 2:6. Midrash Rabbah Breishis 17. Rashi Shabbos 31a
- Shabbos 31a
- Olas Shabbos, Bach 263:2, Shulchan Aruch Harav 263:5. Even though it is better to perform a Mitzvah oneself rather than through a Shliach, due to the reasons discussed, the woman still takes precedence.
- Siddur Yaavetz
- Shulchan Aruch Harav ibid, Magen Avraham 263:7. Ariza"l Shaar Hakavanos, Siddur Yaavetz. Kitzur Shulchan Aruch and Mishna Berura write that the husband should char the wicks to make them easier to light.
- Based on Kuntres Acharon 263:2 that the Mitzvah is the husbands and the wife is his Shlucha
- Shulchan Aruch Harav 261:5, 263:6
- Shulchan Aruch Harav 263:6, 11
- 263:4
- Kuntres Acharon 263:2
- Badei Hashulchan 74:17
- Shulchan Aruch Harav 263:11
- Magen Avraham 263:19. Shulchan Aruch Harav 263:7
- Magen Avraham 263:19. Shulchan Aruch Harav 263:7
- ibid
- Shulchan Aruch Harav 263:7
- Shulchan Aruch Harav 263:13

The weekly Halacha analysis

Lighting Shabbos candles for men

Rabbi Yonason Johnson

The Rabbis instituted that every person should have a candle lit in each room that they use on Shabbos¹. The reason for this *takanah* was the concern that someone may trip in the dark and disturb *sholom bayis* (peace in the home)².

Additionally, it is part of the Mitzvah of *oneg* Shabbos, so that one can eat the Shabbos meals by the candles and not in the dark³. Based on this, the primary Mitzvah of Shabbos candles are the candles that are lit where one will be eating⁴ and the Brachos should be said over these candles⁵. Nowadays with electric lighting throughout the house, Shabbos candles are lit on or near the table where one will eat.

Whose Mitzvah: The Mitzvah is a requirement on the home i.e. to have the candles lit and devolves upon men and women equally⁶.

The obligations of the home rest upon the husband and the primary responsibility for creating *sholom bayis* rests on the husband. As such, he should technically light the candles. Nonetheless precedence in lighting the candles is entrusted to the lady of the household and she lights as the *Shlucha* of her husband⁷.

The reason the Mitzvah is entrusted to the lady of the house is because she is generally present and oversees the running of the home⁸. Another reason that she should light the candles, is as a *tikkun* for the sin of the *nitz* hadaas which Chavah brought about⁹. Additionally, the Mitzvah of lighting Shabbos candles, together with the separation of Challah and the laws of Tahars Hamishpacha, serve as a protection for a woman at the time of childbirth¹⁰.

Even if the husband wants to light the candles himself, the wife takes precedence¹¹. If a husband lit the candles before the wife, without her permission, some authorities obligate him to compensate her for depriving her of the Mitzvah¹². Nonetheless, it is appropriate for the husband to involve himself in the Mitzvah by preparing the wicks and the candles¹³.

Where the lady of the household is not able to light or is not present, or in a situation where a man (or group of men) live alone, the Mitzvah still requires that Shabbos candles be lit in the home by one of the men.

As with many Mitzvos, this Mitzvah can be fulfilled by having a designated *shliach* light on their behalf. To serve as a *shliach*, one's child should be over Bar or Bas Mitzvah. If the baal habayis is present and can light himself, he takes precedence¹⁴ even over an adult daughter (even if she is married) as it is essentially his Mitzvah.

Not too Early: Shabbos candles cannot be lit before *plag hamincha*. If they were, it is not recognisable as being done in honour of Shabbos.

Candles lit before *plag hamincha* have to be extinguished and relit later with a blessing¹⁵.

Immediate Kabbolas Shabbos: When the candles are lit early, the woman lighting must accept Shabbos soon after lighting¹⁶.

The Shulchan Aruch¹⁷ uses the term *Miyad* which the Alter Rebbe¹⁸ defines as not being immediately, but certainly within "much less than 15 minutes". The Ktzos HaShulchan¹⁹ advises that *kabbolas* Shabbos should be approximately 10 minutes of lighting.

Some Poskim learn that the requirement of having to be *mekabel Shabbos miyad* only applies when lighting very early (i.e. *plag hamincha*), to show that the candle lighting is *lekvod* Shabbos. According to this view, when lighting at the proper time this would not be necessary. However, Tehillah leDovid writes that this is not implied in the Shulchan Aruch and it is not the *shitah* of the Alter Rebbe who always requires *kabbolas* Shabbos in proximity to lighting irrespective of the time.

Where the wife is not going to be *mekabel Shabbos* in proximity to lighting, someone else needs to be *mekabel Shabbos* within this time-frame in order to be *Yotzai* with the candle-lighting. Some learn that according to the Alter Rebbe²⁰ this only works if it is the husband who is *mekabel Shabbos*. According to Shemiras Shabbos Kehilchasa, the acceptance of Shabbos by another person would also suffice.

One of the differences between a man and woman lighting Shabbos candles is that a woman is considered to have automatically accepted Shabbos by lighting candles²¹. Once a person was *mekabel Shabbos* they may no longer daven Mincha²².

A man who lights candles does not automatically accept Shabbos when lighting, but rather accepts Shabbos when he davens Kabbolas Shabbos (or with a conscious acceptance of Shabbos) before sunset. It is still preferable that a man who is lighting the candles make a condition (*tnai*) if he is not going to be *mekabel Shabbos* when lighting²³.

Conditions: It is possible for either a man or woman to light Shabbos candles and make a condition (*tnai*) that they are not accepting Shabbos with this lighting. For a woman, this may only be relied upon in a situation of real need²⁴. However, the Alter Rebbe qualifies that even when relying on a *tnai*, the requirement that the lighter (or their husband) be *mekabel Shabbos miyad* remains.

Deriving Benefit: If a person is planning to light and then leave home straight away and only return later at night, one needs to bear in mind that to be *yotzai* lighting, one must derive benefit from the candle light. To this effect, Shabbos candles should always, *lechatchilah*, be long enough to burn until after the meal or at least until Kiddush.

When eating out, the candles should be sufficiently sized to still be alight when one returns home so that they can benefit from them. Alternatively, if they can be benefited from after lighting e.g. in a darker room, this would suffice. Whilst the Mishnah Berura specifically requires something for the needs of a meal to be done by the candle light, the Alter Rebbe rules that any use of the light would be sufficient²⁵.

How many: Another issue of interest in this situation is how many candles you should light. The Be'er Moshe rules that when a husband lights in place of his wife he only needs to light 2 candles. Other Poskim write that the number of candles to light will depend on whether the wife will light elsewhere or not (for example in a hospital). Shevet Halevi says that it is preferable for the husband to always light the same number of candles which his wife lights.

Customs when lighting: A number of halachic practises apply because a woman accepts Shabbos by lighting candles.

- She should gently put the match down so as not to extinguish it.
- She makes the Bracha after lighting. Even though Brachos should be said before the Mitzvah, there is a question that maybe the blessing would constitute accepting Shabbos and she would then not be allowed to light.
- She cover her eyes after lighting and removes them after the blessing so that the blessing is at least before benefitting from the light.

The above technically does not apply to a man who does not automatically accept Shabbos on lighting. Nonetheless these practises should still be observed by a man who is lighting as well.

Conclusion: Based on the above, when a man will be lighting Shabbos candles, the best arrangement is for them to daven Mincha earlier in the afternoon so they can be at home to light at the proper time and be *mekabel Shabbos* soon after.

If one is not able to daven Mincha earlier, they should light candles with a condition that they will not accept Shabbos until after they have gone to Shule and davened Mincha. However, this would have to be within the 10-minute window discussed above and may not be feasible.

If this is not possible, one can appoint a *Shliach* (a child over bar/bas Mitzvah, babysitter etc.) to light Shabbos candles in the home and have them be *mekabel Shabbos* within 10-minutes of lighting.

If one will not be returning home until late, they, or the person lighting should use the light of the candles for some activity.