



### SHAALOS UTESHUVOS

This week we will continue learning the Teshuvah of the Minchas Yitzchak which argues strongly that it is forbidden nowadays for a Jew to go up onto Har Habayis.

9:30am in the Kollel Beis Medrash, for men.

### IN-DEPTH CHASSIDUS FOR WOMEN

All women who are interested in in-depth textual Chassidus are invited to join an advanced shiur in Derech Mitzvosecha.

Led by Rabbi Johnson.

9:45am Tuesdays at the home of Humi New, 5 Lempiere Ave.

The shiur is dedicated in memory of Ada Menucha bas Pinchas.

### DAILY DEDICATIONS

The Kollel display screen is busy each week, showing the daily, weekly and monthly dedications of Torah learning.

Dedicating Torah learning to mark birthdays, Simchas and Yartzheits of family and loved-ones is a tremendous zechus.

To make a dedication or for more information contact Shlomo Barber  
shlomo.barber@yeshivahcentre.org

### AVOS UBONIM

Avos Ubonim continues each week on Motzai Shabbos. Join us for quality learning, hot soup, raffles, stories and more. One and a quarter hours after Shabbos ends, in the Mezzanine.

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא  
**חידוש** Chiddush



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## The fruits of Life

*A land of wheat and barley, vine and figs and pomegranates, a land of oil producing olives and honey.*

This famous verse lists what are referred to as the Seven Species with which Eretz Yisroel has been blessed. The list comprises two grains and five fruits, the final one being dates which produce a sweet and sticky honey.

In the verse, the word Eretz appears twice, dividing the list of species into two groups. The distinction between the olives and dates from the remaining species is further apparent. Whereas the first five species are identified by name, the olives and dates are not. Instead the Torah identifies them by referring to their respective extracts, oil and honey.

What is so unique about the olives and dates?

The first 5 species have intrinsic value and utility. The grains form the basic staple of man's diet. The fruits - grapes, figs and pomegranates - are ready to eat, providing enjoyment and refreshment.

However, olives and dates in their natural state are not as readily pleasing. The sages of the Talmud record that eating olives causes a person to forget their Torah learning.

Concerning dates, the Talmud tells a story of the sage Ulla on his travels to the city of Pumpedisa. In the marketplace Ulla saw that the dates were very cheap - three baskets for a zuz. He bemoaned 'Three baskets of such honey for one small coin! If good food is available so cheaply, why don't the residents of Pumpedisa learn more Torah?' That night Ulla suffered a terrible stomach-ache from eating the dates. He quickly retracted his criticism saying 'baskets of poison cost no more than a zuz, and yet they still continue to learn so much Torah'.

In contrast, the Talmud praises the extracts of both of these fruits. Whilst olives cause forgetfulness, olive oil causes one to remember even 70 years of Torah learning that had been forgotten. For this reason, when eating olives, many have the custom to first add a few drops of olive oil, to mitigate any

negative side effects. Concerning date honey, our sages teach that it illuminates the eyes with wisdom. Since the Torah wishes to describe the praises of the Holy Land the olives and dates are alluded to by their therapeutic extracts.

Like the land of Israel, in our own lives we have many blessings. Some, like the first five species are sweet and readily apparent. These are our moments of revealed goodness, happiness and success.

We also have blessings like the dates and olives. In these instances, the blessings are not obvious. Alongside the more enjoyable aspects of our lives, we all experience challenges and difficulties. On the surface these challenging moments seem to be anything but a blessing. However by delving deeper and working hard to overcome and grow from our challenges we reveal the hidden, innate goodness which lies beneath.

An interesting Halacha is derived from this verse. When a person is eating a selection of fruits, he recites the blessing on one fruit, having in mind to include the other fruits in this blessing. Which fruit should he recite the blessing over? There is a halachic hierarchy determining which fruit takes precedence. Assuming that he likes all fruits equally, preference is given to the fruits of the 7 species (excluding wheat and barley which are not really fruits). If there are a few fruits of the 7 species, whichever fruit appears closest to the word eretz (land) in the verse take precedence. Since the word eretz appears twice in the verse, the order of preference would be; olives, dates, grapes, figs and then pomegranates.

So it turns out that the fruits which are considered Eretz Yisrael's greatest blessing are precisely those two which were separated off, the olive and the date.

The fruits of Eretz Yisrael teach us how to embrace our struggles; Easy and open success is sweet, but the greatest sense of happiness, fulfilment and triumph comes as a result of hard work to surmount the difficulties which we experience in life.

# Husbands lighting Shabbos candles

Rabbi Yonason Johnson

**Q.** My wife is going away for Shabbos this week. I know that I am supposed to light the Shabbos candles instead. I also need to get to Shule to daven Mincha after lighting. What are the halachic guidelines that I should be aware of?

**A.** The Rabbis instituted that every person should have a candle lit in each room that he uses on Shabbos. The reason for this *takanah* was the concern that someone may trip in the dark and disturb *sholom bayis* (peace in the home). Additionally it is part of the mitzvah of *oneg* Shabbos - to eat the Shabbos meals by the candles and not in the dark. Nowadays with electric lighting, 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. The primary responsibility for creating *sholom bayis* rests on the husband and technically he should light the candles. Nonetheless precedence in lighting the candles is entrusted to the lady of the household. This is because she is generally present and oversees the running of the home. Another reason that she should light is as a *tikkun* for the sin of the *eitz hadaas* which Chavah brought about.

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 and it will be the man who lights.

As with many mitzvos, this Mitzvah can be fulfilled by having a designated *shaliach* light on their behalf. To serve as a *shaliach*, one's child should be over bar or bas mitzvah. If the baal habayis is present and can light himself, he takes precedence even over an adult daughter 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 in the proper time with a blessing

**Immediate Kabbolas Shabbos:** When the candles are lit early, the woman lighting, or her husband\* must accept Shabbos soon after lighting. The Shulchan Oruch uses the term *l'alter* which the Alter Rebbe defines as not being immediately, but certainly within 'much less than 15 minutes'. The Ktzos HaShulchan advises that *kabbolas* Shabbos

should be within 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 *lekovod* 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 Oruch and it is not the *shitah* of the Alter Rebbe who always requires *kabbolas* Shabbos in proximity to lighting irrespective of the time.

Once a person has been *mekabel Shabbos* they may no longer daven Mincha.

One of the differences between a man and woman lighting Shabbos candles is that a woman automatically accepts Shabbos by lighting candles. 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 lighting.

**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 need. 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 you are planning to light and then leave home straight away and only return later you need to bear in mind that to be *yotzei* 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 Kidush.

When eating out, the candles should be sufficiently sized to still be alight when you return home so that you 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 sufficient.

**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 practices 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 practices should still be observed by a man who is lighting as well.

**Conclusion:** The best arrangement for you would be to daven Mincha earlier in the afternoon so that you can be at home to light at the proper time and be *mekabel Shabbos* soon after.

If you are not able to daven Mincha earlier, you should light candles with a condition that you will not accept Shabbos until after you 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, you can appoint a *shaliach* (a child over bar/bas mitzvah, babysitter etc.) to light Shabbos candles in your home and they will then be *mekabel Shabbos* within 10 minutes of lighting.

If you will not be returning home until late, you or whoever is going to be lighting should use the light of the candles for some activity. ■

\*From Kuntres Achron 2, it appears that only the husband's acceptance of Shabbos works in place of his wife, unlike Shmiras Shabbos Kehilchasa who allows the *kabbolas* Shabbos of another (adult) family member to suffice.