

LO9-7705

Sunday, 5/19/74

Rabbi Lamm, etc.
The Jewish Center,
131 W 86th St. N.Y.C.

My dear Norman:

As promised Friday I am giving you the translation of *Shema* as a sample of the work I plan to do *etc* during the summer.

I am extremely sorry that this sample is only hand-written but I explained the unfortunate reason for it. Needless to say the rest of the work will be typewritten - *etc*.

Needless to say I'll be anxious to hear from you as soon as you can. In any case we will have to meet again *etc* to iron out some outstanding questions, such as transliteration from Hebrew to English etc.

Let me hear from you soon.

Yours,
S.A.

Dr. SIMON A. Neuschloss

Rabbi Lamm:

Note: To facilitate the checking of this text, certain standard practices have been followed.

- (1) Whenever part of the text has been omitted an * was put to indicate such omission.
- (2) Where the text has been paraphrased, or otherwise significantly changed, two ** were employed.
- (3) Footnotes, as a rule contain additional explanations, though occasionally less relevant matter of the text itself was relegated to the notes.
- (4) TRANSLITERATION, this must still be clarified!

Laws concerning Candle Lighting. (LXXV)

INTRODUCTORY NOTE.

Traditionally the Jewish day lasts from nightfall to nightfall. In the case of the Shabbat and Jewish Holidays we must begin the Sabbath day earlier. The widely observed practice is to light the Shabbat candles 18 minutes before sunset on Friday. Most Jewish calendars in the U.S. accordingly, list this time for the commencement of the Shabbat.

(1) Everybody must stop working and light the Shabbat candles, signifying the beginning of Shabbat, at least half an hour before dusk. ^{xx} If, however, the (synagogue) congregation has already recited the Shabbat Psalm ⁽²⁾ - even though this occurred two hours before night ⁽³⁾ - all members of the community are duty bound to observe the Shabbat as of this hour.

Even someone who comes from a town where the Shabbat is only observed at a later time ^{xx} [i.e. where in the summer months too, the traditional - 18 minutes before sunset - candle lighting time is observed] must now begin the sabbath according to the local custom.

In a city ^{xx} (such as New York) in which different congregations follow different rules, each congregation may ^{xx} adhere to its practices independently.

(1) The Hebrew term TZATE HAKUCHAVIM (the appearance of the stars) has different explanations which are not given here. (2) Psalm XCII, MIZMOR SHEER L'YOM HASHABBAT, preceding the Friday night Service. (3) A custom we frequently practice in the summer.

- (2) It is praiseworthy to light as many candles as possible ^{*} in honor of the Sabbath though it is suggested that at least two candles be lit. These are in commemoration of the dual aspect of Shabbat, exemplified by the biblical usage of ZACHOR⁽⁵⁾ (Remember) and SHAMOR⁽⁶⁾ (observe) in the decalogue. In an emergency situation, however, one may fulfil the duty of candle-lighting, by lighting only one candle. The candles one uses should be big enough to last during the meal.

(7) It is desirable to obtain beautiful candles in accordance with the statement of Rav Huna, recorded in the Talmud: „he who makes an effort to obtain beautiful candles (lights) for the Sabbath, will merit to have sons who will be great Jewish scholars; As the Bible tells us: ⁸ For the commandment is a lamp (NARE), and the TORAH is a light.“ Thru the light of ^{the} ^a commandment (Shabbat candles) — will come the light of the TORAH.

For this reason it is suggested that following the lighting of the candles the housewife recite a special prayer in which she beseeches G-d to grant her sons who will illumine the world with their TORAH scholarship.

It is customary for the mistress of the house to give some money

(5) In the 4th commandment in EXODUS XX-7 we read: Remember the Shabbat day...

(6) In the 4th commandment in DEUTERONOMY V-12 we read: Observe the Shabbat day...

(7) This refers to earlier generations, when there were cheaper, ill smelling candles on the market and, because of the prevalent poverty, not everyone could afford the smooth burning candles we use to-day. (8) PROVERBS VI-23

follows that she could ~~not~~ longer light the candles ⁽¹⁵⁾ once she recited the blessing. For this reason we tell her to light the candles first & then recite the blessing. In order that ~~that~~ in the performance of this Mitzvah too, the traditional concept of OVARE L'ASVATAV ⁽¹⁶⁾ apply the woman, while reciting the blessings, spreads her hands before her face so that she cannot see the lights, then removes her hands and looks at the lights. In so doing it appears as if she recited the blessing first ⁽¹⁷⁾ and then lit them. ⁽¹⁸⁾

In order not ^{to} cause confusion we follow this procedure also on the eve of a Holiday. ^{19A} In certain circumstances, where she would still have to do work that is not permitted on Shabbat (such as going to the Mikveh, etc.) after lighting the candles, she may make a condition to that effect ⁽²⁰⁾ [i.e. that and then] to recite the blessing before lighting the candles.

[She is not actually beginning her SHABBATH OBSERVANCE with lighting the candles.]

we first recite the MOTZEE and then eat the bread, or we first say the blessing over the Lulav, and then make the traditional movements.

(15) lighting candles comes under the category of prohibited actions.

(16) See note 14, above.

(17) She did not see the lights when she recited the blessing.

(18) By seeing them after the blessing.

(19) In Talmudic terminology we call this principle LO PLUG - Make No Distinction.

(20) It is not necessary for her to stipulate this condition by saying it aloud; just having it in mind during candle lighting is sufficient.

19A. Because of A HOLIDAY she could, theoretically, recite the blessing and then light the candles!

- (5) The commandment of lighting candles applies to both men and women. As a rule women have taken this obligation upon themselves because the home is their primary concern. In addition, ^{*} by bringing the glow of the Sabbath candles to the Jewish home they thereby symbolically atone for the sin of Eve. ⁽²¹⁾ Thus the wife takes precedence in the observance of this commandment over the husband. The latter, however, should assist in preparing the candles and light the wicks temporarily so that they could be lit more easily by the wife.

In the case of a woman who has just given birth it is suggested that the husband recite the benediction over lighting the candles the first Friday night following her confinement. ^{21A.} ^{*}

- (6) It is a praiseworthy tradition that women prepare themselves for the candle-lighting by wearing their Sabbath finery. They must remember to say the MINCHAH ⁽²²⁾ first because once she lit the

(21) The darkness of sin is thus dispelled by the light of the Shabbat candles.

(22) Week-day afternoon services, recited in the synagogue before the SABATH Service

^{21A.} During the subsequent Friday Nights, as well as during the times she is a Niddah (see below,) the woman may both light the candles & say the blessing.

Shabbat candles she has actually welcomed the Sabbath and ²³ may no longer recite a weekday prayer. ²⁴ Needless to say that if a woman returns home shortly before candle lighting time she should rather recite the ^{25A} candle lighting in her week-day outfit and not run the risk of lighting the candles late, by changing first.

If the husband realizes that his wife may only be home just at candle lighting time (or later) he is urged to light them on time - even though she may resent it ⁽²⁵⁾.

(7) Since the husband ordinarily does not light the Shabbat candles, he may still do some work after the lighting, even if he forgot to make the special condition mentioned in paragraph #4.

(8) Normally candles are lit in the room in which the Sabbath meal is eaten. ^{25A.*} If the wife is bed ridden, however, she may light the candles ^{*} in the bedroom and the candles will then be taken to the Sabbath table.

The custom of some wives to light on SUKKOT the candles in the SUKKAH and then take them home, is therefore inadmissible. ^{*}

²³ SEE paragraph 4, above

(24) namely the weekday MIVRA service. ⁽²⁵⁾ So great is the importance of Shabbat that our sages, who always stress the importance of a harmonious husband-wife relationship, here advocate this strong measure,

^{25A} so that it becomes evident that the candles are lit in honor of the Sabbath

9. ~~*~~ If somebody ⁽²⁶⁾ lives away from home in his own room, then he must light the Shabbat candles & recite the appropriate blessing. If several men share his room they all participate in buying the candles and authorize one to recite the blessing for all of them. ^{26A} A married man living with a Jewish family need not light any Shabbat candles since his wife lights them for him.

Single men (students) living in their own rooms light candles & recite the blessing. If several room together, the above rule about joint participation apply. Since these young people don't have their Sabbath meal in their room they ought to see to it that the candles they light before the Sabbath are still burning when they return.

(26) Even a married person whose wife lights the candles at home.

26A. In such a case all must expressly state that they wish to fulfil their own obligation of lighting Shabbat candles by making him their agent.

(9 cont.) When ^{boarding} ~~living~~ with another Jewish family they have to participate

Symbolically ⁽²⁷⁾ in the purchase of the candles, ⁽²⁸⁾ Someone living

with relatives or with others - without pay, is considered as a member

of the family and need not participate even symbolically.

(10) It is our custom that many women may light candles in one house and, needless to say, each woman recites her own benediction.

For we say, the more Shabbat candles there are, the greater the joy is.

If possible, each woman should have her own candlestick; ^{**} in an emergency however, we are lenient in this matter.

(11) It is not allowed to place some water into the candlestick - even before dark on Friday - so that the candle ^{will} ~~may~~ be extinguished.

²⁷ by giving a minute sum - even one cent... ⁽²⁸⁾ Unlike the married man who, under similar conditions, depends on the candle lighting of his wife...

(4 cont.) when it reaches the water level. ⁽²⁹⁾ However in an emergency

it is permitted provided it is done before the commencement of the Sabbath. *

One is likewise permitted to place an empty vessel ⁽³⁰⁾ under a hanging

chandelier to catch the sparks, ^{this may be done} even when the Sabbath has begun. ³¹

On the other hand it is not permitted on the Sabbath to place a vessel under a burning candle so that it may hold the dripping tallow.

Such tallow ³² would render the vessel unfit for further use and, in our

eyes, it would simply become a part of the candle stick, as if it were. ⁽³³⁾

The above action, however, may be done before the beginning of the Shabbat.

(29) Most authorities agree however, that the setting of an electric clock, to turn off and start an electric light - ~~is~~ ^{is} permitted.

(30) i.e. without water (31) Since sparks are not concrete, the vessel used did not become unfit for further use - MURTSEH (32) something concrete.

(33) Taking a vessel that could be used and rendering it unfit for further use is likewise prohibited on Shabbat.

(11 cont.) If, contrary to his expectations, nothing of the candle-tallow
 dripped into the vessel, it did not become ³³⁻⁴ MUKTSEH on
 account of his intention, ³⁴ and the vessel may still be used.

(12) As far as the Sabbath table is concerned it is suggested
 that the CHALLOT ⁽³⁵⁾ be placed on it prior to the lighting
 of the candles. ^{35-A}

(13) If a woman who is blind, is married, let her husband light
 the candles and recite the blessing. If she has no husband and
 she lives alone she does both. In case she lives with others, she
lights the candles without reciting the blessing; if she is the mistress
 of the house and other women live with her, then she lights the candles and

[^](34) We might have thought that his designation alone, without the action (dipping of tallow)
 would have sufficed to render the vessel unfit. (35) Special Sabbath leaves...

(33-A) see note 31 - above.

(35-A) See below, Chapter 89, paragraph 2.

(13 cont.) recites the blessing, followed by the others.

(14) A woman who forgot altogether to kindle the shabbat lights is expected to add an extra candle to the number she was accustomed to light hitherto. The same holds true each time she forgets ~~again~~. Since the reason for this additional candle is to remind her to be more careful it goes without saying that the one-additional-candle^{rule} does not apply in circumstances that were beyond her control ⁽³⁶⁾

(35-B) i.e. she did not, mistakenly light fewer candles than she ordinarily does, but she forgot to light any candles.

(36) The Hebrew term ONES refers to conditions where non-compliance with expected rules ^{came about} ~~was~~ then no fault of the person.