



Volume 8. Issue 2

Bameh Madlikin

This week we began learning the familiar chapter of *Bameh Madlikin*; familiar for those that learn it every *erev Shabbat* between *kabalat Shabbat* and *ma'ariv*. This provides us with two opportunities. The first is to learn in greater depth, that which we should just about know by heart. The second, which will be the focus of this article, is to question why this chapter specifically is learnt.

The *Tur* explains that *Bameh Madlikin* is learnt because it discusses the lighting candles as well as the three things that one must remind his household about on *erev Shabbat*. These are: “Has *ma'aser* been separated? Has the *eiruv chatzeirot* or *eiruv techumim* been performed? Have you lit candles?” (2:7) Granted that the contents relate to *erev Shabbat*, but why is it learnt every week?

The *Aruch HaShulchan* explains quite simply that if one uses the wrong candles or forgets to perform one of the above listed things then he can quickly remedy the situation prior to *Shabbat*.

The *Beit Yosef* notes however that the *Tur* seems to imply that *Bameh Madlikin* is learnt in *shul* after *kiddush* in *shul*. *R' Akiva Eiger* explains that he understood this because the *Tur* brought the *Halacha* of saying *Bameh Madlikin* after the laws of saying *kiddush* in *shul*. By this time it is certainly too late fix any problem that they noticed through learning *Bameh Madlikin*.

For this reason the *Beit Yosef* says it is better to say *Bameh Madlikin* prior to *ma'ariv*. As the *Gra* points out, there what you be the point to institute it after *ma'ariv*?

The *Aruch HaShulchan* however notes that this reason made sense in times gone by when they prayed early and brought in *Shabbat* with *Barchu* (which follows *Bameh Madlikin*). Nowadays however, we bring in *Shabbat* at *mizmor shir l'yom ha'Shabbat*, which is prior to *Bameh Madlikin*. Consequently, if the *Mishnayot* reminded on that they forgot something, then it is too late fix it. He therefore explains that we are not too particular with its recital and there are even some that recite the section of *Zohar* known as *k'gavna* in its place.

Let us however return to *Tur*. Why would anyone recited *Bameh Madlikin* after *maariv*? The question of the *Beit Yosef* appears quite strong.

The *Magen Avraham*, citing the *Maharak*, explains that since they prayed early, if people came to *shul* late, they would be able to finish their own *tefillot* while everyone else was still saying *Bameh Madlikin*. That being the case, still why was *Bameh Madlikin* specifically chosen?

The *Bach* suggests, in a slightly different direction, that the reason why it was recited after *maariv* is a follows. They would pray on Friday nights early (after *plag ha'mincha*) and finish while it was still daylight. Since they would wait until nightfall to say *kiddush* at home, they would spend the time learning. They chose specifically this chapter for the laws that relate to *erev Shabbat*. Not so that could fix any wrong doing, but instead to remind them that they could not tweak any candles lit with the wrong wicks or oils; they could not eat any food that did not have *ma'aser* separated and they could carry if they forget to setup an *eiruv chatzeirot*.

Yisrael Yitzchak Bankier

Revision Questions

שבת א' ד' – ב' ו'

- How many laws were decreed on the day that the students of *Beit Shammai* outnumbered the students of *Beit Hillel* in the attic of *Chananya ben Chizkiyah ben Guryon*? (א' ד')
- Explain the debate regarding whether one can place ingredients in water to soak for the production of ink on *erev Shabbat* if it will not be completed until *Shabbat*. (ה' א')
- Explain the debate regarding whether one can setup up traps on *erev Shabbat* if it will catch animals on *Shabbat*. (ו' א')
- In what case do *Beit Shammai* and *Beit Hillel* argue about whether one can sell products to a *nochri* on *erev Shabbat*? (ז' א')
- In what case do *Beit Shammai* and *Beit Hillel* argue about whether one can give clothes to a *nochri* launderer on *erev Shabbat*? (ח' א')
- Which *Tana* was *machmir* to act like *Beit Shammai* in the previous case? (ט' א')
- What restriction does the *Mishnah* place on cooking meat, onion and egg on *erev Shabbat*? (י' א')
- One is allowed to place dough in the oven on *erev Shabbat* provided that it has reached which stage before *Shabbat*? (יא' א')
- Which case is an exception to the rule described in the first question? (יב' א')
- What is the difference between the restrictions placed on lighting his own fire on *erev Shabbat* and the lighting of the *Beit Ha'Moked* on *erev Shabbat*? (יג' א')
- The first *Mishnah* in the second *perek* lists things with which one is not allowed to use as *Shabbat* candles (either as wicks or as fuel). What is the reason why these things are excluded? (יד' א')
- Can *shemen sreifa* be used for *Shabbat* candles on *Yom Tov*? (טו' ב')
- Why does *R' Yishmael* prohibit the use of *itrان* for *Shabbat* candles? (טז' ב')
- The *Chachamim* allow all oils to be used for *Shabbat* candles, *R' Tarfon* only allows one – which is it? (טז' ב')
- Which is the only substance that comes from a tree that can be used as wicks in *Shabbat* candles? (יז' ב')
- For which other law is this substance an exception? (יח' ג')
- The *Chachamim* and *R' Yehuda* argue about the validity of two contraptions for use as *Shabbat* candles – describe them. (יט' ד')
- For what four reasons can one put out candles on *Shabbat*? (כ' ה')
- Which three *mitzvot* are women entrusted with? (כ' ו')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*

Beit Ha'Roeh

Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown

www.shemayisrael.com/mishna/

Rav Meir Pogrow

613.org/mishnah.html

Rabbi E. Kornfeld

Rabbi C. Brown

<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR

ON KOL HALOSHON

Rabbi Moshe Meir Weiss

In US dial: 718 906 6400

Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 th June ג' סיון	6 th June ד' סיון	7 th June ה' סיון	8 th June ו' סיון	9 th June ז' סיון	10 th June ח' סיון	11 th June ט' סיון
Shabbat 2:7:3-1	Shabbat 3:2-3	Shabbat 3:4-5	Shabbat 3:6-4:1	Shabbat 4:2-5:1	Shabbat 5:2-3	Shabbat 5:4-6:1

