



# B'NAI DAVID-JUDEA

## *Shabbat Shorts*

Last time on Shabbat Shorts:

When does Shabbat start? Last time we learned differing opinions that it either starts with candle lighting or with Mizmor Shir LeYom HaShabbat.

Originally (Talmudically), candle lighting was not connected to commencing the prohibition of Melacha. It was a self-standing Mitzvah. However, over time the two became so closely associated that they developed an implicit connection in the minds of women lighting the candles. As a result, the Rema (the Ashkenazi Halachic decisor) teaches that when a woman lights, she implicitly immediately takes on Shabbat.

Interestingly, a fascinating and even controversial Halachic tool steps into our conversation: the Tanai (condition). The Rema explains that a woman can avoid taking on Shabbat through the act of lighting by making a Tanai, i.e. saying beforehand (even mentally) that lighting will not initiate Shabbat.

Though it is clear that this same concern does not apply to men (even if they light, they can do Melacha up until Mizmor Shir LeYom HaShabbat), nevertheless the Mishneh Berurah encourages men who are lighting to make a Tanai saying, טוב להתנות, "It is good to make a condition" (263:10:42).

Today, this Halacha is essential for women who light at home and then go to Shul to daven Mincha. A woman needs to have made a condition in order to daven Mincha after lighting. Otherwise, she would need to either have davened Mincha earlier or do Tashlumin (daven Shabbat Maariv twice, the first for Shabbat, and the second to make up for the missed Mincha).

This leads us to the thrilling conclusion to the question 'When does Shabbat start?': Shabbat begins for women when they light (unless they make a Tanai) and for men either when they light or when they say Mizmor Shir LeYom HaShabbat in Shul.

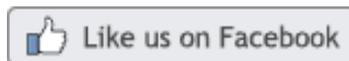
What is amazing about this Halachic dialogue is that Shabbat begins on an individual level. Sure, after Shkiah, Melacha cannot be done at all. But the actual start-time of Shabbat before Shkiah is a uniquely personal experience.

May we be more committed to creating and cherishing the sanctity of Shabbat as individuals and as a community, whether Shabbat begins with our actions (lighting), with our minds (Tanai), or with our davening (Mizmor Shir LeYom HaShabbat).

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