The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jun 25 2023 ■ ו' תמוז תשפ"ג
סימן רע"ה סעיף ו'-י"ב

Overview

Siman 275 Seif 6:

School children may read by the light of a lamp since the fear of their rebbi is upon them.

- Even during the week they do not touch anything without their rebbi's permission. Shulchan Aruch seems to follow the opinion that even when the rebbi is not present it is permitted but Elya Rabba cites many authorities who disagree. (M.B. 15)

Siman 275 Seif 7:

It is permitted to read במה מדליקין by the light of a lamp since it reminds him that it is Shabbos and it is unlikely that he will forget.

Siman 275 Seif 8:

The custom is to read from a machzor on the night of Yom Kippur since the awe of Yom Kippur is on them.

Siman 275 Seif 9:

When the night of Pesach coincides with Shabbos it is permitted to read the hagadah since it is similar to reading just highlights since there is no am ha'aretz who is not minimally fluent in the text.

- Even for an am ha'aretz who never studied it is possible that he may be lenient in order not to miss fulfilling the Biblical mitzvah even if the lamp is fueled with oil. (M.B. 17)
- For this reason one who rises early and goes to the bais haknesses to daven may read by the light of the lamps that were kindled before Shabbos since people are more fluent in davening than the hagadah. Studying, however, is prohibited since it requires more attention. (M.B. 18)

Siman 275 Seif 10:

A rebbi can look for the place where his students will begin to read and to arrange the beginning of paragraphs from a sefer and then read the rest of the parsha by heart. This is actually not limited to reading the beginning of paragraphs but every parsha that one knows by heart and requires minimal looking inside is permitted. Since he is not looking inside he will be reminded and will not tilt the lamp.

Siman 275 Seif 11:

Utensils that appear similar and attention is required to distinguish between them may not be examined by the light of a lamp. Even to distinguish between one's garments and his wife's garments that are similar may not be examined by the light of a lamp.

- Rambam limits this prohibition to something that requires extensive attention (עיון רב) and one may rely on this position if the light comes from a wax candle. (M.B. 19)

Siman 275 Seif 12:

A servant who does not work regularly may not examine cups and plates by the light of a lamp since he does not recognize them, regardless of whether the lamp is fueled with olive oil or kerosene that produces a large amount of light. Some are lenient regarding kerosene even for a servant who does not work regularly. **A servant who works regularly may examine cups by the light of a lamp since it does not require from him a lot of attention. If the lamp is fueled with olive oil although it is permitted, one may not rule for someone that it is permitted out of concern that he will take some of the oil.** The custom is to cover children so that they should not be naked in front of the lights since it disgraces the mitzvah. This thought was addressed by Rokeach.

- Meaning, even though it produces an abundance of light we are still concerned that one will tilt it since he is not the regular servant. (M.B. 21)
- We are not concerned that he will tilt it since it produces a good light and there is no concern that he will remove some kerosene since it is repulsive. When necessary one may rely upon this opinion since it represents the majority opinion. (M.B. 22)
- The reason this is permitted is out of concerns for cleanliness. (M.B. 24)

Halacha Highlight

Leniencies to read near a lamp

Shulchan Aruch Siman 275 Seif 6

מפני שאימת רבן עליהם

Because the awe of their rebbi is upon them

Shulchan Aruch (סע' ו) rules that children in the presence of their rebbi may study by the light of a lamp since the awe of their rebbi is upon them. Mishnah Berurah (ס"ק ט"ו) explains that even during the week they do not touch anything without permission from their rebbi and thus there is no concern that they will inadvertently tilt the lamp. He also notes that there is a disagreement between Rashba and others whether the awe that prevents the students from touching the lamp applies even when the rebbi is not present. Poskim extend this leniency to include any circumstance in which it is clear that out of awe or fear one would not tilt the lamp. Thus Shulchan Aruch rules (סע' ח) that the custom is to read from the machzor on Yom Kippur because awe and fear of the day will prevent him from tilting a lamp. Rav Nissim Karelitz (חוט השני פפ"ד סק"ה) explains that the fear and awe of the day causes one to be more mindful of what he is doing and would certainly not do something inadvertently. He also relates that according to Chazon Ish one may also study Torah next to a lamp on Yom Kippur since the awe of the day will not allow him to inadvertently adjust the lamp. Teshuvas Shevet HaLevi (ח"ה סי' ס"ו סק"ג) raises the possibility that this allowance is limited to davening but does not allow one to learn next to a lamp, even on Yom Kippur.

Another allowance mentioned by Shulchan Aruch (סע' י) is when a person essentially knows Scripture by heart and merely looks occasionally at the words; he may study in a room that is illuminated by a lamp. Biur Halacha (ד"ה כל שיודע) extends this halacha to the study of Gemara as well. Rav Karelitz (שם סק"ז) is uncertain whether one who wants to examine the words of the Gemara or Tosafos to draw the correct inference (דיוק לשונם) is permitted to do so in the presence of a lamp or not.