

סימן רס"ב

A. סימן רס"ב

The (1) **גמרא שבת** (ק"ט:) teaches that a person should arrange his house and have his table set at the onset of Shabbos. The S"A in **סעיף א'** *passkins* based on this **גמרא** that you need to set your table, make your beds and prepare the house in order that the house should be organized **שבת לכבוד** when you come home from shul on Friday night. The *Rama* adds that your table should be covered the entire Shabbos, even when you are not eating. The **משנ"ב סק"ד** adds that some have the custom to place two tablecloths on the table in order that the table should always be covered even when removing the top tablecloth to shake off the crumbs.

The S"A in **סעיף ב'** teaches based on the (ק"ג.) **גמרא שבת** that you should have special clothing for Shabbos that is different than your weekday clothing, and the **משנ"ב סק"ה** adds that this is derived from the word "וכבדתו" in (נח:יג) **ספר ישעיהו**. The **משנ"ב** continues by quoting from the **אריז"ל** that on Shabbos it is best not to wear any item of clothing that you wear during the week, including your "חלוק" - robe/undergarments. Furthermore, even if you are alone for Shabbos and do not intend to meet any other Jews, you still need to wear Shabbos clothing, because the special clothing is not worn for the sake of other Jews, but for Shabbos itself. This last point has been especially relevant in the period of the coronavirus, where many of us have not left our houses on Shabbos. Nevertheless, we should be careful to continue to honor Shabbos by wearing appropriate clothing.

גר"א quoted in **קמז רב- מעשה** (2) would change every single article of clothing **שבת לכבוד**, including his undergarments. However, Rav Nissim Karelitz in (3) **חוט שני** (ח"א פ"ג ד"ה אלו בגדים) argues that there are three categories of clothing, each with different **דינים**. The first category consists of clothing worn to give stature and respect, which need to be specifically designated for Shabbos. Even if you are a businessman and wear suits daily, you should have special suits that are only worn on Shabbos. The next level includes clothing that is not used for showing respect, such as undergarments. These articles of clothing need to be cleaned for Shabbos, but it is not necessary to have special Shabbos undergarments. The third level includes clothing that is used to protect from the cold, such as a coat, scarf or sweater. These articles of clothing are not usually washed and are not worn for respect. Consequently, you do not need to purchase a special coat for Shabbos or wash your regular coat before Shabbos. However, if you wear a sweater or coat as a sign of respect, you would be required to have a special pair for Shabbos. With regard to shoes, Rav Karelitz writes that there is no obligation to have Shabbos shoes, but there is a "מעלה" in having a pair. **למעשה**, today many people are respected by the shoes they wear, and some shoes are just as expensive (if not more expensive) than suits - #Ferragamo #Gucci. Therefore, it would seem that for those people who feel that appearance of their shoes is significant and purposely wear high quality shoes as a sign of respect, they would need to have a special pair for Shabbos, because it would fall into the first category mentioned above.

סימן רס"ג

A. Introduction

The (1) **גמרא שבת** (כג:) teaches that those who are accustomed to light candles will have children that are תלמידי חכמים. Rashi explains that this is referring to the candles of שבת and חנוכה. The S"A in **סעיף א'** *passkins* based on this that you should be careful to prepare nice candles for Shabbos, and some have the custom to prepare two candles, one corresponding to "שמור" and the other corresponding to "זכור". There are three reasons given for the obligation of lighting Shabbos candles.

- A. **שלום בית** – this is based on the statement of the (2) **גמרא שבת** (כג:) that Shabbos candles take precedence over חנוכה candles if one cannot afford both because Shabbos candles are lit for "שלום בית". Rashi (דף כה: ד"ה והדלקת) explains that "light is needed so that you do not bump into objects and begin to quarrel." The S"A in **סעיף ג'** *passkins* like this **גמרא**.
- B. **כבוד שבת** – this is based on the (3) **גמרא שבת** (כה:) that teaches "הדלקת נר שבת חובה" and Rashi explains "כבוד שבת הוא, שאין סעודה חשובה אלא במקום אור כעין יממא" – "out of respect for Shabbos, for important meals are only held in a place illuminated with light like that of the day."
- C. **עונג שבת** – this is based on the (4) **מדרש תנחומא** (נח ס"א) which states "וקראת לשבת עונג שבת" and Rashi explains "עונג שבת הוא, שאין סעודה חשובה אלא במקום אור כעין יממא" – "out of respect for Shabbos, for important meals are only held in a place illuminated with light like that of the day." The logic behind this is that a person enjoys (עונג) his surroundings when there is an abundance of light. The (5) **רמב"ם** (הלכות שבת פ"ה-א') also writes that the מצוה of lighting candles is because of **עונג שבת**. Based on this, the S"A in **סעיף ב'** *passkins* that the מצוה of Shabbos candles also has an element of **עונג שבת**, and this is also echoed in the **משנ"ב סק"א**.

[In general, **עונג שבת** takes place on Shabbos itself while **כבוד שבת** is performed before Shabbos (see **חידושי הגר"ח על ש"ס - שבת כג:** בענין כבוד שבת ועונג שבת). Therefore, a נפק"מ between the reasons would arise with regard to lighting candles on *Erev Yom Tov*. If the main purpose of the candles is for **עונג שבת**, then you may light them לכתחילה on Yom Tov itself (when lighting fire from an existing flame is permitted), but if the main reason is because of **כבוד שבת**, then you should make sure to light the candles before Yom Tov.]

למעשה, it seems that the three above opinions are not necessarily arguing (as is evident from the S"A quoting two of the reasons). Rather, these reasons for lighting Shabbos candles complement each other. Bez"ח, we will discuss below which one of the above reasons is the most important.

The *Rama* in **סעיף א'** adds that some have the custom to light much more than two candles - "some add three to four candles, and this is the custom". In (6) **ליקוטי מהרי"ח** (ח"ב עמ' נ), Rav Yisrael Friedman writes that there is a custom to add a candle for every child that is born because the **גמרא** mentioned above states that lighting candles is a סגולה for children to be תלמידי חכמים. This is also why

the mother *davens* for her children to be תלמידי חכמים immediately after lighting the Shabbos candles. (Rabbi Dr. Twersky once explained that a mother lights a candle for each child because children (of all ages) are often difficult and challenging for their parents to handle. Therefore, at the end of every week a mother should look at the candle that represents her child and say to herself, “let me focus on the light that this child brings to my home”.)

B. The Woman's Mitzvah

What is the halacha if the wife's family custom is to add candles for each child, but the husband's family does not follow this custom? May she follow her own family's מנהג even though the wife generally follows her husband's מנהגים? May she force her husband to pay for the extra candles? Rav Wosner in (ח"ז ס"י) **שבט הלוי** (7) *passkins* that the man is obligated to pay for Shabbos candles in accordance with his מנהג, but he does not need to spend more money to fulfill her מנהג if he does not want to. However, if she wants to spend her own money for the candles, he cannot stop her. Rav Wosner concludes though that since the purpose of נר שבת is for שלום בית, letting one's wife light in accordance with her custom is included in "שלום בית". Additionally, lighting candles is a סגולה for children to be תלמידי חכמים, so it is best to let her light according to her מנהג even if he will have to pay for it.

Additionally, Rav Yaakov Emden in (שאלה קז) **שאלת יעבץ** writes that although he does not think that women should recite a "שהחיינו" when lighting *Yom Tov* candles (they should hear it at *kiddush*) he still allowed his wife to continue her family's custom of reciting the שהחיינו at candle lighting since "it is a custom that she inherited from her parents". Based on this, some contemporary *poskim* feel that on a fundamental level as well, the wife should follow the custom of her mother even if it requires lighting more candles than the custom of her husband, as this a mitzvah incumbent specifically on women and whose traditions are passed down from mother to daughter. (See Rav Doniel Neustadt (**The Weekly Halachic Discussion**, Vol.1, p.6).

The (סימן מ"ג-ג) **שש"כ** (8) adds a few other important points concerning the number of candles one lights. He states that a woman should not detract from her מנהג and if she is accustomed to lighting multiple candles, she should not reduce that number. Additionally, if she was accustomed to lighting large candles, she should not begin lighting small candles. However, בשעת הדחק (for example, if buying large candles will come at the expense of other products for Shabbos), she should do התרת נדרים. The **שש"כ** concludes that if she is visiting elsewhere for Shabbos, the custom is to light only two candles.

C. Forgetting to light

The **Rama** in the continuation of סעיף א writes that if a woman mistakenly forgets to light candles for Shabbos, חז"ל imposed a קנס upon her to add an extra candle every Shabbos for the rest of

her life. The **משנ"ב** (סק"ז) explains that this קנס applies only where she was negligent, but not where she did not light due to אונס or circumstances that were not her fault. Therefore, if she was in jail and could not light, she need not add another candle in following weeks. The **שש"כ** (מג-סקל"ו) elaborates that even if she made a mistake in a דין she would not need to add a candle. For example, if she lit before פלג, thinking that it is permissible to light then. The **ד"ה ששכחה** adds that if she usually lights five candles and lit four by accident, forgetting the fifth, he feels that she does not need to light an extra candle for the rest of her life, since the additional candles are only based on custom. Therefore, it does not make sense to impose a penalty for not maintaining one's personal custom (though he notes that the מגדים פרי disagrees).

We will discuss the details regarding whether you can fulfill the mitzvah of Shabbos candles using the electric lights in your home shortly. However, let us assume for now that you can fulfill your obligation with the electric lights. What is the halacha if a woman forgets to light candles but her electric lights are on? Do we require her to add a candle for the rest of her life, or do we say that since many *posskim passkin* that electric lights qualify as Shabbos candles, she does not need to add another candle?

The **ציץ אליעזר** (כ"א-י) (9) writes that even if there were other electric lights lit in the house, she still needs to add a candle for the rest of her life. The reason for this is because the house lights were not lit specifically for Shabbos and were most likely turned on before פלג. Furthermore, since the candles that are usually lit and adorn the Shabbos table are missing, there is a partial lack of **עונג וכבוד** שבת.

The **שש"כ** (פרק מג-ה) (10) agrees with the **ציץ אליעזר**. However, he adds that if the husband turns on the house lights explicitly for **כבוד שבת** (and then his wife forgot to light candles), she would not need to add an extra candle for the rest of her life. The **שש"כ** is uncertain though what the halacha would be in a case where the man is required to light candles but forgets. As we will learn in **סעיף ב'**, the מצוה of lighting candles applies to both men and women (though it is normally the wife's responsibility). If a man is alone for Shabbos (e.g., he is single and living alone, or his wife is away) he is obligated to light Shabbos candles. In such a case, if he forgets, is he obligated to add another candle for the rest of his life? And would this candle need to be added only on the **שבתות** that he lights, or even when his wife lights every week?

The **ילקוט יוסף** (רסג-כו) (11) argues on both the **ציץ אליעזר** and the **שש"כ**, saying that if the wife forgot to light Shabbos candles and there is light from the electricity, she does not need to add an additional candle. Rav Yitzchak Yosef adds in the footnote (מב) that he asked his father **Rav Ovadya**, and he agreed with his *possak*. **Rav Dovid Ribiat** (39 Melachos, Vol.1, footnote 725) also reports that he has heard some *rabbanim* who were lenient when there was other light in the house (because in their opinion, the קנס is due to the house being dark and lack of fulfillment of the **שלום בית** aspect of lighting, which does not apply here.)

D. Using Electric Candles

The S" A in **סעיף ב'** teaches that there is an obligation for both men and women to light candles for Shabbos. One who cannot afford Shabbos candles must collect צדקה in order to buy candles, but in such a case, one should only buy one candle. The **משנ"ב סק"ט** explains that one who does not have sufficient money should use whatever he has to buy bread, and the **ביה"ל ד"ה אין** quotes the **פמ"ג (א"א)** (ד"ס) that holds one is obligated to buy enough bread to satiate oneself and not just a כזית. However, once one buys enough bread to satisfy oneself, the remaining money must be used to buy a Shabbos candle, which takes precedence even over buying other Shabbos foods.

One of the most basic and important issues nowadays involving the obligation of lighting candles relates to electric lights. May a woman fulfill her obligation with the regular electric lights in the home? Furthermore, does the type of bulb make a difference? See video regarding different types of bulbs: bit.ly/SCPbulbs

The most basic issue upon which this question depends is whether "Shabbos candles" need to consist of actual fire, or whether חז"ל's enactment was mainly for שלום בית, in which case any form of light would suffice to ensure that everyone can see. (12) **אור לציון (ח"ב יח:יב)** in הרב בן ציון אבא שאול. **מחדש** that the word "נר" does not mean "fire", but rather means the vessel that holds the fire. [This also seems to be the opinion of the מהר"ל, see (עמ' כד מהדורה רגילה) **מהר"ל**.] Therefore, when חז"ל required "להדליק נרות" they only enacted that there be light in the house, but it does not need to be specifically in the form of a flame. Consequently, you may use house lights including florescent and LED lights that do not consist of an actual fire (see above video), and even recite a ברכה on it (see a caveat to this דין below in the name of RSZA and **אור לציון**). However, **Rav Zilberstein** (פרק לח:ה) (13) argues that an actual fire is needed for Shabbos candles and you can only fulfill your obligation of Shabbos candles with an incandescent or halogen light bulb (because they have a metal coil that heats up when emitting light, which is equivalent to fire).

Many other *posskim* adopt lenient positions similar to the **אור לציון**. The (14) **אז נדברו (ח"ג-ד)** argues that since the main purpose of שבת נרות is to illuminate the house (as mentioned in **משנ"ב (סק"ב)**), you may fulfill the mitzvah by turning on the electrical lights for Shabbos. Therefore, it is best to turn on the house lights before lighting your Shabbos candles and when you recite the ברכה on the Shabbos candles you should have the electrical lights in mind. This is also the opinion of the **שש"כ (מג-)** (15) who writes that you may fulfill your obligation of lighting Shabbos candles using electricity and even recite a ברכה on it. However, when lighting your candles, it is best to turn off all the lights in the house and then have them go on (with a Shabbos clock) after you light your Shabbos candles, or turn the lights off and back on again and then light Shabbos candles with a ברכה while having the electrical lights in mind.

Rav Ovadya in (ח"ה-סימן כד) (15) agrees in principle as well that one may use electric lights for Shabbos candles. But he adds that it is best to light actual candles for Shabbos because it is evident that they were lit for Shabbos (similar to a wedding where the candles are lit for ambiance and not for the purpose of emitting light). However, if you are in a location where you cannot light candles,

you may turn on the lights specifically for Shabbos and even make a ברכה on them. This is also the opinion of the (ח"א:כ"יא) **ציץ אליעזר**. Rav Ovadya concludes (as the **אז נדברו** and **שש"כ** מג-לד quoted above) that since the main source of light comes from the electrical lights and you can fulfill your obligation with them, it is best to have in mind that the ברכה of the Shabbos candles are also going on the electrical lights in your house.

RSZA, quoted in (מג סקכ"ב) **שש"כ** (16), is מחדש that although you can fulfill your obligation with electrical lights, you cannot recite a ברכה on them unless the lights are connected to a battery. The reason for this is because when using house lights (that are plugged in to the outlet), new electricity is constantly being sent from the power plant. Therefore, when turning on the lights before Shabbos, it is as if you are lighting without enough oil to last into the night because you are depending on future electrical currents that will be sent from the power plant in order to keep your lights on. Meaning, the הלכה is that if you light Shabbos candles with a minimum amount of oil in a manner (where there is not enough oil to last until Shabbos) you may not recite a ברכה on them even if enough oil will be added later (before Shabbos) ensuring that it lasts all night. Similarly, turning on lights which are connected to the city's stream of electricity is equivalent to lighting candles without enough oil. However, if your light is connected to a battery you may even recite a ברכה on the electrical lamps because the "oil", in our case the electricity, is consolidated in the battery. The (ח"ב יח:יב) **אור לציון** mentioned above goes a step further and says that not only may you not recite a ברכה on electrical lights connected to the power plant, you are not even יוצא your basic obligation of Shabbos candles. Rather, you would only fulfill your obligation if the lights are connected to batteries.

E. Lighting Candles in An Illuminated House

In addition to the question of whether electric lights qualify as Shabbos candles, there is another issue that must be addressed when learning the *halachos* of lighting Shabbos candles in our modern homes. The **S"A** in **סעיף ח'** *passkins* that if there is an abundance of light in the room when you are lighting Shabbos candles, you should not recite a ברכה. The **Rama** argues and says that you may still recite the ברכה, and the **משנ"ב** סקל"ה explains that any addition of light adds **שלוש** בית because you will now be able to see in every corner.

Given this הלכה, **RSZA** notes that today our houses are fully illuminated with electrical lights and the candles do not add any significant light whatsoever. If so, he asks, how can you recite a ברכה on הדלקות נרות even according to the **Rama** (as explained by the **משנ"ב**), and especially according to the **S"A**, if the candles do not add to your **שלוש** בית? **RSZA** (17) (quoted in **מג סקקע"א**) explains that since **חז"ל** were מתקן that lighting with oil is considered a מצוה and it is evident that the candles are being lit for Shabbos, you may recite a ברכה on them. **RSZA** adds that since women have accepted to light actual candles upon themselves, it is considered a מנהג and they can recite a ברכה on the candles, just like a ברכה is recited on נרות חנוכה. The (רסג-ח) **ילקוט יוסף** quotes, and agrees with, this סברא of **RSZA** and allows *Sephardim* to recite the ברכה on the candles even if they do not turn off the house lights before lighting Shabbos candles. Similarly, in (18) **חזון עובדיה** (הדלקת נרות סק"כ) Rav Ovadya explains that although the **S"A** does not allow reciting a ברכה when you are just "adding to existing

light,” that applies only if the “existing lights” were lit specifically for Shabbos. However, since the house lights were not turned on specifically *לכבוד שבת*, you may recite a *ברכה* on the Shabbos candles. As mentioned above from the *שש"כ* and *יחוה דעת*, it is best to turn off the electrical lights and then turn them back on specifically for Shabbos and when reciting the *ברכה* on the candles have in mind the house lights as well.

Rav Moshe (אור"ח ח"ה סימן כ:ל) (19) offers a different reason why you can recite a *ברכה* on the Shabbos candles even while the house is completely illuminated by the electrical lights. In his opinion, it is because there might be a blackout, in which case you would need the candles. Even though this is a remote *חשש*, Rav Moshe believes it is sufficient to require you to light candles specifically. However, Rav Moshe asks on himself that if the reason you are allowed to light candles and recite the *ברכה* is only because we are worried about a blackout, then how can you light candles on a *יום טוב* that falls out on Friday? After all, lighting candles on *Yom Tov* is only permitted if there is a "צורך" - "a need", and the fact that there might be a blackout is not enough of a reason to permit the lighting of candles for Shabbos. Rav Moshe writes (similar to RSZA) that since the candles are lit *שבת/יו"ט*, that is considered a sufficient "צורך" and is permitted.

To summarize, it seems that it is not problematic to recite a *ברכה* on lighting candles despite the fact that they do not significantly add more light to a home already illuminated by electricity. Additionally, the *posskim* write that when lighting candles you should have the electric lights in mind, yet, it is still preferable to light actual candles for Shabbos. If you are stuck without candles some say you may rely on turning on the electrical lights specifically for Shabbos. However, Rav Zilberstein says you should not use florescent lights, and RSZA and the *אור לציון* hold that although you may use florescent lights, you should only use lights that are powered by a battery. *למעשה*, if you want to fulfill the obligation according to all opinions when you do not have candles and you need to use electricity, it is best to use an incandescent or halogen light bulb that is connected to a battery, and then everyone agrees that you can even recite a *ברכה* on it. It is worthwhile to know that *מכון צמת* makes special electrical battery-operated lights that fulfill all the above opinions.

F. סעיף ג'-ד'.

The S" A in *סעיף ג'* teaches that the obligation of lighting candles is primarily on the woman because she is usually home and in charge of the house. The *משנ"ב סקי"ב* adds another reason why the woman lights because she “extinguished the candle of the world,” i.e., she caused *אדם הראשון* to sin (on Friday). Therefore, her *תיקון* is to add light to the world every Friday. The *משנ"ב* adds that it is best for the man to prepare the candles for his wife, and in *סימן רסד סק"ח* he elaborates that ideally he should first light and extinguish the candles because we want the candles to ignite immediately when she lights in case she is late and it is right before *שקיעה*. The *passkins* (מגו:) *שש"כ* that this applies today as well.

The S" A continues that *נר שבת* takes precedence over wine for *kiddush* because Shabbos candles are lit for *שלום בית*. Thus, if you only have money for one, you should buy Shabbos candles before wine for *kiddush*. However, **Rav Moshe** (אור"ח ח"ה סימן כ:ל) (20) *passkins* that since we have

electric lights today and you can be **יוצא** with those lights (see previous section), it is best to use your money for *kiddush*.

The S”A continues that if you only have money for one candle and it is Shabbos חנוכה, Shabbos candles take precedence.

The S”A in **סעיף ד'** teaches that you should make sure when lighting candles that it is evident that you are doing so for Shabbos. Therefore, you should not light the candles well before Shabbos unless you are accepting Shabbos at the moment of lighting. [This סעיף will be very relevant when discussing if you are allowed to light Shabbos with a **תנאי** of not accepting Shabbos at that moment, see ahead section L.] However, if you light before **המנחה**, even if you lit the candles with intention to accept Shabbos immediately, you must extinguish them and light again with a **ברכה** after **פלג** because it is impossible to accept Shabbos before **פלג**.

G. Bracha on Shabbos Candles.

The S”A in **סעיף ה'** teaches that when lighting Shabbos candles, both men and women recite the **ברכה** of **"להדליק נר של שבת"**. From the **S”A** it is evident that a woman should recite the **ברכה** before lighting the candles, just like any **מצוה** where the **ברכה** needs to be **"עובר לעשייתן"** – before the action of the mitzvah. This is also how the **passkins** **ילקוט יוסף** (רסג:לג-לה) that the **ברכה** needs to be recited before the lighting of the candles. The **Rama** argues on the S”A that the **מנהג** is to recite the blessing after lighting the candles because when reciting the **ברכה** she is **מקבל שבת** and is no longer allowed to light the candles. Therefore, she should light the candles, cover the candles with her hand making sure not to get **הנאה** from the light, recite the **ברכה**, and then immediately look at the candles to benefit from them. In such a fashion, the **ברכה** is considered to be **"עובר לעשייתן"** because the **ברכה** was recited before she benefited from the light of the candles. According to the Rama, a woman should only begin the **תפילה** that accompanies **הדלקת נרות** after she looks at the candles, since if she begins to *daven* before looking at the candles, she is being **מפסיק** between the **ברכה** and the action of benefiting from the candles. (Many women are not careful about this and keep their eyes closed from the time they recite the **ברכה** until after their **תפילה**.) The **רבבות אפרים** (א:קפג) writes that since many women have the custom to light several candles and cannot physically cover all the candles with their hands, the **מנהג** has become to cover their eyes instead of the candles.

Based on what we just learned, *Sephardim* (who usually follow the **ערוך שלחן** and **ילקוט יוסף**) should recite the **ברכה** and then light, while *Ashkenazim* (who usually follow the **Rama**) should light and then recite the **ברכה**. What happens if a *Sephardi* accidentally begins to light without reciting a **ברכה** or an *Ashkenazi* accidentally recites the **ברכה** before lighting? The **passkins** **ילקוט יוסף** (רסג:לג-לה) that in the first case, where a woman mistakenly finished lighting the candles without reciting the **ברכה** she may no longer recite the **ברכה**, even if she blows out the candles and relights them. However, if she remembered in the middle of lighting her candles, she should recite a **ברכה** before lighting the remaining candle(s). **RSZA** quoted in **שש"כ** (פרק מ"ג סקקנ"ה) **passkins** that if an *Ashkenazi* recites the **ברכה** before lighting the candles she should still light all of the candles, because if she doesn't, her **ברכה**

will be לבטלה. Additionally, since she intended on lighting the candles it is clear that she did not want to accept Shabbos when reciting the ברכה. However, if a woman begins to light candles and makes a ברכה in the middle (before she finishes lighting all of them) it seems that she should drop the match and not light any more candles. The reason for this is because she has already lit a candle and thereby fulfilled her obligation of lighting Shabbos candles. As a result, once she recites the ברכה, she has accepted Shabbos.

The משנ"ב סק"ז writes concerning Yom Tov that since you are allowed to light candles from an existing flame, a woman should first recite the ברכה and then light the candles in order that her ברכה is fully לעשייתן. However, the מגן אברהם argues that we say "לא פלוג" and she should always light and then recite the ברכה. The ביה"ל ד"ה אחר הדלקה points out that the מגן אברהם would hold the same way if a woman makes a תנאי not to accept Shabbos with candle lighting, or if a man is lighting candles and does not accept Shabbos with the הדלקה. In both of these cases they should first light and then recite the ברכה. However, it seems that the ביה"ל sides with רע"א who says that in these cases (of a woman lighting with a תנאי and a man lighting as well, like Yom Tov), it is best to first recite the ברכה and then light.

The (מג-ל") שש"כ (21) *passkins* like רע"א that a man should recite the ברכה before lighting the Shabbos candles, and in סימן מד-ו' he *passkins* similarly concerning Yom Tov that a woman should ignite the match and recite the ברכה before lighting the candles. Rav Schachter and Rav Asher Weiss also *passkin* like רע"א.

H. Introduction for Lighting While Away from Home

We will now learn the very relevant סעיפים regarding lighting candles when you are away from home. In order to understand these סעיפים, we need to learn them as if we were living 500 years ago in a world without electricity and then (in the next section) we can apply them to our modern lives. In addition, before we even begin to learn 'ז' סעיף ו' וז', we need to first learn the end of בחורים ביה"ל ד"ה and a few other short דינים by way of introduction.

The ביה"ל explains that the *mitzvah* of lighting Shabbos candles includes the two facets, which can be explained loosely as a חיוב חפצא and a חיוב גברא. The first, a חיוב חפצא, requires you to have light in your house for שלום בית – so you don't trip and bump into things. The second, a quasi חיוב גברא, requires you/every family (ערה"ש סק"ה) to light candles for שבת ועונג שבת – to show respect for Shabbos. However, this second obligation (חיוב גברא) can be fulfilled by someone else who is lighting for you, such as your wife, even if you are not in the same location.

Therefore, if you were alive 500 years ago and traveling to a friend's house in a different village but your wife is lighting for you back in your home, you only need to light a candle with a ברכה in the room that you are staying in for purposes of שלום בית – so you don't bump into things or trip on them. However, your obligation for lighting שבת לכבוד (the "חיוב גברא") is fulfilled by your wife lighting at home (the חוט שני ח"ד פפ"ג סק"ח) *passkins* that even if she is in a different time zone, you are still יוצא

your obligation, although there are those who argue on him). Moreover, even the obligation to light for **שלום בית** in your room only applies if the owner of the room designated that room for you and will not use it, but if he is also using the room for his personal needs (e.g., keeping some of his belongings there), there will most likely already be a light on in there (**ביה"ל ד"ה בחורים**) for his own benefit. Therefore, even if the owner has not lit a light in your room and you are lighting a candle there for **שלום בית** (so you don't bump into things) you would not recite a **ברכה**. The reason for this is because the hosts are obligated to light a candle in every room they wish to use (see **מג"א סק"א** and **לבושי שרד**) but they do not recite a **ברכה** for these rooms because the **ברכה** of the wife in the dining room (for **שבת**), exempts all the rooms in the house (see end of **ו' סעיף** with **סק"א**). Thus, because the host will be using your room on Shabbos and it is his responsibility to have a candle lit there for **שלום בית**, you do not recite a **ברכה** when lighting because the **ברכה** of the host's wife exempts your room. However, if the host gives you sole access to your room and will not use it at all during Shabbos, the **ברכה** of the host does not exempt your room (see **משנ"ב סק"ב**).

Now that we understand the background of these cases, we can proceed to study the rulings of the **ערון**. The **S"A** in **ו' סעיף** teaches that if a man is traveling alone and has a room designated for his personal use, he needs to light in his room with a **ברכה** even if his wife is lighting for him at home. The **משנ"ב סק"ל** explains that the reason he needs to light is for **שלום בית** so he doesn't bump into things. For this reason, the candles need to stay lit until he returns to his room and benefits from their light, for if not, it is a **ברכה לבטלה**. However, if he doesn't have a special room solely for himself and his wife is lighting for him, he should light a candle in his room (for **שלום בית**) but he lights without a **ברכה**.

The **ערה"ש סק"ה** explains that as opposed to the case discussed previously of a married man traveling, a single adult who is traveling but usually lives at home is not **יוצא** with the candle lighting of his parents in their home. If so, what should a single boy who is traveling do with regard to lighting Shabbos candles if his "**חיוב גברא**" is not fulfilled with his parent's candles? If he is given his own room, then he lights with a **ברכה** in his own room (just like a married man) because of **שלום בית**. However, what does he do if he is not given his own room (and thus cannot recite a **ברכה** because it is included in the **ברכה** of the hostess) and does not have someone lighting for him, like a man who is married? In such a case, the **S"A** in **ז' סעיף** teaches that he is still obligated to light candles, but fulfills his obligation by chipping in for the cost of the candles at the home at which he is staying. However, the **משנ"ב סק"ג** points out that this is only necessary if he is not eating at the home where he is staying, but if he is, he does not need to chip in for the Shabbos candles because he is considered a member of the family (see **שש"כ מה:ד, א**).

To summarize, in the time of the **S"A**, if you are traveling and are given your own room, you can recite a **ברכה** when lighting a candle in your room regardless of whether you are eating with the **בעל הבית** or whether you are single or married. However, if you do not have your own room, you need to chip in for the cost of the candles unless your wife is lighting for you at home or even if you are single, but are eating in your host's house.

	Someone is lighting for you in a different location (married)	No one is lighting for you in a different location (single)
Sleeping and eating away from home with your own designated room	Light a candle with a ברכה in your room	Light a candle with a ברכה in your room
Sleeping and eating at friend's house without your own designated room	Make sure there is light in your room for שלום בית (see משנ"ב א סקל"א) but don't make a ברכה	Make sure there is light in your room for שלום בית (see משנ"ב א סקל"א) but don't make a ברכה (and you don't need to chip in for cost of candle because you're eating with host)
Just sleeping (not eating) at friend's house with your own designated room	Light a candle in your room and make a ברכה. (This is the case of סעיף ו')	Light a light in your room and make a ברכה. (This is the case of סעיף ו')
Just sleeping (not eating) at friend's house without your own designated room	Make sure light is lit in your room for שלום בית but you do not recite a ברכה because it is host's responsibility	If no one is lighting for you, you need to chip in for the cost of the Shabbos candles.

I. Practical Cases (ex. Hotel, Eating out etc.)

We will now try to apply what we learned in the previous section to modern-day cases. For instance, what is the דין nowadays concerning a married man who is traveling alone for Shabbos and is given his own room? We learned in סעיף ו' that if a married man is given his own room, he needs to light in that room with a ברכה because of שלום בית – that he might bump into things, but in modern homes, the room given is usually not pitch black because there is light from the hallway or an en-suite bathroom and therefore, there is no issue of שלום בית. If so, should he light at all (because his חיוב גברא is taken care of through his wife and there is no שלום בית issue because of the light from the hallway) and if yes, where should he light? And what is the דין with a single boy staying at someone's house but not eating there (for example, when boys are put up at someone's house for an *aufruf*, but are eating all the meals with the *simcha*)? Is there a point in lighting in his room if there is already light coming into the room? And if not, should he chip in for the cost of the candles?

Before we discuss the details of the various circumstances of lighting while traveling, we should bear in mind yet again the three main reasons for lighting Shabbos candles. The first two, כבוד ועונג שבת, are fulfilled by lighting on the Shabbos table (see סעיף י' *Rama*), especially today where the Shabbos candles at the table are for ambiance and not illumination. The other reason to light candles is שלום בית – making sure you don't bump into things, and that requirement applies to all the rooms in the house that you will be using over Shabbos. Theoretically speaking, you can recite a ברכה on candles that are just for כבוד ועונג שבת, even if they are not for שלום בית (like candles that we light at the Shabbos

table every Friday night), and you can also recite a ברכה on candles that are just for בית שלום, as the S" A in סעיף ו' teaches that when a room is designated for you, you can recite a ברכה on the candle that will be used for בית שלום.

Dormitory:

It would seem that in principle, a boy living in Yeshiva meets all of the requirements for lighting Shabbos candles. He is required to light Shabbos candles לכבוד שבת because he is not יוצא with his parents, who are not in Yeshiva with him (as quoted above in the name of the ערה"ש סק"ה). Additionally, the room he sleeps in is not usually used at all by the owner or management of the institution for their own needs, so he would also be required to light candles in his room for בית שלום. On the other hand, most yeshiva dormitories prohibit lighting candles in the room due to fire hazard. What, then, should a *yeshiva bachur* do?

At first glance, the best solution would appear to be that in order to fulfill his obligation of כבוד שבת, he would need to chip in for the cost of the Shabbos candles that are to be lit in the dining room. The problem is that most Yeshivas don't ask the תלמידים to chip in for the cost of the candles. In such a Yeshiva, how are the boys fulfilling their obligation of lighting Shabbos candles? Rav Sternbuch in (מועדים: חנוכה עמ' רכ-רל) **תשובות והנהגות** (22) states that when the משנ"ב סקל"ג states that if a boy is staying and eating by his host he does not need to be משתתף בפרוטה, that applies even when there is no formal הבית בעל but everyone is eating together בקביעות – in a permanent manner. Therefore, since the boys live in the Yeshiva and always eat together in the dining room, one of them can light on behalf of everyone else.

What happens though if you invite your friend from a different yeshiva to your yeshiva for Shabbos? Since he does not learn and reside in your yeshiva, how can he be יוצא his obligation to light? Rav Sternbuch quotes from the שו"ע הרב and **RSZA** who *passkin* that just eating at one's friend's house on Friday night makes one "part of the family," and one can be יוצא with the host's candle lighting. Therefore, a boy from a different yeshiva who is eating in your yeshiva is also יוצא with the הדלקת נרות of the Yeshiva. Similarly, if a *yeshiva bachur* gets invited out for a Friday night meal by one of the young couples (and can no longer rely on the lights in the dining room because he isn't eating there), he can still fulfill his obligation of נרות שבת with his host because he is considered "part of the family". **Rav Sternbuch** then argues on this point and holds that eating in someone else's house is not a sufficient reason to be considered part of the family (unless you are there sleeping there as well). Therefore, he would need to be משתתף בפרוטה. Similarly, if a boy visits a different yeshiva, he is not considered part of the "family", and he should be משתתף בפרוטה or ask the person who is lighting to be מקנה some of the candle to him. למעשה, many *posskim* are מיקל like **RSZA**, and we will assume that this is the *pssak* in the next few cases discussed.

The above discussion relates to the obligation of lighting Shabbos candles for עוונג שבת. What is the halacha concerning the obligation of the *yeshiva bachur* lighting in his room for בית שלום? **RSZA** in (רס"ג סקי"א) **שולחן שלמה** (23) *passkins* that there is no need to light a candle in the room since enough light enters from the hallway, so בית שלום is not an issue.

RSZA adds concerning the candles that are lit in the dining room of the yeshiva that they need to be visible from every angle of the room in order to be considered שבת כבוד. If this is not possible, then

whoever lights the Shabbos candles should either light many candles around the dining room or turn off the electricity in the dining room, turn it back on, and immediately light Shabbos candles afterwards, having in mind that the electric lights are included. Thus, the electric lights have the status of “Shabbos candles” and they are also visible to everyone in the room.

Aufruf:

Similarly, what is the *halacha* if a single boy goes to a friend’s *aufruf* and sleeps in a neighbor’s house but eats with the family of the *chatan* in the shul’s hall? Where should he light the Shabbos candles? Even if you hold like RSZA that eating in someone’s house fulfills your obligation of lighting candles, in this case the *שמחה בעלת* may light in her house before she comes to shul on Shabbos, and the guy does not fulfill his obligation of Shabbos candles with the candles in her home. Therefore, in such a case, everyone agrees that the best approach is to chip in for the cost of the Shabbos candles in the house he is sleeping at, or ask the hostess to be *מקנה* you a part of the candles (while making sure that the candles are still lit when the boys return to their host.)

Married couple eating at friend’s house on Friday night:

If you and your wife are eating Friday night at a friend’s house and then returning home to sleep, where should you light? Is it better to light in your home or in the place you are eating? On the one hand, *לכתחילה* you should light in the place that you are eating as the *Rama* in *סעיף י'* explicitly says “עיקר ההדלקה תלויה בנרות שעל השולחן” because the place of your meal is where the candles best serve their function of *כבוד שבת*. On the other hand, when you return home, we want there to be light so that the *שלום בית* aspect is also fulfilled and you won’t trip or bump into anything. But since there is electricity today, perhaps there is no issue of *שלום בית*, and it is best to light where you are eating.

In *סקל"ה ול"ב ח* the *שש"כ* writes that *מעיקר הדין* you do not need to light Shabbos candles in this case, because you are *יוצא* your obligation of *כבוד שבת* with the lighting of your host where you are eating and are considered “*סומך על שולחנו*” (see also *שש"כ מה-א* where RSZA holds that it is sufficient to eat at your friend’s house in order to be *יוצא* with his candle lighting, and you do not need to sleep there [as quoted by Rav Sternbuch (22) above]). There is also no issue of *שלום בית* when you return home because the electricity is on, and you are *פטור* from lighting.

Yet, all married women have taken it upon themselves to light Shabbos candles every single week. Therefore, the question becomes where is it best for your wife to light – in her house or in the house of the host? The (*מה-ח*) *שש"כ* (24) *passkins* that she should light at home with a *ברכה* and make sure that there is enough oil in the candles to last until you return home (*משנ"ב סק"ל*), for if not, it is a *ברכה לבטלה*. The reason for this is that your host is already lighting in her house and if your wife lights there, your house will not have any candles, in addition to the fact that your candles (in her house) will only be for “*תוספת אורה*” – “additional light” (in a place where someone already fulfills the *מצוה* with their candles), and it is a *מחלוקת* between the *S”A* and *Rama* (*סעיף ח*) if you can recite a *ברכה* there (see *שש"כ סקל"ו*). Therefore, it is best to light at home and use the lights when you return for some purpose, in which case you may recite a *ברכה* according to all. The *שש"כ סקמ"א* is *מדייק* from the *משנ"ב סקמ"ב* that in this scenario, you do not need to use the lights from the candles specifically for the meal. Rather, using the lights for any purpose (when returning home) still allows you to recite a *ברכה* on them.

However, Rav Aaron Liberman in (עמ' סט) **גם אני אודרך** (25) (a *sefer* compiled of questions Rav Gamliel Rabinovitz sent to Rav Aaron Liberman, the rosh yeshiva of Shomrei Hachomos) asks that if your house lights are on when you return home, even your candles lit at home are just for "תוספת אורה". Why, then, should you be allowed to recite a ברכה on them? He explains his question as follows: The **S"A** in **ח' סעיף ח'** teaches that you are not allowed to recite a ברכה on "extra light", and the **Rama** argues and is מיקל. However, maybe the **Rama** was מיקל only if the candles are lit in the location of the meal, for only in such an instance does every additional light add ambiance for כבוד שבת. However, if the purpose of the candles is only for שלום בית – in order that you don't bump into things, who said you allowed to recite a ברכה on those candles? After all, the candles are not "adding" any שלום בית because you are already able to see with the house lights (as oppose to כבוד שבת candles where each flame at the Shabbos table adds ambiance and כבוד שבת, as we see in weddings)!

Rav Liberman therefore writes in the name of the **חוט שני** and others that if you are lighting at home, you should eat some cake or fruit next to the Shabbos candles when returning home because then the "תוספת אור" is for כבוד שבת in the area you are eating. (As mentioned above, the שש"כ argues that you may use the "extra light" for any purpose, and not just for eating.)

Sleeping and eating by in-laws:

Where should you light if you are eating and sleeping at the home of your in-laws or a friend? If we break down the question, the obligation of כבוד שבת is being fulfilled by your mother-in-law's candles, and your obligation of שלום בית is being fulfilled by the lights from the hallway or bathroom going into your room. Where, then, should you light?

As mentioned above (from the שש"כ סקל"ה), מעיקר הדין you do not need to light because you are יוצא your חיוב with the candles of the hostess. However, the custom has become for married women to light every Shabbos. The **פסקי תשובות** (ג [ח"א] רסג-כו) (26) writes that although it used to be better to light in your own room because of שלום בית (as we learned in ו' סעיף ו'), now that there are electric lights in or near your room it is best to light in the dining room (and although your in-laws are also lighting there, *Ashkenazim* can still recite a ברכה because of "תוספת אורה" though *Sephardim* do not). However, he continues that if you can light candles in your room and they will last longer than the electric house lights (if they are on a timer), it is best to light in your room (because it is a מחלוקת whether you can recite a ברכה when lighting in a place of "תוספת אורה", as opposed to your dark room, where everyone says you can make a ברכה, like in ו' סעיף ו'). Additionally, if you plan to eat something in your room after the meal, it is best to light in your room even if the electrical lights in your room will remain on. (Essentially, sleeping by your in-laws is exactly like eating at the home of a friend and sleeping in your house, just that when you are with your in-laws your "house" is your bedroom).

Hotels: When staying in a hotel for Shabbos you have the obligation of lighting candles לכבוד שבת in the place where you eat and the obligation of having light in your room for שלום בית. Additionally, since everyone is paying for their own plate, even RSZA agrees that it is not considered like "one family" and one person cannot be מוציא everyone else. Therefore, it is best to light candles in the dining room in a place where you can enjoy the light and ambiance from your table, and *Ashkenazim* would recite a ברכה, while *Sephardim* would not (unless you are the first to light). Additionally, you need

to make sure there is some sort of light in your room for **שלום בית** – so you don't trip or bump into things when you return to your room.

The **שש"כ מה-ט** *passkins* that the custom is for everyone to light in the dining room, but that it is best to have one person light in the dining room and everyone else light in their room (making sure the candles are big enough to last until they return to their room). The reason for this is again due to the **מחלוקת** whether you can light with a **ברכה** in the dining room after someone else has already lit there, while everyone agrees that you may light with a **ברכה** in a dark room designated for you (see there, **סקל"ו**). However, most hotels do not allow for lighting candles in the room, and according to many *posskim* you are not **יוצא מצוה** if you do not abide by the hotel rules. Furthermore, many hotels set up "candle lighting stations" in the hallway far away from the dining room. If so, where should you light?

The (27) **פסקי תשובות (סקל"ז)** rules that lighting in the hallway is a **ברכה לבטלה** because you are not lighting **שבת לכבוד** or for **שלום בית**. (He adds that if the candles are set up in the dining room and you are close enough to benefit from them you can light in the dining room, like the **שש"כ** above). He concludes like the **שש"כ** that it is best to light in your room, and if they do not allow fires in the room you should turn on the light in your room (or bathroom) and then run downstairs (without a **הפסק**) and make a **ברכה** on the candles (having in mind the light in your room) even if the candles are in the hallway. Rav Ovadya in (28) **חזון עובדיה (הלכות הדלקת נרות סקי"ט)** also says that lighting in the hallway is a **ברכה לבטלה** and it is best to light the electricity in your room with a **ברכה**. Another solution is brought by the (29) **חוט שני (פרק פ"ג סק"י)** who quotes the (אות ח') that if you eat a bit next to the candles in the hallway, even after your meal, the candles are considered **שבת כבוד**. Therefore, it is best to turn on the lights in your room, run downstairs to light the Shabbos candles (that are in the hallway or lobby having in mind the electric lights in your room) and at the end of the meal you should eat some **מזונות** or fruit next to the candles. [We mentioned above in section E. that everyone agrees that you can fulfill your obligation of Shabbos candles with electric halogen lights that are connected to a battery. Therefore, if you know you will be spending Shabbos in a hotel for Shabbos you should plan in advance and purchase these electric candles.]

סעיף ט' J.

The S"A in **סעיף ט'** teaches that if you light candles at home but eat in your backyard (or in any place where you cannot see the candles) you have made a **ברכה לבטלה** unless the candles last long enough that you can benefit from them after you return inside from the meal. The **משנ"ב סקמ"א** explains that this is because the main purpose of the **מצוה** is to have Shabbos candles lit during the meal. But if they remain lit until after the meal and can be used for **שלום בית**, your **ברכה** is not **לבטלה**. In contrast, the **משנ"ב סק"מ** infers from the S"A that only if you eat outside do the candles need to last until you return to your house but if you make early Shabbos and eat inside before sunset next to the candles, you have still fulfilled your obligation of candle lighting even if they do not last until nightfall, because they add to the **שבת כבוד** during the meal. Nevertheless, it is still a **מזבח מן המובחר** to have the candles last into the night even in this case.

K. Accepting Shabbos with Lighting Candles

The S”A in **י' סעיף** quotes the **בה"ג** who says that the moment a woman lights candles she has accepted Shabbos. Therefore, she should drop the match and let it be extinguished by itself. The S”A quotes the conflicting view of **Tosfos** and the **רא"ש** who hold that a woman is **מקבל שבת** when the **ציבור** is **מקבל שבת** (i.e., when reciting **שיר/ברכו** or **מזמור** or **בואי בשלום**) and not with the lighting of her Shabbos candles. The S”A also quotes a **מחלוקת** within the view of the **בה"ג** whether you may make a **תנאי** not to accept Shabbos with the lighting of the candles. The **Rama passkins** that the **מנהג** is like the **בה"ג** to accept Shabbos with the lighting of the candles. Therefore, she should **daven מנחה** before lighting Shabbos candles (**משנ"ב סקמ"ג**).

If the **הלכה** is like the **בה"ג**, how can a woman light with a lighter or with a candle? In such a case, she should not be allowed to extinguish the flame if it is already Shabbos! In order to answer this question, we need to differentiate between the halachah for *Ashkenazim* and *Sephardim* (**סעיף ה'**). According to the practice of the *Ashkenazim*, where you first light and then recite the **ברכה**, the acceptance of Shabbos is after you recite the **ברכה** and therefore she is allowed to extinguish the flame. This is how **RSZA** (30) *passkins* in (**פרק מ"ג סקקפ"ט**) **שש"כ**. However, according to the practice of the *Sephardim*, who first recite a **ברכה** and then light, if she is **מקבל שבת** with the completion of the lighting of the candles, how can she light with a lighter or candle?

The (**רס"ג-נ'**) **ילקוט יוסף** (30) says that *Sephardim passkin* like the second opinion of the S”A (**Tosfos** and the **רא"ש**) that women are not **מקבל שבת** with the lighting of the candles. In the footnote (**סקע"ט**) he explains that since the S”A first quoted the **בה"ג** (by name, and not as a **סתם**) and then quotes those who argue on the **בה"ג** as **"יש אומרים"**, it is similar to a **"יש ויש"** (when the S”A quotes two opinions as **"יש אומרים"**) where the **הלכה** is like the second **"יש אומרים"**. However, the **ילקוט יוסף** adds that it is best for her to make a **תנאי**, and even once a year for the entire year, that she will not be **מקבל שבת** with the lighting of the candles. However, even if she did not make a **תנאי** at the beginning of the year, she may still perform any needed **מלאכה** after lighting candles. Thus, *Sephardic* women are permitted to continue performing **מלאכה** after lighting Shabbos candles up until the time of **שבת** and they certainly can daven *mincha* after candle lighting. [However, the **ילקוט יוסף** (**רס"ג סקס"ד**) explains that if a woman lights in between **פלג** and a half hour before **שקיעה**, she automatically accepts Shabbos with her lighting. The reason for this is based on **סעיף ד'** that you should not light well before **שקיעה** since it is not evident that your candles are being lit **שבת**. Therefore, the **ילקוט יוסף** says that the **דין** of not needing to accept Shabbos when lighting the candles applies only if you light within thirty minutes of **שקיעה**, as it is evident that the candles are being lit **שבת**. However, if you light from **פלג** until thirty minutes before **שקיעה**, you need to accept Shabbos with the lighting of the candles so that it is evident that the candles are being lit for Shabbos. In such a case, a woman should not light using a lighter.]

L. Lighting Candles על תנאי

As mentioned, the S" A in י' סעיף quotes a מחלוקת whether you are allowed to light Shabbos candles על תנאי – stipulating that you do not want to accept Shabbos with the lighting. [Again, this מחלוקת is only within the opinion of the ג"ה/Rama who hold that you are מקבל שבת with the lighting of the candles. However, if you hold that you are not מקבל שבת with the lighting of candles, you can certainly perform any מלאכה after lighting candles (unless you light between פלג and 30 minutes before שקיעה, like the ילקוט יוסף above).]

The Rama *passkins* that a woman is מקבל שבת (and not the rest of the family) with the lighting of the candles (after reciting the ברכה) unless she makes a תנאי not to accept Shabbos with the lighting of the candles. The Rama adds that even if she makes the stipulation in her heart (without uttering any words) the תנאי is valid and she can perform מלאכה after lighting candles. The *passkins*, משנ"ב סקמ"ד, based on the מג"א, that since there is a מחלוקת whether a תנאי is valid, we only rely on making a תנאי if it is במקום הצורך. The (32) מחצית השקל סק"כ proves that the Rama too is only במקום הצורך because if a תנאי is always permitted, why does the Rama *passkin* in ה' סעיף to light and then make a ברכה? Why doesn't she just light על תנאי that she does not accept Shabbos until after she extinguishes the candle, in which case she can recite the blessing לעשייתן? Thus, the Rama must also agree that you can only light על תנאי if it is for a צורך.

The big questions now becomes, what is considered a צורך? For example, can you light candles על תנאי in order to *daven* at the *Kotel* (when you would need to take a taxi there)? In סעיף ד' we learned that you should not light candles earlier in the afternoon (even after פלג) if you do not intend to accept Shabbos with the lighting of the candles. The משנ"ב סק"כ writes that if you light candles for Shabbos after פלג but do not accept Shabbos with the lighting of those candles, your lighting is valid but only בדיעבד. Therefore, the *passkins* שש"כ (מג-כד) that it is best not to light candles על תנאי to go to the *Kotel*, because you are only יוצא your obligation of נרות on a בדיעבד level. Additionally, he quotes RSZA (in סקקל"ז) (33) that going to the *Kotel* is not considered a sufficient "צורך" that would allow you to light על תנאי. However, the (34) *passkins* ציץ אליעזר (ח"י-סימן י"ט) that going to the *Kotel* is definitely a צורך due to the inspiration of the place and the special *davening* experience that one has there. Consequently, she is allowed to light על תנאי in order to go to the *Kotel*. [He brings a ראיה from the חוות דעת who says that a woman can light על תנאי in order to go to a *chuppah*, so certainly she should be allowed to light על תנאי in order to go to the *Kotel*.] Rav Schachter also holds that going to the *Kotel* is considered a צורך, and even preparing food for Shabbos is a צורך. Therefore, if it is time to light but there is still a lot to do before Shabbos, she can light על תנאי (making the ברכה before the lighting of the candles) and then finish cooking and getting the kids ready. The *passkins* ילקוט יוסף (רסג-מד) in line with his approach quoted in the previous section, that a woman does not need to make a תנאי to go to the *Kotel* because she does not accept Shabbos when lighting candles. However, this is only if she lights within a half-hour before שקיעה, but if she lights between פלג and thirty minutes before שקיעה, she has automatically accepted Shabbos and can no longer be מחלל שבת. Additionally, in such a situation making a תנאי is not effective.

We mentioned above that the *Rama* in י' סעיף states that the עיקר חיוב of Shabbos candles is on the dining room table, and ideally that is where you should light them and recite the ברכה. The *Rama* in י' סעיף adds that you should recite the ברכה in the place where you are placing the candles (the table) and you should not light them in one place and then move them to another place. The משנ"ב סקמ"ח explains that if you lit the candles in a place where there is no obligation to light and then you transferred them to your table, you are not fulfilling the מצוה and you would need to extinguish them and then light again with a ברכה. However, if you lit the candles in a place where you would benefit from the light, you are allowed to then place them in a different location (assuming you have not yet accepted Shabbos). Therefore, if your wife is sick or after childbirth and wants to light while she is in bed, she may light there with a ברכה and then you can transfer the candles to the Shabbos table.

M. סעיף יא

The S"A in י"א סעיף teaches that if a יחיד is מקבל שבת through *davening* (before the time that the ציבור accepted Shabbos) he can no longer do מלאכה. The משנ"ב סק"נ explains that although you can light Shabbos candles על תנאי, you cannot *daven Maariv* על תנאי because in the *davening* you mention קדושת שבת.

N. סעיף יב-יג

The S"A in י"ב סעיף teaches that if the majority of the city is מקבל שבת, the rest of the city automatically follows suit even though it is not yet שקיעה. The משנ"ב סקנ"א explains that this is only true if there is one shul in the city, but if there are many shuls in the city that *daven* at different times, each shul has its own status and the smaller shul does not need to accept Shabbos when the bigger one does.

The S"A in י"ג סעיף teaches that if you enter a city with one *minyana* that was already שבת, you need to drop your מוקצה objects on the floor. The משנ"ב סקנ"ב explains that if you already entered a house, you may continue walking and drop them in one of the rooms. However, if you are in the street (and there is no עירוב) you need to drop your wallet on the floor, unless you are worried that it might get stolen. In such a case, if you are still walking you are allowed to run (without stopping) to the home you are staying in and hide it there (and you should take the wallet out of your pocket with a שינוי and throw it into the house with a שינוי). If there is a trustworthy גוי nearby, it is best to give it to him because as we learned in סימן רס"א, אמירה לעכו"ם, סימן רס"א is permitted even during השמשות. (See סימן רס"ו for more details on these cases.)

It is worthwhile to mention again here what we learned in סימן רסא (section I, where this subject was discussed in detail) that Rav Moshe held that maybe this דין of the S"A (that the minority of the city follows the majority) is only if the city was מקבל שבת early because of the מורא of Shabbos and

not for reasons of convenience. However, RSZA disagreed with his opinion. As we mentioned there, this question is very relevant when traveling to the mountains in the summer and arriving to the town/camp after everyone was **שבת מקבל**. In such a case, it is best to call ahead and have a **גוי** drive your car from outside the **תחום** into camp while you sit in the back seat.

O. סעיף טו-טז

We are skipping **סעיף יד** because it is not so relevant nowadays, and continuing with **סעיף טו**. The S”A teaches that if the **ציבור** accepted Shabbos before nightfall, you are not allowed to *daven Mincha* in their presence, but must exit the shul in order to *daven*. The **ביה"ל ד"ה של חול** explains that even if you are in a city with one shul, where you are obliged to be **שבת מקבל** with the **ציבור** (סעיף יב), you are still allowed to *daven Mincha* because your “acceptance of Shabbos” with the congregation only requires you to refrain from not performing **מלאכה**, but does not require you to refrain from *davening Mincha*. However, the S”A continues that if you accepted Shabbos verbally by answering “ברכו” to the **חזן**, you may no longer *daven Mincha*, and must *daven* **שמונה עשרה** twice at *Ma’ariv* instead. Therefore, if you are driving to the mountains on *erev-Shabbos* and enter a summer camp after the camp accepted Shabbos but before nightfall, you may still *daven Mincha* as long as you did not accept Shabbos verbally and as long as you do not *daven Mincha* in the shul where there are people who already accepted Shabbos. In addition, the same should apply to one who arrived late to shul after the congregation already accepted Shabbos (as some do before beginning *Kabbalas Shabbos*) – one should make sure to *daven Mincha* outside of the shul sanctuary.”

The S”A in **סעיף טז** continues that if you show up to shul right before the **ציבור** accepts Shabbos, you are allowed to start *davening Mincha* even though they will accept Shabbos in the middle of your *davening*.

P. Asking Another Jew to do **מלאכה** for You

The S”A in **סעיף יז** teaches that if you accept Shabbos early before the rest of the **ציבור**, you are allowed to ask another Jew to perform **מלאכה** for you and you may even benefit from it. However, if the majority of the city accepted Shabbos, you may not ask other Jews to do **מלאכה** because they are also obligated to refrain from **מלאכה**. The *Rama* adds that the same applies on **שבת מוצאי**, where if you are in the middle of **שלושית סעודה** but it is already **שבת מוצאי**, you are allowed to ask your friend who has already said “ברוך המבדיל בין קודש לחול” to perform **מלאכה** for you. He can even grill a fresh steak for you while you are singing “מזמור לדוד”. [When learning **שי"ח סימן** we mentioned that if you hold that an act is forbidden on Shabbos (and not just a **חומר**) you are not allowed to ask another Jew who permits it to perform that **מלאכה** for you. Therefore, if your custom is to keep **ר"ת** you are not allowed to ask another Jew to do **מלאכה** for you before the 72 minutes have passed (see also **ח"א-נג**)].

What is the reason for this leniency, and would the same *halachah* apply to a בן ארץ ישראל performing a מלאכה for a בן חוץ לארץ in Eretz Yisrael? Can a visiting American ask an Israeli to turn the lights on in his room on יו"ט שני, just like someone who accepted Shabbos early can ask his friend who has not to perform a מלאכה for him? The **משנ"ב סקס"ד** quotes the ר"ט who explains that the reason someone who was מקבל שבת may ask a Jew who did not yet accept Shabbos to perform מלאכה for him is because "דכיון לחבירו מותר, אין איסור אמירה שייך בזה" – since his friend (who was not accepted Shabbos yet) is permitted to do מלאכה, there is also no איסור to ask him to do מלאכה. It would seem from the **משנ"ב** that a בן חו"ל may ask a בן א"י to perform מלאכה since "it is permitted for the בן א"י, there is no איסור אמירה for the בן חו"ל."

However, RSZA in (רסג-סקכ"ה) **שולחן שלמה** (35) quotes many אחרונים (including the שערי שובה) who forbid a בן א"י from performing מלאכה for a בן חו"ל. RSZA explains that when accepting Shabbos early, the reason why you are allowed to ask someone who was not מקבל שבת to perform מלאכה for you is because you know that for him it is not Shabbos. However, on יו"ט שני it is a ספק whether today is יו"ט or not for the American. Since in his mind today may really be יו"ט, he should not be allowed to ask a בן א"י to do מלאכה for him, as how can he ask another Jew to do מלאכה on a day that he believes may be יו"ט? If so, he might be causing the other Jew to sin. However, RSZA says that you may do מלאכה for him because nowadays יו"ט is not observed because we are uncertain what day יו"ט is (we know what day it is), and it is only kept because of מנהג אבותינו בידינו. Thus, it is as if the בן חו"ל is certain that today is not יו"ט for the בן א"י, and he may therefore ask the בן א"י to perform מלאכה for him and he may even benefit from it (though in חוץ לארץ this would not be allowed). RSZA adds that we can also be מצרף the opinion of the חכם צבי who holds a בן חו"ל visiting in ארץ ישראל does not need to keep יו"ט שני, and certainly the American may ask the בן א"י to perform מלאכה for him on יו"ט שני. However, in (א-יט:ג) **מנחת שלמה** RSZA says that it is best to be מחמיר and what he wrote earlier was only to be מלמד זכות on those who do. There are many *posskim* [see **ספר יו"ט שני כהלכתו** (פרק יד-ב)] who are forbid on principal and do not allow a בן חו"ל to ask a בן א"י to perform מלאכה. Furthermore, from the (פרק מג סקקל"ו) **שש"כ** it seems that even if a בן א"י may perform מלאכה for a בן חו"ל, the בן חו"ל should not get on a bus or in a car on יו"ט שני (even if the בן א"י pays for him) because of זלזול יו"ט. If this question arises, you should ask your Rav.