



Halachos of
**HADLAKAS
NEIROS**

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Please note that the material presented is not meant to be a comprehensive guide to the halachos of Hadlakas Neiros.

In any case of question or doubt a Rabbi should be consulted.

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Halachos of
HADLAKAS NEIROS

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Day 1

It is a mitzvah to kindle a light in one's home before Shabbos (הדלקת נר). The light enhances the joy of Shabbos (עונג שבת), and is also a way of honoring the Shabbos (כבוד שבת). Additionally, an illuminated home facilitates shalom bayis (tranquility in the home).

שו"ע ס' רסג ס"ב, רש"י מס' שבת דף כד



Day 2

When one member of the household kindles the Shabbos lights, all the members of the home fulfill the mitzvah with that lighting. Both men and women are obligated in הדלקת נרות. Since this mitzvah is associated with the home, it is the province of the woman who is home more frequently and is the one who attends to its needs.

שו"ע סי' רסג ס"ג



Day 3

It is proper practice for the man of the house to prepare the candles to be lit, so that he too can have an active part in fulfillment of the mitzvah.

מ"ב ס' רסג סקי"ב



Day 4

One who has the custom to light with olive oil is permitted on erev Shabbos to add water to the cups in order to elevate the oil. On Shabbos, however, no water may be added to the cup.

שו"ע ס' רסד ס"ד



Day 5

It is the minhag for women to first don Shabbos attire and then perform the mitzvah of הדלקת נרות. However, if a woman sees that she is running late, it is better to light first and afterwards get dressed for Shabbos. Additionally, mincha should be davened before הדלקת נרות.*

* It is questionable if and under what circumstances mincha may be davened after candle lighting. A rov should be consulted.

מ"ב ס' רסב סקי"ב וס' רסג סקמ"ג



Day 6

The earliest time to perform the mitzvah of הדלקת נרות is at plag hamincha- an hour and a quarter before sunset (in שעות זמניות halachic hours).

שו"ע ס' רסג ס"ד ומ"ב סקי"ט



Day 7

Great care must be taken to kindle the Shabbos lights at the proper time (i.e. the time that the calendar says) so that one does not come to desecrate Shabbos by lighting after sunset. If one did not yet light and it is already within five minutes of sunset, the husband should kindle the Shabbos lights and not delay candle lighting any further. Indeed, it is better not to kindle Shabbos lights at all rather than kindle a flame at a time when it is possibly prohibited (to be continued).

מ"ב ס' רסב סקי"א ושבת לישראל (ע' תעג)



Day 8

If one forgot to perform the mitzvah of הדלקת נרות, during bein hashmashos (the time frame between sunset and צאת הכוכבים - nightfall) it is permitted to instruct a non-Jew to light on their behalf. The non-Jew is permitted to kindle on their behalf all of the candles that they would regularly light. In such an instance, no bracha is recited.

מ"ב ס' רסג סקכ"א, שש"כ פמ"ג סקי"ד



Day 9

It is a beautiful minhag to give tzedakah prior to candle lighting. It is also a proper minhag following candle lighting to daven to be blessed with children who will shine in excellence in Torah knowledge. After one performs a mitzvah, it is an auspicious time for their prayers to be accepted.

שש"כ פמ"ג סקכ"ח, מ"ב ס' רסג סק"ב



Day 10

The mitzvah to kindle a light is fulfilled with a single light. Nonetheless, the minhag is to kindle at least two lights. Some have the custom to add an additional light for each member of the family.

שו"ע ס' רסג ס"א, שש"כ פמ"ג הערה נ"א



Day 11

Those who have the custom to always kindle a specific number of lights are not permitted to decrease the number of lights they kindle on any given Shabbos, when lighting in their own home. When one is performing the mitzvah outside of the home, the minhag is to kindle just two lights.

שש"כ פמ"ג סק"ג



Day 12

The primary mitzvah is to kindle the Shabbos lights where the Shabbos meal will be eaten. However, all rooms and hallways of the home that will be used over Shabbos should also have light in them, or at least shining into them (electric lighting is sufficient). A bracha is only recited on a light kindled in the place where the meal will be eaten.

רמ"א ס' רסג ס"י, מ"ב שם סק"ב וסקמ"ה



Day 13

Candle lighting must be performed in the place where the lights are meant to burn. Therefore, one may not kindle the lights in one place and subsequently transfer them elsewhere. In a situation of need (i.e. a woman who is bedridden ע"ל), one is permitted to kindle the lights in one place and then transfer them elsewhere, provided that they were lit in a room that will be used over Shabbos.

מ"ב ס' רסג סקמ"ח



Day 14

It is permitted to kindle Shabbos lights even in a room that is illuminated with electric lighting, because the Shabbos lights provide additional light and are being lit for the purpose of fulfilling the mitzvah.

Nonetheless, it is preferable that prior to lighting one should turn on the electric lights in the room for the sake of kovod Shabbos, and when making the bracha have in mind the electric lights as well.

שש"כ פמ"ג סקל"ד



Day 15

The Shabbos lights must burn until the beginning of the Shabbos meal. Ideally, one should use lights that will burn throughout the meal. If one turned on the electric lights in the room for the sake of Shabbos (as mentioned above), then it is sufficient that the electric lights remain on for the duration of the meal (to be continued).

שש"כ פמ"ג סקי"ז והערה צ"ט



Day 16

If one accepts Shabbos early and finishes the meal before צאת הכוכבים (halachic nightfall), they fulfill the mitzvah of הדלקת נרות. Even so, it is a מצוה מן המובחר (a punctilious fulfillment of the mitzvah) that the lights should burn until it becomes nighttime.

מ"ב ס' רסג סק"מ



Day 17

The minhag is that women accept upon themselves the commencement of Shabbos after candle lighting. Thus, by saying the bracha of הדלקת נרות, a woman becomes bound with all of the restrictions of Shabbos (to be continued).

שו"ע ס' רסג ס"י



Day 18

Following candle lighting, a woman is not permitted to eat or drink until kiddush is said. However, if she is thirsty, water may be drunk until sunset.

מ"ב ס' רעא סקי"א, שש"כ פמ"ג סקמ"ה



Day 19

It was mentioned previously that a woman accepts upon herself the commencement of Shabbos with the bracha of הדלקת נרות. However, for the other members of the home, Shabbos commences at sunset and they are permitted to do melachoh (activity that is prohibited on Shabbos) even after candle lighting. Moreover, the woman who lit is permitted to instruct one of these family members to perform a melachoh on her behalf until Shabbos begins for them.

רמ"א ס' רסג ס"י, שו"ע ס' רסג ס"ז ומ"ב סקס"ד



Day 20

There is a question if a woman can stipulate that she does not intend to accept Shabbos upon herself with candle lighting. In a situation of need, a woman may stipulate (ideally orally) that she is not accepting Shabbos upon herself with candle lighting and is thus permitted to continue performing melachoh until sunset.

שו"ע ס' רסג ס"י ומ"ב סקמ"ד



Day 21

Even if one's husband already accepted Shabbos upon himself (i.e. during davening in shul), it does not become Shabbos for his wife and the members of his family, and they are still permitted to perform melachoh until sunset.

הליכות בת ישראל פט"ו סכ"ו



Day 22

It is prohibited to use the Shabbos lights to kindle a flame for non-mitzvah use.

Therefore, if after one kindled a Shabbos light, the match was extinguished, one should not kindle a new match from the flame of the Shabbos candle.

מ"ב ס' רסג סק"ד



Day 23

One fulfills the mitzvah of הדלקת נרות even if they accidentally did not make a bracha. If one got interrupted in the middle of candle lighting, and is unsure whether or not she made a bracha, a bracha is not recited.

בה"ל ס' רסג ד"ה כשידליק



Day 24

If after completing הדלקת נרות, a woman realizes that she forgot to make a bracha, if it is still before sunset, a bracha may be recited. After sunset a bracha can no longer be recited.

בה"ל ד"ה כשידליק



Day 25

If one or more of the Shabbos lights went out, they should be rekindled (before sunset) by someone who did not yet accept Shabbos.

שש"כ פמ"ג סקט"ז



Day 26

If one mistakenly recited the bracha prior to lighting, she may still perform the mitzvah of הדלקת נרות.

הליכות בת ישראל פט"ו סקנ"ח



Day 27

In the event that two or more women are lighting in the same room, there are those who say that one woman should recite a bracha and the others should light without a bracha. Others however, maintain that all women may make a bracha, provided that multiple women are not kindling lights on the same candelabra. The prevalent (but not absolute) minhag is that Sephardim follow the first opinion, while Ashkenazim follow the second opinion.

שו"ע ס' רסג ס"ח ורמ"א שם ומ"ב סקל"ז



Day 28

A woman who forgot one Shabbos to perform the mitzvah of הדלקת נרות, from then on must kindle an additional light every erev Shabbos. The additional light is meant to serve as a permanent reminder to be more careful to fulfill the mitzvah of הדלקת נרות. If she did not perform the mitzvah because she was unable to, an additional light is not added.

רמ"א ס' רסג ס"א ומ"ב סק"ז



Day 29

A candelabra is considered muktzah (even if the candles have burnt out), and may not be moved, even if one wishes to use the place it occupies for a different purpose.

שו"ע ס' רעט ס"ב



Day 30

There is a question if one can fulfill the mitzvah of הדלקת נרות with electric lights. In the event that one does not have access to other lights (i.e. in a hospital room) than they should turn on electric lights for the sake of Shabbos*.

* A rov should be consulted whether or not a brachoh is recited in such an instance.

ספר כבוד ועונג שבת (ע' יט)



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Mazel Tov
on completing a month
of Halacha Yomi!