

Summary from previous week

- Both men and women are obligated to light Shabbos candles.
- It is a very important mitzvah and provided one has enough money for bread, one should go begging in order to buy oil or candles to light on Shabbos. This is true even though Kiddush is a Torah obligation because (i) one fulfils the Torah obligation of Kiddush by simply reciting it in Shul on Friday night; there is only a rabbinic obligation to recite Kiddush at the meal. (ii) Even so, Kiddush at the meal can be recited over the challos.
- Women take precedence over men for the lighting for a variety of reasons. Firstly, the men are obligated to daven in shul, so the women are more likely to be at home. Secondly, the women are given the opportunity to bring light to the world after the sin of Chavah (Eve).
- Men who are at home fulfil their obligation to light through their wives. Married men who travel away from home must light in their own lodgings. Unmarried men must light for themselves, unless they are staying with a host in which case they can pay a *perutah* to become a partner in the host's lighting.

Using Electric lights for Shabbat candles in a Hotel or a Hospital

The *poskim* (halachic authorities) have debated whether we can use electric lights for Shabbos and Yom Tov candles. It is essentially a three way *machlokes* (disagreement).

1. It is permissible to use electric lights for the mitzvah of Shabbos or Yom Tov candles and the proper blessing may be recited.
2. It is not proper to use electric lights for lighting Shabbos or Yom Tov candles.
3. It is permissible to use electrical lights, but the blessing should not be recited over them.

שמירת שבת כהלכתה מג: ד

והמדליק נרות-שבת ויו"ט בנורות-חשמל — יש לו
על מי לסמוך, וגם יברך על הדלקה זו (כב), ובלבד שידליק לכבוד שבת, וכדלהלן
סעיף לב (כג).

Shemiras Shabbos Kehilchaso 43:4

Someone who uses electric lights to light Shabbos or Yom Tov candles – there is an opinion on which one can rely, and it is also permissible to recite the blessing over this provided the light was switched on with the specific intention of being for the honour of Shabbos, (see later para. 32).

If one is able to light in the hotel lobby, is this sufficient?

שולחן ערוך אורח חיים סימן רסג סעיף ו
* (כח) בחורים ההולכים ללמוד חוץ לביתם, צריכים להדליק נר שבת (כט) בחדרם (ל) יג ולברך עליו, אבל מי שהוא אצל אשתו (לא) יד א"צ להדליק בחדרו ולברך עליו, לפי שאשתו מברכת בשבילו.

Shulchan Aruch Orach Chaim 263:6

6 (28) Young men who travel away from home to study must light a Shabbos candle (29) in their lodgings and (30) make a blessing over the kindling. However, one who is living with his wife, and she lights a candle with a blessing, (31) need not light the candle in his room with a blessing over the kindling, since when his wife makes the blessing, it is effective for him.

משנה ברורה סימן רסג ס"ק לא
(לא) אין צריך וכו' ולברך עליו - אבל [לט] להדליק צריך אפילו אינו אוכל שם כדי שלא יכשל בעץ או באבן:

Mishnah Berurah 263:31

(31) Need not... with a blessing over the lighting. However, he must light a candle even if he does not eat in that room so that he does not trip over a piece of wood or a stone.

The Mishnah Berurah mentioned that we need to have lights lit in any room which may be used on Shabbat, even if we are not eating there. At home, it is simple to either leave lights on or arrange a time switch to fulfil this aspect of the mitzvah.

In a hotel, the correct procedure according to **Rabbi Doniel Neustadt** would be as follows.

When the wife is ready to light candles in the dining room, all the electrical lights which will be used on Friday night should be shut off. The lights which are going to be used on Shabbos should then be turned on, with the intention that they are being turned on for the sake of the mitzvah of Shabbos candles. The candles should then be lit and the blessing recited over all the lights in the house, both electrical and otherwise. In this manner, one fulfils the mitzvah according to all views.

– **Weekly Halacha Discussion, p. 4**

שולחן ערוך אורח חיים סימן רסג
הגה: ... ואם היה הנר דלוק * (כ) מבעוד היום גדול, יכבנו ויחזור וידליקנו לצורך שבת (טור).

Shulchan Aruch Orach Chaim 263:4

Rema: *If the candle is lit (20) while there is still much of the day left, it should be extinguished and relit again for the sake of Shabbos.*

הודלק למצוה, והעונג שבת מתקיים גם בלי הדלקה דנרות לשם שבת, וא"כ הדלקת הנרות רק לכבוד שבת, ולכן לכאורה כדאי לכבות האור אלקטרי ושהיא תדליקו לשם שבת, ואחר כך תדליק הנרות ותברך ועולה שפיר הברכה לתרווייהו, ויש בזה הידור מצוה, וכן שמעתי שיש מהר"ן כן שאז כל ההדלקה לעונג וכן לכבוד לשם מצוה דווקא ובכרכה, ושמעתי שכך נהג הגאון רבי משה פיינשטיין זצ"ל.

ו) אם צריך לכבות האלקטרי לפני הדלקת נר שבת ובשורש מצות הדלקת נר שבת.
ובעיקר הדלקת נר שבת כשיש כבר אור אלקטרי בחדר, מקודם נסתפקתי טובא, שבכל בית מדליקין בערב שבת נרות, אף שמואר כבר מקודם מזמן באור אלקטרי אף שלא הודלק לשם מצות הדלקת נר שבת, וא"כ יש עונג בשבת גופא בלאו הכי, מצד האור אלקטרי, שיאיר בליל שבת, אף שלא

Rabbi Moshe Shterbuch, Teshuvos v'Hanhagos 157:6

6: IS IT NECESSARY TO TURN OFF THE ELECTRIC LIGHTS BEFORE LIGHTING THE SHABBOS CANDLES AND THE SOURCE OF THE MITZVAH OF SHABBOS CANDLES. I have had many doubts regarding the essence of the mitzvah to light Shabbos candles in a room with electric lights on, for even if the entire house is lit with candles before Shabbos, it is illuminated by the electric lights from the outset which were not lit for the sake of *kavod Shabbos* – honouring the Shabbos. If so, there is no aspect of *oneg Shabbos* – delighting in the Shabbos with respect to the electric lights for they illuminate the house during the night of Shabbos even though they were not turned on for the sake of the mitzvah and *oneg Shabbos* is achieved without lighting them while specifically having the sake of Shabbos in mind.

If the lighting of the candles is of only for the sake of *oneg Shabbos* [which has been achieved through the electric lights] it seems appropriate to turn off the electric lights and turn them on again having in mind that it is for *kavod Shabbos*. Afterwards, one should light the Shabbos candles and recite the blessing with both the candles and electric lights in mind. This is a beautification of the mitzvah, for all of the lights were now lit specifically for the sake of *oneg Shabbos* and so for *kavod Shabbos* specifically for the sake of the mitzvah and with a blessing. I heard this was the tradition of Rav Moshe Feinstein זצ"ל.

Lighting in a Hospital or Hotel

Based on the previous Rema and Rav Moshe Shternbuch, it would seem that in a Hospital or Hotel, one should turn the lights in the room off and then on having in mind that one is doing so for *oneg Shabbos*. If one can light candles in the hotel lobby, this should be done afterwards with a blessing. If not (or one is in Hospital), the blessing should be recited after turning the lights back on.