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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רס"ג סעיף ה'

Overview

Siman 263 Seif 5:

When kindling the lights one recites ...ברוך אתה ה' אשר קדשנו במצותיו להדליק נר של שבת and this is the wording for men and women. On Yom Tov when kindling lights one must recite להדליק נר של יום טוב. When Yom HaKippurim does not coincide with Shabbos there is an opinion that maintains that a beracha is not recited but see below siman 610. One opinion maintains that the beracha is recited before kindling and another opinion maintains that the beracha is recited after kindling but in order that it should be considered עובר לעשייתן one should not benefit until after the beracha and one places his hand in front of the light after it was kindled, one recites the beracha and then removes his hand and this is considered עובר לעשיתן. This is the custom.

- According to some authorities when there is a wedding on erev Shabbos, one should kindle the lights before the chupah and after it becomes dark one should cover the candles with her hands and recite the beracha. Alternatively, one should instruct a gentile to kindle the lights and the woman of the household recites the beracha. Late authorities reject these options and suggest as an alternative that when she kindles the lights and recites the beracha she should stipulate that she is not accepting Shabbos. The same procedure should be followed when a woman will immerse on Shabbos night, i.e. should kindle the lights with a beracha and stipulate that she is not accepting Shabbos at that time so that she could bathe and clean her body before immersing. (M.B. 21)
- It is unnecessary to recite שהחיינו but in those places that have the custom to recite it, one need not protest. (M.B. 23)
- When Shabbos and Yom Tov coincide one recites של שבת ושל יום טוב. (M.B. 24)
- Shulchan Aruch rules there that the beracha should be recited even though one will not eat or drink and the mitzvah of oneg does not apply. (M.B. 25)
- According to this opinion, on Yom Tov when this rationale does not apply everyone agrees she should recite the beracha and then kindle the lights. Magen Avrohom asserts that the procedure on Yom Tov should be the same as for Shabbos but many authorities maintain that they are not the same. (M.B. 27)

Halacha Highlight

The procedure for kindling Shabbos and Yom Tov lights

Rema Siman 263 Seif 5

ויש מי שאומר שמברך אחר ההדלקה

Another opinion maintains that one should recite the beracha after kindling the lights

Rema presents two opinions concerning the correct procedure for kindling Shabbos lights. The first opinion follows the standard procedure of עובר לעשייתן and the beracha is recited before kindling the lights. The second opinion maintains that a woman should first kindle the lights and then recite the beracha. The reason to deviate from the normal procedure is that there is a concern that the recitation of the beracha constitutes an acceptance of Shabbos and then it would be prohibited to kindle the lights. Rav Akiva Eiger (הגהות כאן) challenges the logic behind this concern. Being that the woman intends to kindle the lights, it is obvious that she does not intend to accept Shabbos. This follows the same logic that indicates that after a woman kindles a single light it does not become Shabbos for her since she intends to kindle at least another light. Different answers to this challenge are suggested by later authorities (פסקי תשובות אות י"ח הע' 164).

In order to retain some semblance of עובר לעשייתן, Rema writes that one should not benefit from the lights until after the recitation of the beracha. This is accomplished by a woman placing her hand in front of the light while she recites the beracha. After the recitation of the beracha she should lower her hand and then benefit from its light. Kaf HaChaim (אות מ"ה) writes that if there are many lights and raising her hand will not be sufficient to cover all the lights she may close her eyes during the recitation of the beracha. Aruch HaShulchan (סע' י"ג) writes that a woman should cover both eyes with her two hands.

Mishnah Berurah (ס"ק כ"ז) mentions a dispute whether this procedure should be followed on Yom Tov when there is no prohibition against kindling lights necessary for Yom Tov. Magen Avrohom maintains that on Yom Tov one should follow the same procedure one uses on Shabbos in order to keep things consistent. The majority of authorities disagree and write that on Yom Tov one should first recite the beracha and then kindle the lights.