The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רס"ג סעיף ו'-י'

Overview

Siman 263 Seif 6:

Bachurim who leave their home to study Torah must kindle Shabbos lights in their room with a beracha. However, one who is with his wife does not kindle and recite the beracha in his room since his wife recites the beracha on his behalf.

- This refers to someone married but traveled elsewhere to study Torah and he has his own room where he is boarding and this halacha would certainly apply for someone who is not married. (M.B. 28)
- This is true even if his room is just for sleeping and he eats elsewhere. (M.B. 29)
- The candles must be long enough that they should remain lit until he returns because if they are not, the beracha recited was in vain. When many people gather for business and stay in the same room without the host they have an obligation to kindle lights with a beracha. If the host is present they need not contribute towards his lighting since their wives are lighting for them in their respective homes. (M.B. 30)
- He must, however, kindle lights so that he should not trip. (M.B. 31)

Siman 263 Seif 7:

A guest who does not have his own room nor does he have someone lighting for him must contribute towards the host's lighting.

- If he is eating with the host he becomes a member of his household. (M.B. 33)
- The same is true of the host merely conveys partial ownership to him as a gift. (M.B. 34)

Siman 263 Seif 8:

If two or three ba'alei batim eat together there are some authorities who maintain that each one kindles his own lamp but others are uncertain about this. It is appropriate to be cautious and refrain from reciting the beracha out of doubt and only one person should recite the beracha. This, however, is not our custom.

- The more light, the more peace and joy so that there will be light in every corner. (M.B. 35)
- Magen Avrohom in the name of Shelah writes that two people should not recite the beracha on lights in the same lamp but there are authorities who are lenient regarding this matter. Pri Megadim writes that one could be lenient for impoverished women who have only one lamp. (M.B. 37)

Siman 263 Seif 9:

Those who kindle lights in the corner of the house and then eat in the courtyard, if the candles are not long enough to remain lit until night, the beracha was recited in vain.

- See below in Magen Avrohom siman 273:15 that it is not permitted to eat in the courtyard unless one would be distressed in his home, e.g. there are a lot of flies, but otherwise one should eat where the lights were kindled. (M.B. 39)
- The preferred manner of fulfilling the mitzvah is to kindle long candles that will remain lit until night even though he will eat during the day. (M.B. 40)
- If the house where he lit was somewhat dark and one used the light for some task related to the meal no prohibition was violated even though one ate in the courtyard and the lights did not remain lit until night. (M.B. 41)

Siman 263 Seif 10:

According to Behag once the Shabbos lights are kindled Shabbos begins and melacha is forbidden. Accordingly, some women have the practice that after reciting the beracha and kindling the lights they drop the wick in their hand used to kindle the lights on the ground rather than extinguish it. According to some if she stipulates before lighting that she does not want to accept Shabbos until the chazzan says borchu, the stipulation is effective but others maintain it is not effective. Some authorities disagree with Behag and contend that acceptance of Shabbos does not happen when the lights are kindled; rather it occurs when one davens ma'ariv because once the chazzan says borchu everyone refrains from melacha. According to our custom the recitation of מזמור שיר ליום השבת is comparable to borchu. The custom is that the woman who kindles the lights accepts upon herself Shabbos unless she stipulates otherwise and even a mental stipulation is effective. Other members of the household may perform melacha until borchu. The primary lighting is the lights that are kindled by the table rather than the lights that are kindled elsewhere in the house. The lights must be placed in the location where they are kindled and may not be kindled in one place and then moved to another location.

- There is no custom that when a man kindles the lights that he accepts Shabbos but it is still preferable that he stipulate that he is not accepting Shabbos. (M.B. 42)
- She should first daven mincha and if there is not sufficient time she should kindle the lights and recite the amidah twice during ma'ariv. (M.B. 43)
- A woman should not stipulate unless it is a pressing circumstance. (M.B. 44)
- In other words, one should recite the beracha on these rather than the other lights since the primary mitzvah is fulfilled where one eats. If there are many women and they don't each have their own table a woman may recite the beracha on the lights elsewhere in the house. The rule is that in any place where one lights to be able to use that room and it promotes shlom bayis, one may recite the beracha. (M.B. 45)
- This applies to the homeowner but a guest that has his own room kindles lights there even though he doesn't eat there. (M.B. 46)
- It is prohibited to kindle the lights in a place where it will not be used and then move it to a place where it will be used. There is a dispute whether it is acceptable to kindle the lights in one location where it will be used and then move it to another place it will be used and in a circumstance of need one may be lenient. Chaye Adam writes that women who kindle lights in the sukkah and then move them into the house are not acting properly. (M.B. 48)

Halacha Highlight

Davening mincha after candlelighting

Rema Siman 263 Seif 10

אם לא שהתנה תחלה

Unless she first stipulates

Shulchan Aruch records a disagreement between Behag and others whether the kindling of Shabbos lights constitutes an acceptance of Shabbos. Rema relates that the custom is that the woman who kindles lights accepts Shabbos unless she stipulated beforehand that she does not wish to accept Shabbos. Mishnah Berurah (סי"ק מ"ד) adds that a woman should not stipulate that she is not accepting Shabbos unless there is a need since there are authorities who maintain that a stipulation is ineffective. Mishnah Berurah (סי"ק מ"ג) also writes that a woman should first daven mincha since after accepting Shabbos she cannot go back and daven the weekday amidah of mincha.

Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה ח"ב סי' ל"ה אות ח') writes that if a woman did not yet daven mincha she may stipulate that she is not accepting Shabbos when she kindles the lights since davening mincha is considered a need that allows a stipulation. Rav Nissim Karelitz (חוט השני ח"ד פפ"ג סי"ק י"א) agrees with this ruling and adds that when Mishnah Berurah wrote that when pressed for time a woman should kindle the lights and daven amidah twice as part of ma'ariv rather than kindle the lights with a stipulation, he must have been referring to a circumstance in which by the time the woman finished lighting and davening there would not be any time left for tosefes Shabbos. Where there is enough time it is acceptable to kindle the lights with the stipulation that one does not wish to accept Shabbos to allow her to daven mincha afterwards.