

In Hilchos Shabbos

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Candle Lighting

Part I: The Basics of Hadlakas Neiros

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

One of the special mitzvos of Shabbos is the mitzvah of hadlakas neiros (lighting the Shabbos candles).¹ According to the majority of poskim the mitzvah of hadlakas neiros is a Rabbinic obligation.² The Gemara³ states that someone who is careful with this mitzvah will merit having sons (and sons-in-law⁴) who are Torah scholars. Hadlakas neiros is an unassuming mitzvah that may appear simple to implement, but in truth its halachos are complex, particularly with the advent of electric lights. In this part, we will discuss the following basic halachos of this mitzvah:

1. why we light Shabbos candles
2. the Shabbos candles
3. why women light the Shabbos candles
4. accepting Shabbos with candle lighting
5. special customs and halachos.

Why Do We Light Shabbos Candles?

There are a number of reasons why Chazal established the mitzvah of lighting Shabbos candles:

1. **kavod Shabbos** (honoring the Shabbos meal): Having candles lit at the evening Shabbos seudah gives honor to it.⁵
2. **oneg Shabbos** (enjoying the Shabbos meal): Having candles lit at the evening Shabbos seudah makes it more pleasurable.⁶
3. **shalom bayis** (domestic tranquility): When a room is well lit, it creates an atmosphere of calm and peace in the home.⁷

The Shabbos Candles

What Type of Candles Should Be Used?

The Shulchan Aruch⁸ says that one should be careful to use Shabbos candles that burn nicely (i.e., a clear and bright light⁹). The Shulchan Aruch¹⁰ concludes that all (of the commonly available¹¹) candles, as well as clear-burning oils, are acceptable to use for performing the mitzvah of hadlakas neiros. The Shulchan Aruch¹² adds that it is preferable to use olive oil, as it produces the clearest and brightest light.¹³ However, nowadays there are candles available that produce a clear and bright light. To this end, the Mishnah Berurah¹⁴ states: "It seems to me that the paraffin candles used nowadays burn clearer than wax candles, and perhaps even clearer than all other oils as well." Many poskim¹⁵ therefore write that using paraffin candles for hadlakas neiros is as preferable as olive oil. Others¹⁶ write that there are reasons based on Kabbalah to use olive oil. Accordingly, some families are careful to use olive oil for hadlakas neiros.

Electric lights

There is a discussion among the poskim whether one may use electric lights to fulfill the mitzvah of hadlakas neiros. Most¹⁷ rule that one may use them, and may even recite a berachah over them.¹⁸ However, Rav Moshe Feinstein¹⁹ and other poskim²⁰ rule that one should not use electric lights to fulfill the mitzvah of hadlakas neiros. They argue that in order to properly fulfill the mitzvah of hadlakas neiros one must perform an act of hadlakah (kindling a fire), as we recite in the berachah of hadlakas neiros, "To kindle the Shabbos candle." Merely opening a switch and allowing the electric current to flow into the light bulb does not constitute an act of kindling, and therefore may not be used to fulfill one's obligation of hadlakas neiros.²¹ Only in a situation in which one may not light candles (e.g., in a hospital) may one use electric lights for hadlakas neiros, but one should not recite a berachah on them.

How Many Candles Must Be Lit?

The Mishnah Berurah²² writes that the mitzvah of hadlakas neiros can be fulfilled by lighting one candle. However, the Shulchan Aruch²³ writes that one should light two candles, corresponding to the two commandments that the Torah writes regarding Shabbos: Zachor (remembering Shabbos) and Shamor (guarding Shabbos).²⁴ The Rema²⁵ adds that a woman may use as many candles as she wishes. The Mishnah Berurah²⁶ mentions that some have the custom to light seven candles, corresponding to the seven

days of the week, while others light ten candles, corresponding to the Ten Commandments. Nowadays many have the custom to light one candle for every member of the household. Since by performing the mitzvah of hadlakas neiros one merits children²⁷ who are Torah scholars, one candle is lit for every member of the family.²⁸ When a family is not at home for Shabbos, the custom is to light two candles in the location where they are staying.²⁹

Why Do Women Light the Shabbos Candles?

Although everyone in the household is obligated in the mitzvah of hadlakas neiros, Chazal required only one member of the family to light them. The Shulchan Aruch³⁰ writes that the custom is for the woman of the house to do so. Two reasons are given for why women were charged with fulfilling this mitzvah:

1. **Women take care of the needs of the home.** The Shulchan Aruch³¹ explains that since women are generally in the home and take care of its needs more often than men, they are more available to light the Shabbos candles and were therefore charged with this obligation.
2. **As a tikkun (rectification) for the sin of Chava.** The Mishnah Berurah³² writes the following: Adam haRishon was considered the "light of the world." When Chava persuaded him to sin and eat from the eitz hada'as, she caused the light of the world to be diminished. Therefore, women were given the mitzvah of hadlakas neiros as a way to fix the "light" they dimmed.

Preparing the Candles

The Mishnah Berurah³³ writes that although women are the ones who generally light the Shabbos candles for the entire household, it is still appropriate for the husband to be involved in the mitzvah of hadlakas neiros. This can be accomplished by preparing the candles for his wife to light (e.g., placing the candles in the holders, or the oil and wicks in the glass).

Scorching the Wicks

The Rema³⁴ writes that it is customary before lighting the Shabbos candles to first scorch the wicks (by lighting each wick and extinguishing it). This is done so that the wick will light easier and brighter at the time of hadlakas neiros. The Mishnah Berurah³⁵ adds that the husband should scorch the wicks before his wife lights in order to avoid any delay when lighting the Shabbos candles. Some poskim³⁶ maintain that since nowadays our wicks light easily and brightly without being scorched first, there is no need to pre-light them.

Reminding One's Wife to Light the Shabbos Candles

The Mishnah³⁷ states that there are three questions that one must ask his wife as Shabbos approaches, one of which is, "Did you light the Shabbos candles?" The Gemara³⁸ adds that one must ask his wife in a gentle manner, as only a gentle reminder will be accepted.³⁹ The Mishnah Berurah⁴⁰ adds, "Similarly, as Shabbos approaches one should tell his family to stop performing melachah."⁴¹

When One's Wife Is Not Home for Shabbos

The poskim discuss who should light the Shabbos candles when one's wife is not at home. Rav Moshe Feinstein⁴² rules that the husband (father) should light them in her stead. By contrast, Rav osef Shalom Elyashiv⁴³ rules that a daughter over the age of bas mitzvah should light the candles in the place of her mother.

A Woman Who Neglected to Light Shabbos Candles

In order to ensure that the essential mitzvah of hadlakas neiros is fulfilled properly, Chazal instituted a k'nas (fine) for a woman who forgets to light Shabbos candles.⁴⁴ The Rema⁴⁵ rules that if a woman forgot to light the Shabbos candles one week, she must light an additional candle for the rest of her life. For example, if a woman who was accustomed to lighting three candles forgot to light candles one Erev Shabbos,

1 The Shulchan Aruch (263:2) writes that someone who cannot afford Shabbos candles must collect from charity in order to buy a candle. The Mishnah Berurah (263:2, d"h al hapisachim-(from Pri Megadim) adds that one must even sell his clothing in order to buy a candle for hadlakas neiros. 2 Rambam, Hilchos Shabbos 5:1. However, see Bahag (138), where he counts this mitzvah as a mitzvah d'Oraisa. 3 Shabbos 23b. The Midrash (Yalkut Shimoni, beginning of Beha'alo'secha) writes that keeping the mitzvah of hadlakas neiros hastens the coming of Mashiach. "[HaKadosh Baruch Hu says:] 'If you are careful with the candles of Shabbos I will show you the candles of Tzion.'" 4 See Rashi, Shabbos 23b, d"h nafik minayhu, where he writes that a son-in-law is like a son. 5 Rashi, Shabbos 25b, d"h chovah. 6 Tosafos, Shabbos 25b, d"h hadlakas (Mishnah Berurah 263:1). 7 Shabbos 23b. 8 263:1 (Aruch haShulchan 263:1). 9 Kovetz Halachos, Shabbos, vol. 1, p. 189. 10 264:6. 11 Rabbi Simcha Bunim Cohen, The Radiance of Shabbos (Brooklyn: Mesorah Publications, 2005), p. 20. 12 264:6. 13 Mishnah Berurah 264:23. 14 264:23. 15 Orchos Rabbeinu 1, p. 108. 16 The Ba'al haTurim (beginning of Tetzaveh) writes that the gematria of "atah tetzaveh" equals "nashim tzivah" (you shall command the women) regarding Shabbos candles. The verse concludes, "And they should take olive oil," hinting to the fact that specifically olive oil should be used for hadlakas neiros. The Shelah haKadosh (Shabbos, ner mitzvah 23) writes that consequently, "one should use specifically olive oil." (See also Ketzos haShulchan 74, Badei haShulchan 4.) 17 Tzitz Eliezer 1:20:11, Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 194), and others (cited in Nishmas Shabbos 1, p. 256 and The Radiance of Shabbos, p. 12, note 27). See also Maharshag 2:107 (quoted in The Radiance of Shabbos, p. 12), Mishnah Berurah 263:22, Shulchan Aruch haRav 263:15, and see kuntres acharon there (cited in The Radiance of Shabbos, p. 12, note 27). 18 Some (Nishmas Shabbos 1:312; Rabbi Shmuel Felder, Practical & Relevant Hilchos Shabbos, p. 205) rule that only incandescent light bulbs may be used for hadlakas neiros since the filament gets red-hot and is considered a "flame." Fluorescent and LED light bulbs, which do not contain a filament, do not have a status of a "flame" and may not be used for hadlakas neiros. Others (Rav Shmuel Kamenetsky, Kovetz Halachos, vol. 1, p. 194) rule that fluorescent and LED light bulbs may be used for hadlakas neiros since they provide illumination. 19 Quoted in The Radiance of Shabbos, p. 12. 20 The Rogatchavor Gaon and others (cited in Nishmas Shabbos 1:310). 21 This is the reason given by the Rogatchavor Gaon (cited in Nishmas Shabbos 1:310). This was also the issue that Rav Moshe Feinstein had with using electric lights, as he said, "Pressing a button and merely allowing the electricity of the electric company to enter is not an act of hadlakah (kindling)" (from a conversation with Rabbi Simcha Bunim Cohen). 22 Mishnah Berurah 263:22; Shulchan Aruch haRav 263:15 (and kuntres acharon there). 23 263:1. 24 The Nishmas Shabbos (1:322) writes that it is preferable to use one lighter that has two branches for hadlakas neiros rather than two separate candlesticks. One reason is because when the two candles are connected it represents "Zachor v'Shamor b'dibbur echad." Also, since on Shabbos each Jew has two neshamos, the two candles represent these two neshamos that reside together in one body. It also resembles how HaKadosh Baruch Hu is united as one with Klal Israel. 25 263:1. 26 263:6. 27 See note 4 where Rashi explains that this refers to both sons and daughters (as they too will merit to marry husbands that will be Torah scholars). 28 Likutei Maharich, vol. 2, seder hishugas Erev Shabbos; ner Shabbos. 29 Birkas haBayis 45:17 (see Shulchan haLevi, pp. 65-66 and Nishmas Shabbos 1:422, regarding how many candles should be lit when living in a bungalow during the summer months) 30 Shulchan Aruch 263:3. 31 Ibid. 32 Mishnah Berurah 263:12. 33 263:12. 34 264:9. 35 264:28. 36 Orchos Rabbeinu, vol. 1, p. 108. 37 Shabbos 34a (Shulchan Aruch 260:2). 38 Gittin 6a-b (Shulchan Aruch 260:2). 39 As it states (Koheles 9:17), "The words of the wise are heard when spoken gently." 40 260:14. 41 Minhag Yisrael Torah (263:8) cites poskim who write that a husband should not leave to shut until his wife lights the Shabbos candles in order to ensure that she lights the candles on time. The Nishmas Shabbos (1:202) adds that being home at that time also ensures that his family finishes doing melachah before Shabbos begins. Therefore, Zichru Toras Moshe (siman 4) writes that a husband should daven Minchah early so that he can be home when his wife lights the candles. (See also Kovetz Halachos, Shabbos, vol. 1, p. 292)

she must now light four candles each week. Likewise, if a woman forgets to light the Shabbos candles a second time, she must light a second additional candle for the rest of her life. (This K'nas does not apply to a man who regularly lights candles each week [e.g., an unmarried man who lives alone] and forgot to light one week.⁴⁶ The reason it applies only to a woman who forgets to light Shabbos candles is because women's candle lighting serves a unique purpose: it creates a tikun for the sin of Chava. Therefore, Chazal instituted this fine only upon a woman in order to ensure that that she does not neglect this mitzvah again in the future.⁴⁷)

Exceptions

Although a woman who forgets to light the Shabbos candles is generally penalized with this fine, there are a number of situations in which it does not apply or it is uncertain whether it applies.

- If a woman did not light the Shabbos candles due to circumstances that were beyond her control (e.g., she was stuck in the hospital on Shabbos and could not light), she does not receive this fine.⁴⁸
- There is discussion among the poskim as to whether a woman who was eating at someone else's home and forgot to light Shabbos candles is penalized with this fine. Since she may be included in the candle lighting of her host, the fine may not apply.⁴⁹
- There is discussion as to whether a woman who forgot to light only one of the candles that she normally lights is penalized with this fine. For example, if a woman normally lights six candles each Shabbos and one week she mistakenly lit only five, it is uncertain whether she must light seven candles for the rest of her life. Since she lit at least one candle (and fulfilled the mitzvah of hadlakas neiros), the fine may not apply.⁵⁰
- There is discussion as to whether this fine applies only to a woman who forgot to light Shabbos candles or also to one who forgot to light on Tov candles.⁵¹

Because the poskim dispute whether the fine applies in these situations, one should consult a Rav if such a situation arises. Furthermore, some poskim⁵² rule that nowadays, when our homes are illuminated with electric lights, the fine no longer applies. Since there are electric lights that illuminate the dining room and provide honor and enjoyment to the Shabbos meal, forgetting to light does not detract from the honor and enjoyment of Shabbos. Therefore, these poskim argue that a woman who forgets to light the Shabbos candles does not need to add an additional candle as long as the dining room was illuminated by electric lights.⁵³ In conclusion, if a woman forgets to light Shabbos candles a Rav should be consulted.

Accepting Shabbos with Candle Lighting

Although Shabbos does not begin until shekiyah (sunset), one may accept it upon himself earlier in the afternoon. However, once he accepts Shabbos, it is prohibited for him to do any of the melachos forbidden on Shabbos. The Rema⁵⁴ writes that the custom is that as soon as a woman lights and recites the berachah on the candles, she has automatically accepted Shabbos upon herself and is no longer permitted to perform any melachah. The Mishnah Berurah⁵⁵ adds that a woman should make sure to daven Minchah before lighting Shabbos candles, as once she lights them she has accepted Shabbos and may no longer daven Friday's Minchah.⁵⁶ The Rema⁵⁷ writes that only the woman who lights the candles accepts Shabbos. The other members of the household are not bound or obligated by her candle lighting.

Stipulating to not accept Shabbos at candle lighting

It is questionable whether a woman may make a tenai (stipulation) to not take Shabbos upon herself when lighting Shabbos candles, since according to some poskim making a tenai does not prevent the acceptance of Shabbos.⁵⁸ In light of this, the Mishnah Berurah⁵⁹ holds that generally a woman should not make such a condition; only in a time of need may she stipulate that she is not accepting Shabbos with hadlakas neiros. For example:

- A woman who forgot to daven Minchah before lighting the Shabbos candles may stipulate, either verbally or mentally, that she does not wish to accept Shabbos until she finishes davening Minchah.⁶⁰
- The Mishnah Berurah⁶¹ rules that a woman who needs to go to the mikveh on Friday night may stipulate that she does not wish to accept Shabbos upon lighting the candles in order to delay her acceptance of Shabbos so that she can finish her preparations after lighting the candles. (It goes without saying that any preparations that involve performing a melachah must be completed before shekiyah.) It can sometimes be difficult to determine what is considered a "time of need" from a halachic point of view. For example, there is a dispute among the poskim⁶² whether a woman may make a tenai before lighting the candles in order to take a taxi to the Kosel afterward. Each situation may need to be determined on a case-by-case basis, and one who wishes to make a tenai to not accept Shabbos upon herself when she lights the Shabbos candles should consult a Rav.

Men Lighting Shabbos Candles

The custom to accept Shabbos when lighting Shabbos candles applies only to women.⁶³ A man who lights the Shabbos candles (e.g., he is away from home) has not automatically accepted Shabbos upon himself, and he may still perform melachah until Shabbos arrives (at sunset). Even so, the Mishnah Berurah⁶⁴ writes that it is preferable that a man stipulate when lighting the candles, either verbally or mentally, that his intention when lighting the candles is to not accept Shabbos at that time.

When a Woman Should Recite the Berachah over the Shabbos Candles

The general rule regarding reciting a berachah over a mitzvah is that the berachah is recited before performing the mitzvah.⁶⁵ For example, when one puts on tefillin, the berachah precedes the mitzvah of putting them on, and when one eats matzah he first recites the berachah over it. However, the Rema⁶⁶ writes that regarding the mitzvah of hadlakas neiros, women have the custom to first light the candles and only afterward to recite the berachah. This is based on the following explanation: When a woman recites the berachah over the Shabbos candles, she accepts Shabbos upon herself. If she would first recite the berachah she would no longer be permitted to light the Shabbos candles, as it is prohibited to light a fire on Shabbos. She must therefore first light the Shabbos candles, and only afterward accept Shabbos by reciting the berachah. The Rema concludes that in order to fulfill, to some degree, the principle of reciting the berachah before performing the mitzvah, women need to ensure that they benefit from the light of the candles only after the berachah is recited. Therefore, the custom is for the woman to cover her eyes after lighting the Shabbos candles and while saying the berachah.⁶⁷ By uncovering her eyes after she has recited the berachah and consequently benefiting from the mitzvah after she has recited the berachah, the berachah on some level has preceded performing the mitzvah. The custom is for the woman to circle her hands three times over the candles before covering her face.⁶⁸ The above is the accepted halachah for Ashkenazim. With regard to Sephardim, the custom varies. Some women light the Shabbos candles first and then make the berachah, while some make the berachah first with a stipulation that they do not accept Shabbos at candle lighting. Sephardic women should light according to their specific custom. The halachah we just discussed applies only to women. A man who lights the Shabbos candles should first recite the berachah and then light the candles⁶⁹ because, as we mentioned earlier, a man does not accept Shabbos with his recitation of the berachah. Therefore, he should recite the berachah first in order to comply with the general principle that the recitation of the berachah precedes the mitzvah.

Extinguishing the Match after Lighting the Candles

The Shulchan Aruch⁷⁰ writes, "Because women accept Shabbos when they light the Shabbos candles, many women have the custom to not extinguish the match⁷¹ that was used to light the candles after reciting the berachah. Rather, they drop the match and allow it to extinguish on its own."

The majority of poskim⁷² rule that this custom applies only to Sephardic women who make the berachah before lighting the candles. Since they already recited the berachah, they accept Shabbos as soon as they finish lighting the candles, and it would therefore be prohibited to then extinguish the match. On the other hand, Ashkenazic women, who first light the candles and accept Shabbos only when reciting the berachah, may extinguish the match after they light the candles but before they recite the berachah.⁷³ The Aruch haShulchan⁷⁴ writes, "Our wives, who first light the candles and then recite the berachah, may extinguish the match and then recite the berachah, and it appears to me that this is the prevalent custom." Nevertheless, even some Ashkenazic women are accustomed to not extinguish the match after lighting the candles but let it extinguish on its own, as they accept Shabbos immediately upon finishing lighting the candles, even before they recite the berachah.⁷⁵

Wearing Shabbos Clothing When Lighting the Shabbos Candles

The Shulchan Aruch⁷⁶ writes, "One should dress in nice clothing and usher in Shabbos with joy, just as one would go out to greet a king." The Mishnah Berurah⁷⁷ adds, "Similarly, women are accustomed to wash themselves and to dress in Shabbos clothing before lighting the Shabbos candles. [Since women accept Shabbos with candle lighting, these women ensure that they are dressed in their Shabbos clothing when they light the candles.⁷⁸] These women are praiseworthy. However, in the winter months when the days are short, by the time [a woman] has washed and gotten dressed for Shabbos it can lead to violating Shabbos, G-d forbid. Therefore, it is appropriate to remind [women] to get ready earlier in the day. If [a woman] is running late it is a greater mitzvah to light the Shabbos candles in her weekday clothing than to possibly violate Shabbos [by lighting the candles after Shabbos has already begun]."

42 Cited in The Radiance of Shabbos, p. 7. 43 Cited in Shevus Yitzchak (Ner Shabbos 1:1:1, note 3). 44 Aruch haShulchan 263:1:1. 45 263:1. Shemiras Shemiras k'Hilchasah (43, note 31) writes that this penalty applies even when a woman spends Shabbos away from home. Although a woman generally lights only two candles when she is away from home, from then on she must light three candles. Other poskim do not seem to follow this ruling, and accordingly, a Rav should be consulted. 46 Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 201, note 20); Rabbi Shmuel Felder, Practical & Relevant Hilchos Shabbos, p. 206. 47 Ibid. 48 Mishnah Berurah 263:7; Aruch haShulchan 263:1:1. 49 Rav Moshe Feinstein (Igras Moshe, Y.D. 3:14:6) writes that since the custom is that women light their own candles even when eating at someone else's home, if a woman forgot to light candles in this situation, she is penalized and must add an additional candle. However, Rav Shmuel Vosner (Kovetz miBeis Levi 11) writes that if a woman forgot to light when eating at someone else's home she is not penalized. Despite the custom for women to light their own candles in someone else's home, she can rely on the candle lighting of her hostess b'dieved. 50 The Pri Megadim (cited in Bei'ur Halachah 263:1, d"h she'shachacha) writes that since she forgot to light one of the candles that she normally lights she is penalized in such a situation and must add an additional candle. However, the Bei'ur Halachah argues that since she lit at least one candle, thereby fulfilling the mitzvah of hadlakas neiros, she is not penalized and therefore does not need to add an additional candle. The poskim suggest a middle approach: The next week only, she should add the amount of candles she forgot to light in order to make up for those missing candles of the week before (Kovetz miBeis Levi 11; Nishmas Shabbos 1:442). 51 See Shraga HaMeir 5:13; Be'er Moshe 5:101; Rivevos Ephraim 1:14; Emes l'Yaakov, siman 263. 52 Rav Sosef Shalom Elyashiv (Avnei Yashfeh 1:55:6, d"h V'Gaon); Chut Shani #83:3, d"h isha; Ohr LeTzion 2:18:12. See also Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 205) and Shemiras Shabbos k'Hilchasah 42, note 30. 53 However, the majority of poskim do not agree with this leniency (Rabbi Shmuel Felder, Practical & Relevant Hilchos Shabbos, p. 206, note 1; see also Nishmas Shabbos 1:442). 54 263:10. 55 263:43. 56 Some poskim (cited in Shemiras Shabbos k'Hilchasah 43, note 128) rule that b'dieved a woman can still daven Minchah after she lit the Shabbos candles. 57 263:10. 58 As cited by the Shulchan Aruch 263:10. 59 Mishnah Berurah 263:44. 60 Minchas Shlomo 2:35:8; Rabbi Shmuel Felder, Practical & Relevant Hilchos Shabbos, p. 203. 61 263:21. 62 See Tzitz Eliezer 1:21:1; Shemiras Shabbos k'Hilchasah 43, note 137. 63 Mishnah Berurah 263:42. 64 Ibid. 65 Shulchan Aruch 25:8. 66 263:5. 67 Aruch haShulchan 263:13. However, the Rema (263:5) seems to say that the custom was for women to prevent benefiting from the light of the candles by covering the candles. See note 68. 68 Ner Shabbos, p. 97. The reason they circle their hands a number of times is to block the light of all of the candles that were lit. Since many women light numerous Shabbos candles, they circle their hands a number of times to ensure that they block the light of all the candles (ibid.). Minhag Yisrael Torah (263:7) explains that the custom among women developed into using three methods to block the light of the Shabbos candles: First, they cover the candles with their hands (following the custom cited in the Rema in previous footnote). Second, they circle their hands (three times) over the candles (following the custom cited in Ner Shabbos) so that even if there are many candles lit, the light of all of the candles will be blocked. Third, they cover their eyes (following the custom cited in the Aruch haShulchan 263:13) since circling one's hands over the candles does not block all of the candles at once. 69 See Bei'ur Halachah 263:5, d"h achar (and Nishmas Shabbos 1:351). See also Mishnah Berurah 263:27 regarding the correct order for candle lighting on Tov. 70 263:10. 71 Nishmas Shabbos (1:320) writes that it is preferable to not use an ordinary match to light the Shabbos candles, but one should have a candle or lighter that is designated for lighting the Shabbos candles. This is based on the Ateres Zikeinim (beginning of 263) who writes, "It is appropriate for a woman who fears Hashem to not use a twig to light the Shabbos candles; rather, she should use a candle that is designated for Shabbos." 72 Rav Shmuel Kamenetsky (Kovetz Halachos, Shabbos, vol. 1, p. 275, end of note 110); Nishmas Shabbos 1:336. 73 Similarly, according to this custom, after lighting the candles, a woman may hide the box of matches or lighter she used for hadlakas neiros, since she did not yet accept Shabbos with the lighting of the candles (Nishmas Shabbos 1:337). 74 263:14. 75 The Admor of Sanz-Klausenberg (cited in Sefer Pnei Shabbos, p. 166); see also Rav Yaakov Forchheimer (Kovetz Halachos, Shabbos, vol. 1, p. 274, in the notes) 76 262:3. 77 262:11. 78 See Rema 263:10.