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## Hadlakat Neiros Shabbat in Yeshiva

1. Some say that a yeshiva student whose mother is lighting Shabbat candles at home need not light Shabbat candles at Yeshiva as long as there is enough light in his room for his needs. Others, however, hold that a yeshiva student is obligated to light at yeshiva.<sup>1</sup>
2. According to those who say a yeshiva student is obligated to light in yeshiva, some say that one student should light in the cafeteria on everyone's behalf and everyone else turns on a light in his room according to his needs without a bracha. Others argue that each student should light in his own room with a bracha.<sup>2</sup>
3. Many poskim hold that if one can't light with candles, one may light an electric bulb with a bracha. Some say that this only includes incandescent bulbs and not fluorescent.<sup>3</sup>

1. The Rambam (Shabbat 5:1) and S"A 263:2 write that men are obligated in the mitzvah of lighting Shabbat candles just like women. The Mordechai (Shabbat 294) quotes the Maharam, who says that a person who is going away from home for Shabbat must light in the place he is staying. If, however, a person is at home, he may fulfill the obligation with his wife's lighting. S"A 263:6 codifies this as halacha.

Based on S"A 263:6-7, Bei'ur Halacha s.v. Bachurim maintains that there are two factors that obligate one to light Shabbat candles: 1) a personal obligation and 2) an obligation to arrange that there is light in the room one is staying so that people don't trip and fall. The Bei'ur Halacha explains that a man fulfills his personal obligation with his wife's lighting even if he is away for Shabbat. If he is staying in his own room, he nonetheless is obligated to light with a bracha because of the second obligation. Shemirat Shabbat KeHilchata 45:3 writes that just like husband fulfills his personal obligation via his wife, so too children who are "dependent on their parents" fulfill their obligation through their mother's lighting.

Rav Mordechai Willig ("The Positive Mitzvos of Shabbos," min 39-43) holds that an unmarried yeshiva student is considered dependent on his parents. Therefore, he fulfills his personal obligation with his mother's lighting. In regards to the second obligation, if one doesn't have a positive desire to have a light on in his room he need not light. Ohr Letzion (vol 2, p 165) agrees that one fulfills his primary obligation with his parents, and he adds that the second obligation can be fulfilled by having light from the hallway or street shine into his room.

However, Shemirat Shabbat KeHilchata 45:11 argues that a yeshiva student is not considered dependent on his parents and doesn't fulfill his obligation with his mother's lighting.

2. Shemirat Shabbat KeHilchata 45:11 writes that yeshiva students are considered one large family. Accordingly, one student should light in the cafeteria and thereby exempt the rest of the students from their personal obligation. Additionally, each student should make sure to have a light on in his room and, if necessary, should specifically turn on a light there without a bracha, relying on the bracha made in the cafeteria. He concludes, though, that if a student wants to light in his room with a bracha, he may do so, because essentially each student lives in his personal room and not the cafeteria. Teshuvot Vehanhagot 2:157 and Rav Chaim Pinchas Sheinberg (quoted by The Radiance of Shabbos p. 9) agree with the Shemirat Shabbat KeHilchata's first approach that one student should light in the cafeteria and the others should light in their rooms without a bracha.

Rav Hershel Schachter (oral communication) holds that students should light in their rooms with a bracha. He explains that they cannot light in the cafeteria because it is a public area, whereas the dorm rooms are private. Additionally, Rav Schachter argues, one does not fulfill his personal obligation with his parents unless he is going to be home for Shabbat. Az Nidbru 5:2, Shevet Halevi 1:52, and Chazon Ovadyah (Shabbat vol 1, p. 202) agree.

3. Shemirat Shabbat Kehilchata 43:4 rules that one has what to rely on to make a bracha upon lighting an electric bulb as Shabbat candles. Rav Mordechai Willig (ibid. min 49-51), Yabia Omer O.C. 2:17, and Rav Henkin (Eidut LeYisrael p. 122) agree. Rav Hershel Schachter ("Lighting Shabbos Candles," min 36-7) holds that while one may light an incandescent bulb with a bracha, one may not light a fluorescent or neon bulb with a bracha. See also The Radiance of Shabbos (p. 12) who quotes Rav Moshe Feinstein as saying that one should not recite a bracha on an electric light.