

## הלכות שבת • פרק חמישי

Complete Word-for-Word Interlinear • Navy &amp; Gold Edition

## CHAPTER PREVIEW

In this chapter, we begin learning the essential halachos of hadlakas neiros, the kindling of the Shabbos lamp. Hashem's Sages instituted this holy obligation not as an optional matter, but as a binding duty incumbent upon every Jewish home to bring about shalom bayis and true oneeg Shabbos. We will see how far one must go to fulfill this mitzvah, even if it means begging from door to door, and the proper berachah to be recited before kindling.

We will also learn the practical guidelines for using the light of the Shabbos lamp once it is lit, ensuring we do not come to tilt the lamp on Shabbos. Additionally, the chapter discusses the proper timing for lighting before sunset, the special connection Jewish women have to this beautiful avodah, and the husband's responsibility to gently remind his household to prepare for the holy Shabbos.

*All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.*

ה"א

## חובת הדלקת נר שבת וברכתה

Halacha 1 • The Obligation to Kindle the Shabbos Lamp and Its Blessing

הַדֶּלֶקֶת נֵר בְּשַׁבָּת אֵינָה רְשוּת אֶם רָצָה מִדֶּלֶק וְאִם רָצָה אֵינוֹ  
he does not one wants and if he kindles one wants if optional is not on Shabbos a lamp of • Kindling

מִדֶּלֶק. וְלֹא מִצְוָה שְׂאִינוֹ חַיֵּב לְרֹדֵף אַחֲרֶיהָ עַד שִׁיעָשְׂנָה כְּגוֹן עֲרוּבֵי  
eruvs of such as he performs it until after it to pursue obligated that he is not a mitzvah and not kindle

חֲצֵרוֹת אוֹ נְטִילַת יָדַיִם לְאַכִּילָה אֵלֶּא זֶה חֻבָּה. וְאֶחָד אֲנָשִׁים וְאֶחָד  
and both men and both is an obligation this rather for eating hands washing of or courtyards

נָשִׁים חַיֵּבִין לְהִיוֹת בְּבֵתֵיהֶן נֵר דָּלוּק בְּשַׁבָּת. אֲפֹלוּ אֵין לוֹ מָה  
what to him there is not even if on Shabbos lit a lamp in their homes to have are obligated women

יֹאכֵל שׂוֹאֵל עַל הַפֶּתַח וְלֹקֵחַ שָׁמֶן וּמִדֶּלֶק אֶת הַנֵּר שָׂאָה בְּכָלֵל  
is included in for this the lamp — and kindles oil and buys the doorways at he begs he will eat

עֲנֵג שַׁבָּת. וְחַיֵּב לְבָרֵךְ קֹדֶם הַדִּלְקָה בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ  
King of our God Hashem are You Blessed kindling before to bless and he is obligated Shabbos delight of

הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדִּיל נֵר שֶׁל שַׁבָּת.  
Shabbos of the lamp to kindle and commanded us with His sanctified us Who the universe  
commandments

כְּדָרָה שֶׁמְבָרֵךְ עַל כָּל הַדְּבָרִים שֶׁהוּא חַיֵּב בָּהֶם מִדְּבָרֵי סוּפְרִים:  
Sages from the words of in them obligated that he is the matters all on one blesses just as

*This halacha establishes that lighting the Shabbos lamp is a mandatory Rabbinic obligation incumbent upon all, even requiring one to beg for oil if necessary, to ensure Shabbos joy and peace in the home.*

מִתֵּר לְהַשְׁתַּמֵּשׁ בְּנֵר שֶׁל שַׁבָּת. וְהוּא שֶׁלֹּא יִהְיֶה הַדָּבָר צָרִיף עֵינָיו  
 scrutiny requiring the matter will be that not and that is Shabbos of of the lamp to make use It is permitted  
 הַרְבֵּה. אֲבָל דָּבָר שֶׁצָּרִיף לְדַקְדֵּק בְּרֹאיוֹתָיו אָסוּר לְהִבְחִינוֹ לְאוֹר הַנֵּר  
 the lamp by the light of to examine it it is forbidden in its seeing to be precise that requires a matter but much  
 גְּזֵרָה שְׁמָא יִטָּה:  
 one will tilt lest as a decree

*This halacha outlines the Rabbinic prohibition against reading or examining items closely by the light of a Shabbos lamp, enacted to prevent one from accidentally tilting the lamp to draw the oil closer.*

הַמְדִּלִּיק צָרִיף לְהַדְלִיק מִבְּעוֹד יוֹם קֹדֶם שֶׁקִּיעַת הַחֶמֶה. וְנָשִׁים  
 and women the sun sunset of before day while yet to light needs The one who lights  
 מְצֻוֹת עַל דָּבָר זֶה יוֹתֵר מִן הָאֲנָשִׁים לְפִי שֶׁהֵן מְצֻיּוֹת בַּבָּתִּים וְהֵן  
 and they in the homes are found that they because the men than more this matter on are commanded  
 הָעֹסוּקוֹת בְּמִלְאכַת הַבַּיִת. וְאִף עַל פִּי כֵן צָרִיף הָאִישׁ לְהַזְהִירָן  
 to warn them the man needs so though and even the house in the work of are the ones occupied  
 וּלְבַדֵּק אוֹתָן עַל כָּף וְלוֹמַר לָהֶן וּלְאֲנָשֵׁי בֵּיתוֹ עֶרֶב שַׁבָּת קֹדֶם  
 before Shabbos eve of his house and to the people of to them and to say this on them and to check  
 שֶׁתִּחַשֵּׁךְ הַדְּלִיקוֹ אֶת הַנֵּר. סָפֵק חֲשֵׁכָה וְנִכְנָס הַשַּׁבָּת סָפֵק לֹא נִכְנָס  
 entered not doubt the Shabbos and entered darkness doubt the lamp — kindle it gets dark  
 אִין מְדִלִּיקוֹ:  
 light we do not

*This halacha details the requirement to light the Shabbos lamp before sunset, the primary role of women in this mitzvah, the husband's duty to remind his household, and the prohibition of lighting during twilight.*

מִשְׁתַּשְׁקַע הַחֶמֶה עַד שֶׁיֵּרָאוּ שְׁלֹשָׁה כּוֹכָבִים בֵּינוֹנִים הוּא הַזְּמַן הַנִּקְרָא  
 that is called is the time it medium-sized stars three that are seen until the sun From when sinks  
 בֵּין הַשְּׁמָשׁוֹת בְּכָל מְקוֹם. וְהוּא סָפֵק מִן הַיּוֹם סָפֵק מִן הַלַּיְלָה וְדָנִין  
 and we judge the night from a doubt the day from is a doubt and it place in every the suns between  
 בּוֹ לְהַחֲמִיר בְּכָל מְקוֹם. וּלְפִיכָף אִין מְדִלִּיקוֹ בּוֹ. וְהַעוֹשָׂה מְלָאכָה  
 melacha and one who does in it kindle we do not and therefore place in every to be stringent in it

בין השמשות בערב שבת ובמוצאי שבת בשוגג חייב  
is obligated in unintentionally Shabbos and on the departure Shabbos on the eve of the suns between  
of

חטאת מכל מקום. וכוכבים אלו לא גדולים הנראים ביום ולא קטנים  
small ones and not by day that are seen large ones are not these and stars case in any a sin offering

שאין נראין אלא בלילה אלא בינונים. ומשיאיו שלשה כוכבים  
stars three of and from when are medium-sized but at night except seen that are not  
seen

אלו הבינונים הרי זה לילה ודאי:  
definitely is night this behold medium-sized ones these

*This halacha defines the doubtful period of twilight, known as beyn hash'mashot, and the criteria for the definitive onset of night.*

ה"ה

חמרים הפשרים והפסולים לפתילת נר שבת

Halacha 5: Permitted and Forbidden Materials for the Shabbos Lamp Wick

פתילה שמדליקין בה לשבת אין עושין אותה מדבר שהאור  
that the light from a substance — make we do not for Shabbos with it that we light A wick

מסכסכת בו כגון צמר ושער ומשי וצמר הארז ופשתן שלא נפץ וסיב  
and bast combed that was not and flax of cedar and fiber and silk and hair wool such as in it flickers

של דקל ומיני העץ הרפים וכיוצא בהן. אלא מדבר שהאור  
that the light from a substance but to them and similar soft wood and types of a palm tree of

נתלית בו. כגון פשתה נפוצה ובגדי שש וצמר גפן וכיוצא בהן.  
to them and similar cotton and wool of linen and garments of combed flax such as to it clings

והמדליק צריך שידליק ברוב היוצא מן הפתילה:  
the wick from that which emerges the majority of light must and the one who lights

*This halacha defines which materials may be used to make wicks for the Shabbos lights and requires that the flame catch onto most of the exposed wick.*

ה"ו

דין פריכת פתילה המתרת על גבי דבר האסור

Halacha 6: Winding a Permitted Wick Around a Forbidden Substance on Shabbos

הפורה דבר שמדליקין בו על גבי דבר שאין מדליקין בו.  
with it light that we may not a substance the back of upon with it that we may light a substance One who winds

אם להעבות הפתילה כדי להוסיף אורה אסור. ואם להקשות הפתילה  
the wick to stiffen and if it is forbidden its light to increase in order the wick to thicken if

כדי שתהא עומדת ולא תשתלשל למטה מתר:  
it is permitted below hang down and not standing that it will be in order

*This halacha discusses the permissibility of winding a valid wick material around an invalid one, depending on whether the intent is to increase the light or merely to support the wick.*

ה"ז

הנחת מלח בנר והפסקת מדורה מפתילות הפסולות

נוֹתֵנִין גִּרְגִּיר שֶׁל מֶלַח וּגְרִיס שֶׁל פֹּחַל עַל פִּי הַנֵּר בְּעֶרֶב  
 on Friday the lamp the opening of on a bean of and a split-kernel salt of a grain One may place  
 שֶׁבֶת שְׂיֵהָה דוֹלֵק בְּלֵיל שַׁבָּת. וְכָל הַפְּתִילוֹת שָׂאִין מִדְּלִיקִין  
 light that we do not the wicks And all Shabbos on the night of burn so that it will Shabbos  
 בָּהֶן בְּשַׁבָּת עוֹשִׂין מֵהֶן מְדוּרָה בֵּין לְהִתְחַמֵּם כְּנִגְדָּה בֵּין לְהִשְׁתַּמֵּשׁ  
 to use whether by it to warm oneself whether a bonfire from them one may make on Shabbos with them  
 לְאוּרָה בֵּין עַל גְּבִי מְנוּרָה בֵּין עַל גְּבִי קֶרֶקַע. וְלֹא אָסְרוּ אֶלָּא  
 except forbid and they did not the ground top of on whether a holder top of on whether its light  
 לַעֲשׂוֹתָן פְּתִילָה לְנֵר בְּלֶבֶד:  
 alone for a candle a wick to make them

This halacha discusses preparations made on Friday to improve a Shabbos lamp, and clarifies that wicks invalid for Shabbos candles may still be used in a bonfire.

ה'יח

## פסולי שמנים ופתילות לנר שבת

Halacha 8 • Unacceptable Oils and Wicks for the Shabbos Lamp

שֶׁמֶן שֶׁמִּדְּלִיקִין בּוֹ לְשַׁבָּת צָרִיךְ שְׂיֵהָא נִמְשָׁךְ אַחֲרֵי הַפְּתִילָה אֲבָל שֶׁמֶנִּין  
 oils but the wick after drawn be must for Shabbos with it that we kindle Oil  
 שָׂאִין נִמְשָׁכִין אַחֲרֵי הַפְּתִילָה כְּגוֹן זָפֶת וְשִׁעוּזָה וְשֶׁמֶן קִיק וְאַלְיָה וְחֵלֶב  
 and tallow and sheep's tail kik and oil of and wax tar such as the wick after drawn that are not  
 אֵין מִדְּלִיקִין בָּהֶן. וּמִפְּנֵי מָה אֵין מִדְּלִיקִין בְּפִתְּלוֹת שָׂאִין הָאוּר  
 the fire that not with wicks kindle do we not what and because of with them kindle we do not  
 נִתְּלִית בָּהֶן וְלֹא בְּשֶׁמֶנִּים שָׂאִין נִמְשָׁכִים אַחֲרֵי הַפְּתִילָה גִּזְרָה שְׁמָא יִהְיֶה  
 will be lest a decree the wick after drawn that are not with oils and not on them catches  
 אוֹר הַנֵּר אֶפֶל וְיִטָּה אוֹתָהּ בְּשַׁעָה שֶׁיִּשְׁתַּמֵּשׁ לְאוּרָה:  
 its light that he uses at the time it and he will tilt dim the lamp the light of

The Sages prohibited using poor-quality oils and wicks for Shabbos lamps to prevent one from tilting the lamp to improve its light on Shabbos.

ה'יט

## הדלקת נר שבת בחלב מומה ותערובות שמנים פסולים

Halacha 9 • Lighting the Shabbos Lamp with Melted Tallow and Mixtures of Unacceptable Oils

חֵלֶב שֶׁהִתִּיכוֹ וְקֶרֶבִי דָגִים שֶׁנִּמְוָחוּ נוֹתֵן לְתוֹכָן שֶׁמֶן כָּל שֶׁהוּא וּמִדְּלִיק.  
 and lights that it is any oil into them one puts that dissolved fish and entrails of that he melted Tallow  
 אֲבָל שֶׁמֶנִּין שָׂאִין מִדְּלִיקִין בָּהֶן אֶפֶלוּ עָרְבָן בְּשֶׁמֶנִּים שֶׁמִּדְּלִיקִין בָּהֶן  
 with them that we light with oils he mixed them even if with them we light that not oils but  
 לֹא יִדְּלִיק מִפְּנֵי שָׂאִין נִמְשָׁכִין:  
 drawn that they are not because shall he light not

*This halacha discusses the permissibility of lighting Shabbos lamps with melted tallow or fish entrails when mixed with acceptable oil, and the prohibition of using mixtures containing unacceptable oils.*

הלי

## חמרים האסורים להדלקה בשבת מפני סכנה וריח

*Halacha 10· Materials Forbidden for Lighting on Shabbos Due to Danger and Odor*

אין מדליקין בעטרן מפני שריחו רע שמא יניחנו ויצא וחובה  
and an obligation and go out he will leave it lest is bad that its smell because with pine sap light We do not  
עליו לישב לאור הַנֵּר. ולא בצרי מפני שריחו טוב שמא יקח  
he will take lest is good that its smell because with balsam oil and not the lamp by the light of to sit is upon him  
ממנו מן הַנֵּר ועוד מפני שהוא עף. ולא בנפט לבן ואפלו  
and even white with naphtha and not is volatile that it because and furthermore the lamp from from it  
בחל מפני שהוא עף ויבוא לידי סכנה:  
danger to the hands of and he will come is volatile that it because on a weekday

*This halacha details the Rabbinic prohibitions against using certain foul-smelling, highly fragrant, or volatile substances as fuel for the Shabbos lamp.*

הלי

## השמים הכשרים להדלקת נר שבת

*Halacha 11· Oils Permitted Ab Initio for Lighting the Shabbos Lamp*

מתר להדליק לכתחלה בשאר שמנים כגון שמן צנון ושמשמן ולפת  
and turnip and sesame radish oil of such as oils with other ab initio to light It is permitted  
וכל פיוצא בהן. אין אסור אלא אלו שמנו חכמים בלבד:  
alone the Sages that enumerated these except is forbidden not to them similar and all

*This halacha clarifies that besides olive oil, other common oils are permitted ab initio for lighting the Shabbos lamp, and only those specifically forbidden by the Sages are restricted.*

הלי

## גזרת הסתפקות מן השמן שבנר ואסור מוקצה

*Halacha 12· The Decree Against Taking Oil from a Lamp and the Prohibition of Muktzeh*

לא יתן אדם כלי מנקב מלא שמן על פי הַנֵּר בשביל שיהא  
that it should in order the lamp the opening of over oil filled with perforated a vessel a person shall place Not  
מנטף. ולא ימלא קערה שמן ויתננה בצד הַנֵּר ויתן ראש הפתילה  
the wick the end of and place the lamp beside and place it oil a bowl with shall he fill And not drip  
לתוכה בשביל שתהא שואבת. גזרה שמא יקח מן השמן שבכלי  
that is in the vessel the oil from he will take lest A decree draw that it should in order into it  
שהרי לא נמאס בנר. ואסור להנות בשבת מן השמן  
the oil from on Shabbos to benefit And it is forbidden in the lamp become repugnant it has not since  
שהדלק בו ואפלו כבתה הַנֵּר ואפלו נטף מן הַנֵּר מפני שהוא  
it is because the lamp from it dripped and even if the lamp it went out and even if with it that was kindled

מִקְצָה מִחֶמֶת אֲסוּר. וְאִם חֵבֵר הַכֵּל שֵׁשׁ בּוֹ הַשָּׁמֶן אֶל הַנֵּר בְּסִיד

with lime the lamp to the oil in it that has the vessel he attached And if prohibition by reason of muktzeh

וּבְחֶרְסִית וְכִיּוּצָא בָּהֶן מִתָּר:

it is permitted to them and the like or with clay

*The Sages prohibited placing an external vessel of oil to feed a lamp on Shabbos lest one take from that oil, which is muktzeh.*

הל"ג

אֲסוּר בְּטוֹל כֵּל מִהִכְנוּ וּנְתִינָה מִמֶּם תַּחַת הַנִּיצוֹצוֹת

*Halacha 13 · The Prohibition of Nullifying a Utensil and Placing Water Under Sparks*

אִין נוֹתֵנִין כֵּל תַּחַת הַנֵּר לְקַבֵּל בּוֹ שָׁמֶן בְּשֶׁבֶת שְׁהָרִי מִבְטֵל הַכֵּל

the utensil he nullifies because on Shabbos oil in it to receive the lamp under a utensil place We do not

מִהִכְנוּ. וְאִם נִתְּנוּ מִכְּעוֹד יוֹם מִתָּר. וְנוֹתֵנִין כֵּל תַּחַת הַנֵּר

the lamp under a utensil And we may place it is permitted day while it was yet he placed it and if from its readiness

בְּשֶׁבֶת לְקַבֵּל בּוֹ נִיצוֹצוֹת מִפְּנֵי שְׁאִין בָּהֶן מִמָּשׁ וְהָרִי לֹא בְטֵלוֹ

nullified it he has not and behold substance in them there is not because sparks in it to receive on Shabbos

מִלְטִלְטֵלוֹ. וְאֲסוּר לִתֵּן לְתוֹכוֹ מִמֶּם וְאֶפְלוֹ מֵעֶרֶב שֶׁבֶת מִפְּנֵי שְׁהוּא

he because Shabbos from the eve of and even water into it To place But it is forbidden from carrying it

מִקְרֵב כְּבוֹי הַנִּיצוֹצוֹת:

the sparks the extinguishing of hastens

*This halacha discusses the prohibition of making a utensil unusable on Shabbos by catching dripping oil, and the restriction against placing water to extinguish falling sparks.*

הל"ד

אֲסוּר קְרִיאָה וּפְלוֹי לְאוּר הַנֵּר בְּשֶׁבֶת

*Halacha 14 · The Prohibition of Reading and Searching for Lice by the Light of a Lamp on Shabbos*

אִין פּוֹלִין לְאוּר הַנֵּר וְלֹא קוֹרִין לְאוּר הַנֵּר וְאֶפְלוֹ גְבוּהָ

high and even if the lamp by the light of read and not the lamp by the light of search for lice One may not

שְׁתֵּי קוֹמוֹת וְאֶפְלוֹ עֶשְׂרָה בָּתִּים זֶה עַל גֵּב זֶה וְהַנֵּר בְּעֵלְיוֹנָה לֹא

not is in the upper one and the lamp this top of on this houses ten and even storeys two

יִקְרָא וְלֹא יִפְלֶה לְאוּרָה בַּתְּחִתּוֹנָה שָׁמָּה יִשְׁכַּח וְיִטָּה. וְאִם

and if and tilt he will forget lest in the lower one by its light shall he search for lice and not shall he read

הָיוּ שְׁנַיִם קוֹרִין בְּעֵנֶיךָ אֶחָד מִתָּרִין לְקִרּוֹת לְפָנֵי הַנֵּר שָׁפֵל אֶחָד

one since each the lamp before to read they are permitted one in a subject reading two they were

מֵהֶן מְזַכֵּיר חֲבֵרוֹ אִם שָׁכַח. אֲבָל לֹא בְּשְׁנֵי עֵנִינִים שָׁפֵל אֶחָד מֵהֶן

of them one since each subjects in two not but he forgets if his fellow reminds of them

טְרוּד בְּעֵנֶיךָ:

with his subject is occupied

*This halacha details the Rabbinic decree forbidding reading or searching garments for lice by the light of an oil lamp on Shabbos, enacted to prevent one from accidentally tilting the lamp to draw the oil.*

התינוקות קורין לפני רבן לאור הנר מפני שהרב משמרו. אבל

but watches them the teacher because the lamp by the light of their teacher before may read The children

הוא לא יקרא מפני שאין אימתו עליו. ויש לו לראות בספר

at the scroll to look to him and there is upon him fear of them there is no because read may not he

לאור הנר עד שיראה ראש הפרשה שהוא צריך להקרותו. ואחר

and after to have them read needs that he the passage the beginning of he sees until the lamp by the light of

כך נותן הספר בידיהם קוראין לפניו:

before him read and they in their hand the scroll he places that

*This halacha discusses the Rabbinic decree against reading by the light of an oil lamp on Shabbos, which is relaxed for children under their teacher's supervision.*

כלים הדומים זה לזה ואינן נפרין אלא בעיון הרבה אסור

it is forbidden much with examination except distinguishable and are not to that this that resemble Vessels

להקריבן לאור הנר ולהבחין ביניהן שמא ישפח ויטה. לפיכך

Therefore and tilt he will forget lest between them and to distinguish the lamp to the light of to bring them close

שמש שאינו קבוע אסור לו לבדק כוסות וקערות לאור הנר

the lamp to the light of and bowls cups to check for him it is forbidden permanent who is not an attendant

מפני שאינו מכירן. בין בנר של שמן זית בין בנר של נפט

kerosene of with a lamp whether olives oil of of with a lamp whether recognize them that he does not because

שאורו רב. אבל שמש קבוע מותר לו לבדק לאור הנר כוסות

cups the lamp to the light of to check for him it is permitted permanent an attendant But is great whose light

וקערות מפני שאינו צריך עיון הרבה. ואם היה נר של שמן זית

olives oil of of a lamp it was And if much examination need that he does not because and bowls

אין מורין לו לבדק ואף על פי שהוא מותר, גזרה שמא יסתפק

he will take lest a decree is permitted that he though and even to check him instruct we do not

ממנו:

from it

*This halacha details the Rabbinic decree against examining items by candlelight on Shabbos due to the concern that one might forgetfully tilt the lamp to improve the light.*

גַּר שְׂאֲחוּרֵי הַדֶּלֶת אָסוּר לִפְתּוֹחַ הַדֶּלֶת וְלִנְעַל כְּדַרְכּוֹ מִפְּנֵי שֶׁהוּא  
 that he because in his usual way and to lock the door to open it is forbidden the door that is behind A lamp  
 מְכַבְּהוּ אֶלֶּא יִזְהַר בְּשַׁעַת שְׁפוּתָהּ וּבְשַׁעַת שְׁנוּעָלָהּ. וְאָסוּר  
 and it is forbidden that he locks and at the time that he opens at the time he must be careful rather extinguishes it  
 לִפְתּוֹחַ אֶת הַדֶּלֶת כְּנֶגֶד הַמְדוּרָה בְּשַׁבָּת כְּדִי שֶׁתִּהְיֶה הָרוּחַ מְנַשְּׁבֶתָּ בָּהּ  
 on it blowing the wind that should be in order on Shabbos the bonfire opposite the door — to open  
 וְאֵף עַל פִּי שְׂאִיִּן שֶׁם אֶלֶּא רוּחַ מְצוּיָהּ. וּמִנִּיחִין הַנֵּר שֶׁל שַׁבָּת  
 Shabbos of the lamp and we may place common a wind except there that there is not though · and even  
 עַל גִּבִּי אֵילָן הַמְּחָבֵר לַקֶּרֶקַע וְאִינוּ חוֹשֵׁשׁ:  
 worry and he need not to the ground that is attached a tree top of on

This halacha discusses the restrictions on opening doors near flames due to the risk of extinguishing or fanning them, and the permissibility of placing a Shabbos lamp on a tree.

הליכה

## תקיעת השופר בערב שבת

Halacha 18 · Blowing the Shofar on Friday Afternoon to Announce Shabbos

כָּל מְדִינֹת וְעִירוֹת שֶׁל יִשְׂרָאֵל תּוֹקְעִין בָּהֶן שֵׁשׁ תְּקִיעוֹת בְּעֶרֶב שַׁבָּת.  
 Shabbos on the eve of blasts six in them blow Yisrael of and towns provinces All  
 וּבְמָקוֹם גְּבוּהָ הָיוּ תּוֹקְעִין כְּדִי לְהַשְׁמִיעַ כָּל אֲנָשֵׁי הַמְּדִינָה וְכָל  
 and all the province the people of all to make heard in order blow they would high and in a place  
 אֲנָשֵׁי הַמִּגְרָשׁ שָׁלָה:  
 its the outskirts the people of

This halacha describes the ancient practice of blowing the shofar on Friday afternoon to signal the community to cease work and prepare for Shabbos.

הליכה

## סדר תקיעות ערב שבת ושבתות המלאכה

Halacha 19 · The Order of Shofar Blasts on Erev Shabbos and Ceasing Melacha

תְּקִיעָה רִאשׁוֹנָה נִמְנָעוּ הָעוֹמְדִים בַּשָּׂדוֹת מִלְּחַרֵּשׁ וּמִלְּעֹדֵד וּמִלְּעֲשׂוֹת  
 and from doing and from digging from plowing in the fields those who stand refrained first A blast  
 מִלְּאֲכָה שְׂבֻעָה. וְאִין הַקְּרוֹבִין רְשָׁאִין לָכֵּן לָעִיר עַד שְׂיָבוֹאוּ  
 that will come until the city to enter are permitted the close ones and not that is in the field melacha  
 רְחוֹקִים וְיִכְנָסוּ כָּלָם בְּבֵת אַחַת. וְעַדִּין הַחֲנִיּוֹת פְּתוּחוֹת וְהַתְּרִיסִין  
 and the shutters are open the stores and still once at all of them and they will enter the distant ones  
 מִנְּחִין. הַתְּחִיל לְתַקֵּעַ שְׁנִיָּה נִסְתְּלוּ הַתְּרִיסִין וְנִנְעְלוּ הַחֲנִיּוֹת. וְעַדִּין  
 and still the stores and were locked the shutters were removed a second to blow he began are resting  
 הַחֲמִין וְהַקְּדֵרוֹת מִנְּחִין עַל גִּבִּי פִּירָה. הַתְּחִיל לְתַקֵּעַ תְּקִיעָה שְׁלִישִׁית  
 third a blast to blow he began the stove top of on are resting and the pots the hot water

סֵלֶק הַמַּסִּילָה וְהַטְמִין וְהַדְלִיקוּ אֶת הַנֵּרוֹת וְשׁוּהָה  
and he waits the candles — and they lit the one who insulates and insulated the one who removes removed  
כְּדִי לְצַלּוֹת דָּג קָטָן אוֹ כְּדִי לְהַדְבִּיק פֶּת בְּתַנּוּר. וְתוֹקֵעַ  
and he blows a teki'ah in the oven bread to stick enough time or small a fish to roast enough time  
וּמְרִיעַ וְתוֹקֵעַ וְשׁוֹבֵת:  
and he rests and he blows a teki'ah and he blows a teru'ah

This halacha details the sequence of the six shofar blasts sounded on Friday afternoon to signal the progressive cessation of work and the onset of Shabbos.

הל"ב

#### תְּקִיעוֹת שׁוֹפָר בְּעֶרֶב שַׁבָּת וּבְמוֹצָאֵי שַׁבָּת

Halacha 20 · Sounding the Shofar on Erev Shabbos and Motzaei Shabbos

תְּקִיעָה רִאשׁוֹנָה תוֹקֵעַ אוֹתָהּ בְּמִנְחָה. וְהַשְׁלִישִׁית קְרוֹב לְשִׁיעוֹת הַחֲמָה.  
the sun to the setting of close and the third at Minchah it one sounds first The sounding  
וְכֵן תוֹקְעִין בְּמוֹצָאֵי שַׁבָּת אַחֵר צֵאת הַכּוֹכָבִים לְהַתִּיר הָעָם  
the people to permit the stars the emergence of after Shabbos at the departure of they sound and likewise  
לְמַעֲשֵׂיהֶן:  
for their labors

This halacha details the timing of the shofar blasts sounded on Friday afternoon to usher in Shabbos and on Saturday night to signal the resumption of weekday activities.

הל"כא

#### תְּקִיעַת שׁוֹפָר וְהַדְלָה בְּעֶרֶב שַׁבָּת וּבְמוֹצָאֵי שַׁבָּת

Halacha 21 · Shofar Blowing and Havdalah on Yom Kippur and Yom Tov Adjacent to Shabbos

יוֹם הַכַּפּוּרִים שָׁחַל לְהִיּוֹת בְּעֶרֶב שַׁבָּת לֹא הָיוּ תוֹקְעִין. חָל לְהִיּוֹת  
to be if it fell sounding were they not Shabbos on the eve of to be that fell Kippur Yom  
בְּמוֹצָאֵי שַׁבָּת לֹא תוֹקְעִין וְלֹא מְבַדִּילִין. יוֹם טוֹב שָׁחַל לְהִיּוֹת  
to be that fell Tov A Yom do they recite havdalah and not do they sound not Shabbos on the departure of  
בְּעֶרֶב שַׁבָּת תוֹקְעִין וְלֹא מְבַדִּילִין. חָל לְהִיּוֹת לְאַחֵר הַשַּׁבָּת  
the Shabbos after to be if it fell do they recite havdalah and not they sound Shabbos on the eve of  
מְבַדִּילִין וְלֹא תוֹקְעִין:  
do they sound and not they recite havdalah

This halacha details the laws of sounding the shofar and reciting havdalah when Yom Kippur or Yom Tov occurs immediately before or after Shabbos.

#### CHAPTER SUMMARY

The chapter establishes that lighting the Shabbos lamp is an absolute obligation for both men and women, requiring a berachah beforehand and taking precedence even over Kiddush for the sake of shalom bayis. While we may benefit from the light, we are forbidden to perform activities requiring close scrutiny lest we tilt the lamp. Finally, the halachos clarify that the lamps must be lit before sunset, with women holding the primary role in this household mitzvah, while the husband is responsible for reminding his family to kindle the lights before twilight begins.

The Torah teaches us that the Shabbos lights are not a mere option or a beautiful custom; they are an absolute obligation, a fundamental part of our avodah of Oneg Shabbos. The Rambam writes that even a poor person who has nothing to eat must go door to door to get oil for these lights. Why? Because the light of Shabbos brings peace, clarity, and joy into the home, preventing us from stumbling in the dark.

But notice how carefully the Sages guarded this light. They forbade us from reading or doing intricate work by the candle's light, and they prohibited using unstable wicks or poor oils, all out of a single concern: "lest one tilt the lamp" to adjust the flame on Shabbos. This teaches us a profound lesson in our daily lives. When we have something holy and precious—like the peace of our home, our shalom bayis, or our own spiritual clarity—we cannot afford to play with fire or put ourselves in situations where we might easily slip. We must set up boundaries and safeguards before the holy day even begins.

This Shabbos, when you stand by the candles or prepare your home for the holy day, don't just rush through the motions. Take a moment to realize that these lights are there to bring the light of Hashem's peace into your physical space. Guard that peace by resolving to avoid any tense conversations or stressful rush as the sun begins to set.

Before Shabbos begins, consciously step away from any stressful or rushed preparations ten minutes early, ensuring that the transition into the holy day is met with calm, peace, and a settled mind.