

Halochos Regarding the Arrival of Yom Tov

Zman for Kiddush

22. Every week, one may take in Shabbos earlier than the zman as long as it is after plag haminchah (ש"ע ס"י רס"ז ס"ב). One may also say Kiddush before the zman since the time that is added to Shabbos ["tosefes Shabbos"] has the kedushah of Shabbos (מ"ב שם סק"ה). Nevertheless, the poskim write one should not say Kiddush before tzeis on Shavuos night. Some say the reason for this is that the days of the omer must be complete ["temimos"], and if one would say Kiddush before tzeis, the 49th day of the omer is not complete (מג"א ריש סי תצ"ד). Others say the posuk, "וּקְרַאתֶם בַּעֲצֵם הַיּוֹם הַזֶּה", (ויקרא כ"ג, כ"א), tells us to start the Yom Tov only once it is night (העמק דבר שם).

Zman for Maariv

23. Strictly speaking, one may daven Maariv before tzeis and add kedushah to what would have otherwise been chol. Davening Maariv does not affect the completeness of the previous day; just Kiddush must be made after tzeis, as mentioned above (משאת בנימין, מג"א הנ"ל, של"ה ריש מס' שבועות).
 24. However, some say one must also make sure not to daven the Yom Tov Maariv before tzeis (מ"ב סק"א). In practice, the general minhag is to wait until tzeis for Maariv. Perhaps Chazal required Maariv to be at night so that people do not end up making Kiddush and eating before night (שו"ת להורות נתן ח"ז סי ל"א).

Zman for Hadlakas Neiros

25. Sefiras Ha'omer is a mitzvas asei shehazman grama, from which women are exempt, and accordingly, the requirement of "temimos" does not directly affect them. Nevertheless, since Shavuos starts after counting 49 days, and the poskim were concerned that starting the day's kedushah early detracts from the requirement of "temimos," women should also make sure not to start the day's kedushah early and daven before tzeis.

26. **With Shehecheyanu.** Most women today say Shehecheyanu when they light candles since it is a brochoh on the day's kedushah (ערוה"ש סי"ז, שו"ת אג"מ או"ח ח"ד סי ק"א). Since women too must start the day's kedushah only after tzeis, as mentioned above (שו"ת שם), they should only light candles for Shavuos after tzeis, as the brochoh of Shehecheyanu is about the day's kedushah, just like Kiddush (לוח א"י). In this way, Shavuos is unlike the other Yamim Tovim, when women can say the brochoh before night (פרישה, סוף פרישה, הקדמה לטור יוד, שו"ת שבט הלוי ח"ג סי ס"ט).

27. **Without Shehecheyanu.** Women who do not say Shehecheyanu when they light the candles (מ"ב ס"י רס"ג סק"ג, מועדים ומננים ח"ז סי) may light before Shavuos the same way they light before the other Yamim Tovim – even if it is still day – since the candle lighting itself does not affect the completeness of the previous day (הגרשו"א, הליכות שלמה שבועות פ"ב אות ב').

28. **Men.** Similarly, a man who lights candles for Yom Tov may light while it is still day since men say Shehecheyanu when they say Kiddush on a cup of wine, not when they light candles (מטה אפרים סי תרכ"ה סל"ג).

Zman for Taking in Yom Tov

29. Although Kiddush may not be made by day or during bein hashmashos, one may – and should – take in Yom Tov while it is still day. The extra time of Yom Tov, which causes an issur to do melachah, does not contradict the requirement of "temimos"; for the purposes of sefirah, it is still the 49th day of the Omer (הגר"ב, קרליץ, חוט שני שבת ח"ד קובץ ענינים עמ' שכ"ח).

Women Answering Amein to Shehecheyanu in Kiddush

30. The poskim discuss whether a woman who said Shehecheyanu when she lit candles can answer Amein to her husband's Shehecheyanu in Kiddush; being that she was already yotzei the brochoh of Shehecheyanu, perhaps saying Amein is an interruption between the Hagafen she hears and drinking the wine (ע"פ השערי תשובה סי קס"ז סק"א).

31. Some say on Shavuos night it is indeed an interruption, so she should not say Amein to the brochoh of Shehecheyanu if she is not saying Hagafen on the wine herself. If she said Amein, she should say Hagafen before tasting the wine. [On other Yamim Tovim, a woman may say Amein to Shehecheyanu since there are other mitzvos of the day she can have in mind during Kiddush, e.g., matzoh, maror, sukkah, and the like. Since she did not have these in mind when she lit candles, it is not an interruption.] (שו"ת שבט הלוי ח"ג סי ס"ט)

32. Others say she may say Amein to her husband's Shehecheyanu. The reason is because although she does not need to say Shehecheyanu, since it is not an interruption for the one making Kiddush, it has a connection to Kiddush, and a woman is attached, so to speak, to the status of the one making Kiddush (אג"מ או"ח ח"ד, סי' כ"א אות ט' וסי' ק"א, הגרשו"א, הליכות שלמה פסח פ"ט סכ"ב). Thus, there is definitely halachic support for women who say Amein.

Arrival of Shabbos after Yom Tov and on Yom Tov Sheini

Hadlakas Neiros

33. When Yom Tov falls on Erev Shabbos, a woman must light Shabbos candles while it is still day. See above (13), where we wrote that an eiruv tavshilin is necessary to allow this lechatchilah. If an eiruv tavshilin was not made, bedieved she can rely on the poskim who allow lighting the Shabbos candles, which she is accustomed to doing, without an eiruv tavshilin (ב"ח סי"א, א"ר סק"ה בשם שיכנה"ג).

On the Second Night of Yom Tov

34. **Second day Yom Tov during the week.** When the second day of Yom Tov for those who live in Chutz La'aretz falls on a weekday, the Yom Tov candles should only be lit after tzeis – or, at the earliest, when it is almost night – as one may not prepare or do melachah on the first day for the second (מ"ב סי תק"ד סק"ג). Nowadays that we have electric lighting and the candles do not provide benefit, but are for honor alone, women should make sure not to light the Yom Tov candles until after tzeis on the second night of Yom Tov (הגרשו"א, י"ט שני כהלכתו פ"א הע' נ"ז).

35. **Second day Yom Tov on Shabbos.** When the second day of Yom Tov starts on Friday night [as it does this year, 5783/2023], the candles must be lit while it is still day; they may not be lit after shkiyah because it is Shabbos. Since women are used to lighting candles after tzeis on the second night of Yom Tov, they must be reminded that when Yom Tov falls on Shabbos, they must light candles by day, as it is forbidden on Shabbos.

36. **Penalty if she lit on Shabbos.** We once cited a shailah (Issue 5, paragraph 4) regarding a woman who forgot it was Shabbos and lit the Yom Tov candles after tzeis, lo aleinu, violating the issur of havarah on Shabbos. When she asked how she could atone for this, a discussion about the penalty of an extra candle (רמ"א סי רס"ג) arose: does she have to light an extra candle from now on, or is she perhaps not penalized, as she did light candles? We responded that she must light an extra candle from now on. Although she technically lit candles, she did not light when Chazal said to light, i.e., between plag haminchah and the start of bein hashmashos, and for this she is penalized.

Text of the Brochoh When Yom Tov Falls on Shabbos

37. When Yom Tov falls on Shabbos, the text of the brochoh is "להדליק נר של שבת ושל יום טוב" (מ"ב סי תק"ד סק"ג).

38. **Forgot Shabbos.** If a woman forgot about Shabbos and only mentioned Yom Tov, she may say the brochoh of "להדליק נר של שבת" on the lit candle before Shabbos arrives since there is an ongoing fulfillment of the mitzvah (מג"א סי רס"ג סק"א). It is best if she can light another candle before Shabbos and say "להדליק נר של שבת ושל יום טוב," as she did not take in Shabbos at the first lighting (שו"ת התעוררות בתשובה ח"א סי ק"ב).

39. **Forgot Yom Tov.** If a woman said "של שבת," forgetting to mention Yom Tov, some say it could be she was yotzei her chiyuv since Yom Tov is also called Shabbos (שו"ת התעוררות בתשובה שם, שו"ת מגדנות אליהו ח"א סי צ"ה).

40. **Ben Chutz La'aretz hosted by a ben Eretz Yisroel.** If someone from Chutz La'aretz is hosted by a ben Eretz Yisroel when the second day of Yom Tov falls on Shabbos [as it does this year, 5783/2023] – when the brochoh for the ben Eretz Yisroel is "של שבת," while for the ben Chutz La'aretz, it is "של שבת ושל יום טוב" – the guest can be yotzei with his host's lighting since Yom Tov is also called Shabbos (הגרשו"א, י"ט שני כהלכתו פ"א הע' נ"א).

41. **Woman from Eretz Yisroel married to a ben Chutz La'aretz.** The same is true for a woman from Eretz Yisroel who continues to keep one day of Yom Tov after marrying a ben Chutz La'aretz [see Issue 61, paragraph 39, for when this is done]: she says the brochoh of "של שבת" when she lights, and he is yotzei since, as mentioned above, Yom Tov is also called Shabbos. If they want, he can say "של שבת ושל יום טוב" and be motzi her with the brochoh, and then she can light the candles as usual.

גליון זה נתרם לז"ג הקדושים שנהרגו על קידוש השם בשנות הועם, הוצאו מבתים בליל סדר שני של פסח ונהרגו ר"ל ביום ב' דשבועות תש"ד
 הרה"ח ר' יהודה ב"ר חיים אליעזר נאמן ז"ל
 זון מרת שרה ב"ר שמואל קריינער ע"ה
 מחשובי כ"מ עיר זענטא

לכות אפרים וְיִשְׂרָאֵל בֵּן נַעֲמִי רוֹת
 חֲבִיבָה מַלְכָּה בַת נַעֲמִי רוֹת
 לַזִּיּוֹן הַגּוֹן בַּקְרוֹב
 לכות נעמי רוֹת, בת שושנה דבורה
 גְּבִרְיָאֵל שְׁלוֹם בֵּן נַעֲמִי רוֹת
 לַרְפוּאָה שְׁלֵמָה בַּקְרוֹב

עֲלֵינוּם שְׁשׁוּ
 וְתַחֲתָנִים עֲלוּ
 בַקְבֻלַּת תּוֹרָה
 הַכְּתוּבָה מִסֵּינִי
 בְּכַרְבַּת גּוֹף יוֹם טוֹב
 וְשֶׁבֶת הַמַּעֲרַבֶּת