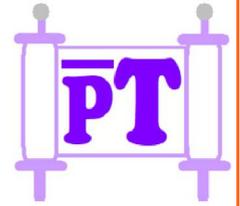




הדלקת נרות ליום הכיפורים

Candle lighting for Yom Kippur

Wednesday, October 1st '25



Use Z'MANIM link for Yom Kippur candle lighting times

BEFORE LIGHTING YOM KIPPUR CANDLES... it is customary to light memorial candles for one's departed parents. An additional 24-hr. candle should be lit "for the living". This candle also provides the "Flame that Rested" (NEIR SHESHAVAT) for Havdala.



Candles are lit in the "usual" Shabbat candles manner: light them, cover your eyes, make the brachot, then open your eyes and "benefit" from the light. When a woman lights Yom Kippur candles, she accepts upon herself ALL the restrictions of Yom Kippur - both the Fast Day aspect as well as the Shabbat-like restrictions.

If there is a compelling reason to do so, a woman may make a T'NAI (mental/verbal condition) that she is not yet taking upon herself Yom Kippur with the lighting. In such a case, she should NOT say שְׁהַחֲיֵנוּ with lighting (she DOES say L'HADLIK), but waits until shul to say it with the congregation, after Kol Nidrei and before Maariv.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַכִּיּוּרִים.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְנֵי הַזֶּה.

Although it is not required, the common practice for women to say שְׁהַחֲיֵנוּ at candle lighting (so too on Yom Tov). A woman who does say שְׁהַחֲיֵנוּ at candle lighting, does not repeat it in shul. She should, of course, answer AMEN when the Chazan and congregation say it.

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנְךָ אוֹתִי (וְאֵת אִישִׁי וְאֵת בְּנֵי וְאֵת בָּנוֹתַי וְאֵת אֲבֵי וְאֵת אִמֵּי) וְאֵת כָּל קְרוּבֵי, וְתִתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאֲרוּכִים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבְרַכָּה, וְתִפְקֹדֵנוּ לְפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרַכּוֹת גְּדוּלוֹת, וְתִשְׁלִים בְּתִינוּ, וְתִשְׁכַּן שְׂכִינְתְּךָ בֵּינֵינוּ. וְזַכְּנֵי לְגִדּוֹל בָּנִים וּבָנֵי בָנִים חַכְמִים וְנְבוֹנִים, אוֹהֲבֵי ה', יִרְאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת, זָרַע קֹדֶשׁ, בְּה' דִּבְקִים, וּמְאִירִים אֵת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים, וּבְכָל מְלָאכֶת עֲבוֹדַת הַבּוֹרָא. אָנָּה שְׁמַע אֶת תְּחִנָּתִי בְּעֵת הַזֹּאת, בְּזִכּוֹת שְׁרָה וּרְבִקָּה רַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נֵרנוּ שֶׁלֹּא יִכָּבֵה לְעוֹלָם וָעֶד, וְהָאֵר פְּנֵיךָ וְנוֹשְׁעָה. אָמֵן.

Since we will not be eating to the light of the candles, one should try to benefit from the candles in some way (without touching them, of course) upon returning home from shul. It is also good to have in mind at candle lighting, the various lights we leave on (or set to go on) around the house, which are part of the mitzva of HADLAKAT NEIROT.