

THE SHABBOS WEEKLY

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May one perform melacha before reciting havdala?
The *Mechaber* says¹ that one may not perform any *melacha* before reciting *havdala* and *poskim* add² that this includes rabbinical prohibitions. This means that even though Shabbos is out and it is dark, one may not perform *melacha* before *havdala*.

But many drive or turn on lights before havdala?

Good point. *Havdala* does not necessarily mean the regular *havdala* made over wine after *ma'ariv*.³ There are three forms of *Havdala*. 1) *Havdala* recited during the *sh'moneh esreh* of *ma'ariv*, the special verse inserted in "ata chonen". 2) Saying the words "baruch hamavdil bein kodesh l'chol". 3) *Havdala* recited over wine.

The *Rama* says⁴ that women (or anyone for that matter) who do not *daven ma'ariv* should be taught to say *baruch hamavdil...* before performing *melacha* after Shabbos.

However, the correct procedure is to recite *havdala* in the *sh'moneh esreh* and recite *havdala* over wine.

May one perform any melacha after reciting baruch hamavdil?

Custom is the affirmative, however, the *Sha'ar Hatsiun* writes⁵ that even after reciting *havdala* in *sh'moneh esreh* one should not

perform arduous *melacha* until *havdala* is recited over wine. This means that one may turn on lights, drive and perform simple *melachos* after saying "baruch hamavdil..." but one should not engage in *melachos* such as cooking, kindling a fire in a fireplace etc.

How can baruch hamavdil apply for certain melachos and not for others?

Havdala is recited after Shabbos in order to differentiate (le-havdil) between Shabbos and weekday activities and *Chazal* enacted a certain *b'racha* with which this is to be accomplished. They taught us that although one may perform basic, simple *melachos* after reciting the minimum *havdala* such as *baruch hamavdil*, one may not behave as a weekday until the correct and full *havdala* is recited. In other words, *Chazal* told us how to perform at each stage.

Is the mitzvah of havdala a biblical one or rabbinic?

The *Rambam* (29:1) and several other *Rishonim* maintain that the *mitzvos* of *kiddush* and *havdala* are biblical. Several other *Rishonim* taught that it is a rabbinical requirement.⁶ After reciting *havdala* during *sh'moneh esreh*, the *havdala* recited over wine is purely *d'rabanan* according to all opinions.⁷

¹ *Simon* 299:10.

² See *M"B simon* 299:32.

³ See the referred *Mechaber*.

⁴ *Simon* 299:10.

⁵ *Simon* 299:51.

⁶ See the *Sha'ar Hatsiun simon* 296:1.

⁷ *M"B simon* 296:1.

Are women required to hear havdala?

The *Shulchan Aruch*⁸ cites two opinions as to whether women are required to hear *havdala*. The majority opinion is that women are required to hear *havdala*.⁹

May women recite havdala for themselves?

As there are opinions that hold that women are not required to recite *havdala*, it is preferred that women hear *havdala* recited from a man (a neighbor etc.). However, if a woman is not able to hear from a man she should recite *havdala* on her own and drink the wine or grape juice in the regular fashion.¹⁰ If the men have already recited *havdala*, they should not recite *havdala* specifically for women (unless male children are present who have not heard *havdala*) because women are able and capable in reciting *havdala* themselves.¹¹ However, if she cannot recite it, a man may recite for her even though he has already made *havdala*.

If one omitted retze on Shabbos from bentching must one repeat the bentching?

We differentiate between the first two meals and *seudah sh'lisis*. If it was omitted from the *bentching* in the first two Shabbos meals, one must repeat the *bentching* and if omitted from *bentching* of *seudah sh'lisis* one need not repeat the *bentching*.

However, it also depends on where in *bentching* one remembered that it was omitted. If one began “*uvnei Yerushalayim*”, one should revert to *retze* and begin again *uvnei Yerushalayim*. If one has already said *boruch atoh Hashem*, one should add “*lamdeini chukecho*”, revert to *retze* and begin *uvnei Yerushalayim*. If one has already said *boruch*

⁸ *Simon* 266:8.

⁹ See the *SS"K* 58 footnote 62 citing the *Shulchan Aruch HaRav*. Also, the *Mechaber* writes the requiring opinion as *s'tam*.

¹⁰ Based on *M"b simon* 296:35.

¹¹ *M"b simon* 296:36.

atoh Hashem boneh..., one concludes the *b'racha* and inserts a special *b'racha* that can be found in some *siddurim* and *bentchers*. If one already began the next *b'racha*, if said *Hashem*, one should add *lamdeini chukecho*, insert the special *b'racha* and commence with the 4th *b'racha*. If one has said “*hakeil avinu*”, for the first two meals, as stated, one must repeat the *bentching*.¹²

Vort on the Parsha

The torah juxtaposed the mitzvah of *sh'mitah* and the mitzvah of price gouging. During the *sh'mitah* one is prohibited from working one's land and one learns that sustenance is in the hand of *Hashem*. *Hashem* promised that one's livelihood will not be affected by adhering to the laws of *sh'mita* and the produce of the year proceeding *sh'mita* will sustain everyone during the year that plowing and reaping is prohibited.

Subsequently one will not feel it necessary to raise prices beyond a certain limit and strive to make money unjustly. Sustenance is from Heaven and unlawful acts will not enrich anyone. (*Ta'am Veda'as* – Rav Sternbuch).

Food For Thought

May women recite the b'racha for the candle?

What may one eat or drink before havdala?

May one eat after havdala in sh'moneh esreh before havdala on wine?

Must one repeat sh'moneh esreh if havdala was omitted?

Answers coming be" H next week.

¹² Based on the *SS"K* 57:1-7 who cites the *Chaye Adam*. There are many who argue and say that if one began “*baruch*” of the 4th *b'racha* one must repeat the *bentching* it seems that the *halacha* is as stated above.