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May women recite the *b'racha* for the *havdala* candle?

We learned in the previous shiur that women are obliged to hear *havdala*.¹ *L'chatchila* women should hear *havdala* recited from a man and not recite *havdala* themselves, but if that is not feasible they may recite *havdala*.² The *Magen Avraham* says that women may recite the *b'racha* over the wine and spices, because they are *birchos hanehenin* – *b'rachos* recited before partaking of an item.³ He omitted the *b'racha* recited over the fire – *boreh me'orei ha'eish*, because it is not a *birkas hanehenin*, rather praise to *Hashem* for endowing *Adam Harishon* with wisdom to bring forth fire from stones.⁴ As a result it is doubtful whether women may recite the *b'racha* for fire and they should avoid reciting it as part of *havdala*.⁵ Some *poskim* say that she may however recite it after consuming the wine.⁶

What may one eat or drink before *havdala*?

Eating and drinking is forbidden save for water, which may be consumed before

havdala.⁷ Women are included in this prohibition.⁸

From when is one prohibited?

From sunset (*sh'kiah*) onwards it is better not to consume food or drink until one has recited *havdala* over wine or grape juice. Even though *havdala* was recited in the *sh'mone esre*, one is still prohibited from drinking or eating anything except water. This means that if one began drinking or eating before *sh'kiah* one must desist after *sh'kiah* unless eating bread.⁹ It is doubtful whether cake and other grain products may continue to be consumed after *sh'kiah*.¹⁰

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

If one omitted *havdala* in *sh'mone esre* it is not necessary to repeat *sh'mone esreh* because *havdala* is to be recited over wine.¹¹ However, if one omitted *havdala* in the *sh'mone esre* and ate or drank beverages (other than water) before *havdala* over wine, one is required to repeat *sh'mone esreh*. This is a *halachic* penalty for omitting *havdala*. Note that having forgotten to recite *havdala* in *sh'mone esreh* one may not perform *melacha*

¹ *Simon* 296:8.

² See previous shiur.

³ Cited in *Bi'ur Halacha* *simon* 296:8 ס"ל ה"ג.

⁴ The *Bi'ur Halacha* says that if it was a *birkas hanehenin* one would be obliged to recite it whenever one saw fire.

⁵ Based on *Bi'ur Halacha* *ibid*.

⁶ *SS"K* 61:24 and footnote 69.

⁷ *Simon* 299:1.

⁸ *SS"K* 59 footnote 33.

⁹ *SS"K* 59:14.

¹⁰ *SS"K* 59 footnote 47.

¹¹ *Simon* 294:1.

until reciting *havdala* over wine or saying “*baruch hamvdil bein kodesh l'chor*”.¹²

If a member of the household missed the boreh pri hagefen, is the havdala valid?

If a person enters the house after the *b'racha* of the wine has been recited, or the *b'racha* for spices or fire for that matter, he/she may continue to listen to the *b'racha* of *havdala* (*hamvdil bein kodesh l'chol...*). It is not necessary to recite one's own *havdala*.

However, if one wishes to partake of the wine, a *boreh pri hagefen* must be recited. One should still recite the *b'rachos* over the spices and fire.

Consequently the *pesukim* recited before *havdala* are not required in order to perform the *mitzvah* of *havdala*.

May one talk after the b'racha?

The person reciting the *havdala* must not talk before having drunk a cheek-full of wine. The *halachos* are quite complicated if one spoke and therefore care should preferably be taken not to. People listening to the *havdala*, such as family members and guests, must not talk before a cheek-full of wine has been consumed and therefore they should not wish each other a *gut voch* or *shavua tov* before the wine has been consumed. If they did speak they need not repeat the *havdala*.¹³

Why do people extinguish the candle with the havdala wine?

The reason for this custom is to show that the candle was lit for the *mitzvah* of *havdala* in order to recite the *b'racha*¹⁴ and is therefore extinguished after the *b'racha*. If one recited

¹² *M"b simon* 294:3. See the previous sheet with regards to *melacha* before *baruch hamvdil*.

¹³ *SS"K* 60:39. See also 48:1-7.

¹⁴ *Shulchan Aruch HaRav simon* 296:5.

the *b'racha* over a candle in use one need not extinguish it.

The reason wine is spilled is to live up to the dictum “spilled wine is a sign of a *b'racha*”. Some have the custom of over-filling the cup of wine and using that wine to extinguish the candle, while others pour from the cup after having drunk from the wine.¹⁵ One should not pour the cup after the *b'racha* before having drunk because it may appear as if the cup contained something unpleasant during the *b'racha*.¹⁶

Vort on the Parsha

The *passuk* says do not behave towards me as if everything is fate (26:21). Rabeinu Bachyei teaches us proper behavior, as follows. When one's matters prosper and are successful, one must attribute the success to its correct source – *Hashem yisborach* – and not think that it stems from one's genius. If *chas veshalom* one's matters are not successful, one must attribute it to one's sins and wrongdoings and not to luck or chance. If one neglects doing so and attributes everything to a chance happening – *keri*, *Hashem* will add to that person's suffering more of the same, as the *passuk* continues – if you attribute everything to 'fate' I will give you more 'fate'.

Food For Thought

What is the reason for folding the tallis straight after Shabbos?

What is the reason for melaveh malka?

When should one eat melaveh malka?

What should be eaten at this meal?

Answers coming be" H next week.

¹⁵ See the *SS"K* 60 footnote 150.

¹⁶ *Shulchan Aruch HaRav* ibid.