

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמד
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שבזכות מנחת יצחק פיעה"ק ירושלם טובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Havdoloh

Chukas [ע"י] Korach [Chu"י] 5786

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Principles Regarding the Halachos of Havdoloh

Deoraiso or Derabonon?

1. Some poskim hold that just like Kiddush, the chiyuv of Havdoloh is deoraiso, based on the posuk, "זכור את יום השבת לקדשו", which commands us to remember and sanctify Shabbos both when it enters and when it leaves (סמ"ג מ"ע כ"ט וחינוך). Others hold it is derabonon [and the posuk is an asmachto] (רמב"ם פכ"ט שבת ה"א, סמ"ג מ"ע כ"ט וחינוך). (משנה בשם י"מ, ארחות חיים ועוד (מ"ב סי' רצ"ו סק"י). Chazal decreed that it should be said with a cup of wine just like Kiddush (מ"ב סי' רצ"ו סק"י).
2. All poskim agree that after a person is yotzei his chiyuv deoraiso of Havdoloh by saying it in Shmoneh Esrei or by saying "Boruch Hamavdil bein kodesh lechol," Havdoloh with a cup of wine is only derabonon (מ"ב סי' רצ"ו סק"י). However, some say it is assumed that we have in mind to fulfill our chiyuv deoraiso specifically with Havdoloh on a cup of wine, the way Chazal decreed it should be done [we find a precedent for this concept in the halachos of Kiddush] (שו"ת חת"ם אור"ח סי' כ"א).

Havdoloh before Maariv

3. Lechatchilah, a person should follow the order set forth by Chazal and daven Maariv before saying Havdoloh (מ"ב סי' רצ"ג סק"ד, סי' רצ"ט סק"ט). Additionally, based on the Zohar, one should not light a candle before saying the Kedushah in Uva Letziyon at Maariv (מ"ב סי' רצ"ג סק"ז).
4. **When necessary.** If there is a need or someone feels weak, etc., one may say Havdoloh and drink the wine (שו"ע הרב סי' רצ"ג סק"א), or give it to a family member to drink (שפ"א, פאר ישראל ח"א עמ' ר"ז (ארחות רבינו ח"א עמ' קכ"ח) and then daven Maariv. Even when one says Havdoloh before Maariv, he should say Atoh Chonantonu in Maariv (מ"ב סי' רצ"ד סק"א).

Sections of Havdoloh

The Pesukim

5. **הנה קל וכו'.** There are five sections in the text of Havdoloh. The first section consists of the pesukim we say at the beginning, i.e., "הנה קל וכו'", "כוס ישועות וכו'", "ליהודים היתה אורה וכו'", "ישועות וכו' לה'", (רמ"א סי' רצ"ו ס"א) and "הישועה וכו' ה' צבאות וכו'". (הקדמונים). These pesukim are not critical. Therefore, if someone came late or spoke in the middle of these pesukim, he is still yotzei.

Said the Brochos out of Order

6. **Order of the four brochos.** After the pesukim, we say four brochos: on wine, besomim, a flame, and the brochoh of Hamavdil. An acronym to remember the order is יבנה [yayin, besomim, ner, Havdoloh] (שו"ע סי' רצ"ו ס"א). They are arranged according to the configuration of the face, from bottom to top, i.e., first the mouth, then the nose, the eyes, and finally the brain, which has the understanding and intellect to distinguish between things (מטה יהודה).
7. **Said Hagofen out of place.** If one said the brochoh of Hagofen out of place, e.g., after the brochoh on the besomim or flame, or even after Hamavdil, he is yotzei since the order of the brochos is not critical.
8. **Brochoh on the flame before besomim.** If one said the brochoh on the flame before the besomim, he should not correct himself. Instead, he should derive benefit from the flame's light and then say the brochoh on besomim since the order is not critical (מ"ב סי' רצ"ט סק"י).

9. If, when saying "Hashem...Melech" in the brochoh, one was planning to say the brochoh on besomim, and was holding the besomim, but accidentally said "בורא מאורי האש", he can correct himself by saying "בורא מיני בשמים" within toch kedee dibbur. However, if he was planning to say "בורא מאורי האש" the whole time, he should not correct himself even within toch kedee dibbur. Instead, he should derive benefit from the flame and then say the brochoh on besomim (שם).
10. **Brochoh on the flame or besomim after Hamavdil.** Similarly, if one forgot to say the brochoh on the flame or besomim until after Hamavdil – or if a candle or besomim only became available after Hamavdil – he should say those brochos after Hamavdil, before drinking the wine, since Chazal decreed that they should also be said with a cup of wine lechatchilah (או"ח סי' רצ"ו סק"י, שו"ת שרגא המאיר ח"ה סי' נ"א).

Hagofen

11. If someone who is listening to Havdoloh did not hear the brochoh of Hagofen, he is still yotzei his chiyuv of Havdoloh. However, the one saying Havdoloh may not drink the wine before saying Hagofen (תשו"ב ח"א סי' רנ"ז וז"ד סי' ע).
12. **How much to drink.** Lechatchilah, the one saying Havdoloh should drink a revi'is so that he can say a brochoh acharonoh (מ"ב סי' רצ"ו). At the very least, he must drink no less than a cheekful (מ"ב סי' רצ"ו). If one is in a difficult situation and can't even drink a cheekful, or bedieved if a person drank less than a cheekful, he has poskim to rely on and does not need to repeat Havdoloh (שו"ע הרב סי' רצ"ו סק"ד, פמ"ג, א"א סק"ד בשם א"ר).
13. **Interrupted before drinking.** Lechatchilah, someone listening to Havdoloh should not speak until the one saying Havdoloh drinks a cheekful of wine. Nevertheless, if one of the listeners did speak, he is yotzei even if the one saying Havdoloh had not started drinking.
14. **Chamar medinoh.** Lechatchilah, one should use wine or grape juice for Havdoloh. If one does not have wine or grape juice or it is hard for him to drink it, he may use a beverage classified as chamar medinoh, e.g., whiskey, for Havdoloh (שו"ע סי' רצ"ו ס"ב). Havdoloh is more meikel than Kiddush with regards to chamar medinoh.
15. In some countries, it is hard to determine what is considered chamar medinoh; one must clarify this with local rabbonim. Some poskim hold coffee with an appropriate amount of milk is considered chamar medinoh, but it must be at a temperature low enough to drink a cheekful at once. If necessary, one may rely on this.

Hamavdil

16. The brochoh of Hamavdil makes distinctions within four contrasting pairs. The poskim discuss which of them absolutely must be said or heard. Some say one must hear the beginning of the brochoh, the first distinction, i.e., "המבדיל בין קודש לחול", and the end of the brochoh (הגריש"א, ס' מאור השבת ח"ד מכתבי הגרי"י פישר), but it is not crucial to have a phrase similar to the brochoh's ending right before the ending (מ"ב סי' רצ"ו סק"ג). Others say the other three distinctions are also critical (שו"ת דברי מלכיא ח"א סי' ד'). Thus, if one did not hear the entire text of the brochoh, it is best to hear Havdoloh again from someone else if possible.



21-23 JUNE
י' - ח' תמוז

THE SOUND
OF TORAH.



ROSH KOLLEL:
HARAV
MITNICK
SHLIT"א

Atoh Chonantonu

Havdolah in Shmoneh Esrei

17. Chazal instituted a form of Havdolah to be said in Shmoneh Esrei. We do this with the text of 'Atoh Chonantonu' in the brochoh of Atoh Chonein (ש"ע סי רצ"ד ס"א). If one forgot to say Havdolah in Shmoneh Esrei or already said "ברוך אתה ה'" in Atoh Chonein (מ"ב סק"ז), he should not say Havdolah during Shmoneh Esrei. Rather, he should rely on the Havdolah that will be made with a cup of wine.
18. **Women.** A woman who davens Maariv on Motzei Shabbos should also say Havdolah in Shmoneh Esrei.
19. **Already said Havdolah with a cup of wine.** Even if a person said Havdolah with a cup of wine before Maariv, he should still say Atoh Chonantonu since Chazal decreed that it should be said in Maariv (מ"ב סק"א). He should certainly say Havdolah in Shmoneh Esrei if he only said Boruch Hamavdil before Maariv (ש"ע סי רצ"ט סק"ה).

Forgot Atoh Chonantonu, Ate before Havdolah

20. If one forgot to say Atoh Chonantonu in Shmoneh Esrei and also mistakenly ate something – even less than a kezayis (ש"ע הרב) – before Havdolah, even if he had previously said Boruch Hamavdil (מ"ב, מ"ג, מ"ד) he must daven again Shmoneh Esrei so that he can say Havdolah in Shmoneh Esrei. This is a penalty Chazal imposed on a person who ate without saying any Havdolah, not in Shmoneh Esrei and not with a cup of wine (ש"ע סי רצ"ד ס"א). This halocho is not so known.

Women and Havdolah

Women's Chiyuv of Havdolah

21. Some poskim say women have a chiyuv of Havdolah just like they have a chiyuv of Kiddush from the posuk "זכור את יום השבת לקדשו". Since women are subject to the mitzvos of "shmiroch," they are subject to the mitzvos of "zechiroch" (ש"ע סי רצ"ו ס"ח).
22. Others say they are potur since it is already after Shabbos when Havdolah is made, and thus, Havdolah does not have the same rules as hilchos Shabbos (רמ"א שם), i.e., it is like any other time-bound mitzvas asei, and women are potur. This then gets into the machlokes among the poskim whether women can make brochos on time-bound mitzvos asei and the machlokes if the chiyuv of Havdolah is deoraiso or derabonon (above, 1).
23. Based on this, the poskim rule that women should not make Havdolah for themselves (רמ"א). They should do whatever they can to hear a man say Havdolah, but if no man is available to motzi a woman, she can say Havdolah for herself and be motzi other women and drink the wine so that she does not lose the mitzvah of Havdolah. This relies on the poskim who hold a woman can obligate herself in Havdolah (מ"ב סק"ה).
24. Therefore, if a woman lives alone or her husband comes home after tzeis and she needs to eat something, she should do whatever possible to hear Havdolah from a man, such as a neighbor, rather than make Havdolah herself.
25. **Man who was yotzei being motzi a woman.** A man who was already yotzei his chiyuv of Havdolah should not say Havdolah to be motzi a woman – why should he get into potential sofeik brochos to be motzi a woman? It is better for the woman to say Havdolah for herself since at least she fulfills an aspect of her own chiyuv (מ"ב סק"ז).
26. Therefore, when a man hears Havdolah in shul or from a rebbe, he should have in mind not to be yotzei so that he can be motzi his wife in Havdolah at home (מ"ב, מ"ג, מ"ד).
27. **Stipulation [tenai].** If one does not know if his wife heard Havdolah yet, he can stipulate that he is only being yotzei his chiyuv Havdolah in shul if his wife or family members already heard Havdolah from someone else, as many poskim hold this is an effective stipulation (ע"פ ש"ע סי תפ"ט ס"ג, שו"ת שו"ת ומה"ד ח"ג סי קכ"ז ועוד). Still, it is better lechatchilah not to rely on this (שו"ת שלמת חיים סי קצ"ט).

A Woman Drinking the Havdolah Wine

28. The minhag is for women not to drink the Havdolah wine (מ"ב סק"ד). The reason for this is because the Eitz Hada'as was a grapevine, and Chavoh squeezed wine from the grapes to give to Adam Horishon to drink. Since Chavoh wanted to separate herself from Adam Horishon through wine, women do not drink wine at Havdolah (ש"ע סי רצ"ט סק"ה).
29. This is only a minhag; it is not forbidden. Therefore, in a case where a woman makes Havdolah for herself, she can and should drink the Havdolah wine. That is better than not saying Havdolah at all [and she does not need to worry that she will grow a beard..]. If she specifically does not want to drink it, she can give it to a chinuch aged boy or girl to drink. If she has no other option, she can use chamar medinah for Havdolah (above, 14).

Issur to Eat before Havdolah

Issur to Eat

30. Once it gets dark, one may not eat anything or even drink wine or other beverages [unless he is still eating seudoh shlishis] until he says Havdolah with a cup of wine (ש"ע סי רצ"ט ס"א). The reason for this is not because he may end up forgetting to say Havdolah [which is the reason for the issur to eat before doing certain other mitzvos]; it is an inherent issur out of respect for the mitzvah of Havdolah, like the issur to eat before Kiddush (ש"ע סי רצ"ז).
31. **Saying "Boruch Hamavdil."** Saying "Boruch Hamavdil..." only allows one to do melochoh (below, 35); it does not allow one to eat. Therefore, even if one said "Boruch Hamavdil," he may not eat anything until he says Havdolah with a cup of wine (מ"ב סי רצ"ט סק"ה).
32. **Women.** Even though women should not say Havdolah for themselves (above, 23), they should still be careful not to eat anything before hearing Havdolah (שו"ת אמרי דוד סי כ"ב).

Water

33. One may drink water before Havdolah since water is not considered a significant drink (ש"ע שם). Still, based on the Arizal, one should not even drink water before Havdolah (כ"פ החיים סק"ו).
34. **Seltzer.** One should not drink seltzer/soda-water before Havdolah since it has a more significant status than water, as it has somewhat of a flavor and even someone who is not thirsty makes a brochoh on it (מ"ד בשו"ת שבט הקהתי ח"ב סי קכ"ד).

Issur to Do Melochoh before Havdolah

Boruch Hamavdil

35. One may not do any melochoh before Havdolah. After saying Havdolah in Shmoneh Esrei, one may do melochoh even if he has not said Havdolah with a cup of wine (ש"ע סי רצ"ט ס"י). If one needs to do melochoh before saying Havdolah in Shmoneh Esrei, he should say "ברוך המבדיל בין קודש לחול" without a brochoh and then do melochoh (שם).
36. **Which melochos are ossur.** Some poskim hold only full-fledged melochos, such as writing [koseiv] or weaving [oreig], are ossur, but carrying from one reshus to another or lighting a candle, which does not take effort, is not ossur (רבינו ירוחם הובא ברמ"א).
37. Most poskim, however, hold all melochos are ossur (כל בו, רמ"א שם), including melochos derabonon (מ"ב סק"ב), at least until one says "Boruch Hamavdil." Accordingly, the one who lights the Havdolah candle should say "Boruch Hamavdil" if he did not say Havdolah in Shmoneh Esrei beforehand.
38. **"Shavua tov," "A gutte voch."** One is not yotzei his chiyuv of Havdolah to allow him to do melochoh by saying "Shavua tov" or "A gutte voch" since those phrases do not contain any mention of distinguishing kodesh from chol (הגר"י קרליץ, חוט שני ח"ד פ"ה ססק"א).
39. **"Gott fun Avrohom."** Some poskim say that reciting the tefillah, 'Gott Fun Avrohom', is like saying Havdolah and allows one to do melochoh (שו"ת קנין תורה ח"א סוף סי פ"ט). Others disagree since the idea of havdolah – distinguishing – is not mentioned in it (שו"ת ח"ב סי י"ח).
40. **Women.** Women may not do melochoh before saying Havdolah either. Therefore, women should say out loud "Boruch Hamavdil bein kodesh lechol" before doing any melochoh on Motzei Shabbos (רמ"א).
41. **Did melochoh before Havdolah.** If one davened Maariv without saying Havdolah in Shmoneh Esrei or Boruch Hamavdil, and, without thinking, did melochoh before saying Havdolah with a cup of wine, he does not need to daven Maariv again (ואם טעה). This case cannot be compared to the above halochoh (20) about eating before saying any form of Havdolah.

Brochoh on the Besomim

בורא מיני בשמים

42. Even though we make different brochos for different types of fragrances, e.g., "בורא עצי בשמים" on grasses, "בורא עצי בשמים" on tree branches etc., as set forth in Shulchon Aruch (סי רט"ז), the minhag of Ashkenazim is to always say "בורא מיני בשמים" in Havdolah on Motzei Shabbos no matter what type of besomim is used. The reason for this is so that the general public does not get confused about which brochoh to make. Still, the best way to do the mitzvah is by using something whose actual brochoh is "מיני בשמים" (מ"ב סי רצ"ז סק"א).

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