The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רצ"ה סעיף א'-סימן רצ"ו סעיף א'

Overview

Siman 295 Seif 1:

We recite ויהי נעם and סדר קדשה slowly to delay its recitation since that is when the souls of the wicked return to Gehinom. On days when we do not recite ויהי נעם, for example, when Yom Tov falls during the week, we do not recite סדר קדשה but we do recite ויתן לך. **The shaliach tzibbur recites havdala to discharge the obligation of those who do not have wine.** The custom is to say and recall Eliyahu HaNavi on motza'ai Shabbos to daven that he should come and announce the redemption.

- We read the pasuk ארך ימים twice. The pasuk ויהי נעם should be recited while standing. In some places they do not recite ויהי נעם in a mourner's house and begin with ישב בסתר. (M.B. 1)
- We begin with the words ואתה קדש rather than ובו לציון since the redemption will not take place at night. (M.B. 2)
- If Purim or erev Pesach fall during the week we do not refrain from reciting ויהי נעם the previous motza'ai Shabbos. (M.B. 3)
- One who has wine should recite havdala at home to discharge the obligation of the members of his household. (M.B. 6)
- The Gemara Eruvin (43b) relates that Eliyahu will not arrive on erev Shabbos or erev Yom Tov so immediately after Shabbos we daven that he should come and announce the redemption. (M.B. 7)

Siman 296 Seif 1:

The order of havdala is wine, spices, candle and havdala and the mnemonic is יבנ"ה. One must be careful that the cup is not pagum. The custom is to recite before the recitation of havdala in one's home the pesukim of הנה קל ישועתי וגו', כוס ישועות וגו', ליהודים וגו' as a siman tov. During havdala one should gaze at the cup and candle. The custom is to pour some wine on the ground before the completion of the beracha of בורא פרי הגפן so that the cup will not be pagum. The rationale for pouring out the wine is that Chazal said that any house in which wine does not pour like water will not see a sign of blessing. We do so at the beginning of the week so that the week will start with a siman tov. We also pour the wine after havdala to extinguish the flame and we wash our eyes with the wine to endear the mitzvah.

- Rambam maintains that one is Biblically obligated to recite havdala but others maintain that it is only a Rabbinic enactment. (M.B. 1)
- Authorities write that if the kos itself is pagum and one does not have anything else one need not be concerned that it is pagum. (M.B. 2)
- This applies to the one reciting havdala as well as those listening so that they do not become distracted. (M.B. 3)
- Authorities concluded that one should not pour wine during the recitation of the beracha, instead, when filling the kos one should cause it to overflow and even then one should minimize the amount that spills out to avoid wasting wine. (M.B. 5)
- This is done after drinking. The wine should be drunk while sitting. The custom is that women do not drink wine from havdala. It is common for the one who recites havdala to drink all of the wine and does not share it with the members of his household and it seems that the reason is so that he could recite a beracha acharona. (M.B. 6)

Halacha Highlight

Pouring out havdala wine

Shulchan Aruch Siman 296 Seif 1

ונוהגין לשפך מכוס של יין

The custom is to pour out from the cup of wine

In the Gemara Eruvin (65) R' Chanin bar Pappa declares that any house that does not have wine that spills like water is not blessed. Rema (סי' רצ"ו סע' א') writes regarding the wine used for havdalah that the custom is to pour from the cup onto the ground in accordance with the principle of R' Chanin bar Pappa and it is done as a positive omen at the outset of the week. Taz (שם סק"א) notes that it seems from Rema's position that the actual pouring of the wine triggers the beracha. He rejects this as the intent of the Gemara and in fact contends that it is prohibited to pour out wine in waste. R' Chanin bar Pappa does not say that one should pour wine out in order to receive blessing; he states that if wine was poured out, b'dieved, he will be worthy of blessing. In other words, if when wine spills one does not look at it as though water spilled but rather becomes angered, his home will not be worthy of blessing. From this approach, the Gemara is not a proof to Rema's ruling that one should intentionally spill out some of the wine. His conclusion is that one should minimize the amount of wine that spills in order to avoid wasting wine. Rav Yaakov Emden (גמ' שם ד"ה אי) in his comments to the Gemara also writes that the intent of the Gemara is not to pour out wine that will be wasted. The intent is that one who does not pour wine for others generously as one would pour for them water will not be blessed.

Elya Rabba (שם סק"ב) justifies the common practice to pour out wine for havdalah and explains that this is not considered disrespectful to the wine. Pri Megadim (משב"ז סק"א) also supports Rema's ruling and explains that when one pours out wine in order to generate a good omen it is not considered a waste of food or disrespectful since one may use food and beverages for his personal needs.