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

Overview

Siman 296 Seif 4:

One who cannot afford to purchase wine for kiddush and havdala should purchase wine for havdala since one can recite kiddush with bread.

Siman 296 Seif 5:

If one cannot afford oil for Chanukah lights and wine for havdala, the Chanukah lights take precedence.

- Publicizing the miracle is a higher priority and the primary havdala is recited in davening. (M.B. 26)

Siman 296 Seif 6:

Havdala is recited while sitting but some maintain that it should be recited standing and that is the custom in these countries. **The wine is held in one's right hand and the myrtle branch in his left hand while he recites the beracha on the wine. He then takes the myrtle in his right hand and the wine in his left hand and recites the beracha on the myrtle and then takes the wine again in his right hand.**

- Shulchan Aruch refers to where one person is reciting havdala and it is necessary for them to sit to create permanence. The dissenting opinion maintains that since they are accompanying the king it is appropriate to stand. (M.B. 27)
- When reciting kiddush when Yom Tov falls after Shabbos one should sit as one does for kiddush. (M.B. 28)
- One then places down the hadas, looks at his fingernails, recites בורא מאורי האש and then takes the cup in his right hand for the rest of havdala. (M.B. 31)

Siman 296 Seif 7:

Even if all the members of one's household hear havdala in shul if they had in mind to not discharge their obligation they should recite havdala in their home.

- Certainly if there is someone who did not hear havdala, even a child who reached the age of chinuch, one may recite havdala for him even if one has already discharged his own obligation. (M.B. 32)
- Torah scholars do not rely on the havdala recited in the bais haknesses so that they could recite it for the members of their household and it is appropriate for everyone to follow this practice. (M.B. 33)

Siman 296 Seif 8:

Women are obligated to recite havdala the same way that they are obligated to recite kiddush but some authorities disagree. Therefore, they should not recite havdala for themselves and should instead listen to a man recite havdala.

- Bach notes that even if they are exempt they may accept upon themselves to recite kiddush for themselves as they do other positive time-bound mitzvos and Magen Avrohom agrees with Bach when there are no men present to recite havdala by her behalf and in such a circumstance she may even drink the wine herself. (M.B. 35)
- If the men fulfilled their obligation they should not repeat it for women if there aren't other males or children who will listen to havdala since according to the dissenting opinion it would constitute a beracha l'vatalah. Other authorities maintain that a man who fulfilled his obligation may repeat havdala for women but to avoid the dispute it is preferred for a woman to recite havdala for herself. See Biur Halacha whether a woman recites the beracha on the candle. (M.B. 36)

Halacha Highlight

Women reciting havdala

Shulchan Aruch Siman 296 Seif 8

נשים חיבות בהבדלה

Women are obligated to recite havdala

Shulchan Aruch (סע' ח') presents a disagreement whether women are obligated to recite havdala or not. The first opinion maintains that women are obligated to recite havdala. Although it is a positive time-bound mitzvah, nevertheless, regarding the obligations of Shabbos men and women share the same responsibility and according to this opinion the obligation to recite havdala is a subset of the pasuk זכור, meaning that one should verbally declare Shabbos at its outset and its conclusion. The dissenting opinion contends that since havdala is recited after Shabbos is over it is not included in the Shabbos obligations and as such falls into the general category of positive time-bound mitzvos from which women are exempt (מ"ב סי"ק ל"ד). Rema concludes that women should not recite havdala for themselves and instead should make sure to hear a man recite havdala.

Mishnah Berurah (סי"ק ל"ה) cites Bach who rules that even according to the position that women are exempt from the obligation to recite havdala, if they choose to recite havdala for themselves they may certainly do so. This is similar to the mitzvos of shofar and lulav from which women are exempt but if they choose to voluntarily fulfill the mitzvah and even recite the beracha they may do so. Magen Avrohom accepts this ruling in a circumstance in which there are no men available to recite havdala for the women. Shulchan Aruch HaRav (סע' י"ט) rules that a woman may not recite havdala on behalf of a man. His reasoning is that according to one opinion women are not obligated to fulfill the mitzvah and as such may not discharge the obligation of men who are certainly obligated to fulfill the mitzvah. In the event that a man is ill and incapable of reciting havdala for himself, Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פנ"ח הע' ע"ז) ruled that they may rely on the opinion that maintains that a woman shares the same obligation as a man and as such could recite havdala on his behalf. Rav Shlomo Zalman Auerbach also ruled that a woman may recite havdala for another woman if the listener already davened or declared ברוך המבדיל וכו' (שם הע' ע"ה).