The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Aug 16 2023 ■ כ"ט אב תשפ"ג
סימן רצ"ט סעיף א'

Overview

Siman 299 Seif 2:

If people were drinking and they declared, "Come, let us recite havdala," if they want to continue to drink before havdala they are not required to repeat the beracha on wine but there is an authority who disputes this ruling.

- The declaration, "let us recite havdala" causes no harm when they were drinking as part of a meal but if they were merely drinking and made such a declaration they would not be permitted to drink without reciting another beracha. (M.B. 7)
- Halacha follows the first opinion. (M.B. 8)

Siman 299 Seif 3:

When one interrupts for havdala it is not necessary to recite בורא פרי הגפן on the wine that one drinks as part of havdala but others disagree.

- If one recites havdala on beer in the middle of a meal one is not required to recite she'hakol even if one did not previously recite she'hakol since hamotzi exempts it. (M.B. 9)
- This opinion maintains that havdala is not part of the meal but halacha follows the first opinion but one should not recite havdala in the middle of his meal but if one has to interrupt to recite havdala, e.g. he was merely drinking, another beracha is not recited. (M.B. 10)

Siman 299 Seif 4:

When one was eating and it became dark and the halacha is that he is not required to interrupt, he continues his meal and recites birkas hamazon on a cup of wine and then havdala on that same cup. If he has two cups he should recite birkas hamazon on one and havdala on the other.

- He should not drink any wine so that it does not become pagum. (M.B. 12)
- The reason is that one should not recite two kedushos on one kos. (M.B. 13)
- It is permitted to drink the wine before havdala since it is connected to the meal. This applies for one who is careful to recite birkas hamazon with a kos but someone who recites birkas hamazon without a kos relying on the authorities who maintain that birkas hamazon does not require a kos may not drink from the kos before havdala. Chaye Adam maintains that this is limited to when it is certainly dark but if there is doubt whether it is dark even one who is not careful to recite birkas hamazon with a kos may recite birkas hamazon. (M.B. 14)

Siman 299 Seif 5:

If one erred and ate before he recited havdala, he may recite havdala afterwards.

- The same is true if he ate intentionally and this is also true for seif 6. (M.B. 15)

Halacha Highlight

Using the same kos for birkas hamzon and havdala

Shulchan Aruch Siman 299 Seif 4

ואם יש לו שני כוסות

And if one has two kosos

Shulchan Aruch (סע' ד') addresses the circumstance in which one is permitted to continue eating a meal on Shabbos afternoon even after shekiah. In such a circumstance he rules that after eating he should recite birkas hamazon on a kos but should not drink from it so as to not render it pagum (מ"ב ס"ק י"ב). He should then recite havdala on the same kos. In the event that one has sufficient wine for two kosos, he should recite birkas hamazon on one kos and havdala on the second kos. The reason it is preferred to use two kosos is based on the principle – אין אומרים שתי קדושות על כוס אחד—we do not recite two berachos (e.g. birkas hamazon and havdala) on the same kos (מ"ב ס"ק י"ג).

Poskim note that since nowadays we do not drink the cup of wine from seudah shlishis, when possible it should be used for havdala. They explain that the issue of reciting two berachos on a single kos applies when one will recite the berachos consecutively. When there is an interruption between the use of the kos for one beracha and the use of the kos for another beracha it is not considered as though one is "bundling together mitzvos" – עושה מצוות חבילות חבילות—and thus the same kos may be used. Moreover, it is preferred to use the same kos because once it is not a violation of the principle of אין אומרים שתי קדושות על כוס אחד the principle כיון דאיתעביד ביה חדא מצוה ליתעביד ביה מצוה אחריתי—once an object was used for one mitzvah it should be used for another mitzvah—applies. Some Poskim take this a step further and maintain that one may use the same kos for havdala even if he will recite havdala immediately after birkas hamazon. The rationale is that once we have the custom not to drink the kos used for seudah shlishis it is not subject to the principle of חבילות and Shulchan Aruch was referring to those who normally drink the kos following birkas hamazon of seudah shlishis (פסקי תשובות אות ו').