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

Overview

Siman 299 Seif 6:

If one forgot to recite havdala on motzai Shabbos he may recite havdala until Tuesday afternoon. Some maintain that he may only recite havdala until Sunday afternoon but not beyond that. It is only בורא פרי הגפן and המבדיל that he may recite but the berachos on the candle and besamim are only recited on motzai Shabbos. There is an authority who maintains that the ruling that one who ate may recite havdala is limited to where he recites havdala on motzai Shabbos but if he did not recite havdala at night he no longer recites havdala. We follow the first opinion. Someone who will fast for three days and three nights should listen to someone else recite havdala and if others are not available he may recite havdala on Shabbos and drink the wine and then accept the fast later.

- All opinions agree that it is better to recite havdala on Sunday because מקדימין למצות זריזין. Additionally it is prohibited to eat until one recites havdala when he has the capacity to recite havdala. Rav Akiva Eiger cites authorities who write that there is no make-up for missing havdala after Yom Tov but Rav Akiva Eiger maintains that one may recite it on the day that follows Yom Tov. (M.B. 16)
- Rema refers to the first opinion regarding both issues. (M.B. 19)
- If one is fasting for only two days it is better for him to recite havdala after the two days than to recite havdala while it is yet Shabbos. (M.B. 20)
- He may also recite havdala and have others drink the wine but Magen Avrohom asserts that this option is available only if the others cannot recite havdala for themselves, therefore Shulchan Aruch's approach is preferable. (M.B. 21)
- Rema refers to after plag hamincha and one may also daven ma'ariv at that time. Nevertheless, it is permitted to eat and drink afterwards and we do not assume that since he davened ma'ariv he accepted upon himself the fast. It may be that one may not be able to eat during bein hashemashos. The same applies anytime one accepts upon himself a fast to begin at night that the fast does not begin until night even if one davened ma'ariv early. (M.B. 22)

Siman 299 Seif 7:

If one recites havdala at his table, even if the recitation is before he washes he does not have to repeat בורא פרי הגפן when he drinks wine during the meal. Some maintain that the wine of havdala does not cover the wine during the meal unless he washes before havdala. If he recites havdala first he must recite a beracha acharona.

Halacha Highlight

Making up havdala after Yom Tov

Shulchan Aruch Siman 299 Seif 6
שכח ולא הבדיל במוצאי שבת
If one forgot and did not recite havdala on motzai Shabbos

Shulchan Aruch (סע' ו') presents two opinions concerning one who forgot to recite havdala on motzai Shabbos. The first opinion that he cites maintains that one can recite havdala until the end of Tuesday afternoon. The rationale is that the first three days following Shabbos are still connected to Shabbos (מ"ב ס"ק ט"ז). The second opinion contends that one may only make up havdala until the end of Sunday afternoon. This opinion rejects the contention that the three days that follow Shabbos are related to the previous Shabbos but does recognize that the day follows the night. Since one could recite havdala on motzai Shabbos he may therefore recite it during the entire remainder of the first day after Shabbos (מ"ב ס"ק י"ז).

Mishnah Berurah (ס"ק ט"ז) cites Rav Akiva Eiger who referenced Sefer Lashon Chachamim who maintains that one who forgot to recite havdala after Yom Tov may not make it up. It is only the days following Shabbos that are connected to Shabbos but the days that follow Yom Tov are certainly not related to the Yom Tov that passed. Rav Akiva Eiger himself disagrees and rules that one could make up havdala the day that follows Yom Tov. In the event that one forgot to recite havdala following Rosh HaShana and realizes the next day which is Tzom Gedaliah, Sdei Chemed (מערכת ה"א אות ט"ו עמ' 344 ד"ה אם) writes that according to those who maintain that havdala could be made up the following day, he should recite havdala and give the wine to a child to drink. Precedent for this halacha is the halacha that when a bris occurs on Tisha B'Av we also give the wine to a child to drink. The rationale is that since it is not a regularly occurring event (שאינו קבוע כלל) one need not be concerned that the child will grow up thinking that it is permitted to drink wine on a fast day (ע' שש"כ פס"ב הע' 10 מש"כ הגרשז"א ע"ז).

- Anywhere in the room is the same as reciting it at the table since he intends to eat a meal immediately after havdala. (M.B. 24)
- Rema's comment is the conclusion of the second opinion cited by Shulchan Aruch and since havdala and the meal are not connected he must recite a new בורא פרי הגפן on wine he drinks during the meal and consequently must recite a beracha acharona on the havdala wine. According to the principle, ספק ברכות להקל one does not recite a beracha acharona or a new beracha on the wine he drinks during the meal. (M.B. 26)