The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Apr 8, 2025 ■ י' ניסן, תשפ"ה
סימן תצ"א סעיף א'-סימן תצ"ב סעיף א'

Overview

Siman 491 Seif 1:

After Yom Tov, whether going into the week or whether going into *chol hamoed*, we recite *havdalah* as we do on *motzai* Shabbos except that we do not recite the *beracha* on the flame or the spices.

- It should say that we recite *havdalah* on wine except that…. If one began to eat on Pesach and nightfall arrived so that Pesach is over but he did not yet *daven maariv* he may eat *chometz*. It appears to me, however, that one may not eat *chometz* if he did not yet recite *birkas hamazon* since in *birkas hamazon* he will mention יעלה ויבא indicating that it is Pesach. (M.B. 1)
- When Yom Tov falls on *motzai* Shabbos we do not recite the *beracha* on *besamim* since the good food that is consumed will put his mind at ease. (M.B. 3)

Siman 491 Seif 2:

When Yom Tov falls on *motzai* Shabbos one recites ותודיענו in the *beracha* of אתה בחרתנו.

- If one did not recite it he does not go back since he will recite *havdalah* as part of *kiddush*. (M.B. 4)

Siman 492 Seif 1:

Some have the custom to fast on Monday, Thursday and Monday after Pesach and the same is true after Sukkos but we wait until the end of Nissan or Tishrei before beginning the series of fasts and immediately afterwards we begin fasting on the first Monday, Thursday and Monday when one could fast. In Germany and France the custom is to fast and we treat it like a public fast and read ויחל.

- The concern is that while feasting and celebrating one committed a transgression. (M.B. 1)
- In the *bais haknesses* on the first Shabbos after Rosh Chodesh we bless those who will fast. One must commit to fast during *mincha* on the day before the fast but one who answered אמן on Shabbos with the intent to fast is not required to commit to fast during *mincha* the day before. When there is a *milah* or wedding we bless the people who will fast during *mincha*. (M.B. 3)
- If a *bris*, *pidyon haben* or some other *seudas mitzvah* falls on one of the fast days, it is a *mitzvah* to eat and one does not need a release from his vow to fast. *Selichos* may be recited even if there are not ten people fasting but certain sections or phrases are not recited. (M.B. 5)
- It is read during *shacharis* and *mincha* if there are ten people fasting. (M.B. 6).

Halacha Highlight

Havdalah after *yom tov*

Shulchan Aruch Siman 491 Seif 1
מבדיל בתפלה כמו במוצאי שבת
We recite *havdalah* in *davening* as we do on *motzai* Shabbos

Shulchan Aruch (סי' תצ"א סע' א') writes that after Yom Tov, regardless of whether one is going from *yom tov* into the week or whether one is going from *yom tov* to *chol hamoed*, one recites *havdalah* in *davening*. One also recites *havdalah* with a cup of wine after *davening* (מ"ב סק"א) but following *yom tov* we do not recite the *beracha* on the candle or the *besamim*. Sha'arei Teshuvah references Birkei Yosef who writes in the name of Bais Yehudah that one who forgot to recite *havdalah* after *yom tov* may recite it for the entire week that follows. Birkei Yosef rejects this ruling and writes that one should not follow that ruling. Mishnah Berurah (סי' רצ"ט ס"ק ט"ז) references Rav Akiva Eiger who writes in the name of Sefer Lashon Chachamim that there is no make-up for *havdalah* that is not recited after *yom tov*. On Shabbos one can recite a missed *havdalah* for the three days that follow since they are connected with Shabbos but the days that follow *yom tov* are not connected to *yom tov* and thus once it is missed it cannot be made up. Mishnah Berurah notes that Rav Akiva Eiger himself writes that it could be recited on the day that follows *yom tov*.

Poskim write that when reciting *havdalah* after *yom tov* we do not recite the paragraph that begins with the *pasuk* הנה ק-ל ישועתי. Although there are some authorities who write that even on *motzai yom tov* it should be recited, nevertheless, the custom is not to recite it (פסקי תשובות אות ב' והע' 8). *Poskim* also write that after *yom tov* it is unnecessary to fill the *kos* so that it overflows. Another interesting difference between *motzai* Shabbos and *motzai yom tov* is that although on *motzai* Shabbos we mention Eliyahu HaNavi following *havdalah*, after *yom tov* he is not mentioned (שע"ת בשם מחזיק ברכה).