The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Oct 11 2024 ■ ט' תשרי, תשפ"ה
סימן תר"ד סעיף א'-ד'

Overview

Siman 624 Seif 1:

We *daven ma'ariv* and add *havdalah* to חונן הדעת.

Siman 624 Seif 2:

We add time to Yom Kippur at its conclusion and they should wait for a period of time after *tzeis hakochavim*.

- During this time the restrictions of Yom Kippur remain in force. There is no specified amount of time one must add and since we begin *davening* after *tzeis hakochavim* the restrictions other than eating and drinking are permitted even though they did not recite *havdalah*. (M.B. 3)

Siman 624 Seif 3:

***Havdalah* is recited with a cup of wine but we do not recite the *beracha* on *besamim* even when Yom Kippur falls on Shabbos.**

- In places where they recite *havdalah* in the *bais haknesses* they do so after Yom Kippur as well. (M.B. 4)
- The reason is that on Yom Kippur we did not receive a *neshama yeseirah*. Many authorities disagree and contend that we do recite the *beracha* on *besamim* and there is no concern for a *beracha l'vatalah* since he benefits from the aroma. However, one should not publicize this nor protest those places that do not recite the *beracha* on *besamim*, it is just that one recites the *beracha* in his home. When Yom Kippur falls on Shabbos we recite ויתן לך but not ויהי נעם and ואתה קדוש since Sukkos falls during the week. (M.B. 5)
- Even if one *davens mincha gedola* he recites עננו . (M.B. 10)

Siman 624 Seif 4:

We recite the *beracha* on fire. We do not recite the *beracha* on fire that was just generated from a stone. Some maintain that it is acceptable to recite the *beracha* from the first column and onwards.

- The same is true regarding a fire started with a match. The reason Yom Kippur is different than Shabbos is that we recite the *beracha* on a candle after Shabbos to commemorate the creation of fire which occurred on a *motzai* Shabbos when Adam HaRishon struck two stones and produced fire but on *motzai* Yom Kippur we recite the *beracha* on fire to distinguish Yom Kippur from other Yomim Tovim and emphasize that it was prohibited to kindle a fire on Yom Kippur and now it is permitted again and that can only be expressed by using a fire that rested on Shabbos. When Yom Kippur falls on Shabbos one may use any fire but the custom is to be stringent. However, one may certainly be lenient and use a second generation flame (one kindled from a fire kindled after Yom Kippur). (M.B. 7)

Halacha Highlight

A flame that rested

Shulchan Aruch Siman 624 Seif 4
מברכים על האור

We recite a *beracha* on a flame

Shulchan Aruch (סע' ד') rules that after Yom Kippur we recite the *beracha* on a candle but it is not recited on a fire that was generated after Yom Kippur. Some authorities disagree and maintain that it is permitted to recite the *beracha* on a fire that was kindled from a fire that was generated after Yom Kippur. Mishnah Berurah (סק"ז) explains why the *halacha* for the candle is different on *motzai Yom Kippur* than it is on *motzai* Shabbos. The reason we recite a *beracha* on fire after Shabbos is to recall the fact that fire was first created on *motzai* Shabbos when AdamHaRishon struck two rocks together and generated fire. Therefore, there is no issue with reciting the *beracha* on a fire that was just made since that it what we commemorate. On *motzai* Yom Kippur we recite the *beracha* on fire to signify the fact that Yom Kippur is different than other *yomim tovim* in the sense that it is prohibited to kindle a fire, even from an existing flame but now that Yom Kippur is finished, one may once again kindle a flame. This concept is expressed only when one uses a fire that remained kindled for all of Yom Kippur but refrained from using it.

Therefore, ideally one should kindle a fire before Yom Kippur with the intent that it should burn continuously on Yom Kippur so that one could use that flame for *havdalah* after Yom Kippur. However, one must be mindful of the *halacha* (סי' רח"צ סע' י"א) that one may only recite the *beracha* of בורא מאורי האש on a flame that was kindled to provide light to the exclusion of a flame kindled for some other reason. Therefore, one should not use a נר בריא or a *yahrtzeit* candle. However, it would be acceptable to light a flame from them and recite the *beracha* on the second flame. In the event that one cannot even obtain a flame that rested from a neighbor, according to the Mishnah Berurah (סק"י) he does not recite בורא מאורי האש while other authorities maintain that in such a circumstance one may rely on the second opinion cited in Shulchan Aruch that permits using a flame kindled from a fire that was lit after Yom Kippur. When Yom Kippur falls on Shabbos one may use a flame that was kindled after Shabbos/Yom Kippur but even in this circumstance the custom is to be stringent and kindle a flame before Yom Kippur for *havdalah* (פסקי תשובות אות ו').