



Halachos of

MOTZAEI SHABBOS



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Please note that the material presented is not meant to be a comprehensive guide to the halachos of Motzaei Shabbos.

In any case of question or doubt a Rabbi should be consulted.

Halachos compiled by Rabbi Binyamin Walfish
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Halachos of MOTZAEI SHABBOS

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Day 1

The paragraph of רצה is inserted in bentsching of Seudah Shlishis, even when one bentsches after nightfall (to be continued).

שו"ע ס' קפח ס"י



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Day 2

One who forgot to recite רצה during bentsching for Seudah Shlishis does not repeat bentsching.

שו"ע ס' קפח ס"ח



Day 3

It is prohibited to do melachoh on Motzaei Shabbos until one either said ברוך המבדיל בין קודש לחול or said/heard הַבְּדִלָּה or davened ma'ariv and recited the insertion of אַתָּה חוֹנֵן in the bracha of אַתָּה חוֹנֵן.

רמ"א ס' רצט ס"י



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Day 4

If one is in the middle of eating Seudah Shlishis and nightfall arrives, it is permissible to recite ברוך המבדיל בין קודש לחול, do melachoh, and continue with the meal. Once one bentshes for Seudah Shlishis, if it is after sunset, she may not eat or drink (besides water) until הַבְּדִלָּה has been recited (to be continued).

שעה"צ ס' רצט סק"ח



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Day 5

If one made הַבְּדֵלָה or davened ma'ariv prior to bentching for seudah shlishis, she should not recite רצה in bentching. If one merely said בְּרוּךְ הַמְּבַדִּיל, it is questionable whether or not רצה should be recited. One should ideally avoid this situation.

שש"כ פנ"ז סקי"ב



Day 6

When one delays reciting ברוך המבדיל, they extend the sanctity of Shabbos.

Nonetheless, one may ask someone who has already ended Shabbos to do a melachoh on their behalf (a non-jew may be asked as well)*.

רמ"א ס' רסג סי"ז

*There is a disagreement between the Geonim and Rabbeinu Tam how to determine what time Shabbos ends. One who follows the opinion of Rabbeinu Tam may not ask someone who follows the Geonim to do melachoh before Shabbos is over according to Rabbeinu Tam.



Day 7

Although after saying ברוך המבדיל (or אתה או חוננתנו) one is allowed to do melachoh, nonetheless eating or drinking (besides water) is prohibited until הבדלה has been made (to be continued).

שו"ע ס' רצט ס"א



Day 8

It was previously mentioned that it is prohibited to eat or drink before הַבְּדִלָּה. However, if one accidentally recited a brachah on a food or drink prior to making הַבְּדִלָּה, she should eat a little bit of the food. This is so that the brachah should not be in vain.

שש"כ פנ"ט סכ"א



Day 9

It is a mitzvah to recite הַבְּדִלָּה after the conclusion of Shabbos. Just as Kiddush sanctifies the Shabbos as it begins, so too הַבְּדִלָּה sanctifies Shabbos after it ends. חז"ל tell us that one who recites הַבְּדִלָּה on wine (or grape juice) is called a קְדוּשָׁה (holy) and a סְגוּלָה (treasure).

מ"ב ס' רצו סק"ח



Day 10

It is questionable whether women are obligated in the mitzvah of הַבְּדִלָּה. Therefore, ideally a woman should hear הַבְּדִלָּה recited by a man (to be continued).

שו"ע ורמ"א ס' רצו ס"ח



Day 11

In the event that a woman cannot hear **הבדלה** from a man, she may recite it for herself in the normal manner and drink the wine.

מ"ב ס' רצו סקל"ה, ספר כבוד ועונג שבת ע' 135



Day 12

Once a man has already fulfilled the mitzvah of הַבְּדִלָּה, ideally he should not recite it on behalf of a woman. In such an instance, the woman should recite הַבְּדִלָּה on her own. If this is not possible, then a man is permitted to recite הַבְּדִלָּה on her behalf.

מ"ב ס' רצו סקל"ו, ספר כבוד ועונג שבת ע' 114



Day 13

Most authorities maintain that one cannot fulfill the mitzvah of הַבְּדִלָּה by listening over the phone (or on zoom).

ספר כבוד ועונג שבת ע' 118



Day 14

One should continue wearing Shabbos clothing until after הַבְּדֵלָה is recited.

מ"ב ס' רסב סק"ח



Day 15

Some have the minhag to sit during הַבְּדִלָּה, while others have the minhag to stand. Those who have the minhag to stand should stand near the one who is reciting הַבְּדִלָּה and not wander about.

שש"כ פ"ס סכ"ב



Day 16

On Motzaei Shabbos it is a mitzvah to smell בשמים (spices) to strengthen one's spirit which is pained due to the departure of Shabbos. If one does not have access to spices, they do not need to extend effort in order to obtain them.

שו"ע ס' רצז ס"א



Day 17

It is a מצוה מן המובחר (punctilious performance of a mitzvah) to set aside specific spices for the brachah of בורא מיני בשמים. Nonetheless, it is permitted to even use spices which were not designated for the mitzvah (i.e. appropriate kitchen spices).

מ"ב ס' רצז סק"י



Day 18

Typically, different types of בשמים require different ברכות (i.e., עשבי בשמים, עצי בשמים). On Motzaei Shabbos, Ashkenazim recite the bracha בורא מיני בשמים on all types of בשמים, whereas Sefardim recite the same brachah that is said during the week.

מ"ב ס' רצז סק"א



Day 19

The bracha of בורא מיני בשמים should not be recited on perfumes or air fresheners.

שו"ע ס' רצז ס"ב ספר כבוד ועונג שבת ע' 132



Day 20

It is a מצוה מן המובחר (punctilious performance of a mitzvah) to recite the brachah of בורא מאורי האש on a candle that has at least two wicks. If one does not have such a candle, she should hold together two candles (or matches) so that their flames unite. If this is not possible, then the bracha may be recited on a single flame.

שו"ע ס' רצח ס"ב ומ"ב סק"ו שש"כ פס"א סכ"ו



Day 21

One may not recite **בורא מאורי האש** on a fluorescent or LED light bulb (to be continued).

שש"כ פס"א סל"ב



Day 22

There are those who maintain that one may recite **בורא מאורי האש** on an incandescent light bulb. However, if the bulb is colored or frosted a brachah may not be recited on it.

שש"כ פס"א סל"ב



Day 23

In order to be included in the brachah of בורא מאורי האש, one must be close enough to the candle to be able to use its light to distinguish between two different types of coins. Many have the minhag to turn off the lights in the room in order to derive pleasure from the light of the candle.

שו"ע ס' רצח ס"ד ומ"ב סקי"ג



Day 24

Following the recitation of **בּוֹרָא מְאֹרֵי הָאֵשׁ**, the minhag is to look at one's fingernails and palm by light of the candle. There are various minhagim regarding how this is done.

שו"ע ס' רצח ס"ג



Day 25

The minhag is that women do not drink from the wine (or grape juice) of הַבְּדֵלָה (unless she is reciting הַבְּדֵלָה, as mentioned previously).

מ"ב ס' רצו סק"ה



Day 26

Both the one who recited הַבְּדִלָּה and the listeners may not talk until a majority of a רביעית has been drunk by the one who made הַבְּדִלָּה. This includes saying gut voch or shavua tov.

שש"כ פ"ס סל"ט



Day 27

One who did not recite הַבְּדִלָּה on Motzaei Shabbos must recite it as soon as possible. B'dieved, (post-facto), הַבְּדִלָּה may be recited through Tuesday (to be continued).

שו"ע ס' רצט ס"ו מ"ב סקט"ז



Day 28

The בורא מאורי and בורא מיני בשמים of ברכות are only recited when הבדלה is made on Motzaei Shabbos.

שו"ע ס' רצט ס"ו



Day 29

On Motzaei Shabbos it is a mitzvah to eat melavah malkah (lit. escorting the Shabbos queen). Most authorities maintain that women are obligated in this mitzva (to be continued).*

ספר כבוד ועונג שבת ע' 143, שש"כ פס"ג ס"ג

*It is written that eating melaveh malkah is a segula for easy childbirth (מנחת שבת ס' צו סק"ל).



Day 30

Ideally, one should eat bread for melavah malkah. One who is full can fulfill the mitzvah with mezonos food, or at the very least with fruit.

Some women have a minhag not to perform melachoh at all on Motzaei Shabbos.

However, the widespread minhag is that women do perform melachoh on Motzaei Shabbos. Each woman should follow her family's minhag.

ערוה"ש ס' רצט ס"ב ושש"כ פס"ג סי"ג

מ"ב ס' ש סק"א



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Mazel Tov
on completing a month
of Halacha Yomi!