

ז) אם חל יום-טוב ביום החמישי וביום הששי, ונזכר ביום החמישי שלא עשה ערוב תבשילין, יכול לעשות היום, ויברך את הברכה, ואחר כך יאמר, אם היום קדש, איני צריך לעשות ערוב. ואם היום חל, בהדין ערובא וכו'. אבל בראש-השנה, אינו יכול לעשות כן.

### סימן קג

#### דיני שמחת יום-טוב

(א) כשם שמצוה לכבד את השבת ולענגו, כך מצוה לכבד כל ימים-טובים ולענגו, שנאמר, לקדוש ה' מכבד. וכל ימים טובים, נאמר בהם מקרא קדש.

(ב) איזהו כבוד. זה שאמרו רבותינו זכרונם לברכה, שמצוה על האדם לגלח בערב יום-טוב, כדי שלא יפגס לרגל כשהוא מנוול. וכן מצוה לרחוץ בחמין ולחף ראשו ולטול צפרניו בערב יום-טוב כמו בערב שבת, וכן מצוה ללוש פת בביתו בערב יום-טוב לכבוד יום-טוב כמו בערב שבת. וכן אסור לאכול בערב יום-טוב מן המנחה ולמעלה כמו בערב שבת, כדי שיאכל סעודת יום-טוב לתאבון. ואם חל ערב יום-טוב בשבת, יאכל סעודה שלישית קדם מנחה קטנה. וכן הדין ביום-טוב ראשון שהוא ערב יום-טוב שני.

יח' ניסן ג) איזהו ענג. זה שאמרו רבותינו זכרונם לברכה, שחביב לאכול ביום-טוב בכל יום שתי סעודות, אחת בלילה ואחת ביום. אבל סעודה שלישית, אין נוהגים בו. וחביב לקדש על היין קדם סעודה, ויבצע על

but does not know how to make one. He should have asked someone to make it for him. Since he did not, he may not rely on someone else's *eiruv*. (*Radvaz* 3:475) If he thought he was allowed to rely on someone else's *eiruv*, he may rely on it, unless he is a Torah scholar and should have known better. (*Shulchan Aruch Harav* 527:14, *Magein Avraham*)

24. But the *Chacham Tzvi*, *Lechem Setarim*, *Rabbi Akiva Eiger* *Ya'avetz* (*Siddur*), *Birkei Yosef* rule that a berachah should not be recited when making a conditional *eiruv*, for it is a *safeik* (doubt) and a berachah is not made when there is a doubt.

1. *Isaiah* 58:13. This verse mentions taking delight in Shabbos, God's holy day.

2. Yom Tov is, therefore, like Shabbos in this regard. (*Rambam*)

3. *Ramah* 529:1. The term forbidden is not to be taken literally, for it is not forbidden; it is just better not to eat then. (*Mishnah Berurah*, *Eliyahu Rabbah*)

4. See *Rambam*. This includes doing work. (*Eliyahu Rabbah*, *Biur Halachah* 529:1)

7) If Yom Tov occurs on Thursday and Friday, and on Thursday you remember that you did not make an *eiruv tavshilin*, you may make it on that day, and recite the berachah.<sup>24</sup> Afterwards you should say, "If this day is Holy (Yom Tov), then I do not need to make an *eiruv*. And if today is really a weekday, then by means of this *eiruv* etc." On Rosh Hashanah, this cannot be done.

## Chapter 103

### Laws of Rejoicing on Yom Tov

1) Just as it is a mitzvah to honor the Shabbos and delight in it, so it is a mitzvah to honor all the *Yomim Tovim* and delight in them, as it is said,<sup>1</sup> "God's holy and honored" (day). And with regard to all *Yomim Tovim* it is said, "A holy convocation."<sup>2</sup>

2) What is meant by honor? As our Rabbis, of blessed memory, said, "It is a mitzvah for a man to take a haircut on *erev* Yom Tov so that he does not enter the festival looking untidy. It is also a mitzvah to bathe in warm water, to wash your hair, and to cut your nails on *erev* Yom Tov, the same as on *erev* Shabbos. It is also a mitzvah to bake challos in your house on *erev* Yom Tov in honor of Yom Tov, just as it is on *erev* Shabbos. It is forbidden to<sup>3</sup> eat<sup>4</sup> on *erev* Yom Tov after<sup>5</sup> *Minchah*,<sup>6</sup> just as on *erev* Shabbos, so that you will be able to eat the Yom Tov meal with good appetite. And if *erev* Yom Tov occurs on Shabbos, you must eat the third meal before *Minchah ketanah*.<sup>7</sup> This law also applies to the first day of Yom Tov, since it is the *eve* of the second day of Yom Tov.<sup>8</sup>

April 27 3) What is meant by delight? As our Rabbis, of blessed memory, said on each Yom Tov day you must have two meals, one at night and one during the day,<sup>9</sup> but it is not our custom to have a third meal.<sup>10</sup> You are obligated to say *kiddush* over a cup of wine before the meal. You should say *Hamotzi* on two whole loaves as you do

5. This refers to *Minchah Ketanah* which starts 9-1/2 hours into the day. (*Mishnah Berurah, Eliyahu Rabbah, Vilna Gaon*) You should not eat a meal from a half an hour before this time. (*Biur Halachah, Shulchan Aruch Harav*) The *Ramah* 639:3 and *Chok Yaakov* 471 rule that on *erev* Sukkos you may not eat bread from noon onward. The *Matteh Ephraim* rules, if you were unable to eat before noon, you may eat bread before noon.

6. You may eat meat, fish, or fruit even after *Minchah ketanah*. Even on *erev* Sukkos and *erev* Pesach. (*Matteh Ephraim* 625:7)

7. If you did not, you should eat only a little bread, that is slightly more than a *kebeitzah* (see glossary). (*Machatzis Hashekel, Sha'ar Hatziyun* 529:10)

8. *Magein Avraham*. See *Biur Halachah* 529:1 who questions this.

9. If you did not eat at night, you must eat two meals during the day and say the night *kiddush* at the morning meal. (see *Magein Avraham, Mishnah Berurah* 529:13)

10. Some *Acharonim* hold it is best to eat at least some fruit. Some people add an extra dish in the morning meal to represent a third meal. However, this does not suffice for the third meal on Shabbos. (*Mishnah Berurah* 529:13)

שְׂתֵי כִפּוּרֵי שְׁלֵמוֹת כְּמוֹ בַשַּׁבָּת. וַיִּרְבֶּה בְּבֶשֶׂר וַיִּין וּמִגְדָּנוֹת כְּפִי יִכְלְתוּ.

(ד) בְּכֹל יוֹם-טוֹב, בְּקִדּוּשׁ שְׁבִלִילָה אוֹמְרִים לְאַחֲרָיו בְּרַכַּת שְׁהַחֲיֵנוּ עַל שְׂמֵחַת הַחֵג, חוּץ מִלֵּיל שְׁבִיעִי שֶׁל פֶּסַח וְלֵיל שְׁמִינִי, שְׂאִין מְבַרְכִין שְׁהַחֲיֵנוּ, בִּיּוֹן שְׂאִינוֹ רָגַל בְּפָנָי עֲצָמוֹ. וְהַנְּשִׂיִם, בַּשַּׁעַת הַדְּלָקַת הַנֵּרוֹת אֵין לָהֶן לְבָרֵךְ שְׁהַחֲיֵנוּ בְּשׁוּם יוֹם-טוֹב, וּקְצַתָּן נוֹהֲגוֹת לְבָרֵךְ שְׁהַחֲיֵנוּ, (חוּץ מִלֵּיל שְׁבִיעִי וְלֵיל שְׁמִינִי שֶׁל פֶּסַח), וְלֹא מַחֲיִנֵן לָהֶן.

(ה) חֲזֵב לְשִׂמְחָה אֶת אִשְׁתּוֹ וּבְנָיו וְכֹל הַנְּלוּיִם אֵלָיו, כֹּל אֶחָד כְּרֹאֵי לוֹ. הַקְּטָנִים, נוֹתֵן לָהֶם אֲגוּזִים וּמִגְדָּנוֹת. וְהַנְּשִׂיִם, בְּבִגְדֵי־וְתִכְשִׁיטִים כְּפִי יִכְלְתוּ. וְהַאֲנָשִׁים, בְּבֶשֶׂר וַיִּין. וְנוֹהֲגִין לְהִרְבּוֹת בְּמִינֵי מַאֲכָלִים בְּיוֹם-טוֹב יוֹתֵר מִבַּשַּׁבָּת, כִּי בְּיוֹם-טוֹב נֶאֱמַר בּוֹ שְׂמֵחָה וְלֹא בַּשַּׁבָּת. וְגַם בְּגֵדֵי יוֹם-טוֹב יֵהִיוּ יְקָרִים יוֹתֵר מִשָּׁל שַׁבָּת.

(ו) בְּיוֹם שְׁנֵי שָׁל פֶּסַח, יֵשׁ לַעֲשׂוֹת בְּסֵעוּדָה אֵיזָה דָּבָר, לְזַכֵּר סֵעוּדַת אֶסְתֵּר שֶׁהִיְתָה בְּיוֹם זֶה, שְׁבוּ-בְיוֹם נִתְּלָה הַמֶּן.

(ז) בְּיוֹם רֵאשׁוֹן שֶׁל שְׁבוּעוֹת, נוֹהֲגִין לֶאֱכֹל מַאֲכָלֵי חֵלֶב. וַיֵּשׁ בָּזָה כְּמָה טְעָמִים. וְרִמְזוּ, מִנְּחָה חֲדָשָׁה לָהּ בַּשְּׁבֻעֲתִיכֶם, רֵאשִׁי תְבוֹת, מִחֵלֶב. וַיֵּשׁ לֶאֱכֹל גַּם מַאֲכָלֵי דָבֶשׁ, מִפְּנֵי שֶׁהַתּוֹרָה נִמְשָׁלָה לָהֶם, שֶׁנֶּאֱמַר, דָּבֵשׁ וְחֵלֶב תַּחַת לְשׁוֹנְךָ. וְכִיּוֹן שְׂאוּכָלִים מַאֲכָלֵי חֵלֶב וְצָרִיכִין גַּם כֵּן לֶאֱכֹל בֶּשֶׂר, שֶׁהָרִי מְצוּה לֶאֱכֹל בֶּשֶׂר בְּכֹל יוֹם-טוֹב, צָרִיכִין לְזַהֵר שֶׁלֹּא יָבוֹאוּ לִידֵי אֶסוּר.

(ח) אֶף-עַל-פִּי שֶׁהֵאֲכִילָהּ וְהִשְׁתִּיָּה בְּמוֹעֲדוֹת הַיָּא מְצוֹת עֲשֵׂה, לֹא יֵהֵא אוֹכֵל וְשׂוֹתָה כֹּל הַיּוֹם כְּלוֹ, שֶׁהָרִי כָּבֵד נֶאֱמַר, עֲצַרְתָּ לָהּ אֶלְהִידָּהּ. וְאֶף-עַל-פִּי שֶׁנֶּאֱמַר, עֲצַרְתָּ תִּהְיֶה לָכֶם, כָּבֵד פִּרְשׁוּ רְבוּתֵינוּ זְכָרוֹנֵם לְבִרְכָה, חֲצִיו לָהּ, וְחֲצִיו לָכֶם. לְפִיכָךְ צָרִיכִין לַעֲסוֹק גַּם בַּתּוֹרָה.

11. *Shulchan Aruch* 529: Because a double portion of manna was sent down on *erev* Yom Tov, as on *erev* Shabbos. (*Beis Yosef, Rif*)

12. Rejoicing is an obligation on *Chol Hamoed* also, but, honoring and taking delight is only an obligation of the actual Yom Tov. (*Shulchan Aruch Harav, Mishnah Berurah* 529:16)

13. This is the husband's obligation, but women are not commanded to rejoice on Yom Tov and may even fast if they want to. (*Rabbi Akiva Eiger Responsum* 1) But *Sha'agas Aryeh* rules that women, too, are obligated to rejoice on Yom Tov. *Toras Avigdor* says they are forbidden to fast on Yom Tov.

on Shabbos,<sup>11</sup> and you should be lavish with meat, wine and sweets, according to your means.

4) On every Yom Tov, at the conclusion of the *kiddush* at night we say the berachah of *Shehecheyanu* on the joy of the holiday, except on the seventh and eighth nights of Pesach when *shehecheyanu* is omitted, since they are not a separate Yom Tov in themselves. When lighting the candles, women should not say the berachah *shehecheyanu* on any Yom Tov. Some women follow the custom of saying *shehecheyanu* on all *Yomim Tovim* (except on the seventh and eighth nights of Pesach), and we do not protest their practice.

5) Every man is obligated to gladden the hearts<sup>12</sup> of his wife, his children, and all who are dependent on him, in a way suitable for each. To the little children you should give nuts and candy, to the women,<sup>13</sup> clothing and jewelry according to your means,<sup>14</sup> and to the men, meat and wine.<sup>15</sup> It is the custom to serve a greater variety of foods on Yom Tov than on Shabbos, because with regard to Yom Tov, the Torah mentions “rejoicing,” but it is not mentioned with regard to Shabbos. Also Yom Tov clothes should be more expensive than Shabbos clothes.

6) On the second day of Pesach, you should add an extra dish to the meal to remember the feast of Esther which took place on this day, for it was on this day that Haman was hanged.

7) On the first day of Shavuot it is customary to eat dairy foods. There are several reasons for this. A hint of this custom is found in the words, *Minchah chadashah LaShem beshavuoseichem*.<sup>16</sup> The initials of these words spell *meichalav*—“of milk.” You should also eat foods with honey, because the Torah is compared to milk and honey, as it is said,<sup>17</sup> “Honey and milk are under your tongue.” Now, since we eat dairy foods and we must also eat meat, because it is a mitzvah to eat meat on every Yom Tov, care must be taken not to violate the law of mixing the dairy and meat foods.

8) Even though eating and drinking on festivals is a positive commandment, you should not spend all day eating and drinking, because it is said, “(A day of) restraint (in honor) of Adonoy, your God.” Even though it is said, “(A day of) restraint it shall be for you,” our Rabbis, of blessed memory, explained:<sup>18</sup> The day should be divided, half devoted to Hashem and half to yourself. Therefore, it is your duty to engage also in the study of Torah.

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14. At least new shoes. (*Eliyahu Rabbah, Maharil, Biur Halachah*)

15. In our times, when our meat is not from a *shelamim* offering (peace-offering), eating meat is a mitzvah and drinking wine an obligation. (*Biur Halachah* 529:2, *Shulchan Aruch Harav* 529:7) *Chayei Adam* rules that even now, you may fulfill your obligation with meat or wine.

16. *Numbers* 25:26.

17. *Shir Hashirim* 4:11.

18. *Maseches Beitza* 15.

(ט) וכִשְׁהוּא אוֹכֵל וְשׁוֹתָהּ, חַיֵּב לְהַאֲכִיל גַּם לַגֵּר לִיתּוֹם וְלֹאֲלִמָּנָה עִם שְׂאֵר הָעֲנִיִּים הָאֲמֻלְלִים, שְׁנֵאֲמַר, וְהִלּוּי וְהַגֵּר וְהִיתּוֹם וְגו'. אֲבָל מִי שְׁנוּעֵל דְּלִתֵּי חֲצֵרוֹ וְאוֹכֵל וְשׁוֹתָהּ הוּא וְאִשְׁתּוֹ וּבְנָיו וְאִינוּ מֵאֲכִיל וּמִשְׁקָה לְעֲנִיִּים וּלְמֵרִי נֶפֶשׁ, אֵין זֶה שְׁמַחַת מִצְוָה, אֲלֵא שְׁמַחַת כְּרִסּוֹ, וְעַל אֵלוֹ נֵאֲמַר, זְבַחֵיהֶם כְּלַחֵם אוֹנִים לָהֶם, כָּל אוֹכְלֵיו יִטְמְאוּ כִּי לַחֲמֵם לְנַפְשָׁם. וְשְׁמַחַת כְּזֹאת, קָלוֹן הִיא לָהֶם, שְׁנֵאֲמַר, וְזֵרִיתִי פָּרֵשׁ עַל פְּנֵיכֶם פָּרֵשׁ חֲגִיכֶם.

(י) כְּשֵׂאֲדָם אוֹכֵל וְשׁוֹתָהּ וְשִׂמַח בְּרַגְלָהּ, לֹא יִמְשָׁךְ בֵּינָם וּבְשִׁחוּךְ וּבְקִלוּת־רֵאשׁ וַיֹּאמֶר כָּל מִה שְׁיֹסִיף בְּזֶה, יִרְבֶּה בְּמִצְוֹת שְׁמַחָה. כִּי הַשְׂכָּרוֹת וְהַשְּׁחוּק וְקִלוּת־הָרֵאשׁ, אֵינָה שְׁמַחָה. אֲלֵא הוֹלְלוּת וְסִכְלוּת. וְלֹא נִצְטוּיָנוּ עַל הַהוֹלְלוּת וְהַסִּכְלוּת, אֲלֵא עַל הַשְּׁמַחָה שְׁיֵשׁ בָּהּ עֲבוֹדַת יוֹצֵר הַכֹּל, שְׁנֵאֲמַר, תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת־ה' אֱלֹהֶיךָ בְּשְׁמַחָהּ וּבְטוֹב לֵבָב מְרֵב כָּל. הֵא לְמַדְתָּ, שֶׁהַעֲבוֹדָה הִיא בְּשְׁמַחָה, וְאִי אֶפְשָׁר לְעַבֹּד אֶת ה', לֹא מִתּוֹךְ שְׁחוּק וְלֹא מִתּוֹךְ קִלוּת־רֵאשׁ וְלֹא מִתּוֹךְ שְׂכָרוֹת.

(יא) מִדַּת הַחֲסִידִים אֲשֶׁר ה' לְנִגְדָם תְּמִיד וּבְכָל דְּרָכֵיהֶם יִדְעוּהוּ, בְּעַת שְׁמַחְתָּם אִזּוֹ יוֹתֵר וְיוֹתֵר הֵם מְבָרְכִין וּמְשַׁבְּחִין לְהַקְדוּשׁ־בְּרוּךְ־הוּא אֲשֶׁר שִׂמַח אוֹתָם. וַיֹּאמֶר הָאָדָם בְּלָבוּ בְּעַת שְׁמַחְתּוֹ וְהִנָּאֲתוּ, אִם כִּי הִיא שְׁמַחַת הָעוֹלָם הַזֶּה אֲשֶׁר הִיא הַבֵּל, כִּי יֵשׁ אַחֲרֶיהָ תּוֹגָה וְצִעֲרָה, מִה תִּהְיֶה שְׁמַחַת הָעוֹלָם הַבָּא הַתְּמִידִית, שְׂאִין אַחֲרֶיהָ תּוֹגָה. וַיִּתְפַּלֵּל לְהַקְדוּשׁ־בְּרוּךְ־הוּא, שְׁיִטָּה לָבוּ לְעַבְדּוֹ וּלְעֲשׂוֹת רְצוֹנוֹ בְּלֵב שְׁלֵם, וְשִׁישְׁמַחְנוּ בְּשְׁמַחַת עוֹלָם, וַיִּזְכְּנוּ לַחַיֵּי הָעוֹלָם הַבָּא לְאוֹר בְּאוֹר פְּנֵי מֶלֶךְ חַיִּים.

(יב) חַיֵּב כָּל אָדָם לְהַשְׁגִּיחַ עַל בְּנֵי־בֵיתוֹ שֶׁלֹּא יִטְלוּ בְּמָקוֹם שְׂבִיבוּא חֵס וְשְׁלוֹם לִיְדֵי קִלוּת־רֵאשׁ בְּהַתְעַרְבָם עִם קְלֵי הַדַּעַת, רַק יִהְיוּ קְדוּשִׁים, כִּי קְדוּשׁ הַיּוֹם.

(יג) בְּמוֹצָאֵי יוֹם־טוֹב לַחֵל אוֹ לַחֲלֵה־מוֹעֵד, אוֹמֵר בְּתַפְלָה, אֶתְּהָ חוֹנְנָתְנוּ, וּמְבַדִּיל עַל הַכּוֹס, אֲבָל לֹא עַל הַיַּיִן וְלֹא עַל הַבְּשָׂמִים.

(יד) נוֹהֲגִין לְהַרְבּוֹת קִצַּת בְּאֲכִילָה וּשְׂתֵיָה בַּיּוֹם שֶׁלְאַחַר הַחַג בְּכָל שְׁלֹשׁ רְגָלִים, וְהוּא אֶסְרוּ חָג. וְנוֹהֲגִין שְׂאִין מִתְעַנְיִן בּוֹ, אֶפְלוּ חֲתָן וְכֹלָה

9) And when you eat and drink, it is your duty to provide also for the orphan, the widow and other needy people, as it is said, "And the Levite, the proselyte, and the orphan etc. . . ." (*Deuteronomy* 16:14). He who locks the doors of his courtyard, and eats and drinks with his wife and children and does not give food and drink to the poor and unhappy souls, is not rejoicing in a mitzvah, but rejoicing in his gluttony. Concerning such people it is said,<sup>19</sup> "Their sacrifices will be to them like the bread of mourners; all who eat of them will be unclean; for their bread will be for their souls." And such rejoicing is a disgrace for them as it is said,<sup>20</sup> "I will spread dung on your faces, the dung of your festival offerings."

10) When a person eats and drinks, and rejoices on the festival, he should not overindulge in drinking wine, in laughter and lightheadedness, thinking that the more he indulges, the greater will be the mitzvah of rejoicing. For drunkenness, mockery and lightheadedness is not rejoicing, but licentiousness and foolishness. And we were not commanded to act licentiously and foolishly, but to rejoice in the service of the Creator of all things, as it is said, "Because you did not serve Adonoy, your God, with happiness and a glad heart, when you had plenty of everything."<sup>21</sup> From this we infer that the service of God must be done with joy, but you cannot serve God in frivolity, or lightheadness or in drunkenness.

11) It is the way of the pious, who constantly have God before them, and who are mindful of Him in all their ways, when they rejoice, to greatly bless and praise the Holy One Blessed is He Who enabled them to rejoice. A man should say to himself at the time of his rejoicing and pleasure, "If the happiness of this world is so great, (a world) which is vanity because it ends in grief and sorrow, how great will be the eternal joy of the World to Come which is not followed by grief." And he should pray to the Holy One Blessed is He that He bend his heart to serve Him and to do His will wholeheartedly, and that He should gladden us with everlasting joy, and make us worthy of the life of the World to Come, to be enlightened by the light of the presence of the Living King.

April 28 12) Every man is obligated to prevent<sup>22</sup> the members of his household from congregating in places which, Heaven forbid, could lead to levity, through association with lightheaded people. They should be encouraged to be holy because the day is holy.

13) At the conclusion of a Yom Tov that is followed by a weekday or *Chol Hamoed*, *Atah chonantanu* is said in the *Shemoneh Esrei*, and *Havdalah* is said over a cup [of wine.] However, the berachah is not said over the candle, or over the spices.

14) It is customary to eat and drink a bit more lavishly [than usual] on the day after all three festivals. That day is called *Isru chag*, and it is customary not to fast

19. *Hosea* 9:4.

20. *Malachi* 2:3.

21. *Deuteronomy* 28:47.

22. When *Beis Din* (Jewish courts) were empowered, it was their duty to dispatch officers to patrol and prevent the gathering of men and women for social eating and drinking etc. (*Rambam, Shulchan Aruch* 529:4)