



Parshas Vayechi 5767

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### Hilchos Yom Tov (cont.)

#### How is the mitzvah of simcha celebrated on Yom Tov?

When compared to Shabbos, Yom Tov, has an extra embellishment called *simcha* – happiness. The prophet tells us that we must enjoy Shabbos, as it says – וקראת לשבת ענג, which is achieved by consuming succulent food and drink. <sup>1</sup> The *Mishna Berura* cites *Rishonim* who hold that enjoying Shabbos is included in מקרא קדש, as it says מקרא קדש ושבת שבת שבתון, and the *Sifra* explains that one must enjoy Shabbos with food and drink. *Oneg* (pleasure) applies to Yom Tov as well, as Yom Tov is also מקרא קדש. <sup>2</sup>

#### So what is simcha?

The *Rambam* <sup>3</sup> says the following: One is obligated to be happy and good hearted on Yom Tov; him, his wife and children and all those depending on him. How does one make them happy? Children are supplied with nosh (nuts, candies etc.) and women are supplied with fine clothes and jewelry, according to one's financial means. Men consume meat and wine, as *simcha* can only be had with meat and wine.

#### What is the Rambam's source?

The *Rambam* cites the *posuk* ושמחת בחגך (rejoice on your festival) as the biblical source for *simcha*. However, he states that the *posuk* is really referring to consuming the *korban sh'lamim* offered on Yom Tov – the *shalmei simcha*, but nevertheless it includes all means of *simcha*, each person with what makes him happy. Indeed in

the time of the *beis hamikdash* the main *simcha* was to eat the *korban sh'lamim*.

#### What if one particularly enjoys eating fish, not meat, what is the simcha?

Rav Yosef in the gemora <sup>4</sup> says that women's clothing differs; in Bavel women appreciated colored clothes and in Eretz Yisrael women preferred ironed linen. There is no set pattern. For most people a good piece of meat and good wine satisfies whereas others might enjoy salmon steak. Each to his own, as long as it brings one *simcha*.

#### Revelry and wine seem contrary to Jewish behavior, should one not be more serious?

Firstly, there is a major difference between drinking for *simcha* and frivolity. Secondly, the *halacha* maps a timetable for Yom Tov, which does not leave much room for incorrect behavior.

The *Rambam* writes (6:19) “even though eating and drinking on Yom Tov is a *mitvas aseh* (a positive mitzvah) one should not spend the entire day eating and drinking. Everyone must rise early to *shul* and to *batei midrash* where they learn and read Yom Tov portions in the Torah and return home to eat. They then return to shul and learn until midday. After midday they daven mincha, return home to eat and drink until nightfall”.

We see that Yom Tov is divided between shul and learning and eating and drinking, which should place Yom Tov in the right Torah perspective.

<sup>1</sup> See *M"B simon* 242:1.

<sup>2</sup> *Simon* 529:1 and *M"B* 4.

<sup>3</sup> *Hilchos Yom Tov* 6:17-18

<sup>4</sup> *Pesachim* 109a.

### Is there a mitzvah of simcha on Chol Hamoed?

The *Mishna Berura* <sup>5</sup> cites the *Rambam* as his source to say that *simcha* applies on *Chol Hamoed* but *kavod* (honor) and *oneg* do not apply. However, in another location <sup>6</sup> he cites other sources who say that *oneg* and *kavod* apply to *Chol Hamoed* as well and one must eat, drink and wear clean clothing different to that of a weekday.

### Why the discrepancy?

*Mitzvas simcha* stems from ושמחת בחגך, which applies to *Chol Hamoed* as well. *Oneg* and *kavod* stem from מקרא קדש and *Chol Hamoed* is not called מקרא קדש. <sup>7</sup>

### What is the difference between oneg and simcha?

*Oneg* requires one to eat two bread meals on Shabbos and Yom Tov, one at night and one during the day. The *Rambam* says to drink wine during the Shabbos and Yom Tov meals (on account of *oneg*) and consume meat and delicacies according to one's means. Actions that cause pleasure are included in *oneg*.

The "original" *simcha* was to eat the *korban*, as stated above, not any meat and only because we lack *korbanos* are we obligated to find other means to make ourselves *same'ach*. <sup>8</sup>

In the time of the *beis hamikdash* one has a *mitzvas aseh* to eat the *korban*. One must consume meat during a meal or alternately if one does not enjoy meat, one should consume food that brings *simcha*. (Rav Sternbuch *shlita* explains that *simcha* is brought about by specific items, whereas *oneg* is more general. E.g. eating nuts is pleasurable but does not necessarily cause *simcha*. A good wine or juicy piece of meat will).

### Must one imbibe wine every day of Chol Hamoed?

It's mathematics. Since it is a *mitzvah* to be *b'simcha* on *Chol Hamoed* and wine produces

*simcha*, one should imbibe wine on *Chol Hamoed*. <sup>9</sup>

It is not clear though how much wine, whether a *revi'is*, <sup>10</sup> a majority of a *revi'is* or any amount. <sup>11</sup> Perhaps we could say that the purpose is *simcha* and each person according to his particular drinking habits. Some people will suffice with a small amount of wine while others require more, *v'tzorich iyun*. If one does not enjoy wine it seems sensible that one is free from this obligation.

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## Vort on the Parsha

Yakov instructed Yosef to swear to do *chesed ve'emes* – kindness and truth and bury him in Eretz Yisrael. See *Rashi*. The *K'sav Sofer* explains that *chesed* done to others in this world is not a *chesed shel emes* because the results are in this world – to better another's wellbeing in this world, which is not the world of truth. Being buried by *tzadikim* and eulogizing to the point that the listeners repent, merits the deceased in the true eternal world, which is a *chesed*, a kindness of *emes* – in the eternal true world.

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## Food For Thought

### Hilchos Chol Hamoed

*Are melachos prohibited on Chol Hamoed mid'oraisso or mid'rabanan?*

*May one shave on Chol Hamoed?*

*Does it make a difference whether one shaved before Yom Tov?*

*What about cutting fingernails?*

Answers coming next week.

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<sup>5</sup> *Simon* 529:16.

<sup>6</sup> *Simon* 530:1 and *Sha'ar ha'Tsiun* 4.

<sup>7</sup> *Shulchan Aruch HaRav simon* 529:5-7.

<sup>8</sup> *Shulchan Aruch HaRav simon* 529:7.

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<sup>9</sup> See the references cited in *SS"K* 66 footnote 4.

<sup>10</sup> 86cc or 150cc.

<sup>11</sup> See the *SS"K* 66 footnote 4.

This issue is dedicated to those members of the Shabbos and Issur V'Heter Semicha programs who completed the courses this past weekend in Yerushalayim and received their semicha.

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**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.