

In Hilchos YOM TOV

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The halachos and minhagim of

YaKNeHa"Z

When Motzei Shabbos falls out
on Yom Tov

A summary of the weekly Wednesday night shiur by Rabbi Shmuel Stein at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

When *Yom Tov* falls out on *Motzei Shabbos*, as it does this *Yom Tov*, there are a number of unique *halachos* and customs which are relevant. In the following paragraphs we will discuss the following *halachos*:

- 1) Performing *melacha* after Shabbos ends
- 2) The *Havdalah* of *YaKNeHa"Z*
- 3) One who forgot to recite *Havdalah*

1) Performing *melacha* after Shabbos ends

Although the Torah¹ states that "One may not perform *melachos* [on *Yom Tov*]," it is nevertheless permitted to perform any *melacha* which is necessary for *Ochel Nefesh* such as cooking or lighting the *Yom Tov* candles at the dining room table.²

When *Yom Tov* falls out on *Motzei Shabbos* one may only begin performing these *melachos* after the conclusion of Shabbos after *tzais ha'kochavim* (the emergence of three stars) and Shabbos has entirely ended.

- For example, someone who normally waits 50 minutes after *Shkiya* before performing *melacha* on *Motzei Shabbos*, must wait 50 minutes before beginning to cook or light the *Yom Tov* candles.
- Someone who normally waits 72 minutes after *Shkiya* before performing *melacha* on *Motzei Shabbos*, must wait 72 minutes before beginning to cook or light the *Yom Tov* candles.

Additionally, the *Shulchan Aruch*³ writes that before one actually performs *melacha* on *Motzei Shabbos* he must recite *Havdalah*, or at the very least recite: "baruch ha'mavdil bein kodesh l'chol" (Blessed... who separates between the holy [day of Shabbos] and the mundane [days of the weekdays]). For example, a woman who is waiting for her husband to come home from *shul* may perform *melacha* (after *tzais ha'kochavim*) by merely reciting "baruch ha'mavdil bein kodesh l'chol".

The *Mishna Berura*⁴ explains that by reciting this declaration "one recognizes the holiness of Shabbos, and escorts the King", and therefore permits performing *melacha*. [Note: Although simply reciting this declaration permits performing *melacha* one may not eat or drink before actually reciting *Havdalah*.⁵]

The *Mishna Berura*⁶ adds, that when *Motzei Shabbos* coincides with *Yom Tov* one recites a slightly different version of this declaration: "baruch ha'mavdil bein kodesh l'kodosh" (Blessed are you [Hashem] who separates between the holy [day of Shabbos] and the holy [day of *Yom Tov*]).

For example, a woman that wishes to begin performing *melacha* on *Yom Tov* that is necessary for *ochel nefesh* and is waiting for her husband to come home from *shul* and recite *Havdalah* (on *Motzei Shabbos*), may perform these *melachos* (after *tzais ha'kochavim*) by merely reciting "baruch ha'mavdil bein kodesh l'kodosh".

2) The *Havdalah* of *YaKNeHa"Z*

When *Motzei Shabbos* is also *Yom Tov* we are met with two obligations:

- a) recitation of *Havdalah* for the Shabbos that passed
- b) recitation of *Kiddush* for the *Yom Tov* that has arrived

The *Shulchan Aruch*⁷ writes that we therefore recite both *Kiddush* and *Havdalah* in one combined recitation known as *YaKNeHa"Z*. During the recitation of *YaKNeHa"Z* we recite the following five *berachos* whose acronym is *YaKNeHa"Z*:

- 1- *Yayin*: the *beracha* on the wine
- 2- *Kiddush*: the *beracha* proclaiming the holiness of the day
- 3- *Ner*: the *beracha* on the fire of *Havdalah*
- 4- *Havdalah*: the recitation of *Havdalah*
- 5- *Zman*: the *beracha* of *Shechiyanu*- thanking *Hakadosh baruch Hu* for allowing us to reach this time. [Note: A woman who recited the *beracha* of *Shechiyanu* while lighting the *Yom Tov* candles does not repeat it during *Kiddush* (if her custom is to recite her own *Kiddush* at the *Pesach Seder*).⁸]

We will discuss several differences between the *Havdalah* of *YaKNeHa"Z* and that of a regular *Havdalah*:

1. Overflowing the cup of wine

The *Rama*⁹ writes the custom is that when one pours the wine of *Havdalah* to overflow the cup. He explains that this is based on the *Gemara*¹⁰ which states that 'any home that does not have wine that pours like water will not have in it *beracha*,' and thus we do this to begin the week with a good sign. Rav Shlomo Zalman Aurbach¹¹ writes that when *Motzei Shabbos* coincides with *Yom Tov* the custom is not to overflow the cup of

Havdalah, because since it is prohibited to involve oneself in business on *Yom Tov*, we do not overflow the cup of wine as it symbolizes a request for abundance of prosperity as this would be a disgrace to the holiness of *Yom Tov*.¹²

2. Should one stand or sit during *YaKNeHa"Z*?

Some have the custom to sit during *Kiddush* on Shabbos and *Yom Tov* throughout the year and some have the custom to stand during *Kiddush* throughout the year, and this applies to *Kiddush* recited on the night of the *Seder* as well.¹³ The *Mishna Berura*¹⁴ writes that [someone who has the custom to sit during *Kiddush*] should sit while reciting the *Havdalah* of *YaKNeHa"Z* as well even if he normally stands for *Havdalah*. Since he is sitting for the recitation of *Kiddush*, he should sit for *Havdalah* as well since it is one recitation.¹⁵

3. *Besamim* is not used

The *Mishna Berura*¹⁶ explains that generally, we smell the spices of *besamim* during the *Havdalah* "in an attempt to console one's soul which is pained by the leaving of Shabbos as one's *neshama yiseira* (extra soul) which one receives on Shabbos departs at the conclusion of Shabbos." However, the *Mishna Berura*¹⁷ writes that when *Motzei Shabbos* coincides with *Yom Tov* we do not use *besamim*. He explains that although one's *neshama yiseira* departs after Shabbos ends and one does not receive a *neshama yiseira* on *Yom Tov*, one's soul is consoled by the good food which is served on *Yom Tov* just as *besamim* does and thus there is no need to smell *besamim*.

4. Women drinking from the *Havdalah* wine

The *Mishna Berura*¹⁸ writes that the custom is that women generally do not drink from the *Havdalah* wine. This custom is based on the writings of the *Sh'lah Ha'Kadosh*¹⁹ who states that women should not drink from the wine of *Havdalah* to rectify the sin of *Chava* who gave *Adam Ha'Rishon* to eat from the *eitz ha'da'as* (the tree of knowledge). According to one opinion in the *Gemara* the *eitz ha'da'as* was a grape vine and *Chava* squeezed the grapes of the *eitz ha'da'as* and gave its wine to *Adam* to drink. Since *Chava* intended to separate herself from *Adam* with this wine, women do not drink the wine of *Havdalah* (separation).

When the *Pesach Seder* falls out on *Motzei Shabbos*, Rav Shlomo Zalman Auerbach²⁰ writes that those who have the custom for everyone, both men and women, to recite their own *Kiddush*, may do so even when *Motzei Shabbos*. Women may recite *Havdalah* on their own and drink from the wine of *YaKNeHa"Z*. Since the wine is also used for *Kiddush* (and is the primary function of *YaKNeHa"Z*) a woman may drink from the wine even though it is used for *Havdalah* as well.

5. The *Havdalah* candle

The *Gemara*²¹ teaches that on *Motzei Shabbos* we recite a *beracha* on fire because *Adam Ha'Rishon* made the first fire on *Motzei Shabbos* by grinding two stones together and created a flame. Therefore, we recite the *beracha* of "borei me'orei ha'ish" ("...Who creates the illumination of fire") to express gratitude to *Hashem* for giving *Adam* the wisdom to understand how to create fire.

The *Shulchan Aruch*²² writes that the preferable way to perform this *mitzvah* is to use a torch, because it gives off a lot of light and therefore enhances the *mitzvah* for the *Havdalah* candle.²³ The *Rama*²⁴ explains that a candle which consists of two wicks is classified as a torch. The *Mishna Berura*²⁵ adds that even putting two candles together so that their wicks touch (and the flames join together) is considered a torch. The *Mishna Berura*²⁶ concludes however that while it is certainly preferable to use a torch to perform this *mitzvah*, if one does not have a torch he can fulfill this *mitzvah* with even just one candle.

Using a Torch for *YaKNeHa"Z*

When *Motzei Shabbos* coincides with *Yom Tov* using a torch for *Havdalah* is problematic and is subject to much controversy amongst the *poskim*. For one to use a regular *Havdalah* candle would not be practical since one would not be able to extinguish it after it is used (as doing so violates the prohibition of *Mechabeih*). To avoid this issue, a 'YaKNeHa"Z candle' was recently manufactured to help create a torch on *Yom Tov*. We will discuss several possible ways to create a torch on *Yom Tov* and whether it is recommended to use a 'YaKNeHa"Z candle' to create a torch.

a. Connecting two candles together

The *poskim* debate whether it is permissible to take two candles which were already lit for candle lighting and bring them together so that their flames connect and create a torch. Although some *poskim*²⁷ permit using this method to create a torch on *Yom Tov*, many *poskim*²⁸ question this method based on the following ruling of the *Shulchan Aruch*:

1 Shemos 21:16 2 Ibid. Regarding whether lighting *Yom Tov* candles is permitted because of "Ochel Nefesh" or because of "Mitoch" see Rabbi Akiva Eiger 501 on *Taz*, 7; *Shitta Mekubetzes* Beitza 21b; *Shmiras Shabbos* k'hilchoso 13, note 87 3 299:10 4 *Mishna Berura* 299:34 5 *Mishna Berura* 299:35 6 *Mishna Berura* 299:36 7 *Shulchan Aruch* 473:1 8 *Kovetz Halachos*, *Pesach*, p. 317 9 296:10 10 *Eiruvin* 65a 11 *Shmiras Shabbos* k'hilchoso 62,15 note 26 12 However, Rav Yitzchak Zilberstein (cited in *Sukkas Chaim*, *kuntres Erev Pesach she'chal b'Shabbos*, p. 82) writes that a Ben Torah whose 'success' is determined by his success in learning Torah may overflow the cup and have in mind that he should be successful in his learning. 13 *Kaf ha'Chaim* 473:8; *Yesod v'Shoresh ha'Avoda* 9:6; *Kovetz Halachos* *Pesach*, p. 313, note 6. However, Rav Moshe Feinstein (5:16:8) writes that someone who normally stands during *Kiddush* should sit during the *Kiddush* at the *Seder*, because *Kiddush* on the night of the *Seder* is the first of the *Arbah Kosos* and should be done *derech cheirus*, in a way of freedom, which is reclining. 14 473:3 15 *Mishna Berura*, *ibid*. See *Kovetz Halachos*, *ibid*. 16 297:2; 491:3 17 473:3; 491:3 18 *Mishna Berura* 296:6 19 *Shnei Luchos Ha'bris*, *Mesecha Shabbos*, *Torah Ohr*, 99 20 *Shmiras Shabbos* k'hilchoso 62:16 (based on *Ketzos ha'Shulchan*, *badei* 97:3); *Halichos Shlomo* 9:23; Rav Shmuel Wosner (m'Bais Levi 18, p. 21) 21 *Pesachim* 54; see *Mishnah Berura* 298:1 22 298:2 23 *Mishna Berura* 298:5 24 298:2 25 *Mishna Berura* 298:8 26 298:7 27 *Yesod v'Shoresh ha'Avoda* 9:end of 85); *Shevet HaLevi* (11:128); *Orchos Rabbeinu* (2, p. 11, 40) see *sefer Yom Tov Sheini k'hilchoso* I, note 68 citing Rav Yosef Shalom Elyashiv. 28 Rav Shlomo Zalman Auerbach (SSK'h 62:18); *Ohr ITzion* (3:18, note 6); Rav Nissim Karelitz *Chut Shani*,

The *Shulchan Aruch*²⁹ rules that if a pile of firewood is burning in a furnace on Yom Tov, one may not remove one of the logs (which has already caught on fire). Since the firewood have become “one flame,” removing a log gives off the appearance of *Mechabeh* (Extinguishing) since the intensity of the fire is diminished to some degree.

Similarly, these *poskim* argue that connecting two candles together is not a viable option to create a torch because when one separates the candles from each other it diminishes the intensity of the torch.³⁰

However, the *poskim* who permit separating the two candles argue that separating the two candles cannot be compared to the ruling of the *Shulchan Aruch*. The two candles are only connected temporarily with intention to separate them and thus never became “one flame” and thus separating them does not give the appearance of *Mechabeh*.³¹

b. Lighting two matches

Another possible method which is suggested by the *poskim*³² is light two matches together to create a torch (or to place a match together with a tealight). When the two matches are put together it forms two wicks and is considered a “torch” which can then be left together to extinguish on its own without separating the two matches.

However, other *poskim*³³ do not recommend this method based on the *halacha* of *ner shel batalah* - a candle that is ignited for a need which is not genuinely needed for Yom Tov:

The *Shulchan Aruch*³⁴ rules that one may only ignite a fire on Yom Tov if there is real purpose or Yom Tov need. For example, the *Mishna Berura*³⁵ writes that according to many *poskim* it is questionable whether one may light a *Yizkor* candle on Yom Tov, because it does not produce a true benefit for Yom Tov and may be considered a *ner shel batalah*. Therefore, the *Mishna Berura* concludes that one should be careful to light a *Yizkor* candle before Yom Tov begins, or at least light it in a dark room where one can benefit from its light. However, if in a time of need one may light the *Yizkor* candle on Yom Tov since honoring one's parents with a *Yizkor* candle may be considered a Yom Tov need.

Similarly, these *poskim* do not recommend lighting two matches or candles specifically to fulfill the mitzvah of *Havdalah* since the fire is not lit to bring enjoyment for Yom Tov, but rather to fulfill the mitzvah of *Havdalah*. Although it is preferable to use a torch to fulfill the mitzvah of *Havdalah*, since it is not truly necessary to fulfill the mitzvah, it may be considered lighting a *ner shel batalah* and is prohibited.³⁶

However, other *poskim*³⁷ consider lighting a fire to produce a torch to be a genuine Yom Tov need because unlike a *Yizkor* candle whose purpose is not to produce light but to honor one's parents, the *Havdalah* candle is lit to produce and benefit from the light so that one can perform the mitzvah of *Havdalah*. Therefore, these *poskim* rule that lighting two matches (or placing a match together with a tealight) is a permissible way to perform *Havdalah* on Yom Tov.

c. Using a ‘YaKNeHa’Z candle’

Recently, a ‘YaKNeHa’Z candle’ was manufactured which looks like a regular candle just that it contains two wicks. This candle can be used as one of the Yom Tov candles which are lit at the onset of Yom Tov and then later used for *Havdalah*. One should not light this candle specifically for *Havdalah* for as we mentioned, some *poskim* do not permit lighting a candle specifically for *Havdalah* as it is considered *ner shel batalah*.

d. Bringing two candles near each other

Many *poskim*³⁸ suggest that one simply take two candles and place them near each other (without connecting them together) to produce additional light and fulfill the *hiddur* of using “a torch” to some degree. Additionally, as we mentioned, one can fulfill the mitzvah of *Havdalah* without a torch, as it is sufficient to use just one candle. Therefore, many *poskim* did not connect the two candles but merely brought them closer together to perform the mitzvah of *Havdalah*.

In conclusion, Rav Moshe Feinstein³⁹ writes that both of these options (either connecting two candles or merely bringing them closer together) are strong customs, as certainly those who connect two candles together on Yom Tov have seen this by their parents and thus both are *halachically* acceptable options. One should follow his family's custom regarding whether or not to use a torch on *Motzei Shabbos* which coincides with Yom Tov.⁴⁰

6. Looking at one's fingernails during Havdala

The *Shulchan Aruch*⁴¹ writes that when reciting the *beracha* of *borei me'orei ha'eish* over the *Havdala* candle the custom is to look at one's fingernails. The *Mishna Berura*⁴² explains that this custom is based on the *halacha* that states that one must derive enough benefit from the light of the *Havdala* candle that he can differentiate between two different objects. We look at our fingernails to determine whether there is enough light to differentiate between our fingernails and the skin that surrounds them.

The *poskim* give two reasons why specifically use one's fingernails as the indicator and not a different object:

- 1) The *Mishna Berura*⁴³ explains that we look at our fingernails in the beginning of the week as a good sign for *beracha*, because fingernails are always growing.
- 2) The *Pri Megadim*⁴⁴ explains that *Chazal* teach us that before Adam ha'Rishon sinned his entire body was covered with the material of fingernails. When he sinned, this material contracted to cover only the ends of his fingers, and the rest of his body was covered by skin. In order to remember the sin of Adam we look at our fingernails during *Havdala*.

The *poskim*⁴⁵ write that when reciting *Havdalah* during *YaKNeHa’Z* the custom is not to look at one's fingernails. This may be based on the two reasons given above:

- 1) **Looking at one's fingernails is a sign for beracha.** Just as we do not overflow the cup of wine during *YaKNeHa’Z* since it is prohibited to involve oneself in business on Yom Tov, so too we do not look at our fingernails for a sign of *beracha*.⁴⁶
- 2) **Remembering the sin of Adam ha'Rishon.** Some⁴⁷ explain that on Yom Tov we also do not want to remember the sin of Adam ha'Rishon as this is something associated with pain and is not appropriate to be done on Yom Tov.⁴⁸

Nevertheless, when reciting the *beracha* of *borei me'orei ha'eish* one should gaze at the fire of *Havdala* so that he benefits from the fire.⁴⁹

7. Concluding Havdala with ‘Hamavdil bein Kodesh l'kodesh’

The *Tur*⁵⁰ writes that the recitation of *Havdala* concludes with the *beracha* of “*Hamavdil bein Kodesh l'kodesh*.”

If one mistakenly concluded “*Hamavdil bein Kodesh l'chol*.” Many *poskim*⁵¹ rule that if one incorrectly concluded *Havdala* by reciting *Hamavdil bein Kodesh l'chol* the *Havdala* is invalid since he altered the wording which *Chazal* established to be said.⁵² However, Rav Yosef Shalom Elyashiv⁵³ was uncertain about this question and ruled that since there is a doubt as to whether one should repeat *Havdala* one should not repeat it since *safek berachos l'hakel*.

3) One who Forgot to Recite Havdalah during YaKNeHa’Z

The *Shulchan Aruch* and later *poskim* discuss what to do if one forgot to recite *Havdalah* during *YaKNeHa’Z*. On other Yomim Tovim (other than Pesach) this would not be such an issue for as soon as one remembers that he did not recite *Havdalah* he could pour another cup of wine and recite *Havdalah* over it. However, on the night of the Seder there is a *halacha* of “not giving off the appearance of adding to the *Arba Kosos* by drinking another cup of wine.” Thus, depending on which point of the Seder one remembers that he did not recite *Havdalah* it may be questionable whether he may pour another cup of wine and recite *Havdalah* over it, as we will discuss:

- 1- **If one remembered while he was still in middle of drinking (the first cup of) the Kiddush wine,** he may refill the cup and recite *Havdalah* (without having to recite *borei pri ha'gafen*).⁵⁴ Since he is still in middle of the first cup, refilling it does not appear to be adding to the *Arba Kosos*.⁵⁵
- 2- **If one remembered after Kiddush but before eating the karpas,** the *Biur Halacha*⁵⁶ writes that it is questionable whether he should recite *Havdala* at this point. On the one hand, reciting *Havdalah* over a cup of wine may appear to be adding to the *Arba Kosos*, yet on the other hand it is prohibited to eat before reciting *Havdalah* and it would thus be questionable whether one may eat the *karpas* before reciting *Havdalah*.
- 3- **If one remembered after he ate karpas but while he is in middle of reciting the Haggadah,** the *Shulchan Aruch*⁵⁷ writes that he should wait to recite *Havdalah* until he finishes reciting the *Haggadah*. When he concludes *Maggid* and reaches the second cup and recites *borei pri ha'gafen* he should also recite the *beracha* on the fire and the *beracha* of *Havdalah*.⁵⁸
- 4- **If one remembered after he drank the second cup and is in middle of his seuda,** the *Mishna Berura*⁵⁹ writes that he must stop eating as it is prohibited to eat before reciting *Havdalah* and pour a cup of wine and recite *Havdalah* over it (without reciting *borei pri ha'gafen*).⁶⁰
- 5- **If one remembered after he began reciting Birchas Hamazon,** the *Mishna Berura*⁶¹ writes that he should recite *Havdalah* on the third cup (which is recited after *Birchas HaMazon*). Similarly, if he only remembered before the fourth cup he should recite *Havdalah* over the fourth cup of wine.⁶²
- 6- **If one remembered after he already drank the fourth cup,** the *Mishna Berura*⁶³ writes that he should pour an additional cup and recite *Havdalah* over it (and recite *borei pri ha'gafen*). Although this gives the appearance of adding a cup to the *Arba Kosos* it must nevertheless be done since there is no other way to perform *Havdalah*.⁶⁴

The intention of this summary is to discuss common practical *shaylos*. One should consult a Rav concerning *p'sak halacha*.

Yom Tov 13:3:4); Yom Tov Sheini K'hilchaso, ibid note 67 citing *sefer Erev Shabbos s'chal b'Shabbos*; Kovetz Halachos p. 321, note 17. 29 502:2; *Mishna Berura* 502:20 30 In truth, the case of the *Shulchan Aruch* deals with only a pile of wood which are wrapped together and are considered one fire and thus taking out one log would be seen as diminishing the flame of the fire, however a pile of wood which are not wrapped together is not considered one fire and a log may be removed. However, *Mishna Berura* (503:19) writes that the *Rema* argues and holds that even if the pile of wood is not wrapped together it is considered one fire, and a log may not be removed. The *Mishna Berura* continues to explain that according to the *Rema* it would be permissible to remove a log if one's intention is not to extinguish the fire but on the contrary to add more light. Nevertheless, the *Mishna Berura* writes that even in such a case it is appropriate to be stringent and not to remove the log. The issue with separating the two candles obviously does not apply according to the *Shulchan Aruch* since the candles are not wrapped together and cannot be considered one flame. According to the *Rema* it is also technically permitted to separate the two candles since one's intention is not to extinguish the candles. Still, according to the *Mishna Berura* it is nevertheless appropriate to be stringent in this case and not separate the two candles. See however *Shaar HaTZion* (502:23) where he writes that if there is not a real concern that the log itself will be extinguished when it is removed it is permitted. Still, the *Shulchan Aruch HaRav* (502:7) writes that even in such a case the custom is to be stringent. 31 Rav Yosef Shalom Elyashiv (Yom Tov Sheini K'hilchaso, ibid note 48) 32 *Shmiras Shabbos k'hilchaso* Vol. 3 additions to chapter 62 33 *sefer Yom Tov Sheini k'hilchaso* 1, note 68 from Rav Yosef Shalom Elyashiv; *Shmiras Shabbos k'hilchaso* Vol.2 62,18 note 31. Kovetz Halachos p. 321, note 17 writes that although this may not actually be prohibited one should preferably use the Yom Tov candles to *Havdalah* rather than light a new candle. 34 514:5 35 *Biur Halacha* 514:5 d'h *ner shel batala* 36 Additionally, Rav Yosef Shalom Elyashiv (ibid) argued that the mitzvah of *Havdalah* is associated with the day of *Shabbos* and is thus considered a “*Shabbos need*” and not a Yom Tov need. 37 *Shmiras Shabbos k'hilchaso* Vol. 3 additions to chapter 62 38 *Vayaged Moshe* (15); Rav Yaakov Kameneitzky, *Emes l'Yaakov*, note 674; Rav Shmuel Vosner (Meorei HaMoadim, 17) Rav Yisroel Yaakov Fischer (Halichos Even Yisroel, Yom Tov p. 273); *Shmiras Shabbos k'hilchaso* Vol. 2:62:18. 39 *Igros Moshe* O.C. Vol. 5:20:30 40 Rav Moshe Feinstein himself would connect two candles together (*V'dibarta Bam* 1:145). 41 298:3 42 298:9 43 298:9 44 *Eishel Avraham* 298:5 45 Halichos Shlomo 9, note 551; *Emes l'Yaakov* 514, note 476; Kovetz Halachos, Pesach p. 322. Rav Shmuel Kameneitzky (Kovetz Halachos, ibid 46 As discussed earlier from Rav Shlomo Zalman Auerbach (*Shmiras Shabbos k'hilchaso* 62:16) 47 Rav Shmuel Kameneitzky (Kovetz Halachos, p. 322, note 18) 48 Rav Yaakov Kameneitzky (ibid) gives another reason, as since one holds the cup in his right hand the entire time during *Kiddush* it is inappropriate to put down the cup so that he can look at his fingernails. *Sefer Tosefos Chaim* (on *Chayei Adam* 130, Seder haKetzer 16) gives another reason: On *Motzei Shabbos* we close our hands when looking at our fingernails and then open them as if to show that until now it was forbidden to perform *melacha* and after *Havdala* it is permitted, this does not apply to Yom Tov when even after *Havdala* one may not perform *melacha*. 49 Kovetz Halachos, Pesach p. 322 50 473 51 Shevet HaLevi (8:118); *Orchos Rabbeinu* 2, p. 111; *Shmiras Shabbos k'hilchaso* 62:21; Kovetz Halachos, Pesach p. 322 52 This is true even if one stated “*Bein kedushas Shabbos Kedushas Yom Tov Hivdalah*” in the middle of *Havdalah* since he altered the ending of the *beracha* (ibid). 53 Cited in *Avnei Yashfei* 2:49 54 *Kaf HaChaim* 473:22 55 Since he does not need to recite a new *beracha* over the wine and it is not drunk while reclining, it does not appear to be an additional cup (*Kaf HaChaim*, ibid) 56 473:1 d'h *Ad she'hischil* 57 473:1 58 *Mishna Berura* 473:5 59 473:5 60 Unless he had specific intention not to drink anymore wine during his *seuda* (*Mishna Berura*, ibid) 61 Ibid 62 M.B., ibid