

In Hilchos YOM TOV

The Mitzvah of Simchas Yom Tov

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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

The Mitzvah of Simchas Yom Tov

The Shulchan Aruch¹ writes "One is obligated to be **b'Simcha** (happy) and to be in good spirits on Yom Tov, both him, his wife, his children and whomever is with him."² The Mishna Berura³ explains that this is a mitzva d'Oraisa as the Torah⁴ states, ושמחת בהן - 'You shall be happy on your Yomim Tovim.' The Shulchan Aruch⁵ writes that one has an obligation to ensure that not only is he b'Simcha on Yom Tov but that his wife, children and others in his household for Yom Tov, are b'Simcha on Yom Tov, as the Torah⁶ states "You shall be happy on your Yomim Tovim – you, your sons and your daughters".

The Two parts of the mitzva

The Shulchan Aruch indicates that there are really two parts to the mitzva of Simcha on Yom Tov⁷:

1. To be b'Simcha. To do acts which bring *Simcha* to a person, such as eating meat and drinking wine, as we will later discuss at length.

2. To be in good spirits. This means that one must work to be in a good mood over the duration of the entire Yom Tov and certainly to stay away from things which can bring him to pain and worry.⁸ The Rambam⁹ writes that "One may not be sad on Yom Tov; he must remove all his worry from his heart and focus on being happy." Thus, being sad on Yom Tov is prohibited *mid'Oraisa*, as Rav Zelig Ruvein Bengis¹⁰ would quip, "[people are not aware that] having a tiny amount of chametz on Pesach is only prohibited *mid'Rabanan*, but having a tiny amount of sadness or worry is prohibited *mid'Oraisa*!" The Vilna Gaon¹¹ would say that "the most difficult mitzva in the Torah to fulfill is the mitzva to be happy on Yom Tov as one must remove all pain and worry from one's heart and be in a good mood the entire Yom Tov. Reb Chaim Volozhiner¹² would testify about his Rebbe, the Vilna Gaon, that "His happiness and his enjoyment of Hashem on Yom Tov was astounding and was in accordance with what our Torah commands us." As we mentioned, one has an obligation to ensure that not only is he in good spirits on Yom Tov but that his family is in good spirits as well and to ensure that they are not in pain or worried.¹³

How do we fulfill the mitzva to be b'Simcha?

The Shulchan Aruch¹⁴ asks "How do we fulfill the mitzva of *Simcha*?" Meaning, how does one fulfill the first aspect of this mitzva to perform actions which bring one to "be b'simcha". He explains that for each person it is different, as the Gemara¹⁵ states "Men fulfill this mitzva with what is fit for them and women [fulfill this mitzva] with what is fit for them" [and children for what is fit for them]¹⁶, as we will soon explain:

For men: Drinking wine and eating meat

The Gemara¹⁷ writes that "In the times of the Bais Hamikdash, men would fulfill the mitzva of *Simchas Yom Tov* by eating the meat of the *korban shelamim*, as the verse¹⁸ states 'You shall bring a *korban shelamim* and eat it there and be happy in front of Hashem.' But nowadays when we do not have the Bais Hamikdash, men fulfill this mitzva by drinking wine, as the verse¹⁹ states 'wine makes happy the heart of a man'."

Drinking wine. At each meal that one drinks wine he fulfills this mitzva d'Oraisa.²⁰ Therefore, one must be careful to drink wine at each meal and to give wine to all (the men²¹) at his *Seuda*.²² Rav Moshe Feinstein²³ ruled that to fulfill this mitzva one must specifically drink wine and does not fulfill the mitzva with grape juice.²⁴ One should try to drink a *reviis* of wine at the meal²⁵ (however some²⁶ rule that even by drinking a

little bit of wine one fulfills this mitzva). One who dislikes wine does not need to drink wine on Yom Tov since it does not bring him *Simcha*.²⁷

Eating meat. The Rambam²⁸ understands that even nowadays one must also eat meat as well, and the intention of the Gemara was to state that nowadays the primary *Simcha* shifted to wine, but certainly there is still an obligation to eat meat on Yom Tov.²⁹ However, the Shulchan Aruch³⁰ disagrees and states that the Gemara indicates that nowadays, when there is no *korban shelamim*, a man is obligated only to drink wine on Yom Tov. Mishna Berura³¹ writes that therefore although there is no obligation to eat meat on Yom Tov there is still a mitzva to eat [a k'zayis³² of] meat on Yom Tov since we find that meat does bring *Simcha*.

Chicken. The Rambam³³ writes that one does not fulfill the mitzva [of *Shalmei Simcha*, which are extra *karbanos* that are brought on Yom Tov to eat for extra *Simcha*], with chicken or bread, because only meat brings one happiness. Thus, some *poskim*³⁴ rule that one must specifically eat meat on Yom Tov. However, others write that the Rambam was writing this halacha specifically for the requirements of *Shalmei Simcha* but regarding the mitzva of Simchas Yom Tov one may use chicken as well since there is at least some level of *Simcha* which is attained by eating chicken.³⁵ Rav Shmuel Wosner³⁶ writes that the custom seems to be that on Yom Tov one does not need to specifically eat specifically meat but may eat chicken as well. On the other hand, Rav Moshe Feinstein³⁷ ruled that to fulfill the mitzva of Simcha one must eat meat and does not fulfill the mitzva with chicken.

Simcha through other means. The Shagas Aryeh³⁸ writes that although the Gemara states that optimal way to bring *Simcha* is through drinking wine [and eating meat], one should add to his *Simcha* of Yom Tov in any way that he can. Similarly, the Shulchan Aruch HaRav³⁹ writes that "we must [also] have other forms of Simcha as well and for this reason the custom on Yom Tov is to have an abundance of food and to dress in nicer clothing - more than one has even on Shabbos [because on Shabbos one is not obligated in *Simcha*]⁴⁰. Thus, one fulfills the mitzva of Simcha by:

- Taking an enjoyable walk on Yom Tov.⁴¹
- The Rambam⁴² writes that when one recites Hallel on Yom Tov he fulfills a mitzva d'Oraisa since it brings a Jew to *Simcha* and thus fulfills the mitzva of *Simchas Yom Tov*.⁴³
- The Shagas Aryeh⁴⁴ writes that "When a man learns Torah on Yom Tov, he fulfills this mitzva since doing so brings him happiness as he knows that he is toiling in Hashem's Torah and that this is the most precious mitzva which is equivalent to all the other *mitzvos* in the eyes of Hashem."⁴⁵

For women: New Clothing

The Torah⁴⁶ states that "You shall be happy – you and your house(hold) [i.e., your wife⁴⁷]," this teaches that there is an obligation to ensure that one's wife is b'Simcha on Yom Tov.⁴⁸ The Shulchan Aruch⁴⁹ writes "How does one bring *Simcha* to women? One should buy for them clothing and jewelry, based on one's income." The Mishna Berura⁵⁰ adds that if one cannot afford to buy his wife new clothing, he should at least buy her new shoes. Meaning, that the [main] way that one brings *Simcha* to a woman is by buying new clothing and not through meat and wine [as these generally do not bring *Simcha* to a woman⁵¹].⁵² The Shulchan Aruch⁵³ explains that this is an obligation which falls on the husband to bring Simcha to his wife.⁵⁴ Some *poskim*⁵⁵ rule that a woman cannot be *mochel* (forgive) the obligation.⁵⁶

I 529:2 citing the Rambam in Hilchos Yom Tov 6:17 2 Rosh Hashana. The Mishna Berura (597:1) adds that this applies to the Yom Tov of Rosh Hashana as well, even though it is a time of judgment it is still called a Chag, as the Torah states 'ba'kesef Iyom Chageinu.' 3 529:15 4 Devarim 16:14 5 529:2 based on the Gemara Rosh Hashana 6b where there is a dispute whether this is an obligation on the husband or an obligation on the wife herself. The Mishna Berura (529:18) adds that there is also an obligation on the woman herself to ensure that she has Simchas Yom Tov. Although this is a mitzva aseh she'hazana grama (which women are normally exempt from) since this is a mitzva which is related to Yom Tov, which women are also obligated in, they are obligated in Simchas Yom Tov as well [similar to what we find by Shabbos] (Chazon Yechezkel, Tosafot, Chagiga 1:5). See however Teshuvos Rabbi Akiva Eiger (1:1) where he cites a dispute about this. 6 Ibid 7 As explained in Chut Shani, Yom Tov 22:1 8 Chut Shani, Yom Tov 22:1. In fact, the purpose of performing acts which will bring one to Simcha is really to lead one to be in good spirits (Yimei Simcha 2:2). Some explain that it is for this reason that one does not recite a birchos ha'mitzvos before eating meat and drinking wine on Yom Tov, because the purpose of eating meat and drinking wine is only to bring one to be in good spirits and since it is not a mitzva in itself one does not recite a beracha [one also does not recite a beracha on being in good spirits as it is a state of being and not an action] (Shalmi Todah, Sukkah 74:3 who writes that he presented this before the Brisker Rav and he agreed). 9 624 10 Cited in Teshuvos v'Hanugos 5:152 11 Cited in Chut Shani, ibid 12 In the introduction to his Sefer, Sifra d'Tzmitza 13 Yimei Simcha 2:40:7. He adds that even someone who generally is not aware about the details of the on goings of his wife and children, on Yom Tov must put in the effort to ensure that they are happy and taken care of. 14 529:2 15 Pesachim 109a 16 Yerushalmi, Pesachim 10:1 17 Pesachim, ibid 18 Devarim 27:7 19 Tehillim 104:15 20 Rivivos Ephraim 1:3502. Eating meat and drinking wine at the Night Meals. The Gemara (Pesachim 71a) writes that the mitzva of Simcha applies to the nights of Yom Tov as well. The Chazon Ish (O.C. 129) however was unsure whether the intention of the Gemara is that one must perform acts of Simcha both by day and by night or that one is obligated to perform only one act of Simcha, yet it may be performed either by day or by night. Many poskim assume that one has an obligation to eat meat and drink wine both by day and by night (Tzlacha, Pesachim 71a; Turei Even, Chagiga 17a; Aruch LaNer, Sukkah 47a; Ohr Tzion 3:181:1; Shalmi Todah, Sukkah p. 809). However, the Sefas Eme (Sukkah 48a) writes that if one will eat meat and drinks wine by the daytime sundown he does not need to do so also at the nighttime Seuda. 21 As we will later discuss, women fulfill the mitzva of Simcha in other ways. 22 Shiurei Halacha p. 234 23 Cited in Chof HaMoed k'halacha 1, note 24 24 This seems to be the opinion of the Pri Chadash (end of 483). Be'er Moshe (7:2) and Rav Yosef Shalom Elyashiv (Shvus Yitzchak Pesach 10:4) rule this way as well. However, Rav Shlomo Zalman Auerbach is cited (in Kovetz Mevakeshei haTorah, Chof HaMoed p. 740) to have ruled that one can fulfill this mitzva by drinking grape juice as in it has the status of wine regarding all halachos. 25 Nimukei Ohr HaChaim (529:2). 26 Chut Shani (Shabbos 4, p. 322) 27 Rav Yosef Shalom Elyashiv (Shvus Yitzchak, Pesach 10:4); Moadim U'zmanim 7:111 28 Hilchos Yom Tov 6:18 29 As explained by the Bach (529) 30 As the Basi Yosef wonders on the opinion of the Ramabam as it seems to contradict the ruling of the Gemara. The Biur Halacha (529:2 d'h keitzad) writes that this is also clear from the fact that the Shulchan Aruch did not mention the obligation to eat meat on Yom Tov; regarding wine the Shulchan Aruch relied on what he wrote in 529:1 that one must make kiddush on wine. 31 Biur Halacha 529:2 d'h keitzad 32 Nimukei Ohr HaChaim 529:2; Rav Moshe Feinstein writes this as well, cited in Rivivos Ephraim 1:350. However, Rav Moshe Sternbach (Moadim U'zmanim 7:111) writes that one must eat a k'beitzas as this is the amount which satiates a person. 33 Hilchos Chagiga 2:1 34 Chavos Yair, 178; Darchei Teshuva 89:19 35 Shevet HaLevi 3:182 36 Shevet HaLevi, ibid 37 Cited in Rivivos Ephraim 1:350. This is also the opinion of the Ohr Tzion 3:181:1. 38 65 39 529:7 40 See Mishna Berura 529:12 41 Shevet HaLevi 8:124; see Mishna Berura 518:2 42 Shiurei Halacha p. 235 43 529:2 based on the Gemara Rosh Hashana 6b where there is a dispute whether this is an obligation on the husband or an obligation on the wife herself. 44 The Mishna Berura (529:18) adds that there is also an obligation on the woman herself to ensure that she has Simchas Yom Tov. Simply, this means that a woman who does not have a husband (or if her husband did not buy her new clothing) must buy herself clothing for Yom Tov in order to ensure that she has Simchas Yom Tov (Yimei Simcha 2:34:4). [This can also mean that a woman has an obligation to fulfill the second aspect of this mitzva "to be in good spirits" over Yom Tov.] However, Rav Chaim Kaniewsky has a different understanding of this halacha (see footnote 217). 55 Chut Shani, Yom Tov 22:2 56 Spending Yom Tov with one's wife. The Gemara (Sukkah 27b) writes that "Rav Elazar z"l praise those who are lazy as this prevents them from leaving their homes on Yom Tov as the Torah states that 'One must be happy on Yom Tov – him and his home.'" Rashi (ibid d'h u) explains that one must be home on Yom Tov so that he can celebrate Yom Tov together with his wife. The Aruch l'Ner (ibid, d'h shemabeich) writes that "this is an obligation and one who does not fulfill this violates a mitzva aseh mid'Oraisa." There are two reasons for this mitzva 1. One's husband's mitzva to be b'Simcha is only when he spends Yom Tov with his wife. 2. One's wife's mitzva to be b'Simcha is only when she spends Yom Tov with her husband (Yimei Simcha 2:4:1).

Fulfilling a woman's *Simchas Yom Tov* with other items. The poskim discuss whether one can fulfill this mitzvah of ensuring that his wife is *b'Simcha* only with clothing and jewelry or with other items as well. Some poskim⁵⁷ rule that it is clear from the Gemara that only clothing and jewelry bring true *Simcha* to a woman. However, others⁵⁸ rule that buying any item that will bring her happiness fulfills this mitzvah. For example, according to these poskim buying a new dish or tablecloth to enhance the Yom Tov meal fulfills the mitzvah of *Simchas Yom Tov* if it brings happiness to one's wife.⁵⁹ Similarly, on the Yom Tov of Shavuot (where the wife bought new clothing recently on the Yom Tov of Pesach) one may buy flowers to enhance the table.⁶⁰ [However, all agree that the *ideal* way to bring *Simcha* to one's wife is by buying new clothing or jewelry, as the Gemara states, but these opinions rule that *b'dieved* one can also fulfill this mitzvah in other ways which bring *Simcha* (this is especially true in situations where a wife does not need new clothing or jewelry).⁶¹]

Buying new clothing or jewelry every Yom Tov. The *poskim* discuss whether there is an obligation to buy new clothing or jewelry every Yom Tov if one's wife already has clothing and jewelry for Yom Tov from previous *Yomim Tovim*. To understand this, it is important to discuss how purchasing new clothing for Yom Tov brings happiness to one's wife:

1. Rav Yosef Shalom Elyashiv⁶² ruled that what brings a wife happiness is not just that she has new clothing but knowing that her husband took the interest to ensure that she has clothing for Yom Tov. The Shulchan Aruch⁶³ states that “**buying** a woman clothing or jewelry brings them happiness,” which indicates that the fact that the husband ensured that his wife has new clothing for Yom Tov brings his wife happiness. [The husband does not need to be the one who actually purchases the new clothing, but it is sufficient that he is concerned for his wife to have new clothing or jewelry for Yom Tov and ensures that she purchases it.⁶⁴] Accordingly, Rav Elyashiv⁶⁵ rules that even if a wife has clothing from previous *Yomim Tovim* the husband must buy new clothing.⁶⁶ [According to the poskim cited earlier, one may fulfill the mitzvah by purchasing a new dish or other items which will bring his wife *Simcha* on Yom Tov.⁶⁷]

2. Other poskim⁶⁸ rule that what brings a woman happiness on Yom Tov is actually wearing nice clothing on Yom Tov. Therefore, so long as a woman has special clothing for Yom Tov, such as from a different Yom Tov, it is sufficient to fulfill this mitzvah.⁶⁹ However, these clothing must be relatively new that they still bring her *Simcha* by wearing it.⁷⁰

For children: Candies and Treats

As we mentioned, the Torah⁷¹ states “*You shall be happy on your Yomim Tovim – you, your sons and your daughters*”. The “Shulchan Aruch⁷² writes that “one must ensure that his children are *b'Simcha* on Yom Tov, and that this is done by giving them roasted grains and nuts.”⁷³ Nowadays, when children are not excited by roasted grains and nuts, one can fulfill this obligation with candies and other treats.⁷⁴ This obligation applies to every day of Yom Tov, as one must provide the *Simcha* for one's children each day of Yom Tov [just as one must have *Simcha* for himself (i.e., eating meat and drinking wine) each day of Yom Tov].⁷⁵

Children over bar/bas mitzvah

The Torah⁷⁶ states “*You shall be happy on your Yomim Tovim – you, your sons and your daughters and your servant and maidservant*”. The Shulchan Aruch⁷⁷ explains that the Torah is teaching us that “On Yom Tov, one must ensure that his wife, sons, daughters and ***all those who are with him*** (i.e., in his household⁷⁸) are also *b'Simcha*.”⁷⁹ Meaning, just as one is responsible to provide *Simchas Yom Tov* for one's servants and maidservants who are part of his household (as they are under his care throughout there year), so too one must provide *Simcha* all those who are part of his household. This would include one's sons and daughters who live in his home the entire year and are under his care, even if they are over bar/bas mitzvah.⁸⁰

Providing for the Poor

The Torah⁸¹ states “*You shall be happy on your Yomim Tovim – you, your sons and your daughters and your servant and maidservant – and the Levi, convert, orphan and widow who are in your gates*.” Thus the Shulchan Aruch⁸² writes that [this verse teaches us that⁸³] one is obligated to feed the poor people [of his city on Yom Tov].⁸⁴ The Mishna Berura⁸⁵ writes sharply that “[The Rambam states that] one who closes his doors so that he and his family can eat and drink but does not provide food to the poor people outside, this is not a *Simcha* of mitzvah but a *Simcha* for one's stomach! Such *Simcha* is an embarrassment to them!” In fact, the Ksav Sofer⁸⁶ writes that “this Rambam infers that if one does not provide food for the poor, he does not fulfill his own obligation of *Simchas Yom Tov*, as this is not

considered *Simchas Yom Tov* but *Simcha* of his stomach! Thus, there is a mitzva to invite needy people to one's Yom Tov meal as this way one ensures that he fulfills the mitzvah of *Simchas Yom Tov*.”⁸⁷

The Mishna Berura continues, “The Zohar ha'Kadosh also extensively expounds upon the punishment that one receives for not providing food for the poor people on Yom Tov, G-d forbid. This obligation is well known to the Jewish people and thus it is uncommon for there remain poor people who do not have food for their Yom Tov meals. But, what about the downtrodden people in the city who are embarrassed to stretch out their hands to ask for food? Therefore, in some communities there are understanding people who go before Yom Tov to collect money from the wealthy people to collect for these downtrodden people. Fortunate are these people who pay attention to this as they are bringing merit upon themselves and also bring merit [and shield] the rest of the city.” Rashi⁸⁸ writes that “[Hakadosh Baruch Hu says] ‘*My four people* (the Levi, the convert, the orphan and the widow) are corresponding to *your four people* (your sons, your daughters, your slaves and your maidservants). If you make My people happy then I will make your people happy’.”⁸⁹

The correct way to be *b'Simcha* of Yom Tov

The Medrash⁹⁰ writes:

Although the Torah commands us to be *b'Simcha* on Yom Tov, we would not know the correct way to do so - should one be happy with the day of Yom Tov or with *Hakadosh Baruch Hu*? Shlomo Hamelech [therefore] came along and wrote⁹¹: “*We will rejoice and be happy in You*”. *You – with Hakadosh Baruch Hu; You – with your salvation; You – with Your Torah; You – with [our] fear of You*.”⁹²

Rabbeinu Yona⁹³ explains this Medrash as follows: The main happiness is not for the Yom Tov that we celebrate, but for Hashem – to publicize the great and awesome deeds that He did for us.”

Meaning that there are two reasons we rejoice on Yom Tov:

- 1) *You – with Hakadosh Baruch Hu; You – with your salvation.* We rejoice and are happy not just for the miracles which occurred for us, but also for the fact that they were performed by *Hakadosh Baruch Hu* for us and we publicize His greatness.⁹⁴
- 2) *You – with Your Torah; You – with [our] fear of You.* We rejoice and are happy not just for the miracles which occurred for us, but also for the fact that they brought us closer to His Torah and His service.⁹⁵

This is illustrated by the following story⁹⁶: A man approached Rav Elazar Menachem Shach on erev Yom Tov and asked him how he could fulfill the mitzvah of *Simchas Yom Tov* properly? Rav Shch responded that he would find the answer to his question when he recited Kiddush that night. The man returned the next day and stated that he unfortunately did not find the answer to his question in Kiddush. Rav Shach exclaimed that in Kiddush we state ‘You chose us from all the nations and elevated us from all languages,’ and when one recites this he should dance and be filled with happiness.

The Shulchan Aruch⁹⁷ writes this clearly as well: “[Although] one must eat and drink and be happy on Yom Tov, he should not indulge himself in a frivolous and lighthearted manner [and think to himself that the more he is happy on these days the more he fulfills the mitzvah⁹⁸], because frivolousness is not happiness. We are only commanded to have *Simcha* which has within it service of Hashem.” ⁹⁹ The Mishna Berura¹⁰⁰ adds that it is the way of *Chasidim*, who constantly have Hashem in front of their eyes, that during their *Simcha* they praise Hashem more and more as He has brought them to this *Simcha*.¹⁰¹

חצי לה' וחצי לנכס

The Torah writes two verses regarding how one should spend his Yom Tov. In one verse¹⁰² it states that “It should be a Yom Tov ***for Hashem***,” and in another verse¹⁰³ it states that “It should be a Yom Tov ***for you***.” The Gemara¹⁰⁴ cites the opinion of Rav Yehoshua who reconciles these verses as follows: “The mitzvah on Yom Tov is to split the day: Half the day should be spent in the Bais Medrash (i.e., learning Torah and davening)¹⁰⁵ and half the day should be spent for eating and drinking.” The Shulchan Aruch¹⁰⁶ follows this opinion.

The Shagas Aryeh¹⁰⁷ explains as follows:

The Torah obligates us to be happy on Yom Tov, as the verse¹⁰⁸ states, *‘You shall be happy on your Yomim Tovim.’* This Gemara is teaching us that this happiness must be split: half of Yom Tov one must make his *physical body* happy and half of Yom Tov one must make his *spiritual neshama* happy through learning Torah (and davening).¹⁰⁹ However, as we

57 Rav Yosef Shalom Elyashiv (Leket Hilchos Yom Tov 1, note 4, Torah Hamoadim 529:10); Rav Chaim Kanievsky (Yimei Simcha 2:33:5). 58 Shulchan Shlomo (529, note 5); Chut Shani 22:2; Shevet Halevi 8:124 59 Shevet Halevi, ibid 60 Shevet Halevi, ibid 61 Yimei Simcha 2:34:1 62 Shvus Yitzchak 10:4. 63 529:2 64 Yimei Simcha 33:4-5 65 Leket Halachos 1, note 4 66 One can ask on this opinion, that presumably the husband is required to buy only one article of clothing for his wife each Yom Tov and she will not wear that article of clothing every day of Yom Tov. If so, just as a man must eat meat each day of Yom Tov (including Chol HaMoed) as each day has a requirement of Simcha, how will the woman have Simcha each day of Yom Tov if her Simcha comes only from wearing a new article of clothing and she will not wear the new article each day? Rav Elyashiv (Shvus Yitzchak, Pesach 10:4) answers that “when a husband buys a new article of clothing for his wife has Simcha from this the entire Yom Tov (even during the times that she is not actually wearing the clothing)! 67 Shevet Halevi 10:80; Chut Shani 22:2 68 Rav Moshe Shternbach cited in Yimei Simcha 2:33:5 69 Ibid 70 Yimei Simcha, ibid 71 Ibid 72 529:2 73 This obligation begins when the child is old enough to understand that the days of Yom Tov are special and are days of happiness (Chut Shani 22: end of 1). This is not like the *Yam shel Shlomo* (Beitzta 2:5) who rules that this obligation begins only when the child reaches the age of Chinuch. 74 Yimei Simcha 2:40:1 75 Yimei Simcha 2:40:1 76 Devarim 15:14 77 529:2 78 Shiblei Haleket, 262 (cites the Yireim) who writes that “one must make happy his sons, his daughters and his household (*inei beiso*).” The Rambam (6:17) writes that “On Yom Tov one must be happy, he, his wife, his children, his household and anyone who is with him.” This would seem to indicate that there are more people that one is obligated to make happy than just one's household. However, However, the Shulchan Aruch (529:2) only writes “one's sons and anyone who is with him.” 79 The Vilna Goan (on the Shulchan Aruch) explains that the source of this Shulchan Aruch is this verse. (Yimei Simcha 2:40:8). 80 Rav Moshe Shternbach (Yimei Simcha 2:40:5) 81 Devarim 15:14 82 Shulchan Aruch 529:2 83 Mishna Berura 529:17 84 The is no specific amount that one is required to give the poor, but each person may give a little bit so that enough will be collected for the poor (Yimei Simcha 2:37:3). Kimcha d'Pischa. The Rema (429:1) writes in Hilchos Pesach that “the custom is to buy wheat and divide it for the poor people for the needs of Pesach. Anyone who lives in the city for longer than twelve months must contribute.” This obligation is different that the regular obligation of supplying g the poor with their Yom Tov needs, because as the Biur Halacha (429:1 d'yh ubei) explains we provide kimcha d'Pischa even to people who would not normally be eligible for Tzedaka. The Sha'ar HaTzion (429:10) explains that we are careful about this on Pesach more than other Yomim Tovim because “Pesach is a zman of chirus when we are all Kings and it would not be an honor for Hakadosh Baruch Hu if there are some people who are hungry on Pesach.” Additionally, he explains that it is more difficult to acquire food on Pesach (when Chametz is prohibited) than on other Yomim Tovim. The Mishna Berura (429:4) writes that nowadays we distribute flour since this makes it easier for the poor people to make matza. Chut Shani (Pesach 1:2) writes that nowadays when people do not make their own matza but buy them, the custom is to provide money for the poor people to buy their Pesach needs.The Mishna Berura (259:4:6) continues that “one must give enough [money] to provide the poor person with what he needs for the entire Yom Tov. Each person must give based upon their income and their ability to help the poor people. Those who try to avoid giving kimcha d'Pischa have sin on their hands. It is well known that the poor people look to and rely on this money that they receive and to one who looks away from their needs we can apply the Gemara (Sanhedran 35:1) which states that ‘One who withholds Tzedaka (when the poor are hungry) it is as if he spilled their blood!’” 85 529:17 86 Shu"t O.C. 39 87 Shu"t O.C. 79 88 Devarim 16:11 citing the Medrash 89 What must be provided for the poor people? It would seem that the obligation to provide for the poor would include all of the levels of Simcha just as it does for one's own family as the verses includes all eight people in the same obligation of Simchas Yom Tov. For example, one must ensure that the poor can provide meat and wine for the men, new clothing for the women, and treats for the children. This is in fact clear in the Sifri (Parshas Reah) “You must remember that you were once a slave in Mitzrayim and to make the poor people happy on Yom Tov. What is this Simcha? As the Gemara (Pesachim 109a) states, for men... for women... for children...” However, the Shulchan Aruch (529:2) indicates otherwise and writes “One is obligated to feed the poor people [of his city on Yom Tov].” Meaning, that although one is obligated to make sure that each member of his household is *b'Simcha* each in their own way, this is a high level of Simcha since he is responsible for these people. However, one is not obligated to provide this for the poor in the same way, he one must only ensure that they at least have the basic level of Simcha which is to have food to eat on Yom Tov (Yimei Simcha 2:35:4). 90 Medresh Rabba, Shir Hashirim, 1:3 91 118:22 92 The Medrash concludes that “Rav Yitzchak added, *You – with the twenty-two letters that Your Torah was written with*” (as the numerical value of the word תיב equivalent to 22). 93 Berachos, 21a in the dafai ha'Rif 94 Yimei Simcha 2:32 95 Ibid, 2:3:4. He explains that with this Medrash we can understand the tefillah which we recite on Yom Tov of אלהינו אלהינו where we state: You choose us from all the nations... You made us holy with Your mitzvot, You brought us close to Your service...” as this is an integral part of the Simcha of the holidays, to be *b'Simcha* that the miricals brought us closer to His Torah and His service. 96 Cited in Yimei Simcha 3:5 97 529:3 98 Shulchan Aruch HaRav 529:12 99 The Sefer ha'Chinuch (mitzva 488) writes that there is a natural need for a person to have times throughout the year that he can be *b'Simcha* and rejoice just as he needs food, rest and sleep. Thus, He wanted to give us the opportunity to fulfill this need for Simcha through rejoicing in Him [and not merely through happiness of other means]. During these times we also are commanded to satisfy our physical need to be *b'Simcha*. Thus, this is a great refuge for us, we are able to be *b'Simcha* while we do so in the appropriate way that does not make us stray from His ways.” 100 529:21 101 The Shulchan Aruch (529:4) adds that “Bais Din is obligated to appoint watchman on Yomim Tovim whom will investigate the gardens and rivers to ensure that that men and women are not gathering together to have meals there and come to sin. They must also warn the people about this, that the men and women should not mingle in their homes in Simcha as the wine can lead to sin. Rather they shall all be holy.” The Mishna Berura (529:22) adds that “this obligation is always incumbent upon Bais Din, just that on *Yomim Tovim* these concerns are more prevalent.” 102 Devarim 16:8 103 Bamidbar 29:35 104 Pesachim 68b 105 Mishna Berura 529:1. He adds that “if a ba'al tefilla gets up to lead the davening and schleps the davening past chatzot he should be admonished [as he is holding back the people from going home to enjoy their Simchas Yom Tov].” 106 529:1 107 69 108 Devarim 16:14 109 Teshuvos v'hanhagos (5:152) writes that one's day does not need to be split exactly in half, so long as he spends some of his day for himself and some of his day for Hashem, he fulfills this obligation.