The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ת"צ סעיף א'-ו'

Overview

Siman 490 Seif 1:

On the 2nd day we read from *parshas* Emor שור או כשב until the end of the topic. The *maftir* reads the same as was read on the 1st day. The *haftorah* is read from Melachim about Yoshiyahu's Pesach beginning from ואחריו לא קם כמהו until וישלח המלך.

- *Sefarim* write that it is appropriate to have something at the meal on the 2nd day to commemorate Esther's meal since on that day Haman was hung. (M.B. 2)

Siman 490 Seif 2:

On the 3rd day, which is *chol hamoed,* in *maariv, shacharis* and *mincha* one *davens* as normal but adds יעלה ויבא in the *beracha* of עבודה and if one did not add it, he must go back. It should also be added in *birkas hamazon* but if it was forgotten he does not go back. In *musaf* he *davens* the same *tefila* he *davened* on Yom Tov except that when he reaches על ידי עבדך מפי כבודך כאמור he says, ושני תמידין כהלכתן until והקרבתם עלה.

- In other words, he does not say ובחדש הראשון since it already passed. (M.B. 4)

Siman 490 Seif 3:

The custom is that on Yom Tov one says את יום טוב מקרא קדש הזה and on *chol hamoed* את יום מקרא קדש הזה. (Our custom is not to recite מקרא קדש on Yom Tov or *chol hamoed*.)

- This indicates that *chol hamoed* is not considered a Yom Tov. On *chol hamoed* one does not recite הרחמן וכו' ליום שכלו טוב. When Yom Tov and Shabbos coincide one recites a separate הרחמן for each day. (M.B. 5)
- We say מקרא קדש on Yom Tov and *chol hamoed*. (M.B. 6)

Siman 490 Seif 4:

During *chol hamoed* as well as the last two days of Yom Tov we read half *hallel* as we do on Rosh Chodesh.

- The Egyptians drowned on the 7th day and Hashem stated that *shirah* should not be recited and we do not want to treat *chol hamoed* better than Yom Tov. (M.B. 7)

Siman 490 Seif 5:

The mnemonic for the eight *parshiyos* on Pesach is משך, תורא, קדש, בכספא, פסל, במדברא, שלח בוכרא. This order does not change unless Pesach begins on Thursday so that the 3rd day is Shabbos and we read ראה אתה אמר אלי which is פסל and on Monday, Tuesday and Wednesday we read קדש, בכספא, במדברא.

Siman 490 Seif 6:

Halacha Highlight

Is *chol hamoed* a *yom tov*?

Shulchan Aruch Siman 490 Seif 3
ובחלו של מועד אומר וכו'
And on *chol hamoed* we say etc.

Shulchan Aruch (סע' ג') writes that on Yom Tov we recite the words את יום טוב מקרא קדש הזה whereas on *chol hamoed* we say את יום מקרא קדש הזה. The obvious difference between the phrases is that on *chol hamoed* we do not say the phrase יום טוב and it is referred to simply as יום. Mishnah Berurah (סק"ה) in the name of Magen Avrohom writes that Shulchan Aruch clearly indicates that *chol hamoed* is not considered a *yom tov*. A practical ramification is that when reciting *birkas hamazon* on *chol hamoed* one does not recite הרחמן הוא ינחילנו ליום שכלו טוב which is recited on Yom Tov. Commentators note that the matter is actually subject to a dispute amongst the Rishonim and there are many authorities who consider *chol hamoed* to be a *yom tov* since there is a prohibition against performing *melacha* that is not necessary to prevent a loss. The Sdei Chemed suggests that the dispute relates to whether *melacha* on *chol hamoed* is Biblically prohibited or Rabbinically prohibited. If Biblically prohibited it is considered a *yom tov* but if *melacha* is only Rabbinically prohibited it is not considered a *yom tov*.

A potential challenge to the opinion that considers *chol hamoed* to be a *yom tov* is the fact that in *havdalah* when going from Yom Tov to *chol hamoed* we say המבדיל בין קדש לחול—Hashem distinguishes between the sacred and the mundane. If *chol hamoed* is also a *yom tov* the phrase is inaccurate. The answer to this challenge is that although it is a *yom tov,* nevertheless, since *melacha* is permitted to prevent a loss, when compared to *yom tov* it is more mundane. An interesting extension of this is that if during *havdalah* going from *yom tov* to *chol hamoed* one said המבדיל בין קדש לקדש, *b'dieved* he fulfilled his obligation and does not have to repeat *havdalah* since there are authorities who maintain that *chol hamoed* is a *yom tov* and thus קדש. (פסקי תשובות אות ב')

During *chol hamoed* and on the last two days of Yom Tov we read (for the 4th *aliyah*) **from the 2nd *sefer* Torah from the *korbanos* in Pesach beginning with the word והקרבתם until the end of the paragraph.**

- He refers to *chol hamoed* and *kaddish* is not recited until after the 4th *aliyah* which is the minimum number of *aliyos*. (M.B. 10)