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

Overview

Siman 490 Seif 7:

On the last night of Yom Tov *kiddush* with wine but without *shehechiyanu* is recited. In *davening* as well as in *kiddush* we say זמן חרותינו as we did on the first days.

- This applies on the night of the 7th and 8th. (M.B. 11)
- Shulchan Aruch refers to the recitation of *kiddush* in the *bais haknesses*. (M.B. 12)
- When there is a *milah* on the 7th or 8th day we recite יום ליבשה before גאל ישראל and if it is Shabbos it is recited before שירה חדשה. When the 7th day falls on Shabbos we say the *piyutim* for Shabbos *chol hamoed* since those *piyutim* relate to Shir HaShirim which is read on that day. If the 8th day is Shabbos we recite the *piyutim* of *Yotzer* for Shabbos *chol hamoed* and during the *Amidah* the *piyutim* of the 7th day. (M.B. 13)

Siman 490 Seif 8:

The *haftorah* on the 7th day is וידבר דוד and on the 8th day עוד היום בנב לעמד.

Siman 490 Seif 9:

On Shabbos *chol hamoed* for *maariv, shacharis* and *mincha* we *daven* a regular Shabbos *davening* and add יעלה ויבא to the *beracha* of *avodah*. For *musaf* we *daven* as though it is *chol hamoed* except that we mention Shabbos and recite ותתן לנו את יום המנוח הזה ויום חג המצות הזה and we also say הזה את מוספי יום המנוח הזה ויום חג המצות and the *beracha* concludes מקדש השבת וישראל והזמנים. The *haftorah* is היתה עלי. We do not mention Pesach in the *berachos* on the *haftorah*, not in the middle nor at the end. The custom is to recite *Shir haShirim* on Shabbos *chol hamoed* and when Shabbos falls on the last days it is read on that Shabbos. The same is true concerning the reading of *Koheles* on Sukkos. The custom is to read *Rus* on Shavuos. The custom is to refrain from reciting either על מקרא כתובים or על מקרא מגילה.

- Authorities write that on Shabbos *chol hamoed* Sukkos we mention Sukkos in the *berachos*, both in the middle as well as at the end. The reason is that each day of Sukkos is a different Yom Tov as evidenced from the fact that a different *korban* was offered. (M.B. 16)
- *Rus* is read on the second day of Yom Tov. (M.B. 17)
- Magen Avrohom followed the authorities who ruled that one recites the *beracha* before reading the *megila* except for Koheles and Gra argued that the *beracha* is recited even when reading Koheles so there is no reason to protest against one who recites the *beracha*. When Yom Tov falls on Shabbos at *mincha* we recite ואני תפלתי and read the *parsha* of the week. (M.B. 19)

Halacha Highlight

Reading Shir HaShirim on Shabbos

Rema Siman 490 Seif 9

ונוהגין לומר שיר השירים בשבת של חל המועד

The custom is to read Shir HaShirim on Shabbos *chol hamoed*

Rema (סע' ט') mentions the custom to read Shir HaShirim on Shabbos *chol hamoed* Pesach. The reason we read Shir HaShirim on Pesach is that it mentions the exodus from Egypt which is obviously, timely on Pesach. Commentators ask an obvious question about the custom to read Shir HaShirim on Shabbos *chol hamoed*. Seemingly, it should be prohibited to read Shir HaShirim on Shabbos out of concern that one will transport the *megilla* four *amos* in the public domain similar the Rabbinic prohibition against reading Megillas Esther on Shabbos for that very same concern. Sefer Peulas Sachir (על הגר"א במעשה רב אות קע"ה) reports that the Vilna Gaon explained that Chazal only prohibited on Shabbos those *mitzvos* that are incumbent upon each individual, for example, *shofar* blowing and reading Megillas Esther. The reading of Shir HaShirim is an obligation on the *tzibbur* rather than on individuals and thus there is no concern that individuals will inadvertently transport a *megilla*to fulfill the *mitzvah* since individuals have no obligation to read Shir HaShirim. Rav Yosef Shalom Elyashiv (הלכות חג בחג שבועות פ"ח הע' 83) extends the Vilna Gaon's principle to the following circumstances. If one, for whatever reason, missed the beginning of the reading of Shir HaShirim or if one *davens* with a *tzibbur* that does not have the custom to read Shir HaShirim, there is no obligation to go elsewhere to hear the entire *megilla* since the obligation is on the *tzibbur* rather than on an individual.

Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' צ"ט אות ב') ruled that if a *tzibbur* did not have a *megilla* on Shabbos they should read it on the 7th day of Yom Tov. He explains that the original enactment was to read the *megilla* on Yom Tov and they chose to read it on Shabbos since that was when they expected the largest crowd. However, reading on Shabbos is not an essential part of the enactment and thus if they could not read on Shabbos they should read on the 7th day.