

## Halachic Corner With RAV HERSHEL SCHACHTER

INTERVIEWS CONDUCTED BY  
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# How Many Days Of Yom Tov Should One Observe In Israel?

Rav Yosef Karo writes that during his lifetime – in the 1500s in Tzfat – tourists from Arab countries would visit on *shalosh regalim*, and they used to observe two days *yom tov*. That was the practice for many centuries.

The Chacham Tzvi never lived in *Eretz Yisrael*, but he, along with his son – Rav Yaakov Emden – thought you only have to observe one day *yom tov*, even if you're only visiting.

Rav Kook thought you should *pasken* like the Chacham Tzvi, and I think the Lubavitcher Rebbe thought so too. Rav Soloveitchik's family had a compromise. They followed the Chacham Tzvi with respect to *davening* and *leigen tefillin*, but they wouldn't do *melacha* on the second day. That's what people refer to as observing "one and a half days."

Rav Soloveitchik visited *Eretz Yisrael* once, in 1935, when he was a candidate for the *rabbanus* in Tel Aviv. Before he left America, his father told him, "Make sure you *leig tefillin* with a *berachah* the second day of Shavuot." Rav Soloveitchik said it turned out that the second day Shavuot was be Shabbos, so he didn't have to *leig tefillin* in the end.

**Do you keep two days when you're in Israel for *yom tov*?**

People make fun of me; they say I observe two and a half days. The few times I was in *Eretz Yisrael* for *yom tov*, we *davened yom tovdik* and didn't do *melacha* on the second day, but we heard *havdalah* in shul



the night of the first day, and I put on *tefillin* the second day at home.

Rav Shlomo Zalman [Auerbach] recommends that *bnei Torah* put on *tefillin* on the second day because some say you should only observe one day *yom tov* when visiting *Eretz Yisrael* and, in general, it's questionable why you don't wear *tefillin* on *yom tov sheni*. *Min haTorah* you're *mechuyav* to wear *tefillin* every day, so why don't we wear *tefillin* on *yom tov sheni*?

The Ksav Sofer has a whole discussion on this question and doesn't really come up with a satisfactory explanation. The Rogatchover discusses it too. He was asked why the Gemara doesn't mention not wearing *tefillin* on *yom tov sheni* when it gives examples of the *chachamim* telling us not to fulfill a *mitzvah d'oraisa* – like not blowing shofar when Rosh Hashanah falls out on Shabbos or not shaking *lulav* when the first day of Sukkos falls out on Shabbos. The Rogatchover answered: "You're right, you should wear *tefillin*."

I remember I once mentioned this to Rav Soloveitchik, and he said, "What?! The Rogatchover wore *tefillin* on *yom tov sheni*? I don't believe it." But that's what he writes in the letter. It's printed in the collection of his letters.

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