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Sukkah Daf 47

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. Sukkah on the 8th day in exile

Rav Yehuda, the son of Rav Shmuel bar Shailas cited Rav saying that the 8th day of Sukkos in the exile, which is treated as possibly the 8th or 7th, is considered the 7th for the purpose of sukkah, and the 8th for the purpose of bracha, while Rabbi Yochanan says that it is considered the 8th for both. The Gemora explains that both agree that one must sit in the sukkah on the 8th day, but they differ on whether one must make a bracha on sitting in the sukkah. Rav says that it is considered the 7th for the purpose of saying a bracha on sitting in the sukkah, while Rabbi Yochanan says that it is considered the 8th, and no bracha is recited. The bracha they both refer to in their dispute is the fact that the day is referred to in all tefillos as Shmini Atzeres. Rav Yosef says that one should follow Rabbi Yochanan, as Rav Huna bar Bizna and all the Torah greats of the generation went to the sukkah on the 8th day in the exile, and they sat in the sukkah without reciting a bracha. The Gemora challenges this, as perhaps they were following the opinion that once one recited a

bracha on the sukkah on the first day, he doesn't recite it again, but answers that we know that they had arrived on the 8th day from being out in the field, where they didn't sit in the sukkah. Some say that both Rav and Rabbi Yochanan agree that one doesn't recite a bracha on sitting in the sukkah, and their dispute is whether one must sit in the sukkah. Rav Yosef says that one should follow Rabbi Yochanan, as Rav Yehuda, the son of Rav Shmuel bar Shaila, who was the source of Rav's statement, himself sat outside the sukkah on the 8th day in the exile. The Gemora rules that we sit in the sukkah, but do not recite a bracha.

2. Shehecheyanu on the 8th day

Rabbi Yochanan says that one says Shehecheyanu on the 8th day of sukkos, but not on the 7th day of Pesach. Rabbi Levi bar Chama (or Rabbi Chama bar Chanina) supports this by noting that the 8th day of sukkos is different than the preceding days in three ways: we don't sit in the sukkah, we don't take the lulav, and we don't do water libation. Even according to Rabbi Yehuda,

who says that water libation was done for all 8 days, it is different in the first two ways. The Gemora challenges this, as the 7th day of Pesach is also different, in that there is no obligation to eat matza. The Gemora offers the following answers:

1. The 7th of Pesach is different than the first night, but not different than the first day, as the only obligation to eat matza is on the first night. The 8th of sukkos is different than the first day as well, in these 3 (or 2) ways.
2. The 7th of Pesach is different from a day which was much before it, but not from the day immediately preceding it, while the 8th of sukkos is different than the day immediately preceding it. (Ravina)
3. The sacrifices of the first 7 days of sukkos include multiple bulls (in descending order), while the 8th day includes only one bull. (Rav Pappa)
4. The sacrifices of the first 7 days of sukkos are introduced by *ubayom* – **and on the day**, connecting each day to the one preceding it, while the sacrifice of the 8th day is introduced by *bayom* – **on the day**, indicating that it is a new section of time. (Rav Nachman bar Yitzchak)
5. The sacrifice of the 7th day states that it be brought *kemisphatam* – **like their rules**, referring to all the preceding days

together, while the 8th day says *kamisphat* – **like the rule**, referring to it alone. (Rav Ashi)

The Gemora suggests a support for Rabbi Yochanan from a braisa. The braisa says that the bulls, rams, and sheep of sukkos are all one unit, and if one is missing some, he may not bring the rest. Rabbi Yehuda says that bulls are independent, as they descend in number from one day to the next. The Sages responded that by Rabbi Yehuda's argument, all should be independent, as they all descend on the 8th day. Rabbi Yehuda responds that the 8th day is its own independent holiday, and therefore has no relationship to the earlier day's sacrifice. He proves this from the fact that just as the first 7 days require their own sacrifices, song, blessing, and sleeping over in Yerushalayim, so does the 8th day require all of these. The Gemora assumes that the blessing Rabbi Yehuda refers to is Shehecheyanu, supporting Rabbi Yochanan. The Gemora deflects this by saying that it refers to how we refer to the holiday in blessings and prayers. The Gemora says this is a more likely explanation, as the braisa says that the first 7 days have a blessing, and Shehecheyanu is not said on all 7 days, but the holiday is mentioned in blessings and prayers on all 7 days. The Gemora deflects this, as one can say Shehecheyanu on any of

the 7 days, if he missed saying it beforehand. The Gemora asks how one can do so, as he still needs a cup of wine, which is not common on a day other than Yom Tov, and suggests that this supports Rav Nachman, who says that one can say Shehecheyanu even in the marketplace, even without a cup of wine. The Gemora deflects this by saying that the braisa means that one can say it, if he happens to have a cup of wine.

3. *Staying overnight*

The Gemora cites another braisa which seems to contradict Rabbi Yehuda's statement that one must stay overnight on the 8th of sukkos. In this braisa, Rabbi Yehuda says one need not stay overnight on Pesach shaini, as the verse which mandates that one leave in the morning (i.e., stay overnight) is followed by the verse which says that one must eat matza for 6 days. This teaches that only a multi day holiday requires overnight stay, but not Pesach shaini. The Gemora assumes that this would also exclude the 8th day of sukkos, which is a one day holiday. The Gemora deflects this by saying that the verse only excludes Pesach shaini, which is like the verse about Pesach. The Gemora supports this from a Mishna which says that *bikkurim* – the first fruit require a sacrifice, a song, waving of the fruits, and staying overnight. This Mishna follows Rabbi Yehuda, who says that one

must wave the bikkurim, yet it requires staying overnight, indicating that only Pesach shaini is excluded in the earlier braisa. The Gemora cites the braisa in which Rabbi Yehuda learns that one must wave the bikkurim, since there are two verses that state that the bringer must “place” the bikkurim. One means placing it, but the extra one teaches that one must wave it. The Gemora deflects this support, saying that the Mishna may be following Rabbi Eliezer ben Yaakov, who also says that one must wave the bikkurim, but Rabbi Yehuda may indeed say that one need not stay overnight. The Gemora cites the braisa in which Rabbi Eliezer ben Yaakov learns that it must be waved. The verse about bikkurim says that the kohen will take the basket *miyadecha* – from your hand, and the verse about shlamim says *yadav* – his hands will bring it. The same word *yad* – hand used in both verses teaches that in both cases the kohen and the owners take it with their hand, and wave it together.

The Gemora asks what the conclusion is about Shehecheyanu on the 8th day. Rav Nachman says that one says it, while Rav Sheshes says one does not, and the Gemora rules that one does say it. The Gemora cites a braisa supporting Rav Nachman. The braisa says that the 8th day is a separate holiday in six ways:

1. Payis – a new lottery is held for the sacrifices of the day, unrelated to which families of kohanim brought the sukkos sacrifices
2. Zeman – a new Shehecheyanu is made, supporting Rav Nachman
3. Regel – it is a separate holiday (i.e., one need not sit in the sukkah)
4. Karban – the sacrifices do not follow the pattern of the earlier days
5. Shira – a separate song is recited, different than the sukkos one
6. Beracha – a separate blessing (i.e., it is referred to differently in blessings and prayers)

INSIGHTS TO THE DAF

Shmini atzeres

The Gemora rules that on the 8th day of sukkos in the exile, we sit in the sukkah, but don't make a bracha. The Shulchan Aruch (OH 668:1) rules like this. The poskim debate to what extent is one required – or even allowed – to use the sukkah on the 8th day. Although the Gemora says one must sit in the sukkah, there is a concern that this will look like adding on to the mitzvah. The Gra says that whatever requires a sukkah during sukkos

(eating and sleeping) must be done in the sukkah, and we are not concerned with an appearance of adding to the mitzvah, since people sometimes eat and sleep outside for their own enjoyment. The Darkai Moshe says that one may not sleep in the sukkah, since this would look like adding on to the mitzvah. The Darkai Moshe implies that this is because people do not often sleep outside, but they do often eat outside. The Mordechai, citing the Ra'avya, gives another reason for the distinction. The fact that one doesn't say a bracha on eating a meal in the sukkah on the 8th day, even though he did so on sukkos, is a clear indication that he is not sitting in the sukkah for the purpose of the mitzvah. According to this reason, any act which wouldn't require a bracha on sukkos (sleeping, eating fruits, etc.) would not be permitted on the 8th day. The Mishna Berura (6) rules that one may eat such foods in the sukkah.

The Gemora concludes with the braisa which lists six ways in which Shmini Atzeres is its own holiday. The Rishonim differ on the explanation of two of these ways.

The braisa says it is its own regel – holiday. Rashi explains that this means that one doesn't sit in the sukkah. Tosfos (48a Regel) cites Rabbenu Tam who says that it refers to the requirement to stay overnight, and



Rabbenu Chananel who says it refers to the fact that it stops mourning.

The braisa says it is different in bracha. Rashi says this can mean that it is referred to differently in davening or that the king would bless the people on Shmini Atzeres. Rabbenu Tam agrees with the first explanation, as this would align with the earlier braisa, which used bracha to refer to the different mention in davening.

DAILY MASHAL

A Difficult Departure

The Gemara concludes that the halacha regarding Shemini Atzeres is meisav yasvinan beruchei lo mevarchinan, we dwell in the Sukkah but we do not recite a blessing for the mitzvah of dwelling in the Sukkah. The Medrash states that the reason why we celebrate Shemini Atzeres is because HaShem declares, "you, the Jewish People have been with Me now for seven days. It is very difficult to have you part from Me. Please, stay with me another day." We find that the word yeshiva in certain contexts means to tarry or to remain behind. Perhaps the Gemara is alluding to this idea that we tarry in the Sukkah because it is difficult for HaShem that we leave Him, but we do not recite a blessing, because HaShem has never left us.