The status of the eighth day of Sukkot, known as שמחת עצרת
Whether we sit in the Sukkah or not?
Whether we make a Brachah if using the Sukkah?
Whether we recite Netziv Michael?
And other ways in which Sukkah is unique compared to the other seven days of Sukkot.

Some of the key terms and concepts we will learn about include:

On Sukkot, thirteen bulls are brought for the קרבן מוסף on the first day, 12 on the second, 11 on the third, and so on, until the last day when only seven are brought.

Some of the topics we will learn about include the following:

- The first fruits that a farmer in כורים must bring to the שיר הירחוב - Waving the Sukkah to all four directions and up and down.
- The Gemara’s term in referring to the Brachah of שמחת עצרת.
- If someone was & or too far away from the בֶּן יְהוּדָה on the 14th of Nisan, they can bring their פסח שני on the 14th of Iyar instead.

Sukka 47
Intro

Today we will learn about the eighth day of Sukkot, known as שמחת עצרת.
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- The first fruits that a farmer in כורים must bring to the שיר הירחוב - Waving the Sukkah to all four directions and up and down.
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So let’s review…

The Gemara begins with a discussion about sitting in the sukka on the eighth day for people outside of it. However, it said in the name of R. Yochanan, who disagrees and says the eighth day outside of Sukkah is treated like the eighth day regarding both the seventh and the eighth day.

The Gemara has two versions to clarify this argument:

1. **First –**
   - Everybody agrees that we must dwell in the sukka on the eighth day.
   - They only disagree whether we recite the Brachah.
   - According to Rav Ashi, the eighth day is completely like the seventh day regarding Sukkah - in that we even recite the Brachah.
   - According to Rav Yochanan, the eighth day is like the eighth day regarding Sukkah - in that we do not make the Brachah.

2. **Second –**
   - Rav Ashi says that the word used regarding the eighth day’s Brachah is different from the other Pesach.
   - Rav Yochanan, however, says regarding the eighth day’s Brachah that it is different from the seventh day.
   - We follow Rav Yochanan, because he quotes another statement of Rav Yochanan who says regarding the eighth day’s Brachah in that we do not dwell in the Sukkah.

3. **We follow the opinion of Rav Yochanan, because all the great men of the generation sat in the Sukkah on the eighth day, but they did not make the Brachah.**

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Review

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Sukkah 47 - 2
The Gemara concludes:
There are two different statements regarding the dwelling in the Sukkah.

Rav Ashi says that the word used regarding the eighth day is the word used for the other days, and we do not dwell in the Sukkah on the eighth day.

Rav Yochanan says that the word used for the eighth day is different from the word used for the other days, and we do not dwell in the Sukkah on the eighth day.

The Gemara concludes:
We follow Rav Yochanan, because who quoted Rav that we must dwell in the Sukkah, he himself did not dwell in the Sukkah on the eighth day.

The Gemara concludes:
Therefore, we do not dwell in the Sukkah on the eighth day.

We recite the eighth day of Pesach, but we do not recite the eighth day on the seventh day.

The Gemara concludes:
Although there is no Brachah on the seventh day, we do not dwell in the Sukkah on the seventh day.

Yom Tov is part of Pesach, but a separate lot is performed for Yom Tov, as we see regarding the following three Mitzvos of Pesach, which do not apply on Yom Tov:

- We do not dwell in the Sukkah on the seventh day.
- We do not pour the water on the fourth day.
- We do not make the Brachah on the seventh day.

However, the Gemara points out, although there is no Brachah on the seventh day, as we learned:

- The Brachah is only the first night.
- The Brachah is different from the first night, but it is not different from the first day, but it is different from the other days of Pesach.

The Gemara explains:
Although there is no Brachah on the seventh day, we do not dwell in the Sukkah on the seventh day.

Rav Ashi explains:
Although there is no Brachah on the seventh day, we do not dwell in the Sukkah on the seventh day.

The Gemara concludes:
Therefore, we do not dwell in the Sukkah on the seventh day.

However, there is no Brachah on the first day either. The Brachah is only the first night. Therefore, the Brachah is different from the first night, but it is not different from the first day, but it is different from the other days of Pesach.

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Therefore, we do not dwell in the Sukkah on the seventh day.
Another answer is that the Torah states that the eighth day is different from the day immediately before it, but שבעיעו is only different from a day that is before the days that were immediately before it, namely the first day.

The Gemara continues to bring three more proofs that שבעיעו is a separate day, and therefore requires its own mention.

First, אсон Rav Ashi says that regarding the שבעיעו the verse says פיים, a single bull. On the other days, the verse says פיים, bulls in the plural.

Rav Ashi says that the word used regarding the eighth day’s מתי the verse says פיים, according to the law. For the seventh day the בקיה says פיים, according to their laws, making a distinction between the other days and the eighth day.
The Gemara continues:

The Gemara’s term in referring to the Brachah of שֶׁחָיוּנָנוּ is unique compared to the שָׁמִינֵי עָצֶרַת.

Some of the topics we will learn about include the following:

The Gemara continues:

The final two proofs which do not apply on the eighth day of Sukkot, and the Brachah שֶׁחָיוּנָנוּ was immediately before it, namely the first day.

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The Gemara’s term in referring to the Brachah of שֶׁחָיוּנָנוּ is unique compared to the שָׁמִינֵי עָצֶרַת.

The Gemara continues:

However, the Gemara refutes this:

The Gemara now discusses שֶׁחָיוּנָנוּ from the משא"י and asks if he really holds that שֶׁחָיוּנָנוּ is required for שֶׁחָיוְנֵם because we learned in another that שֶׁחָיוְנֵם does not require שֶׁחָיוְנֵם because שֶׁחָיוְנֵם requires שֶׁחָיוְנֵם שֶׁחָיוְנֵם, that which requires six days of observance, which שֶׁחָיוְנֵם explains really means seven days, requires שֶׁחָיוְנֵם. If six days of observance are not required, שֶׁחָיוְנֵם is not required either. The assumption is that שֶׁחָיוְנֵם is excluding the eighth day of שֶׁחָיוְנֵם as well since it is only a one day festival.

So let’s review…

According to Rav Yehuda, Rav Yehuda disagrees and says the eighth day outside of ארץ ישראל is also different from the other שָׁמִינֵי עָצֶרַת.

We do say שֶׁחָיוְנֵם because וּלְיַהוּ מַעֲשֵׂי יְמֵי חֲלוֹלָה, את יום השמיני חag עָצֶרַת הזה, the seventh day regarding שָׁמִינֵי עָצֶרַת, is treated as the seventh.

The eighth day is a festival unto itself regarding six things as כמשפט התורה, because all the great men of the דרב הונא בר ביזנא وكل גדולי הדור, ד.then do not require ד. Therefore, his הר家纺 الوقות, and we assume the בְּרֶכֶת לַינה is for השמחת מצה, מַעֲשֵׂי יְמֵי חֲלוֹלָה, וּכְלֵי חֲלוֹלָה, וְלֵילָת חֲלוֹלָה, וְהַלְוָיָה וְקָרְבָּן שֶׁמָּה יְמֵי חֲלוֹלָה.

The final two proofs which do not apply on the eighth day of Sukkot, and the Brachah שֶׁחָיוְנֵם was immediately before it, namely the first day.

The Gemara’s term in referring to the Brachah of שֶׁחָיוְנֵם is unique compared to the שָׁמִינֵי עָצֶרַת.

The Gemara continues:

Just as the first seven days require the following four things; וְלֵילָת חֲלוֹלָה – the recitation of special Tehillim which the שומע sang while the קורבנות were brought, וּכְלֵי חֲלוֹלָה – its unique Brachah וּטָבָא – spending the night after Yom Tov in שומע, So too, the שומע requires all of these things as well.

The Gemara now shows how this supports שומע because שומע requires all of these things as well.
The Gemara answers that it is only excluding something similar to פסח, meaning ושעון פסח and this is proven from a pesuk that says the שמות הפסח, bringing the first fruits to the קְפַר מַעֲבָדֶה, require בָּרָכָה, waving, and שְׁמִי. Since we know דְּמֵא פָּסָח בְּרָכָה he is this קְפַר מַעֲבָדֶה who requires waving for the שְׁמִי, even though there is no six day festival. Therefore, his exclusion of והנחתו only applies to פסח only.

The Gemara proves that דְּמֵא פָּסָח בְּרָכָה requires waving for והנחתו from a pesuk where he says that the verse CùngNUM7 and you will place, which proves that דְּמֵא מַעֲבָדֶה requires והנחתו and you will place it.

This approach implies that only בכורות requires והנחתו and the Gemara challenges this and says it could be דְּמֵא מַעֲבָדֶה who said in a verse יומן דְּמֵא מַעֲבָדֶה who require והנחתו because of a קְפַר מַעֲבָדֶה. A קְפַר מַעֲבָדֶה in the context of that verse says דְּמֵא מַעֲבָדֶה requires והנחתו, and the Kohanim will take the basket from your hand, and a קְפַר מַעֲבָדֶה in the context of the verse says דְּמֵא מַעֲבָדֶה with his hands, the owner will bring the fire offerings of Hashem. The word ‘hand’ in both places teaches that the Kohanim and the owner require והנחתו, with his hands, the owner holds the basket from the top and the Kohanim places his hands under the bottom of it. We se that שְׁמִי also holds that בכורות requires והנחתו.

It's only excluding something similar to פסח, meaning ושעון פסח

This is proven from a pesuk, together with והנחתו and also requires waving for the שְׁמִי, he is this קְפַר מַעֲבָדֶה who requires והנחתו also.

The Gemara proves that בכורות requires waving for והנחתו from a pesuk where he says:

**Now it means**

It doesn’t mean actual placement because another pesuk says:

**Now it means**

And he will place it.

This approach implies that only בכורות for והנחתו requires דְּמֵא מַעֲבָדֶה because of a קְפַר מַעֲבָדֶה.

It could be דְּמֵא מַעֲבָדֶה who said in a verse יומן דְּמֵא מַעֲבָדֶה requires והנחתו because of a קְפַר מַעֲבָדֶה.
The Gemara points out, although there is no Korbonos brought on the seventh day of Passover, we do not dwell in the Sukkah, but we do dwell in the Sukkah on the eighth day of Sukkot. The eighth day of Sukkot is like the eighth day of Passover, therefore we recite the Brachah of Jerusalem even recite the Brachah for those outside of Israel. The Gemara explains really, Rav Ashi says that the word used regarding the eighth day's Korbonos... First, Rav Pappa separated the eighth day. This approach implies that only six days of observance are required, which requires six days of observance, which requires all of these things as indicated by the mnemonic ש.ם.פ.ר.פ.ר.פ., which is for שесть, פליגי, פאר, פאר, פאר, פאר, פאר. The requirement for saying ש används ש绿色发展, כאשר деревת עצורת. It is an independent festival since we do not sit in the Sukkah. It has its own mention in the Davening and Bentching.