

סוכה מז

In חוץ לארץ, we sit in the סוכה on עשרת שמיני because of ספיקא ליל שמיני, but we do not make a ברכה (for this reason, on עשרת שמיני, we wait until it is צאת הכוכבים to make קידוש). חסידים generally sit in the סוכה only for קידוש during the day of שמיני עשרת. This is because of תרתי דסתרי, as there is a מדרש תנחומא that asks how can we daven for rain (שמיני is said on תפילת גשם), and then sit in the סוכה (furthermore, the תרתי דסתרי is that two different ימים טובים are being celebrated-- סוכות and עשרת שמיני עשרת). Maybe we can answer that even though it is a תרתי דסתרי, this paradox serves as a reminder that we are in גלות, and גלות itself is a סתירה to the essence of כלל ישראל.

רבי אהרן קטלר asks an interesting question. The חיוב to sit in the סוכה on עשרת שמיני includes בין השמשות as well. Why don't we say a person is פטור from the סוכה during בין השמשות because of ספיקא (perhaps today is סוכות, but even if it is, בין השמשות itself is a time of ספק (as to whether it is day or night)? He answers that בין השמשות is not a ספק but a זמן בפני עצמו.

The שערי תשובה mentions that there are opinions that say that if a person made a mistake during davening of עשרת שמיני (only on the first day and only in חו"ל and said "ביום חג הסוכות הזה" he is יוצא because the day while having a חלק of the קדושה of שמיני עשרת, also has a חלק of סוכות, because of ספיקא דיומא.

The only יום טוב of the year that we do not make a שהחינו by שביעי (and on חו"ל, שמיני) של פסח (as it is not a new יום טוב).

On the first night of סוכות, there is a חיוב to eat a כזית of bread in the סוכה (unlike the rest of סוכות, where the חיוב to eat in the סוכה is only if a person is קובע סעודה). If it rains on the first night, a person should wait to eat until the rain stops, and then eat in the סוכה (some אחרונים hold that a person should wait until חצות, while the פרי מגדים writes a person should wait a couple of hours). If the rain does not stop, קידוש is made in the סוכה and a כזית of פת is eaten, and the rest of the meal may be continued in the house. The ברכה of לישב בסוכה is not recited in such a case. At any other time on סוכות, one may begin the meal immediately if it is raining (on the second night of יום טוב [in חוץ לארץ] at the end of the meal, a כזית of פת should be eaten in the סוכה, and if it still rains, the ברכה of לישב בסוכה is not said).

שהחיינו is said on יום כיפור even though it is not said on a כוס (it is said by everyone in shul, with the exception of married women, who say it when they light candles [or anyone else who needs to light candles]).

When a person brings בכורים to ירושלים, he must bring a קרבן שלמים, do תנופה with the כהן, the בכורים require שירה (sung by the לויים), and he must stay in ירושלים that night.