



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Mem Zayin

- **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** said, outside Eretz Yisrael, the day that is questionably the 7th or the 8th day of Succos, is considered to be the 7th day with regard to sitting in the succah, and is considered to be the 8th day with regard to mentioning Shmini Atzeres in ya'aleh v'yavo and Kiddush. **R' Yochanan** said it is treated as the 8th day with regard to this and that.
 - The Gemara says, both agree that one must dwell in the succah on that day. The machlokes is whether one must make a bracha when doing so; **Rav** says a bracha is made and **R' Yochanan** says a bracha is not made.
 - **R' Yosef** said to pasken like **R' Yochanan**, because **R' Huna bar Bizna** and all the gedolei hador did not make a bracha on that day.
 - **Q:** Maybe they didn't make a bracha because they held like the shita that a bracha is only made on the first day of Succos? **A:** **R' Yosef** had a kabbalah that these Rabbanim had not had the opportunity to sit in a succah the entire Yom Tov to that point.
 - Others say that all agree that no bracha is made, and the machlokes is whether one needs to sit in a succah on that day; **Rav** says one must, and **R' Yochanan** says one need not sit in the succah.
 - **R' Yosef** said, one should follow the shita of **R' Yochanan**, because **R' Yehuda the son of R' Shmuel bar Shilas** (who quoted the shita of **Rav**) followed the shita of **R' Yochanan** as well.
 - The Gemara paskens, that one is to sit in the succah that day, but should not make a bracha.
- **R' Yochanan** said, we make a shehechyanu on Shmini Atzeres, but not on Shevi'i Shel Pesach.
 - **R' Levi bar Chama** explained, this is because Shmini Atzeres is different than the preceding days in 3 ways: the mitzvah of succah, of lulav, and of the offering of water on the Mizbe'ach. Even according to **R' Yehuda** who says that water was offered on Shmini Atzeres, there are still the other 2 differences.
 - **Q:** Shevi'i Shel Pesach is different than the first night of Pesach as well, since there is no obligation to eat matzah anymore!? **A:** It is different than the first night, but not the first day (which also carries no obligation to eat matzah). **A2:** **Ravina** said, Shmini Atzeres is different than the immediately preceding day. Shevi'i Shel Pesach is only different than the day that precedes the days before it.
 - **R' Pappa** said, Shmini Atzeres is different than the days before it, because the preceding days have multiple bulls brought as korbanos and on Shmini Atzeres a single bull is brought.
 - **R' Nachman bar Yitzchak** said, the pasuk that discusses Shmini Atzeres begins with "Bayom" (as opposed to "u'bayom"), showing that this is a new, distinct subject.
 - **R' Ashi** said, the pasuk regarding Shmini Atzeres says "kamishpat" (the law), as opposed to "kamishpatam" (their law, as is written regarding the other days).
 - A Braisa seems to support **R' Yochanan**, because in the Braisa **R' Yehuda** says, Shmini Atzeres is its own Yom Tov, as can be seen by the fact that it needs its own korbon, song, bracha, and staying in Yerushalayim overnight, just like the first 7 days need as well. Presumably this bracha is referring to shehechyanu, and is a proof to **R' Yochanan**.

