

## סוכה מו

A ברכה is said on the לולב on the first day, and the ברכה on the לולב is said once a day (on the first seven days of סוכות), even if it is taken many times. Unlike on other מצות of יום טוב, where the ברכה of שהחיינו is said both the first and second day (פסח, שבועות, שופר), the שהחיינו on the לולב is only said on the first day. One reason is that the שהחיינו said on the second day is for יום טוב itself, and the second day always has the דין of the first day (ספיקא דיומא). The exception to this is שופר, though, in reality, it is not an exception, as the מצוה of שופר on ראש השנה is intrinsic in the day itself (ראש השנה is called יום התרועה in the תורה), as opposed to לולב which is a מצוה on the day, not “of” the day. The משנה ברורה says another reason, that the ברכה of שהחיינו is said both days of ראש השנה is because sometimes the עיקר day of ראש השנה is the second day (ספיקא דיומא), and as we mentioned, the שופר defines the day.

A ברכה is not said on the making of the סוכה. The מחבר writes that a שהחיינו should be said, but we are יוצא with the שהחיינו said on the first night. The שאילתות דרב האי גאון says that the making of the סוכה is a מצוה in itself (חג הסוכות תעשה לך) and requires a עוסק with regards to נפקא מינה. לכוארה. ברכה. במצוה פטור מן המצוה, as most שיטות say building a סוכה is הכשר and would not be considered במצוה, with the שאילתות considering it a מצוה, thus building the סוכה is במצוה and would be פטור from another מצוה.

Every time תפילין are put on, a ברכה is said. If only one of the

(של ראש or של יד), are removed and put back on (only the תפילין), then a ברכה is said only on the תפלה that was put back on.

The ברכה of לישב בסוכה is said every time a person is קובע סעודה on the first seven days of סוכות.

On the first night of חנוכה we make 3 ברכות. Every night afterwards, we make 2 ברכות (we only say שהחיינו on the first night).

One who has not lit, and will not be lighting at all that night makes a ברכה if he sees a lit מנורה (שעשה ניסים לאבותינו) and if it is the first night he also says שהחיינו.

If a person has many מצות in front of him, he makes an individual ברכה over each מצוה.

An אתרוג is מותר on the seventh day, but is אסור on the eighth day (שמיני עצרת); the ביאור הלכה explains that we do not say since it is מוקצה during השמשות בין, it should be אסור the whole day, because it is only אסור during השמשות בין because of a ספיקא. In חוץ לארץ, the אתרוג is אסור on the eighth day (ספיקא דיומא), but it is מותר on the ninth day (שמחת תורה). The מחבר brings a יש אומרים that it is אסור on the ninth day as well, but the משנה ברורה says if it is needed, the אתרוג may be eaten, as most opinions are מתיר.

לכוארה, the reason the ארבע מינים are not taken in חוץ לארץ on שמיני עצרת because of a ספיקא דיומא is that with the exception of the first day, the ארבע מינים are a מצוה דרבנן, and we do not do a מצוה דרבנן on a דיומא (we are not מוסיף a day of חנוכה or

פורים, as they are מצות דרבנן; although we do מצות of the סדר that are מצות דרבנן even on the second night [ארבע כוסות, מרור], since the סדר itself is a דאורייתא, the מצות דרבנן are done because they are connected to the דאורייתא).

The סוכה and its decorations are אסור on שמיני עצרת, and in חוץ לארץ, they are אסור on שמחת תורה as well. (Since there is a חיוב to eat in the סוכה even בין השמשות of the seventh day, it is אסור on the eighth day as well, and in חו"ל where there is a חיוב to eat in the סוכה during בין השמשות of שמיני עצרת, they are אסור on the ninth day as well. Whereas when it comes to אתרוג, the חיוב is only during the day, not during בין השמשות, and it is אסור during בין השמשות because of the previous day.)

A person should not be מקנה the ארבע מינים to a קטן, as while a קטן can be קונה, he cannot be מקנה לאחרים. What is defined as a קטן? The טור, the רמב"ם, and the מחבר hold it is thirteen years old. The מחבר brings a יש אומרים that says a קטן is a child who does not cry out for his mother (six or seven years old, depending on the child). According to most opinions though, a קטן is anyone under thirteen.

This, however, leads to a problem on the first day of סוכות (and second day in חוץ לארץ), for many families (this is נוגע to all קטנים, not just one's children; however, since in most cases we are dealing with a father and his children, we will use that case in our discussion here). Since there is a חיוב to own the ארבע מינים on the first day (ולקחתם לכם--and it shall be taken for you), and if the קטן cannot be מקנה the ארבע מינים back to his father, how can the גדול perform the מצוה the right way (if the קטן did it

first)? And even if the father has already fulfilled his חיוב, the קטן cannot be מקנה the מנינים to his brothers. And if the father does not give his son the מנינים, then he is being deficient in his חיוב of חינוך. In ארץ ישראל this is not a problem, as the father can ensure that he performs the מצוה before his child, and then when he is מקנה the מנינים to his son, he has already been מקיים the מצוה, and even though the קטן cannot give it back, nonetheless, the father can be יוצא the rest of סוכות as a שואל. But this only works if there is one son. In חוץ לארץ where there is a חיוב of לכם on the first two days, and in ארץ ישראל if the family has more than one child who is a קטן, how can the מצוה be performed the right way?

This leads to the question of what is חינוך? Is חינוך teaching a child רגילות מצות (ראב"ן), and therefore it is sufficient to lend him the מנינים (and he does not need to be מקנה the מנינים to the child thus avoiding the problem that the child cannot return the מנינים), and as long as the ברכה is made and the נענועים are done, the father has been מחנך the child in the מצוה of מנינים. Or, is חינוך ensuring that the מצוה is done the right way in all aspects, which in the case of מנינים includes owning the מנינים, in which case the father is obligated to buy a set of מנינים for all his children that are קטנים. The אגרות משה writes that in Europe when the מנינים were hard to come by and prohibitively expensive, people were סומך on the ראב"ן. Today, however, when they are not so expensive, if a father is able he should endeavor to purchase for each child a set of מנינים.

The ביכורי יעקב gives an ingenious answer. He writes that the father can make a תנאי on each day of יום טוב: “if today is really

יום טוב ראשון (as there is a ספיקא דיומא), then I am fulfilling my חיוב, then I am being מקנה the ארבע מינים to my son. If tomorrow is the first day, then I am only being lending the ארבע מינים to my son.” A similar תנאי is made on the second day. However, this עיצה of the ביכורי יעקב only works if one has one child that is a קטן, otherwise, we are still left with the problem of how to transmit the ארבע מינים to the other children.

A person that has set aside an אתרוג for each day of יום טוב, may use the אתרוג each day, and may eat the אתרוג on the next day, but not on that day, as it is הוקצה למצוה.