



Overview

Halacha Highlight

Making up a missed *she'hechyanu*

Shulchan Aruch Siman 662 Seif 2
אין מברך זמן ביום שני על הלולב

We do not recite *she'hechyanu* on the *lulav* on the second day of Yom Tov

Shulchan Aruch (סיי תרסי"ב סעי' ב') rules that one does not recite *she'hechyanu* when taking his *lulav* on the second day of Sukkos unless the first day of Sukkos was Shabbos. Mishnah Berurah (סקי"ב) explains that he fulfilled his obligation to recite *she'hechyanu* on the first day regardless of whether the first day is actually Yom Tov or not since one fulfills the obligation to recite *she'hechyanu* on his *lulav* even when he is binding the different species together. Mishnah Berurah (סקי"ג) also writes that if, for some reason, one did not take his *lulav* until the seventh day of Sukkos he must recite *she'hechyanu* at that time.

Sha'ar HaTziyun (סקי"ד) references Pri Megadim who infers from this ruling that one who took his *lulav* on the first day of Sukkos but did not recite *she'hechyanu* at that time would not recite *she'hechyanu* on the other days since he lost his opportunity to recite the *beracha* when he forgot to recite it on the first day. Interestingly, Da'as Torah (סעי' ב') notes that Pri Megadim contradicts himself because elsewhere (סיי תרמ"ד א"י סק"א) he ruled that one who forgot to recite *she'hechyanu* when he first took his *lulav* may recite it on another day when he takes his *lulav*. Sha'ar HaTziyun also disagrees with Pri Megadim's inference since there was a specific reason Shulchan Aruch discussed the case of one who did not take the *lulav* on the first day but did not mean to exclude the case of one who took the *lulav* but did not recite the *beracha*. He also notes that both the Levush as well as Magen Avrohom write clearly that one who forgot to recite *she'hechyanu* when he first took his *lulav* may recite the *beracha* on another occasion. Sha'ar HaTziyun also notes that it is not similar to the recitation of *she'hechyanu* on a new fruit where the *halacha* is that once one did not recite the *beracha* it may no longer be recited since in that case once one is accustomed to the new fruit it is no longer new and the *beracha* would be out of place. Regarding the *lulav* since each day is a separate *mitzvah* it may be recited even on a subsequent day. He concludes with the words צריך עיון.

The custom is to read Koheles on Shabbos *chol hamoed* or on Shemini Atzeres if it coincides with Shabbos. See above *siman* 490.

❖ It discusses whether the *beracha* should be recited. (M.B. 7)

Siman 663 Seif 3:

We take out two *sifrei* Torah and in the 1st we read *ראה אתה אומר אלי* and the *maftir* reads the *sefeika d'yoma*. The *haftarah* is from Yechezkel beginning with *והיה ביום בוא גוג*.

- ❖ It mentions the idea of *sukkah*. (M.B. 8)
- ❖ The *beracha* concludes *והזמנים* and one also mentions Sukkos in the middle of the *beracha* as one did on the 1st day of Sukkos. (M.B. 9)
- ❖ The war of Gog and Magog will occur in Tishrei. (M.B. 10)

Siman 662 Seif 1:

On the 2nd day we recite the *beracha* on the *lulav* as we do on the subsequent days as well.

Siman 662 Seif 2:

We do not recite *shehechyanu* on the *lulav* on the 2nd day unless the 1st day coincided with Shabbos.

- ❖ Although we recite *shehechyanu* when we blast the *shofar* on the 2nd day that is because sometimes the 2nd day is that actual day of Yom Tov. (M.B. 2)
- ❖ If one did not take a *lulav* until the 7th day he would recite *shehechyanu* at that time. (M.B. 3)

Siman 662 Seif 3:

We take out two *sifrei* Torah and we read as we did the 1st day and the *haftarah* is in *Melachim* from *ויקהלו* until *בהוציאו אותם מארץ מצרים*.

- ❖ If the *maftir* read *השני* even if he finished reading and recited the *beracha* he must go back and read *עשר* with the *beracha* before and after. (M.B. 4)

Siman 663 Seif 1:

On *chol hamoed* we remove a *sefer* Torah and read 4 *aliyos* related to the *korbanos* offered on Sukkos from *parshas* Pinchas. On the 1st day of *chol hamoed* the *kohen* reads *וביום השני*, the *levi* reads *וביום השלישי*, the *yisroel* rereads *וביום השלישי* and the 4th *Aliyah* reads the *sefeika d'yoma* which is *וביום השני* and this pattern is followed for all of the days. Some maintain that the first 2 *aliyos* read the *sefeika d'yoma*, the 3rd *Aliyah* reads the *korban* of the following day and the 4th *Aliyah* rereads the *sefeika d'yoma* which is what the first 2 *aliyos* read and this is our custom. On the 7th day the *kohen* reads *וביום החמישי*, the *levi* reads *וביום השני*, the *yisroel* reads *וביום השביעי* and the 4th *Aliyah* reads *וביום השני* and this is our custom. In *Eretz Yisroel* where there is no uncertainty concerning the day they only read the *korban* of the day so that on the 2nd day of Sukkos which is the first day of *chol hamoed* the *kohen* reads *וביום השני* and the three other *aliyos* reread the same passage and this pattern is followed for the remaining days.

- ❖ *Half-kaddish* is recited after the 4th *aliyah*. (M.B. 1)
- ❖ They do not subscribe to the 2nd position that he reads *וביום הרביעי* since that has nothing to do with the day. (M.B. 2)
- ❖ On the 2nd day of Yom Tov, although there is an uncertainty concerning the day we do not read *וביום השני* since that would be disrespectful to Yom Tov to refer to it as an uncertain Yom Tov. (M.B. 3)
- ❖ The same pattern is followed for *mussaf* and we recite the paragraph after reading each *korban*. During the week we recite *את מוסף* and on Shabbos we say *מוספי*. (M.B. 6)

Siman 663 Seif 2:

On Shabbos *chol hamoed* for *maariv*, *shacharis* and *mincha* we *daven* Shabbos *davening* and add *יעלה ויבא* in *avodah*. For *mussaf* we recite *אתה בחרתנו* and *ומפני האטנו*, *אתה בחרתנו* and *את יום המנוח הזה את יום חג*, *ומפני האטנו*, *אתה בחרתנו* and *אתה בחרתנו* and the *beracha* concludes *ומקדש השבת וישראל והזמנים*.