The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Oct 3 2026 ■ כ"ב תשרי, תשפ"ז
סימן תרס"ז סעיף א'-תרס"ח סעיף א'

Overview

Siman 667 Seif 1:

The sukkah and its decorations are prohibited even on the 8th day. Outside of Eretz Yisroel where they observe two days of Yom Tov they are prohibited even on the 9th day since it may actually be the 8th day. If Shabbos falls after the last day the custom is not to benefit from them until after Shabbos but some authorities permit it. Some have the custom that when they leave the sukkah they recite: יהי רצון שנזכה לישב בסכה של ליותן. It is prohibited to prepare on Yom Tov for Yom Tov. Similarly, it is prohibited to bring tables and benches into one's house to use at night since that constitutes preparation.

- In other words one hung fruit as a decoration in his sukkah. If one suspended sheets the custom is to remove them and bring them into one's home out of concern for rain and thieves. (M .B. 1)
- Shulchan Aruch is expressing that the custom is to be stringent since he ruled above that it would be permitted. (M.B. 3)
- It is prohibited to bring wine on one day for the needs of the nest day but in a pressing circumstance in which one will not be able to easily obtain wine it is permitted to bring wine or water as long as one brings it early in the day that it is not evident that one is preparing for the next day. Similarly, it is prohibited for one to roll the sefer Torah on Shabbos for Yom Tov or on one day of Yom Tov for the next. (M.B. 5)
- Authorities explain that setting up the table is prohibited but it is permitted to carry it into one's home from his sukkah. If one needs the table that day or one does not wish for his home to look like a disaster it is permitted to even set up the table during the day. (M.B. 6)

Siman 668 Seif 1:

On the night of Shmini Atzeres we say in davening ותתן לנו את יום שמיני חג העצרת הזה. Our custom is not to use the word חג in reference to the 8th day since we don't find that it is called a חג; rather we say יום שמיני עצרת. **Outside of Eretz Yisroel we eat in the sukkah at night and during the day since it may actually be the 7th day but we do not recite the beracha on the sukkah. We recite kiddush including shehechiyanu.**

- On the 7th day one should not have a meal after mincha ketana time. (M.B. 1)
- There is a disagreement how one should conduct himself if he mentioned Sukkos and already stepped back from the amidah. If one did not complete the beracha all opinions agree that he should go back to the paragraph of ותתן and recite it correctly. (M.B. 2)
- Pri Megadim contends that one should say עצרת without the prefix ה. Maharshal and Taz write that one should say שמיני עצרת חג הזה but Levush, Elya Rabba and Gra agree with Shulchan Aruch. (M.B. 3)
- Many authorities challenge Rema's assertion and one should follow Shulchan Aruch's position. (M.B. 4)
- The custom is that after the meal during the day people return to their home but if they will eat another meal, even during bein hashemashos, it must be held in the sukkah. (M.B. 5)
- There is a disagreement whether one should sleep in the sukkah and the custom is to be lenient. Similarly, there are authorities who maintain that on Shmini Atzeres one does not eat fruit or bread in a volume smaller than an egg in the sukkah. The rule is that anything that does not mandate a beracha on the sukkah does not have to be eaten in the sukkah on Shmini Atzeres. (M.B. 6)
- Authorities write that one should wait until nightfall to eat the seudah but if one already washed and recited hamotzi he should not recite the beracha on the sukkah since he accepted the day of Shmini Atzeres in davening and with the recitation of kiddush. (M.B. 7)
- Shmini Atzeres in an independent Yom Tov. (M.B. 8)

Halacha Highlight

Sitting in the sukkah on Shmini Atzeres in Eretz Yisroel

Shulchan Aruch Siman 668 Seif 1
ובחוצה לארץ אוכלים בסכה
Outside of Eretz Yisroel we eat in the sukkah

Shulchan Aruch (תרס"ח סע' א') writes that outside of Eretz Yisroel people should eat in the sukkah at night and during the day since it is uncertain whether the day is actually the 8th (and there is no mitzvah to eat in the sukkah) or whether it is the 7th (and there is a mitzvah to eat in the sukkah). Although we are stringent to eat in the sukkah, we do not recite the beracha out of concern that it is the 8th day and there is no mitzvah to eat in the sukkah. Mishnah Berurah (סק"ו) records a disagreement whether one should sleep in the sukkah on Shmini Atzeres and he notes that the custom is to be lenient with regards to sleeping in the sukkah on Shmini Atzeres.

If someone who lives outside of Eretz Yisroel is in Eretz Yisroel for Sukkos, there is a dispute whether he should eat in the sukkah on Shmini Atzeres. Rav Shlomo Zalman Auerbach (הליכות שלמה סוכות פי"ב סע' י"ח) writes that he should not eat in the sukkah. Someone who lives outside of Eretz Yisroel is obligated to maintain his customs only regarding those activities that Chazal mandate must be done on the 2nd day of Yom Tov. Eating in the sukkah on Shmini Atzeres was not established as an absolute obligation, as evidenced by the fact that we do not recite the beracha when eating in the sukkah. Therefore, if one happens to be in Eretz Yisroel he does not have to eat in the sukkah. Additionally, it is disparaging to residents of Eretz Yisroel for someone to eat in the sukkah on Shmini Atzeres. In contrast, Rav Moshe Feinstein (שו"ת רבבות אפרים ח"ג סי' תל"ט), Rav Yosef Shalom Elyashiv, and Rav Chaim Pinchas Scheinberg (יום טוב שני כהלכתו פ"ב סע' י"ד) disagree and contend that someone who is visiting Eretz Yisroel should sit in the sukkah on Shmini Atzeres in accordance with his custom in chutz la'aretz.