

Overview

Siman 625 Seif 1:

“בסכת תשבו שבעת ימים וגו' כי בסכות הושבתי את בני ישראל” this refers to the clouds of Glory that surrounded them so that they would not be smitten by the heat and sun (and it is a *mitzvah* to erect one’s *sukkah* immediately after Yom Kippur in accordance with the principle that when a *mitzvah* presents itself one should not delay.

- ❖ The *Acharonim* write that one should have in mind when sitting in the *sukkah* that Hashem commanded one to sit in the *sukkah* in order to remember the exodus from Egypt and to remember the clouds of Glory that surrounded us and protected us. *B’dieved*, the *mitzvah* is fulfilled as long as one intended to fulfill the *mitzvah*. (M.B. 1)
- ❖ Although Rema already mentioned this (624:5), there he intended that at night one should do some token act but on the day that follows one should erect the entire *sukkah* if possible. Alternatively, he was referring there to someone who is very meticulous in his *mitzvah* observance and such a person should start at night but here he refers to one who is not so meticulous and he should begin and finish his *sukkah* the morning after Yom Kippur. (M.B. 2)

Stories to Share

“This is My G-d and I Will Exalt Him”

ש"ע ס' תרכ"ה, א': "דמצוה הבאה לידו אל תחמיצנה..."

On today’s amud we find that one should at least begin to build his *sukkah* immediately after Yom Kippur since one should not delay doing a *mitzvah*.

The Chazon Ish זי"ל was very particular to ensure that the walls of his *sukkah* were whole, strong and nice-looking, and would pay a handsome sum toward these ends. To anyone curious about why he laid out so much money for the *sukkah* walls alone, he would explain:

“People are very careful about how much they spend on their *arba minim* because everyone knows that this is a *mitzvah* for which you must be willing to pay considerable sums to merit a *mehudar* set. And this is all the more true of the *esrog* itself—the “*pri eitz hadar*.”

“But when it comes to the *sukkah*, people are willing to settle for the bare minimum. That is why we often see people banging a bunch of dilapidated boards together and sometimes the structure is barely holding together. Many people even manage to build their *sukkos* without spending a penny!

Halacha Highlight

The correct time to construct one’s *sukkah*

Rema Siman 625 Seif 1

ומצוה לתקן הסכה מיד לאחר יום כפור

It is a *mitzvah* to construct one’s *sukkah* immediately after Yom Kippur

Rema writes that there is a *mitzvah* to build one’s *sukkah* immediately after Yom Kippur. The reason is based on the principle that once a *mitzvah* presents itself one should not delay. Mishnah Berurah (סק"ב) notes that Rema (סי' תרכ"ד סעי' ה') already taught that one should begin building his *sukkah* after Yom Kippur. Why then did Rema repeat this halacha? Mishnah Berurah answers that the earlier ruling of Rema referred to those who are meticulous in their *mitzvah* observance. Such people should start the construction of their *sukkah* immediately after Yom Kippur so that they could go from one *mitzvah* to another. To fulfill this *mitzvah* it is sufficient for one to merely begin the construction of his *sukkah* at night. Then the next day he should try and complete the construction of his *sukkah* if possible. Even those who are not meticulous in their *mitzvah* observance should begin the construction of their *sukkah* the morning after Yom Kippur and should try and complete the construction that day if possible. Even if the day after Yom Kippur is *erev Shabbos* one should try and build his *sukkah* before *chatzos* but after *chatzos* it may be prohibited to do any further construction.

Sha’arei Teshuvah (סק"א) notes that Elya Rabba indicates that one should not do any construction of his *sukkah* before Yom Kippur. The basis for this is the Midrash that teaches that Sukkos follows Yom Kippur so that in the event that one was sentenced to exile it should be fulfilled with his dwelling in the *sukkah*. Sha’arei Teshuvah comments that this connection is somewhat loose since the Midrash discusses the dwelling in the *sukkah* rather than the construction of the *sukkah*. Moreover, one could argue that one should specifically construct his *sukkah* before Yom Kippur as a way of generating further merit. This is similar to Levush’s ruling that one should say *kiddush levanah* before Yom Kippur in order to generate additional merit.

“As far as the Torah is concerned, however, there is no difference between the *arba minim* and the *sukkah*. Every *mitzvah* has an added obligation of “זה א-לי ואגדור” Why should they only fulfill this with their *arba minim* and not with their *sukkah*? If anything, one should beautify the *sukkah* even more than the *arba minim*. It is the first example of *hidur mitzvah* brought in maseches Shabbos!”