The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרל"ט סעיף ו'-ז'

Overview

Siman 639 Seif 6:

If one was eating in the sukkah and rain fell so he went inside and then the rain stops, he is not obligated to return to the sukkah until he finishes his meal.

- The same is true if he began the meal inside due to the rain. (M.B. 37)
- If he did not sit down to eat inside and the rain stopped he is obligated to go back outside and eat the meal. (M.B. 38)

Siman 639 Seif 7:

If one was sleeping and the rain fell at night so he went inside and then the rain stopped, we do not obligate him to return to the sukkah that night, rather he may sleep in his home until amud hashachar and he awakens. If one was sleeping in the sukkah and it starts to rain, he is not required to calculate whether food would become ruined since even a small amount of rain is disturbing when one sleeps and he may leave the sukkah. Someone who is exempt from sitting in the sukkah but does not leave does not receive reward for remaining and is considered a הדיוט. When one leaves the sukkah as a result of rain he should not kick the sukkah as he leaves, rather he should be submissive like a slave who poured a cup for his owner who splashed it on his face.

- The same is true if he went to sleep inside because it was raining and then the rain stops. (M.B. 39)
- This is true only if he already lay down but if not, he must return to the sukkah. Some authorities write that once one went through the trouble of bringing his bedding inside we do not obligate him to go back outside. (M.B. 40)
- The same is true for one who has a cover for his sukkah for when it rains, however, if the cover could be easily extended with a string, he must do so since it involves minimal exertion. (M.B. 41)
- Rema refers to when the person wakes on his own and he is not obligated to ask someone to wake him when it becomes light. (M.B. 43)
- Certainly someone who goes outside in the rain to recite hamotzi and the beracha on the sukkah is reciting a beracha l'vatalah even if he eats the entire meal there. (M.B. 45)

Halacha Highlight

Sitting in the sukkah when one is exempt

Rema Siman 613 Seif 7

וכל הפטור מן הסכה ואינו יוצא משם וכו'

Someone who is exempt from sitting in the sukkah but does not leave etc.

Rema (סעי' ז') writes that one who is exempt from sitting in the sukkah but does not leave is not rewarded for his behavior and is considered a layman (הדיוט). Mishnah Berurah (סי"ק מ"ד) elaborates further and writes that certainly one who wishes to be stringent and goes out to the sukkah while it is raining to recite hamotzi and the beracha on sukkah is reciting a beracha l'vatalah. Teshuvas Shvus Yaakov (ח"ג סי' מ"ה ומובא בשערי תשובה ס"ק י"ג) addressed people who wanted to sit in the sukkah the first night even though rain was falling. They thought that if they wear a wide brimmed hat that will keep the rain from falling on their head they should be permitted to sit in the sukkah. He responded that he does not understand how these people can think that they will be wiser than Chazal who ruled that when it is raining one is exempt from sitting in the sukkah. He explained that if someone were to pour a second drink for his master after the master threw the first one in his face he is not only a layman but he is a chassid shoteh.

Biur Halacha (ד"ה הדיוטות) quotes Bikurei Yaakov who adds an important qualification to this principle. He writes that a person who sits in the sukkah when he is exempt who is considered a layman is one who is exempt because the sukkah is the cause of his distress. The reason is that the rain is considered as though Hashem is rejecting his service and the person is ignoring that and trying to impose his service on Hashem, he is behaving in a disrespectful manner. On the other hand, someone who is exempt because halacha does not want to force him to exert himself, e.g. if the rain stopped falling after he began eating inside or after he went to sleep inside, he will certainly be rewarded for making the effort to sit in the sukkah even though he is exempt. A person who exerts himself in this manner is no worse than a person who is stringent and does not even drink water outside of the sukkah.