The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wednesday, Sept 14 2022 ■ י"ח אלול, תשפ"ב
סימן תרל"ט סעיף ח'

Overview

<u>Siman 639 Seif 8:</u>

The custom is that the beracha on the sukkah is recited only when eating (and this is the custom).

- Later authorities write that it is proper to satisfy the Poskim who maintain that one should not sit in the sukkah without reciting a beracha; therefore, as soon as one returns from the bais haknesses he should eat slightly more than an egg's volume of food made from the five grains and recite the beracha on the sukkah at that time. (M.B. 46)
- If one recited the beracha on the sukkah to eat a meal and did not leave to attend to his needs but left with the intent to return, he does not repeat the beracha when eating a second meal since it is all considered a single mitzvah. Others maintain that he does repeat the beracha when he eats a second meal if he left, even with the intent to return immediately. If one left to attend to his needs or to go to the bais haknesses to daven all opinions agree that he must repeat the beracha. (M.B. 47)
- If one is fasting or does not intend to eat bread that day, once he leaves he would recite the beracha upon his return since the rationale of this custom is limited to someone who will eat in the sukkah but does not apply to one who will not eat in the sukkah. Chaye Adam writes that one who returns to the sukkah but will not eat until after he leaves the sukkah again also recites the beracha when he sits in the sukkah this second time. There is a disagreement whether one who walks to his friend's sukkah in the middle of a meal must recite another beracha on his sukkah and out of doubt the beracha should not be recited. If one forgot to recite the beracha he may recite it when he realizes, even if it is after he recited birkas hamazon. If he did not yet recite birkas hamazon he should recite the beracha and eat a bit. (M.B. 48)

Halacha Highlight

<u>Reciting the beracha on the sukkah before going to sleep</u>

Shulchan Aruch Siman 639 Seif 8
אלא בשעת אכילה
Other than when one will eat

Shulchan Aruch and Rema report that the custom is that we do not recite the beracha on the sukkah other than when one will eat. Mishnah Berurah (ס"ק מ"ח) writes that one who will fast or has no intent to eat bread on that day recites the beracha on the sukkah according to all opinions when he returns after leaving the sukkah. The rationale is that these Poskim maintain that it is only when one will eat bread that we have the custom to recite the beracha on the primary activity of eating rather than a secondary activity but when one does not intend to eat altogether, the custom is not in force. Chaye Adam similarly writes that if after eating one leaves the sukkah and will return for a period of time but will have to leave again to, for example, go to the bais haknesses, before eating a meal, he should recite the beracha when he sits in the sukkah for the sitting during which he does not intend to eat there.

If one enters the sukkah to sleep and will not eat or drink before sleeping, Sefer Mikor Chaim rules that he recites the beracha. Rav Shlomo Zalman Auerbach (ספר הסוכה פסקים והערות אות כ"ג) adds that we are not concerned that he may not fall asleep and the beracha on the sukkah would have been recited in vein because the very act of settling into the sukkah to sleep already warrants a beracha. Sha'ar HaTziyun (סי' תרס"ח סק"ז) implies that one does not recite the beracha before sleeping. Rav Yosef Shalom Elyashiv (זמן שמחתנו פ"י אות ה') ruled that since there are many authorities who maintain that one does not recite the beracha unless one will eat, it is best to eat some food which requires one to recite the beracha on the sukkah before going to sleep.