The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Sep 17 2022 ■ כ"א אלול, תשפ"ב
סימן תר"מ סעיף ה'-ז'

Overview

Siman 640 Seif 5:

A mourner is obligated in the mitzvah of sukkah.

- There is a disagreement whether someone who cannot push the memory of the deceased out of their mind is exempt. Pri Megadim is unsure whether an onen is exempt but Bikurei Yaakov concludes that he is exempt. (M.B. 31)

Siman 640 Seif 6:

A groom and his groomsmen and the other participants in the chupah are exempt from the mitzvah of sukkah for the seven days of celebration. (A meal eaten at a bris and the meal eaten by a woman who is postpartum must be eaten in the sukkah.)

- Simcha is only experienced at the place of the chupah and the chupah is the place set aside for the groom and his bride and they cannot eat and rejoice in the sukkah since the joy must be in the place of the meal. (M.B. 32)
- Some authorities require them to eat in the sukkah since they can eat and rejoice in the sukkah and later authorities write that one should be strict and eat in the sukkah without reciting the beracha. If the groomsmen eat at home they are certainly obligated to eat in the sukkah. (M.B. 33)
- If the space is limited and they will not be able to rejoice to the same degree they remain obligated to host the meal in the sukkah. On Shemini Atzeres if one would like to host the bris seudah in his home it is permitted. (M.B. 34)

Siman 640 Seif 7:

Agents to perform a mitzvah are exempt from the sukkah during the day as well as at night. (See above siman 38.)

- Examples would be someone going to visit his rebbi, study Torah or to redeem captives. (M.B. 35)
- The exemption applies even when they are encamped and they have before them a sukkah that is built. (M.B. 36)
- Even if they are traveling just during the day they are exempt at night. (M.B. 37)
- If there is no effort in reaching a sukkah, for example, a sukkah is available where they are, they must enter the sukkah to eat and sleep. If they will not sleep well in the sukkah and this will negatively impact their fulfillment of the mitzvah they are exempt. (M.B. 38)

Halacha Highlight

Hosting a bris milah in the sukkah

Rema Siman 640 Seif 6

וסעודת ברית מילה... חיבין בסכה

The meal after a bris milah... must be served in the sukkah

Rema (סע' ו') writes that the meal that is hosted after a bris milah must be eaten in the sukkah. Mishnah Berurah (ס"ק ל"ד) explains that even if the sukkah is too small to hold all of the guests and they will not be able to celebrate with the same intensity, nevertheless, the meal must be served in the sukkah. Although this meal qualifies as a seudas mitzvah (Y.D. 265:12), nevertheless, it is not as joyous as the seudas mitzvah that follows a wedding which does generate an exemption from sitting in the sukkah (Shulchan Aruch but see Mishnah Berurah 33 for a dissenting opinion). Therefore, it is sufficient to have just ten people attend the seudah so there is no reason to exempt those who will eat from eating the seudah in the sukkah.

Shulchan Aruch HaRav (סע' י"ד) rules that those people who wish to participate in the meal but cannot find space within the sukkah to sit and eat should not eat at all. Although eating at the seudah following a bris milah is a mitzvah, nevertheless, it is not such a great mitzvah that it could push aside the Biblical command to eat in the sukkah. Aruch HaShulchan (סע' ט"ו), however, justifies the practice of people attending the seudas mitzvah of a bris milah and when they cannot find space in the sukkah to sit they eat outside the sukkah. He contends that in such a circumstance these guests are no different than travelers – הולכי דרכים—who are exempt from eating in a sukkah. One should not contend that they should have to wait until other guests finish eating and leave and then they can enter the sukkah to eat since we do not find such a rationale discussed in the Poskim. Someone G-d fearing, however, will refrain from eating outside of the sukkah. Although the meal must be served in the sukkah, the bris itself should not be held in the sukkah since it is potentially dangerous for the child (אוצרה ברית ח"א עמ' קע"ט בשם הגריי"ש אלישיב).