The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרמ"א סעיף א'-סימן תרמ"ג סעיף א'

Overview

Siman 641 Seif 1:

One who builds a sukkah whether for himself or for others, does not recite she'hechiyanu when it is constructed. It would be appropriate for one to recite the beracha when he constructs a sukkah for himself but we rely on the she'hechiyanu that we recite with a cup of wine during kiddush. If one did not eat in the sukkah the first night, even though he recited she'hechiyanu in his home, when he eats in the sukkah he must recite the beracha on the sukkah. If one did recite the beracha when he constructed his sukkah it is sufficient.

- The same is true if it was already built and he added something, for example if it only had two walls and he completed the sukkah or if he added something to the s'chach. (M.B. 3)

Siman 642 Seif 1:

If the 1st day of Sukkos coincides with Shabbos in ma'ariv we recite ברכת מעין שבע and it concludes with a reference only to Shabbos.

Siman 643 Seif 1:

The order of kiddush is the beracha on wine, the sukkah and then she'hechiyanu since she'hechiyanu goes back on the day as well as the mitzvah of sukkah.

- If one did not recite she'hechiyanu at night it could be recited all seven days even without a cup of wine since she'hechiyanu could be recited even in the market. (M.B. 2)
- B'dieved, if one recited the beracha of she'hechiyanu and then the beracha on the sukkah he does not have to repeat she'hechiyanu. (M.B. 3)

Halacha Highlight

Constructing one's sukkah

Shulchan Aruch Siman 641 Seif 1

אינו מברך על עשיתה

One does not recite the beracha on its construction

Shulchan Aruch rules that one who constructs a sukkah does not recite a beracha on the construction of the sukkah. This ruling is based on a statement in Masseches Menachos (מ"ב:) as opposed to the Yerushalmi (ברכות פ"ה ה"ג) that rules that one does recite a beracha when making a mitzvah object, e.g. sukkah, tzitzis, tefillin, etc. Mishnah Berurah (סק"א) explains that we do not recite the beracha upon the construction of a sukkah since it is not the completion of the mitzvah. This implies that there is a mitzvah, however, in the construction of a sukkah. This seems to be Rema's position when he explains that one should begin the construction of his sukkah immediately after Yom Kippur since מצוה הבאה לידך אל תחמיצנה—when a mitzvah presents itself one should not delay. Biur Halacha (סי' תרנ"ו סע' א' ד"ה אפילו) writes that according to Yerushalmi that there is a specific mitzvah to construct a sukkah, one should not purchase a prebuilt sukkah since that denies one the opportunity to fulfill the mitzvah.

Other authorities disagree and maintain that according to the Bavli there is not a mitzvah to construct a sukkah and it is no more than a preparatory stage necessary to fulfill the mitzvah but does not fulfill the mitzvah in any way (שו"ת חת"ס יו"ד סוף סי' רע"א ושו"ת אגר"מ או"ח ח"ה סי' מ' אות ג'). Some authorities contend that even according to the position that there is no mitzvah to construct a sukkah there is nevertheless reason for one to be involved in the construction of his sukkah. Being that the Torah itself addresses this aspect of constructing a sukkah when it writes, "חג הסוכות תעשה לך באספך מגרנך ומיקבך", it indicates that there is an importance to being involved in the construction of one's sukkah the same way there is special importance to being involved in Shabbos preparations as a result of the fact that the Torah writes, "והכינו את אשר יביאו" (העמק שאלה שאילתא קס"ט אות א').