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

Overview

Siman 643 Seif 2:

According to Rambam one recites kiddush while standing, recites the beracha on the sukkah, sits down and then recites shehechiyanu. (Our custom in accordance with Rosh is to recite kiddush while sitting rather than while standing.)

- According to Rambam sitting represents the beginning of the mitzvah and one should recite the beracha before performing the mitzvah and one should follow this procedure throughout Sukkos. (M.B. 4)
- Shulchan Aruch is emphasizing that one does not recite she'hechiyanu before sitting. One should recite the beracha on the sukkah out loud and with a tune as one does for the rest of kiddush and the same should be done for all berachos since it increases one's concentration. (M.B. 5)

Siman 643 Seif 3:

The rest of Sukkos one recites the beracha on the sukkah before hamotzi. The custom, however, is to recite the beracha on the sukkah after hamotzi before eating the bread. This is the custom during the week but on Shabbos and Yom Tov when one recites kiddush it should be recited after kiddush. If one recited kiddush in one's house but will eat in the sukkah or vice versa, see above siman 273:2.

- On days when kiddush is not recited Shulchan Aruch maintains that one recites the beracha on the sukkah before hamotzi since one was obligated to recite the beracha as soon as he entered the sukkah and the beracha should be recited as close to sitting as possible but this is not the common custom as he explains. (M.B. 6)
- The beracha is not an interruption between hamotzi and eating since it is necessary for the meal. (M.B. 7)
- If one recites kiddush on bread he recites hamotzi, kiddush, the beracha on sukkah and she'hechiyanu. (M.B. 8)
- There is a disagreement concerning procedure on Shabbos or Yom Tov mornings whether one recites the beracha on the sukkah before or after drinking the wine and either procedure is acceptable. If one will eat only mezonos rather than the seudah Sha'arei Teshuva asserts that all authorities would agree that one recites the beracha on the sukkah before drinking the wine. (M.B. 9)

Halacha Highlight

When to recite the beracha on the sukkah

Shulchan Aruch Siman 643 Seif 3

בשאר ימים מברך על הסכה קדם ברכת המוציא

On other days one recites the beracha on the sukkah before hamotzi

Shulchan Aruch (סע' ג') writes that other than the first night of Sukkos when one recites kiddush, the correct procedure when eating in the sukkah is to recite the beracha on the sukkah before reciting the beracha on hamotzi. He then adds that the custom is to recite the beracha on the sukkah after hamotzi before one eats the bread. The rationale to recite the beracha before hamotzi is that one is obligated to recite the beracha on the sukkah immediately upon entering the sukkah before one even begins the meal. The rationale behind the common custom is that since we maintain that eating the meal is the primary time to recite the beracha on the sukkah, we want to begin the meal with the recitation of hamotzi and then recite the beracha on the sukkah. The recitation of the beracha between hamotzi and eating is not considered an interruption since it is necessary for the meal (מ"ב סק"ו).

Rema adds that this procedure is followed during the week, but on Shabbos and Yom Tov when we recite kiddush we recite the beracha after kiddush. In other words when kiddush is recited one recites the beracha on the sukkah as part of kiddush but during the week where one only recites hamotzi the beracha on the sukkah is recited after hamotzi. Mishnah Berurah (סק"ט) cites two opinions regarding the correct procedure when reciting kiddush during the daytime meal on Shabbos and Yom Tov. According to some authorities, since kiddush does not involve any more than בורא פרי הגפן, one should not recite the beracha on the sukkah before drinking the wine since there is not even an obligation to sit in the sukkah to drink a cup of wine. Instead it should be recited after hamotzi. Others disagree and contend that since kiddush must be recited before the meal it should be recited as part of kiddush. He concludes that both approaches are valid. It is reported that Rav Moshe Feinstein (שמעתתא דמשה שמועות משה על סי' זו) and Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פכ"ו אות ט"ז) recited the beracha on the sukkah as part of kiddush before drinking the wine.