The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תר"ס סעיף ב' תרס"א סעיף א'

Overview

Siman 660 Seif 2:

The custom is that even those who do not have a *lulav* make the circuit. But some maintain that one who does not have a *lulav* should not make the circuit and that is the custom. On the 7th day we take the *aravah* with the *lulav* for the cicuit. Someone who became a mourner during Sukkos does not make the circuit. Someone within the 12 months of mourning for a parent also does not make the circuit and this is the custom.

- In *siman* 664:7 Rema explains that it is preferable not to combine the *aravah* with the *lulav*. Arizal also maintains that they should not be combined. Rather after *kaddish* we take the *aravah* and strike it on the ground five times. Shelah writes that upon reaching the paragraph תענה אמונים we place down the *lulav* and take the *aravah*. (M.B. 8)

Siman 660 Seif 3:

There is an opinion that maintains that we do not recite *hoshanos* on Shabbos but custom does not follow that opinion.

Siman 661 Seif 1:

On the 2nd night we recite *kiddush* followed immediately by *shehechiyanu* and then the *beracha* on the *sukkah*. (This is Rosh's opinion and it should be followed.)

- *Shehechiyanu* only goes on *kiddush* but not the *sukkah*. If one did not eat in the *sukkah* at all on the 1st day on the 2nd night he would recite the *beracha* on the *sukkah* and then *shehechiyanu*. (M.B. 1)
- Some authorities maintain that one should always recite the *beracha* on the *sukkah* and then *shehechiyanu* and explain why the *beracha* on the *sukkah* is not an interruption between *kiddush* and *shehechiyanu*. There is no need to protest those who wish to follow that opinion but when many people eat together they should not follow different customs. Pious people commemorate the *simchas bais hasho'eivah* by staying up at night during *chol hamoed* with songs and praises and they kindle more lights in the *sukkah* on these nights and in many *batei midrashos* they also kindle additional lights. (M.B. 2)

Halacha Highlight

The order of *kiddush* on the 2nd night of Sukkos

Shulchan Aruch Siman 661 Seif 2
בליל טום טוב שני
On the second night

Shulchan Aruch (סי' תרס"א סע' א') writes that the order of the *berachos* recited as part of *kiddush* on the second night is *kiddush*, *she'hechiyanu* and then the *beracha* on the *sukkah*. This is in contrast to the first night of Sukkos where the order of the *berachos* is *kiddush*, the *beracha* on *sukkah* and then *she'hechiyanu*. The reason for the distinction is that on the first night *she'hechiyanu* applies not only to Yom Tov but also to the *sukkah*. On the second night, since one already recited *she'hechiyanu* on the *sukkah*, the *she'hechiyanu* which is now being recited is only applicable to Yom Tov and thus reciting the *beracha* on the *sukkah* before *she'hechiyanu* would constitute an interruption between *kiddush* and *she'hechiyanu*. However, in the event that one did not eat in the *sukkah* at all on the first night or day of Sukkos, on the second night he would recite the *beracha* on the *sukkah* before *she'hechiyanu* even on the second night since in this case *she'hechiyanu* also applies to the *sukkah* (מ"ב סק"א).

Although Rema writes that it is proper for one to follow the above ruling, Mishnah Berurah (סק"ב) cites authorities who maintain that one always recites the *beracha* on the *sukkah* before *she'hechiyanu*. Precedent that we are not worried about an interruption between *kiddush* and *she'hechiyanu* is the order of *kiddush* that is recited on the first night of Yom Tov that coincides with *motzai* Shabbos when we recite the *beracha* on the candle and *havdalah* between *kiddush* and *she'hechiyanu*. Pri Megadim (נועם מגדים ומובא בפתחא זוטא סי' תרמף.ד ס"ק א) suggests a similar application, which he asserts would be universally accepted. When the second night of Yom Tov falls on *motzai* Shabbos, all authorities agree that one recites *she'hechiyanu* last without regard for the interruption between *kiddush* and *she'hechiyanu*. The reason it is not a concern is that we anyways interrupt for the recitation of *havdalah* and as such there is no further concern to recite the *beracha* on *sukkah* between *kiddush* and *she'hechiyanu* (פסקי תשובות סי' תרס"א אות א').