

בית הוראה דיעטראיט
BAIS HORAAH OF DETROIT
HALACHA HOTLINE

UNDER THE AUSPICES OF HaRav Shmuel Irons שליט"א VAAD HALACHA Rav Aharon Yoel Sorscher • Rav Yissachar Wolf • Rav Boruch Miller

KITCHEN • SHABBOS • YOM TOV • BRACHOS • AVEILUS • TAHARAS HAMISHPACHA • EVERYDAY SHAILOS

ISSUE #9 – SUKKOS FAQs

Commonly Received Questions and their Answers

- **Can I bring pots and pans into the sukkah?**
 - Pots or pans may only be brought into the sukkah if they are of the sort that one would typically bring to the Shabbos table.
- **Does the table need to be cleared immediately after the meal?**
 - Yes. Even if one does not generally clear the Shabbos table until later in the day, when eating in the sukkah, the table must be cleared as soon as possible out of respect for the sukkah.
- **Should I light the Shabbos/Yom Tov candles in the sukkah?**
 - The candles should be lit in the place where you will be eating. If there is a concern of fire, or of children tampering with the candles, they should ideally be lit where they can be seen from the sukkah. If that is not an option, they should be lit in the kitchen, where the food is prepared.
- **Is there an obligation to sleep in the sukkah?**
 - Yes. The mitzvah of sukkah includes not only eating in the sukkah, but also sleeping and spending leisure time in the sukkah. One who has a particular concern about sleeping in the sukkah should consult with his personal Rov.
- **Are women and young children required to eat and sleep in the sukkah?**
 - No. However, boys over the age of 5 should be trained to eat in the sukkah.
- **What types of food must be eaten in the sukkah?**
 - If one will be eating more than 2 ounces of baked mezonos or hamotzi items, he must eat in the sukkah.
 - If one will be eating a large amount (approximately 8 oz.) of cooked items made from one of the five grains (wheat, oats, spelt, barley & rye), and will be eating it as a meal, he must eat in the sukkah.
- **What about eating chicken, meat or other meal-type foods that are not mezonos or hamotzi?**
 - If these items are eaten as a meal, it is proper to be stringent and eat them only in the sukkah.
- **Do coffee, other drinks, fruits or vegetables need to be consumed in the sukkah?**
 - Halacha does not require these items to be consumed in the sukkah; however, it is praiseworthy to be stringent. If one is hungry or thirsty, or if there is difficulty going to the sukkah, he should not trouble himself to do so. Because it is only a chumrah to consume such items in the sukkah, the halacha of simchas yom tov takes precedence in such a case.
- **If I am in the middle of a meal in the sukkah, may I consume drinks or non-mezonos/hamotzi items outside of the sukkah?**
 - It is proper to eat these items in the sukkah since they are part of your meal.
- **In what situation is the bracha of *leishev basukkah* made?**
 - If one will be eating more than 2 ounces of baked mezonos or hamotzi items, or a large amount (approximately 8 oz.) of cooked items made from one of the five grains (e.g. noodles or oatmeal), and it will be eaten as a meal, the *leishev* bracha should be said.
- **How is this amount measured?**
 - It is measured by volume, not weight.
- **What should one do if he is unsure whether the food is of sufficient volume?**
 - One should be stringent to eat in the sukkah, but not make a *leishev*.
- **Do women make the bracha of *leishev basukkah*?**
 - Yes, women can make the bracha even though they are not required to eat in the sukkah.
- **Is the bracha of mezonos/hamotzi made before the *leishev* or after the *leishev*?**
 - The minhag is to make the bracha of mezonos or hamotzi first, and then the *leishev*.
- **At a yom tov meal, is *leishev* said during kiddush or hamotzi?**
 - The bracha of *leishev* is said as part of kiddush. On the first night it is said before shehechyanu, and at all other times it is said at the end of kiddush.

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- **If one realizes that he forgot to say *leishev* before eating, can the bracha still be said?**
 - Yes. As long as he or she is still in the sukkah - even once finished eating – the bracha may still be recited.
- **If one will only be standing in the sukkah, can the bracha of *leishev* be recited?**
 - Yes. Even though one does not sit, as long as he or she will eat the proper amount to require a *leishev* (see above), the bracha may be said.
- **Does one make a *leishev* if he will be spending time in the sukkah but not eating there?**
 - Even though one is required to sleep and relax in the sukkah, the minhag is to only make the bracha when also eating there. See above regarding the minimum requirement. It is proper to eat something that fulfills these requirement so that a bracha of *leishev* can be said.
- **For how long does one bracha of *leishev* last?**
 - The bracha lasts as long as you are still in the sukkah. This could be the entire day; however, if one leaves the sukkah - even for a short time - and then returns to eat an amount/type of food which requires a *leishev*, a new bracha may be required, as follows:
 - If one has not yet made a bracha acharona and leaves the sukkah for a short time (15-20 minutes) with intention to return, he does not make a new *leishev* upon returning. One should not leave for a greater amount of time, as this will place him in a situation of halachic doubt.
 - If one finished his meal and will be leaving the sukkah for 20–25 minutes for a particular purpose, he should make a new bracha upon returning. However, if he left the sukkah and merely stayed in his house during that time, he would make a new bracha of *leishev* only if he was absent from the sukkah for at least a full hour.
- **If someone makes a *leishev* in his own sukkah and then goes to someone else's sukkah, is a new *leishev* made?**
 - Moving between sukkos in the middle of a meal creates a situation of halachic uncertainty and should be avoided.
 - If one finished his meal - and his intention during the bracha was only on the current sukkah - he can make a new bracha on the new sukkah.
- **If one will be travelling for a mitzvah on Sukkos, is there any leniency to eat without a sukkah?**
 - If one is traveling a long distance by car for a mitzvah purpose (e.g. to visit parents) he may eat without a sukkah. Even bread can be eaten in a case of need. However, it is proper to be stringent and not eat the amount of food which requires eating in a sukkah (see above).
- **Can one who will be going on a chol hamoed trip eat without a sukkah?**
 - Traveling for leisure (e.g. a chol hamoed trip) does not qualify for the above leniency, and a sukkah is required. However, one may be lenient to eat non-mezonos foods out of the sukkah, even if he is generally stringent.
- **Should havdalah be made in the sukkah?**
 - Yes, havdalah should be made in the sukkah since it is generally said in the house. A *leishev* is recited only if one will be eating the required amount of baked, 5-grain mezonos (see above). It is proper to eat this along with havdalah in order to make the bracha. If one does so, the *leishiv* is made before drinking the wine.

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