

Eating in the *Sukkah*

- It is praiseworthy, but not obligatory, for an individual to restrict all eating and drinking to the *sukkah*. The following is a summary of *halachic* obligations and preferences based on the *Mishna Berurah*.
- All the obligations stated below for eating in the *sukkah* are for men only. Though it is praiseworthy for women to eat and drink in the *sukkah* they are not obligated to do so. Ashkenazi women would make the *bracha* of *layshaiv basukkah* in the same scenarios that men would. Sephardi women do not make the *bracha* of *layshaiv basukkah*.
- Any bread or *mezonos* (excluding rice) items of at least a *kebaytzah* (approximately the size of a slice of bread) must be eaten in the *sukkah*.
- If one has access to a *sukkah*, it is proper to eat any other items that constitute a set meal, though they are not bread or *mezonos* (e.g., chicken and potatoes), in the *sukkah*.
- There is discussion regarding the obligation to drink wine and other prominent beverages (e.g., beer) in the *sukkah*. Of course, this discussion would not apply to soda, juices, and the like.
- If one does not have convenient access to a *sukkah*, it would be reasonable to eat any type of food which is not bread or *mezonos*.
- One would make the *bracha* of *layshaiv basukkah* on a *kebaytzah* of bread or on a *kebaytzah* of a cooked *mezonos* item that is the base of one's meal (e.g., a pasta dish). If one is having a *kebaytzah* of a baked *mezonos* item (e.g., cake or crackers) it would be proper to make the *bracha* of *layshavi basukkah* and to spend a bit of additional time in the *sukkah* after one has completed eating.

This is intended as a general review. Any specific questions, particularly involving extenuating circumstances, may be addressed to Rabbi Rosenbaum or Rabbi Postelnek.