



Overview

Siman 638 Seif 2:

Similarly, it is prohibited for all eight days to benefit from foods and liquids that were hung in the sukkah to beautify it even if they fell (On Yom Tov and Shabbos it is prohibited to move them since they are muktzah). If one stipulated when he hung them and declared, "I do not separate from them for bein hashemashos (for all eight days)," he may use them when he chooses since they were not set aside and sanctity of the sukkah did not take effect on them so that it should be like it. One must use this formulation but one who declared, "I stipulate that I should be able to eat them when they fall," his statement is meaningless. If one declares, "I stipulate that I may eat the foods whenever I want," it is effective since this also includes bein heshemashos. One must make this stipulation before bein hashemashos of the first day. Some later authorities write that nowadays we are not accustomed to make these stipulations and this is the custom with regards to decorations that hang by the schach but decorations that are hung on the walls, for example, embroidered sheets, the custom is to remove them when it rains even without a stipulation since there is an opinion that maintains that even the walls themselves are not sanctified and certainly their decorations would not be sanctified. However, it is appropriate to make the stipulation. If one used hadasim for schach or hung an esrog in his sukkah as a decoration it is permitted to smell them since it was not set aside from smelling only that one would not touch it since it is prohibited to move. Some maintain that the hadas is prohibited as discussed in siman 653.

- ❖ If one knows that the children will eat them it is better not to hang them since they may untie the strings and desecrate Shabbos and may also eat them. Shalah writes that it is appropriate to beautify the sukkah with sheets and embroideries and to hang nice fruit. (M.B. 11)
- ❖ Once it was designated during bein hashemashos it is designated for the entire Yom Tov and even if they fall during chol hamoed they are prohibited. (M.B. 13)
- ❖ The prohibition against moving them does not apply on chol hamoed so if they fall they may be put back in their place. (M.B. 14)
- ❖ It is necessary that one not separate from them for all of bein hashemashos. (M.B. 17)
- ❖ If he declared, "I do not separate from them for all of bein hashemashos," his declaration may include all eight days. (M.B. 18)
- ❖ Meaning, even while they are still hanging. (M.B. 19)
- ❖ Many later authorities disagree and maintain that decorations are prohibited without a stipulation since the decorations are similar to the schach. L'chatchila, one

Halacha Highlight

Sukkah decorations

Shulchan Aruch Siman 638 Seif 2

שתולין בסכה כדי לנאותה

That are suspended in the sukkah to beautify it

Shulchan Aruch rules that it is prohibited to derive benefit from food or beverages that one hung in his sukkah as a decoration. This prohibition is in force for eight days even if the food or beverage falls down. The reason one may not derive benefit from the decorations is that it is debasing to the mitzvah for one to use it for personal benefit (מ"ב סי"ק י"ב). Rav Moshe Feinstein (שו"ת אג"מ אר"ח ח"ה סי' מ' אור ד') formulates the following parameters for what qualifies halachically as sukkah decorations. Decorations that one would hang in his home to beautify it fulfill the mitzvah of תדורו כעין תשבו when hung in one's sukkah. Therefore, embroidered sheets are considered decorations since one would hang them in his home. Although one does not hang fruit and beverages in his home as decorations they are, nonetheless, considered decorations in one's sukkah. The reason one does not hang them in his home is that over time they would spoil but in one's sukkah they would remain suspended for only a short period of time and will not spoil. Decorations that one hangs in his sukkah that he would not hang in his home are not halachically considered "sukkah decorations." Such decorations fulfill the mitzvah of beautifying the mitzvah – נוי מצוה and as such it may be permitted for one to benefit from them during Sukkos.

Teshuvos Salmas Chaim (סי' שני"ה) writes that those who hang pictures of great Torah scholars in their home without regard for the position of the Ya'aros Devash (י"ד סי' הובא בפתחי שתובה) who prohibits hanging pictures of people, may hang them in his sukkah as a sukkah decoration as well. Rav Shlomo Zalman Auerbach (ש"י סעי' י"ז) expressed uncertainty whether flowers placed in a sukkah to beautify it are prohibited for benefit as sukkah decorations or perhaps since they are not attached to the sukkah they are not categorized as decorations that are prohibited for benefit.

should be stringent and make the stipulation by saying, before bein hashemashos "I do not separate from them for all of bein hashemashos. (M.B. 24)

- ❖ One should not make the walls from sheets that contain sha'atnez. Later authorities also write that even after Sukkos one should not walk on the wood of the sukkah since it is a mitzvah item. Therefore, one should protest against people who after Sukkos throw the wood from the sukkah to a place that people step on them, even if it is not a garbage pile. (M.B. 24)
- ❖ If one hung a hadas as a decoration it would also be prohibited to smell. (M.B. 25)