The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Friday, Sept 9 2022 ■ י"ג אלול, תשפ"ב
סימן תרל"ט סעיף א'

Overview

Siman 639 Seif 1:

How does one fulfill the mitzvah of dwelling in the sukkah? One must eat, drink, (sleep, stroll) **and dwell in the sukkah for all seven days, whether during the day or at night in the manner that he lives in his home the rest of the year. All seven days one treats his home as temporary and his sukkah as his permanent dwelling. How is this done? One's nice utensils and nice sheets should be used in the sukkah. Drinking utensils such as jugs and cups are used in the sukkah. Food utensils** (after eating)**, for example, pots and plates, should be kept out of the sukkah. One's lamp goes in the sukkah but if the sukkah is small it should be left out of the sukkah.** One should not engage in any disrespectful activity in the sukkah so that mitzvos should not be considered cheap in his eyes.

- If one wishes to talk with his friend they should do so in the sukkah. Due to the great sanctity of the sukkah one should limit mundane talk and should discuss instead words holiness and Torah. One should certainly avoid discussing any type of prohibited speech in the sukkah. (M.B. 2)
- Drinking utensils do not become repulsive as do food utensils and people use them throughout the day. (M.B. 3)
- The rule is that whatever one would not keep in his dwelling area should not be kept in one's sukkah. (M.B. 4)
- The implication is that one may have pots in his sukkah while eating, but common custom is to avoid bringing in such pots into the sukkah but one who does not have another utensil may certainly use a pot in the sukkah while eating. (M.B. 5)
- The custom is to refrain from bringing an earthenware lamp into a sukkah. If the earthenware is coated with enamel it is treated as glass and may be brought into the sukkah. (M.B. 7)
- If it is small enough that one fears that the walls will catch on fire the lamp should be kept out of the sukkah. If one will be troubled if he cannot eat his food he may be lenient and bring a lantern or a lamp into the sukkah. (M.B. 8)
- It is prohibited to urinate in a sukkah even if one does so in his home. (M.B. 9)

Halacha Highlight

Maintaining the honor of the sukkah

Shulchan Aruch Siman 639 Seif 1

עושה אדם את ביתו עראי ואת סכתו קבע

A person should make his house temporary and his sukkah permanent

Shulchan Aruch emphasizes the importance of treating the sukkah with the necessary respect that it deserves. The perspective that one must have is that during Sukkos his sukkah to be his permanent dwelling and his house to be a mere temporary dwelling. One way that this is accomplished is by bringing into the sukkah one's nice dishes the same as one would do if they were eating in their dining room on Yom Tov. Another dimension of treating the sukkah with the proper respect is not behaving in a manner that indicates that the sukkah is not his primary dwelling. One example of an activity to avoid is to refrain from bringing pots or dishes into the sukkah that one would normally not bring into the room where they are eating. Aruch HaShulchan (סעי' ד') similarly writes that one should not leave his shoes in the sukkah since people generally refrain from leaving their shoes in "nice" rooms of their home, e.g. the living room. It is only when one is going to sleep that one may remove his shoes and leave them in the sukkah while he sleeps.

One of the examples discussed is leaving dirty dishes in the sukkah, but Shulchan Aruch and Mishnah Berurah do not specify when, after the meal, they should be removed. Rav Nissim Karelitz (חוט השני סוכות עמ' רל"ח) writes that when everyone is finished eating the plates should be removed and it is not necessary to remove each person's plate as he finishes eating. Meiri (סוכה כ"ט.) similarly writes that the plates should be removed at the end of the meal since that is when a person will study Torah or sleep and the presence of the dishes becomes disturbing. Even upon the completion of seudah shlishis. it is permitted to remove the dirty dishes and it is not considered preparation for after Shabbos since one's intent is to honor the sukkah (קובץ הלכות סוכה עמ' קפ"ב).