The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרל"ט סעיף ב'

Overview

Siman 639 Seif 2:

We eat, drink and sleep in the sukkah all seven days, whether during the day and whether during the night. One may not sleep or even nap outside of the sukkah. It is permitted, however, to eat a snack outside of the sukkah. What quantity is considered a snack? An egg's volume of bread. It is permitted to drink water and wine or eat fruit (even as a meal) **outside of the sukkah. One who is personally stringent and does not even drink water outside of the sukkah is praiseworthy. A cooked food made from the five grains eaten as a meal qualifies as a "meal" and must be eaten in the sukkah.** The lenient practice nowadays is that only people who are particular in their fulfillment of mitzvos sleep in their sukkah, according to some this is due to the cold since people are distressed to sleep in the sukkah in cold climates. It seems to me that the mitzvah is to be fulfilled by a man and his wife which is the manner one lives together with his wife the rest of the year and when a man cannot be together with his wife, e.g. he does not have a private sukkah, he is exempt. It is preferred to be stringent to be together with one's wife as he is the rest of the year, if he can arrange a private sukkah.

- A nap is the amount of time it takes to walk 100 amos but if one sleeps less than that is not even a nap and one may be permitted to sleep up until that amount outside of the sukkah. One who fell asleep outside of the sukkah must immediately go to the sukkah when he wakes up. (M.B. 11)
- Many authorities contend that if one sits to drink wine he must do so in the sukkah and certainly when he is drinking with friends it is comparable to a "meal" and they must sit in the sukkah. However, one does not recite the beracha unless one eats bread made from one of the five grains or makes a meal out of cooked food that consists of the five grains. It is preferable for one not to sit to drink even other beverages outside of the sukkah or preferably before drinking he should eat more than an egg's volume of bread and recite the beracha on that eating. (M.B. 13)
- In other words, one eats in a group or the quantity that constitutes a meal and it is not sufficient to eat slightly more than an egg's volume of the cooked food. Magen Avrohom maintains that cooked food is the same as bread in this regard. Authorities agree that one does not recite the beracha unless he makes a meal out of the food. Authorities also agree that one should not eat meat, fish or cheese as a meal outside of the sukkah but as a snack, one need not be stringent. (M.B. 15)
- Ma'amar Mordechai rules that one who eats cake with his coffee as a meal in the morning must eat in the sukkah and one even recites the beracha on the sukkah in this instance. There is a disagreement whether one who did not make a meal out of cake but merely ate more than an egg's volume recites the beracha. Sha'arei Teshuva rules that on Shabbos and Yom Tov one who recites kiddush and then eats cake must certainly recite the beracha but during the week it is not worthwhile to recite the beracha but the custom is to recite the beracha even during the week. In order to avoid the recitation of a beracha l'vatalah one should not leave immediately after eating, he should sit for a bit afterwards and when he recites the beracha he should have in mind eating and sitting. (M.B. 16)
- Someone who does not have sufficient pillows and blankets should not be stringent if it is cold. (M.B. 17)
- Gra disagrees and even Magen Avrohom uses this rationale only to justify the practice. Authorities write that one who does not have a private sukkah should not refrain from the mitzvah of עונה when the appropriate time comes and he is not required to go out to the sukkah afterwards and may sleep in his house until amud hashachar. (M.B. 18)

Halacha Highlight

Falling asleep outside of the sukkah

Shulchan Aruch Siman 639 Seif 2

ואין ישנים חוץ לסכה אפילו שנת עראי

One may not even nap outside of the sukkah

Shulchan Aruch discusses eating and sleeping in the sukkah and notes a contrast between the two obligations. Regarding eating, it is permitted for a person to snack (אכילת עראי) outside of the sukkah whereas when it comes to sleeping one is not permitted to even nap (שינת עראי) outside of the sukkah. The rationale for the contrast is that even when living in one's home it is common for a person to eat a snack outside of his home, so eating a snack outside of one's sukkah does not detract from one treating it as his permanent residence (מ"ב ס"ק י"ב). The reason why one may not sleep outside of the sukkah is the concern that even a small nap is sometimes satisfying and it becomes a regular sleep (שינת קבע) that is prohibited outside of the sukkah. Mishnah Berurah (ס"ק י"א) mentions that in siman 44 a nap is defined as sleeping for the amount of time it takes to walk 100 amos, and less than that is not even considered a nap even as far as hilchos sukkah are concerned. Based on the Mishnah Berurah's calculation, there it seems that one may sleep up until 54 seconds outside of the sukkah but any more than that is already considered a nap.

Poskim note that if a person falls asleep while learning or during davening it is unnecessary to wake him so that he could go to the sukkah. The obligation to sleep in the sukkah is based on the obligation to live in one's sukkah as he does in his home and people living in their home do not refrain from sleeping in these circumstances so it is permitted during Sukkos as well. Support for this is found in the Gemara Sukkah (53a) where R' Yehoshua reports that while celebrating the simchas bais ha'sho'aivah they would not go home to sleep and would instead doze off on each other's shoulders. Accordingly, it is acceptable for one to fall asleep on a bus or train on his way to and from work (פסקי תשובות אות ו').