

יומא עט

Any food that one can be קובע סעודה on, must be eaten in the סוכה. Therefore, only foods that require a מזונות or המוציא must be eaten in the סוכה (with a ברכה of בסוכה preceding). One who is מקפיד to not eat or drink outside of the סוכה at all, even for a glass of water, הרי זה משובח. Regarding wine, while the שלחן ערוך writes that wine does not need to be drunk in the סוכה, the משנה ברורה writes that there are אחרונים who hold that one can be קובע סעודה on יין, and therefore it must be drunk in the סוכה. The איש חזון held that during הבדלה, the ברכה of לישב בסוכה is said over wine, as the מצוה of הבדלה, gives the יין a קביעות. Some are נוהג to have in mind during the ברכה that they will eat a מזונות or המוציא immediately after הבדלה.

The amount that is forbidden to be eaten on יום כיפור is the size of a date with its pit (around fifty grams; although most שיעורי are based on a כזית, since it does not mention אכילה with regards to יום כיפור, but instead uses the לשון of עינוי, which is bigger than a כזית). This שיעור is the same regardless of the size of the person.

דאורייתא, one must say ברכת המזון if he has eaten a כזית, one does not have to say until he is satiated (ואכלת ושבעת וברכת). If a כזית was not eaten, there is a מחלוקת if there is still a חיוב of נטילת ידים. The משנה ברורה writes that one should be מחמיר and wash without a ברכה (there is no חיוב of ברכת המזון if less than a כזית was eaten).