The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Sep 26 2023 ■ י"א תשרי, תשפ"ד
סימן תרנ"א סעיף ב'-ד'

Overview

Siman 651 Seif 2:

One takes the bundle in his right hand with the head on top and the root on the bottom and the *esrog* in the left hand.

- There is a dispute whether one fulfills his obligation if he takes the *lulav* and *esrog* in his hand at once and one should be stringent and take them again in separate hands. (M.B. 15)

Siman 651 Seif 3:

A lefty takes the *lulav* in his right hand and the *esrog* in his right since we follow the "right" and "left" of the world rather than his subjective "right" and "left." Some maintain that we follow his "right" and he should take the *lulav* in his "right" and the *esrog* in his "left" and that is the custom and primary opinion. If one reversed them he fulfills his obligation. Someone ambidextrous should take the *lulav* in his right hand and the *esrog* in his left hand, the same as everyone else.

- Since taking the *lulav* in one's right hand is Rabbinic due to the importance of the *lulav* that contains three *mitzvos*, a lefty takes it the same as a righty. The dissenting opinion contends that he should take the *lulav* in his "right" hand similar to the *mitzvah* of *tefillin* which is subjective. (M.B. 18)
- This is true for righties and lefties but some are stringent and thus one should take the ד' מינים a second time without reciting the *beracha*. (M.B. 19)

Siman 651 Seif 4:

A man without hands takes the *lulav* in his arm and the same is true for the *esrog*.

- Meaning he has no hands altogether so he takes the *lulav* in his right arm and the esrog in his left arm. (M.B. 21)
- Meaning in his underarm and if he has part of his forearm it should be taken in his elbow and there is a dispute whether taking it in one's mouth constitutes taking it to fulfill the *mitzvah*. (M.B. 22)
- If he has one hand he should take the *lulav* in that hand and the *esrog* in the other arm. If he cannot take the *esrog* in his arm he should first take the *lulav* and then the *esrog*. (M.B. 23)

Halacha Highlight

Lefties

Shulchan Aruch Siman 651 Seif 3

אטר נוטל לולב בימין כל אדם

A lefty takes the *lulav* in his right hand

Shulchan Aruch and Rema (סעי' ג') disagree concerning the correct way for a lefty to take the *lulav* and *esrog*. Shulchan Aruch writes that a lefty also takes the *lulav* in his right hand and the *esrog* in his left hand since for this *mitzvah* we follow the objective right and left rather than one's subjective right and left. Mishnah Berurah (סי"ק י"ח) explains that it is specifically regarding *tefillin* which is Biblical that we follow a lefty's "right" and "left" but since taking the *lulav* in one's right hand is only a Rabbinic obligation, to give importance to the *lulav* that contains three *mitzvos*, a lefty performs the *mitzvah* the same as everyone else. Rema cites authorities who maintain that for the *mitzvah* of *lulav* we follow his subjective right and left and thus a lefty takes the *lulav* is his left hand which is his "right" hand and the *esrog* in his right hand which is his "left" hand. Rema confirms that the custom is in accordance with those authorities. However, even if one took the *lulav* and *esrog* in the wrong hand the *mitzvah* is fulfilled.

Some *Poskim* write that someone who is G-d-fearing will satisfy both opinions and after reciting the *beracha* and shaking the *lulav* in accordance with Rema's opinion he will then switch the *lulav* to his right hand and the *esrog* to his right hand in accordance with Shulchan Aruch and shake it. For the recitation of *hallel* he switches back so that the *lulav* is in his left hand and the *esrog* is in his right hand (פסקי תשובות אות ח'). Rav Shlomo Zalman Auerbach (הליכות שלמה סוכות פי"א סע' ט"ז) writes that if the *rov* of a *bais haknesses* is a lefty, although at home he takes the *lulav* in accordance with Rema, nevertheless, when shaking the *lulav* in the *bais haknesses* he should take the *lulav* in his right hand as is done by the majority of the *tzibbur* since anything that is done in front of the *tzibbur* where people will stare, one should follow the practice of the majority of the *tzibbur*.