The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרנ"א סעיף ח'-ט'

Overview

Siman 651 Seif 8:

One shakes the *lulav* when he recites the *beracha*. He also shakes it once during הודו לה' (we shake for each הודו that is recited) and during the recitation of הודו לה' at the end that is repeated by the *shaliach tzibbur* as well as the *tzibbur* we shake the *lulav* twice. When reciting אנא ה' הושיעה נא we shake the *lulav* twice since it is repeated. Some maintain that the *shaliach tzibbur* shakes it when he recites יאמר נא ישראל וכו' and that is the custom.

- Some of the shaking is done when reading הודו לה' and some is done when reading כי לעולם חסדו and the same is done when reciting אנא ה'. We do not shake when he read the name of Hashem. It turns out that for הודו we shake in one direction for each word and during אנא ה' we shake two directions for each word. For each shake one brings the *lulav* to his chest. Elya Rabba in the name of Maharil wrote that he remained facing east and merely moved his hands in the different directions and over his shoulder and Shulchan Aruch's wording implies the same thing. (M.B. 37)
- Meaning the *tzibbur,* but the *shaliach tzibbur* shakes only while reciting the first הודו לה'. (M.B. 40)
- The *shaliach tzibbur* shakes while reciting הודו לה' and יאמר נא but not while reading either יאמרו. When *davening* alone one shakes the *lulav* when he reads הודו at the beginning and end and while reciting אנא ה'. If one did not receive a *lulav* until he was in the middle of *hallel* he may take it and recite the *beracha* between paragraphs. (M.B. 41)

Siman 651 Seif 9:

Shaking involves moving the *lulav* away from his body and shaking it there, three times going away and three times coming back (One shakes the *lulav* and rustles the leaves with each shake) **and then one turns his hand in another direction and follows the same procedure. This is done in all four directions as well as up and down.** The back and forth is itself the shake since one goes back and forth three times in each direction. The top of *lulav* is tilted in each direction that it is to be shaken and when shaking downwards the *lulav* is turned down but it is still considered its manner of growth since it is held in one's hand the way that it grew. Some are particular not to turn over the *lulav* when shaking downwards. The custom is in accordance with the first opinion and it seems to me to be the most correct.

- In other words one extends out his hands once but it is shaken three times when extending and three times when bringing it back and see Rema below. (M.B. 42)
- In other words it should shake a little. (M.B. 43)
- Rema disagrees with Shulchan Aruch and contends that one extends it back and forth three times. Rema also maintains that the shaking is not done at the end of each back and forth movement, rather it is performed during the back and forth movement. (M.B. 44)
- Those who are meticulous do not turn the *lulav* downward out of concern that it is not the manner in which it grew and instead it should be lowered downwards three times. (M.B. 45)
- Taz writes that it is preferable to not turn down the *lulav* and that will satisfy all opinions. (M.B. 46)

Halacha Highlight

Shaking the *lulav*

Shulchan Aruch Siman 651 Seif 8
ינענע בשעה שמברך

He shakes the *lulav* when he recites the *beracha*

Shulchan Aruch and Rema (סע' ח') discuss the proper procedure for shaking the *lulav*. According to Shulchan Aruch the *lulav* is shaken following the *beracha*, once when reciting הודו לה', twice when reciting הודו לה' at the end of *hallel* and twice when reciting אנא ה' הושיעה נא. Rema maintains that the *shaliach tzibbur* shakes the *lulav* when reciting הודו לה' as well as יאמר נא whereas the *tzibbur* shakes the *lulav* each time they respond הודו לה' for a total of four times during that section of *hallel*. Mishnah Berurah (ס"ק ל"ז) writes that one does not shake the *lulav* while saying Hashem's Name and Sha'ar HaTziyun (ס"ק מ"ח) explains that while reciting Hashem's Name one must concentrate on what he is saying and shaking the *lulav* at that time would be distracting. Mishnah Berurah (ס"ק מ"א) also explains why the *shaliach tzibbur* shakes the *lulav* for יאמר but not for יאמרו. When saying יאמר one is reminding the *tzibbur* to declare הודו לה' so he shakes the *lulav* with them. When reciting יאמרו the *shaliach tzibbur* is not calling the *tzibbur* to declare הודו לה' and thus there is no reason for him to shake the *lulav*. The reason we do not shake the *lulav* for אנא ה' הצליחה נא, explains Elya Rabba (ס"ק כ"ג) is that the purpose of shaking the *lulav* is to prevent harmful wind and dew so when we say הושיעה נא we are asking Hashem to save us from those harmful things but when saying הצליחה נא we are not addressing harmful weather.

Mishna Berurah (ס"ק ל"ז) writes that one should shake the *lulav* once for each word of הודו and twice per word for each word in אנא ה'. Kaf HaChaim (אות פ"ב) writes that one should shake the *lulav* twice for the word אנא, three times for the word הושיעה and once for the word נא and Rav Ovadia Yosef writes that this is the custom for Sephardim (חזון עובדיה עמ' שנ"ה). Rav Shlomo Zalman Auebach (הליכות שלמה סוכות פי"א ארחות הלכה הע' 86) emphasizes the importance of not adding extra syllables or unnecessary pauses in the middle of these words in order to accommodate the shaking of the *lulav* since by doing so one could easily corrupt the proper reading of the word.