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Digest
Mishna Berura
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סימן תרנ"א סעיף י"ג-ט"ו

Halacha Highlight

Taking an extra *lulav* or *esrog*

Shulchan Aruch Siman 651 Seif 15
לא יטל יותר מלולב אחד ואתרוג אחד
One may not take more than one *lulav* or one *esrog*

Shulchan Aruch (סעי' ט"ו) rules that one may not take more than one *lulav* or *esrog* but there is no upper limit regarding the number of *aravos* or *hadasim* that one may take. Mishnah Berurah (ס"ק נ"ט) explains that when the Torah instructs us to take a פרי עץ הדר the implication is a single *esrog* rather than two. Similarly, since the Torah writes the word "כפות" from the phrase כפת תמרים without a "ו" the implication is that one must take a single *lulav* rather than two. In contrast, regarding the *mitzvah* of *aravah* the Torah uses the phrase ערבי נחל which indicates that one must take at least two but did not mean that one may not take more than two. Similarly, when the Torah uses the phrase ענף עץ עבות there is no limit to the number of *hadasim* that one may take. Kaf Ha-Chaim (אות קל"ד) writes that earlier kabbalists would not take more than 3 *hadasim* or 2 *aravos* for two reasons. Firstly, Bais Yosef cites authorities who maintain that one who takes more *aravos* or *hadasim* violates the prohibition of *bal tosif* – adding to a *mitzvah* - and secondly, the number of species which one takes has specific kabbalistic meaning and one should not add to those numbers.

Mishnah Berurah (שם) mentions authorities who maintain that one who takes two *lulavim* or *esrogim* violates the prohibition of *bal tosif*. Rav Moshe Feinstein (אג"מ או"ח ח"א סי' י"ג) observes that taking an additional *lulav* or *esrog* may violate the prohibition of *bal tosif* and yet if one holds another item as he holds his *lulav* and *esrog* he does not violate the prohibition of *bal tosif* (ע' לעיל סק"ט). He explains that when one takes another item he is not adding to the *mitzvah* of *lulav*, he is adding another *mitzvah* to the Torah which is not the technical prohibition of *bal tosif*. In contrast, when one takes an additional *lulav* or *esrog* which could be used to fulfill the *mitzvah*, he violates the prohibition of *bal tosif* since he is adding more to the *mitzvah* of *lulav* and *esrog*.

Overview

Siman 651 Seif 13:

If one is missing one of the species he should not take another one as a replacement.

Siman 651 Seif 14:

One may not take an additional species besides the four due to the prohibition of *bal tosif*.

- Bais Yosef writes that even if he does not intend to take the additional species for the sake of the mitzvah it is prohibited. (M.B. 58)

Siman 651 Seif 15:

One may not take more than one *lulav* or one *esrog* but one may add to the number of *aravos* or *hadasim* that he takes. Some restrict taking a *hadas shoteh* in addition to the three standard *hadasim* but others permit it. Those who are particular in their observance of *mitzvos* do not take more than 2 *aravos* and 3 *hadasim*.

- If one takes an additional *lulav* or *esrog* he may be in violation of *bal tosif* but the Torah does not specify how many *aravos* or *hadasim* to take so taking additional ones does not violate the prohibition. (M.B. 59)
- The restrictive opinion maintains that a *hadas shoteh* is considered a separate species whereas the lenient opinion maintains that it is not a separate species, it is merely invalidated by the Torah. Preferably one should intend that he is taking it to beautify the *mitzvah* and not for the sake of the *mitzvah*. (M.B. 60)