The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Oct 1 2023 ■ ט"ז תשרי, תשפ"ד
סימן תרנ"ב סעיף א'-ב'

Overview

Siman 652 Seif 1:

The *mitzvah* of *lulav* is during the day rather than the night and the *mitzvah* can be performed the entire day, nevertheless, those who are fastidious rise early to fulfill the *mitzvah* and take it in the morning. The time is from sunrise and the primary *mitzvah* is to take it during *hallel*. If one must rise early to travel he may take it from dawn. Those who are precise in their *mitzvah* observance take the *lulav* when they go from home to the *bais haknesses* and hold it even during *davening* and they also return it to their home in order to endear the *mitzvah*.

- If one did not take the *lulav* before *bein hashemashos* on the 1st day he should take it during that time but without a *beracha*. Later authorities maintain that even on the rest of the days it should be taken during *bein hashemashos* without reciting the *beracha*. (M.B. 2)
- If it was taken after dawn the mitzvah was fulfilled. (M.B. 3)
- Some people recite the *beracha* on the *lulav* at sunrise in the *sukkah* and shake it there and then shake it again as part of *hallel*. (M.B. 4)
- Although generally it is prohibited to hold something while *davening*, nevertheless, since taking the *lulav* is a *mitzvah* it is permitted. Nowadays it would be haughty to hold the *lulav* for the entire day but people do take it to and from *shul*. (M.B. 6)

Siman 652 Seif 2:

It is prohibited to eat before taking the *lulav* and if one forgot and ate and realized while in the middle of his meal, if it is the 1st day which is Biblical, he must interrupt even though there is more time in the day to take it after he finishes eating. After the 1st day, if there is time left in the day he does not have to interrupt but if not, he must interrupt. If he began eating more than half an hour before the time of the obligation arrived, even on the 1st day, he is not required to interrupt provided that there is more time left in the day.

- Tasting food is certainly permitted but nevertheless, one should not be lenient unless there is a great need. If one does not have a *lulav* but anticipates its arrival he should wait until midday before he is permitted to eat, even on the 1st day which is Biblical and must fast until that point. Others maintain that if he anticipates the arrival of a *lulav* he is not required to wait since there will be a reminder and one who is weak may certainly rely on this. (M.B. 7)
- We conduct ourselves on the 2nd day the same as we do on the 1st day. (M.B. 8)
- If one started eating more than half an hour before dawn it is considered as though he started when it was permitted. Taz maintains that one anyways has to interrupt for *davening* so this ruling is not applicable but Bikurei Yaakov explains the intent, however, his resolution is not so clear. (M.B. 9)

Halacha Highlight

Taking the *lulav* before or after *shacharis*

Shulchan Aruch Siman 652 Seif 1
ועקר מצותו בשעת ההלל

The primary *mitzvah* is during the recitation of *hallel*

Shulchan Aruch (סע' א') writes that the preferred time for one to take the *lulav* and *esrog* is after sunrise but the primary *mitzvah* is during the recitation of *hallel* so that one could shake the *lulav* as he recites הודו לה' and אנא ה'. (מ"ב סק"ד) Mishnah Berurah (שם) relates that there are some people who are meticulous in their *mitzvah* observance who recite the *beracha* on their *lulav* at sunrise while standing in their *sukkah* and then during the recitation of *hallel* they shake the *lulav* again. Sha'ar Ha'Kavanos explains that the reason Arizal insisted on reciting the *beracha* before *davening* is so that he could recite the *beracha* in the *sukkah*. Therefore, in those *batei k'nesiyos* that have a *sukkah* it would be preferable to take the *lulav* in the *sukkah* next to the *bais haknesses* after *davening shacharis*. However, there were pious people who would take their *lulav* and *esrog* in their *sukkah* before *davening* even though they had the option to take their *lulav* after *shacharis* in the *bais haknesses* adjacent to the *bais haknesses* (פסקי תשובות אות ג'). Rav Chaim Kaniekski (ארבעת המינים כהלכתם פ"ז הע' 33) explains that taking the *lulav* before *shacharis* does not violate the principle of תדיר since that principle applies only when one has to choose between two *mitzvos* but since one cannot *daven* until he goes to the *bais haknesses* where there is a *minyan*, the principle of תדיר does not apply.

In contrast, Shulchan Aruch wrote above (סי' תרמ"ד סע' א') that after *chazaras hashatz* we take the *lulav* and recite the *beracha* which clearly indicates that it is taken after *shacharis* and this is confirmed by the Gra (שם). The Brisker Rov also was particular to take the *lulav* before *hallel* since he maintained that the shaking of the *lulav* during *hallel* was the completion of the *mitzvah* of taking the *lulav* and thus they should be done as close together as possible (מועדים וזמנים ח"ב סי' קט"ז). Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' צ"ט אות א' ד"ה וגם בלולב) also writes that one should take the *lulav* after *davening shacharis* and bases it on the principle of תדיר maintaining that the principle of תדיר is applicable in this case.