The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Oct 2 2023 ■ י"ז תשרי, תשפ"ד
סימן תרנ"ג סעיף א'-סימן תרנ"ד סעיף א'

Overview

<u>Siman 653 Seif 1:</u>

It is prohibited to smell the *hadas* designated for the *mitzvah* but technically it is permitted to smell an *esrog* designated for the *mitzvah* but since there is a dispute whether a *beracha* is recited altogether one should refrain from smelling it.

- There is a dispute whether one recites the *beracha* when smelling fruit since it was designated for the *mitzvah* and thus is no longer designated to enjoy its aroma. (M.B. 1)
- One may not even smell it on Shabbos but it is permitted to smell an *esrog* on Shabbos since it is not going to be used for the *mitzvah*. (M.B. 2)
- The restriction is when it is taken to fulfill the *mitzvah* but beforehand or afterwards it is permitted to smell according to all opinions but some maintain that one should refrain from smelling the *esrog* for all seven days. (M.B. 3)

<u>Siman 653 Seif 2:</u>

If one designated it for his *lulav* but never lifted it to fulfill the *mitzvah*, it remains permitted for benefit.

- Designation is meaningless. (M.B. 4)
- Those who maintain that a *sukkah* retains sanctity from one year to the next would also maintain that a *lulav* retains sanctity from one year to the next. (M.B. 5)

<u>Siman 654 Seif 1:</u>

A woman may take a *lulav* from her child or husband and return it to water. It is also permitted to add water but she may not switch the water. On *chol hamoed* there is a *mitzvah* to switch the water so that it should remain moist and beautiful. The custom is to take a new *aravah* each day of *chol hamoed* and bind it to one's *lulav* and this beautifies the *mitzvah*.

- Since she may recite a *beracha* on it, it is not *muktzah*. (M.B. 1)
- On Shabbos it is prohibited to remove them from the water and if they were removed they may not be returned to water. (M.B. 3)
- It is proper and correct to store the *lulav* and *aravah* in water so that it should not dry. (M.B. 4)
- Bikurei Yaakov writes that it should be tied on the outside with the *lulav* but not inserted into the knot, therefore, one should untie it and then retie it. This is allowed during *chol hamoed* but not on Yom Tov since it is prohibited to tie knots. (M.B. 5)

Halacha Highlight

<u>A woman taking a *lulav*</u>

Shulchan Aruch Siman 654 Seif 1
מקבלת אשה הלולב מיד בנה

A woman may take a *lulav* from her son

Shulchan Aruch (סי' תרנ"ד סע' א') rules that a woman may take a *lulav* from her son or husband and return it to water. It is even permitted for her to add water but she may not replace the water. Mishnah Berurah (סק"א) explains that it was necessary to emphasize that a woman may place a *lulav* back into water to teach that although a woman is exempt from the *mitzvah* of *lulav*, nonetheless, it is not considered *muktzah* since she is permitted to recite the *beracha* on the *lulav*. Sha'ar HaTziyun (סק"א) notes that this is true according to our custom that permits women to recite the *beracha* on a positive time-bound *mitzvah*. However, even according to those who do not permit a woman to recite a *beracha* on a positive time-bound *mitzvah* it is not *muktzah* since it has the status of a utensil for men. Regarding the *beracha* of *shehechiyanu,* Rabbeinu Manoach (פ"ד מהל' לולב הי"ט) ruled that even women who do not recite the *beracha* on *lulav* may nevertheless, recite *shehechiyanu*. However, many *Poskim* maintain that the enactment to recite *shehechiyanu* on a *mitzvah* is always in conjunction with another *beracha*, generally the *beracha* on the *mitzvah*, and thus those who do not recite the *beracha* on the *mitzvah* do not recite *shehechiyanu*.

Bikurei Yaakov (סי' תרנ"ז סק"ה) writes that on the first day of Sukkos a woman should only use her husband's *lulav* to fulfill the *mitzvah*. His reasoning is based on the *halachic* principle that states that what a woman acquires belongs to her husband (מה שקנתה אשה קנה בעלה) and thus if she uses someone else's *lulav* it will actually belong to her husband and she will not fulfill the *mitzvah* since it is not "hers" – לכם—unless the owner specifies that he is giving to the woman on condition that her husband does not become the owner. It is also noteworthy that there are authorities who maintain that kabbalistically a woman should not shake the *lulav* back forth in the six directions and instead after she recites the *beracha* she shakes it gently (פסקי תשובות אות ג').