The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Oct 6 2023 ■ כ"א תשרי, תשפ"ד
סימן תרנ"ז סעיף א'-תרנ"ח סעיף ב''

Overview

<u>Siman 657 Seif 1:</u>

When a child knows how to properly shake a *lulav* his father is obligated to purchase for him a *lulav* to train him in *mitzvos*.

- Meaning he can move it forwards, backwards, up and down. (M.B. 2)
- The *mitzvah* of *chinuch* applies even beyond the first day of Sukkos. (M.B. 3)
- Maharshal writes that a father does not have to purchase a *lulav* and it is sufficient for him to share his own with his son. Others writes that if he can afford it he should purchase one for his son so that he will be able to shake it during *hallel* with the *tzibbur* which is preferred to reciting the *beracha* afterwards. (M.B. 4)

<u>Siman 658 Seif 1:</u>

According to the Torah the *mitzvah* to take a *lulav* outside of the *bais hamikdash* is limited to the 1st day but Chazal enacted that one should take the *lulav* all 7 days.

<u>Siman 658 Seif 2:</u>

On Shabbos the *lulav* is not taken even when it falls on the first day. It is prohibited to move a *lulav* on Shabbos since it is comparable to a stone but one may move an *esrog* since it is fit to smell. One may not place it on his garment, even on Yom Tov, since it infuses a smell into the garment.

- The enactment was formulated due to the concern that one would transport it four *amos* in the public domain. (M.B. 2)
- The same is true concerning the *aravos* and *hadasim*. (M.B. 3)
- It may not be moved for itself or its place. (M.B. 4)
- On Shabbos since it is not taken to fulfill the *mitzvah* it is permitted to smell it and recite the *beracha* on the smell as well. Furthermore, if one smells another fruit and has in mind the *esrog* as well, it is certainly permitted and at the very least it is not *muktzah*. (M.B. 5)
- The implication is that it is prohibited even if he does not intend to infuse the smell since it is inevitable. Others maintain that it is permitted if one does not intend to infuse smell into the garment. In a pressing circumstance in which one has no other place to safely store his *esrog* he may rely on the lenient opinions. (M.B. 7)

Halacha Highlight

<u>Taking the *lulav* in Yerushalayim all seven days</u>

Shulchan Aruch Siman 658 Seif 1
מן התורה אין מצות לולב חוץ למקדש אלא יום אחד
Biblically, the *mitzvah* of taking the *lulav* outside the *mikdash* is only one day

Shulchan Aruch (סי' תרנ"ח סע' א') notes that Biblically outside of the *bais hamikdash* the *lulav* is taken only one day and it was Chazal who instituted that it should be taken on all seven days. Mishnah Berurah (סק"א) explains that the *pasuk*: ושמחתם לפני ה' אלקיכם שבעת ימים refers to taking the *lulav* in the *bais hamikdash* whereas the *pasuk*: ולקחתם לכם ביום הראשון פרי עץ וכו' refers to areas outside of the *bais hamikdash*. Bikurei Yaakov (סק"א) wrote that according to Rambam who maintains that Yerushalayim is considered part of the *bais hamikdash*, there is a Biblical obligation to take a *lulav* even nowadays all seven days. Therefore, in Yerushalayim one must be stringent on the subsequent days of Sukkos the same as he is on the 1st day of Sukkos and one may not fulfill his obligation by taking a borrowed *lulav* or one that is deficient. At the conclusion of his remarks he writes that he did not find any of the Rishonim or Acharonim mention this but it is clear to him that it is so.

Rav Moshe Feinstein (אג"מ ח"ח חלק קדשים סי' ס"ג סק"ח) disagreed with Bikurei Yaakov and contends that even according to Rambam the Biblical obligation to take the *lulav* is only in the *bais hamikdash* and not in Yerushalayim. Teshuvas Divrei Yatziv (או"ח ח"ב סי' רע"ג) also writes that there is no difference between Yerushalayim and any other city in Eretz Yisroel and also observes that there is no precedent that people go out of their way to take their *lulav* in the Old City to fulfill the Biblical obligation. Rav Yosef Shalom Elyashiv's inclination (אמרי שפר עמ' רל"א) was to be stringent about this matter and Rav Shlomo Zalman Auerbach (הליכות שלמה סוכות פי"א דבר הלכה אות כ"ו) would take his *lulav* a second time when he found himself next to the Kosel during *chol hamoed*. Chazon Ish (אמרי שפר הנ"ל) was uncertain about the *halacha* so he avoided going to Yerushalayim on Sukkos.