

ליקוטי ופסקי הלכות "חוקי היום"

ותלמד
"חוקי היום"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שבונת מנחת יצחק פעה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not read during Davening or Krias Hatorah

Hadasim and Arovos

Parshas Vayeilech 5780

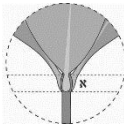
150

In the past, we have written about the halochos of esrog (Issue 8), and lulov (Issue 60) [they are printed in Volume 1 of the Koveitz Chukai Chaim]. To complement these, we felt the need to write about hadasim and arovos, whose kashrus is no less important than that of the lulov and esrog.

Hadasim Meshuloshim

The Hadas

1. It says in the Torah (ויקרא כ"ג, מ') "Avos" means that each group of leaves should have three leaves around the branch, one next to the other and each with its own point of attachment, thereby covering the stem. This is what we call a hadas meshulosh. [Illustrations courtesy of Rav Dovid Hirsh, author of Pe'er Halacha; many thanks to him.]



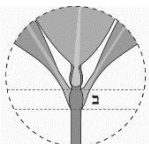
Hadas Shoteh

2. If the groups of leaves of a hadas have two leaves aligned and one leaf above (ש"ע ס' תרמ"ו ס"ג) or below them (מ"ב ס"א), it is called a hadas shoteh and is posul. Also, a hadas that only grew with groups of two leaves from the branch is posul (מ"ב סקט"ו). See below (13) for how much of the hadas needs to be meshulosh.

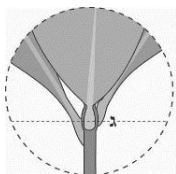


Definition of Meshulosh

3. **Part of one group.** To be meshulosh, the leaves do not need to be perfectly aligned at the exact same level. As long as each leaf's stem appears to come out from the same point when held about 30 cm from the eyes, and all the leaves look like part of one group without any ones set apart, the hadas is considered "avos"/meshulosh and kosher lechatchiloh (הגר"ש"א, הסכמה ל' ארבעת המינים השלם, הגר"ש שלמי מועד פל"א והע' 104, הגר"ש וואזנר, קובץ מבית לוי (תשנ"ג דיני הדס אות ב', והגר"נ קרליץ, הגר"ח קנייבסקי).



4. **Aligned along the circumference.** Each leaf of a hadas is connected to the branch by a stem with a "root" that is thicker than the rest of the stem and takes up some space on the branch. On the most mehudar type of hadas, the groups of leaves are aligned to the point that a string can be wrapped around the branch's circumference at the leaves' point of connection and touch each leaf stem's root. Even if the string would go over the upper end of one root and the lower end of another, the hadas is considered meshulosh in the most mehudar way (הגר"ז הלוי). The Chazon Ish said that this is not a required shiur – as long as the leaves are grouped together it is kosher as mentioned above – but when all aligned at when point, it is definitely good (יחידשים וביאורים סוכה (סוף ס' ה' בשם החזו"א).



5. **Unclear.** Some poskim are machmir if the "string test" for the alignment of the leaves around the circumference would be borderline or come close (הגר"ז הלוי), but most poskim say as long as the leaves look like they are part of one group, it is fine lechatchiloh (הגר"נ קרליץ והגר"ח קנייבסקי בדעת החזו"א).
6. **Each leaf is with the one next to it.** If Leaves A and B's stem roots are aligned along the circumference of a branch [i.e., they would

pass the string test], and Leaves B and C's stem roots are aligned along the circumference, that group is considered meshulosh even if Leaves A and C's are not (הגר"נ קרליץ והגר"ח קנייבסקי בדעת החזו"א).

7. **Small protrusion.** On many hadasim, the leaf stems come out of small protrusions on the branch. Some poskim hold these protrusions are part of the root of the leaf stem, and if they are aligned along the circumference, the group of leaves is considered meshulosh (הגר"ח קנייבסקי, כשרות ארבעת המינים עמ' פ"ח). Others say the protrusions can be viewed as part of the roots with respect to the leaves' alignment only if all the leaves look like they are in one group (הגר"נ קרליץ, חוט שני פט"ו סק"ב).

Leaf or Leaves Fell Off

8. If a group of meshulosh leaves lost a leaf, some poskim hold since two out of three are still there, it is considered "avos" (see above, 1) and can be counted as part of the three tefochim of meshulosh leaves (רא"ה, (וריטב"א סוכה ל"ב). Others say since practically speaking, that section of the branch is not covered, it is not "avos" and cannot be counted (ר"ן). One may be a meikel in a pressing situation (מ"ב סק"ח).
9. **Pulling off a shoteh leaf.** If two leaves are aligned and one is higher making that group of leaves a shoteh, pulling off the higher leaf does not do anything. A group is only considered meshulosh despite a missing leaf if it was meshulosh to begin with, not if it was originally a shoteh.

Size of the Hadas

Size of the Hadas

10. Some poskim say a hadas must be a minimum of 2.5 tefochim long (דעת ראשונה בש"ע ס' תרנ"ס ס"א) [24 cm (Chazon Ish) or 20 cm (Rav Chaim No'eh)]; others say it must be three tefochim (י"א בש"ע). The Ramo concludes that it should be three tefochim lechatchiloh, but 2.5 is kosher bedieved. Under 2.5 tefochim is posul (מ"ב סק"ח).
11. **Modern-day units.** If we go with the opinion that a hadas must be three tefochim, it must be almost 30 cm according to the Chazon Ish or 24 cm according to Rav Chaim No'eh.
12. **Length of the wooden stem.** The Torah refers to the hadas as an "ענף," meaning the size refers to the length of the wooden stem. Thus, it is measured from the bottom even if there are no leaves there (ערה"ש ס"א, חזו"א ס' קמ"ו סק"ח). The part without leaves does not count for the meshulosh measurement though since a hadas's leaves must cover its stem. A hadas's length is measured until the top of the stem; leaves that extend over the stem are not counted (מ"ב ס' תרנ" סק"א).

How Much Must Be Meshulosh?

13. **Fully meshulosh.** Along with the abovementioned minimum length of three tefochim, a hadas must have three full tefochim of meshulosh groups of leaves, i.e., not shoteh or two-leaf groups (ש"ע ס' תרמ"ו ס"ה). The three meshulosh tefochim do not need to be at the top of the hadas; as long as there is a three-tefach [30 cm] meshulosh section anywhere along a hadas, it is kosher lechatchiloh (רמ"א שם) and mehudar (הגר"ח הלוי, הליכות הגר"ח עמ' צ"ז, בית דוד פכ"ד הע' 9).

Majority Meshulosh

14. If most of three tefochim is meshulosh, the hadas is kosher bedieved. If only a minority is meshulosh, it is posul. In modern-day terms, if 17 cm [Chazon Ish] or 14 cm [Rav Chaim No'eh] is meshulosh, the hadas is kosher due to rov.

15. **Spread out.** The three meshulosh tefochim do not need to be consecutive. As long as there is a total of three meshulosh tefochim, the hadas is kosher lechatchiloh even if they are spread out through the branch. The same is true for a rov of three tefochim meshuloshim: even if the meshulosh leaves are spread out, they can be counted for the rov meshulosh as long as they are also the majority of the leaves on the branch.
16. **Most of the leaves or most of the branch?** Sometimes, the upper part of a hadas is crowded with leaf groups, while the lower part has more room. Often, the upper section with most of the leaves is fully meshulosh but is the minority of the length of the hadas, while the leaves in the lower section are not meshulosh, or were meshulosh but fell off entirely (above, 8). The poskim discuss whether we focus on most of the leaves, in which case the hadas is kosher, or most of the length of the branch, in which case it is posul.
17. Some say the majority of the branch's length is what matters, not the majority of the leaves. Thus, this hadas is posul (חזו"א סי' קמ"ו) (סק"ד). For the same reason, if the crowded leaves are not meshuloshim or fell off, and on the lower part of the branch, which is most of its length, there are meshulosh leaf groups, it could be the hadas is kosher (חזו"א שם). This is how most poskim pasken on this matter (בית דוד פכ"ד אות ז').
18. Some are machmir and hold that the majority of the length of the hadas and the majority of its leaf groups must be meshulosh. This comes out as a chumroh in both cases (הגר"ש וואזנר, קובץ מבית לוי) (תשנ"ד דיני הדס אות ג').
19. **Visible majority.** Some poskim hold a bare majority is enough (ביכורי) (יוסף סק"ה). Others hold it must be a readily visible majority (כפה"ח) (סקל"ח, הגר"י קניבסקי, ארוחות רבינו ח"ב עמ' רמ"ט).

Other Halochos Regarding Hadasim

Severed Top

20. **Severed upper leaves.** If some of the upper leaves of a hadas got severed, it is still kosher (מ"ב סקל"ה) since the posuk calls a hadas an "ענף עץ עבות," referring to the wooden stem, not the leaves.
21. **Severed stem.** If the stem got severed, some poskim hold it is still kosher (דעה ראשונה בשו"ע ס"ו). Such a flaw invalidates a lulav, esrog, or arovoh since it is visible; a hadas's leaves cover its top and conceal the fact that the top of the wooden stem was severed (מ"ב סק"ט).
22. Others say it is posul since it is not beautiful ["hodor"] (ראב"ד, יש) (פוסליו בשו"ע שם). The Ramo concludes that if possible, it is best to be machmir and choose another one.
23. **Severed stem and upper leaves.** If the top of the stem was severed and the upper leaves were either also severed or fell off, revealing the flaw in the stem, some say even the poskim who hold a hadas with a severed top is kosher would hold this hadas is posul since the flaw is visible (בכורי יעקב סק"ב, בכורי יעקב סק"ב). Even if just one leaf got severed, they hold it is posul since the flaw is visible from one angle (שעה"צ סק"ב). The way to fix this would be to snip the branch by the next group of leaves [assuming the hadas would still have the minimum length]. That way, the top of the branch is covered by leaves. However, this cannot be done on Yom Tov due to the issur of mesakein (בכורי יעקב).
24. Others say that according to the poskim who hold a hadas with a severed top is kosher, it is kosher even if the top of the stem and upper leaves were severed. When they said it is kosher because the flaw is concealed, they meant that to be hodor, hadasim just need to be meshulosh; whether or not the top is intact does not affect the beauty (חזו"א סי' קמ"ו סק"ל).

Dried Out

25. As hadas leaves dry out, first they become brittle to the point that they would crumble under a fingernail, then they start turning white. They only become posul due to their dryness when they lose their green color and become white (שו"ע סי' תרמ"ו ס"ו). Hadasim that were picked within the past year are virtually never dry enough to be posul (מ"ב סק"א).
26. **Shriveled.** A hadas with shriveled leaves is kosher (שו"ע שם ס"ו). "Shriveled" means not dried out, but not moist (מ"ב סי' תרמ"ח סק"ב).

The Arovoh

27. **Grows by a stream.** Chazal explain that the Torah's words "ערבי נחל" (ויקרא כ"ג, מ') refer to a species that usually grows by a stream. An arovoh that did not grow by a stream is still kosher lechatchiloh for the mitzvoh (כמעט כל הראשונים). Although one does not need to go to extra effort to get an arovoh that specifically grew by a stream, if a person has two types of arovos in front of him and one of them grew by a stream, it is preferable to take that one (בכורי יעקב סק"ב).
28. **Elongated like a stream.** An arovoh leaf's shape is elongated like a stream, not round like that of a tzaftzefa.
29. **Sides are smooth, not jagged.** One of the signs of an arovoh is that the sides of its leaves are smooth, not jagged. Arovos can be found in Chutz Lo'oretz without any notches whatsoever, e.g., "Shatzer arovos."
30. Arovos with notches so small that they are barely noticeable are mutar lechatchiloh (רמב"ם פ"ז ה"ד, שו"ע סי' תרמ"ז ס"א). People in Eretz Yisroel use such arovos since those are the ones that commonly grow there. They use arovos from the banks of the Yarkon River (חזו"א, הלכות חג בחג פ"ו ס"ג), which have small notches, and certainly Motza arovos, whose notches are extremely small.
31. If its notches are large or the sides resemble saws, it is posul.
32. **Red stem.** Another sign of an arovoh is a red stem. If the stem will eventually turn red, it is kosher even while it is still green (רמ"א שם). As long as the stem is not actually white, it can be called "red" (מ"ב סק"ב).

Size of the Arovoh

33. The minimum length of an arovoh is the same as that of a hadas (above, 10): 30 cm [Chazon Ish] or 24 cm [Rav Chaim No'eh].
34. **Size of the wooden stem.** The size of the arovoh is measured on its stem; the leaves that stick out do not count. The measurement goes from the bottom of the stem, even before the leaves start, to its top.

Severed Top

35. An arovoh with a severed top is posul (שו"ע סי' תרמ"ז ס"ב). This is only if the wooden stem was severed; if the top leaves fell off, it is kosher (מ"ב סק"ב).
36. **"Lavluv."** Some arovos [that can be found in Eretz Yisroel] have two small budding leaves growing at the top that eventually develop into bigger leaves. These are called the lavluv. Even if the lavluv got severed, the arovoh is kosher as long as the arovoh's wooden stem was not touched. Even so, some people prefer getting arovos with their lavluv so that they know for sure that nothing was cut off the arovoh's stem (הרבנו נהגים כן בא"י, תשוה"נ ח"ג סי' קפ"ז). Many poskim are not at all concerned about this (ר"ג אות א', שו"ת אבן ישראל ח"ט הע' למ"ב סי' תרנ"ב ס"א).

Leaves Fell Off

37. If most of an arovoh's leaves fell off, it is posul; if a minority fell off, it is kosher (שו"ע שם ס"ב). Some say it is kosher lechatchiloh (בכורי יעקב סק"ט), while others say although it is kosher, lechatchiloh it is preferable to choose an arovoh without missing leaves (מג"א סק"ג). It could be this is for hiddur mitzvoh (12) (בית דוד פכ"ה הע' 12).

Dried Out

38. If most of an arovoh's leaves are dried out, it is posul. To be posul, it must be dried out to the point that the leaves lost their green color and became white. Otherwise, it is still kosher even if it would crumble under a fingernail (שו"ע שם ס"ב, ומ"ב סק"ז).
39. **Black leaves.** When certain arovos – e.g., Shatzer arovos – get wet, their leaves become black. They are not posul since black leaves are not considered dried out, but it is proper to replace them for hiddur mitzvoh.

Inserting Leaves into a Holder ["Koishekel"]

40. One must be careful when inserting hadasim and arovos into "koishekel" holders. They should be inserted gently; otherwise, the leaves can come off and they can easily end up without three tefochim of leaves. Even if three tefochim remain above the holder, the part of the hadasim and arovos that is held is a bare branch and not kosher. Thus, there are not four minim.

A "gemar chasimoh tovoh" to all readers



To Donate

"Cheder Horoah"
is open for checking
Arba Minim
between 5:30 and 8:00 pm

לז"נ האשה החשובה החסידה והעזרנית
מרת **שרה הענדל רייזא**
זאנענשיין ע"ה
ב"ר אברהם זאב שמאהל ז"ל
נפטרה ה' תשרי תשס"ט
הונצת ע"ז התנה
הרה"ח ר' יהושע שמואל בלייזער ורעייתו שתחי'

נתרם ע"י ידידנו מחשובי סופרי ת"ת ירושלים
הרב **מושה לאבענשטיין** שליט"א
לרגל לידת בנו שיחי
ברכת מול טוב שנורה
להוריו החשובים בלונדון,
הר"ר **יעקב דוד לאבענשטיין** הי"ד
והר"ר **יעקב יעקבון** הי"ד
שיזכו לגדלו לתורה לחופה ולמעש"ש ונחת
דקדושה מכל צאצאיהם