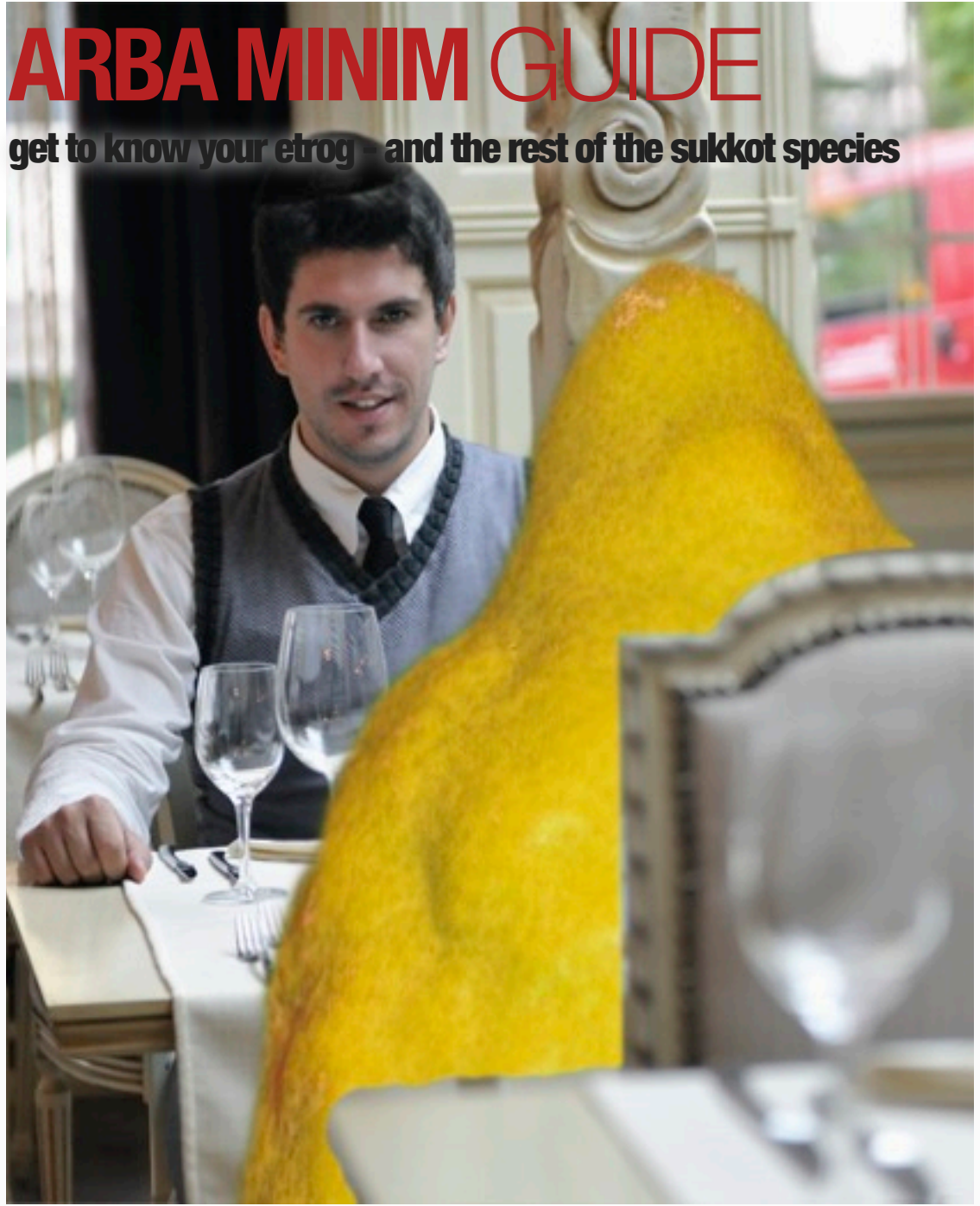


your concise,  
illustrated  
and fun  
handbook to  
the four  
species of  
sukkot. a  
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# ARBA MINIM GUIDE

get to know your etrog and the rest of the sukkot species



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WHEN THE FIRST DAY OF SUKKOT FALLS ON SHABBAT, THE FOUR SPECIES ARE NOT SHAKEN ON THE FIRST DAY OF YOM TOV.



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**the lulav:** palm branch - *kapot tamarim*



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### the spine a plant with a backbone

When you look closely at the leaves of a *lulav*, you will see that each leaf is actually formed from two leaves that come together and are joined at the front.<sup>1</sup> By inserting your finger from the back, you can open any leaf from the back or even pull the two halves apart, thereby splitting the leaf into its two component parts.

If you look carefully, you will also notice that the *lulav* has a central spine with leaves coming out the sides in pairs, one side branches to the right and the other to the left, opposite it. If you keep following the spine upwards, you will usually<sup>2</sup> end up with one leaf that doesn't have a pair. This leaf is known as the *tiyomes*, the middle leaf.



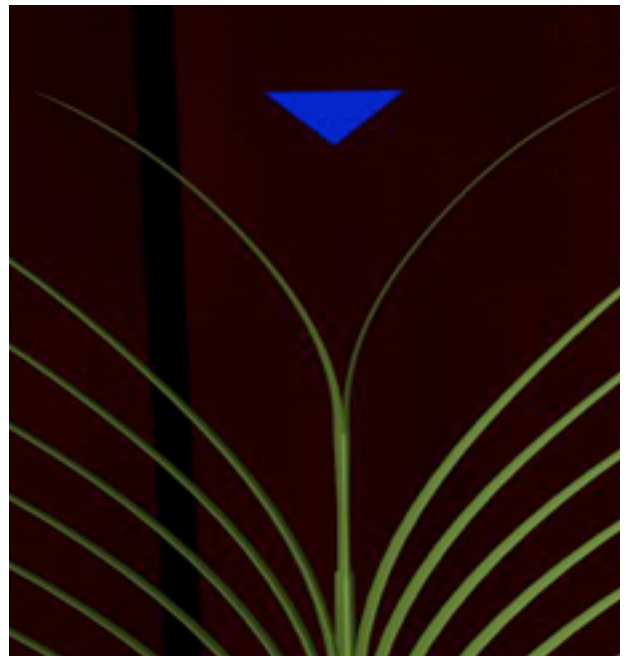
### don't split split leaves spell trouble

According to the *Ashkenazic* custom, if the middle leaf is split along most of its length,<sup>3</sup> the *lulav* is invalid.<sup>4</sup> This split is measured from the top of the leaf to the place where it meets the spine.

Some authorities hold that any split in the middle leaf, even along a small part of its length, should be avoided.<sup>5</sup> This is because even a little split can quickly expand when you shake the *lulav* and could end up being a split that runs the majority of the length.<sup>6</sup> Therefore, the ideal is to get a *lulav* that is closed to the top. However, since such *lulavim* can be expensive or hard to find, it is important to know that as long as the middle leaf is not split along the majority of its length the *lulav* is kosher.<sup>7</sup>

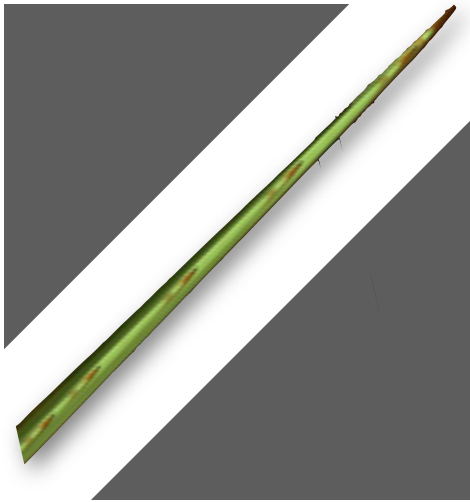
The above disqualification does not apply from the first day of *chol hamoed* onwards.<sup>8</sup>

If the middle leaf isn't made up of two joined halves, the *lulav* is invalid.<sup>9</sup> If it has a twin but the twin doesn't cover the entire width of the leaf, as long as it covers the majority of the width, the *lulav* is kosher.<sup>10</sup>



**burnt**

too much fun in the sun  
Sometimes, the tips of the *lulav* have turned brown from the sun. Common custom is to permit such *lulavim*, as they are basically lush and green and it is only because of the external factor of the sun that beat down on them that they became burnt.<sup>11</sup>



shape at the top, in which case they are disqualified on account of *himnick*.<sup>12</sup>

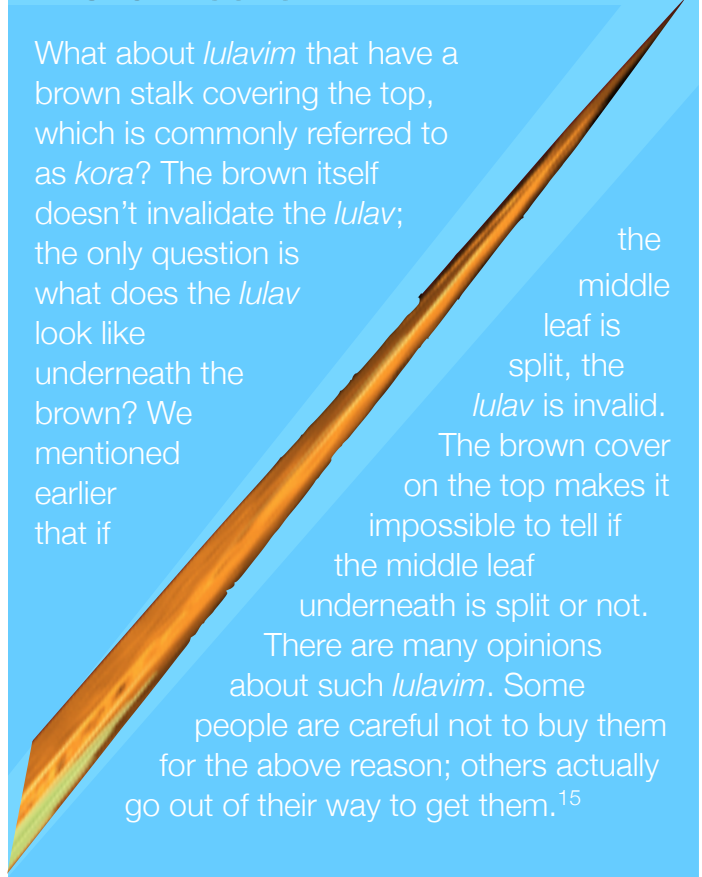
**dried up**

looking at the top  
If the middle leaf is dried up to the extent that it loses its green color and turns

white, the *lulav* is invalid.<sup>13</sup>

**Kora - cover**

What about *lulavim* that have a brown stalk covering the top, which is commonly referred to as *kora*? The brown itself doesn't invalidate the *lulav*; the only question is what does the *lulav* look like underneath the brown? We mentioned earlier that if the middle leaf is split, the *lulav* is invalid. The brown cover on the top makes it impossible to tell if the middle leaf underneath is split or not. There are many opinions about such *lulavim*. Some people are careful not to buy them for the above reason; others actually go out of their way to get them.<sup>15</sup>



**zig-zag**

*lulav* got the wiggles?  
If the leaves have a zig-zag shape at the top, that is not a reason, in and of itself, to invalidate the *lulav*, but such *lulavim* are often split like a V



**zig-zag**

it may look exciting, but this shape is a warning sign. see above for details

**cut off**

didn't i say -  
no *lulav* sword fights!

If the tip of the middle leaf is cut off you're out of luck - the *lulav* is invalid.<sup>14</sup>

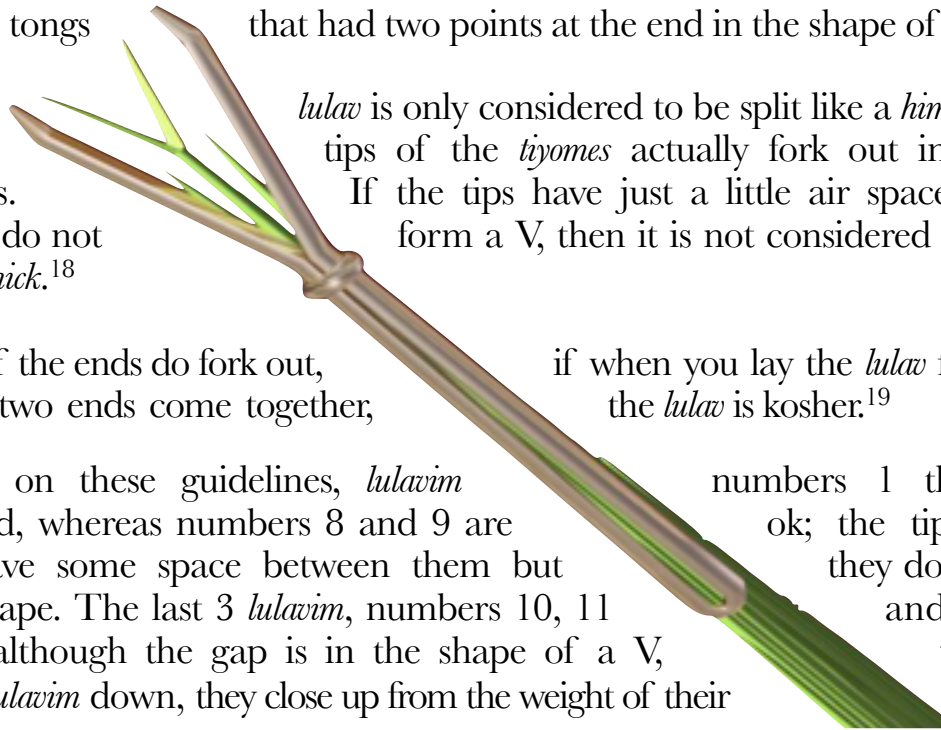




## himnick the “tong” tied lulav

The *Gemara* says that if the two halves of the middle leaf split at the top like a *himnick*, the *lulav* is invalid.<sup>16</sup> A *himnick* was some kind of vessel resembling a pair of tongs that had two points at the end in the shape of a V.<sup>17</sup>

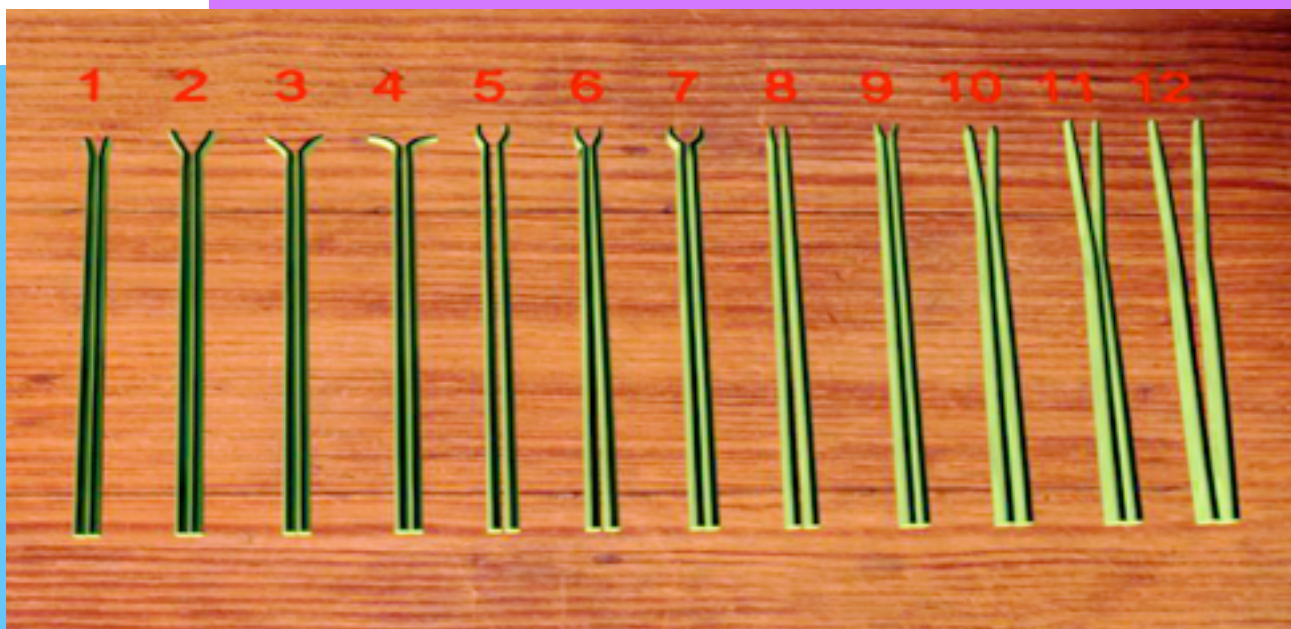
A *lulav* is only considered to be split like a *himnick* when the two tips of the *tiyomes* actually fork out in opposite directions. If the tips have just a little air space between them but do not form a V, then it is not considered to be split like a *himnick*.<sup>18</sup>



Even if the ends do fork out, if when you lay the *lulav* flat on the table the two ends come together, the *lulav* is kosher.<sup>19</sup>

Based on these guidelines, *lulavim* numbers 1 through 7 are invalid, whereas numbers 8 and 9 are ok; the tips of the *tiyomes* have some space between them but they don't jut out in a V shape. The last 3 *lulavim*, numbers 10, 11 and 12 are also ok; although the gap is in the shape of a V, when you lie these *lulavim* down, they close up from the weight of their leaves.<sup>20</sup>

This disqualification does not apply from the first day of *hamoed* onwards.<sup>21</sup> c h o l





**the arava:** willow branch - *arvei nachal*



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**dry**

a dry *arava* is invalid<sup>26</sup>

Unless you make sure to keep them fresh, *aravot* tend to dry out after a couple of days. This is a significant problem, since all four species must be kosher in order to fulfill the mitzvah of the four species.<sup>27</sup> To avoid this issue, many people buy several sets of *aravot* and replace their *aravot* every day or two.<sup>28</sup>

**leaves**

missing a few leaves?



If the *arava* is missing some of its leaves it is kosher, but if its missing most of the

leaves it is invalid.<sup>29</sup> Therefore, be careful of when sliding *aravot* into a holder. If the holder is tight and you push the *arava* in too hard, many of the leaves will come off, thereby invalidating the *aravot*.<sup>30</sup> You can avoid this problem by pressing the standard holder lengthwise when inserting the *aravot*. This widens the mouth of the holder, allowing the *aravot* to slide in more easily.

**missing something?**

if the top leaf is missing, nothing to worry about. but if the wood is clipped, the *arava* is *pasul*.

**Identity**

The *Gemara* mentions three identifying characteristics of a kosher *arava*: red stalk, long leaves, and smooth edges; and three of an invalid *arava*, or *tziftzifa*: white stalk, round leaves, and edges like a sword.<sup>22</sup> Although many of our *aravot* have green stalks, not red, later rabbis explain that the *Gemara*'s intent was only that it not be white.<sup>23</sup> Nevertheless, if you have the choice of taking one with a red stalk or a green one, you should opt for the red.<sup>24</sup> R' Shlomo Zalman Aurebach sought *aravot* that had somewhat of a red stalk for this reason.<sup>25</sup>

**lavlav**

looking at the top

If the top leaf is missing, the *arava* is kosher. However, if the top of the wood is snapped off, the *arava* is not kosher.<sup>31</sup>

Some *aravot* are advertised as having a “*lavlav*.” This just means that they have a leaf at the very top of the stem. Strictly speaking, the *arava* does not need to have a *lavlav*, since an *arava* without the top leaf is also kosher. However, people prefer getting *aravot* with a *lavlav* for two reasons: 1) for kabbalistic reasons<sup>32</sup>;

and 2) because the *lavlav* certifies that the wood at the top of the stem was not cut off. If the top leaf is missing, it is hard to tell if just the leaf was cut off or if some of the stem at the top of the branch was taken with it, in which case the *arava* would be invalid.<sup>33</sup>

**size**

making the cut

Ideally, each *arava* should measure three handbreadths.<sup>34</sup> This is a length of 28.8 cm according to the Chazon Ish, and 24 cm according to R' Chaim Noeh.<sup>35</sup> However, if one has no choice, one may use *aravot* as short as ten thumb widths,<sup>36</sup> 24 cm according to the Chazon Ish and 20 cm according to R' Chaim Noeh.<sup>37</sup> This length is measured from the bottom of the central stem to the top of the stem,<sup>38</sup> and does not include the top leaves.<sup>39</sup>

There is no upper limit to how tall an *arava* or *hadas* can be. However, the *lulav* must be at least a handbreadth longer than the *aravot* and *hadasim*.<sup>40</sup>





**the hadas:** myrtle branch - *anaf etz avot*



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# three leaves a charm

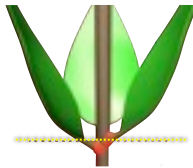
## tri-leaved

uniquely braided leaves

The Torah describes the *hadas* as *anaf eitz avot*,<sup>41</sup> which means that its leaves cover the wood with a braid.<sup>42</sup> This refers to the fact that the leaves form an interlocking pattern, resembling three braided strands which cover the stem.

To fulfill the requirement of “*avot*,” being like a braid, the *hadas* must have three leaves at each node, like a rope that has three strands to make it strong.<sup>43</sup> Also, the three small leaf stalks at each node must meet the stem at the same position along the length of the stem. If the stems of the leaves emerge at different heights, the *hadas* is called a *hadas shoteh* – a “haywire” *hadas* – and is not kosher.<sup>44</sup>

The way to check if the leaves are properly aligned is simply to hold the *hadas* branch at arms length and turn the stem around. If each group of three leaves looks aligned, the *hadas* is kosher. There is no need to scrutinize each node up close.<sup>45</sup> The Chazon Ish allowed some leeway in the positioning. He ruled that even if one leaf is slightly higher than its corresponding leaves, as long as you can draw an imaginary perpendicular line cutting across the points where each of the three leaves meet the stem, the *hadas* is kosher.<sup>46</sup>



## size

got what it takes?

The *hadas* should be three handbreadths tall. There is a dispute as to how to measure three handbreadths.

## “Now where did that leaf go?”

If some of a leaf is missing, but most of the leaf remains, it has the status of a complete leaf. If, however, only the minority of the leaf is intact, the whole leaf is considered to be missing.<sup>50</sup>

According to the Chazon Ish, the required length is 28.8 cm. According to R Chaim Noeh, it is 24 cm. Ideally, all three handbreadths should have three leaves. However, as long as the majority of the three handbreadths is covered by groups of three leaves, the *hadas* is kosher.<sup>47</sup>

Majority here does not refer to the majority of the entire *hadas* branch, but to the majority of the minimum required length,<sup>48</sup> about 15 cm, according to the Chazon Ish, and a bit more than 12 cm, according to R’ Chaim Noeh.

The three handbreadths of nodes which satisfy the “*avot*” requirement should preferably be along a contiguous length of the *hadas* branch. However, if they are spread out along the whole length of the *hadas*, that is also acceptable.<sup>49</sup>

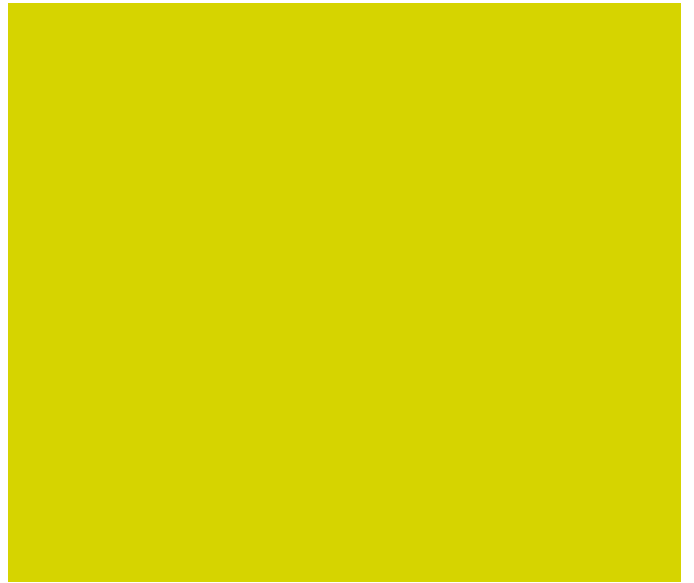
## gaps

the thick and thin of it

Finally, one should try to avoid using a *hadas* with wide gaps between its nodes, as this detracts from the braided appearance.<sup>51</sup>







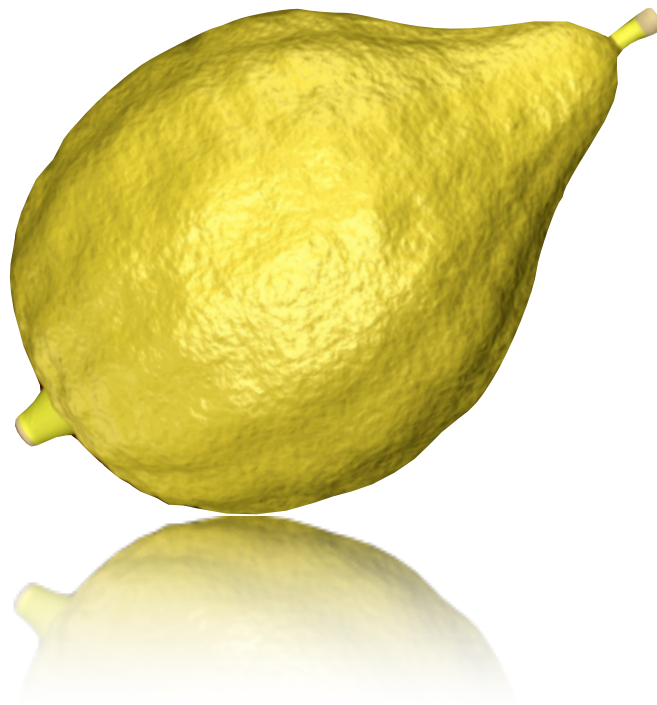
**the etrog:** citron - *pri etz hadar*



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# the parts of the *etrog*

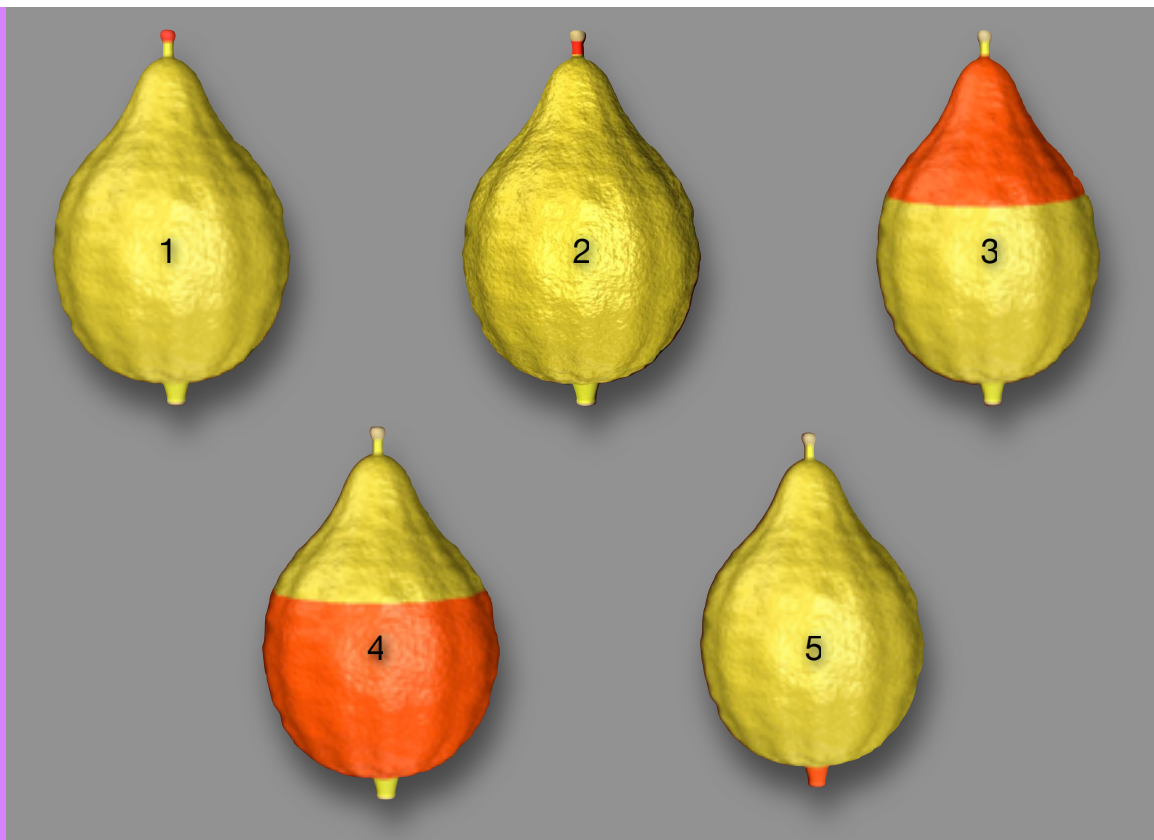
## 5 sections of fruity goodness



### Parts of an *Etrog*

The exterior of an *etrog* is considered to have five parts:

1. the *shoshanta*, the bulbous crown at the very tip
2. the *pitum*, the wooden stem just below the *shoshanta*
3. the *chotem*, the area at the top of the *etrog* where the body of the *etrog* slants inwards
4. *guf ha'etrog*, the main body of the *etrog*
5. the *ukatz*, the stem at the bottom





## missing when your *etrog* is incomplete

An *etrog* which has a hole or is missing some part is not kosher. However, not every hole disqualifies an *etrog*.

- If the *etrog* has a hole that goes from one side to the other,<sup>52</sup> or a hole that penetrates into the area where the seeds grow,<sup>53</sup> the *etrog* is invalid even if there is no actual flesh missing from the *etrog*.

- If the *etrog* has a hole with some flesh missing, it is invalid even if the hole does not go all the way in.<sup>54</sup> If no flesh is missing and the hole does not penetrate the *etrog*, the *etrog* is kosher.

- Often thorns scratch the *etrog* while it is still on the tree. If a hole was made while the *etrog* was on the tree and the skin grew back over the hole, the *etrog* is kosher.<sup>55</sup> An experienced eye is required to be able to tell whether or not the skin in fact grew back over a hole. This is one reason why people take their *etrogim* to a rabbi who is trained to check *etrogim*.

- An *etrog* whose *pitum* is missing is invalid. However, this is only true if it had a *pitum* which then got knocked off. If the *pitum* falls off while the *etrog* is still



on the tree, however, the *etrog* is kosher. It's not considered to be "missing" anything. That's just the way it grows.<sup>56</sup> A groove going in where the *pitum* had been indicates that the *pitum* fell off while on the tree and the *etrog* is kosher.<sup>57</sup>

- If the *ukatz*, the stem, is cut or partly missing the *etrog* is kosher. However, if the whole stem came off, such that none of it remains, the *etrog* is invalid.<sup>58</sup>

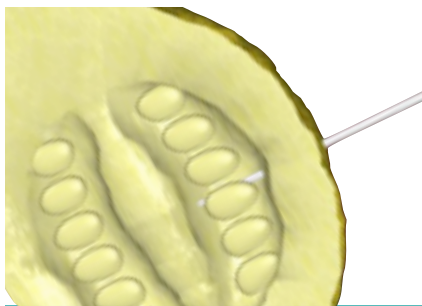
The disqualification of an *etrog*

There are two kinds of *hechsherim* (kosher certifications) for *etrogim*. The first kind is given for an entire crop of *etrogim*. This kind of *hechsher* guarantees that the *etrogim* come from pure *etrog* trees and not from a graft between an *etrog* and a lemon, which would be invalid. This type of *hechsher* also certifies that tithes were separated properly from the crop, and that the crop is not from trees in their first 3 years of growth, which would make the fruit forbidden for use. This *hechsher*, however, does not tell you anything about the validity of a specific *etrog*.

There is a second kind of *hechsher* that is given for individual *etrogim*. Such a *hechsher* certifies that each *etrog* was examined by a rabbi who found it to be free of any blemishes and that it is fit to be used to perform the mitzvah. Even an *etrog* with the second type of *hechsher* should be examined for defects before purchase, as *etrogim* can easily become disqualified during transportation or by age.

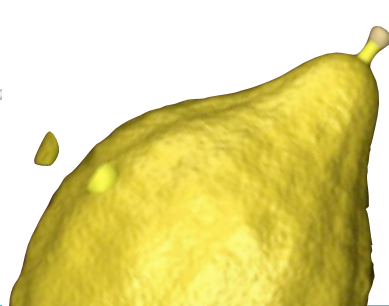
## Hechsherim (Kosher Certification)

which is missing a part does not apply during *chol hamo'ed*. Some say that an *etrog* missing the *pitum* is invalid for all seven days of *yom tov*. One should follow the latter, stricter opinion, unless no other *etrog* is available.<sup>60</sup>



### pierced

if the hole comes out the second side, or enters the seed chamber, it is time for a new *etrog*



### gouged

missing a chunk? call bubbe for the *etrog* jam recipe



# spots and warts

## the dark side of *etrog* hunting

Spots also can disqualify an *etrog*, depending on the spots' color, size, and location.

A black or white spot on the *etrog* renders it invalid.<sup>61</sup> A white spot only invalidates the *etrog* if it is pure white, like a clean white shirt. Off-white, however, is ok.<sup>62</sup> Similarly, black only invalidates if it is jet black. Other colors, such as brown, are ok.<sup>63</sup> Red is a question<sup>64</sup> and should be shown to a qualified rabbi.

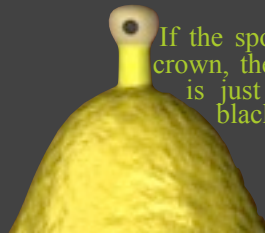
If the spot comes off when you rub it with your finger, the *etrog* is kosher.<sup>65</sup> One must take care not to rub too hard however, as it is easy to make a hole in the outer layer of the *etrog*, which would

make it invalid. Certainly don't try to use a toothpick, which could easily scratch it.

A wart does not invalidate an *etrog*.<sup>66</sup>

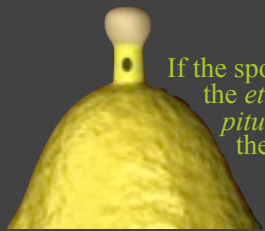
The *poskim* say that a spot only invalidates an *etrog* if it can be seen by looking at the *etrog* from arm's length, without intense scrutiny.<sup>67</sup> The reason you find people checking their *etrogim* with magnifying glasses is either because they are looking for holes, or because they see a color and are not sure if it's black or brown, or white or off-white. In such cases people use magnifying glasses to help them determine the shade.

The *halacha* treats the five areas of the *etrog* mentioned above differently regarding spots:



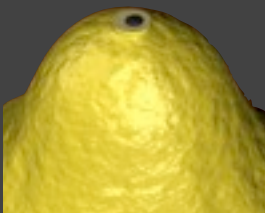
If the spot appears on the *shoshanta*, the crown, the *etrog* is kosher. The *shoshanta* is just wood; wood is allowed to be black.<sup>68</sup>

Two or more spots on *guf ha'etrog* invalidate the *etrog* only if they cover most of the circumference of the *etrog*.<sup>72</sup>



If the spot appears on the *pitum*, the *etrog* is invalid since the *pitum* is considered part of the *chotem*.<sup>69</sup>

A spot on the *ukatz* itself also does not invalidate the *etrog*. The *ukatz* is considered wood and can be black.<sup>73</sup>



If it appears inside the groove where the *pitum* is missing, the *etrog* is kosher. This area is also considered wood, which can be black.<sup>70</sup>



Any visible spot on the *chotem*, which we defined as the top area where the *etrog* curves upwards, invalidates the *etrog*.<sup>71</sup>

A spot on the groove of the *ukatz* area does not invalidate the *etrog*, since this part of the *etrog* isn't visible when holding the *etrog* upright, while performing the mitzvah.<sup>74</sup>





## end notes

<sup>1</sup> *Shulchan Aruch, Orach Chaim* 645:3.

<sup>2</sup> Sometimes there are two middle leaves. See *Mishna Brura* 645:15 and 645:29. See also *Pri Megadim* quoted in *Beur Halacha* 645:6 s.v. *rov ha'alim* regarding a lulav that ends with three middle leaves.

<sup>3</sup> In the Rema's words "until the spine" (cit. below). *Mishna Brura* 645:16 quotes the Vilna Gaon's explanation that this means the majority of its length.

<sup>4</sup> *Rema* 646:3. Concerning Sephardic custom: the *Shulchan Aruch* only invalidates the *lulav* if most of the leaves are split along most of their length (*Shulchan Aruch* *ibid.*, and *Mishna Brura* 646:11). While Sephardic custom usually follows the opinion of the *Shulchan Aruch*, *Arba'at Haminim Le'Mehadrin Hashalem* page 54 quotes the *Kaf HaChaim* as ruling like the Rema and says to be stringent where possible.

<sup>5</sup> *Ritva* and *Ran* quoted in Rema, *ibid.* Taz holds that even according to this opinion one need avoid only a split which is at least a *tefach* (~3.5in) long. *Chaye Odem*, however, understands this opinion as invalidating any split whatsoever (see *Mishna Brura* 645:19). R' Shlomo Zalman Auerbach (*Shalmei Moed* page 129), R' Karelitz (*Arba'at Haminim Le'Mehadrin Hashalem* [Adass] page 57) and R' Yisrael Yaakov Fisher (*Pri Hadar* page 58) held that if it is slightly split, one can glue the two sides together and that would bring it back to the ideal level. Other authorities disagree (*Hilchos Chag B'chag* page 40 and *Moadim U'zmanim* volume 6 end of *siman* 62). Note that even the lenient opinions only permit gluing when the *lulav* is split along a small fraction of its length, in which case the *lulav* is in fact kosher and the glue merely serves to prevent the leaf from splitting further (see next cit.). However, if the majority of the length is already split, glue would not help because the *lulav* is already unfit for use

<sup>6</sup> *Mishna Brura* 645:19.

<sup>7</sup> *Mishna Brura* 645:15 rules that a *lulav* with two middle leaves is invalid if either one of them is split. *Chazon Ish* 145:5, however, rules that such a *lulav* is only invalid if both are split.

<sup>8</sup> *Rabbeinu Yerucham* (quoted in *Magen Avraham* 645:6) and *Mishna Brura* (645:17) hold that this disqualification only applies to first day of *yom tov*. (See, however, *Arba'at Haminim Hashalem* page 235 in the name of R' Akiva Eiger). This also applies on the second day for those keeping two days of *yom tov* (*Shulchan Aruch* 649:5).

<sup>9</sup> *Rema* 645:3.

<sup>10</sup> *Arba'at Haminim Le'Mehadrin Hashalem* page 68 quoting R' Shlomo Zalman Auerbach; *Pri Hadar* page 67 quoting R' Elyashiv; Steiplar quoted in *Orchas Rabeinu* volume 2 page 235.

<sup>11</sup> *Chazon Ish* (*Orach Chaim* 145:11) and R' Shlomo Zalman Auerbach (*Halichos Shlomo* vol. 2, chap. 10, paragraph 3). The Brisker Rav, however, held that these *lulavim* are invalid (*Arba'at Haminim Le'Mehadrin* page 88).

<sup>12</sup> *Pri Hadar* page 65 quotes the Steiplar that such *lulavim* are completely kosher. *Arba'at Haminim Le'Mehadrin Hashalem* page 124 quotes R' Kanievsky as saying that a zig zag *lulav* is kosher unless it ruins the look in which case one should prefer a more beautiful



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*lulav* to honor the mitzva. *Kashrus Arba'at Haminim* page 164 writes that such a *lulav* may fall in a category of “crumpled” *lulavim* that is mentioned in the Gemara as invalid.

<sup>13</sup> *Mishna Brura* 645:22 quoting the Ravaad. *Shulchan Aruch* 645:5 rules that dry leaves only invalidate a *lulav* if most of the leaves on the *lulav* are dry. In regards to the definition of dry there are two opinions: *Shulchan Aruch* (ibid.) rules that a leaf is considered dry if it loses its green color and starts to turn white. This is a sure sign that it has lost its moisture (*Mishna Brura* 645:24). *Rema* 645:5 says that that is not called dry until it can be flaked with a fingernail. One should follow the *Shulchan Aruch*'s stricter opinion unless there is no other *lulav* in town (*Mishna Brura* 645:25).

<sup>14</sup> *Rema* 645:6 with *Mishna Brura* 645:28. According to the *Shulchan Aruch* 645:6 the *lulav* is only invalid if most of the upper leaves have been snipped off. In regards to how much has to be snipped off to be invalid, *Mishna Brura* 645:28 writes that any amount suffices to invalidate the *lulav*. *Piskei Teshuva* 645:9 points out that since the reason a severed *lulav* is invalid is because it does not meet the biblical requirement that it be *hadar* (beautiful) (*Mishna Brura* 645:27) and since a disqualification on the basis of *hadar* only applies when the deformation can be seen clearly (*Mishna Brura* 648:46), the *lulav* is still kosher if the amount missing is only discernable under careful scrutiny. Certainly, concludes *Piskei Teshuva*, if it is only noticeable under a magnifying glass the *lulav* is kosher. R' Shlomo Zalman Auerbach (*Shalmei Moed* page 127) also notes that the recent trend to invalidated *lulavim* whose tops have been snipped off by a minute amount is unnecessary, and that the *lulav* is only invalid if the missing part is readily noticeable. *Kashrus Arba'at Haminim* page 150 includes pictures of *lulavim* which had been severed displayed under a magnifying glass. However, when I asked the author about this, he explained that the magnifying glass is only being used for extra clarification when the amount missing is visible to the naked eye.

<sup>15</sup> *Pri Hadar* page 62, *Piskei Teshuva* 645: 3, *Arba'at Haminim Le'Mehadrin Hashalem* page 79.

<sup>16</sup> *Sukka* 32a.

<sup>17</sup> *Rashi* ad loc.

<sup>18</sup> *Arba'at Haminim Hashalem* page 234 quoting the Maharsham.

<sup>19</sup> Ibid. We mentioned in note 5, above, that if a split leaf invalids a *lulav*, one cannot make the *lulav* kosher again by gluing the split together. This applies to a *himnick* split as well (*Shalmei Moed* pages 129-130).

<sup>20</sup> Based on diagram reviewed by R' Azriel Auerbach, R' Yitzchok Rubin, and R' Nissan Kaplan. R' Moshe Halbershtam considered all the *lulavim* in the chart to be invalid.

<sup>21</sup> See footnote 8 above.

<sup>22</sup> *Sukka* 34a.

<sup>23</sup> *Beit Yosef* 647.



end notes



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<sup>24</sup> *Arba'at Haminim L'Mehadrin* page 231 quoting R' Chaim Kanievski.

<sup>25</sup> *Halichos Shlomo* volume 2 chapter 10 note 49 in *Orchas halacha*.

<sup>26</sup> *Shulchan Aruch* 647:2.

<sup>27</sup> *Shulchan Aruch* 651:12.

<sup>28</sup> *Rema* 654:1 writes that the custom was to take a new *arava* every day of *chol hamoed*. R' Shlomo Zalman Aurebach would change his *aravot* every second day (*Halichos Shlomo* volume 2 chapter 10 note 58). Cf. *Shalmei Moed* page 133.

<sup>29</sup> *Shulchan Aruch* 647:2.

<sup>30</sup> *Mishna Brura* 647:8.

<sup>31</sup> *Shulchan Aruch* 647:2 with *Mishna Brura* 10.

<sup>32</sup> *Shalmei Moed* page 133.

<sup>33</sup> *Arba'at Haminim L'Mehadrin* page 260. The custom in Jerusalem is to buy with a *lavlav*, and this was also R' Shlomo Zalman Aurebach's practice - *Halichos Shlomo* volume 2 page 189.

<sup>34</sup> *Shulchan Aruch* 650:1.

<sup>35</sup> *Arba'at Haminim L'Mehadrin* page 244.

<sup>36</sup> *Mishna Brura* 650:8.

<sup>37</sup> *Arba'at Haminim L'Mehadrin* page 244.

<sup>38</sup> *Arba'at Haminim L'Mehadrin* page 244 quoting R' Nissim Karelitz.

<sup>39</sup> *Pri Hadar* page 84. (The *arava* differs from the *hadas* in this regard because the *hadas* must have leaves surrounding it, so they are an integral part of the measurement - *Arba'at Haminim L'Mehadrin* *ibid.*)

<sup>40</sup> *Shulchan Aruch* 650:2.

<sup>41</sup> *Vayikra* 23:40.

<sup>42</sup> *Sukka* 32b.

<sup>43</sup> *Kashrus Arba'at Haminim* page 83.

<sup>44</sup> *Sukka* 32b according to *Tosafot*. Cf. *Rashi*.

<sup>45</sup> *Pri Hadar* page 76 in the name of R' Shlomo Zalman Aurebach.

<sup>46</sup> *Pri Hadar* pages 76-77. These two methods of checking are equivalent - R' Yitzchak Berkovits.

<sup>47</sup> *Shulchan Aruch* 646:5.

<sup>48</sup> *Beur Halacha* 646:5 s.v. *u'likva b'rubo*.

<sup>49</sup> *Beur Halacha* 646:5.



end notes



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<sup>50</sup> *Pri Hadar* page 77; *Arba'at Haminim Le'Mehadrin* page 220 in the name of R' Nissim Karelitz. R' Karelitz adds that if many of the leaves are like that, the *hadas* would be considered to be lacking its beauty.

<sup>51</sup> The Gemara (*Sukka* 32b) in defining the species of the *hadas* suggests that it is a *dulva* (which Rashi defines as an *armon* tree. See also Rashi to *Bereishit* 30:37). The Gemara rejects this since a *hadas* requires leaves that cover its branch. In other words, even though the leaves of a *dulva* are like a braid, since there are spaces between the nodes, so the leaves don't cover the whole branch. (See *kapot tamarim* and *otzar mefarshai hatalmud*.) Some halachic authorities hold that since the reason the *armon* is not kosher is that its leaves are spread out, a *hadas* with spaces between its leaves is also not kosher (*Mor U'ktzia*, brought in *Shaarei Teshuva* 646:3). Others reason that a *hadas* which isn't covered by its leaves on account of the gaps between nodes is still kosher. They argue that the requirement that the leaves cover the branch was only stated regarding the species as a whole. Most *armon* branches are not covered by their leaves, therefore the species is not kosher. Since most *hadasim*, on the other hand, have leaves that do cover the branch, the species is kosher. Therefore even a *hadas* branch with large gaps through which the branch is visible is kosher (*Rabbeinu Yeruchem* brought in *Chaim U'bracha* 59; *Bikurei Yaakov* in *Tosafot Bikurim* to 646:11; *Chazon Ish* 146:15). Yet others hold that as long as the leaves cover the wood along most of its length, the *hadas* is kosher (*Bikurei Yaakov* and *Chazon Ish* *ibid.* and *Rashash* to *Sukka* 12a).

<sup>52</sup> *Shulchan Aruch* 648:2.

<sup>53</sup> *Shulchan Aruch* 648:3 with *Mishna Brura* 648:14.

<sup>54</sup> *Shulchan Aruch* 648:2.

<sup>55</sup> *Rema* 648:2.

<sup>56</sup> *Rema* 648:7 with *Mishna Brura* 648:32.

<sup>57</sup> *Mishna Brura* 648:32.

<sup>58</sup> *Shulchan Aruch* and *Rema* 648:8 with *Mishna Brura* 648:34.

<sup>59</sup> See *Rema* 649:5.

<sup>60</sup> See *Mishna Brura* 649:36.

<sup>61</sup> *Shulchan Aruch* 648:16. See *Mishna Brura* 648:26 and 55.

<sup>62</sup> Said in the name of the *Chazon Ish*. This is how R' Elyashiv rules – *Pri Hadar* page 33.

<sup>63</sup> *Shaar Hatzium* 648:62 leaves the question of other colors unresolved. *Pri Hadar* page 34 says that many Rabbis are lenient and that this is how R' Moshe Heller rules. *Arba'at Haminim Le'Mehadrin Hashalem* page 455 is lenient and quotes the *Steiplar* as also being lenient.



end notes



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A natural discoloration caused where the *etrog* rubbed against leaves and branches of the tree (known as *bletl*) is not considered a discoloration since it is usually brown or beige and not pure white (*Arba'at Haminim Le'Mehadrin Hashalem* page 406 in the name of R' Elyashiv). Furthermore, even according to those authorities who hold that a discoloration applies to all colors would allow *bletl*s (*Arba'at Haminim Le'Mehadrin Hashalem* page 455 in the name of R' Elyashiv.)

<sup>64</sup> See *Beur Halacha* 648:16.

<sup>65</sup> *Pri Hadar* page 33.

<sup>66</sup> *Pri Hadar* page 40.

<sup>67</sup> *Mishna Brura* 648:46.

<sup>68</sup> *Arba'at Haminim Hashalem* page 382 in the name of R' Chaim Kanievsky.

<sup>69</sup> *Arba'at Haminim Hashalem* page 383 in the name of the Kaf Hachaim.

<sup>70</sup> *Arba'at Haminim Hashalem* page 384 in the name of R' Chaim Kanievsky.

<sup>71</sup> *Shulchan Aruch* 648:12.

<sup>72</sup> *Shulchan Aruch* 648:16 says that discoloration has the same parameters of *chazazis*, and in regards to *chazazis* the *Mishna Brura* 648:41 rules like Magen Avraham that the majority of circumference invalidates.

<sup>73</sup> *Arba'at Haminim Hashalem* page 390.

<sup>74</sup> *Arba'at Haminim Hashalem* page 360 and page 389.



end notes

## further reading

don't stop now! this guide is just a taste

***Arba'at Haminim Le'Mehadrin Hashalem.*** R' Avraham Chaim Adass. Jerusalem: 5767.

***Arba'at Haminim Hashalem.*** R' Eliyahu Weissfish. Me'or Halacha: Jerusalem, 5739

***Hilchos Chag B'Chag.*** R' Moshe Mordechai Karp. Jerusalem: 5753.

***Kashrus Arba'at Haminim.*** R' Yechiel Michal Stern. Machon Imrei David: Jerusalem, 5752.

***Pri Hadar.*** R' Hadar Margolin. Jerusalem: 5763.

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Ohav Zedek, New York

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