

THE YESHIVA PIRCHEI SHOSHANIM SHULCHAN ARUCH PROJECT ©

Hilchos Daled Minim Shiur 1

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The Laws of Lulav

Simon 645:1-3

1 A lulav that the leaves separated from each other, but are not hanging down like the leaves of dried branches, is kosher even if they were not tied together.

Nonetheless, the preferred way to perform the mitzvah is with a lulav that leaves are not separated at all.

2 If the leaves were nifritzu ¹ in a way that they hang from the spine of the lulav like the leaves of dried branches (*meaning the leaves do not go up together with the spine but are hanging down*) it is pasul.

All the more so if the leaves are nifritzu and got detached from the spine it is pasul even if one tied the leaves (onto the spine). Similarly, if the leaves (grew until they) are hard as wood and cannot be attached to the spine (even if the leaves are still attached) it is pasul.

All this is if it is by most of the leaves, however if only a minority of leaves are such and the rest of the leaves remain and the lulav (the spine) is (completely) covered by leaves it is kosher.

3 The leaves of the lulav grow two each, attached to each other in the back. The back of each of the two leaves is called the teyomes. If the teyomes is split (*in most of the leaves*) it is pasul. If the leaves grew individually and do not have a teyomes or all of the leaves are double on one side (of the lulav) and the other side does not have leaves it is pasul.

There are those that explain and say that if the uppermost leaf which is in the middle on the spine is split up to the spine it is called that the teyomes is split and it is pasul, this is our custom.

However, l'chatchila for the preferred mitzvah the custom is to get a lulav that the upper leaf is not split as all, since there are those that are stringent even if it is split a small amount. If that leaf is not double from the beginning of its growth it is pasul.

¹ We will explain this later in the *shiur*.

Introduction

The **Tur** and **Mishna Brura** begin by bringing the source for the laws of taking the *daled minim* (the four species). It is based on the *pasuk* in *Parshas Emor* (ויקרא כ"ג מ).

ולקחתם לכם ביום הראשון פרי עץ הדר, כפות תמרים, ענף עץ עבות וערבי נחל

The *Chachamim* extrapolate that the four species are the following.

1. פרי עץ הדר is the *esrog*.
2. כפת תמרים is the *lulav*.
3. ענף עץ עבות are the *badasim*.
4. ערבי נחל are the *aravos*.

The **Shulchan Aruch** follows the order of the *Mishna* to explain the laws of each one.

- *Simon* 645 – *Lulav*
- *Simon* 646 – *Hadas*
- *Simon* 647 – *Arava*
- *Simon* 648 – *Esrog*

The **Mishna Brura** in his introduction to this *simon* tells us that the general laws of each of the species are learned from each other. Therefore, although the word *badar* meaning that the fruit should be beautiful is only mentioned by *esrog* it applies to the other species as well.

The Lulav

The *lulav* is the branch of the palm tree. The branches start out growing straight up like and arrow. As the braches continue growing the leaves spread out and get hard.

The *lulav* has two parts:

1. The שדרה (*shedra*) – this is the spine of the *lulav* from which the leaves grow out from. The top of the spine is where the leaves no longer grow out.

2. The עלים (*alim*) – the leaves that grow from the spine. These leaves grow straight up and overlap each other. These leaves grow higher than the end of the spine.

Another important point about the leaves are that they grow double. Each leaf can be divided into two and is connected in the back.

Nifradu Alav

SIMON 645:1

The first *din* in this *seif* discusses *nifridu alav*. This means that the leaves are spread out and not laying on one another.

The source

Mishna Sukkah
29b

THE MISHNA SAYS:

If the leaves get separated it is kosher. R' Yehudah says you should tie them on the top.

The *halacha* is like to *Tana Kamma* (the first opinion) therefore the leaves do not have to be tied.

However, if they are separated to the point that they cannot be tied together the *lulav* is *passul*.

The source for this is the *Gemora* 32A.

THE GEMORA SAYS:

If it is like *charus* it is *passul*, if it is similar to *charus* it is kosher.

Rashi explains that *charus* means that the leaves of the *lulav* fall off during the rainy season and the *shedra* becomes hard like wood.

The **Bais Yosef** explains that *Rashi* does not mean that the leaves actually fall off, as this is not the nature of a *lulav*. Rather *Rashi* means that the leaves spread out until they become so hard that it is impossible to attach the leaves to the *shedra*.

The Preferred Mitzvah

However, the *Bais Yosef* brings from the **Magid Mishna** that the preferred *mitzvah* is that the leaves are not separated.

The **Taz** (1) explains that the *Magid Mishna* learns that when the *Mishna* says that it is kosher that is only *b'diavad*, but preferably one should get a *lulav* that's leaves are not separated.

The **Taz** (2) understands that the *Magid Mishna* is speaking about where the leaves are hanging down. However, if the leaves are straight up even if they are not flush with the rest of the *lulav* one may use the *lulav* even for the preferred *mitzvah*.

However, the **Mishna Brura** (3) brings from the **Mamar Mordechai** and **Bikurei Yaakov** that one should *l'chatchila* (preferably) get a *lulav* that's leaves are lying on one another.

Nifritzu Alav

SIMON 645:2

There is a *machlokes Rishonim* what is the definition of *nifritzu alav*.

The source

THE MISHNA SAYS:

Mishna Sukkah
29b

If the leaves are n'fritzu it is pasul.

THE GEMORA SAYS:

Gemora Sukkah
32a

Rav Papa said nifritzu means that it is made like a chufia (broom).

There are three ways to explain this *gemora*:

1. Rashi

Rashi on the *mishna* explains that *nifritzu alav* means that the leaves are detached from the *shedra* of the *lulav* but are tied together to the *lulav*.

2. Tosefos

Tosefos says that if the leaves are detached from the *shedra* it is called *butzi* not *chufia*. Therefore, *Tosefos* learn that *nifritzu alav* means that each (or at least a majority) of the leaves get separated into two.

3. The Rif and Rambam

The **Rif** and **Rambam** learn that *nifritzu alav* means that the leaves are hanging down.

L'halacha

The *Mechaber* brings the opinion of the *Rif* and *Rambam*, however all of the opinions are correct and therefore *pasul*.

Nechlak Hatiyomes

SIMON 645:3

There are two issues in this *seif*.

1. How many leaves are needed?
2. The *tyomes* is split.

How many leaves are needed?

The Source

The source for the first issue is the *Gemora* 32a:

THE GEMORA SAYS:

Gemora Sukkah
32a

Rava said "a lulav that finishes in one leaf is called blemished and is *pasul*".

There are three ways to explain this *Gemora*:

1. Rashi

Rashi learns that this means that all the leaves are on one side of the *shedra* and there are no leaves on the other side of the *shedra*.

2. Rambam

The leaves are not double.

3. Rosh in the name of Rav Sar Shalom
There is only one leaf on each side.

The **Mechaber** brings all three opinions *l'halacha*. In our *seif* he brings the first two opinions and in *seif* 4 he brings the third opinion.

The Teyomes is split

The Source

The source for this *din* is the *Gemora* 32a:

THE GEMORA SAYS:

Gemora Sukkah
32a

Rav Papa asked "If the teyomes is split what is the din?"

The *Gemora* tries to bring an answer:

Come and hear: R' Yochanan [R Mason] said in the name of R' Shimon ben Levi "If the teyomes was removed it is passul". The *Gemora* says that the same din should be if the teyomes is split.

The *Gemora* says that we cannot learn one from the other:

No, if the teyomes is removed it is different since it is missing.

The *Gemora* then brings another opinion:

Some say: R' Yochanan [R Mason] said in the name of R' Shimon ben Levi "If the teyomes is split it is as if it was removed and it is passul".

There are two basic ways to explain this *Gemora*, with variations in each one of the two.

1. A Double Teyomes

Rashi

The two uppermost leaves (which are each double) are split until the leaves below it.

The Geonim

Tosefos (*Baba Kama* 96a) brings in the name of the *Geonim* that the upper two leaves have to be attached. *Tosefos* says that this is very uncommon and there are not even one in 500 that are like this. Therefore, *Tosefos* brings the R"Y that says that it means that there are two upper leaves each of which are double (as are all leaves of the *lulav*) and if these two double leaves are separated the *lulav* it *passul*. *Tosefos* concludes that this

is not common at all and the *Gemora* is just asking about those cases that we see such a thing.

There are two ways to understand the *machlokes* between the *Geonim* and the R"Y.

1. The **Bais Yosef** explains that the *Geonim* are also talking about two double leaves on top of *lulav*. The *Geonim* hold that the two double leaves have to be attached and *Tosefos* holds that they just have to be next to each other. The *Bais Yosef* says that although *Tosefos* says that it is not common to be attached by us it is very common that the leaves are attached by a red substance in the front of the *lulav*.²
2. The **Taz** (4) disagrees with the *Bais Yosef*. He says that if both the *Geonim* and *Tosefos* are speaking about the same type of *lulav* why does *Tosefos* ask on the *Geonim* that it is not found even 1 in 500 and on the R"Y that it is not found at all? It sounds like there are two different things. Furthermore, why does *Tosefos* wait until he brings the R"Y to say that we are speaking about two double leaves if even the *Geonim* are speaking about such a case?

Therefore, the *Taz* learns differently. He agrees that both the *Geonim* and the R"Y are referring to two double upper leaves. The difference is that the *Geonim* are referring to two upper leaves that are just next to each other but do not come from the same source. According to the *Geonim* these two leaves must be attached. On this *Tosefos* says that less than 1 in 500 are attached.

The R"Y is referring to a case where the two upper leaves come from the same source. The leaf starts growing as one leaf and then splits into two like twins. On this *Tosefos* says that it is not common at all.

2. The Leaves are split

The Rambam and Rif

The leaves which are naturally double are split. This is only *pasul* if most of each leaf is split and if most of the leaves are split.

The Trumas Hadeshen

If the upper most leaf called the *teyomes* is split it is *pasul* but only if it is split until the *shedra*.

² This is called "*kora*" and is the brownish flax like substance in the front of *lulav*.

The Ran

Even if the *teyomes* is split a little bit it should not be used.

L'halacha

The *Shulchan Aruch* learns like the second way. The **Mechaber** is *posek* like the *Rambam* and *Rif* and the **Rama** is *posek* like the *Trumas Hadesben* but says that *l'chatchila* one should follow the *Ran*.

The amount of the split

The **Taz** holds that if the *teyomes* is split up to a *tefach* (8 – 10 cm) the *lulav* is kosher even *l'chatchila*. The **Biur Hagra** holds that unless it is split *rov* (most of the leaf) it is kosher *l'chatchila*. However, the **Chayee Adam** holds that even if it is split a *mashevu* (a tiny bit) it should not be used *l'chatchila*.

The **Mishna Brura** (19) is *posek* that *m'dina* (according to the main *din*) so long as the *teyomes* is not mostly split it is kosher. However, if possible it is better to get a *lulav* that the *teyomes* is not split at all.

Review Questions

1. From where is each of the four *minim* learned?
2. What are the two parts of the *lulav*?
3. What is the *din* if the leaves are separated?
4. What does *חרות* mean?
5. What does *נפרצו עליו* mean? What is the *halacha*?
6. What does *סלק בחד הוצא* mean?
7. What are the two ways to explain *החיומת*?
8. What is the *machlokes* between the *Gemonim* and the R"Y?
9. What is the *halacha*?