The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרמ"ו סעיף י'-י"א

Overview

Siman 646 Seif 10:

If the top was clipped it is valid even if a berry did not grow in its place and the same is true if the top is dry. Some maintain that the hadas is invalid if the top is clipped and one should be stringent when another one is available. It is not considered clipped unless the branch was clipped.

- The same is true if the top of all three branches were clipped. (M.B. 28)
- The leaves cover the top so that it is not evident that it was clipped. (M.B. 29)
- If a berry covers the top it is certainly valid since one will not be able to discern that the top was clipped. (M.B. 30)
- This opinion would also invalidate a hadas if the top was dry. The top is considered dry only if it turned white which is rare. (M.B. 31)
- It is uncertain whether all the branches must be clipped or even if one of them is clipped it is invalid. (M.B. 32)
- The small branches that extend between verticals must be clipped so that they do not interrupt between verticals. (M.B. 33)
- Bach maintains that when the upper leaves dry one may not recite the beracha on them but one can remove those leaves and then it is fit even l'chatchila. (M.B. 34)
- If the leaves on top were clipped it is not considered נקטם. (M.B. 35)

Siman 646 Seif 11:

If on Yom Tov one only has hadasim that have more berries than leaves one should take them without reciting the beracha on them.

- It is invalid even on the other days, therefore if one obtains other hadasim he should take them and recite the beracha. The reason to take them when they are invalid is so that one does not forget the mitzvah of taking the lulav. (M.B. 36)

Halacha Highlight

Removing branches that grow between verticals

Shulchan Aruch Siman 646 Seif 10

נקטם ראשו

If the top is clipped

Shulchan Aruch (סעי' י) presents a disagreement whether a hadas is invalid if the top of the branch was clipped. One opinion maintains that even if all three branches are clipped they are valid for use for the mitzvah. The reason is that, in contrast with the lulav and arava, if the top of the hadas is clipped one cannot easily discern that it was clipped since the leaves cover the top of the branch (מ"ב ס"ק כ"ט). The second opinion maintains that if the branch is clipped it is invalid since a hadas which is clipped is not hadar (מ"ב ס"ק ל"ב). Mishnah Berurah expresses uncertainty whether according to this position if it is invalid only when all three branches are clipped or whether even a single clipped branch is invalid (שם).

Mishnah Berurah (ס"ק ל"ג) writes that small branches that come out of the branches between verticals must be removed so that they should not interrupt between the verticals. Sha'ar Tziyun (ס"ק ל"ו) writes that Chaye Adam indicates that all opinions would agree that one must remove the branches that grow between the verticals. Korban Nesanel, however, contends that the requirement to remove these small branches is subject to the debate whether a hadas becomes invalidated if the top of the branch is clipped. According to the opinion that is stringent when the top of the branch is clipped, one must remove the branches that grow out of the side of the branch as well. However, according to the opinion that maintains that a hadas is valid even though the top was clipped, the branches that grow out of the side of the hadas also need not be removed. Although Shulchan Aruch indicates that he follows the lenient opinion since he does not cite the stringent position in Shulchan Aruch, nevertheless, l'chatchila one should adopt a stringent approach and should remove the extra branches before Yom Tov unless one is concerned that in the process of removing the extra branches he will cause damage to the hadas itself (חזו"א או"ח סי' קמ"ו ס"ק ל"א).