

סוכה לד

An ערבה has a red stem, its leaves are thin and long and the edges of the ערבה leaf are smooth and not serrated.

There are three הדסים which are tied to the right of the לולב and two ערבות, that are tied to the left of the לולב (there is a מנהג that is על פי the אריז"ל to add more הדסים which is מותר [only adding a separate מין is אסור]).

The מחבר says that a הדס is whose top is clipped off is מותר, but he brings a יש אומרים who writes that it is אסור.

The ארבע מינים are מעכב each other. Therefore, if even one מין is missing, a ברכה is not made, though the remaining מינים should still be taken as a זכר בעלמא. While the ארבע מינים should be tied together, a ברכה may be said on the ארבע מינים if they are not tied together, provided that they are all in front of him when the ברכה is said. If he talks between the taking of the מינים, it is a הפסק, and a separate ברכה is made on each מין (on the הדס he says: על נטילת עץ עבות; on the ערבה: על נטילת ערבה; אתרוג: על האתרוג). If after a person makes a ברכה on the ארבע מינים, he notices that one of the מינים is פסול or missing, if he can get that מין he should do so, and he makes another ברכה while holding the ארבע מינים, but he makes the ברכה on the מין that was פסול or missing.

An אתרוג that is dried out, stolen, from an אשירה, from an עיר הנדחת, or from פסול ערלה is פסול.

An אתרוג missing a even a minute part is פסול on the first day

because of חסר, but may be used the rest of סוכות.

An אתרוג whose פיטום was knocked off is the subject of a מחלוקת. Some שיטות say it is פסול because it is חסר. Others state a ברכה may be recited. לכתחילה such an אתרוג should not be used. If the שושנתא (mushroom like head on top of the פיטום) fell off, the אתרוג is כשר, though לכתחילה, one should get a new אתרוג. If the stem (עוקץ) fell off, if even a little bit remains, as long as the base of the stem is still on, the אתרוג is כשר. An אתרוג whose פיטום fell off, or that never had one is כשר.

If a piece of the skin is missing, while the אתרוג is of course פסול on the first day, it is כשר on the remaining days of סוכות (although the ר"ן says it is פסול the whole סוכות).

A boil on the אתרוג is פסול if it is on רוב of the אתרוג. The משנה ברורה brings in the name of the אברהם that if the חזית reaches to the other side, it is considered רוב (though the חזון איש disagrees and says רוב is רוב).

The most important part of the אתרוג (regarding cleanliness of skin) is the חותם. The חוטם considered to be the upward slope of the אתרוג. On the חוטם, there should be no black dots (the משנה ברורה says one should consider the פיטום to be like the חוטם regarding black dots).

The אתרוג must be of a certain שיעור in order for it to be כשר. According to the חזון איש, the size is 3.53 ounces. רב חיים נאה holds it must be 2.04 ounces.