

סוכה לו

The לולב can be taken if it is in a holder, but only if the holder gives כבוד to the ארבע מינים. If the ארבע מינים are in a holder merely for convenience sake--such as a towel--it is considered a חציצה (unless, of course, the holder is made from materials of one of the ארבע מינים [most holders today are made from לולב leaves]). The רמ"א writes that we are נוהג to remove תפילין and rings from fingers so as not to make a חציצה, though if תפילין or rings were not moved, it is still כשר as these things do not completely cover the hand. The משנה ברורה writes that many אחרונים hold that תפילין and rings do cause a חציצה, and therefore, if a person took the ארבע מינים while wearing תפילין/ring, he should take them again without a ברכה. Therefore, תפילין חול are removed before הלל (for those who wear תפילין חול). (המועד).

A הדס, whose main usage is to provide fragrance, may not be smelled on סוכות as it is הוקצה למצוה. An אתרוג, whose main usage is eating, may be smelled on סוכות, though we are נוהג not to, as there is a ספק as to whether a ברכה is made (this refers to smelling during the מצוה, but outside of that time, the אתרוג may be smelled; the ברכה is הנותן ריח טוב בפירות).

A הדס attached to the ground may be smelled on טוב or שבת as being as how the main usage of a הדס is smelling, there is no חשש that a person will come to remove it. An apple or אתרוג however, may not be smelled if they are attached to the tree, as their main usage is eating, and we are חושש that a person might

remove them.

The לולב, with its spine facing the person, and the הדסים on the right and the ערבות on the left, are taken in the right hand, and the אתרוג is taken with the left hand.

The מחבר writes that a lefty does not switch the לולב and אתרוג (as, writes the משנה ברורה, since it is only a דרבנן which hand it is taken with, it does not matter, unlike תפילין where the דאורייתא is putting it on your hand, which requires each person to put the תפילין on with the stronger hand [a righty puts תפילין on his left hand using his right hand, and vice versa]). The רמ"א holds that a lefty switches hands, but is יוצא if he does not (and a righty is יוצא as well if he takes the לולב with his left hand).

אנא ה', הלל of הודו לה' is said, by ברכה is said, נענועים are done when the מנהגים of how the נענועים are done. The ערוך השלחן writes that there is no problem of part of the people in shul doing them according to one מנהג, and other people doing it according to a different מנהג, as there is no problem of לא תתגדדו when it comes to a מנהג בעלמא (he brings the גמרא that says רבי עקיבא noticed רבן גמליאל and רבי ראויה not doing נענועים while everyone else was as a ראויה).

The ערוך השלחן writes that the נענועים are done in every direction to show that הקב"ה is שולט over everything. He writes that it is important to do the נענועים בשמחה.