The Chicago Center
Digest
Mishna Berura
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סימן תרמ"ח סעיף י"ג-י"ד

Halacha Highlight

Bletel

Shulchan Aruch Siman 648 Seif 13
שמקומו נכר במשמוש
Its spot is discernable by touching

Shulchan Aruch (סעי' י"ג) explains that a חזזית is a type of blister that has actual substance to it and its presence is easily recognizable since it extends higher than the surface of the *esrog*. Rema adds that due to this definition the חזזית called מויל"ל in German do not invalidate an *esrog* since it does not extend higher than the surface of the *esrog*. Others explain that the reason this type of חזזית does not invalidate an *esrog* is that it is considered a normal appearance of the *esrog* since many *esrogim* have them. Mishnah Berurah (סק"נ) notes that according to the second explanation, the *esrog* is valid even if the חזזית extends higher than the surface of the *esrog*. He also notes that it would not matter whether this type of חזזית appears on the *chotem* or another part of the *esrog*. Mishnah Berurah then notes that later authorities agree that one should not be lenient concerning blemishes that extend higher than the surface of the *esrog* unless it is a pressing circumstance.

The Steipler (ארחות רבנו ח"ב עמ' ער"ב) ruled that a *bletel* (marks on an *esrog* caused by the leaves rubbing against the skin of the *esrog*) does not invalidate an *esrog* even if it extends higher than the surface of the *esrog*. He explained that any *bletel* can be felt if one rubs his hand on the *esrog*. Therefore, when Shulchan Aruch ruled that an invalidating חזזית must be easily detected by touch he was referring to a חזזית that extends well beyond the surface. Rav Nissim Karelitz (חוט שני סוכות עמ' רפ"א) also explains that an invalidating חזזית is one that presents as a solid mass on the surface of the *esrog*, therefore, if a *bletel* extends only slightly higher than the surface, it presents no concern. He then adds that one need not be concerned whether a *bletel* extends high enough to invalidate an *esrog* since once it requires one to feel the surface to determine whether it extends high enough to invalidate the *esrog*, one can be certain that it does not and the *esrog* is valid.

Overview

Siman 648 Seif 13:

A חזזית is similar to a blister that has substance and the spot is discernable by touch since it extends above the surface of the *esrog*. Therefore, an *esrog* with a חזזית called in German מויל"ל is valid since it does not extend above the surface of the *esrog*. Some maintain that it is vaild since it is considered the color of the *esrog* since many *esrogim* have this.

- Some contend that it must have two spots to be considered a חזזית but many authorities disagree and maintain that even one blister that is readily visible is considered a חזזית. When the *esrog* becomes deformed or red from thorns it is valid. (M.B. 49)
- According to this rationale it is valid even if it extends higher than the surface of the *esrog*. Later authorities write that one should not be lenient if the blister extends higher than the *esrog's* surface unless it is a pressing circumstance. (M.B. 50)

Siman 648 Seif 14:

If the *esrog* has a חזזית that invalidates the *esrog* or if it is speckled but after peeling the invalidating portion it returns to a valid appearance, the *esrog* is valid (after it is peeled and is not deficient).

- One may employ this method even *l'chatchila*. (M.B. 52)