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

Overview

Siman 648 Seif 15:

If water fell on it once it was detached and it swelled or rotted or if it was pickled in vinegar, cooked, or speckled, it is invalid.

- Even if it was in vinegar the amount of time it takes to boil water the *esrog* is invalid and the same is true if it soaked in water, other liquid or honey for 24 hours since it is considered as though it was cooked. (M.B. 54)

Siman 648 Seif 16:

If it has a single black or white spot and that spot covers a majority of the surface it is invalid. If there are two or three spots it is similar to a חזזית that invalidates even if it covers a minority of the surface.

Siman 648 Seif 17:

In places where the *esrogim* are slightly black they are valid but if they are very black like a black person they are invalid in all places.

- In other places, even if slightly black it is invalid. (M.B. 57)

Siman 648 Seif 18:

If it is round like a ball it is invalid.

- This is not the normal manner of growth. (M.B. 59)

Siman 648 Seif 19:

If it was grown in a mold so that it appears like another species it is invalid but if the mold shaped it like an *esrog* , it is valid even though it has ridges.

- These are similar to the ridges found on a water mill but it is still considered to be its shape. (M.B. 61)

Siman 648 Seif 20:

Twins, meaning two that grew attached, are valid.

- Sefer Aruch cites Rav Hai Gaon who gives two explanations. The first is that two *esrogim* grew attached to one another and the second is that at the top of the *esrog* they separate into two but at the bottom they combine. (M.B. 62)
- Bais Yosef cites Semag who is stringent and thus one should be stringent when possible. (M.B. 63)

Halacha Highlight

A speckled *esrog*

Shulchan Aruch Siman 648 Seif 15

או מנמר פסול

Or if it is speckled, it is invalid

Shulchan Aruch (סעי' ט"ו) enumerates a number of conditions that invalidate one's *esrog*. One of the invalidating conditions is if the *esrog* is speckled with different colors. Mishnah Berurah (ס"ק נ"ד) cites a disagreement concerning the extent of this invalidation. The first opinion maintains that an *esrog* is invalid only when it is speckled with colors that invalidate an *esrog*, e.g., black, white or green as grass but if an *esrog* is speckled with colors that are all valid *esrog* colors the *esrog* remains valid. The second opinions contends that an *esrog* is invalidated even if it is speckled with colors that are in and of themselves valid *esrog* colors since a speckled *esrog* lacks beauty (הדר) and thus is invalid. Although Mishnah Berurah does not issue a definitive ruling regarding this matter, Sefer Chaim U'Beracha (אות קנ"ט) rules that when there is another factor pointing towards leniency, one may rely, even *l'chatchila*, on the first opinion that maintains that an *esrog* speckled with valid colors is valid.

Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פל"א אות כ"ג) rules leniently when an *esrog* is yellow with green spots. Being that many yellow *esrogim* have green spots on them it cannot be considered as though it has an unusual appearance since that is a normal appearance. Rav Nissim Karelitz (חוט שני סוכות עמ' רפ"ב) also writes that the custom is to be lenient and one need not question the practice because if the Jewish People are not Prophets they are at least descendants of Prophets and one may rely on this custom even to recite the *beracha*. He further explains that the invalidation of speckled is due to the fact that it is considered a deficiency in the appearance of the *esrog* and a yellowing *esrog* is not blemished, it is merely going through the process of yellowing and thus such an *esrog* is valid.