The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרמ"ח סעיף כ"א

Overview

<u>Siman 648 Seif 21:</u>

If it is green similar to the grass of the field it is invalid unless it would change to the color of an *esrog* if one were to wait.

- This demonstrates that the fruit has not ripened and the implication is that if it is not that green it is valid since it is assumed that the *esrog* ripened. (M.B. 64)
- As long as we know that *esrogim* from that place turn the color of an *esrog* after sitting in a utensil for a period of time, it may be used even while yet green. Nevertheless, authorities write that one should not rely on this and should not purchase an *esrog* unless it began to turn the color of an *esrog* out of concern that it will remain green. (M.B. 65)
- *Poskim* agree that one may not use a grafted *esrog* since it is not considered an *esrog*. It doesn't matter whether one grafted an *esrog* branch onto a lemon tree or vice versa. There are three characteristics to determine whether an *esrog* was grafted. 1) The skin of a grafted *esrog* is smooth whereas the skin of a genuine *esrog* is bumpy. 2) The stem of a grafted *esrog* protrudes whereas the stem of a genuine *esrog* is embedded in the *esrog*. 3) The meat of a grafted *esrog* is wide, there is a large volume of juice and the skin (the part between the outer peel and the seed chamber) is thin, whereas in a genuine *esrog* the opposite is true and the skin is thick and the meat is narrow and it is almost dry. [Olas Shabbos also contends that in a genuine *esrog* the seed are aligned along the length of the *esrog* whereas in a grafted *esrog* they run the width of the *esrog*. Bikurei Yaakov rejects this as a means to determine whether an *esrog* is genuine or grafted. Chasam Sofer writes that if an *esrog* has the external signs of a genuine *esrog* one need not be concerned that it does not have the internal signs. The implication is that if it has only one of the external signs of a genuine *esrog* one should be stringent out of doubt. Elsewhere he expresses hesitation to rely on characteristics that were not mentioned in the Gemara and he rules that one should rely on tradition which trees are genuine and thus if the *esrog* is not a Yanover or from another place known since ancient times to have a tradition of being genuine, the *esrog* should not be used unless it comes with a reliable *hechsher* and is sold by a reliable merchant both of whom testify that the *esrog* is genuine. On the 2nd day of Yom Tov one may rely on the above mentioned characteristics. Biur Halacha writes that if one already purchased an *esrog* or if there is no *esrog* that has a reliable *hechsher* one may rely on the presence of two characteristics and even recite a *beracha* on it. Authorities write that one may not use a grafted *esrog* on any of the days of Sukkos. If one knows that his *hadasim* were grafted they may not be used but one need not be concerned with the possibility that they were grafted. (M.B. 65)

Halacha Highlight

<u>A grafted *esrog*</u>

Mishnah Berurah Siman 648 Seif 21 Seif Koton 65

אתרוג המרכב

A grafted *esrog*

Mishnah Berurah (סי"ק סי"ה) discusses the restriction against using a grafted *esrog* (אתרוג מורכב) for the *mitzvah*. He writes that the agreement of the *Poskim* is that such an *esrog* is invalid and the reason he offers, in the name of Magen Avrohom, is that a grafted *esrog* is not considered an *esrog*. Chazon Ish (כלאים סי' ג' סק"ז ד"ה ואם) similarly, explains that when it comes to fulfillment of the *mitzvah*, the *mesorah* we have from our ancestors is that when the Torah states פרי עץ הדר it refers to a genuine *esrog* and not one that was grafted.

Other *Poskim* suggest different explanations why a grafted *esrog* is invalid for use for the *mitzvah*. Levush (סי' תרמ"ט סע' ד') suggests that it is unfit for the *mitzvah* since one violated the prohibition of כלאים when he grafted the *esrog* and lemon together. Taz (סי' תרמ"ט סק"ג) explains that a grafted *esrog* is invalid since it is considered deficient. The reason is that the part of the fruit that comes from the lemon is considered non-existent (כמי שאינו) and a deficient *esrog* is invalid for use. He adds further that even though a deficient *esrog* is valid after the 1st day of Sukkos, in this case one has to be concerned with the possibility that the majority of this fruit is from the lemon rather than the *esrog* and if that is the case it is invalid for use throughout Sukkos. Chelkas Yoav (סי' ל"ב) in the name of other authorities takes the opposite approach. They maintain that the disqualification of a grafted *esrog* is that it violates the prohibition of *bal tosif* – adding to a *mitzvah*. The Torah instructed taking one fruit and taking a grafted *esrog* is comparable to taking two fruits. A final explanation, suggested by Sefer Kapos Temarim, is that an *esrog* must have the characteristic that the wood and fruit share a similar taste and a grafted *esrog* does not possess that characteristic.