

## סוכה לה

An אתרוג or לולב of מעשר שני in ירושלים should not be used, as perhaps its use will make it more susceptible to טומאה. If it was used, the person is יוצא his חיוב.

One can fulfill his חיוב of eating מצה by eating מצה of מעשר שני in ירושלים.

Dough made from מעשר שני in ירושלים is חלה in חיוב.

An אתרוג that is תרומה טהורה is פסול. If it is תרומה טהורה it should not be taken, as perhaps its use will make it more susceptible to טומאה, but if it is taken he is יוצא. An אתרוג that is כשר is דמאי.

An עני, or a guest may be fed דמאי, but they need to be informed that the food is דמאי.

The חוטם of the אתרוג should be clean from any dots or marks. The חוטם is from the width of the upper slope (this is the שיטה of רש"י; other שיטות are the רא"ש: only the uppers slope; the ר"ן: beneath the פיטום; the רמב"ם: the green part of the פיטום. We hold like רש"י).

If part of the פיטום is missing, then the אתרוג is כשר, but is preferable to find a better אתרוג. This refers to where the פיטום was knocked off, but if it came off by itself, then then it is כשר, but לכתחילה, one should try to get a new אתרוג.