

סוכה לו

An **אתרוג** that is peeled can be used provided that it still retains its original color, and there is a coins worth of space that has not been peeled (the **משנה ברורה** says that this space is needed because just as an animal whose skin is completely gone is considered a **טריפה**, so too an **אתרוג** missing all of its skin is considered **פסול**).

An **אתרוג** that contains a hole that goes all the way through the **אתרוג** is **פסול**. If it does not go all the way through, it is **פסול** if it is the size of a coin. If it is **חסר** even a little bit, then it is **פסול** on the first day.

A long as the air pipes of an animal are still in place, even if the lungs are watery, the **בהמה** is **כשר**.

An **אתרוג** whose inner rind has melted, but whose outer skin and seeds are fine, is **כשר**, although **יש אומרים פסול**.

An **אתרוג** that is rotten, or pickled, is **פסול**.

An **אתרוג** that has black or white spots is **כשר** provided that the spots are not a **רוב**. If the spots are in two or three locations, the **אתרוג** is **פסול** (like a **חזיית**).

In a place where **אתרוגים** are generally, then they are **כשר**. In a place where black **אתרוגים** are not common, they are **פסול**.

An **אתרוג** that is grown in a mold to take on the shape of a

different species is פסול. If it is grown in a mold to give it the shape of an אתרוג, it is כשר.

Any פסול related to חסר is פסול only on the first day of סוכות. If it is חסר because a rodent ate from it, then it is פסול the whole סוכות because of מיאוס.

If the ארבע מינים (or any one of the ארבע מינים) had been stolen, then according to the מחבר they are only פסול on the first day (although a ברכה would not be said on a stolen ארבע מינים), while the רמ"א writes that they are פסול the whole סוכות.

According to the מחבר, how would stolen ארבע מינים be כשר even on the rest of סוכות, as although the חיוב of לכם is only on the first day, what about מצוה הבאה בעבירה? The מחבר is holding like the רמב"ם who says that מצוה הבאה בעבירה is only a פסול by a מצוה דאורייתא, and the ארבע מינים after the first day are a מצוה דרבנן.

Due to כבוד הבריות it is permissible to carry stones to take care of one's bathroom needs. The רמ"א notes it would even be permissible from a היחיד to a רשות הרבים because even though it is an איסור דרבנן, a person's dignity in this case would override the איסור (everyone agrees it would be forbidden to transport the rocks four אמות in a רשות הרבים or from a רשות הרבים to a רשות היחיד as that is an איסור דאורייתא). The amount of rocks which it is permissible to take is a handful.

While it is not a חיוב to do אגד, it is a מצוה because of קלי זה. The ארבע מינים should be tied together with a tie from one ואנוהו.

of the species (usually, a leaf from a לולב is used), as a different מין is a חציצה (the ערוך השלחן writes that a tie of a different מין may be used, but one must be careful that it should not come between the מינים). The tie should be a double knot (which is not permissible to be tied on יום טוב). The holders used today, while holding the ארבע מינים together, do not fit the qualification of a קשר על גבי קשר. Therefore, a leaf of the לולב should be tied over the holder in a double knot. There should also be three ties on the לולב itself (three ties symbolizing the three אבות). Some opinions include the tie that holds the ארבע מינים together as one of the three ties (ט"ז), while others (אליהו רבה) do not. There must be a טפח on top of the לולב above the top tie.

