

הלכות ברכת הבשמים (סימן ריח: ברכות הנעשים על הנסים)

ריח:א-ג

Outline

1. Today's Topics
 - a. One who sees a place where a miracle happened
2. ריח:א) הרואה מקום נס לישראל
 - a. If one sees a place in which miracles happened to ישראל, כלל ישראל, such as where we crossed the Red Sea, where we crossed the Jordan river, where we crossed ארנון, נחלי ארנון, the stones of בית חורון אלגביש, the stone that עוג attempted to throw on us, the stone on which משה רבינו sat during our war with עמלק, and the wall of יריחו, one says, "שועשה נסים לאבותינו במקום הזה" (ש"ע).
 - i. Q: What is "מעברות הים"?
 1. The place where כלל ישראל crossed the sea on dry land (משנ"ב א)
 - ii. Q: What is "מעברות הירדן"?
 1. The place where כלל ישראל crossed the Jordan on dry land during the times of יהושע (משנ"ב ב)
 - iii. Q: What are "מעברי נחל ארנון"?
 1. There were two mountains with a valley in-between, and כלל ישראל had to cross the valley. The אמוריים hid in caves they made in the mountains on the side of the valley to plan a sudden attack when כלל ישראל would cross the valley, and a miracle happened such that the mountains clung together when the ארון passed over them and the אמוריים were killed (משנ"ב ג)
 - iv. Q: What are the stones of בית חורון אלגביש?
 1. The stones that fell from the sky on foreign nations when they fought with יהושע (משנ"ב ד)
 - v. Q: What is the stone that עוג attempted to throw?
 1. עוג uproot a mountain פרסאות 3 tall to throw it onto כלל ישראל, and a miracle happened such that he was unable to lift it (משנ"ב ה)
 - vi. Q: What is the miracle of חומת יריחו?
 1. It was swallowed up in its place (משנ"ב ו)
 - vii. Q: On what types of places is this ברכה recited?
 1. Only if the miracle is discernible from the place but if not, such as the location close to ירושלים in which an angel killed a foreign camp, a ברכה is not recited (מג"א מובא במשנ"ב ז)
 - a. Q: What if the miracle happened to the person himself?
 - i. He says the ברכה when he arrives at the location (משנ"ב שם)
 - viii. Q: What if one sees the place from afar? (ה'ע' 1)
 1. He can still make the ברכה (כפתור ופרח מובא בביה"ל)
 2. He cannot make the ברכה (חיי אדם)
 - ix. Q: Does the ברכה on the Red Sea and Jordan River apply nowadays? (שם)
 1. One should say the ברכה without שם ומלכות, unless one sees them in their entirety from above (אור לציון ב:יד)
 2. No (רב אלישיב, גר"ח קניבסקי)
 - x. Q: What if the place where a miracle happened to a person was changed with added dirt or a ditch? (ה'ע' 3)
 1. One should say the ברכה without שם ומלכות (בצל החכמה ה:סג)
 - b. Both this ברכה and other ברכות on sights are like all other ברכות and must mention שם ה' and the kingship of ה'. (ש"ע)
 - i. Q: What else must be said in the ברכה?
 1. "אלוקינו" and "אתה" (משנ"ב ט)

3. (ריח:ב) נעשה לקצת ישראל
a. On a miracle that happened to some of ישראל כלל but not to all or even a majority of the nation, even if it happened to some tribes, one does not say a ברכה (שו"ע)
 - i. Q: What if the miracle happened to the person himself?
 1. He does say a ברכה (משנ"ב י')
4. (ריח:ג) שלשים יום
a. All of these instances in which one says a ברכה apply only if one hasn't seen the place for thirty days, in which case he is obligated just as he was the first time he saw the place (שו"ע)
 - i. Q: What counts towards the thirty days?
 1. The day he last saw and the current day do not count towards the thirty (משנ"ב יא)
 - ii. Q: Can one say a ברכה within thirty days?
 1. No; doing so is forbidden and a ברכה לבטלה (משנ"ב יב)
 - iii. Q: What is the difference between this ברכה and the ברכה on thunder and earthquakes and בשמים on which one says multiple ברכות even within the same day?
 1. In those cases, one says a ברכה on new thunder and new meteors and a new smell that wafts always, whereas in this case, nothing new has occurred from the last time the ברכה was made and therefore, it is not significant enough to warrant a ברכה unless there has been a 30-day pause (משנ"ב יג)