

הלכות ברכת הפירות (סימן רטז: דיני ברכת הריח)

רטז: יב-יד

Outline

1. Today's Topics
 - a. Smelling coals
 - b. Smelling an אתרוג סוכות
 - c. Smelling hot bread
2. רטז: יב) מוגמר
 - a. On מוגמר, which are spices placed on coals for purpose of smell, one says a ברכה once a cloud of smoke rises from the coals before one experiences the smell, but one does not say a ברכה before the cloud of smoke rises (שו"ע)
 - i. Q: Why does the רמ"א specify "for the purpose of smell"?
 1. If one produces the smoke to get rid of a bad smell, one does not say a ברכה, even if he benefits much from the smell (משנ"ב מו)
 - ii. Q: Why does one say the ברכה before smelling?
 1. Because ideally, we require the ברכה in advance of the experience; בדיעבד, one may say the ברכה while smelling (משנ"ב מז)
 - iii. Q: Why can't one say the ברכה before the cloud is produced?
 1. Because we require the ברכה to be in juxtaposition with the experience and not at a distance from it; however, בדיעבד, one is יוצא if he does not interrupt between the ברכה and the smelling even if he says the ברכה before the cloud rises (משנ"ב מה)
3. רטז: יג) ברכה על מוגמר
 - a. If the מוגמר is of tree products, one says עצי בשמים; if it is of herbs, one says עשבי בשמים; if it is of other spices, one says מיני בשמים (שו"ע)
 - i. Q: What is the חידוש?
 1. The ברכה does not change even though the spices are burned by being placed on the coals because the coals cause the cloud to rise and the smell to waft (משנ"ב מט)
 - ii. Q: How is "עשבי" pronounced?
 1. With a חיריק under the ע and a שוא under the ש, and the ב is soft (משנ"ב נ)
4. רטז: יד) אתרוג של מצוה
 - a. There is a debate whether to make a ברכה on smelling an אתרוג used for its מצוה, and therefore, one should not smell it (שו"ע)
 - i. Q: What is the case?
 1. The שו"ע does not refer to one who takes the אתרוג to fulfill his מצוה and in so doing smells it because all agree that in that case, one does not say a ברכה since he doesn't intend to smell. Rather, the שו"ע refers to one who takes the אתרוג both to fulfill the מצוה and to smell. The first opinion holds that just as one would say a ברכה on the eating and the smelling if he took for both purposes, so too one should say a ברכה on the מצוה and the smelling (משנ"ב נא)
 - ii. Q: What is the reason for the second opinion?
 1. The אתרוג's purpose is not for smell since it is for a מצוה (משנ"ב נב)
 - iii. Q: Does this debate apply even outside the context of the מצוה?
 1. No (מג"א, ביאור הלכה הע' 39)
 2. Yes (יש חולקין מובא במשנ"ב שם)
 - iv. Q: Why should one avoid smelling?
 1. To avoid the debate (משנ"ב נג)
 - v. Q: What if one does smell?
 1. He should not say a ברכה (מג"א וגר"א מובא שם)
 - vi. Q: Is there a prohibition to smell? (הע' 38)
 1. No; the prohibition applies only to הדסים (ביאור הלכה)
 - vii. Q: May one smell an אתרוג on שבת and say a ברכה? (הע' 39)
 1. Yes (שעה"צ)

- b. There is a debate whether one says "הנותן ריח טוב בפה" on hot bread, and therefore, one should not smell it (רמ"א)
- i. Q: What is the reason to say a ברכה?
 1. Hot bread is just like fruits on which one says a ברכה if he intends to smell (משנ"ב נד)
 - ii. Q: What is the reason not to say a ברכה?
 1. Its smell is not considered sufficiently significant (משנ"ב נה)
 - iii. Q: What if one does smell?
 1. He does not say a ברכה (נר) (משנ"ב נו)
 - iv. Q: May one smell bread of a non-Jews on פסח (הע' 40)?
 1. No, because we are worried one may come to eat it (ביאור הלכה)