

הלכות ברכת הפירות (סימן רטז: דיני ברכת הריח)

רטז:א-ב (עד "והני מילי")

Outline

1. Today's Topics
 - a. Making a ברכה on smells
2. (רטז:א) ברכה על הנאת ריח
 - a. It is forbidden to derive benefit from a good smell without first saying a ברכה, but afterwards, one need not say a ברכה (שו"ע)
 - i. Q: What is the source for this requirement?
 1. From "כל הנשמה תהלל ק-ה", we derive that one must make a ברכה even on that from which the soul benefits, which is smell (משנ"ב א)
 - ii. Q: Why must one make a ברכה beforehand?
 1. Because a ברכה must come before the pleasure, just as it must come before eating and before doing a מצוה (ג משנ"ב)
 - iii. Q: What if one forgets to make a ברכה before smelling?
 1. If he no longer continues to smell, then he has lost his chance to make a ברכה, just as he would if he forgot to make a ברכה before eating and didn't eat anymore (משנ"ב שם)
 - iv. Q: Why is there no ברכה אחרונה?
 1. Because smell is considered a lesser benefit (ד משנ"ב)
 - v. Q: What should one do if he must make both a ברכה on taste and a ברכה on smell?
 1. He should take the food in his right hand and first say the ברכה on taste because its benefit is more significant since it enters the body (משנ"ב שם)
 - vi. Q: Is a ברכה made on sound or washing?
 1. No, since sound does not have substance and washing does not penetrate the body (משנ"ב שם)
 - a. Q: What else is considered like sound? (הע' 4)
 - i. Benefit from fire (מג"א)
 - vii. Q: What should one do if he is unsure whether an item smells or if he is able to smell? (הע' 1)
 1. He may smell first before saying the ברכה (קצות השלחן)
 - viii. Q: Must one make a ברכה if he smells in order to decide whether to buy the product? (שם)
 1. No (גר"פ שיינברג)
 2. Yes (גר"י פישר)
3. (רטז:ב) עץ ומין עץ
 - a. If the smell is produced by a tree or a tree product, one says בורא עצי בשמים; if the smell emerges from grass, one says בורא עשבי בשמים; if the smell emerges from neither, one says בורא מיני בשמים; if the smell emerges from a fruit that is fit to eat, one says "הנותן ריח טוב בפרות" (שו"ע)
 - i. Q: What is a "tree product"?
 1. Something that is not definitively a tree, since it is soft, but it produces branches from its wood (משנ"ב ו)
 - ii. Q: What is "מוס"ק?
 1. A spice that comes from an animal; some say it yields from the perspiration of the animal, and some say it yields from the blood that collects in the neck of the animal and then dries. According to the second opinion, some said that it is forbidden to put the spice in a dish because blood is forbidden to eat, but many permit using it in a dish because we follow its present state, which is not blood (משנ"ב ז)
 - a. Q: In practice, how do we rule?
 - i. We are lenient (א"ר), especially if there it is null by 60:1 (פרמ"ג)
 - iii. Q: What are examples of fruits that have smells?
 1. An אתרוג, an apple, or a vegetable that has a good smell, even if they can be eaten only via mixture (משנ"ב ח)

- iv. Q: What is the correct text for ברכת הריח on fruits?
1. "א"ר מובא במשנ"ב ט" (אשר נתן")
- v. Q: What is the ברכה on a closed-potted tree? (הע' 8)
1. (קצות השלחן) בורא עצי בשמים
- vi. Q: Does ברכת הריח apply to modern day fruits? (הע' 10)
1. If their smell is very strong, then yes (גרשז"א, רב אלישיב)
- vii. Q: What is the ברכה on flowers of fruits? (שם)
1. (כף החיים) if they have yet to become fruits עצי בשמים
- viii. Q: What is the ברכה on fruit skins? (שם)
1. (י"א במחזיק ברכה, ערה"ש) הנותן ריח טוב
2. (פרמ"ג, מחזיק ברכה) בורא מיני בשמים
3. (קצוש"ע) בורא עצי בשמים
- ix. Q: Is one יוצא if he says בורא עצי בשמים on fruits? (הע' 11)
1. Yes (קצוש"ע, אור לציון)
2. No (קצות השלחן)