The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Nov 15 2022 ■ כ"א חשון, תשפ"ג
סימן רט"ז סעיף ג'-ה'

Overview

<u>Siman 216 Seif 3:</u>

When smelling rose, cinnamon which is Indian tree, rose water, frankincense, mastic and other similar items one recites: בורא עצי בשמים.

- Even though the rose could be made into a confection, nevertheless, one does not recite the beracha that is recited on sweet smelling fruit since it is not primarily for eating. Shulchan Aruch refers to rose that grows on trees but upon those that grow from the ground one recites: בורא עשבי בשמים. Vilna Gaon maintains that if the leaves emerge from the wood and it lasts from year to year one recites: בורא עצי בשמים. (M.B. 17)
- It should say "עוד הנדי" rather than "עור הנדי". (M.B. 18)
- Rosewater is either the liquid that is extracted when one squeezes the rose or the liquid when one soaks or cooks rose. (M.B. 19)

<u>Siman 216 Seif 4:</u>

On balsam oil one recites: בורא שמן ערב.

- Since it is found in Eretz Yisroel and it is important it was assigned a unique beracha to give thanks for its importance. If one recited: בורא עצי בשמים he discharged his obligation. (M.B. 23)

<u>Siman 216 Seif 5:</u>

Olive oil that was pounded or ground to the point that it has a wafting smell one recites: בורא עצי בשמים.

- The same halacha is true regarding other fruits that were processed the same way. If the process was done to fruit that does not grow on a tree one recites: בורא מיני בשמים. (M.B. 25)
- The reason one does not recite: הנותן ריח טוב בפרות as one does on an esrog is that regarding the esrog the smell is present as the fruit grows as opposed to these fruit where the smell is extracted by pounding the fruit. (M.B. 25)

Halacha Highlight

<u>Reciting the beracha for smells on foods</u>

Shulchan Aruch Siman 216 Seif 5

שמן זית שכתשו או טחנו עד שחזר ריחו נודף

Olive oil that was pounded or ground until the smell wafted

Shulchan Aruch (סע' ה') teaches that if one pounds or grinds olive oil so that the smell wafts one recites בורא עצי בשמים. Mishnah Berurah (ס"ק כ"ד) explains that one does not add anything to the oil, rather by simply pounding or grinding the olives one is able to generate a strong and pleasant smell. The reason one does not recite the beracha: הנותן ריח טוב בפרות which is the beracha that is recited on fruit that has a pleasant smell is that the beracha of הנותן ריח טוב וכו' is reserved for fruit that naturally has a pleasant smell. When the fruit does not naturally have a pleasant smell and it only emerges by pounding or grinding the fruit it does not make sense to say הנותן since Hashem did not create the fruit to have a pleasant smell and the beracha בורא עצי בשמים is more appropriate since it expresses thanks that Hashem infused a pleasant smell in the fruit.

Biur Halacha (סע' ב' ד"ה או לאכלו) cites the position of Vilna Gaon who maintains that when a fruit was designated for eating one does not recite a beracha on its smell even if one takes the fruit to smell. Although Biur Halacha asserts that Vilna Gaon would agree that if it was taken specifically for smelling one would recite a beracha, other Poskim disagree and contend that one never recites a beracha on food that was designated for eating. Accordingly, in our times that fruit is designated for eating one who is concerned with the stringent opinion would not recite a beracha when smelling fruit. Additionally, there is a disagreement whether one should recite הנותן ריח טוב בפרות or whether one should recite אשר נתן ריח טוב בפרות. Being that there is a dispute about this matter as well there are those who refrain from reciting a beracha on the smell of edible fruit altogether (פסקי תשובות אות ג').