The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רט"ז סעיף ו'-ט'

Overview

Siman 216 Seif 6:

Oil that was made fragrant like anointing oil, if it was made with wood one recites: בורא עצי בשמים. If herbs were used one recites: בורא עשבי בשמים and if contained wood and herbs one recites: בורא מיני בשמים. If one filtered it and removed the spices, according to one opinion one recites: בורא שמן ערב and according to another opinion one does not recite any beracha whatsoever since the smell has no source. Since the matter is questionable one should refrain from smelling it.

- In other words, one placed spices in oil so that it should smell. The same halacha applies if one places spices in water or any other beverage. (M.B. 26)
- Shulchan Aruch referred to where the spice remained in the oil and for that reason one recited the appropriate beracha. (M.B. 29)
- Later authorities conclude that one who does not wish to adopt a stringent position may smell the oil l'chatchila and recite: בורא מיני בשמים. (M.B. 32)

Siman 216 Seif 7:

On סמלק and חלפי דימא one recites: בורא עצי בשמים. סמלק according to some is rosemary and according to others is jasmine. According to some it is an herb that has three rows of leaves one above the other and each row contains three leaves. חלפי דימא is spikenard called אישפי"ק.

- Even though the stem is not as hard as wood since the leaves are produced by the stem similar to other trees it is classified as a tree. (M.B. 33)
- Vilna Gaon demonstrates that חלפי דימא is rosemary. (M.B. 34)

Siman 216 Seif 8:

On סיגלי which are violets one recites: בורא עשבי בשמים.

Siman 216 Seif 9:

- נרגס which is narcissus and according to others is lily, if it grew in a garden one recites: בורא עצי בשמים and if it grows in the field one recites: בורא עשבי בשמים.
- Since the one grown in the garden is watered it turns hard and lasts from one year to the next as opposed to the one that grows in the field. (M.B. 37)

Halacha Highlight

Liquids infused with smells

Shulchan Aruch Siman 216 Seif 6
ואם סננו והוציא ממנו הבשמים
If one filtered it and removed the spices

Shulchan Aruch (סעי' ו') discusses oil in which spices were steeped and then removed. According to the first opinion one recites on the remaining oil בורא שמן ערב, whereas according to the second opinion one does not recite any beracha since it is a smell that does not have a tangible source. Shulchan Aruch's conclusion is that it is appropriate for one to avoid smelling such oil. Interestingly, above Shulchan Aruch (סעי' ג') lists different spices and teaches which beracha should be recited on each one. One of the spices that he mentions is מי ורד, rose water. Mishnah Berurah (סק"י י"ט) explains that there are two sources for rose water. One source is to collect the moisture that is already contained within the rose by squeezing out the liquid. The second method is to soak or cook a rose in water. It seems that the halacha in the earlier seif is subject to the dispute in our seif and yet no dispute is recorded there.

One approach is that in seif 6 only a weak smell was infused into the oil (see מ"ב שם סק"ל"א) as opposed to rose water where as a result of the soaking or cooking a strong smell entered the water and thus warrants a beracha according to all opinions. A second approach is that the case of rose water is where one either extracted liquid from the rose or one cooked or soaked the rose so that the rose dissolved into the water. Since in both of those cases one smells that actual rose, one recites the appropriate beracha. In contrast, in seif 6 the spice is completely removed and thus it is considered a smell that has no source. This is the basis for the practice to not recite a beracha when one smells perfume since whatever was used to generate the smell is filtered out before it is bottled. Additionally, most times the smell is generated from artificial ingredients that do not warrant a beracha in the first place (פסקי תשובות אות ח').