The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רט"ז סעיף י"ב-י"ד

Overview

Siman 216 Seif 12:

One recites the beracha on incense (meaning spices that are placed on coals to generate a smell) once the smoke has risen before one smells the aroma. One should not recite the beracha before the smoke rises.

- If the smell is to remove a foul odor one does not recite a beracha even if one enjoys the smell. (M.B. 46)
- One should recite the beracha before smelling but b'dieved if one recited the beracha while one is smelling the incense he fulfilled his obligation. (M.B. 47)
- B'dieved one discharged his obligation if one did not interrupt between the beracha and smelling the incense. (M.B. 48)

Siman 216 Seif 13:

If the incense comes from wood one recites: בורא עצי בשמים, if it is an herb one recites: בורא עשבי בשמים and if it is from other sources one recites: בורא מיני בשמים.

- In the word עשבי the ע׳׳ has a chirik, the ש׳׳ has a sheva and the ב׳׳ does not have a dagesh. (M.B. 50)

Siman 216 Seif 14:

One who smells the esrog used for the mitzvah recites a beracha but there are authorities who maintain that one does not recite a beracha. Therefore, it is appropriate not to smell it. Some maintain that one who smells warm bread should recite: שנתן ריח טוב בפת but others maintain that one does not recite a beracha, therefore it is appropriate not to smell it.

- Shulchan Aruch does not refer to one who took an esrog to fulfill the mitzvah and as he was doing so happened to smell the esrog since in such a case all opinions would agree that he would not recite a beracha. The intent is that one took the esrog to fulfill the mitzvah and smell it. (M.B. 51)
- It was not intended for smell since it is set aside for the mitzvah. There is a disagreement whether one recites the beracha when smelling the esrog before or after fulfilling the mitzvah. (M.B. 52)
- If one does smell it Magen Avrohom and Vilna Gaon maintain that one does not recite a beracha. (M.B. 53)
- If one smells it he does not recite a beracha. (M.B. 56)

Halacha Highlight

Smelling one's esrog

Shulchan Aruch Siman 216 Seif 14

המריח באתרוג של מצוה

One who smell the esrog used for the mitzvah

Shulchan Aruch (סע׳ י״ד) discusses the issue of reciting a beracha when one smells the esrog he uses for the mitzvah. Mishnah Berurah (ס״ק נ״א) clarifies that Shulchan Aruch does not refer to where one took the esrog in his hand to fulfill the mitzvah and happens to smell it at the same time. In such a case it is obvious that one does not recite a beracha since the intent was not to smell the esrog. Rather the intent is that one took the esrog to fulfill the mitzvah and smell it.The first opinion cited maintains that one should recite a beracha when smelling the esrog in this case. In seif 2 we were taught that when one takes a food to eat it and smell it one recites the beracha on the smell and the same is true when one takes the esrog to fulfill the mitzvah and smell it. The second opinion contends that one does not recite a beracha since its present function is for the fulfillment of the mitzvah rather than for smell. Shulchan Aruch's conclusion is that one should not smell their esrog in such a circumstance. In the event that one will smell their esrog Magen Avrohom and Vilna Gaon maintain that the beracha should not be recited.

If one took his esrog to smell when he does not intend to fulfill the mitzvah, but it is a time in which one could fulfill the mitzvah there is a debate amongst the poskim whether he should recite the beracha. One should avoid smelling the esrog in this case and if one does smell the esrog he should not recite the beracha. The same is true if one takes the esrog to smell while the esrog is still considered set aside for the mitzvah but it is a time during which the mitzvah cannot be fulfilled, e.g. nighttime. The same dispute applies and one should avoid smelling the esrog in such a circumstance (פסקי תשובות אות י״ד).