The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, June 1, 2024 ■ כ"ד אייר, תשפ"ד
סימן תקי"א סעיף ג'-ד'

Overview

Siman 511 Seif 3:

A person is permitted to immerse on Yom Tov to remove his *tumah*.

- It does not appear as though he is repairing himself, as it does by *tamei* utensils since he may be immersing to cool himself. (M.B. 20)

Siman 511 Seif 4:

We do not make *mugmar* which involves spreading incense on coals, whether it is done to smell the incense or whether the intent is to infuse smell into one's house or utensils. If one intends to infuse smell into fruit to make the food taste better it is permitted even if the incense is spread over coals made from wood. It is prohibited to splash a fragrant liquid from a glass on clothing since it generates a scent into them.

- This is not a universal need and is only done by delicate people. (M.B. 21)
- Shulchan Aruch refers to coals made from wood so that it violates the prohibitions of extinguishing and kindling. The Gemara implies that it is prohibited even when the coals are made from earthenware. (M.B. 22)
- It is permitted to take an iron utensil covered with holes, fill it with smoke, plug the holes to contain the smoke and then open the holes on Yom Tov or even Shabbos. (M.B. 23)
- Some Poskim maintain that it is permitted only if the coals were kindled for food preparation or something similar but it is prohibited to kindle wood in the first place with the intent to spread incense on them to infuse smell into fruit. (M.B. 25)
- It is prohibited even if the garment already has a scent if it will strengthen the scent. (M.B. 26)
- It is Rabbinically prohibited. (M.B. 27)
- It is also prohibited to place a fragrant item in water to infuse smell into the water. (M.B. 28)

Halacha Highlight

Infusing a scent

Shulchan Aruch Siman 511 Seif 4

אין עושין מוגמר

We do not make *mugmar*

Shulchan Aruch (סעי' ד') prohibits the use of incense on Yom Tov to produce a scent in one's home or onto his utensils. The reason is that burning incense involves extinguishing the coals onto which the incense is placed and then the kindling of that incense. Since placing incense on coals involves *melacha* it is not permitted unless that *melacha* satisfies a universal need – דבר השוה לכל נפש—and the use of incense is reserved for delicate people and it not practiced by the general population.Rema adds that it is also prohibited to pour a cup of scented liquid onto a garment since doing involves infusing a scent into the garment which is prohibited. Mishnah Berurah (סי"ק כ"ח) adds that it is also prohibited to add a scent to water so that the water should become infused with that scent. Be'er Heitev (סק"ז) presents a dispute whether there is a prohibition against infusing a smell into one's hands. One who follows the lenient position has authorities supporting him but one who is stringent will be blessed. Some authorities add that this disagreement is limited to one's hands but all authorities agree that one may not infuse a scent onto other parts of the body and certainly on one's hair is prohibited (פסקי תשובות אות ט').

On the other hand, *Poskim* write that there is no prohibition against using perfume powder or a fragrance to remove a foul odor whether that foul odor is on one's body or even on one's garment. The reason is that *halacha* differentiates between infusing smell which is prohibited and removing a smell which is permitted. Additionally, there is no prohibition against spraying a deodorizer in a room, even if one's intent is to generate a good scent rather than merely remove an existing foul odor. The reason is that the prohibition is to infuse a scent into a tangible item and the air in a room is not tangible so the prohibition does not apply (פסקי תשובות שם).