



בס"ד
Menucha
*The Shabbos Table Companion
for the Whole Family*

תשע"ה - Issue #2

הג הסוכות -
בראשית

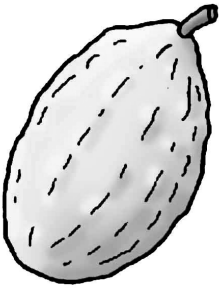
Tishrei abridged version

Halachah Challenge

How to Smell Your Esrog During Succos

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reviewed by Rav Chaim Malinowitz



The bright morning sun woke Benji up. It was the first day of Succos. After washing his hands, he ran to his Arba Minim. Benji picked them up with great joy. He got so thrilled when he realized that soon he would be standing in shul and performing the mitzva of Arba Minim. In the meantime, in order to have even a greater appreciation for his dear set of Arba Minim, he wanted to smell the hadasim and the esrog. But he wasn't sure if he was allowed to do that.

Question: Can Benji smell the *hadasim* and the *esrog*?

Answer: Yes. However, once he lifts his *lulav* set in order to perform the *mitzva* of Arba Minim, it will be prohibited for him to smell the *hadasim* until the end of Succos. He may, however, smell his *esrog* throughout Succos. When smelling the *esrog*, he should make a bracha of *hanosein reyach tov bapeiros* on another aromatic fruit and have the *esrog* in mind before making that bracha. Alternatively, Benji should smell the *esrog* without a blessing, while the *esrog* is not in his hand.

Explanation: Once an object is sanctified for a *mitzva* purpose, a person may not derive benefit from that object^{1 [see Note A]}. The source of this is the following Braisa quoted in Gemorah Succah²: *Rabbi Yehuda Ben Beseira says: just as the Heavenly Name attaches itself to a Chaggiga offering, so too, the Heavenly Name attaches itself to a succah, as the verse says "...holiday of Succos seven days for Hashem"*. Chaza"l explain that since the Heavenly Name attaches itself to a Succah, as a result we are prohibited to derive benefit from the wood of a succah throughout the seven days of the holiday³.

Having said that, Chaza"l also teach us that a *mitzva* object is not off limits to us as far as every type of benefit that we can derive from it. Rather, only the principal



This week's issue is dedicated

In honor of Joel Padowitz, the best Tati anyone could ask for. By his family.

Halacha Challenge (cont.)

benefit that this object typically offers is restricted to us. For example, Gemorah Succah teaches us that during the holiday of Succos it is prohibited to smell *hadasim* that are used for the mitzva of Arba Minim, because the essential benefit of *hadasim* is their fragrance⁴. Yet, Chazal teach us that we are permitted to smell *esrogim* during the holiday of Succos, because their prime purpose is for eating and not for smelling⁴.

There is one issue, though, as far as smelling an *esrog* during Succos, and that is saying the blessing (*hanosein reyach tov bapeiros*) over its fragrance. During the holiday of Succos the only purpose of an *esrog* (of the Arba Minim) is to be used to perform the *mitzva* of Arba Minim. Consequently, it is possible to say that during Succos this *esrog* is not “*avida l'reicha*” (“made to be smelled”; Without this condition a blessing is not said on a fragrance). Some *poskim* agree with this reason, and hence, according to them, the blessing on an *esrog's* fragrance is not said during Succos.^[see note B] Other *poskim* hold that the *esrog* of Arba Minim is in fact “*avida l'reicha*” (if it's picked up with an intention to smell it) and thus, a blessing is said over its fragrance.⁵ Since there is no agreement on this issue, it is advised not to pick up an *esrog* of the Arba Minim in order to smell it⁵.

If one wants to smell an *esrog* of the Arba Minim on Succos, he may do so by making the blessing (*hanosein reyach tov bapeiros*) over another fragrant fruit and have the *esrog* in mind⁶. Alternatively, since a person should make a blessing over a fragrance of a fruit only if he picked up the fruit with an intention to smell it, one can smell an *esrog* of Arba Minim while the *esrog* is not in the person's hand (e.g., while an *esrog* is laying on a table).^{7 [see note C]}

Additional Notes: note A From which point are *hadasim*, *esrog*, *aravos* and a lulav are considered as “sanctified for the *mitzva*?” The Haga'os Ashri teaches that this takes place only from the point when a person lifts the Arba Minim in order to fulfill their mitzva⁸. The Shulchan Aruch rules according to this *p'sak* of Haga'os Ashri⁹. **note B** Rav Shlomo Zalman Auerbach zt"l writes that it's possible that Eliya Rabba and other *poskim* who say that an *esrog* does not have a status of *avida l'reicha* even at a time when a person is not performing the *mitzva* of Arba Minim, hold that once a person designates an *esrog* for the mitzva of Arba Minim—even before Succos—it loses its status of *avida l'reicha*. Thus, Rav Shlomo Zalman writes that *l'maysa* we are in doubt whether or not to make a bracha (*hanosein reyach tov bapeiros*) on an *esrog* even before Succos (i.e., an *esrog* that was set aside for the mitzva of Arba Minim)¹⁰. **note C** It is permitted to enjoy an *esrog's* aroma that reaches a person while he is performing the mitzva of Arba Minim¹¹.

1. עיין רש"י סוכה לז: ד"ה אסור להריח ב. 2. סוכה ט. 3. שם. 4. סוכה לד: שו"ע א"ח סימן תרנג ס"ק א. 5. שו"ע א"ח סימן רטז סעיף יד. 6. מ"ב סימן תרנח ס"ק ה. 7. באור הלכה סימן רטז סעיף ב ד"ה כשנטלו להריח בו. 8. ההגות אשרי ביצה פרק ד. 9. שו"ע א"ח סימן תרנג ס"ק ב. 10. הליכות שלמה מועדים תשרי פרק י' אות לו. 11. מ"ב סימן רטז ס"ק יא, נא

Riddles

At the time of the Beit Hamikdash, there was a town near the Euphrates in which the first day of Pesach was always observed for one day. The first day of Succos, however, was sometimes observed 1 day and sometimes 2. Why?

Answer to last issue's riddle

(Riddle: How many times the Chumash makes a reference to a human king using the word Melech?) ANSWER: 58