

# HALACHICALLY SPEAKING

Volume 8 Issue 1



{ TOPIC }

## THE BERACHA OF SHEHECHIYANU ON FRUITS



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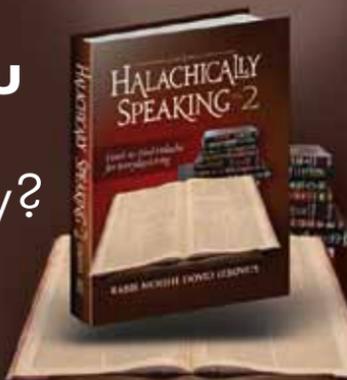
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# THE BERACHA OF SHEHECHIYANU ON FRUITS

The *beracha* of *shehechyanu* applies to many different areas such as *Yom Tov*, the birth of a boy, purchasing new items, performing *mitzvahs* and eating new fruits.<sup>1</sup> This issue will focus on the *beracha* of *shehechyanu* as it applies to new fruits.

## The *Beracha* on Fruits and those who are lenient

When a fruit is only available once a year a *shehechyanu* is recited because the new fruits bring joy to a person.<sup>2</sup> Based on this some people have the custom not to recite a *beracha* on new fruits because there is no real joy with the new fruit.<sup>3</sup> This will be discussed later on in this issue.

## Obligation vs. *Reshus*

There is a discussion in the *poskim* if the *beracha* of *shehechyanu* on new fruits, purchasing items, etc is an obligation or a *reshus*. According to all opinions, the *shehechyanu* recited on *Yom Tovim* is an obligation.<sup>4</sup> Many say that it has become the custom to treat the *shehechyanu* on new fruits as an obligation.<sup>5</sup> Although, many *poskim* say

1. Refer to Ramabm Pe'er Hador 49; pages 120-122, Chaim Shel Beracha pages 34-36 in depth. Refer to Tohar 1: pages 154 on this topic.

2. Shulchan Aruch 225:3, Biur Halacha 223 "v'yeish."

3. Darchei Chaim V'sholom 253, Taamei Haminhagim 211 in footnote page 97, Mishnei Sichei 1:18. Natei Gavriel Purim 5:4. Refer to Shevet Ha'Levi 4:25.

4. See Elya Rabbah 225:6, Aruch Ha'shulchan 225:1.

5. Birchei Yosef 225:2, Aruch Ha'shulchan 225:1.

איך ללמוד להלכה של אמת של הלכה בלבד... (ברכות ח)



this *beracha* is a *reshus* and does not have to be recited,<sup>6</sup> one should try to make this *beracha* when applicable.<sup>7</sup> The *Yerushalmi* says one who does not make a *beracha* on a new fruit will have to give a *din* and *cheshbon* for his actions.<sup>8</sup>

### ***Nusach of the Beracha***

The *Mishnah Berurah*<sup>9</sup> and others say the correct pronunciation on the word *l'zman* is a *cherik* which would mean one says *li'zeman*. However, the custom of many is to recite the word *l'zman* with a *patach* so that the correct pronunciation is *la'zman*.<sup>10</sup>

### **Fruits**

The *beracha* of *shehechyanu* is recited on new fruits which were not available all year (below we will discuss the fact that many fruits are available all year).<sup>11</sup> One does not recite a *shehechyanu* on a fruit which is not seasonal.<sup>12</sup> The *Mishnah Berurah*<sup>13</sup> says one should try to eat new fruits in order that he can show his love for *Hashem's* produce.<sup>14</sup>

6. Refer to Darchei Moshe 223:4, Rama 223:1, Magen Avraham 6, Be'er Heitiv 5, Ben Ish Chai Re'eh 1:8, Chai Adom 62:9, Mishnah Berurah 225:9, Divrei Torah 2:61.

7. Elya Rabbah *ibid*, Magen Avraham 223:3, Mishnah Berurah 223:7, 225:9, Biur Halacha 223 "v'yeish," Kaf Ha'chaim 22, Igros Moshe O.C. 3:34, 5:43:5, Piskei Teshuvos 225:9. This applies to male and female alike (Ha'e'lef Lecha Shlomo 193, Chaim Shel Beracha page 72:3).

8. Elya Rabbah 6, Magen Avraham 14, Kaf Ha'chaim 23, Birchos Habayis 24:3.

9. 676:1, see Magen Avraham 676 introduction, Elya Rabbah 676:1.

10. Halichos Shlomo Tefilla 23:footnote 65, Chaim Shel Beracha page 44, Haberacha V'hilchoseha pages 351:31, Yugel Yaakov page 67.

11. Tur 225, Shulchan Aruch 225:3. This *beracha* may be recited on *Shabbos* even though one is not allowed to detach the fruit from the tree on *Shabbos* (Biur Halacha "oy," Be'er Moshe 3:43).

12. Kaf Ha'chaim 225:44.

13. 225:19.

14. See Ben Ish Chai Re'eh 1:16, Aruch Ha'shulchan 225:5. See Divrei Torah 2:61.

כל השנה הלכות בכל יום מופתת לו שיהא בן עולם הבא....

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Others say if one is lenient with this *beracha*, Hashem will lessen the years of his life *r"l*.<sup>15</sup>

## Ready to Eat

The *beracha* is only recited when one is about to eat a new fruit, and no *beracha* is recited upon seeing a new fruit on a tree or in a store, etc.<sup>16</sup> The reason is because when one sees the fruit there is no real joy, and the true joy is when he is about to eat the fruit.<sup>17</sup>

## Did not Recite the *Beracha* the First Time

According to many *poskim* one who ate a new fruit without reciting a *shehechyanu* on it may recite the *beracha* the second time he eats the new fruit.<sup>18</sup> Others say that once no *beracha* was recited the first time, the opportunity to recite another *beracha* was lost.<sup>19</sup> *L'maseh*, the *minhag* is like the second opinion quoted.<sup>20</sup>

## Complete Fruit

The *beracha* on a new fruit is only recited when the fruit is completely grown.<sup>21</sup> A fruit is considered fully grown when it has a white petal on it.<sup>22</sup> One who said a *beracha* before this time does not repeat the *beracha* when the fruit is complete.<sup>23</sup>

15. Shulchan Hatohar 222:1.

16. Rosh Mesechtas Eiruvim 3:10, Tur 225, Bais Yosef, Prisha 3, Levush 3, Magen Avraham 7, Machtzis Ha'shekel 7, Seder Birchos Haneinen 11:12, Mishnah Berurah 11, Aruch Ha'shulchan 7.

17. Levush and Aruch Ha'shulchan *ibid*.

18. Tur 225, Bais Yosef, Prisha 3, Rama 3, Levush 3, see Shevet Ha'kehusi 2:97.

19. Magen Avraham 9, Kitzur Shulchan Aruch 59:14, Aruch Ha'shulchan 7, Halichos Shlomo Tefilla 23:footnote 22.

20. Mishnah Berurah 13.

21. Bais Yosef 225, Prisha 2, Darchei Moshe 2, Levush 7.

22. Magen Avraham 8.

23. Mishnah Berurah 12, see Be'er Heitiv 225:8.

אינן על להקדי"ה בעמלמו אלא י  
אמור של הלכה בלבד... (ברכות ה')



## Produce which is *Hadama*

The *poskim* say that a *beracha* of *shehechyanu* may be recited on melons even though one recites a *hadama* when eating them.<sup>24</sup>

## Items Which do not Grow in the Ground

Items which do not grow in the ground such as fish or chicken do not require a *shehechyanu* even if it has been a long time since one has eaten these foods.<sup>25</sup>

## Fruit Not Eaten Alone

Many times one eats a fruit which is smeared on bread and is generally not eaten alone. An example of this is an avocado. One who spreads avocado on bread would not recite a *shehechyanu* on it because it is viewed as a *tofel*.<sup>26</sup> One who can feel the taste of the avocado on the bread (i.e. there is a lot of avocado on the bread) may recite a *shehechyanu* on it.<sup>27</sup>

## Which is first - *Beracha* on Fruit or *Shehechyanu*?

There is a big discussion in the *poskim* as to which *beracha* should be recited first, the *beracha* of *ha'etz*, etc or the *beracha* of *shehechyanu*? Many *poskim* say that the *beracha* on the fruit is first, since the *beracha* on the fruit is *tadir* and the *beracha* of *shehechyanu* is *eino tadir*.<sup>28</sup> Many

24. Seder Birchos Haneinen 11:12, Biur Halacha 225 "peri".

25. Magen Avraham 12, Mishnah Berurah 16, Kaf Ha'chaim 41.

26. Refer to Ketzos Ha'shulchan 63:badi 11, Rivevos Ephraim 5:141. See Aruch Ha'shulchan 225:12. Sheilas Rav 2:20:20.

27. Avnei Yushfei 1:48:1 quoting the opinion of Harav Elyashiv Shlita, see Rivevos Ephraim 4:page 422, Vezos Ha'beracha pages 165, 252:20:1, Sharei Ha'beracha 20:footnote 35, Doleh U'mashka page 129.

28. Refer to Be'er Heitiv 225:6, Eishel Avraham Butchatch 225, Machzik Beracha 22:3, Aruch Ha'shulchan 5, Kaf Ha'chaim 225:24, Birchos Habayis 24:4, Vezos Ha'beracha page 158, Oz Nedberu 3:51:2, Yechaveh Daas 3:15, Chazon Ovadia Tu B'shevat page 439:9, Natei Gavriel Purim 5:5.



other *poskim* say that the *beracha* of *shehechyanu* is first,<sup>29</sup> since the main time for the *beracha* is when one sees the fruit but we wait until one is about to eat it to recite the *beracha*. Therefore, the *shehechyanu* should be recited before the *beracha* on the fruit. Furthermore, if the *beracha* on the fruit is first, when one recites the *shehechyanu* it may be considered a *hefsek*. The custom of many people is in accordance of the first opinion. However, whichever way one chooses he was *yotzei* and it is not a *hefsek*.<sup>30</sup>

### Reciting the *Beracha*

When one recites the *beracha* on the fruit it should be held in his right hand.<sup>31</sup> One should not be *mafsik* in idle talk etc in between the *beracha* on the fruit and the *beracha* of *shehechyanu*.<sup>32</sup> If one is brought a new fruit and a new garment (see below) one *beracha* is recited for both of them.<sup>33</sup>

### Unsure if you recited a *Beracha*

Based on the concept of *sofek berachos l'hukel* one who is unsure whether he recited a *beracha* of *shehechyanu* does not recite the *beracha* again.<sup>34</sup>

29. Refer to Pri Megadim Eishel Avraham 225:7, Seder Birchos Haneinen 11:12, Chai Adom 62:8, Kitzur Shulchan Aruch 59:14, Mishnah Berurah 225:11, Aruch Ha'shulchan 5, Da'as Torah 225:3, Ve'aleihu Lo Yeibol 1:page 121:162, see Piskei Teshuvos 225:12, Chaim Shel Beracha pages 80-82.

30. Birchos Habayis ibid, Lekutei Maharich page 277, Modanei Yom Tov 1:page 129.

31. Shulchan Aruch 206:4, Mishnah Berurah 600:4.

32. Matei Ephraim 600:6.

33. Kaf Ha'chaim 225:18.

34. Pri Megadim Eishel Avraham 223:9. Refer to Yabea Omer O.C. 6:42:3.

## Which Fruits are not obligated in a *Beracha*

No *shehechyanu* is recited for pickles, cucumbers,<sup>35</sup> potatoes,<sup>36</sup> chickpeas,<sup>37</sup> bread,<sup>38</sup> radishes (*reitach*),<sup>39</sup> mushrooms,<sup>40</sup> and carobs.<sup>41</sup> According to some *poskim* the *beracha* is not recited on watermelon.<sup>42</sup>

### Dried Fruits

A fruit which was not available all year round but is being sold as dried fruit would not require a *shehechyanu* before eating it.<sup>43</sup> (One should be careful with insects regarding dry fruit).

### Smashed Fruit - Jam

New fruits which are smashed to the point where it is not recognizable that they are fruits do not require a *shehechyanu*.<sup>44</sup> However, if there are pieces of the fruit which are discernible then a *beracha* can be recited.<sup>45</sup> The same applies to a drink made from a new fruit.<sup>46</sup>

35. Halichos Shlomo ibid:footnote 30.

36. Mishnah Berurah 18, Aruch Ha'shulchan 12, Shevet Ha'kehusi 4:60.

37. Aruch Ha'shulchan 12.

38. Magen Avaraham 14, Elya Rabbah 13, Aruch Ha'shulchan 12.

39. Prisha 5, Aruch Ha'shulchan 12, Kaf Ha'chaim 45. See Pri Megadim Eishel Avraham 14 who argues.

40. Elya Rabbah 13, Pri Megadim Eishel Avraham 12, Kaf Ha'chaim 48.

41. Opinion of Harav Elyashiv Shlita quoted in Vezos Ha'beracha page 162.

42. Halichos Shlomo Tefilla 23:20, Ve'aleihu Lo Yeibol 1:page 122:165, Sharei Ha'beracha 20:footnote 51.

43. Birchos Habayis 24:22, Rivevos Ephraim 7:60:1, Madanei Yom Tov 1:page 130.

44. Vezos Ha'beracha page 165. See Sheilas Rav 2:20:19.

45. Birchos Habayis 24:29.

46. Shevet Ha'kehusi 4:63, Sharei Ha'beracha 20:9.



## Esrog Jam

On *Tu B'shevat* the custom is to eat *esrog* jam and the question arises if a *shehechyanu* should be recited on this. Do we say that since we recited a *shehechyanu* on *Succos* the *esrog* was included in this and there is no need to recite a *shehechyanu* for a second time.<sup>47</sup> *L'maseh*, the custom is to recite a *shehechyanu* on *esrog* jam.<sup>48</sup>

## Cooked Fruit

A fruit which is not available all year and is cooked still requires a *shehechyanu* to be recited on it if it is the *derech* to eat the fruit cooked.<sup>49</sup> However, no *beracha* of *shehechyanu* is recited on a fruit which is not the *derech* to eat raw if one eats it raw.

## Wine

One does not recite a *shehechyanu* on wine made from new grapes since one cannot tell the difference between new and old wine.<sup>50</sup>

## Fruit “in Season” All Year

In order for a *shehechyanu* to be required the fruit has to be a new fruit.<sup>51</sup> Nevertheless, one may recite a *shehechyanu* on a fruit which grows two times a year.<sup>52</sup>

47. Leket Yosher page 149, Ben Ish Chai Re'eh 1:11, Ha'elef Lecha Shlomo 92:page 39, Kaf Ha'chaim 43, Madanei Yom Tov 1:page 131, Ve'aleihu Lo Yeibol 1:page 122:163. See Mishnah Berurah 16.

48. Chaim Shel Beracha 27:footnote 4 quoting the opinion of *rabbonim*. Refer to Halachos Ketanos 2:257, Kaf Ha'chaim 225:43.

49. Vezos Ha'beracha page 159 quoting the opinion of Harav Elyashiv Shlita, see Shevet Ha'kehusi 2:97:2:page:93.

50. Mishnah Berurah 225:15.

51. Tur 225, Shulchan Aruch 225:6.

52. Bais Yosef 225, Rama.

Fruits which are available all year due to being kept in a refrigerator or freezer do not require a *shehechyanu* upon eating them since one does not have the *simcha* needed in order to qualify to recite a *beracha* on them.<sup>53</sup> In addition, one does not know which season the fruits are from. Although, others say one can recite a *shehechyanu* in the above situation,<sup>54</sup> the *minhag* is like the first opinion quoted.

Today, most fruits are available all year round since they grow in warm climates and are imported from across the world to local fruit stores.<sup>55</sup> After speaking with several fruit store owners it seems that most fruit would not require a *shehechyanu* since they are in one's grocery store all year-round.

In different countries the *metziahs* will be different. In *Eretz Yisroel* the following are some of the fruits which are not available all year and one would recite a *shehechyanu*: avocado, watermelon, cherries, mango, and strawberries.<sup>56</sup> One who goes from a country where a specific fruit was not available all year, to a country where that fruit is available all year would still recite a *beracha* of *shehechyanu* on the fruit in his second location. This is only if it is within thirty days of leaving his old location.<sup>57</sup>

If a new fruit is different than an old fruit (that is around all year) in taste then one recites a *shehechyanu* on the new fruit, even though a similar fruit is available.<sup>58</sup>

53. Refer to Shevet Ha'kehusi 4:60, Be'er Moshe 5:65:8.

54. Igros Moshe O.C. 3:34. Refer to Chazon Ovadia Tu B'shevat page 437:7.

55. Vezos Ha'beracha page 160, Chaim Shel Beracha 6:9:1:pages 94-96 in depth.

56. Based on the research done by the Vezos Ha'beracha pages 161-162.

57. Halichos Shlomo Tefilla 23:21.

58. Vezos Ha'beracha page 161.



## Eating New Fruits on *Tu B'shevat*

*Tu B'shevat* is the beginning of the new year for trees.<sup>59</sup> The *poskim* say on this day many have the custom to eat fruits in honor of the new year for the trees.<sup>60</sup> This applies to women as well.<sup>61</sup> This custom is not mentioned in the writings of the *Arizal*.<sup>62</sup> Some say it has a *din* like a *Yom Tov*,<sup>63</sup> and some have a *seuda* on *Tu B'shevat*.<sup>64</sup> Many have the custom to eat *esrog* jam on *Tu B'shevat*,<sup>65</sup> and to *daven* for a beautiful *esrog* for next *Succos*.<sup>66</sup> Some say if a pregnant woman eats the *esrog* jam she will have an easy labor.<sup>67</sup>

Many *Chassidisha Rabbonim* have a *peiros tisch* on *Tu B'shevat*.<sup>68</sup>

The question which needs to be addressed is where did the custom come from to make a *shehechyanu* on *Tu B'shevat*? The *poskim* say to recite *berochos* on new fruits, but no mention is made of a *shehechyanu* being recited.<sup>69</sup> Based on this, why is the wide spread custom to make sure to

59. Mesechtas Rosh Hashanah 2a, Shulchan Aruch Y.D. 331:57, 125, Kitzur Shulchan Aruch 139:26.

60. Magen Avraham O.C. 131:16, Kitzur Shulchan Aruch 139:26, Yalkut Yosef 5:page 248:5, Modaim L'Simcha 3:page 20-27. Refer to Sefer Matamim 1:page 70:42 (new), see Matamim Hachodesh page 21:2-3 (new).

61. Natei Gavriel Purim 4:page 69:11.

62. Moadim L'Simcha 3:page 15.

63. G'ra O.C. 136:16.

64. Darchei Chaim V'sholom 831:page 310. Refer to Moadim L'Simcha pages 34-35 why no *seuda* is made on *Tu Bav* but is made on *Tu B'shevat*.

65. Lekutei Maharich 3:page 115 (old), Kaf Ha'chaim 664:60.

66. Shar Yissoschor page 481, Bnei Yissoschor mamer shevat 2:2 page 94b (old), Taamei Haminhagim page 370, Ohr Yisroel 42:pages 210-211. For the *nusach* of the *tefillah* to *daven* for a nice *esrog* see Modaim L'simcha 3:page 30. This *tefilla* may be said on *Shabbos* as well (Modanei Yom Tov 1:pages 132-133).

67. Yifei Leleiv 2:664:11, Segulas Yisroel mem:99, Elef Hamugen 660:6, Kaf Ha'chaim 664:60, Orchos Chaim (Spinka) 684:9, Ohr Yisroel 42:page 212.

68. Refer to Natei Gavriel Purim pages 31-47.

69. Chaim Shel Beracha 27:1:footnote 1.

איז ער להקב"ה בעולמו אלץ די אמות של הלכה בלביד... (ברכות ח')

recite a *shehechynau* on *Tu B'shevat* on fruits which no one enjoys. In addition, in such a case no *shehechyanu* should be recited since there is no real joy that the fruit was not around all year?<sup>70</sup>

The answer could be based on the *Yerushalmi* which says one should eat new fruits once a year in order to make a *shehechyanu* and it is done on *Tu B'shevat* because it is the new year for trees. Those who do not have the custom to recite a *shehechyanu* on any new fruits do not recite one on *Tu B'shevat* either.<sup>71</sup>

Although one may have the custom to recite a *shehechyanu* on a new fruit on *Tu B'shevat* one must make sure that it is a fruit which one is allowed to recite a *shehechyanu* on.<sup>72</sup> As mentioned above, no *shehechyanu* is recited on carob- *buktzer*.<sup>73</sup>

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70. Refer to *Darchei Chaim V'sholom* 831:page 310 who did not eat a new fruit on *Tu B'shevat*. However see *Natei Gavriel Purim* 5:4:footnote 9 who brings some who do have the custom to recite a *shehechyanu* on *Tu B'shevat*.

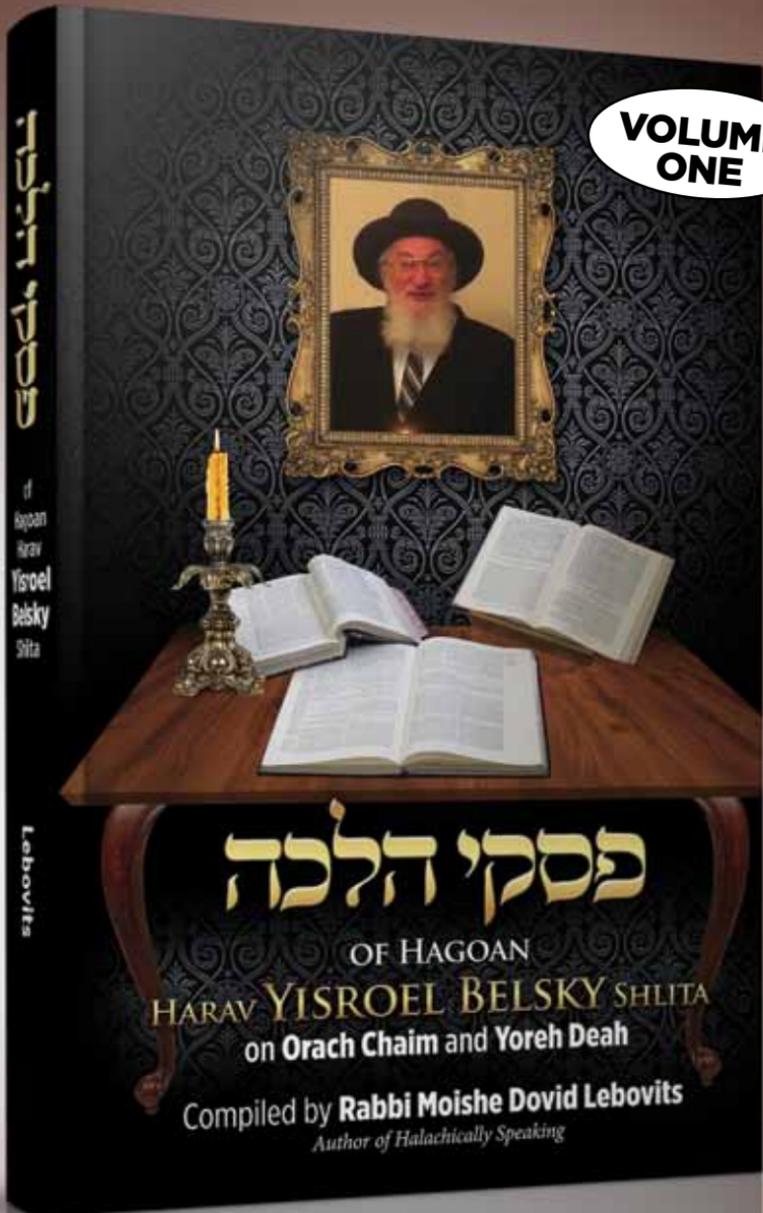
71. *Chaim Shel Beracha* 27:1:footnote 1, *Kovetz Mevakshei Torah* 1:page 106, see *Piskei Teshuvos* 225:footnote 121.

72. *Harav Yisroel Belsky Shlita*.

73. *Piskei Teshuvos* 225:17. See *Natei Gavriel Purim* 5:8:footnote 17.



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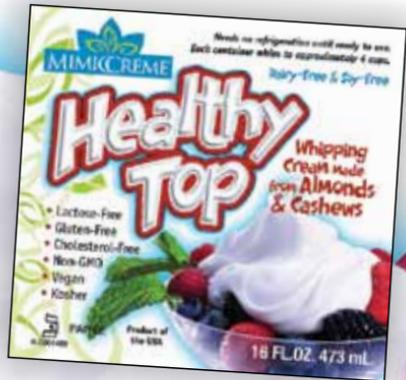
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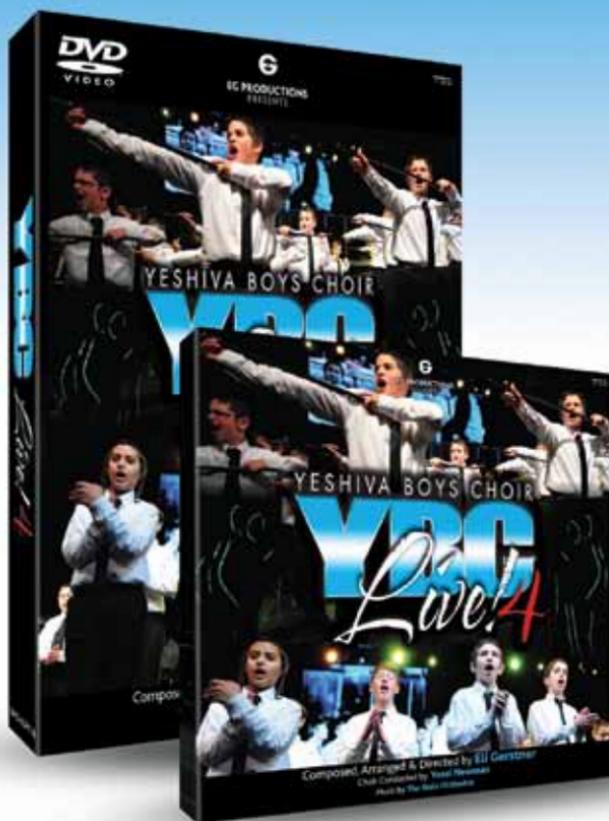


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