

הלכות ברכות הודאות (סימן רכה: דיני ברכת שהחיינו)

רכה:ג-ד

Outline

1. Today's Topics
 - a. שהחיינו on new fruit
2. (רכה:ג) רואה פרי חדש
 - a. If one sees a new fruit that renews from year to year, he says שהחיינו, even if he sees it in another's hand or on a tree; however, the practice has become not to say שהחיינו until eating the fruit (שו"ע). If one says the ברכה after seeing the fruit, he doesn't lose out. One should not say שהחיינו until the growth of the fruit is complete, and if one didn't say the ברכה at his first sighting, he should say it at his next sighting (רמ"א)
 - i. Q: Is one obligated to say שהחיינו?
 1. No; it is a רשות, and if one refrains, he is not punished, but he should be careful not to neglect it (משנ"ב ט) because some rule that it is an obligation (סמ"ק הע' 27), and others say that we have accepted it as an obligation (ערה"ש שם)
 - a. Q: To what degree is it a רשות? (הע' 26)
 - i. Only in that it is not an obligation, but it still is a מצוה (ביאור הלכה ריט)
 - ii. Q: Why can one say it when he sees it in another's hand?
 1. Because the ברכה is instituted for the joy that one has at the growth of the fruit (משנ"ב י)
 - iii. Q: What if one rejoices only when eating and not when seeing?
 1. All agree he should say the ברכה when eating, and therefore, the custom has become to always say it when eating (משנ"ב יא)
 - iv. Q: What is the order of שהחיינו and בפה"ע?
 1. One should say שהחיינו and then בפה"ע, or he should taste a bit and then say שהחיינו; בדיעבד, if one says שהחיינו between the ברכת הנהנין and the eating, this is not considered a הפסק (משנ"ב שם); in fact, the חזו"א and ערה"ש adopted this practice (הע' 32)
 - v. Q: What does the שו"ע teach by saying that the ברכה is said only after the fruit is complete?
 1. Even though for ברכת הנהנין, one says a ברכה on sour grapes once they have reached the size of a white bean and on other fruits once they emerge from their tree and can be eaten pressingly, שהחיינו is said only after the growth is complete and the fruit is good to eat (משנ"ב יב)
 - a. Q: What if one says שהחיינו prior to this stage?
 - i. His ברכה is in vain (משנ"ב שם)
 - ii. He is מג"א מוכא שם יוצא שם
 - vi. Q: Why can one say the ברכה on his second sighting?
 1. Because our practice is to say it upon eating even if he saw the fruit many times beforehand (משנ"ב יג) since eating is an objective time and many are not familiar with when a fruit is complete (ערה"ש הע' 30)
 - vii. Q: What if one does not say שהחיינו on his first round of eating?
 1. He does not say שהחיינו on his second round, and he does not say שהחיינו after his first round even if he has yet to digest the fruit (משנ"ב שם)
 - a. Q: What is considered the "first round"? (הע' 40)
 - i. As long as one would not need to make a new ברכה ראשונה (קצה"ש, רב אלישיב)
 - viii. Q: What if one is not joyous due to eating the new fruit? (הע' 28)
 1. He does not say שהחיינו (שבת הלוי ד: כה) שהחיינו
 2. Nonetheless, he says שהחיינו (רב אלישיב)

3. גודגדניות (ד: רכה)

- a. If one says **שהחיינו** on **שירזא"ש**, he says **שהחיינו** again when eating **גינדא"ש** (שו"ע). These are two kinds of cherries, such as sour cherries and sweet cherries, and the same applies in other similar cases (רמ"א)
- i. Q: What is the **חידוש** of the **שו"ע**?
1. Even though all of these are categorized as one type, nonetheless, they are like two types with respect to **שהחיינו** because they provide two distinct joys. The same applies to two fruits that are of the same name but have different tastes, such as white figs and black figs, if one eats them at different times. The same is true of multiple types of pears, apples, or nuts (ד משנ"ב יד)
- a. Q: Do all agree?
- i. No; the **גר"א** disagrees and says that on two fruits of the same type, one says only one **שהחיינו** (ד משנ"ב שם)
- b. Q: How do we rule? (הע' 44)
- i. On fruits that have different tastes, one says another **שהחיינו** (**חזו"א**, **גרשז"א**, **רב אלישיב**) (ברכת הבית)
- ii. Q: What if one says **שהחיינו** on two species and then eats a fruit that is a mixture of those two or vice versa? (הע' 43)
1. One should say **שהחיינו** again (אגר"מ או"ח ב: נח)
- iii. Q: Can one say **שהחיינו** on a **מצוה** and have in mind a new fruit? (הע' 45)
1. Not if one is definitely required to say **שהחיינו** on the **מצוה** (**רב אלישיב**) (**גרשז"א**, **רב אלישיב**)
2. Yes (כף החיים)