

הלכות ברכות הודאות (סימן רכה: דיני ברכת שהחיינו)

רכה:ה-ז

Outline

1. Today's Topics
 - a. שהחיינו on grapes and wine
 - b. שהחיינו on fruits that remain from year to year
 - c. שהחיינו on sour grapes
2. רכה:ה) ענבים ויין
 - a. If one says שהחיינו on grapes, when he drinks a new wine, he does not say another ברכה (שו"ע)
 - i. Q: What if one drinks the wine after 40 days when the wine tastes different from grape juice?
 1. Nonetheless, another שהחיינו is not said because there is only one experience of joy since when one sees the grapes, he knows that wine will emerge from them (משנ"ב טו)
 - ii. Q: Do all agree with the שו"ע?
 1. No, since there is increased joy in drinking wine (משנ"ב שם)
 - a. Q: In practice, what should one do?
 - i. Say שהחיינו on a different fruit or on clothing to exempt the wine (משנ"ב שם)
 - iii. Q: What if one first says שהחיינו on wine?
 1. He does not say שהחיינו on the grapes (משנ"ב שם)
 - iv. Q: On what wine does one say שהחיינו?
 1. Only on newly produced wine such that the newness of the wine is recognizable; however, if one drinks the wine after it already full-blown wine, then שהחיינו is not said because the difference between new and old is not recognizable (משנ"ב שם)
 - v. Q: Does one say שהחיינו on both white young wine and red young wine? (הע' 49)
 1. Yes, because one would say שהחיינו on different types of grapes (קצה"ש סג)
 - vi. Q: Nowadays, does one say שהחיינו on young wine? (הע' 50)
 1. No, because we don't know the differences between wines (גר"ש וואזנר, ערה"ש)
 - vii. Q: Is שהחיינו said on fruit juices, crushed fruits, or dried fruits? (שם)
 1. No, since the newness of the fruit cannot be discerned (ברכת הבית כד:כב, כט)
3. רכה:ו) פרי שאינו מתחדש
 - a. On a fruit that does not renew each year, one does not say שהחיינו even if he has not eaten it for many days (שו"ע). If a fruit renews twice a year, one does say שהחיינו on it. However, if there is no set time for its growth, one does not say שהחיינו. Therefore, שהחיינו is not said on a new vegetable that remains all year in the ground (רמ"א).
 - i. Q: What is an example of such a fruit?
 1. Fruits that do not change their appearance even during the winter, such as an אתרוג and the like, which remain on the tree from year to year (משנ"ב טז)
 - ii. Q: Why?
 1. Since the fruit remains in its greenness throughout the year, one does not experience as much pleasure at its renewal (משנ"ב שם)
 - iii. Q: What else is included in this rule?
 1. Items that don't grow in the ground, such as birds and fish, even if one has not yet tasted them, because the species is not inherently new since it is eaten by others (משנ"ב שם)
 - iv. Q: Is שהחיינו said on mushrooms and truffle?
 1. No because they do not have a set time of growth and they grow in the air as opposed to the ground (משנ"ב שם)
 - v. Q: Is שהחיינו said on a scent that renews from year to year, such as the scent of a rose?
 1. מח' and the practice is not to say שהחיינו (משנ"ב שם)
 - vi. Q: Is שהחיינו said on goats and lambs since they reappear twice a year?
 1. Some say yes, but the custom is not to (משנ"ב שם)

- vii. Q: When is שהחיינו said on a fruit that renews multiple times?
1. Every time, since the growth is from time to time (משנ"ב יז)
- viii. Q: Is שהחיינו said on vegetables that don't remain in the ground all year?
1. No, because we don't differentiate between types of vegetables (משנ"ב יח)
- ix. Q: What is an alternative interpretation of "remain in the ground"?
1. People conceal the vegetables in the ground in pits, such that they remain there throughout the year and a new vegetable of one year cannot be distinguished from vegetables of the previous year, whereas only a small minority of fruits are preserved in the ground (משנ"ב שם)
- x. Q: Is שהחיינו said on potatoes?
1. No, because people preserve them in pits during the winter where they last for a long time (משנ"ב שם)
- xi. Q: Is שהחיינו said on any vegetables?
1. No, because the difference between old and new cannot be seen, and the same applies to bread, and people will make mistakes and say a ברכה in vain (משנ"ב שם)
- xii. Q: Is שהחיינו said on grits?
1. Yes, because it is easily discernible if it is made of new grain (מג"א מובא שם)
2. No, because the newness cannot be discerned in the taste, and we minimize ברכות (מו"ק שם)
- xiii. Q: Is שהחיינו said on new legumes that are still green?
1. Yes (א"ר מובא שם)
- xiv. Q: Is שהחיינו said on different types of accompaniments to bread, such as carrots, turnips, and cucumbers?
1. Yes (א"ר מובא שם)
- xv. Q: What if a fruit renews more than two times a year? (הע' 52)
1. שהחיינו is said on each renewal (אגר"מ ה:מג)
a. Q: Nowadays, is this applicable? (הע' 56)
i. No, because they are not of significance (גרשו"א)
- xvi. Q: Nowadays that fruits and vegetables can be stored in refrigeration all year and they are transported from other countries, is שהחיינו still recited on new fruits? (הע' 53)
1. No (רב אלישיב, אגר"מ אר"ח ג:לד)
- xvii. Q: Can שהחיינו be said on something that is secondary to another food? (הע' 57)
1. Yes (גר"ש וואזנר, רב אלישיב)
2. No (קצה"ש סג)
4. בוסר (ז: רכה)
- a. One does not say שהחיינו on sour grapes; rather, only on ripe clusters of grapes does one say שהחיינו and the same is true for other fruits that one says שהחיינו only after they are complete (שו"ע)
- i. Q: What is the meaning of the שו"ע?
1. The fruit must be fully complete (משנ"ב יט)
- ii. Q: What should one do with new foods?
1. He should eat a bit of each new food each year to demonstrate his love for ה'’s creations (קרבן העדה הע' 58) by saying שהחיינו (משנ"ב שם)