The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רכ"ה סעיף ג'-ד'

Overview

Siman 225 Seif 3:

One who sees a new fruit that reappears every year recites שהחינו even if one sees it in his friend's hand or on a tree. The custom, however, is not to recite it until he eats. One who recites the beracha when he sees the fruit does not lose. One does not recite the beracha until the fruit finished growing. If one did not recite the beracha the first time one saw the fruit he may recite the beracha the second time he sees the fruit.

- The beracha is optional in the sense that one is not punished if he does not recite the beracha, however, it is appropriate not to skip the beracha. (M.B. 9)
- Pri Megadim writes that l'chatchila one should recite שהחינו before the regular beracha but if one tastes some and then recites שהחינו it is also good. B'dieved if one recited שהחינו between its beracha and eating it is not considered an interruption. (M.B. 11)
- Even though when it comes to the beracha for eating one may recite the regular beracha before the fruit is fully ripened regarding שהחינו one should not recite the beracha until it finished growing and is fit to eat. Magen Avrohom cites Radvaz that one may recite שהחינו as soon as the fruit is edible and b'dieved one may rely upon that opinion and does not repeat the beracha. (M.B. 12)
- If one did not recite the beracha the first time he ate he does not recite the beracha the next time he eats and certainly not on that first eating even if he didn't yet digest the food. (M.B. 13)

Siman 225 Seif 4:

If one recited the beracha when eating שירזא"ש when one subsequently eats גינדא"ש he repeats the beracha. They are two varieties of cherries like ווינקשי"ל and וקירק"ן and similar cases.

- Even though they are the same category of food they are not considered the same for שהחינו since each variety generates another feeling of joy. Later authorities write that this is true even if the fruits share the same name as long as they have different tastes but Vilna Gaon questions this ruling since they are the essentially the same fruit. (M.B. 14)

Halacha Highlight

The beracha on new fruit

Shulchan Aruch Siman 225 Seif 3

הרואה פרי חדש

One who sees a new fruit

Shulchan Aruch (סע' ג') writes that one who sees a new fruit that reappears each year should recite שהחינו; however, the custom is to recite the beracha when one will eat the fruit. The rationale for the custom is that one who is joyous to eat the new fruit but not merely seeing the new fruit recites שהחינו when eating according to all opinions. Consequently, in order to keep the halacha uniform the custom developed for everyone to recite the beracha when eating the fruit rather than upon seeing the new fruit (מ"ב ס"ק י"א). Mishnah Berurah (שם) cites different procedures for reciting שהחינו when eating a new fruit. The preferred procedure is to recite שהחינו and then בורא פרי העץ. If one eats some of the fruit and then recites שהחינו, it is also good. B'dieved, if one recited בורא פרי העץ, שהחינו and then ate some of the fruit the beracha is not considered an interruption between the העץ and eating. Sefer Orchos Rabbeinu (ח"א הוספות עמ' י"ב) relates that Chazon Ish would recite שהחינו between the beracha of העץ and eating the fruit.

Rav Shlomo Zalman Auerbach noted what seems to be a contradiction. In our halacha Mishnah Berurah rules that l'chatchila one should recite שהחינו before העץ and yet when he discusses the recitation of שהחינו on a new talis he writes that one should first recite the beracha of להתעטף and then שהחינו (סי' כ"ב סק"ג). Rav Auerbach answers that the benefit from the new talis is a personal benefit as opposed to the benefit from seeing the new fruit which is a benefit from which everyone is fit to enjoy. Therefore, we consider the obligation to recite שהחינו on fruit to have occurred before his personal obligation to recite העץ. Rav Chaim Kanievski (אליבא דהלכתא תשובה 9) suggests that Mishnah Berurah means that one recites להתעטף, puts on the talis and then recites שהחינו.