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

Overview

Siman 225 Seif 5:

If one recited שהחינו on grapes he does not repeat the beracha when he drinks new wine.

- Even if he drank it after 40 days so that the wine is strong and tastes different from grape juice. Some later authorities contend that one does recite שהחינו on new wine since it provides greater joy than grapes, therefore one who recited שהחינו on grapes should make sure to have another new fruit or new garment upon which to recite שהחינו when drinking new wine. If one recited שהחינו on wine all opinions agree that one would not recite שהחינו on grapes. (M.B. 15)

Siman 225 Seif 6:

On fruit that does not reappear each year one does not recite שהחינו even if it was a long time since one saw the fruit. One does recite שהחינו on a fruit that reappears twice a year but if there is no set time for it to grow, the beracha is not recited. For that reason שהחינו is not recited on new vegetables since they remain in the ground the entire year.

- In other words, even during the winter its appearance does not change, e.g. an esrog that remains on the tree from one year to the next. Shulchan Aruch also excludes something that does not ripen at a certain time of year and items that do not grow from the ground even if one never ate it before. There is a disagreement whether the beracha is recited on smells that reappear each year and the custom is not to recite the beracha. (M.B. 16)
- It is recited each time since it reappears during different seasons. (M.B. 17)
- Rema refers to a variety of vegetable that remains the entire year in the ground. This is not a common vegetable and it is possible that the ruling is applied to all vegetables to keep things uniform. Some explain that Rema refers to vegetables that are stored in pits in the ground during the year and it is difficult to differentiate between which ones are new and which ones are old. Later authorities in the name of Shelah write that one should not recite שהחינו on new vegetables or bread. If one can discern that legumes are new, i.e. they are green, one may recite שהחינו. We recite שהחינו on carrots, turnips and cucumbers. (M.B. 18)

Siman 225 Seif 7:

Halacha Highlight

שהחינו on new fruit

Rema Siman 225 Seif 6

פרי שמתחדש שתי פעמים בשנה

A fruit that reappears twice a year

Rema (סע' ו') rules regarding fruit that reappears twice a year that one recites שהחינו each time the fruit reappears. Poskim note that Rema discusses fruit that reappears twice a year only because it is uncommon for a fruit to reappear more than twice a year, but in the event that a fruit does appear more than twice a year one recites שהחינו each time it reappears as long as thirty days have transpired since the last time one recited the beracha. For that reason if one recited שהחינו when a fruit appeared in trees where he lives and then travelled to a place where the fruit appears a different time of year, as long as thirty days have passed since when he last ate the fruit he repeats the beracha. For example, if one ate grapes in Eretz Yisroel during the summer and then during the winter travelled to the Southern Hemisphere which is their summer and the grapes are ripe, as long as thirty days passed since the last time he ate grapes he repeats שהחינו. Similarly, if one remained in his country but fruit was imported from another country where the fruit ripens at a different time of year he recites שהחינו as long as thirty days have passed since one last ate the fruit (פסקי תשובות אות י"ח).

Nowadays that fruit is grown in hothouses even in cold climates and the fruit is available all year round it is not so common to recite שהחינו on new fruits. Furthermore, it is common for fruit that is grown in other countries during their season to be imported to places where the fruit is no longer in season and since thirty days do not go by without the fruit being available the beracha is not recited. Even though the person has not seen or benefitted from the fruit in thirty days he does not repeat the beracha. The reason is that the beracha was enacted as an expression of thanks for the availability of the new fruit rather than a personal expression of thanks for benefitting from the fruit (חיי משה).

One does not recite the beracha on immature grapes, only when the bunch of grapes ripened. The same is true for each variety of fruit.

- In other words, the fruit must be ripened and good to eat. Later authorities in the name of Yerushalmi write that it is a mitzvah to eat a little of each fruit every year so that one could show Hashem that he values His creation. (M.B. 19)