

HALOCHOSCOPE

This week's question:

Can one recite *shehecheyanu* on fruit that is chopped, pureed or on the juice, assuming that one is certain that it is the same fruit? What about eating a fruit as part of a larger dish, such as fruit as an ingredient, where it is instantly recognizable? If one may not recite *shehecheyanu*, is this still good enough for the minhag to eat "fruit that is *shehecheyanu*" on Tu biShevat?

The issues:

A) *Shehecheyanu*, especially on Tu biShevat

B) Fruits in other forms

A) *Shehecheyanu* [excerpted from Halochoscope XI:31]

Shehecheyanu is known as '*zman*', *brocha* on joy at reaching a particular time. It is required on occasion of a joyous event and the first time a particular *mitzvah* is fulfilled. Cyclical joy includes fruit coming into season. Some maintain that the Talmudic reference to this *brocha* implies that it is not obligatory, but voluntary. Others maintain that one is not obliged to see it or to eat it, but one who does so must recite the *brocha*.

The *brocha* is based on the *simcha* of the time. For a new fruit the *brocha* is for the general *simcha* felt by the world. When the fruit appears, its newness is visible to everyone. Thus, when one first sees it he should recite the *brocha*. Even if one does not own it, but sees it on a tree or in his fellow's hands, he may say the *brocha*. If reciting it while it is still on the tree, one should wait until it has finished growing. The prevailing custom is to recite it when it is first eaten. This adds a personal touch to the joy, despite the main reason for the *brocha* being the general joy in the world at large. It is still considered 'new' until one eats it. Thus, it is possible to recite this *brocha* long after seeing it for the first time, and even after purchasing it. The joy is not necessarily felt in the purchase, but in either seeing it or on the prospect of consuming it. One could purchase a new fruit, and then wait until an opportune moment for the *brocha*. It would be recited before eating it.

Shehecheyanu is recited due to the joy of seeing or eating a new fruit in season. If one has not eaten the fruit for a year, but it never went out of season, he does not feel the same joy as for a seasonally new fruit. Therefore, we do not recite *shehecheyanu* on fruits that are available all year round. This excludes fruits that have no specific season, but can grow at all times and are picked at all times of year. It also excludes vegetables that are kept for very long periods, in or above the ground. They remain 'in season' artificially. Some suggest that accordingly, one should never recite it on vegetables, since it is hard to distinguish between them. Others maintain that one would not recite it on the species that are kept like this. Yet others say that one should never recite it on any vegetables or on bread, even if one is sure that they are fresh, to avoid confusion. One should make an ef-

fort to taste every new fruit in season, and to recite *shehecheyanu*, so that he is able to show how precious Hashem's Creation is to him. [See Brochos 59b-60a, Yerushalmi 9:3, Eruvin 40b, Sukah 46a, Poskim, Tur Sh. Ar. OC 223 225:3-7, commentaries. Halochoscope III:25 V:34 VIII:7 XI:2 20.]

The *minhag* is to eat a new fruit on *Tu BiShevat* and to recite *shehecheyanu*. [The reasons could include: The purpose of eating the fruits is to utilize this day to appreciate the gift of the fruits. Therefore, it is appropriate to recite *shehecheyanu*, especially in light of the fact that *shehecheyanu* was instituted, in part, on new fruits. It is possible that some feel that this day is a little like a *Yomtov*. We are forbidden to fast and we do not recite *tachanun*. However, there is no specific *mitzvah* to recite *shehecheyanu* on *Tu BiShevat*. To be able to recite it, one eats a fruit. A third possibility is that the *brocha* was instituted to be recited on the fruits of the new season. The best time to determine the new season for the year's fruits is *Tu BiShevat*.] [See Rosh Hashana 2a 10a 14a 15a, Poskim, Tur Sh Ar OC 131:6 572:3, commentaries. Nitei Gavriel, Purim 5:4 note 9.]

B) Eating the first time; Fruits in other forms [Excerpted from Halochoscope XXII:15]

The Talmud says that the *brocha* is recited upon seeing the fruit for the first time. Our custom is to wait until eating it for the first time, because some people do not feel the joy until they eat it. To avoid confusion everyone waits until eating it. *Halachically*, one may recite the *brocha* on seeing it for the first time. If he did not recite the *brocha* then, some say he may recite it the second time he sees it. Therefore, some poskim say that if one did not recite *shehecheyanu* the first time he ate the fruit, he may recite it the second time. Others maintain that one may only recite it the first time he sees it. The same is true for eating it the second time. While we follow the view that one may recite it the second time he sees it, many maintain that one should not recite after he ate it the first time. The reason to recite it at the second sighting is because it is no worse than waiting until eating. However, having eaten it the first time, one no longer feels the same joy the second time. After eating a small amount, some say he may still recite it before continuing to eat.

Wine and grapes are the same fruit. The poskim debate whether one should recite *shehecheyanu* on wine. One cannot tell whether it is from the new season. The poskim further debate grape juice. They also debate whether one recites it on different wines, such as white and red wine. [This is raised in connection to a separate debate about different strains of the same fruit, such as dark and light figs.] They further debate whether one who did recite it on wine may recite it again on grapes. However, it seems that if he never recited it on the new season's wine, he may still recite it on grapes.

The poskim debate whether to recite it on wheat or beans and rice. Some say that if one can tell that it is fresh, he may recite it. Some say that one may also recite it on bread or a food cooked with the product. Thus, even if the food has been changed from its appearance, they maintain that *shehecheyanu* may be recited. Others disagree, since it is not recognizable, unlike wine or juice which is clearly recognizable.

The poskim also debate a fruit eaten as a *tafel*, secondary to other food, such as avocado spread on bread. Some say that one tastes it, and should recite *shehecheyanu*. Others maintain that the fruit has no prominence in its own right. Some say that one should sep-

arate some fruit and leave it separate for a while before reciting *shehecheyanu*. It also should not be recited on fruit that has been ground up such that it cannot be recognized.

Based on these various debates and exceptions to the rule, it would appear that one may still recite *shehecheyanu* on a whole fruit after having eaten it as part of a different food. There is a view that one may recite it the second time one eats it. The theory would be that one still feels the joy. In addition, we see that one may recite it on grapes after having drunk grape juice of the new season. Furthermore, since one could not recite it the first time, since it was not recognizable, the first time one feels that he is eating this fruit is when he eats it whole and separately. For the purposes of *Tu BiShevat*, one could include fruits eaten as ingredients in a recipe, if it is one of the reasons to eat it. [See Refs to section A. Tur Shi Ar OC 235:3-5 (Levush, Kaf Hachaim 31-32 38-39 46-47, Dirshu 18), commentaries. Vezos Habracha 18, p. 165 3-4, p. 252 20:1:1.]

Based on this discussion, most of the questions in our case are answered: one may certainly rely on the newness of the fruit as an ingredient, mashed, pureed, chopped or even its juice to satisfy the *minhag* on *Tu BiShevat*. The *brocha shehecheyanu* seems to depend on how one views the *simcha* of eating it fresh and new. We mentioned the debate about grape juice. In summary, the consensus is that if one knows for sure that it is freshly pressed grape juice, one may recite *shehecheyanu*. The question arises when one has already recited it on grapes. If one did not yet eat fresh grapes, there seems to be no question. Furthermore, one may recite it twice on white and red grape juice. In practical terms, nowadays, grape juice is not so fresh. Furthermore, not everyone can detect the difference in taste between freshly pressed juice and older juice, possible from the last season. Nonetheless, if one can detect the difference, especially if there is other evidence that it is fresh, one could say *shehecheyanu*. Accordingly, if it is juice of a fruit that would not last so long, one may assume that it is freshly pressed. The same should be true of pureed or chopped fruit.

However, there might be a difference between grapes and other fruit. On the juice of grapes one recites *borei peri hagafen*. The implication is that the purpose of the creation of the fruit was for the wine, or in this case, the grape juice. This, then, is the main fruit. There is a question about the *brocha* on other fruit juice. The consensus is that, based on the Talmudic references, it is considered *zaia be'alma*, a water extract of the fruit. Therefore, its *brocha* is *shehakol*, rather than the *brocha* on the fruit itself. By this reasoning, the juice of another fruit is water. One may not recite *shehecheyanu* on it as though it is the fruit. On the other hand, everyone knows that this is not water. It is made expressly as the juice. It is sold this way, or consumed this way. And there is joy on the first such juice of the season. Perhaps, the ruling with regard to grape juice does indeed apply to other juices. It should further be noted that the poskim debate the *brocha* on the juice of other fruits known to be grown specifically for their juice. Thus, if, for example one has the juice of an orange grown as a juice-producing fruit, the *brocha* might always be *ha'eitz*. If one has freshly-pressed juice of this fruit, there is an additional reason to permit reciting *shehecheyanu* over it.

If a soup or compote of the fruit is made, the juice is considered to absorb the taste

of the fruit. Its *brocha* is the same as the fruit's *brocha*. Accordingly, if the first part of the earlier reasoning is correct, one should be able to recite *shehecheyanu* on this soup. However, on the contrary, soup is clearly a water extract in people's mind. One would not gain the same joy as when eating the new fruit. This would be the opposite of the second part of the earlier reasoning. Therefore, one should probably not recite *shehecheyanu* on it. It would be best to keep a small piece of the original fruit for this purpose.

The *brochos* on ground or mashed fruit or vegetables are also debated. In order to say the original *brocha*, they must be identifiable as the original fruit. In this case, *shehecheyanu* should have the same guidelines. Since we mentioned that the original institution was to recite *shehecheyanu* on seeing the new fruit, but we wait until eating it, one should be able to recognize and identify the fruit. Thus, if it is chopped or ground, it would depend on whether one recites the original *brocha*. For example, the figs in a fig bar are often identified by the presence of the fig seeds. Despite it being ground or mashed, and despite the fact that the seeds are not the main fruit, everyone knows that this is fig. This is true even when other fruits are mixed in. One recites *mezonos* on the fig bar, but if one knows that it is a fresh fig in season, one could recite *shehecheyanu* as well. The same would apply to a fruit pie. While there is no separate *brocha* on the fruit, one should be able to recite *shehecheyanu* on it. This depends on the debate mentioned earlier on whether a *tafel* fruit can have *shehecheyanu* recited on it.

On the other hand, a date bar is not necessarily identifiable as a date (there are no 'seeds'). The Talmud considers a 'dough' made of dates to be identifiable, and its *brocha* is *ha'eitz*. Yet the poskim debate the practice nowadays with regard to a date bar. [Practically speaking, fig and date bars are made with dried figs and dates. There would be no *shehecheyanu* anyhow.]

In conclusion, if the fruit is identifiable, it is possible that one may recite *shehecheyanu*. If it is an ingredient, the poskim debate whether one may recite it. Ideally, one should keep a small piece separate. [Note: when eating a piece of food that is *tafel* to the main dish, one does not recite a *brocha* on it. If one eats it before eating the main dish, one recites *shehakol*.] If it is chopped or pureed, if one can easily identify it, one may recite *shehecheyanu*. If it is an identifiable freshly-pressed juice, it depends on the joy one feels.

On the Parsha ... [Mohn] looked like white coriander seed and tasted like dough fried in honey ... [1:31] Its taste was like an oil wafer [Behaalosecha 11:8] When eaten raw, like honey, when ground or cooked, like oil [Rashbam, Ibn Ezra]. We remember the fish ... cucumbers, melons, leeks onions and garlic [ibid 5] mohn did not taste like these because they harm pregnant women [Rashi]. One could choose how the mohn should taste. Why did mohn not look like the food one wished to eat? Perhaps it was important to feel that *mohn* was special food. If it would both look and taste like regular food, it would lose this special quality. This is the connection between seeing a fresh new fruit and eating it.

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