

Bracha On Sight

Excerpted and adapted from a *shiur* by Rav Moshe Yitzchok Weg

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<https://baishavaad.org/wp-content/uploads/2023/09/final-nitzavim-vayeilech-shehechyanu-second-night-1.mp3>

The Shulchan Aruch says (O.C. 600:2) that we recite *shehecheyanu* at kiddush on the second night of Rosh Hashanah, as on the first, and that to accommodate the view that the two days are treated as *yoma arichta* (one long day), a new fruit should be present during kiddush. The Rama writes (600:3) that on the second day, the *ba'al tokeia* recites *shehecheyanu* before blowing the shofar; the Shulchan Aruch disagrees.

The Magein Avraham (ibid. 7) says it is good for the *ba'al tokeia* to wear a new item of clothing when blowing the shofar on the second day, to accommodate the view that there is no *shehecheyanu* on the second day. The Pri Megadim understands that only new clothing, and not a new fruit, is acceptable for this purpose. The Machatzis Hashekel explains this based on the Shulchan Aruch, who says (225:3) that although one may recite *shehecheyanu* even on just *seeing* a new fruit, it has become customary to make it only when *eating* the fruit. (The Rama maintains that one who recites it upon seeing does not lose out.) Because the *ba'al tokeia* is not eating the fruit at *tekias* shofar, a new garment is worn instead.

The Kaf Hachaim says that since there is no actual requirement that the *ba'al tokeia* have something new for the *shehecheyanu*, he may have a new fruit present and rely on the view that allows the *bracha* on sight alone. The Levushei Mordechai says that regardless, a woman lighting candles on the second night may recite *shehecheyanu* with a new fruit on hand, because she plans to eat it shortly.