

A Point of Order

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Q On the 15th of Shevat, I made a *borei pri ha'eitz* and then a *shehecheyanu* on a new fruit. Was this the correct sequence?



A The Shulchan Aruch (Orach Chaim 225:3) rules that when one obtains a new fruit, he should not make a *shehecheyanu* until he eats it. This is contrary to the view of the Vilna Gaon, who is quoted as saying that one should make the *shehecheyanu* upon *seeing* a new fruit, because he maintains that the *bracha* is on the new season rather than on eating the fruit. The Shulchan Aruch, however, holds that the *bracha* is on eating the fruit. The Ba'er Heiteiv says the Shulchan Aruch would hold that the *shehecheyanu* should be made after the *ha'eitz*, when one is actually ready to eat the fruit.

The Pri Magadim, though, says the Shulchan Aruch agrees that *shehecheyanu* is a *bracha* on seeing new fruit, but *Chazal* decreed that it should only be made when one actually enjoys the fruit. He therefore rules that the *shehecheyanu* should be made first, because seeing the fruit precedes its eating. He also says that making *ha'eitz* would interrupt between seeing the fruit and making *shehecheyanu*.

The Kesav Sofer (Orach Chaim 25) quotes his father, the Chasam Sofer, as ruling that the *shehecheyanu* goes first. He says this is different from making a *bracha* on a mitzvah, like lulav or shofar, where the *bracha* of the mitzvah precedes the *shehecheyanu*, because the *shehecheyanu* on a mitzvah is made on the experience of the time of year rather than the mitzvah act, and one could still make the *shehecheyanu* after the mitzvah, because that experience is ongoing. Because the *bracha* of *shehecheyanu* could technically be made later, while the *bracha* on the mitzvah must be made before the mitzvah is performed, the *birkas hamitzvah* goes first. But

when eating a fruit, the *shehecheyanu* must be made beforehand, so *ha'eitz* does not take precedence over it.