

Simanim on the Night of Rosh Hashana

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The *Gemara* in *Horeos*

(12a) and *Krisus* (5b) discusses different ways for a person to determine whether or not he is destined to have a good year. One such examples is

lighting a candle during *Aseres Y'mai T'shuvah* and watching to see if the fire is straight. Based on this *Abaye* says that one should eat certain foods which symbolize different blessings on *Rosh Hashana* since we see that symbolism has substance.

The *Rishonim* and *Achronim*

ask why this is allowed. There is a prohibition of *Lo Tinachashu*, which means one is prohibited in trying to find different signs and symbols to

predict or influence the future. The *Meiri* in *Horeos* writes that that which we do *simanim* on the night of *Rosh Hashana*, while it is not *nechisha*, does give off the appearance of it. Therefore he explains that *Chazal* instituted saying different *teffilos*, which make it clear that these objects are simply intended as a way of prayer to a Higher

Power. However, if one mistakenly believes that the actual eating of the foods

will alter his future, it would be forbidden.

The *Maharsha* (*Horeos*)

12a, however in many prints it is accidentally printed on 12b) explains that the only prohibition of *nichisha* is with regard to negative things, however defining goodness which is only from *Hashem* is allowed.

Reciting the *YehiRatzon*

There is a *machlokes* whether

or not one recites the *yehi ratzon* prior to eating these foods with *Hashem's* name or not. The *Kitzur Shulchan*

Aruch (129;9) and the *Steipler* (*Orchos Rabainu* Vol. 2 page 175)

state not to recite *Hashem's* name. The *Mishnah Berurah* (583;

2) and others state that one should recite *Hashem's* name. In the *Sefer*

V'dbarta Bom (160;2) it is brought that Rav Dovid Feinstein *shlit"a*

maintains that one can recite *Hashem's* name since after all it is a *teffilah*; he adds that that was his father's custom (although he himself does not do so).

The prevailing opinion is that one

should make a *birchas haeitz*, eat a little piece, and then recite the *yehi ratzon*.

Reciting *Shehechyanu* the First Night of *Rosh Hashana* on the Fruit

It is customary to have a fruit on

the night of *Rosh Hashana* which one has not had all year, so that one can recite the *b'racha* of *shehechyanu*. The question which arises

is whether or not it is best to keep the fruit on the table during the recital of *Kiddush*, so that the *birchas shehechyanu* recited by *Kiddush*

can exempt the fruit as well, thus minimizing the need for another *b'racha*. The *Minchas Shlomo* (Vol. 20) writes that one should not have the fruit placed on the table during *kiddush*. He explains that the *shehechianu* which one makes during *Kiddush* and the *shehechianu* one recites on the fruit are by nature different. During *Kiddush*, when we recite *shehechianu*, in essence that *b'racha* is being recited on the day, which is not like the *shehechianu* one makes later on the fruit, which is being recited on the fruit being eaten[IF1] .

Therefore, on the first night of *Rosh*

Hashana one should make sure that there are no fruits requiring a *shehechianu*

on the table during *Kiddush*. If it was mistakenly left on the table, the K'sav Sofer maintains that one should still make a *b'racha* on the fruit, since the *b'racha* on the *yom* has nothing to do with the fruit.

Second Night *Rosh Hashana* with Regard to *Shehechianu*

The second night of *Rosh*

Hashana is different in this regard. The reason for this is that there is a question in the *Gemara* whether or not the two days of *Rosh Hashana* are considered one extended *Yom Tov* - which if so then he already recited a *shehechianu* on it the first night - or whether they are considered two separate ones, thereby requiring its own *b'racha*. In *Shulchan Aruch* (600;2)

it is written that on the second day of *Rosh Hashana* one should wear a new article of clothing or place a new fruit on the table and then recite *shehechianu*;

if one doesn't have that he should still recite *shehechianu*.

In other words, since there is a

minority opinion that one would not make a *shehechianu* on the second night of *Rosh Hashana* by *Kiddush*, it is recommended that one should keep a fruit on the table that was not on the table the night before, and have it in mind during the *b'racha* of *Kiddush*. It is important to note that one should have in mind the *yom* as well, since that is the main requirement according to the majority of opinions.

This seems to contradict that which

was previously quoted from the[IF2]

K'sav Sofer, that the *b'racha* on the fruit and *yom*

have no correlation and they therefore cannot be made in conjunction.

However,

see the *Minchas Shlomo* as to how he seems to resolve this issue.

What Types of Fruit Require a *Shehechianu*

The reason we make a *shehechianu* on fruits we eat is because it brings one joy. This is despite the fact that one may not feel this joy (See *Vezos Habracha* (18:1, pg 159) in the name of Rav Elyashiv and Rav Chaim Kanievsky). There are *Poskim* **who rule that the *B'racha* of *Shehechianu* is only recited on fruits that one actually has happiness from eating.** (See

Shu"t Chasam Sofer (55) and Shu"t Shevet Halevi (Vol. 4; 25) who rule this way and therefore write that only on the *Shivas Haminim* should *Shehechyanu* be recited.)

Other Poskim maintain that as long as the fruit is enjoyed, even if it doesn't bring any special happiness, the *shehechyanu* is recited when eating it for the first time that season. (Psak of Rav Shlomo Zalmen Auerbach Zt"l and others).

One only makes a *b'racha* on fruits that grow seasonally; fruits that grow all year round don't require a *shehechyanu*. Fruit that is available in the marketplace all year round (because of refrigeration and transportation) do not require *shehechyanu*.

The Mishna Brurah (225:11) writes that it is preferable to say *Shehechyanu* first in order to not make an interruption between the *b'racha* and eating. However, in *Vezos Habracha* (Ibid) it is brought that the custom is to make the *b'racha* of *ha'etz* on the fruit first.

If one forgot to make the *b'racha* before eating, one may make it as long as they have not finished eating; once finished, a *shehechyanu* cannot be made on that fruit.

Two Different Fruits on the Table

If one has two different fruits on the table requiring a *shehechyanu*, then under all circumstances one would only make one *b'racha* for both. If they were both on the table, then even if one is planning on eating the second fruit later he would still only make one *b'racha*, based on the fact that according to some sources seeing the fruit is enough to require a *birchas shehechyanu*. (See *Igros Moshe* Vol.1; 87 and *Kaf Hachaim* 225;31 with regard to a case in which the person had specific intent not to be *yotze*.)

[IF1]Don't understand, you are just stating that they are being done on different things (day vs. fruit) but not explaining a fundamental difference, a difference of their very natures.

[IF2]I understand what you are trying to say, not sure that dichotomous is the right word, maybe it would be better to keep it simple and write "this contradicts what was previously said", or "this is in contrast of the previous view", etc.