

# HALACHICALLY SPEAKING



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**SPECIAL  
ISSUE  
(BACK ISSUE)**



## THE BERACHA OF SHEHECHIYANU

The *beracha* of *shehechyanu* applies to many different areas such as *Yom Tov*, the birth of a boy, purchasing new items, performing *mitzvahs* and eating new fruits.<sup>1</sup> This issue will focus on the *beracha* of *shehechyanu* as it applies to new fruits and other daily applications.

### The *Beracha* on Fruits and those who are lenient

When a fruit is only available once a year a *shehechyanu* is recited because the new fruits bring joy to a person.<sup>2</sup> Based on this some people have the custom not to recite a *beracha* on

1. Refer to Ramabm Pe'er Hador 49:pages 120-122, Chaim Shel Beracha pages 34-36 in depth. Refer to Tohar 1:pages 154 on this topic.

2. Shulchan Aruch 225:3, Biur Halacha 223 "v'yeish."

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new fruits because there is no real joy with the new fruit.<sup>3</sup> This will be discussed later on in this issue.

### Obligation vs. *Reshus*

There is a discussion in the *poskim* if the *beracha* of *shehechyanu* on new fruits, purchasing items, etc is an obligation or a *reshus*. According to all opinions, the *shehechyanu* recited on *Yom Tovim* is an obligation.<sup>4</sup> Many say that it has become the custom to treat the *shehechyanu* on new fruits as an obligation.<sup>5</sup> Although, many *poskim* say this *beracha* is a *reshus* and does not have to be recited,<sup>6</sup> one should try to make this *beracha* when applicable.<sup>7</sup> The *Yerushalmi* says one who does not make a *beracha* on a new fruit will have to give a *din* and *cheshbon* for his actions.<sup>8</sup>

### Nusach of the *Beracha*

The *Mishnah Berurah*<sup>9</sup> and others say the correct pronunciation on the word *l'zman* is a *cherik* which would mean one says *li'zeman*. However, the custom of many is to recite the word *l'zman* with a *patach* so that the correct pronunciation is *la'zman*.<sup>10</sup>

### Fruits

The *beracha* of *shehechyanu* is recited on new fruits which were not available all year (below we will discuss the fact that many fruits are available all year).<sup>11</sup> One does not recite a *shehechyanu* on a fruit which is not seasonal.<sup>12</sup> The *Mishnah Berurah*<sup>13</sup> says one should try to eat new fruits in order that he can show his love for *Hashem's* produce.<sup>14</sup> Others say if one

3. Darchei Chaim V'sholom 253, Taamei Haminhagim 211 in footnote page 97, Mishnei Sicher 1:18. Natei Gavriel Purim 5:4. Refer to Shevet Ha'Levi 4:25.

4. See Elya Rabbah 225:6, Aruch Ha'shulchan 225:1.

5. Birchei Yosef 225:2, Aruch Ha'shulchan 225:1.

6. Refer to Darchei Moshe 223:4, Rama 223:1, Magen Avraham 6, Be'er Heitiv 5, Ben Ish Chai Re'eh 1:8, Chai Adom 62:9, Mishnah Berurah 225:9, Divrei Torah 2:61.

7. Elya Rabbah *ibid*, Magen Avraham 223:3, Mishnah Berurah 223:7, 225:9, Biur Halacha 223 "v'yeish," Kaf Ha'chaim 22, Igros Moshe O.C. 3:34, 5:43:5, Piskei Teshuvos 225:9. This applies to male and female alike (Ha'elef Lecha Shlomo 193, Chaim Shel Beracha page 72:3).

8. Elya Rabbah 6, Magen Avraham 14, Kaf Ha'chaim 23, Birchos Habayis 24:3. One who does not want to eat the fruit because it is wormy does not have to recite a *shehechyanu* on it (*ibid*).

9. 676:1, see Magen Avraham 676 introduction, Elya Rabbah 676:1.

10. Halichos Shlomo Tefilla 23:footnote 65, Chaim Shel Beracha page 44, Haberacha V'hilchoseha pages 351:31, Yugel Yaakov page 67.

11. Tur 225, Shulchan Aruch 225:3. This *beracha* may be recited on *Shabbos* even though one is not allowed to detach the fruit from the tree on *Shabbos* (Biur Halacha "oy," Be'er Moshe 3:43).

12. Kaf Ha'chaim 225:44.

13. 225:19.

14. See Ben Ish Chai Re'eh 1:16, Aruch Ha'shulchan 225:5. See Divrei Torah 2:61.

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is lenient with this *beracha*, Hashem will lessen the years of his life *r"l*.<sup>15</sup>

## Ready to Eat

The *beracha* is only recited when one is about to eat a new fruit, and no *beracha* is recited upon seeing a new fruit on a tree or in a store, etc.<sup>16</sup> The reason is because when one sees the fruit there is no real joy, and the true joy is when he is about to eat the fruit.<sup>17</sup>

## Did not Recite the *Beracha* the First Time

According to many *poskim* one who ate a new fruit without reciting a *shehechyanu* on it may recite the *beracha* the second time he eats the new fruit.<sup>18</sup> Others say that once no *beracha* was recited the first time, the opportunity to recite another *beracha* was lost.<sup>19</sup> *L'maseh*, the *minhag* is like the second opinion quoted.<sup>20</sup>

## Complete Fruit

The *beracha* on a new fruit is only recited when the fruit is completely grown.<sup>21</sup> A fruit is considered fully grown when it has a white petal on it.<sup>22</sup> One who said a *beracha* before this time does not repeat the *beracha* when the fruit is complete.<sup>23</sup>

## Produce which is *Hadama*

The *poskim* say that a *beracha* of *shehechyanu* may be recited on melons even though one recites a *hadama* when eating them.<sup>24</sup>

## Items Which do not Grow in the Ground

Items which do not grow in the ground such as fish or chicken do not require a *shehechyanu* even if it has been a long time since one has eaten these foods.<sup>25</sup>

15. Shulchan Hatohar 222:1.

16. Rosh Mesechtas Eiruvin 3:10, Tur 225, Bais Yosef, Prisha 3, Levush 3, Magen Avraham 7, Machtzis Ha'shekel 7, Seder Birchos Haneinen 11:12, Mishnah Berurah 11, Aruch Ha'shulchan 7. One who said the *beracha* when he saw the fruit was *yotzei* (Kaf Ha'chaim 29).

17. Levush and Aruch Ha'shulchan *ibid*.

18. Tur 225, Bais Yosef, Prisha 3, Rama 3, Levush 3, see Shevet Ha'kehusi 2:97.

19. Magen Avraham 9, Kitzur Shulchan Aruch 59:14, Aruch Ha'shulchan 7, Halichos Shlomo Tefilla 23:footnote 22.

20. Mishnah Berurah 13.

21. Bais Yosef 225, Prisha 2, Darchei Moshe 2, Levush 7.

22. Magen Avraham 8.

23. Mishnah Berurah 12, see Be'er Heitiv 225:8.

24. Seder Birchos Haneinen 11:12, Biur Halacha 225 "peri."

25. Magen Avraham 12, Mishnah Berurah 16, Kaf Ha'chaim 41.



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## Fruit Not Eaten Alone

Many times one eats a fruit which is smeared on bread and is generally not eaten alone. An example of this is an avocado. One who spreads avocado on bread would not recite a *shehechyanu* on it because it is viewed as a *tofel*.<sup>26</sup> One who can feel the taste of the avocado on the bread (i.e. there is a lot of avocado on the bread) may recite a *shehechyanu* on it.<sup>27</sup>

## Which is first - *Beracha* on Fruit or *Shehechyanu*?

There is a big discussion in the *poskim* as to which *beracha* should be recited first, the *beracha* of *ha'etz*, etc or the *beracha* of *shehechyanu*? Many *poskim* say that the *beracha* on the fruit is first, since the *beracha* on the fruit is *tadir* and the *beracha* of *shehechyanu* is *eino tadir*.<sup>28</sup> Many other *poskim* say that the *beracha* of *shehechyanu* is first,<sup>29</sup> since the main time for the *beracha* is when one sees the fruit but we wait until one is about to eat it to recite the *beracha*. Therefore, the *shehechyanu* should be recited before the *beracha* on the fruit. Furthermore, if the *beracha* on the fruit is first, when one recites the *shehechyanu* it may be considered a *hefsek*. The custom of many people is in accordance of the first opinion. However, whichever way one chooses he was *yotzei* and it is not a *hefsek*.<sup>30</sup>

## Reciting the *Beracha*

When one recites the *beracha* on the fruit it should be held in his right hand.<sup>31</sup> One should not be *mafsik* in idle talk etc in between the *beracha* on the fruit and the *beracha* of *shehechyanu*.<sup>32</sup> If one is brought a new fruit and a new garment (see below) one *beracha* is recited for both of them.<sup>33</sup>

## Unsure if you recited a *Beracha*

Based on the concept of *sofek berachos l'hukel* one who is unsure whether he recited a

26. Refer to Ketzos Ha'shulchan 63:badi 11, Rivevos Ephraim 5:141. See Aruch Ha'shulchan 225:12. Sheilas Rav 2:20:20.

27. Avnei Yushfei 1:48:1 quoting the opinion of Horav Elyashiv Shlita, see Rivevos Ephraim 4:page 422, Vezos Ha'beracha pages 165, 252:20:1, Sharei Ha'beracha 20:footnote 35, Doleh U'mashka page 129.

28. Refer to Be'er Heitiv 225:6, Eishel Avraham Butchatch 225, Machzik Beracha 22:3, Aruch Ha'shulchan 5, Kaf Ha'chaim 225:24, Birchos Habayis 24:4, Vezos Ha'beracha page 158, Oz Nedberu 3:51:2, Yechaveh Da'as 3:15, Chazon Ovadia Tu B'shevat page 439:9, Natei Gavriel Purim 5:5.

29. Refer to Pri Megadim Eishel Avraham 225:7, Seder Birchos Haneinen 11:12, Chai Adom 62:8, Kitzur Shulchan Aruch 59:14, Mishnah Berurah 225:11, Aruch Ha'shulchan 5, Da'as Torah 225:3, Ve'aleihu Lo Yeibol 1:page 121:162, see Piskei Teshuvos 225:12, Chaim Shel Beracha pages 80-82. Refer to Shulchan Shlomo 2:4:53. Some say this is only if you saw the fruit before this time, but if one never saw the fruit before this time then a *beracha* on the fruit is made first (Eishel Avraham Butchatch 225, see Emes L'Yaakov 225:footnote 236).

30. Birchos Habayis ibid, Lekutei Maharich page 277, Modanei Yom Tov 1:page 129.

31. Shulchan Aruch 206:4, Mishnah Berurah 600:4.

32. Matei Ephraim 600:6.

33. Kaf Ha'chaim 225:18.

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*beracha* of *shehechyanu* does not recite the *beracha* again.<sup>34</sup>

## Which Fruits are not obligated in a *Beracha*

No *shehechyanu* is recited for pickles, cucumbers,<sup>35</sup> potatoes,<sup>36</sup> chickpeas,<sup>37</sup> bread,<sup>38</sup> radishes (*reitach*),<sup>39</sup> mushrooms,<sup>40</sup> and carobs.<sup>41</sup> According to some *poskim* the *beracha* is not recited on watermelon.<sup>42</sup>

## Dried Fruits

A fruit which was not available all year round but is being sold as dried fruit would not require a *shehechyanu* before eating it.<sup>43</sup> (One should be careful with insects regarding dry fruit).

## Smashed Fruit - Jam

New fruits which are smashed to the point where it is not recognizable that they are fruits do not require a *shehechyanu*.<sup>44</sup> However, if there are pieces of the fruit which are discernible then a *beracha* can be recited.<sup>45</sup> The same applies to a drink made from a new fruit.<sup>46</sup>

## Esrog Jam

On *Tu B'shevat* the custom is to eat *esrog* jam and the question arises if a *shehechyanu* should be recited on this. Do we say that since we recited a *shehechyanu* on *Succos* the *esrog* was included in this and there is no need to recite a *shehechyanu* for a second time.<sup>47</sup> *L'maseh*, the custom is to recite a *shehechyanu* on *esrog* jam.<sup>48</sup>

34. Pri Megadim Eishel Avraham 223:9. Refer to Yabea Omer 6:42:3.

35. Halichos Shlomo ibid:footnote 30.

36. Mishnah Berurah 18, Aruch Ha'shulchan 12, Shevet Ha'kehusi 4:60.

37. Aruch Ha'shulchan 12.

38. Magen Avaraham 14, Elya Rabbah 13, Aruch Ha'shulchan 12.

39. Prisha 5, Aruch Ha'shulchan 12, Kaf Ha'chaim 45. See Pri Megadim Eishel Avraham 14 who argues.

40. Elya Rabbah 13, Pri Megadim Eishel Avraham 12, Kaf Ha'chaim 48.

41. Opinion of Horav Elyashiv Shlita quoted in Vezos Ha'beracha page 162.

42. Halichos Shlomo Tefilla 23:20, Ve'aleihu Lo Yeibol 1:page 122:165, Sharei Ha'beracha 20:footnote 51.

43. Birchos Habayis 24:22, Rivevos Ephraim 7:60:1, Madanei Yom Tov 1:page 130.

44. Vezos Ha'beracha page 165. See Sheilas Rav 2:20:19.

45. Birchos Habayis 24:29.

46. Shevet Ha'kehusi 4:63, Sharei Ha'beracha 20:9.

47. Leket Yosher page 149, Ben Ish Chai Re'eh 1:11, Ha'elef Lecha Shlomo 92:page 39, Kaf Ha'chaim 43, Madanei Yom Tov 1:page 131, Ve'aleihu Lo Yeibol 1:page 122:163. See Mishnah Berurah 16.

48. Chaim Shel Beracha 27:footnote 4 quoting the opinion of *rabbonim*. Refer to Halachos Ketanos 2:257, Kaf Ha'chaim 225:43.



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## Cooked Fruit

A fruit which is not available all year and is cooked still requires a *shehechyanu* to be recited on it if it is the *derech* to eat the fruit cooked.<sup>49</sup> However, no *beracha* of *shehechyanu* is recited on a fruit which is not the *derech* to eat raw if one eats it raw.

## Wine

One does not recite a *shehechyanu* on wine made from new grapes since one cannot tell the difference between new and old wine.<sup>50</sup>

## Fruit “in Season” All Year

In order for a *shehechyanu* to be required the fruit has to be a new fruit.<sup>51</sup> Nevertheless, one may recite a *shehechyanu* on a fruit which grows two times a year.<sup>52</sup>

Fruits which are available all year due to being kept in a refrigerator or freezer do not require a *shehechyanu* upon eating them since one does not have the *simcha* needed in order to qualify to recite a *beracha* on them.<sup>53</sup> In addition, one does not know which season the fruits are from. Although, others say one can recite a *shehechyanu* in the above situation,<sup>54</sup> the *minhag* is like the first opinion quoted.

Today, most fruits are available all year round since they grow in warm climates and are imported from across the world to local fruit stores.<sup>55</sup> After speaking with several fruit store owners it seems that most fruit would not require a *shehechyanu* since they are in one's grocery store all year-round.

In different countries the *metzi'ahs* will be different. In *Eretz Yisroel* the following are some of the fruits which are not available all year and one would recite a *shehechyanu*: avocado, watermelon, cherries, mango, and strawberries.<sup>56</sup> One who goes from a country where a specific fruit was not available all year, to a country where that fruit is available all year would still recite a *beracha* of *shehechyanu* on the fruit in his second location. This is only if it is within thirty days of leaving his old location.<sup>57</sup>

If a new fruit is different than an old fruit (that is around all year) in taste then one recites a *shehechyanu* on the new fruit, even though a similar fruit is available.<sup>58</sup>

49. Vezos Ha'beracha page 159 quoting the opinion of Horav Elyashiv Shlita, see Shevet Ha'kehusi 2:97:2:page:93.

50. Mishnah Berurah 225:15.

51. Tur 225, Shulchan Aruch 225:6.

52. Bais Yosef 225, Rama.

53. Refer to Shevet Ha'kehusi 4:60, Be'er Moshe 5:65:8. In regard to fruits which were soaked all year see E'ven Yisroel 9:63:page 71.

54. Igros Moshe O.C. 3:34. Refer to Chazon Ovadia Tu B'shevat page 437:7.

55. Vezos Ha'beracha page 160, Chaim Shel Beracha 6:9:1:pages 94-96 in depth.

56. Based on the research done by the Vezos Ha'beracha pages 161-162.

57. Halichos Shlomo Tefilla 23:21.

58. Vezos Ha'beracha page 161.

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## Eating New Fruits on *Tu B'shevat*

*Tu B'shevat* is the beginning of the new year for trees.<sup>59</sup> The *poskim* say on this day many have the custom to eat fruits in honor of the new year for the trees.<sup>60</sup> This applies to women as well.<sup>61</sup> This custom is not mentioned in the writings of the *Arizal*.<sup>62</sup> Some say it has a *din* like a *Yom Tov*,<sup>63</sup> and some have a *seuda* on *Tu B'shevat*.<sup>64</sup> Many have the custom to eat *esrog* jam on *Tu B'shevat*,<sup>65</sup> and to *daven* for a beautiful *esrog* for next *Succos*.<sup>66</sup> Some say if a pregnant woman eats the *esrog* jam she will have an easy labor.<sup>67</sup>

Many *Chassidisha Rabbonim* have a *peiros tisch* on *Tu B'shevat*.<sup>68</sup>

The question which needs to be addressed is where did the custom come from to make a *shehechyanu* on *Tu B'shevat*? The *poskim* say to recite *berochos* on new fruits, but no mention is made of a *shehechyanu* being recited.<sup>69</sup> Based on this, why is the wide spread custom to make sure to recite a *shehechyanu* on *Tu B'shevat* on fruits which no one enjoys. In addition, in such a case no *shehechyanu* should be recited since there is no real joy that the fruit was not around all year?<sup>70</sup>

The answer could be based on the *Yerushalmi* which says one should eat new fruits once a year in order to make a *shehechyanu* and it is done on *Tu B'shevat* because it is the new year for trees. Those who do not have the custom to recite a *shehechyanu* on any new fruits do not recite one on *Tu B'shevat* either.<sup>71</sup>

Although one may have the custom to recite a *shehechyanu* on a new fruit on *Tu B'shevat*

59. Mesechtas Rosh Hashanah 2a, Shulchan Aruch Y.D. 331:57, 125, Kitzur Shulchan Aruch 139:26.

60. Magen Avraham O.C. 131:16, Kitzur Shulchan Aruch 139:26, Yalkut Yosef 5:page 248:5, Modaim L'Simcha 3:page 20-27. Refer to Sefer Matamim 1:page 70:42 (new), see Matamim Hachodesh page 21:2-3 (new).

61. Natei Gavriel Purim 4:page 69:11.

62. Moadim L'Simcha 3:page 15.

63. G'ra O.C. 136:16.

64. Darchei Chaim V'sholom 831:page 310. Refer to Moadim L'Simcha pages 34-35 why no *seuda* is made on *Tu B'av* but is made on *Tu B'shevat*.

65. Lekutei Maharich 3:page 115 (old), Kaf Ha'chaim 664:60.

66. Shar Yissoschor page 481, Bnei Yissoschor mamer shevat 2:2 page 94b (old), Taamei Haminhagim page 370, Ohr Yisroel 42:pages 210-211. For the *nusach* of the *tefillah* to *daven* for a nice *esrog* see Modaim L'simcha 3:page 30. This *tefilla* may be said on *Shabbos* as well (Modanei Yom Tov 1:pages 132-133). In regard to other things to *daven* for on *Tu B'shevat* see Ohr Yisroel 42:page 211.

67. Yifei Leleiv 2:664:11, Segulas Yisroel mem:99, Elef Hamugen 660:6, Kaf Ha'chaim 664:60, Orchos Chaim (Spinka) 684:9, Ohr Yisroel 42:page 212.

68. Refer to Natei Gavriel Purim pages 31-47.

69. Chaim Shel Beracha 27:1:footnote 1.

70. Refer to Darchei Chaim V'sholom 831:page 310 who did not eat a new fruit on *Tu B'shevat*. However see Natei Gavriel Purim 5:4:footnote 9 who brings some who do have the custom to recite a *shehechyanu* on *Tu B'shevat*.

71. Chaim Shel Beracha 27:1:footnote 1, Kovetz Mevakshei Torah 1:page 106, see Piskei Teshuvos 225:footnote 121.



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one must make sure that it is a fruit which one is allowed to recite a *shehechyanu* on.<sup>72</sup> As mentioned above, no *shehechyanu* is recited on carob- *buktzer*.<sup>73</sup>

### Fruits during the three weeks

One should refrain from eating a new fruit during the three weeks.<sup>74</sup>

### Building / Purchasing a New House

When buying or building a new house one recites a *shehechyanu* (if one has no wife etc to share the joy with)<sup>75</sup> because he is full of joy.<sup>76</sup> One whose house was burnt *r"l* would also require a *shehechyanu* when it is rebuilt.<sup>77</sup> One who did construction by adding a floor to the house would recite a *shehechyanu*.<sup>78</sup> No *shehechyanu* is recited when building a garage.<sup>79</sup>

Many discuss the fact that since today we buy houses and take out a mortgage therefore there is no real joy because he owes the bank money for the house every month.<sup>80</sup> However, the custom of some is that even if one buys a house with a mortgage a *shehechyanu* is recited.<sup>81</sup>

### When to Recite the *Beracha*

The correct time for one to recite the *shehechyanu* is when he affixes the *mezuzahs*.<sup>82</sup> One who did not do it then may recite the *beracha* as long as he is still joyful over the building or purchase of his home.<sup>83</sup> Some say the *beracha* should be recited when one brings the

72. Horav Yisroel Belsky Shlita.

73. Piskei Teshuvos 225:17. See Natei Gavriel Purim 5:8:footnote 17.

74. Shulchan Aruch 551:17.

75. One who has a wife etc would recite a hatov v'hameitiv (Biar Halacha "boneh," Birchos Habayis 24:34, Vezos Ha'beracha page 166 quoting the opinion of Horav Elyashiv Shlita).

76. Mesechtas Berochos 54a, Tur 223:3, Shulchan Aruch 223:3, Levush 3, Seder Birchos Haneinen 12:2, Chai Adom 62:2, Kitzur Shulchan Aruch 59:7.

77. Mishnah Berurah 223:12.

78. Mishnah Berurah 12, Shar Ha'tzyion 14. Refer to Betzel Hachuchma 4:49, Sharei Ha'beracha 20:footnote 77, Avnei Yushfei 5:41:10.

79. Birchos Habayis 24:33.

80. Be'er Moshe 5:68, Shraga Hameir 7:68:3, Lehoros Nosson 2:12, Shearim Metzuyanim, B'halacha 59:4. Refer to Sefer Habayis 21:9:footnotes 18-20. Some say if they can take away your house or any object because of the money you owe then no *beracha* is recited (Opinion of Horav Elyashiv quoted in Vezos Ha'beracha page 168, Sefer Habayis 21:footnote 20).

81. Tzitz Eliezer 12:19, see Aruch Ha'shulchan 223:4.

82. Refer to Rav Akiva Eiger 223, Shar Ha'tzyion 223:21, Birchos Habayis 24:33, Halichos Shlomo Tefilla 23:13, Vezos Ha'beracha quoting the opinions of Horav Elyashiv Shlita and Horav Sheinberg Shlita. Refer to Sefer Habayis 21:footnote 26 why a *beracha* is not recited right away.

83. Halichos Shlomo Tefilla 23:13:footnote 18.

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furniture into the house.<sup>84</sup>

## Rented and then Bought

One who rented a house for a period of time and then bought the house one would recite a *shehechyanu* if some construction was done or if one knocked down the house and rebuilt it.<sup>85</sup>

## Those who don't Recite a *Beracha*

Some have the custom not to recite a *shehechyanu* on the building or purchasing of a new home, rather they make a *seuda* and wear a new garment (see below) and recite a *shehechyanu* on the garment.<sup>86</sup>

## Investment Purposes

One who buys a house for investment purposes does not recite a *shehechyanu* on the purchase.<sup>87</sup>

## New Utensils

When one purchases a utensil that is new to him or any utensil which gives him joy<sup>88</sup> should recite a *shehechyanu*.<sup>89</sup> The *beracha* should be made at the time of the purchase (if it can be used right away) even if one did not use it yet since the joy is there at the time of the purchasing.<sup>90</sup> One should be careful to recite the *beracha* as close to the purchase as possible in order that the joy should not go away before the *beracha* is recited.<sup>91</sup>

## Lenient with this *Beracha*

Some say that one does not recite a *shehechyanu* upon the purchase of new items because there is no real joy.<sup>92</sup> Based on this many have the custom not to recite this *beracha* even if he buys a new dryer or jewelry for his wife.<sup>93</sup> Others say not be lenient with this.<sup>94</sup>

84. Vezos Ha'beracha page 166. Some say when the house is completed (Aruch Ha'shulchan 4).

85. Refer to Halichos Shlomo Tefilla 23:14, Chaim Shel Beracha 1:8:footnote 11, Shraga Hameir 7:68:3, Kinyan Torah 7:18, Rivevos Ephraim 6:108.

86. Refer to Ben Ish Chai Re'eh 1:6, Kaf Ha'chaim 17.

87. Birchos Habayis 24:36.

88. Birchos Habayis 24:40, Mishnah Berurah 13.

89. Meschtas Berochos 54a, Rosh 16, Shulchan Aruch 223:3, Levush 3. See Da'as Zekaynim Bereishis 1:22.

90. Tur, Shulchan Aruch 223:4, Levush 4.

91. Mishnah Berurah 15.

92. Magen Avraham 5. Refer to Ben Ish Chai Re'eh 1:5, Seder Birchos Haneinen 12:5, Aruch Ha'shulchan 5, Kaf Ha'chaim 20. See Rivevos Ephraim 6:104:2.

93. Halichos Shlomo Tefilla 23:footnote 23 and footnote 70.

94. Be'er Heitiv 223:10. The Pri Megadim Eishel Avraham 5 says one should say the *beracha* without the *shem* or



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However, it would seem that one should not be lenient with this *beracha* if he has real joy over purchasing a product such as a new car.<sup>95</sup> One who is unsure if he is joyful with a specific purchase should not recite this *beracha*.<sup>96</sup>

Some say the reason why some are lenient today with this *beracha* is because when an article is bought, many times one pays a little up front and then every month pays it out, so there is no real joy.<sup>97</sup>

### Item needs Fixing etc.

One who purchases an item that needs to be fixed or cannot be used right away such as a new washing machine should not recite the *beracha* until it is installed and ready to be used.<sup>98</sup>

### Purchasing Clothing

When one purchases an article of clothing that is new to him or any old clothing that brings him joy should recite a *shehechyanu*.<sup>99</sup> This would only apply to clothing which are important and bring great joy.<sup>100</sup> Articles of clothing that do not bring one joy would not require a *shehechyanu*<sup>101</sup> such as pants or a sweater.<sup>102</sup> Articles of clothing which may bring someone joy are a new suit or a new hat.<sup>103</sup>

According to most *poskim*, the *beracha* is only recited when the garment is ready to be worn, after it has been tailored etc.<sup>104</sup> Similarly, one should recite the *beracha* of *shehechyanu* on a garment which needs to be checked for *shatnez* after the garment has been checked.<sup>105</sup> One who did not recite the *beracha* at the time of the first wearing may still recite it as long as there is still joy over the purchase.<sup>106</sup>

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*malchus*.

95. Igros Moshe O.C. 3:30, Divrei Chachumim page 78:201. Refer to Avnei Yushfei 5:41:9 who says one may recite a *beracha* on new glasses.

96. Aruch Ha'shulchan 5.

97. Be'er Moshe 5:68.

98. Refer to Magen Avraham 6, Seder Birchos Haneinen 12:4, Mishnah Berurah 17, Aruch Ha'shulchan 6, Vezos Ha'beracha pages 167, 280-281.

99. Shulchan Aruch 223:3, Kaf Ha'chaim 20m Darchei Chaim V'sholom 252.

100. Shulchan Aruch 223:6, Seder Birchos Haneinen 12:5, Birchos Habayis 24:40, Aruch Ha'shulchan 8, Halichos Shlomo Tefilla 23:15. Some say no garments bring a person joy today (Piskei Teshuvos 223:footnote 62, Sharei Ha'beracha 20:footnote 79, see Halichos Shlomo ibid).

101. Shulchan Aruch 223:6.

102. Piskei Teshuvos 223:6. Refer to Vezos Ha'beracha page 166:3.

103. Refer to Halichos Shlomo Tefilla 23:footnote 21.

104. Pri Megadim M.Z. 3, Elya Rabbah 6, Mishnah Berurah 17, Shar Ha'tzyion 21, Aruch Ha'shulchan 6. See Taz 3.

105. Vezos Ha'beracha page 167, Chaim Shel Beracha 4:footnote 12.

106. Kaf Ha'chaim 32.

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בן עולם  
הבא...  
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A *shehechyanu* is not recited over clothing which is handed down from one child to the next.<sup>107</sup> One who receives an article of clothing as a present would recite a *shehechyanu* if it brings him joy.<sup>108</sup> One who buys two new garments that would warrant a *shehechyanu* may recite one *beracha* and have the other garment in mind.<sup>109</sup>

### ***Malbish Arumim***

Some hold that one who buys a new garment should recite *malbish arumim* on it.<sup>110</sup> Although others say that no *beracha* of *malbish arumim* is recited,<sup>111</sup> one can always say it without the *shem* or *malchus*.<sup>112</sup> Based on this, the *poskim* advise that the new garment should be worn in the morning before *davening*, and when one recite the *beracha* of *malbish arumim* in *birchos hashachar* he should have in mind this new article of clothing as well.<sup>113</sup> One who wishes to recite *malbish arumim* may still make the *beracha* of *shehechyanu* afterwards.<sup>114</sup>

### **Shoes**

Normally one would not recite *shehechyanu* when buying shoes.<sup>115</sup> The reason is because they are not *chashuv*.<sup>116</sup> However, if one does have *simcha* when buying a certain pair of shoes some *poskim* say that *shehechyanu* is recited.<sup>117</sup>

### ***Tevala U'sichadesh***

The *Rama*<sup>118</sup> says although when one buys something new, his friend should tell him *tevala u'sichadesh*," this should not be done when buying new shoes. The reason is because an animal has to be killed in order for one to wear new shoes. He says it is a weak reason, but many are *makpid* not to say it. Some *poskim* say that just as one does not say "*tevala*

107. Opinion of Horav Elyashiv Shlita quoted in *VeZos Ha'beracha* page 168.

108. *Ibid.* Refer to *Biur Halacha* "sh'hiy."

109. *Kaf Ha'chaim* 30.

110. *Shulchan Aruch* 223:4, *Levush* 4.

111. *Kaf Ha'chaim* 32, *VeZos Ha'beracha* page 167.

112. *Seder Birchos Haneinen* 12:6, *Kaf Ha'chaim* *ibid.*

113. *Seder Birchos Haneinen* 12:6, *Shulchan HatoHar* 223:6, *Mishnah Berurah* 18, *VeZos Ha'beracha* page 167.

114. *Sharei Teshuva* 13, *Elya Rabbah* 7, *Pri Megadim Eishel Avraham* 7, *Birchos Habayis* 24:39, *Mishnah Berurah* 18. The *Aruch Ha'shulchan* 6 says the opposite.

115. *Tosfas Mesechtas Berochos* 59b "V'rebbe," *Rama* 223:6, *Pri Megadim Eishel Avraham* 10, *Machtzis Ha'shekel* 10, *Kitzur Shulchan Aruch* 59:12, *Aruch Ha'shulchan* 8, *Yalkut Yosef* 231:1, refer to *Rivevos Ephraim* 6:101, 8:436:12.

116. *Shulchan Aruch* *ibid.*

117. Refer to *Rosh Mesechtas Berochos* 9:16, *Magen Avraham* 10, *VeZos Ha'beracha* 18:1:page 168, *Chai Moshe* 223:6, see *Halichos Shlomo Tefilla* 23:15:footnote 23. *Horav Yisroel Belsky Shlita* holds a *shehechyanu* is not recited in this situation.

118. 223:6.



*u'sichadesh*," one would not recite the *beracha* of *shehechyanu*,<sup>119</sup> however, this is not the accepted custom.<sup>120</sup>

The words of *tevala u'sichadesh* are the correct words to tell someone when a new object is bought. However, for some reason people only say *sischadesh*. This is incorrect for two reasons: they leave out the word *tevala*, and secondly, the correct term is *u'sichadesh*.<sup>121</sup>

### ***Seforim***

There is a big discussion in the *poskim* whether one is permitted to recite a *shehechyanu* when purchasing *seforim*. Some say since one is going to learn from the *sefer* he buys, he may not recite a *beracha* even if he has joy with the purchase because *Torah* was not given for enjoyment.<sup>122</sup> Others say a *beracha* may be recited,<sup>123</sup> and there are also those who hold that a *beracha* should be recited without the *shem* or *malchus*.<sup>124</sup> Some say one should recite a *beracha* on a new garment or a fruit and have the new *sefer* in mind.<sup>125</sup> The *Chai Adom*<sup>126</sup> maintains if one was really looking forward to a specific *sefer* then one may recite the *beracha*. An example of this would be an expensive *shas*.<sup>127</sup> The custom is that an ordinary *sefer* which one purchases does not require a *shehechyanu* to be recited over it, but one who does recite a *beracha* does not lose out.<sup>128</sup>

### **Publishing one's own *Sefer***

Some *poskim* say that one who writes a *sefer* can say a *shehechyanu*.<sup>129</sup> While some of the *poskim* say that one who writes a *sefer* and wishes to sell it to the public does not recite a *shehechyanu*, since who says it will be liked to the public and then there will be no real joy.<sup>130</sup> Rather he should buy a new garment and make the *beracha* on it and have in mind his new

119. Kaf Ha'chaim 223:48.

120. Ketzos Ha'shulchan 64:badi 6, Vezos Ha'beracha ibid.

121. Sefer Habayis 21:footnote 31 in depth.

122. Magen Avraham 223:5, Be'er Heitiv 10, Birchei Yosef (Shiurei Beracha) 1, Sharei Teshuva 10, Seder Birchos Haneinen 12:5, Chasam Sofer on 156, Kitzur Shulchan Aruch 59:1, Aruch Ha'shulchan 8, Halichos Shlomo Tefilla 23:17, Vezos Ha'beracha page 168, Yalkut Yosef 223:6.

123. Radvaz 3:855, Moreh U'ketziah 223:page 241, Shulchan Hatohar 223:5, Shearim Metzuyanim B'halacha 59:6, see Chaim Shel Beracha 8:page 106.

124. Kaf Ha'chaim 26.

125. Birchos Habayis 24:44.

126. 62:5.

127. Halichos Shlomo 23:17.

128. Mishnah Berurah 13.

129. Refer to Meor U'ketziah 223, Minchas Elazar 3:19, Tzitz Eliezer 14:67, 22:4:3, Introduction to Minchas Yitzchok 1, 5, Moadim V'zemanim 4, see Sefer Chassidim 1020.

130. Refer to Divrei Yatziv 1:92, Yad Yitzchok 2:259:1, Rivevos Ephraim 1:160, Chaim Shel Beracha page 108:footnote 2.

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*sefer*.<sup>131</sup> Others say one can recite the *beracha* without the *shem* or *malchus*.<sup>132</sup> In any case one should give a speech on the occasion of his *sefer*.<sup>133</sup>

### Appointed as a Rav

One who becomes a *Rav* should recite the *beracha* of *shehechyanu* without the *shem* or *malchus*.<sup>134</sup> Alternatively, one can recite a *beracha* on a new garment or fruit and have the occasion in mind.<sup>135</sup>

### Donated a Sefer Torah

One who donated a *sefer Torah* should recite the *beracha* of *shehechyanu* quietly.<sup>136</sup> Alternatively, one can make a *beracha* on a new garment or fruit and have in mind the new *sefer Torah*.<sup>137</sup>

### Moving to Eretz Yisroel

One who made *aliyah* and moved to *Eretz Yisroel* may recite a *beracha* on a new garment or fruit and have the occasion in mind.<sup>138</sup>

### Reaching Seventy Years-Old

Although some say that one who reaches seventy years old can recite a *beracha* with *shem* or *malchus*,<sup>139</sup> the custom is to recite a *beracha* on a new garment or fruit and have this occasion in mind.<sup>140</sup>

### Kallah Lighting Candles for the First Time

A woman who lit candles when she was single does not recite a *shehechyanu* when lighting candles after she gets married according to all opinions.<sup>141</sup> However, a woman who never lit candles when she was single should wear a new piece of clothing, (or buy a new

131. Yalkut Yosef 3:page 601:footnote 7, Sharei Ha'beracha 20:footnote 86.

132. Machzik Beracha 223:5, Kaf Ha'chaim 223:26.

133. Sharei Teshuva 223:10.

134. Sharei Teshuva 223:10, Kaf Ha'chaim 223:27.

135. Yalkut Yosef 3:page 598:3, Vezos Ha'beracha page 170. See Chasam Sofer 156, Kaf Ha'chaim 223:27.

136. Sharei Ephraim 4:34, see Rav Akiva Eiger 223, Be'er Heitiv 223:10, Minchas Elazar 4:65, see Mor V'ohelos beohel berochos v'hodos 24:page 26.

137. Birchei Yosef 223:1, see Orchos Chaim (Spinka) 223:3, Sharei Ephraim ibid.

138. Kaf Ha'chaim 223:27.

139. Shulchan Hatoahr 223:7. See Lehoros Nossan 9:5 on the topic of birthdays.

140. Birchei Yosef (Shiurei Beracha) 1, Ben Ish Chai Re'eh 1:9, Kaf Ha'chaim 223:28, Yalkut Yosef 3:page 598:4. See Pri Megadim M.Z. 444:9, Divrei Torah 5:85.

141. Tzitz Eliezer 13:24, Likras Shabbos 10:12:footnote 48.



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fruit) recite a *shehechyanu* on it, and have in mind this occasion as well.<sup>142</sup>

## Seeing a Friend

According to the letter of the law one who does not see his friend for thirty days would recite a *shehechyanu*<sup>143</sup> upon seeing him. One who did not see his friend for an entire year would say *michayei hameisim*.<sup>144</sup> Once a *michayei hameisim* was recited no *shehechyanu* is recited.<sup>145</sup>

## Reason for *beracha of Mechayei Hameisim*

The *Maharsha* offers a novel reason why the *beracha* of *mechayei hameisim* is recited when one did not see his friend for a complete year. When one saw his friend before *Rosh Hashanah* and *Yom Kippur* and then did not see him again until the *yomim noraim* passed it means that his life was spared and is still alive. Therefore, the *beracha* of *mechayei hameisim* is the fitting *beracha* to be recited.<sup>146</sup> If it is a leap year and twelve months passed but not *Rosh Hashanah* or *Yom Kippur* one would recite the *beracha* of *mechayei meisim* upon seeing his friend.<sup>147</sup>

## Parameters of the *Berachos*

Although, some say that the *beracha* of *mechayei hameisim* should not be said with the *shem* or *malchus*<sup>148</sup> since the *beracha* of *mechayei hameisim* found in *shemonei esrei* does not begin with a *beracha*,<sup>149</sup> the custom is that the *shem* and *malchus* are recited.<sup>150</sup>

One who accepted letters from his friend would not recite *shehechyanu*<sup>151</sup> or *michayei meisim* upon seeing him.<sup>152</sup> The same is true if one spoke to him on a telephone.<sup>153</sup> One who

142. Teshuva M'ahavah 2:239, Kaf Ha'chaim 223:41, Yechaveh Da'as 2:31, Oz Nedberu 7:3, Rivevos V'yovlos 2:336. See Toras Yeko'seal 1:60 who maintains a *beracha* may be recited.

143. The reason for this *beracha* is because you see him face to face and it brings joy (Aruch Ha'shulchan 2).

144. Mesechtas Berochos 58b, Rosh 9:9, Rambam Hilchos Berochos 10:2, Tur 225, Shulchan Aruch 225:1. Refer to Chaim Shel Beracha page 270. On why *Yaakov* and *Yosef* did not recite a *beracha* when they saw each other after such a long time.

145. Bach, Magen Avraham 2, Be'er Heitiv 2, Elya Rabbah 1, Kitzur Shulchan Aruch 59:20, Chai Adom 62:6, Mishnah Berurah 4, Aruch Ha'shulchan 2, Kaf Ha'chaim 4.

146. Mesechtas Berochos page 11, Mishnah Berurah 4.

147. Halichos Shlomo Tefilla 23:footnote 47. Refer to Da'as Torah 225:1.

148. Be'er Heitiv 1.

149. Rav Akiva Eiger 223:1.

150. Mishnah Berurah 3. See Yosef Ometz 451:page 94.

151. Refer to Darchei Moshe 1, Be'er Heitiv 1, Levush 2, Mishnah Berurah 2.

152. Aruch Ha'shulchan 2.

153. Halichos Shlomo Tefilla 23:11, Yalkut Yosef page 606:17, Chaim Shel Beracha 9:footnote 12, see Yechaveh Da'as 4:17.

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heard that his friend etc was sick and then saw that he is well may recite a *shehechyanu* if he did not see him for thirty days.<sup>154</sup>

This *beracha* is only recited if one is very happy to see the person. This *beracha* is recited on one's father or *Rebbe* as well.<sup>155</sup>

### Man to a Woman and Vice Versa

A man is permitted to say the above *berochos* upon seeing his wife, mother, daughter, or sister, and a woman may say it upon seeing her husband, father, son, or brother.<sup>156</sup> One does not recite this *beracha* on a woman who is not a relative because of a concern of bad thoughts about the woman.<sup>157</sup>

### Lenient with these *Berachos*

Today, many *poskim* say that the custom is not to recite the aforementioned two *berochos* when seeing one's friend after thirty days or twelve months.<sup>158</sup> One of the reasons is because one does not have real joy upon seeing his friend after a short time or a long time.<sup>159</sup> One who wants to should recite it without the *shem* or *malchus*.<sup>160</sup> In a situation where there is joy, if he returned from a battle (common in *Eretz Yisroel*) then one can recite the *beracha*.<sup>161</sup>

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154. Shar Ha'tzyion 3.

155. Kitzur Shulchan Aruch 59:20.

156. Refer to Be'er Heitiv 1, Sharei Teshuva 1, Levush 1, Pri Megadim Eishel Avraham 2, Elya Rabbah 3, Seder Birchos Haneinen 12:11, Yufei Leleiv 225:1, Kitzur Shulchan Aruch 59:20, Birchos Habayis 24:1, Mishnah Berurah 1, Aruch Ha'shulchan 3. The Elya Rabbah 3 is *mashmah* one may recite it even on a *goy*. See Shulchan Hatoahr 225:1 who is stringent even with close female relatives.

157. Kaf Ha'chaim 2. See Shar Ha'tzyion 2, Nemukei Orach Chaim 225:3.

158. Ben Ish Chai Eiekev 1:13-14, Chesed L'alafim 225:15, Orchos Chaim Spinka 225:1, Aruch Ha'shulchan 3, Minhag Yisroel Torah 225:1.

159. Refer to Lekutei Maharich 1:page 274 (new), Nemukei Orach Chaim 225:1, Ohelecha B'amiseicha 15:16, Halichos Shlomo Tefilla 23:12.

160. Kaf Ha'chaim 6. Some say to think of the *beracha* in ones heart (Vezos Ha'beracha page 168).

161. Halichos Shlomo Tefilla 23:footnote 17.



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# HALACHICALLY SPEAKING

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