

בית הוראה דיעטראיט
BAIS HORAAH OF DETROIT
HALACHA HOTLINE

UNDER THE AUSPICES OF **HaRav Shmuel Irons** שליט"א VAAD HALACHA **Rav Aharon Yoel Sorscher** • **Rav Yissachar Wolf** • **Rav Boruch Miller**

KITCHEN • SHABBOS • YOM TOV • BRACHOS • AVEILUS • TAHARAS HAMISHPACHA • EVERYDAY SHAILOS

ISSUE #30 –Shehechyanu FAQs

- **What bracha is made on the birth of a daughter?**
 - Since this is a moment of **great joy**, Shehechyanu may be recited the first time the parents see their daughter and are **able to make the bracha**. The baby girl must be **visible**, and the bracha may only be said within a **limited time frame** while the feelings of joy are strongest.
 - Please note: The minhag of most **sefardim** is not to say Shehechyanu in this case.
- **What bracha is made on the birth of a son?**
 - **Each** parent should recite the bracha of **Hatov V'Hameitiv**. The bracha should be said as soon as **possible**, but may still be recited as long as the initial **excitement remains**. Unlike the birth of a daughter, the baby does **not** need to be present to make the bracha.
- **Is a bracha recited after purchasing a house?**
 - It depends on the level of joy associated with the purchase. If one is genuinely happy with both the **acquisition** and the **condition** of the home, a bracha is recited. This applies even if the home was purchased with a **mortgage**, as long as the buyer feels confident, with Hashem's help, that the payments can be met.
 - If the home will be shared by **multiple people**, such as a family, the bracha is **Hatov V'Hameitiv**. If the home is for a **single individual**, the bracha is Shehechyanu.
 - The bracha is recited after affixing the mezuzos, which is done immediately upon **moving in**. (This differs from a rental in chutz la'aretz, where mezuzos are put up immediately after the 30th day.)
- **Is a bracha recited after the purchase of a car?**
 - If one is genuinely pleased with both the **purchase** and condition of the **vehicle**, a bracha is recited even if the car was purchased with a **loan**. The specific bracha depends on who will regularly benefit from its use:
 - If the vehicle will serve multiple people on an ongoing basis such as a **family car** or one used for carpools the bracha of Hatov V'Hameitiv is recited.
 - However, if the car is intended primarily for the use of a single individual, such as a **commuter vehicle**, the bracha is Shehechyanu instead.
- **Is a bracha made upon signing a lease for a house or car?**
 - No. The bracha was only instituted on **acquisitions**. Even if one is extremely happy, no bracha is made.
- **I bought a new dress or suit, do I make a bracha?**
 - To recite Shehechyanu on a clothing purchase, it must be a **significant** item i.e. one that both the **purchaser** and **others** generally buy only infrequently and that brings the purchaser **great joy**.
 - In addition to Shehechyanu, the bracha of **Malbish Arumim** is also required when wearing a qualifying new garment. If the garment is first worn in the **morning**, it should be included in one's intent during the morning Malbish Arumim. If it is first worn later in the day, a **separate bracha** of Malbish Arumim is recited at that time.
 - For garments which do not qualify for a shechyanu one can **have them in mind** during the morning malbish arumim bracha.
- **Is a bracha recited on a new sheitel?**
 - A sheitel has the same halachic status as a **garment**, and the same rules apply, as discussed above.
 - This is also relevant to the halachos of washing it during the **Nine Days** and **Chol HaMoed**, when laundering garments is generally prohibited except in specific circumstances.
- **When a Shehechyanu is recited on a garment, when should it be said?**
 - The common minhag is to recite the bracha at the time of **first use**. This applies even if the garment is ready to wear immediately upon purchase and does not require any tailoring.
- **If I forgot to recite the bracha the first time I wore the garment, can I still say it?**
 - The bracha may still be recited within a short time afterward, as long as the item **still feels new** and the feelings of **simcha** are still present.
- **Is a bracha recited upon purchasing a talis?**
 - A bracha is recited the first time a **talis gadol** is worn. Shehechyanu is said right **after** the bracha of L'hisatef. No Shehechyanu is recited on a talis katan.
- **Does a kallah recite a bracha upon receiving jewelry from her chosson?**
 - If she is **overjoyed** by the gift, a bracha of Shehechyanu should be recited.

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- **I purchased a set of seforim or received them as a gift. Is a bracha recited?**
 - A bracha of Shehechyanu is recited only if the sefer was **particularly difficult** to acquire and you are truly overjoyed to have received it.
- **If I have not seen a friend in over 30 days, is a bracha recited?**
 - The bracha of Shehechyanu is recited when one is truly **overjoyed** at seeing a very close friend after being **completely** out of contact for more than 30 days. However, this applies only when there was no ability to communicate at all, which is rarely the case in today's **highly connected** world.
- **Is a bracha recited when a mitzvah is performed for the first time?**
 - The bracha of Shehechyanu is recited only on mitzvos that occur each year, such as **Ner Chanukah** and **lulav**. Mitzvos such as **tefillin** or **Shabbos candles** even when they are done for the first time, according to many poskim, do not fall into this category, and therefore no Shehechyanu is recited on them.
- **Is a shechyanu made upon reaching the age of Bar Mitzvah?**
 - No. However if he is wearing a **new hat** or **suit** for the **first time**, a bracha should be said.
- **When can Shehechyanu be recited on fruits?**
 - To recite Shehechyanu on fruit, all of the following conditions must be met:
 - The fruit must be difficult to obtain **out of season**.
 - It must be a fruit of the **current growing season**, not stored from a previous season.
 - It must bring **great enjoyment** to the person eating it.
 - Today, these conditions are often hard to satisfy, since Hashem has blessed us with **abundance** and a **global marketplace** where most fruits are available year round. As a result, it is **rare** to find fruits that truly fulfill all of these requirements. For the purpose of a "Shehechyanu fruit" at kiddush on the second night of Rosh Hashanah, we are **more lenient** and may use fruits that are only somewhat rare.
 - Under **normal circumstances**, one would not recite Shehechyanu on these "Shehechyanu fruits" at other times of the year. For example, no Shehechyanu is recited on **pomegranates**, since they are available year round.
- **Can Shehechyanu be recited on a vegetable?**
 - If the vegetable meets the **same qualifications** listed above for fruits, a bracha of Shehechyanu may be recited.
- **Can Shehechyanu be recited on dried fruit?**
 - No. Since dried fruit can be stored and **enjoyed year round**, it does not qualify for a Shehechyanu bracha.
 - Please note certain dried fruits require careful checking for **insects**. One should consult a reliable kashrus agency for specific guidelines.
- **Does grafting disqualify fruit for Shehechyanu?**
 - No. The consensus of most poskim is that Shehechyanu **may be recited** on qualifying fruit even if it was grafted.
- **Can a rare variety of a common fruit, such as a specific type of grape, qualify for Shehechyanu?**
 - No. Even if the variety has a distinct taste or appearance, it is still considered the **same fruit** and does not qualify for Shehechyanu.
- **If I have multiple qualifying fruits in front of me, do I make a Shehechyanu on each one?**
 - No. Shehechyanu is recited **only once** for all the qualifying fruits.
- **If I forgot to recite Shehechyanu when I first ate the fruit, can I still say the bracha?**
 - Yes. The bracha can still be recited as long as you are still eating the **original** portion. Once that portion is finished, Shehechyanu can no longer be made on this type of fruit.
- **Should one recite Ha'etz first or Shehechyanu first?**
 - The proper order is to **first** recite Shehechyanu, then Ha'etz, and only then take a bite.
 - If Shehechyanu was forgotten and one remembers before taking a bite, they should first eat and **swallow** the bite, and then recite Shehechyanu.

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