סימן כב

דין ברכת שהחיינו על טלית חדשה

א. על טלית חדשה מברך ברכת "שהחיינו". [ראה ש"ע סי' כב ס"א]. והמנהג לברך "שהחיינו" בשעה שבא להתעטף בה בפעם הראשונה. [ראה בא"ח פ' בראשית ה'יז, כה"ח סופר ס"ק ו]

Siman 22

Shehe<u>h</u>eyanu on a Tallit

Day 93

On acquiring a new tallit

1) One should recite the blessing of *shehe<u>h</u>eyanu* upon acquiring a new tallit. The custom is to recite this blessing when wearing it for the very first time [and not upon acquiring it].[274]

274. Our Sages taught (*Tosefta Berakhot* 6:15) that one must recite the blessing of *shehe<u>h</u>eyanu* when making tzitzit for oneself, and this is the ruling of Rambam (*Hilkhot Berakhot* 11:9). In the *Bet Yosef* (22:1) Maran cited Harav Yitz<u>h</u>ak Abuhab asserting that the *Arba'a Turim* disregarded this *Tosefta* since the Talmudic principle is that we recite the blessing of *shehe<u>h</u>eyanu* only when fulfilling mitzvot that occur only once in a great while, such as eating matzo or in a sukkah. There is no justification, therefore, for reciting this blessing for fulfilling the mitzvot of tzitzit or tefillin. This is likewise the ruling of the *Sefer Ha'itur*. When purchasing or fashioning a new tallit with tzitzit, however, one does recite the blessing for have acquired a new garment. This is the ruling of the *Shul<u>h</u>an Arukh* (22:2), which matches his ruling in *Siman* 223:3 that one should recite the blessing of *shehe<u>h</u>eyanu* upon acquiring new garments.

The *Magen Avraham* asked: If this is the reason for reciting *shehe<u>h</u>eyanu* for a tallit, why did Maran specify that one is to recite the blessing only after attaching tzitzit to the tallit? He resolved this question, explaining that one should not recite the blessing of *shehe<u>h</u>eyanu* until the garment is fit to be worn. One does not recite the blessing for purchasing a bolt of material although one plans to make a garment from it. A four-cornered tallit is not fit to be worn until the tzitzit are attached to it, and therefore Maran specified that one recites the blessing after attaching the tzitzit. The *Mishna Berura* (22:1) explained that in deference to those *Poskim* who ruled that one should always recite the blessing of *shehe<u>h</u>eyanu* upon fashioning the object of a mitzvah (such as sukkah or *lulav*), Maran ruled that in this case one should recite the blessing upon attaching the tzitzit and not to wait until one wears the tallit. The natural deduction from this is that if someone acquires a tallit with the tzitzit already attached, he should recite the blessing of *shehe<u>h</u>eyanu* immediately, and not wait until he first wears it.

In practice

Nowadays, the common custom is to recite the blessing of *shehe<u>h</u>eyanu* over new garments only when first wearing them and not when acquiring them. The *Ben Ish <u>H</u>ai* (*parashat Bereshit* halakha 7) and the *Yalkut Yosef* (first edition, page 19) ruled that this practice applies to a brand-new tallit as well. The *Kaf Ha<u>h</u>ayim* Sofer (22:6) explained that this is because it is possible that the person who acquires the tallit may never end up wearing it, for whatever reason. For example, he might decide to give it away. If this happens, his blessing of *shehe<u>h</u>eyanu* ends up being recited in vain retroactively. To be safe, therefore, we postpone reciting the blessing until we wear the tallit. In this way, we equate our practice for reciting the blessing over new garments to our practice for reciting it over new fruits. Instead of reciting it upon first seeing the fruit, which is technically the halakha, we postpone the blessing until we eat it. In the same way, we postpone reciting the blessing over a new garment until we wear it. The *Halakha Berura* (page 405) added that there is a sound basis to recite the blessing upon acquiring a tallit with tzitzit attached, following the rulings of Maran.

ב. על טלית חדשה יש לברך תחילה "להתעטף בציצית", ואחר כך ברכת "שהחיינו", ואין בזה כל חשש הפסק. וכן המנהג פשוט. [ילקו"י מהדו"ק עמ' יט, וכ"ה בבא"ח פ' בראשית ה"ז, וכה"ח ס"ק ח]

ואם שכח לברך "שהחיינו" בפעם הראשונה שהתעטף בטלית, שוב לא יוכל לברך בפעם השניה שמתעטף בה. אולם יכול לברך שהחיינו בלבישה הראשונה אף אחר שהתעטף בטלית, כל זמן שהוא בתוקף שמחתו. [ראה כה"ח סי' רכג ס"ק לא, חזו"ע ברכות עמ' תב בהערה, ילקו"י ברכות אנגלית סי' רכג הכ"א]

Order of the blessings

2) When putting on a brand-new tallit for the first time, one should recite the blessing of *lehit'atef betzitzit*, and then the blessing of *shehe<u>h</u>eyanu*, and then put it on. This is the common custom, and the blessing of *shehe<u>h</u>eyanu* is not considered an interruption between the blessing of *lehit'atef* and the act of putting on the tallit.[275]

Forgot to recite *shehe<u>h</u>eyanu*

If someone forgets to recite the blessing of *shehe<u>h</u>eyanu* when he puts on the tallit the first time, he may not recite it the next time he wears the tallit. If he realizes that he omitted the blessing shortly after putting it on the first time and while he is still wearing it, he may recite the blessing of *shehe<u>h</u>eyanu* if he still feels the thrill of having this new possession.

---

275. This is the ruling of Harav <u>H</u>IDA in his *Ma<u>h</u>azik Berakha* (22), the *<u>H</u>esed La'alafim* (22:1), the *Kaf Ha<u>h</u>ayim* Palachi (10:8), the *Ben Ish <u>H</u>ai* (*parashat Bereshit* halakha 7), and the *Kaf Ha<u>h</u>ayim* Sofer (22:8). This is the same formula we practice when eating a new fruit – first we recite the blessing for eating the fruit and then the blessing of *shehe<u>h</u>eyanu*.

Maran the Rishon Letziyon (glosses to *Damesek Eliezer* Papo #6) explained that according to Harav Eliezer Papo these two cases are not comparable. Therefore, although when eating a new fruit we recite the blessing of *shehe<u>h</u>eyanu* second, when putting on a new tallit we recite it before the blessing on the mitzvah. Maran the Rishon Letziyon countered that there is no reason to differentiate between the two cases. Whenever we recite the blessing over a mitzvah together with that of *shehe<u>h</u>eyanu*, such as the mitzvah of shofar, *lulav*, reading the Megillah, or kindling <u>H</u>anukka lights, we always recite the blessing of *shehe<u>h</u>eyanu* second. This is the custom in practice.

The *Mishna Berura* (22:3) likewise ruled that one must recite the blessing of *lehit'atef* and then the blessing of *shehe<u>h</u>eyanu*. The *Birkat Hashem* (Vol. IV, page 170), however, argued that one should recite the blessing of *shehe<u>h</u>eyanu* only after putting on the tallit so that it will not interrupt between the blessing of *lehit'atef* and the act of putting on the tallit. According to Harav <u>H</u>ayim Kanyevski (cited in the *Dirshu* edition of the *Mishna Berura*) this is what the *Mishna Berura* means as well.

Harav Shelomo Zalman Auerbach (*Min<u>h</u>at Shelomo* Vol. II, #60:8) pointed out that the *Mishna Berura* seems to contradict himself. Regarding a new fruit he ruled (225:11) that one should recite the blessing of *shehe<u>h</u>eyanu* first and then the blessing for the fruit, but he ruled that when putting on a new tallit one must recite the blessing of *shehe<u>h</u>eyanu* after that of *lehit'atef*. Rav Auerbach resolved the contradiction by explaining that regarding a new tallit, the tallit is new for its owner only. He is the only one who is obligated to recite the blessing of *shehe<u>h</u>eyanu* for this tallit, whereas everyone is obligated to recite the blessing of *lehit'atef* when putting on a tallit. Therefore, the blessing of *lehit'atef*. Regarding a new fruit, the fruit is new for everyone. Whoever comes across the new fruit needs to recite the blessing of *shehe<u>h</u>eyanu* whether or not he owns it. The blessing for eating the fruit is incumbent on the person who wishes to eat it and to no one else. Therefore, regarding a new tallit the blessing of *shehe<u>h</u>eyanu* is second, but when eating a new fruit the blessing of *shehe<u>h</u>eyanu* comes first.

ג. על טלית קטן חדש, אין מברכין "שהחיינו" דאין דרך לעשותו מדבר חשוב שיהיה שמח בו, ואם עשאו מדבר חשוב (כגון צמר רחלים) שהוא שמח בו, יברך "שהחיינו". [באו"ח פ' בראשית ה'יז, ובברכת ה' ח"ד עמ' קע בהערה]

On acquiring a *tallit katan*

3) One should not recite the blessing of *shehe<u>h</u>eyanu* upon acquiring a new *tallit katan* since it is generally not an expensive garment. If it is made of expensive sheep's wool and he feels a thrill in acquiring it, however, he may recite the blessing.[276]

276. The *<u>H</u>esed La'alafim* (22) ruled that if someone fashions a new *tallit katan* using an inexpensive fabric that does not bring him joy he should not recite the blessing of *shehe<u>h</u>eyanu*. This is likewise the ruling of the *Ben Ish <u>H</u>ai* (*parashat Bereshit* halakha 7) and the *Kaf Ha<u>h</u>ayim* Sofer (22:5).

This ruling is cited in responsa *Har Tzevi* (Vol. I, #21). The responsum added that if the fabric is expensive one may recite the blessing of *shehe<u>h</u>eyanu* even during the summer when one does not need the warmth of the extra garment. Even though the person wears the tallit for the express purpose of fulfilling the mitzvah and for no other reason, this is enough to consider it an act of wearing a garment for one's benefit. Furthermore, since the garment provides warmth on cold winter days, it is considered a beneficial garment at all times.

In contrast, the responsa *Igrot Moshe* (Vol. III, #80) ruled that since most people do not consider the *tallit katan* to be a garment of value, there is no case when one should recite the blessing of *shehe<u>h</u>eyanu* on purchasing it. The fact that someone considers it an important garment because it enables him to fulfill the mitzvah of tzitzit does not count.

The conclusion of the *Yalkut Yosef* (page 266) is that according to the *Shul<u>h</u>an Arukh*, as long as the person feels happiness in acquiring the *tallit katan* he may recite the blessing of *shehe<u>h</u>eyanu*. Nevertheless, he ruled that one must not recite it, based on the principle of *safek berakhot lehakel*.

The truth is that Maran the Rishon Letziyon often demonstrated that if there is a *safek sefeka* to permit reciting a blessing, and the *Shul<u>h</u>an Arukh* ruled to recite it, one may rely on these factors and recite the blessing. Furthermore, it is likely that the *Yalkut Yosef's* ruling applies to an inexpensive cotton *tallit katan*, but he would agree that one may recite the blessing for a tallit made of genuine sheep's wool. The *Birkat Hashem* (Vol. IV, page 170) concurred with this.

Despite this, the *Yalkut Yosef* (page 265) wrote that one does not recite this blessing for a *tallit katan*, and he did not limit this ruling to apply to cotton garments only. Perhaps he wished to concur with the *Igrot Moshe*. The fact is, however, that most Sefardic Jews in the Land of Yisrael do recite the blessing of *shehe<u>h</u>eyanu* when acquiring a new *tallit katan* made of sheep's wool.

Distributing *tallitot katan* at *Teshuva* seminars

At seminars geared to inspire people to commit themselves to begin observing the mitzvot of the Torah, it has become a common practice for the organizers to present a new *tallit katan* to all who volunteer to declare publicly their intention to come closer to Torah life. The recipient is brought on stage and he is given the tallit, at which point he recites the blessing for the mitzvah and puts it on. Adding to the drama of the moment, the person is asked to recite the blessing of *shehe<u>h</u>eyanu* as well.

The *Birkat Hashem* (Vol. IV, page 170) complained that this practice is incorrect, since the *tallit katan* distributed at these seminars is a simple cotton garment, not worthy of the blessing of *shehe<u>h</u>eyanu*. Although the recipient might be extremely excited and emotional about receiving a *tallit katan*, his joy is not because of the garment itself but for all the spiritual values that it represents. That is important indeed, but it does not warrant reciting the blessing of *shehe<u>h</u>eyanu*.

Nevertheless, he concluded that we cannot protest against this practice since there is some halakhic basis for it. There are *Poskim* who ruled that it is permissible to recite the blessing of *shehe<u>h</u>eyanu* when performing a mitzvah for the very first time. The *Yalkut Yosef* (page 265) concurred with this, adding that there are other factors for leniency as well.