ד. המקיים מצוה בפעם הראשונה בחייו אינו מברך עליה ברכת שהחיינו. ולכן מי שמתעטף בטלית בפעם הראשונה בחייו אין לו לברך על הטלית שהחיינו (אלא אכן הטלית חדשה). [ראה יחו"ד ח"ב סי' לא]

Wearing tzitzit for the first time

4) The halakha does not permit people to recite the blessing of *shehe<u>h</u>eyanu* to express their joy upon fulfilling a mitzvah for the first time. Therefore, if someone puts on a tallit for the first time in his life, he may not recite this blessing unless he has just acquired the tallit.[277]

277. Rambam ruled (*Hilkhot Berakhot* 11:9) that the blessing of *shehe<u>h</u>eyanu* is to be recited: "when fulfilling a mitzvah that can be performed only once a year such as shofar, sukkah, *lulav*, reciting the Megillah and kindling <u>H</u>anukka lights; when acquiring an item used specifically for fulfilling a mitzvah such as tzitzit, tefillin, mezuzah, or a guard rail built around one's roof; and when fulfilling a mitzvah that is seldom available for one to fulfill such as circumcising a son and *pidyon haben*."

The ruling that one recites the blessing upon acquiring tzitzit or tefillin is based on the *Tosefta* (*Berakhot* 6:15). The Tosafot (*Mena<u>h</u>ot* 42b), however, cited Rav Sherira Ga'on asserting that the halakha does not concur with this *Tosefta*. Although it is true that one recites this blessing over the mitzvot of shofar, sukkah, *lulav*, reciting the Megillah and kindling <u>H</u>anukka lights, one must not recite it upon acquiring tefillin. In the *Bet Yosef*, Maran cited Harav Yitz<u>h</u>ak Abuhab explaining that the *Arba'a Turim* ruled likewise that one must not recite this blessing upon acquiring an item used for a mitzvah. One may recite the blessing upon acquiring a new tallit, however, since it is no different than acquiring any other new garment.

Although the *Ture Zahav* ruled that one may recite the blessing of *shehe<u>h</u>eyanu* upon acquiring a new set of tefillin, Harav <u>H</u>IDA (*Ma<u>h</u>azik Berakha* 22:2) testified that the common custom follows Maran's ruling not to recite it. This is likewise the ruling of the *Ma'amar Mordekhai*, the *Kaf Ha<u>h</u>ayim* Palachi (10:8) and other *A<u>h</u>aronim* listed in responsa *Ye<u>h</u>ave Da'at* (Vol. II, #31).

This discussion thus far is about reciting the blessing for the fact that one has acquired the tzitzit or tefillin. The *Roke'a<u>h</u>* (#371) introduced another angle to the issue, ruling that it is proper to recite the blessing of *shehe<u>h</u>eyanu* when fulfilling a mitzvah for the very first time. This is based on the Talmud's teaching (*Mena<u>h</u>ot* 75b): A *kohen* who offers a *korban min<u>h</u>a* in Yerushalayim recites the blessing of *shehe<u>h</u>eyanu*. Rashi explained that this refers to a *kohen* performing this mitzvah for the very first time. This appears to be a clear proof to the *Roke'a<u>h</u>'s* ruling.

Tosafot, however, explained that all *kohanim* were divided into twenty-four family groups called *mishmarot*, and each *mishmara* served in the *Bet Hamikdash* for a week at a time. Also, each *mishmara* was divided into six "families," and each one served one weekday of that week (besides *Shabbat*, when the entire *mishmara* served together). Since each *kohen* had the opportunity to serve in the *Bet Hamikdash* only once is twenty-four weeks, it was fitting for each one to recite the blessing of *shehe<u>h</u>eyanu* when filling the mitzvah of offering *korbanot*, just like we recite the blessing for the mitzvot of shofar or sukkah. The Rashba and other *Rishonim* concurred with the Tosafot's interpretation. According to this, there is no proof at all from the *Tosefta* to the *Roke'a<u>h</u>*.

Based on this Tosafot and Rashba, the *Peri <u>H</u>adash* (*Y.D.* 28:5) ruled that we must not follow the ruling of the Rama to recite the blessing of *shehe<u>h</u>eyanu* upon fulfilling the mitzvah of *kisui hadam* (covering the blood with soil after slaughtering a chicken) for the very first time. He added that even if one argued that there is no proof against it, we still must refrain from reciting the blessing based on the principle of *safek berakhot lehakel*. A number of *A<u>h</u>aronim*, including Harav Yaakov Castro, the *Sifte Kohen*, the *Peri Megadim*, the responsa *Ba'e <u>H</u>aye* (by the author of *Kenesset Hagedola*), responsa *Ne<u>h</u>pa Bakesef*, the *Misgeret Hashul<u>h</u>an*, and the *Ziv<u>h</u>e Tzedek*, concurred with this ruling.

The *Peta<u>h</u> Hadevir* (22:2) cited Harav Shemuel Florentin (responsa *Olat Shemuel* #1) ruling that one must not recite the blessing of *shehe<u>h</u>eyanu* upon fulfilling the mitzvah of tefillin for the very first time, based on the principle of *safek berakhot lehakel*. The *Mishna Berura* (22:2) as well ruled that one does not recite this blessing when donning a tallit for the very first time.

The *Tif'eret leMoshe* (page 4a) suggested that even the *Roke'a<u>h</u>* would agree that one must not recite the blessing of *shehe<u>h</u>eyanu* upon fulfilling the mitzvah of tzitzit for the first time. The Talmud's case is of a *kohen* offering a *korban*, a mitzvah that requires years of prior study and training. The occasion of the *kohen* finally performing the mitzvah is cause for celebration, including this blessing. No training is necessary in order to fulfill the mitzvot of tzitzit or tefillin, and therefore the blessing of *shehe<u>h</u>eyanu* is not warranted.

Harav Yitz<u>h</u>ak Ben-Walid (responsa *Vayomer Yitz<u>h</u>ak*, *Likute Dinim* on *O.<u>H</u>.* page 27d, #23), however, testified that the common custom is to recite the blessing of *shehe<u>h</u>eyanu* when putting on tefillin for the very first

ה. אם הטיל ציציות חדשות בבגד טלית שהיה לו מכבר, אינו מברך "שהחיינו". [משנ"ב ס"ק ב, כה"ח ס"ק ג]

ו. אם כמה אנשים מתעטפים יחד בטליתות חדשים, יש אומרים שאף על פי שאחד יכול לברך "להתעטף" בשביל כולם, אבל ברכת "שהחיינו" כל אחד יברך בעצמו. [משנ"ב סי' ח ס"ק יד בשם הפמ"ג] ויש סוברים דרשאי אחד מהם להוציא את האחרים אף בברכת "שהחיינו". [ראה הלכה ברורה עמ' קנז]

New tzitzit on old tallit

5) If someone attaches brand-new tzitzit tassels to a tallit he has owned for some time, he may not recite the blessing of *shehe<u>h</u>eyanu*.[278]

Reciting *shehe<u>h</u>eyanu* for others

6) The *Poskim* debated the halakha regarding several people, each of whom has acquired a brand-new tallit. According to some, one person can recite the blessing of *lehit'atef* on behalf of the entire group, but each individual must recite the blessing of *shehe<u>h</u>eyanu* for himself. According to others, one person can recite both blessings on behalf of the entire group.[279]

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time. Maran the Rishon Letziyon (responsa *Ye<u>h</u>ave Da'at* Vol. II, #31) countered that on the contrary, the common custom is not to recite this blessing, although one may certainly recite it upon putting on a brand-new tallit. Although there are some contemporary Rabbanim who challenged this ruling, the *Yalkut Yosef* (page 262) refuted their arguments.

278. This is the ruling of the *Mishna Berura* and the *Kaf Ha<u>h</u>ayim*. The *Bayit <u>H</u>adash* asserted that according to Rambam and the *Arba'a Turim*, one must recite the blessing of *shehe<u>h</u>eyanu* even when attaching new tzitzit tassels to an old tallit. Harav <u>H</u>IDA (*Ma<u>h</u>azik Berakha*) refuted this interpretation, however. In view of this debate, the *Halakha Berura* (page 405) recommended that after putting on a tallit with new tzitzit tassels one should recite the blessing of *shehe<u>h</u>eyanu* on a new fruit or a new garment, having in mind that the blessing should cover the tzitzit as well. In his footnote, he cited the *Bi'ur Halakha*. Actually, the *Bi'ur Halakha* recommends this practice whenever someone fulfills any of the mitzvot for the very first time, in order to satisfy the ruling of Rambam cited in the previous footnote. This is a commendable practice since a number of *A<u>h</u>aronim* (*Olat Tamid*, *Ture Zahav*, Harav Eliyahu of Vilna) ruled to follow Rambam's opinion. This is true, however, only if the owner of the tallit is the person who attached the new tzitzit tassels to it. If someone else did it for him, the Rambam's opinion is that the owner does not recite the blessing of *shehe<u>h</u>eyanu* even if this is the very first time he is fulfilling the mitzvah of tzitzit. Anyone who bothers to find a new fruit in order to satisfy the opinion of the *Bayit <u>H</u>adash* will receive a special blessing from Heaven.

279. The first opinion cited here is that of the *Mishna Berura* (8:14), following the opinion of the *Peri Megadim*. Harav Shelomo Zalman Auerbach (*Min<u>h</u>at Shelomo* Vol. II, #60:8) pointed out that on Rosh Hashanah, when the congregation fulfills the mitzvah of shofar the cantor recites the blessing of *shehe<u>h</u>eyanu* on behalf of all those listening. In fact, even if the person blowing the shofar has already fulfilled the mitzvah earlier in the day, he recites the blessing on behalf of those listening to him. This, he explained, is because the blessing of *shehe<u>h</u>eyanu* recited on the mitzvah of blowing the shofar celebrates the joy of fulfilling this mitzvah. The entire congregation fulfills the mitzvah through the blowing of the one shofar and they are partners in its joy, and therefore one person can recite the blessing on behalf of others. Regarding the mitzvah of tzitzit, each person fulfills the mitzvah with his own tallit, and therefore each person must recite his own blessing of *shehe<u>h</u>eyanu*.

According to this reasoning, it is likely that if one person is eating a new fig and another is eating new grapes while a third person is eating a new pomegranate, each person must recite the blessing of *shehe<u>h</u>eyanu* for himself. If they are all eating the same species of fruit, then it is likely that one may recite the blessing on behalf of the group. Harav <u>H</u>ayim Pine<u>h</u>as Scheinberg (*Mishmeret <u>H</u>ayim* Vol. I, page 12) concurred with this reasoning.

Rambam

The source for this ruling is Rambam (*Hilkhot Berakhot* 11:10): The blessing of *shehe<u>h</u>eyanu* may be recited only for a mitzvah performed by the person himself. The *Peri Megadim* interpreted this to say that a person who performs a mitzvah can recite this blessing on his own behalf but not on behalf of others even if they are performing the identical mitzvah. Rabbenu Moshe Kohen and Maran in the *Kesef Mishne*, however, explained that Rambam meant that in order to recite the blessing of *shehe<u>h</u>eyanu* on behalf of others, the person reciting it must perform the same mitzvah as the others. If he does not, he cannot recite this blessing

ז. כבר כתבנו לעיל בסימן י"ח (הלכה ז) שאם עורכים את החופה בלילה אחר השקיעה, והחתן מתעטף בציצית כדי לפורסה מעליו בשעת החופה, יברך על הטלית ברכת "שהחיינו" בלבד.

At a wedding ceremony

7) As explained above in *Siman* 18:7, when a wedding ceremony takes place at night and the groom puts on a tallit to be used in the ceremony, he should recite the blessing of *shehe<u>h</u>eyanu*, but not the blessing of *lehit'atef*.

for others, unlike the rule for blessings that are mitzvot in and of themselves such as kiddush or *havdala*. In this respect, the blessing of *shehe<u>h</u>eyanu* is like the blessings recited for food and beverages – one person cannot recite them on behalf of others unless he needs to recite them to enable himself to eat or drink. As long as the person reciting the blessing of *shehe<u>h</u>eyanu* is performing the same mitzvah, his blessing can count for other people as well if they are performing the same mitzvah.

The *Bet Yosef*

Based on this interpretation, Maran ruled (*Bet Yosef* 585:2) that if someone has already fulfilled the mitzvah of shofar and then wishes to blow the shofar again on behalf of others, he must not recite the blessing of *shehe<u>h</u>eyanu* for the others. Likewise, if someone has fulfilled the mitzvah of reciting *Megillat Esther* and then wishes to recite it a second time on behalf of others, or if he has already recited kiddush on *Yom Tov* evening and now wishes to recite it again on behalf of others, he must not recite the blessing of *shehe<u>h</u>eyanu*. Maran then pointed out that the common custom seems to contradict this. Therefore, he suggested that Rambam's ruling applies only to mitzvot that are fulfilled by performing an act, such as offering a *korban* in the *Bet Hamikdash*. In that case, one *kohen* cannot recite the blessing of *shehe<u>h</u>eyanu* on behalf of another *kohen* if he does not need the blessing for himself. If he does need it for himself, he may recite the blessing with other people in mind as well. Regarding mitzvot that are fulfilled by simply speaking or listening to someone else, however, it is permissible for someone to recite the blessing of *shehe<u>h</u>eyanu* on behalf of others in any case, even if he does not need the blessing for himself. This is counter to the interpretation of the *Peri Megadim*.

The interpretation of Maran in the *Bet Yosef* corresponds to the rulings of Rabbenu Moshe Kohen cited in the *Kesef Mishne*, namely that a man can recite kiddush of *Yom Tov* on behalf of women, including the blessing of *shehe<u>h</u>eyanu*, even though he does not need the blessing for himself. Since kiddush is a mitzvah fulfilled simply by speaking and requires no other action, Rambam agreed to this. The *Mirkevet Hamishne* Alfandari likewise pointed out that the *Kesef Mishne's* ruling becomes clear once we apply the explanation found in the *Bet Yosef*.

The *Poskim*

The *Shul<u>h</u>an Arukh* (692:3) ruled that even if someone has already fulfilled the mitzvah of reading *Megillat Esther*, he can read it again on behalf of others and he can recite the blessings for them. Since the halakha did not specify otherwise, it seems that this applies to the blessing of *shehe<u>h</u>eyanu* as well. This corresponds to Maran's explanation in the *Bet Yosef*, this is a case where the mitzvah is fulfilled through speech without more physical action. The *Ma'amar Mordekhai* (689:1; 692:6) concurred with this, and Rama (585:2) concurred as well.

The *Ma'amar Mordekhai* then reconsidered, arguing that this interpretation is flawed for several reasons. Therefore, he claimed that Maran meant that Rambam's ruling that one person cannot recite the blessing of *shehe<u>h</u>eyanu* on behalf of someone else applies only if the person for whom it is performed is not present. In any case when one person performs a mitzvah like reading the Megillah or blowing the shofar for other people who are present and who are listening to him, he may likewise recite the blessing of *shehe<u>h</u>eyanu* on their behalf. Although the wording of the *Bet Yosef* in *Siman* 585 does not match this interpretation very well, the *Ma'amar Mordekhai* insisted that it is correct. The *Sheyare Kenesset Hagedola* likewise interpreted Rambam's rulings in this manner, and pointed out that this coincides with the Rama's ruling that a cantor blowing the shofar on behalf of others may recite the blessing of *shehe<u>h</u>eyanu* even though he had fulfilled the mitzvah earlier in the day. See more about this in *Ben Yedid*, commentary on Rambam's *Mishne Torah*.

As explained above, the *Peri Megadim* subscribed to the interpretation that differentiates between mitzvot performed through speaking or making sounds and mitzvot that involve more physical actions. Thus, he ruled that a cantor blowing the shofar can recite the blessing of *shehe<u>h</u>eyanu* for others since this mitzvah is fulfilled through sound alone without other physical action. One person cannot recite this blessing on behalf of others for the mitzvah of tzitzit, however, since it involves the physical act of wearing the tallit.

The *Peri Megadim* did not differentiate between a case when the person reciting the blessing has previously fulfilled this mitzvah and when he is fulfilling it at this time for himself as well. It is clear from all the *A<u>h</u>aronim*, however, that the entire issue does not begin if the person reciting the