The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רכ"ג סעיף ד'-ה'

Overview

Siman 223 Seif 4:

One should recite the beracha at the time of the transaction even though he did not yet use it since the beracha was enacted for the joy of one's heart experienced at the moment of purchase. When one wears the garment he should recite: מלביש ערומים.

- This is true only if the garment that was purchased is ready to be worn but if one purchased something that needs to be put together or altered one does not recite the beracha until is it first used. (M.B. 17)
- The beracha of מלביש ערומים is recited before שהחינו. If one wears the garment the first time in the morning one may discharge his obligation with the beracha he recites in birchos hashachar. (M.B. 18)

Siman 223 Seif 5:

If one purchased items that will be used by the other members of one's household he recites הטוב והמטיב. If one received an item as a gift he recites הטוב והמטיב since it is good for him as well as the benefactor.

- If one purchased items for himself and other items for his family he recites שהחינו on the item he purchased for himself and הטוב והמטיב on the items purchased for the family. (M.B. 19)
- This is true only regarding utensils and garments but not money which embarrasses a person so that he cannot recite the beracha. (M.B. 20)
- There are later authorities who disagree with this ruling and maintain, based on the Gemara, that the beracha is not recited unless one derives physical benefit from the item. Accordingly, one who receives a gift recites שהחינו. Biur Halacha concludes that it is preferred to recite שהחינו rather than הטוב והמטיב. (M.B. 21)

Halacha Highlight

שהחינו on a new garment

Shulchan Aruch Siman 223 Seif 4
בשעת הקניו יש לו לברך
The beracha should be recited at the time of the purchase

Shulchan Aruch (סעי' ד') rules that the beracha of שהחינו should be recited at the time of the acquisition of the new article even though one has not yet used the item. The reason is that the beracha is recited on the joy that one experiences when purchasing the new item. Be'er Heiteiv (ס"ק י"ב) presents a dispute regarding an article that is not ready for use at the time of the acquisition. According to Taz the beracha is recited even though the garment must be sent to the tailor to make adjustments. Magen Avrohom disagrees and rules that one does not recite שהחינו at the time of the purchase if the item is not fit for use. In the event that the garment requires tailoring one recites the beracha when he first wears the garment. Mishnah Berurah (ס"ק י"ז) cites Magen Avrohom's position that the beracha is not recited if tailoring is necessary before it can be worn.

Later authorities write that the custom is not to recite שהחינו at the time of the purchase even if the garment is fit to be worn as is. Precedent for this approach is found in siman 225:3. Technically, one should recite שהחינו upon seeing a new fruit but nevertheless, the custom is to refrain from the reciting the beracha until one eats the fruit. Similarly, although technically one is required to recite the beracha when one purchases the garment the custom is to wait until one wears it. In the event that one donned the garment and did not recite שהחינו at that time one may recite the beracha as long as he is still wearing the garment. Once one removed the garment without the intent to put it back on immediately, one recites the beracha the second time that he dons the garment but does not include Hashem's Name or mention of His Kingdom (פסקי תשובות אות ז').