The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, July 31, 2025 ■ ו' אב, תשפ"ה
סימן תקנ"א סעיף י"ז-י"ח

Halacha Highlight

Shehechiyanu and *hatov v'hameitiv*

Shulchan Aruch Siman 551 Seif 17
טוב לזהר מלומר שהחינו בין המצרים
It is appropriate to refrain from reciting *shehechiyanu* during *bein hametzarim*

Shulchan Aruch (סע' י"ז) writes that it is appropriate to avoid saying *shehechiyanu* during the three weeks on a new fruit or a garment. Mishnah Berurah (ס"ק צ"ח) references Vilna Gaon's commentary to Shulchan Aruch where he writes that this is an extra stringency. Since Taz also questions Shulchan Aruch's ruling, Mishnah Berurah concludes that one need not be stringent about this matter on Shabbos since even authorities who agree with Shulchan Aruch's ruling permit the recitation of *shehechiyanu* on Shabbos. When *shehechiyanu* is part of the performance of a *mitzvah,* it is acceptable to recite it during the three weeks. Therefore, at a *pidyon haben* the *beracha* of *shehechiyanu* may be recited. Rema adds that if the fruit will not be available after Tisha B'Av and the fruit will not last until Shabbos (מ"ב ס"ק ק"א) one may even recite *shehechiyanu* and eat the new fruit.

Sefer Nechemas Yisroel cites a dispute whether one may recite the *beracha* of *hatov v'hameitiv* during the three weeks. Kaf HaChaim (סי' קע"ה אות י"א) in the name of Sefer Halachos Ketanos asserts that those who do not recite *shehechiyanu* should also refrain from the recitation of *hatov v'hameitiv* since they are essentially the same *beracha* except that *shenechiyanu* is recited when an individual benefits from the new item and *hatov v'hameitiv* is recited when multiple people benefit from the object. Nechemas Yisroel then notes that there is a dispute why *shehechiyanu* is not recited. Magen Avrohom explains that the custom is not an expression of mourning; rather we do not want to express thanks for bringing us to a tragic time. According to this approach since *hatov v'hameitiv* does not express that sentiment there is no reason to refrain from its recitation during the three weeks. Halachos Ketanos who maintains that one should refrain from the recitation of *hatov v'hameitiv* during the three weeks seems to maintain that it is an expression of mourning and as such there is no difference between *shehechiyanu* and *hatov v'hameitiv* (ספר נחמת ישראל פ"ג סע' י' הע' 70-72).

Overview

Siman 551 Seif 17:

It is best to refrain from reciting *shehechiyanu* during *bein hametzarim* on a fruit or garment but it may be recited at a *pidyon haben* in order not to delay the *mitzvah*. (The same is true regarding fruit that will no longer be available after Tisha B'Av and it is permitted to recite the *beracha* and eat it during *bein hametzarim*.)

- Since it is a time of tragedy it is not worthwhile to recite the *beracha*. Gra disagrees and writes that this position is overly stringent. Therefore, on Shabbos one need not be stringent since there are many authorities who maintain that one may recite *shehechiyanu* on Shabbos. (M.B. 98)
- Rema refers to where one cannot save the fruit until Shabbos because if that is a possibility it should be saved for Shabbos. (M.B. 101)

Siman 551 Seif 18:

One must be careful beginning with Shiva Asar B'Tamuz not to walk alone from the fourth hour until the ninth hour (because dangerous forces are present at that time) **and one should not strike his students during these days.**

- This refers to the end of the fourth hour until the end of the ninth hour. (M.B. 102)
- Kavanos HaAri writes that during these days after *chatzos* during the day one should cry for about half an hour. (M.B. 103)