



ERETZ HEMDAH ASK THE RABBI SERVICE

RAV DANIEL MANN

ROSH HASHANA



Shehecheyanu on a New Shofar for Rosh Hashana

לעילוי נשמת

יואל אפרים בן אברהם עוזיאל זלצמן ז"ל

Question: I hope to buy a new shofar for Rosh Hashana. Can I make *Shehecheyanu* on it? If so, as the *ba'al tokeiah*, can that count for the *Shehecheyanu* of blowing the shofar on the second day of Rosh Hashana? Is this affected by whether I use it on the first day or to practice before Rosh Hashana?

Answer: Among the times we recite *Shehecheyanu* are for performing a *mitzva* that comes up cyclically (including shofar) and for acquiring a significant object that makes one happy (Shulchan Aruch, Orach Chayim 223:4; Mishna Berura 223:13). It is a *machloket* whether to make *Shehecheyanu* on an object whose importance is only because of the *mitzva*, as *mitzvot* are not considered to have worldly benefit (ibid.). The Shulchan Aruch (OC 22:1) says that one makes *Shehecheyanu* on the garment of *tzitzit* because it is clothes with importance, but not on *tefillin*. One can ask whether we look at a shofar as a musical instrument, which is important to a buyer like you (albeit because of the *mitzva*), like *tzitzit*, or whether we view it only as an article of *mitzva*, like *tefillin*, in which case there is a *machloket* and one would refrain out of doubt. Another factor is that many (see Piskei Teshuvot 223:6),

especially Sephardim (see Yalkut Yosef, OC 223:3), have the *minhag* not to make *Shehecheyanu* on objects other than fruit and clothes. In cases of *safek*, *poskim* often recommend reciting *Shehecheyanu* by connecting first use of the object in question to *Shehecheyanu* on something that definitely requires it (Be'ur Halacha 22:1). This likely applies to *shofar*, and for you, when blowing on the first day could be a great time (see below).

Regarding reciting *Shehecheyanu* specifically on the second day, the situation differs for Ashkenazim and Sephardim. Sephardim do not recite *Shehecheyanu* on the second day if it was recited on the first (Shulchan Aruch, OC 600:3), and there is no *minhag* to “create” a need for it.

Ashkenazim always recite *Shehecheyanu* on the second day's blowing (Rama ad loc.) even without help from a new object. However, some *Acharonim* (see Mishna Berura 600:7) express a preference for the *ba'al tokeiah* to wear new clothing on the second day to strengthen the *beracha's* justification, like is done at *Kiddush*. If you were not going to be *machmir*, the good chance that the new shofar warrants *Shehecheyanu* only helps. However, if you use the shofar instead of the new clothes you would have worn, then there is a chance you are weakening the case for *Shehecheyanu*. However, concern for that is somewhat extreme, considering the

Rama's ruling and the good chance that your excitement over a new shofar (specifically if you do not often buy new ones) warrants *Shehecheyanu*.

The final question is your point about the shofar being used before. The Rama regarding *Shehecheyanu* on a *tallit* (22:1) says that if it is not recited when attaching the *tzitzit*, it should be recited during the first wearing. While some *Acharonim* claim that it does not have to be the first wearing (see Be'ur Halacha ad loc.), contemporary *poskim* generally agree that one can make *Shehecheyanu* on a new garment as long as he has not removed it, but he cannot do so for a second wearing (see Mishneh Halachot VI:42; V'zot Haberacha p. 167). By extension, if you use it on the first day, it is no longer new enough for *Shehecheyanu* on the second day. (One could also ask about the propriety of using it on the first day, when *Shehecheyanu* is said due to the *mitzva*, and having in mind that it should not also go on the shofar.) If you will not use the new shofar on the first day but use it for practice during Elul, it is logical to distinguish between the type of practice usage.

Just practicing at home a few times to check the alignment of the shofar and the lips is like trying on a garment for size or alterations, which does not preclude *Shehecheyanu* for the first real wearing (V'zot Haberacha *ibid.*). However, using the shofar in *shul* at the end of *Shacharit* or for extensive practice, should preclude *Shehecheyanu* thereafter. ■

Having a dispute?



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