

PHILOTORAH

לה"ו

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel; may He end these wars with total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.



פִּנְחָס

YERUSHALAYIM in/out times for **Pi-N'CHAS**

י"ט תמוז ה'תשפ"ו • June 3-4, '26

 **7:14PM** Plag **6:20PM**  **8:31PM** R' Tam **9:01PM**

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SHE-HE-CHE-YANU

*Based on the sefer AVEILUT
HACHURBAN by R' Yoel Schwartz z"l*

...during the Three Weeks. There are differing opinions on this issue.

According to Shulchan Aruch and the ARI z"l, one should not say this (joyous) bracha during the Three Weeks. Therefore, one should not eat a new fruit or buy new objects or clothing that would ordinarily prompt this bracha.

However, one should not "spoil" the joy of a mitzva during this period of time by not saying the bracha - therefore at a BRIT or a Pidyon HaBen (even if they were postponed) the bracha is said.

Side point: In Israel, the practice is to say SHEHECHEYANU at a Brit. Not so in Chul (This might be an over-simplification).

The Vilna Gaon holds that one need not refrain from this bracha during the Three Weeks.

The Mishna B'rura holds that one can say the bracha on Shabbat. Therefore a new fruit can be bought and held for Shabbat.

Furthermore, if a new fruit will not

keep until Shabbat, then the bracha may be recited even during the week.

The Aruch HaShulchan holds that until Rosh Chodesh Av, one may say the bracha during the week, and thereafter, only on Shabbat.

Some poskim suggest that if refraining from SHEHECHEYANU will diminish one's ONEG SHABBAT, then the bracha can be said even according to those authorities who say not to say the bracha during the Three Weeks.

Ed. notes:

It would be simple to say that the bracha of SHEHECHEYANU is an expression of joy and it simply is out of place for the period of National Mourning known as the Three Weeks.

And that is close to what the Shulchan Aruch and the ARI z"l say. But not quite. Because they allow it for the personal s'machot of Brit and Pidyon. And they even allow it for a fruit that will not be available after Tish'a b'Av.

This too is brought down in Aveilut HaChurban, with stages. If you can save the fruit for Shabbat, do so and make the bracha on Shabbat. But if the fruit will spoil by then, then you can eat it and make the bracha even during the week.

Wait. Stop. Reality check. Who says you have to eat a first-of-the-season fruit at any time? Why not avoid the

clash of emotions by just skipping the new fruit for the Three Weeks? Simple, no? A mitzva is one thing, you might argue, but a fruit is just a fruit.

Obviously, not so. Even though it isn't obligatory, there is a special thing to saying SHEHECHEYANU on a new fruit. Whenever possible. It isn't the fruit per se that requires the bracha, it is the good feeling of being alive at the milestones along the journey of life - the big milestones, such as Chagim and certain mitzvot - and the small milestones, the little things that remind us, over and over, that B"H we are alive.

And this joyous feeling of thanks to G-d need not be eliminated from the otherwise mournful period.

We might add that the Vilna Gaon is not bothered by the clash in feelings. We often have mixed feelings and emotions throughout our lives. We can say, That's Life! Or, perhaps more accurately, That's Jewish Life. We break a glass at a wedding to remind us of the destruction of the Beit HaMikdash and Yerushalayim - specifically at the moment of our greatest joy. Shouldn't we be able to smile at the watermelon plum or the Anna apple that come out at this time of year?

This issue is apparently not simple. But what is? We need halachic guidelines as to how to cope with

mixed emotions, rather than ignoring one or the other or suppressing one or the other.

In this particular issue, there is a range of opinions that allows us - perhaps - to handle things with a little flexibility, so that what we choose to do will be right for us, and with "on whom to rely".

One last point to think about:

Why should there be so many different opinions on this issue? Why make such a big deal out of what seems almost trivial?

Because it isn't trivial. Both aspects of this issue are important. National mourning for the Churban... and expressing our appreciation to G-d for what we have.

May we soon see the time when there is be no clash at all between the joy of this bracha and the joy of the former fast dates in the calendar, when the prophecy of Zechariya (8:19) comes to fruition -

Thus says Lord of Hosts, "The fast of the fourth (month, Shiv'a Asar b'Tamuz), the fast of the fifth (month, Tish'a b'Av), the fast of the seventh (month, Tzom Gedaliya), and the fast of the tenth (month, Asar b'Tevet) shall be for the house of Yehuda joy and gladness, and cheerful feasts. Therefore love truth and peace."