

## הלכות ברכות הודאות (סימן רכה: דיני ברכת שהחיינו)

### רכה:א-ב

#### Outline

1. Today's Topics
  - a. ברכות on seeing one's friend
  - b. ברוך שפטרני
2. רכה:א) ראיית חבירו
  - a. If one has not seen a friend for thirty days, he says שהחיינו when seeing him; if he hasn't seen him for 12 months, he says מחיה המתים. This is true if the friend is very beloved and one rejoices when seeing him (ש"ע)
    - i. Q: Is there a difference between man and woman?
      1. No; if one sees his wife, mother, daughter, or sister, he says the ברכה since he rejoices (משנ"ב א)
    - ii. Q: What if one sees a Jewish חכם who he has not seen for 30 days?
      1. He says "אשר חלק" and שהחיינו (משנ"ב שם)
    - iii. Q: How do we count the thirty days?
      1. From the last sighting (משנ"ב ב)
        - a. Q: What if one received a letter or a hearsay greeting within 30 days?
          - i. There is a debate, and therefore, we are lenient not to say the ברכה (משנ"ב שם)
    - iv. Q: Are these ברכות said with ומלכות?
      1. Yes (משנ"ב ג)
    - v. Q: Does one say שהחיינו if he says מחיה המתים?
      1. No (משנ"ב ד)
    - vi. Q: What is the reason for the ברכה of מחיה המתים?
      1. Because if one hasn't seen someone from one ימים נוראים to the next, then it turns out that the person was saved from judgment (משנ"ב שם)
    - vii. Q: Is this ברכה recited nowadays? (הע' 2)
      1. No (א"א מבוטשאטש, ערה"ש, גרשז"א), other than in exceptional situations, such as seeing a sibling or relative or a friend return from war (גרשז"א)
  3. רכה:ב) לא ראה מעולם
    - a. If one has a friend he has never seen, even though he has sent him letters, one does not say a ברכה upon seeing him even though he benefits from it (ש"ע)
      - i. Q: What is the case?
        1. Even though the two exchanged letters and thereby became friends, since they did not meet in person, their affection is not great enough for them to benefit and rejoice when seeing each other (משנ"ב ה)
      - ii. Q: What if one receives news that his wife gave birth and he meets his child after 12 months?
        1. He says both שהחיינו and מחיה המתים (משנ"ב שם)
    - b. Some say that when one's son becomes בר מצוה, he says the ברכה of "שפטרני מענשו של זה", and it is best to do so without שם ומלכות (רמ"א)
      - i. Q: When is this ברכה said?
        1. When the child becomes 13 years and 1 day; however, nowadays, it is said when he davens for the congregation or lays on his first Shabbos when it becomes known that he is בר מצוה (משנ"ב ו)
      - ii. Q: What else should one do when his child becomes בר מצוה?
        1. He should make a סעודה since on that day, he becomes obligated in מצוה; if the son says a דרשא, the סעודה is a מצוה even not on the day he becomes בר מצוה (משנ"ב ז)
      - iii. Q: What is the meaning of this ברכה?

1. Until now the father is punished when the son sins because the father did not educate him properly, but now it is the son's responsibility to intensify his commitment to מצוה (משנ"ב ז)
- iv. Q: What must the father continue to do even after his son's בר מצוה?
  1. He must object if he sees improper behavior, and when he doesn't, he is punished for the behavior (משנ"ב שם)
- v. Q: Why is this ברכה said without שם ומלכות?
  1. Because it is not found in the גמ' (משנ"ב ח)
    - a. Q: Do all agree?
      - i. No; the גר"א and מהרי"ל held to say it with שם ומלכות (משנ"ב שם)
        1. Q: In practice, how do we hold? (הע' 22)
          - a. No שם ומלכות (חזו"א)
- vi. Q: Can the ברכה be said if the boy receives an עלייה on a weekday? (הע' 10)
  1. Yes; many have the practice to say the ברכה then (ערה"ש)
- vii. Q: What if one has twin bar mitzvah boys? (שם)
  1. One should say the ברכה twice (גרשז"א)
  2. One should say "מעונשם של אלו" (גר"ח קניבסקי)
- viii. Q: Is there a time limit on when one can say the ברכה? (שם)
  1. No (קצות השלחן טה)
- ix. Q: Can the ברכה be said when the boy receives בר מצוה? (הע' 11)
  1. No (דברי מלכיאל א:ד)
  2. Yes (רב אלישיב)
- x. Q: What should a בר מצוה or בת מצוה do on the day they become of age? (הע' 13)
  1. They should wear new clothing or eat a new fruit and say שהחיינו and in so doing have in mind their coming of age (כף החיים, גרשז"א)
- xi. Q: What is the proper text of the ברכה? (הע' 18)
  1. Some have the text of "אשר פטרני" (שער אפרים, חיי אדם, קצה"ש)
- xii. Q: Does one say the ברכה on a stepson? (הע' 20)
  1. If the reason for the ברכה is because the father is no longer punished for the sins of the son, then yes; if the reason is because the son is no longer punished for the sins of the father, then no (בצל החכמה ה:ג)