Regarding Shehecheyanu this is, as is well known, a bracha that any person can recite at a time when there is joy in their domain and in their heart, and this is entirely dependent on the mindset of that person.

And it is correct for us to establish this bracha and recite it in full while using the name of G-d, because all the inhabitants of the land of Israel fled from this oppression which was [at the time] encroaching upon being a danger of death for both individuals and the wider community, where the alien (British) government placed no value on our blood and even pursued any one of us carrying a weapon with the threat of death penalty, such that we were unable to even protect ourselves. And so, had it not been for the declaration of the State which unified the entire Jewish Yishuv into one unit to gather together and to stand up for our own lives, then the many armies of the countries around us would have joined with our enemies, at which time the waters would have carried us off and the torrent would have swept up into the seething waters. For in such a situation, it is certainly required and necessary to praise [G-d] by invoking the name of G-d for redeeming us and for giving us life and sustaining us to this day, in the same manner that we recite a blessing upon a public miracle by invoking the name of G-d.

…In the case of Shehecheyanu, which is required in all instances where there is joy, we find that there is no halakhic innovation here [by requiring its recitation]. Instead, it is a clearly codified halakha that we should praise G-d for the joy of our salvation and for redeeming us from death to life.

…This is not a doubtful bracha. Instead, it is certainly a mitzvah [to recite the bracha] according to everyone.
3. תלמוד בבל מסכת עירובין דף ב עמוד ב
אמר רב הכהיוא בר חנה: יבואו ברכות וديمقرا דמיום דמיומי
שהנה גובים הכהים ודמיומי דמיומי
לךミニ אמרייכין אצילם בינו
דלא איקרו רבך לא אמרייכין לא
והי בידויכ. כי לאתי יבר הודו
אמר אגרא חדתא נמי
אמרנו דא"ל רב והשומאול
דאמרו הרוחויכו אי אומר דל
hובה מי 'א"ל רב והשומאול
אל יבלשי גלזמ... והלכתא
אמרנו דד"ו"הוינה"הלכתא
ומכם אספים בא khổ:

4. תלמוד בבל מסכת שבת דף כג עמוד א
אמר חייה ב אשי אמר רב
המדליק נר של חנוכה צריך
לברך ורב ירמיה אמר הרואה נר
של חנוכה צריך לברך אמר רב
יהודה יום ראשון הרואה מברך ב'
ומדליק מברך ג' מכאן ואילך
מדליק מברך שתים ורואה מברך
ואחת מאי ממעט ממעט זמן
ונימעוט נס נס כל יומיה איתיה.

5. רב משולם רחא, ש"ט קול משבר חולק א ס' א
htubben הגדל מארבע יד', יהו שנעשתה
וכן לכל יישאל מיתתיו חליום ומעבודות
לחיויתו הוקבע לי"ה עיינוCarlos
לתת חמר'י או לברך שחיינו לדו
הומאי (ש"פר"ה ולא ראש עד'י
ובכבי גוון לא אפוריןoultry בחרא,

3 Rabbi Meshulam Rath (1875-1962)
Even though I myself have explained... that it is a mitzvah to make a simcha and a festive day, and even to recite Hallel [on Yom Ha'atzmaut], where did anyone get the idea that it would be permissible to recite Shehecheyanu? Who said that [Yom Ha'atzmaut] is greater than Chanukah and Purim when, were we not to recite Shehecheyanu on the mitzvot that our Sages instituted for those days, we would not have made a [Shehecheyanu] on the essence of the day, as the Pri Chadash has explicitly written.

...In truth, the case in point is in no way comparable to Chanukah. In that case, they established the days of Chanukah on those very days that the miracle occurred, and given this, the timing [of the festival of Chanukah] has significance just like the Pilgrim festivals. However, this is not the case with our Chag Ha’atzmaut. Who has gone up [to Heaven] and come back to say that on the 5th of Iyar a miracle happened? In fact, it is much more logical to argue that the day of the miracle was the 17th of Kislev [5708, corresponding to the 29th of November 1947] – the day when God placed into the heart of the nations to release the land of Israel for us [through the UN Partition Plan]. More likely, the major miracle occurred on the day that we Israel were strengthened

4 Rabbi Yehoshua Menachem Ehrenberg (1904-1976)
and overcame their enemies. Alternatively, it may have been another day that we did not even realise since a person is unable to recognize the miracles that occur to them. But on the 5th of Iyar, there was no miracle. Instead, since it was that specific day that the decision was made for the rule of the (British) ended, they chose this day as a day to celebrate and to remember the miracle that was done for us at some previous time. As such, how can be recite ‘and has brought us to this time’ on this day?

…And it is insufficient to claim that one can bless ‘and has brought us to this time’ since this was the day when the decision of the nations came into fruition because from then on the nations were not subjugating us. This is absurd, since the nature of Shehecheyanu is to celebrate a new experience that comes around on an annual basis and that brings you joy, which is not the case simply by being freed from subjugation, because this would apply every day.

We learn that even though it is a rabbinic duty [to recite the bracha], the duty to recite Shehecheyanu rests not only on the festive days of G-d that the Torah refers to as Mikrai Kodesh, but also on rabbinic festivals on which Shehecheyanu should be recited, and [therefore, with reference to Yom Ha’atzmaut], even if this is not considered as a duty, at least let it be considered as something that is permitted to do… If [the recitation of Shehecheyanu on Yom Ha’atzmaut] is not [comparable to] the Shehecheyanu recited on the Pilgrim festivals, it should be regarded as the Shehecheyanu recited for the inner joy felt when purchasing new items and other similar things…Therefore, every festival that has been established by the community as an expression of praise for the miracles of the Creator and for His wonders who has redeemed us and who has redeemed our land and our birthplace from all of our many enemies, and having established the duty to establish festive days for such miracles and specifically for the realisation of the vision of our redemption, whatever time that is established on an annual basis [for such celebration] demands that we recite the Shehecheyanu bracha, just like Chanukah ad Purim on which [Shehecheyanu is recited] for the festive day itself….The Halakhic sources obligate the recitation of the Shehecheyanu bracha while invoking the name of God on Yom Ha’atzmaut by all those who feel in their soul on this day the true joy of a festival.

\footnote{Rabbi Shlomo Goren (1917-1994)}
8. If we look closely at the second source to the Meiri on Tractate Megillah and see there the continuation of his words, it is clear that not only did the Meiri disagree with this position and disqualify it completely in relation to Purim, but he also revoked what he seemed to conclude upon in [his commentary to] Tractate Shabbat in relation to Chanukah…The Meiri established that Shehecheyanu doesn’t refer to the day itself, and that his previously cited opinion is incorrect…How is it possible to come and establish that the Shehecheyanu blessing “on Chanukah and Purim is on the festive day itself” – an opinion that even the single source that he quoted reversed and revoked? And how is it possible to render a halakhic ruling on the basis on this opinion that conflicts with the opinion of the Rambam and the Shulchan Aruch? Only Rabbi Shlomo Goren has answers!

9. On that very day of the declaration of the State, no miracle occurred whatsoever… On the contrary! It was on that very day when the declaration of the State was made known to the Arab nations that they all gathered upon the Jewish nation and initiated war upon us.

10. Therefore, regarding [Rabbi Rath’s] reliance upon in his responsa Kol Mevaser (Siman 21) in absolute terms on the ruling of the Rivash and his supporters who wrote that the principle of safek brachot lehakel does not apply to the Shehecheyanu bracha, and based on this they permitted the recitation of Shehecheyanu on Yom Ha’atzmaut, and as such some other scholars of our time relied on this opinion, the fact is, as I have explained based on the rulings of the Rishonim and Acharonim cited, according to the true voice of the prophets who have ruled that the principle of safek brachot lehakel does apply to Shehecheyanu, certainly one should not rely upon the ruling of the Kol Mevaser to recite a bracha in vain G-d forbid, neither in the case of Shehecheyanu, nor in the case of Hallel, especially given the known severity of reciting a bracha levatala.

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6 Rabbi Moshe Tzvi Neriah (1913-1995)  
7 Rabbi Ovadia Hedaya (1889-1969)  
8 Rabbi Ovadia Yosef (1920-2013)
Regarding the recitation of Shehecheyanu, which is much simpler to address [than the previous complex analysis concerning the recitation of Hallel] it does not require a deep analysis, and based on what we have previously explained in Volume 2 of ‘Mekor Chaim’ in Ch. 92, that ‘in instances where there is a doubt whether a person is duty-bound to recite the Shehecheyanu bracha or not, even though it is a clear rule with all other brachot that safek brachot lehakel, in the case of the Shehecheyanu bracha whose entire expression is rooted in the inner joy of a person, certainly a person can recite the bracha if they are truly joyous, and they can recite a bracha to the blessed G-d on bringing him for keeping him alive and for sustaining him until this time’.

… It is therefore clear that someone who recites Shehecheyanu on the 5th and 28th of Iyar as an expression of their feelings of true joy is doing a mitzvah, and certainly there is no concern for a bracha levatala whatsoever.

Therefore, the best advice I can give is to put aside a new garment or a new fruit [for Yom Ha’atzmaut], and to recite on it Shehecheyanu, and at the same time, to intend that this [bracha] also will apply to the day.