The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קע"ה סעיף א'-ב'

Overview

Siman 175 Seif 1:

If another wine is brought out it is unnecessary to recite another הגפן but one does recite הטוב והמטיב even if the first wine is no longer present. **This is not only true when a new wine is brought out but even if one already had the second wine one recites on the second wine הטוב והמטיב.** This is true only when the second wine was not present when one recited הגפן but if both wines were present it is only necessary to recite one הגפן as will be explained in seif 3.

- Even if the second wine is a different variety it is exempted by the הגפן said on the first wine. (M.B. 1)
- It is said with שם ומלכות since it is a praise of Hashem for the abundance of wine that is available. (M.B. 2)
- On the night of Pesach it is preferable if one does not drink another variety of wine during the meal to avoid having to make הטוב והמטיב and it will appear as though one is added to the number of mandated cups of wine but if one is thirsty it is permitted and he should recite הטוב והמטיב. (M.B. 2)
- The conclusion of the Poskim is that if the first wine is still present and one wants to taste the second wine he should recite הטוב והמטיב but if the first wine is not available and he is drinking the second wine only because there is nothing left from the first wine he should not recite הטוב והמטיב. (M.B. 3)
- The same halacha is true if the second wine was in the house and his intent was to drink it but it was not yet on the table when one recited הגפן. Lechem Chamudos asserts that if the wine was in the house and one had in mind to drink that wine it is as if it is on the table and הטוב והמטיב would not be recited and since the matter is subject to uncertainty a beracha is not recited. (M.B. 4)
- If one accidentally recited the beracha on the inferior wine he recites הטוב והמטיב on the second wine. (M.B. 5)

Siman 175 Seif 2:

One recites הטוב והמטיב when he changes wines even if he is not certain that the second wine is superior to the first wine as long as does not know that the second wine is inferior. It makes no difference whether both wines are new or one is new and the other is old, even if one has drunk this wine within the last thirty days. Some maintain that if one first drank red wine and then was presented with white wine he should recite הטוב והמטיב even though it is inferior since it is healthier than red wine.

- When going from old to new wine one generally does not recite הטוב והמטיב unless one knows that the new wine is superior. (M.B. 10)
- If one drank white wine first and then was presented with red wine he should recite הטוב והמטיב if he knows that the red is superior but otherwise not since the white wine is healthier and red is generally assumed to be inferior. (M.B. 13)

Halacha Highlight

The beracha of הטוב והמטיב

Shulchan Aruch Siman 175 Seif 1

אבל מברך עליו הטוב והמטיב

But one should recite הטוב והמטיב

Shulchan Aruch (סע' א') discusses the beracha of הטוב והמטיב that is recited on wine. When one already recited בורא פרי הגפן on wine and another variety of wine is then brought to the table, one recites the beracha, including Hashem's Name and reference to His Kingdom (מ"ב סק"ב), of הטוב והמטיב. Mishnah Berurah offers two explanations for this beracha. His first explanation is that it is an expression of thanks to Hashem for providing an abundance of wine. His second explanation is rooted in the fact that one is supposed to limit indulgence in physical pleasures. Wine leads a person to happiness and if taken too far could bring him into a state of inappropriate lightheaded behavior. In order to keep the person who is drinking an abundance of wine properly focused, Chazal instituted the recitation of הטוב והמטיב to remind a person of those who were killed in Beitar so that one should not overindulge on the wine and behave in an inappropriate manner.

Mishnah Berurah (סק"ב) rules that it is unnecessary for one to recite הטוב והמטיב on the cup of wine one drinks for birkas hamazon since the beracha of הטוב והמטיב in birkas hamazon will cover the second variety of wine. Teshuvas Minchas Yitzchok (ח"ט סי' י"ד) writes that one who is uncertain whether he should recite הטוב והמטיב should not drink that wine during the meal thereby subjecting himself to doubt. Rather he should hold off drinking the wine until after birkas hamazon and have in mind that the beracha of הטוב והמטיב that he recites in birkas hamazon should cover the wine as well. A similar approach is taken by Eshel Avrohom (בוטשוטש סוף סי' רכ"ג) regarding the beracha that one recites on newly purchased objects from which many people benefit. When there is a doubt whether the beracha should be recited one should have in mind during birkas hamazon that it should apply to the new object as well.

Stories to Share

"Happy New Year!"

מ"ב, ס' קע"ה, ס"ק ב': "ויכול לבוא לידי קלות ראש..."

On today's amud we find that drinking wine can lead to frivolity.

It was January the first, and the Ohev Yisroel of Apt entered into his Beis Medrash. The tzaddik declared to one and all, תכתבו ותחתמו, לאלתר לחיים טובים ולשלום—May you be written and inscribed immediately for a good long life and peace!" No one could believe his ears. How could the Apter Rov invoke this lofty blessing today of all days, when the non-Jews celebrate their new year the only way they know how—by drinking themselves into a stupor?

Years later, Rav Aharon of Belz explained the meaning of the Apter Rov's blessing: "Once, the Maggid of Mezritch quoted the Talmudic statement that the sun never saw the blemish of the moon. The moon represents the Jewish people who arrange their calendar according to the moon and sanctify it every month. The sun, on the other hand, represents the non-Jews who use the solar calendar. According to the Maggid's teaching, even the greatest non-Jew who is compared to the sun, has never seen the blemish of the moon, the blemish of the Jewish people. Even the worst Jew is better by far than the greatest non-Jew. For this reason, when the repentance that we do during the yomim noraim doesn't suffice to completely mitigate the judgments against us, it is decreed in heaven that the final judgment be suspended until the solar new year. When the non-Jews comport themselves in their usual manner, the intrinsic good of the Jewish people shines brightly in comparison. This is enough to swing the final judgment in our favor, and this explains the seemingly peculiar behavior of the great Ohev Yisroel. He knew that the judgment was still pending that year, and so he wished everyone a kesivah v'chasimah tovah!"

תורת איש, ח"א, ע' ר"מ