



Overview

Halacha Highlight

Siman 175 Seif 3:

If bad wine and good wine are brought out at the same time he should recite **הגפן** on the good wine which exempts the bad wine and he should not recite **הגפן** on the bad wine so that he could recite **הטוב והמטיב** on the good wine since one should always recite the beracha on what is primary and most dear.

❖ If one is uncertain which wine is good and which is bad he may recite **הגפן** on one of the wines and **הטוב והמטיב** on the other even if both were brought out at the same time. This is technically acceptable but it is preferred when one is uncertain which wine is better to remove one of the wines from the table when one recites **הגפן** and then **הטוב והמטיב** when one brings out and drinks the second wine. This approach will satisfy all opinions and Elya Rabba maintains that this approach may be followed when one wants to recite **הטוב והמטיב** on numerous wines. (M.B. 14)

Siman 175 Seif 4:

One does not recite הטוב והמטיב unless someone else is present since the implication is that Hashem is good for him and good for his friend. The same is true if one's wife or children are with him but not when he is alone.

❖ The friend has to be drinking wine with him but the beracha is not recited when only one of them is drinking wine. The friend also has to have some ownership of the wine and the beracha is not recited if the other person is merely a guest unless the ba'al habayis places the wine on the table for anyone to take as they please. The people must also be sitting together. It is also necessary for both people to drink both wines. (M.B. 15)

❖ Later authorities write that b'dieved one may recite **הטוב והמטיב** after drinking the wine if one realized while the wine was in his mouth that he did not recite **הטוב והמטיב**. If he did not realize that he forgot to recite the beracha until after he swallowed the wine he should not recite the beracha. If there is more wine to drink all opinions agree that he may recite the beracha. (M.B. 15)

Siman 175 Seif 5:

If many people are eating together each one should recite **הטוב והמטיב** for himself rather than have one person recite the beracha on behalf of others out of concern that the windpipe will precede the esophagus when they answer **אמן**. If they were just drinking without eating one may recite the beracha for others.

Siman 175 Seif 6:

The halacha of wine that is in two barrels but is a single variety depends on the following. If the wine was separated into two barrels within forty days of the harvest they are considered different varieties of wine and one would recite **הטוב והמטיב**. If the wine was divided after forty days one does not recite **הטוב והמטיב** since it is one variety of wine.

הטוב והמטיב Conditions to recite

Shulchan Aruch Siman 175 Seif 4

אין לברך הטוב והמטיב אלא אם כן יש אחר עמו

One does not recite הטוב והמטיב unless someone else is present

Magen Avrohom (סי' רכ"ג סק"ג) contends that the recitation of **הטוב והמטיב** on wine is obligatory. It is an expression of thanks to Hashem for the abundance of wine that he provided. The reason Chazal enacted this beracha only on wine is that wine has two unique characteristics. The first one is that wine leads a person to happiness and it satisfies. Additionally, the Gemara in Berachos (35a) teaches that one only sings shira with wine. Despite the fact that Magen Avrohom maintains that it is obligatory to recite the beracha of **הטוב והמטיב**, most people do not recite the beracha. The reason given for this is that there are so many conditions that have to be met in order to recite the beracha that it is rare that all of the conditions are met and the beracha fell into disuse.

The conditions necessary to recite the beracha according to all opinions is that one must drink a revi'is of wine at a bread meal with others who are also drinking wine and when the **הגפן** was recited the other wine was not on the table or even in the house but it was known that the wine was coming. As the meal progressed while the first wine was still on the table the second wine that is superior in quality than the first is brought to the table. There must be at least a revi'is of wine for two people and they must intend to drink a revi'is of the wine during the meal. If all of these conditions are met, one recites **הטוב והמטיב**. Being that it is extremely infrequent that all of these conditions are met and most people would not remember all of these conditions off the top of their head it is highly uncommon to see someone recite the beracha (פסקי תשובות אורח א').

oneself in a house of mourning can be daunting, especially in questions that don't often come up.

One man was in a house of mourning when wine was passed around. Although the verse states that one should give wine to a mourner, this man decided to refuse the wine since he had no idea whether one says l'chaim in a house of mourning. Others present refused a second, better wine when it came around since they were not sure whether one makes hatov v'hameitiv in a mourner's home.

When these questions reached the Kaf Hachaim he ruled decisively. "The Bach writes that one can say l'chaim in a house of mourning. He merely means that the wine he drinks should lead to life and good, not bad, chas v'shalom. (סי' קי"ז, סי' קי"ט). One can also say hatov v'hameitiv in a mourner's house."

During the three weeks is a different matter, however. Even when one is permitted to drink wine, some say he should not say hatov v'hameitiv, just like one should not say shehechyanu. If a person wishes to drink two wines, he can bring them both to the table at once and make a borei pri hagafen on the better wine. In this manner, one is not obligated to make hatov v'hameitiv, as we find in Siman 175:3. It is preferable for one to always do so to avoid making a wasted blessing, since this berachah has many details and opinions which are easy to confuse.

שם, סי' קע"ה, סי' ק"א

Stories to Share

"The One Who is Good and Does Good"

שי"ע סי' קע"ה, ג': "הביאו לו יין רע ויין טוב כאחד..."

Spending time in a house of mourning is a very big zechus. Despite the greatness of the mitzvah, the halachos of how to comport