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

Overview

Siman 222 Seif 1:

For good news that is good for one personally he recites שהחינו and if it is good for him as well as others he recites הטוב והמטיב.

- One recites the beracha only if he hears from someone reliable who saw the event personally. If one heard that a thief was caught he does not recite the beracha until his property is returned. It would seem that nowadays the recitation of this beracha is limited. (M.B. 1)
- Only one beracha is recited on multiple reports of good news. (M.B. 2)

Siman 222 Seif 2:

On bad news one recites: ברוך אתה ה' א-לוקינו מלך העולם דין האמת.

Siman 222 Seif 3:

One must recite the beracha on bad news wholeheartedly and willingly with the same manner of joy that he recites the beracha on good news since bad news for a servant of Hashem is joyous and good for him being that he accepts with love what Hashem decreed upon him so that his acceptance of the decree is a means of serving Hashem and that brings him joy.

- All suffering, whether physically or financially is atonement for one's sins so that one should not have to suffer in the World-to-Come where the punishment will be much worse. (M.B. 4)

Siman 222 Seif 4:

One recites הטוב והמטיב on good news even if one is fearful that bad will result from it, e.g. one found a lost object but fears that the king will hear about it and take what is his. Similarly, one recites דין האמת on bad news even though good could come from it, e.g. one's field flooded but when the flood passes his field will be left watered.

- One need not be concerned about the future since it may never occur. (M.B. 5)

Halacha Highlight

Reciting שהחינו when one becomes engaged

Shulchan Aruch Siman 222 Seif 1
על שמועות שהם טובות לו לבדו
Upon hearing good news that is beneficial for him exclusively

Shulchan Aruch (סע' א') teaches that when one hears good news that is good just for him he recites the beracha of שהחינו, and if the good news is applicable to others as well, he recites הטוב והמטיב. In seif 2 Shulchan Aruch writes that when one hears bad news he recites the beracha דין האמת including the Name of Hashem and mention of His Kingdom. Mishnah Berurah (סק"א) rules that one recites the beracha only if one hears the news (whether good or bad) from a reliable source. Sha'ar HaTziyun (סק"א) explains that it is a person who has established a reputation of credibility but not if one hears the news from a regular person. In the event that one hears news from someone who is not considered reliable one should not recite the beracha. Similarly, if one hears about good that is going to happen one does not recite the beracha until that good actually occurs. For example, if one hears that the thief who stole from him was captured he does not recite a beracha until the stolen items are returned.

Poskim debate whether one recites the beracha of שהחינו when he becomes engaged. According to Rav Yaakov Emden (מור וקציעה סי' רכ"ג) one recites the beracha since becoming engaged is no worse than other good news which warrants the recitation of שהחינו. Proof to this ruling is that Eliezer, the slave of Avrohom Avinu, expressed praise and thanks to Hashem when Rivkah agreed to marry Yitzchok. Sefer Machazik Beracha notes that the common custom is not in accordance with this ruling. He suggests that the rationale behind the custom is Magen Avrohom's comment that nowadays people limit the recitation of שהחינו. Aruch HaShulchan (סי' רכ"ג סע' ד') writes that the beracha is not recited since the simcha has not yet reached its pinnacle, i.e. marriage.