ג. אם אחר שכבר בירכו הטוב והמטיב על היין השני, הביאו להם יין ממין אחר, מברכים עליו הטוב והמטיב, ואפילו כמה פעמים. [משנ"ב ס"ק יד, כה"ח ס"ק יג]. אך כדי לברך פעם שניה הטוב והמטיב צריך שהיין הנוסף לא היה על השלחן בשעה שבירכו הטוב והמטיב על השני. [ראה כה"ח ס"ק יג, ובהלכה ברורה עמ' קלט]

ד. מברכים הטוב והמטיב על שינוי יין אף על פי שאינו שותה ממנו אלא פחות מרביעית, כי ברכת הטוב והמטיב היא ברכה ראשונה שבאה במקום ברכת בורא פרי הגפן, שאינה צריכה שיעור כלל. ואפילו על כל שהוא מברך ברכה ראשונה, ואף בשינוי יין די בטעימה כל שהוא. [חזו"ע עמ' עה]

Third type of wine

3) If people recited *hatov vehametiv* on a second type of wine and afterward a third type of wine was brought to them, they must recite *hatov vehametiv* again to drink it. This can happen any number of times in one meal. The blessing is recited again on a third type of wine only if it was not on the table when the blessing was recited the first time for the second type of wine.[33]

Less than *revi'it*

4) People may recite the blessing of *hatov vehametiv* even if they wish to drink less than *revi'it* of the wine. This blessing is not different than any other blessing recited before eating or drinking; there is no minimum amount that needs to be ingested in order to warrant reciting the blessing. It is enough to simply taste a drop of the wine.[34]

33. The *Peri Megadim* ruled that if two types of wine are on the table, nevertheless the people must recite *bore peri hagefen* on the first wine they drink and then recite *hatov vehametiv* on the second wine. In order to recite *hatov vehametiv* a second time on a third type of wine, however, the third has to be brought to the table after the blessing was recited on the second type of wine. If the third type of wine was on the table at the time that they recited *hatov vehametiv* on the second type, they must not recite it again when they drink the third type. See the *Halakha Berura* (page 139).

34. The *Kaf Hahayim* Sofer (175:10) stated that since the purpose of this blessing is to bless God for granting us this pleasure, it must be necessary to drink enough to feel the pleasure of the wine – at least *revi'it* from the first wine and *revi'it* from the second wine. This amount must be drunk all together, not in little sips. Although the *Eshel Avraham* Butchatch ruled that it is sufficient to drink *melo lugmav*, which is slightly more than a half-*revi'it*, the *Kaf Hahayim* felt one should not rely on such a leniency.

Harav Yosef Yedid Halevi (*Birkat Yosef* Vol. I, page 144) dealt with this issue at length and rejected the *Kaf Hahayim's* ruling out of hand. He concluded that even if someone has no interest in drinking *revi'it* and wishes only to take a sip, he may still recite the blessing of *hatov vehametiv* on a second type of wine. Maran the Rishon Letziyon (*Hazon Ovadya* page 75) concurred with the ruling of the *Birkat Yosef*, adding that this is the ruling of responsa *Hesed le'Avraham* (Vol. I, *O.H.* #17). The blessing of *hatov vehametiv*, he explained, is no different than any other blessing recited before eating or drinking. No matter how little one plans to eat or drink, the blessing is still necessary. There is no hint anywhere in the entire Talmud that there is a minimum requirement to necessitate this blessing, so it must be the same as all other such blessings.

The *Or Letziyon* (Vol. II, page 100) did not accept the ruling that someone may recite this blessing intending to only sip the second type of wine. He argued that our Sages insituted this blessing to thank God for providing an abundance of wine. Therefore, he ruled that it is necessary to drink at least *melo lugmav*, and preferably one should drink *revi'it* of the second type of wine.

Maran the Rishon Letziyon (*Hazon Ovadya* page 76) stood by the ruling of the *Birkat Yosef*, however. He demonstrated that Harav Avraham Hayim Na'eh and the *Birkat Hashem* both refuted the position of the *Kaf Hahayim*. The *Halakha Berura* (page 140) clarified that it is not necessary to drink *revi'it* of the first type of wine or the second type.

ה. אם כלה היין הראשון, והביאו לו יין אחר אפילו הוא משובח מן הראשון, נחלקו בזה הפוסקים, אם מברך הטוב והמטיב על היין השני, דעת מרן הבית יוסף והרמ"א שיש לברך הטוב והמטיב, ודעת הראב"ד והרדב"ז ושאר אחרונים שאינו מברך הטוב והמטיב. וספק ברכות להקל. [חזו"ע עמ' עז]

ו. אין לברך הטוב והמטיב אלא אם כן יש אחר עמו, ושניהם שותים יחד מן היין, שכן משמע מנוסח הברכה "הטוב" לו "והמטיב" לחבירו. ואף אם אשתו ובניו עמו מברך הטוב והמטיב. אבל אם הוא יחידי, לא. [חזו"ע עמ' עח ע"פ ש"ע ס"ד]

גם צריך שישתו בחבורה ביחד, שאם חבירו שותה מהיין הזה בחדר אחר אינו מצטרף. [גר"ז סדר ברכת הנהנין פי"ב הי"ט, משנ"ב ס"ק טו]

Finished all of the first wine

5) The *Poskim* debated the halakha about people who finished all of the first type of wine on the table and only then the second, superior type of wine was brought to them. Some (Rabbenu Avraham ben David and Rabbenu David ben Zimra) ruled that the blessing of *hatov vehametiv* cannot be recited in such a case, but Maran and Rama both ruled that one must recite it. In practice we follow the principle of *safek berakhot lehakel*.[35]

At least two people drinking

6) The blessing of *hatov vehametiv* may be recited only if there are at least two people who are drinking wine together and they both drank some of the first type of wine. The meaning of the words *hatov vehametiv* is "Who is Good [to me] and Who bestows good [on my colleagues]. It is sufficient if someone is drinking wine together with his wife or his children. If someone is drinking the wine by himself, the blessing is not recited.[36]

The people drinking the wine must be together in one location. If there are two people drinking in two separate rooms, neither one may recite this blessing.

35. Maran in the *Bet Yosef* cited Rabbenu Yeruham who ruled that if none of the first type of wine is left on the table, the people may not recite *hatov vehametiv* on the second type. Maran argued that this ruling defies logic. The fact that there is now more wine to drink is reason enough to warrant this blessing. Rama likewise (gloss to 175:1) ruled that the people must recite this blessing in such a case.

Harav HIDA (*Birke Yosef*) commented that if Maran would have known that Rabbenu Avraham ben David ruled just as Rabbenu Yeruham did, he would certainly have concurred with them. He concluded that since Rabbenu David ben Zimra likewise ruled not to recite the blessing in this case, we must follow their opinion. This is the final ruling of Harav Zalman, the *Mishna Berura* (175:3), the *Kaf Hahayim* Sofer (175:6) and others, as cited in *Hazon Ovadya* (page 77).

36. In the following halakha, it is explained that the people drinking the wine must be co-owners of the wine. If someone is a guest and his host offers him a single cup of wine, they cannot afterward recite the blessing of *hatov vehametiv*. Despite this, one's wife and children count as co-owners of one's wine. The *Magen Avraham* explained that they are considered co-owners since he is obligated by halakha to provide them their sustenance and they depend on the homeowner for it. See below in *Siman* 221:2.