ז. אין לברך ברכת הטוב והמטיב, אלא באופן שלשני המסובים יש חלק ושותפות ביין, אבל אם הוא אורח בעלמא שהבעל הבית נתן לו לשתות, לא יכול לומר ברכת הטוב והמטיב, וגם הבעל הבית לא יכול לומר הברכה באופן זה.

ואם הבעל הבית העמיד הבקבוק בשלחן בכדי לשתות כמה שירצה, נחשב הדבר לשותפות ויכול אף האורח לברך. [משנ"ב ס"ק טו, כה"ח ס"ק כג]

Owning the wines

7) It is possible to recite the blessing of *hatov vehametiv* only if the people drinking the wines are co-owners of the wines. If one person is a guest of another and the wine is the host's private property, neither one may recite this blessing. This is the rule if the host serves his guest a cup of wine. If the host sets the bottle on the table and gives permission to his guest to help himself to as much as he wants, the guest becomes a co-owner of the wine and both of them may recite the blessing of *hatov vehametiv* on a second type of wine [served in the same manner].[37]

37. The *Mordekhi* ruled that a guest never recites the blessing of *hatov vehametiv* since he is not the person blessed with an abundance of wine. Maran in the *Bet Yosef* disagreed with this, explaining that the guest must bless G-d for placing him in an environment where a number of wines are available for him to drink. The *Magen Avraham*, however, defended the *Mordekhi*, bringing proof to his position from the halakha of reciting this same blessing to thank God for rain. In that case, one may not recite the blessing of *hatov vehametiv* unless he is a co-owner of a field where both people benefit directly from the rain, as mentioned below in *Siman* 221:1. In this case also, the people must be co-owners of the wines.

The *Birkat Hashem* (Vol. IV, page 201) states that we cannot compare the case of the rainfall to this case. When rain falls, the blessing is not the rain itself but the crop that will eventually grow thanks to this rain. If people do not own a field and are not growing crops, the joy of seeing the rainfall is for others' gain, not for their own. When people drink wine, the joy is in having wine to drink. The person drinking feels this joy whether or not he owns the wines. Since both the host and the guest enjoy drinking the wines equally, it is in place for them to recite the blessing of *hatov vehametiv*. The *sefer Perah Shoshan* disagreed with the *Magen Avraham's* position as well, adding that the common custom does not follow it.

In practice, the *Birkat Hashem* ruled to follow the opinion of Maran. Therefore, a guest may recite this blessing even if he has no ownership over the wine he is drinking. Even so, the *Birkat Hashem* recommended that the host place the bottle of wine on the table and give permission to his guest to take as much as he wishes. In that way, the opinion of the *Mordekhi* and *Magen Avraham* are satisfied as well.

The *Halakha Berura* (page 157) stated that we cannot escape the fact that there are two distinct opinions on this matter. Even though Maran ruled that one may recite this blessing without being a co-owner of the wines, the principle of *safek berakhot lehakel* overrides his rulings. It is true that if someone insists on reciting the blessing there is a sound halakhic basis upon which to rely, but it is better to follow the principle of *safek berakhot lehakel*. This is sound advice especially in light of the fact that the *Mishna Berura* and the *Kaf Hahayim* Sofer both ruled according to the opinion that a guest cannot recite the blessing and that his host may not recite it either, unless the host places the bottle on the table as explained before. If it could be established that the common custom is to follow the opinion of Maran, that would override the principle of *safek berakhot lehakel*, but there is no evidence of the existence of such a custom.

ח. אין לברך הטוב והמטיב, אלא כששתו שניהם משתי היינות, גם מן היין הראשון, וגם מן היין השני, אבל אם רק אחד מהם שותה מן היין השני, אינו מברך הטוב והמטיב. [משנ"ב, ס"ק טו, כה"ח ס"ק כד], וכן להיפך שאם שתה האחד לבדו מן היין הראשון, ובאים כעת שניהם לשתות מן היין השני, אין מברכים עליו הטוב והמטיב. [משנ"ב שם]

ט. אין לברך הטוב והמטיב על שינוי יין, אלא כשהוא בתוך הסעודה, ואנשים אחרים עמו. אבל שלא בתוך הסעודה אין לברך הטוב והמטיב. [חזו"ע עמ' עח]

At least two people

8) The blessing of *hatov vehametiv* may be recited only if at least two people drink both types of wine. If only one person plans to drink the second type of wine, he cannot recite this blessing. Likewise, if only one person drank the first type of wine, he may not recite this blessing even though another person wishes to join him in drinking the second type of wine.[38]

Only during a meal

9) It is possible to recite the blessing of *hatov vehametiv* only if the people are drinking the wine during a meal. If they are only drinking without eating a meal, they cannot recite this blessing.[39]

38. Exchanging wines

Some *Poskim* posed a question about two people who sat together at a meal and each one had a bottle of wine for himself – two different types. Suppose one then shares his wine with the other; must that person recite this blessing since he is the second person drinking this type of wine, or do we say that since his partner drank only one type of wine no one recites this blessing? The *Eliya Rabba* decided that he must recite the blessing of *hatov vehametiv*. The *Ma'amar Mordekhai* ruled that he must not recite it. In fact, he ruled that even if both people exchanged some of their wine, so that both of them enjoy both types, they must not recite this blessing since each one enjoys his new wine by himself. It is recited only when both people enjoy the same second type of wine together. In practice we follow the principle of *safek berakhot lehakel*. See *Kaf Hahayim* Sofer (175:25).

If one partner did not drink the first type of wine

Two people sat together and one of them was drinking a bottle of wine. A second type of wine was then served, and then both of them decided to drink both types of wine. The *Ginat Veradim* ruled that the person who had been drinking the first wine may now recite the blessing of *hatov vehametiv*, but the *Perah Shoshan* ruled that he may not since his partner did not drink any of the first type before the second type was served. Following the principle of *safek berakhot lehakel*, the *Kaf Hahayim* Sofer (175:26) ruled like the opinion of the *Perah Shoshan*. Therefore, in such a case they should make sure that they both drink from the first wine before they begin to drink the second type so that they can safely recite the blessing of *hatov vehametiv*.

39. Rashi (comment to *Berakhot* 59b) wrote that the case is that people were drinking wine during a meal. The *Ginat Veradim* deduced from this that this halakha applies when the people are eating a meal but not if they are only drinking wine without eating. He added that Harav Yosef Halevi disagreed with him on this point, arguing that Rashi did not mean to imply that it is imperative to be eating a meal. Maran the Rishon Letziyon (*Hazon Ovadya*, page 78) wrote that we cannot disregard the first opinion and therefore we must not recite the blessing unless we are eating a meal. This is likewise the ruling of responsa *Bet Yehuda* Ayash, *Ohel Yitzhak* Hassid, *Zokhrenu Lehayim* and *Birkat Yosef* Yedid Halevi.

Kiddush as the first wine

If someone recites kiddush over wine or grape juice and then is served a second type of wine during the meal, he must recite the blessing of *hatov vehametiv* even though he did not drink any of the first type of wine during the meal. When someone drinks the wine of kiddush, it is as if he drank wine during the meal, since the meal is connected to the kiddush. Just as the *Birkat Hamazon* recited after the meal covers the wine that people drank for kiddush (as explained above in the footnote to *Siman* 174:5), that drinking is considered part of the meal regarding the blessing of *hatov vehametiv*.

י. מי שהביאו לו יין ממין אחר, ושכח לברך הטוב והמטיב, והתחיל לשתות מן היין השני, ועדיין הקנקן מן המין השני לפניו, ורוצה לשתות עוד, יש אומרים שאינו יכול לברך עוד הטוב והמטיב, ויש חולקים וסוברים שמכיון שעדיין רוצה לשתות יין מן המשובח יכול לברך הטוב והמטיב. והרוצה לסמוך על הסברא הזאת לברך, יש לו על מה לסמוך. [חזו"ע עמ' פ]

יא. אם היה יושב לשתות יין, והסיח דעתו מלשתות עוד, ואחר כך הביאו לו יין אחר, אין צריך לברך כי אם "בורא פרי הגפן", ולא הטוב והמטיב. [כה"ח ס"ק ז, וע"ע חזו"ע עמ' עו בהערה]

ולכן אין מברכים הטוב והמטיב על כוס של ברכת המזון, כיון שהוא ענין חדש ואינו שייך ליין ששתו מקודם בתוך הסעודה. [שעה"צ ס"ק ב, וע"ע חזו"ע עמ' עו]

Forgot to recite the blessing

10) Some *Poskim* ruled that if people were served a second type of wine and they began drinking it without reciting the blessing of *hatov vehametiv*, even if they realize their error they may no longer recite this blessing. Even if they wish to continue drinking the second wine, they are to drink it without reciting a blessing [relying on the blessing of *bore peri hagefen* they recited on the first wine]. Others ruled that they are to recite the blessing of *hatov vehametiv* if they choose to continue drinking the second wine. In practice, anyone who wishes to follow the second opinion may do so since it has a solid halakhic basis.

Decided to stop drinking wine

11) If people were drinking wine and decided not to have any more, but then a second type of wine was served to them, they are to recite the regular blessing of *bore peri hagefen* over it, not the blessing of *hatov vehametiv*.

Based on this, if people drank one type of wine during a meal and then used a second cup of wine for *Birkat Hamazon*, they must not recite the blessing of *hatov vehametiv* over it. Drinking wine after *Birkat Hamazon* is not connected at all to what the people drank during the meal.

The second of the four cups drunk during the Seder

If people recited kiddush of the Pesah Seder using one type of wine and afterward wish to drink a second type of wine for the second cup after the blessing of *ga'al Yisrael*, they must recite the blessing of *hatov vehametiv*. Harav HIDA (*Birke Yosef* 175:3, cited in the *Kaf Hahayim* Sofer 175:4) ruled that if the people did not like the flavor of the wine they used for kiddush and they had better wine brought to them to use for the second cup, they recite the blessing of *hatov vehametiv* on the second cup as long as there still is some of the first type of wine on the table.

Although both cups of wine are drunk before the meal actually begins, they are both considered part of the meal, especially since the *Birkat Hamazon* recited after the meal covers both cups. The *Halakha Berura* (pages 164 and 165) agreed with this halakha, since this drinking is connected to the meal. This is true, however, only for Sefardic Jews who normally do not recite any blessing before drinking the second cup. Ashkenazic Jews always recite the blessing of *bore peri hagefen* over the second cup, meaning that it is considered separate from the first cup. They may not, therefore, recite the blessing of *hatov vehametiv* over the second cup. The *Mishna Berura* (*Sha'ar Hatziyun* 175:3) ruled that they should recite both blessings together – *bore peri hagefen* and *hatov vehametiv* – but the *Halakha Berura* (page 138) pointed out that a number of *Poskim* ruled that people can never recite the blessing of *hatov vehametiv* if they are also reciting the blessing of *bore peri hagefen*.

Extra cups during the Seder

It is permissible to drink more cups of wine during the meal of the Seder. If someone chooses to bring a second type of wine, the people must recite the blessing of *hatov vehametiv*.