

הלכות ברכות הודאות (סימן רכג: מי שילדה אשתו, מת מורישו, כלים חדשים)

רכג:ד-ה

Outline

1. Today's Topics
 - a. When to say שהחיינו on clothing
 - b. הטוב והמטיב on objects
2. (רכג:ד) זמן אמירת שהחיינו
 - a. One says שהחיינו when purchasing even though he has yet to use because the ברכה is only for the joy that one feels when he purchases, and when he wears the clothing, he should say מלביש ערומים (שו"ע)
 - i. Q: What is the case?
 1. One buys clothing that can be worn immediately; however, if one buys something that cannot be used immediately, such as clothing that must be tailored, he should wait to say שהחיינו until he wears the clothing or uses the item (משנ"ב יז)
 - ii. Q: When saying שהחיינו at the time of usage, when does one say the ברכה (הע' 35)?
 1. Immediately after the usage (שו"ע הרב)
 2. Before the usage (ברכת הבית)
 - iii. Q: What if one forgets to say שהחיינו? (שם)
 1. He can say it as long as the clothing is considered new (א"א מבוטשאטש)
 2. He can say it until he takes off the clothing (שו"ע הרב)
 3. He can say it as long as he feels a deep joy (כף החיים)
 - iv. Q: What if one buys multiple pieces of clothing? (שם)
 1. The מלביש שהחיינו he says on wearing the first piece covers the others if he has them in mind (כף החיים)
 - v. Q: When does one say מלביש ערומים?
 1. Before he says שהחיינו, but if he wears the clothing in the morning, he can rely on the מלביש ערומים he says as part of ברכת השחר (משנ"ב יח)
 - a. Q: Do all agree that מלביש ערומים is said first?
 - i. No; the ערה"ש disagrees (37 הע')
3. (רכג:ה) משתמשין הוא ובני ביתו
 - a. If one buys items that he and his family use, he says הטוב והמטיב; if the items were given as a gift, he says הטוב והמטיב because both he and the giver benefit (שו"ע)
 - i. Q: What if one buys some items for himself and some for his family?
 1. He says שהחיינו on the items for himself and הטוב והמטיב on the ones for his family since he and they benefit (משנ"ב יט)
 - ii. Q: What if one buys for his servants?
 1. He does not say הטוב והמטיב because he is not considered to benefit, unless he uses them himself (משנ"ב שם)
 - iii. Q: In what cases of gifts does one say הטוב והמטיב?
 1. Only implements or clothing but not money, which is more associated with shame (משנ"ב כ)
 - iv. Q: Why does the giver benefit?
 1. Either for giving charity or because a wealthy person received from him (משנ"ב כא)
 - v. Q: Do all agree that on a gift, one says הטוב והמטיב?
 1. No; some say to say שהחיינו because the ברכות are instituted only for physical benefits, which the giver does not receive (משנ"ב שם)
 - a. Q: In practice, what should one do?
 - i. One should say שהחיינו (משנ"ב שם)
 - vi. Q: What if clothing is given to orphans?
 1. Each orphan should say מלביש ערומים and הטוב והמטיב because other orphans also benefit from the gift (משנ"ב שם)