

הלכות ברכות הודאות (סימן רכב: ברכת הודאת הטוב והרע)

רכב:א-ד

Outline

1. Today's Topics
 - a. רככות on good news and bad news
2. רכב:א) שמועות טובות
 - a. On good news for oneself, one says שהחיינו, and for himself and others, he says הטוב והמטיב
 - i. Q: From whom must one hear?
 1. A reliable person who witnessed the event, but if the reporter is not reliable or only heard about the event, then this ברכה is inapplicable; likewise, if one hears that a thief who stole from him was caught, one should not say a ברכה until the theft is returned (משנ"ב א)
 - ii. Q: What if one is forced, due to his poverty, to marry a rich woman despite his disinterest?
 1. He says both הטוב והמטיב and דיין האמת (משנ"ב שם)
 - a. Q: Do all agree?
 - i. No; the מו"ק is unsure whether the ברכות are said in this case (משנ"ב שם)
 - Q: What if one gets married to a woman he does desire? (הע' 2)
 - ii. They should say שהחיינו on the match (משנ"ב רכב)
 - iii. Nowadays, שהחיינו is not said because during אירוסין, there is not a complete שמחה, and at נישואין, the essential act already completed at ערה"ש (אירוסין)
 - iii. Q: Nowadays, do we say these ברכות?
 1. We limit the circumstances in which we say them (משנ"ב שם)
 - iv. Q: Why does the שו"ע use the plural language of news?
 1. To imply that if one hears multiple sets of good news, he still says only one ברכה (משנ"ב ב)
 - v. Q: When does one say שהחיינו?
 1. If he rejoices at the news, but if he is distressed by the news, he says דיין האמת (משנ"ב ג)
 - vi. Q: What level of joy must one experience to say שהחיינו? (הע' 5)
 1. The event must be of significance such that one rejoices tremendously, whether because of a monetary benefit or some other benefit (ערה"ש)
3. שמועות רעות (רכב:ב)
 - a. On bad news, one says "בא"י אמ"ה דיין האמת" (שו"ע)
 - i. Q: Should one say דיין האמת if he becomes sick with a dangerous sickness? (הע' 6)
 1. Yes, but this is not the practice (הלכות קטנות ב:ח)
4. רכב:ג) דרך ברכה על הרעה
 - a. One is obligated to say a ברכה on bad news with full intent and soulful interest just as one makes a ברכה when he rejoices at good because bad for those who serve ה' is their joy and good, since he accepts with love that which ה' decrees and by doing so serves ה', which is his joy (שו"ע)
 - i. Q: What is the purpose of challenges?
 1. Both physical and monetary challenges are atonement for one's sins so that one will not encounter distress in the World to Come, where punishment is much greater, which is why יצחק and דוד המלך requested דייסורין (משנ"ב ד)
 - ii. Q: What if one believes he is not guilty of sin? (הע' 9)
 1. Nonetheless, many times ה' sends challenges as a test to continue serving ה' and thereby merit increased reward (ח"ה בשם עולם)
5. רכב:ד) הטוב והמטיב ודיין האמת
 - a. One should say הטוב והמטיב even if he fears that a negative consequence may be caused, such as one who finds a lost item but fears that the king will hear and take his possessions. Likewise, one should say דיין האמת even if a good consequence will be caused, such one who's field is flooded, even though when the flood passes, the field will be irrigated (שו"ע)

- i. Q: Why?
 1. Because we should not look towards the future since it is possible that the future consequences will not happen (משנ"ב ה)
- ii. Q: What is the case of the lost item?
 1. One fears that people will fabricate a pretext against him (משנ"ב ו)
- iii. Q: In what case does he say הטוב והמטיב?
 1. If he has family members who also benefit; otherwise, the ברכה is שהחיינו (משנ"ב ו)