

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

רכג:א

Outline

1. Today's Topics
 - a. The ברכה on a new baby
2. רכג:א: מי שילדה אשתו
 - a. If one's wife gives birth to a boy, one says הטוב והמטיב, and one's wife also must say the ברכה (שו"ע)
 - i. Q: What if the father is not present for the birth?
 1. Nonetheless, he says the ברכה when he hears about it (משנ"ב א)
 - ii. Q: What if the couple has a few boys and wants a girl to fulfill פרייה ורבייה?
 1. Nonetheless, הטוב והמטיב is not said (משנ"ב שם)
 - iii. Q: What ברכה is said on the birth of a girl?
 1. שהחיינו, since seeing her for the first time is no worse than seeing a friend for the first time in thirty days, which justifies שהחיינו (משנ"ב ב)
 - a. Q: Does one say שהחיינו on hearing about the birth of a daughter? (הע' 4)
 - i. No (שו"ע הרב)
 - b. Q: What if one has many daughters already? (שם)
 - i. Nonetheless, he says שהחיינו when seeing his new daughter (גר"ח קניבסקי)
 - c. Q: Should a woman say שהחיינו when seeing her daughter for the first time? (הע' 5)
 - i. Yes (גרשז"א)
 - d. Q: Does one say שהחיינו when seeing a grandchild for the first time? (שם)
 - i. No (גרשז"א)
 - e. Q: What if one hears about the birth of his son and then sees his son within 30 days of receiving the news? (הע' 6)
 - i. ספק if he should say שהחיינו again upon seeing his son (שעה"צ רכה:ו)
 - f. Q: What if one has twins? (שם)
 - i. הטוב והמטיב is said but שהחיינו is not (גר"נ קרליץ)
 - ii. הטוב והמטיב and שהחיינו are said (גר"ח קניבסקי)
 - g. Q: What if one mistakenly says הטוב והמטיב on the birth of a daughter? (שם)
 - i. He does not say שהחיינו (גר"נ קרליץ)
 - h. Q: What if one mistakenly says שהחיינו on the birth of a son? (שם)
 - i. One is יוצא and does not say הטוב והמטיב (רב אלישיב)
 - iv. Q: What if one has a girl after many years of no children? (הע' 3)
 1. One may say הטוב והמטיב (רב אלישיב)
 2. One should not say הטוב והמטיב (גר"ח קניבסקי)
 - v. Q: When does one say הטוב והמטיב on twin boys? (הע' 9)
 1. After the birth of the second (גר"ח קניבסקי)
 - vi. Q: Why is הטוב והמטיב said on a boy?
 1. Because it is good for both father and mother, even if they have many other sons (משנ"ב ג)
 - vii. Q: What if one does not say the ברכה immediately upon hearing?
 1. Nonetheless, he should say it later on (פרמ"ג מובא שם)
 - a. Q: Until when can he say it? (הע' 11)
 - i. 3 days (מו"ק רכד)
 - ii. As long as he is still involved in the news of the birth and has not been distracted from it (קצה"ש)
 - iii. As long as the joy is still deeply felt (כף החיים)
 - viii. Q: If one hears about the birth of a son only via חילול שבת, should he say הטוב והמטיב?
 1. He should wait until after שבת to say הטוב והמטיב (רב אלישיב)

- b. If one's wife dies רה"ל during childbirth, then one says שהחיינו because no one else experiences the joy of the birth. Likewise, if the father dies רה"ל prior to childbirth, the mother says שהחיינו. Some wrote that the practice is to be lenient about this ברכה since it is not an obligation, and therefore many have become lenient about these ברכות (רמ"א)
- i. Q: Do all agree with the רמ"א?
 1. No; the ט"ז disagrees and some say that the שו"ע disagrees because the birth of the son is still good for the mother since she left a son in the world (משנ"ב ד)
 - a. Q: What is the reasoning of the רמ"א?
 - i. הטוב והמטיב is said only on physical and not on spiritual benefits (מור"ק מובא שם)
 - ii. Q: What if the mother dies a few hours after childbirth?
 1. The רמ"א's formulation implies that הטוב והמטיב is recited (משנ"ב ה)
 - iii. Q: If one says דיין האמת and שהחיינו, in what order does he say them?
 1. First דיין האמת and second שהחיינו because the former is obligatory while the latter is a רשות according to some (משנ"ב ו)
 - iv. Q: Is the practice to be lenient about these ברכות proper?
 1. No, because only that which is the גמרא says is a רשות is actually a רשות (משנ"ב ז)