



Daf In Review – Weekly Chazarah

Maseches Brachos, Daf לז – Daf טז

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf לז---43-----

HEISEIBU ECHAD MEVARECH

- **Rav** said, bread needs heseibah to be considered a “group” for bracha purposes, but wine drinkers are a “group” without having heseiba. **R' Yochanan** said even wine drinkers need heseiba. **Others** say that **Rav** said that heseibah only helps for bread, but wine drinkers are never considered a “group”, and **R' Yochanan** said that heseiba makes wine drinkers into a “group” as well.
 - **Q:** A Braisa says that when guests would come to eat, they would first sit outside the dining room, each make a bracha and drink wine. According to first version of **Rav**, although they are only sitting, they should be considered a “group” and one person should make a bracha for everyone?! **A:** The guests know they will be moved for the meal, so this sitting is not permanent enough to make them into a “group”.
 - **Q:** The Braisa continues and says that when they go into the dining room to eat, one person makes a bracha on the wine for everyone. This refutes the second version of **Rav** which says that there can never be a “group” for wine?! **A:** Since they are considered a group for the bread that they are eating, they are also considered a “group” for the wine as well.

BAH LAHEM YAYIN B'SOCH HAMAZON...

- **Ben Zoma** explained that during the meal itself people are too busy eating and cannot concentrate on someone else's bracha. Therefore, each person must make his own bracha on the wine during the meal. However, after the meal is done, when everyone can concentrate, one person may make the bracha for everyone.

V'HU OMER AHL HAMUGMAR...

- The Mishna implies that the one who makes the bracha on the wine makes the bracha on the besamim even if a more chashuv person has come in the meantime. This is the same idea as **Rav** said, when he said that the one who washes mayim achronim first is the one who leads bentching, even if a more chashuv person has come in the meantime.
 - Once, when eating together, **Rebbi** asked **Rav** to wash his hands. **Rav** was nervous that he did something wrong to be told that. **R' Chiya** explained that **Rebbi** was honoring him with leading bentching.
- **R' Zeira in the name of Rava bar Yirmiyah** said, one makes a bracha on incense besamim when the smoke rises. Although he has not yet smelled it, since he is about to, he makes the bracha.
- **Rav or Zeiri** said, one makes a “borei atzei besamim” on all incense (although the wood is already totally burned by the time you make the bracha) except “mushk” which is an animal byproduct, and therefore one makes a “borei minei mesamim” on that.
 - **Q:** A Braisa says that one only makes that bracha of “borei atzei besamim” on Afarsimon and hadassim whose wood is intact? **A: TEYUFTA.**
- With regard to the bracha on Afarsimon oil, **R' Yitzchak in the name of R' Yehuda** says one makes a “borei shemen artzeinu”, and **R' Yochanan** says one makes a “borei shemen areiv”.
- With regard to the bracha on “Kosht”, **R' Ada bar Ahava** says one makes an atzei besamim on the actual Kosht, but not on the oil in which it was soaked. **R' Kahana** says even the oil gets that bracha, but not the oil into which the kosht was ground up. **Nahardai** says even that oil gets an atzei besamim as well.
- **R' Gidal in the name of Rav** said, one makes an atzei besamim on “Simlak” (an Arabian plant), and **R' Chananel in the name of Rav** says that this is also made on “Shiboles Neird” (it has stalks which can be referred to as wood as well). **R' Mesharshiya** says that garden “narkom” has thick stalks and therefore gets that bracha as well, but if it is of the type that grows in the wild, the bracha is “borei isvei besamim”. **R' Sheishes** says that “Sigli” gets an “isvei besamim”. **Mar Zutra** says one who smells an esrog says “Boruch shenasan rei'ach tov bapeiros”

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- **R' Yehuda** said,, one who sees budding trees in the month of Nissan makes a bracha (similar to our nusach that we make)
- **R' Zutra bar Tuvia in the name of Rav** said, we learn that one must make a bracha on a fragrance from the pasuk “Kol Haneshama Tehalel Kah” – something that only the neshama enjoys needs a bracha – i.e. a pleasant smell.
 - **R' Zutra bar Tuvia in the name of Rav** darshens a pasuk to teach that in the future the young Jewish men will have a pleasant smell like the Lebanese forests.
 - **R' Zutra bar Tuvia in the name of Rav** darshens a pasuk to teach that Hashem makes each profession appealing to different people so that the world should never lack anything.
 - **R' Zutra bar Tuvia in the name of Rav** taught that a torch is considered like a person and the moon is considered like 2 people for purposes of sheydim, and having them is like having another person or 2 people with you (sheydim don't harm 2 people and don't get near 3 people).
 - **R' Zutra bar Tuvia in the name of Rav** darshens a pasuk to teach that we learn from Tamar that it is better for someone to throw themselves into a burning fire, rather than to embarrass another person in public.
- A Braisa says, if one is brought oil for his hands and a hadas to smell, **B”S** say he first makes a bracha on the oil, and **B”H** say he first makes a bracha on the hadas. **R' Gamliel** paskened like **B”S** because oil has a nice smell and is used for rubbing on the skin, so it deserves to have its bracha made first.
 - **R' Yochanan** paskened like **R' Gamliel**.
- A Braisa says, if one is brought oil and wine, **B”S** say he makes a bracha on the oil first, and **B”H** say he makes a bracha on the wine first. One must wipe his hands of the oil after he is done because it is improper for a talmid chochom to walk in the street smelling like perfume.
- A Braisa says, there are six things that are unbecoming for a talmid chochom to do: to walk in the street smelling like perfume (the Gemara explains because people may think he is involved with mishkav zachar); to walk alone at night (people may think he is going to a zonah); to walk around with patched shoes (this is only when it is a double patch, on the top of the shoe, when he is walking on the street, in the summer months); to speak to women in the street (even his wife, daughter or sister, because people don't know the relationship and think she is a zonah); to eat with ahm ha'aratzim (he may be pulled to be like them); to walk into shul last (people will say he is lazy). **Some** add that a talmid chochom should not take large steps (doing so causes one to lose 1/500 of their eyesight), and also add that he should also not walk around with very straight posture (doing so is as if he is “pushing away” the “feet” of the Shechina).

-----Daf 72---44-----

MISHNA

- If one is given salty foods first and bread with it, he makes a bracha on the salty food and needs no bracha on the bread, because the general rule is: whenever two foods are brought to a person, he makes the bracha on the primary food (ikur) and needs no bracha on the secondary food (tafel), and in this case the bread is secondary to the salty food.

GEMARA

- **R' Acha the son of R' Avira in the name of R' Ashi** said, the only salty foods that can be considered primary to bread is the especially sweet Genosar fruits which are eaten with salt to reduce the excessive sweetness. Otherwise bread is always the ikur.
 - **Rabba bar bar Chana** said that **R' Yochanan** would eat 1,000 of these fruits and say that they were so delicious that he could eat more. **R' Avahu** would eat these fruits until a fly could slip off his forehead from the oils his skin produced from these fruits. **R' Ami and R' Assi** would eat them until their hair would fall out. **Reish Lakish** would eat them until he would lose his ability to think and the Nasi would have to send troops to take him home.
 - **R' Dimi** said, Yanai Hamelech had a city in Eretz Yisroel that would produce so many figs that he needed 600,000 bowls of tuna per week to feed the fig pickers. **Ravin** said that Yanai had a tree that produced 40 se'ah of baby birds from 3 nests per month.

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- **R' Yitzchak** says, the city of Gufnis in Eretz Yisrael had 80 pairs of brothers who married 80 pairs of sisters, all 160 pairs were Kohanim.
- **Rav** said any meal that doesn't have salt is not considered a meal. **R' Chiya bar Abba in the name of R' Yochanan** said any meal that doesn't have soup is not a meal.

MISHNA

- If one ate grapes, figs or rimon: **R' Gamliel** says he must bentsh; the **Chachomim** say he makes an ahl ha'eitz; **R' Akiva** says anything eaten as a meal needs bentshing (even cooked vegetables).
- If one drinks water to quench his thirst he makes a shehakol. **R' Tarfon** says he makes a borei nefashos.

GEMARA

- **R' Gamliel** says the pasuk "V'achalta v'savata u'veirachta" refers back to all shivas haminim and requires bentshing to be said on all of them. The **Chachomim** say the word "Eretz" separates between the shivas haminim and the chiyuv to bentsh, to teach us that only bread (mentioned again after the word eretz) needs bentshing. **R' Gamliel** says eretz is there to teach us that raw wheat doesn't require bentshing.
- **R' Yaakov bar Idi in the name of R' Chanina** said, any food from the 5 grains gets a mezonos and ahl hamichya. **Rabbah bar Mari in the name of R' Yehoshua ben Levi** said, any fruit from the shivas haminim gets a ha'eitz and an ahl ha'eitz.
- **R' Dimi** explained to **Abaye** the language of the ahl ha'etz and ahl hamichya brachos (similar to ours). **R' Chisda and R' Yochanan** argue as to whether to end "Ahl ha'aretz v'ahl hapeiros" (on *the* fruits) or "V'ahl peirosehah" (on *its* fruits). **R' Amram** says that they don't argue – in E"Y they say "and its fruit" and in Bavel we say "and the fruit".
- **R' Yitzchak bar Avdimi in the name of Rav** said, one makes a shehakol and borei nefashos on eggs and meat but no borei nefashos on vegetables. **R' Yitzchak** said that on vegetables you do, but on water you don't. **R' Pappa** said, on water you do as well.
 - A Mishna that says there is something that has a pre bracha but no post bracha. According to **R' Yitzchak bar Avdimi** this refers to vegetables, according to **R' Yitzchak** this refers to water, and according to **R' Pappa** this refers to a bracha on mitzvos, and according to the people of EY who made brachos after mitzvos as well it is referring to besamim.
- **R' Yannai in the name of Rebbi** said, there is no food the size of an egg that is as healthy as an egg. **Ravin** said, a lightly roasted egg is better than six "lug" of flour. **R' Dimi** said, a lightly roasted egg is better than 6 lug of flour, a fully roasted egg is better than 4 lug, a cooked egg is better than any other food its size except for meat.

R' AKIVA OMAR AFILU ACHAL SHELEK...

- **R' Ashi** explained, that when **R' Akiva** says that cooked vegetables are considered a meal, he is referring to cabbage stems.
 - A Braisa says: Spleen meat is good for the teeth and bad for digestion (the Gemara explains that one should therefore chew it and spit it out); Leek is bad for the teeth but good for digestion (one should cook it and swallow it without chewing); raw vegetables make the eater pale (**R' Yitzchak** explains, this is when they are the first thing eaten after blood-letting); eating something not fully grown stunts a person's growth (this is only if it has not grown to ¼ of its potential size); anything that was once alive and is eaten whole (**R' Pappa** gives the example of small fish) brings health; eating from near the place of the shechita brings health (as explained by **R' Acha bar Yaakov** in the Gemara); cabbage is for sustenance (the Gemara says this means in addition to being for refuah); beets are for refuah; turnips are unhealthy (machlokes whether this is when eaten without either meat, wine, or being cooked enough).
- **R' Yitzchak** says one may not talk to someone who has eaten vegetables in the first 4 hours of the day, because the smell is dangerous for him. **R' Yitzchak** also says that one may not eat vegetables during the first 4 hours of the day (i.e. on an empty stomach)
 - **Mar Zutra** held like the second statement of **R' Yitzchok**, but not the first.

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- A Braisa says a small salted fish can kill one who eats it on the 7th, 17th, and 27th, and some say on the 23rd day after it is salted. This is only if it is partially roasted and if he doesn't drink beer after eating it.

V'HASHOSEH MAYIM LITZMA'O...

- **R' Idi bar Avin** said, this comes to exclude one who drinks water to remove something stuck in his throat.

R' TARFON OMER BOREI NEFASHOS RABOS V'CHESRONAN

- **Abaye or Rav Yosef** paskened that on water we make a shehakol before and a borei nefashos after.

HADRAN ALACH PEREK KEITZAD MIVARCHIN!!!

-----Daf דל--45-----

PEREK SHLOSHA SHE'ACHLU -- PEREK SHEVI'I

MISHNA

- When 3 people eat a meal together they are chayuv in "zimun" (to bentch together). This is true even they ate dimai, ma'aser rishon whose terumah was taken, ma'aser sheni or hekdesch that was redeemed, even if one of the group was the waiter who ate a kezayis, and even if one of the group is a kuti (the Gemara will explain the reason you may think different in each case).
- If the group ate tevel, ma'aser rishon whose terumah was not taken, ma'aser sheni or hekdesch that was not redeemed, or if one of the group of 3 is the waiter who ate less than a kezayis, or if one of the group is a goy, there is no chiyuv of zimun.
- Women, slaves and minors cannot combine for zimun
- One must eat a kezayis to be chayuv in zimun. **R' Yehuda** says one must eat a kebeitzah

GEMARA

- **Q:** From where do we learn that 3 people are enough for zimun? **A:** **R' Assi** says the pasuk of "Gadlu LaShem Iti" – one person is inviting 2 others, for a total of 3. **R' Avahu** says it is the pasuk of "Havu Godel Leylokeinu" – one person is inviting 2 others, for a total of 3.
 - **R' Chanan bar Abba** learns from the pasuk of "Gadlu KaShem Iti Uniromema Shemo Yachdav" that the Amen for a bracha should not be louder than the bracha itself.
 - **R' Shimon ben Pazi** says, we learn that the metargem should not be louder than the one who is reading from the Torah. They should try to be at the same level – "V'Ha'Elokim yanenu b'kol". A Braisa teaches this as well.
- If 2 people eat together, there is machlokes between **Rav and R' Yochanan** whether they may do zimun.
 - **Q:** Our Mishna says you need 3 people? **A:** If you have 3 it is an obligation, whereas if there are only 2 maybe it can be done as a "reshus".
 - **Q:** A Mishna says 3 who are eating together may not separate. Now, if 2 can do zimun, what's wrong with separating? **A:** 3 is a chiyuv, and so once it has been established as a chiyuv, it must be done as such and can't be reduced to a situation of reshus.
 - **Q:** A Braisa says that a waiter serving 2 people may eat without permission, presumably because the people would want to have a zimun. Now, if 2 can do zimun, they have zimun without him!? **A:** If he joins it becomes a chiyuv, and they want it to become a chiyuv.
 - **Q:** A Braisa says, women can make zimun when they eat together. Now, they don't have a chiyuv, so they are like 2 men, which should mean that 2 men can do zimun? **A:** They are better for zimun than 2 men because they are more people and therefore more appropriately conform to the psukim mentioned earlier. The only reason women and slaves eating together don't do zimun is because it is a lack of tznius.
 - **Q:** **Rav** says elsewhere that if 3 people were eating and one walked away, they must call him for zimun, and if he can hear them he can join the zimun. It must be **Rav** holds that 2 cannot do zimun, and we

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should prove that **Rav** is the shitah that holds that 2 cannot do zimun!? **A:** It may be that since they were initially 3 and had a chiyuv, we want to keep it as such, but if they were initially 2 people **Rav** would agree that they may do zimun.

- **R' Yochanan** says elsewhere that when 2 are eating, one can be yotzeh with the other's bentching. **R' Zeira** explains that to mean that there is no zimun (if there was, it would be considered all of their bentching, not only the one actually saying it). This is a valid proof that **R' Yochanan** is the one who says that 2 people cannot make zimun.
- **Rav** says elsewhere that if 3 people were eating and one walked away, we must call him and if he can hear us he can join the zimun. **Abaye** explained, this means that when they call him he must be able to answer and actually join in the zimun. **Mar Zutra** said, this is only for a zimun of 3, but if there was a zimun of 10 and one person walked away, he has to come all the way back to be included, because it is not proper to mention Hashem's Name with less than 10 people present.
- **Abaye** said, if 2 people eat together, they should separate so that each makes his own brachos and bentching. A Braisa says this as well and adds that if one doesn't know how to bentch, it is better if he is yotzeh with the bentching of another.
- **Rava** said, if 3 are eating and 2 are ready to bentch, the one should stop his meal for the zimun and continue afterwards. However, 2 need not stop their meal for one. Although we find that **R' Pappa** and one other stopped their meal for the third person who was ready to bentch, **R' Pappa** was going beyond what was required of him ("lifnim mishuras hadin").
- **Mareimar** said that 3 who ate together and bentched alone are yotzeh bentching, but not yotzeh zimun, and the zimun cannot be done once the bentching is over.
- If one who didn't eat, hears people doing zimun, if he hears the leader saying "Nevarech", he answers "Baruch U'mevoruch" (see Tosfos). If he hears them answering "Baruch" he answers Amen.
- One Braisa says, that one who says Amen after his own bracha is praiseworthy. Another Braisa says it is improper. They don't argue. After "Bonei Yerushalayim" (or the end of any group of brachos) it is praiseworthy to do so, but otherwise it is not.
 - **Abaye** would say Amen loud after the bracha of Bonei Yerushalayim so that the workers should hear that they are done with the D'Oraisa bentching and go back to work.
 - **R' Ashi** would say Amen quietly so that people not become lax with the bracha of Hatov V'hameitiv given that it is only D'Rabanan.
- **R' Zeira** was once very sick. **R' Avahu** promised that if **R' Zeira** would recover **R' Avahu** would make a seuda for the **Rabanan**. He in fact recovered. At the seuda he asked **R' Zeira** to make the Hamotzi. **R' Zeira** said, **R' Yochanan** has said that the host is supposed to make the Hamotzi! **R' Avahu** later asked him to bentch. **R' Zeira** said, **R' Huna** of Bavel said that the one who makes the Hamotzi should be the one to bentch!
 - **R' Avahu** held like that **R' Yochanan in the name of R' Shimon ben Yochai** who says that the host should make the Hamotzi, so that he gives nice sized portions to the guests, but the guest should bentch, so that he can say the special bracha a guest makes for his host.

-----Daf 17--46-----

- **Q:** Up until what point is considered "Birchas Hazimon" which is only said with a group of 3 or more? **A: R' Nachman** says until the "Baruch she'achalnu mishelo". **R' Sheishes** says it extends through the first bracha of "Hazan Es Hakol".
 - **Q:** Maybe we can say that this machlokes is actually a machlokes among Tanna'im? One Braisa says bentching can be 2 or 3 brachos. Another Braisa says bentching can be 3 or 4 brachos. Maybe the first Braisa holds like **R' Sheishes** (with 3 people there are 3 brachos D'Oraisa and with less than 3 people there are only 2 brachos D'Oraisa – only Nodeh and Racheim) and the second Braisa holds like **R' Nachman** (with 3 people there are 4 brachos – the "nevareich" and the 3 brachos D'Oraisa, and with less than 3 people there are only 3 brachos)? **A:** The Gemara says each shita can explain the seemingly opposing Braisa in a way in which it will not involve their machlokes. **R' Nachman** will explain that the

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Braisa that says 2 or 3 is discussing bentching of workers who combine the second and third brachos of bentching – they say Hazan and one more combined – therefore, with “Nevarech” there are 3, and without it there are 2. **R’ Sheishes** explains that the Braisa that says 3 or 4 holds that the bracha of Hatov V’hameitiv is D’Oraisa.

- **R’ Yosef** says “Hatov V’hameitiv” is not D’Oraisa. A proof is that workers skip it and go back to work. If it was D’Oraisa they would not be allowed to do that.
- **R’ Yitzchak bar Shmuel bar Marsa in the name of Rav** said, a proof that Hatov V’hameitiv is not D’Oraisa is that it starts with “Baruch atah Hashem...”. If it was D’Oraisa like the previous brachos, it would be “smucha l’chaverta” and would not need to start with Baruch...
- **R’ Nachman bar Yitzchak** said, a proof that it is not D’Oraisa is the fact that this bracha is changed when said in a beis avel r”l. If it was D’Oraisa it would not be modified.
- **Q:** If one stopped his meal to join the zimun and then returned to his meal, when he finishes eating, at what point in bentching does he begin saying? **A: R’ Zvid in the name of Abaye** says he begins at the beginning of bentching. The **Rabanan** say he begins at the point that he stopped listening to the zimun (Nodeh Lecha). The Gemara paskens like the **Rabanan**.
- The Reish Galusa told **R’ Sheishes**, the Persians are more proper in their etiquette than the **Rabanan**, because they do as follows:
 - When 2 people are eating with heseibah the less prestigious person’s couch is at the head of the more chashuv person. When there are 3, the most prestigious person is in the middle, the second most is at his head, and third most is at middle’s feet. **R’ Sheishes** pointed out, that would require the prestigious person to have to sit up to talk to the less chashuv person! Reish Galusa answered that the Persians use hand signals when they eat, so that is not a concern.
 - Washing before the meal begins with the most prestigious person. **R’ Sheishes** protested that this person must then sit and wait for everyone else! The Reish Galusa answered, that the prestigious person gets his food immediately.
 - Mayim Achronim begins with the least prestigious person. **R’ Sheishes** protested that the prestigious person will wait with dirty hands while everyone else has clean hands! The Reish Galusa answered that his food is not removed until he is given to wash.
- **Rav Sheishes** said, we follow the Braisa to teach us proper etiquette. The Braisa says,
 - When 2 people eat, the less prestigious person’s couch is put at the more prestigious person’s feet. When there are 3, the most prestigious is in the middle, the second is at his head, and the third is at his feet.
 - Washing before the meal begins with the most prestigious person and he is given his food immediately and need not wait while the others wash.
 - With regard to Mayim Achronim: if there are 5 people or less, it begins with the most prestigious person. If there are more, it begins with the least prestigious person and when it gets to the final 5, we give it the most prestigious person. The one who gets to wash as the first of the final 5 (usually the most prestigious person, unless he honors somebody else with it) is the one who leads the bentching.
- A Braisa says, we do not give honor by allowing to go first on the road, on bridges or with mayim achronim.
 - **Ravin’s** donkey passed **Abaye’s** and **Ravin** did not offer **Abaye** to go ahead. However, when he came to the Beis Medrash he allowed **Abaye** to go ahead. He explained that **R’ Yochanan** says we only give honor by allowing to go first through a proper doorway (not on roads or breaches in walls, etc.).

-----Daf 17-----47-----

- **R’ Yehuda the son of R’ Shmuel bar Shilas in the name of Rav** said, the people at the meal should not eat anything before the one who made the bracha eats.
 - A Braisa says, when 2 people are eating and they are eating from a common serving plate, each one should only take from the plate when the other is as well. However, 3 who are eating together need not wait. Also, the one who makes the bracha on the bread is honored with taking first from the serving plate unless he gives that honor to someone else.

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- **Rabba bar bar Chana** taught his son before his wedding that the one who makes a bracha on the bread should not cut the bread until everyone has finished saying “Amen” to the bracha (“Amen” is part of the bracha and therefore, since as we paskened like **Rava** on Daf Lamed Tes that we cut after the bracha is complete, we must cut after the Amen to the bracha).
 - **Rav Chisda** said one must only wait until *most* of the people said Amen, because “Amen” should not be schlepped out, so the ones who do so improperly are not part of the bracha.
- A Braisa says, one may not say an Amen without properly stressing the Aleph, or without properly stressing the Nun, or without having heard the bracha. One should not say brachos quickly as if it is a burden to say them. **Ben Azzai** adds that one who says an Amen in one of these improper ways is punished terribly, but one who says Amen properly is rewarded tremendously.
- **Rav and Shmuel** were eating. **R’ Simi bar Chiya** joined late and was eating quickly to try and make a zimun. **Rav** said they could not make a zimun because himself and **Shmuel** were done eating. **Shmuel** said, if they would bring us dessert now, we would eat it. That shows we are not done our meal and we can now make a zimun.
- **R’ Acha** said, if given the choice between someone who was at the meal the entire time or a prestigious person who came at the end of the meal, bentching should be given to the one who was at the meal the entire time. The Gemara paskens that bentching should be given to the prestigious person even if he came at the end of the meal.

ACHAL DEMAI...

- **Q:** How can he join for zimun if he ate something he shouldn’t have eaten? **A:** A pauper may eat demai. Since a person can be mafkir everything and become a pauper, we consider it as if he can eat it now too for purposes of zimun.

MA’ASER RISHON SHENITLA TERUMASO

- **Q:** It seems obvious that he can make zimun on such food, since it is perfectly permissible food!? **A:** The Mishna is talking about a case where the Levi took the ma’aser and gave his terumas maaser before there was a chiyuv for the owner to give Terumah Gedolah, and therefore, that terumah gedolah was never given. We would think that the maaser is assur to be eaten by the Levi. The Mishna is teaching us like **R’ Avahu** that in this case the Levi only needs to give his Terumas Ma’aser, not the Terumah Gedola. However, had the Levi taken the ma’aser after there was already a chiyuv for the owner to give the Terumah Gedola, the Levi would have to separate Terumah Gedola as well as Terumas Ma’aser.

MA’ASER SHEINI V’HEKDESH SHENIFDU

- **Q:** It seems obvious that he can make zimun on such food, since it is perfectly permissible food!? **A:** The Mishna is talking about a case where the owner redeemed it but did not add on the additional fifth of the value that must be added for redemption. The Mishna teaches us that the chomesh is not me’akev.

HASHAMASH SHE’ACHAL KEZAYIS

- **Q:** This seems obvious that he can join!? **A:** We would think that since the waiter is not a member of this group that is eating, he cannot join the zimun. The Mishna teaches that he can.

V’HAKUTI MEZAMNIN ALAV

- **Q:** A Braisa says that one may not eat and join zimun with an ahm ha’aretz, so why can one eat and join in zimun with a Kuti? **A:** **Abaye** said, the Mishna refers to a Kuti who is a talmid chachom, or at least one who gives ma’aser properly, and therefore he does not have the status of an ahm ha’aretz. **Rava** said, the Mishna may refer to a Kuti who is an ahm Haaretz. The Braisa that says that one may not join an ahm Haaretz in zimun refers to the **Rabanan’s** definition of an ahm Haaretz – which is someone who does not properly give maaser. Kutim do not properly give maaser, and that is why one may join a Kuti in zimun.
 - A Braisa brings a number of views as to what gives a person the status of an ahm haaretz: doesn’t say shema, doesn’t wear tefillin, doesn’t wear tzitzis, doesn’t put up mezuzos, doesn’t raise his children to learn Torah. “**Acheirem**” say, even if one learns Tanach and Mishna, he gets the status of an ahm haaretz unless he learns Gemara. **R’ Huna** paskens like the **Acheirem**.

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- **Rava** said that **Rami bar Chama** only died because he didn't include **R' Menashya bar Tachlifa** in zimun, based on that **R' Menashya** did not learn Gemara. He was punished because he didn't check well enough to know that in truth, **R' Menashya bar Tachlifa** did learn Gemara.

ACHAL TEVEL U'MA'ASER...

- The chiddush is, that although he only ate tevel D'Rabanan (e.g. something grown in a pot with no hole), still he may not join the zimun.

MA'ASER RISHON...

- We are discussing where a Levi took the ma'aser after the chiyuv of Teruma Gedola was there. One would think he need not separate the Terumah Gedola at this point either. The chiddush is that he does need to do so.

MA'ASER SHENI...

- We are discussing where they were redeemed, but not properly (e.g. ma'aser sheni onto a coin without a tzura, hekdesch onto land).

V'HASHAMASH SHE'OCHAL PACHOS MI'KIZAYIS

- There is no real chiddush here, but since we mention Shamash in the beginning of the Mishna, we mention it here as well.

V'HANUCHRI EIN MEZAMNIN ALAV

- The chiddush is that we are discussing the case of a ger who has had a bris but has not yet gone to the mikva for geirus. The Mishna teaches that he still has the status of a goy.

NASHIM V'AVADIM U'KETANIM EIN MEZAMNIN ALEIHEM

- **R' Assi** said, that if we have 9 for zimun, we may count a child (even a baby) as number 10, but they cannot be counted as number 3 for zimun.
- **R' Yehoshua ben Levi** said, a slave may be number 10 for a minyan.
 - **Q:** A Braisa says that **R' Eliezer** freed his slave to make a minyan. It must be that he could not be joined unless he was freed!? **A:** The reason he freed him is that he only had 8 for the minyan, so he freed one slave and could then use another slave as number 10 without needing to free him.
 - Although **R' Yehuda** teaches that one who frees a slave is over an assie, **R' Eliezer** was allowed to free him because he was helping the mitzvah of a tzibbur.
- **R' Yehoshua ben Levi** said, one should make sure to be from the first ten in shul, because they get s'char equal to everyone else who comes after them.
- **Rav Huna** says, if 9 people look like 10, it is considered a minyan. Some say this is when they are gathered together, and some say this is when they are spread apart.
- **R' Ami** said, two Talmidei Chachomim who are learning as they eat have a din of 3 people and can join in zimun.
- **R' Yochanan** said, a katan who already has "shte saaros" can be joined with 2 other people for zimun. A Braisa says this as well.
- The Gemara says we pasken like **R' Nachman**, who says that a katan who knows who he is bentching to (i.e. Hashem) may join for zimun.
 - The Gemara tells the story of how **Rabbah** discerned that **Abaye and Rava** were at this level at a very young age.

-----Daf פ"ד--48-----

- **R' Yehuda in the name of R' Shmuel bar Shilas in the name of Rav** said, one can combine for a zimun of 10 even if he has only eaten vegetables (if the other 9 ate bread). **R' Zeira** asked **R' Yeudah**, what if only 8 or 7 of the ten ate bread? **R' Yehuda** said it would still be fine. **R' Zeira** did not ask about the case of where only 6 ate bread, because he felt that maybe we need a large majority and 6 wouldn't be enough. **R' Yirmiya** said a simple majority is enough, so 6 would be fine.
 - King Yanai and his queen were eating and Yanai (who had killed out all the **Chachomim**) commented that he had no one to lead the bentching. The Queen made him promise that if she brings a Talmd Chachom, Yanai would not harm him. He promised. The Queen brought out **Shimon ben Shatach** (her brother) who she had saved and hidden. Yanai gave **Shimon ben Shatach** a cup of wine on which to

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bentch. **Shimon** said, I have not eaten, so I cannot lead the bentching. He therefore drank the whole cup and bentched on a second cup of wine. **Shimon** did so in accordance with his own view that one who drank only wine may lead the group in bentching.

- **R' Abba in the name of R' Chiya bar Abba in the name of R' Yochanan** said that all argue on **Shimon ben Shatach** and say that although one may join zimun without having eaten bread (even vegetables may be enough), to *lead* zimun one must have eaten bread.
 - **Q:** A Braisa says that **R' Shimon ben Gamliel** says that if one joined a group and reclined with them, although he only ate a vegetable with dip, he may join them in zimun. Presumably this means that he may even lead the zimun!? **A:** It means he may join them, but not lead them.
 - The Gemara paskens like this as well.
- **R' Nachman** said, Moshe Rabbeinu established Birchas Hazan (the first bracha) when the “mun” came down, Yehoshua established Birchas Ha’aretz (the second bracha) when they went into Eretz Yisroel, Dovid and Shlomo established Bonei Yerushalayim (Dovid said “ahl Yisroel amecha v’ahl Yerushalayim irecha” and Shlomo said “ahl habayis hagadol v’hakadosh”), and Hatov V’hameitiv was established when the people killed in Beiter were allowed to be buried (“Hatov” that they did not decompose, “V’Hameitiv” that they were allowed to be buried).
- A Braisa says, the order of bentching is: 1) Birchas Hazan, 2) Birchas Ha’aretz, 3) Bonei Yerushalayim, and 4) Hatov V’hameitiv. On Shabbos, The **T”K** says we mention Shabbos (“Ritzei”) in “Racheim”. **R' Eliezer** says one can mention Shabbos in Bracha 2, 3 or 4. The **Chachomim** say it must be in Racheim. The difference between the **T”K and the Chachomim** is that the **Chachomim** say it must be so even b’dieved, whereas the **T”K** says it must be in the bracha of “racheim” only l’chatchila.
- A Braisa brings a number of shitas as to how we learn the brachos of bentching from the Torah. The pasuk says “V’achalta V’savata U’veirachta Es Hashem Elokechah Ahl Ha’aretz Hatova Asher Nassan Lach”.
 - The **T”K** says “V’achalta V’savata U’veirachta” is Birchas Hazan, “Es Hashem Elokechah” is Birchas **Hazimun**, “Ahl Ha’aretz” is Birchas Ha’aretz, “Hatova” is Bonei Yerushalayim (Yerushalyim is referred to in a pasuk as Tov), “Asher Nassan Lach” is Hatov V’Hameitiv. Bracha Rishona we learn from a kal vchomer: If he makes a bracha when full, surely he does so when he is hungry.
 - **Rebbi** says “V’achalta V’savata U’veirachta Es Hashem Elokechah” is Birchas Hazan, “Gadlu L’Hashem lyti” is Birchas **Hazimun**, “Ahl Ha’aretz” is Birchas Ha’aretz, “Hatova” is Bonei Yerushalayim (Yerushalyim is referred to a pasuk as Tov), Hatov V’Hameitiv was established by the **Rabanan** in Yavneh, “Asher Nassan Lach” refers to a Bracha Rishona (make a bracha when He *gives it* to you).
 - **R' Yitzchok** says a Bracha Rishona is learned from “U’veirach es lachmicha v’es meimecha” – read it as “U’VArech” (you should make a bracha) when it is still lechem (before eating).
 - **R' Nassan** says we learn a Bracha Rishona from the story of Shaul. He was looking for Shmuel (before he was king) and asked some girls where to find him. They answered (in a very long, drawn out way) that Shmuel will be by the seudah that the people will make for the korban that they will bring. Shmuel will come and make a bracha and no one will eat until that bracha is made. From here we see that a Bracha Rishona is necessary.
 - **Q:** Why did they answer in such a drawn out fashion? **A:** Because women tend to talk a lot. **Shmuel** says because they wanted to stare at Shaul’s beauty. **R' Yochanan** says because it was not the exact second for Shaul to become king (which would happen when he met Shmuel) so Hashem pushed off the meeting in this way.
 - Where do we see from the Torah that one must make Birchas Hatorah?
 - **R' Yishmael** says it is a kal v’chomer – if we need a bracha on food which is for a “temporary life”, we certainly need a bracha for Torah, which sustains us in Olam Habbah.
 - **R' Chiya bar Nachmeini in the name of R' Yishmael** said, the pasuk says “Ahl Ha’aretz Hatova Asher **Nassan** Lach” and a pasuk says about Torah says “**V’etna** lachem es luchos ha’even v’haTorah...” This teaches that a bracha must be made before learning Torah.
 - **R' Meir** says since the Pasuk uses the Name “Elokecha”, which is midas hadin, we learn that one must make a bracha on the “bad” just as he does on the “good”.

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- **R' Yehuda ben Beseira** says, the pasuk says “Hatova”, “Tova” refers to Torah (“Lekach Tov”) and **HaTova** refers to Yerushalayim (“Hahar Hatov”).
- A Braisa says, **R' Eliezer** says, one who does not mention “Eretz Chemda Tova U'rechava” is Birchah Ha'aretz and Malchus Beis Dovid in the bracha of Bonei Yerushalayim is not yotzeh bentching. **Nachum Hazaken** says one must mention Bris Milah in Birchah Ha'aretz. **R' Yose** says one must mention Torah in that bracha. **Pleimo** says one must mention Bris Milah before Torah because the Torah says the word “Bris” 13 times regarding milah and only 3 times regarding Torah. **R' Abba** says one must say “Thanks” twice in the Birchah Ha'aretz – once at the beginning and once at the end (“Nodeh” and “v'ahl hakol anachnu **modim** lach”), but at a minimum it must be said once. Also, if one ends the second bracha with “Manchil Aratzos” or the third bracha with “Moshi'ah es Yisrael” he is an ahm ha'aretz. And, one who does not mention bris milah and Torah is the second Bracha and malchus beis Dovid in Bonei Yerushalayim is not yotzeh bentching.
 - **Abba Yose ben Dustai and the Rabanan** argue: one says Hatov V'hameitiv must mention “Melech Haolam” (because the bracha is D'Rabanan and therefore not smucha l'chaverta) and one says that it does not need to mention “Melech Haolam” (because the bracha is D'Oraisa and therefore smucha l'chaverta).

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- A Braisa says, the proper ending for the third bracha in bentching is to mention Bonei Yerushalayim. **R' Yose the son of R' Yehuda** says one may even end with “Moshiya Yisrael” as well.
 - **Rabbah bar R' Huna** began the 3rd bracha with one subject and ended the bracha using 2 subjects. **R' Chisda** said that is improper, because **Rebbi** says in a Braisa that we do not end a bracha with two subjects.
 - **Rebbi** said one may not end a bracha with two subjects (it looks like he is trying to bundle the mitzvos together to get done with them). **Levi** asked, what about the bracha of “Ahl ha'aretz v'ahl hamazon”? **Rebbi** said that it one subject, because it blesses the land which produces the food. Same is true for the bracha of “Ahl ha'aretz v'ahl hapeiros”. **Levi** asked, what about “Mekadesh Yisrael v'hazmanim”? **Rebbi** said, Hashem makes the Yidden kadosh who in turn make the Yomim Tovim kadosh by setting the calendar – so it's truly only one subject. The same is true for the bracha of “Mekadesh Yisrael v'roshei chadashim”. **Levi** asked, what about the bracha of “Mekadesh HaShabbos v'Yisroel v'hazmanim” (Shabbos comes every seventh day irrespective of how we set the calendar)? **Rebbi** said this is the one exception where we do in fact mention 2 subjects, because they are really one idea – that Hashem is mekadesh different things: Shabbos, Yisroel, Zmanim.
 - **R' Sheishes** paskens that if one began the third bracha with “Racheim ahl amcha Yisroel” he should end with “Moshia Yisroel”, and if he began with “Racheim ahl Yerushalayim” he should end with “Bonei Yerushalayim”. **R' Nachman** says, in either case one can end with Bonei Yerushalayim because Yerushalayim cannot be rebuilt without the Yidden being helped first.
 - **R' Chisda** told **R' Zeira** that he bentched at the house of the Reish Galusa and **R' Sheishes** looked like he wanted to attack him, because he did not mention bris milah, Torah, or Malchus Beis Dovid. He explained that he left these concepts out because **R' Chananel in the name of Rav** says that one is yotzeh even if he doesn't mention these concepts. **R' Zeira** replied – why did you ignore all the shitos that say that one *must* mention these concepts and decide to follow the view of **Rav**!?
- **Rabbah bar Chana in the name of R' Yochanan** said, Hatov V'hameitiv needs to mention “malchus”. **R' Zeira** explains this to mean that this bracha needs two mentions of malchus – one for itself and one for the bracha of Bonei Yerushalayim (which although is smuch l'chaverta, needs to mention malchus of Hashem since it mentions malchus of Dovid, and yet it does not). **R' Pappa** said it needs 3 mentions of malchus – one for bracha 2, one for bracha 3, and one for the bracha of Hatov v'hameitiv itself.
- **R' Gidal** said, if one forgot to say Ritzei in Racheim on Shabbos, he makes a special bracha just about Shabbos and says it right after Bonei Yerushalayim. When asked, he said this is **Rav's** psak.

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- **R' Gidal** said a similar halacha, regarding one who forgot to say Yaaleh V'Yavo on Yom Tov. Again, he said this was **Rav's** psak.
- **R' Gidal** said a similar halacha regarding one who forgot to say Yaaleh V'yavo on Rosh Chodesh. **R' Zeira** said, I am unsure if he added the word "simcha", if he ended the bracha with a "chasimah" or if this was his own psak or from **Rav** as well.
- **R' Menashya bar Tachlifa in the name of Rav** said, one can only say these extra brachos if he had not yet began Hatov V'hameitiv. If he did, he must repeat bentsching from the beginning.
- **Shmuel** said, if on Rosh Chodesh one forgets Yaaleh V'yavo in shmoneh esrei, he must say shmoneh esrei over. If he forgot it in bentsching, he need not repeat bentsching.
 - **R' Nachman** explained that shmoneh esrei is an obligation, eating is not an obligation – one is not required to eat. Therefore bentsching need not be repeated. However, in a situation where eating is an obligation, such as on Yom Tov, bentsching would have to be repeated if one skipped Yaaleh V'yavo.

AHD KAMAH MEZAMNIN...

- **Q:** We find that in other places the shitas are reversed, as in a Mishna where someone took kodashim meat out of Yerushalyim, depending how far away he is, he may have to return to burn it in the Azarah. There, **R' Meir** says the amount that would require him to return is a kebeitza of meat and **R' Yehudah** says it is a kezayis? **A:** **R' Yochanan** says we should reverse the shitas. **Abaye** says we don't need to reverse the shitas. In our case they argue regarding the pasuk – **R' Meir** says "V'achalta" – achila is a kezayis, and **R' Yehuda** says "V'savata" – satisfaction only comes from a kebeitza. In the case of the other Mishna, **R' Meir** says the size must be like the size of tumah – a kebeitza, whereas **R' Yehuda** says the issur to eat the kadosh meat is on a kezayis, so the chiyuv to return and burn is on a kezayis as well.

MISHNA

- How do we do the zimun?
 - With 3 people – "Nevarech She'achalnu Mi'shelo". If there are 3 besides the leader he can say "Barchu She'achalnu Mi'shelo".
 - With 10 (or more according to **R' Akiva**) people – "Nevarech Leylokeinu...". If there are 10 besides the leader, he can say "Barchu Leylokeinu..."
 - With 100 people – "Nevarech Hashem Elokeinu..." If there are 100 besides the leader he can say "Barchu..."
 - With 1,000 people – "Nevarech Hashem Elokeinu Elokei Yisroel...". If there are 1,000 besides the leader he can say "Barchu..."
 - With 10,000 people - "Nevarech Hashem Elokeinu Elokei Yisroel Elokei Tzevakos Yosheiv Hakruvim..." If there are 10,000 besides the leader he can say "Barchu..."
 - Whatever is said (based on the above) the rest of the group responds using that same verbiage.
- **R' Yose Haglili** says, "Bimakheilos Barchu Elokim..." teaches that the larger crowds make different brachos in bentsching. **R' Akiva** says, in shul everyone says "Barchu Es Hashem", no matter how many people, so bentsching is no different (once you reach a minyan). **R' Yishmael** agrees with **R' Akiva**, but just argues that in shul we say "Barchu Es Hashem Hamivoruch".

GEMARA

- **Shmuel** says, when making a bracha, one should always include himself with the group.
 - **Q:** Our Mishna says that the leader sometimes says "Barchu" – *they* should bless, and thereby takes himself out of the group!? **A:** The Mishna means that he *can* say Barchu, since there are enough people without him. However, it is preferable to say "Nevarech" then as well.