



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Brachos Daf Mem Hey

#### 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 reshush.
  - **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 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 bentsching, 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 bentsching. A Braisa says this as well and adds that if one doesn't know how to bentsch, it is better if he is yotzeh with the bentsching of another.
- **Rava** said, if 3 are eating and 2 are ready to bentsch, 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 bentsch, **R' Pappa** was going beyond what was required of him ("lifnim mishuras hadin").
- **Mareimar** said that 3 who ate together and bentsched alone are yotzeh bentsching, but not yotzeh zimun, and the zimun cannot be done once the bentsching 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 bentsching 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 bentsch. **R' Zeira** said, **R' Huna** of Bavel said that the one who makes the Hamotzi should be the one to bentsch!
  - **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 bentsch, so that he can say the special bracha a guest makes for his host.