



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

### Brachos Daf Mem Vuv

- **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 bentsching can be 2 or 3 brachos. Another Braisa says bentsching 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 Braisa that says 2 or 3 is discussing bentsching of workers who combine the second and third brachos of bentsching – 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'hametiv 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 bentsching does he begin saying? **A: R' Zvid in the name of Abaye** says he begins at the beginning of bentsching. 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 to 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.).