



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

Brachos Daf Mem Zayin

- **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.
 - **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, bentsching should be given to the one who was at the meal the entire time. The Gemara paskens that bentsching 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 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**.
- **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.