



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

Brachos Daf Mem Ches

- **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 bentsching. 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 bentsch. **Shimon** said, I have not eaten, so I cannot lead the bentsching. He therefore drank the whole cup and bentsched 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 bentsching.
 - **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 bentsching 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 bentsching 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 (Yerushalayim 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 Iyiti" is Birchas **Hazimun**, "Ahl Ha'aretz" is Birchas Ha'aretz, "Hatova" is Bonei Yerushalayim (Yerushalayim 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”.
 - **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 Birchas 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 Birchas 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 Birchas 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).