



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

Brachos Daf Mem Tes

- 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.
 - **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 bentching 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 bentching, he need not repeat bentching.
 - **R' Nachman** explained that shmoneh esrei is an obligation, eating is not an obligation – one is not required to eat. Therefore bentching need not be repeated. However, in a situation where eating is an obligation, such as on Yom Tov, bentching 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 shitos. **Abaye** says we don't need to reverse the shitos. 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 benching. **R' Akiva** says, in shul everyone says "Barchu Es Hashem", no matter how many people, so bentching 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.