



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

Brachos Daf Nun

- A Braisa says, from a person's brachos we can tell whether or not he is a talmid chachom. **Rebbi** explains, if one says "U'vituvo chayinu" he is a talmid chachom, but if he says "Umituvo chayinu" ("from His goodness") he is an ahm ha'aretz, (he is saying that Hashem only gives us what we need to live).
 - **Q: Abaye** asked **R' Dimi**, Dovid asked Hashem "U'mibirchascha" - Bless me from Your brachos? **A:** When one asks for material needs that language is proper, but to ask for Hashem's help in Torah learning one should ask for more ("Harchev picha Va'amaleihu").
 - A Braisa says, **Rebbi** says, if one says "U'vituvo Chayinu" (encompassing all people) he is a talmid chachom, but if he says "U'vituvo Chaim" (not encompassing himself with the others) he is an ahm ha'aretz.
 - **R' Yochanan** said, if one says "She'achalnu mishelo" – he is a talmid chachom, but if he said "L'mi she'achalnu mishelo" (which seems to say he is thanking the host) – he is an ahm ha'aretz.
 - **R' Ashi** explained, this is different than saying "L'mi she'asah...nissim", because there is only One who can perform miracles.
 - **R' Yochanan** said, if one says "She'achalnu mishelo" he is a talmid chachom, but if he says "Ahl hamazon she'achalnu" he is an ahm ha'aretz (he seems to be praising the food rather than Hashem). **R' Huna the son of R' Yehoshua** said, this is only a problem when he does not mention Hashem's name in the zimun (i.e. if there are less than 10). However, if Hashem's name is mentioned, it becomes clear that he is praising Hashem for the food and it is therefore not a problem.

ECHAD ASARA V'ECHAD ASARA RIBOI

- **Q:** The Mishna says that there is no difference in zimun between 10 or 10,000 and then goes on to give differences?! **A:** **R' Yosef** said, **R' Yose Haglili** is the Tanna of the part of the Mishna that says there are differences, and **R' Akiva** is the Tanna of the part of the Mishna that says there are no differences.
 - **R' Akiva** uses the pasuk of "Bimakheilos...Mimkor Yisroel" to teach the teaching of **R' Meir** in a Braisa, that even the babies in the womb ("mimkor") said shira by the Yam Suf.
 - **Rava** paskens like **R' Akiva**.
- **Rava** said, when he ate by the reish galusa, there were lots of people, so the people would make their own zimun of 3 people each. They couldn't make groups of 10 because they didn't want the reish galusa to hear that they were making their own zimun, and they couldn't join his zimun because it was too noisy to hear and be yotzeh.
- **Rabbah Tosfa'ah** said, if one of a group of 3 bentches by himself, the other 2 can have him join for zimun (although he already bentched), but the zimun doesn't help his chiyuv, because for him it's too late.

R' YISHMAEL OMER

- **Rava** said that the minhag is to say as **R' Yishmael** said ("Barchu Es Hashem **Hamevorach**").

MISHNA

- Three, four, or five people eating together may not for bentching (because zimun will be lost for some). A group of 6 can separate into two groups of 3. A group of 10 or more may not separate until there are 20 (2 groups of 10).
- If 2 groups of people are eating in the same house, if some members of each group can see the other group, they may join for zimun. If they can't, they may not join for zimun.
- **R' Eliezer** says one does not make a Hagefen on undiluted wine. The **Chachomim** say that one does.

GEMARA

- **Q:** We already know that 3 who eat together must join for zimun!? What is the chiddush of the Mishna!? **A1:** It is teaching us the ruling of **R' Abba in the name of Shmuel** which says that even if they have not yet eaten a kezayis, they still may not separate. **A2:** Another version of **Shmuel's** ruling is that although they are each eating their own loaf, they must join. **A3:** The chiddush is as **R' Huna** said, that 3 people who each separated from their own group of 3, who now join together must do zimun although they have not eaten together. **Rava** explains, that is only if the original groups did not use these people for zimun (they were 4 or more).

SHTEI CHABUROS...

- A Braisa says that a common waiter between the 2 groups allows them to join for zimun as well.

EIN MEVUARCHIN AHL HAYAYIN

- A Braisa says, **R' Eliezer** says that undiluted wine gets a Ha'eitz and one may use it for netilas yadayim (because it has a din of water of fruits, not wine). Diluted wine gets a Hagafen and may not be used for netilas yadayim. The **Chachomim** say that diluted and undiluted wine both get a Hagafen and may not be used for netilas yadayim.
 - **Shmuel's** ruling that one may use bread for any purpose (even not for eating) must go according to **R' Eliezer** (who allows the use of undiluted wine for washing one's hands).
 - **R' Yose the son of R' Chanina** says that the **Chachomim** agree that a kos shel bracha (e.g. the cup of wine used for bentching) needs to be diluted in order to make a bracha on it, and **R' Oshaya** explains this is because it needs to be a "mitzvah min hamuvchar".
- A Braisa says, there are four things that were said regarding bread (it makes the bread undesirable to eat): 1) one may not place raw meat on it (it may get bloody), 2) one may not pass a full cup over it (it may spill on it), 3) one may not throw it (it is not proper kavod for the bread), and 4) one may not lean a plate on it (food may fall on it).
 - **Mar Zutra** threw a piece of meat to **R' Ashi** and explained that one may not throw food that becomes disgusting when thrown. Meat does not become disgusting when thrown and therefore is not a problem.
 - A Braisa says we throw nuts and grain in front of a chosson and kallah in the summer months when the food won't become disgusting, but we never throw baked rolls in front of them.
- **R' Yehuda** said, if one put food into his mouth and forgot to first make a bracha, he moves the food to the side of his mouth and then makes the bracha.
 - If one forgot to make a bracha and put food in his mouth, one Braisa says he swallows it (this refers to liquids which can't be moved to the side, and would become disgusting if spit out), another Braisa says he moves it to the side (this refers to something that becomes disgusting if spit out), and one Braisa says he takes it out of his mouth (he shouldn't just move it to the side, because it's better to have an empty mouth when making a bracha, if possible), makes the bracha and puts it back in his mouth (this is referring to something that doesn't become disgusting by doing this).
- They asked **R' Chisda**, if one forgot to make a bracha before he began eating, can he make a bracha before he continues eating? **R' Chisda** said of course! Why continue the wrong that he did!?
 - **Ravina** said, even after he finished eating he could still make a bracha, like we see that the bracha for a tevila is made after the person was toivel.
 - The Gemara disagrees and says that by the case of tevila, the person was not allowed to make a bracha before he was toivel. With regard to eating, he missed his chance and cannot make it up after he is done.