

1 Today we began the seventh perek
 שלשה שאכלו כאחת חייבין לזמן
 Our mishna began by teaching that three people who eat a meal together should join together in saying ברכת המזון - referred to as ברכת הזימון.

1 מתני... שלשה שאכלו כאחת חייבין לזמן

3 people who eat together
 Join together for
 ברכת המזון
 ברכת הזימון

2 The mishna then goes on to list numerous types of people and foods - when eaten exclusively - that cannot be counted as part of a Zimun group.
 One who ate forbidden food, such as טבל, cannot count as one of three people of the zimun group. Also, a waiter who ate less than a k'zayis cannot join a zimun group, and neither can a Gentile, an eved, a woman, or a minor count towards the required three people in a zimun group.

2 PEOPLE & FOODS
 that CANNOT be counted in a זימון

Forbidden food (טבל)	Waiter ate less than a כזית	Gentile כותי
קטנים	עבדים	נשים

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3 The Gemara begins...

מנא הני מילי ?

3 people join in זימון

רבי אבהו כי שם השם אקרא הבו גודל לאלוקינו	רב אסי גדלו לה איתי ונרוממה שמו יחדיו
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a leader calls out to 2 people



4

אתמר - שנים שאכלו כאחד

While it is clear from the Mishnah that there is no obligation for a group of only two people to join in zimun, the Gemara cites a dispute as to whether two people are permitted to join together for Bircas Hazimun if they so wish.

רב יוחנן and רב

חד אמר אם רצו לזמן מזמנין

חד אמר אם רצו לזמן אין מזמנין

The gemora explains that even according to the one that says they only permitted but not obligated, whereas with three there is an obligation. Therefore once there are three we say דקבעו להו חובה that an obligation was established and therefore אין רשאיין לחלק one may not leave the group, since the remaining two will only have a lesser, voluntary zimun, as opposed to a חיוב for zimun.

4

אתמר - שנים שאכלו כאחד

2 PEOPLE
to join in
ברכת הזימון



רב & רב יוחנן

חד אמר

אם רצו לזמן
אין מזמנין

חד אמר

אם רצו לזמן
מזמנין

NOT obligated

3 PEOPLE → there IS an
OBLIGATION

דקבעו להו חובה
אין רשאיין לחלק
One may not leave

5

The Gemara then goes on to say, regarding a zimun of three, if one of them leaves the room, the remaining two men can perform zimun by calling out to him - as he answers ברוך משלו from afar, wherever he is.

5

Regarding a זימון of 3...

If one
leaves...
...perform
זימון



by

calling out to him

and he answers

from afar

6 However, regarding a zimun with ten people, if one person leaves the room, that person cannot answer from afar, for since in the case of a מנין, Hashem's name is mentioned, as they say: שאלנו משלו - ברוך "אלוקינו" שאכלנו משלו - the zimun blessing may not be recited unless all ten people are together in the same room!

6

Regarding a **זימון of 10**

If one leaves...

...he **CANNOT** answer from afar

Since they say:
ברוך "אלוקינו" שאכלנו משלו

7 The Gemara cites a Baraisa that teaches that when only two people eat together, instead of three or more, then each person should recite his own Bircas Hamazon. However, if one of them is an ignorant person who does not know how to recite Bircas Hamazon, then he may be yotzei by listening to his friend recite it for him, even though there is no zimun group of three.

7

ברייתא

2 PEOPLE eating together

Each recites **his own** ברכת המזון

If one is **IGNORANT** → He may listen to his friend

8 Rava teaches that when there is a group of three people eating together, and two of them finish their meal and are ready to bentch, it is proper for the third person to interrupt his meal and answer the zimun blessing, thereby allowing the other two to bentch. However, in the reverse case, where only one person is ready to bentch, the other two people need not interrupt their meal to answer zimun for the third person.

8

רבה teaches...

3 PEOPLE eating together

Finished eating → Interrupt answer זימון

Finished eating → Need not interrupt

רב & another person **INTERRUPTED** for a third person

לפנים משורת הדין

The Gemara then cites an incident in which Rav Pappa and another person interrupted their meal to answer zimun for a third person, and the Gemara explains that they actually were not obligated to do so since two need not interrupt their meal for a third person, but they interrupted their meal anyway, for they conducted themselves lfnim m'shuras haDin.



9 The Gemara cites an incident where three Rabbonim of equal stature כרכי ריפתא בהדי - ate together but did not join in zimun, because לא הוה בהו חד דהוה מופלג מחבריה לברוכי להו - they believed that zimun is reserved for cases where there is one person in the group who is markedly greater than the others, so that he can lead the zimun. Meriemar, however, informed them that they were wrong, for he said that there is always an obligation to perform zimun, even when everyone in the group is of equal stature. Meriemar also told them that since they already recited Bircas HaMazon, they forfeited the mitzvah of zimun, אין זימון למפרע - because zimun can only be recited prior to bentsching, but not afterwards.

9 The Gemara cites an incident...

3 Rabbonim of equal stature
כרכי ריפתא בהדי

did not join in זימון
Because לא הוה בהו חד דהוה מופלג מחבריה לברוכי להו

מרימר → There is always an obligation to perform זימון

Also → אין זימון למפרע
זימון is only PRIOR to bentsching

10 The Gemara then discusses what a person who did not eat should say upon hearing a group of three people reciting zimun: The Gemara concludes that if he is present at the beginning of the zimun blessing and he hears the leader say נברך שאכלנו משלו, he should answer ברוך ומבורך שמו תמיד לעולם ועד, משלו, he should answer ברוך ומבורך שמו תמיד לעולם ועד - which means he should say: ברוך ומבורך שמו תמיד לעולם ועד. And if he first encountered the zimun group later while they were already answering: ברוך שאכלנו משלו ובטובו חיינו, he should simply answer אמן to their blessing.

10 בא ומצאן כשהן מברכים

A person who did not eat upon hearing a זימון...

If he hears: נברך שאכלנו משלו
He answers: ברוך ומבורך שמו תמיד לעולם ועד

If he hears: ברוך שאכלנו משלו ובטובו חיינו
He answers: אמן



11 The Gemara then discusses when one should answer Amen after his own berachah.
The Gemara concludes that as a general rule, one should not answer Amen after his own berachah except in the case of the bracha of בונה ירושלים in Bircas Hamazon. Amen is recited at that point in Bentsching to indicate that the Biblical portion of Bircas HaMazon ends with blessing בונה ירושלים, and the next brachah, הטוב והמטיב, is only of Rabbinic origin.

11 The Gemara discusses...

One should **NOT ANSWER** **אמן** after his **OWN ברכה**

Except for **בונה ירושלים**

To indicate...

BIBLICAL portion ends

is of **RABBINIC** origin

12 Our daf concludes with the Gemara relating that Abaya would customarily recite the Amen after בונה ירושלים out loud - to indicate to the laborers that they were permitted to stop bentsching and return to their work at that point (for the Sages did not require laborers to recite the rabbinic blessing of הטוב והמטיב).
Rav Ashi, on the other hand, was careful to recite the Amen after boneh Yerushalayim quietly precisely because he did not want people to be lax with the recitation of the following berachah of הטוב והמטיב.

12 Our daf concludes...

<p>רב אשי</p> <p>after אמן</p> <p>בונה ירושלים</p> <p>QUIETLY</p> <p>People should not be lax with הטוב והמטיב</p>	<p>אביי</p> <p>after אמן</p> <p>בונה ירושלים</p> <p>OUT LOUD</p> <p>To indicate laborers were permitted to stop</p>
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