

1 Today's daf begins: אמר רב נחמן - אומר רב נחמן - קטן היודע למי מברכין, מוזמנין עליו to understand who we are blessing when we bentsh, may join in a zimun.

1 אמר רב נחמן קטן היודע למי מברכין - מוזמנין עליו



A MINOR
mature enough
to understand WHO we are blessing
- זימון - May join

2 אמר רב יהודה בריה דרב שמואל בר שילה משמיה דרב - תשעה אכלו דגן ואחד אכל ירק מצטרפין - Rav introduces the idea that to have a zimun of 10, not all ten need to have eaten bread. The extent of this leniency, however, is subject to dispute:

2 אמר רב יהודה בריה דרב שמואל בר שילה משמיה דרב תשעה אכלו דגן ואחד אכל ירק מצטרפין...

10 זימון of 10
Not all need to have eaten BREAD

רבי זירא	רבי ירמיה
רובא דמינכר	רוב ate BREAD
7- 	6- 
3- 	4- 

According to רבי ירמיה, as long as רוב - the majority - of the group, meaning, six people out of a group of ten - ate bread, they can join with the other four people to form a zimun of ten, even though the other four people in the group only ate vegetables.

רבי זירא, however, holds that רובא דמינכר בעינן - a noticeable majority is required, which means that at least seven people in the group must eat bread in order to form a zimun and join with three others who ate only vegetables.

3 The Gemara then goes on to record a well know story in which R' Shimon ben Shetach was asked to led a zimun group at Yannai Hamelech's banquet, and recited Bircas Hamazon on behalf of the others even though he only drank a cup of wine.

3 ר' שמעון בן שטח Led זימון at ינאי המלך Banquet He only drank a cup of wine



One can join a זימון of 10 even if he merely ate a vegetable leaf, or only drank a cup of wine But not to LEAD זימון

להוציא אינו מוציא עד שיאכל כזית דגן...

The Gemara on amud beis concludes that while the halachah is that one can join a zimun of ten even if he merely ate a vegetable leaf, or only drank a cup of wine, the halachah does not follow R' Shimon ben Shetach with respect to having such a person lead the zimun.

As Rav Chana bar Yehudah ruled in the name of Rava: ... להוציא אינו מוציא עד שיאכל כזית דגן... one cannot be motzei the others in the group unless he ate a kezayis food made of grain, such as bread - but one who only drank wine or ate vegetables may not lead the zimun.

- 4 The geomora continues...
 אמר רב נחמן - משה תקן לישראל ברכת הזן
 Rav Nachman says that the first brocho of bircas hamazon - הזן את העולם כולו - was composed by Moshe Rabbeinu when Mann fell from heaven in the midbar.
- The second brocho of נודה לך was composed by Yehoshua when Klal Yisrael entered the land of Eretz Yisroel.
- And the third brocha of בונה ירושלים was composed by Dovid Hamelech and Shlomo Hamelech for peace in Yerushalayim and for the Bais Hamikdash.
- The fourth brachah of הטוב והמטיב was composed by the Chachamim in Yavneh on the day the bodies of the Jews who were slain in Beitar were finally able to be buried. The term הטוב - Who is good - refers to the fact that the bodies miraculously did not decay even though they were there for a long period of time, and the term המטיב - refers to the fact that the bodies eventually were able to be buried.

4 אמר רב נחמן - משה תקן לישראל ברכת הזן...
הזן את העולם כולו ▶ Composed by משה רבינו when מן fell

נודה לך ▶ Composed by יהושע entering ארץ ישראל

בונה ירושלים ▶ Composed by דוד ושלמה המלך Peace in ירושלים בית המקדש

הטוב והמטיב ▶ Composed by חכמים in יבנה Jews were able to be buried

Didn't Decay

- 5 The Gemara then brings a three-way machlokes regarding the רצה that is inserted in bircas hamazon on Shabbos. According to the תנא קמא, Retzei should preferably be recited in the third brachah, just before בונה ירושלים, but if one mistakenly said it in another brachah he yotzei b'dieved. According to the חכמים, one is not yotzei unless he said Retzei in its proper place - the third bracha, before בונה ירושלים. And according to רבי אליעזר, one may insert Retzie on Shabbos anywhere in bircas hamazon.

5 רצה...
רצה בשבת

רבי אליעזר | **חכמים** | **תנא קמא**

It may be said Anywhere within ברכת המזון | just before בונה ירושלים Anywhere else **NOT** יוצא | just before בונה ירושלים Anywhere else יוצא

6 Later in the daf, the Gemara brings a Baraisa that cites various pesukim as a source for each of the four brachos in bentsching. It also explains the source for the obligation to make a bracha before eating bread, and also for the obligation to say birchas haTorah.

6 The Gemara brings a Baraisa...

פסוקים
sources

ברכת התורה **ברכת המוציא** **ברכות 4 ברכת המזון**

7 The daf ends off with...
תניא רבי אליעזר אומר - כל מי שלא אמר...
that certain elements of birchas hamazon if they were omitted you are not yotzei.. The Baraisa says that if one does not say the phrase, ארץ חמדה טובה, in the second bracha of bentsching, or מלכות בית דוד in the third bracha, he has not fulfilled the mitzvah because these elements are an essential part of bircas hamazon. Others say that the mention of Bris - ועל תורתך שלימדתנו - and Torah - על בריתך שהתמת בבשרינו - in the second bracha are also essential.

7 תניא רבי אליעזר אומר - כל מי שלא אמר...

If one does not say...

מלכות בית דוד
In the 3rd ברכה

ארץ חמדה טובה
In the 2nd ברכה

Others say these are essentials...

על בריתך שהתמת בבשרינו

ועל תורתך שלימדתנו