

1 The gemora began... אמר שמואל לעולם אל יוציא אדם את עצמו מן הכלל
 The Mishna on כ"ט: went through the differences of zimun depending on the amount of people bentching. With three, the leader says נברך, let us bentsh, and he includes himself in the minimum of three people. When there are four, he says to the others - ברכו, you should bentsh, and he is not included in the three. However in the first piece of Gemara, Shmuel says that a person should always try to include himself in a group, therefore even when there are four, he should say נברך, let us bentsh and include himself in the group.

1 אמר שמואל לעולם אל יוציא אדם את עצמו מן הכלל

Leader says **ברכו**
 And **IS NOT** included in the 3

Leader says **נברך**
 And is included in the 3 people

שמואל
 Leader says **נברך**

2 The gemora then begins to discuss the concept of... מברכותיו של אדם ניכר אם הוא ת"ח
 The Gemara says that it is clear if a person is a חכם or not by how he makes berachos. Here a few examples from the zimun:

- We say ברוך שאכלנו משלו ובטובו חיינו - Blessed is [Hashem]... and through His goodness we live. Some mistakenly say ומטובו, and from Whose goodness. This is wrong because it implies we only get some of Hashem's goodness.
- We say ובטובו חיינו, we live. Some mistakenly say חיים, they live. This is also wrong because a person should always try to include himself when thanking Hashem.
- We say נברך שאכלנו משלו, Let us bless [Hashem] of Whose we have eaten. This makes it clear that we are thanking Hashem. Some mistakenly say נברך למי שאכלנו, ... to the One of Whose we have eaten. This implies that there are many who provide for us, not just Hashem.
- We say ברוך שאכלנו משלו, Blessed is [Hashem], not על המזון שאכלנו, because the Rishonim explain that this sounds like he is blessing the food, not Hashem.

2 מברכותיו של אדם ניכר אם הוא ת"ח
 Few examples from the זימון

ברוך שאכלנו משלו ובטובו חיינו *we say*

ומטובו חיינו **!**
 It implies that we **only get some** of Hashem's goodness!

we live *we say*
 ברוך שאכלנו משלו ובטובו חיינו **!**

they live *we say*
 ובטובו חיים **!**

only from Hashem *we say*
 נברך שאכלנו משלו **!**

נברך למי שאכלנו *from one of many*

blessing Hashem *we say*
 ברוך שאכלנו משלו **!**

ברוך על המזון שאכלנו *blessing the food*

3 In the mishna we learned...
 רבי יוסי הגלילי אומר לפי רוב הקהל - that we do increase the level of praise to Hashem in proportion to the size of the participants, as we see from the possik ה' ברכו אלהים במקהלות ברוכיו ישראל ממוקור ישראל
 רבי עקיבא אומר רבי עקיבא מה מצינו בבית הכנסת - אחד מרובים ואחד מועטים
 Rebbe Akiva holds that no matter how many people there are, you never add anything to the zimun. The problem the gemora has is that רבי יוסי הגלילי has a פסוק that proves you add depending on the amount of people? What does Rebbe Akiva do with this פסוק?
 The Gemara answers that he uses it for something completely different - from the words ממוקור ישראל, from the source of Yisrael, he learns that by קריעת ים סוף even the unborn children - who are the source of Yisrael - sang שירה to Hashem.



4 The gemora continues...
 אמר רבא - כי אכלינן רפתא בי ריש גלותא
 Rava tells a story of bentshing in the house of the Reish Galusa. The Reish Galusa was an important person who had many guests at his table, and the meal took a long time. Rava said that people who finished eating quickly, would bentsh in groups of three. The Gemara explains that while they really should have made groups of ten and bentsh with Hashem's name, however they were concerned that the Reish Galusa would hear and get upset that people were bentshing early. Also, to wait for the Reish Galusa to bentsh wasn't an option because they couldn't hear him since it was very noisy there.



5 Rabbah Tosfa'ah teaches an interesting halacha: אמר רבה תוספאה - If three people ate together and one bentshed on his own, and one bentshed on his own, and one bentshed on his own, they can still have him join them in zimun.

But because of the rule אין זימון למפרע, there's no retroactive zimun, and since he bentshed earlier alone, he doesn't get the mitzva of zimun, while the other two, do.

The gemora concludes this section by stating that the halacha is like רבי ישמעאל quoted at the end of our mishna, that when saying "המבורך" you should end with with the word "ברכו אתה".

5 אמר רבה תוספאה

הני ג' דרכי רפתא בהדי הדדי
ובירך לדעתיה וקדם חד מינייהו

אין זימון למפרע
אינון נפקין בזימון דידיה

He doesn't get the mitzva While the other 2 do!

רבי ישמעאל

ברכו אתה "המבורך" end with "המבורך"

6 The gemora continues the next mishna... מתני... ג' שאכלו כאחת אינון רשאין ליחלק
Once people ate together...
The main rule of this Mishna is that once people ate together they must bentsh together with zimun.

Therefore: Three, four or five people can't split, but six can split into two groups of three. Six through nine can split into groups of at least three, but ten until twenty cannot, since ten people bentsh with Hashem's name.

The Mishna then begins discussing what is considered a group. The rule is that if some from one group can see others from the other group, they can bentsh together.

The final halacha is about wine that is used for bentshing, and how to mix it properly. This is because in the times of the Mishna the wine was too strong and had to be diluted before drinking.

6 מתני... ג' שאכלו כאחת אינון רשאין ליחלק

Once people ate together...
They must BENTCH TOGETHER with זימון

3,4 or 5 can't split	6 to 9 can split	10 to 20 can't split
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Groups of at least 3 10 people bentsh with Hashem's name

What is considered **A GROUP** ?

If one can see others from the other group

Wine that is used for bentshing
How to mix it properly

7 The gemora began...
 מאי קמ"ל תנינא חדא זמנא
 The Gemara asks, we already learned that three people that ate together can't split? The Gemara gives three answers why it's repeated here:

- To teach us that even if they didn't eat a meal together yet, they still can't split. (The Rishonim explain that they made a bracha but ate less than a kzayis).
- Even if they did not share any of their food with each other, they still bentsh together.
- We're talking about a case where three groups of three ate together, and one from each group left to form a new group, this newest group must now join together in zimon - even if they didn't actually eat together - and the reason for this is, because they already had an obligation of zimon from the original group they ate with.

7 *The gemora began...*
 מאי קמ"ל תנינא חדא זמנא

We already learned that 3 people can't split ?

Even if they DIDN'T EAT together yet	Even if they DIDN'T SHARE their food	3 groups of 3 1 from each form a NEW GROUP
Can't split	Can't split	Join in זימון
		Even if they DIDN'T EAT TOGETHER

8 ב' חבורות
 The Mishna said that two groups are considered one if some in each can see each other. Here, the Gemara adds that if there's one waiter for both groups, then they can also bentsh together.

8

Considered **1** group
 If they can see each other

1 Waiter
 for both groups
 They can bentsh together

9 אין מברכין על היין
In the Mishna we mentioned that in earlier times the wine was made very strong and had to be diluted before drinking.

The gemora now presents a מחלוקת about whether it can even be considered wine before it is diluted:

Rebbe Elazar holds that you cannot make בורא פרי הגפן on it, and that it may even be used instead of water to wash your hands for hamotzi. The חכמים disagree and say that you say בורא פרי הגפן even before it's diluted, and that it cannot be used instead of water because it has a special status of wine.

R' Yosi b'Rebbe Chanina says that even though the חכמים say you make a בורא פרי הגפן on undiluted wine, it shouldn't be used for Bircas Hamazon, because מן המובהר מן המצוה - a mitzva needs to be done in the finest way possible.

9 אין מברכין על היין
 WINE
was very strong & had to be diluted

Can it be considered wine before it is diluted ?

רבי אלעזר

CANNOT MAKE בורא פרי הגפן

MAY BE USED instead of water

חכמים

YOU SAY בורא פרי הגפן

CAN'T BE USED instead of water

רבי יוסי ברבי חנינא

BUT NOT FOR ברכות המזון

בעינן מצוה מן המובהר

10 Since we talked about using wine to wash your hands for hamotzei, we are now introduced to a breisa that lists four things you should not do with bread:

ת"ר ד' דברים נאמרו בפת

- 1) don't put raw meat on bread.
- 2) don't pass a cup of wine over it (it might spill on it).
- 3) don't throw it.
- 4) don't use it to support a plate.

10 כריתתא:
 4 things
you should not do with bread

ת"ר ד' דברים נאמרו בפת

1

Don't put RAW MEAT on bread



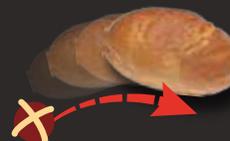
2

Don't pass WINE over bread



3

Don't THROW IT



4

Don't use it SUPPORT A PLATE





11 The Gemara then presents a story about how to treat food properly. Ameimar, Mar Zutra and Rav Ashi were eating together. When Mar Zutra tossed a piece of cooked meat before Rav Ashi, and challenged him and quoted a breisa that teaches that you're not allowed to throw food!

After some discussion, the Gemara comes out that if it's a type of food that will not become disgusting when thrown, it is indeed allowed.

11 *How to treat food properly...*

אמימר ומר זוטרא ורב אשי
כרכו ריפתא בהדי הדדי

When **מר זוטרא**
tossed a piece of meat
before **רב אשי** & *challenged him*
Not to throw food!

After some discussion...
Type of food that
won't become disgusting
when thrown
It Is Allowed

12 אמר רב יהודה שכח והכניס אוכלין
Another question about causing food to become disgusting is; what to do if you put food in your mouth without making a bracha. The gemora concludes; When possible, you should spit it out, but only if it will not become disgusting. If it will be disgusting, push it to the side of your mouth and then make a bracha. However with liquids, since this isn't possible, you will just have to swallow without a bracha.

12 אמר רב יהודה שכח והכניס אוכלין

Food in your mouth
without a **ברכה**

◆ **Spit it out**
only if it will not
become disgusting

◆ **If it will be disgusting**
Push it to the side of your mouth
& then make a **ברכה**

◆ **If it is liquids**
swallow without a **ברכה**

