



1 Today's daf continues the discussion from the end of the previous עמוד regarding the correct text for Bircas HaMazon. The Gemara mentions certain phrases which should not be included in bircas haMazon, and then quotes רבי אילאע א"ר יעקב בר אחא משום רבינו כל שלא אמר ברית and תורה in the second bracha of נודה לך, and also to mention בית מלכות דוד in third bracha of רחם נא, because these elements are an essential part of bircas hamazon.

1 Correct TEXT for **ברכת המזון**

רבי אילאע א"ר יעקב בר אחא משום רבינו...

כל שלא אמר ברית ותורה בברכת הארץ

נודה לך

מלכות בית דוד

רחם נא

2 The Gemara then introduced us to a dispute between אבא יוסי and the רבנן whether or not the text at the beginning of the fourth bracha of bentshing - הטוב והמטיב - must include מלכות (Kingship of Hashem) - meaning, the word מלך. חד אמר אינה צריכה מלכות - one opinion holds that there is a Torah source for this fourth Baracha and therefore it is an integral part of the series of brachos of Bircas hamazon - it is therefore deemed a לחבירתא, and as such, there is no need to say HaMelech. -

2 מחלוקת... אבא יוסי בן דוסתאי ורבנן

ברכת הטוב והמטיב

חד אמר צריכה מלכות

חד אמר אינה צריכה מלכות

מדרבנן

מן התורה

ברכה הסמוכה לחבירתא

The second opinion holds that the fourth bracha of bentshing is only מדרבנן and therefore it is not considered as a continuation of the same series of blessings, and it therefore requires the word Melech in the opening clause.

3 The Gemara then goes on to cite an incident where רבה בר רב הונא was bentshing in the house of ריש גלותא, and instead of concluding the bracha of Boneh Yerushalaim with the mention of a single subject, that of בונה ירושלים - the rebuilding of Yerushalaim - as we say in our standard text, he instead concluded the brachah with the mention of two subjects, and he said "מושיע ישראל" ובונה ירושלים" - Savior of Yisrael and Builder of Yerushalaim.

3 The Gemara cites an incident...

רבה בר רב הונא was bentshing in the house of ריש גלותא

...he concluded מושיע ישראל ובונה ירושלים

רבי אומר אין חותמין בשנים

Because... אין עושין מצות חבילות חבילות

we do not perform mitzvos in bundles

The Gemara however, concludes that we do not conclude this bracha in this way because אין חותמין בשנים - as a general rule we do not conclude a blessing with two subjects - because, as the Gemara later explains: אין עושין מצות חבילות חבילות - we do not perform mitzvos in bundles.



4 The Gemara then challenges this rule from several places where we seemingly do conclude a bracha with two subjects, such as, for example, on Yom Tov when we conclude the bracha of Kiddush with the phrase: מקדש ישראל והזמנים - Who sanctifies Yisrael and the festive seasons!?

The Gemara answers that this phrase does not constitute two separate subjects, because the meaning of this phrase is not that Hashem sanctifies Yisrael and the festive seasons, as we originally thought, but rather, that Hashem sanctifies ישראל ישראל, who in turn sanctify the Yomim Tovim - by declaring when Rosh Chodesh is - and the focus of this brachah is really a single subject - Yisrael! and not two subjects.

4

יום טוב **?**
we conclude

Hashem sanctifies **1** **מקדש**
Yisrael **ישראל**

and the **2** **והזמנים**
festive seasons

The Gemara answers...

Hashem sanctifies **מקדש**
Yisrael **ישראל**
who **דקדשינהו**
sanctify **לזמנים**
the festive seasons

by declaring
ראש חודש

5 The Gemara continues its discussion about the text of the bracha of HaTov v'Hameitiv:
אמר רבה בר בר חנה אמר ר' יוחנן הטוב והמטיב צריכה מלכות - Rabbah bar bar Chanah said in the name of R' Yochanan that one must mention Malchus - Hashem's Kingship - in the bracha of haTov v'Hameitiv: Rav Zeirah explains that he does not merely mean that one must say Melech at the beginning of the bracha - for this we know already - rather, he means that we must insert an additional mention of Hashem's Kingship in middle of the bracha, that is, we must say: "מלכנו" אבינו אדרינו. The reason this additional mention of Malchus is required is that since we mention מלכות בית דוד - the kingdom of the House of David - in the previous bracha, it would be inappropriate not to also mention at the same time the Kingship of Hashem. But since Malchus is not mentioned in the bracha of Bonei Yerushalaim, we mention it two times in the following bracha of HaTov v'Hameitiv.

Alternatively, R' Papa explains that R' Yochanan meant to say that we must insert two additional references of Malchus in this brachah, that is, we say: "מלכנו" אבינו אדרינו and also: "המלך הטוב והמטיב" - to compensate for the lack of any mention of Malchus in the second and third bracha of bentsching.

5

אמר רבה בר בר חנה אמר ר' יוחנן
הטוב והמטיב צריכה מלכות

ר' זירא
At the **beginning**
we already know

Rather
in the **middle**
אבינו מלכנו אדרינו

Since we mention **מלכות**
בית דוד in the
previous bracha

Inappropriate
not to mention
Kingship
of Hashem

ר' פפא
2 additional
references
אבינו מלכנו אדרינו
המלך הטוב והמטיב

Since **מלכות**
is not mentioned
in **בונה**
ירושלים

6 Continuing its discussion of the text of birchas haMazon, the Gemara teaches that if one forgets to insert the passage of רצה on Shabbos, or the passage of יעלה ויבא on Yom Tov or Rosh Chodesh, he should insert a special blessing after the conclusion of Bonei Yerushalaim: On Shabbos the correct blessing is ברוך אתה ה'... שנתן שבתות למנוחה לעמו ישראל ואות ולברית, ברוך אתה ה' מקדש השבת and on Yom Tov the blessing is: ברוך... שנתן ימים טובים לעמו: ישראל לשמחה ולזכרון, ברוך אתה ה' מקדש ישראל והזמנים.

With respect to this bracha on Rosh Chodesh, however, R' Zeira is in doubt regarding two points: First, he wonders whether or not the word "simchah" should be inserted in the bracha on Rosh Chodesh, and Second, whether one should say the concluding blessing clause of ברוך אתה ה' מקדש ישראל וראשי חדשים. These questions are left unresolved.

7 'עמוד ב
The Gemara on Amud Beis continues the discussion about one who forgot רצה or יעלה ויבא - and rules that the supplemental brachah instituted for one who forgets to say רצה or יעלה ויבא must be said before one begins the brachah of HaTov V'Hameitiv. However, if one already began this brachah, and then he first realized that he forgot to say רצה on Shabbos, or יעלה ויבא on Yom Tov, he must repeat the entire bentsching from the beginning.

8 With regard to one who forgot to say יעלה ויבא on Rosh Chodesh, the Gemara draws a distinction between Bentsching and Shemoneh Esrei. With regard to bentsching, one need not go back and repeat it. The reason for this is: since we are not obligated to eat a bread-meal in the first place on Rosh Chodesh, bentsching on Rosh Chodesh is considered optional in a sense, and therefore, there is no need to repeat bentsching just because יעלה ויבא was omitted. In contrast, however, if one forgets יעלה ויבא on Rosh Chodesh in שמונה עשרה, he must repeat the entire שמונה עשרה, since saying שמונה עשרה on Rosh Chodesh is obligatory, as on every day. On Shabbos and Yom Tov, however, bentsching is considered obligatory since there is in fact an obligation to eat a bread-meal on those days. Therefore, if רצה or יעלה ויבא is forgotten in bentsching on those days, one must, repeat bentsching.

6 **ברכת המזון**

If one forgets...

יעלה ויבא ראש חודש	יעלה ויבא יום טוב	רצה שבת
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Insert after **בונה ירושלים**

רבי זירא ?	שנתן ימים טובים לעמו ישראל ?	שנתן שבתות למנוחה לעמו ישראל ואות ולברית
שמחה ?	לשמחה ולזכרון	
ברוך אתה ה' מקדש ישראל וראשי חדשים ?		

7 *One who forgot רצה or יעלה ויבא...*

הטוב והמטיב

AFTER Repeat ברכת המזון	BEFORE Supplemental ברכה
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8 *One who forgot יעלה ויבא...*

שמונה עשרה Repeat שמונה עשרה on ראש חודש is obligatory	ברכת המזון Need not repeat No obligation to eat bread on ראש חודש
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שבת ויום טוב
Obligated
to eat bread
Repeat

9 The Gemara then addresses the machlokes at the end of our mishna at the beginning of the perek Mishnah (45a), with respect to the minimum amount of bread one must eat in order to be obligated to bensch:

R' Meir says the minimum is a כזית - the size of an olive - and R' Yehudah says כביצה - the size of an egg.

Abaya explains that the dispute in our Mishnah is based on their respective interpretations of the posuk ושתבת ואכלת stated regarding bircas hamazon: R' Meir says that the word ושתבת refers to eating a כזית, and ושתבת - you shall be satiated - refers to drinking, whereas R' Yehuda holds that ושתבת teaches that one must eat a כביצה in order to be required to bensch.

10 Towards the end of the amud the gemora begins the next mishna: כיצד מוזמנין

The Mishnah discusses different versions of the text of zimun that are used depending on the number of people participating in the zimun. For example, בשלשה אומר נברך when there are three people the zimun leader just says: נברך and בשלשה והוא if there were three plus himself than he says ברכו. When there are ten he says: נברך אלהינו, and בשלשה והוא - if there were ten plus himself than he says ברכו. The Mishnah brings a machlokes as to whether or not the text used for ten people is the same that is used for 100 people or more, and whether a different version for the bracha of zimun is used at each new level of increase in the number of zimun participants.

רבי יוסי הגלילי אומר לפי רוב הקהל - that we do increase the level - רבי עקיבא אומר - אחד מרובים ואחד מועטים - that once we reach ten we stay with same brocha as we find by davening.

