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Brachos Daf 48

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Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o"n**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

Rabbi Yochanan said: A boy who two pubic hairs have sprouted before his years (*of adulthood; i.e., before he reached his thirteenth birthday*), may be counted for a "ten-man zimun."

The *Gemora* notes that it has been taught similarly in a *braisa*: A boy who has grown two hairs may be counted for *zimun*, but if he has not grown two hairs he may not be counted; and we are not particular about a boy.

The *Gemora* asks: Now this seems to contain a contradiction. You first say that if he has grown two hairs he may count, and the implication is that if he does not grow two hairs, he may not count, and then you say that we are not particular with a boy. What case does this include? Is it not to include a boy who shows signs of puberty before his years?

The *Gemora* rules that the law, however, does not follow any of these statements, but rather, as said by Rav Nachman: A minor who knows to whom the blessing is addressed may be counted for *zimun*.

Abaye and Rava (*when they were children*) were once sitting in the presence of Rabbah. Rabbah said to them: To whom do we address the blessings? They replied: To the Merciful One. And, he asked them, where does the Merciful One dwell? Rava pointed to the ceiling. Abaye went outside and pointed to the sky. Rabbah said to them: Both of you will become Rabbis when you grow up.

The *Gemora* notes: This accords with the popular saying: Small pumpkins can be told (*if they will be good or not*) from its sap.

Rav Yehudah the son of Rav Shmuel bar Shilas said in the name of Rav: If nine people have eaten bread made from grain and one some vegetables, they may combine (*to form a ten-man zimun*).

Rabbi Zeira said: I asked Rav Yehudah: What of eight, what of seven, and he replied: It makes no difference. [*They still combine.*] Certainly if six were eating grain, I did not need to ask (*that they do not combine*).

Rabbi Yirmiyah said to him: You were quite right not to ask (*but your conclusion was wrong*), for what was the reason there (*in the case of seven eating grain*)? It is because there is a majority (*eating grain*); here too (*when there are six*), there still is a majority (*and they may combine*).

The *Gemora* notes, however, Rabbi Zeira thought that perhaps an easily recognizable majority is required (*and that is only by seven, not by six*).

King Yannai and his queen were eating a meal together. Now after he had murdered the Rabbis, there was no one to recite *Birchas Hamazon* for them. He said to his spouse: I wish we had someone to recite *Birchas Hamazon* for us. She said to him: Swear to me that if I bring you one you will not harm him. He swore to her,

and she brought Shimon ben Shetach, her brother. The king placed him between himself and the queen, saying: See what honor I pay you. He replied: It is not you who honor me, but it is the Torah which honors me, as it is written: *Caress the Torah and it will lift you; it will honor you when you embrace it.* Yannai said to her: You see that he does not acknowledge any authority! They gave him a cup of wine to recite *Birchas Hamazon* over. He said: How shall I recite the *Birchas Hamazon*? Shall I say: Blessed is He of whose sustenance Yannai and his companions have eaten? So he drank that cup, but they gave him another and he recited *Birchas Hamazon* over it.

Rabbi Abba the son of Rabbi Chiya bar Abba said: Shimon ben Shetach in acting like that followed his own view, for so said Rabbi Chiya bar Abba in the name of Rabbi Yochanan: A man cannot recite *Birchas Hamazon* on behalf of others until he has eaten at least the size of an olive of grain with them.

The *Gemora* asks from a *braisa*: Rabban Shimon ben Gamliel says: If one entered on the couch and reclined with them, even though he only dipped a little bit with them in brine, or he ate only one fig with them, he can be combined with them for *zimun*.

The *Gemora* answers: He can be combined with them, but he cannot recite *Birchas Hamazon* on behalf of others until he eats the quantity of an olive of food made from grain.

It has also been stated: Rabbi Chana bar Yehudah said in the name of Rava: Even though he only dipped a little bit with them in brine, or he ate with them only one fig, he can be combined with them; but for reciting *Birchas Hamazon* on behalf of others, he is not qualified until he eats the quantity of an olive of food made from grain with them.

Rabbi Chana bar Yehudah said in the name of Rava: The law is that if he ate with them a vegetable leaf, or he

drank a cup of wine, he can be combined; but he cannot recite *Birchas Hamazon* on behalf of others until he eats with them the quantity of an olive of food made from grain. (47b – 48b)