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Brachos Daf 50

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Daf Notes is currently being dedicated to the neshamah of

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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

It has been taught in a *braisa* to the same effect: Whether he (*the leader*) says ‘Bless,’ or ‘Let us bless,’ we do not seize him for this. But those who are conscientious do seize him for this (*for when he only says, “Bless,” he is excluding himself from the group.*) [This supports that which Shmuel said above.]

The *braisa* continues: And from the way a man says the blessings it may be recognized whether he is a Torah scholar or not. For example, Rebbe says: If one says, ‘*u’ve-tuvo (chayinu)*’ -- ‘and through Whose goodness (*we live*),’ he is a Torah scholar; if, however, he says ‘*u’mei-tuvo (chayinu)*’ -- ‘and from Whose goodness (*we live*),’ he shows himself an ignoramus (*for he belittles the goodness of the Almighty, as if God is giving just a small amount of goodness to us – enough simply to sustain us*).

Abaye said to Rav Dimi: But it is written: *And from Your blessing, let the house of Your servant be blessed forever!?*

The *Gemora* answers: In a petition, it is different (*for one should not request large things; when praising God, however, one must be copious*).

The *Gemora* asks: But of a petition also it is written: *Open your mouth wide and I will fill it!?*

The *Gemora* answers: That was written with reference to (*understanding the*) words of Torah.

It has been taught in a *braisa*: Rebbe says: If one says, ‘*ve-tuvo chayinu*’ -- ‘and through Whose goodness we live,’ he is a Torah scholar; if, however, he says ‘(*and through Whose goodness*) they live’, he shows himself an ignoramus (*for he is excluding himself from those who live by God’s goodness*).

The Neharbeleans state the opposite (*that if one says, ‘ve-tuvo chayinu’ -- ‘and through Whose goodness they live,’ he is a Torah scholar, for ‘they live’ is referring to all of mankind*); if, however, he says ‘(*and through Whose goodness*) we live’, he shows himself an ignoramus, for it appears as if he is referring only to the people who ate by this meal). The law, however, is not as stated by the Neharbeleans.

Rabbi Yochanan said: If one says, “Let us bless He of Whose we have eaten,’ he shows himself a Torah scholar; if, however, he says ‘to the One of Whose food we have eaten’, he shows himself an ignoramus (*for it seems that there are several “providers,” and he is blessing this particular one*).

Rabbi Yochanan said: If one says, “Blessed is he of Whose we have eaten,’ he shows himself a Torah



scholar; if, however, he says 'for the food we have eaten', he shows himself an ignoramus (*for it seems that he is blessing the food, and not the Provider of the food*).

Rav Acha the son of Rava said to Rav Ashi: But do we not say (*in the Haggadah on Pesach night*): We will bless the One Who performed for our ancestors and for us all these miracles?

Rav Ashi replied: There the meaning is obvious, for who performs miracles? Obviously, it is the Holy One, Blessed be He.

Rabbi Yochanan said: If one says 'Blessed is He of whose we have eaten', he shows himself a Torah scholar. If, however, he says, 'For the food which we have eaten,' he shows himself an ignoramus (*for it seems as if he is blessing the food*).

Rav Huna the son of Rabbi Yehoshua said: This is the case only where there are three, since the Name of Heaven is not mentioned (*in the zimun*), but if there are ten, since the Name of Heaven is mentioned, it is clear what is meant, as we have learned in our *Mishna*: Corresponding to his (*the leader's*) blessing, the others respond after him: 'Blessed is Hashem, our God, the God of Israel, the Lord of hosts, Who dwells among the Cherubim, for the food which we have eaten.'

The *Mishna* had stated: It (*the text of the zimun*) is the same whether there are ten or ten myriads.

The *Gemora* asks: There seems here to be an inherent contradiction. You say that it is the same whether there are ten or ten myriads, which would indicate that they are all alike; but then it states: if

there are a hundred he says etc., if there are a thousand he says etc., if there are ten thousand he says etc. (*and each one of them has a different text*)?

Rav Yosef said: There is no contradiction, as the latter statement expresses the view of Rabbi Yosi HaGelili, and the former represents Rabbi Akiva's opinion, since we have learned in the *Mishna*: Rabbi Yosi HaGelili says: The formula of the (*zimun*) blessing corresponds to the number assembled, as it is written: *Bless God in all assemblies*. Rabbi Akiva said: What do we find in the synagogue etc. (*that there is no difference in the amount of people; so too regarding zimun*).

The *Gemora* asks: And what does Rabbi Akiva make of the verse cited by Rabbi Yosi HaGelili?

The *Gemora* answers: He uses it for that which has been taught in the following *braisa*: Rabbi Meir used to say: From where do we know that even the fetuses in their mothers' wombs uttered a song at the Sea? For it is written: *In assemblages bless God, Hashem, from the source of Israel (the source refers to the womb)*.

The *Gemora* asks: And what does Rabbi Yosi HaGelili answer to this?

The *Gemora* answers: He derives the lesson from the word '*source*.'