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Brachos Daf 48

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Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls 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)

Rav Nachman said: Moshe instituted for Israel the benediction ‘Who feeds’ (Hazan es Ha-olam) at the time when manna descended for them. Yehoshua instituted for them the benediction of the land (Nodeh lecha) when they entered the land. David and Solomon instituted the benediction which closes ‘Who builds Yerushalayim’. David instituted the words: ‘For Israel Your people and for Yerushalayim Your city’, and Solomon instituted the words ‘For the great and holy House’. The benediction ‘Who is good and bestows good’ was instituted in Yavneh with reference to those who were slain in Beitar. For Rav Masnah said: On the day on which permission was given to bury those slain in Beitar, they ordained in Yavneh that ‘Who is good and bestows good’ should be said: ‘Who is good’, because they did not putrefy, and ‘Who bestows good’, because they were allowed to be buried.

Our Rabbis taught: The order of grace after meals is as follows. The first benediction is that of ‘Who feeds’. The second is the benediction of the land. The third is ‘Who builds Yerushalayim’. The fourth is ‘Who is good and bestows good’. On Shabbos [the third blessing] commences with consolation and closes with consolation, and the holiness of the day is mentioned in the middle [of this blessing]. Rabbi Eliezer says: If he likes he can mention it in the consolation, or he can mention it in the blessing of the land, or he can mention it in the benediction which the Rabbis instituted in Yavneh. The Sages, however, say that it must be said in the consolation blessing.

The *Gemora* asks: The Sages say the same thing as the First Tanna? — They differ in the case where he actually did say it [in some other place].

Our Rabbis taught: Where is the saying of grace intimated in the Torah? In the verse: And you shall eat and be satisfied and bless: this signifies the benediction of ‘Who



feeds'. 'The Lord Your God': this signifies the benediction of zimmun. 'For the land': this signifies the blessing for the land. 'The good': this signifies 'Who builds Yerushalayim'; and similarly it says, This good mountain and Lebanon. 'Which he has given you': this signifies the blessing of 'Who is good and bestows good'.

This accounts for the grace after [meals]; how can we prove that there should be a blessing before [food]? — You have a kal vachomer argument; if when one is full he says a grace, how much more so should he do so, when he is hungry!

Rebbe says: This argument is not necessary. 'And you shall eat and be satisfied and bless' signifies the benediction of 'Who feeds'. The responses of zimmun are derived from, O magnify the Lord with me. 'For the land': this signifies the blessing of the land. 'The good': this signifies, 'Who builds Yerushalayim'; and so it says, 'This goodly mountain and Lebanon'. 'Who is good and bestows good' was instituted in Yavneh. This accounts for the grace after [meals]; from where do I learn that a blessing must be said before [food]? — Because it says, 'Which He has given you', implying, as soon as He has given you.

Rabbi Yitzchak says: This is not necessary. For see, it says, And He shall bless your bread and your water. Read not u-berach [and he shall bless] but u-barech [and say a blessing]. And when is it called 'bread'? Before it is eaten.

Rabbi Nassan says: This is not necessary. For see, it says, As soon as you be come into the city you shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he does bless the sacrifice, and afterwards they eat that be bidden. Why did they make such a long story of it? Because women are fond of talking. Shmuel, however, says that it was so that they might feast their eyes on Shaul's good looks, since it is written, From his shoulders and upward he was higher than any of the people; while Rabbi Yochanan says it was

because one kingdom cannot overlap another by a hair's breadth.

We have found warrant for blessing over food; from where do we derive it for the blessing over the Torah? Rabbi Yishmael says: It is learnt with a kal vachomer: If a blessing is said for temporal life, how much more should it be said for eternal life! Rabbi Chiya bar Nachmaini, the disciple of Rabbi Yishmael, said in the name of Rabbi Yishmael: This is not necessary. For see, it says, 'For the good land which He has given you', and in another place it says, And I will give you the tables of stone and a law and commandments, etc.

Rabbi Meir says: From where do we learn that just as one says a blessing for good, so he should say one for bad? — Because it says, Which the Lord your God has given you, [as much as to say,] which He has judged you — for every judgment which He has passed on you, whether it is a doom of happiness or a doom of suffering.

Rabbi Yehudah ben Beseirah says: This is not necessary. For see, it says 'the good' where it need only have said 'good'. 'Good' signifies the Torah; and so it says, For I give you a good doctrine. 'The good' signifies the building of Yerushalayim; and so it says, This good mount and Lebanon. (48b)