



Volume 1. Issue 4.

Rabbotai Nevarech

In his commentary on the *Mishnah*, *Rambam* explains that the *Mishnayot* are ordered logically. In this vein, after discussing *Brachot Rishonot* (blessings before eating food) the next topic is *Birkat Hamazon* (the blessing after eating bread).

The first *Mishnah* of the seventh chapter begins:

Three people that ate (together) as one are obligated to 'lezamen'...

The *Gemara* (*Brachot*, 45a) asks (and answers) the following question:

Where does this come from (Rashi: That three people are suited to bless together)? Rav Assi says because of the verse "Declare the greatness of Hashem with me, let us exalt his name together (Tehillim 34:4)". Rabi Avahu says it's from here "When I call out the name of Hashem, ascribe greatness to our God (Devarim 32:3)."

Rashi explains how the first verse teaches that a *zimun* requires three people:

This is three. One calls out 'Declare the greatness' to two others

There must be at least two others because the verb 'declare' is written in plural form.

The word 'lezamen' comes from the root *zaman* which means to invite (i.e. to invite others to bless Hashem), and the second *Mishnah* of *Perek Shvi'i* details how this is done. Even though today the text of the *zimun* is well defined, the *Gemara* (*Brachot*, 46a) asks where the actual *zimun* goes until:

Until where is the blessing of the zimun? Rav Nachman says until "nevarech" (i.e. the end of what we know today as the precursor of zimun to Birkat Hamazon) and Rav Sheshet says until "hazan" (i.e. the end of the first blessing)

Rabeinu Asher discusses this *gemarah* at length trying to understand the case being considered:

...And it is difficult to understand like Rav Sheshet because everyone says the Bracha of Hazan...consequently Hazan is not part of the Zimun, and it seems that the question "until where" is asking until where does one have to wait before resuming eating if he has stopped in order to answer the zimun...

Two scenarios must be clarified – firstly until when does one have to pause his eating to answer to a *zimun*, and secondly, until where does the 'Mezamen' have to continue out loud.

On the first question the *Shulchan Aruch* writes (*Orach Hayim* 200:2):

One only has to pause until "Baruch Sheachalnu Mishelo" (i.e. the end of what we know today as the precursor of zimun to Birkat Hamazon) and then he should return and finish his meal without saying another blessing before.

On this, the *Rama* comments:

There are those that say (he should wait) until the Mezamen says "Hazan Et Hakol", and this is what we are accustomed to doing."

The *Mishnah Berurah* explains that the *Rama's* position is based on *Rabbeinu Asher's* opinion cited above.

With regards to the second question as to where should the *Mezamen* continue out loud the *Rambam* (*Hilchot Brachot*, 5:3) writes:

And after (the blessing of the zimun is finished) he (the Mezamen says "Baruch Ata Hashem...Hazan Et Haolam Kulo Betuvo..." until he finishes all four blessings and they (the other people that made up the zimun) answer Amen after each blessing."

According to the *Rambam*, the *Mezamen* should be able to say all the blessings out aloud, and when everyone else answers *amen* they would have fulfilled their obligation through him. Nevertheless, today it is considered too difficult for the *Mezamen* to have the correct intentions to fulfil everyone else's obligation, and for everyone else to concentrate on having their obligation fulfilled through the *Mezamen* for such a long time. With this in mind it is suggested the *Mezamen* still continues aloud until the end of the fourth blessing, but that everyone else says the blessings along with him quietly and makes an attempt to finish each of the blessings before the *Mezamen* so they can then answer Amen at the end of each of his blessings (*Shulchan Aruch*, 183:7 & *Mishnah Brurah* *ibid*, 27-28). At the very least, the *Mishnah Brurah* writes that the first *b'racha* should be recited aloud by the *Mezamen* as everyone reads along with him silently.

Mark Steiner

Revision Questions

ברכות ו' ד' - ח' ד'

- Explain the debate between R' Yehudah and the Chachamim about which food has preference when there are many different types of food to choose from? (ו' ד')
- True or false? (ו' ה')
 - A bracha on wine before the meal also covers the wine drunk after the meal.
 - A bracha on the parperet before the meal also covers the parperet after the meal. (What is parperet?)
 - A bracha on bread also covers the parperet eaten during the meal.
 - A bracha on the parperet also covers bread.
- Under what conditions can one person be motzi another for birkat nehenin? What are the two exceptions to this rule? (ו' ו')
- Complete this general principle: (ו' ו')

"_____ טפלה, עיקר ועמו טפלה, _____"
- Describe a case when bread is considered tfeilah? (ו' ו')
- Explain the debate about the bracha one recites after eating dates, grapes or pomegranates. (ו' ח')
- After eating what does R' Akiva say that one should recite birkat ha'mazon? (ו' ח')
- Explain the debate about the bracha on recites before drinking water? (ו' ח')
- After eating what food can one join in a zimun? Eating what food would exclude someone from a zimun? (ו' א')
- Which people cannot be part of a zimun? (ו' ב')
- Explain the debate about how much someone must eat before they can be part of a zimun. (ו' ב')
- According to the mishnah what does one say for a zimun of 3? 4? 10? 11? Explain the debate about what one should say for a zimun of 100, 101, 1000, 1001, 10000 and 10001? (ו' ג')
- Which of the following group sizes can divide into two groups to bench separately: 3, 4, 5, 6, 8, 10, 15 and 20? (ו' ד')
- When can two separate groups eating in the same house join together in a zimun? (ו' ד')
- Explain the debate between Beit Shammai and Beit Hillel regarding:
 - Kiddush on leil Shabbat (ו' א')
 - Washing hands and drinking wine (ו' ב')
 - The placement of a hand-towel (ו' ח')
 - Washing hands and sweeping up (ו' ד')

Local Shiurim

Sunday -Thursday

Between mincha & ma'ariv

Mizrachi Shul
David Bankier

9:50pm (after ma'ariv)

Beit Midrash -
Naftali Herc
Yehuda Gottlieb

Friday & Shabbat

10 minutes before mincha
Mizrachi Shul

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
31 st Oct. ט"ז חשוון	1 st Nov. י' חשוון	2 nd Nov. י"א חשוון	3 rd Nov. י"ב חשוון	4 th Nov. י"ג חשוון	5 th Nov. י"ד חשוון	6 th Nov. ט"ו חשוון
Brachot 8: 5-6	Brachot 8: 7-8	Brachot 9:1-2	Brachot 9: 3-4	Brachot 9: 5 Peah 1:1	Peah 1: 2-3	Peah 1: 4-5

