



Volume 13. Issue 4

Ve'Achalta Ve'Savata

The *Mishnah* (7:2) records a debate regarding the minimum amount of bread one must eat that obligates them to be part of a *zimun*. To explain, when at least three people eat bread together they are obligated to form a *zimun*; one must invite the others to bless *Hashem* with him. *R' Meir* maintains that the amount is a *kezayit* (size of an olive), while *R' Yehuda* understands that it is the larger size of a *ke'beitzah* (egg).

In the *Gemara* (49b), *Abaye* explains that the debate is based on the *passuk* from which we learn the obligation to recite *birkat hamazon* (bench) – “*ve'achalta ve'savata u'verachta*” (and you will eat, and you will be satisfied and you will bless). Both opinions understand the term “*ve'achalta*” would obligate one that ate a *kezayit* – the minimum measure of “eating”. The impact of the additional work “*ve'savata*” however is debated. *R' Meir* understands that it refers to drinking (this requires further explanation). *R' Yehuda* however understands that it expands on the measure indicated by “*ve'achalta*”. In other words, it refers to eating that is satisfying thereby increasing it to a *ke'beitzah*.

The *Tosfot* explains that the debate is really on a rabbinic level. In truth, on a biblical level the obligation is only when one is satisfied from the meal.¹ Even though the debate here appears to be based on the *pasuk*, it is an *asmachta*. This means that they point to the *pasuk* to associate their rabbinic level positions with the words of the *pasuk*, but not that the *pasuk* is truly a biblical source. While the *Rambam* also agree with this position, the *Raavad* (*Berachot* 5:16) understands that this debate is on a biblical level.²

How are we to understand the opinion of *R' Meir* that the word “*ve'savata*” refers to drinking?

The *Ramban* explains that *R' Meir* understands this *pasuk* relates to those that precede it. Two *pesukim* earlier, the

pasuk mentions the *shivat ha'minim* (seven species). Consequently, we learn that the *beracha* that follows those foods is also required on a biblical level. Since however the *pasuk* between these two *pesukim* discusses bread, we learn that the *beracha* that follows bread and *beracha* that follows the *shivat ha'minim* are different. Consequently, according to the *Ramban's* understanding of *R' Meir*, the *beracha me'ein shalosh* is required on a biblical level. A practical implication would be if one was unsure whether they recited that *beracha*. In the case of a doubt, only *berachot* required on a biblical level must be said. The *Ramban* cites the *Behag* that rules according to this understanding.

The *Beit Yosef* cites the *Yereim* who understand that according to *R' Meir*, the obligation to *bench* on a biblical level is only when one was also thirsty and drank. If one was thirsty, but did not, it would not meet the biblical requirement. Consequently, he would not be able to recite *birkat hamazon* for someone that both ate and drank, because the former is obligated only on a rabbinic level while the latter is obligated on biblical one. The *Beit Yosef* dismisses this position. Firstly, we can consider the position of the *Tosfot* that the debate is only a rabbinic level. Alternatively, even if it is on a biblical level, he questions this understanding of the implication of “*ve'savata*” for perhaps it is referring to drinking alone.

The *Bach* however argues. Firstly, most *Rishonim* understand that the debate is on a biblical level. Secondly, since we do not require one to *bench* on drinking alone, *ve'savata* needs to be understood alongside *ve'achalta*. Consequently, he adopts the position of the *Yereim*.³ The *Rama* rules that ideally, one that ate and drank should be *motzi* those that only ate.⁴

Yisrael Bankier

¹ The *Tosfot* directs us to the earlier *Gemara* (20b). There the *Gemara* cites the *Beraita* that is disparaging of one whose minor child is *motzi* him for *birkat ha'mazon*. For one to be *motzi* another they must have an equal level of obligation. The *Gemara* therefore explains that we are dealing with a case where the father only ate a *kezayit*, which would obligate him on a rabbinic level (since he was not satisfied). The child, also obligated on a rabbinic level for educational reasons, is therefore able to be *motzi* him.

The *Gemara* continues with a further account where the *malchei ha'sharet* question *Hashem* granting favour to *Am Yisrael*. *Hashem* responds that the *Torah* only requires one to *bench* after they are satisfied, yet *Am Yisrael* do so even if they only ate a *kezayit* (according to *R' Meir*) or a *ke'beitzah* (according to *R' Yehuda*).

² The *Raavad* explains that the sources quoted in the previous footnote are the opinion of *R' Avira* which is in conflict with our *Gemara*. See also the *Ramban* and *Shita Mekubtzet* which are other *Rishonim* that understand that it is *de'oraita*.

³ According to the *Mishnah Berurah* we are dealing with one being *motzi* another, i.e. one is *benching* for the other person. If everyone is *benching* we are not as strict with respected to who can lead the *zimun*.

⁴ The *Mishnah Berurah* cites the *Magen Avraham* that given the choice between one that ate, was not satisfied but also drank and another that was satisfied but did not drink, that latter should lead. This is because of the opinion that eating and being satisfied alone would obligate one on a biblical level.

Revision Questions

ברכות ו' ח' – ו' ח'

- Under what conditions can one person be *motzi* another for *birkat nehenin*? What are the two exceptions to this rule? (ו' ח')
- Complete this general principle: (ז' ז')
"_____ , כל שהוא עיקר ועמו טפלה,"
- Describe a case when bread is considered *t'fillah*? (ז' ז')
- Explain the debate about the *bracha* one recites after eating dates, grapes or pomegranates. (ח' ח')
- After eating what does *R' Akiva* say that one should recite *birkat ha'mazon*? (ח' ח')
- Explain the debate about the *bracha* one recites before drinking water? (ח' ח')
- After eating what food can one join in a *zimun*? Eating what food would exclude someone from a *zimun*? (ז' ז')
- Which people cannot be part of a *zimun*? (ב' ב')
- Explain the debate about how much someone must eat before they can be part of a *zimun*. (ב' 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? (ג' ג')
- Which of the following group sizes can divide into two groups to bench separately: 3, 4, 5, 6, 8, 10, 15 and 20? (ד' ד')
- When can two separate groups eating in the same house join together in a *zimun*? (ד' ד')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding:
 - *Kiddush* on *leil Shabbat* (א' א')
 - Washing hands and drinking wine (ב' ב')
 - The placement of a hand-towel (ג' ג')
 - Washing hands and sweeping up (ד' ד')
- Explain the debate between *Beit Shammai (B"Sh)* and *Beit Hillel (B"H)* regarding *havdalah*. (ה' ה')
- What three things are forbidden to use as *besamim* or *ner* for *havdalah*? (ו' ו')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
24 April ט"ז ניסן	25 April י"ח ניסן	26 April י"ט ניסן	27 April כ' ניסן	28 April כ"א ניסן	29 April כ"ב ניסן	30 April כ"ג ניסן
Berachot 8:7-8	Berachot 9:1-2	Berachot 9:3-4	Berachot 9:5 - Peah 1:1	Peah 1:2-3	Peah 1:4-5	Peah 1:6-2:1

