

Disclaimer: I have no idea what the gemara test will be on so I'm just starting from a random point in the gemara and hope that I've covered it. Also, don't get excited when u see this first page, I realized after a while of typing that writing is faster, so sorry I'm too pressed for time.

Rabbah bar bar Channah in the name of R' Yochanan: The Hatov Vehameiv Bracha needs to have "Malchus" mentioned in the bracha.

Q: What does R' Yochanan need to tell this for? He has already said this!

A: R' Zeira answers: it needs to have Malchus in it twice, once for itself, and another time for Boneh Yerushalayim.

Q: If this is true, then we would need to mention Malchus 3 times, by itself, by Boneh, and by Haaretz!

A: Even Boneh does not need Malchus, but since we mention the Malchus of Bais Dovid, it would be improper to not mention the Malchus of Shamayim.

A2: R' Pappa: R' Yochanan meant to say that Hatov needs 3 mentions of Malchus in total.

The following thing happened: R' Zeira was sitting behind R' Gidel, who was sitting behind R' Huna, and he said "If one made a mistake and did not mention Shabbos in bentsching, he says "Who gave the Shabbos...". R' Huna asked him "who said this to you?" R' Gidel told him "Rav said it". Then R' Gidel says "If one made a mistake and did not mention the chag, he says "Who gave festivals to His people...." R' Huna asked him again who said this, and R' Gidel answered "Rav". Then, R' Gidel said "If one didn't mention yaaleh vyavo on rosh chodesh in bentsching, then he can say "Who gave Rosh Chodesh..."

R' Zeira then says "I don't know if R' Gidel mentioned Simcha, or if he did or didn't end with a bracha, or if this was his own teaching or Rav's.

Gidel bar Manyumi was before R' Nachman, and R' Nachman didn't mention the extra part of Bircas Hamazon, and so R' Nachman started bentsching again. Gidel asked him why he did this. R' Nachman answered him that R' Shila said in the name of Rav that one must start over. Gidel asked him "But didn't R' Huna say so-and-so? (what is said before)" R' Nachman said to him "R Menashiya bar Tachlifa said in the name of Rav: They said this only when someone hadn't yet said Hatov, but if one has already started, then they must go back and start over".

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R' Idi bar Avin said in the name of R' Amram in the name of R' Nachman in the name of Shmuel:

"If one made a mistake and did not mention Yaaleh V'Yavo on Posh Chodesh in his Ghemoneh Esrei, he must go back and start over, but if the mistake was made in bletching he does not have to go back."

R' Idi bar Avin to R' Amram: What is the difference

R' Amram replies: "I asked R' Nachman, who learned with me, and we found that since eating is not obligatory, it is not necessary to start over."

R' Idi bar Avin - But on Shabbos and Chagim is obligatory to eat! [bread]

R' Amram - you are right, if he did not add it on Shabbos or Chagim, he must repeat it.

R' Idi - But didn't R' Huna say if one made a mistake, he says "p'le p'le?"

R' Amram - Only if he didn't say "Hato'v" otherwise, he must start over.

Mishnah - What is the minimum needed to make a zimun?

Gemara Review ③

Gemara - IS this to say that R' Meir holds at least a "kezayis" and R' Yehudah holds one must eat at least a "kbeitzah"?

- We have heard them say different things like in the case by the "sacrificial" meat / Har Tzofim where R' Meir holds "kbeitzah" and R' Yehudah holds "kezayis".

- Therefore, ~~R'~~ R' Yochanan said that their opinions were switched in the Mishnah.

Abaye: The opinions are not switched. Here, R' Meir holds that "שיבול" is eating, and D'Oraisa obligation (of eating) are fulfilled w/ a "kezayis". R' Yehudah holds that one must eat to be satiated, and this is a "kbeitzah".

I am not going to explain most of this Mishnah, it is extremely self-explanatory.

Mishnah - R' Yosi Halbili - They say the bracha according to the size (amount) of the people there, as it says "In the assemblies..."

R' Akiiva - once we have a minyan, we say the same things no matter even if 10,000 more come

Gemara - Shmuel - one should not exclude himself from the group, therefore, one should say in

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Zimun "Let us bless"

Q: But didn't we learn in the Mishnah to say only "יְיָ" , not "יְיָ י" ?

A: Say that this means that one can choose which one to say, but "יְיָ י" is preferable

R' Addah bar Ahaath - We learned in the Mishnah that 6 may separate (into different zimun groups) until they get 10 people. If you will say that "יְיָ" is preferred, then why may they separate when they won't be able to say "יְיָ" ? Therefore, we see from this that "יְיָ י" is preferred.

Gemara - If one said "יְיָ", it is not a big deal, but those who are Medakdek will stop him. We learn from this that "יְיָ י" is preferred.

- one is able to tell if another person is a talmid chacham or a boor, just by looking at his brachos.

Q: How is this?

A: Rebbi - "יְיָ י" - ~~T.C.~~ T.C. (talmid chacham), but if he recites "יְיָ", he is a י" ?

Q: Abaye to R' Dimi - But don't we say "יְיָ י" ?

A: This is not a request, this is praise of ה'.

Q: But does it not say to "Open up your mouth (wide)" ?

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A: No, it is proper, b/c this refers to Torah.

Baraisa - Rebbi - one who says "we live" is a T.C.,
but one who says "They live" is a 71?

- The Naharba leamim say the opposite, but we don't follow them.

R' Yochanan - one who says "וְנִחַיְתֵם" etc. is a T.C., while
one who says "וְנִחַיְתֵם" etc. is a 71?

Q: R' Acha - But don't we say "וְנִחַיְתֵם" in the Haggadah?

A: There, it is obvious we are referring to G-d, but
by zimun, one might think that we are talking about
the שְׂרָפָה וְשָׂרָה?

R' Yochanan - One who says "וְנִחַיְתֵם וְנִחַיְתֵם" is a T.C.,
but one who says "וְנִחַיְתֵם וְנִחַיְתֵם" is a 71?

R' Huna - This is only when there are 3, when there
are 10, it is obvious that we mean 7, since w/ 10
we add 5's name.

Q: The Mishnah contradicts ~~itself~~ itself by
saying that whether 10 or 100,000 one does
not change what he says, but it goes on
telling us the different phrases for different numbers.

Gemara Review ①

R' Yosef - It's not a question, the different sizes show R' Yosi HaGlili's opinion, while we say the same thing everytime, which is R' Akiva's opinion.

Q: What does R' Akiva do w/ R' Yosi's source?

A: Regarding the unborn babies singing, it comes from "וַיִּשְׁמְעוּ", and R' Yosi's opinion comes from "וַיִּשְׁמְעוּ".

Quick summary - it was necessary to split into groups at the Reish Galusa's b/c his table was too noisy, they ~~wouldn't~~ wouldn't have been able to hear him.

- Remember, not retroactive zimun

- we say "וַיִּשְׁמְעוּ, וַיִּשְׁמְעוּ" over the Torah due to Re' Rambam Pappa's and Abei Givart's argument.

I'm just going to skip to the discussion of wine dilution and ~~that'll~~ be it.

Mishna - we don't make BPG until we dilute the wine w/ water.

Gemara - we say Bore Pri Ha'etz over undiluted wine, and we may use it for netilas yadayim, but once it's diluted, we make BPG on it and may not use

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it for netilas yadayim. This is the opinion of R' Eliezer.

Chachamim - one may not use either dilute or undiluted wine for netilat yadayim and we make BPG on both.

R' Eliezer's opinion fits w/ Shmuel's opinion about bread.

Alright this is the end of my review, I'm sorry its so short, I had to skip a few things especially at the end, I didn't have much time to write this one, I literally wrote this at about 3 in the morning, so don't bash me if its not that great. Also, if anyone knows what specifically the gemara test is on please email me at ysschultz@gmail.com, thanks. Also, like last review, all rabbis are underlined so it's easier to locate their opinions. Good luck studying, and good luck on the test on monday.