

Gemara Review

①

Rabanan.

- Order of Bircas Hamazon:

1. Hazan
2. ~~Bircas~~ Bircas HaAretz
3. Boneh Yerushalayim
4. Hato v V'Hametiv

- What to do on Shabbos:

1. You mention the Kedushas HaYom in the middle of Boneh Yerushalayim (Retzei)

R' Eliezer - One may say Kedushas HaYom in any Bracha except for Hazan

Chachamin - One may only mention Kedushas HaYom in Boneh Yerushalayim

- Problem: the Chachamin say the same thing as the Tanna Kamma

- Answer: According to the Tanna Kamma, if he mentioned Kedushas HaYom somewhere else, he need not repeat Bircas HaMazon. According to the Chachamin, if he did say it anywhere else, he must repeat Bircas HaMazon.

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Rabanan

- From where do we see in the Torah that Bircas Hamazon is obligatory?

- From the verse "אכלו ושתו" "אכלו ושתו"

- We know Zimun from "אכלו ושתו"

- We know Bircas Hatetz from "אכלו ושתו"

- We know Boneh Yerushalayim from "אכלו ושתו"

- We know Hataot Vethametim from

"אכלו ושתו"

Problem: From these verses I only know that we have to make a bracha after eating ~~the food~~, so from where is our source to make a bracha before eating?

Answer: From the following Kal Vachomer: If you are satisfied (not hungry) when you make a bracha, all the more so you should make a bracha when you are hungry (i.e., before eating food).

Rebbi - It (the above Kal Vachomer) is not needed.

(Rebbi then agrees with the Rabanan about their sources except for Zimun, which he says is derived from "אכלו ושתו"). Rebbi says the source for a bracha preceding one's eating comes from "אכלו ושתו"

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Q: Why?

A: Since it says "that He gave you" it's how that you must make a bracha when it is given to you (before you eat)

R' Yitzchak - This is not necessary, why? Because it says

"וְלֹא יֵאָכְל וְלֹא יִשְׁתֶּה וְלֹא יִשְׁכַּח וְלֹא יִשְׁכַּח וְלֹא יִשְׁכַּח"

You should not eat the word "וְלֹא יֵאָכְל" as "Uvairach" but rather as "Uvareich" (you should make a bracha beforehand).

Additionally it says "וְלֹא יֵאָכְל", it is only "bread" before you eat it.

R' Nasan - It is not needed, since it says

"וְלֹא יֵאָכְל וְלֹא יִשְׁתֶּה וְלֹא יִשְׁכַּח וְלֹא יִשְׁכַּח וְלֹא יִשְׁכַּח"

"He makes a bracha on the korban, and (only) afterwards they eat it".

(Quote is much longer because "women love to talk")

- We now know that we make a bracha on food, but from where do we know we have to make a bracha on the Torah?

R' Yishmael - From a Kal Vachomer: If one makes a bracha on the temporary (food), all the more so he should make a bracha on the eternal (Torah)!

R' Chiya bar Nachmani - It is a gezeirah shava, b/c in one place it says "וְלֹא יֵאָכְל" (source on p. 2)

and in another place it says "וְלֹא יֵאָכְל וְלֹא יִשְׁתֶּה וְלֹא יִשְׁכַּח וְלֹא יִשְׁכַּח וְלֹא יִשְׁכַּח"

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we must thank ה' with whatever judgement He gives us.

R' Eliezer - who ever does not mention "... אין ברכה " in Bircas HaAretz, or "... אין ברכה " in Boneh Yerushalayim, has not fulfilled his obligation.

Nachum Hazaken - One must mention אין ברכה in Bircas HaAretz.

R' Yossi - He must mention the Torah in it (Bircas HaAretz).

Pelimo - One must mention bris before the Torah, since ~~the~~ Torah was given with 3 אין ברכה , while אין ברכה was given with 13.

R' Abba - one must show Hoda'ah at the beginning and at the end of the bracha, or at least once, and it is shameful and despicable for one to not say Hoda'ah at all.

- Any one who ends the bracha of Bircas HaAretz with " אין ברכה " or ends Boneh Yerushalayim with " אין ברכה " he's a boor/ignoramus. Additionally, anyone who did not say אין ברכה and the Torah in Bircas HaAretz or mention "Bar's David" in Boneh Yerushalayim has not fulfilled his obligation.

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- This supports R' Ilda.

R' Ila in the name of R' Yaakov bar Achai in the name of our Rabbeinu - "whoever omits bris and/or Torah in ~~Berach~~ Bircas HaRetz or Malchus Beis David in Boneh Yerushalayim, has not fulfilled his obligation".

- Abba Yossi ben Postai and the Rabanan argue:

- One says that ה' kingship must be mentioned in "וְהָיָה לְךָ לְזִכָּרוֹן" while the other says that it is not necessary to mention this.

- The one who says that it must be mentioned, holds that this bracha is D'Rabanan, while the one who says that it is not necessary to be mentioned, holds that this bracha is D'Oraisa.

Rabanan - How do we end Boneh Yerushalayim?

Answer: R' Yossi ben R' Yehudah - with "סֵדֶר עֵינִי"

Problem: Why would we end with this? It has no connection to the building of Yerushalayim!

Answer: Rather, we are allowed to end with "סֵדֶר עֵינִי"

- Rabbah bar R' Huna was once by the Reish Gelusa's

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has e, and when he bentched, he began Boreh Yenshalayim with 1 thing and ended with 2 different things.

R'Chisda - Is it a good thing to end with 2?

Rebbi - It was taught we do not conclude with 2 (subjects)

Levi - (challenges Rebbi and says) - we end ~~the~~ Bircas HaAretz with 2 things!

Rebbi (responds) - really it is only 1 thing (Food from the Land)

Levi (another challenge) - what about "Land and for the fruit"?

Rebbi - there also it is 1 thing (fruit from land).

Levi (another challenge) - what about "ד'ינון סיוע' עג'ן"?

Rebbi - the bracha is for 'סיוע' Who then are עג'ן the ד'נון.

Levi - yet another challenge) - "ד'עג'ן 'עמ' אע' עג'ן"?

Rebbi - Is עג'ן ^{Bnai} Israel, who then make the Peshei Chodashim holy.

Levi (final challenge to Rebbi here) - "ד'ינון סיוע' אע' עג'ן"?

Rebbi - This is the only exception.

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Q: Why is this different?

A: Here, it is really 1, while there (Beneh Yerusshalayim), it is really 2.

Q: Why does not end with ??

A: Because we do not ~~break~~ bundle our mitzvos (concept)

Q: What is the Halachah? (for Beneh Yerusshalayim conclusion)

R' Sheishes - If one begins with ^{on Israel} "DM" he ends with "וְיָיִן". If one begins with "DM" (on Yerusshalayim), he ends with "וְיָיִן".

R' Nachman - If one began with "DM" (on Brai Yisrael), then he ends with "וְיָיִן".

R' Zeira once said to R' Chisda - "Let us study Gemara master". R' Chisda responded "I haven't learned how to bentsh, how can I learn?" R' Chisda explained to R' Zeira "When I bentshed at the Reishbalusa's house R' Sheishes attacked me over my bentshing".

- Why is this so?

R' Chisda explains: Because I did not mention bris, Torah, or Malchus Beis David.

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R' Zeira - why not?

~~R' Chisda~~ - Because I followed R' Chananel's opinion (in the name of
(that if one did not mention this he was still fulfilled ??)
his obligation).

R' Zeira - Regardless, you did not listen to the opinion
of all of the Tannaim and Amoraim, and yet you
still followed R' Chananel's opinion in the name of
???

P.S. Do not only study from this review,
it is not comprehensive, please use this only as an
aid to your studying.

לאן סגור
הנה, נא