

Daf Review – Berachos 46

Compiled by Larry Ziffer

- Yehudah bar Mereimar, Mar bar Rav Ashi and Rav Acha mi'Difti ate together; normally, the most important one is *motzi* the others, but none of them was more important than the others; they thought that perhaps if all participants are equal, each should *bench* by himself; they did so, and asked Mereimar. He answered that they fulfilled *birkas hamazon*, but they did not fulfill their obligation to say *birkas hazimun*.
- If one arrives at a meal and finds people saying *birkas hazimun*, what should he answer? Rav Zevid: "*Baruch u'Mevorach*"; Rav Papa: "*Amein*." **Resolution:** if one hears them saying, "*Nivarech* (Let us bench)" he answers, "*Baruch u'Mevorach*"; if one hears them saying "*Baruch* (Blessed is He)," he answers "*Amein*."
- Two views on saying *Amein* after one's own *bracha*: It is either praiseworthy or it is disdainful
  - **Resolution:** It is praiseworthy regarding *boneh Yerushalayim* (in benching) but it is disdainful regarding any other *bracha*.
  - Abaye would answer "*Amein*" **loudly** after *boneh Yerushalayim* so that workers would hear it and return to work; they should not stay to hear *hatov vehametiv* (it is only *mid'rabanana*.)
  - Rav Ashi would answer "*Amein*" **quietly**, so that people would not think that *hatov vehametiv* is only *mid'rabanana* and therefore treat it lightly.
- R. Zeira was ill; R. Abahu visited him and said he would make a feast for the rabbis if R. Zeira would recover, which he did. At the meal, R. Abahu asked R. Zeira to be *botzeia* (make *hamotzi* for everyone).
  - R. Zeira: R. Yochanan taught us that the host is *botzeia*! So R. Abahu was *botzeia* but at the end of the meal, he asked R. Zeira to say *birkas hamazon* for everyone.
  - R. Zeira: Rav Huna taught that the one who was *botzeia* should also say *birkas hamazon*!
  - R. Abahu held like R. Yochanan who said that the host is *botzeia* and the guest says *BH" M* (the host is *botzeia*, for he will cut generous pieces for everyone; the guest says *BH" M* in order to bless the host), but he had asked R. Zeira to be *botzeia* because he considered him to be the host (since the meal was in his honor)
- What *bracha* does the guest give to the host? Answer: "May it be Your will that the host not experience shame in this world or in the World to Come." Rabbi used to add, "His possessions should prosper... there should never arise for him or for us sinful thoughts."
- How far does *birkas hazimun* extend?
  - Rav Nachman: until "*nevarech*."
  - Rav Sheshes: until (and including) *birkas hazan* (the first *brachah* of *birkas hamazon*).
- Yitzchak bar Shmuel: *hatov vehametiv* is *mid'rabanana*, for it begins with "*baruch*" but doesn't end with "*baruch*";
- Beraisa: all *brachos* begin and end with "*baruch*," except for *brachos* on food, on *mitzvos*, a *bracha* that follows another *bracha*, and the last *brachah* of *Krias Shema*;
  - *Hatov v'eha'emetiv* begins with "*baruch*" but does not end with "*baruch*" (it was added later, so it is only *mid'rabanana*). Rav Nachman bar Yitzchak: *hatov vehametiv* is *mid'Rabanana*, for [some say that] it is omitted in a house of mourners
- Beraisa: In a house of an *avel*, we say *hatov vehametiv* as the fourth *bracha*
  - R. Akiva: we say, "*dayan ha'emes*."
- A relative of Rav Ashi died. Mar Zutra said, "*hatov vehametiv Kel emes, dayan emes*..."

