

Mishnah Berakhot - Chapter 7

(translated from Sefaria.org, with gender neutral language added)

Chapter 7: Mishnah 1 -

שְׁלֹשָׁה שָׂאָלוּ כְּאֶחָד, חֵיבִין לְזַמֵּן. אֶכֶל דְּמַאי, וּמַעֲשֵׂר רִאשׁוֹן שֶׁנִּטְלָה
תְּרוּמָתוֹ, וּמַעֲשֵׂר שְׁנִי וְהֶקְדֵּשׁ שֶׁנִּפְדּוּ, וְהַשְּׂמֵשׁ שֶׁאֵכֵל כְּזֵית, וְהַכּוֹתִי,
מְזַמְּנִין עֲלֵיהֶם. אָבֵל אֶכֶל טָבֵל, וּמַעֲשֵׂר רִאשׁוֹן שֶׁלֹּא נִטְלָה תְּרוּמָתוֹ,
וּמַעֲשֵׂר שְׁנִי וְהֶקְדֵּשׁ שֶׁלֹּא נִפְדּוּ, וְהַשְּׂמֵשׁ שֶׁאֵכֵל פְּחוֹת מִכְּזֵית, וְהַנְּכָרִי,
אֵין מְזַמְּנִין עֲלֵיהֶם:

If three people eat together they are obligated to convene [to say the blessing after a meal]. If s/he ate food which may not have been tithed, or the first tithe from which *Terumah* [produce consecrated for priestly consumption] had been removed, or the second tithe or *Hekdesh* [items pledged for sacred use] that had been redeemed, or a servant that had eaten an olive [‘s volume], or a *Kuti* [sect closely tied to Judaism], s/he must convene with them. But if s/he ate untithed produce, or the first tithe from which *Terumah* had not been removed, or the second tithe or sanctified [food] which had not been redeemed, or a servant who ate less than an olive [‘s volume], or a non-Jew, s/he cannot convene with them.

Chapter 7: Mishnah 2 -

נָשִׁים וְעֶבְדִים וְקֹטְנִים, אֵין מְזַמְּנִין עֲלֵיהֶם. עַד כַּמָּה מְזַמְּנִין, עַד כְּזֵית. רַבִּי
יְהוּדָה אוֹמֵר, עַד כַּבִּיצָה:

Women, slaves, and children--one cannot convene with them. How much is needed [to be eaten in order] to

convene? At least an olive[’s volume]. Rabbi Yehuda says at least an egg[’s volume].

Chapter 7: Mishnah 3 -

כִּיצַד מְזַמְּנִין, בְּשִׁלְשָׁה אוֹמֵר נְבִירָה. בְּשִׁלְשָׁה וְהוּא, אוֹמֵר בְּרָכוּ.
בְּעֶשְׂרֵה, אוֹמֵר נְבִירָה לְאֱלֹהֵינוּ. בְּעֶשְׂרֵה וְהוּא, אוֹמֵר בְּרָכוּ. אֶחָד עֶשְׂרֵה
וְאֶחָד עֶשְׂרֵה רַבּוּא. בְּמֵאָה אוֹמֵר, נְבִירָה לַיְיָ אֱלֹהֵינוּ. בְּמֵאָה וְהוּא, אוֹמֵר
בְּרָכוּ. בְּאֶלֶף, אוֹמֵר נְבִירָה לַיְיָ אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל. בְּאֶלֶף וְהוּא, אוֹמֵר
בְּרָכוּ. בְּרַבּוּא, אוֹמֵר, נְבִירָה לַיְיָ אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵי הַצְּבָאוֹת
יוֹשֵׁב הַכְּרוּבִים עַל הַמָּזוֹן שְׂאֲכָלְנוּ. בְּרַבּוּא וְהוּא, אוֹמֵר בְּרָכוּ. כְּעֵנִין
שֶׁהוּא מְבִירָה, כִּךְ עוֹנִין אַחֲרָיו, בְּרוּךְ יְיָ אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל אֱלֹהֵי
הַצְּבָאוֹת יוֹשֵׁב הַכְּרוּבִים עַל הַמָּזוֹן שְׂאֲכָלְנוּ. רַבִּי יוֹסִי הַגְּלִילִי אוֹמֵר, לְפִי
רַב הַקְּהֵל הֵן מְבִירָכִין, שְׂנֵאָמַר בְּמִקְהֵלוֹת בְּרָכוּ אֱלֹהִים, יְיָ מִמְּקוֹר
יִשְׂרָאֵל (תהלים סח). אָמַר רַבִּי עֲקִיבָא, מֵה מְצִינוּ בְּבֵית הַכְּנֶסֶת, אֶחָד
מְרַבִּין וְאֶחָד מְעֵטִין אוֹמֵר, בְּרָכוּ אֶת יְיָ. רַבִּי יִשְׁמַעֵאל אוֹמֵר, בְּרָכוּ אֶת יְיָ
הַמְּבִירָה:

How does one convene? When there are three [people] say, “Let us bless.” When there are three and him/her say, “Bless.” When there are ten say, “Let us bless our God.” When there are ten and him/her say, “Bless”. The [law is the] same for ten as for ten myriads. When there are a hundred say, “Let us bless.” When there are a hundred and him say, “Bless.” When there are a thousand say, “Let us bless God, our God, God of Israel.” When there are a thousand and him/her say, “Bless.” When there are ten thousand say, “Let us bless God, our God, God of Israel, God of the legions, who dwells above the *Keruvim* [sculpted creatures that stood above the Ark], for the food that we have eaten.” With ten thousand and him/herself

say, "Bless." Like the way s/he blessed, they respond after him/her, "Blessed is God, our God, God of Israel, God of the legions, who dwells above the *Keruvim*, for the food that we have eaten." Rabbi Yosi the Galilean says, according to the greatness of the assembly they bless, as it says, 'In assemblies bless God from the fountain of Israel.' Said Rabbi Akiva, what do we find in the synagogue? The [law is the] same for many as for few; say "Bless God." Rabbi Yishmael says, "Bless God, the blessed."

Chapter 7: Mishnah 4 -

שְׁלֹשָׁה שָׂאֲכְלוּ כְּאֶחָד, אֵינָן רִשְׁאִין לְחַלֵּק, וְכֵן אַרְבָּעָה, וְכֵן חֲמִשָּׁה. שְׁשָׁה
נִחְלָקִין, עַד עֶשְׂרֵה. וְעֶשְׂרֵה אֵינָן נִחְלָקִין, עַד שְׁיֵהִיו עֶשְׂרִים

Three that eat together are not allowed to separate, and so [if there are] four, and so [if there are] five. Six may be separated until ten, and ten may not be separated until [there are at least] twenty.

Chapter 7: Mishnah 5 -

שְׁתֵּי חֲבוּרוֹת שָׁהִיו אוֹכְלוֹת בְּבַיִת אֶחָד, בְּזִמְן שֶׁמְקַצְתָּן רוֹאִין אֶל־אֶת
אֶל־הַרִי אֶל־מִצְטָרְפִים לְזִמּוֹן. וְאִם לֹא, אֶל־מְזִמְנִין לְעֶצְמוֹן, וְאֶל־
מְזִמְנִין לְעֶצְמוֹן. אֵין מְבָרְכִין עַל הַיַּיִן עַד שֶׁיִּתֵּן לְתוֹכוֹ מַיִם, דְּבָרֵי רַבִּי
אֶל־עֶזְרָה. וְחֻכְמִים אוֹמְרִים, מְבָרְכִין

When two groups eat together in one house, at a time

when some of them see each other they may join to convene, and if not, these convene to themselves and those convene to themselves. The blessing over wine cannot be said until one adds water to it. These are the words of Rabbi Eliezer, and the Sages say they can bless.