



OVERVIEW of the Daf

1) A story about the meal following R' Zeira's illness

R' Avahu asked R' Zeira to make hamotzi and lead the zimun and in both instances R' Zeira deferred to the host R' Avahu. The Gemara explains that the host should make hamotzi so that he can be generous and a guest should lead the zimun so that he can give a brachah to the host.

2) What is included in the zimun

R' Nachman and R' Sheshes disagree whether the zimun includes the first bracha of Birkas HaMazon.

As a tangent, the Gemara demonstrates that the fourth bracha of Birkas HaMazon is only Rabbinic in origin. In that discussion the Gemara mentions the changes that are made to Birkas HaMazon in the house of an avel.

3) The place to resume Birkas HaMazon if one interrupted the meal to answer the zimun

There is a disagreement where a person should resume Birkas HaMazon if he interrupted his meal to respond to the zimun, and the Gemara's conclusion is that he should resume from the place he stopped.

4) Proper meal etiquette

R' Sheshes and the Reish Galusa disagree regarding issues of etiquette at a meal including: proper seating, who washes first before the meal and who washes first after the meal.

5) Circumstances where we do not honor a great person with going first

The Baraisa states that honor is not given when traveling on roads, crossing bridges or with washing Mayim Achronim first. ■

REVIEW and Remember

1. What was R' Zeira's nickname?

2. Which brachos do not begin and end with ברוך?

3. Why was R' Sheishes's concern regarding washing before the meal not an issue?

4. According to the Baraisa, what is the proper order for מים אחרונים?

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מרת פייגה בת ר' יוסף צבי ע"ה
Raitzik

Distinctive INSIGHT

Understanding the Zimun

Our sages determined that when eating, three or more people must join together and form a group. What is unique about a gathering of people who are eating that the halacha demands that they join together? This is unlike other situations where blessings are made where we do not find this requirement. Also, what is it about three people that is considered a threshold when special introductions may now be recited, while all other situations do not allow special consideration unless we have ten for a minyan?

The Yerushalmi (Terumos 1:4) teaches us that a person may bentsh even if he is in a state of satiation to the extent that he is overfed and even if he has had a good amount to drink. After all, the verse states (Devarim 8:10): "You will eat, you will be satisfied, and you will bless Hashem." Therefore, a person might not always be in a condition to bentsh for himself after having eaten. The halacha therefore advises, and in fact requires, that the leader among them lead the other two in the bentshing. He is most probably in control of his full faculties, and he is the one of the three who can recite the blessings for the others. If necessary, the others can listen and fulfill their obligation.

The zimun gathering is therefore arranged to enable even people who have eaten and drunk to satiation the ability to fulfill their obligation to bentsh.

The group of three does not mention the name of "אלקינו", because it could be that all three participants might be inebriated. However, when we have ten, and the most prominent among the group is called upon to lead them in the bentshing, we can assume that he will be in control to the degree to mention the name of Hashem in a dignified manner. Even if his mind is also clouded, we can nevertheless assume that once he realizes that he is responsible to lead the group of ten or more, when he comes to mention the name of Hashem, he will do so conscientiously. ■

HALACHAH Highlight

Regarding a guest's blessing for his host

דאמר רבי יוחנן משום רבי שמעון בן יוחי בעל הבית בוצע ואורח מברך ... ואורח מברך כדי שיברך בעל הבית. מאי מברך? יהי רצון שלא יבוש בעל הבית בעולם הזה, ולא יכלם לעולם הבא. ורבי מוסיף בה דברים: "ויצלח מאד בכל נכסיו, ויהיו נכסיו ונכסיו מוצלחים וקרובים לעיר, ואל ישלטו שטן לא במעשי ידיו ולא במעשי ידיו, ואל יזדקק לא לפניו ולא לפניו שום דבר הרהור חטא ועבירה ועון מעתה ועד עולם."

Rav Yochanan said in the name of Rabbi Shimon ben Yochai: The host breaks bread and the guest says the Birkas HaMazon. The reason that the guest says Birkas HaMazon is so that he will bless the host.

Many Rishonim¹ identify an intriguing source for the law requiring the guest to bless the host. The obligation of Birkas

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HaMazon is stated in the verse² which says: **ואכלת ושבעת וברכת** You will eat, be satisfied and bless Hashem your G-d. These Rishonim learn that the word **את** comes to teach us that in addition to blessing Hashem after eating, there is as well an obligation to bless the host after partaking of his hospitality.

The Poskim discuss the fact that in Ashkenazic communities this matter of blessing the host is not commonly practiced³. Rav Ya'akov Emden⁴ comments very strongly against this state of affairs, saying that this is not correct, being that the Rabbis were so careful to precisely fashion this lengthy blessing.

In Talmudic times, one person would be selected to say the Zimun. He would say the Birkas HaMazon on behalf of everyone, and he would also say the guest's blessing. Today the custom has changed and each person says the Birkas HaMazon himself. Some Poskim⁵ rule that since the situation has changed, it becomes the obligation of each guest to say the guest's blessing. Other Poskim⁶ state that the shorter version of the guest's blessing has replaced the lengthier version of the Talmud. Yet others⁷ recognize that today there exists no custom to say the blessing in the form that it is recorded in the Gemara and Shulchan Aruch.

Some contemporary Poskim⁸ uphold this present custom, while others⁹ state that it is appropriate to be particular in this matter.

The host should answer Amen at the conclusion of the guest's blessing¹⁰. Therefore, the blessing should be said audibly.

If there are numerous hosts, then the blessing should be said in the plural¹¹.

The Poskim disagree whether women are also obliged to say the guest's blessing. Some hold that a woman is not obligated to recite this blessing¹². Others state that a woman is equally obligated to say the guest's blessing¹³. ■

1. עיי' בס' המנהיג (ה'ל' סעודה ס'י טו, עמ' רכג) וברוקח (עמ' שטו, עמ' רז) שהביאו דרשה זו מתוספתא. עיי' ואינו לפנינו. ועיי' בסמ"ג (מ"ע כז) ששמע כי יש דרשה זו בברייתא בירושלמי. וגם באלהו רבא (ס'י קפז

ס"ק א') הביא כן בשם ירושלמי. וכן כתב שוב בס'י רא (ס"ק ב). עיי' וגם זה ליכא לפנינו. וכן בארחות חיים (ה'ל' ברכת המזון אות נו) שאמרו ז"ל. עיי'. וכן נזכר במחזור ויטרי (ס'י נג, עמ' 29) ובפ"י החזקוני עה"ת (דברים ח,י) ובפנענח רזא עה"ת (שם) ובהלכות ומנהגי מהרי"ש (ס'י תצח, עמ' קנ) ובאבודרהם (דיני ברכת המזון, עמ' שכא). ועוד.

2. דברים ח,י
3. עיי' במעדני יו"ט על הרא"ש (ברכות פ"ז ס'י יא אות ט): "מימי תמהתי על שמשנין הנוסח בענין אחר." והוב"ד במשנ"ב (ס'י רא ס"ק ה'). וכן ראיתי שתמה בעל באר שבע בס'י צדה לדרך (דברים ח,י - דף קצז ע"ב). עיי' אמנם עיי' בסמוך הערה 6.
4. בסידורו עמודי שמים (ברכת המזון בסוף ברכת האורח, עמ' תצד במהד' אשכנז)
5. ערוך השלחן (ס'י רא ס"ג) וכן איש חי (ש"ר פ"י שלח אות כד).
6. האדמו"ר מקומרנא בס'י שלחן הטהור (ס'י רא ס"ג, עמ' נש"א). וכן כתב בתורת חיים סופר (ס'י רא ס"ק ג) עיי' שו"ת שאילת יעביץ ח"א (ס'י עז ד"ה וזזה מיושב). עיי'. וכן משמע במשנ"ב (ס'י רא שער הציון ס"ק יד). עיי' בס'י תשובות והנהגות ח"ב (ס'י קכב ד"ה ברמב"ם). ויש להביא סמוכים לדבריהם ממה שמצינו לרבותינו הראשונים שבכותבם אודות ברכת האורח הזכירו הרחמן, ולא הברכה שבש"ס. עיי' בס' מצות זמניות לתלמיד הרא"ש (ה'ל' ברכות שער ב', עמ' תקח) ובס' הלכות ומנהגי מהרי"ש (ס'י תצח, עמ' קנ) שיש סמוכים לזה. וכן כתב גם בס'י אורח מברך (פ"א הערה ט). ודו"ק.
7. שבילי דוד על השו"ע (ס'י רא): "ובאמת עתה אין נהוג לברך ברכה המוזכרת כאן לגבי אורח."
8. רבי יצחק טוביה וויס במכתבו שבס' אורח מברך (עמ' קכט). וראה תשובתו של רבי יצחק שמואל שכטר, בעל שו"ת ישיב יצחק, במכתבו שם (עמ' קעא ואילך) כזה.
9. הגר"ח קניבסקי הוב"ד בס' אורח מברך (עמ' קסו, אות ה')
10. ראה בס'י תשובות והנהגות ח"ב (ס'י קכב ד"ה ולענין). ודו"ק. ועיי' בשו"ת פנים מאירות ח"א (ס'י נו ד"ה וראיתי שהביא) שכך היתה עיקר התקנה. עיי'.
11. עיי' מהר"ח פאלאגי בס'י כף החיים (ס'י כה אות מג) ומשם לכפה"ח סופר (ס'י רא אות יב). עיי'.
12. בעל שבט הלוי שליט"א בתשובתו הנדפסת לו בסו"ס אורח מברך (עמ' קכח): "ולענין נשים וקטנים פשיטא לי דפטורים." וכן כתבו שם רבי יצחק טוביה וויס (עמ' קל) שמכיון שאין הנשים מברכות על הכוס כלל, ממילא אין מברכות ברכת האורח. כן בתשובת ר"מ שטרנבוך שם (עמ' קע).
13. תשובת הגר"ח קניבסקי בס' אורח מברך (עמ' קסו), וכן בתשובת האדמו"ר מערלי בס' אורח מברך (עמ' קנה, אות ג')

STORIES off the Daf

"The Little One with Scorched Legs"

רבי זירא חלש, על לגביה ר' אבהו. קבל עליה אי מתפח קטינא חריך שקי עבידנא יומא טבא לרבנן

The Gemara relates the touching story of Rabbi Abahu who came to visit his friend, R' Zeira, who was ill. Rabbi Abahu was so moved by the condition of his friend who was ailing, that he accepted upon himself to sponsor a banquet for the entire yeshiva if R' Zeira would recover. Fortunately, R' Zeira did recover, and R' Abahu fulfilled his commitment.

It is noteworthy that when R' Abahu made his pledge, he did not call R' Zeira by his actual name, but instead he used a pseudo name. He said, "If the little one with the scorched legs recovers, I will make a feast for the Rabbis." This reference to R' Zeira comes from Bava Metzia 85a, where R' Zeira fasted hundreds of fasts to elevate the level and intensity of his Torah learning and that he not be effected by the fires of Gehinnom. He used to enter into fire every thirty days as a trial, and he walked out unscathed, due to his righteousness. Once, an evil eye was cast upon him, and when he next entered the fire, his legs became scorched. Hence, he earned the title

of "the little one with the scorched legs". Why, though, did R' Abahu use this title here, when praying for the speedy recovery of R' Zeira? In the name of the Ar"i it is said that when we pray for someone to recover from an illness, it is a good idea to mention his merits at the same time. In this way, the merit of his deeds will serve to contribute to his earning a speedy recovery from his condition. By emphasizing the fact that R' Zeira had achieved a level of being able to enter the flames, R' Abahu hoped to publicize his accomplishments, and to have many people learn from his ways, all of which would result in the illness being cured. ■

