



## OVERVIEW of the Daf

### 1) The final ruling regarding who counts towards a zimun

The Gemara declares that the halachah is not like the opinions mentioned on the previous daf, but rather the halacha follows R' Nachman who states that a child who understands towards whom the bracha is directed can be included in the zimun.

### 2) What food must be eaten to be part of the zimun

If one, two or three people eat vegetables instead of bread they may still be counted in the zimun. If four people ate vegetables there is a disagreement whether a zimun may be formed.

The Gemara tells the story of Yannai HaMelech and R' Shimon ben Shetach with the conclusion being that even one who drinks a cup of wine may lead the zimun.

There are those who disagree with R' Shimon ben Shetach's behavior and maintain that to lead the zimun a kazayis of bread must be eaten. The Gemara rules like this opinion.

### 3) The origin of Birkas HaMazon

R' Nachman identifies the authors of the various brachos in Birkas HaMazon and the event that inspired them to write those brachos.

A Baraisa identifies the correct order for the brachos of Birkas HaMazon. There is a disagreement where Shabbos should be mentioned in Birkas HaMazon.

The Gemara quotes a long Baraisa that identifies the Torah source for the different brachos of Birkas HaMazon. Amidst the disagreement between the Tannaim regarding the exact source for the brachos, the Baraisa also seeks a source for making a bracha before eating, before learning Torah and upon hearing bad news.

### 4) The correct nusach for Birkas HaMazon

A Baraisa lists the different opinions regarding the necessary components of Birkas HaMazon, including praise of the

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## REVIEW and Remember

1. How did Rabbah know that Abaye and Rava were sophisticated enough to be part of a zimun?
2. What was the real source of R' Shimon ben Shetach's honor?
3. Who wrote the bracha of "HaTov V'Hameitiv" and why?
4. How do we know that one should make a bracha on bad news?

## Gemara GEM

### Making of a Gadol

As young boys, Abaye and Rava were sitting in front of Rabbah, when Rabbah asked them, "To whom do we speak when we are saying a bracha?"

When they said that it is to *רחמנא* – the Merciful One, Rabbah asked them where *רחמנא* is found. Rava pointed toward the beams of the roof, and Abaye walked outside and pointed to the sky. Rabbah declared, "You are both destined to be great Rabbis. This is what is meant when people say that large squash plants can be detected from when they are already just blossoming."

We often find Hashem referred to as "רחמנא – The Merciful One". This is rooted in our belief that everything Hashem does is only for our benefit. Hashem is infinitely compassionate, and He is merciful and kind in all His ways. When we recite blessings before we eat, it is an expression of our belief in Hashem's precise supervision and specific care of all aspects of the world. Our proclaiming a bracha inspires an influence of holiness upon the world, and all spiritual entities associated with this food and the processes involved in its preparation are activated. Rabbah's question "To Whom do we direct our blessings?" was meant to determine if the youths perceived the purpose of blessings. Rava and Abaye answered correctly that our objective is to arouse Hashem's great compassion upon the world. Rabbah's follow-up question was to ask them if they understood where Hashem's magnificence is evident, and in what manner is it noticeable to all creatures without exception. Rava pointed to the *שמי טללא* – which can be translated as "the dew of the heavens". Everyone benefits from it, and the sustenance of the world is granted to all creatures alike. Abaye went outdoors, where he pointed to the luminaries of the skies. This indicated that they testify, so to say, that Hashem's majesty is apparent upon the universe and all that is in it.

Rabbah was impressed with the developed perception of these two young boys, and he declared that they were destined to be great rabbis. He likened them to *בוצין* (which can be translated as "candles"). Even before a candle is lit, it is obvious to all that it has the capacity to burn. The fuel and the wick are fully ready to serve their purpose, and once the fire is placed, the light will shine forth. Rabbah detected that Abaye and Rava were full of potential, and they were soon to fill their roles of leadership for the Jewish people. ■

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By the Okner family  
In memory of their aunt  
מרת שושנה בת ר' שמשון, ע"ה  
Mrs. Rose Gale O.B.M.

# HALACHAH Highlight

## Including a child in a Minyan

ולית הלכתא ככל הני שמעתתא, אלא כי הא דאמר רב נחמן קטן היודע למי מברכין מזמנין עליו

The Halacha is not in accordance with all of these teachings, but rather the Halacha is like that which Rav Nachman taught: A child who knows to whom his blessings are directed can be included in the Zimun.

Tosafos<sup>1</sup> quotes the opinion of Rabeinu Tam who learns that the statement that “the law is not in accordance with all the previous rulings” does not apply to the ruling of Rabbi Yehoshua ben Levi who holds that a child may be made an accessory to Minyan. In a fuller version of Rabeinu Tam’s comments<sup>2</sup> we find that he based this view upon the verse which states ונקדשתי בתוך בני ישראל – “and I will be sanctified in the midst of the Jewish people.” Rabeinu Tam explained that from this source it appears that since children are also included in the Sons of Israel they may be part of a minyan, as long as there are nine adults. Tosafos however adds that Rabeinu Tam himself did not rely upon this reasoning, and he would not include a child in a minyan<sup>3</sup>. Tosafos adds that there are those who include a child in a minyan if he is holding a Chumash. Rabeinu Tam viewed this position as fatuous. Many Rishonim<sup>4</sup> opine that a child may not be included in a minyan under any conditions. However, Some Rishonim<sup>5</sup> do rule that a child may be included a minyan, and some<sup>6</sup> even permitted including a few children in a minyan.

In application, the Shulchan Aruch<sup>7</sup> rules that a child may not be included in a quorum. However, the Rema<sup>8</sup> notes that the custom is to be lenient in a state of duress, and to include a child in the minyan. [However, see Mishnah Berura there<sup>9</sup>.]

An interesting addition: שו"ת מן השמים is a volume of dream queries, in which Halachic questions were posed, and responses were received מן השמים, “from Heaven”. The responses typically take the form of a quote or paraphrase of a verse or Talmudic statement, which generally is readily explained.

## STORIES off the Daf

### Minors for Minyanim

ולית הלכתא ככל הני שמעתתא וכו'

Tosafos (תד"ה ולית) cites an opinion which states that a minor can be counted towards a minyan, as long as he carries with him a chumash. Rabeinu Tam,

however, ruled that this custom is baseless, because there is no need to have the child carry a chumash.

The sefer Pninei Harav relates that there were several times when the minyan was deficient, and the Beis HaLevi often relied upon the opinion of Rabeinu Tam to include a minor in the count for a minyan. Invariably, when this would happen, those present would

ask the Rav if it was worthwhile to have the child carry a chumash. He would always reassure them, though, that the opinion of Rabeinu Tam calls this an unnecessary maneuver. The Beis HaLevi would then conclude, “It is better that the child hold a siddur in his hand and daven properly, rather than to hold a chumash and gain nothing of value from just holding it.” ■

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Land of Israel in the second brachah, the reign of Dovid HaMelech in the third brachah, as well as Torah and bris mila in the second brachah. ■

cated. One of the dream queries<sup>10</sup> is about our issue: can two children be included in a minyan? The response: הקטנים עם – “the children with the adults, may Hashem add upon you.” The response appears to permit the inclusion of the children in the minyan. This source is referenced by the famous Maharsham<sup>11</sup> as a basis for including a child holding a Torah scroll in a minyan when a state of difficulty exists. However, he remarks that they should not append many recitations of the Kadish at the conclusion of services. It should be noted that one of the Rishonim<sup>12</sup> actually cites the dream query, but still concludes that a child may not be included in a minyan. Some later authorities<sup>13</sup> disagree with the Maharsham. ■

1. די"ה ולית הלכתא
2. ע"י אור זרוע ח"א (סי' קצו) ובתוס' רבינו יהודה שירליון (מז ע"ב די"ה דאריב"ל, עמי תקכ).
3. וכן ראה בשבלי הלקט (סי' ט, דף ה' ע"א)
4. רמב"ם (פ"ח מהל' תפלה ה"ד) וכן בארחות חיים (הלכות תפלה סי' עג) בשם כמה כמה קדמונים, ושרבינו שמשון נידה על מי שצירף קטן לעשרה. וכן בהגהות מיימוניות (פ"ה מהל' ברכות אות ו') בשם קדמונים רבים. ועוד טובא.
5. י"ה בעל המאור (ברכות פ"ז). וכן כתב הראב"י (סי' קכח, עמי' 114) שבשעת הדחק נעשה כהוא דאין מדקדקין בקטן. ועוד.
6. הרא"ה כאן שאפשר לצרף אפילו שלשה קטנים לתפלה. וכן ראה ארחות חיים (הלכות תפלה סי' עג).
7. שו"ע או"ח סי' נה ס"ד
8. הגהת הרמ"א שם.
9. ע"י משנ"ב שם ס"ק כד.
10. סי' נג
11. שו"ת מהרש"ם ח"ג (סי' קסב). וכן בדעת תורה (או"ח סי' נה ס"ד). ע"ש.
12. שבלי הלקט (סי' ט, דף ה' ע"ב)
13. ע"י במקור חיים לבעל החות יאיר (סי' נה אות ד') שהביא דברי תשובות מן השמים, וכתב שעל זה נאמר לא בשמים היא. ע"ש. וכן ראבב שו"ת תורת יקותיאל (חאו"ח סי' לא). וע"י בשו"ת יבעע אומר ח"ד (חאו"ח סי' ט' אות ה') ובספרו הליכות עולם ח"א (פרי יוחי אות ה', עמי פז). ע"ש. ועוד. ■