



OVERVIEW of the Daf

1) The correct nusach for Birkas HaMazon (cont.)

The Gemara continues its quote of the Baraisa which discusses various necessary components of birkas hamazon.

2) Concluding a brachah with two topics

Rebbe teaches that it is inappropriate to conclude a bracha with two topics because it appears as if praising Hashem is a burden. The Gemara questions this rule from a number of different brachos and explains that in all those instances it is really one praise.

3) The nusach for the third bracha of Birkas HaMazon

R' Sheshes and R' Nachman disagree about the wording of the beginning and end of the third brachah.

4) The nusach for the second and third brachah of Birkas HaMazon

R' Zeira strongly criticizes R' Chisda for following a minority opinion that maintains that bris, Torah and malchus do not have to be mentioned in Birkas HaMazon.

5) The number of times malchus is mentioned in the fourth bracha of Birkas HaMazon

Malchus is mentioned extra times in the fourth bracha of Birkas HaMazon either as an expression of derech erez since the malchus of Dovid HaMelech was mentioned in the third bracha or to make up for the missing malchus in the second and third brachos.

6) Forgetting to mention Shabbos, Yom Tov or Rosh Chodesh in Birkas HaMazon

R' Gidal teaches the proper procedure if one forgot to mention Shabbos, Yom Tov or Rosh Chodesh. R' Nachman rules that this option is only available if the brachah of HaTov VeHameitiv was not started but if one began the brachah of HaTov VeHameitiv he must start Birkas HaMazon from the beginning.

The Gemara explains the difference in Halachah between one who forgot to mention Rosh Chodesh in Shmoneh Esrei and Birkas HaMazon.

7) Clarifying the different opinions regarding how much a person must eat to join a zimun

There seems to be a contradiction in the opinions of R' Meir and R' Yehudah between our Mishnah and the Mishnah in Pesachim. R' Yochanan resolves the contradiction by asserting that the names were reversed. Abaye answers that the two topics are different and therefore R' Meir and R' Yehudah end up with seemingly contradictory positions.

8) MISHNAH: The Mishnah records different opinions about how to word the zimun when there are different numbers of people participating in the zimun.

9) The preferred language for the zimun

Shmuel rules that although with four participants the leader may say ברכו it is still better to say נברך and include himself with the tzibbur. ■

Gemara GEM

May I Have Your Attention!

כיצד מזמנין? בשלשה אומר נברך...

The Aruch HaShulchan (O.C. 192:2) comments that the Gemara (Pesachim 103b) seems to imply that whenever the bentsching was about to commence, the leader would say, "הב לן ונברך – Give me your attention! Let us bentsch..." This is perhaps the source for our custom that the leader calls out to alert everyone as he serves notice and calls out, "רבותי – Gentlemen! Let us bentsch..." To this call, the members of the group answer, "יהי שם ה' מברך וכו'".

The Zohar (Balak 186b) lists this as one of the occasions where it is appropriate to call the assembled to attention, as the meal concludes and the bentsching commences.

In fact, it is very praiseworthy whenever one sets out to accomplish a lofty mission that he prepare himself ahead of time, and that he consciously note the import of what he is about to do. Even the generation of the Tower of Bavel stated their intent as they set out on their diabolical and ill-fated plot, as they proclaimed (Bereshis 11:3): "Come - הבה, let us make bricks, etc." Similarly, as Pharaoh set out to present his murderous plan to enslave and ultimately kill the Jews, he stated, (Shemos 1:10): "Come - הבה, let us act wisely against this nation, etc." These expressions of הבה were each an expression of preparedness and statement of intent. In a holy vane, we also find Dovid HaMelech declaring (Tehillim 29:1): "הבו לה' - Render unto Hashem honor and might, etc." Finally, when Moshe set out to appoint judges, he called to the people

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REVIEW and Remember

1. Why is it acceptable to conclude the brachah "מקדש" "השבת וישראל והזמנים" when it contains two different topics?
2. Why was R' Chisda wrong for following the opinion of Rav?
3. If one forgot יעלה ויבוא in Birkas HaMazon on Rosh Chodesh must he repeat Birkas HaMazon? Why?
4. What two things can the word "ושבעת" refer to?

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 By Dr. and Mrs. Berk
 In loving memory of their father
 ר' טובי' בן ר' משה

HALACHAH Highlight

Do women and slaves mention בְּרִית וְתוֹרָה in Birkas HaMazon
 דאמר רב חננאל אמר רב לא אמר ברית ותורה ומלכות—יצא, ברית - לפי שאינה בנשים, תורה ומלכות - לפי שאינן לא בנשים ולא בעבדים.

Rav Chananel said in the name of Rav that if a person did not say Bris (the covenant of circumcision), Torah, and Malchus (kingship of the Davidic line), he has still fulfilled his obligation. The reason: Bris does not apply to women, and yet they are obligated in Birkas HaMazon, and Torah and Malchus do not apply to women or slaves, and yet they are both obligated in Birkas HaMazon.

The Ra'avad¹ remarks that the Halachah is not in accordance with the above stated opinion of Rav that if one omitted Bris, Torah and Malchus he has still fulfilled his obligation. However, the Halachah does follow Rav in regard to women and slaves that they do not recite Bris and Torah in Birkas HaMazon. Tosafos² previously noted that possibly because of this the Gemara had entertained the possibility that women are only obligated to recite the Birkas HaMazon due to Rabbinic legislation. [Mention should be made of the opinion of Rashi and Tosafos in Arachin³.]

The Meiri⁴ and Rebbi Shimon Duran⁵ hold differently. They state that the Halachah is not according to Rav at all, even in regard to his points regarding women and slaves. They hold that the Rabbis formulated one version of Birkas HaMazon for both men and women, and consequently everyone uniformly mentions Bris and Torah. The Meiri explains that the Rabbis drafted this language for the Jewish people as a whole, and not on behalf of the individual reciting the Birkas HaMazon.

It appears that the Rabbis differ in understanding the limitations of recitation as understood by the Ra'avad. Some⁶, as it seems, understood that women do not say Bris, but do say Torah, while slaves do not say Torah but do say Bris. Rav Mordechai Yaffe⁷ seems to understand that the Ra'avad restricted women from saying both Bris and Torah, and slaves are restricted from saying Torah.

From the fact that the Rif, Rambam, Rosh, and Shulchan Aruch make no mention of language restrictions for women and

(Insight...continued from page 1)

(Devarim 1:13): “הבו לכם – Provide for yourselves distinguished men, etc.”

Each mitzvah which has an action associated with its fulfillment must be done with proper intent, and that intent is concretized with a verbal statement of purpose. In fact, this is one of the reasons mitzvos are introduced with a bracha, which provides a moment of reflection to think about what is about to transpire.

Birkas HaMazon, which has no action per se, is itself a collection of paragraphs to be recited intently. The manner by which this is introduced is with the zimun. This zimun features the word “הב”, or the call to attention of “רבותי – Gentlemen!” This is intended to be the focusing moment to have all present direct their attention to the mitzvah they are about to perform. ■

slaves, it would appear that they hold that women and slaves recite the Birkas HaMazon no different than men⁸. Rema⁹, however, does state that women and slaves do not say Bris and Torah, since Bris is not applicable to women, and slaves are not obligated in Torah study.

In practice, many authorities¹⁰ remark that the prevalent custom is that women recite Bris and Torah in the Birkas HaMazon, just as do men. ■

1. הוב"ד בסי המכתם (מט ע"א ד"ה כל שלא, עמי צד) ובסי ארחות חיים (הלכות ברכת המזון אות נה).
2. תוספות לעיל (דף כ" ע"ב ד"ה נשים)
3. ערכין דף ג' ע"א. ע"ש שכתבו (ד"ה מזמנות לעצמן) שנשים אינן אומרות ברית ועבדים אינם אומרים נחלה. וע"י בברכ"י (סי קפז אות ג).
4. כאן (מח ע"ב, עמי 182). והביאו הגאון חיד"א במחזיק ברכה (סי קפז אות א).
5. חידושי הרשב"י (כאן סוד"ה גרסינו, עמי רפה)
6. ע"י למון ה"י בבדק הבית (סי קפז) וגם בפרשה שם. ע"י בא"ר (סי קפז סי"ק ו) בשם נחלת צבי שכתב שכן עיקר. אמנם ראה מש"כ הא"ר להקשות על דעה זו. ברם ראה מש"כ הגאון חיד"א בברכ"י (שם אות ג).
7. בלבוש (סי קפז סי"ג). וע"י בא"ר (שם סי"ק ו). ודו"ק.
8. כן כתב הגאון חיד"א בסי מחזיק ברכה (סי קפז אות א') על מרן. ע"ש. וכן ראה בבירור הלכה (ברכות מט ע"א, דף ד"ר ע"ב).
9. סי קפז סי"ג
10. ע"י משנ"ב (סי קפז סי"ק ט). וכן ראה בכפ"ח (שם אות כ) בשם פוסקים רבים. ע"ש. ■

STORIES off the Daf

Bris Milah was given with thirteen covenants

ברית מילה ניתנה בייג בריתות

The Gri"z attended the bris milah of one of his grandsons, and he was seated next to one of the gedolei hador. The Gadol was overwhelmed with the simcha, and he excitedly commented that it was an

honor to be present at the simcha of such an illustrious family. The Gri"z responded by pointing out that bris milah is a mitzvah from the Torah. It is a sign between us and Hashem, and thirteen references to covenants are associated to it. Therefore, it really does not matter in whose family the particular bris is celebrated. Whether the family is well known or whether they are simple people, the nature of this mitzvah is so pronounced, the occasion is so special that it is always a great honor for anyone who

attends.

This can be compared to a simple Torah teacher who felt that if he would be the king of the country, he would be wealthier than the king himself. Not only would he have access to the treasury of the entire nation, but he would have the distinct advantage of being a Torah teacher, which he appreciated to be an illustrious honor. This was a privilege which he considered to be of utmost value. ■

