

Daf Digest for this month is dedicated in memory of רבקה יענטא (Babby Weiss) בת ר' אשר אנטשיל ע"ה

By the Weiss brothers –London, Staten Island, Yerushalayim

OVERVIEW of the Daf

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

R' Avahu asked R' Zeira to make hamotzi and later to lead the zimmun 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 zimmun so that he can offer a brachah to the host.

2) What is included in the zimmun

R' Nachman and R' Sheshes disagree whether the zimmun includes the first brachah of birkas hamazon.

As a tangent, the Gemara demonstrates that the fourth brachah 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 a mourner.

3) The place to resume birkas hamazon if one interrupted the meal to answer the zimmun

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

4) Proper meal etiquette

R' Sheishes 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 Beraisa 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 the concern of R' Sheishes regarding washing before the meal not an issue?
.....
4. According to the Beraisa what is the proper order for מים אחרונים?
.....

Today's Daf Digest is dedicated in memory of מרת עלקא בת ר' מנחם מנדל, ע"ה

*Today's Daf Digest is dedicated by Mr. and Mrs. Joey Zimmerman
In memory of their son יחיאל דוב, ע"ה בן ר' יוסף יהודה*

Distinctive INSIGHT

Understanding the zimmun

עד היכן ברכת הזימון—מו.

Until where is the brachah of zimmun? - 46a

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 halachah demands that they join together? This is unlike other situations 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 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 bentch 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 bentch for himself after having eaten. The halachah quickly maneuvers and therefore advises, and in fact requires, that the leader among them lead the other two in the bentching. 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 may listen and fulfill their obligation.

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

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 bentching, 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. ■

HALACHA Highlight

Regarding a guest's blessing for his host

... ואורח מברך כדי שיברך בעל הבית. - מו :

The reason that the guest says birkas hamazon is so that he will bless the host. - 46b

Many Rishonim¹ identify an intriguing source for the law requiring the guest to bless the host. The obligation of birkas hamazon is stated in the verse² which says: "ואכלת ושבעת וברכת"

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אלקיך - את ה' אתה תאכל, תשבע ותברך את ה' אלהיך. You will eat, be satisfied and bless Hashem your God." 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 zimmun. 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 (הלי סעודה סי' טו, עמ' רכג) וברוקח (סי' שטו, עמ' רז) שהביאו דרשה זו מתוספתא. ע"ש. ואינו לפנינו. ועיי בסמ"ג (מ"ע כז) ששמע כי יש דרשה זו בברייתא בירושלמי. וגם באלהיה רבא (סי' קפז ס"ק א') הביא כן בשם ירושלמי. וכן כתב שוב בס"י רא (ס"ק ב). ע"ש. וגם זה ליכא לפנינו. וכן בארחות חיים (הלי ברכת המזון אות נו) שאמרו ז"ל. ע"ש. וכן נזכר במחזור ויטרי (סי' נג, עמ' 29) ובפ"י החזקוני עה"ת (דברים ח, ו) ובפענח רזא עה"ת (שם) ובהלכות ומנהגי מהר"ש (סי' תצח, עמ' קט) ובאבודרהם (דיני ברכת המזון, עמ' שכא). ועוד. 2 דברים ח, 3 עיי במעדני יו"ט על הרא"ש (ברכות פ"ז סי' יא אות ט): "מימי תמהתי על שמשנן הנוסח בענין אחר." והוב"ד במשנ"ב (סי' רא ס"ק ה'). וכן ראיתי שתמה בעל באר שבע בס' צדה לדרך (דברים ח, - דף קצז ע"ב). ע"ש. אמנם עיי בסמך הערה 6. 4 בסידורו עמודי שמים (ברכת המזון בסוף ברכת האורח, עמ' תצד במה"ד אשכול) 5 ערך השלחן (סי' רא ס"ג) ובן איש חי (ש"ר פ"י שלח אות כד). 6 האדמו"ר מקורמנא בס' שלחן הטהור (סי' רא ס"ג, עמ' נשי"א). וכן כתב בתורת חיים סופר (סי' רא ס"ק ג) ע"פ שו"ת שאילת יעביץ ח"א (סי' עד ד"ה ובוה מיושב). ע"ש. וכן משמע במשנ"ב (סי' רא שער הציון ס"ק יד). ע"ש. עיי בס' תשובות והנהגות ח"ב (סי' קכב ד"ה ברמב"ם). ויש להביא סמוכים לדבריהם ממה שמצינו לרבתינו הראשונים שבכותבם אודות ברכת האורח הזכירו הרחמן, ולא הברכה שבש"ס. עיי בס' מצות זמניות לתלמיד הרא"ש (הלי ברכות שער ב', עמ' תקח) ובס' הלכות ומנהגי מהר"ש (סי' תצח, עמ' קג) שיש סמוכים לזה. וכזה כתב גם בס' אורח מברך (פ"א הערה ט). ודו"ק. 7 שבילי דוד על השו"ע (סי' 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' תשובות והנהגות ח"ב (סי' קכב ד"ה ולענין). ודו"ק. ועיי בשו"ת פנים מאירות ח"א (סי' נו ד"ה וראיתי שהביא) שכך היתה עיקר התקנה. ע"ש. 11 עיי מהר"ח פאלאגי בס' כף החיים (סי' כה אות מג) ומשם לכפה"ח סופר (סי' רא אות יב). ע"ש. 12 בעל שבת 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 מערלוי 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 מ-.

R' Zeira became ill. R' Abahu came to visit him. He promised that if "the little one with the scorched legs" would recover, he would make a feast for all the Rabbis.- 46a

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 his illness being cured. ■