

OVERVIEW of the Daf

1) The preferred language for the zimun (cont.)

The Gemara brings more proof that נברך is the preferred word for the zimun.

More issues related to the precise language of the zimun are presented.

2) Clarifying the Mishnah

The Mishnah appears to contradict itself regarding the language of the zimun for large groups of people and the Gemara explains that the contradiction represents different opinions.

The Gemara elaborates on the disagreement between R' Yosi HaGalili and R' Akiva, and rules like R' Akiva.

3) Breaking the zimun into smaller groups

Rava teaches that if one will not be able to hear the zimun of a large crowd it is permissible to break into smaller groups.

4) The correct nusach for ברכו

The Gemara rules like R' Yishmael that one should say "ברכו את ה' המבורך".

5) MISHNAH: The Mishnah discusses dividing a large group into smaller groups and how different groups can join together. There is a disagreement whether one can make a bracha on wine that is not diluted.

6) Finding a novelty in the first halacha of the Mishnah

The first halacha seems unnecessary since it was already taught in a previous Mishnah. The Gemara gives three different suggestions as to the novelty of the ruling in our Mishnah.

7) Two groups joining for a zimun

Although the Mishnah ruled that two groups which can't see one another cannot join to make a zimun, if they share a common waiter it is permitted.

8) Clarifying the disagreement R' Eliezer and the Chachamim

A Beraisa elaborates upon the disagreement between R' Eliezer and the Chachamim.

The Gemara informs us that the Chachamim would agree with a כוס של ברכה that it must be diluted.

9) Respect for bread and other foods

A Beraisa presents four acts which are not permitted to be performed with bread.

One is not permitted to throw bread under any circumstances but other foods may be thrown if they will not be

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Today's Daf Digest is dedicated

Gemara GEM

Why did he throw bread?

ואין זורקין את הפת

Rabbi Shimon Sofer, the famed son of the Ksav Sofer, writes that his father's custom was to toss the piece of challah from the HaMotzi to the guests who were attended the meals at his house. The reason was that the bread upon which we recite the HaMotzi is compared to the limbs of the offerings which were brought upon the altar, and the mitzvah for those limbs was for them to be tossed upon the fire of the altar.

Apparently, the Ksav Sofer felt that the prohibition in the Gemara of throwing food does not apply when it is done on top of the table itself. However, this does not seem to be the opinion of the poskim. The Magen Avraham (167:#38) writes that food should not be thrown at all, even on top of the table, because it is disgraceful to the food to do so. Tosafos mentions that tossing bread around causes it to become ruined. This reason, again, seems to apply even if it is done above the table. The Pri Megadim writes that it is particularly disgraceful for the mitzvah to toss around the piece upon which the HaMotzi was said.

There are others, however, who defend the custom of the Ksav Sofer. They understand that the Gemara only prohibits throwing of food when it is probable that the food may become soiled or ruined. They explain that even those Rishonim who feel that tossing of food in and of itself is inappropriate may have only ruled this way when it is done through mid-air, for that it when the food is most probable to get ruined or to spoil other foods. On top of the table itself, however, they understand that there is no prohibition. ■

REVIEW and Remember

1. Although generally we don't make large requests from Hashem, there is one area where there is no limit. What is that area?
2. What are the four activities that are prohibited with bread?
3. What is the difference between the restriction of throwing bread and throwing food?
4. What should a person do if he finds himself with food in his mouth and realizes he didn't make a bracha?

HALACHAH Highlight

Issues related to throwing bread

תנו רבנן ארבעה דברים נאמרו בפת: ... ואין זורקין את הפת ... והתניא כשם שאין זורקין את הפת, כך אין זורקין את האוכלין. אמר ליה והתניא אף על פי שאין זורקין את הפת, אבל זורקין את האוכלין. אלא לא קשיא, הא במידי דממאיס, הא במידי דלא ממאיס.

Our Rabbis taught that four points were presented about bread: ... one doesn't throw bread. ... And yet we have learned in a Beraisa: just as one may not throw bread, one may not throw other foods. He said to him: However, in another Beraisa we were taught that even though one may not throw bread, he may throw other foods. These teachings appear contradictory. The Gemara responds that if the food will be ruined by being thrown then it is prohibited to throw it. If the food will not be damaged by the throw, then one may throw it.

From the Gemara's resolution it appears that it is forbidden to fling bread even if it does not become repulsive by virtue of having been flung. On the other hand, other foods are prohibited to be thrown only if the throw renders the food repulsive. This is the opinion of Tosafos¹ and other Rishonim². The rationale for the distinction between bread and other foods is explained by the Beis Yosef³ to be due to the importance of bread, such that the mere throwing of the bread is seen as degrading even if the bread not be ruined. However, other Rishonim⁴ opine that there is no distinction between bread and other foods in this regard; accordingly, bread may be thrown if it will not be rendered repulsive.

The Poskim disagree in interpretation of Rashi's opinion here. The Beis Yosef⁵ understands Rashi to hold that throwing bread is permitted if it will not be ruined by the throw. Some Poskim⁶ disagree with this interpretation of Rashi. In their view, Rashi holds that bread may never be thrown, regardless of whether it will be ruined by the throw.

The Shulchan Aruch⁷ utilizes language that indicates that he maintains the opinion that bread may never be thrown, even if it will not become ruined by the throw. This is due to

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come ruined in the process.

10) One who forgot to make a bracha before eating

Three different Beraisos advise different actions to take if one put food in their mouth without eating. ■

the inherent dignity of bread. This is the understanding of the Mishnah Berura⁸ and others⁹.

Here is an interesting pre-Pesach application. Rav Yitzchak Zilberstien¹⁰ questions if one may throw still eatable bread into the fire on Erev Pesach, or is that considered disrespectful to the bread and is forbidden. He quotes the Be'er Haitev¹¹ who explains that the Kol Chamira formula is said in Aramic so that the negative forces will not understand. The concern being that being that they will object to degrading bread, man's basic sustenance. Being so, Rav Zilberstien writes that it may be correct to not throw the bread, even in order to destroy it. However, see Rav Shlomo Zalman Auerbach¹². ■

1. תוס' ברכות (דף נ ע"ב ד"ה אין זורקין) [ועי' תוס' (ד"ה כמאן אזלא.) ודו"ק.]
2. מכתם (כאן ד"ה ואין סומכין, עמ' ק), מאירי כאן (עמ' 188).
3. ב"י (סי' קעא ד"ה ומשמע, עמ' קעט במהד' מכון ירושלים)
4. שיטת רב האי גאון שהובא בחידושי הרשב"א כאן, ועי' הבנת הב"י (סי' קעא), ר"א"ה (כאן ד"ה ואין זורקין), ועי' בארחות חיים (הלכות סעודה סוף אות לא)
5. ב"י (סי' קעא ד"ה אבל מדברי, עמ' קפ במהד' מכון ירושלים)
6. עי' להגר"א באמרי נועם שם שדחה שצ"ל שרש"י ס"ל שגלוסקאות לאו היינו פת, דפת אסור לזרוק, ואע"י דאין נמאסין. ע"ש. וכן ראה בצ"ח כאן שרש"י לא היה צריך לזה, שהרי פת אפילו לא ממאיס אין זורקין. ע"ש. וכן ראה ברש"י כאן שדחה שרש"י גורס כגירסת הרי"ף והרא"ש: "אבל לא חתיכות ולא גלוסקאות" והטעם קאי אחתיכות. ע"ש שכן איתא ברש"י על הרי"ף. ע"ש.
7. סי' קעא ס"א
8. משניב (סי' קעא ס"ק ט)
9. עי' בכף החיים (סי' קעא אות ו) בשם כמה פוסקים
10. סי' חשוקי חמד על ברכות (כאן, עמ' דש).
11. באר היטב (סי' תלד ס"ק ה') מתוך סי' סדר היום (בסדר ביעור חמץ). וכן הובא הדבר בא"ר (שם ס"ק ז) במחצ"ה שפרמ"ג. ועוד.
12. ראה שמירת שבת כהלכתה (פרק כ הערה צח, עמ' רמו). וכן ראה בס' עץ השדה (פרק טז הערה יד ובהערה כב). ואכמ"ל. ■

STORIES off the Daf

Say it with care

מברכותיו של אדם ניכר אם תלמיד חכם הוא
Once, a talmid chacham came before Rabbi Yehuda Tzedaka seeking a letter of approbation. This man was offered a position, pending his collection

of letters of approval from some of the leading Torah scholars of the region. He approached R' Tzedaka for his signature. Instead of entering into a Torah discussion immediately in order to test the knowledge and fluency of his unfamiliar guest, R' Tzedaka had him served a cup of tea. His intent was to first observe how this gentleman would pronounce the brachah, and then to proceed from

there.

Unfortunately, the interview did not continue very long after that. R' Tzedaka immediately noticed how the young man barely said the brachah shekhakol, and it clearly was done as a chore, and without much excitement. R' Tzedaka denied the request to sign his recommendation, and he had to send him away empty handed. ■

