



So let's review...

1 ר' אבהו... עבד סעודתא לכולהו רבנן  
Today's daf begins with an exchange that took place at a seudah that Rav Abahu made in celebration of R' Zeira's recuperation from a serious illness.

At the beginning of the meal, R' Abahu offered R' Zeira the honor of making the Hamotzi for everyone. R' Zeira refused, because he held like R' Yochanan who taught - בעל הבית בוצע - the host breaks bread - meaning, it is proper for the host, rather than the guest, to be the one to make Hamotzi for everyone.

At the end of the seudah, R' Abahu once again tried to honor R' Zeirah, and asked him to lead the Zimun. However, R' Zeirah once again refused this honor, claiming that it was proper for R' Abahu - who recited the Hamotzi - to lead the bentsching as well. He held like Rav Huna, that בוצע מברך - the one who breaks bread, and says the Hamotzi, should recite Bircas Hamazon as well.

2 ר' יוחנן משום ר' שמעון בן יוחי...  
However, R' Abahu held like ר' שמעון בן יוחי, who said, that בעל הבית בוצע, ואורה מברך - the host should recite the Hamotzi, and the guest should lead the Zimun.

The Gemara explains the reason for this ruling as follows:  
It is proper for the host to recite the Hamotzi and give out the bread, כדי שיבצע בעין יפה - so that - as the host - he can serve generous-sized pieces of bread to his guests. Whereas, it would be improper for a guest to dole out large portions of the host's food.

On the other hand, it is proper for the guest to lead the Zimun - כדי שיברך לבעל הבית - so that he has the opportunity to bless his host with a special Bracha that is recited by the one who leads the Zimun.

3 "What blessing does a guest give his host?" He says:  
...etc., יהי רצון שלא יבוש בעל הבית בעולם הזה ולא יכלם לעולם הבא. This bracha is printed in many Sidurim and is still recited by many today.

1 ר' אבהו... עבד סעודתא לכולהו רבנן...

מוציא

בעל הבית בוצע

ר' אבהו

ר' זירא

זימון

בוצע מברך

2 כי הא דאמר ר' יוחנן משום ר' שמעון בן יוחי...

בעל הבית בוצע - ואורה מברך

כדי שיבצע בעין יפה

כדי שיברך לבעל הבית

מאי מברך

יהי רצון

שלא יבוש בעל הבית בעולם הזה

ולא יכלם לעולם הבא...

3 עד היכן ברכת הזימון...

Where does *end* זימון & *begin* ברכת המזון

רש"י

ר' ששת

עד הזן

Until the End of the First

ברכה

נודה לך

השם אלוקינו

ר' נחמן

עד נברך

Before the First

ברכה

הזן את העולם כולו בטובו



4 The Gemara then asks: עד היכן ברכת הזימון? – Until where does the Zimun Bracha extend? As Rashi explains, the Gemara means to ask: Where does Zimun end and where does the standard Bircas Hamazon begin, for an individual who bentshes alone without a Zimun?

רב נחמן אמר עד נברך, which means, that Zimun ends before the first Bracha, and an individual begins Bircas Hamazon from the beginning of the first Bracha, which is הזן את העולם כולו – as we do today. Whereas, רב ששת, says, עד הזן – Zimun extends until the end of the first Bracha, הזן את הכל. Therefore, an individual who bentshes alone, begins his Bircas Hamazon from the second Bracha of נודה לך.

5 The Gemara then digresses into a discussion as to whether the fourth Bracha of Bircas Hamazon – הטוב והמטיב – is מן התורה – as are the first three Berachos – or it is only מדרבנן – a rabbinic enactment.

The Gemara cites several proofs that הטוב והמטיב is only מדרבנן.

1. From the Halacha – פועלים עוקרים אותה – that it is omitted in certain situations – such as by laborers. It was also switched at times, as Rabbi Akiva would switch this Bracha with ברך דיון האמת in the house of an אבל. Now, if הטוב והמטיב were מן התורה that would never be permitted.

2. From its format – it begins with the words ברך אתה השם. This indicates, that it is not connected to the previous ברכות which are מן התורה.

6 The Gemara explains: The general format of Brachos is as follows;

כל הברכות כולן פותח בהן בברוך וחותם בהן בברוך – Most Brachos begin with ברך אתה השם אלקינו מלך העולם, and end with ברך אתה השם, and the exception of the Brachos we say before eating and before mitzvos. These are short Brachos consisting of only one concept – הודאה.

Therefore, פותח בהן בברוך ואין חותם בהן – we begin with Boruch but we do not conclude with Boruch.

Also, ברכה הסמוכה לחברתה – a Bracha which follows immediately after another Bracha. In which case, חותם בהן בברוך ואין פותח בהן בברוך – We conclude with Boruch, but we do not begin with Boruch.

עד היכן ברכת הזימון ...

Where does **end** זימון & **begin** ברכת המזון?

רש"י

ר' ששת	ר' נחמן
עד הזן Zimun extends Until the End of the First ברכה	עד נברך Zimun ends Before the ברכה
נודה לך השם אלוקינו	הזן את העולם כולו בטובו

הטוב והמטיב ...

מזכאן

ר' יוסף

ר' יצחק בר שמואל  
בר מרתא משמיה דרב

The fact that the ברכה starts ברך אתה השם אלקינו מלך העולם

ר' יוסף  
exempt hired workers from reciting this ברכה

כל הברכות כולן פותח בהן בברוך וחותם בהן בברוך ...

חוצ

וברכת הסמוכה לחברתה

וברכת הפירות וברכת המצוות

פותח בהן בברוך ואין חותם בהן

שחותם בהן בברוך ואין פותח בהן

begins הטוב והמטיב with ברך אתה השם

Indicates that it is **NOT** part of the *original* ברכות



7 The Gemara then returns to its original subject of Bircas Hamazon and asks - להיכן הוא חוזר - We learned earlier, that according to Rav Sheshes, one who bentshes individually starts Bircas Hamazon from the second Bracha, נודה לך. We also learned in the previous daf, that if one is eating in a group of three and his friends wish to bentch, he must interrupt his meal and listen to Zimun. He may resume his meal only after the leader finishes saying the first brocho of הכל את הכל. Therefore, the Gemara now inquires: להיכן הוא חוזר - According to Rav Sheshes - where does this individual who already participated in Zimun, begin Bircas Hamazon upon completing his meal - since it would seem that he was already yotzei the first Bracha?

רב זביד משמיה דאביי אמר, חוזר לראש

Abaya says, that since he participated earlier in Zimun he is no longer considered an individual, but part of a Zimun. However, since he later continued to eat he cannot be yotzei with their Brochos, and must therefore start Bircas Hamazon from the Bracha of הכל את הכל.

The Rabbanan say: למקום שפסק - he starts from where the Zimun left off, which is from לך נודה.

The Gemara concludes: והלכתא למקום שפסק

8 The Gemara continues...

אמר ליה ריש גלותא לרב ששת... פרסאי בצרכי סעודה בקיאי מינייכו The Resh Galusa praised the dinner manners of the Persians pertaining to the order in which they would seat their guests - who were of different levels of prominence. He also admired the order in which their guests would wash their hands - thus saying, that the Persians seemed to have more expertise in this area than the Rabbis.

9 Rav Sheshes is bothered by each of those practices and in the end says - I rely on the Baraisa that teaches the proper protocol for seating guests, which supports the conduct of the Rabbis rather than the Persians.

7 להיכן הוא חוזר... ר' ששת...

להיכן הוא חוזר

הזן את הכל

נודה לך

רבנן

למקום שפסק

ר' זביד משמיה אביי חוזר לראש

From where the Zimun left off נודה לך

He's part of a Zimun starts from הכל את הכל

8 אמר ליה ריש גלותא לרב ששת... פרסאי בצרכי סעודה בקיאי מינייכו...

ריש גלותא Praised the dinner manners of the Persians

- Order they would seat their guests
- Order in which their guests would wash

Persians have MORE EXPERTISE than רבנן

9 אמר ר' ששת, אנה מתניתא ידענא...

בריייתא: Proper protocol for Seating Guests Supports conduct of the רבנן