A new fellowship was formed around the paschal lamb; a new community sprang into existence. Being together, living with each other, sharing something many possess in common was made possible by the ceremonials of the paschal lamb. The halakhah coined the term havurah with reference to the group gathering together for this ceremonials (e.g., Mishnah, Pesaḥim 8:7). Eating together is a great medium of communication between individuals. Therefore, everything is shared.

The slave suddenly realized that the little he has saved up for himself, a single lamb, is too much for him. The slave spontaneously does something which he would never have believed that he was capable of doing, namely, he knocks on the door of his neighbor whom he had never noticed, inviting him to share the lamb with him and to eat together.

(Festival of Freedom)

A slave would be inclined to hide when he eats so that he ensures that he quenches his thirst and appetite. By sharing one's food the slave moves from selfishness to creating a chessed-thinking community (Ibid., p. 25). A beast drags his prey back to his lair to devour it alone, man chooses to eat as part of a community. Joining others around the table expresses the sense of responsibility and sympathy one is to feel for his fellow person. “The meal pulls man out of his self-centered state of mind and creates a community of equals...” (Ibid., p. 25)
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CHAPTER THREE: TAANIS

who attacked people who ate with unwashed hands. He would therefore place a jug of water and suspend it, and declare, "Whoever needs water to wash his hands before eating should come and do so, and not put his life in danger."

The Gemara gives yet one more example of Rav Huna's praiseworthy customs:

GEMARA With regard to the basic mitzva of zimmun, the Gemara asks:

From where are these matters derived, that after a meal in which three diners participated, a zimmun must be recited? Rav Asi said: As the verse states: "Praise God with me, and we will exalt His name together" (Psalms 34:14), i.e., the one reciting the blessing turns to at least two others to praise God together. Rabbi Abbahu said: The source of the mitzva of zimmun is derived from the verse here: "When I call the Name of the Lord, give [plural] praise to our God" (Deuteronomy 32:3).

All blessings, like Birkat HaMazon, are meant to forestall the natural human arrogance that makes man forget God. Blessing God is not an act of thanksgiving, but an act of remembering God, of declaring Him the true master of our world and its fullness, which is the very essence of Birkat HaMazon.
When three strangers passed his tent, Abraham did not immediately recognize them as angels. The first request he had of them was to wash their feet, since, according to the midrash, he thought they were Arabs who worshiped the dust of their feet (Rashi on Genesis 18:4). He assumed that these strangers were like so many of his unperceiving contemporaries, who could not grasp the existence of more than what the hand could touch or the eye could see. They seemed to be simple nomads who had no vision beyond their immediate surroundings, past "the dust of their feet."

Abraham therefore requested of them: "Lie down under the tree" (Genesis 18:4). Lift your eyes. Consider the organic process of growth, the mystery of life and focus beyond the treetop to the Heavens... (Isaiah 40:26) ...to the stars, to the galaxies, to the nebula, towards the vast expanse of space.

33. And he planted a tamarisk-tree in Beer-sheba, and called there [vayyikra] on the name of the Lord, the Everlasting God.

The verse there states: "And he planted an eshel in Beersheba, and called there [vayyikra] on the name of the Lord, the Everlasting God" (Genesis 21:33). Reish Lakish said: Do not read this word literally as "vayyikra," and he called, but rather as vayyakri, and he caused others to call. This teaches that Abraham our forefather caused the name of the Holy One, Blessed be He, to be called out in the mouth of all passersby. How so? After the guests of Abraham ate and drank, they arose to bless him. He said to them: But did you eat from what is mine? Rather, you ate from the food of the God of the world. Therefore, you should thank and praise and bless the One Who spoke and the world was created. In this way, Abraham caused everyone to call out to God.
After citing the *halakha* that one who eats a quantity of food that does not satisfy his hunger is obligated by rabbinic law to recite Grace after Meals, the Gemara cites a related homiletic interpretation. Rav Avira taught, sometimes he said it in the name of Rabbi Ami, and sometimes he said it in the name of Rabbi Asî: The ministering angels said before the Holy One, Blessed be He: Master of the Universe, in Your Torah it is written: “The great, mighty and awesome God who favors no one and takes no bribe” (Deuteronomy 10:17), yet You, nevertheless, show favor to Israel, as it is written: “The Lord shall show favor to you and give you peace” (Numbers 6:26). He replied to them: And how can I not show favor to Israel, as I wrote for them in the Torah: “And you shall eat and be satisfied, and bless the Lord your God” (Deuteronomy 8:10), meaning that there is no obligation to bless the Lord until one is satiated; yet they are exacting with themselves to recite Grace after Meals even if they have eaten as much as an olive-bulk or an egg-bulk. Since they go beyond the requirements of the law, they are worthy of favor.