

1 Our shiur began on the bottom of daf Mem Vov Amud Bais

תנו רבנן אין מכבדין לא בדרכים ולא בגשרים

The Baraisa - teaches that there is no need to honor a prominent person and allow him to proceed first when meeting on the road or when passing over a bridge. Also,

ולא בידים מזהמות - there is no need to wash mayim acharonim in order of prominence - other than the one who benches, as described in the previous daf..

1 *So let's review...*
 תנו רבנן אין מכבדין לא בדרכים ולא בגשרים
*No need to honor a prominent person...
 when meeting*

On The Road *Over A Bridge*

ולא בידים מזהמות

*There's no need to
 wash מים אחרונים
 in order of prominence*

*Other than the one who
 BENCHES*

2 R' Yochanan said similarly, that we need to accord honor only when entering a doorway that is fit for mezuzah, but not when traveling on the road or when going through a breach in a wall.

2 ר' יוחנן
*Honor ONLY in a doorway
 that is fit for מזוזה*

But NOT when

On The Road *Breach in a wall*

3 The Gemara then returns to discuss various halachos concerning הַבּוֹצֵעַ - the one who breaks bread and makes the brachah of haMotzei for others:

אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב - אין המסובין רשאין לאכול כלום עד שיטעום הַבּוֹצֵעַ - the people in the group may not eat anything until after the one making hamotzei has begun to eat.

3 *Various halachos concerning*
הַבּוֹצֵעַ
The one who makes
הַמוֹצֵי
for others



אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב
אין המסובין רשאין לאכול כלום
עד שיטעום הַבּוֹצֵעַ

People in the group *Until after* The one making הַמוֹצֵי
MAY NOT EAT *UNTIL AFTER* BEGAN TO EAT

4 Another Halocho is that after the leader makes haMotzei, he should not cut the loaf of bread עד שיכלה אמון מפי העונים - until everyone has completely finished saying אמון - because - אמון is considered as part of the bracha, and a person may not cut his bread until he concludes his bracha.

Rav Chisda however, says עד שיכלה אמון מפי רוב העונים - that one the בּוֹצֵעַ may cut the bread after most of the people present have finished saying Amen, but if some of the people stretch out the word Amen excessively, the בּוֹצֵעַ need not wait for him to finish saying Amen before cutting the bread, because it is wrong to stretch out Amen excessively.

4 *Another Halocho*
The LEADER should
NOT CUT
the bread



עד שיכלה **אמון** מפי העונים
Considered
part of the ברכה

רב חסדא

עד שיכלה אמון מפי **רוב** העונים
After MOST people
finished saying אמון

If some of the people stretch out

אמון

The בּוֹצֵעַ need not wait for him to finish

Because **IT IS WRONG**
to stretch out אמון



5 The Gemara then begins to discuss the proper way to answer Amen:
 תנו רבנן - אין עונין לא אמן חטופה - We may not answer a hasty Amen, meaning, Amen should not be pronounced with a Shevah, = "E-mein", but rather with a Komatz, = O'mein.

ולא אמן קטופה - also, we may not answer an abbreviated Amen, which means, that the "nun" is not enunciated, = "O'mei"

6 and one may not say an orphaned Amen. This refers to one who answers Amen without hearing or knowing what Bracha he is answering to.

And also לא יזרוק הברכה מפיו - one may not throw a bracha from his mouth in haste; Rather a bracha must be recited slowly and respectfully.

7 Ben Azai then adds that - כל המאריך באמן מאריך לו ימיו ושנותיו - One who lengthens his Omein - meaning that he answers Omein slowly and carefully, but not excessively long - will have lengthened days and years.

5 תנו רבנן... אין עונין לא אמן חטופה
 We may not answer a...
HASTY אמן
 אמן אמן
 ולא אמן קטופה
 and also not an...
ABBREVIATED אמן
 אמן

6 ולא אמן יתומה
 and also not an...
ORPHANED אמן
 One who answers אמן
 without knowing
 what ברכה
 he is answering to
 לא יזרוק הברכה מפיו
 A ברכה must be recited
SLOWLY
 & RESPECTFULLY

7 כל המאריך באמן
 מאריך לו ימיו ושנותיו
 בן עזאי
 One who answers אמן
SLOWLY
 will have Lengthened
 DAYS & YEARS



8 he Gemara then proceeds to teach the following law regarding zimun: As a general rule, in order for three people to join in a zimun group, they must eat their meal together at the same time.

The Gemara cites an incident, where Rav and Shmuel had already finished eating, when Rav Simi came along and began to eat his meal quickly, which indicated that he wanted to join them as a zimun group. Rav said; that we cannot combine to become a zimun group of three, because - אנן אכילנא לן - we had finished eating before the third person came along. However, Shmuel maintained that they were permitted to join as a zimun group because, although he and Rav had already finished eating - אילו מייתי לי ארדיליא וגוזלאי לאבא, מי לא אכלינן - had someone brought us a delicacy, such as mushrooms or young pigeons, would we not have eaten it?! Certainly, we would! This, argued Shmuel, is sufficient indication that our meal is not over yet.

Therefore, Rav and Shmuel were able to join with the third person in a zimun group, even though he joined them after they finished eating.

9 The Gemara concludes with another halachah regarding zimun: והלכתא גדול מברך אע"ג דאתא לבסוף - The halachah is that the most prominent person in the group should lead the zimun, even if he first came at the end of the meal.

8



זימון

3 people must eat together AT THE SAME TIME

רב ושמואל already finished eating

אתא רב שימי בר חייא והוה קמסרהב ואכיל


שמואל	רב
PERMITTED TO JOIN	CANNOT COMBINE
אילו מייתי לי ארדיליא וגוזלאי לאבא מי לא אכלינן	אנן אכילנא לן

Therefore רב ושמואל were able to join with a THIRD PERSON in zimun

Even though He joined them AFTER they finished eating

9

והלכתא גדול מברך אע"ג דאתא לבסוף



Most Prominent Person should lead the זימון

Even if he first came at the END OF THE MEAL

10 The Gemora now goes back to the Mishnah on דף מה which listed a number of situations where that person may be included in the zimun, and similar cases with slightly different situations where he cannot be included in the zimun. The Gemara first addresses the first group of cases which are as follows

אכל דמאי
ומעשר ראשון שנטלה תרומתו
מעשר שני והקדש שנפדו
והשמש שאכל כזית
והכותי

In all of the above cases, which were already discribed in the prious daf, he can be included in the zimun. In each case the Gemora goes on to explain, why we might think that he should not be included in the zimun, and why the Mishnah paskens that he can be included in the zimun.

11 The second group of cases is as follows:

אכל טבל
ומעשר ראשון שלא נטלה תרומתו
ומעשר שני והקדש שלא נפדו
והשמש שאכל פחות מכזית
והנכרי

In these cases he cannot be included in zimun.

Here too, the Gemora explains, why we might think that he can be included in the zimun, and why the Mishnah paskens that he cannot be included in the zimun.

12 In the middle of this discussion the Gemora brought a Braisa which the concept of an הארץ עם
The gemora asks עם הארץ - what type of person does the Mishnah label as an "Am Ha'aretz":

One who does not eat Chullin בטהרה
One who doesn't separate Maaser פירותיו כראוי
One who does not recite the Shema in the morning and night קורא ק"ש ערבית ושחרית
One who does not put on Tefillin כל שאינו מניח תפילין
One who doesn't wear Tzitzis כל שאין לו ציצית בבגדו
One who does not have a Mezuzah on his doorpost כל שאין מגדלם לתלמוד תורה על פתחו
One who does not raise his children in the ways of Torah כל שיש לו בנים ואינו מגדלם לתלמוד תורה

The Baraisa concludes:
that the term Am Ha'aretz refers to whoever was not חכמים, literally: did not serve torah scholars. And Rashi explains that this refers to one who did not study Gemara.

10 Back to the משנה
Persons included in the זימון...

FIRST GROUP

מעשר שני והקדש שנפדו	מעשר ראשון שנטלה תרומתו	אכל דמאי
והכותי		והשמש שאכל כזית

מזמנין עליו

The גמרא explained...

Why he should NOT BE INCLUDED And why HE IS INCLUDED

11 **SECOND GROUP**

מעשר שני והקדש שלא נפדו	מעשר ראשון שלא נטלה תרומתו	אכל טבל
נכרי		השמש שאכל פחות מכזית

אין מזמנין עליו

The גמרא explained...

Why he can BE INCLUDED And why he CANNOT BE INCLUDED

12 **בריתא:**
עם הארץ

The gemora asks **איזהו עם הארץ?**

כל שיש לו בנים ואינו מגדלם לתלמוד תורה	כל שאין מוזהה על פתחו	כל שאין לו ציצית בבגדו	כל שאינו מניח תפילין	כל שאינו קורא ק"ש ערבית ושחרית	כל שאינו מעשר פירותיו כראוי	כל שאינו אוכל חולין בטהרה
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The Baraisa concludes...
אפילו קרא ושנה - ולא שמש תלמיד חכם
הרי זה עם הארץ
whoever was not מושמש תלמידי חכמים

רש"י
גמרא DIDN'T STUDY





13 Our daf ends with several novel and lenient rulings, regarding who is qualified to serve as the tenth person in a zimun of ten, or in a minyan in shul:
 For example, although our Mishnah teaches; נשים ועבדים וקטנים אין מזמנים עליהם - Women, servants, and minors may not join in a zimun group, the Gemara cites an opinion that נשים ועבדים וקטנים may complete a minyan of ten when there are already nine adult men in the group.
 The Gemorah then relates a supporting story מעשה ברבי אליעזר where R' Eliezer freed one of his Canaanite servants to make a minyan. Even though we just learned that an עבד may be counted for a 10th person, however he had to free him, because he was only the ninth person. He then used another עבד as the tenth person.
 Although there is an איסור of בעשה עבדו עובר בעשה - One who frees his Canaanite servant transgresses a positive commandment of - לעולם בהם תעבדו - you shall work them forever, however - מצוה דרבים שאני - a Mitzvah of the tzibbur - for the public need - is different. For that purpose it is permitted.

14 Another such ruling is - תשעה נראין כעשרה מצטרפין - that when nine people are gathered together in a way that makes it appear as though there are ten people present, it is considered a valid minyan.
 The gemorah also refers to this as - תשעה וארון מצטרפין

13 Our daf ends...
 Who is qualified to serve as the **10th PERSON** in a זימון of ten

נשים ועבדים וקטנים אין מזמנים עליהם

מעשה ברבי אליעזר שנכנס לבית הכנסת ולא מצא עשרה ושחרר עבדו

May complete the מנין if he is the 10th!

he was only the 9th!

Although there is an איסור of לעולם בהם תעבדו

However

מצוה דרבים שאני
 For the public need is different

14 Another such ruling...
 תשעה נראין כעשרה מצטרפין

9 People gathered

It appear as though there are

10 People present

It is considered a **VALID MINYAN**

The gemorah also refers to this as תשעה וארון - מצטרפין





15 The Gemorah then cites Rabbi Yehoshua be Levi who says לעולם ישכם אדם לבית הכנסת כדי שיזכה וימנה עם עשרה הראשונים - that those who makes the effort to be among the first ten in shul, are נוטל שכר כנגד כולם - receive a reward equivalent to the entire congregation. Because as the Maharshah explains, כל בי עשרה שכינתא שריא - the first ten people cause the Shechinah to dwell among this congregation.

15 רבי יהושע בן לוי

לעולם ישכם אדם לבית הכנסת
כדי שיזכה וימנה עם עשרה הראשונים

The first 10 in shul are
נוטל שכר
כנגד כולם

מהרש"א

כל בי עשרה שכינתא שריא
First 10 people cause the שכינה
to dwell in the congregation

16 Our gemora concludes with רב נחמן teaching us that קטן היודע לזמן מברכין מזמנין עליו that even a child may be counted for זמן as long as he knows to who we are making the brocho.

16 Our gemora concludes...

רב נחמן

קטן היודע לזמן מברכין
מזמנין עליו

As long as he knows
to who we are making the ברכה

