

OVERVIEW of the Daf

1) The Gemara tells the story of Ravin and Abaye traveling together which relates to the practice of not giving honor while traveling.

2) The topic of etiquette is resumed

Participants are not permitted to eat until the one who made hamotzi eats.

The guidelines are presented for sharing a plate of food and regarding who should be served first.

3) Answering "Amen"

The person who makes hamotzi should not slice the bread until the listeners finish answering "Amen."

One must be careful to enunciate all the letters and sounds of the word "Amen" and one must be aware to which brachah they are responding "Amen."

The reward is listed for answering a proper "Amen" and the punishment is recorded for answering an improper "Amen".

4) Joining a zimmun

Shmuel teaches that as long as the participants would still eat dessert the meal is not considered complete.

The most prominent person should lead the zimmun even if he wasn't there for most of the meal.

5) Clarifying the Mishnah

The Gemara begins a lengthy exposition of the cases mentioned in the Mishnah of those who may and may not join a zimmun.

6) Three halachos from R' Yehoshua ben Levi

1. A baby can count towards making a zimmun of ten.

2. A slave can count towards making a zimmun of ten.

3. A person should make an effort to be one of the first ten to shul to receive a reward equal to all those who come later.

7) Completing a minyan or zimmun

The Aron Hakodesh with nine others counts as a minyan. Shabbos counts towards a zimmun.

Two talmidei chachamim who sharpen each other count as three for a zimmun.

A child who is less than thirteen but has the physical signs of maturity counts in the minyan. ■

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by Mr. & Mrs. Myron Cherry
in loving memory of their sister, Shayne Cherry Adell*

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מרת הינדא רחל בת ר' שלמה, ע"ה*

Distinctive INSIGHT

Counting the Aron

תשעה וארן מצטרפין וכו' וארון גברא הוא...אלא תשעה נראין כעשרה—מ: :
Nine people plus the Aron combine to form a minyan—47b

When he heard this comment of Rav Huna, Rav Nachman was surprised and asked, "Is the Aron HaKodesh a person?" Rav Huna responded and said that the halachah recognizes that a group of nine people appears like ten. This refers either to when they are bunched together, or it can actually refer to when they are spread throughout the room.

The response of Rav Huna needs to be explained. If nine appear as ten when we glance superficially upon the group, why does R' Huna mention the need to have the Aron join in their gathering? On the other hand, if we need a minyan, of what benefit is it if nine people *appear* as ten? If we need a minyan, we need ten, not a group that simply looks like ten.

The opinion of R' Huna is that nine can only count as a full minyan due to the Aron being joined in their number. We find a parallel situation where the brothers of Yosef voted to sell him, and, as a minyan, they made a pact that no one would ever be allowed to reveal their secret. There were only nine brothers present at that moment, but they joined the shechinah with their vote to complete the number to ten. Similarly, the Aron Kodesh contains the Sefer Torah, which together represents the shechinah. When R' Nachman heard this, he challenged the ruling, because although R' Huna was using the concept of the shechinah as joining as the tenth, we still need a minyan that is recognizable and apparent to onlookers, and nine is not ten. R' Huna reassured R' Nachman that with the idea of the Aron being counted, and with the nine people distributed in the room in the proper manner, we can consider the minyan as intact. ■

REVIEW and Remember

1. Why was R' Safra careful to say the word לטעום?
2. When does one not have to wait for another to finish answering "Amen"?
3. According to R' Huna what is the halachic definition of an עם הארץ?
4. What halachic principle is stronger than מצוה הבאה בעבירה?

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HALACHA Highlight*Passing one's Rebbe on the road*

רבין ואבבי הוו קא אזלי באורחא, קדמיה חמריה דרבין לדאבבי, ולא אמר ליה נזיל מר. אמר מדסליק האי מרבנן ממערבא גס ליה דעתיה, כי מטא לפתחא דבי כנישתא אמר ליה: ניעל מר. אמר ליה: ועד השתא לא מר אנא? אמר ליה: הכי אמר רבי יוחנן אין מכבדין אלא בפתח שיש בה מזוזה. - מז.

Ravin and Abaye were traveling together on the road. Ravin's donkey passed Abaye's donkey, and Ravin did not say to Abaye: "Let the master go forward." Abaye thought to himself: "Since this Rabbi left the Rabbis of Israel he has become somewhat arrogant." When they arrived at the entrance to the synagogue, Ravin said to Abaye: "Let the master go up first." Abaye responded: "And until now I wasn't the Rabbi?" Ravin responded: "Rav Yochanan taught that one does not give honor except at an entrance with a Mezuzah." - 47a

In his work entitled *חשוקי חמד*¹, Rav Yitzchak Zilberstein discusses the following question: A procession of cars is traveling to a wedding, and at the head of the procession is the Rebbe's vehicle. In the course of the travel they encounter heavy traffic. One of the drivers, a student of the Rebbe, succeeds in passing the Rebbe due to his assertive driving skills. Has the student acted inappropriately towards the Rebbe?

Rav Zilberstein cites our passage in the Gemara and a similar one in Shabbos². Tosafos³ deduces from the passage in Shabbos that one does accord honor while traveling. As well, in Yoma⁴ we learn that while walking with the Rebbe, the Rebbe should be in the middle and the students to his sides. This, as well, suggests that honor is accorded while traveling. Rabbeinu

Tam then questions that concept based upon our Gemara where Ravin states in the name of Rav Yochanan that honor is only offered at an entrance worthy of a Mezuzah. These two passages appear to contradict one another. Rabbeinu Tam answers that our passage discusses a case where the Rebbe and student were not traveling together, therefore there is no necessity to accord the honor. However, when the Rebbe travels with the student, then honor needs to be extended. Based upon this, Rav Zilberstein explains that in this case where they set out together, the student must accord his Rebbe the proper honor and not pass him.

Rav Zilberstein however questions the matter from a different angle. Possibly we can consider each car a separate domain onto itself (רשות היחיד). If so, there may be no need to offer the Rebbe to proceed first. It could be argued that only when the two are traveling together, by foot or on animals, are they considered traveling together. However, when each travels in his own private domain, this may not be considered traveling together which requires according the proper respect. If so, there would be no prohibition to pass the Rebbe. Although he considers this option, Rav Zilberstein ultimately feels that even under these conditions there is an inherent act of disrespect in passing the Rebbe. ■

1. חשוקי חמד (לברכות דף מז ע"א, עמי רפה)
2. שבת נא ע"ב
3. שבת (נא ע"ב ד"ה קדמיה חמרא). וכוה בתוס' כאן (מו ע"ב ד"ה אין מכבדין).
4. יומא נז ע"א. ועיי שו"ע יו"ד סי' רמב סט"ז. ■

STORIES off the Daf*"Creating" a Minyan*

ושחרר עבדו והשלימו לעשרה - מז:

He released his servant who was then able to join to form a minyan. - 47b

When Rabbi Ephraim Zalman Margolis, the author of the Bais Ephraim, was a young boy, his father asked him if he thought a minyan could be convened if the tenth man was a being created using the mystical powers of Sefer Yetzira. Even as a youth, Reb Ephraim Zalman was quick to respond with an appropriate reference. He pointed out how our Gemara tells the story of Rabbi Eliezer who released his

servant in order to enable a minyan to be formed. Although this constitutes a violation of a Torah law not to release a non-Jewish slave, the Gemara justifies his actions in that doing so for the sake of a communal mitzvah was allowed. There are certainly indications that Rabbi Eliezer was well-versed in kabbalistic techniques, and that he was capable of creating such a being. The reason why he refused to do so, and that he opted to release his servant instead, must be that a creature formed by Sefer Yetzira tools cannot be used for a minyan. This would not be a genuine person, and he would not have counted toward the minyan.

It is fascinating that Mishna Berura (55:#4) cites the Teshuvos of Chacham

Tzvi, who discusses this very issue. In Responsa #93, Chacham Tzvi also comes to the conclusion that such a creature cannot be used for a minyan, and his proof is from a Gemara in Sanhedrin (65b). There, the Gemara tells the story of Rava who created such a man. He sent him to R' Zeira, and R' Zeira returned him to dust. Apparently, explains the Chacham Tzvi, if there was any positive benefit to be had from this creature, R' Zeira would not have destroyed him.

We see, therefore, that such a person is not eligible to join in a minyan, or else R' Zeira would have kept him for that purpose alone. ■