



## 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 parameters for sharing a plate of food and who should be served first are presented.

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 bracha they are responding "Amen."

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

4) Joining a zimun

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 zimun 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 can and can not join a zimun.

6) Three halachos from R' Yehoshua ben Levi

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

2. A slave can count towards making a zimun 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 zimun

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

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

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

## Distinctive INSIGHT

*Counting the Aron*

תשעה וארן מצטרפין וכו' וארון גברא הוא...אלא תשעה נראין כעשרה

*Nine people plus the Aron combine to form a minyan*

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 halacha recognizes that a group of nine people looks 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 shechina with their vote to complete the number to ten. Similarly, the Aron Kodesh contains the Sefer Torah, which together represents the shechina. When R' Nachman heard this, he challenged the ruling, because although R' Huna was using the concept of the shechina as joining as the tenth, we still need a minyan that is recognizable and apparent to on-lookers, 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 about the room in the proper manner, we can consider the minyan as intact. ■

## REVIEW and Remember

1. Why as 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 עם הארץ?

4. What halachic principle is stronger than מצוה הבאה בעבירה?

## HALACHAH Highlight

### Passing your Rebbi on the Road

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

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."

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

Rav Zilberstein cites our passage in the Gemara and a similar one in Shabbos<sup>2</sup>. Tosafos<sup>3</sup> deduces from the passage in Shabbos that one does accord honor while traveling. As well, in Yoma<sup>4</sup> we learn that while walking with the Rebbi, the Rebbi should be in the middle and the students to his

sides. This, as well, suggests that honor is accorded while traveling. Rabeinu 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. Rabeinu Tam answers that our passage discusses a case where the Rebbi and student were not traveling together, therefore there is no necessity to accord the honor. However, when the Rebbi 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 Rebbi 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 Rebbi 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 Rebbi. Although he considers this option, Rav Zilberstein ultimately feels that even under these conditions there is an inherent act of disrespect in passing the Rebbi. ■

1. חשוקי חמד (לברכות דף מז ע"א, עמי רפה)

2. שבת נא ע"ב

3. שבת (נא ע"ב ד"ה קדמיה חמרא). וכזה בתוס' כאן (מו ע"ב ד"ה אין מכבדין).

4. יומא נז ע"א. ועי' שו"ע יו"ד סי' רמב ס"ז. ■

## STORIES off the Daf

### "Creating" a Minyan

ושחרר עבדו והשלימו לעשרה

When Rabbi Ephraim Zalman Margolis, the author of the Beis 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. ■