

## 1.7.1

45a (משנה א') → 46a (מענה ועד עולם)

1. גָּדְלוּ לֵה' אֶתִּי וְנְרוּמָה שְׁמוֹ יְהוָה: תְּהִלִּים פֶּרֶק לֵד פְּסוּק ד'  
 2. כִּי שָׁם ה' אֶקְרָא הִבּוּ גֹדֵל לֵאלֹהֵינוּ: דְּבָרִים פֶּרֶק לֵב פְּסוּק ג'  
 3. וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחִזַּק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל: שְׁמוֹת פֶּרֶק יֵט פְּסוּק יֵט

- I **משנה א'**: essential obligation of זימון and those who are included/excluded
- a *If*: three people eat together, they are obligated to do זימון (definitions to follow)
- i *Source*: v. 1 (ר' אסי) or v. 2 (ר' אבהו) → one person is calling upon at least two others to praise God
- 1 *Tangent*: v. 2 → a person answering זימון should not raise his voice louder than the מברך
- (a) *Tangent*: v. 3 → תורגמן and reader should read at same volume
- ii *Dispute* דב'ר' יוחנן whether 2 may use זימון (unclear who took which position)
- 1 *Attempted proof*: our משנה → only 3
- (a) *Block*: perhaps our משנה is only referring to חובה
- 2 *Attempted proof*: from later משנה, which forbids 3 from breaking up
- (a) *Block*: perhaps that is because they were originally established as a חובה (don't move to רשות)
- 3 *Attempt*: from ברייתא – if a waiter was serving 2, he may join them for זמון w/o רשות; if 3 – needs רשות
- (a) *Block*: perhaps it is preferable for them to have a situation of חובה
- 4 *Proof*: ברייתא – women and slaves may set up their own זימון, but not together
- (a) *Explanation*: as many women as there may be are like 2 men (for זימון)
- (b) *Answer*: in this case, there are 3 people (דעות); they may not mix due to פריצות
- 5 *Suggestion*: רב was the authority who disallowed 2 from forming a זימון
- (a) *Argument*: he ruled that if 3 ate together and one went out, the 2 may only מזמן if he answers
- (i) *Block*: in that case, they had already established themselves as a חובה
- 6 *Suggestion*: ר"י was the authority who disallowed 2 from forming their own זימון
- (a) *Argument*: he ruled that if 2 ate together, one can be יוצא via the other
- (i) *And*: in our discussion there, we concluded that he means that there is no זימון between them
- (b) *Challenge* (ר'בא בר רב הונא): reports from א"י indicate that two may be מזמן
- (i) *Answer* (ר' הונא): perhaps they heard it from רב before he went back to בבל
- iii *Revisiting רב's ruling*: if one went out, they call him and include him
- 1 *אב"י*: only if he answers
- 2 *מר זוטרא*: only applies to 3 (contra אשי ר') – if 10, they must all be there as they are mentioning אלקינו
- iv זמון – אב"י ורבא – misc. rules about זמון
- 1 *אב"י*: if there are 2, they should bless separately; only if they are both knoweldgale; else סופר מוציא בור
- 2 *רבא*: two need not stop for one (to say ברכת המזון), but 1 stops for 2 (2 may stop for 1 (לפנים משורת הדין (2 may stop for 1
- 3 *Story*: 3 חכמים ate together, didn't know who should lead זימון, so they split up the ברכות
- (a) *Conclusion*: they weren't זימון יוצא, and they could no loinger do it, as אין זימון למפרע
- v *If*: someone encountered a זימון in mid-process, he answers ברוך or זימון, depending when he arrived
- 1 *Tangent*: saying זימון after your own ברכה is demeritorious, except after יום טוב (end of מה"ת ג')
- (a) *אב"י*: said זימון aloud, to encourage workers to return to work; אשי ר' quietly, והמטיב, שלא לזלזל בהטוב והמטיב
- vi *Story*: at party held in honor of זירא ר' recovery, אבהו ר' asked him to break bread – זירא ר' countered that the בעל הבית ought to do so, in order to mete out generous portions
- 1 *When*: it was time to say ברכת המזון, he averred that the בורך בוצע
- (a) *אבהו ר'*: the guest is מברך, so as to bless בעה"ב (version of בעה"ב)
- b *If*: someone ate דמאי, or מע"ר that had תר"מ taken from it, or מע"ש or הקדש that had been redeemed, or a waiter who ate a כזית or a כותי – they may be included in זימון
- c *However*: if someone ate טבל, or מע"ר that had not had תר"מ taken from it, or מע"ש or הקדש that had not been redeemed or a waiter who ate less than a כזית or a non-Jew – may not be included.
- II **משנה ב'**: more parameters of זימון:
- a *exclusions*: women, slaves and minors are not included
- b *שעור* amount to eat in order to be included:
- i *כזית* (ר"מ) ת"ק
- ii *כביצה ג'* יהודה (2 or 3 times as much)