

1.7.2

46a (כצורבא מרבנן דמי) → 47b (עד היכן ברכת הזמון)

1. ...כי תקחו מאת בני ישראל את המעשר אשר נתתי לכם מאתם בנהלתכם והרמתם ממנו תרומת ה' מעשר מן המעשר: במדבר יח, כו
 2. כן תרמו גם אתם תרומת ה' מכל מעשרותיכם אשר תקחו מאת בני ישראל ונתתם ממנו את תרומת ה' לאהרן הכהן: במדבר יח, כח
 3. ונתתה בכסף וצרת הכסף בגדך והלכת אל המקום אשר יבחר ה' אלהיך בו: דברים יד, כה
 4. ואם גאל גאל את השדה המקדיש אתו ונסף חמשית כסף ערךך עליו וקם לו: ויקרא כו, יט

- I Discussion – extent of הזמון (רש"י – how much isn't said by solo; 'תוס' – how long does individual wait for the two before resuming eating as per previous discussion)
- a ר' נחמן: until נברך (just the "invocation")
- b הזן את הכל ד' ששת
- i Suggestion: perhaps this follows dispute of תנאים, one who says ברה"מ is 2/3, the other says 3/4
- ii Rejection: each of ר"נ and ר"ש will explain it within their positions:
- 1 ר"נ: all agree that זמן is until נברך; 3/4 is fine; 2/3 is referring to הטוב והמטיב, who omit
- 2 ד"ש: all agree that זמן is until הזן; 2/3 is fine; 3/4 holds הטוב והמטיב
- iii Tangent: proofs that הטוב והמטיב is not מה"ת:
- 1 דב יוסף omit it
- 2 דב: it begins with ברוך, contra the general rule in אט: must be an independent ברכה
- 3 דנב"י: we omit it in האבל, as per ברייתא (detailing המזון המזון)
- iv Final ruling: someone who stops for זמן, when he picks up (after הזן, as per ר"ש),
- 1 ר' זביד (per אב"י): goes back to the beginning (of הזן)
- 2 דבנן: goes back to where he left off (beginning of הארץ ברכה)
- II Tangent: ר"ש's praise of Persian banquet protocol to ר"ש:
- a Senior guest: reclines at head, 2nd to him above him (they communicate with sign language), 3rd below him
- i And: washing before meal starts at גדול, who is brought food immediately
- ii Then: washing after meal starts at lesser guest, and as each washes, his tray is removed
- b ר"ש invokes גדול-ברייתא גדול reclines at head, 2nd below him (communicate orally), 3rd above him
- i And: washing before meal starts with גדול with מ"א; if more than 5, with קטן until 5, then גדול
- ii Then: wherever מ"א start (at final five), is the מזמן (as per story with רב and רבי, as per ח"י's guidance)
- c Tangential ברייתא re honor: no deference shown on the road, on bridges or at מים אחרונים (story with רובין and אב"י)
- d Related ruling from דב: participants may not eat until בוצע tastes/eats first
- i ברייתא: two wait for each other (if they interrupted) to resume eating (from same dish) – not 3
- 1 And: the one who broke bread (said הוציא) takes first, but may honor another if he wishes
- 2 Story: רב"ח and his son at his wedding – wait for most to finish saying אמן before breaking bread
 (a) Reason: for not waiting for all – אמן must not be stretched out too much (הלכות אמירת אמן)
- e Misc: if another joins the meal at a late point, as long as the participants would still eat if a tasty dish were brought, he may be מצטרף (story with רב ושמואל)
- i And: גדול should be מזמן, even if he came at the end (contra ר' אחא in meeting with רב)
- III Analysis of משנה א': list of "problematic" foods which nonetheless generate חיוב ברכה וזימון
- a דמאי: as per דמאי גא: דמאי – we may feed דמאי to the poor; he could make himself poor by disowning all his possessions
- b מע"ר שנטלה תרומתו: in case the לוי took his תרומה in the field and he separated תר"ג w/o תר"ג
- i As per: ר' אבהו – v. 1 → only מעשר מן המעשר, not מעשר from תר"ג
- ii Challenge (ר' פפא לאב"י): even if לוי took מע"ר at granary, should be exempt from תר"ג
- iii Response: v. 2 applies – מכל מעשרותיכם (difference – once it gets to granary, it is דגן)
- c מע"ש והקדש שנפדו: justification – even if he didn't give חומש → חומש is not indispensable for דיון
- d קמ"ל – שמש שאכל כזית: justification – סד"א he isn't "settled" there
- e כותי: challenge: shouldn't he be like an הארץ עם (רבנן – don't include an ע"ה in זימון)
- i Answer1 (אב"י): the כותי could be a חבר
- ii Answer2 (רבא): could be הארץ עם of רבנן in רבנן, as per definition of הארץ עם
- 1 ד"מ: חולין בטהרה ע"ה is someone who doesn't eat
- 2 דבנן: someone who doesn't separate מעשרות properly
 (a) But: כותים are careful about תר"ג; as it is explicit in תורה and they are more careful than we

IV Tangential re: definition of הארץ עם ברייתא

- a ד"א: anyone who doesn't recite ק"ש every morning and evening
- b תפילין ד' יהושע: anyone who doesn't don תפילין
- c בן עזאי: anyone who doesn't have ציצית on his garment
- d ר' נתן – anyone who has no מזוזה on his doorway
- e תורה: anyone who has sons and he doesn't raise them to study תורה
- f אחרים: even if he studied ומשנה ומקרא but not גמרא (i.e. the analysis and application of principles of law)
 - i הלכה כאחרים ד' הונא
 - ii Story: רב"ח refused to include a תנא in his זימון; at רב"ח's funeral, רבא said that he died due to this lack of honor –
 - 1 Challenge: wasn't רב"ח right?
 - 2 Answer: he did, indeed, study from the רבנן, and רב"ח didn't investigate thoroughly
 - 3 Alternatively: if someone repeats the lessons of the students, this is akin to שמוש ת"ח