

## Intermediate Talmud

Tractate Berachot: Chapter 7, folio 45b

Lesson Four

With Rabbi Mendel Kaplan

**Come and hear:** Women by themselves invite one another, and slaves by themselves invite one another, but women, slaves and children together even if they desire to invite one another may not do so. Now a hundred women are no better than two men, and yet it says, “Women by themselves invite one another and slaves by themselves invite one another”? — There is a special reason there, because each has a mind of her own. If that is so, look at the next clause: “Women and slaves together, even though they desire to invite one another may not do so.” Why not? Each has a mind! — There is a special reason in that case, because it might lead to immorality.

**We may conclude** that it was Rav who said, “Even though they [two] desire to invite one another they may not do so,” because R. Dimi b. Yoseph said in the name of Rav: If three persons ate together and one of them went out, the others call to him and count him for *zimmun*. The reason is, is it not, that they call him, but if they did not call him they could not [invite one another]? — There is a special reason there, that the obligation to invite one another devolved upon them from the outset. Rather you may conclude that it is R. Yochanan who said that even though they desire to invite one another they may not do so. For Rabah b. Bar Chanah said in the name of R. Yochanan: If two persons eat together, one of them is exempted by the benediction of his fellow; and we were perplexed to know what it was that he tells us; for we have learnt: If he heard without responding [Amen], he has performed his obligation, and R. Ziera explained that he tells us that they do not invite one another to say grace. We may therefore draw this conclusion.