

# Intermediate Talmud

Tractate Berachot: Chapter 7, folio 47b

Lesson Fourteen

With Rabbi Mendel Kaplan

**OR IF AN ATTENDANT WHO HAS EATEN AS MUCH AS AN OLIVE**, etc. This is obvious! — You might object that the attendant does not sit through the meal. This teaches, therefore, [that this is no objection].

**A CUTHEAN MAY BE INCLUDED [IN THE THREE]**. Why so? Wherein is he better than an '*am ha-aretz*', and it has been taught: An '*am ha-aretz*' is not reckoned in for zimmun? — Abaye replied: It refers to a Cuthean who is a *chaver*. Raba said: You may even take it to refer to a Cuthean who is an '*am ha-aretz*', the passage cited referring to an '*am ha-aretz*' as defined by the Rabbis who join issue in this matter with R. Meir. For it has been taught: Who is an '*am ha-aretz*', anyone who does not eat non-sacred food in ritual cleanness. So R. Meir. The Rabbis, however, say: Anyone who does not tithe his produce in the proper way. Now these Cutheans do tithe their produce in the proper way, since they are very scrupulous about any injunction written in the Torah; for a Master has said: Whenever the Cutheans have adopted a mitzvah, they are much more particular with it than the Jews.

**Our Rabbis taught:** Who is an '*am ha-aretz*', Anyone who does not recite the *Shema* evening and morning. This is the view of R. Eliezer. R. Yehoshua says: Anyone who does not put on tefillin. Ben 'Azzai says: Anyone who has not a fringe on his garment. R. Natan says: Anyone who has not a *mezuzah* on his door. R. Natan b. Yoseph says: Anyone who has sons and does not bring them up to the study of the Torah. Others say: Even if one has learnt Scripture and Mishnah, if he has not ministered to the disciples of the wise, he is an '*am ha-aretz*'. R. Huna said: The *halachah* is as laid down by 'Others'.