

# VI

---

## BAVLI BERAKHOT CHAPTER SIX

### FOLIOS 35A-45A

#### 6:1

- A. [35A] How does one say a blessing over produce?
  - B. Over produce of a tree one says, “Creator of the fruit of the tree,”
  - C. except for wine.
  - D. For over wine one says, “Creator of the fruit of the vine.”
  - E. And over produce of the earth, one says, “Creator of fruit of the ground,”
  - F. except for a bread.
  - G. For over bread one says, “He who brings forth bread from the earth,”
  - H. And over vegetables one says, “Creator of the fruit of the ground.”
  - I. R. Judah says, “Creator of diverse kinds of herbs.”
- I.1** A. *What is the source of this rule [that one must say a blessing before eating produce]?*
- B. *It is in accord with what our rabbis have taught on Tannaite authority:*
  - C. “The fruit thereof shall be holy, for giving praise to the Lord” (Lev. 19:24). [This verse refers to produce in the fourth year after planting a given tree.]
  - D. This teaches that [produce] requires the recitation of a blessing, both before and after eating.
  - E. On the basis of the foregoing exegesis, R. Aqiba said, “It is forbidden for a person to taste anything before reciting a blessing.”
  - F. *Now does the exegesis, “for giving praise...,” serve the purpose just now specified?*
  - G. *It serves [two purposes], for the All-Merciful has stated, “Redeem [the produce of the fourth year, if it is not eaten in Jerusalem], and, second, [to apply the stated rule only to the fruit of the vine by indicating that] what requires a song [of praise] requires redemption, and what does not require a song does not require redemption [thus speaking only of wine, which alone is subject to the rule governing produce of the first year].*
  - H. *And the foregoing further accords with what R. Samuel bar Nahmani said R. Jonathan said.*
  - I. For R. Samuel bar Nahmani said R. Jonathan said, “How do we know that a song [of praise] is sung only over wine?

- J. “As it is said, ‘And the vine said to them, Should I leave my wine, which cheers God and man’ (Jud. 9:13).
- K. “If wine cheers man, how does it cheer God?
- L. “It is on the basis of that statement that we learn that people may sing a song [of praise] only over a cup of wine.”

**I.2 A.** *The foregoing exegesis [proving that we derive the requirement to say a blessing from the use of the word ‘praise’] poses no problem to him who repeats the tradition in the form of “the planting of the fourth year.” [Then the cited verse speaks of all produce that reaches the fourth year of growth, and does not refer only to wine. Simon, p. 218, n. 4: In this case the word for praise cannot be used to prove that only the vine requires redemption and is available for teaching that a blessing must be said over fruit.] But for him who repeats the version as “the vineyard in the fourth year of its growth” [in which case the cited verse speaks only of fruit of the vine, wine], what is there to be said?*

- B. *For it has been stated:*
- C. R. Hiyya and R. Simeon, son of Rabbi:
- D. One authority repeated: “Vineyard in the fourth year [speaking then only of wine].”
- E. And the other stated, ““the planting in the fourth year of its growth.”
- F. *Now that poses no problem for one who repeats the Tannaite formulation as “a vineyard in the fourth year after planting, there is no problem,” if he derives the rule from an argument by analogy, as has been taught on Tannaite authority:*
- G. Rabbi says, “Here it states, ‘That it may yield to you more richly the increase thereof’ (Lev. 19:25). And elsewhere it says, ‘The increase of the vineyard’ (Deu. 22: 9).
- H. “Just as the word ‘increase’ used in the latter passage refers to the vineyard, so here it refers to the vineyard.”
- I. *And even if one does derive the required proof from the argument from analogy, then we know only that a blessing has to be said after eating [produce]. How do we prove that one has to say a blessing before eating produce?*
- J. That is no problem, for proof derives from an argument a fortiori:
- K. Now if one has to say a blessing once he is full, when he is hungry, all the more so!
- L. Accordingly, we have found proof that one has to say a blessing before and after consuming produce of the vineyard.
- M. How do we know that one must do so for all other varieties of produce?
- N. It must be derived from the case of fruit of the vineyard.
- O. *For it has been taught on Tannaite authority:*
- P. Just as, in the case of produce of a vineyard, something from which one derives benefit, one has to say a blessing, so in the case of any thing from which one derives benefit, one has to say a blessing.

- Q. No, there is a weak point in that argument:
- R. The distinctive trait of the vineyard [which accounts for the special requirement of saying a blessing] is that it is subject to the rule governing gleanings [which must be left for the poor, so Lev. 19:10].
- S. But then the case of grain will prove the case [since it is not subject to the rule governing gleanings, but is subject to the recitation of a blessing, as stated at Deu. 8:10].
- T. What follows is that one of the meanings to be imputed to the word “praise” remains available to prove that one must recite a blessing.
- U. But the special trait of grain is that it is liable to dough-offering [which must be separated from dough].
- V. The case of the vineyard will prove the matter [since it is not subject to dough-offering].
- W. So we come full circle. The special trait characteristic of the one is not characteristic of the other, and vice versa. What they have in common, then, is that both of them are things from which people derive benefit, and both require the recitation of a blessing. So anything from which people derive benefit demands a blessing.
- X. [No, that is not conclusive either, for] what the two [wine, grain] have in common is that both of them are used on the altar. [What is not analogous will not require a blessing.]
- Y. *Then there is the case of the olive, which also is offered on the altar.*
- Z. *But does proof derive from the fact that the olive is offered on the altar [and that is why we derive the rule that a blessing is required]?*
- AA. Lo, in the case of the olive, it is described in Scripture as a “vineyard.”
- BB. For it is written, “And he burned up the shocks and the standing grain and also the vineyard of olives” (Jud. 15: 5).
- CC. *Said R. Pappa, “While it may be called ‘a vineyard of olives,’ it is never called merely, ‘a vineyard.’” [When we see the word ‘vineyard,’ without further reference to olives, we do not imagine that it is a vineyard of olives].”*
- DD. *In any event we have a problem, for all that the three have in common is that they are offered on the altar.*
- EE. Rather, one must derive [the requirement of saying a blessing] from the case of the seven species [specified at Deu. 8: 8 as the produce of the Land of Israel].
- FF. Just as, in the case of the seven species, that from which people derive benefit requires a blessing, so any thing from which people derive benefit requires a blessing.
- GG. [No, that will not do, for] the distinctive trait of the seven species is that they are liable for the presentation of the first fruits [which must be brought to the priest in the Temple].

- HH. And furthermore, [what you could prove in any event] involves the blessing to be said after eating such produce. How do we learn that one has to say a blessing before hand?
- II. That indeed is no problem.
- JJ. If when one is full, one says a blessing, when one is hungry, is it not all the more so that one says a blessing?
- KK. *For him who repeats the Tannaite tradition as a fourth year planting, there is no problem for what is planted, but for anything that is not planted, such as meat or eggs or fish, how does such a one know the rule at all?*
- LL. It is a matter of reasoning: it is forbidden for someone to derive benefit from the world of ours without reciting a blessing of thanks.

**I.3 A.** *Our rabbis have taught on Tannaite authority:*

- B.** **It is forbidden for someone to derive benefit from any thing in this world without reciting a blessing, and whoever derives benefit from this world without reciting a blessing thereby commits sacrilege [T. Ber. 4:1A-C].**
- C. *What is the remedy [for doing so]?*
- D. Let the person go to a sage.
- E. *If he goes to a sage, what will [the sage] do for him? Lo, the man has already violated a prohibition!*
- F. Rather, said Raba, “Let him go to a sage to begin with, so that [the sage] will teach him the requisite blessings to be recited, so that one will not come to commit sacrilege.”
- G. Said R. Judah said Samuel, “Whoever derives benefit in this world without reciting a blessing is as if he derived benefit from Holy Things that belong to Heaven [and so has committed sacrilege].
- H. “For it is said, ‘The earth belongs to the Lord, and everything that fills it’ (Psa. 24: 1).”
  - I. *R. Levi contrasted verses of Scripture:* “It is written, ‘The earth belongs to the Lord, and everything that fills it’ (Psa. 24: 1).
  - J. “And it is written, ‘The heaven belongs to the Lord, but the earth he has given to men’ (Psa. 115:16).
  - K. *But there is no contradiction.* The former verse refers to the case before one has recited a blessing, **[35B]** and the latter verse refers to the case after one has recited a blessing.”

**I.4 A.** Said R. Hanina bar Pappa, “Whoever derives benefit in this world without reciting a blessing is as if he mugged the Holy One blessed be he, and the community of Israel.

- B. “For it is said, ‘Whoever robs from his father or mother and says, It is no transgression, is the companion of a destroyer’ (Pro. 28:24).
- C. “And ‘father’ refers only to the Holy One, blessed be he, as it says, ‘Is not he your father who has gotten you’ (Deu. 32: 6).

- D. “And ‘mother’ refers only to the community of Israel, as it says, ‘Hear, my son, the instruction of your father, and do not forsake the teaching of your mother’ (Pro. 1: 8).”
- E. *What is the sense of, “He is the companion of a destroyer”?*
- F. Said R. Hanina bar Pappa, “He is a companion of Jereboam b. Nabat, who destroyed Israel [for] their father in heaven.”

**I.5 A.** *R. Hanina bar Pappa contrasted these verses: “It is written, ‘Therefore I will take back my grain in its time’ (Hos. 2:11), and it is further written, ‘And you shall gather in your grain’ (Deu. 11:14).*

- B. *“There is no contradiction between the two verses. One speaks of a time in which the Israelites carry out the will of the Omnipresent. The other speaks of a time in which the Israelites do not carry out the will of the Omnipresent.”*

**I.6 A.** *Our rabbis have taught on Tannaite authority:*

- B. “‘And you shall gather in your grain’ (Deu. 11:14).
- C. “What is the sense of this passage?
- D. “Since it is said, ‘This book of the Torah shall not depart out of your mouth’ (Jos. 1: 8), one might have thought that the teaching must be understood exactly as it is written down [literally].
- E. “Scripture therefore says, ‘And you shall gather in your grain,’ meaning that you are to conduct a worldly occupation along with teachings of Torah, [both making a living and also studying Torah],” the words of R. Ishmael.
- F. R. Simeon b. Yohai says, “Should it come about that a person ploughs in the time of ploughing, sows in the time of sowing, reaps in the time of reaping, threshes in the time of threshing, winnow in the time of winnowing, what then will become of the Torah [and when will he study it]?
- G. “Rather, when the Israelites do what pleases the Omnipresent, their work is done by others.
- H. “For it is said, ‘And strangers shall stand and feed your flocks’ (Isa. 61: 5).
- I. “When the Israelites do not do what pleases the Omnipresent, they have to do their work themselves, as it says, ‘And you yourself will gather in your grain’ (Deu. 11:14).
- J. “And not only so, but the work of others has to be done by them, as it says, ‘And you shall work for your enemy’ (Deu. 28:48).”
- K. Said Abbaye, “Many acted in accord with the opinion of R. Ishmael and things worked out for them, in accord with R. Simeon b. Yohai and things did not work out for them.”
- L. *Said Raba to rabbis, “By your leave, in the time of Nisan and Tishri do not appear before me, so that you will not have to worry about your food for the entire year [but take care of the necessary tasks during the seasons of the ripening of the grain, in the spring, and the vintage and olive press in the fall].”*

**I.7 A.** Said Rabbah bar bar Hana said R. Yohanan in the name of R. Judah bar Ilai, “Come and take note that the latter generations are not like the former generations.

- B. “As to the former generations, they treated their study of Torah as their principal obligation, and their everyday work as their occasional task, and both this and that worked out well for them.
- C. “The latter generations treat their everyday work as their principal obligation, and their study of Torah as their occasional task, and neither this nor that has worked out well for them.”
- D. And Rabbah bar bar Hana said R. Yohanan said in the name of R. Judah bar Ilai, “Come and take note that the latter generations are not like the former generations.
- E. “The former generations would bring their produce into the courtyard by way of their kitchen-garden [through the front door], so as to impose upon the produce the liability to tithes.
- F. “The latter generations bring their produce in over roofs, courtyards, or enclosures, so as to keep it exempt from the obligation of tithing.”
- G. For R. Yannai said, “Produce that is as yet untithed does not become liable to tithing until it appears before the household [of the farmer].
- H. “For it is said, ‘I have put away holy things out of my house’ (Deu. 26:13).”
- I. But R. Yohanan said, “Even [entry into] the courtyard imposes liability for tithing upon untithed produce, for it is said, ‘And you will eat within your gates and be satisfied’ (Deu. 26:12).”

## **II.1 A. Except for wine [M. 6:1C]:**

- B. *What distinguishes wine [so that it gets a blessing distinctive to itself, while other produce is covered by blessings that serve a great many species]?*
- C. *If I say that it is because, through processing, it is improved, so it is set apart through the provision of a distinctive blessing, lo, there is the case of olive oil, which through processing also is improved. Yet it is not set apart through the provision of a distinctive blessing.*
- D. For R. Judah said Samuel said, and so R. Isaac said R. Yohanan said, “In the case of olive oil, people recite the blessing, ‘... who has created the fruit of the tree.’”
- E. *May one say that in that case [of olive oil] it is because it is not possible [to say a special blessing]? For what blessing might one say? Should it be, “... who creates the fruit of the olive”? The fruit itself [and not only the tree] is called “olive.”*
- F. And so we can say the blessing, “... who creates the fruit of the tree of olives.”
- G. *Rather, said Mar Zutra, “Wine has food value, but oil does not have food value.”*
- H. *But does oil not have food value?*
- I. *And have we not learned in the Mishnah: **He who vows to abstain from food is permitted to consume water and salt [M. Er. 3:1E]**?*
- J. *And reflecting on that passage, we said, “Water and salt are the things not regarded as food, but all other things are regarded as food.”*
- K. *May we not maintain, moreover, that the passage at hand refutes the view of Rab and Samuel, who have said, “People say the blessing, ‘... who creates various kinds of food’ only prior to eating five species of cereals alone [wheat, barley, oats, spelt, and rye].”*

- L. And R. Huna said, "The Mishnah [at M. Er. 3:1] speaks of a case of one who says, "I vow to abstain from eating anything that sustains [life]."
- M. *This then proves that oil has food value.*
- N. *Hence, wine sustains life [Simon, p. 223, n. 5: And has more than merely food value], while oil does not sustain life.*
- O. *But does wine sustain life?*
- P. *And lo, Raba would drink all afternoon prior to the Passover so as to develop his appetite to be able to eat a great deal of unleavened bread, [and that shows that wine does not fill you up but merely gives you an appetite].*
- Q. *A great deal of wine gives an appetite, a small quantity of wine sustains life.*
- R. *And does it sustain life at all?*
- S. And has it not been written, "And wine that gladdens the heart of man... and bread that stays the heart of man..." (Psa. 104:15), *which means that it is bread that sustains life, while wine does not sustain life.*
- T. *But the distinguishing trait of wine is twofold: first, it sustains, and, second, it also gladdens [a person], while bread sustains but does not gladden.*
- U. *If so, should we say the three blessings [after drinking wine, as one does after eating bread]?*
- V. *People do not make wine the basis for their meal.*
- W. *Said R. Nahman bar Isaac to Raba, "And if one does make it the basis for a meal, what is the law?"*
- X. *He said to him, "When Elijah comes, he will indicate whether it can serve as the basis for a meal. But as of now, that person's opinion [that wine, not bread, is the basis of his meal] is null as against the opinion of ordinary people [and we do not take account of, and make a ruling for, such a case]."*

## **II.2 A.** *Returning to the body of the preceding passage:*

- B. R. Judah said Samuel said, and so R. Isaac said R. Yohanan said, "In the case of olive oil, people recite the blessing, '... who has created the fruit of the tree.'"
- C. *Now how shall we interpret the case at hand?*
- D. *Should we say that someone has drunk it? But it does injury.*
- E. *For it has been taught on Tannaite authority:*
- F. He who drinks oil in the status of heave-offering has to pay the value of the principle but does not have to pay an added fifth [having derived no benefit from the oil]. He who anoints himself with oil in the status of heave-offering has to pay both the value of the principal and the added fifth [since he has derived benefit from the oil]. [Hence consuming olive oil by itself does not impart food value, for the added fifth applies as a fine only to eating food, for Lev. 22:14 speaks of eating].
- G. Would we then deal with a case in which one consumes the olive oil along with bread? If so, we have a case in which the bread is principal and the oil secondary.
- H. *And we have learned in the Mishnah: **This is the general rule: In the case of any primary food accompanied by a secondary food, one says the blessing over the primary food, which thereby exempts what is secondary [M. 6:7D].***
- I. *Then we deal with a case in which one has drunk it with elaiogaron.*



- J. *For Rabbah bar Samuel said, “Elaiogaron is juice of beet roots, oxygaron is juice of [36A] any other boiled vegetables.”*
- K. *If so, then the elaiogaron would be the principal food, and the oil secondary.*
- L. *And we have learned in the Mishnah: **This is the general rule: In the case of any primary food accompanied by a secondary food, one says the blessing over the primary food, which thereby exempts what is secondary [M. 6:7D].***
- M. *In the case at hand, what is the situation with which we deal?*
- N. *It is with someone who has a sore throat.*
- O. *For it has been taught on Tannaite authority:*
- P. *He who has a sore throat should not on the Sabbath directly soothe it with oil, but he should put much oil into elaiogaron and swallow it, [since the man does not thereby take the oil as a medicine, which he must not do on the Sabbath except in case of danger to life].*
- Q. *It is then self-evident [Simon, p. 224, n. 7: that in this case one should make a blessing over the oil, because the oil is here the principal item].*
- R. *[Nonetheless, the rule had to be spelled out, for] what might you have thought? Since in the present case the man has the intent of using the oil for medicinal purposes, he should not say a blessing over it at all. So we are informed that, since the man derives benefit from the oil [even in addition to the oil’s soothing effects upon his sore throat], he does have to recite a blessing.”*

### **Miscellany of Interstitial Items and the Blessings Assigned to Them**

#### **II.3 A.** *Over wheat flour [eaten raw] —*

- B. *R. Judah says, “One has to say, ‘Who creates the fruit of the earth’ [just as is the case for crushed wheat].”*
- C. *And R. Nahman said, ““By whose word all things come into being.””*
- D. *Said Raba to R. Nahman, “Do not differ from R. Judah, for both R. Yohanan and Samuel concur with his view.*
- E. *“For R. Judah said Samuel said, and so R. Isaac said R. Yohanan said, ‘As to olive oil, people say the blessing, “... who creates the fruit of the tree.””*
- F. *“Therefore even though, in processing, the produce changes form [from solid to liquid], it remains in the same classification.*
- G. *“Here too [in the case of wheat flour], even though, in processing, the produce changes form, it remains in the same classification.”*
- H. *But are the cases parallel? In the other case [involving olive oil], there is no further improvement [to be expected through processing], while here there is further improvement, specifically [when the flour is made] into bread. When, therefore, there will be further improvement [through processing], we do not recite the blessing, “Who has created the fruit of the ground” but rather “By whose word.”*
- I. *But has not R. Zira said R. Mattena said Samuel said, “For raw cabbage and barley flour we say the blessing, ‘By whose word all things come into being.’”*



*Does that statement [by omitting wheat flour] not yield the inference that for wheat flour [the correct blessing is], “Who creates the fruit of the earth”?*

- J. *No, the correct blessing for wheat flour also is “By whose word all things come into being.” The purpose of the cited statement is to inform us the rule for wheat-flour, all the more so for barley.*
- K. *For if we had learned the rule only for wheat flour, one might have supposed that that rule pertains to wheat. But as to barley-flour, one does not say any blessing at all. So we are informed [that that inference is false].*
- L. *But [is barley flour] less in importance than salt or brine? For it has been taught on Tannaite authority, “For salt and brine one says the blessing, ‘By whose word all things come into being.’” [Why would anyone have imagined that no blessing, therefore, is to be recited over barley-flour?]*
- M. *It was, nonetheless, necessary to make the case of barley-flour explicit. [Why?] It might have entered your mind to reason as follows: Someone might toss salt or brine into his mouth, but as to barley flour, since it is harmful [Simon:] in creating tapeworms, one need not say any blessing over it at all.*
- N. *So we are informed that, since one derives a measure of benefit from it, it is necessary to say a blessing.*

#### **II.4 A.** Over the palm-heart —

- B. R. Judah said, “Who creates the fruit of the ground.”
- C. And Samuel said, “By whose word all things come into being.”
- D. R. Judah said, “Who creates the fruit of the ground,’ because it is fruit.”
- E. Samuel said, “‘By whose word all things come into being,’ because in the end it will harden.”
- F. *Said Samuel to R. Judah, “Sharp-witted one! Indeed it is reasonable to take your view, for lo, there is the case of the radish, which ends up getting hard, and yet we say the blessing for it, ‘Who creates the fruit of the ground.’*
- G. *“But [in point of fact] that is not the criterion. In the case of the radish, a person will plant them for the sake of the tuber [which will be eaten before it grows wooden]. But a person does not plant the palm tree with the palm-heart in mind.”*
- H. *But is it so that, in any case in which a person does not plant something with the stated use in mind, we do not say a blessing for that other use?*
- I. *And lo, there is the case of the caperbush, which people plant for its blossom. Yet we have learned on Tannaite authority: For the various edible parts of the caperbush, the leaves, and the young shoots, one says, “Who creates the fruit of the ground.” And for the berries and buds, one says, “Who creates the fruit of the tree.”*
- J. *Said R. Nahman bar Isaac, “People plant a caperbush with the shoots in mind, but people do not plant palms for the sake of the heart.”*
  - K. *And even though Samuel praised R. Judah, the decided law accords with the view of Samuel.*

#### **II.5 A.** Said R. Judah said Rab, “As to a caperbush in the first three years of its growth that is located [even] outside of the Land of Israel [where the rule that one may

not make use of the produce of a tree in the first three years of its growth applies], one throws out the berries and eats the buds.”

- B. *Does this then suggest that the berries are fruit [and so may not be eaten], while the buds are not fruit?*
- C. *An objection was raised from the following:*
- D. For the various edible parts of the caperbush, the leaves and the young shoots, one says, “Who creates the fruit of the ground.” And for the berries and buds, one says, “Who creates the fruit of the tree.” [This indicates that both the berries and the buds fall into the same category, namely, fruit.]
- E. *[Judah’s view] accords with what R. Aqiba has said.*
- F. *For we have learned in the Mishnah:*
- G. **R. Eliezer says, “The caperbush is subject to the law of tithes in regard to its stalks, berries, and blossoms.” R. Aqiba says, “No part of the caperbush is subject to the law of tithes except the berries, for they are the fruit [the part normally harvested for use as food]” [M. Ma. 4:6, Jaffee, p. 134].**
- H. *[If Judah’s intent is simply to restate Aqiba’s view], then let him say, “The law accords with the view of R. Aqiba.”*
- I. *Had he said, “The law accords with R. Aqiba,” I might have concluded that that same rule applies in the Land [of Israel].*
- J. *Accordingly, [by stating matters as he does,] he informs us that the decided law in connection with rules for outside of the Land [of Israel] accords with him who gives the more lenient ruling for matters that pertain to territory inside of the Land [of Israel] [thus, Aqiba’s ruling for the Land is deemed normative for territory outside of the Land], but [his view is] not [normative] for the Land [of Israel].*
- K. *Then let him state, “The law accords with the view of R. Aqiba for the territory outside of the Land, for whoever gives the more lenient ruling for the Land of Israel is deemed to give the normative ruling for the territory outside of the Land of Israel.*
- L. *Had the matter been phrased in this way, I might have reached the conclusion that the same rule applies to tithing produce of trees in the Land of Israel itself, which, in point of fact, is a ruling deriving only from the authority of rabbis [since Scripture requires tithing only grain, oil, and wine]. But so far as produce of the trees during the first three years of growth in the Land of Israel, which, of course, rests upon the authority of the Torah, [not only on the authority of rabbis], I might have said that, for produce in that status even outside of the Land of Israel, we should make a decree [imposing on trees outside of the Land the rule pertaining to trees in the Land].*
- M. *By phrasing matters in the way he did, [Judah] informed us that that is not the case.*

**II.6 A.** *Rabina found Mar, son of R. Ashi, who was throwing away the berries and eating the buds [of a caperbush].*

- B. *He said to him, “What is your view? Do you concur with R. Aqiba, who imposes a lenient ruling [treating the berries alone as fruit in the case of the caperbush]?”*

- C. *“Then let the master act in accord with the view of the House of Shammai, which imposes a still more lenient rule.*
- D. *“For we have learned on Tannaite authority:*
- E. **“As to the caperbush,**
- F. **“The House of Shammai say, ‘It is considered diverse kinds in the vineyard.’**
- G. **“The House of Hillel say, ‘It is not considered diverse kinds in the vineyard.’**
- H. **“And both agree that the caperbush is liable in respect to the laws prohibiting use of produce in the first three years of growth [T. Kil. 3:17, Mandelbaum, p. 196].**
- I. *“Now the passage itself contains a contradiction. You have stated, ‘As to a caperbush, the House of Shammai say, “It is considered diverse kinds in the vineyard.”’ So therefore it is regarded as in the category of vegetables. Then it goes and teaches, ‘And both agree that the caperbush is liable in respect to the laws prohibiting use of produce in the first three years of growth.’ Therefore it falls into the category of fruit.*
- J. *“But there is indeed no contradiction. The House of Shammai are in doubt [as to the appropriate category], so they impose the more stringent rule in each classification.”*
- K. *In any event, from the viewpoint of the House of Shammai, it is a case of doubt in regard to the application of the rule prohibiting use of produce in the first three years of a tree’s growth.*
- L. *And we have learned in the Mishnah:*
- M. **Where there is a doubt concerning the status of produce in the first three years of its growth, in the Land of Israel the fruit in question is forbidden; and in Syria the fruit is permitted; and outside of the Land of Israel, one goes down [36B] to the orchard and purchases such fruit, provided that the purchaser does not see the seller pick the fruit [M. Or. 3:9, Essner, p. 143]. [Simon, p. 228, n. 1: Consequently, Mar, son of R. Ashi, should have eaten also the berries.]**
- N. *When there is an opinion of R. Aqiba alongside one of R. Eliezer, we follow [Aqiba’s] view, and when there is an opinion of the House of Shammai alongside one of the House of Hillel, the former is not regarded as a valid Mishnah-law. [So the caperbud is subject to the law prohibiting produce of a tree in the first three years of its growth.]*
- O. *But derive the rule from the fact that the bud serves as the protection for the fruit, and the All-Merciful has said, “And you shall observe its uncircumcision along with its fruit” (Lev. 19:23). The sense is, “With that which is secondary to its fruit.” And what might that be? It is what protects its fruit. [Simon, p. 228, n. 4: How then did Raba eat the buds?]*
- P. *Said Raba, “In what case do we invoke the rule that the bud serves as protection to the fruit? It is in a case in which the protection serves both when the fruit is plucked and also when it is attached*

to the tree. In the present case, when the fruit is attached to the tree, however, the bud serves, but when it is plucked, it does not serve.”

- Q. *Abbaye objected, “The nipple of the pomegranate joins together [with it to form the bulk requisite to regard the entire piece of fruit as susceptible to uncleanness], and its blossom [sprouting hair] does not join together’ [M. Uqs. 2:3C-D].*
- R. *“What follows from the statement that the blossom does not join together is that it is not food [and so does not fall into the category of the nipple].*
- S. *“Now it has been taught with regard to the rules of prohibition of fruit of a tree in the first three years after it is planted: ‘The rinds of a pomegranate and its young bud, walnut shells and fruit pits, are forbidden for use under the laws prohibiting produce of a tree in the first three years after it is planted’ [M. Orl. 1:8J]. [Simon, p. 228, n. 7: although the blossom of the pomegranate does not protect it after it is plucked. The same should apply to the caperbud.]”*
- T. *Rather, said Raba, “Where do we rule that [the bud] serves as a protection for the fruit? It is a case in which the bud is present at the time that the fruit reaches full ripeness. But the caperbud falls off when the fruit becomes fully ripe. [That explains why one may eat the bud.]”*
- U. *Is this the case? And has not R. Nahman said Rabbah bar Abbahu said, “[Simon:] The calyces surrounding dates in the state of orlah are forbidden, since they are the protection to the fruit.”*
- V. *Now when is it that they serve as a protection of the fruit? It is in the early stages of growth, and he calls them “a protection for the fruit.”*
- W. *R. Nahman takes the view of R. Yosé.*
- X. *For we have learned in the Mishnah:*
- Y. **R. Yosé says, “The budding berry is forbidden, because it is a fruit” [M. Orl. 1:7C].**
- Z. *But rabbis differ from him. [Simon, p. 228, n. 8: And the decided law follows the rabbis, who are the majority. And similarly the caperbud is not subject to the prohibition of fruit of a tree for the first three years after it is planted.]*
- AA. *R. Shimi of Nehardea objected, “And in the case of other species of fruit trees, do rabbis indeed differ from [Yosé]?”*
- BB. *“And have we not learned in the Mishnah:*
- CC. **“After what time during the Sabbatical year may they not cut down a fruit-bearing tree [for by doing so one would prevent fruit that already is growing on the branch from ripening?]”**
- DD. **“The House of Shammai say, ‘Regarding all trees — after they have produced recognizable fruit.’**

- EE. **“The House of Hillel say, ‘Regarding carob trees, after their branches begin to droop; regarding vines, after they produce berries; regarding olive trees, after they blossom; and regarding all other trees, after they produce recognizable fruit’ [M. Sheb. 4:10A-C, Newman, p. 108].**
- FF. “And said R. Assi, ‘The following fall into the same classification: Boser, garua, and white bean.’
- GG. *‘Do you include ‘white bean’? Rather, repeat the statement as, “the size of them is that of the white bean.”*
- HH. *“Now from whom have you heard the view that boser falls into the category of fruit and the bud does not? It is rabbis [who differ from Yosé at M. Orl. 1:7].*
- II. **“And yet, it is taught, ‘And regarding all other trees, after they produce recognizable fruit’ [Simon, p. 229, n. 6: which shows that in other cases the decided law is according to R. Yosé].”**
- JJ. *Rather, said Raba, “In what case do we rule that it serves as protection for the fruit? It is a case in which, when one removes the protection, the produce dies. But in a case in which, if one removes the protection, the fruit does not die, [as in the case of the caperbud, we do not invoke that rule].”*
- KK. *There was a case in which they removed the blossom from a pomegranate and the fruit withered. They removed the flower of the pomegranate and it endured. [So the two do not fall into the same category.]*

## **II.7 A.** As to pepper,

- B. R. Sheshet said, “By whose word.”
- C. Raba said, “There is no blessing to be said.”
- D. *Raba is consistent with his views.*
- E. For Raba said, “One who chews pepper on the Day of Atonement is exempt [from punishment]. If he chewed ginger on the Day of Atonement, he is exempt.”
- F. *An objection was raised:*
- G. R. Meir would say, “Since it is said, ‘You shall count the fruit thereof as forbidden’ (Lev. 19:23), do I not know whether it falls into the category of a tree that is used for food? But what is the sense of the statement of Scripture, ‘A tree that is eaten’? It serves to encompass a tree, the taste of the wood and the fruit of which is the same. And what would that be? It is pepper.
- H. “It thereby teaches you that pepper trees are liable to the prohibition of the fruit of a tree in the first three years after it is planted.
- I. “And it serves to teach you that the Land of Israel lacks for nothing, for it says, ‘And land wherein you shall eat bread without scarcity, you shall not lack anything in it’ (Deu. 8: 9).” [Thus pepper falls into the category of produce of a tree that yields food, as against Raba’s view that pepper is not food.]

- J. *There is no contradiction anyhow, since the one statement [treating pepper as food] speaks of moist [pepper], the other to dried pepper.*
- K. *Rabbis said to Maremer, "If one chewed ginger on the Day of Atonement, he is exempt [from penalty]."*
- L. *But lo, has not Raba said, "Preserved ginger which comes from India is permitted, and we recite the blessing, 'Who creates the fruit of the ground'?" [This shows that ginger is food, so one should be liable for chewing it on the Day of Atonement.]*
- M. *As before, there is no contradiction, since the statement [prohibiting ginger] speaks of moist, the one permitting it speaks of dry [ginger].*

**II.8** A. As to habis [a pulp of flour, honey and oil] boiled in a pot and as to pounded grain,

- B. *R. Judah said, "By whose word all things come into being."*
- C. *R. Kahana said, "Who creates diverse kinds of food."*
- D. *All parties occur in the matter of pounded grain by itself, that the proper blessing is, "Who creates diverse kinds of food."*
- E. *Where there is a dispute, it concerns pounded grain prepared like boiled habis.*
- F. *R. Judah said, "By whose word," since he treats the honey as the principal ingredient.*
- G. *R. Kahana said, "Who creates diverse kinds of foods," since in his view the flour is the principal ingredient.*
- H. *Said R. Joseph, "The view of R. Kahana is more reasonable, for both Rab and Samuel say, 'Whatever contains any one of the five species gets the blessing, 'Who creates diverse kinds of foods.' [Since the pounded grain falls into that category, the blessing proposed by Kahana must be the right one.]"*

**II.9** A. *Returning to the body of the text just now cited: Both Rab and Samuel say, "Whatever contains any one of the five species gets the blessing, 'Who creates diverse kinds of foods.'"*

- B. *And it also has been stated on Amoraic authority:*
- C. *Both Rab and Samuel say, "Whatever is made of any one of the five species gets the blessing, '... who creates diverse kinds of foods.'"*
- D. *It was necessary to report both versions of their statement.*
- E. *For had we had in hand only the version framed as "Whatever is made of...", I might have reached the conclusion that the rule is as given because the cereal still can be seen. But if the cereal is in a mixture [and cannot be seen], I might have concluded that the rule is not the same.*
- F. **[37A]** *So we are informed that that is not the case when the rule is stated, "Whatever is made of"*
- G. *And had we had in hand the creation only in the version, "Whatever is made of...", I might have reached the conclusion that the cited blessing applies to whatever is made of the five species.*
- H. *But as to what is made of rice and millet, when they are part of a mixture, that would not be the appropriate blessing. And if they*



*can be distinguished, I might have held that, even in the case of rice and millet, we also say the blessing, "... who has made various species of food."*

- I. *So we are informed that it is only over something that is made of one of the five species that we recite the blessing, "Who has created various species of food."*
- J. *That then excludes the case of rice and millet, for even though they can still be discerned, we do not recite the blessing, "Who creates various species of food."*
- K. *And is it the case that over rice or millet we do not recite the blessing, "... who creates various kinds of foods"?*
- L. *And has it not been taught on Tannaite authority:*
- M. *If people brought before someone a piece of bread made from rice, or a piece of bread made from millet, he says the blessings for such food before and afterward as one does for a cooked dish [made of one of the five species].*
- N. *And as to a cooked dish, it has been taught on Tannaite authority:*
- O. *Before eating one says the blessing, "Who creates various kinds of food." And at the end one says the single blessing that summarizes the three requisite blessings [of the Grace after Meals].*
- P. *[In reply:] It falls into the category of a cooked dish, and at the same time it does not fall into that category.*
- Q. *It falls into the category of a cooked dish, in that people say a blessing for such food both before eating and afterward.*
- R. *But it does not fall into the category of a cooked dish, for in the case of a cooked dish, one says beforehand, "Who creates various kinds of food," and at the end one says a single blessing that encompasses the three [of Grace after Meals], while in this case, one says before eating, "By whose word all things come into being," and at the end, one says, "Who creates many living things with their wants, for all of which he has created...."*

**II.10** A. *And how does rice not fall into the category of a cooked dish?*

- B. *And has it not been taught on Tannaite authority:*
- C. *What are those things that fall into the category of a cooked dish?*
- D. *Spelt groats, wheat groats, fine flour, split grain, barley groats, and rice. [This states clearly that rice falls into the category of a cooked dish.]*
- E. *Lo, who is the authority behind this statement? It is R. Yohanan b. Nuri.*



- F. *For it has been taught on Tannaite authority:*
- G. R. Yohanan b. Nuri says, “Rice falls into the category of grain. On Passover people are liable for preserving leaven made of rice to the penalty of extirpation, and someone may fulfill his obligation to eat unleavened bread on Passover by eating unleavened bread made of rice.
- H. *But rabbis do not hold this view.*
- I. *And do not rabbis hold this view?*
- J. *And has it not been taught on Tannaite authority:*
- K. **One who chews grains of wheat recites over it the benediction, “Creator of types of seeds.”**
- L. **If he baked or cooked [a dish using pieces of wheat bread in the recipe] —**
- M. **if pieces [of bread] remain intact, he must recite over [the dish, before eating it], the benediction, “Who brings forth bread from the earth,”**
- N. **and after [eating] it, he must recite three benedictions [i.e., the full grace after meals].**
- O. **If no pieces [of bread] remain intact, he recites over it [the dish] the benediction, “Creator of types of foodstuffs,”**
- P. **and after [eating] it, he recites one benediction [an abbreviated grace after meals] [T. [Ber. 4:6](#)].**
- Q. **One who chews grains of rice recites over them the benediction, “Creator of the fruit of the ground.”**
- R. **If he baked or cooked [a dish using pieces of rice bread in the recipe] —**
- S. **even if pieces [of bread] remain intact, he recites over [the dish] the benediction, “Creator of types of foodstuffs,”**
- T. **and need not recite any benediction after [eating] it [T. [Ber. 4:7](#)].**
- U. *Now whose opinion is at hand? Should we say that it is R. Yohanan b. Nuri, who has held that rice falls into the category of grain? Then one should indeed say, “Who brings forth bread from the earth” as well as the Grace after Meals that summarizes in one blessing the three [ordinarily said after eating bread].*
- V. *Rather, it must be rabbis.*
- W. *This then would constitute a refutation of the view of Rab and Samuel.*
- X. *It would indeed refute their view.*

- II.11** A. A master has said, “One who chews grains of rice recites over them the benediction, ‘Creates the fruit of the ground.’”
- B. *And has it not been taught on Tannaite authority:*
- C. [The appropriate blessing is,] “Who creates diverse kinds of herbs”?
- D. *There is no contradiction, since the one represents the view of R. Judah, and the other, of rabbis.*
- E. *For we have learned in the Mishnah:*
- F. **Over greens one says, “Creator of the fruit of the ground.”**
- G. **R. Judah says, “Creator of diverse kinds of herbs” [M. 6:1H-I].**

- II.12** A. A master has said, “One who chews grains of rice recites over them the benediction, ‘Creator of the fruit of the ground.’”
- B. “If he bakes or cooked a dish using pieces of rice bread in the recipe, even if pieces of bread remain intact, in the beginning he recites over the dish the benediction, ‘Creator of types of foodstuffs.’”
- C. “And at the end he recites no benediction at all.”
- D. *But has it not been taught, And at the end he need not recite any benediction after eating it?*
- E. *Said R. Sheshet, “There is no contradiction. The one view is that of Rabban Gamaliel, the other, of rabbis.”*
- F. *For it has been taught on Tannaite authority:*
- G. **This is the general rule:**
- H. [Regarding] any food that is [made from one] of the seven kinds [of produce or a kind of breadstuff] —
- I. **Rabban Gamaliel says, “One recites three benedictions [i.e., the full grace after meals] after [eating] it.**
- J. **And sages say, “[He recites] one benediction [viz., an abbreviated grace]” [cf. M. Ber. 6:8].**

- K. There is this precedent: Rabban Gamaliel and the elders were seated at table in an upper room in Jericho.
- L. They [attendants] brought before them dates [after they had finished the meal], and they ate them. Rabban Gamaliel gave R. Aqiba the honor of reciting the blessing.
- M. R. Aqiba precipitously recited one [blessing] abbreviating the three, after [eating] them.
- N. Said to him Rabban Gamaliel, “Aqiba, why do you poke your head into disputes?”
- O. He [Aqiba] said to him, “Our master, even though you and your colleagues take that view, thus did you not teach us, ‘One should follow the majority’? [cf. Exo. 23:2], Where there is an individual and a majority, the law follows the majority [T.: Even though you rule one way and your fellows rule another way, the halakhah follows the ruling of the majority.]”
- P. R. Judah says in his name, “[Regarding] any food that is [made from one] of the seven kinds [of produce] [\[37B\]](#) but is not a kind of breadstuff.
- Q. “or [which is made from a kind of] breadstuff but was not made into a loaf —
- R. “Rabban Gamaliel says, ‘One recites three benedictions after [eating] it,’
- S. “and sages say, ‘[He recites] one benediction.’
- T. “And [regarding] any food that is [made] neither [from one] of the seven kinds [of produce] nor a kind of breadstuff, for instance, bread of rice or millet,
- U. “Rabban Gamaliel says, ‘One recites one benediction abbreviating the three after [eating] it.’
- V. “And sages say, ‘[He recites] no benediction [after eating it]’” [T. [Ber. 4:15/O-EE](#)].

- W. *How, then, do you determine which authority stands behind the statement [that after rice, one has to say the single blessing that abbreviates the three]?*
- X. *Is it to be given to Rabban Gamaliel?*
- Y. *Then I point to the concluding part of the first statement [about chewing wheat grains], “If the pieces are not whole, before eating one says the blessing, “Who creates various kinds of food,” and after eating one says the blessing that is a single benediction summarizing the three.*
- Z. *Who can this be? It surely cannot be Rabban Gamaliel. For if in the case of eating dates and pounded grain [grain that has not been made into bread], Rabban Gamaliel requires reciting the three blessings [of Grace after Meals], should there be any question about his position in the case of a mixture in which the pieces of bread are no longer in evidence? [Surely not! He will require the complete recitation of grace, not merely the single benediction that summarizes the three of the Grace after Meals].*
- AA. *Rather, it is self evident that at hand is the view of rabbis [Simon, p. 234, n. 4: who hold that after pounded grain only the one blessing which includes the three is said, and where the pieces are no longer whole, the cooked wheat is treated like pounded grain.]*
- BB. *But if so, then the rabbis’ statements contradict one another. [Simon, p. 234, n. 5: There the rabbis declare that after bread made of rice, no benediction is necessary, while in the previously cited passage they are said to require one benediction which includes three.]*
- CC. *In any event the view is that of rabbis, and one should repeat the tradition regarding rice as follows: After eating one does not say any blessing at all.*

**II.13** A. *Said Raba, “Prior to eating rihata made for field workers, which has a great deal of flour, one says the blessing, ‘Who creates various kinds of foods.’*

B. *“What is the reason? It is that the principal ingredient is the flour.*

- C. *“Over that which is made for townsfolk, in which people do not put in a great deal of flour, one says the blessing, ‘By whose word all things come into being.’*
- D. *“What is the reason? It is that the honey is the principal ingredient.”*
- E. *And Raba retracted and ruled, “For both sorts one says, ‘Who creates diverse kinds of food.’*
- F. *“For both Rab and Samuel say, ‘Whatever contains one of the five species gets the blessing, ‘Who creates diverse kinds of food.’”*

- II.14** A. *Said R. Joseph, “As to habisa, if it contains pieces of bread an olive bulk in size, to begin with one says the blessing over it, ‘Who brings forth bread from the earth.’ And at the end one says [the Grace after Meals consisting of] three blessings.*
- B. *“If it does not contain pieces of bread the size of an olive, to begin with one says the blessing over it, ‘Who creates various kinds of food.’ And at the end one says the single blessing that abbreviates the three [of the Grace after Meals].”*
  - C. *Said R. Joseph, “How do I know it? For it has been taught on Tannaite authority:*
  - D. *“If [a priest] was standing and making meal offerings in [The Temple in] Jerusalem, he says the blessing, ‘Blessed... who has kept us in life and sustained us and brought us to this season.’*
  - E. *“When he takes them to eat them, he says the blessing, “Who brings forth bread from the earth.””*
  - F. *“And it has been taught in connection with this statement: ‘And all meal offerings are chopped up to the size of an olive’s bulk.’ [So if the crumbs are the size of an olive’s bulk, one says, ‘Who brings forth...,’ but if not, one says the alternate blessing.]”*
  - G. *Said to him Abbaye, “But from the viewpoint of the Tannaite authority of the house of R. Ishmael, who has said, ‘One chops up [the pieces of meal-offering] until they revert to the status of flour,’ in such a case also does a person not have to say the blessing, ‘He brings forth bread from the earth’?”*
  - H. *“And if you say that is indeed the case, has it not been taught, ‘If one gathered together among bread crumbs so much as an olive’s bulk in size and ate them [on Passover], if it is leavened bread, one is subject to the penalty of extirpation, but if it is unleavened, then a person fulfills his obligation to eat unleavened bread on Passover through what has been scraped together. [And in that case, one has to say the blessing, “Who brings forth bread from the earth.”]’ [That is so even though the bread crumbs themselves are not of the volume of an olive. So the position of Joseph would be contradicted by the Tannaite authority at hand.]”*
  - I. *Under what circumstances [does the rule just now stated apply]? It is to a case in which one rekneaded the crumbs [and made them into a compact mass (Simon)].*
  - J. *If so, then let us proceed to the next clause [of the same Tannaite teaching]: “And the stated rule applies in a case in which one ate them [that is, the crumbs] in the interval of time sufficient for eating a half-loaf of bread. But if we deal with a case in which one has kneaded the crumbs into a compact mass, the phrase, “ate them” should be, “ate it.”*

- K. *Rather, with what situation do we deal? It is with crumbs that come from a large loaf of bread. [Some of the bread remains unbroken, even though the crumbs were not rekneaded (Simon). In such a case, the blessing, "Who brings forth bread from the earth" applies on account of the origin of the crumbs.]*
- L. *What is the upshot of the matter?*
- M. *Said R. Sheshet, "As to habisa, even though it does not contain pieces of bread an olive's bulk in size, one says the blessing before eating it, 'Who brings forth bread from the earth.'"*
- N. *Said Raba, "But that is the case only if the bits of bread still look like bread."*

**II.15** A. Teroqenin is liable for the separation of dough-offering.

- B. And when Rabin came, he said R. Yohanan [said], "Teroqenin is exempt from the requirement of the separation of dough-offering."
- C. *What is teroqenin?*
- D. *Said Abbayye, "[Dough baked] in a hole in the ground."*

**II.16** A. And Abbayye said, "Tarita is exempt from the requirement of the separation of dough-offering [since it does not fall into the category of bread]."

- B. *What is tarita?*
- C. *Some say [Simon:] "Dough just lightly baked [by being poured on the hot hearth and formed into fritters]."*
- D. *Others say, "Bread baked on a spit."*
- E. *Others say, "Bread used for kuttah [Simon: a dish made of bread mixed with sour milk and baked in the sun]."*
- F. *R. Hiyya taught on Tannaite authority, "Bread that is used for kuttah is exempt from the requirement of the separation of dough-offering."*
- G. *And lo, it has been taught on Tannaite authority: It is liable for the separation of dough-offering.*
- H. *In that case the reason is made explicit, namely:*
- I. R. Judah says, "The way in which it is prepared defines its character. If one made it **[38A]** like cakes, it is liable to the separation of dough-offering. If it was made like boards [in flat pieces and so it does not look like bread], it is exempt."

**II.17** A. Said Abbayye to R. Joseph, "As to bread baked in a hole in the ground, what is the blessing that people say before eating it?"

- B. *He said to him, "Do you think it falls into the category of bread at all? It is merely a glob of dough, and people say the blessing before eating it, 'Who creates various kinds of food.'"*
- C. *Mar Zutra treated it as the principal element of his meal and said the blessing over it, "Who brings forth bread from the earth," as well as [the Grace after Meals consisting of] three blessings.*
- D. Said Mar, son of R. Ashi, "And a person carries out his obligation on Passover [to eat unleavened bread] by eating that form of bread."

E. *“What is the basis for that view? We call it ‘bread of affliction.’”*

**II.18** A. *And Mar, son of R. Ashi, said, “As to the honey that comes from the date-palm, people say the blessing before eating it, ‘By whose word all things come into being.’*

B. *“What is the reason? It is merely the tree’s sweat.”*

C. *In accord with what Tannaite authority is that view?*

D. *It accords with the following Tannaite authority, as we have learned in the Mishnah:*

E. **As regards any of the following which have the status of heave-offering: honey made from dates, wine made from apples, vinegar made from winter grapes, or any other fruit juice in the status of heave-offering, R. Eliezer obligates a non-priest who unintentionally drinks any of these to payment of the principal and added fifth, but R. Joshua exempts [M. Ter. 11:2, Avery-Peck, p. 299].**

**II.19** A. *Said one of the rabbis to Raba, “What is the law as to trimma [Simon, p. 237, n. 2: a brew of pounded fruit]?”*

B. *Raba did not quite grasp what he had said to him. Rabina was in session before Raba. He said [to the one who had asked,] “Do you mean the kind made of sesame, of saffron, or of grape-pits?”*

C. *Meanwhile Raba realized what was at issue. He said to him, “You surely refer to hashilta [Simon: a brew made with pounded date pits]. Now you call to mind something which R. Assi said, ‘As to dates in the status of heave-offering, it is permitted to make trimma out of them, but it is forbidden to make mead out of them.’”*

D. *And the decided law is that in the case of dates of which one has made trimma, people say the blessing over them, “Who creates the fruit of the tree.”*

E. *What is the reason? It is because in the present condition they remain essentially as they were to begin with [in their natural state].*

**II.20** A. *As to shatita [Simon, p. 237, n. 11: flour of dried barley-seeds mixed with honey]:*

B. *Rab said, “[The blessing is,] ‘By whose word all things come into being.’”*

C. *And Samuel said, “Who creates various kinds of food.”*

D. *Said R. Hisda, “They do not really differ. The one speaks of the thick kind [Samuel], the other of the thin [Rab].*

E. *“The thick kind is made for eating, the thin kind is made as a medicine.”*

F. *R. Joseph objected, “All parties concur that people stir up a shatita drink on the Sabbath and drink Egyptian beer.’ Now if you maintain that it is for healing, are people permitted to prepare medicine on the Sabbath? [Surely not!].”*

G. *Said to him Abbaye, “And do you not think that that is the case? And lo, we have learned in the Mishnah:*

H. **“All sorts of foods a person may eat [on the Sabbath, including those that incidentally serve for] healing, and all sorts of drinks a person may drink [M. Shab. 14:3D-E].**



- I. *“What is there for you to say? Is it that the person intends [the food] for mere eating [and not as medicine]?”*
- J. *“Here too the person intends it for food [and any other effect is entirely incidental].”*
- K. *Another version of the same discourse:*
- L. *“The person intends it for food, and the aspect of healing is entirely incidental. Here too, the person intends it as food, and the aspect of healing is merely incidental.”*
- M. *Now the statement of Rab and Samuel [Simon, p. 238, n. 1: shatita, though used for medicinal purpose, is treated as food and requires a benediction, in addition to the available teaching (F) that it is regarded as food and may be partaken of on the Sabbath] is required. For if we had had in hand only the statement [Simon: that all foods may be consumed on the Sabbath for medical purposes] I should have supposed that that rule applies where the person had in mind eating merely for food, and the healing aspect was purely incidental. But in the present case, since the fundamental intention is for healing, one need not say any blessing at all. So we are informed that, since the person derives benefit from the mixture, he has to say a blessing [even though the intent is to use the food as medicine].*

### **III.1 A. For over bread one says, “He who brings forth bread from the earth” [M. 6:1G]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. *What does one say?*
- D. *“Who brings forth bread from the earth.”*
- E. *R. Nehemiah says, “Bringing forth bread from the earth.”*
- F. *Said Raba, “As to the word, ‘bringing forth,’ all parties concur that it has the sense of ‘who has brought forth.’ For it is written, ‘God who brought them forth from Egypt’ (Num. 23:22).*
- G. *“Where there is a difference, it has to do with the sense of ‘who brings forth.’*
- H. *“Rabbis hold that the sense of ‘who brings forth’ is also ‘who has brought forth.’*
- I. *“For it is written, ‘Who brings you forth water out of the rock of flint’ (Deu. 8:15) [and this refers to a completed action, hence the past tense].*
- J. *“And R. Nehemiah maintains the view that ‘who brings forth’ has the sense of ‘he who will bring forth,’ as it is said, ‘He who will bring you out from under the burden of the Egyptians’ (Exo. 6: 7).*
- K. *“And as to rabbis? They take the view that the Holy One, blessed be he, made that statement to the Israelites in this sense:*
- L. *““When I shall bring you forth, I shall do something for you which will make it clear to you that I am the one who ‘brought you forth’ from Egypt,*
- M. *“as it is written, ‘And you shall know that I am the Lord your God who has brought you out’ (Exo. 6: 7).”*

### **III.2 A. Rabbis were reporting to R. Zira praise concerning the son of R. Zebid, brother of R. Simeon, son of R. Zebid, saying that he is a great man, expert in what**

blessings are to be said. He said to them, "When he comes to you, bring him to me."

- B. *One time he happened to come by. They brought him a loaf of bread. He gave the blessing, "Brings forth" [leaving out "who"].*
- C. He said, "Is this the one about whom you said, 'He is a great man and expert in what blessings are to be said'?"
- D. "Now if he has said, 'Who brings forth,' [38B] *he would have implied the sense of the text at hand, and he would have given an indication that the law accords with rabbis [as against Nehemiah].*
- E. *"But since he has said merely, 'bringing forth,' what does he indicate to us?"*
- F. *But he acted as he did to avoid contention.*
- G. And the decided law is that the blessing is, "He who brings forth bread from the earth."
- H. *For we take the view of rabbis, who have said that the word bears the meaning, "who has brought forth."*

#### **IV.1 A. Over vegetables, one says... [M. 6:1H]:**

- B. *The framer of the passage treats vegetables as in the same category as bread.*
- C. Therefore just as bread that has been changed in character by cooking [remains subject to the same blessing], so vegetables that have been changed in character by cooking [get the same blessing that raw vegetables get].
- D. Said Rabbanai in the name of Abbayye, "That is to say that over boiled vegetables, one says the blessing, 'Who creates the fruit of the ground.'"

#### **IV.2 A. R. Hisda gave an exposition in the name of our rabbi, and who is that? It is Rab: "Over boiled vegetables people say the blessing, "Who creates the fruit of the ground.""**

- B. *"And 'our rabbis' who go down from the Land of Israel, and who is that? It is Ulla, in the name of R. Yohanan, [who says], 'Over boiled vegetables one says the blessing, "By whose word all things come into being.'"*
- C. "I say, 'In the case of anything over which, to begin with [in raw state], one says the blessing, "Who creates the fruit of the ground," in its boiled state it gets the blessing, "By whose word all things come into being.'"
- D. "And in the case of anything which to begin with gets the blessing, "By whose word all things come into being," when it is boiled, it gets the blessing, "Who creates the fruit of the ground.'"
- E. *Now the rule that whatever to begin with gets the blessing, "By whose word all things come into being," and in its boiled state gets the blessing, "Who has created the fruit of the ground," poses no problems. For we can have such examples in the case of cabbage, beets, and pumpkins.*
- F. *But what sort of example can you give so for something which, to begin with, gets the blessing, "Who creates the fruit of the ground," and when boiled, gets the blessing, "By whose word all things come into being"?*
- G. *Said R. Nahman b. Isaac, "There is the case of garlic and leek."*

- IV.3** A. R. Hisda gave an exposition in the name of our rabbi, and who is it? It is Samuel: “As to boiled vegetables, one says the blessing, “Who creates the fruit of the ground.””
- B. “But our colleagues who go down from the Land of Israel, and who are they? They are Ulla in the name of R. Yohanan, take the view, ‘As to boiled vegetables, one says the blessing, “By whose word all things come into being.””
- C. “But I take the view that the matter is subject to dispute.”
- D. *For it has been taught on Tannaite authority:*
- E. “People fulfill their obligation to eat unleavened bread by eating an unleavened wafer that is soaked or boiled, but that has not dissolved in the process,” the words of R. Meir.
- F. R. Yosé says, “They fulfill their obligation by eating an unleavened wafer that is soaked, but they do not fulfill their obligation by eating an unleavened wafer that is boiled, even though it has not dissolved” [T. **Pes. 2:19**].” [It is no longer in its original condition, so Yosé concurs with Yohanan that a different blessing is required].
- G. *All parties concur that in the case of boiled vegetables people recite the blessing, “Who creates the fruit of the ground” [just as they do for raw vegetables].*
- H. *In the present case, R. Yosé takes the position he does only because we require [for unleavened bread to fulfill the Passover obligation] the flavor of unleavened bread, and it will be a lacking. But in the present case, even R. Yosé will concur [that the same blessing is acceptable for vegetables whatever their condition].*

- IV.4** A. Said R. Hiyya bar Abba said R. Yohanan, “As to boiled vegetables, before eating them people say the blessing, ‘Who creates the fruit of the ground.’”
- B. And R. Benjamin bar Japheth said R. Yohanan [said], “As to boiled vegetables, before eating them people say the blessing, ‘By whose word all things come into being.’”
- C. *Said R. Nahman bar Isaac, “Ulla has made his mistake permanent by ruling in accord with R. Benjamin bar Japheth.”*
- D. R. Zira [Simon:] expressed his astonishment [Simon: that this difference of opinion should have been recorded], “Now what has R. Benjamin bar Japheth to do with R. Hiyya bar Abba? *For R. Hiyya bar Abba was meticulous in learning the tradition of his master, R. Yohanan, while R. Benjamin bar Japheth was not so meticulous.*
- E. “*And furthermore, as to R. Hiyya bar Abba, he would review his learning before R. Yohanan, his master, every thirty days. R. Benjamin bar Japheth did not review it.*
- F. “*And furthermore, in addition to these two reasons, there was the case of beets, which people had boiled seven times in a pot and eaten as dessert [requiring a blessing by themselves]. They came and inquired of R. Yohanan [about what blessing was to be said,] and he told them, ‘People say the blessing, “Who creates the fruit of the ground.” [Even though boiled, they retain their natural condition.]’*
- G. “And furthermore, R. Hiyya bar Abba said, ‘I saw R. Yohanan eat a salted olive and say the blessing before and afterward as well.’”

- H. *“Now if you take the view that boiled vegetables remain in their essential state, then, before eating, one says the blessing over it, ‘Who creates the fruit of the tree,’ and at the end, one says the blessing over it which is a single blessing that abbreviates the three [of the Grace after meals].*
- I. *“But if you take the view [as does Benjamin] that the [processed vegetables] do not remain in their essential state [but are transformed and so require some other blessing than the one given them when they are in their natural state], then, to be sure, while to begin with [before eating] one says the blessing, ‘By whose word all things come into being,’ what in the world should one say at the end?”*
- J. *[The reply:] Perhaps, “Who creates many living things and their requirements for all that he has created.”*
- K. *R. Isaac bar Samuel objected, “As to vegetables with which one is able to carry out his obligation on Passover to eat bitter herbs, one may make use, for that purpose, of the vegetable and its stalk, but not if these are pickled, boiled, or seethed.*
- L. *“But if you take the view that they remain essentially as they were [even after being processed], why should one not be able to make use, for fulfilling his obligation, of those that are boiled?”*
- M. *That case is different, for in the matter of eating bitter herbs on Passover, we require the bitter taste, and [if the vegetables are boiled] it will not be present. [The consideration is quite separate from the issue at hand.]*
- N. *Said R. Jeremiah to R. Zira, “How could R. Yohanan have said a blessing over a salted olive? Once the pit has been removed, [39A] surely it is reduced to a size less than the requisite minimum for the recitation of a blessing?”*
- O. *He said to him, “Do you think that what we require is the minimum size of a large olive? We require the minimum size of a medium olive. The one that they brought to R. Yohanan was a large olive, so that, even though its pit had been removed, the minimum requisite size [for the requirement of reciting the blessing] still was present.”*
- P. *For we have learned in the Mishnah:*
- Q. **The measure of the olive of which they have spoken is not a large one or a small one but a middle sized one, that is, one that is fit for storage [M. Kel. 17:8A-B].**
- R. *And said R. Abbahu, “It is not called ‘fit for storage’ but ‘abruti,’” or, some say, “samrusi.”*
- S. *Why is it called “fit for storage”? Because its oil collects within it.*
- T. *[As to the dispute about what blessing to be said for boiled vegetables], may one propose that there is a disagreement among Tannaite authorities on the same matter?*
- U. *For there were two disciples in session before Bar Qappara. They brought him cabbage, Damascene plums, and poultry.*
- V. *Bar Qappara gave the honor to one of the disciples to say the blessing. He went and said the blessing appropriate to poultry.*
- W. *His fellow ridiculed him.*

- X. Bar Qappara grew angry, explaining, "It is not against the one who said the blessing that I am angry, but against the one who made fun. If your fellow is like someone who has never in his life had a taste of meat [and so regards it as preferable and chooses that for the blessing], what right have you to ridicule him?"
- Y. Then he retracted and said, "I am not angry at the one who made fun but at the one who said the blessing."
- Z. And he said, "If there is no knowledge here, is there no claim to the dignity of age [since you did not pay me the courtesy of asking me what to do]?"
- AA. *A Tannaite authority [stated]:* And neither one of them lived out their year.
- BB. *Now is it not the case that the dispute concerning this matter:*
- CC. The one who said the blessing took the view that for boiled vegetables and poultry one says the blessing, "By whose word all things come into being."
- DD. *[Since both got the same blessing], therefore the one that he preferred [the chicken] was the one that he selected [for the blessing].*
- EE. The one who ridiculed took the view that boiled vegetables get the blessing, "Who creates the fruit of the ground," while poultry gets the blessing, "By whose word all things come into being." *Therefore the produce [the boiled vegetables] take precedence* [Simon, p. 242, n. 5: even though he liked the poultry better, because the blessing over vegetables is more dignified].
- FF. *No, [that is not what is at issue]. All parties concur that the blessing for both boiled vegetables and poultry is,* "By whose word all things come into being."
- GG. *But here, what is at issue is the following matter of theory:*
- HH. *One authority takes the view that the food one prefers takes precedence.*
- II. *The other authority takes the view that the cabbage should take precedence, because it is more nourishing.*

**IV.5** A. Said R. Zira, "When we were at the house of R. Huna, he said to us, 'As to turnip-tops, if they are cut into big pieces, the blessing is, "Who creates the fruit of the ground." When they are cut into small pieces, the blessing is, "By whose word all things come into being.'"

B. "And when we came to the house of R. Judah, he said to us, 'For both the one and the other, the blessing is, "Who creates the fruit of the ground." And the reason that people chop them up more is so that they will taste sweeter.'"

**IV.6** A. Said R. Ashi, "When we were at the house of R. Kahana, he said to us, "as to beet borscht, into which people do not put much flour, the blessing is, "Who creates the fruit of the ground."

B. "As to turnip borscht, into which much flour is mixed, the blessing is, "Who creates various kinds of food.'"

C. "Then he retracted and said, 'The blessing for both sorts of borscht is, "Who creates the fruit of the ground." And as to the fact that people put a lot of flour in, it is only to make it cohere better.'"

**IV.7** A. Said R. Hisda, "Beet borscht is good for the heart and good for the eyes, and all the more so, for the intestines."

B. Said Abbayye, "And that is the case if one lets it sit on the stove until it says, 'tuk tuk.'"

**IV.8** A. Said R. Pappa, “It is perfectly obvious to me that beet-water falls into the category of beets, and turnip-water into the category of turnips, and the water of any vegetables is in the category of that vegetable.”

B. R. Pappa raised the question, “What is the status of aniseed water?”

C. “Do people use it to sweeten the taste or to remove the smell. [In the former case, if it is used for sweetening, the blessing is, ‘Who creates the fruit of the ground.’ In the latter case, the blessing is, ‘By whose word....’]”

D. Come and take note of the following:

E. **As to aniseed, once its taste has changed in the pot, it is not subject to the separation of heave-offering and it does not fall into the classification of food that is subject to uncleanness [M. Uqs. 3:4].**

F. Does that not contain the inference that it is used to sweeten the taste of the food?

G. It does indeed contain that inference.

**IV.9** A. Said R. Hiyya bar Ashi, “As to a dry piece of bread that has been soaked in a pot, before eating it people say the blessing, ‘Who brings forth.’”

B. And that view [that the soaked bread remains in its original classification] differs from the view of R. Hiyya.

C. For R. Hiyya said, “It is necessary to break off a piece of bread when one finishes the recitation of the blessing [but that is not possible in the case of the dry piece of bread that is now in the pot. So the proper blessing would have to be, ‘By whose word all things come into being.’]”

D. Raba objected to this reasoning, “Why then should one not [say the blessing, ‘He who brings forth bread from the earth’]? It is because, when the blessing is concluded, one has to conclude the recitation over a broken piece of bread. Here too, when one completes the recitation of the blessing, he may complete the recitation over a piece of bread.”

E. **[39B]** Rather, said Raba, “One says the blessing and afterward breaks the loaf.”

F. The Nehardeans acted in accord with R. Hiyya, and rabbis acted in accord with Raba.

G. Said Rabina, “My mother told me, ‘Your father acted in accord with R. Hiyya, for R. Hiyya has said, “It is necessary to complete the recitation of the blessing over a piece of bread that has been broken.”’”

H. “‘And rabbis act in accord with Raba.

I. “‘And the decided law is in accord with Raba, who has said, “One recites the blessing and then breaks the bread.”’”

**IV.10** A. It has been stated on Amoraic authority:

B. If people brought before [the diners] both pieces of bread and whole loaves,

C. said R. Huna, “One says the blessing for the pieces and thereby covers the whole loaves.”

D. And R. Yohanan says, “It is the best mode of carrying out the religious duty [to say the blessing over] the whole loaf.”

E. “But if there is a piece of a loaf of bread made from wheat, and a whole loaf of bread made from barley, all parties concur that one says the blessing over the piece of bread made from wheat and thereby covers the whole loaf made from barley.”



- F. *Said R. Jeremiah bar Abba, "The foregoing dispute follows the lines of the following dispute among Tannaite authorities.*
- G. **"They separate a whole small onion as heave-offering for other produce, but not half of a large onion.**
- H. **"R. Judah says, 'No, rather, they separate half of a large onion as heave-offering for other produce' [M. [Ter. 2:5I-J](#), Peck, p. 91].**
- I. *"Is this not what is at issue? One authority takes the view that what is the more important takes precedence, while the other master takes the view that what is whole [and complete] takes precedence?"*
- J. *Where a priest is on hand [to take the produce set aside as heave-offering forthwith] there is no dispute that what is more important [and more valuable] takes precedence.*
- K. *Where there is a dispute, it is a case in which a priest is absent.*
- L. *For we have learned in the Mishnah: **Wherever there is a priest to receive the heave-offering at once, the householder separates heave-offering from the choicest produce. Wherever there is no priest to receive the heave-offering immediately, he separates heave-offering from that which keeps.***
- M. **R. Judah says, "He always should separate heave-offering from the choicest produce" [M. [Ter. 2:4F-H](#)].**
  - N. *Said R. Nahman bar Isaac, "And those who truly fear heaven so conduct themselves as to act in accord with both authorities [Huna's and Yohanan's]."*
  - O. *And who would such a person be? It would be Mar, son of Rabina. For Mar, son of Rabina would put a piece of bread under the whole loaf and break it.*
  - P. *A Tannaite authority repeated before R. Nahman bar Isaac, "One puts a broken piece of bread under the whole one and breaks it and says the blessing."*
  - Q. *He said to him, "What is your name?"*
  - R. *He said to him, "Shalman."*
  - S. *He said to him, "You are whole [shalom], and your repetition of Mishnah-teachings is whole, for you have made peace between disciples."*

**IV.11** A. *Said R. Pappa, "All parties concur that on Passover one puts a broken piece of unleavened bread underneath a whole piece of unleavened bread and then breaks the two.*

- B. *"What is the scriptural basis for this view?*
- C. *"'Bread of poverty' (Deu. 16: 3) is what is written."*
- D. *Said R. Abba, "And on the Sabbath one is liable to break bread using two loaves.*
- E. *"What is the scriptural basis? 'Double bread' (Exo. 16:22) is what is written."*
- F. *Said R. Ashi, "I saw R. Kahana take two loaves of bread and break only one of them."*
- G. *R. Zira would break off bread sufficient for the entire meal.*
- H. *Said Rabina to R. Ashi, "Does this not appear gluttonous?"*



- I. *He said to him, "Since on ordinary days he does not do it this way, but he does it this way only now [on the Sabbath], it will not appear to be gluttony."*
- J. *When R. Ammi and R. Assi got hold of a piece of bread that had served for a symbolic meal in joining distinct domains [as part of an erub-meal], they would say the blessing for it, "Who brings forth bread from the earth."*
- K. *They explained, "Since one religious duty has been carried out with this loaf of bread, let us carry out with it yet another."*

**IV.12 A.** [40A] Said Rab, "[If the householder said to the guests, having already recited a blessing over the food for all assembled, 'Now] you take for it has been blessed, take, for it has been blessed,' one does not have to say the blessing [again]. [Simon, p. 245, n. 9: In spite of the fact that there has been an interruption between the saying and the eating, because the words spoken have reference to the benediction]."

- B. "If he said [between his recitation of a blessing and the actual eating of the bread], 'Pass the salt,' 'Pass the relish,' the [guest] has to recite a blessing [for the food, since now there has been an interval between the recitation of the blessing and the eating of the food; the words do not refer to the benediction in particular]."
- C. And R. Yohanan said, "Even if he said, 'Pass the salt,' 'Pass the relish,' one does not have to repeat the blessing. [If he said,] 'Mix fodder for the cattle, mix fodder for the cattle,' he has to repeat the blessing."
- D. And R. Sheshet said, "[Even if he said,] 'Mix fodder for the cattle,' he also does not have to recite a blessing.
- E. "For R. Judah said Rab said, 'It is forbidden for a person to eat anything before he gives food to his cattle,
- F. "'as it is said, "And I will give grass in your fields for your cattle," and only then, "You shall eat and be satisfied" (Deu. 11:15)."'

**IV.13 A.** Said Raba bar Samuel in the name of R. Hiyya, "The one who breaks bread may not do so before [the servants] bring salt or relish to each one [of the guests]."

- B. *Raba bar Samuel happened by the house of the exilarch. They brought him bread, and he broke it right away. They said to him, "Has the master retracted his teaching?"*
- C. *He said to him, "This bread does not need condiment."*

**IV.14 A.** And said Raba bar Samuel in the name of R. Hiyya, "One fully discharges urine only if he does so sitting down."

- B. Said R. Kahana, "But if it is into soft dirt, then even when one is standing, [one does so].
- C. "And if there is no soft ground, one should stand on a high spot and urinate downward [so that the drops do not flow back]."

**IV.15 A.** And said Raba bar Samuel in the name of R. Hiyya, "After eating any sort of food you like, eat salt, and after drinking any sort of drink, drink water, and you will never be harmed."

- B. *It has also been taught on Tannaite authority to the same effect:*
- C. After eating any sort of food you like, eat salt, and after drinking any sort of drink, drink water, and you will never be harmed.

- D. *There is a further teaching on Tannaite authority:*
- E. If a person ate any sort of food and did not eat salt, drank any sort of drink and did not drink water, by day he will be afflicted with bad breath, and by night he will be afflicted with croup.

**IV.16 A.** *Our rabbis have taught on Tannaite authority:*

- B. He who drinks a great deal along with his food will not have bowel trouble.
- C. And how much?
- D. Said R. Hisda, "A cupful to a loaf of bread."

**IV.17 A.** Said R. Meri said R. Yohanan, "He who regularly eats lentils once in thirty days keeps croup away from his house.

- B. "But one should not do so every day.
- C. "Why not? Because it is bad for the breath."
- D. And said R. Meri said R. Yohanan, "He who regularly eats mustard once in thirty days keeps ailments away from his house.
- E. "But he should not [have mustard] every day.
- F. "Why not? Because it weakens the heart."
- G. Said R. Hiyya bar Ashi said Rab, "He who eats small fish [e.g., tunnies] will not suffer from bowel ailments, and not only so, but eating small fish makes one be fruitful and multiply and brings good health to a person's whole body."
- H. Said R. Hama b. R. Hanina, "He who regularly uses black cumin will not have heartburn."
- I. *People objected:* Rabban Simon b. Gamaliel says, "Black cumin is one of the sixty poisons, and he who sleeps to the east of a storage bin [of black cumin] — his blood is on his own head."
- J. *There is no contradiction. The one speaks of its smell [when stored], the other of its taste [when used].*
- K. *The mother of R. Jeremiah baked bread for him and put [black cumin] on it [to impart flavor] and then scraped it off [to take away the odor].*

**V.1 A. R. Judah says, "Creator of diverse kinds of herbs" [M. 6:1I]:**

- B. Said R. Zira, and some say, R. Hinena bar Pappa, "The decided law does not accord with R. Judah's view."
- C. *And said R. Zira and some say, R. Hinena bar Pappa, "What is the scriptural basis for the view of R. Judah?"*
- D. "Scripture says, 'Blessed be the Lord, by day' (Psa. 68:20).
- E. "Now is it the case that people bless him by day and not by night? What it means is that every day one should give him [in a blessing] what is appropriate to the blessings one has received that day.
- F. "Here too: for every species one should specify the appropriate blessing [and hence Judah differentiates in the language of the blessing as he prescribes it]."

- V.2** A. And said R. Zira, and some say, R. Hinena bar Pappa, “Come and take note that the trait of the Holy One, blessed be he, is not like the trait of a mortal.
- B. “The trait of a mortal is that an empty vessel can hold something, but a full one cannot.
- C. “But the Holy One, blessed be he, is not that way. A full utensil can hold something, an empty one cannot.
- D. “For it is said, ‘If listening you will listen’ (Exo. 15:26).
- E. “[That is], if listening, you will hear [more], and if not, you will hear [nothing].
- F. “Another matter: If you have been listening to what is old [reviewing your studies], you will listen to what is new, but if you are distracted, you will not hear anything any more.”

## 6:2

- A.** If one has recited the blessing over the produce of the trees, “Who creates the fruit of the ground,” he has fulfilled his obligation [to say a blessing over the fruit of the trees as well, since the trees grow from the ground].
- B.** But if he said the blessing over the produce of the ground, “Who creates the fruit of the tree,” he has not fulfilled his obligation [to say a blessing over the fruit of the ground, since the produce of the ground by definition does not grow on trees].
- C.** And as to everything, if one has recited the blessing, “By whose word all things come into being,” he has in any event carried out his obligation.

- I.1** A. *What Tannaite authority takes the view that the principal trait of the tree is that it grows from the ground [as at M. 6:1A]?*
- B. Said R. Nahman bar Isaac, “It is R. Judah.”
- C. *For we have learned in the Mishnah: If a spring went dry or a tree was cut down [but one had gathered first fruits of the tree before it was cut down], one brings first fruits but does not make the required declaration [that they are the first fruits of the ground, since the tree has been cut down].*
- D. R. Judah says, “One brings the first fruits and makes the declaration [Simon, p. 248, n. 4: because the land is the essence, not the tree. That is, the land has produced the produce, and the tree has served as the instrument of the land. So one declares the first fruits to come from the land, as they do. That is in line with M. 6:2A] [M. Bik. 1:6].

**II.1** A. But if he said the blessing over the fruit of the ground [M. 6:2B]:

- B. *That is self-evident.*
- C. Said R. Nahman bar Isaac, “No, it was necessary to make the point explicit, in particular on account of the view of R. Judah. He maintains that wheat falls into the category of trees [And that position is excluded by the formulation of M. 6:2B].”
- D. *For it has been taught on Tannaite authority:*
- E. As to the tree from which the first man ate [and was cursed],
- F. R. Meir says, “It was a vine, for there is nothing that causes for man so much wailing as wine, as it says, ‘And he drank of the wine and got drunk’ (Gen. 9:21).”

- G. R. Nehemiah says, "It was a fig tree, for the source of the curse proved also to be the remedy, as it is said, 'And they sewed fig leaves together' (Gen. 3: 7).
- H. R. Judah says, "It was wheat, for a child does not know how to call his mother and father by name before he can taste wheat, [so wheat is the source of knowledge, hence the Tree of Knowledge]."
- I. *Now it might have entered your mind to think that, because R. Judah maintains that wheat falls into the category of trees, one should say over it the blessing, 'Who creates the fruit of the tree.'*
- J. *"So we are informed that we recite the blessing, 'Who creates the fruit of the tree' in any case in which, when one picks the fruit, the stem remains and goes and produces more fruit.*
- K. **[40B]** *"But where, when one picks the fruit, the stem does not remain to go and produce more fruit, we do not recite the blessing, 'Who creates the fruit of the tree,' but rather, 'Who creates the fruit of the ground.'"*

**III.1 A. And as to everything, if one has recited the blessing... [M. 6:2C]:**

- B. *It has been stated on Amoraic authority:*
- C. R. Huna said, "[That is so] except for wine and bread."
- D. And R. Yohanan said, "Even for wine and bread."
- E. *May we say that the dispute at hand is along the lines of the dispute among the following Tannaite authorities?*
- F. **"If one saw a loaf [of bread] and said, 'How fine is this bread! Praised be He who created this loaf,' that serves [as its benediction].**
- G. **"[Or] if one saw figs and said, 'How fine are these figs! Praised be He who created them,' that serves as their benediction," the words of R. Meir.**
- H. **R. Yosé says, "Anyone who departs from the formula which the sages have established for benedictions has not fulfilled his obligation" [T. Ber. 4:4F, 4:5G-H].**
- I. *May we then propose that R. Huna rules as does R. Yosé, and R. Yohanan as R. Meir?*
- J. *R. Huna may reply to you, "I take the view that even R. Meir supports my position. R. Meir takes the view he does in the cited instance only where the person actually makes explicit reference to the bread. But if the person does not make reference to the bread, then even R. Meir would concur [that the person has not carried out his obligation]."*
- K. *And R. Yohanan may say to you, "I take the position that even R. Yosé supports my ruling. R. Yosé says what he says in the case at hand only because the man has recited a blessing which rabbis have not ordained. But if he had said, 'By whose word all things come into being,' a blessing which rabbis have ordained, then even R. Yosé would concur with my view."*

**III.2 A. Benjamin, a shepherd, doubled over a piece of bread and said, "Blessed be the master of this piece of bread."**

- B. Said Rab, "He has carried out his obligation."

- C. *But has not Rab stated, "Any form of a blessing which does not make mention of God's name does not serve as a blessing at all"?*
- D. *In the case at hand, he said, "Blessed is the All-Merciful, the master of this piece of bread."*
- E. *But do we not require the recitation of the three blessings [of Grace after Meals]?*
- F. *What is the sense of "has carried out his obligation" as Rab has said?*
- G. *It is that he has carried out his obligation to recite the blessing prior to eating the bread.*
- H. *What then does the account tell us?*
- I. *It is that even though one says [the blessing] in secular language [Aramaic, rather than in the sacred formulation in Hebrew, it is valid in fulfillment of one's obligation].*
- J. *But we have learned on Tannaite authority: **These statements may be made in any language [not only in Hebrew]: the pericope of the accused wife, the confession that the tithe has been properly disposed of, the recitation of the Shema and the Prayer, the Grace after Meals [encompassing the blessing over bread, as we have seen] [M. Sot. 8:1].***
- K. *It is, nonetheless, necessary to provide the information given above.*
- L. *Why? Because you might have supposed that the rule [that reciting the blessing] in secular language [not Hebrew] is acceptable if one does so in the formula that rabbis ordained in the Holy Language.*
- M. *But if one did not make the statement using in secular language the formula which the rabbis ordained in the Holy Language, one has not carried out his obligation.*
- N. *So we are informed that that is not the case.*

### **III.3 A.** *Returning to the body of the afore-cited passage:*

- B. *Said Rab, "Any blessing which does not make mention of the divine name does not constitute a valid blessing."*
- C. *And R. Yohanan said, "Any blessing which does not make mention of God's sovereignty is not regarded as a blessing."*
- D. *Said Abbaye, "The position taken by Rab is the more reasonable.*
- E. *"For it has been taught on Tannaite authority:*
- F. *""I have not transgressed any one of your commandments, nor have I forgotten" (Deu. 26:13).*
- G. *""And I have not forgotten," to mention your name.'*
- H. *"But the matter of the sovereignty of Heaven is not raised at all in this Tannaite statement."*
- I. *And as to R. Yohanan?*
- J. *"It has been taught on Tannaite authority, ""Neither have I forgotten" to mention your name and your sovereignty."*

## 6:3-4

- A. And over something that does not grow from the ground one says, “By whose word all things come into being.”
- B. Over vinegar, unripe fruit, and edible locusts one says, “By whose word all things come into being.”
- C. R. Judah says, “Over anything which results from a destructive effect, one does not say a blessing.”

M. 6:3

- A. If one had before him many different types [of food] —
- B. R. Judah says, “If there are among them [foodstuffs] of the seven types [of foods of the Land of Israel] — he says a blessing over that [particular foodstuff].”
- C. And sages say, “[He says a blessing] over whichever type he desires.”

M. 6:4

### I.1 A. *Our rabbis have taught on Tannaite authority:*

- B. Before eating anything that does not grow from the ground, for example, meat deriving from domesticated beasts, wild beasts, fowl, and fish, one says, “By whose word all things have come into being.”
- C. For milk, eggs, and cheese, one says, “By whose word.”
- D. Before eating bread that has rotted, wine covered by a film, or cooked food that has spoiled, one says, “By whose word.”
- E. For salt, brine, morils, and truffles, one says, “By whose word.”
- F. *Does that [list, E] then bear the implication that [like salt and brine] morils and truffles do not grow from the ground?*
- G. *But it has been taught on Tannaite authority:*
- H. He who takes a vow not to eat the fruit of the earth is forbidden to eat the fruit of the earth but permitted to eat morils and truffles.
- I. But if he had said, “Whatever grows from the ground is forbidden to me,” he is forbidden also to eat morils and truffles.
- J. *Said Abbaye, “To be sure, they grow from the ground, but they do not derive sustenance from the earth.”*
- K. *But lo, what is taught on Tannaite authority is, “For everything that does not grow from the earth.”*
- L. *Repeat the version as: “For anything that does not draw sustenance from the earth.”*

### II.1 A. **Unripe fruit [M. 6:3B]:**

- B. *What is the definition of unripe fruit?*
- C. *R. Zira and R. Ilai:*
- D. *One said, “It is fruit [Simon] parched by the sun [while still on the tree].”*
- E. *The other said, “Dates [Simon:] blown by the wind.”*
- F. *We have learned in the Mishnah: R. Judah says, “Over anything which results from a destructive effect, one does not say a blessing” [M. 6:3C].*



- G. *Now from the viewpoint of him who says that it is fruit parched by the sun, that fits with the notion of calling them something that results from a destructive effect.*
- H. *But in the view of him who says that they are dates blown by the wind, what sort of destructive effect is at hand?*
- I. *[The statement about the result of a destructive effect] refers to the other things [on the list, but not to the produce under discussion].*
- J. *There are those who report the discourse as follows:*
- K. *Now from the viewpoint of him who says that it is fruit parched by the sun, that is why one says the blessing before eating them, "By whose word...."*
- L. *But from the viewpoint of him who says that they are dates parched by the wind, should people say, "By whose word"? Surely what is required is "Who creates the fruit of the tree."*
- M. *Rather, with respect to unripe fruit in general, all parties concur that what is under discussion is fruit parched by the sun.*
- N. *Where there is a dispute, it concerns fruit parched by the sun deriving from a date palm.*
- O. *For we have learned in the Mishnah:*
- P. **These kinds of produce are dealt with leniently [and exempted from tithing when they are in the status of doubtfully tithed produce]: unripe figs, wild jujuba, hawthorn berries, pine cones, sycamore figs, unripe dates of the palm tree, fennel, and caperfruit [M. Dem. 1:1, Sarason, p. 24].**
- Q. *As to unripe figs, said Rabbah bar bar Hana said R. Yohanan, "They are a kind of fig."*
- R. *Wild jujuba is lote [Simon].*
- S. *Hawthorn berries are crab apples [Simon].*
- T. *Pine cones —*
- U. *Said Rabbah bar bar Hana said R. Yohanan, "They are white figs."*
- V. *Sycamore figs —*
- W. *Said Rabbah bar bar Hana said R. Yohanan, "They are what their name says they are, sycamore figs."*
- X. *Unripe dates are winter grapes.*
- Y. *Fennel is caper-fruit.*
- Z. *As to fruit of the date palm, we have opinions of R. Ilai and R. Zira.*
- AA. *One said, "It is fruit that has been dried by the sun."*
- BB. *The other said, "It is fruit that has been dried by the wind."*
- CC. *Now with respect to the opinion of him who says that it is fruit that has been dried by the sun, that is in line with that which has been taught in Tannaite tradition:*
- DD. *As to those categories of produce subjected to a lenient ruling when in the status of doubtfully tithed produce, when they themselves are subject to doubt, they are exempt from further tithing. Lo, if they are assuredly beyond doubt, they are liable to tithing.*
- EE. *But in the view of him who says that it is fruit that has been dried by the wind, why should they be subject to tithing if they are assuredly in the specified status?*

*They are in fact deemed to be ownerless property [and worthless, so exempt from all requirement of tithing]!*

- FF. *What sort of case do we have at hand? It is a case in which [despite their allegedly lacking all value and hence being regarded as ownerless,] one has stored them up.*
- GG. For said R. Isaac said R. Yohanan in the name of R. Eliezer b. Jacob, “In the case of produce in the category of gleanings, forgotten sheaves, and produce left in the corner of the field [all of which is ownerless and left for the poor,] if one has stored them up, [by that action the poor man who has gathered them] has imposed upon them the obligation to be tithed. [He has shown that they are of value to him and hence they become subject to tithe].
- HH. *There are those, further, who report the matter in this way: [41A] Now in the view of him who says that they are pieces of fruit dried by the wind, that is why in the present context they are called simply unripe dates [without qualification] and, in the other passage [M. Dem. 1:1] unripe dates of the palm tree, [Simon, p. 253, n. 6: because it is necessary to distinguish the two kinds].*
- II. *But in the view of him who has said that it is fruit parched by the sun, in both cases should not one repeat the tradition as “dates of a palm tree” or “dates” without further specification?*
- JJ. *That indeed is a problem for the person who holds that view.*

### **III.1 A. If one had before him many different types of food [M. 6:3A]:**

- B. Said Ulla, “The dispute concerns a case in which the blessings that apply to the diverse foods are the same.
- C. *“For in such a case, R. Judah takes the view that food deriving from one of the seven species [for which the Land is favored] takes precedence, while rabbis take the position that the kind of food that the person likes the most takes preference [in the person’s recitation of the blessing, so that he will intend the blessing to apply to that food].*
- D. “But in a case in which the diverse kinds of food are subject to different blessings [each applying to its own species of food], all parties maintain that one says a blessing for one kind of food and then goes and says a blessing for another kind of food.”
- E. *An objection was raised on the basis of the following:*
- F. If before someone were radishes and olives, he says the blessings for the radishes and that covers the olives as well. [But the two are not subject to the same blessing!]
- G. *With what sort of a case do we deal? It is a meal in which the radishes are the main course.*
- H. *If so, let me then cite the concluding words:*
- I. R. Judah says, “One says the blessing over the olives, for the olives are one of the seven species [for which the Land is noted]. [Simon, p. 253, n. 10: This shows that we are not dealing with the case where one of the two articles is more important.]
- J. *Does R. Judah not take the position of that which we have learned on Tannaite authority:*

- K. In the case of any portion of the meal which is the principal dish, along with something that is secondary, one says the blessing over the main dish and thereby covers the secondary dish. [And that would surely mean one says the blessing over the radishes, which are the main dish, since the olives were eaten only [Simon: to counteract the sharp taste].
- L. *And if you wish to propose that he indeed does not hold that view, then has it not been taught on Tannaite authority:*
- M. R. Judah says, "If it is on account of the radishes that the olives are served, one says the blessing over the radishes and thereby exempts the olives from requiring a blessing as well."
- N. *Indeed we do deal with a meal in which the radishes are the main dish. And where R. Judah and rabbis differ, it is with respect to a different aspect entirely. The statement of the dispute lacks a clause, and this is the way in which it should be repeated:*
- O. "If there were before someone both radishes and olives, one says the blessing for the radishes and thereby takes care of the olives.
- P. "Under what circumstances?
- Q. "In a meal in which the radishes are the main dish.
- R. "But if the radishes are not the main dish, all parties concur that one says a blessing for this species and then goes and says a blessing for that one.
- S. "And as to two varieties of food in general [Simon, p. 254, n. 2: one of which is of the seven species, e.g., olives], both of which have exactly the same blessing, one says the blessing over whichever one he wishes.
- T. "R. Judah says, 'One says the blessing over the olives, for the olives are one of the seven species [for which the Land is noted].'"
- U. *There was a dispute in this matter between R. Ammi and R. Isaac Nappaha.*
- V. *One of them said, "The dispute pertains to a case in which the blessings pertinent to the different kinds of food were the same.*
- W. *"For R. Judah takes the view that one of the seven species takes precedence [over any other sort of food], while rabbis maintain that the kind of food that one prefers is the one that takes precedence.*
- X. "But in a case in which the blessings to be said for the diverse kinds of foods are not the same, then all parties take the view that one says the blessing over one sort of food and then goes and says the blessing for the other sort of food."
- Y. *The other party said, "Also in a case in which the blessings for the various kinds of food are not the same, there is a dispute."*
- Z. *Now there is no difficulty with the view of him who has said that the dispute pertains to a case in which the blessings that apply to the diverse kinds of food are the same.*
- AA. *But in the view of him who has said that the dispute applies to a case in which the blessings applicable to the diverse kinds of food are not the same, what sort of principle can be subject to dispute?*
- BB. Said R. Jeremiah, "It pertains to which of the food gets the blessing first."

- III.2** A. For R. Joseph, and some say, R. Isaac, said, “Whichever species comes first in the following verse comes first when it comes to saying a blessing over food [when several of the items are eaten in the same meal].
- B. “For it is said, ‘A land of wheat, barley, wine, fig-trees, pomegranates, a land of olive trees and honey’ (Deu. 8: 8).” [Simon, p. 254, n. 4: R. Judah agrees with R. Isaac, and therefore a fortiori holds that any of these species should have precedence over other species, whereas rabbis agree with the view of R. Hanan, which follows.]
- C. *[Isaac] differs from the view of R. Hanan. For R. Hanan said, “The entire verse has been stated only with respect to supply minimum standards for requisite measurements.”*
- D. Wheat:
- E. *As we have learned in the Mishnah:*
- F. **He who entered a house afflicted with plague, with his garments slung over his shoulder and his sandals and rings in his hands — he and they are unclean forthwith. If he was dressed in his garments, with his sandals on his feet and his rings on his fingers, he is unclean forthwith. But they are clean until he will remain for a time sufficient to eat a piece of bread — a piece of bread of wheat and not a piece of bread of barley, reclining and eating it with condiment [M. Neg. 13:9].**
- G. Barley:
- H. *As we have learned in the Mishnah: A piece of a bone as large as a barley imparts uncleanness when it is touched or carried but does not impart uncleanness when it is overshadowed [being too small for that purpose] [M. Oh. 2:3].*
- I. Wine:
- J. A quarter-log of wine is the volume prohibited for use by a Nazirite.
- K. Figs:
- L. The volume of a substance in the volume of a dried fig is the measure for what may be carried out [from one domain to another] on the Sabbath.
- M. A pomegranate:
- N. *As we have learned in the Mishnah:*
- O. **As to the volume that indicates that a utensil is useful, therefore susceptible to uncleanness, for those utensils that belong to householders [41B] the requisite measure is at least a pomegranate in size [M. Kel. 16:1].**
- P. A land of olive trees:
- Q. Said R. Rose b. R. Hanina, “A land which uses, for all measures of requisite volume, the size of an olive.”
- R. *All measures do you say? Lo, there are the ones that we have just now specified [that are other than an olive’s bulk].*
- S. Rather, A land, the greater number of the requisite measures of which are specified in terms of the volume of an olive.

- T. Honey [of dates]:
- U. A honey-date of large size provides the measure of the volume of food which, if eaten on the Day of Atonement, imposes liability for violating the rule about fasting.

V. *And the other party?*

W. *[He would reply], "Are the listed requisite measures written down explicitly? They are merely based on rabbis' authority, and the verse of Scripture supplies simply additional support."*

**III.3** A. *R. Hisda and R. Hamnuna were seated at a meal. They brought before them dates and pomegranates.*

B. *R. Hamnuna took some and said the blessing for dates first.*

C. *Said to him R. Hisda, "Does not the master take the view that is expressed by R. Joseph, and some say, R. Isaac, 'Whatever is listed first in the cited verse gets its blessing first at a meal'?"*

D. *He said to him, "This [the date] comes second after the word land and that [the pomegranate] comes fifth" [Simon]. [Simon, p. 256, n. 1: The verse referred to is Deu. 8:8, where two lists are given of the produce of the Land of Israel, each introduced with the word 'land,' and in the first, pomegranates are mentioned fifth, while in the second, honey — date honey — is mentioned second.]*

E. *He said to him, "Who will give us feet of iron so that we may [run and] hear what you have to say."*

**III.4** A. *It has been stated on Amoraic authority:*

B. If the waiters brought before the guests figs and grapes during the meal,

C. said R. Huna, "They require a blessing before they are eaten, but they do not require a blessing afterward [since the Grace after Meals suffices]."

D. And so did R. Nahman say, "They require a blessing before they are eaten, but they do not require a blessing after they are eaten."

E. But R. Sheshet said, "They require a blessing both before they are eaten and after they are eaten.

F. "For there is nothing that requires a blessing before it is eaten and yet does not require a blessing after it is eaten, except for the bread that is eaten with things that are nibbled [Simon, such as nuts or dates brought in to nibble after the Grace after Meals]."

G. *Now this differs from the view of R. Hiyya.*

H. For R. Hiyya said, "A blessing said over bread takes care of all kinds of food, and a blessing said for wine takes care of all kinds of drink."

I. Said R. Pappa, "The decided law is that in the case of things that are during the meal brought on account of the meal, do not require the recitation of a blessing either before they are eaten or after they are eaten.

J. "And as to things that are not brought on account of the meal [Simon: "form an integral part of the meal"],

K. "if they are brought during the meal, they require the recitation of a blessing before they are eaten and do not require the recitation of a blessing after they are eaten.

- L. “If they are brought after the meal, they require the recitation of a blessing both before they are eaten and after they are eaten.”

**III.5 A.** People asked Ben Zoma, “Why have they said, ‘Those that during the meal are brought on account of the meal do not require a blessing either before they are eaten or after they are eaten’?”

- B. He said to them, “Because the blessing said for the bread takes care of them.”  
C. *“If so, let the wine be taken care of by the blessing said for bread?”*  
D. *“Wine falls into its own category, [42A] for drinking it causes the requirement that a blessing be said for the wine by itself.”*

**III.6 A.** *R. Huna ate thirteen rolls of three to a qab [Simon], without reciting a blessing.*

- B. *Said to him R. Nahman, “Is this hunger? [Simon: Such is enough to satisfy any hunger and therefore should necessitate grace after it].”*  
C. But: Anything which people in general regard as the basis for a meal requires the recitation of a blessing.

**III.7 A.** *R. Judah provided a wedding feast for his son at the home of R. Judah bar Habiba. They brought before them bread that comes along with the nasherei [nibblings after the meal].*

- B. *When he came in, he heard the people reciting the blessing, ‘Who brings forth bread...’ (hamosi). ”*  
C. *He said to them, “What is this sisi that I hear? Is it possible that you are reciting the blessing, ‘Who brings forth...’?”*  
D. *They said to him, “Indeed so. For it has been taught on Tannaite authority:*  
E. *“R. Muna said in the name of R. Judah, ‘As to the bread that comes along with the nasherei, people say the blessing before eating it, “Who brings forth....”’*  
F. *“And Samuel said, ‘The decided law accords with the view of R. Muna.’”*  
G. *He said to them, “The decided law does not accord with R. Muna is what has been stated on Amoraic authority.”*  
H. *They said to him, “And lo, it is the master himself who has said in the name of Samuel, ‘Rolls serve for the preparation of the symbolic meal that unites distinct domains [the erub meal, in which case they are regarded as bread], and, furthermore, people say, ‘Who brings forth bread before eating them.’ [So they are regarded as bread, even though they are served only as nasherei after the meal.]”*  
I. *[He replied,] “That case is different, because people base their entire meal on them. But in a case in which people do not regard them as the basis for the meal, that is not the law.”*

**III.8 A.** *R. Pappa came to the home of R. Huna, son of R. Nathan. After their meal was done, they brought before them nasherei.*

- B. *R. Pappa took something and began to nibble.*  
C. *They said to him, “Does the master not take the view, ‘One has completed the meal, it is forbidden to eat any more’?”*



- D. *He replied, 'The formulation of the rule is in terms of 'removed.' [That is, once the table has been taken away, then it is forbidden to eat any more].'*"

**III.9** A. *Rabbah and R. Zira came as guests to the house of the exilarch. After they had removed the tray from before them, they sent them a gift of fruit from the household of the exilarch. Rabbah ate some, but R. Zira did not.*

- B. *He said to him, "Does not the master take the view, 'Once the tray has been removed, it is forbidden to eat any more'?"*

- C. *He said to him, "We rely on the tray of the exilarch. [Simon: p. 258, n. 1: We can be sure that more food will come.] [So the meal is not over, and there is no call just yet to say grace.]"*

**III.10** A. Said Rab, "He who is used to rub his hands with oil after a meal is held back [from having to complete the meal and say grace, even if the table has been cleared away] until the oil is brought."

- B. *Said R. Ashi, "When we were at the home of R. Kahana, he said to us, 'For example, we who are used to rubbing our hands in oil are held back [from having to complete the meal] until the oil has been brought.'"*

- C. *But the law does not accord with all of these various versions.*

- D. *Rather, it accords with that which R. Hiyya bar Ashi said Rab said, "There are three things that must come immediately upon one another:*

- E. *"Immediately after the laying of hands upon the beast must come the act of slaughter [of the beast for sacrificial purposes].*

- F. *"Immediately upon recitation of the prayer referring to redemption should come the recitation of the Prayer.*

- G. *"Immediately after the washing of the hands should come the recitation of the blessing [of Grace after Meals]."* [Simon, p. 258, n. 4: This washing is the signal that the meal is finished, whether or not the table has been cleared.]

- H. Said Abbaye, "Furthermore, we say another:

- I. "Immediately after [entertaining] disciples of sages [in one's home] comes a blessing [to enrich the host].

- J. "For it has been said, 'The Lord has blessed me for your sake' (Gen. 30:27).

- K. "If you like, I offer proof from the following: 'And the Lord blessed the Egyptian's house on account of Joseph' (Gen. 39: 5)."

### 6:5-6

- A. **If one said a blessing over the wine before the meal, he thereby exempts the wine after the meal [i.e., need not say another blessing].**

- B. **If one said a blessing over the appetizer before the meal, he exempts the appetizer after the meal.**

- C. **If one said a blessing over the loaf [of bread], he exempts the appetizer.**

- D. **[If one said a blessing] over the appetizer, he does not exempt the loaf.**

- E. **And the House of Shammai say, "[He exempts] not even [cooked food] [made in a pot]."**

- A. [If] people were sitting down [to eat], each one says a blessing for himself.
- B. [If] they reclined at a common table one says a blessing for all of them.
- C. [42B] [If] wine was brought to them in the midst of the meal, each says a blessing on his own.
- D. [If wine was brought to them] after the meal, one says a blessing for all.
- E. And he says [the blessing] over the perfume,
- F. even though they bring the perfume only after the dinner.

- I.1 A. Said Rabbah bar bar Hana said R. Yohanan, “[The rule of M. 6:5A] pertains only to [wine served] on Sabbaths and festivals, since [on those occasions] a person treats wine as a principal part of his meal.
- B. “But on other days of the year, one says a blessing for each cup of wine [as it comes, since he will not (Simon:) linger at the table after the meal and drink wine].”
- C. *It also has been stated on Amoraic authority:*
- D. Said Rabbah bar Meri said R. Joshua b. Levi, “The cited rule applies only to Sabbaths and festivals, to the time that someone leaves the bath house, and also to the time one has blood let, since [on those occasions] a person regards wine as a principal part of his meal.
- E. “But on other days of the year, one says a blessing for each cup of wine [as it comes].”
- I.2 A. *Rabbah bar Meri came to the house of Raba on an ordinary day [not a Sabbath or festival]. He saw that he said a blessing [for wine drunk] before the meal, and that he went and said a blessing afterward as well.*
- B. He said to him, “Quite properly so, and that is what R. Joshua b. Levi said [one should do].”
- I.3 A. *R. Isaac bar Joseph came to the home of Abbayye on a Festival day. He saw that he said a blessing [for wine] for each cup [as it came along]. He said to him, “Does not the matter concur with the ruling of R. Joshua b. Levi?”*
- B. *He said to him, “I changed my mind [Simon, p. 259, n. 6: to drink an additional cup, as I did not intend at first to take more wine after the meal.]”*
- I.4 A. *The question was raised: If wine came to people during the meal, what is the rule as to [the blessing said for that wine] serving to exempt from the obligation [for yet another blessing] wine that is served after the meal?*
- B. *If you should propose to cite this statement: **If one said a blessing over the wine before the meal, he thereby exempts the wine after the meal [M. 6:5A], [I may reply] that [both cups of wine] serve only for drinking.***
- C. *Here, by contrast, where one cup of wine serves for drinking and the other for steeping, that rule may not apply. [The different purpose of the other cup of wine subjects that cup to a different rule, namely, to a blessing for that wine alone.]*

- D. *Or perhaps that makes no difference.*
- E. Rab said, "It exempts [the wine served later from the requirement of having another blessing said.]"
- F. And R. Kahana said, "It does not exempt it."
- G. R. Nahman said, "It exempts it."
- H. And R. Sheshet said, "It does not exempt it."
- I. *R. Huna, R. Judah, and all the disciples of Rab say, "It does not exempt it."*
- J. *Raba objected to R. Nahman, "If wine was brought to them in the midst of the meal, each says a blessing on his own. If wine was brought to them after the meal, one says a blessing for all [M. 6:6C-D]. [Would this not indicate that a blessing said for wine drunk during the meal does not cover wine drunk after the meal]?"*
- K. *He said to him, "This is the sense of the passage: 'If wine was not served to them during the meal but only after the meal, one of the participants says the blessing over that cup of wine in behalf of all of them.'"*

**II.1 A. If one said a blessing over the loaf of bread, he exempts the appetizer. If he said a blessing over the appetizer, he does not exempt the loaf. And the House of Shammai say, "He exempts not even cooked food" [M. 6:5C-E].**

- B. *The question was asked as follows:*
- C. *Do the House of Shammai differ with the first clause or the second one?*
- D. *That is to say: The opening authority states, If one said a blessing over the loaf of bread, he exempts the appetizer, and all the more so cooked food. Then the House of Shammai come along to take the contrary view: it is not merely that a blessing said over the bread has not taken care of the appetizer, but it has not taken care even of cooked food.*
- E. *Or perhaps the disagreement concerns the concluding clause, as it is taught: If he said a blessing over the appetizer, he does not exempt the loaf. The implication then is that it is the loaf of bread alone that has not been covered by the blessing said for the appetizer, but as to cooked food, the blessing said for the appetizer does take care of the cooked food.*
- F. *Then the House of Shammai come along to state, "Even cooked food has not been covered by that blessing."*
- G. *The question stands.*

**III.1 A. If people were sitting down to eat, each one says a blessing for himself [M. 6:6A]:**

- B. *Is it the sense, then, that only if they sat down to eat one follows the stated procedure [and one serves for all only if they reclined], but if not, one does not?*
- C. *An objection was raised on the basis of the following passage:*
- D. **Ten men who were traveling [together] on the road, even if all were eating from the same loaf, each one recites the benediction [after meals] himself.**
- E. **[If] they sat down to eat [together], even if each one was eating from his own loaf, one man recites the benediction [afterwards] for all of them [cf. M. Ber. 6:6] [T. Ber. 5:23A-B].**

- F. *Now the passage states that [one may say a blessing for all of them if they merely] sat down, even though they were not reclining.*
- G. *Said R. Nahman bar Isaac, “The rule [of Tosefta] speaks of a case in which the people have said, ‘Let us go and eat bread in that spot [Simon, p. 261, n. 1: which is equivalent to making a party].’ [On that basis one may serve to say the blessing for all of them, even though they merely sat down and did not actually recline for a banquet.]”*

- III.2** A. *When Rab died, his disciples went after his [bier to the grave]. When they came back, they said, “Let’s go and eat bread at the Danak canal.”*
- B. *After they had broken bread, they went into session and raised the question: “We have learned in the Mishnah that the cited rule applies only when the people had actually reclined. If they sat down, it does not. Or perhaps it is the case that, once people say, ‘Let us go and eat bread in such and such a place,’ it is as if they had reclined.”*
  - C. *They did not have in hand an answer to their conundrum.*
  - D. *R. Adda bar Ahbah rose and [43A] took the tear in his garment [which he made when he heard the master had died] and put it in the back and made a new tear, saying, “Rab has died, and we have not learned even the simple laws governing the Grace after Meals!”*
  - E. *Then an elder came along and contrasted the rules as framed in the Mishnah and in the external version [given in Tosefta] and taught them, “Because the people have said to one another, ‘Let us go and eat bread in that spot,’ it is as if they have reclined [for a banquet, and an individual may serve the needs of all].”*

**IV.1** A. **If they reclined at a common table, one says a blessing for all of them [M. 6:6B]:**

- B. *Said Rab, “The rule pertains only to a blessing for bread [that is to serve all assembled], in which case, the act of reclining is necessary [to indicate that they form a common party]. But as to a blessing said for wine [to serve all assembled], there is no need for an act of reclining. [Even if the people are not reclining, a single individual may say the blessing for everyone.]”*
- C. *And R. Yohanan said, “Even for wine, there must be reclining [so as to constitute a common party to be served by a single person’s benediction].”*
- D. *There are those who report the matter as follows:*
- E. *Said Rab, “The rule has been taught only in connection with eating bread, which is served by reclining [since when eating bread, people will constitute a party only if they are reclining], but in the case of wine, in which reclining does not matter, [the individual may say a blessing for all assembled even if the group as a whole is not reclining as a banquet party.]”*
- F. *And R. Yohanan said, “Reclining serves also in the case of wine.”*
- G. *An objection was raised from the following:*
- H. **What is the order of reclining [at a communal meal]?**
- I. **As the guests enter, they are seated on benches or chairs while all [the guests] assemble [and are seated together].**

- J. Once all have assembled, the attendants give them [water] for [washing] their hands.
- K. Each [guest] washes one hand.
- L. [When] they [the attendants] mix for them the cup [of wine], each one recites the benediction [over wine] for himself.
- M. [T. adds:] [When] they have brought before them appetizers, each one recites the benediction [over appetizers] for himself.
- N. [When] they have arisen [from the benches or seats] and reclined [to the second stage of the meal], and [the attendants] have [again] given them [water] for their hands,
- O. even though each has already washed one hand, he now must wash both hands.
- P. When they [the attendants] have [again] mixed for them the cup, even though each has recited a benediction over the first [cup], one person recites a benediction for the wine for all of them.
- Q. [T. adds: When (the attendants) have brought before them appetizers, even though each has recited a benediction over the first (appetizers), he recites a benediction over the second, and one person recites the benediction for all of them [at this stage of the meal]. One who arrives after three (courses of) appetizers [have been served] is not allowed to enter (to join the meal)] [T. [Ber. 4:8A-L](#)].
- R. *Now when we turn to the version of Rab's opinion which has Rab say, "The rule pertains only to a blessing for bread in which case the act of reclining is necessary. But as to a blessing said for wine, there is no need for an act of reclining," there is surely a problem in the opening part [of the Tosefta passage]. [For the cited Tosefta-passage is explicit that one person says the blessing in behalf of all only after the people have reclined.]*
- S. *Guests fall into a separate category, for to begin with they expect to shift their position.*
  - T. *And as to the other version of Rab's statement, which imputes to him the following: "The rule has been taught only in connection with eating bread, which is served by reclining, but in the case of wine, in which reclining does not matter, the individual may say a blessing for all assembled], "the latter part [of the Tosefta-passage] poses a problem [Simon, p. 262, n. 4: which says that having reclined, one says a blessing on behalf of all also for wine].*
  - U. *That passage also may be distinguished [from the generally prevailing situation], for, since reclining serves to form the company into a single group for purposes of a blessing for bread, reclining serves the same purpose as to wine.*

**V.1 A. If wine was brought to them in the midst of the meal [M. [6:6C](#)]:**

- B. They asked Ben Zoma, "Why did they say [If] wine was brought to them during the meal, each one recites the benediction for himself [M. [6:6C](#)]?"
- C. He said to them, "Because one's throat is not clear [and he might choke if he tried to respond 'Amen' to the benediction]" [T. [Ber. 4:12A-B](#)].

**VI.1 A. And he says the blessing over the perfume [M. 6:6E]:**

- B. *Since the framer of the passage stresses, "And he is the one who says the blessing for the perfume," it must follow that there is someone present who is more important than he. Why then does [the one who says the blessing for the wine say this blessing as well]?*
- C. *Since he was the one to wash his hands first at the end of the meal [he says all the blessings].*
- D. *This view supports the position of Rab.*
- E. For R. Hiyya bar Ashi said Rab said, "He who washes his hands first at the end of the meal is the one who is designated to recite the blessings."
- F. *Rab and R. Hiyya were in session before Rabbi at a meal. Said Rabbi to Rab, "Rise, wash your hand."*
- G. *[Rabbi] saw that he was trembling. Said to him R. Hiyya, "Son of the aristocracy, review the Grace after Meals is what [Rabbi] meant to tell you, [since he wants you to recite it]."*

**VI.2 A. Said R. Zira said Raba bar Jeremiah, "At what point do people say the blessing for incense?**

- B. "When the column of smoke goes up."
- C. *Said R. Zira to Raba bar Jeremiah, "But lo, at that point, the person will not yet have smelled the incense."*
- D. *He said to him, "And by that same principle of yours, as to 'He who brings forth bread from the earth,' which one says, lo, the one who says the blessing has not yet actually tasted the bread but only has in mind to taste the bread."*
- E. *"Here too he has in mind to smell the incense [so he says the blessing]."*

**VI.3 A. Said R. Hiyya, son of Abba bar Nahmani said R. Hisda said Rab, and some say, said R. Hisda said Zeiri, "As to all sorts of incense, people say over all of them the blessing, 'Who creates fragrant sorts of wood,' except over musk.**

- B. "Over musk, which comes from a living creature, people say the blessing, 'Who creates various sorts of spices.'"
- C. *An objection was raised on the basis of the following statement: People say the blessing, "Who creates fragrant sorts of wood" only for balsam that comes from the house of Rabbi and from the house of Caesar, and for myrtle which derives from any location.*
- D. *That indeed refutes the foregoing.*

**VI.4 A. Said R. Hisda to R. Isaac, "As to balsam oil, what is the blessing that people say over it?"**

- B. *He said to him, "This is what R. Judah said, 'Who creates the oil of our land.'"*
- C. *He said to him, "But [what do other people,] besides R. Judah, say, for the Land of Israel is particularly precious in his view. But what is it that people in general say?"*
- D. *He said to him, "This is what R. Yohanan said, 'Who creates fragrant oil.'"*

**VI.5 A. Said R. Adda bar Ahba, "As to custom, people say the blessing over it, 'Who creates various kinds of fragrant wood.'**



- B. *"But as to oil in which it is steeped, people do not say [a blessing]."*
- C. *And R. Kahana said, "[People say a blessing] even over the oil in which it is steeped, but not over the oil in which it is ground [Simon]."*
- D. *Nehardeans say, "Even over the oil in which it is ground [people say the same blessing]."*

**VI.6 A. [43B]** *Said R. Giddal said Rab, "For jasmine people say the blessing, 'Who creates various kinds of fragrant wood.'"*

- B. *Said R. Hananel said Rab, "As to sea-rush [Simon, p. 263, n. 4: which has stalks like flax], people say the blessing, 'Who creates various kinds of fragrant wood.'"*
- C. *Said Mar Zutra, "What is the pertinent verse of Scripture? 'She had brought them up to the roof and hid them with stalks of flax [Jos. 2: 6].'"*
- D. *Said R. Mesharshayya, "For domestic narcissus people say the blessing, 'Who creates various kinds of fragrant wood.' For wild narcissus, 'Who creates fragrant herbs.'"*
- E. *Said R. Sheshet, "For violets people say the blessing, 'Who creates fragrant herbs.'"*
- F. *Said Mar Zutra, "Someone who smells an etrog or quince should say the blessing, 'Blessed is he who put a good smell into fruit.'"*
- G. *Said R. Judah, "One who goes out on spring days and sees the trees sprouting should say the blessing, 'Blessed is he who has left nothing that is needed out of his world, and who has created so many good things in creation, such as good trees, for the pleasure of humanity.'"*

**VI.7 A.** *Said R. Zutra bar Tobiah said Rab, "How do we know that people are supposed to say a blessing over a good scent?"*

- B. *"As it is said, 'Let the whole of the soul praise the Lord' (Psa. 150: 6).*
- C. *"What is it from which the soul, and not the body, derives pleasure? One must say, it is a good smell."*
- D. *And R. Zutra bar Tobiah said Rab said, "The young men of Israel are destined to give forth a good smell like Lebanon."*
- E. *"For it is said, 'His branches shall spread, and his beauty shall be as the olive tree, and his fragrance as Lebanon' (Hos. 14: 7)."*

**VI.8 A.** *And R. Zutra bar Tobiah said Rab said, "What is the meaning of the Scriptural verse, 'He has made everything beautiful in its time' (Qoh. 3:11)?"*

- B. *"It teaches that the Holy One, blessed be he, made each person's trade seem beautiful in his view."*

C. *Said R. Pappa, "That is in line with what people say: 'Hang a palm's heart on a pig, and it will do its thing with it [taking it to a garbage dump].'"*

**VI.9 A.** *And R. Zutra bar Tobiah said Rab said, "[As to not walking alone because of fear of evil spirits,] a torch is equivalent to two people, and moonlight to three."*

- B. *The question was raised: Is the sense, then, that a torch is equivalent to two people including the one who carries it, or is it equivalent to two people besides him?*
- C. *Come and take note: "And moonlight is equivalent to three."*
- D. *Now if you say that the sense is, "Including the one who carries it," there is no problem.*
- E. *But if you say that the sense is, "Except for the one who carries it," then what need do I have for four [that is, three plus the man in question]?*
- F. *For has not a master stated, "To an individual person a demon will make an appearance and do damage, to two people it will make an appearance but not do damage. To three people it will not make an appearance at all."*
- G. *Does it not then follow that the sense is, "The torch is equivalent to two persons, including the one who carries it"?*
- H. *That indeed follows.*

**VI.10** A. And R. Zutra bar Tobiah said Rab said, and some say R. Hana bar Bizna said R. Simeon, the pious, said, and some say, said R. Yohanan in the name of R. Simeon b. Yohai, "It would be better for someone to throw himself into a fiery furnace rather than embarrass his fellow in public.

- B. "From whom do we learn that lesson? From Tamar.
- C. "For it is said, 'When she was brought forth...' (Gen. 38:25) [she did not identify Judah as the father of her child, even though it meant being put to death by burning.]"

**VI.11** A. *Our rabbis have taught on Tannaite authority:*

- B. [If people] brought before a person oil and myrtle [Simon, p. 225, n. 3: oil for removing dirt from the hands, myrtle for scent],
- C. the House of Shammai say, "One says a blessing over the oil, and afterward one says a blessing over the myrtle."
- D. And the House of Hillel say, "One says a blessing over the myrtle, and afterward one says a blessing over the oil."
- E. Said Rabban Gamaliel, "I shall settle the matter [in favor of the position of the House of Shammai]. In the case of oil we have the pleasure of using it both for its scent and for anointing, while in the case of myrtle we enjoy it for its scent, but we do not enjoy it for use for anointing."
- F. Said R. Yohanan, "The law follows the view of him who settles the matter."
- G. *R. Pappa came to the house of R. Huna, son of Iqa. The servants brought before them oil and myrtle. R. Pappa took them and said the blessing for the myrtle first, and then he said the blessing for the oil.*
- H. *He said to him, "Does the master not take the view that the law follows the opinion of the one who settles the matter?"*
- I. *He said to him, "This is what Raba said, "The law follows the view of the House of Hillel."*
- J. *But that is not the fact. In fact, all he did was try to get himself out of it.*

**VI.12** A. *Our rabbis have taught on Tannaite authority:*

- B. If at the end of the meal they brought before them oil and wine,
- C. The House of Shammai say, “[At the end of the meal] one holds the oil in his right hand and the wine in his left.
- D. “He recites the benediction over the oil and afterward recites the blessing over the wine.”
- E. And the House of Hillel say, “One holds the wine in his right hand and the oil in his left.
- F. “He recites the benediction over the wine and then over the oil and smears it upon the head of the servant.
- G. “If the servant is a disciple of the sages, [then instead] one smears [the oil] on the wall,
- H. “for it is not befitting a disciple of the sages to go about perfumed” [T. Ber. 5:29A-F].

**VI.13** A. *Our rabbis have taught on Tannaite authority:*

- B. There are six things that are not befitting the dignity of a sage.
- C. He should not go out perfumed to the market place.
- D. He should not go out by himself at night.
- E. He should not go out in patched sandals.
- F. He should not talk with a woman in public.
- G. He should not recline in an eating club made up of ordinary people.
- H. He should not come last to the school house.
- I. And there are those who say, he should also not walk with giant steps.
- J. He should not go about stiffly erect.
- K. “He should not go out perfumed to the market place:”
  - L. Said R. Abba, son of R. Hiyya bar Abba, said R. Yohanan, “That applies to a place in which people are suspect of pederasty.”
  - M. Said R. Sheshet, “The rule applies only to perfumed garments, but as to [perfuming] one’s body, the perfume removes the smell of sweat [and is permitted].”
  - N. *Said R. Pappa, “One’s hair is in the category of one’s garment.”*
  - O. *And some say, “It is in the category of one’s body.”*
- P. “He should not go out alone by night:”
  - Q. *That is on account of [bringing] suspicion [on himself]. And that rule applies only if he has no set engagement. But if he has a set engagement, people will know that he is going to that appointment.*
- R. “He should not go out in patched sandals:”
  - S. *This supports the position of R. Hiyya bar Abba, for R. Hiyya bar Abba said, “It is a disgrace for a disciple to go out with patched sandals.”*

- T. *Is that the case? And lo, R. Hiyya bar Abba went out [in such a way].*
- U. *Said Mar Zutra, son of R. Nahman, "The rule applies to those that have patches on the patches."*
- V. *And the rule applies only to a case in which the upper part is patched, but as to the sole, there is no objection.*
- W. *And this applies only to going out in such sandals to the public way, but as to wearing them in one's own house, there is no objection.*
- X. *And that applies only to the dry season, but as to the rainy season, there is no objection.*
- Y. "He should not converse with a woman in the marketplace:"
- Z. Said R. Hisda, "That is the case even though it is his wife."
- AA. *It has been taught on Tannaite authority along these same lines:* "Even if it is his wife, even if it is his daughter, and even if it is his sister, since not everybody is expert in who are his women relatives."
- BB. "He should not recline in an eating club made up of ordinary people:"
- CC. *What is the reason? So that he will not be drawn after them.*
- DD. "And he should not come last to the study house:"
- EE. It is because people will call him a transgressor [for wasting time].
- FF. "And he should not walk with giant steps:"
- GG. *It is because a master has said, "Taking a giant step takes away one five-hundredth of a person's eyesight."*
- HH. *What is the remedy?*
- II. *Let him restore it with the wine used for the recitation of the sanctification of the Sabbath on Friday evening.*
- JJ. "And he should not go about stiffly erect:"
- KK. For a master has said, "He who walks about stiffly erect, even for four cubits, is as if he [Simon:] pushed against the heels of the Divine Presence [acted haughtily against God],
- LL. "for it is written, 'The whole earth is full of his glory' (Isa. 6: 3)."

## 6:7

- A. [44A] [If] they brought before him a salted relish first and with it, a loaf [of bread],
- B. he says a blessing over the salted relish and [thereby] exempts the loaf,
- C. for the loaf is secondary to it.

**D. This is the general rule: as to any primary [food] accompanied by a secondary [food], one says a blessing over the primary and exempts the secondary.**

**I.1 A.** *Now can there be a case in which the salted food is the principal ingredient of a meal, and the bread is secondary to it?*

B. Said R. Aha, son of R. Avira said R. Ashi, "The rule is taught with reference to those who eat fruit of Genessareth."

**I.2 A.** *Said Rabbah bar bar Hana, "When we would go to R. Yohanan to eat the fruit of Genessareth, when we were a hundred [disciples], we would each bring ten to him. When we were ten, each one of us would bring him a hundred. And a hundred of them cannot be held by a basket that holds three seahs.*

B. *"And [Yohanan] would eat them all and swear that he had not had the taste of food."*

C. *Do you mean to say, "The taste of food"?*

D. *Rather, that he had not had a meal.*

**I.3 A.** *R. Abbahu would eat them so much that a fly would slip off his forehead. [Simon: they made his skin so smooth that the fly could not obtain a footing.]*

B. *And R. Ammi and R. Assi would eat so many of them that their hair fell out.*

C. *R. Simeon b. Laqish would eat so many of them that his mind began to wander.*

D. *R. Yohanan reported that to the house of the patriarch, and R. Judah the Patriarch sent a band of officials after him to bring him home.*

**I.4 A.** When R. Dimi came, he said, "King Yannai had a town in the Royal Mountain which produced sixty myriads of dishes of salted fish for those who were cutting figs from one week to the next."

B. When Rabin came, he reported, "King Yannai had a single tree in the royal mountain from which people would take down forty seahs of young pigeons from three broods month by month."

C. When R. Isaac came, he reported, "There was a town in the Land of Israel, called Gofnit, in which there were eighty sets of brothers, who were priests, married to eighty sets of sisters, who were priests[ daughters].

D. *Rabbis searched from Sura to Nehardea and found no equivalent case, except for that of the daughters of R. Hisda who were married to Rami bar Hama and Mar Uqba bar Hama. And while the women came from a priestly family, the men did not.*

**I.5 A.** Said Rab, "Any meal without salt is no meal."

B. Said R. Hiyya bar Abba said R. Yohanan, "Any meal without something sharp is no meal."

## 6:8

**A. "If one ate figs, grapes or pomegranates —**

**B. "he says after them [the Grace after Meals made up of] three blessings," the words of Rabban Gamaliel.**

**C. And sages say, "One blessing [which summarizes the three, in abbreviated form]."**

- D. **R. Aqiba says, “Even if one ate a cooked vegetable, if that was his meal,” one says after it the three blessings.”**
- E. **He who drinks water to quench his thirst says, “For everything was created at his word.”**
- F. **R. Tarfon says, “Creator of [many] souls and their needs.”**

**I.1 A.** *What is the scriptural basis for the view of Rabban Gamaliel?*

- B. *It is written, “A land of wheat and barley” (Deu. 8: 8), and it is further written, “A land in which you shall eat bread without scarcity” (Deu. 8: 9), and, finally, it is written, “And you shall eat and be satisfied and bless the Lord your God” (Deu. 8:10). [Thus all foods listed at Deu. 8:8 and 8:9 are covered by Deu. 8:10.]*
- C. *And rabbis? There is a break marked off by the word “land,” [so that the blessing to which Deu. 8:10 refers speaks only of eating bread, not the other produce for which the land is famed].*
- D. *And Rabban Gamaliel also should recognize that the word “land” marks a break in the passage.*
- E. *He requires that break [in the formulation of the verses to indicate that one who merely chews grain [does not have to say the requisite Grace after Meals, and that is the force of the exclusionary construction at hand].*

**I.2 A.** *Said R. Jacob b. Idi said R. Hanina, “For whatever derives from the five species [of cereals, wheat, barley, oats, rye, and spelt], beforehand one recites the blessing, ‘Who creates various kinds of food,’ and after eating such a food, one recites the single blessing that abbreviates the three [of Grace after Meals].”*

- B. *Said Rabbah bar Meri said R. Joshua b. Levi, “For whatever derives from the seven species [listed at Deu. 8:8] beforehand one recites the blessing, ‘Who creates the fruit of the tree,’ and at the end one recites the simple blessing that summarizes the three [of Grace after Meals].”*

**I.3 A.** *Said Abbaye to R. Dimi, “What is the single blessing that summarizes the three [of the Grace after Meals]?”*

- B. *He said to him, “For the fruit of the tree, one says, ‘For the tree, for the fruit of the tree, for the produce of the field, for the pleasant, broad, and good land that you have given as an inheritance to our fathers, to eat of its fruit and to be satisfied of its goodness. Have mercy, Lord our God, on Israel, your people, on Jerusalem, your city, on your sanctuary and on your altar, and may Jerusalem, your holy city, be quickly rebuilt in our days, and take us up to it and give us joy in it, for you are good and do good.’*
- C. *“For the five species [of cereals]: ‘For the provision, sustenance, the produce of the field...,’ concluding, ‘... for the land and for sustenance.’”*
- D. *[In the case of fruit], how does one conclude the blessing?*
- E. *When R. Dimi came, he said Rab said, “One says at the conclusion, ‘On the festival of the New Moon, one concludes, ‘Blessed... who sanctifies Israel and the New Moons.’”*

**I.4 A.** *Here what do we say [for produce]?*

- B. *R. Hisda said, “For the land and for its fruit.”*
- C. *R. Yohanan said, “For the land and for fruit.”*



- D. *Said R. Amram, "There is no contradiction between the two versions, for the one speaks of our circumstance [that is, Hisda's for Babylonia] and the other of theirs [in the land of Israel, that is, Yohanan's]."*
- E. *To this R. Nahman bar Isaac objected, "Are they to eat the produce, and we to say the blessing [with Babylonians blessing the land and its fruit, which they have, in fact, not eaten]!?"*
- F. *Rather, the opinions are to be reversed.*
- G. *"R. Hisda said, "For the land and for fruit."*
- H. *R. Yohanan said, "For the land and for its fruit."*

**I.5 A. [44B]** *Said R. Isaac bar Abedimi in the name of our rabbi, "For eggs and for all sorts of meat, at the outset one says the blessing, 'By whose word....,' and at the end, 'Who creates many souls and fills their needs.'"*

- B. *"But as to vegetables, one does not [say a blessing afterward]."*
- C. *R. Isaac said, "Even for vegetables [one says a blessing afterward], but not for water."*
- D. *And R. Pappa said, "Even for water [one says a blessing afterward]."*
- E. *Mar Zutra acted in accord with the view of R. Isaac bar Abedimi, and R. Shimi bar Ashi, with R. Isaac.*
- F. *The mnemonic is one accords with two and two with one. [Simon, p. 270, n. 9: The authority who was mentioned alone, without his father (Mar Zutra) acted as prescribed by the authority who is mentioned with his father (R. Isaac b. Abedimi) and vice versa].*
- G. *Said R. Asha, "When I remember, I act in accord with all of them [thus saying a blessing after drinking water]."*

H. *We have learned in the Mishnah:*

**I. Whatever requires a blessing afterward requires a blessing beforehand, but there is that which requires a blessing beforehand and does not require a blessing afterward [M. Nid. 6:10].**

- J. *Now in the view of R. Isaac bar Abedimi, that concluding clause serves to exclude vegetables, and, in that of R. Isaac, water.*
- K. *But in R. Pappa's opinion, what does the concluding clause serve to exclude?*
- L. *It serves to exclude the case of carrying out religious duties [Simon, p. 271, n. 3: which require a blessing before the performance of them but not after, such as taking off the phylacteries, laying aside the palm branch, etc.]*
- M. *And in the case of the Westerners, who, after they remove their phylacteries, recite a blessing, "Who has sanctified us by his commandments and commanded us to keep his ordinances," what does it serve to exclude?*
- N. *It serves to exclude fragrances.*

**I.6 A.** *Said R. Yannai, "To whatever is equivalent in volume to an egg, the egg nonetheless is superior [in food value (Simon)]."*

- B. *When Rabin came, he said, "An egg that is lightly roasted is superior to six measures of fine flour. An egg that is hard baked is superior to four. A boiled egg is superior to the equivalent volume of any other food except for meat."*

**II.1 A. R. Aqiba says, “Even if he ate a cooked vegetable...” [M. 6:8D]:**

- B. *And is there any sort of boiled vegetable that may serve as the principal part of a meal?*
- C. Said R. Ashi, “The authorities of the passage at hand referred to cabbage-stalks.”

**II.2 A. Our rabbis have taught on Tannaitic authority:**

- B. “Milt is good for the teeth and bad for the intestines.
- C. “Horse-beans are bad for the teeth and good for the intestines.
- D. “Every sort of raw vegetable makes a person pale.
- E. “Whatever is [eaten] not at full growth retards growth.
- F. “Whatever is alive [and eaten whole, (Simon:) like small fish] brings back vitality, and whatever parts of a beast derive from the area near the vital organs bring back vitality.
- G. “Cabbage is good to sustain life, and beets to heal.
- H. “Woe to the house [stomach] through which vegetables continually pass.”
- I. A master said, “Milt is good for the teeth and bad for the intestines.”
- J. *What is the remedy? Chew it, then spit it out.*
- K. “Horse beans are bad for the teeth and good for the intestines.”
- L. *What is the remedy? Boil them, then swallow them.*
- M. “Every sort of raw vegetable makes a person pale.”
- N. Said R. Isaac, “That statement applies to the first meal after blood letting.”
- O. And said R. Isaac, “It is forbidden to talk with whoever eats vegetables before the fourth hour.
- P. *What is the reason? Because of the odor.*
- Q. And R. Isaac said, “It is forbidden for someone to eat fresh vegetables before the fourth hour.”
- R. *Amemar, Mar Zutra, and R. Ashi were in session. Before the fourth hour they brought before them fresh vegetables. Amemar and R. Ashi eat, while Mar Zutra did not eat them. They said to him, “What are you thinking? Is it because R. Isaac said, ‘It is forbidden to talk with anybody who eats fresh vegetables before the fourth hour, on account of the bad odor’? But lo, we have been eating them and yet you are talking with us!”*
- S. *He said to them, “I concur with the other relevant statement of R. Isaac, for R. Isaac said, ‘It is forbidden for a person to eat fresh vegetables before the fourth hour.’”*
- T. “Whatever is not at full growth retards growth.”
- U. Said R. Hisda, “Even a kid for a zuz [Simon: a good fat one].”
- V. *But the cited rule applies only to one that has not attained a fourth of full growth. If it has attained a fourth of full growth, there is no objection.*

- W. “Whatever is alive [and eaten whole] brings back vitality.”
- X. *Said R. Pappa, “Even little fishes that come from ponds.”*
- Y. “Whatever parts of a beast derive from the area near the vital organs bring back vitality.”
- Z. *Said R. Aha bar Jacob, “It is the neck.”*
- AA. *Said Raba to his servant, “When you bring me a piece of meat, take the trouble to bring me from the part of the beast which is near the spot at which the blessing [when the beast is slaughtered] is said [namely, the neck].”*
- BB. “Cabbage is good to sustain life, and beets to heal.”
- CC. *Is it the case, then, that cabbage is good as food but not as medicine?*
- DD. *And has it not been taught on Tannaite authority:*
- EE. “There are six things that heal a sick person of his ailment in such a way as to effect a permanent cure: cabbage, beets, [Simon:] a decoction of dry poley, the maw, the womb, and the large lobe of the liver”?
- FF. Rather, I should say, “Cabbage serves also as food.”
- GG. “Woe to the house through which vegetables continually pass.”
- HH. *Is that really so? And did not Raba say to his servant, “When you see vegetables in the market, do not ask me what will you wrap around your bread [but just buy the vegetables]”?*
- II. *Said Abbaye, “The reference is to those cooked without meat.”*
- JJ. *Said Raba, “It refers to those that are eaten without wine.”*
- KK. *It has been stated on Amoraic authority:*
- LL. Rab said, “It refers to those that are cooked without meat.”
- MM. Samuel said, “It refers to those that are without wood [that is, not properly cooked].”
- NN. R. Yohanan said, “It refers to those that are eaten without wine.”
- OO. *Said Raba to R. Pappa, the brewer, “[Simon:] We neutralize it with meat and wine.*
- PP. *“As to you, who do not have a great deal of wine, how do you neutralize it?”*
- QQ. *He said to him, “With pieces [of wood]. [We cook it thoroughly.]”*
- RR. *That is illustrated by the action of R. Pappa’s wife. When she cooked vegetables, she [Simon:] neutralized their evil effects with eighty twigs from Persian trees.*

**II.1 A.** *Our rabbis have taught on Tannaite authority:*

- B. Small salted fish at times may kill, specifically, on the seventh, the seventeenth, and the twenty-seventh day [after being salted].

- C. And some say, the twenty-third day.
- D. *But the stated rule applies only to those that are not properly roasted.*
- E. *If they are properly roasted, there is no problem.*
- F. *And if it is not properly roasted, there is objection only if one does not drink beer afterward. But if one drinks beer afterward, there is no problem.*

**III.1 A. He who drinks water to quench his thirst [M. 6:8E]:**

- B. *What does the qualifying language exclude?*
- C. *Said R. Idi bar Abin, "It serves to exclude the case of one [45A] who is choking on meat."*

**IV.1 A. R. Tarfon says, "Creator of many souls and their needs" [M. 6:8F]:**

- B. *Said Raba bar R. Hanan to Abbaye, and some say, to R. Joseph, "What is the law?"*
- C. *He said to him, "Go and see what the people outside are doing."*