

VII

BAVLI BERAKHOT CHAPTER SEVEN

FOLIOS 45A-51B

7:1-2

- A. Three who ate together are obligated to [appoint one] to invite [the others to recite the blessings over the meal].
- B. One who ate produce about which there is a doubt whether or not it was tithed, or first tithe from which heave-offering [of the tithe] was taken, or who ate second tithe or [produce which had been] dedicated [to the Temple] and then redeemed, or a servant who ate an olive's bulk [of food], or a Samaritan — these may invite others [to say the blessings over the meal] on their account.
- C. But one who ate produce which is subject to the separation of tithes but not yet tithed, or who ate first tithe from which heave-offering [of the tithe] has not yet been taken, or [who ate] second tithe or [produce which had been] dedicated [to the Temple] but which was not redeemed, or a servant who ate less than an olive's bulk, or the Gentile — they may not invite others [to say the blessing after the meal] on their account.

M. 7:2

- A. Women, slaves or minors [who ate together with adult Israelite males] — they may not invite others [to recite Grace] on their account.
- B. What is the least [that one must eat in order to] invite others [to recite a blessing on his account]?
- C. At least an olive's bulk.
- D. Rabbi Judah says, "At least an egg's bulk."

M. 7:2

- I.1 A. *What is the scriptural source [of the rule that three who have eaten together publicly say Grace after Meals together as well]?*

- B. Said R. Assi, “It is because Scripture has said, ‘O [you] magnify the Lord with me, and let us exalt his name together’ (Psa. 34: 4).’ [The use of the plural, besides the speaker, thus implies that there are at least three present.]”
- C. *R. Abbahu said, “Proof derives from here: ‘When I [who am one] proclaim the name of the Lord, you [who are two] ascribe greatness to our God’ (Deu. 32: 3).”*
- I.2 A.** Said R. Hanan bar Raba, “How do we know that the one who replies by saying, ‘Amen,’ should not raise his voice above that of the one who says the blessing?
- B. “For it is said, ‘O magnify the Lord with me, and let us exalt his name together’ (Psa. 34: 4) [that is, together, but not with one speaking louder than the other].”
- C. Said R. Simeon b. Pazzi, “How do we know that the one who pronounces the translation of Scripture should not raise his voice louder than that of the one who reads the Scripture out loud?
- D. “As it is said, ‘Moses spoke and God answered by him by a voice’ (Exo. 19:19). [Moses being the reader, God the one who recites the translation].
- E. “Scripture need not have added the words, ‘by a voice,’ and why, therefore, have those words been stated? To indicate that it was in accord with the voice of Moses [that the translator, God, modulated his voice].”
- F. *It has been taught along these same lines on Tannaite authority:*
- G. It is not allowed for the one who pronounces the translation of Scripture to raise his voice louder than that of the one who reads the Scripture out loud.
- H. But if it is not possible for the one who recites the translation to raise his voice to the level of that of the reader of Scripture, let the reader of Scripture moderate his voice when he reads Scripture.

I.3 A. *It has been stated on Amoraic authority:*

- B. As to the case of two who have eaten together [in the issue of whether the one should publicly invite the other to say grace, as is the case with three] *there is a dispute between Rab and R. Yohanan.*
- C. One of them said, “If the two of them wanted to designate one of them to invite the other to say Grace, they follow that procedure.”
- D. And the other said, “If they wanted to have one of them invite the other to say Grace, they may not do so.”
- E. *We have learned in the Mishnah: **Three who ate together are obligated to appoint one to invite the others to recite the blessings over the meal [M. 7:1A]** — three do it, two do not.*
- F. *There, the rule speaks of what is obligatory, here we address what is optional [and may be done, even though it is not obligatory to do it this way].*
- G. *Come and take note:* Three who ate together are liable to appoint [one of the group to lead the others in Grace] and are not permitted to divide up — thus three do it, two do not.
- H. *No, that case is distinguished [from the present one], because to begin with the three people imposed an obligation upon themselves [which they must now carry out].*

- I. *Come and take note:* In the case of a waiter who was serving two people, lo, this one eats with them, even though they have not given him the right to do so. If he was serving three people, lo, he may not eat with them unless they give him the right to do so. [In the former case we assume it is all right for the waiter to join the meal because we take for granted the others will wish to say Grace publicly, in which case they will need the third person's participation. In the latter case they do not need the third person, so the waiter may join in the meal only if asked. The assumption, then is that while two people do not say Grace publicly, three do.]
- J. *The case at hand is to be distinguished, [45B] because the diners approve, so that, [by joining in], the obligation [to say Grace publicly] is imposed, [and they want it that way].*
- K. *Come and take note:*
- L. Women as a distinct group issue the invitation publicly to say Grace, and slaves as a distinct group do so. As to women, slaves, and minors, even if they wished to issue a public invitation to say Grace [as a collective group, with one another] they may not do so.
- M. *Now a hundred women are in the status of two men [so far as public recitation of Grace is concerned], and it is taught in the passage at hand, "Women as a group issue a public invitation to say Grace, and slaves as a group issue an invitation to say grace." [Simon, p. 276, n. 4: This proves that two by themselves are not sufficient to form a quorum for the public recitation of Grace.]*
- N. *The case at hand is to be distinguished, for there are individual opinions [each of which matters, so (Simon:) therefore thanksgiving from three women is more valuable than from two men].*
- O. *Then note the concluding clause:* As to women, slaves, and minors, if they wished to issue a public invitation to say Grace, they may not do so.
- P. *Why not? Lo, here too, surely [Simon:] each has a mind!*
- Q. *That case is different, because [we do not permit women and slaves to eat together and so say grace] because of the possibility of licentious behavior.*
- R. *May one draw the conclusion that it is Rab who takes the view that, if [two] wanted to issue a public call to say Grace, [two] may not do so?*
- S. For R. Dimi bar Joseph said Rab said, "If three people ate together, and one of them went out to the market, they call him back and, depending upon him, recite a call to say Grace."
- T. *The reason is that they call him back.* Lo, if they were not to call him back, they could not recite the Grace publicly. [So Rab would not allow two to do it.]
- U. *No, the case at hand is to be treated as different, because to begin with, the group has imposed upon itself the obligation to say grace publicly [so they must call the man back to reconstitute the group for the purpose of a quorum for reciting the Grace. But two could have done it by themselves, were it not for the special circumstance at hand].*
- V. *Then draw the conclusion that it is R. Yohanan who takes the view that if two wished to issue a public invitation to say Grace, they may not do so.*

- W. For Rabbah bar bar Hana said R. Yohanan said, "If two people ate together, one of them may carry out his obligation through the recitation of the blessing on the part of his fellow."
- X. *Now we have to reflect on the statement at hand: What does the statement at hand tell us? We have learned on Tannaite authority, "If one has heard without responding by saying, 'Amen,' he has nonetheless carried out his obligation."*
- Y. In this connection R. Zira said, "The point is that the call to say Grace may not be issued between only two. [It follows, however, that one may be exempted by the recitation of the other.]"
- Z. *You may therefore draw the conclusion [that R. Yohanan stands behind the cited position].*

AA. *Said Rab bar R. Huna to R. Huna, "And lo, the rabbis who come from the West say, 'If they wished to issue a public call to recite the Grace after Meals, they may do so.' Now would they not have heard this ruling from R. Yohanan [who lived in the West]?"*

BB. *No, they heard it from Rab, before he came home to Babylonia.*

I.4 A. *Returning to the body of the foregoing passage:*

- B. R. Dimi bar Joseph said Rab said, "If three people ate together and one of them went out to the market [leaving the meal], they call after him to form the quorum to say Grace depending upon him."
- C. *Said Abbayye, "[The fact that they call after him] applies only to a case in which the people call to him [as part of the quorum] and he responds [even though he has left the group]."*
- D. *Said Mar Zutra, "And the rule at hand applies only to a case in which there are only three persons [so he is needed]. But if there were ten, [the man is included] only if he actually comes back."*
- E. *To this point R. Ashi objected, "Quite to the contrary! The opposite view is more reasonable. Nine persons appear to be ten, while two do not appear to be three."*
- F. *But the decided law accords with the view of Mar Zutra.*
- G. *What is the reason?*
- H. *Since [the ten] are supposed to make mention of the name of heaven [in their quorum], fewer than ten persons would be improper [and hence we require that the man come all the way back and take his place, not merely responding to the call to worship with a distant "Amen."]*

I.5 A. *Said Abbayye, "We hold as a tradition:*

- B. *"In the case of two who have eaten together, it is a religious duty for them to separate [and for each to recite the Grace after Meals on his own]."*
- C. *We have a statement on Tannaite authority to the same effect:*
- D. *In the case of two who have eaten together, it is a religious duty for them to separate [and for each to recite the Grace after Meals on his own].*
- E. *Under what circumstances?*

- F. When both of the men are scribes. But if one is a scribe and the other uninformed, the scribe says the blessing, and the uninformed person thereby carries out his obligation.
- I.6 A.** *Said Raba, "I report the following statement on my own, and it has been stated also along these same lines in the name of R. Zira:*
- B. "In the case of three who have eaten together [and one of whom has not yet finished eating], one of them interrupts his meal to accommodate two [in order to respond to the call to worship and so form a quorum for saying grace], but two do not interrupt their meal to accommodate one."
- C. *Do two not do so for one? And lo, R. Pappa interrupted [eating so as to accommodate] Abba Mar, his son, doing so along with another person [forming a quorum to say Grace].*
- D. *The case of R. Pappa is different, because he went beyond the strict requirement of the law.*
- I.7 A.** *Judah bar Maremar, Mar, son of R. Ashi, and R. Aha of Difta were eating bread together. One of them did not enjoy a higher standing than his fellow with regard to reciting the Grace after Meals for the lot of them.*
- B. *They said, "Lo, we have learned in the Mishnah, **Three who ate together are obligated to appoint one to invite the others to recite the blessings over the meal [M. 7:1A].***
- C. *"That rule applies to a case in which a great authority is present. But in a case in which the people are more or less equal to one another, people should recite the blessings directly, each for himself."*
- D. *In consequence, each recited the blessing for himself.*
- E. *They came before Maremar. He said to them, "You have fulfilled your obligation to recite the Grace after Meals, but you have not fulfilled your obligation to appoint one of you to call the others to form a quorum to recite the Grace.*
- F. *"And if you should have in mind to go back and call a formal quorum, there is no possibility of calling a quorum after the fact."*
- I.8 A.** *If someone came along and found people in the midst of reciting the Grace after Meals, what does one say after them?*
- B. R. Zebid said, "'Blessed and to be blessed [be His name].'"
- C. R. Pappa said, "He responds, 'Amen.'"
- D. *But the two do not differ. The one speaks of a case in which the person found the people saying, "Let us say the blessing."*
- E. *The other treats a case in which the man found the people saying, "Blessed."*
- F. *If one found the people saying, "Let us say the blessing," he says, "Blessed and to be blessed..."*
- G. *If he found them saying, "Blessed...", he answers, "Amen."*
- I.9 A.** *One Tannaite teaching holds, "He who responds, "Amen," after he has recited a blessing — lo, this one is to be praised.*
- B. *Another Tannaite teaching maintains: Lo, this is a disgrace.*

- C. *And there is no contradiction, for the one speaks of the blessing, "Who builds Jerusalem," [to which the one who recites the blessing himself adds the word, "Amen,"] and the other speaks of other benedictions.*
- D. *Abbayye would give the response [Amen] in a loud voice, so that the workers [at their meal] should hear him and rise [to go to work after their meal, treating the benedictions that follow is secondary].*
- E. *For the blessing [in the Grace after Meals] "Who is good and does good" does not derive from the authority of the Torah. [So the workers should go back to work without reciting the additional parts of the Grace].*
- F. *R. Ashi would give the response [Amen] in a whisper, so as not to cause disregard for [the blessing] "Who is good and who does good."*

I.10 A. [46A] *R. Zira was sick, so R. Abbahu came to see him. [Abbahu] took upon himself [the vow], "If the little one with burned legs gets better, I shall make a festival-celebration for the rabbis."*

- B. *[The sick man] got better. [Abbahu] made a banquet for all the rabbis.*
- C. *When the time came to start [the meal], he said to R. Zira, "Will the master begin for us [by breaking bread]?"*
- D. *He said to him, "Does the master not concur with the statement of R. Yohanan, who said, 'The master of the household is the one who breaks bread'?"*
- E. *[Abbahu] commenced the meal [by breaking bread].*
- F. *When the time came to recite the blessing [of the Grace after meals], [Abbahu] said to [Zira], "Will the master say the blessing for us?"*
- G. *He said to him, "Does the master not concur with the statement of R. Huna of Babylonia, who said, 'The one who breaks bread says the blessing'?"*
- H. *And whose view does [Abbahu] take? It is in accord with what R. Yohanan said in the name of R. Simeon b. Yohai, "The master of the household breaks bread, and a guest is the one who says the blessing.*
- I. *"The master of the household breaks bread, so that he pass out food liberally, and the guest says the blessing, so that he may include in his blessing words for the householder."*
- J. *What is the blessing [that the guest] says?*
- K. *"May it please [God] that the householder not be ashamed in this world or humiliated in the world to come."*
- L. *Rabbi adds other matters: "And may he greatly prosper in all his property, and may his and our property prosper and be near town.*
- M. *"And may Satan not have power over what he does or over what we do. And may neither he nor we confront any temptation to sin or transgress or commit a sin now or forever."*

I.11 A. *To what point does the blessing involved in calling to worship for the purpose of reciting Grace extend? [Simon, pp. 279-280, n. 8: This question refers to the statement above that one person may interrupt his meal to join two others in the call to a quorum. The question is now asked, How long must he wait before resuming his meal?]*

- B. *R. Nahman said, "Up to, 'Let us say a blessing.'"*

- C. And R. Sheshet said, "To, '... who sustains.'"
 - D. *May we say that at issue is the matter subject to Tannaite debate, for one Tannaite authority repeats, "The Grace after Meals encompasses two or three blessings."*
 - E. *Another Tannaite authority states, "It encompasses three or four blessings."*
 - F. *In the assumption that the blessing, "Who is good and does good," does not derive from the authority of the Torah, would they not then dispute about the following matter:*
 - G. *The one who has said, "Two or three," takes the view that [the time encompassed by the interruption of the man's meal is up to] the blessing, "Who feeds...."*
 - H. *The one who said, "It is three or four benedictions" takes the view that it is only up to, "Let us say a blessing."*
 - I. *No, R. Nahman explains [the two statements] in a way consistent with his view, and likewise does R. Sheshet.*
 - J. *R. Nahman responds in a way consistent with his views. In his view all parties concur that it is up to "Let us say a blessing." The one who says, "Three or four" poses no difficulty. As to the one who says, "Two or three," he may tell you, "Here we deal with the Grace after Meals recited by workers. [That Grace, we recall, is abbreviated.]*
 - K. *For a master has said, "[In the Grace after Meals said by workers,] one begins with, 'Who sustains...', and includes the blessing, 'Who builds Jerusalem,' in the blessing for the Land."*
 - L. *R. Sheshet responds in a manner consistent with his view. He holds that all parties concur that the matter lasts until the recitation of the blessing ending, "Who sustains." The one who says, "Two or three" poses no problems.*
 - M. *The one who says "Three or four" takes the view that the blessing "Who is good and does good" rests upon the authority of the Torah.*
- I.12** A. *Said R. Joseph, "You may know that the blessing of the Grace after Meals marked by the formula 'Who is good and does good,' does not rest on the authority of the Torah.*
- B. *"For lo, workers [when they recite the Grace] omit it."*
 - C. *Said R. Isaac bar Samuel bar Marta in the name of Rab, "You may know that the blessing, 'Who is good and does good,' does not rest on the authority of the Torah, for lo, one begins that paragraph with the word, 'Blessed,' but does not conclude it with the word, 'Blessed.'"*
 - D. *That accords with the following teaching on Tannaite authority:*
 - E. *The formulation of all blessings begins with the word "Blessed," and ends with the word, "Blessed," except for the blessing that one says for produce, the blessing that one says for unleavened bread, a blessing that is juxtaposed to another, the final blessing that is recited in the Recitation of the Shema. There are some which begin with the word "Blessed," and do not end with the word, "Blessed" [46B]. There are those which end with the word, "Blessed" and do not begin with the word, "Blessed."*

- F. And the blessing, “Who is good and does good” begins with the word, “Blessed,” but does not end with the word, “Blessed.”
- G. That formulation indicates that the blessing [under discussion] stands as a separate blessing.

I.13 A. *And R. Nahman bar Isaac said, “You may know that the blessing, ‘Who is good and does good,’ does not stand upon the authority of the Torah.*

- B. “For lo, they omit it when Grace after Meals is said in the house of a mourner.”
- C. *For it has been taught on Tannaite authority:*
- D. What do people recite as Grace in the house of a mourner?
- E. “Blessed... who is good and does good.”
- F. R. Aqiba says, ““Blessed is the true judge.””
- G. [Is it the case, then, that in the view of the former of the two authorities] one says, “Who is good and does good” but does not say, “The true judge”?
- H. Rather, I should formulate it as, “Also, ‘Who is good and does good.’”

I.14 A. *Mar Zutra visited R. Ashi, who had a death in the family.*

- B. *He began [in the Grace after Meals] with the blessing, “Who is good and does good, true God, true judge, righteous justice, who takes with justice and rules over his world to do with it in accord with his fill.*
- C. “For all his ways are justice, for all things are his. We are his people and his servants, and in all things we are obligated to thank him and to bless him. He heals the breaches in Israel.
- D. “May he heal this breach in Israel — for life.”

I.15 A. [If one has broken off eating to join two others in a quorum for saying Grace,] where does he begin again [when he repeats Grace for himself]?

- B. R. Zebid in the name of Abbaye said, “He goes back to the beginning [and recites the entire Grace].
- C. And rabbis say, “He goes back to the point at which he broke off [and resumed his meal, having said the Grace with the others].”
- D. *And the decided law is that he goes back to the place at which he broke off [in the recitation of the Grace earlier on].*

Topical Composite: The Rules and Regulations of a Meal

I.16 A. *Said the exilarch to R. Sheshet, “Even though you are authoritative sages, the Persians are more expert than are you in matters having to do with proper conduct at a meal.*

- B. “When there are two couches [for reclining at a meal], the more important person sits at the head, and the one second to him sits beyond him. When there are three couches, the most important person reclines in the middle, and the one second to him above him, and the one third in importance below him.”
- C. *He said to him, “But that means that when the most important person wants to talk with the one above, he has to sit upright so as to talk with him.”*
- D. *He said to him, “The Persians are different [and it will not matter to them] because they gesticulate when they talk.”*

- E. [Sheshet] asked,] “As to the water passed before the meal, with whom do they begin?”
- F. He said to him, “With the most important person present.”
- G. “Then he will have to sit and keep his hands clean until all of them have washed their hands!”
- H. *He said to him, “No, [that is not a problem], because they bring him a tray right away.”*
- I. “Where do they begin when they pass water around at the end of the meal [for the people to wash their hands]?”
- J. He said to him, “They begin with the least important person present.”
- K. “And will the most important person present have to sit with dirty hands until all the others have washed up?”
- L. *He said to him, “They do not remove the table from before him until they bring him water.”*

I.17 A. *Said R. Sheshet, “I have a teaching on Tannaite authority on this subject.”*

- B. **What is the order for reclining [when several eat together]? [cf. T. [Ber. 4:8](#), M. [Ber. 6:6](#)].**
- C. **When there are two couches,**
- D. **the greatest [in importance] among them reclines at the head of the first,**
- E. **the second [in importance] to him reclines below him.**
- F. **When there are three couches,**
- G. **the greatest [in importance] reclines at the head of the middle [couch],**
- H. **the second [in importance] to him [reclines] above him, the third [in importance] below him.**
- I. **[B. omits:] In this manner they would go on and arrange the rest of the guests in order [T. [Ber. 5:5](#)].**
- J. **[B. omits: What is the order] for washing hands at the beginning of the meal?**
- K. **They begin with the most important person.**
- L. **At the end of the meal,**
- M. **[If there are in the group] up to five people,**
- N. **they begin with the greatest [in importance].**
- O. **[If there are] more than five [B.: a hundred], they begin with the least [important] and proceed until they reach the fifth (person), then they begin again with the greatest.**
- P. **And (the person who is seated) at the place where the water (for washing hands) after (the meal) comes back (after circulating around the table) recites the benediction (i.e., the one who washes last after the meal has the honor of reciting the benediction) [T. [Ber. 5:6A-D](#)].**
- Q. *The cited passage supports the view of Rab.*
- R. For R. Hiyya bar Ashi said Rab said, “Whoever washes his hands last at the beginning of the meal is the one who is designated to call the group to form a quorum for reciting the blessing after the meal.”

- S. *Rab and R. Hiyya were sitting at a banquet before Rabbi. Rabbi said to Rab, "Go and wash your hands."*
- T. *He saw him trembling.*
- U. *He said to him, "Son of the aristocracy, review the Grace after Meals is what he meant to tell you."*

I.18 A. *Our rabbis have taught on Tannaite authority:*

- B. People do not pay honor to one another [in politely asking another to take precedence] when out on the road or when on a bridge [47A], or in the matter of washing dirty hands [at the end of a meal].

I.19 A. *Rabin and Abbayye were going along the road. Rabin's ass got in front of Abbayye's, and [Rabin] did not say to him, "Will the master not go ahead."*

- B. *He said, "Since this one of the rabbis came up from the West [the Holy Land], he has become arrogant."*
- C. *When they got to the door of the synagogue, he said to him, "Will the master not enter first?"*
- D. *He said to him, "And up to now was I not the master?"*
- E. *He said to him, "This is what R. Yohanan said, 'People pay honor to one another [in asking one to take precedence over the other] only before a door on which there is a mezuzah.'"*
- F. *Is it the case that one does so where there is a mezuzah and does not do so where there is none?*
- G. *Then how do you deal with the case of the synagogue and school house, neither of which has a mezuzah! Should it be the case that there too people do not pay honor to one another?*
- H. *Rather, I formulate the matter in this way: Before a door which is suitable for a mezuzah [that is, not a gate or a bridge].*

I.20 A. *Said R. Judah, son of Samuel bar Shilat, in the name of Rab, "People who have assembled for a meal are not permitted to eat anything until the one who breaks bread has eaten."*

- B. *R. Safra went into session and stated, "What has been formulated is, 'to taste.'"*
- C. *What difference does it make?*
- D. *It indicates only that a person is liable to repeat a teaching in the exact language of his master.*

I.21 A. *Our rabbis have taught on Tannaite authority:*

- B. **Two wait for one another [to begin eating] with regard to [partaking of food from] a single plate.**
- C. **Three do not wait.**
- D. **The one who recites the benediction stretches forth his hand first [to partake of the food].**
- E. **If he wished to honor his master or someone else who is more important than himself [by letting him take the first piece of food], he may do so [T. Ber. 5:7].**

- F. *Rabbah bar bar Hanah made a marriage feast for his son in the house of R. Samuel bar Qatina. Beforehand he went into session and repeated the rule for his son, "The one who breaks bread [at the coming banquet, the son himself] is not permitted to break the bread before the word, 'Amen,' has been fully enunciated by those who respond to the blessing that he has said."*
- G. *R. Hisda said, "It is only for the majority of those who respond."*
- H. *Said to him Rami b. Hama, "What difference does it make if the majority has not yet said, 'Amen'? It is because the blessing has not yet been completed. But the same is the case if only a minority has not yet finished saying the blessing."*
- I. *He said to him, "It is because I say, 'Whoever says too long an "Amen" only makes a mistake by doing so.'"*

I.22 A. *Our rabbis have taught on Tannaite authority:*

- B. **They do not respond, "Amen," in a way that is hasty [and slurred], nor curtailed [without the N], nor "as an orphan," [that is, if one has not actually heard the blessing], nor should one toss a blessing out of his mouth.**
- C. **Ben Azzai says, "Whoever answers, 'Amen,' as an orphan — his children will be orphans. If he does so 'cut off,' his years will be cut off. If he does so in a hurried way, his days will be hurried away. If he does so by drawing out the word, 'Amen,' they will lengthen his days and his years" [T. Meg. 3:27D-E].**

I.23 A. *Rab and Samuel were in session at a meal. R. Shimi bar Hiyya came along. He ate in a rush [wanting to join them when they said the Grace].*

- B. *Rab said to him, "What are you thinking? Is it to join us? We have already eaten."*
- C. *Samuel said to him, "If people were to bring mushrooms for me and pigeons for Abba [Rab], would we not eat them? [So we really have not finished, and he can join us when he is done.]"*

I.24 A. *The disciples of Rab were in session at a meal. R. Aha came in. They said, "A great authority has come to say Grace for us."*

- B. *He said to them, "Do you think that the great authority present says Grace? The one who was at the meal from the beginning is the one who says Grace."*
- C. *But the decided law is that the greatest authority present says Grace, even though he came at the end.*

II.1 A. **If one has eaten produce about which there is a doubt [M. 7:1B]:**

- B. *But the type of food at hand [listed at M. 7:1B] is not suitable food [so why should one say Grace for the others]?*
- C. *If the man wants, he may declare his property ownerless and so enter the category of a poor man, in which case the food at hand is suitable for him.*
- D. *For we have learned in the Mishnah: **People may feed doubtfully tithed produce to the poor and to billeted soldiers [M. Dem. 3:1].***
- E. *And R. Huna said, "On Tannaite authority it is taught: The House of Shammai say, 'People do not feed doubtfully tithed produce to the poor and to billeted soldiers.'"*

III.1 A. **First tithe from which heave-offering had been removed [M. 7:1B]:**

- B. *That is self-evident.*
- C. *No, it has to be made clear to cover the case in which a Levite got there first [and took away the first tithe inhering in] the ears of corn and separated heave-offering of tithe, but did not separate the greater heave-offering.*
- D. *And the given rule accords with the view of R. Abbahu.*
- E. For R. Abbahu said R. Simeon b. Laqish said, "In the case of first tithe, for which [the Levite] got there first [and took away the first tithe] in the ears of corn, the ears of corn are exempt from the requirement that great heave-offering be set aside from them as well.
- F. "For it is said, 'You shall offer up a heave-offering of it for the Lord, even a tenth part of the tithe' (Num. 18:26).
- G. "'A tenth part of the tithe is what I have instructed you to designate, and not both great heave-offering and also heave-offering separated from a tenth part of the tithe.'"
- H. *Said R. Pappa to Abbaye, "If so, then even if the Levite got there first at the heap of grain [once it has been winnowed but has not yet been ground], the rule should be the same."*
- I. He said to him, "On that account Scripture has said, '[47B] Out of all your tithes you shall offer' (Num. 18:29)."
- J. [Simon:] *But still what reason have you (for including corn in the ear and not grain) [when it is in the pile]?*
- K. *One has been turned into corn, the other not [and it is only from what can be called grain that heave-offering has to be given].*

IV.1 A. Second tithe or produce which had been dedicated to the Temple and then redeemed [M. 7:1B]:

- B. *That is self-evident.*
- C. *With what sort of case do we deal here?*
- D. It is one in which, in redeeming the produce, one has already paid for the principal but has not yet paid the added fifth.
- E. *Then we are informed that not paying the added fifth does not present an obstacle [for the use of the produce as ordinary food].*

V.1 A. A servant who ate an olive's bulk of food [M. 7:1B]:

- B. *That is self-evident.*
- C. *What might you have said? Since the servant is not part of the organized meal, [he should not be included].*
- D. *So we are informed that that is not the case.*

VI.1 A. As to a Samaritan — they invite others [to say the blessings over the meal] on (their) account [M. 7:1B]:

- B. *Why is this the case? He should be no more than an ignoramus.*
- C. *And it has been taught on Tannaite authority:*
- D. People do not include an ignoramus in the quorum for the public call to recite the Grace.

- E. Abbayye said, "We speak here of a Samaritan who is an associate [and reliable in the keeping of cultic cleanness of food]."
- F. *Raba said, "Even if you say that it is a Samaritan who is an ignoramus, here we deal with an ignoramus as defined by rabbis who differ on the matter with the view of R. Meir."*
- G. *For it has been taught on Tannaite authority:*
- H. **Who is deemed an ignoramus?**
- I. **"It is anyone who does not eat his unconsecrated food in conditions of cultic cleanness," the words of R. Meir.**
- J. **And sages say, "It is anyone who does not properly separate tithes" [T. A.Z. 3:10C-E].**
- K. *The Samaritans under discussion here properly tithe their food, for, in any matter which is written in the Torah, Samaritans are most punctilious.*
- L. For a master has said, "In the case of any religious duty that the Samaritans have adopted for themselves, they are most meticulous, more so even than Israelites."

VI.2 A. *Our rabbis have taught on Tannaite authority:*

- B. What is the definition of an ignoramus?
- C. "It is anyone who does not recite the Shema evening and morning," the words of R. Eliezer.
- D. R. Joshua says, "It is anyone who does not put on phylacteries."
- E. Ben Azzai says, "It is anyone who does not have show-fringes on his garment."
- F. R. Nathan says, "It is anyone who does not have a mezuzah on his door."
- G. R. Nathan bar Joseph says, "It is anyone who has children and does not raise them to study Torah."
- H. Others say, "Even if one has studied Scripture and repeated Mishnah-traditions, if he has not served as attendant upon a disciple of a sage, lo, such a one is an ignoramus."
- I. Said R. Huna, "The decided law accords with 'others.'"

VI.3 A. *Rami bar Hama did not count in a quorum for the purpose of a public call to recite the Grace after Meals R. Menassia bar Tahalipa, who had learned to repeat Sifra, Sifré, and various laws.*

- B. *When Rami bar Hama died, Raba said, "Rami bar Hama died only because he would not count R. Menassia bar Tahalipa in the quorum."*
- C. *But has it not been taught on Tannaite authority,*
- D. Others say, "Even if one has studied Scripture and learned to recite Mishnah-traditions, if he has not served as attendant upon a disciple of a sage, lo, this one is an ignoramus"?
- E. *[Raba replies,] "The case of R. Menassia bar Tahalipa is different, because in point of fact he did attend upon rabbis, and it was Rami bar Hama who had failed carefully to investigate his standing."*
- F. *Another version: He had heard traditions from the mouths of rabbis and memorized them, so he was in the status of a rabbinical neophyte.*

VII.1 A. If one ate produce which is subject to the separation of tithes but not yet tithed, or first tithe... [M. 7:1C]:

- B. *The matter of produce that is liable to tithes but has not yet been tithed is self-evident.*
- C. *No, it was necessary to make it explicit to cover the case of produce in the status of being subject to tithed but not yet tithed only by the authority of rabbis.*
- D. *What would be such a case?*
- E. *It would be produce grown in a pot that has no hole on the bottom [and therefore is not attached to the ground and subject to the laws governing produce grown from the ground. Rabbis are the ones who declare it is nonetheless liable to tithing, and a rule for such a case had to be made explicit].*

VIII.1 A. First tithe [from which heave-offering of the tithe had not been taken [M. 7:1C]:

- B. *That is self-evident.*
- C. *No, it was necessary to make it explicit, for the case of a Levite's having gotten to the grain heap before the [priest].*
- D. *What might you have supposed? It is that the law follows the premise of R. Pappa's address to Abbaye.*
- E. *This indicates that the law follows the answer given by Abbaye.*

IX.1 A. Second tithe [that had not been redeemed] [M. 7:1C]:

- B. *That is self-evident.*
- C. *No, it was necessary to cover the case of that which had been redeemed but not in accord with the relevant law.*
- D. *In the case of second tithe, it would involve the case in which one had redeemed the produce in exchange for an unminted coin. But the All-Merciful has said, "You shall bind up the silver in your hand" (Deu. 14:25), speaking of silver that has a clear mark of binding [that is, has been minted and so bound to a given reign].*
- E. *In the case of produce that had been consecrated to the Temple, it would involve produce that one had secularized through an exchange with real estate rather than with money, while the All-Merciful has said, "He shall give money and it shall be assured unto him" (Lev. 27: 9). [Hence money, not real estate, is what has to be used to redeem the produce from the Temple.]*

X.1 A. A servant who ate less than an olive's bulk [M. 7:1C]:

- B. *That is self-evident.*
- C. *[To be sure, but] since the framer of the passage made mention of an olive's bulk of food in the opening clause, he matched it, in the closing clause, by a reference to "less than an olive's bulk of food."*

XI.1 A. And a gentile — they may not invite others to say the blessing after the meal on their account [M. 7:1C]:

- B. *That is self-evident.*

- C. *With what category do we deal [in the specification of M. 7:1C about a gentile]? It concerns a gentile convert who had already been circumcised but not yet immersed [so completing his entry into the status of sanctification].*
- D. For R. Zira said R. Yohanan said, "Under no circumstances does a man become a full proselyte until he both is circumcised and also immersed in a ritual pool.
- E. "And so long as he has not immersed, he remains a gentile."

XII.1 A. Women, slaves, or minors who ate together with adult Israelite males — they may not invite others to recite Grace on their account [M. 7:2A]:

- B. Said R. Yosé, "A minor in his crib may be included in the quorum for public recitation of Grace."
- C. *And lo, we have learned in the Mishnah: Women, slaves, or minors who ate together with adult Israelite males — they may not invite others to recite Grace on their account!*
- D. *He has ruled in accord with what R. Joshua b. Levi said.*
- E. For R. Joshua b. Levi said, "Even though they have said, 'In the case of a minor who is lying in his crib, they do not include him in a quorum for purposes of public recitation of Grace,' nonetheless, they treat him as an addition to reach the quorum of ten."

**Composite on How a Quorum Is Reached
for the Purposes of Prayer**

- XII.2 A.** And R. Joshua b. Levi said, "Nine and a slave join together [to make up a quorum of ten]."
- B. *An objection was raised:*
 - C. There was the precedent involving R. Eliezer, who came into the synagogue and did not find a quorum of ten, so he freed his slave and thereby completed the necessary quorum of ten.
 - D. Thus if he freed him, he would be [counted], but if he did not free him, he would not [be counted].
 - E. *What he needed was two [there being only eight], so he freed one slave and made do with one, thus reaching the requisite number of ten.*
 - F. *But how could he have acted in this way?*
 - G. For has not R. Judah said, "Whoever frees his slave violates an affirmative, for it is said, 'They shall be your slaves for ever' (Lev. 25:46)."
 - H. *For carrying out a religious duty [in this case, reaching the necessary quorum], the law is different.*
 - I. But is this not the accomplishment of a religious duty through the commission of a transgression??
 - J. *Accomplishing a religious duty for the community at large falls into a separate category [from any other, and that is permitted even under the present circumstances].*

XII.3 A. And R. Joshua b. Levi said, "A person should always get up early to go to the synagogue, so that he will derive the merit of being counted among the first ten.

- B. "For even if a hundred people come after him, he receives for himself the reward that is coming to all of them."
- C. *Do you think that he takes over the reward that is coming to all of them!*
- D. *Rather, I should say, "They assign to him a reward equivalent to that which is coming to all of them."*

XII.4 A. Said R. Huna, "Nine men and the ark join together to make up the requisite quorum."

- B. *Said to him R. Nahman, "Is the ark a man?"*
- C. Rather, said R. Huna, "Nine that appear to be ten join together to form the necessary quorum."
- D. *There are those who say that that is when they are packed together, and there are those who say that that is when they are widely scattered [in the room].*

XII.5 A. Said R. Ammi, "Two and the Sabbath join together to form the necessary quorum [to recite Grace after Meals aloud]."

- B. *Said to him R. Nahman, "And is the Sabbath a man?"*
- C. Rather, said R. Ammi, "Two disciples of sages who sharpen one another's wits in the law join together."
- D. *R. Hisda gave as an instance, "For example, R. Sheshet and me."*
- E. *R. Sheshet gave as an instance, "For example, R. Hisda and me."*

XII.6 A. Said R. Yohanan, "A minor who has produced puberty-signs before the age of thirteen years and one day is included in a quorum for the public recitation of Grace."

- B. *It has been taught on Tannaite authority to the same effect:*
- C. A minor who has produced two pubic hairs is included in a quorum for the public recitation of Grace, and one who has not produced two pubic hairs is not counted in the quorum for the public recitation of Grace. And people are not meticulous about a minor boy.
- D. *Now there is a contradiction in the foregoing formulation of the rule.*
- E. You have said that if he has produced two pubic hairs, he is included, and if he has not produced two pubic hairs, he is not included.
- F. And then one goes and teaches, "People are not meticulous about a minor boy."
- G. *What would this clause serve to encompass? Is it not [48A] to encompass a minor boy who has produced puberty-signs prior to thirteen years and one day?*
- H. *And the law is not in accord with all of these traditions, but rather it accords with that which R. Nahman said, "A minor who knows to whom the blessing is addressed is included in the quorum for the public call to the recitation of Grace."*

XII.7 A. *Abbaye and Raba were in session before Rabbah. Rabbah said to them, "To whom do we recite blessings?"*

- B. *They said to him, "To the All-Merciful."*
- C. *"And where does the All-Merciful dwell?"*
- D. *Raba pointed upward to the roof.*
- E. *Abbaye went out and pointed to heaven.*
- F. *Rabbah said to them, "The two of you will become rabbis."*

- G. *That is in line with what people say: "You can tell a pumpkin from its stalk."*

Further Rules on Saying Grace

- XII.8** A. Said R. Judah, son of R. Samuel bar Shilat, in the name of Rab, "If nine people ate grain and one ate vegetables, they join together [to form a quorum of ten for purposes of public recitation of Grace]."
- B. *Said R. Zira, "I asked R. Judah about the law for eight, about the law for seven."*
- C. *"He said to me, 'It makes no difference.'*
- D. *"But certainly, as to the case of six, I assuredly did not raise a question."*
- E. *Said to him R. Jeremiah, "Did you do well in not raising the question at all? What is the operative consideration there? It is because a majority of those present [had eaten the grain]. Here too is there not a majority?"*
- F. *But he took the view that a majority that is readily recognized is what we require.*
- XII.9** A. King Yannai and the queen broke bread together. It was after he had killed the rabbis, so there was no one around to recite the blessing for them. He said to his wife, "Who will bring us a man to say the blessing for us?"
- B. *She said to him, "Take an oath to me that if I bring you someone, you will not give him any trouble."*
- C. *He took the oath for her.*
- D. *She brought him Simeon b. Shatah, her brother, seating him between him and her. [Yannai] said to [Simeon], "Do you see how much I honor you?"*
- E. *He said to him, "You are not the one who honors me, but it is the Torah that honors me, for it is written, 'Exalt her and she will promote you, [she will bring you to honor when you embrace her]' (Pro. 4: 8)."*
- F. *[Yannai] said to her [his wife], "Don't you see that he does not accept [my] authority!"*
- G. *They gave him a cup for the recitation of a blessing.*
- H. *He said, "How shall I say a blessing? 'Blessed be what Yannai and his fellows have eaten of His'?"*
- I. *He drank that cup and they gave him another and he said a blessing.*
- J. *Said R. Abba son of R. Hiyya bar Abba, "Simeon b. Shetah acted in accord with his own view.*
- K. *"For this is what R. Hiyya bar Abba said R. Yohanan said, 'A person can never carry out the obligation [of reciting the Grace] on behalf of the community unless he eats an olive's bulk of grain [with them].'" [Simon had eaten nothing but only drunk the wine.]*
- L. *That s in accord with what has been taught on Tannaite authority:*
- M. Rabban Simeon b. Gamaliel says, "If one has gone in and reclined with the group, even though he dipped a little food into brine with them and ate with them only a single dried fig, he joins with them [to form a quorum]."
- N. He joins with them to form a quorum, but he can fulfill the obligation of the group to recite Grace only if he eats an olive's bulk of grain.
- O. *It has been stated on Amoraic authority along these same lines:*

P. Said R. Hana bar Judah in the name of Raba, “Even if one [48B] has dipped only a little bit of food in brine, or eaten with them only a dried fig, he joins with them [to form a quorum]. But he can carry out the obligation of the group by reciting the Grace after meals in their behalf only if he will eat an olive’s bulk of grain.”

Q. *Said R. Hana bar Judah in the name of Raba, “The decided law is this:*

R. “If one has eaten a vegetable leaf or drunk a cup of wine, he joins with the group to form a quorum.

S. “But he is not able to carry out the obligation of the group to recite the Grace after meals unless he eats an olive’s bulk of grain.”

XII.10 A. Said R. Nahman, “Moses ordained for Israel the blessing of the Grace after meals ending, ‘Who feeds all,’ when manna came down for them.

B. “Joshua ordained for them the benediction [in the Grace after Meals] for the land, when they entered the land.

C. “David and Solomon ordained for them, ‘Who builds Jerusalem.’

D. “David ordained the passage, ‘For Israel, your people, and for Jerusalem, your city,’ and Solomon ordained, ‘For the great and holy house.’

E. “The blessing, ‘Who is good and does good’ was ordained in Yabneh on account of those who had been killed at Betar.”

F. For R. Mattena said, “On the day on which those had been killed at Betar were committed for burial, they ordained in Yabneh the benediction ‘Who is good and does good.’

G. “‘Who is good’ that the bodies had not rotted.

H. “‘And who does good’ that they were handed over for burial.”

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

B. This is the order of the Grace after Meals.

C. The first blessing is the one ending, “Who feeds all.”

D. The second is the blessing of the land.

E. The third is, “Who builds Jerusalem.”

F. The fourth is, “Who is good and does good.”

G. And on the Sabbath, [the third blessing] begins with words of consolation and ends that way, and one makes mention of the sanctification of the day in the middle of that blessing.

H. R. Eliezer says, “If one wants to say it in the blessing for consolation, one does so, and if one wants to include it in the blessing of the land does so. Or one can make mention of it in the blessing which the sages ordained in Yabneh [the fourth one].”

I. And sages say, “One may say it only in the blessing of consolation alone.”

J. *Then sages [I] say exactly what the first authority [G] at hand says.*

K. *At issue between them is a case in which one did it in another passage [Simon, p. 292, n. 9: in which case the first Tannaite authority insists that it must be said again in the proper place.]*

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

- B. How do we know that the invitation to recite the benediction after meals has a scriptural basis?
- C. It is as Scripture states, “And you shall eat and be full, and you shall bless [the Lord your God for the good land which he has given you]” (Deu. 8:10) — this [refers to] the blessing, “Who feeds all.”
- D. “... the Lord your God...” — this refers to the invitation to say Grace.
- E. “... for the [good] land...” — this refers to the benediction for the Land [the second benediction of the series].
- F. “... the good [land]...” — this refers to “Who builds Jerusalem” [the third benediction],
- G. and so it is said, “that goodly hill country and Lebanon” (Deu. 3:25).
- H. “... which the Lord has given you...” — this refers to [the fourth benediction, which contains the words] “who is good and does good.”
- I. “I thus know that one says Grace after Meals. From what [scriptural verse do we learn] that just as you recite benedictions after it [the meal], so you recite a benediction before it?
- J. It is an argument a fortiori: If when one is satisfied, one says a blessing, when he is hungry, should he not all the more so [say a blessing]?
- K. Rabbi says, “Such an argument is unnecessary. ‘And you shall eat and be satisfied and bless’ (Deu. 8:10) refers to the blessing ending, ‘Who feeds all.’
- L. “But the blessing of calling the group to say Grace derives from this verse: ‘O magnify the Lord with me’ (Psa. 34: 4).
- M. “‘For the land’ refers to the blessing of the land.
- N. “‘That is good’ refers to the blessing, ‘Who builds Jerusalem.’
- O. “And so Scripture says, ‘This goodly mountain and Lebanon’ (Deu. 3:25).
- P. “‘Who is good and does good’ did they ordain in Yabneh.
- Q. “I know only that one must say a blessing after a meal. How on the basis of Scripture do we know that one must say a blessing before it?
- R. “Scripture says, ‘Which he has given you’, meaning, ‘As soon as he gives it to you’ [Simon, p. 292, n. 4: even before partaking thereof.]”
- S. R. Isaac says, “It is not necessary [to use the proof just now outlined]. Lo, Scripture says, ‘And he will bless your bread and your water’ (Exo. 23:25).
- T. “Do not read ‘and he shall bless’ but rather ‘and you say a blessing.’
- U. “And when is it called ‘bread’? It is before it is eaten.”
- V. R. Nathan says, “It is not necessary to resort to that argument. For lo, Scripture says, ‘As soon as you have come into the city, you shall find him right away, before he goes up to the high place to eat, for the people will not eat until he comes, because he blesses the sacrifice and afterwards those who are united eat...’ (1Sa. 9:13).”
- W. Why so much [an account of the matter]? It is because women are talkative.
- X. Samuel said, “It was so as to continue to gaze upon Saul’s handsome face, for it is written, ‘From his shoulders and upward he was taller than any of the people’ (1Sa. 9: 2).”

- Y. R. Yohanan said, “It was because one regime may not touch the period assigned to another by even so much as a hair.”

XII.13 A. I now have proved that the Grace after Meals rests upon the authority of Scripture. How may I show that the same foundation sustains the requirement to say a blessing over Torah-study?

- B. Said R. Ishmael, “It is an argument a fortiori. If one says a blessing for what sustains the life of the moment, how much the more so should one say a blessing over what sustains the life of the world to come!”
- C. R. Hiyya bar Nahmani, disciple of R. Ishmael, says in the name of R. Ishmael, “It is not necessary [to derive proof from that argument].”
- D. “Lo, Scripture says, ‘For the good land which he has given you’ (Deu. 8:10). And elsewhere it says, ‘And I will give you the tables of stone and Torah and commandments’ (Exo. 24:12). [So if a blessing is required for the one gift, it is required for the other.]”

XII.14 A. R. Meir says, “How do we know on the basis of Scripture that, just as one says a blessing over good things that happen, so one says a blessing over bad things?”

- B. “Scripture says, ‘Which the Lord your God has given you’ (Deu. 8:10) — that is, your judge.
- C. “In every judgment with which he judges you, whether it is out of the measure of good or out of the measure of punishment, [one has to say a blessing].”

XII.15 A. R. Judah b. Beterah says, “It is not necessary to resort to that argument. Lo, Scripture says, ‘The good’ while it could have said merely, ‘Good.’

- B. “‘Good’ refers to Torah, as it says, ‘For I give you a good doctrine’ (Pro. 4: 2).
- C. “‘The good’ refers to the building of Jerusalem, and so it says, ‘This good mount and Lebanon’ (Deu. 3:25).”

XII.16 A. *It has been taught on Tannaite authority:*

- B. R. Eliezer says, “Whoever has not said, ‘A broad and good and pleasant land’ when reciting the blessing for the land, and has not referred to the dominion of the house of David in the blessing, ‘Who builds Jerusalem,’ has not carried out his obligation [to recite the Grace after Meals].”
- C. Nahum the Elder says, “It is necessary to mention the covenant in [the Grace after Meals].”
- D. R. Yosé says, “It is necessary to mention the Torah.”
- E. Pelimo says, “It is necessary to make mention of the covenant before mentioning the Torah, for the Torah was handed over on account of only three covenants [Sinai, Gerizim, and at the plains of Moab],
- F. “[49A] while the covenant was handed over with thirteen [Simon, p. 294, n. 6: the word of ‘covenant’ occurring thirteen times in the section of the circumcision of Abraham, Gen. 17:1-14].”
- G. R. Abba says, “It is necessary to express thanks at the beginning and at the end, and he who does less should not do it less than one time [at either the start or the conclusion].
- H. “And whoever does it less than one time — lo, such a one is disgraceful.

- I. “And whoever concludes the blessing of the land with, ‘Who gives lands as an inheritance.’
- J. “And whoever concludes, ‘Who builds Jerusalem,’ with the phrase, ‘who saves Israel,’ — lo, such a one is ignorant.
- K. “And whoever does not refer to the covenant and the Torah in the blessing for the land, and the dominion of the house of David in the blessing ending, ‘Who builds Jerusalem,’ has not carried out his obligation [to recite the Grace after Meals].”
- L. *The statement at hand supports the position of R. Ilai, for R. Ilai said R. Jacob bar Aha said in the name of our master, “Whoever has not made mention of the covenant and of the Torah in the blessing for the land, and the dominion of the house of David in the blessing ending, ‘Who builds Jerusalem,’ has not carried out his obligation.”*
- M. *There is a dispute about this matter between Abba Yosé b. Dosetai and rabbis.*
- N. One said, “‘Who is good and does good’ requires the mention of divine rule.”
- O. And the other said, “It does not require the mention of divine rule.”
- P. *He who says that it must be included takes the view that the blessing at hand rests only on the authority of rabbis.*
- Q. *And the one who says that it is not necessary to mention it holds that it rests on the authority of the Torah.*

XII.17 A. *Our rabbis have taught on Tannaite authority:*

- B. What is the concluding phrase for the blessing “Who builds Jerusalem”?
- C. R. Yosé b. R. Judah says, “‘Who saves Israel.’”
- D. Should one say “Who saves Israel” and not “Who builds Jerusalem”?
- E. Rather, I should say, “Also, ‘Who saves Israel’ [is to be said].”

XII.18 A. *Rabbah bar R. Huna came to the house of the exilarch. He mentioned one item [Israel or Jerusalem] at the beginning [of the third blessing], and both of them at the end of that same blessing.*

- B. *Said R. Hisda, “Is it better to conclude with reference to both [Israel and Jerusalem]?”*
- C. *“Has it not been taught on Tannaite authority: Rabbi says, ‘People do not conclude [the blessing] by referring to both [Israel and Jerusalem]?’”*

XII.19 A. *Reverting to the body of the text just now cited:*

- B. Rabbi says, “People do not conclude [the blessing] by referring to both [Israel and Jerusalem].”
- C. *Levi objected to Rabbi, “[Why not refer to both matters in concluding a blessing? For lo, at the end of the second blessing, we refer to thanks] ‘For the land and for food.’”*
- D. *“It is for the land that produces the food.”*
- E. “For the land and for produce.”
- F. *“It is the land that produces the produce.”*
- G. “Who consecrates Israel and the holy seasons.”

- H. *"It is Israel that consecrates the seasons."*
- I. *"Who consecrates Israel and the new moons."*
- J. *"It is Israel that [by formal proclamation] consecrates the new moons."*
- K. *"Who consecrates the Sabbath, Israel, and the holy seasons."*
- L. *"Except for that case. [Simon, p. 296, n. 2: Israel does not sanctify the Sabbath by means of a formal proclamation, hence we cannot here apply the same explanation as in the case of festivals and New Moons]."*
- M. *"Why is this case any different?"*
- N. *"Here it is a single act [by which God sanctifies Israel and the Sabbath], while in the other cases it is two acts, each one distinct unto itself. [That is, saving Israel and building Jerusalem are separate acts.]"*
- O. *"And what is the reason, in any event, that people do not conclude by mentioning two separate matters?"*
- P. *"It is because we do not bundle religious duties together [and deal with them wholesale]."*
- Q. *What is the upshot of the matter?*
- R. Said R. Sheshet, *"If one begins by saying, 'Have mercy on your people, Israel,' then one concludes with, 'Who builds Jerusalem.'"*
- S. *"If one opens with, 'Who shows mercy to Jerusalem,' he concludes with, 'Who builds Jerusalem.'"*
- T. And R. Nahman said, *"Even if one opens with, 'Have mercy on Jerusalem,' he closes with, 'Who builds Jerusalem.'"*
- U. *"For it is said, 'The Lord builds up Jerusalem, he gathers together the dispersed of Israel' (Psa. 147: 2)."*
- V. *"When does the Lord build Jerusalem? When he gathers the dispersed of Israel."*

XII.20 A. *Said R. Zira to R. Hisda, "Will the master come and repeat [the rules of Grace, so that we may learn them]?"*

- B. *He said to him, "I have not yet learned the rules covering the Grace after Meals, should I then repeat it on Tannaite authority?"*
- C. *He said to him, "How so?"*
- D. *He said to him, "I went to the household of the exilarch, and I said the Grace after the Meal, and R. Sheshet stretched his neck out to me like a snake. Why so? Because I did not mention either the covenant or the Torah or the kingship [of David]."*
- E. *"And why did you not do so?"*
- F. *"It was in accord with what R. Hananel said Rab said."*
- G. *"For R. Hananel said Rab said, 'If one has not made mention of the covenant, Torah, and divine sovereignty in the Grace after meals, he nonetheless has carried out his obligation."*
- H. *"The covenant, because it does not apply to women."*
- I. *"Torah and divine dominion, because they do not apply either to women or to slaves."*

- J. *"But have you abandoned the views of all these other Tannaite and Amoraic authorities and acted in accord with Rab?!"*

XII.21 A. Said Rabbah b. b. Hana said R. Yohanan, "It is necessary to make mention of divine sovereignty in the blessing, 'Who is good and does good.'"

- B. *What [new point] does the foregoing statement supply? Is it that any blessing that lacks mention of divine sovereignty does not fall into the category of a blessing at all? R. Yohanan has already said that once.*
- C. Said R. Zira, "It is that [in 'Who is good...'] one has to make mention of divine sovereignty twice, *once for the blessing itself, the other for the reference to 'Who builds Jerusalem.'* [The benediction, 'Who is good and does good,' begins with, 'Blessed... king of the universe.' The benediction ending, 'Who builds Jerusalem,' by contrast does not include the formula, 'King of the universe.']"
- D. *If so, we should require the inclusion of reference to divine sovereignty three times, one for itself, one for "Who builds Jerusalem," and the third in the blessing of the land.*
- E. *Then what is the reason that the blessing for the land does not require [reference to divine sovereignty]?*
- F. *It is because it is a blessing that is juxtaposed closely to one that comes before it [where the concept is made explicit].*
- G. *If that is the operative consideration, then the blessing ending, "Who builds Jerusalem," also should not require the inclusion of a reference to divine sovereignty, because there too, the matter is contained in a blessing that is closely juxtaposed to it.*
- H. *That indeed is the rule, for even the blessing, "Who builds Jerusalem," also does not require [the inclusion of reference to divine sovereignty]. But since the text make reference to the sovereignty of the house of David, it would not be proper not to make mention, also, of the sovereignty of heaven.*
- I. *R. Pappa said, "This indeed is the sense [of Yohanan's statement]: It is necessary to make mention [in 'Who is good and does good'] of sovereignty twice, in addition to the inclusion of reference to divine sovereignty in the blessing itself."*

XII.22 A. R. Zira sat behind R. Giddal, and R. Giddal sat before R. Huna, and, in session, stated, "If one made an error and did not include in the Grace after Meals the matter of the Sabbath, he says, 'Blessed is he who gave Sabbaths for rest to his people Israel, in love, as a sign and a covenant. Blessed is he who sanctifies the Sabbath.'"

- B. *He said to him, "Who made this statement?"*
- C. "Rab."
- D. *He went back into session and stated, "If one made a mistake and did not include a reference to the festival day [in his recitation of the Grace after Meals], he says, 'Blessed is he who gave festival days to his people Israel for rejoicing and for a memorial. Blessed is he who sanctifies Israel and the seasons.'"*
- E. *He said to him, "Who said this?"*
- F. "Rab."

- G. *He went back into session and stated, "If one made an error and did not make mention of the new moon, he says, 'Blessed is he who gave new moons to his people, Israel, as a memorial.'*
- H. *"But [Zira continues] I do not know whether he included in that statement a reference to rejoicing or not. I do not know whether he included a benediction as a formula of conclusion in that statement or not. I do not know whether it was a formulation of his own or of his master [Rab]."*

XII.23 A. *Giddal bar Minyomi was standing before R. Nahman. R. Nahman made an error [49B] and went back to the beginning [of the recitation of Grace after Meals]. He said to him, "Why did the master do this?"*

- B. *He said to him, "It is because R. Shila said Rab said, 'If one makes a mistake, he goes back to the beginning.'"*
- C. *[He replied,] "But lo, R. Huna said Rab said, 'If one made a mistake, he says, 'Blessed be he who gave....'"*
- D. *He said to him, "But has it not been stated on Amoraic authority on that passage: 'Said R. Menassia bar Tahalipa said Rab, "That has been taught only in a case in which one has not yet begun reciting, 'Who is good and does good.' But if one has begun reciting 'Who is good and does good' [and then discovers the mistake], he goes back to the beginning.'"*

XII.24 A. *Said R. Idi bar Abin said R. Amram said R. Nahman said Samuel, "If one made a mistake in reciting the Prayer and did not make mention of the new moon, they have him go back.*

- B. *"If this was in the recitation of the Grace after Meals, they do not have him go back."*
- C. *Said R. Abin to R. Amram, "What is the difference between the recitation of the Prayer and that of the Grace after Meals?"*
- D. *He said to him, "That problem troubles me too, and I asked R. Nahman, and he said to me, 'I have heard nothing from the master, Samuel, on the subject.*
- E. *"But let us see for ourselves. The recitation of the Prayer, which is obligatory, is a case in which people make a person go back. But as to the case of a meal in which, if one wants, he eats, and if one wants, he does not eat, they do not make him go back.'"*
- F. *[He replied,] "But what about the case of Sabbaths and festivals, in which it would not suffice [for observance] if one did not eat. [So eating is obligatory.] Would you say here too that if one made a mistake, he has to go back?"*
- G. *He said to him, "That is indeed the case. For R. Shila said Rab said, 'If one made a mistake, he has to go back to the beginning.'"*
- H. *[He replied,] "But lo, R. Huna said Rab said, 'If one made a mistake, he has to say, 'Blessed be he who gave....'"*
- I. *[He replied,] "Has it not been stated on Amoraic authority in that connection:*
- J. *"That rule applies only in a case in which one has not yet begun to recite the blessing, "Who is good and does good."*
- K. *"But if one has begun to recite the blessing, "Who is good and does good," he has to go back to the beginning?"*

XIII.1 A. What is the least that one must eat in order to invite others to recite a blessing on his account [M. 7:2B]:

- B. *Does the passage at hand bear the implication that R. Meir [who stands behind the anonymous formulation of the rule and hence would regard an olive's bulk of food as sufficient] defines the minimum standard at an olive's bulk, while R. Judah [at M. 7:2C] requires an egg's bulk of food [for a person to fall into the category of having eaten a meal]?*
- C. *And lo, we have a tradition that the positions are reversed.*
- D. *For we have learned in the Mishnah:*
- E. **He who went forth from Jerusalem and remembered that he had in hand meat in the status of Holy Things, if he had already passed Mount Scopus, he burns it right where he is. But if not, let him go back and burn it before the Temple-pile with wood which has been set aside for the altar-hearth.**
- F. **And for how much [leaven or meat of Holy Things do they return]?**
- G. **R. Meir says, "This and that are subject to the measure of an egg's bulk."**
- H. **R. Judah says, "This and that are subject to the measure of an olive's bulk" [M. Pes. 3:8A-F].**
- I. Said R. Yohanan, "The assigned opinions are to be reversed."
- J. *Abbaye said, "Under no circumstances should you reverse matters.*
- K. *"What is at issue in the present matter is the sense of verses of Scripture.*
- L. *"R. Meir takes the view that the sense of, 'You shall eat' (Deu. 8:10) is to refer to eating, and, 'You shall be satisfied,' refers to drinking. And an act of eating involves consuming at least an olive's bulk of food.*
- M. *"R. Judah takes the view that 'You shall eat and be satisfied' (Deu. 8:10) refers to eating that involves full satisfaction. And how much food is involved for that purpose? It is food in the volume of an egg's bulk.*
- N. *"In the other passage [involving leaven on Passover and Holy Things] what is at issue is a matter of reasoning.*
- O. *"R. Meir takes the view that one has to go back for the same volume as is involved in receiving or imparting uncleanness. Just as food receives or imparts uncleanness only if it is of the volume of an egg, so one has to return on account of food only if it is of the volume of an egg.*
- P. *"R. Judah theorizes that one has to go back for that same volume of food as is subjected, to begin with, to a prohibition. Just as one is prohibited to consume as much as an olive's bulk of food [whether of leaven on Passover or of Holy Things], so one has to go back [in the case described in the cited paragraph of the Mishnah] also for so much as an olive's bulk of [leaven or Holy Things]. [So there is reason for each party to take the distinct position he does in each case.]"*

7:3

- A. **How do they invite [others to join in the blessing after the meal]?**
- B. **For three [who ate together, the leader] says, "Let us bless."**
For three [others] and himself [i.e., four], he says, "[All of you] bless."
- C. **For ten he says, "Let us bless our God."**

For ten and himself he says, “[All of you] bless.”

D. The same [rule applies for] ten and for ten thousand.

E. For one hundred he says, “Let us bless the Lord our God.”

For one hundred and himself he says, “[All of you] bless.”

F. For one thousand he says, “Let us bless the Lord our God, God of Israel.”

For one thousand and himself he says, “[All of you] bless.”

G. For ten thousand he says, “Let us bless the Lord our God, God of Israel, God of the Hosts, who sits upon the cherubim, for the food we have eaten.” For ten thousand and himself he says, “[All of you] bless.”

H. In terms of the blessing that he says, so do they answer after him:

I. “Blessed is the Lord our God, God of Israel, God of the Hosts, who sits upon the cherubim, for the food we have eaten.”

J. R. Yosé the Galilean says, “According to the size of the congregation, [so] they bless, as it says, ‘In gathering bless God the Lord from the source of Israel’ (Psa. 48:27).”

K. Said R. Aqiba, “Just as we find concerning the synagogue, that, whether there are many or few, one says, ‘Bless the Lord,’ [so is the rule for the Grace after meals].”

L. R. Ishmael says, “Bless the Lord who is blessed.”

I.1 A. Said Samuel, “A person should never remove himself from the group in general [and so should always say, ‘Let us say a blessing.’”

B. *We have learned in the Mishnah: For three others and himself, he says, “All of you bless...”* [M. 7:3B].

C. *I should say* [50A], “Also [one may say], ‘All of you bless,’ but nonetheless, the language, ‘Let us bless’ is preferable.”

D. *For R. Adda bar Ahbah said that they say at the house of R. Rab, “It is taught on Tannaite authority: In the case of six persons up to ten, the group may divide [to form groups of three or four. But ten may not do so, since they lose the opportunity of adding the language, ‘Our God.’]”*

E. *Now if you say that the language, “Let us bless” is preferable, that is the reason that people may divide up [into several groups, so as to repeat the preferable language].*

F. *But if you say that the formulation, “All of you bless...” is preferable, why should people want to divide up?”* [Simon, p. 301, n. 2: Rashi reads: “Why should six divide?” If they form two groups of three, neither can say, “All of you bless...”]

G. *Does that not bear the implication that the language, “Let us bless,” is preferable?*

H. *It does indeed bear that implication.*

I.2 A. *It has been taught on Tannaite authority along these same lines:*

B. Whether one has said, “All of you bless...,” and whether one has said, “Let us bless...,” people do not hold a person accountable.

C. But people who are meticulous do hold such a one accountable.

- D. And from the way a person recites his blessings, one may discern whether he is a disciple of a sage or not.
- E. How so?
- F. Rabbi says, "If one says, 'By his goodness,' lo, such a one is a disciple of a sage. If he said, 'And from his goodness,' lo, such a one is an ignoramus."
- G. *Said Abbaye to R. Dimi, "And is it not written, 'And from your blessing let the house of your servant be blessed for ever' (2Sa. 7:29)?"*
- H. *"When one supplicates, the rule is different."*
- I. "But in the case of a supplication, also is it not written, 'Open your mouth wide and I will fill it' (Psa. 81:11)?"
- J. *"That passage refers to teachings of Torah."*

I.3 A. *It has been taught on Tannaite authority, "If one says, 'By his goodness do we live,' lo, such a one is a disciple of a sage.*

- B. *"If he says, 'By his goodness do they live,' lo, such a one is an ignoramus."*
- C. *The sages of Nahar Bel repeat the matter in the opposite formulation, but the law does not follow the view of the sages of Nahar Bel.*

I.4 A. Said R. Yohanan, "If one said, 'Let us bless him out of whose bounty we have eaten,' lo, such a one is a disciple of a sage.

- B. *"Let us bless the one out of whose bounty we have eaten,' lo, such a one is an ignoramus."*
- C. *Said R. Aha, son of Raba, to R. Ashi, "But lo, we say, 'To the one who has done for our fathers and ourselves all these miracles.'"*
- D. *He said to him, "In that case, the facts of the matter itself prove one's intent. For who is it who did the miracles? It is the Holy One, blessed be he."*
- E. Said R. Yohanan, "If one said, 'Blessed is he out of whose bounty we have eaten,' lo, such a one is a disciple of a sage.
- F. *"For the food which we have eaten,' lo, this one is an ignoramus."*
- G. Said R. Huna, son of R. Joshua, "The cited rule applies only in a case in which there are three present, *for, in such a case, the name of heaven is not invoked.*
- H. *"But if there are ten present, in which case the name of heaven is invoked, then the facts speak for themselves [and the formulations just now specified make no difference].*
- I. *"For we have learned in the Mishnah: In terms of the blessing that he says, so do they answer after him: 'Blessed is the Lord our God, God of Israel, God of the Hosts, who sits upon the cherubim, for the food we have eaten' [M. 7:3H-I]."*

II.1 A. The same rule applies for ten and for ten thousand [M. 7:3D]:

- B. *Now there is a contradiction in the passage itself.*
- C. *You have said: The same rule applies for ten and for ten thousand [M. 7:3D].*
- D. *Thus all fall into a single category [under the same rule].*
- E. *And then the passage goes and states, For one hundred he says..., For one thousand he says..., For ten thousand he says....*

- F. *Said R. Joseph, "There is no contradiction. The one formulation represents the view of R. Yosé the Galilean, the other the view of R. Aqiba.*
- G. *For we have learned in the Mishnah:*
- H. **R. Yosé the Galilean says, "According to the size of the congregation, so they bless, as it is said, 'In gatherings bless God...' (Psa. 48:27)" [M. 7:3J].**

III.1 A. **Said R. Aqiba, "Just as we find concerning the synagogue [that, whether there are many or few, one says, 'Bless the Lord,' [so is the rule for the Grace after Meals]]" [M. 7:3K]:**

- B. *How does R. Aqiba deal with the verse of Scripture cited by R. Yosé the Galilean?*
- C. *He makes use of it for the purpose indicated in the following teaching on Tannaite authority:*
- D. *R. Meir would say, "How do we know that even the babes in the bellies of their mothers sang a song at the shore of the sea?"*
- E. *"As it is said, 'Bless you the Lord in full assemblies, even the Lord, you that are from the fountain of Israel' (Psa. 68:27)."*
- F. *And the other party?*
- G. *He derives the lesson from the word, "From the source...."*

III.2 A. **Said Raba, "The decided law follows the view of R. Aqiba."**

- B. *Rabina and R. Hama bar Buzzi came to the house of the exilarch. R. Hama got up and started counting up to a hundred.*
- C. *Rabina said to him, "It is not necessary to do so. Lo, said Raba, 'The decided law follows the opinion of R. Aqiba.'"*

III.3 A. **Said Raba, "When we eat bread at the house of the exilarch, we say the blessing [of the Grace after Meals] in groups of three."**

- B. *And why not say it in groups of ten?*
- C. *The exilarch will hear and be angry [that the rabbis did not wait for him to participate].*
- D. *And why not carry out one's obligation through the blessing that will [later on be recited for the meal by] the exilarch himself?*
- E. *Since everyone present would recite in a loud voice, they will not hear [the Grace as he recites it].*

III.4 A. **Said Rabbah Tosfa'ah, "As to the case of three who broke bread together, and one of them finished earlier than the others and said the Grace after Meals for himself, the other two are able to carry out their obligation to do so through the quorum called together in his behalf. But he is not able to carry out his obligation through the quorum called together in their behalf.**

- B. *"The reason is that there cannot be a quorum called together that applies retroactively."*

IV.1 A. **R. Ishmael says [M. 7:3L]:**

- B. *Rafram bar Pappa came to the synagogue at Abi Gibbar. He got up and read in the Scroll of the Torah and said, "Bless the Lord" and then he fell silent, not adding [the required phrase], "Who is to be blessed."*
- C. *Everybody cried out, "Bless the Lord **who is to be blessed!**"*

- D. *Said Raba, “Black pot! What business do you have getting involved in disputes.*
- E. *“And furthermore, the entire world follows the practice defined by R. Ishmael [so why should you have varied from it]?”*

7:4-5

- A. **Three who ate together may not divide up.**
- B. **And so too four, and so too five.**
- C. **Six to ten may divide up [into two or three groups].**
- D. **And ten may not divide up — up to twenty.**

M. 7:4

- A. **Two eating associations which were eating in one room —**
- B. **when some [members] of each group face one another, lo, they may combine as an invited group [i.e., a single group which together says the blessing over the meal].**
- C. **And if not, each invites [members of its own group to bless] for themselves.**
- D. **“They do not say a blessing over wine until one puts water into it [so that it may be drunk],” the words of R. Eliezer.**
- E. **And sages say, “They bless [in any event].”**

M. 7:5

- I.1** A. *Of what new facts does [M. 7:4A] inform us. On Tannaite authority we already have learned:*
- B. *Three who have eaten together are obligated to issue a call to the quorum [to recite the Grace after Meals].*
- C. *What we learn in the present instance accords with that which R. Abba said Samuel said, “Three who have sat down to eat together and have not yet eaten [nonetheless] are not permitted to separate [from one another. They have to eat together so as to form a quorum for the public call to say Grace and so must carry out their intent.]”*
- D. *Another version: Said R. Abba said Samuel, “This is the meaning of that which has been repeated on Tannaite authority:*
- E. *“Three who have sat down together to eat, even though each one eats from his own loaf of bread, are not permitted to part from one another [but must form a quorum for the public recitation of Grace].”*
- F. *An alternative [in answer to A] is that it teaches a rule along the lines of what R. Huna said.*
- G. *For R. Huna said, “Three people, who came from three different eating associations, are not permitted to separate [from one another, but must form a quorum, once they have come together].”*
- H. *Said R. Hisda, “That rule applies if the three of them came from three already established eating groups of three individuals each, [Simon, p. 304, n. 4: so that each of them was under the obligation of participating in a quorum].”*
- I. *Said Raba, “ **[50B]** But that rule applies only if the other eating associations have not already gone ahead and counted these individuals as part of the quorum for reciting Grace in their former locations.*

- J. *“But if they had already counted on them in their original place, the obligation to participate in a quorum for the recitation of Grace has already left them.”*
- K. *Said Raba, “How do I know that that is the case?”*
- L. *“It is because we have learned in the Mishnah:*
- M. **“A bed half of which was stolen, or half of which was lost, or which brothers divided into half as an inheritance, or which partners divided into half, is [useless and therefore] insusceptible to uncleanness. If they put it back together, it becomes susceptible to uncleanness from that point on [but whatever uncleanness had adhered to it has vanished] [M. Kel. 18:9A-B].**
- N. *“For the future it indeed [is susceptible], but retroactively it is not.*
- O. *“Therefore, once people have divided the bed, the capacity to receive and retain uncleanness has gone forth from it. Here too, once the group has included the individuals in a quorum, the obligation to participating in a quorum has gone from them [having been carried out and they need not do so again elsewhere].”*

II.1 A. Two eating associations [M. 7:5A]:

- B. *It has been taught on Tannaite authority: If there is a waiter between the two groups [serving them both], the waiter serves to join them together [into a single quorum].*

III.1 A. They do not say a blessing over wine [M. 7:5D]:

- B. *Our rabbis have taught on Tannaite authority:*
- C. **“As to undiluted wine [i.e., wine in its natural, pure state] — they do not recite over it the benediction, ‘Creator of the fruit of the vine’ but ‘Creator of the fruit of the tree,’**
- D. **“and they may wash their hands in it [as in any fruit juice].**
- E. **“Once one has diluted it with water, they recite over it the benediction, ‘Creator of the fruit of the vine’ [cf. M. Ber. 6:1B-C],**
- F. **“and they may not wash their hands with it,” the words of R. Eliezer.**
- G. **And sages say, “In either case they recite over it the benediction, ‘Creator of the fruit of the vine,’**
- H. **“and they may not wash their hands with it” [cf. M. Ber. 7:5D-F] [T. Ber. 4:3A-G].**
- I. *In accord with which of the two authorities at hand is the statement of Samuel, “A person may carry out all his needs [e.g., may wipe his hands] using a piece of bread”?*
- J. *In accord with whom? In accord with R. Eliezer.*
- K. *Said R. Yosé b. R. Hanina, “Sages concede to R. Eliezer in the case of a cup of wine over which a blessing is to be said, that one may not say a blessing over it before water is put in [to dilute the wine].”*
- L. *What is the reason for that concession?*
- M. *Said R. Oshaia, “We require the fulfillment of the religious duty at hand through the most elegant possible means.”*
- N. *And, so far as rabbis are concerned, what good is undiluted wine anyhow?*

- O. Said R. Zira, “It is good for mixing with karyotis [Simon, p. 305, n. 4: a kind of date with the shape of a nut, used for medicinal purpose].”

The Proper and Appropriate Handling of Bread

III.2 A. *Our rabbis have taught on Tannaite authority:*

- B. Four rules have been stated with regard to bread:
- C. People do not leave raw meat on bread.
- D. People do not pass a full cup over bread.
- E. People may not throw bread.
- F. People may not use bread to support a cup.

III.3 A. *Amemar, Mar Zutra, and R. Ashi broke bread together. They brought before them dates and pomegranates. Mar Zutra took some and tossed some before R. Ashi as his portion.*

- B. *He said to him, “Does not the master take the view of the following teaching on Tannaite authority: ‘People may not throw food?’”*
- C. *“That was taught explicitly in regard to bread.”*
- D. *“But has it not been taught on Tannaite authority: ‘Just as people may not throw bread, so they may not throw other food?’”*
- E. *He said to him, “And has it not been taught on Tannaite authority, ‘Even though people may not throw bread, they may throw other food?’”*
- F. *“But in point of fact there is no contradiction between the two statements. The one speaks of foods that can spoil [if they are thrown], the other to things that will not spoil [if they are thrown].”*

III.4 A. *Our rabbis have taught on Tannaite authority:*

- B. **They lead wine and oil through pipes before grooms and brides [T. Shab. 7:16A]**, and they toss before them roasted ears of corn and nuts, in the dry season but not in the rainy season.
- C. And as to cakes, they may not do so either in the dry season or in the rainy season.

Forgetting to Recite a Blessing

III.5 A. Said R. Judah, “If one forgot and put food into his mouth without reciting a blessing, he puts the food to one side and says the blessing.”

- B. *One teaching on Tannaite authority says: “One swallows the food.”*
- C. *Another such teaching reads: “One spits it out.”*
- D. *And a third version: “One puts them to one side.”*
- E. *There is no contradiction among the several versions.*
- F. *When we repeat the tradition as “swallows,” it speaks of liquid.*
- G. *When we repeat the tradition as “spits it out,” it speaks of something that will not spoil [if it is spit out].*
- H. *And when it is taught, “One puts the food to one side,” it speaks of something that would be spoiled [if it is spit out].*
- I. **[51A]** *But as to something that will not be spoiled [if it is spit out], why not also put that to one side of the mouth and say the blessing?*

- J. *R. Isaac Qasqasa'ah explained the matter before R. Yosé bar Abin in the name of R. Yohanan, "It is because it is said, 'My mouth shall be filled with your praise' (Psa. 81: 8). [Simon, p. 306, n. 6: There should be no room for anything besides the benediction.]"*

- III.6** A. *They asked before R. Hisda, "If someone ate and drank and did not say the blessing, what is the law as to his going back and saying the blessing later on?"*
- B. He said to them, "If someone ate garlic and his breath stinks, should he go and eat more garlic so that his breath should stink more? [Simon, p. 306, n. 7: Having made one mistake, should he make another by not saying a blessing over the part he has still to eat?]"
- C. Said Rabina, "Therefore [since one says in the middle the blessing he did not say to begin with] even if one has completed his meal, he should go and recite the blessing.
- D. *"For it has been taught on Tannaite authority:*
- E. *"If one has immersed and come up out of the water, he recites when he comes up, 'Blessed... who has sanctified us by his commandments and commanded us concerning immersion."*
- F. *But that is not parallel. In that case, [to begin with] the man was not in fit condition [to recite the blessing], while in the present case, the man to begin with is in fit condition to say the blessing. Therefore, since the blessing has been set aside, it has been set aside [and cannot be made up later on].*

The Matter of Asparagus-Brew

- III.7** A. *Our rabbis have taught on Tannaite authority:*
- B. Asparagus-brew is good for the heart and good for the eyes, and all the more so, for the belly.
- C. And he who takes it regularly will find that it is good for his entire body.
- D. But he who gets drunk from it will find that it is bad for his entire body.
- E. *Since it has been taught, "It is good for the heart," it must follow that we deal with a kind of wine.*
- F. *But it further teaches, And all the more so for the belly.*
- G. *And yet has it not been taught on Tannaite authority, "It is good for the heart, eyes, and milt, and it is bad for the head, belly, and piles?"*
- H. *When the statement at hand was taught, it concerned vintage wine.*
- I. *As we have learned in the Mishnah:*
- J. **If one said, "Qonam be wine, because it is bad for the belly," and they told him, "But isn't old wine good for the belly?" — [M. Ned. 9:8A-B], and the person then was silent — he is permitted to drink vintage wine but forbidden to drink new wine.**
- K. *That proves the point.*

- III.8** A. *Our rabbis have taught on Tannaite authority:*
- B. There are six rules that have been stated with reference to asparagus-brew:
- C. People may drink it only when it is undiluted, from a full cup, which one holds in the right hand and then from which one drinks holding the cup in his left hand.

One should not talk after drinking it, or stop in the middle of drinking it. One gives the cup back only to the person who gave it to him. One spits after drinking it. And after drinking it, one should eat next only something of the same species.

- D. *But has it not been taught on Tannaite authority: "After drinking it, one should next have only bread"?*
- E. *There is no contradiction.*
- F. *The one speaks of asparagus-brew made from wine, the other of asparagus-brew made from beer.*
- G. *It has been taught on Tannaite authority: It is good for the heart, eyes, and milt, and it is bad for the head, belly, and piles.*
- H. *And another Tannaite authority taught: It is good for the head, belly, and piles, and bad for the heart, eyes, and milt.*
- I. *There is no contradiction, the one speaks of asparagus-brew made from wine, the other of asparagus-brew made from beer.*
- J. *One Tannaite tradition says, "One who spits after drinking will suffer," and another Tannaite authority states, "If one does not spit after drinking it, he will suffer."*
- K. *There is no contradiction, since the one speaks of asparagus-brew made from wine, the other of asparagus-brew made from beer.*
- L. *Said R. Ashi, "Now that you have said, 'If one did not spit after drinking it, he will suffer,' one should pour out the fluid of it even in the presence of the king."*

III.9 A. Said R. Ishmael b. Elisha, "Three things did Suriel, the prince of the divine presence, tell me:

- B. *"In the morning do not take your cloak from your servant's hand and put it on.*
- C. *"And do not take water for washing your hands from someone who has not washed his hands.*
- D. *"And return a cup of asparagus-brew only to the one who gave it to you.*
- E. *"For [Simon:] a company of demons, and some say, a band of destroying angels, lies in wait for a man, and they say, "When will this man fall into one of these traps and be taken."""*
- F. Said R. Joshua b. Levi, "Three things did the angel of death report to me:
- G. *"In the morning do not take your cloak from your servant's hand and put it on.*
- H. *"And do not take water for washing your hands from someone who has not washed his hands.*
- I. *"And do not stand in front of women when they are coming back from [burying a] corpse, because I am dancing back and forth before them, with my sword in my hand, and I have every right to inflict injury."*
- J. *And if someone has met them, what is his remedy?*
- K. *Let him move away four cubits: if there is a river, let him cross it; if there is another road, let him take it; if there is a wall, let him hide behind it; and if not, let him at least turn his face away, and say, "And the Lord said to Satan, The Lord rebuke you, O Satan" (Zech. 3: 2).*
- L. *[This should be done] until the women have passed by him.*

The Cup of Blessing Prior to the Recitation of Grace

- III.10** A. Said R. Zira said R. Abbahu, *and some say that it was repeated as a Tannaite tradition*, “Ten things have been stated with respect to the cup that is used for the blessing of wine prior to the recitation of Grace after Meals:
- B. “It has to be rinsed and washed.
- C. “The wine has to be undiluted and filled up to the top. It has to be crowned and cloaked.
- D. “One takes it with his two hands and puts it in his right hand and raises it a handbreadth above the ground and gazes upon it.”
- E. And some say, “One has also to send it as a gift to the members of his household.”
- F. R. Yohanan said, “We have only four of these teachings alone, those involving rinsing and washing, the undiluted wine, and that it be filled up.”
- G. *On Tannaite authority it was stated:* Rinsing is of the inside, and washing is of the outside.
- H. Said R. Yohanan, “Whoever recites a blessing over a full cup is given an unlimited inheritance.
- I. “For it is said, ‘And full with the blessing of the Lord, possess the sea and the south’ (Deu. 33:23).”
- J. R. Yosé b. R. Hanina says, “He has the merit of inheriting both worlds, this world and the world to come.”
- K. As to the meaning of “crowned” [said above]:
- L. R. Judah “crowned” it by surrounding it with disciples.
- M. R. Hisda “crowned” it with cups.
- N. [Simon:] “And undiluted:”
- O. R. Sheshet said, “[It is left undiluted] up to the blessing of the land.”
- P. “Cloaked:”
- Q. *R. Pappa would cloak himself and take his seat.*
- R. *R. Assi would spread a cloth on his head.*
- S. “One takes it with his two hands:”
- T. *Said R. Hinena bar Pappa, “What verse of Scripture indicates it? ‘Lift up your hands in holiness and bless the Lord’ (Psa. 134: 2).”*
- U. “And puts it in his right hand:”
- V. Said R. Hiyya bar Abba said R. Yohanan, “The ancients asked, ‘What is the law about having the left hand support the right hand?’”
- W. *Said R. Ashi, “Since to the ancients this was a problem which they could not solve, [51B] we should follow the strict ruling. [The left hand may not be used to support the right hand.]”*
- X. “And raises it a handbreadth above the ground:”
- Y. *Said R. Aha bar Hinena, “What is the relevant verse of Scripture? ‘I will lift up the cup of salvation and call upon the name of the Lord’ (Psa. 116:13).”*
- Z. “And gaze upon it:”
- AA. *That is so that one may not be distracted from concentrating on it.*

BB. "One has also to send it as a gift to the members of his household."

CC. *That is so that his wife may be blessed too.*

III.11 A. *Ulla came to the house of R. Nahman. They broke bread and he said the grace. He handed the cup of blessing [to be taken with the Grace after the Meal] to R. Nahman.*

B. *R. Nahman said to him, "Will the master [now] send the cup that is to be blessed to Yalta [Nahman's wife]?"*

C. *He said to him, "Thus said R. Yohanan, 'The fruit of the body [belly] of a woman is blessed only through the fruit of the body of a man.'*

D. *"For it is said, 'He will also bless the fruit of your body' (Deu. 7:13).*

E. *"The fruit of her body' is not what is said, but rather, 'the fruit of your body.'"*

F. *It has been taught on Tannaite authority as well:*

G. *R. Nathan says, "How do we know that the fruit of the body of a woman is blessed only through the fruit of the body of a man?"*

H. *"As it is said, 'He will also bless the fruit of your body' (Deu. 7:13).*

I. *"The fruit of her body' is not what is said, but rather, the 'fruit of your body.'"*

J. *Meanwhile Yalta heard [that Ulla would not send the cup to her], and she lost her temper and went up to the wine shed and broke four hundred denars' worth of wine.*

K. *Said R. Nahman to him, "Will the master send her another cup of wine?"*

L. *He sent her [the wine] with the message, "All that wine is for a blessing."*

M. *She retorted to him, "[Simon:] Gossip comes from peddlers, and vermin from rags."*

III.12 A. *Said R. Assi, "People are not to chatter over the cup for the blessing [at the Grace after Meals]."*

B. *And R. Assi said, "People do not say a blessing over a cup of punishment."*

C. *What is a "cup of punishment"?*

D. *Said R. Nahman bar Isaac, "The second cup of wine [since two is an unlucky number]."*

E. *It has been taught on Tannaite authority along these same lines:*

F. *He who drinks in pairs [an even number of cups of wine] should not say the blessing [Grace].*

G. *For it says, "Prepare to meet your God, Israel" (Amo. 4:12). But this one is not prepared."*

III.13 A. *Said R. Abbahu, and some say that it was taught on Tannaite authority:*

B. *"He who eats as he walks along says the Grace after Meals while he is standing up.*

C. *"If someone eats while standing, he should say the blessing [after the meal] while he is seated.*

D. *"And when he reclines and eats, he sits and says the blessing."*

E. *And the decided law in all settings is that one sits down to recite the blessing [of the Grace after Meals].*