

VIII

BAVLI BERAKHOT CHAPTER EIGHT

FOLIOS 51B-53B

8:1-8

- A. These are the things which are between the House of Shammai and the House of Hillel in [regard to] the meal:
- B. The House of Shammai say, "One blesses over the day, and afterward one blesses over the wine."
- C. And the House of Hillel say, "One blesses over the wine, and afterward one blesses over the day."

M. 8:1

- A. The House of Shammai say, "They wash the hands and afterward mix the cup."
- B. And the House of Hillel say, "They mix the cup and afterward wash the hands."

M. 8:2

- A. The House of Shammai say, "He dries his hands on the cloth and lays it on the table."
- B. And the House of Hillel say, "On the pillow."

M. 8:3

- A. The House of Shammai say, "They clean the house, and afterward they wash the hands."
- B. And the House of Hillel say, "They wash the hands, and afterward they clean the house."

M. 8:4

- A. The House of Shammai say, "Light, and food, and spices, and Habdalah."
- B. And the House of Hillel say, "Light, and spices, and food, and Habdalah."
- C. The House of Shammai say, "Who created the light of the fire."
- D. And the House of Hillel say, "Who creates the lights of the fire."

M. 8:5

- A. They do not bless over the light or the spices of gentiles, nor the light or the spices of the dead, nor the light or the spices which are before an idol.
- B. And they do not bless over the light until they make use of its illumination.

M. 8:6

- A. He who ate and forgot and did not bless [say Grace] —
- B. The House of Shammai say, “He should go back to his place and bless.”
- C. And the House of Hillel say, “He should bless in the place in which he remembered.”
- D. Until when does he bless? Until the food has been digested in his bowels.

M. 8:7

- A. Wine came to them after the meal, and there is there only that cup —
- B. The House of Shammai say, “He blesses the wine, and afterward he blesses the food.”
- C. And the House of Hillel say, “He blesses the food, and afterward he blesses the wine.”
- D. They respond Amen after an Israelite who blesses, and they do not respond Amen after a Samaritan who blesses, until hearing the entire blessing.

M. 8:8

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

- B. The things which are between the House of Shammai and the House of Hillel in [regard to] a meal:
- C. The House of Shammai say, “One blesses over the day and afterward blesses over the wine, for the day causes the wine to come, and the day has already been sanctified, while the wine has not yet come.”
- D. And the House of Hillel say, “He blesses over the wine and afterward blesses over the day, for the wine causes the Sanctification to be said.
- E. “Another matter: The blessing over the wine is perpetual, and the blessing over the day is not perpetual. Between that which is perpetual and that which is not perpetual, that which is perpetual takes precedence” [T. Ber. 5:25].
- D. And the law is in accordance with the words of the House of Hillel.
- E. *What is the purpose of “another matter”?*
- F. *If you should say that there [in regard to the opinion of the House of Shammai] two [reasons are given] and here [in regard to the opinion of the House of Hillel] one, here too [in respect to the House of Hillel], there are two [reasons, the second being]: “The blessing of the wine is perpetual and the blessing of the day is not perpetual. That which is perpetual takes precedence over that which is not perpetual.”*
- G. And the law is in accord with the opinion of the House of Hillel.
- H. *This is obvious [that the law is in accord with the House of Hillel], for the echo has gone forth [and pronounced from heaven the decision that the law follows the opinion of the House of Hillel].*
- I. *If you like, I can argue that [this was stated] before the echo.*
- J. *And if you like, I can argue that it was after the echo, and [the passage was formulated in accord with the] opinion of [52A] R. Joshua, who stated, “They do not pay attention to an echo [from heaven].”*

- K. *And is it the reasoning of the House of Shammai that the blessing of the day is more important?*
- L. *But has a Tannaite authority not taught: “He who enters his house at the close of the Sabbath blesses over the wine and the light and the spices and afterward he says Habdalah. And if he has only one cup, he leaves it for after the food and then says the other blessings in order after it.” [Habdalah is the blessing of the day, yet comes last!]*
- M. *But lo, on what account [do you say] this is the view of the House of Shammai? Perhaps it is the House of Hillel[’s opinion]?*
- N. *Let [such a thought] not enter your mind, for the Tannaite authority teaches: “Light and afterward spices.” And of whom have you heard who holds this opinion? The House of Shammai, as a Tannaite authority has taught:*
- O. R. Judah said, “The House of Shammai and the House of Hillel did not differ concerning the [blessing of the] food, that it is first, and the Habdalah, that it is at the end.
- P. “Concerning what did they dispute? Concerning the light and the spices.
- Q. **“For the House of Shammai say, ‘Light and afterward spices.’**
- R. **“And the House of Hillel say, ‘Spices and afterward the light’” [T. Ber. 5:30].**
- S. *And on what account [do you suppose that] it is the House of Shammai as [interpreted by] R. Judah? Perhaps it is [a teaching in accord with] the House of Hillel [as interpreted by] R. Meir?*
- T. *Do not let such a thing enter your mind, for lo, a Tannaite authority teaches here in our Mishnah: **The House of Shammai say, “Light and food and spices and Habdalah.”***
- U. **And the House of Hillel say, “Light and spices, food and Habdalah.”**
- V. *But there, in the teaching on Tannaite authority, lo he has taught: “If he has only one cup, he leaves it for after the food and then says the other blessings in order after it.”*
- W. *From this it is to be inferred that it is the House of Shammai’s teaching, according to the [interpretation] of R. Judah.*
- X. *In any event there is a problem [for the House of Shammai now give precedence to reciting a blessing for the wine over blessing the day].*
- Y. *The House of Shammai suppose that the coming of the holy day is to be distinguished from its leaving. As to the coming of the [holy] day, the earlier one may bring it in, the better. As to the leaving of the festival day, the later one may take leave of it, the better, so that it should not seem to us as a burden.*
- Z. *And do the House of Shammai hold the opinion that Grace requires a cup [of wine]? And lo, we have learned: **[If] wine came to them after the food, and there is there only that cup, the House of Shammai say, “He blesses over the wine and afterward blesses over the food” [M. Ber. 8:8].** [So Grace is said without the cup.]*
- AA. *Does this not mean that he blesses it and drinks [it]?*

- BB. *No. He blesses it and leaves it.*
- CC. *But has not a master said, "He that blesses must [also] taste [it]."*
- DD. *He does taste it.*
- EE. *And has not a master said, "Tasting it is spoiling it."*
- FF. *He tastes it with his hand [finger].*
- GG. *And has not a master said, "The cup of blessing requires a [fixed] measure." And lo, he diminishes it from its fixed measure.*
- HH. *[We speak of a situation in which] he has more than the fixed measure.*
- II. *But lo, has it not been taught: **If there is there only that cup...** [so he has no more].*
- JJ. *There is not enough for two, but more than enough for one.*
- KK. *And has not R. Hiyya taught: The House of Shammai say, "He blesses over the wine and drinks it, and afterward he says Grace."*
- LL. *Then we have two Tannaite authorities' [traditions] in respect to the opinion of the House of Shammai.*

II.1 A. The House of Shammai say [They wash the hands and afterward mix the cup]... [M. 8:2A].

- B. *Our rabbis have taught:*
- C. **The House of Shammai say, "They wash the hands and afterward mix the cup, for if you say they mix the cup first, [against this view is] a [precautionary] decree to prevent the liquids on the outer sides of the cup, which are unclean by reason of his hands' [touching them], from going back and making the cup unclean" [T. Ber. 5:26].**
- D. *But will not the hands make the cup itself unclean [without reference to the liquids]?*
- E. *The hands are in the second remove of uncleanness, and the [object unclean in] the second remove of uncleanness cannot [then] render [another object unclean] in the third [remove] in respect to profane foods, [but only to Heave-offering]. But [this happens] only by means of liquids [unclean in the first remove].*
- F. **And the House of Hillel say, "They mix the cup and afterward wash the hands, for if you say they wash the hands first, [against this view is] a [precautionary] decree lest the liquids which are [already] on the hands become unclean on account of the cup and go and render the hands unclean."**
- G. *But will not the cup [itself] make the hands unclean?*
- H. *A vessel cannot render a man unclean.*
- I. *But will they [the hands] not render the liquids which are in it [the cup] unclean?*
- J. *Here we are dealing with a vessel the outer part of which has been made unclean by liquid. The inner part is clean but the outer part is unclean. Thus we have learned:*
- K. **[If] a vessel is made unclean on the outside by liquid, the outside is unclean, [52B] but its inside and its rim, handle, and haft are clean. If, however, the inside is unclean, the whole [cup] is unclean [M. Kel. 25:6].**
- L. *What, then, do they [the Houses] dispute?*

- M. *The House of Shammai hold that it is prohibited to make use of a vessel whose outer parts are unclean by liquids, as a decree on account of the drippings. [There is] no [reason] to decree lest the liquids on the hands be made unclean by the cup.*
- N. *And the House of Hillel reckon that it is permitted to make use of a vessel whose outer part is made unclean by liquids, for drippings are unusual. But there is reason to take care lest the liquids which are on the hands may be made unclean by the cup.*

II.2 A. Another matter: [So that] immediately upon the washing of the hands [may come] the meal [itself].

- B. *What is the reason for this additional explanation?*
- C. *This is what the House of Hillel said to the House of Shammai: “According to your reasoning, in saying that it is prohibited to make use of a cup whose outer parts are unclean, we decree on account of the drippings. But even so, [our opinion] is better, for immediately upon the washing of the hands [should come] the meal.”*

III.1 A. The House of Shammai say, “He dries his hand on the napkin...” [M. 8:3A].

- B. *Our rabbis have taught:*
- C. **The House of Shammai say, “He wipes his hands with the napkin and lays it on the table, for if you say, ‘on the cushion,’ [that view is wrong, for it is a precautionary] decree lest the liquids which are on the napkin become unclean on account of the cushion and go back and render the hands unclean” [T. Ber. 5:27].**
- D. *And will not the cushion [itself] render the napkin unclean?*
- E. *A vessel cannot make a vessel unclean.*
- F. *And will not the cushion [itself] make the man unclean?*
- G. *A vessel cannot make a man unclean.*
- H. **And the House of Hillel say, “‘On the cushion,’ for if you say, ‘on the table,’ [that opinion is wrong, for it is a] decree lest the liquids become unclean on account of the table and go and render the food unclean” [T. Ber. 5:27].**
- I. *But will not the table render the food which is on it unclean?*
- J. *We here deal with a table which is unclean in the second remove, and something unclean in the second remove does not render something unclean in the third remove in respect to unconsecrated food, except by means of liquids [which are always unclean in the first remove].*
- K. *What [principle] do they dispute?*
- L. *The House of Shammai reckon that it is prohibited to make use of a table unclean on the second remove, as a decree on account of those who eat Heave-offering [which is rendered unfit by an object unclean in the second remove].*
- M. *And the House of Hillel reckon that it is permitted to make use of a table unclean in the second remove, for those who eat Heave-offering [the priests] are careful.*
- N. *Another matter: There is no Scriptural requirement to wash the hands before eating unconsecrated food.*

- O. *What is the purpose of “another explanation”?*
- P. *This is what the House of Hillel said to the House of Shammai: If you ask what is the difference in respect to food, concerning which we take care, and in respect to the hands, concerning which we do not take care — even in this regard [our opinion] is preferable, for there is no Scriptural requirement concerning the washing of the hands before eating unconsecrated food.*
- Q. *It is better that the hands should be made unclean, for there is no Scriptural basis for [washing] them, and let not the food be made unclean, concerning which there is a Scriptural basis [for concern about its uncleanness].*

IV.1 A. The House of Shammai say, “They clean house and afterward wash the hands...” [M. 8:4A].

- B. *Our rabbis have taught:*
- C. **The House of Shammai say, “They clean the house and afterward wash the hands, for if you say, ‘They wash the hands first,’ it turns out that you spoil the food” [T. Ber. 5:28].**
- D. *But the House of Shammai do not reckon that one washes the hands first.*
- E. *What is the reason?*
- F. *On account of the crumbs.*
- G. *And the House of Hillel say, “If the servant is a disciple of a sage, he takes the crumbs which are as large as an olive [in bulk] and leaves the crumbs which are not so much as an olive [in bulk].”*
- H. *(This view supports the opinion of R. Yohanan, for R. Yohanan said, “Crumbs which are not an olive in bulk may be deliberately destroyed.”)*
- I. *In what do they differ?*
- J. *The House of Hillel reckon that it is prohibited to employ a servant who is an ignorant man, and the House of Shammai reckon that it is permitted to employ a servant who is an ignorant man.*
- K. *R. Yosé bar Hanina said in the name of R. Huna, “In our entire chapter the law is in accord with the House of Hillel, excepting this matter, in which the law is in accord with the House of Shammai.”*
- L. *And R. Oshaia taught the matter contrariwise. And in this matter too the law is in accord with the House of Hillel.*

V.1 A. The House of Shammai say, “Light and food...” [M. 8:5A].

- B. *R. Huna bar Judah happened by the house of Raba. He saw that Raba blessed the spices first.*
- C. *He said to him, “Now the House of Shammai and the House of Hillel did not dispute concerning the light, [it should come first].*
- D. **“For it was taught: The House of Shammai say, ‘Light, and food, spices, and Habdalah,’ and the House of Hillel say, ‘Light, and spices, and food, and Habdalah.’**
- E. *Raba answered him, “This is the opinion [= version] of R. Meir, but R. Judah says, ‘The House of Shammai and the House of Hillel did not differ concerning the food, that it comes first, and concerning the Habdalah, that it is at the end.*
- F. *“Concerning what did they differ?”*

- G. “Concerning the light and the spices.’
- H. “For the House of Shammai say, ‘The light and afterward the spices.’
- I. “And the House of Hillel say, ‘The spices and afterward the light.’
- J. *And R. Yohanan said, “The people were accustomed to act in accord with the House of Hillel as presented by R. Judah.”*

VI.1 A. The House of Shammai say, “Who created...” [M. 8:5C].

- B. *Raba said, “Concerning the word ‘bara’ [created] everyone agrees that ‘bara’ implies [the past tense]. They differ concerning ‘boré’ [creates]. The House of Shammai reckon that ‘boré’ means, ‘Who will create in the future.’ And the House of Hillel reckon that ‘boré’ also means what was created [in the past].”*
- C. *R. Joseph objected, “‘Who forms light and creates darkness’ [Isa. 45: 7], ‘Creates mountains and forms the wind’ [Amo. 4:13], ‘Who creates the heavens and spreads them out’” [Isa. 42: 5].*
- D. *“But,” R. Joseph said, “Concerning ‘bara’ and ‘boré’ everyone agrees that [the words] refer to the past. They differ as to whether one should say ‘light’ or ‘lights.’*
- E. *“The House of Shammai reckon there is one light in the fire.*
- F. *“And the House of Hillel reckon that there are many lights in the fire.”*
- G. *We have a Tannaite teaching along the same lines: The House of Hillel said to the House of Shammai, “There are many illuminations in the light.”*

VII.1 A. A blessing is not said... [M. 8:6A].

- B. *Certainly, [in the case of] the light [of idolators, one should not say a blessing] because it did not rest on the Sabbath. But what is the reason that for spices [one may not say the blessing]?*
- C. *R. Judah said in the name of Rab, “We here deal with a banquet held by idolators, because the run-of-the-mill banquet held by idolators is for the sake of idolatry.”*
- D. *But since it has been taught at the end of the clause, “Or over the light or spices of idolatry,” we must infer that the beginning of the clause does not deal with idolatry.*
- E. *R. Hanina from Sura said, “What is the reason is what it explains, namely, what is the reason that they do not bless the light or spices of idolators? Because the run-of-the-mill banquet held by idolators is for the sake of idolatry.”*

VII.2 A. Our rabbis have taught:

- B. One may bless a light which has rested on the Sabbath, but one may not bless a light which has not rested on the Sabbath.
- C. *And what is the meaning of “which has not rested on the Sabbath”?*
- D. **[53A]** *Shall we say it has not rested on the Sabbath on account of the work [which has been done with it, including] even work which is permitted?*
- E. *And has it not been taught: They do bless the light [kindled on the Sabbath for] a woman in confinement or a sick person.*

- F. *R. Nahman bar Isaac said, "What is the meaning of 'which enjoyed Sabbath-rest'? Which enjoyed Sabbath-rest on account of work, the doing of which is a transgression [on the Sabbath]."*
- G. *We have learned likewise on Tannaite authority:*
- H. They may bless a lamp which has been burning throughout the day to the conclusion of the Sabbath.

VII.3 A. *Our rabbis have taught:*

- B. They bless [a light] kindled by a gentile from an Israelite, or by an Israelite from a gentile, but they do not bless [a light] kindled by a gentile from a gentile.
- C. *What is the reason one does not do so [from a light kindled by] a gentile from a gentile?*
- D. *Because it did not enjoy Sabbath-rest.*
- E. *If so, lo, [a light kindled by] an Israelite from a gentile also has not enjoyed Sabbath-rest.*
- F. *And if you say this prohibited [light] has vanished, and the one [in hand] is another and was born in the hand of the Israelite, [how will you deal] with this teaching?*
- G. He who brings out a flame to the public way [on the Sabbath] is liable [for violating the Sabbath rule against carrying from private to public property].
- H. *Now why should he be liable? What he raised up he did not put down, and what he put down he did not raise up.*
- I. *But [we must conclude] that the prohibited [flame] is present, but when he blesses, it is over the additional [flame], which is permitted, that he blesses.*
- J. *If so, a gentile[’s flame kindled] from a gentile[’s flame] also [should be permitted].*
- K. *That is true, but [it is prohibited by] decree, on account of the original gentile and the original flame [of light kindled on the Sabbath by the gentile].*

VII.4 A. *Our rabbis have taught:*

- B. [If] one was walking outside the village and saw a light, if the majority [of the inhabitants of the village] are gentiles, he does not bless it. If the majority are Israelites, he blesses it.
- C. *Lo, the statement is self-contradictory. You have said, "If the majority are gentiles, he does not bless it." Then if they were evenly divided, he may bless it.*
- D. *But then it teaches, "If the majority are Israelites, he may bless." Then if they are evenly divided, he may not bless it.*
- E. *Strictly speaking, even if they are evenly divided, he may bless. But since in the opening clause [the language is], "The majority are gentiles," in the concluding clause, [the same language is used:] "A majority are Israelites."*

VII.5 A. *Our rabbis have taught:*

- B. [If] a man was walking outside of a village and saw a child with a torch in his hand, he makes inquiries about him. If he is an Israelite, he may bless [the light]. If he is a gentile, he may not bless.

- C. *Why do we speak of a child? Even an adult also [would be subject to the same rule].*
- D. *R. Judah said in the name of Rab, "In this case we are dealing with [a time] near sunset. As to a gentile, it will be perfectly clear that he certainly is a gentile [for an Israelite would not use the light immediately after sunset]. If it is a child, I might say it is an Israelite child who happened to take up [the torch]."*

VII.6 A. *Our rabbis have taught:*

- B. *[If] one was walking outside of a village and saw a light, if it was as thick as the opening of a furnace, he may bless it, and if not, he may not bless it.*
- C. *One Tannaite authority [authority] [says], "They may bless the light of a furnace," and another Tannaite authority [says], "They may not bless it."*
- D. *There is no difficulty. The first speaks at the beginning [of the fire], the other at the end.*
- E. *One authority says, "They may bless the light of an oven or a stove," and another authority says, "They may not bless it."*
- F. *There is no problem. The former speaks of the beginning, the latter of the end.*
- G. *One authority says, "They may bless the light of the synagogue and the schoolhouse," and another authority says, "They may not bless it."*
- H. *There is no problem. The former speaks [of a case in which] an important man is present, the latter [of a case in which] an important man is not present.*
- I. *And if you want, I shall explain both teachings as applying to a case in which an important man is present. There still is no difficulty. The former [teaching speaks of a case in which] there is a beadle [who eats in the synagogue], the latter in which there is none.*
- J. *And if you want, I shall explain both teachings as applying to a case in which a beadle is present. There still is no difficulty. The former teaching [speaks of a case in which] there is moonlight, the latter in which there is no moonlight.*

VII.7 A. *Our rabbis have taught:*

- B. *[If] they were sitting in the schoolhouse, and light was brought before them —*
- C. *The House of Shammai say, "Each one blesses for himself."*
- D. *And the House of Hillel say, "One blesses for all of them, as it is said, 'In the multitude of people is the King's glory'" [Pro. 14:28].*
- E. *Certainly [we can understand the position of the House of Hillel because] the House of Hillel explain their reason.*
- F. *But what is the reason of the House of Shammai?*
- G. *They reckon [it as they do] on account of [avoiding] interruption in [Torah study] in the schoolhouse.*
- H. *We have a further Tannaite tradition to the same effect:*
- I. *The members of the house of Rabban Gamaliel did not say [the blessing] "Good health" [after a sneeze] in the schoolhouse on account of the interruption [of study] in the schoolhouse.*

VIII.1 A. **They say a blessing neither on the light nor on the spices of the dead... [M. 8:6A].**

- B. *What is the reason?*
- C. *The light is made for the honor [of the deceased], the spices to remove the bad smell.*
- D. R. Judah in the name of Rab said, ["Light made for] whoever [is of such importance that] they take out [a light] before him both by day and by night is not blessed. [And light made for] whoever [is not important, so that] they take out [a light] before him only by night, is blessed."
- E. R. Huna said, "They do not bless spices of the privy and oil made to remove the grease."
- F. *Does this saying imply that wherever [spice] is not used for smell, they do not bless over it? It may be objected:*
- G. He who enters the stall of a spice dealer and smells the odor, even though he sat there all day long, blesses only one time. He who enters and goes out repeatedly blesses each time.
- H. *And lo, here is a case in which it is not used for the scent, and still he blesses.*
- I. *Yes, but it also is used for the odor — so that people will smell and come and purchase it.*

VIII.2 A. Our rabbis have taught:

- B. If one was walking outside of a village and smelled a scent, if most of the inhabitants are idolators, he does not bless it. If most are Israelites, he blesses it.
- C. R. Yosé says, "Even if most are Israelites, he still may not bless, because Israelite women use incense for witchcraft."
- D. *But do they "all" burn incense for witchcraft!*
- E. *A small part is for witchcraft and a small part is also for scenting garments, which yields a larger part not used for scent, and wherever the majority [of the incense] is not used for scent, one does not bless it.*
- F. R. Hiyya bar Abba said in the name of R. Yohanan, "He who walks on the eve of the Sabbath in Tiberias and at the end of the Sabbath in Sepphoris and smells an odor does not bless it, because it is presumed to have been made only to perfume garments."
- G. *Our rabbis taught:* If one was walking in the gentiles' market and was pleased to scent the spices, he is a sinner.

IX.1 A. [53B] They do not recite a blessing over the light until it has been used.. [M. 8:6B]:

- B. R. Judah said in the name of Rab, "Not that he has actually used it, but if anyone stood near enough so that he might use the light, even at some distance, [he may say the blessing]."
- C. So too R. Ashi said, "We have learned this teaching even [concerning] those at some distance."
- D. *It was objected [on the basis of the following teaching]:* If one had a light hidden in the folds of his cloak or in a lamp, or saw the flame but did not make use of its light, or made use of the light but did not [actually] see the flame, he may not say the blessing. [He may say *the blessing only when*] he [both] sees the flame and uses its light.

- E. *Certainly one finds cases in which one may use the light and not see the flame. This may be when the light is in a corner.*
- F. *But where do you find a case in which one may see the flame and not make use of its light? Is it not when he is at a distance?*
- G. *No, it is when the flame keeps on flickering.*

IX.2 A. *Our rabbis have taught:*

- B. They may say a blessing over glowing coals, but not over dying coals (‘omemot).
- C. *What is meant by glowing coals?*
- D. R. Hisda said, “If one puts a chip into them and it kindles on its own, [these are] all [glowing coals].”
- E. *It was asked:* Is the word ‘omemot [alef] or ‘omemot [‘ayin]?
- F. *Come and hear*, for R. Hisda b. Abdimi said, “‘The cedars in the garden of God could not darken [‘amamuhu] it’” [Eze. 31: 8].
- G. And Raba said, “He must make actual use of it.”
- H. And how [near must one be]?
- I. Ulla said, “So that he may make out the difference between an issar and a pundion [two small coins].”
- J. Hezekiah said, “So that he may make out the difference between a meluzma [a weight] of Tiberias and one of Sepphoris.”
- K. *R. Judah would say the blessing [for the light of the] house of Adda the waiter [which was nearby].*
- L. *Raba would say the blessing [for the light of the] house of Guria bar Hama.*
- M. *Abbaye would say the blessing [for the light of the] house of Bar Abbuha.*
- N. R. Judah said in the name of Rab, “They do not go looking for the light in the way they go looking for [means to carry out other] commandments.”
- O. *R. Zera said, “At the outset, I used to go looking [for light]. Now that I have heard this teaching of R. Judah in the name of Rab, I too will not go searching, but if one comes my way, I shall say the blessing over it.”*

X.1 A. *He who ate [and did not say Grace]... [M. 8:7A]:*

- B. R. Zebid, and some say, R. Dimi bar Abba, said, “The dispute [between the Houses] applies to a case of forgetfulness, but in a case in which a person deliberately [omitted Grace], all agree that he should return to his place and say the blessing.”
- C. *This is perfectly obvious. It is [explicitly] taught, “And he forgot.”*
- D. *What might you have said? That is the rule even where it was intentional, but the reason that the Tannaite authority taught, “And he forgot,” is to tell you how far the House of Shammai were willing to go [in requiring the man to go back to where he ate. They did so even if a man accidentally forgot]. Thus we are taught [the contrary. Even if one forgot, unintentionally, he must go back].*

X.2 A. *It was taught:*

- B. The House of Hillel said to the House of Shammai, “According to your opinion, someone who ate on the top of the Temple Mount and forgot and went down without saying Grace should go back to the top of the Mount and say the blessing.”
- C. The House of Shammai said to the House of Hillel, “According to your opinion, someone who forgot a purse on the top of the Temple Mount would not go back and retrieve it.
- D. “For his own sake, he [assuredly] will go back. For the sake of Heaven [should he] not all the more so [go back]?”
- E. *There were these two disciples. One did it [forgot Grace] accidentally, and, following the rule of the House of Shammai, [went back to bless], and found a purse of gold. And one did it deliberately [omitted Grace], and following the rule of the House of Hillel [did not go back to say it], and a lion ate him.*
- F. *Rabbah bar bar Hanna was traveling in a caravan. He ate and was sated but [forgot and] did not say Grace.*
- G. *He said, “What shall I do? If I tell the men [of the caravan with me] that I forgot to bless, they will say to me, ‘Bless here. Wherever you say the blessing, you are saying the blessing to the Merciful [God].’ It is better that I tell them I have forgotten a golden dove.”*
- H. *So he said to them, “Wait for me, for I have forgotten a golden dove.”*
- I. *He went back and blessed and found a golden dove.*
 - J. *And why was a dove so important?*
 - K. Because the community of Israel is compared to a dove, as it is written, “The wings of the dove are covered with silver, and her pinions with the shimmer of gold” [Psa. 68:14]. Just as the dove is saved only by her wings, so Israel is saved only by the commandments.

XI.1 A. **Until when can he say the Grace? Until the food is digested in his bowels...**
[M. 8:7D]:

- B. How long does it take to digest the food?
- C. R. Yohanan said, “As long as one is no longer hungry.”
- D. Resh Laqish said, “As long as one [still] is thirsty on account of his meal.”
- E. *R. Yemar bar Shelamia said to Mar Zutra — and some say, Rab Yemar bar Shizbi said to Mar Zutra — “Did Resh Laqish really say this? And did not R. Ammi say in the name of Resh Laqish, ‘How long does it take to digest a meal? The time it takes to go four miles.’”*
- F. *There is no problem: Here [we speak of] a big meal, there [we speak of] a small meal.*

XII.1 A. **If wine came to them...** [M. 8:8A]:

- B. *This implies that in the case of an Israelite[’s saying Grace], even though one has not heard the entire blessing, he responds [Amen].*
- C. *But if he has not heard [the whole Grace], how can he have performed his duty by doing so [assuming he has eaten also]?*

- D. Hiyya bar Rab said, “[We speak of a case] in which he did not eat with them.”
- E. So too did R. Nahman say in the name of Rabbah bar Abbuha, “[We speak of a case] in which he did not eat with them.”
- F. *Rab said to Hiyya his son, “My son, seize [the cup] and bless.”*
- G. *So did R. Huna say to Rabbah his son, “Seize and bless.”*
- H. *This implies that he who says the blessing is better than he who answers Amen. But has it not been taught:*
- I. R. Yosé says, “The one who answers Amen is greater than the one who says the blessing.”
- J. R. Nehorai said to him, “By heaven! It is so. You should know it, for behold, common soldiers go ahead and open the battle, but the heroes go in and win it.”
- K. *It is a matter of dispute between Tannaite authorities, as it has been taught:*
- L. Both the one who says the blessing and the one who answers Amen are implied [in the Scripture (Neh. 9: 5)]. But the one who says the blessing is more quickly [answered] than he who answers Amen.

XII.2 A. *Samuel asked Rab, “Should one answer [Amen] after [the blessings of] children in the schoolhouse?”*

- B. He said to him, “They answer Amen after everyone except children in the schoolhouse, since they are [saying blessings solely] for the sake of learning.”
- C. *And this applies when it is not the time for them to say the “Haftarah,” but in the time to say “Haftarah,” they do respond [Amen].*

XII.3 A. *Our rabbis have taught:*

- B. “The absence of oil holds up the blessing [Grace],” the words of Rabbi Zilai.
- C. R. Zivai says, “It does not hold it up.”
- D. R. Aha says, “[The absence of] good oil holds it up.”
- E. R. Zuhamai says, “Just as a dirty person [mezuham] is unfit for the Temple service, so dirty hands are unfit for the blessing.”
- F. *R. Nahman Bar Isaac said, “I know neither Zilai nor Zivai nor Zuhamai. But I know a teaching which R. Judah said in the name of Rab, and some say it was taught on Tannaite authority:*
- G. *“‘And be you holy’ [Lev. 20: 7] — this refers to washing the hands before the meal.*
- H. *“‘And you shall be holy’ — this refers to the washing after the meal.*
- I. *“‘For holy’ — this refers to the oil.*
- J. *“‘Am I the Lord your God’ — this refers to the blessing [Grace].”*