Talmud

ברכות י״ב א:י״ז הָנִיחָא לְרַב דְּאָמַר כָּל בְּרָכָה שֶׁאֵין בָּהּ הַזְכָּרַת הַשֵּׁם אֵינָהּ בְּרָכָה — שַׁפִּיר. אֶלָּא לְרַבִּי יוֹחָנָן דְּאָמַר כָּל בְּרָכָה שֶׁאֵין בָּהּ מַלְכוּת אֵינָהּ בְּרָכָה, מַאי אִיכָּא לְמֵימַר?	Berakhot 12a:17 The distinction between the blessing recited over the radiant lights and the blessings recited over food and drink stems from the assumption that the conclusion: Blessed…Who fashions the radiant lights, is a complete, independent blessing. However, this is not necessarily so. **This works out well according to Rav, who said: Any blessing that does not include mention of God's name is not** considered **a blessing,** and since: Who creates light, includes God's name, it constitutes a complete, independent blessing. **However, according to Rabbi Yoḥanan, who said: Any blessing that does not include mention of** God's **sovereignty,** i.e., our God, King of the universe, **is not** considered **a blessing, what can be said** to distinguish between the conclusion of the blessings over food and drink and the blessing over the radiant lights? Since the conclusion: Who creates light, does not mention God's sovereignty, it does not constitute a complete, independent blessing.

ברכות ל״ה א מַתְנִי׳ **כֵּיצַד מְבָרְכִין** עַל הַפֵּירוֹת? עַל פֵּירוֹת הָאִילָן הוּא אוֹמֵר: ״בּוֹרֵא פְּרִי הָעֵץ״, חוּץ מִן הַיַּיִן, שֶׁעַל הַיַּיִן הוּא אוֹמֵר: ״בּוֹרֵא פְּרִי הַגָּפֶן״. וְעַל פֵּירוֹת הָאָרֶץ הוּא אוֹמֵר: ״בּוֹרֵא פְּרִי הָאֲדָמָה״, חוּץ מִן הַפַּת, שֶׁעַל הַפַּת הוּא	Berakhot 35a **MISHNA:** This mishna discusses the blessings recited over various foods. **How does one recite a blessing over fruits? Over** different **fruits** that grow on a **tree one recites: Who creates fruit of the tree, with the exception of wine.** Although wine is produced from fruit of the tree, due to its significance, its blessing differs from other fruits of the tree. **Over wine one recites: Who creates fruit of the vine. Over fruits** that grow from **the earth, one recites: Who creates fruit of the ground, with the exception of bread.** Bread, too, is significant and its blessing differs from other fruits of the ground, **as over bread one recites: Who**

אוֹמֵר: ”הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ”. וְעַל הַיְרָקוֹת הוּא אוֹמֵר: ”בּוֹרֵא פְּרִי הָאֲדָמָה”. רַבִּי יְהוּדָה אוֹמֵר: ”בּוֹרֵא מִינֵי דְשָׁאִים”. **גְּמָ׳** מְנָא הָנֵי מִילֵּי? דְּתָנוּ רַבָּנַן: ”קֹדֶשׁ הִלּוּלִים לַה׳”, מְלַמֵּד שֶׁטְּעוּנִים בְּרָכָה לִפְנֵיהֶם וּלְאַחֲרֵיהֶם. מִכָּאן אָמַר רַבִּי עֲקִיבָא: אָסוּר לְאָדָם שֶׁיִּטְעוֹם כְּלוּם קוֹדֶם שֶׁיְּבָרֵךְ. . . .

וְאֶלָּא סְבָרָא הוּא: אָסוּר לוֹ לָאָדָם שֶׁיֵּהָנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְּרָכָה. תָּנוּ רַבָּנַן: אָסוּר לוֹ לָאָדָם שֶׁיֵּהָנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְּרָכָה.

. . . אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל הַנֶּהֱנֶה מִן הָעוֹלָם הַזֶּה בְּלֹא בְּרָכָה כְּאִילּוּ נֶהֱנָה מִקָּדְשֵׁי שָׁמַיִם, שֶׁנֶּאֱמַר: ”לַה׳ הָאָרֶץ וּמְלוֹאָהּ”. רַבִּי לֵוִי רָמֵי:

brings forth bread from the earth. Over herbs and leafy **vegetables one recites: Who creates fruit of the ground. Rabbi Yehuda says** that there is room to distinguish between fruits that grow from the earth, herbs, and leafy vegetables. Although they are all fruit of the ground, since they have different qualities, the blessing on the latter is: **Who creates various kinds of herbs. GEMARA:** Concerning the fundamental basis for blessings, the Gemara asks: **From where are these matters,** the obligation to recite a blessing before eating, derived? The Gemara answers: **As the Sages taught** in the *Sifra*: With regard to saplings, it is stated that in their fourth year their fruit will be: **“…sanctified for praises before the Lord”** (Leviticus 19:24). This verse **teaches** that **they require** praise of God in the form of a **blessing** both **beforehand and thereafter,** as the verse says praises in the plural. **From here, Rabbi Akiva said: A person is forbidden to taste anything before he recites a blessing,** as without reciting praise over food, it has the status of a consecrated item, from which one is forbidden to derive pleasure.. . .

Rather, all previous attempts at deriving this *halakha* are rejected. The fundamental obligation to recite a blessing over food is founded on **reason: One is forbidden to derive benefit from this world without a blessing. The Sages taught** in a *Tosefta*: **One is forbidden to derive benefit from this world,** which is the property of God, **without** reciting **a blessing** beforehand. **And anyone who derives benefit from this world without a blessing,** it is as if he is guilty of **misuse** of a consecrated object. . . .

Similarly, **Rav Yehuda said** that **Shmuel said: One who derives benefit from this**

כְּתִיב "לַה' הָאָרֶץ וּמְלוֹאָהּ", וּכְתִיב "הַשָּׁמַיִם שָׁמַיִם לַה' וְהָאָרֶץ נָתַן לִבְנֵי אָדָם"! לָא קַשְׁיָא כָּאן קוֹדֶם בְּרָכָה,

world without a blessing, it is as if he enjoyed objects consecrated to the heavens, as it is stated: "The earth and all it contains is the Lord's, the world and all those who live in it" (Psalms 24:1). Rabbi Levi expressed this concept differently. **Rabbi Levi raised a contradiction: It is written: "The earth and all it contains is the Lord's," and it is written** elsewhere: **"The heavens are the Lord's and the earth He has given over to mankind"** (Psalms 115:16). There is clearly a contradiction with regard to whom the earth belongs. He himself resolves the contradiction: This is **not difficult. Here,** the verse that says that the earth is the Lord's refers to the situation **before a blessing** is recited,

ברכות מ' ב

אֲבָל הֵיכָא דְּכִי שָׁקְלַתְּ לֵיהּ לְפֵירֵי לֵיתֵיהּ לִגְווֹזָא דַּהֲדַר מַפֵּיק, לָא מְבָרְכִינַן עֲלֵיהּ "בּוֹרֵא פְּרִי הָעֵץ" אֶלָּא "בּוֹרֵא פְּרִי הָאֲדָמָה". וְעַל כּוּלָּן אִם אָמַר "שֶׁהַכֹּל" וְכוּ'. אִתְּמַר. רַב הוּנָא אָמַר: חוּץ מִן הַפַּת וּמִן הַיַּיִן. וְרַבִּי יוֹחָנָן אָמַר: אֲפִילּוּ פַּת וְיַיִן. נֵימָא כְּתַנָּאֵי: רָאָה פַּת וְאָמַר: "כַּמָּה נָאָה פַּת זוֹ, בָּרוּךְ

Berakhot 40b

However, in a situation **where, when you take the fruit, the branch does not remain and again produce** fruit, **we do not recite the blessing: Who creates fruit of the tree, but rather: Who creates fruit of the ground.** We learned in the mishna: **And on all** food items, **if he recited:** By whose word **all things** came to be, he fulfilled his obligation. **It was stated** that the *amora'im* disputed the precise explanation of the mishna. **Rav Huna said:** This *halakha* applies to all foods **except for bread and wine.** Since they have special blessings, one does not fulfill his obligation by reciting the general blessing: By whose word all things came to be. **And Rabbi Yoḥanan said:** One fulfills his obligation with the blessing: By whose word all things came to be, **even** over **bread and wine.** The Gemara remarks: **Let us say** that this dispute is **parallel to a tannaitic** dispute found elsewhere, as it was taught in a *Tosefta*: One who **saw bread and said: How pleasant is this bread, blessed**

הַמָּקוֹם שֶׁבָּרָאָהּ" — יָצָא. רָאָה תְּאֵנָה וְאָמַר "כַּמָּה נָאָה תְּאֵנָה זוֹ, בָּרוּךְ הַמָּקוֹם שֶׁבָּרָאָהּ" — יָצָא, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יוֹסֵי אוֹמֵר: כָּל הַמְשַׁנֶּה מִמַּטְבֵּעַ שֶׁטָּבְעוּ חֲכָמִים בִּבְרָכוֹת — לֹא יָצָא יְדֵי חוֹבָתוֹ. נֵימָא רַב הוּנָא דְּאָמַר כְּרַבִּי יוֹסֵי, וְרַבִּי יוֹחָנָן דְּאָמַר כְּרַבִּי מֵאִיר?! אָמַר לָךְ רַב הוּנָא: אֲנָא דַּאֲמָרִי אֲפִילּוּ לְרַבִּי מֵאִיר, עַד כָּאן לָא קָאָמַר רַבִּי מֵאִיר הָתָם, אֶלָּא הֵיכָא דְּקָא מַדְכַּר שְׁמֵיהּ דְּפַת, אֲבָל הֵיכָא דְּלָא קָא מַדְכַּר שְׁמֵיהּ דְּפַת אֲפִילּוּ רַבִּי מֵאִיר מוֹדֶה. וְרַבִּי יוֹחָנָן אָמַר לָךְ: אֲנָא דַּאֲמָרִי אֲפִילּוּ לְרַבִּי יוֹסֵי, עַד כָּאן לָא קָאָמַר רַבִּי יוֹסֵי הָתָם אֶלָּא מִשּׁוּם דְּקָאָמַר בְּרָכָה דְּלָא תַּקִּינוּ רַבָּנַן, אֲבָל אָמַר "שֶׁהַכֹּל

is the Omnipresent Who created it, fulfilled his obligation to recite a blessing. **One who saw a fig and said: How pleasant is this fig, blessed is the Omnipresent Who created it, fulfilled** his obligation. This is **the statement of Rabbi Meir. Rabbi Yosei says: One who deviates from the formula coined by the Sages in blessings, did not fulfill his obligation.** If so, **let us say** that **Rav Huna,** who **said** that one who recites: By whose word all things came to be, over bread or wine, did not fulfill his obligation, holds **in accordance with** the opinion of **Rabbi Yosei; and Rabbi Yoḥanan,** who **said** that one who recites: By whose word all things came to be, over bread or wine fulfills his obligation, holds **in accordance with** the opinion of **Rabbi Meir.** The Gemara rejects this: **Rav Huna** could have **said to you: I said** my statement, **even** in accordance with the opinion of **Rabbi Meir,** as **Rabbi Meir only stated** his opinion, that one who alters the formula of the blessing fulfills his obligation, **there, where** the individual explicitly **mentions the term bread** in his blessing, **but where he does not mention** the **term bread, even Rabbi Meir agrees** that he did not fulfill his obligation. **And Rabbi Yoḥanan** could have **said to you: I said** my statement, **even** in accordance with the opinion of **Rabbi Yosei,** as **Rabbi Yosei only stated** his opinion, that one who alters the formula of the blessing does not fulfill his obligation, **there, because he recited a blessing that was not instituted by the Sages; however,** if **he recited: By whose word all things came to be, which was instituted by the Sages, even Rabbi Yosei agrees** that, after the fact, he fulfilled his obligation to recite a blessing. Regarding blessings that do not conform to the formula instituted by the Sages, the Gemara relates that **Binyamin the shepherd ate bread and**

נְהֶיֶה בִּדְבָרוֹ" דְּתַקִּינוּ רַבָּנַן,
אֲפִילּוּ רַבִּי יוֹסֵי מוֹדֶה. בִּנְיָמִין
רָעֲיָא כְּרַךְ רִיפְתָּא, וַאֲמַר:
"בְּרִיךְ מָרֵיהּ דְּהַאי פִּיתָּא". אָמַר
רַב: יָצָא. וְהָאָמַר רַב: כָּל בְּרָכָה
שֶׁאֵין בָּהּ הַזְכָּרַת הַשֵּׁם אֵינָהּ
בְּרָכָה! דְּאָמַר: "בְּרִיךְ רַחֲמָנָא
מָרֵיהּ דְּהַאי פִּיתָּא". וְהָא בָּעֵינַן
שָׁלֹשׁ בְּרָכוֹת? מַאי "יָצָא"
דְּקָאָמַר רַב — נָמֵי יָצָא יְדֵי
בְּרָכָה רִאשׁוֹנָה. מַאי קָמַשְׁמַע
לַן? אַף עַל גַּב דַּאֲמָרָהּ בִּלְשׁוֹן
חוֹל. תְּנֵינָא: וְאֵלּוּ נֶאֱמָרִים בְּכָל
לְשׁוֹן: פָּרָשַׁת סוֹטָה, וִידּוּי
מַעֲשֵׂר, קְרִיאַת שְׁמַע, וּתְפִלָּה,
וּבִרְכַּת הַמָּזוֹן. אִצְטְרִיךְ: סָלְקָא
דַּעְתָּךְ אָמֵינָא, הָנֵי מִילֵּי דַּאֲמָרָהּ
בִּלְשׁוֹן חוֹל כִּי הֵיכִי דְּתַקִּינוּ
רַבָּנַן בִּלְשׁוֹן קֹדֶשׁ, אֲבָל לֹא
אֲמָרָהּ בִּלְשׁוֹן חוֹל כִּי הֵיכִי

afterward **recited** in Aramaic: **Blessed is the Master of this bread. Rav said,** he thereby **fulfilled** his obligation to recite a blessing. The Gemara objects: **But didn't Rav** himself **say: Any blessing that does not contain mention of God's name is not** considered a **blessing?** The Gemara emends the formula of his blessing. **He said: Blessed is the All-Merciful, Master of this bread.** The Gemara asks: **But don't we require three blessings** in Grace after Meals? How did he fulfill his obligation with one sentence? The Gemara explains: **What is: Fulfills his obligation, that Rav also said? He fulfills** the obligation **of the first** of the three **blessings,** and must recite two more to fulfill his obligation completely. The Gemara asks: **What is he teaching us?** The Gemara answers: **Although he recited** the blessing **in a secular language,** other than Hebrew, he fulfilled his obligation. This remains difficult, as **we** already **learned** this in a mishna in *Sota*: **And these are recited in any language** that one understands: **The portion of** the swearing of the ***sota*,** the **confession** of the **tithes** when a homeowner declares that he has given all *teruma* and tithes appropriately, **the recitation of *Shema*, and** the *Amida* **prayer and Grace after Meals.** If Grace after Meals is clearly on the list of matters that may be recited in any language, what did Rav teach us? The Gemara answers: Rav's ruling with regard to Binyamin the Shepherd **is necessary, as it might have entered your mind to say: This,** the permission to recite Grace after Meals in any language, **applies only** to a case where one **recited it in a secular language, just as it was instituted by the Sages in the holy tongue. However,** in a case **where** one **did not recite** the blessing **in a secular language, just as it was instituted by the Sages in the holy tongue,**

דְּתַקִּינוּ רַבָּנַן בִּלְשׁוֹן קֹדֶשׁ, אֵימָא לָא. קָא מַשְׁמַע לַן. גּוּפָא. אָמַר רַב: כָּל בְּרָכָה שֶׁאֵין בָּהּ הַזְכָּרַת הַשֵּׁם — אֵינָהּ בְּרָכָה. וְרַבִּי יוֹחָנָן אָמַר: כָּל בְּרָכָה שֶׁאֵין בָּהּ מַלְכוּת אֵינָהּ בְּרָכָה. אָמַר אַבָּיֵי: כְּוָותֵיהּ דְּרַב מִסְתַּבְּרָא, דְּתַנְיָא: "לֹא עָבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכָחְתִּי": לֹא עָבַרְתִּי — מִלְּבָרֵכְךָ, וְלֹא שָׁכָחְתִּי — מִלְּהַזְכִּיר שִׁמְךָ עָלָיו. וְאִילּוּ מַלְכוּת לָא קָתָנֵי. וְרַבִּי יוֹחָנָן תָּנֵי: "וְלֹא שָׁכָחְתִּי" — מִלְּהַזְכִּיר שִׁמְךָ וּמַלְכוּתְךָ עָלָיו.	**say** that **no,** he did **not** fulfill his obligation. Therefore, Rav **teaches us** that, after the fact, not only is the language not an impediment to fulfillment of his obligation to recite a blessing, the formula is not an impediment either. The Gemara considers **the matter** of Rav's opinion **itself** and cites the fundamental dispute in that regard. **Rav said: Any blessing that does not contain mention of God's name is not** considered a **blessing. And Rabbi Yoḥanan said: Any blessing that does not contain mention of** God's **sovereignty is not** considered a **blessing. Abaye said: It stands to reason in accordance with** the opinion of **Rav, as it was taught** in a *Tosefta*: In the confession of the tithes, one recites, **"I did not transgress your mitzvot and I did not forget"** (Deuteronomy 26:13). The meaning of phrase, **I did not transgress,** is that I did not refrain **from blessing You** when separating tithes; and the meaning of the phrase, **and I did not forget,** is that I did not forget **to mention Your name in** the blessing recited **over it. However, this** *baraita* **did not teach** that one must mention God's **sovereignty** in the blessing. **And Rabbi Yoḥanan** would say: **Emend** the *baraita*: **And I did not forget to mention Your name and Your sovereignty in** the blessing recited **over it;** indicating that one must mention both God's name and God's sovereignty. . .