**Babylonian Talmud: Tractate Berakoth**

**Folio 35a**

**CHAPTER VI**

***MISHNAH***. WHAT BLESSINGS ARE SAID OVER FRUIT? OVER FRUIT OF THE TREE ONE SAYS, WHO CREATEST THE FRUIT OF THE TREE, EXCEPT FOR WINE, OVER WHICH ONE SAYS, WHO CREATEST THE FRUIT OF THE VINE. OVER THAT WHICH GROWS FROM THE GROUND ONE SAYS: WHO CREATEST THE FRUIT OF THE GROUND, EXCEPT OVER BREAD, FOR WHICH ONE SAYS, WHO BRINGEST FORTH BREAD FROM THE EARTH. OVER VEGETABLES ONE SAYS, WHO CREATEST THE FRUIT OF THE GROUND; R. JUDAH, HOWEVER, SAYS: WHO CREATEST DIVERS KINDS OF HERBS.

***GEMARA***. Whence is this derived?[1](https://halakhah.com/berakoth/berakoth_35.html#35a_1)  — As our Rabbis have taught: The fruit thereof shall be holy, for giving praise unto the Lord.[2](https://halakhah.com/berakoth/berakoth_35.html#35a_2)  This[3](https://halakhah.com/berakoth/berakoth_35.html" \l "35a_3)  teaches that they require a blessing both before and after partaking of them. On the strength of this R. Akiba said: A man is forbidden to taste anything before saying a blessing over it.

But is this the lesson to be learnt from these words 'Holy for giving praise'? Surely they are required for these two lessons: first, to teach that the All-Merciful has declared: Redeem it[4](https://halakhah.com/berakoth/berakoth_35.html#35a_4)  and then eat it, and secondly, that a thing which requires a song of praise requires redemption,[5](https://halakhah.com/berakoth/berakoth_35.html#35a_5)  but one that does not require a song of praise does not require redemption,[6](https://halakhah.com/berakoth/berakoth_35.html#35a_6)  as has been taught by R. Samuel b. Nahmani in the name of R. Jonathan. For R. Samuel b. Nahmani said in the name of R. Jonathan: Whence do we know that a song of praise is sung only over wine?[7](https://halakhah.com/berakoth/berakoth_35.html#35a_7)  Because it says, And the vine said unto them: Should I leave my wine which cheereth God and man?[8](https://halakhah.com/berakoth/berakoth_35.html#35a_8)  If it cheers man, how does it cheer God? From this we learn that a song of praise is sung only over wine.

Now this reasoning[9](https://halakhah.com/berakoth/berakoth_35.html#35a_9)  is valid for him who teaches 'The planting of the fourth year'.[10](https://halakhah.com/berakoth/berakoth_35.html#35a_10)  But for him who teaches 'The vineyard of the fourth year', what can be said? For it has been stated: R. Hiyya and R. Simeon the son of Rabbi [taught differently]. One taught, 'Vineyard of the fourth year', the other taught, 'Planting of the fourth year'. — For him who teaches 'Vineyard of the fourth year' also there is no difficulty if he avails himself of a *gezerah shawah*.[11](https://halakhah.com/berakoth/berakoth_35.html#35a_11)  For it has been taught: Rabbi says: It says there, that it may yield unto you more richly the increase thereof,[12](https://halakhah.com/berakoth/berakoth_35.html#35a_12)  and it says in another place, the increase of the vineyard.[13](https://halakhah.com/berakoth/berakoth_35.html#35a_13)  Just as in the latter passage 'increase' refers to the vineyard, so here it refers to the vineyard. Thus one hillul is left over to indicate that a blessing is required. But if he does not avail himself of a *gezerah shawah*, how can he derive this lesson? And even if he does avail himself of a *gezerah shawah*, while we are satisfied that a blessing is required after it,[14](https://halakhah.com/berakoth/berakoth_35.html#35a_14)  whence do we learn that it is required [before partaking]? — This is no difficulty. We derive it by argument *a fortiori*: If he says a blessing when he is full, how much more so ought he to do so when he is hungry?[15](https://halakhah.com/berakoth/berakoth_35.html#35a_15)

We have found a proof for the case of [the produce of the vineyard]: whence do we find [that a benediction is required] for other species?[16](https://halakhah.com/berakoth/berakoth_35.html#35a_16)  It can be learnt from the vineyard. Just as the vineyard being something that is enjoyed requires a blessing, so everything that is enjoyed requires a blessing. But this may be refuted: How can we learn from a vineyard, seeing that it is subject to the obligation of the gleanings?[17](https://halakhah.com/berakoth/berakoth_35.html#35a_17)  — We may cite the instance of corn.[18](https://halakhah.com/berakoth/berakoth_35.html#35a_18)  How can you cite the instance of corn, seeing that it is subject to the obligation of *hallah*?[19](https://halakhah.com/berakoth/berakoth_35.html#35a_19)  — We may then cite the instance of the vineyard, and the argument goes round in a circle: The distinguishing feature of the first instance is not like that of the second, and vice versa. The feature common to both is that being things which are enjoyed they require a blessing; similarly everything which is enjoyed requires a blessing. But this [argument from a] common feature [is not conclusive], because there is with them[20](https://halakhah.com/berakoth/berakoth_35.html#35a_20)  the common feature that they are offered on the altar![21](https://halakhah.com/berakoth/berakoth_35.html#35a_21)

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Our Rabbis have taught: It is forbidden to a man to enjoy anything of this world without a benediction, and if anyone enjoys anything of this world without a benediction, he commits sacrilege.[27](https://halakhah.com/berakoth/berakoth_35.html#35a_27)  What is his remedy? He should consult a wise man. What will the wise man do for him? He has already committed the offence! — Said Raba: What it means is that he should consult a wise man beforehand, so that he should teach him blessings and he should not commit sacrilege. Rab Judah said in the name of Samuel: To enjoy anything of this world without a benediction is like making personal use of things consecrated to heaven, since it says. The earth is the Lord's and the fulness there of.[28](https://halakhah.com/berakoth/berakoth_35.html#35a_28)  R. Levi contrasted two texts. It is written, 'The earth is the Lord's and the fulness thereof', and it is also written, The heavens are the heavens of the Lord, but the earth hath He given to the children of men![29](https://halakhah.com/berakoth/berakoth_35.html#35a_29)  There is no contradiction: in the one case it is before a blessing has been said