

1.6.6; 40a (משנה ב') → 41a (קשיא)

1. וַיִּשֶׁתּ מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֲהֵלָה: בְּרֵאשִׁית פֶּרֶק ט פְּסוּק כֹּא
 2. וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ כִּי עִירְמָם הֵם וַיִּתְּפְרוּ עָלֶיהָ תְּאֵנָה וַיַּעֲשׂוּ לָהֶם חֲגֵלֶת: בְּרֵאשִׁית פֶּרֶק ג פְּסוּק ז
 3. ... כָּכָל מִצְוֹתָךְ אֲשֶׁר צִוִּיתָנִי לֹא עֲבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכַחְתִּי: דְּבָרִים פֶּרֶק כו פְּסוּק יג

- I ברכות consequences of errant משנה ב'
- a If: he said בפה"א on fruit of the tree – יצא
- i As per: יהודה ר' who holds that the main anchor of the tree is the ground (in re: מקרא ביכורים when the tree is cut down or the water source has dried up)
- b But if: he said בפה"ע on fruit of the ground – לא יצא
- i Note: this is obvious – but is needed for יהודה ר' approach, that wheat is considered a tree
- 1 Source: his opinion as to the identity of הדעת עץ (multiple approaches – vv. 1-2)
- 2 Therefore: ר"י that according to ר"י, wheat is בפה"ע – קמ"ל that isn't
- (a) Explanation: בפה"ע is only said for fruit that, when picked, leaves the branch intact and it produces more fruit the next year; if not, the ברכה is בפה"א
- c And if: he said בהברו נהיה בדברו on any of them – יצא
- i פת ויין except ד' הונא
- ii פת ויין ד' יוחנן
- 1 Suggestion: their dispute parallels יוסי מ/ר' ר' הונא ר' יוסי: ר' יוחנן; ר' יוסי: ר' הונא re:
- (a) If: he saw פת ויין and blessed God who made beautiful bread/wine in his own words
- (i) יצא ד"מ
- (ii) יוצא ד"י anyone who deviates from מטבע ברכות is not יוצא
1. Rejection: הונא ר' position even works for ר"מ – at least he mentioned פת
2. And: ר"י position may jibe with ר"י – at least he said a proper ברכה (מטבע)
- iii Story: בריך מריה דהאי פיתא said his own Aramaic form after eating bread (בנימין רעיא)
- 1 יצא דב
- (a) Challenge: רב ruled that a ברכה without שם שמים isn't a ברכה
- (i) Answer: he said רחמנא
- (ii) Challenge: he needs to say 3 ברכות
1. Answer: he was יוצא the first
2. Challenge: this isn't teaching anything new – סוטה ז: rules that ברכת המזון is said לשון בכל
- a. Answer: ר"מ it must be a direct translation – קמ"ל that it doesn't
- 2 Revisiting רב's ruling about ברכות: requirement of שם ה' – based on v. 3
- (a) Dissent: ר' יוחנן requires also מלכות – based on alternate read of v. 3
- II ברכת שהכל משנה ג'
- a For anything: that does not grow from the ground – שהכל
- i Even: vinegar, fallen (spoiled) fruits and locusts – שהכל
- 1 Dissent: יהודה ר' – if it is associated with a curse – no ברכה
- b שהכל includes meat, fish, dairy, eggs, food gone bad, salt, brine, morils or mushrooms – זרייתא
- i Challenge: don't mushrooms etc. grow from the earth?
- 1 Proof: ברייתא – if someone takes a נדר from all קרקע קרקע, it includes them
- (a) Answer: they grow on the ground, but don't get their nutrition from the ground
- (i) Challenge: זרייתא mentioned דבר שאין גידולי מן הארץ
- (ii) Response: should read: מן הקרקע כל היונק
- c Definition of נובלות (dispute זירא ר' אילעא)
- i One: Sun-baked fruit
- ii Other: Dates blown down by the wind
- 1 Analysis: calling נובלות a "cursed fruit" only fits #1
- (a) Defense: מין קללה may refer to others (חומץ etc.)
- 2 Alternative analysis: making שהכל on "wind-blown dates" is difficult – should be בפה"ע
- (a) answer: all agree that נובלות means "sun-baked fruit"; dispute is about תמרה in א:א
- (i) note: why would wind-blown dates be במעשרות – חייב – they are הפקר
- (ii) answer: if he made them into גורן as per ר'אב"י's ruling
- 3 challenge: if נובלות תמרה means "sun-baked", why not use consistent term in ברכות and דמאי? קשיא