

The Gemara discusses which foods require *Borei Nefashos* as the after-blessing:

על הביצא ועל מיני קופרא – אמר רב יצחק בר אבדימי משום רבינו – **Rav Yitzchak bar Avdimi said in the name of our teacher, Rav: An egg and on all kinds of meat, בתחלה מברך שהכל ולבסוף – in the beginning, before eating, one recites the blessing shehakol, and at the end, after eating, one recites Borei nefashos rabbos etc. אבל ירקא לא – But after eating vegetables, one does not.**^[1] ורבי יצחק אמר – **But R' Yitzchak says: אפילו ירקא – Even after eating vegetables, one recites Borei Nefashos, אבל מין לא – but after drinking water, one does not.**^[2] ורב פפא אמר – **And Rav Pappa says: אפילו מין – Even after drinking water, one recites Borei Nefashos.**

The Gemara relates:

מר זוטרא עבד כרב יצחק בר אבדימי ורב – **Mar Zutra acted in accordance with the ruling of Rav Yitzchak bar Avdimi, ורב שימי בר אשי עבד כרב יצחק – and Rav Shimi bar Ashi acted in accordance with R' Yitzchak. וסימנה חר בתרי ותרי קהר – And your mnemonic for remembering who acted in accordance with whom is: "One did as two, and two did as one."**^[3] אמר רב אשי – **I, at the time that I remember, act in accordance with all of them.**^[4]

The Gemara presents a challenge from a Mishnah:

בל שטעון ברקה לאחריי טעון – **We learned in a Mishnah:**^[5] ברקה לפניו – **WHATEVER REQUIRES A BLESSING AFTER IT REQUIRES A BLESSING BEFORE IT.** ויש שטעון ברקה לפניו ואין טעון – **BUT THERE IS SOMETHING THAT REQUIRES A BLESSING BEFORE IT AND DOES NOT REQUIRE A BLESSING AFTER IT.** בשלמא לרב יצחק בר אבדימי לאפוקי ירקא – **Now, this Mishnah is fine according to Rav Yitzchak bar Avdimi, who holds that one does not recite a Borei Nefashos after eating vegetables, for we can say that the Mishnah means to exclude vegetables.**^[6] I.e. the Mishnah's statement that there are things that require a blessing beforehand and not afterwards is alluding to vegetables, which require a blessing before eating, but not after eating. לרבי יצחק לאפוקי מין – **And similarly, we can say that**

according to R' Yitzchak (who rules that one does recite *Borei Nefashos* after vegetables but not after water), the Mishnah means to exclude water. **אלא לרב פפא לאפוקי מאי – But according to Rav Pappa, who holds that one recites Borei Nefashos even after drinking water, what does the Mishnah mean to exclude?**

The Gemara answers:

לאפוקי מצות – **The Mishnah means to exclude the performance of mitzvot, teaching that one recites a blessing only before the performance of a mitzvah but not afterwards.**^[7]

The Gemara persists:

בלבדי מערבא – **But according to the Westerners** (i.e. those who live in Eretz Yisrael), **דבתר דמסלקי תפיליהו – who – after they remove their tefillin – אשר קדשנו במצותיו וצונו – recite the blessing: Who sanctified us with His commandments and has commanded us to observe His decrees,**^[8] **לאפוקי מאי – what does the Mishnah mean to exclude?**

The Gemara answers:

לאפוקי ריחני – **The Mishnah means to exclude fragrances, indicating that one recites a blessing only before smelling a fragrance but not afterwards.**^[9]

The Gemara discusses the virtues of an egg:^[10]

אמר רבי ינאי – **R' Yannai said in the name of Rabbi: ביצה טובה – Any food that is the size of an egg, ממהנו – an egg is better than it. I.e. there is no food the size of an egg that is as healthful as an egg.**^[11] כי אתא רבין אמר – **When Ravin came to Babylonia from Eretz Yisrael, he said: טבא ביצתא מגולגלתא משייתא קייסי סולתא – A lightly roasted egg^[12] is better for the body than six kaysei^[13] of fine flour. דימי אמר – When Rav Dimi came to Babylonia from Eretz Yisrael, he said: טבא ביצתא מגולגלתא משייתא – A lightly roasted egg is better than six kaysei of fine flour. מארבע – A fully roasted egg is better than four kaysei of fine flour.**^[14] מבושלתא – **A boiled egg, כל שהוא כביצה ביצה טובה – any food that is the size of an egg, the egg**

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1. I.e. he does not recite any after-blessing (*Rashi*). [Meat and eggs are significant foods, and, therefore, require an after-blessing. But vegetables, which are less significant, do not require an after-blessing (see *Ritva, Pnei Yehoshua*; see *Tzalach*, who gives a different explanation; see also *Tos. R' Yehudah HeChasid*.)]

2. R' Yitzchak maintains that the Rabbis instituted that one recite *Borei Nefashos* after eating, but not after drinking (*Pnei Yehoshua*; cf. *Tzalach* cited in preceding note).

3. Mar Zutra, who appears here as "one" (since only his name is mentioned, not his father's), acted in accordance with the ruling of "two," i.e. R' Yitzchak bar Avdimi – the "R' Yitzchak" mentioned with his father's name. And "two" – Rav Shimi bar Ashi (mentioned with his father's name) – acted in accordance with the ruling of "one" – the R' Yitzchak mentioned without his father's name (*Rashi*).

4. I.e. even in accordance with Rav Pappa (*Rashi*; cf. *Chodesh HaAviv*), and I recite *Borei Nefashos* even after drinking water. [See *Chadashim Gam Yeshanim* regarding the intent of "at the time I remember."]

5. *Niddah* 51b.

6. And most certainly water (*Rashi*).

7. For example, one does not recite a blessing when removing his tefillin or his *tzitzis*, or after blowing a *shofar* or taking a *lulav* (*Rashi*). [For the Sages instituted only a "prior-blessing" for mitzvot, not an "after-blessing."]

8. This blessing is based on the verse (*Exodus* 13:10): *And you shall observe this decree at its designated time from day to day*, which the "Westerners" expound as teaching that tefillin (which are mentioned in the preceding verse) are worn only from day to day, but not at night. Accordingly, when one removes his tefillin just before nightfall, he is

complying with this command, and recites a blessing (*Tosafos, Rashba*; see there regarding the Babylonian reasoning in this matter).

9. The Sages did not institute an after-blessing for smelling fragrances, because it is a relatively insignificant pleasure (*Rashi to Niddah* 52a (ד"ה ריחני). Alternatively, no after-blessing was instituted because the pleasure of the fragrance is not retained after one finishes smelling it. It is thus akin to the case of digested food, where the law is that once the food has been completely digested, one can no longer recite the after-blessing on it [see *Mishnah* below, 51b] (*Kol Bo*, cited by *Magen Avraham* 216:1; see also *Taz* 216:1).

[The Gemara could have answered that the Mishnah means to exclude all mitzvot other than tefillin, for which even the "Westerners" do not recite an after-blessing (*Tosafos*). The Gemara preferred, however, to say that the Mishnah means to exclude a complete category, such as fragrances, where there are no exceptions (*Tosafos to Niddah* 51b ולבדי; cf. *Mordechai* §154).]

10. [Perhaps, the Gemara cites this ensuing discussion to explain why Rav Yitzchak bar Avdimi treats an egg differently from vegetables in the matter of *Borei Nefashos* (see *Pnei Yehoshua* cited above in note 1).]

11. *Rashi*.

12. Which is soft and swallowed as a thick liquid (see *Rashi*). [The literal translation of *ביצתא מגולגלתא* is a *spinning* or *rolling* egg. Raw eggs do not spin. Thus *ביצתא מגולגלתא* denotes an egg roasted to the point that it spins (*Maharsha*; see *Rashi to Shabbos* 38b בשביל).]

13. *Kaysei* is the plural form of *kaysa* – a measuring container that holds a *log* (*Rashi*). [A *log* is the equivalent of six eggs. Thus, six *kaysei* is the equivalent of thirty-six eggs.]

14. I.e. a fully roasted egg is more beneficial than the equivalent of twenty-four eggs of fine flour.

is better than it, except for meat.^[15]

The Gemara cites the next part of the Mishnah:

רבי עקיבא אומר אפילו אבל שלק בו – R' AKIVA SAYS: EVEN IF HE ATE A COOKED VEGETABLE etc. [out it is his sustenance].

The Gemara asks:

ומי איכא מידי דהנה שלק מזוני – But is there such a thing as a vegetable eaten for sustenance?

The Gemara answers:

אמר רב אשי – Rav Ashi said: בקלח של כרוב שנו – They taught our Mishnah in regard to a stalk of cabbage, which is indeed eaten for sustenance.

A Baraisa is cited which, among other teachings, indeed mentions cabbage as a sustaining type of food:

טחול ופה לשיניים – The Rabbis taught in a Baraisa: SPLEEN meat IS BENEFICIAL FOR THE TEETH AND HARMFUL FOR THE INTESTINES. וקשה לבני מעים כרישין קשין לשיניים ופיין – LEEKS ARE HARMFUL FOR THE TEETH AND BENEFICIAL FOR THE INTESTINES. כל ירק חי מוריק – ANY RAW VEGETABLE PALES the countenance. וכל קטן מקטין – AND ANYTHING eaten SMALL, i.e. not fully grown, IMPEDES GROWTH.^[16] וכל נפש משיב – AND ALL LIFE REVITALIZES LIFE.^[17] את הנפש ותרין – CABBAGE IS FOR SUSTENANCE, כריב למזון – AND BEETS ARE FOR HEALING. אוי לו לבית שהלפת – WOE TO THE HOUSE, i.e. belly, THROUGH WHICH TURNIPS PASS.

The Gemara elaborates the Baraisa:

טחול ופה לשיניים וקשה לבני מעים – The master said: SPLEEN meat IS BENEFICIAL FOR THE TEETH AND HARMFUL FOR THE INTESTINES. מאי תקנתיה – What is its remedy? I.e. how can one derive the benefit that spleen meat provides for the teeth without suffering the harmful side effects it has on the intestines? He should chew it and spit it out.

The Gemara proceeds with the next clause of the Baraisa:

כרישין קשין לשיניים ופיין לבני מעים – LEEKS ARE HARMFUL FOR THE TEETH AND BENEFICIAL FOR THE INTESTINES. מאי תקנתיה – What is its remedy? I.e. how can one derive the benefit that leeks provide for the intestines without suffering the harmful side effects they have on the teeth? He should cook them till they become very soft and swallow them without chewing.

The Gemara proceeds with the next clause of the Baraisa:

כל ירק חי מוריק – ANY RAW VEGETABLE PALES the countenance. אמר רבי יצחק – R' Yitzchak said: בסעודה ראשונה של אחר הקנה – This applies only when the vegetable is eaten in the first meal after bloodletting.

The Gemara cites another statement regarding vegetables by the same Amora:

ואמר רבי יצחק – And R' Yitzchak said: כל האוכל ירק קודם – Whoever eats vegetables, it is forbidden to speak with him before the first four hours of the day. מאי טעמא – What is the reason? משום ריחא – Because of the odor.^[19]

Yet another statement by the same Amora regarding vegetables:

ואמר רבי יצחק – And R' Yitzchak said: אסור לאדם שיאכל ירק – It is forbidden for one to eat raw vegetables before the first four hours of the day.^[20]

The Gemara narrates a related incident:

אמימר ורבי זוטרא ורבי אשי היו יתבי – Ameimar, Mar Zutra and Rav Ashi were sitting. אייתו קמיהו ירק חי קודם ארבע שעות – They brought before them raw vegetables prior to the first four hours of the day. אממר ורב אשי אכול – Ameimar and Rav Ashi ate but Mar Zutra did not eat. אמרו ליה – [Ameimar and Rav Ashi] said to [Mar Zutra]: מאי דאמר רבי יצחק – What is your reasoning for not eating? כל האוכל ירק קודם ארבע שעות אסור לספר הימנו משום ריחא – Apparently it is because R' Yitzchak said: Whoever eats vegetables, it is forbidden to speak with him before the first four hours of the day, because of the odor. והא אנן דקא אכלינן – We have been eating vegetables בהדן – and yet you have been speaking with us, which indicates that you do not hold of R' Yitzchak's statement! Why then are you yourself not eating? אמר להו – He said to them: אנא באינך – I hold like the other statement of R' Yitzchak. דאמר רבי יצחק – for R' Yitzchak said: אסור לאדם שיאכל ירק חי קודם ארבע שעות – It is forbidden for one to eat raw vegetables before the first four hours of the day.^[21]

The Gemara proceeds to the next clause of the Baraisa:

כל קטן מקטין – ANYTHING eaten SMALL (not fully grown) IMPEDES GROWTH. אמר רב חסדא – Rav Chisda said: אפילו גדיא בר – This pertains even to a kid worth a zuz.^[22]

The Gemara qualifies the Baraisa's statement that eating a nonfully-grown animal impedes growth:

ולא אמרן אלא דלית ביה רבעא – This was stated only when [the animal] did not attain a quarter of its full size,^[23] אבל אית ביה רבעא לית לן בה – but if it attained a quarter of its full size, there is no concern.

The Gemara proceeds with the next clause of the Baraisa:

כל נפש משיב נפש – ALL LIFE REVITALIZES LIFE. אמר רב פפא – Rav Pappa said: אפילו גילדני דבי גילי – This pertains even to the small *gildana* fish that are found in the swamp by the reeds.^[24]

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15. Thus, R' Yannai's statement above, that an egg is more beneficial than any other food of equal size, was stated in reference to a boiled egg [rather than a roasted egg] (*Rashi*).

16. The Gemara below will explain what is considered "fully grown" in this regard (*Rashi*).

17. Anything that was once alive and is eaten whole, such as small fish which are fully developed, restores vitality (*Rashi*; see *Rashash*).

18. The meat of an animal which is located near the animal's life source also revitalizes life. The meaning of this will be explained in the Gemara (*Rashi*).

19. The odor emitting from one who ate vegetables is harmful for people who have an empty stomach. Since people generally eat the first meal of the day during the fourth hour of the day [see *Shabbos* 10a], they should not speak prior to that time with one who has eaten vegetables (*Rashi*, as understood by *Rashash*; see *Chodesh HaAviv*; cf. *Rashash's* preferred

explanation).

20. For raw vegetables are harmful on an empty stomach.

21. Although I disagree with R' Yitzchak's statement that a vegetable odor is harmful to others on an empty stomach, I do agree with his other statement that the vegetables themselves are harmful to the eater (see *Rashi*; cf. *Maharsha*.)

22. Even though it is so fatty and good that it sells for a *zuz* (*Rashi*), it is nevertheless harmful, since it has yet to attain its full size.

23. Such as a baby lamb which did not grow to a fourth of the size of a full-grown ram, or a kid goat which did not grow to a fourth of the size of a full-grown goat, or any other animal at the equivalent early stage of its development (*Rashi*).

24. [Even these very tiny fish are healthy and revitalize life. This does not contradict the previous statement that small animals impede growth, because] the *gildana* is tiny even when fully grown. However,

The Gemara proceeds with the next clause of the Baraisa:
 וְכָל הַקְּרוֹב לְנֶפֶשׁ מְשִׁיב אֶת הַנְּפֶשׁ – AND ALL THAT IS NEAR TO LIFE
 REVITALIZES LIFE. אָמַר רַב אַחָא בַר יַעֲקֹב – Rav Acha bar
 Yaakov said: עוֹנָקָא – The Baraisa is referring to meat of the
 throat.^[25]

The Gemara cites a related incident:
 בִּי מִיִּיתִית – אָמַר לִיה רַבָּא לְשִׁמְעִיָּה – Rava said to his attendant:
 לִי אֹמְצָא דְבִישְׁרָא – When you bring me a piece of meat from the
 butcher, טַרַח וְאִיִּיתִי לִי מֵהֵיבָא דְמַקְרַב לְבִי בְרוּךְ – take the trouble
 and bring me from that cut of meat which is located close to the
 place of the blessing, i.e. from the throat, the place upon which the
 blessing is recited when the animal is slaughtered.^[26]

The Gemara proceeds with the next clause of the Baraisa:
 בְּרוֹב לְמוֹזֵן וְהַרְדִּין לְרִפּוּאָה – CABBAGE IS FOR SUSTENANCE AND
 BEETS ARE FOR HEALING.

The Gemara asks:
 בְּרוֹב לְמוֹזֵן אֵין וְלִרְפּוּאָה לֹא – This implies that cabbage is for
 sustenance but not for healing. וְהָא תִּנְיָא – But it was taught
 in a different Baraisa: שֵׁשׁ דְּבָרִים מְרַפְּאִין אֶת הַחֹלֶה מִחֲלָיו – SIX THINGS CURE A SICK PERSON FROM HIS
 ILLNESS, AND THEIR CURE IS A permanent CURE, וְאֵלוֹ הֵן – AND
 THESE ARE THEY: בְּרוֹב – CABBAGE, וְהַרְדִּין – AND BEETS, וּמֵי
 [נִבְשׁ] – AND THE WATER OF [DRY] PENNYROYAL,^[27] וְיִוְתֵרָת
 הַבֶּבֶר – AND THE MAW, וְהַרְתָּ – AND THE WOMB – AND THE DIAPHRAGM. – ? –

The Gemara answers:
 אֵלָא אִימָא בְּרוֹב אֶף לְמוֹזֵן – Rather, say that the Baraisa means that
 cabbage is also for sustenance.^[28]

The Gemara proceeds with the next clause of the Baraisa:
 אוֹי לוֹ לְבֵית שֶׁהֶלְפֵת עוֹבֶרֶת בְּתוֹכוֹ – WOE TO THE HOUSE (i.e. belly)
 THROUGH WHICH TURNIPS PASS.

The Gemara asks:
 וְהָא אָמַר לִיה רַבָּא – Is this so? Are turnips indeed harmful? אֵינִי
 בִּי הוּיָת לְפָתָא – Why, said Rava to his attendant: לְשִׁמְעִיָּה –
 לֹא תִּימָא – When you see turnips in the marketplace, בְּשׁוּקָא –
 לִי בְּמָאי בְּרַבָּת רִיפְתָּא – do not ask me, "With what will you eat
 your bread today?"^[29] – ? –

Two answers are given:
 אָמַר אַבְיִי – Abaye said: מְבָלִי בְּשָׂר – The Baraisa is discussing
 turnips that are cooked without meat. However, when cooked with
 fatty meat, the meat weakens the strength of the turnips, and they
 are no longer harmful. וְרַבָּא אָמַר – And Rava said: מְבָלִי יַיִן –
 The Baraisa is discussing turnips that are eaten without drinking
 wine afterwards.^[30]

The Gemara cites other, earlier Amoraim who discussed this same
 question:
 אִיתְמַר – It was stated: רַב אָמַר מְבָלִי בְּשָׂר – Rav said: The

Baraisa is discussing turnips that are cooked without meat.
 וְשִׁמוּאֵל אָמַר מְבָלִי עֲצִים – And Shmuel said: The Baraisa is
 discussing turnips that are eaten without wood, i.e. that were not
 cooked extensively. However, when cooked extensively, the cooking
 weakens the strength of the turnips. וְרַבִּי יוֹחָנָן אָמַר מְבָלִי יַיִן –
 And R' Yochanan said: The Baraisa is discussing turnips that are
 eaten without drinking wine afterwards.

An anecdote related to the above discussion:
 אָמַר לִיה רַבָּא לְרַב פָּפָא – Rava said to Rav Pappa: בֵּיר בְּרוּי – Beer
 brewer!^[31] אֲנִן תְּבָרִינָן לָהּ בְּבִישְׁרָא וְחִמְרָא – We weaken^[32] [the
 turnip] with meat and wine. אַתּוּן דְּלֹא נְפִישׁ לְבוֹ חִמְרָא בְּמָאי – But you, who are beer drinkers and do not have
 much wine, with what do you weaken it? אָמַר לִיה – [Rav
 Pappa] said to him: בְּצִיבִי – With wood.

The Gemara adds:
 אֲסִי בִּיהָ דְּבִיתָהּ דְּרַב פָּפָא – As was in fact the custom of the wife of
 Rav Pappa, בְּחַר דְּמְבַשְׁלָא לָהּ תְּבָרָא לָהּ בְּתַמְנָן אוּפִי פְרִסְיִיתָא – who after she would cook [the turnip] would weaken it with
 eighty large logs.^[33]

The Gemara cites a Baraisa regarding the possible harmful effects
 of small salted fish:

דְּג קָטָן מְלִיחַ – The Rabbis taught in a Baraisa: תְּנִי רַבָּנָן
 רַבָּנָן – Regarding A SMALL SALTED FISH, פְּעָמִים שְׁהוּא מְמִית – THERE
 ARE TIMES WHEN IT CAN KILL the one that eats it: בְּשַׁבְּעָה – ON
 THE SEVENTH day of its being salted, בְּשַׁבְּעָה עֶשְׂרִי – ON THE
 SEVENTEENTH day, וּבְעֶשְׂרִים וּשְׁבַעַה – AND ON THE TWENTY-
 SEVENTH day. וְאִמְרִי לָהּ – AND SOME SAY: בְּעֶשְׂרִים וּשְׁלִישָׁה – ON
 THE TWENTY-THIRD day.

The Gemara qualifies this statement:
 וְלֹא אָמְרָן אֵלָא בְּמִשּׁוּי וְלֹא מִטְּוִי – And this was stated only when
 it is roasted and not roasted, i.e. it is only partially roasted, אֲבָל
 מִטְּוִי שְׂפִיר לִית לָן בְּה – but when it is thoroughly roasted, there
 is no problem. וְלֹא מִטְּוִי שְׂפִיר לֹא אָמְרָן אֵלָא דְּלֹא שְׁתֵּה בְּתַרִּיה – And even when it is not thoroughly roasted, it was
 stated only when one did not drink beer after it, שְׂכַרָא –
 אֲבָל שְׁתֵּה – but if he drank beer after it, there is
 no problem.

The next clause of the Mishnah states:
 וְהַשׁוֹתֵה מִיָּם לְצִמְאוֹ וְכוּ' – AND ONE WHO DRINKS WATER TO quench
 HIS THIRST, etc. [recites the blessing that everything came into being
 through His word].

This implies that one does not recite a shehakol when drinking
 water for a purpose other than quenching thirst. The Gemara asks:
 לְאַפּוּקֵי מָאי – What does this mean to exclude?

The Gemara answers:
 אָמַר רַב אִידִי בַר אֲבִין – Rav Idi bar Avin said: לְאַפּוּקֵי לְמָאן –
 This comes to exclude the person

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small fish of other species, which have not yet grown to a quarter of their
 full size, are unhealthy, as stated previously (Rashi).

25. The meat of the throat, where the animal is slaughtered, is near the
 heart and intestines (Rashi; cf. Maharsha).

26. [The slaughterer recites a blessing upon slaughtering an animal.]

27. A cooked pennyroyal dish (Rashi). [Rashi here maintains that water
 of dry pennyroyal refers to pennyroyal soup, in the same vein as water
 of beets and water of vegetables mentioned on 39a. Rashi in Avodah
 Zarah 29a, however, explains water of dry pennyroyal as being water in
 which dry pennyroyal is soaked. See Gittin 69b, which would appear to
 support this explanation.]

Our text reads דְּבִישׁ, honey, which would make honey the fourth food
 item mentioned in the Baraisa. This would raise the total number of
 foods mentioned in the Baraisa to seven rather than six as mentioned in
 the beginning of the Baraisa. Most Acharonim therefore (see, for exam-

ple, Tzalach) agree that the word דְּבִישׁ should be emended to read נִבְשׁ, dry,
 as it appears in the text of his Baraisa cited below (57b) and in Avodah
 Zarah 29a. Thus the word נִבְשׁ, dry, is an adjective describing pennyroyal,
 the third item mentioned in the Baraisa. See also Dikdukei Soferim §90.

28. In contrast to beets which only heal.

29. I.e. assume automatically that I want turnips. Thus we see that
 turnips are healthy.

30. [However when wine is drunk afterwards, the wine weakens the
 effect of the turnips and they cause no harm.]

31. Rav Pappa was a brewer of date beer. See Bava Metzia 65a and
 Pesachim 113a. Cf. Rashi to Menachos 71a, first explanation, and Rashi
 to Niddah 12b, ר"ה סודני, first explanation.

32. Literally: break.

33. I.e. she would weaken its potency by burning [another eighty] large
 logs under the pot of turnips (Rashi).

דְּחִנְקֵתִיָּהּ אוֹמֵץ – who is being choked by a piece of meat, and is drinking water to dislodge the meat.^[1]

The Gemara cites the final clause of the Mishnah:

רַבִּי טַרְפוֹן אוֹמֵר בּוֹרָא נְפִשׁוֹת רַבּוֹת וְחִסְרוֹן – R' TARFON SAYS: One who drinks water recites *THE ONE WHO CREATES NUMEROUS LIVING THINGS AND THEIR DEFICIENCIES*.

The Gemara inquires:

אָמַר לִיה רַבָּא בַר רַב חֲנַן לְאַבְי – Rava bar Rav Chanan said to Abaye, וְאָמַרִי לֵה לְרַב יוֹסֵף – and some say he said it to Rav Yosef: הַלְכָתָּא מַאי – What is the halachah? Which blessing should be recited on water, *shehakol*^[2] or *Borei Nefashos*?^[3] אָמַר לִיה – He answered him: פּוֹק חֲזִי מַאי עָמַא דְּבַר – Go out and see how the people conduct themselves. I.e. it has become the accepted practice to recite *shehakol* before drinking, and *Borei Nefashos* afterwards.^[4]

הָדָרִן עֲלֶיךָ בִּיצֵד מִבְּרַכִּין

WE SHALL RETURN TO YOU, KEITZAD MEVARCHIN

NOTES

1. Since he does not derive any physical pleasure from the water, as he is drinking it only to dislodge the food stuck in his throat, no blessing is recited.

2. As stated by the Tanna Kamma.

3. As stated by R' Tarfon.

4. *Rashi*.