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following the latter mention of the word "land" in the verse, whereas barley is the second word following the first mention of the word "land". Similarly, date-honey takes precedence over grapes/vines, which is the second word following the latter mention of the word "land", whereas vines/grapes are the third word following the first mention of the word "land".

בתרא דכתיב בקרא הפסיק הענין וכל הסמוך לו חשוב מהמאוחר ממנו לארץ קמא דקרא הלכך זית קודם לשעורה שהוא ראשון לארץ בתרא ושעורה שני לארץ קמא וכן דבש קודם לגפן שהוא ב' לארץ בתרא וגפן ג' לארץ קמא.

After this opening, Rabbi Ya'akov ben Asher then quotes a late 13th century rabbi that provides a bump in precedence for grapes that are turned into wine:

Rabbi Peretz ben Elijah of Corbeil (died 1295) wrote that that ordering is specifically if one is eating grapes, since its blessing is "Blessed...Creator of the fruit of the tree", but if one made wine from these grapes, the blessing for which is "Blessed...Creator of the fruit of the vine", then since it specifies the vine, it is significant and its being blessed over takes precedence over date-honey, as well as taking precedence over saying the blessing over olives, which is the first word following the latter mention of the word "land" in the verse, since the blessing over the wine is significant and takes precedence, whether the pre-consumption blessing or the post-consumption blessing, since it includes the blessing over the wine along with the blessing over the fruits....

כתב ה"ר פרץ דווקא אם אוכל ענבים שברכתן בפה "ע אכל אם עשה מהם יין שברכתו בפה"ג כיון שמפרט בה הגפן חשובה וקודם לדבש ואפילו לזית שהוא ראשון לארץ בתרא כיון שברכת היין חשובה קודמת בין בברכה ראשונה כשכולל ברכת היין עם ברכת הפירות כדפרש"י לעיל צריך להזכיר תחלה על הגפן ועל פרי הגפן ואח"כ על העץ ועל פרי העץ

However, a cooked dish made from wheat or barley takes precedence over wine, because its blessing is "Blessed...Creator of types of sustenance", which is also significant due to its specificity, and these grains also appear earlier in the verse than wine.

ומיהו מעשה קדרה דחטין ושעורין קודמין ליין לפי שברכתן במ"מ שהיא ג"כ חשובה שמבוררת וגם קודמים לו בפסוק

Rabbi Ya'akov ben Asher's quoting of the late 13th century Rabbi Peretz ben Elijah of Corbeil provides a fascinating novelty: whereas eating grapes would typically follow after consuming dates or date-honey, when grapes are transformed into wine, the blessing over the wine advances over that of the dates/date-honey(!).

Medal-Winning Ryes

With the first-ever kosher-certified spirits competition having taken place last month, consumers in the market for rye whiskeys may be curious about medal-winning rye whiskeys at the inaugural Kosher Spirits Awards (in alphabetical order):

Gold Medal

• Catocin Creek Roundstone Rye Cask Proof Whisky (certified by Star-K)

Silver Medal

• BourbonRabbi Rye Whiskey (certified by Kosher Liquor and Spirits (KLAS))



Shulhan Arukh and Beyond

In his succinct formulation of the blessing order in his *Shulhan Arukh*, Rabbi Yosef Karo (1488-1575) does not mention anything distinct about wine (OH 211:4):

Every food that precedes in the verse "a land of wheat, barley..." precedes in order of blessing. And the final "land" interrupts the matter of everything close to it is more important than what is further away from the first "land". Therefore, dates receive a blessing prior to grapes, since this is the second word away from the latter "land" and that is the third word away from the first "land".

כל הקודם בפסוק ארץ חטה ושעור קודם לברכה וארץ בתרא הפסיק הענין וכל הסמוך לו חשוב מהמאוחר ממנו לארץ קמא הלכך תמרי קודמים לענבים שזה שני לארץ בתרא וזה ג' לארץ קמא



Yet, his Ashkenazi contemporary, Rabbi Moshe Isserles (1530-1572), does write about wine advancing the blessing of grapes in the order (gloss on OH 211:4):

And this is specifically when one eats grapes as they are. But if one made wine from grapes, upon which one blesses "Creator of the fruits of the vine", one proceeds to bless upon it first. But a cooked/baked good made from the five grains is more important than the blessing over wine. Everything that is said close to the first land precedes what is said close to the latter "land", since it is equivalent to its closeness to "land".

ודוקא שאוכל ענבים כמות שהן אבל אם עשה מהן יין שקובע ברכה לעצמו בפה"ג חשובה והיא קודמת לברך עליו תחלה אבל מעשה קדיר מחמשת מיני דגן היא חשובה יותר מברכת היין כל הנאמר סמוך לארץ קמא קודם למה שנאמר סמוך לארץ בתרא לאחר ששזה לו בסמיכה לארץ

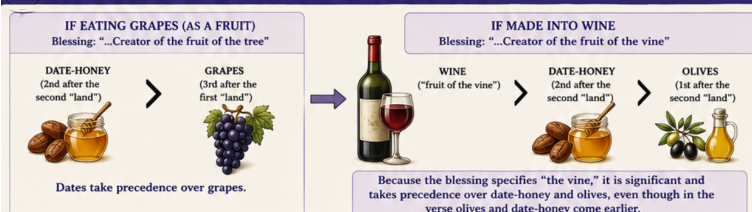


Conclusion

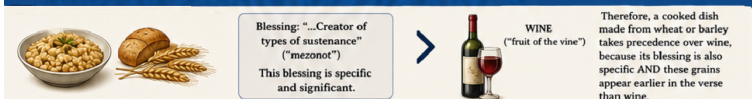
The verse in our Torah portion that mentions the blessing of the land of Israel with these seven species not only provides examples of produce bounty, but, as our sages saw it, a specific prescription for ordering blessings over fruits and other produce in our consumption. We further see that the vinification of grapes advances the blessing upon this grape product over all of the other fruit mentioned in the verse. As such, it seems, thanks to the innovative understanding of Rabbi Peretz ben Elijah of Corbeil, this turning into wine provides a "blessing bump" in precedential consumptive order, reflecting a significance in Judaism that wine is an improvement upon the base product, grapes. May we all experience the amelioration of grapes into wine and be able to experience the bounty of such blessings.

L'chaim

GRAPES vs. WINE – RABBI PERETZ BEN ELIJAH OF CORBEIL (1295)



COOKED WHEAT OR BARLEY DISH TAKES PRECEDENCE OVER WINE



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