Can I Make a Beracha on non-Kosher Food?

1. **Bava Kamma 95a**

| Rabbi Eliezer ben Ya’akov says: In the case of one who robbed another of a *se’a* of wheat, then ground it, kneaded it, and baked it, and he then separated challa from it, [i.e., he separated the portion of the dough that one is required to separate and then give to a priest,] how can he recite the blessing over the separation of challa? This individual is not reciting a blessing, but rather he is **insulting/disrespecting** God. And with regard to this it is stated: “The robber who recites a blessing disrespects Hashem (Psalms 10:3).” | דתניא: ר׳ אליעזר בן יעקב אומר: הרי שגזל סאה של חטין, טחנה, לשה, ואפאה והפריש ממנה חלה כיצד מברך? אין זה מברך אלא מנאץ! ועל זה נאמר ׳׳(תהלים י׳:ג׳) בוצע ברך נאץ ה׳.׳׳ |
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1. **Berachot 45a**

| One who ate untithed produce [*tevel*], and first tithe from which its *teruma* was not separated… is not included among the three obligated with whom they ate in a zimmun. | אָכַל טֶבֶל, וּמַעֲשֵׂר רִאשׁוֹן שֶׁלֹּא נִטְּלָה תְּרוּמָתוֹ… אֵין מְזַמְּנִין עָלָיו. |
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1. **Rambam, Laws of Berachot 1:19 (Rabbi Avraham ben Maimon, 12th Century Egypt)**

| Whoever eats forbidden food, wilfully or in error—recites no blessing either before or after. For example, if one eats of that which is Rabbinically regarded as Tevel (produce from which priest's dues and Levite's tithes should have been, but had not been separated), or eats Levite's tithes from which the priest's dues (two per cent by the original owners, and ten per cent by the Levite of his portion) had not been taken, or eats (outside Jerusalem) Second tithes (which should be consumed in Jerusalem), or consumes that which had been set apart for the Sanctuary and had not been properly redeemed, **he does not recite the blessings for the food.** Needless to add that no blessing is recited if flesh is eaten of a beast that was not properly slain or was pronounced unfit for consumption by Jews owing to a lesion, or if wine is drunk that is forbidden to Jews etc. | כָּל הָאוֹכֵל דָּבָר הָאָסוּר, בֵּין בְּזָדוֹן בֵּין בִּשְׁגָגָה - אֵינוֹ מְבָרֵךְ עָלָיו לֹא בַּתְּחִלָּה וְלֹא בַּסּוֹף. כֵּיצַד? הֲרֵי שֶׁאָכַל טֶבֶל, וַאֲפִלּוּ טֶבֶל דְּדִבְרֵיהֶם, אוֹ שֶׁאָכַל מַעֲשֵׂר רִאשׁוֹן שֶׁלֹּא נִטְּלוּ כָּל תְּרוּמוֹתָיו אוֹ מַעֲשֵׂר שֵׁנִי וְהֶקְדֵּשׁ שֶׁלֹּא נִפְדּוּ כְּהִלְכָתָן - אֵינוֹ מְבָרֵךְ. וְאֵין צָרִיךְ לוֹמַר אִם אָכַל נְבֵלוֹת וּטְרֵפוֹת אוֹ שָׁתָה יֵין נֶסֶךְ וְכַיּוֹצֵא בָּהֶן. |
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1. **Ra’avad (Rabbi Abraham ben David, 12th Century France)**

| [The Rambam] made a big mistake [in understanding the mishna]. The mishna doesn’t say to not recite *berachot*, but it says that one does not do a *zimmun* for *birkat ha-mazon* because eating forbidden foods has no value in contributing to a *zimmun*, it’s like eating fruits [which is not satisfying enough to say *birkat ha-mazon/zimmun* after eating]. But why should you not make a *beracha* before and after eating [something forbidden], didn’t you benefit from eating it?! | אמר אברהם: טעה בזה טעות גדולה שלא אמרו שאין מברכין אלא *שאין מזמנין* עליהם לומר שאין להם חשיבות קביעות הואיל ואוכלין דבר האסור והוא כעין אכילת פירות שאין להם קבע לזימון, אבל ברכה תחלה וסוף למה לא יברכו הואיל ונהנו?! |
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1. **Shulchan Aruch 196:1-2 (Rabbi Yosef Karo, 15th Century Spain)**

| If you ate something forbidden, even if it’s only rabbinically prohibited, you don’t participate in a *zimmun* and you don’t make a *beracha* on it before or after eating. If you ate something forbidden because your life was in danger, you should make a *beracha* before and after eating it. | אָכַל דְּבַר אִסוּר, אַף עַל פִּי שֶׁאֵינוֹ אָסוּר אֶלָּא מִדְּרַבָּנָן, אֵין מְזַמְּנִין עָלָיו וְאֵין מְבָרְכִין עָלָיו לֹא בִּתְחִלָּה וְלֹא בַּסוֹף. אִם אָכַל דְּבַר אִסוּר בִּמְקוֹם סַכָּנָה, מְבָרְכִים עָלָיו. |
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1. **Rabbi Eliezer Melamed Peninei Halacha, Berachot 12:10 (Modern-day Israel)**

| Someone who eats **kosher food** but at time where it is forbidden to eat (for example, on a fast day, or on Saturday night before saying *havdala*, or before *Shacharit*, or outside of a *sukka* on *Sukkot*, since **the food itself is kosher** but it’s not the **right time/place** to be eating it, you must make a *beracha* on the benefit/enjoyment of eating the kosher food. |
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