בְּרָכוֹת פֶּרֶק ו' מִשְׁנָה ג'

The last משנה taught that if one said שהכל instead of a more specific ברכה, one is still יוצא.
This משנה teaches us when "שהכל" is the correct blessing to begin with.

1 עַל דָּבָר שֶׁאֵין גִּדּוּלוֹ מִן הָאָרֶץ אוֹמֵר שֶׁהַכֹּל.



On anything that does not grow from the ground, one says the ברכה of שהכל נהיה בדברו.

Although the משנה states "grows" from the ground, this includes all foods that don't derive their nourishment directly from the soil.

Truffles and mushrooms derive their nourishment from the "moisture" of the ground, not the ground itself. Therefore, their ברכה is שהכל as well.

2 עַל הַחֹמֶץ וְעַל הַנּוֹבָלוֹת וְעַל הַגּוּבַאי אוֹמֵר שֶׁהַכֹּל.



On wine vinegar, on fruit that fell from the tree before it was ripe, and on גובאי, a kind of kosher locust, one says שהכל.

Wine that has turned to vinegar and unripened Noveles fruit have lost the quality needed for the specific brocha of Hagofen or Haeitz.

Spoiled food or moldy bread will be Shehakol as well.

The wine vinegar discussed is edible; otherwise, no brocha is said at all.

3 עַל הֶחָלָב וְעַל הַגְּבִינָה וְעַל הַבֵּיצִים אוֹמֵר שֶׁהַכֹּל.



One says שהכל on milk, cheese, and eggs.

The משנה now explains its opening statement.

Some versions do not include this explanation in the משנה at all.

4 רַבִּי יְהוּדָה אוֹמֵר, כָּל שֶׁהוּא מִין קְלָלָה אֵין מְבָרְכִין עָלָיו:



Reb Yehudah says one doesn't make a ברכה directly on a מין קללה, a food tied to a misfortune.

According to Reb Yehudah, one says שהכל on another food and has these foods in mind as well.

רַבִּינוּ עוֹבַדְיָה מִבַּרְטְנוּרָא

נוֹבָלוֹת. פֵּרוֹת שֶׁנָּפְלוּ מִן הָאִילָן קֹדֶם שֶׁנִּתְבַּשְּׁלוּ כָּל צָרְכָּן:

גּוּבַאי. חֲגָבִים טְהוֹרִים:

מִין קְלָלָה. נוֹבָלוֹת וְגוּבַאי עַל יְדֵי קְלָלָה הֵן בָּאִים. וְאֵין הֲלָכָה כְּרַבִּי יְהוּדָה: