

1 Our gemara began by analyzing many of the מחלוקות between בית שמאי and בית הלל in the Mishnah. The first מחלוקת between them was about the order of the two ברכות;
 בורא פרי הגפן - the ברכה on the wine, namely ברכת היין; and מקדש השבת - the ברכה on the שבת itself, namely ברכת היום.
 בית שמאי אומרים מברך על היום ואחר כך מברך על היין. The Gemara explains: The בית שמאי hold that ברכת היום comes first for two reasons.
 1. Since the יום, the day of Shabbos, is what causes the obligation to have wine for kiddush, the ברכת היום takes precedence.
 2. and since chronologically, Shabbos arrives before we bring out the wine, ברכת היום should be said before ברכת היין.
 ובית הלל אומרים מברך על היין ואחר כך מברך על היום. Beis Hillel, on the other hand, say - ברכת היין is said first. And they also give two reasons:
 1. For it is the wine that enables you to make kiddush. And as Rashi adds, when one has no wine and makes kiddush on Challah, the Challah is merely a substitute for the wine, and then you would make Hamotzi first.
 2. The more frequent one takes precedence, which is the ברכת היין. Since it's also needed by הבדלה, and every occasion when a ברכה is said over wine. The halochah, as usual, follows בית הלל.

2 The Gemorah next brings a Braisa, which says that during Havdalah,
 - מברך על היין ועל המאור ועל הבשמים ואחר כך אומר הבדלה - We say ברכת היין first and then הבדלה. And the Gemorah proves that this Braisa is in accordance with the opinion of Bais Shammai.
 The gemara asks that this seems to contradict בית שמאי's view regarding kiddush, where he holds that ברכת היום - which corresponds to the הבדלה of - comes before ברכת היין.
 The gemara answers that מקדש השבת comes first so that we may usher in Shabbos as soon as possible. As opposed to Havdoloh, we say it last in order to prolong Shabbos as much as possible. In the process of proving that this Braisa is according to the opinion of Bais Shammai, the gemorah clarifies two מחלוקות between רבי מאיר and רבי יהודה.

3 1. Regarding the ברכות of בורא מיני בשמים and בורא מאורי האש. According to רבי מאיר, both בית שמאי and בית הלל agree that we say בורא מאורי האש first, and then בורא מיני בשמים.
 However, according to רבי יהודה, that is the opinion of the בית שמאי only. While, the בית הלל hold that we say בורא מיני בשמים first, and then בורא מאורי האש.
 This is indeed our Minhag. As the Gemorah later on Amud Bais says; דרבי יהודה ואלייבא דרבי יהודה -

1 מחלוקות בית שמאי ובית הלל...
 Order of the ברכות...

ברכת היין < בורא פרי הגפן
ברכת היום < מקדש השבת

 בית הלל מברך על היין ואחר כך מברך על היום	 בית שמאי מברך על היום ואחר כך מברך על היין
שהיין גורם לקדושה שתאמר תדיר ושאינו תדיר קודם	שהיום גורם ליין שיבא וכבר קידש היום ועדיין יין לא בא



2

בית שמאי ?

בית שמאי

 מברך על היין ועל המאור ועל הבשמים ואחר כך אומר הבדלה (ברכת היום)	 מברך על היום ואחר כך מברך על היין
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3 מחלוקות רבי מאיר ורבי יהודה...

ורבי יהודה בית שמאי בית הלל	רבי מאיר בית הלל בית שמאי
1. בורא מיני בשמים 2. בורא מאורי האש	1. בורא מאורי האש 2. בורא מיני בשמים



7 The gemara's explanation of this מחלוקת is based on several ideas:

As mentioned in our introduction, whenever liquid beverages - משקין - become טמא from ראשון or שני, rather than becoming tamei on the next lower level, which is what we would usually expect, they move up to being ראשון.

We also learned that usually a שני can never become a שני מטמא. However Chazal instituted that משקין can be מטמא a כלי, with an interesting distinction. If the משקין, which are ראשון, touch the inside of the כלי, the whole כלי becomes a שני מטמא; if however they touch only the outside of the כלי, then only outside becomes טמא.

So if unwashed ידים - which are a שני - touched a liquid, which then touched the outside of a כלי, the ידים are מטמא the liquid, which jumps to being ראשון, and the liquid is מטמא the outside of the כלי, making it a שני.

Conversely, if a כלי whose outside was טמא touched a liquid that touched hands that originally had ידים נטילת ידים, the outside of the כלי makes the liquid into ראשון, which makes the hands a שני, thereby undoing the נטילת ידים.



8 The gemara also explains that there is a מחלוקת between בית שמאי and בית הלל whether you're allowed to use a כלי whose outside is טמא during a meal. בית שמאי don't allow it, because some liquid might then spill onto the outside of the כלי and become טמא, and then in turn come into contact with the person's hands, and undo the נטילת ידים. However the בית הלל don't think this is likely enough happen and aren't concerned.



9 So, getting back to our case: hold that he should wash ידיים first, before preparing and drinking the wine. That way, when he comes to handle the cup of wine, both his hands and the cup will be טהור; his hands are טהור, since he already washed ידיים, and the cup is טהור since בית שמאי only allow cups that are טהור inside and out to be used at a meal. But if he were to handle the cup of wine before נטילת ידיים, then his hands would still be שני. His hands might then come into contact with some drops of wine on the outside of the כלי, causing those drops of wine to become ראשון, which would then be מטמא the outside of the כלי - and he would wind up using a כלי whose outside is טמא, which is exactly what בית שמאי don't allow.

On the other hand בית הלל says that it's better to have the wine first, and then wash ידיים. The reason is that if he washes ידיים first, there's a strong likelihood that his hands might still be wet with water from the ידיים when he picks up the cup. Since בית הלל allow using a cup whose outside is טמא, the cup would be מטמא the water on his hands, which would jump up to being ראשון, and would then render his hands שני, and undo the ידיים.

Better, therefore, that he should wash ידיים after he drinks the wine, just before he makes המוציא on the bread. That way, תוספות explain, by the time he picks up the cup of wine again during the meal his hands will already have been dried off well, since it's disgusting to handle bread with wet hands.

נטילת ידיים add that there is another reason to postpone ידיים until after the wine; that way the נטילת ידיים is closer to the eating of the bread, which is desirable in its own right.



10 The gemara next discussed the מחלוקת in the משנה about where to put the wet napkin after נטילת ידיים. בית שמאי say that it's better to put it on the table; and בית הלל say that it's better to put it on the bench.

The gemara explains that underlying this מחלוקת is a disagreement between בית שמאי and בית הלל about whether one can use a table that is a שני לטומאה for a meal. בית שמאי don't allow it, because in the case of אוכלי תרומה, Kohanim who eat תרומה, it would be a problem, since תרומה can be מקבל טומאה even from a שני. But בית הלל hold that אוכלי תרומה are careful and will look out for themselves not to use a table that's a שני, so generally you're allowed to use a table that's a שני.

On the other hand, everyone agrees that the bench that he's sitting on is allowed to be a שני, or even a לטומאה ראשון, for that matter.

Therefore, בית שמאי says that it's better to put the wet napkin on the table, which is טהור. If you put it on the bench, which could be a ראשון or שני, the liquid on the wet napkin would become a ראשון, and then when he touches the napkin his hands would become a שני, undoing the נטילת ידיים.

On the other hand, בית הלל allow using a table that's טמא, so even if you put the napkin on the table there's a problem that the water on the napkin would become a ראשון, and then be מטמא the food on the table.

So putting the napkin on the bench risks being מטמא his hands, but putting it on the table risks being מטמא the food. בית הלל maintain that risking being מטמא his hands is the lesser evil, since the whole concept of hands as a separate entity that become טמא independently of his body is a דרבנן concept, whereas food is certainly capable of becoming טמא מדאורייתא.

11 Moving on, the Mishnah said that according to בית שמאי: first you sweep away the crumbs, and then you wash מים אחרונים. But בית הלל hold that's not necessary. The gemara explained that you certainly have to clear away pieces that are larger than a כזית, because the מים אחרונים might spill on them and that would be הפסד אוכלין, wanton destruction of food.

The argument is whether you have to sweep all of the crumbs away. בית שמאי hold that you do, because they allow using a שמש who is an עמ הארץ and doesn't know the halacha about destroying food. If you don't have him sweep thoroughly, he might not know to remove the large pieces.

בית הלל hold that you can't use such an ignorant שמש, and therefore you can rely on the שמש to take away the big pieces, and you don't have to sweep everything away before מים אחרונים.

10 Wet napkin after נטילת ידיים...


בית הלל

✓

אוכלי תרומה

Are careful not to use a table that's a שני

שני



בית שמאי

✗


אוכלי תרומה

Problem: תרומה can be מקבל טומאה from a שני

On the other hand

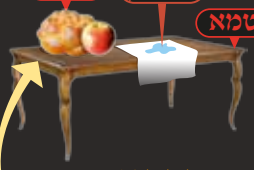
Everyone agrees

The Bench is allowed to be a שני or even a ראשון



בית הלל

טמא ראשון טמא




דרבנן דאורייתא

בית שמאי

טהור

Put Wet Napkin on Table which is טהור



11 בית שמאי: מכבדים את הבית ואח"כ נוטלין לידים... . . .

You have to clear pieces larger than a כזית Because the מים אחרונים might spill on them

הפסד אוכלין

Do you have to sweep ALL the crumbs away ?

בית הלל

✗

You can't use שמש עם הארץ

You can rely on the שמש

בית שמאי

✓

שמש עם הארץ

Might not know to remove the large pieces

12 Finally the gemara discusses the מחלוקת regarding the formula of the ברכה on fire said during Havdolah. בית שמאי said the ברכה is שברא מאור האש, while בית הלל said the ברכה is בורא מאורי האש. The gemara explains that both ברא and בורא can refer to the past; the main point of the מחלוקת is whether to say מאור האש, the illumination of fire, in the singular, or מאורי האש, in the plural. בית שמאי say the singular is correct, because there's one kind of light. But בית הלל say that the plural is better, because there are different colors of light and each is counted as a separate illumination.

12 ...הבדלה on fire said during ברכה

<p>בית הלל</p> <p>בורא</p>		<p>בית שמאי</p> <p>שברא</p>
<p>Both refer to the PAST</p>		
<p>מאורי האש</p> <p>Different colors of light</p>		<p>מאור האש</p> <p>One kind of light</p>