

Introduction to Perek VIII

Grace after Meals, and even more so the *zimmun* blessing, lend an element of worship and prayer to every meal. However, even the meal itself is not merely an exercise in eating, but it contains a wide-ranging collection of laws of precedence with regard to the various food items consumed in the course of a meal.

By the letter of the law, one is not required to avoid ritual impurity, other than when dealing with consecrated items or entering the Temple. However, the nation's elite, *haverim* and Torah scholars, were always vigilant in their observance of the *halakhot* of ritual impurity and observed a standard of purity equal to that observed by priests. The plethora of *halakhot* associated with ritual purity and impurity and the preponderance of rabbinic decrees in that area created a situation where it was necessary to be especially vigilant during every meal in order to avoid both becoming ritually impure himself and making the food ritually impure. Special care was required with regard to liquids, as by rabbinic decree, they become ritually impure by means of contact with any impurity and they then render impure all objects with which they subsequently come into contact. In fact, both Beit Shammai and Beit Hillel seek to minimize as much as possible the potential of a person or food items becoming ritually impure in the course of a meal.

Although most of the disputes cited in the mishna in this chapter deal with purity and impurity, there is a discussion in the Gemara with regard to the order of the blessings recited at the conclusion of Shabbat. Although the *halakhot* of Shabbat per se have no direct connection to tractate *Berakhot*, since the procedure for remembering the day and acknowledging its sanctity at its outset and at its conclusion: "Remember the Sabbath day to keep it holy" (Exodus 20:7), involves various blessings of enjoyment, e.g., blessings on wine, spices, etc., that is their connection to tractate *Berakhot*.

The special blessing recited over light at the conclusion of Shabbat and Yom Kippur is unlike all other blessings of enjoyment. Although, on the one hand, one derives a modicum of pleasure from the light, due to other considerations, it falls into the category of the blessings discussed in the ninth chapter, blessings of praise and thanksgiving. A person recites the blessing over the very existence of light and not over any direct pleasure or benefit derived from it. Indeed, this dual characteristic stands at the center of the talmudic discussion surrounding the blessing over light.

מתנגי' אלו דברים שבין בית שמאי ובין בית הלל בסעודה: בית שמאי אומרים, מברך על היום ואחר כך מברך על הין, ובית הלל אומרים: מברך על הין ואחר כך מברך על היום.

בית שמאי אומרים: נוטלין לידים ואחר כך מוזגין את הכוס, ובית הלל אומרים: מוזגין את הכוס ואחר כך נוטלין לידים.

בית שמאי אומרים: מקנח ידיו במפה ומניחה על השולחן, ובית הלל אומרים: על הכסא.

בית שמאי אומרים: מכבדין את הבית ואחר כך נוטלין לידים, ובית הלל אומרים: נוטלין לידים ואחר כך מכבדין את הבית.

בית שמאי אומרים: נר ומוון בשמים והבדלה, ובית הלל אומרים: נר ובשמים מוון והבדלה.

בית שמאי אומרים: "שברא מאור האש", ובית הלל אומרים: "בורא מאורי האש".

אין מברכין לא על הנר ולא על הבשמים של גוים ולא על הנר ולא על הבשמים של מתים, ולא על הנר ולא על הבשמים של עבודה זרה. ואין מברכין על הנר עד שיאותרו לאורו.

מי שאכל ושכח ולא בירך, בית שמאי אומרים: יתזור למקומו ויברך, ובית הלל אומרים: יברך במקום שזכר. ועד מתי מברך? עד כדי שיתעבל המוון שבמעיו.

בא להן מן אחר המוון, אם אין שם אלא אותו כוס – בית שמאי אומרים: מברך על הין ואחר כך מברך על המוון, ובית הלל אומרים: מברך על המוון ואחר כך מברך על הין.

ועונין אמן אחר ישראל המברך, ואין עונין אמן אחר פותי המברך, עד שישמע כל הברכה כולה.

MISHNA These are the matters of dispute between Beit Shammai and Beit Hillel with regard to the *halakhot* of a meal: One dispute concerns the order of blessings in *kiddush*. Beit Shammai say: When one recites *kiddush* over wine, one recites a blessing over the sanctification of the day and recites a blessing over the wine thereafter. And Beit Hillel say: One recites a blessing over the wine and recites a blessing over the day thereafter.¹

Similarly, Beit Hillel and Beit Shammai disagree with regard to drinking wine before a meal. Beit Shammai say: One washes his hands and mixes water with the wine in the cup thereafter, and Beit Hillel say: One mixes water with the wine in the cup and only washes his hands thereafter. The basis of this particular dispute is with regard to the laws of ritual purity, as the Gemara will explain below.

Also with regard to the laws of ritual purity, Beit Shammai say: After washing, one dries his hands with a cloth and places it on the table. And Beit Hillel say: One places it on the cushion upon which he is sitting.

Similarly, Beit Shammai say: One sweeps the area of the house where the meal took place and he washes his hands with the final waters before Grace after Meals thereafter. And Beit Hillel say: One washes his hands and sweeps the house thereafter.

Just as they dispute the order of the blessings in *kiddush*, they dispute the order of the blessings in *havdala*. If a meal continued until the conclusion of Shabbat, Beit Shammai say: One recites the blessing over the candle, then the Grace after Meals blessing, then the blessing over the spices, and finally the blessing of *havdala*. And Beit Hillel say: The order is candle, spices, Grace after Meals, and *havdala*.

With regard to the blessing over the candle, Beit Shammai say: Who created [*bara*] the light of fire. And Beit Hillel say: Who creates [*boreh*] the lights of fire.²

One may neither recite a blessing over the candle nor over the spices of gentiles, nor over the candle nor the spices designated to pay respects to the dead, nor over the candle nor the spices of idolatry.³ The mishna cites another *halakha* with regard to the blessing over the candle: And one does not recite the blessing over the candle until he derives benefit from its light.

The mishna cites an additional dispute: One who ate and forgot and did not recite a blessing; Beit Shammai say: He returns to the place where he ate and recites the blessing. Beit Hillel say: That is unnecessary. He recites the blessing at the place where he remembered. Both agree, however, that there is a limit with regard to how long after eating one may recite Grace after Meals. And until when does he recite the blessing? Until the food is digested in his intestines.

Wine came before the diners after the meal;⁴ if only that cup of wine is there, Beit Shammai say: One recites a blessing over the wine and recites a blessing over the food, Grace after Meals, thereafter. And Beit Hillel say: One recites a blessing over the food and recites a blessing over the wine thereafter.

And one answers amen after a Jew who recites a blessing⁵ even if he did not hear the entire blessing, and one does not answer amen after a Samaritan [*Kuti*] who recites a blessing until he hears the whole blessing in its entirety, as perhaps the *Kuti* introduced an element inconsistent with the Jewish faith in that section of the blessing that he did not hear.

HALAKHA

One recites a blessing over the wine and recites a blessing over the day thereafter – **מברך על הין: ואחר כך מברך על היום**. In *kiddush*, one recites the blessing over the wine first and recites *kiddush* to sanctify the day thereafter, in accordance with the opinion of Beit Hillel (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:6–7; *Shulhan Arukh*, *Orah Hayyim* 271:10).

The blessing over the light in *havdala* – **ברכת הנר: הלאו הניר**. One recites: Who creates the lights of the fire, over the light of *havdala*, in accordance with the opinion of Beit Hillel (*Shulhan Arukh*, *Orah Hayyim* 298:1).

One may neither recite a blessing...over the candle nor over the spices of idolatry – **אין מברכין...ולא על הנר ולא על הבשמים של עבודה זרה**. One may not recite a blessing over spices that were not intended for their scent, e.g., fragrances to neutralize the odor of the dead or those of a bathroom. Nor may one recite a blessing over spices of idolatry. One may neither recite a blessing over the light of idolatry nor over the light of a party of gentiles. One may neither recite a blessing over a candle lit due to respect, e.g., a candle for the dead, nor over a candle lit by a gentile on Shabbat (Rambam *Sefer Ahava*, *Hilkhot Berakhot* 9:8–9; *Sefer Zemanim*, *Hilkhot Shabbat* 29:25; *Shulhan Arukh*, *Orah Hayyim* 217:2, 5–6, 298:12).

Wine came before the diners after the meal – **בא להן מן אחר המוון**. One recites Grace after Meals first and the blessing over the wine thereafter, in accordance with the opinion of Beit Hillel (Rambam *Sefer Ahava*, *Hilkhot Berakhot* 7:14; *Shulhan Arukh*, *Orah Hayyim* 174:3).

And one answers amen after a Jew who recites a blessing – **ועונין אמן אחר ישראל המברך**. One who hears the end of a blessing recited by a Jew answers amen. One who hears an entire blessing recited by a gentile may also answer amen (*Taz*), as his intention is certainly to bless Heaven (*Magen Avraham*, based on the Rema *Orah Hayyim* 156); some disagree (*Bah*; Rambam *Sefer Ahava*, *Hilkhot Berakhot* 1:13; *Shulhan Arukh*, *Orah Hayyim* 215:2).

NOTES

What is alternatively – מאי דבר אחר: Even though Beit Shammai also cite two reasons, the Gemara does not find it noteworthy, since Beit Shammai did not explicitly introduce the second reason with the term alternatively. The term, alternatively, emphasizes that it is an additional reason not stated previously. Beit Shammai's two statements can be understood as two aspects of a single reason (*Shitta Mekubbetzet*; Rabbi Elazar Moshe Horowitz).

BACKGROUND

The frequent takes precedence – תדיר קודם: Since reality dictates that two actions cannot be performed simultaneously and one action must precede another, several principles were established to determine the order in which they should be performed. This is especially prevalent in the area of sacrifices, each of which contains a host of intricate details, which must be executed. There are additional criteria, other than frequency, which determine precedence with regard to sacrifices, e.g., significance, primary status, and others. Those principles are applied to other areas of *halakha* where similar problems of precedence arise.

גמ' תנו רבנן, דברים שביין בית שמאי ובית הלל בסעודה: בית שמאי אומרים, מברך על היין ואחר כך מברך על היום, שהיום גורם ליום שיבא ויברך קדש היום ועדיין לא בא.

ובית הלל אומרים: מברך על היין ואחר כך מברך על היום, שהיין גורם לקדושה שתאמר. דבר אחר: ברכת היין תדירה וברכת היום אינה תדירה. תדיר ושאינו תדיר – תדיר קודם. והלכה כדברי בית הלל.

מאי "דבר אחר"? – וכי תימא היום תדירי והבא תדיר – הכי נמי תדירי מנחה: ברכת היין תדירה וברכת היום אינה תדירה, תדיר ושאינו תדיר – תדיר קודם.

"והלכה כדברי בית הלל" – פשיטא! דהא נפקא בת קול!

איבעית אימא: קודם בת קול, ואיבעית אימא: לאחר בת קול.

GEMARA The Sages taught in a *Tosefta*: These are the matters of dispute between Beit Shammai and Beit Hillel with regard to the *halakhot* of a meal: Beit Shammai say: When one recites *kiddush* over wine, one recites a blessing over the sanctification of the day and recites a blessing over the wine thereafter as the day causes the wine to come before the meal. And Beit Shammai offer an additional reason: The day has already been sanctified and the wine has not yet come. Since Shabbat was sanctified first, it should likewise be mentioned first.

And Beit Hillel say: One recites a blessing over the wine and recites a blessing over the day thereafter, because the wine causes the sanctification to be recited. Were there no wine, *kiddush* would not be recited. Alternatively, Beit Hillel say: The blessing over wine is recited frequently, and the blessing over the day is not recited frequently, and there is a general principle: When a frequent practice and an infrequent practice clash, the frequent practice takes precedence over the infrequent practice. The *Tosefta* concludes: The *halakha* is in accordance with the statement of Beit Hillel.

The Gemara asks: What is alternatively?^N Why did Beit Hillel cite an additional reason? The Gemara responds: And if you say that there Beit Shammai cite two reasons, and here Beit Hillel offer only one, therefore Beit Hillel said they are two reasons here as well: The blessing over wine is recited frequently and the blessing over the day is not recited frequently. When a frequent practice and an infrequent practice clash, the frequent practice takes precedence⁸ over the infrequent practice.

It was taught in the *Tosefta*: The *halakha* is in accordance with the statement of Beit Hillel. The Gemara remarks: It is obvious, as a Divine Voice emerged and proclaimed that the *halakha* is always in accordance with the opinion of Beit Hillel. Why did the *Tosefta* tell us here that the *halakha* is in accordance with their opinion?

The Gemara offers two answers: If you wish, say that this *Tosefta* was taught before the Divine Voice emerged and proclaimed that general principle. And if you wish, say instead, that this *Tosefta* was indeed taught after the Divine Voice emerged,

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NOTES

One disregards a Divine Voice – אין משגיחין בבית קול: Rabbi Yehoshua did not intend to say that one disregards a Divine Voice in all circumstances. Rather, it is disregarded in matters of *halakha*. Rabbi Yehoshua invoked this principle (*Bava Metzia* 59b) as a corollary of the principle: The Torah is not in heaven (*Deuteronomy* 30:12). On that basis, any supernatural determinations that run contrary to the rabbinic interpretation of the Torah are not authoritative, as that authority is the exclusive purview of the earthly court (see Rambam *Hilkhot Yesodei HaTorah*, with regard to prophecy).

ורבי יהושע היא, דאמר: אין משגיחין בבית קול.

וסברי בית שמאי דברכת היום עדיפא? והתניא: הנכנס לביתו במוצאי שבת – מברך על היין ועל המאור ועל הבשמים ואחר כך אומר הבדלה. ואם אין לו אלא כוס אחד – מניחו לאחר המזון ומשלושלו כולו לאחריו!

והא ממאי דבית שמאי היא, דלמא בית הלל היא?

and this *Tosefta* is in accordance with the opinion of Rabbi Yehoshua, who said, with regard to the Divine Voice that emerged and proclaimed that the *halakha* is in accordance with the opinion of Rabbi Eliezer in the case of the oven of *akhnai* (*Bava Metzia* 59b), that one disregards a Heavenly Voice.^N Just as he disregarded the Divine Voice in his dispute with Rabbi Eliezer, so too, one disregards the Divine Voice that proclaimed that the *halakha* is in accordance with the opinion of Beit Hillel.

As to the substance of these statements, the Gemara asks: Do Beit Shammai hold that the blessing over the day takes precedence? Wasn't it taught in a *baraita*: One who enters his house at the conclusion of Shabbat recites a blessing over the wine, then over the candle, then over the spices, and recites *havdala* thereafter? And if he has only one cup of wine, he leaves it for after the last Shabbat meal and arranges all of the blessings: Grace after Meals, the blessings of *havdala* and the blessing over wine together thereafter. Evidently, the blessing over wine precedes the primary *havdala* blessing.

The Gemara asks: And this *baraita*, from where is it ascertained that it is in accordance with the opinion of Beit Shammai? Perhaps it is in accordance with the opinion of Beit Hillel. Beit Shammai's opinion cannot be challenged with an unattributed *baraita*.

המחלוקת בקרי – הבהדלה
 The dispute over the order of *havdala* – **הבהדלה**: According to Beit Shammai's opinion, one first recites a blessing over the candle, as the benefit from it is immediate. That is followed by the blessing over the benefit he derives from the meal and the spices, whose fragrance he enjoyed last. Finally, he recites the blessing of *havdala* itself. Beit Hillel links spices to honoring Shabbat as their fragrance raises the spirits of the person saddened by the conclusion of Shabbat. Therefore, the blessing over the spices is juxtaposed to the blessing over the candle (Talmidei Rabbeinu Yona; Tosefot Rabbi Yehuda Ha'Hasid).

HALAKHA

טעמו – One who tasted the cup of wine disqualified it – **פגמו**: If one tasted even a minute quantity (*Mishna Berura*) from the cup of wine accompanying *kiddush*, *havdala*, or Grace after Meals, the contents of the cup are disqualified for use as a cup of blessing. One who merely poured some of the wine from the cup into his hand or into a separate vessel and drank it did not disqualify the cup (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:16; *Shulhan Arukh*, *Orach Hayyim* 182:3).

לא סלקא דעתך, דקתני מאור ואחר כך בשמים, ומאן שמעת ליה דאית ליה האי סברא – בית שמאי דתנא, אומר רבי יהודה: לא נחלקו בית שמאי ובית הלל על המזון שבתחלה ועל הבהדלה שהיא בסוף, על מה נחלקו? על המאור ועל הבשמים – בית שמאי אומרים: מאור ואחר כך בשמים, ובית הלל אומרים: בשמים ואחר כך מאור.

The Gemara responds: It cannot enter your mind that this *baraita* is in accordance with the opinion of Beit Hillel, as it was taught at the beginning of the *baraita*: Light and spices thereafter. And who, did you hear, adopts that reasoning? Beit Shammai. As it was taught in a *Tosefta* that Rabbi Yehuda said: Beit Shammai and Beit Hillel did not dispute that Grace after Meals is recited first and that *havdala* is recited last. With regard to what did they disagree? With regard to the blessings recited in the middle of *havdala*, the blessings over the light and over the spices.¹⁸ Beit Shammai say: Light and spices thereafter; and Beit Hillel say: Spices and light thereafter. Therefore, the *baraita*, where it is taught that the blessing over the candle precedes the blessing over the spices, must be according to Beit Shammai and it says that wine precedes *havdala*.

וממאי דבית שמאי היא ואליבא דרבי יהודה, דילמא בית הלל היא, ואליבא דרבי מאיר?

The Gemara presents another challenge: And from where do you ascertain that this *baraita* is the opinion of Beit Shammai in accordance with the interpretation of Rabbi Yehuda? Perhaps it is the opinion of Beit Hillel in accordance with the interpretation of Rabbi Meir.

לא סלקא דעתך, דקתני הכא במתניתין: בית שמאי אומרים, נר ומזון בשמים והבהדלה, ובית הלל אומרים: נר ובשמים מזון והבהדלה; והתם בבירויא קתני: אם אין לו אלא כוס אחד – מניחו לאחר המזון ומשלושלו כולו לאחריו, שמע מינה דבית שמאי היא ואליבא דרבי יהודה.

The Gemara responds: It cannot enter your mind that this *baraita* is the opinion of Beit Hillel in accordance with the interpretation of Rabbi Meir. As it was taught here in the *mishna*, which like all unattributed *mishnayot* is in accordance with the opinion of Rabbi Meir: Beit Shammai say: One recites the blessing over the candle, then the Grace after Meals blessing, then the blessing over the spices, and finally the blessing of *havdala*. And Beit Hillel say: The order is candle, spices, Grace after Meals, and *havdala*. And there, in the *baraita*, it was taught: And if he has only one cup of wine, he leaves it for after the last Shabbat meal and arranges all of the blessings: Grace after Meals, the blessings of *havdala*, and the blessing over wine together thereafter. According to the *baraita*, all of the blessings follow Grace after Meals. Since the *baraita* and the *mishna* do not correspond, conclude from here that the *baraita* is the opinion of Beit Shammai, in accordance with the interpretation of Rabbi Yehuda.

ומכל מקום קשיא! קא סברי בית שמאי: שאני עיולי יומא מאפוקי יומא, עיולי יומא – כמה דמקדמינן ליה עדין, אפוקי יומא – כמה דמאחרין ליה עדין, כי היכי דלא להוי עלן כמשוי.

And, nevertheless, after the Gemara has proven that the *baraita* corresponds to the opinion of Beit Shammai as interpreted by Rabbi Yehuda, the contradiction between Beit Shammai's statement in the *baraita* and their statement in the *Tosefta* is difficult. The Gemara responds: Beit Shammai hold that the arrival of the day of Shabbat or a Festival is different from the departure of the day. As with regard to the arrival of the day, the more that we can advance it, the better; with regard to the departure of the day, the more we postpone it, the better, so that Shabbat should not be like a burden to us. Consequently, although Beit Shammai situate *kiddush* before the blessing over the wine, they agree that one should recite *havdala* after the blessing over the wine.

וסברי בית שמאי ברבת המזון טעונה כוס? והא תנן: בא להם יין לאחר המזון, אם אין שם אלא אותו כוס – בית שמאי אומרים: מברך על היין ואחר כך מברך על המזון, מאי לאו דמברך עילויה ושתי ליה! לא, דמברך עילויה ומנח ליה.

The above discussion referred to Beit Shammai's opinion with regard to Grace after Meals recited over a cup of wine. The Gemara poses the question: And do Beit Shammai hold that Grace after Meals requires a cup of wine? Didn't we learn in the *mishna*: Wine came before the diners after the meal; if only that cup of wine is there, Beit Shammai say: One recites a blessing over the wine and recites a blessing over the food, Grace after Meals, thereafter. What? Is it not that he recites a blessing over the wine and drinks it, leaving Grace after Meals without wine? The Gemara rejects this: No. The *mishna* means that he recites a blessing over the cup of wine and leaves it to drink from it after Grace after Meals.

והאמר מר: המברך צריך שיתעום! – דטעים ליה. והאמר מר: טעמו – פגמו! – דטעים ליה בידה.

The Gemara raises a difficulty: Didn't the Master say that one who recites a blessing is required to taste? The Gemara answers: Indeed, this refers to a case where he tasted it. The Gemara raises a difficulty: Didn't the Master say that one who tasted the cup of wine disqualified it¹⁹ and it is no longer suitable to be used for a cup of blessing? The Gemara answers: This does not refer to a case where he drank the wine; but rather, where he tasted it with his hand or poured a bit into another cup and drank from it.

BACKGROUND

Second degree ritual impurity – שני לטומאה: Something that became ritually impure by contact with an object with first degree ritual impurity status. Ritually impure food of the second degree is called disqualified. It can confer third degree ritual impurity status to *teruma* and sacrificial foods. Any liquids that come in contact with an object with second degree ritual impurity status themselves assume first degree status. The Sages decreed that certain items, such as sacred books and unwashed hands, have second degree ritual impurity status.

A creeping animal – שרץ: This term generally refers to rodents, lizards, insects, or any other small creature that crawls. Ritual impurity is imparted by the carcasses of eight creeping animals (Leviticus 11:29–30). The Talmud often refers to these eight creatures with the term creeping animal, without any further description. The Sages stated that the smallest of these eight animals was at least the size of a lentil-bulk at birth. Therefore, one only contracts ritual impurity if he comes into contact with a piece of the carcass of a creeping animal that is no smaller than that. Moreover, one is liable to receive lashes for eating a lentil-bulk of that type of animal.

NOTES

The laws of ritual impurity – דיני הטומאה: The *halakhot* of ritual purity and impurity are among the most complex of Torah laws (*Shabbat* 31a; see Rashi). However, there are certain fundamental principles that apply universally. Most items that are impure by Torah law, i.e., a dead creeping animal, the carcass of an animal, a leper, and a *zav*, are primary sources of ritual impurity and render any person or vessel with which they come into contact ritually impure. A person, vessel, or food which comes into contact with a primary source of ritual impurity becomes a secondary source of ritual impurity and assumes first degree ritual impurity status. The item most sensitive to becoming ritually impure is consecrated meat, which may assume even fourth degree ritual impurity status. *Teruma* can assume no lower than third degree status and non-sacred items can assume no lower than second degree status. An item that becomes ritually impure but cannot render other items impure is deemed invalid or disqualified, not impure. To this basic system, the Sages added numerous decrees. One is: Liquids that become ritually impure always assume first degree ritual impurity status. This was a decree due to liquids of a *zav* (see *Shabbat* 14b; *Bekhorot* 38a). Any food item that comes into contact with a ritually impure liquid assumes at least second degree status.

HALAKHA

An object of second degree ritual impurity status cannot confer third degree ritual impurity status upon non-sacred items – ואין שני עושה שלישי בחולין: In a case of non-sacred items, as opposed to *teruma* or consecrated foods, an object of second degree ritual impurity status is itself simply invalid and, consequently, cannot render anything else ritually impure. The Sages decreed, however, that if an object of second degree ritual impurity status came into contact with liquid, the liquid assumes first degree ritual impurity status (Rambam *Sefer Tahara*, *Hilkhot She'ar Avot HaTumot* 11:2; 7:5).

A vessel does not render a person ritually impure – אין כלי מטמא אדם: A vessel of first degree ritual impurity status cannot render a person ritually impure. It can, though, render his hands ritually impure only until the first joint (Rambam *Sefer Tahara*, *Hilkhot She'ar Avot HaTumot* 8:1).

A vessel, the outside of which has been rendered ritually impure by liquids – כלי שנטמא אחריו במשקין: If the outside of a vessel came into contact with ritually impure liquids, only that portion assumes second degree ritual impurity status; however, the inside of the vessel does become ritually impure for use with consecrated items (Rambam *Sefer Tahara*, *Hilkhot She'ar Avot HaTumot* 7:3; *Hilkhot Kelim* 13:4).

והאמר מר: כוס של ברכה צריך שיעור, והא קא פחית ליה משיעוריה – דנמיש ליה טפי משיעוריה.

והא, "אם אין שם אלא אותו כוס" קתני! – תרי לא הוי, ומחד נמיש.

והא תני רבי חיאיא, בית שמאי אומרים: מברך על הנין ושותהו, ואחר כך מברך ברכת המזון! – אלא: תרי תנאי ואליבא דבית שמאי.

"בית שמאי אומרים" וכו'.

תנו רבנן, בית שמאי אומרים: נוטלין לידים ואחר כך מוזגין את הכוס, שאם אתה אומר מוזגין את הכוס תחלה – גזרה שמא יטמאו משקין שאחורי הכוס מחמת ידי, ויחזרו ויטמאו את הכוס.

וליטמו ידיהם לכוס!

ידיים שניות הן, ואין שני עושה שלישי בחולין אלא על ידי משקין.

ובית הלל אומרים: מוזגין את הכוס ואחר כך נוטלין לידים, שאם אתה אומר נוטלין לידים תחלה, גזרה שמא יטמאו משקין שבידים מחמת הכוס, ויחזרו ויטמאו את הידיים.

וניטמי כוס לידים! – אין כלי מטמא אדם.

וניטמי למשקין שבתוכו! – הכא בכלי שנטמא אחריו במשקין עסקינן, דתוכו טהור וגבו טמא. דתנן: כלי שנטמא אחריו במשקין – אחריו טמאים.

The Gemara raises a difficulty: Didn't the Master say: A cup of blessing requires a minimum measure of wine? By drinking the wine, doesn't he diminish the cup from containing its minimum measure? The Gemara answers: This refers to a case where the cup contained more than the required measure of wine.

The Gemara asks: Wasn't it taught explicitly: If he has only one cup of wine? If there is more than the required measure of wine, he does not have only one cup. The Gemara responds: Indeed, there are not two cups, but there is more than one.

The Gemara raises another difficulty: Didn't Rabbi Hiyya teach in a *baraita* that Beit Shammai say: He recites a blessing over the wine and drinks it, and recites Grace after Meals thereafter? Evidently, according to Beit Shammai, wine is not required for Grace after Meals. Rather, it must be that two *tanna'im* hold in accordance with Beit Shammai and differ with regard to their opinion.

We learned in our mishna that Beit Shammai and Beit Hillel disagree over whether the washing of the hands or mixing water with the wine takes precedence. Beit Shammai say: One washes his hands and mixes water with the wine in the cup thereafter, and Beit Hillel say: One mixes water with the wine in the cup and only washes his hands thereafter.

The Sages taught a *Tosefta* where this issue is discussed in greater detail: Beit Shammai say: One washes his hands and mixes water with the wine in the cup thereafter, as if you say that one mixes water with the wine in the cup first, his hands will remain ritually impure, as the Sages decreed that unwashed hands have second degree ritual impurity⁸ status as if they touched something rendered ritually impure by a creeping animal.⁹ Consequently, there is room for concern that the liquid that inevitably drips on the outside of the cup might become ritually impure due to his hands, and those liquids will in turn render the cup ritually impure.¹⁰ Consequently, Beit Shammai said that the hands must be washed first in order to prevent that result.

The Gemara asks: If the concern is with regard to ritual impurity to the cup, why mention the liquids on the outside of the cup? Let his hands render the cup ritually impure directly.

The Gemara answers: Hands have second degree ritual impurity status, and there is a general halakhic principle that an object of second degree ritual impurity status cannot confer third degree ritual impurity status upon non-sacred items,¹¹ as opposed to *teruma* or consecrated food, except by means of liquids. By rabbinic decree, liquids that come into contact with second degree ritual impurity assume first degree ritual impurity status and, consequently, can render non-sacred items impure.

And Beit Hillel say: One mixes water with the wine in the cup and only washes his hands thereafter, as if you say that one washes his hands first, there is a decree lest the liquid from the outside of the cup that dampened one's hands will be rendered ritually impure due to the cup which is liable to be impure, and the liquid will in turn render his hands ritually impure.

The Gemara asks: Let the cup render his hands ritually impure directly, without any liquid? The Gemara responds that, according to a general principle in the *halakhot* of ritual impurity, a vessel does not render a person ritually impure.¹² The cup alone does not render his hands ritually impure.

The Gemara asks: If the back of the cup is ritually impure, let it render the liquids that are within the cup ritually impure? The Gemara answers: Here we are dealing with a vessel that only the outside of which has been rendered ritually impure by liquids¹³ by rabbinic law and not by Torah law. In that case, the inside of the cup is pure and the outside is impure. As we learned in a mishna: A vessel whose outer side is rendered ritually impure by liquid, only the outer side of the vessel is impure,

תוכו ואוגנו ואוגו וידיו טהורין. נטמא
תוכו – נטמא כולו.

במאי קא מפלגי?

בית שמאי סברי: אסור להשתמש
בכלי שנטמאו אחוריו במשקין. גזרה
משום ניצוצות, וליכא למגור שמא
יטמאו המשקין שבידיהם בבוס;

ובית הלל סברי: מותר להשתמש
בכלי שנטמאו אחוריו במשקין. אמרי:
ניצוצות לא שכיחי, ואיכא למיחש
שמא יטמאו משקין שבידיהם מחמת
הבוס.

דבר אחר: תכף לנטילת ידים סעודה.

מאי דבר אחר? – הכי קאמרי להו בית
הלל לבית שמאי: לדידכו דאמרינו
"אסור להשתמש בכלי שאחוריו
טמאין" דגורין משום ניצוצות, אפילו
הכי – הא עדיפא, דתכף לנטילת ידים
סעודה.

בית שמאי אומרים, מקנה וכו'.

תנו רבנן, בית שמאי אומרים: מקנה
ידיו במפה ומניחה על השלחן, שאם
אתה אומר על הכסת – גזרה שמא
יטמאו משקין שבמפה מחמת הכסת,
ויחזרו ויטמאו את הידים.

ונטמיה כסת למפה! – אין כלי מטמא
כלי.

ונטמיה כסת לגברא גופיה! – אין כלי
מטמא אדם.

ובית הלל אומרים: על הכסת, שאם
אתה אומר על השלחן, גזרה שמא
יטמאו משקין שבמפה מחמת השלחן,
ויחזרו ויטמאו את האוכלין.

while its inner side, and its rim, the edge of the vessel that protrudes out-
wards, and its ear-shaped handle,⁸ and its straight handles are pure. How-
ever, if the inside of the vessel became ritually impure, it is all ritually
impure.

Although the decrees of Beit Hillel and Beit Shammai are different, they are
based on realistic contingencies and on concerns shared by both parties.
The Gemara seeks to clarify: **With regard to what do they disagree?** What
is the crux of their dispute?

The Gemara explains: Beit Shammai hold: It is prohibited to use a vessel
the outer side of which has been rendered ritually impure by liquids. This prohibition stems from a decree of the Sages, due to concern for drips
of liquid that would fall from inside the vessel to its outer side, as those drips
themselves would be rendered ritually impure by virtue of their contact
with the outer side of the vessel. And Beit Shammai hold that there is no
reason to issue a decree due to the concern of Beit Hillel lest the liquid on
one's hands will be rendered ritually impure by the cup, as Beit Shammai
hold that the use of a vessel of that kind is prohibited.

And Beit Hillel hold: One is permitted to use a vessel the outer side of
which has been rendered ritually impure by liquid, as they say: Drips are
uncommon, and decrees are not issued on the basis of an uncommon case.
Because Beit Hillel permit the use of a vessel of that kind, there is concern
lest the liquid on one's hands will be rendered ritually impure due to the
cup.

Alternatively, Beit Hillel hold that one mixes the water with the wine in the
cup and then washes his hands due to the principle: **Immediately after the
washing of the hands comes the meal.**" Therefore, he mixes the water and
wine in the cup, then he washes his hands, and then he immediately pro-
ceeds to the meal.

The Gemara asks: What is the point of Beit Hillel adding: **Alternatively?**
The Gemara answers: **Beit Hillel said to Beit Shammai as follows:** Even
according to you, who said that it is prohibited to use a vessel the outer
side of which is ritually impure as we issued a decree due to concern for
drips, even so, our opinion is preferable to yours, as our opinion adheres
to the principle: **Immediately after the washing of the hands comes the
meal.**

We learned in the mishna that Beit Hillel and Beit Shammai disagree over
where the cloth that one used to dry his hands should be placed. **Beit Sham-
mai say:** After washing, one dries his hands with a cloth and places it on
the table. And Beit Hillel say: One places it on the cushion upon which he
is sitting.

In a *Tosefta*, the Sages taught in greater detail: **Beit Shammai say:** After
washing, one dries his hands with a cloth and places it on the table, as if
you say that he should place the cloth on the cushion, there is room to issue
a decree lest the liquids on the cloth, which is wet because he used it to
dry his hands, become ritually impure due to their contact with the cush-
ion, and the liquids would in turn render the hands of anyone who touch-
es the towel ritually impure.

The Gemara asks: Even without the liquid, let the cushion render the
towel ritually impure directly? The Gemara answers: There is a principle:
A vessel does not render another vessel ritually impure.

The Gemara asks: Let the cushion render the man sitting upon it ritually
impure. The Gemara answers: There, too, there is a general principle: **A
vessel does not render a person ritually impure.**

And Beit Hillel say: One places it on the cushion upon which he is sitting,
as if you say that he should place it on the table, there is room to issue a
decree lest the liquids on the towel might be rendered ritually impure
by their contact with the table, and those liquids in turn will render the
food placed on the table ritually impure.

BACKGROUND

אוגן ואוגו – Rim and ear-shaped handle:



Jug from the talmudic period

HALAKHA

Immediately after the washing of the hands
comes the meal – תכף לנטילת ידים סעודה – Au-
thorities disagree whether or not one must be
careful to avoid a pause between washing one's
hands and reciting: Who brings forth bread from
the earth. Some say that one must refrain from
pausing (*Tur*, based on the Jerusalem Talmud),
others hold that it is not necessary (*Rif*; Ram-
bam). It is preferable to refrain from pausing.
The duration of a pause between washing and
reciting the blessing over bread that would con-
stitute an interruption is the time it takes to walk
twenty-two cubits (*Shulhan Arukh, Orach Hayyim*
166:1 and the comment of the Rema).

Those who eat *teruma* are vigilant – אֹכְלֵי תְרוּמָה זָרִיזִין הֵם: This expression is stated both in reference to priests and to those who sacrifice the Paschal lamb. The implication is that because of their awareness that they are engaged in sacred activities, those individuals are vigilant with regard to every detail. There is thus no concern that they might err due to negligence or laziness.

Washing of the hands for non-sacred items by Torah law – נְטִילַת יָדַיִם לְחֻלִּין – אֹכְלֵי תְרוּמָה זָרִיזִין הֵם: Washing hands before eating *teruma* is also not a requirement by Torah law, as by Torah law, there is no concept of partial ritual impurity restricted to a single part of the body, e.g., hands. This statement can be understood as follows, based on the Jerusalem Talmud: There is no requirement to wash one's hands in any circumstance by Torah law, and there is no requirement to wash one's hands before eating non-sacred items at all (see *Hagahot Ben Arye*).

A waiter who is an *am ha'aretz* – שָׂמַיִשׁ: Some explain that if the waiter is an *am ha'aretz*, once the homeowner of the house leaves the table the waiter will dispose of all the crumbs, including those that are the size of an olive-bulk. Therefore, it is preferable for the homeowner to sweep away the crumbs himself in an appropriate manner (*ge'onim*).

HALAKHA

One sweeps the house and washes his hands thereafter – מְבַבְּדִין אֶת הַבַּיִת – אַחֲרֵי כֵן נֹטְלִין לְיָדַיִם: One sweeps the house and washes his hands thereafter, in accordance with the opinion of Rav Huna. Nowadays, when the custom is not to remove the table from before the diner, there is no need to insist upon the order in which those acts are performed (Rambam *Sefer Ahava*, *Hilkhot Berakhot* 7:1; *Shulhan Arukh*, *Orah Hayyim* 180:3).

וְלִטְמֵא שֶׁלֹּחַן לְאֹכְלֵי שְׁבִתוֹכֹ! – הֲכָא בְּשֶׁלֹּחַן שְׁנֵי עֲסָקִין, וְאֵין שְׁנֵי עוֹשֶׂה שְׁלִישִׁי בְּחֻלִּין אֲלָא עַל יְדֵי מִשְׁקִין.

בְּמַאי קְמִיפְלִגִּי? – בֵּית שְׁמַאי סְבָרִי: אֲסוּר לְהִשְׁתַּמֵּשׁ בְּשֶׁלֹּחַן שְׁנֵי, גִּזְרָה מִשּׁוּם אֹכְלֵי תְרוּמָה;

וּבֵית הִלֵּל סְבָרִי: מוֹתֵר לְהִשְׁתַּמֵּשׁ בְּשֶׁלֹּחַן שְׁנֵי, אֹכְלֵי תְרוּמָה זָרִיזִין הֵם.

דְּבַר אַחֵר: אֵין נְטִילַת יָדַיִם לְחֻלִּין מִן הַתּוֹרָה.

מַאי דְּבַר אַחֵר? – הֲכִי קָאֻמְרִי לְהוּ בֵּית הִלֵּל לְבֵית שְׁמַאי: וְכִי תִימְרוּ מַאי שְׁנָא גְבִי אֹכְלֵי דְחִיּוּשִׁין, וּמַאי שְׁנָא גְבִי יָדַיִם דְּלֹא חִיּוּשִׁין – אֲפִילוּ הֲכִי דָא עֲדִיפָא, דְּאֵין נְטִילַת יָדַיִם לְחֻלִּין מִן הַתּוֹרָה. מוֹטֵב שְׁיִטְמְאוּ יָדַיִם דְּלִית לְהוּ עֵיקָר מְדַאֲרֵייתָא – וְאֵל יִטְמְאוּ אֹכְלֵי דְאֵית לְהוּ עֵיקָר מְדַאֲרֵייתָא.

“בֵּית שְׁמַאי אוֹמְרִים, מְבַבְּדִין” וכו’.

תְּנוּ רַבְנָן, בֵּית שְׁמַאי אוֹמְרִים: מְבַבְּדִין אֶת הַבַּיִת וְאַחֲרֵי כֵן נֹטְלִין לְיָדַיִם, שְׁאִם אִתָּהּ אוֹמֵר “נֹטְלִין לְיָדַיִם תְּחִלָּה”, נִמְצָא אִתָּהּ מִפְסִיד אֶת הָאֹכְלִין. אֲבָל נְטִילַת יָדַיִם לְבֵית שְׁמַאי תְּחִלָּה – לֹא סְבִירָא לְהוּ, מַאי טַעְמָא – מִשּׁוּם פִּירוּרִי.

וּבֵית הִלֵּל אוֹמְרִים: אִם שְׂמֵשׁ תִּלְמִיד חֶכֶם הוּא, נֹטֵל פִּירוּרִין שֵׁשׁ בְּהֵם בְּזֵית וּמְנִיחַ פִּירוּרִין שְׁאֵין בְּהֵן בְּזֵית.

מִסִּיעַ לִיה לְרַבִּי יוֹחָנָן, דְּאָמַר רַבִּי יוֹחָנָן: פִּירוּרִין שְׁאֵין בְּהֵם בְּזֵית מוֹתֵר לְאַבְדָן בְּיָד.

בְּמַאי קְמִיפְלִגִּי? בֵּית הִלֵּל סְבָרִי: אֲסוּר לְהִשְׁתַּמֵּשׁ בְּשִׁמְשׁ עִם הָאֶרֶץ; וּבֵית שְׁמַאי סְבָרִי: מוֹתֵר לְהִשְׁתַּמֵּשׁ בְּשִׁמְשׁ עִם הָאֶרֶץ.

The Gemara asks: Let the table render the food upon it ritually impure directly. The Gemara explains: Here we are dealing with a table that has second degree ritual impurity status, and an object of second degree ritual impurity status can only confer third degree ritual impurity status upon non-sacred items by means of liquids. By rabbinic decree, liquids that come into contact with second degree ritual impurity assume first degree ritual impurity status and, consequently, can render non-sacred items impure.

The Gemara seeks to clarify: With regard to what do they disagree? The Gemara answers: The basis of their dispute is that Beit Shammai hold: It is prohibited to use a table that has second degree ritual impurity status for purposes of eating because of a decree due to those who eat *teruma*. A table with that status renders *teruma* ritually impure through contact. To prevent priests who partake of *teruma* from unwittingly eating off a table of that sort, a decree was issued prohibiting its use even with non-sacred foods.

And Beit Hillel hold: It is permitted to use a table that has second degree ritual impurity status, and we are not concerned about the priests. As those who eat *teruma* are vigilantⁿ and would ascertain the status of a table before eating.

Alternatively, Beit Hillel hold that there is no requirement of washing of the hands for non-sacred items by Torah law.ⁿ

The Gemara asks: What is the point of Beit Hillel adding the additional reason introduced with: Alternatively? The Gemara answers: Beit Hillel said to Beit Shammai as follows: And if you say, what is the difference with regard to food that we are concerned that it might be rendered ritually impure by the cloth on the table; and what is the difference with regard to hands that we are not concerned that they might be rendered ritually impure by the cloth placed on the cushion? Beit Hillel continue: We can respond that even so, this is preferable, as there is no requirement of washing of the hands for non-sacred items by Torah law. It is preferable that hands, whose impurity has no basis in Torah law, will become ritually impure with second degree ritual impurity status, and food, whose impurity has a basis in Torah law, will not become ritually impure.

We learned in the mishna that Beit Hillel and Beit Shammai disagree over whether cleaning the place where one ate or washing one's hands should be performed first after the meal. Beit Shammai say: One sweeps the area of the house where the meal took place and he washes his hands with the final waters thereafter. And Beit Hillel say: One washes his hands and sweeps the house thereafter.

The Sages taught in a *Tosefta* where this issue is discussed in greater detail: Beit Shammai say: One sweeps the area of the house where the meal took place and washes his hands thereafter,ⁿ as if you say that one washes his hands first, the water is liable to splash on the remaining crumbs and you will have ruined the food. But Beit Shammai do not hold that the washing of the hands is first. What is the reason? Due to concern, lest the crumbs will be made disgusting.

And Beit Hillel say: If the attendant is a Torah scholar, he removes the crumbs that are an olive-bulk from the table at the end of the meal and leaves only crumbs that are not an olive-bulk, as food that is less than an olive-bulk is not considered food and there is no prohibition to ruin it.

This supports the opinion of Rabbi Yohanan, as Rabbi Yohanan said: Crumbs that are less than an olive-bulk in size, one may destroy them with his hand without violating the prohibition against ruining food.

Here too the Gemara poses the question: With regard to what do they disagree? The Gemara answers: The basis of their argument is that Beit Hillel hold: One is forbidden to use the services of a waiter who is an *am ha'aretz*.ⁿ Therefore, there is no room for concern that food will be ruined as only crumbs remain on the table. And Beit Shammai hold: One is permitted to use the services of an attendant who is an *am ha'aretz*. Food will remain on the table and, therefore, there is room for concern that food will be ruined. The solution is to clean the food off the table and only then wash one's hands.

Candle, and spices, Grace after Meals, and *havdala* – *נר וקשמים מוון והבדלה* – The halakhic ruling is that one recites a blessing over the spices first and over the candle thereafter, in accordance with the opinion of Rabbi Yohanan (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:24; *Shulhan Arukh*, *Orah Hayyim* 296:1).

Where they disagree is with regard to the light of the fire or the lights of the fire – *נר פלגין במאור* – *נר פלגין במאור*: One recites: Who creates the lights of the fire, in accordance with the opinion of Beit Hillel (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:24; *Shulhan Arukh*, *Orah Hayyim* 298:1).

NOTES

There is one light in a fire...there are many lights in a fire – *טובא*... *טובא*: Some explain that according to Beit Hillel, light does not have merely one use, but many different uses (Ra'avad). Others explain that according to Beit Shammai, one recites a blessing only over the basic light, whereas Beit Hillel hold that one recites a blessing over all its component parts (*Shenot Eliyahu*).

אמר רבי יוסי בר חנינא אמר רב הונא: בכוליה פרקין הלכה כבית הלל, בר מהא דהלכה בבית שמאי. ורבי אושעיא מתני איפכא, ובהא נמי הלכה בבית הלל.

"בית שמאי אומרים, נר ומזון" וכו'.

רב הונא בר יהודה איקלע לבי רבא, תזניה לרבא דברין אבשמים ברישא. אמר ליה: מכדי בית שמאי ובית הלל אמאור לא פליגי, דתנא, בית שמאי אומרים: נר ומזון בשמים והבדלה. ובית הלל אומרים: נר ובשמים מוון והבדלה!

עני רבא בתריה: זו דברי רבי מאיר, אבל רבי יהודה אומר: לא נחלקו בית שמאי ובית הלל על המזון שהוא בתחילה ועל הבדלה שהיא בסוף. על מה נחלקו – על המאור ועל הבשמים, שבית שמאי אומרים: על המאור ואחר כך בשמים, ובית הלל אומרים: בשמים ואחר כך מאור.

ואמר רבי יוחנן: נהגו העם בבית הלל אליבא דרבי יהודה.

"בית שמאי אומרים, שברא" כו'.

אמר רבא: ב"ברא" בולי עלמא לא פליגי דברא משמע, כי פליגי ב"בורא", בית שמאי סברי: בורא – דעתיד למברא; ובית הלל סברי: "בורא" נמי דברא משמע.

מתב רב יוסף: "יוצר אור ובורא חשך", "יוצר הרים ובורא רוח", "בורא השמים ונוטיהם"! אלא אמר רב יוסף: ב"ברא" ו"בורא" בולי עלמא לא פליגי דברא משמע, כי פליגי – ב"מאור" ו"מאורי", בבית שמאי סברי: תדא נהורא איכא בנורא, ובית הלל סברי: טובא נהורי איכא בנורא. תנא נמי הכי, אמרו להם בית הלל לבית שמאי: הרבה מאורות יש באור.

אין מברכין כו'. בשלמא נר – משום דלא שבת, אלא בשמים מה טעם לא?

Rabbi Yosei bar Hanina said that Rav Huna said: In our entire chapter, the *halakha* is in accordance with the opinion of Beit Hillel, except for this case, where the *halakha* is in accordance with the opinion of Beit Shammai. And Rabbi Oshaya would teach the opposite and reverse the opinions of Beit Hillel and Beit Shammai as they appear in our mishna, and in this case as well, the *halakha* is in accordance with the opinion of Beit Hillel.

We learned in the mishna that Beit Shammai say: One recites the blessing over the candle, then the Grace after Meals blessing, then the blessing over the spices, and finally the blessing of *havdala*. And Beit Hillel say: The order is candle, spices, Grace after Meals, and *havdala*.

The Gemara relates that Rav Huna bar Yehuda happened to come to Rava's house. He saw that Rava recited a blessing over the spices first. Rav Huna bar Yehuda said to him: Now since Beit Hillel and Beit Shammai do not disagree with regard to the blessing over light, as we learned in our mishna that Beit Shammai say: One recites the blessing over the candle, then the Grace after Meals blessing, then the blessing over the spices, and finally the blessing of *havdala*. And Beit Hillel say: The order is candle, and spices, Grace after Meals, and *havdala*,^h why did you recite the blessing over the spices first?

Rava answered after him: Indeed, that is the statement of Rabbi Meir. However, Rabbi Yehuda says in a *baraita* that Beit Hillel and Beit Shammai neither disagree with regard to Grace after Meals that it is recited first, nor with regard to *havdala*, which is recited last. With regard to what do they disagree? They disagree with regard to the light and the spices. Beit Shammai say: One recites a blessing over light and over spices thereafter, and Beit Hillel say: One recites a blessing over spices and over light thereafter.

And Rabbi Yohanan said: The people were accustomed to conduct themselves in accordance with the opinion of Beit Hillel according to the interpretation of Rabbi Yehuda. The blessing over the spices is recited first.

The mishna cited a dispute between Beit Hillel and Beit Shammai with regard to the formula of the blessing over fire in *havdala*. Beit Shammai say: Who created [*bara*] the light of fire. And Beit Hillel say: Who creates [*boreh*] the lights of fire.

Regarding this, Rava says: With regard to the word *bara*, everyone agrees that it means created in the past. Where they disagree is with regard to the word *boreh*. Beit Shammai hold: *Boreh* means that God will create in the future, and Beit Hillel hold: *Boreh* also means that He has created in the past.

Rav Yosef raised an objection: How can there be a dispute over the meaning of the word *boreh*? In the following verses it is clear that it refers to acts of creation in the past: "Who forms light and creates [*boreh*] darkness" (Isaiah 45:7), "Who forms mountains and creates [*boreh*] wind" (Amos 4:13), or "Who creates [*boreh*] the heavens and stretches them out" (Isaiah 42:5). Rather, said Rav Yosef: With regard to both *bara* and *boreh*, everyone agrees that they mean created. Where they disagree is with regard to the light of the fire or the lights of the fire.^h As Beit Shammai hold that there is one light in a fire, and Beit Hillel hold that there are many lights in a fire,ⁿ as a flame consists of red, green, and white light. That was also taught in a *baraita*: Beit Hillel said to Beit Shammai: There are many lights in the fire.

We learned in the mishna that one may neither recite a blessing over the candle nor over the spices of gentiles. The Gemara asks: Granted, the prohibition against the recitation of a blessing over a candle of gentiles in *havdala*, as the flame of the candle did not rest. Because it was burning during Shabbat, one should not recite a blessing over it at the conclusion of Shabbat. However, what is the reason that one may not recite a blessing over spices of gentiles?

HALAKHA

Nor over the spices of gentiles – **לֹא עַל הַבְּשָׂמִים שֶׁל גֵּוֹתִים** – One may not recite a blessing over the scent of spices from parties of gentiles, as those parties are presumably to celebrate idolatry (Rambam *Sefer Zemanim*, *Hilkhos Shabbat* 29:25; *Sefer Ahava*, *Hilkhos Berakhot* 9:9; *Shulhan Arukh*, *Orah Hayyim* 297:2).

NOTES

Light that rested – **אור ששבת**: The blessing recited over the candle at the conclusion of Shabbat is specifically over the change that took place; previously he did not have the option to kindle a fire due to the sanctity of Shabbat, and now he is permitted to use it. Consequently, even though as far as the gentile is concerned there is no prohibition to kindle a fire on Shabbat, the light he possesses is a Shabbat light to which the prohibition of Shabbat never applied. Therefore, at the conclusion of Shabbat, no change has taken place in its status. By the same token, a flame that burned on Shabbat in accordance with all the strictures and limitations of Shabbat is considered a light that rested.

אמר רב יהודה אמר רב: הקב"ה במסבת גוים עסקינו, מפני ששתם מסבת גוים לעבודה זרה היא. הא מדקתני סיפא: אין מברכין לא על הגר ולא על הבשמים של עבודה זרה, מפני דרישא לא בעבודה זרה עסקינו!

אמר רבי חנינא מסורא: "מה טעם" קאמר. מה טעם אין מברכין על הגר ולא על הבשמים של גוים – מפני ששתם מסבת גוים לעבודה זרה.

תנו רבנן: אור ששבת מברכין עליו, ושלל שבת – אין מברכין עליו. מאי שבת ומאי לא שבת?

Rav Yehuda said that Rav said: Here we are dealing with a party arranged by gentiles and the spices used at that party were prohibited because the parties of gentiles are generally devoted to idolatry.

The Gemara asks: But from that which was taught in the latter clause of the mishna: One may neither recite a blessing over the candle nor over the spices of idolatry, infer by implication that in the first clause of our mishna we are not dealing with idolatry? There must be a different reason why the spices of gentiles are prohibited.

Rabbi Hanina of Sura said: These two *halakhot* are complementary, and the mishna states the *halakha* employing the style of: What is the reason. The mishna should be understood as follows: What is the reason that one may neither recite a blessing over the candle nor over the spices of gentiles? Because the parties of gentiles are generally devoted to idolatry and one may neither recite a blessing over the candle nor over the spices of idolatry.

The Sages taught in a *baraita*: Over light that rested,⁸ one may recite a blessing in *havdala*, and over light that did not rest, one may not recite a blessing. The Gemara asks: What is meant by rested, and what is meant by did not rest?

Perek VIII Daf 53 Amud a

HALAKHA

Light for a woman giving birth or an ill person – **אור של חולה ושל חולה**: If light was kindled on Shabbat for a woman giving birth or a dangerously ill person, even if kindled by a Jew (*Magen Avraham*), one may recite a blessing over it at the conclusion of Shabbat, as per the *baraita* (Rambam *Sefer Zemanim*, *Hilkhos Shabbat* 29:27; *Shulhan Arukh*, *Orah Hayyim* 298:5).

A gentile...from a Jew – **גוי מן ישראל**: If a gentile lit a candle from the candle of a Jew or if a Jew lit a candle from the candle of a gentile, one may recite a blessing over the light at the conclusion of Shabbat. However, if a gentile lit a candle from the candle of another gentile, one may not recite a blessing over it (Rambam *Sefer Zemanim*, *Hilkhos Shabbat* 29:26; *Shulhan Arukh*, *Orah Hayyim* 298:6).

BACKGROUND

עששית – Lantern



Lantern

אי נמא, לא שבת מחמת מלאכה אפילו ממלאכה דהתירה – והתנא: אור של חיה ושל חולה מברכין עליו!

אמר רב נחמן בר יצחק: מאי שבת – ששבת מחמת מלאכת עבירה, תנא נמי הכי: עששית שהיתה דולקת והולכת כל היום כולו – למוצאי שבת מברכין עליה.

תנו רבנן: גוי שהדליק מן ישראל וישראל שהדליק מגוי – מברכין עליו, גוי מגוי – אין מברכין עליו.

מאי שנא גוי מגוי דלא – משום דלא שבת, אי הכי ישראל מגוי נמי, הא לא שבת!

וכי תימא, הך איסורא אול ליה והא אחריןא הוא ובידא דישאלא קא מתעלדא – אלא הא דתנא: המוציא שלהבת לרשות הרבים חייב, אמאי חייב? מה שעקר לא הניח ומה שהניח לא עקר!

If we say that did not rest means that it did not rest from labor, even from labor that is permitted? Wasn't it taught in a *baraita* that over light that was kindled on Shabbat for a woman giving birth or a dangerously ill person,⁹ for whom one is permitted to perform prohibited labor on Shabbat, one may recite a blessing during *havdala* at the conclusion of Shabbat?

Rav Nahman bar Yitzhak said: What is meant by rested? Light that rested from labor of transgression on Shabbat. However, if the light burned for the entire Shabbat or was kindled on Shabbat in a permissible manner, one may recite a blessing over it. That *halakha* was also taught in a *baraita*: A lantern⁸ that was continuously burning throughout the entire day of Shabbat, one may recite a blessing over it at the conclusion of Shabbat.

The Sages taught in a *baraita*: A gentile who lit a candle from a candle that was in the possession of a Jew¹⁰ or if a Jew lit a candle from a gentile, one may recite a blessing over it at the conclusion of Shabbat. However, if a gentile lit a candle from a gentile, one may not recite a blessing over it.

The Gemara asks: What is different about a candle that a gentile lit from a gentile, that one may not recite a blessing over it? Because the light did not rest on Shabbat. If so, the light of a Jew who lit a candle from a gentile also did not rest on Shabbat.

And if you say that this prohibited flame has gone and this flame is a new and different one which came into being in the possession of a Jew, as a flame is not a concrete, static object, but rather it constantly recreates itself; however, this *halakha* that was taught in a *Tosefta* in tractate *Shabbat* states: One who carries out a flame from the private to the public domain on Shabbat is liable for carrying out from one domain to another. If the flame is constantly recreating itself, why is he liable? That flame which he lifted from the private domain he did not place in the public domain and that which he placed he did not lift. One is only liable for carrying out on Shabbat if he lifted an object from one domain and placed that same object in another domain. Since one who carries out a flame on Shabbat is considered liable, evidently, despite any change that it may undergo, the flame is essentially considered a single entity.

אלא: לעולם דאסורא נמי אינה, ובי קא מברך – אתוספתא דהתיארא קא מברך. אי הכי, גוי מגזי נמי!

אין הכי נמי, גיירה משום גוי דאשון ועמוד ראשון.

תנו רבנן: היה מהלך חוץ לפרך וראה אור, אם רוב גוים – אינו מברך. אם רוב ישראל – מברך.

הא גופא קשיא! אמרת: אם רוב גוים – אינו מברך, הא מחצה על מחצה – מברך, והדר תני: אם רוב ישראל – מברך, הא מחצה על מחצה – אינו מברך!

בדין הוא דאפילו מחצה על מחצה נמי מברך, ואידי דתנא רישא "רוב נכרי" – תנא ספא "רוב ישראל".

תנו רבנן: היה מהלך חוץ לפרך וראה תינוק וצבוקה בידו, בודק אחריו, אם ישראל הוא – מברך, אם נכרי הוא – אינו מברך.

מאי אידיא תינוק, אפילו גדול נמי!

אמר רב יהודה אמר רב: הכא בסמוך לשקיעת החמה עסקינן, גדול – מוכחא מילתא דודאי נכרי הוא, תינוק – אימר ישראל הוא אקרי ונקיט.

תנו רבנן: היה מהלך חוץ לפרך וראה אור, אם עבה כפי הכבשן – מברך עליו, ואם לאו – אינו מברך עליו.

תני תדא: אור של כבשן מברכין עליו, ותנא אידיך: אין מברכין עליו!

לא קשיא; הא – בתחלה, הא – לבסוף.

תני תדא: אור של תנור ושל פירוס מברכין עליו, ותנא אידיך: אין מברכין עליו!

Rather, actually that prohibited flame is also extant, and when one recites the blessing, he recites the blessing over the permitted addition to that flame. The Gemara asks: If so, even if a gentile lit a candle from a gentile as well, the flame should be considered essentially new; one should be able to recite a blessing over the addition.

The Gemara answers: Yes, it is indeed so. Fundamentally, there is no reason to prohibit doing so. However, the Sages issued a decree because of the first gentile, who did not light the flame from another gentile, and the first pillar of flame that was kindled on Shabbat. Consequently, they prohibited all somewhat similar cases, including when a gentile lights a flame from another gentile.

The Sages taught in a *baraita*: If one was walking outside the city, saw fire there, and wanted to recite the blessing over it as part of *havdala*, if the city has a majority of gentiles he may not recite the blessing over the fire, but if the city has a majority of Jews, he may recite the blessing.¹¹

The Gemara notes: The matter itself is difficult in this *baraita*. You said in the *baraita* that if the town has a majority of gentiles he may not recite the blessing. By inference, if the town population was half gentiles and half Jews, one may recite a blessing. And then you teach that if the town has a majority of Jews, he may recite the blessing. By inference, if the town population was half gentiles and half Jews, one may not recite a blessing. The inferences from two sections of the *baraita* are contradictory.

The Gemara responds: By right, the *baraita* should have taught that even if the town population was half gentiles and half Jews, one may recite a blessing, but since in the first clause it taught: The majority of gentiles, in the latter clause it used the same expression and taught: The majority of Jews.

And the Sages taught: One who was walking outside the city at the conclusion of Shabbat and saw a child with a torch¹² in his hand, he must check after his background. If the child is a Jew, he may recite a blessing over this flame, but if the child is a gentile, he may not recite a blessing over it.

The Gemara asks: Why was it taught specifically with regard to a child? Even if he were an adult, one would also need to investigate whether he was a Jew or a gentile in order to determine whether or not he may recite a blessing over the torch.

Rav Yehuda said that Rav said: Here we are dealing with a case where, although it was the conclusion of Shabbat, it was still soon after sunset. Therefore, in the case of an adult, it is self-evident that he is a gentile, as a Jew would not be so quick to take fire in his hand immediately after Shabbat. In the case of a child, however, say that perhaps he is a Jew and it happened that he took the torch.

And the Sages taught: One who was walking outside the city at the conclusion of Shabbat and saw a fire, if the fire is at least as thick as the opening of a furnace, one may recite a blessing over it, as a fire of that kind is kindled for the light it produces as well. And if it is not at least that thick, one may not recite a blessing over it.

It was taught in one *baraita*: During *havdala*, one may recite a blessing over the fire of a furnace;¹³ and it was taught in another *baraita*: One may not recite a blessing over the fire of a furnace. There is an apparent contradiction between the *baraitot*.

The Gemara responds: This is not difficult, as this *baraita* which prohibits reciting the blessing is speaking at the beginning when the furnace was just kindled and the fire is designated solely to heat the objects in the furnace; that *baraita*, which permits reciting the blessing, is speaking at the end, when the fire is no longer needed to heat the objects in the furnace, and its light is used for other purposes.

The Gemara cites a similar contradiction between *baraitot*: It was taught in one *baraita*: During *havdala*, one may recite a blessing over the fire of an oven or a stove; and it was taught in another *baraita*: One may not recite a blessing over it.

If the city has a majority of Jews, he may recite the blessing – אם רוב ישראל מברך: If one was walking outside a city at the conclusion of Shabbat and saw its lights, and if the majority, or at least half, of its residents are Jews, he may recite a blessing. If the majority are gentiles, he may not (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:26; *Shulhan Arukh*, *Orah Hayyim* 298:7).

The fire of a furnace – אור של כבשן: One may not recite a blessing over fire emerging from a furnace at the beginning of the process of burning bricks, as it is not for the purpose of light at that stage. After the bricks have been burned, it is for the purpose of light and one may recite a blessing over it (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:26; *Shulhan Arukh*, *Orah Hayyim* 298:10).

BACKGROUND

Torch – אבוקה:



Torch from the biblical era

NOTES

The fire of a furnace – אור של כבשן: Some explain this differently: When the fire is first lit in the furnace, one may not recite a blessing over it because there is a lot of smoke and its light is not bright. Later, however, as the fire continues to burn, the smoke subsides and one may recite a blessing over it (Rav Hai Gaon). Others explain that this refers specifically to the conclusion of Shabbat just after nightfall and reverse the ruling. One who sees the fire at its early stages may recite a blessing as it was certainly kindled after Shabbat concluded. However, if the fire is at a later stage, one may not recite a blessing over it as it was clearly kindled on Shabbat (*Meiri*; *Shitta Mekubbetzet*).

The light of a synagogue or a study hall – אור של בית הכנסת ושל בית המדרש: There are differing opinions with regard to this issue. Some say that if an important person is present in the synagogue, one may recite a blessing as the light is for his needs (*Tosafot*). Others say the opposite. Some ruled in accordance with the first opinion (*Shulhan Arukh HaRav*). If a caretaker was eating there, it is permitted. But if the light of the moon was shining there, one may not recite a blessing over the light of the synagogue. In general, if the lights were for the sake of illumination rather than honor, one is permitted to recite a blessing (*Rambam Sefer Zemanim, Hilkhos Shabbat 29:26; Shulhan Arukh, Orah Hayyim 298:11*).

One recites a blessing on behalf of everyone – אָהַד: One recites the blessing over light on behalf of everyone present, in accordance with the opinion of Beit Hillel (*Shulhan Arukh, Orah Hayyim 298:14*).

Would not say good health – לֹא הֵיוּ אוֹמְרִים בְּרָא: One should discuss only Torah matters in the study hall. Consequently, even saying good health to one who sneezed is prohibited. Some were lenient in this regard in later generations, as people became less vigilant in avoiding other matters in the study hall (*Shakh; Rambam Sefer HaMadda, Hilkhos Talmud Torah 4:9; Shulhan Arukh, Yoreh De'a 246:17*).

One may neither recite a blessing over the candle... of the dead – שֶׁל מֵתִים: Over light kindled to honor the dead, even during the day, one may not recite a blessing. Over any light kindled for the sake of illumination, however, one may recite a blessing (*Shulhan Arukh, Orah Hayyim 298:12*).

Spices made to neutralize the bad odor – בְּשֻׁמִּים: Over spices intended to neutralize bad odors, one may not recite a blessing (*Rambam Sefer Ahava, Hilkhos Berakhot 9:8; Shulhan Arukh, Orah Hayyim 217:2*).

NOTES

Where there is an important person – דַּאיִקָּא אָדָם: Some explain: If an important person is present in the synagogue, the fire was clearly kindled to provide light. If not, the light is to honor the synagogue and one may not recite a blessing over it (*Rabbeinu Hananel, ge'onim*).

One recites a blessing on behalf of everyone – אָהַד: Ostensibly, wouldn't it be preferable for each one to recite his own blessing as is the case with regard to Grace after Meals? Since the blessing over the candle is not a blessing over pleasure or benefit derived, but rather a blessing of thanks to God for creating this phenomenon, blessings of thanksgiving are best recited in multitudes of people, as then it is much more obvious (*Penei Yehoshua*).

BACKGROUND

Caretaker – חֲזָנָא: This is the synagogue caretaker, the person charged with organizing and cleaning the synagogue and performing similar duties. He would sometimes reside in the synagogue, which was generally out of town, in order to better perform his tasks. The use of the term *hazzan* in the sense of communal prayer leader is a much later development.

לֹא קָשִׁיָּא: הָא בִּתְחִלָּה, הָא לְבִסּוּף.

תָּנִי קָדָא: אור של בית הכנסת ושל בית המדרש מברכין עליו, ותניא אידך: אין מברכין עליו.

לֹא קָשִׁיָּא: הָא – דַּאיִקָּא אָדָם חָשׁוּב, הָא – דְּלִיכָא אָדָם חָשׁוּב.

וְאִי בְּעֵית אֵימָא: הָא וְהָא דַּאיִקָּא אָדָם חָשׁוּב, וְלֹא קָשִׁיָּא: הָא דַּאיִקָּא חֲזָנָא, הָא דְּלִיכָא חֲזָנָא.

וְאִי בְּעֵית אֵימָא: הָא וְהָא דַּאיִקָּא חֲזָנָא, וְלֹא קָשִׁיָּא: הָא דַּאיִקָּא סְהָרָא, וְהָא דְּלִיכָא סְהָרָא.

תָּנוּ רַבָּנֵי: הֵיוּ יוֹשְׁבֵי בֵּית הַמִּדְרָשׁ וְהִבְיִאוּ אוֹר לְפָנֵיהֶם. בֵּית שְׁמַאי אוֹמְרִים: כָּל אֶחָד וְאֶחָד מִבְּרַךְ לְעַצְמוֹ; וּבֵית הִלֵּל אוֹמְרִים: אֶחָד מִבְּרַךְ לְכֻלָּן, מִשּׁוּם שְׁנָאֵמַר: "בְּרַב עִם הַדֹּת מִלֵּךְ".

בְּשֻׁלָּמָא בֵּית הִלֵּל מְפָרְשֵׁי טַעְמָא, אֲלֵא בֵּית שְׁמַאי מַאי טַעְמָא? – קִסְפָּרִי: מִפְּנֵי בִשּׁוּל בֵּית הַמִּדְרָשׁ.

תָּנִיא נְמִי הָבִי: שֶׁל בֵּית רַבָּן גְּמִלְיָאֵל לֹא הֵיוּ אוֹמְרִים "מְרָפָא" בְּבֵית הַמִּדְרָשׁ מִפְּנֵי בִשּׁוּל בֵּית הַמִּדְרָשׁ.

"אֵין מְבָרְכִין לֹא עַל הָנֵר וְלֹא עַל הַבְּשָׁמִים שֶׁל מֵתִים." מַאי טַעְמָא? גֵּר – לְכַבֵּד הוּא דְּעֵבִידָא. בְּשָׁמִים – לְעִבּוּרֵי רִיחָא הוּא דְּעֵבִידָא.

אָמַר רַב יְהוּדָה אָמַר רַב: כָּל שְׂמוּצִיָּאִין לְפָנָיו בַּיּוֹם וּבַלַּיְלָה אֵין מְבָרְכִין עָלָיו, וְכָל שְׂאִין מוּצִיָּאִין לְפָנָיו אֲלֵא בַּלַּיְלָה – מְבָרְכִין עָלָיו.

The Gemara responds: This is **not difficult**, as a similar distinction between the *baraitot* may be suggested. This *baraita*, which prohibits reciting the blessing, is speaking **at the beginning**, when the oven or stove was just kindled and the fire is designated solely to heat the objects on the stove or in the oven; **that baraita**, which permits reciting the blessing, is speaking **at the end**, when the fire is no longer needed to heat the objects on the stove or in the oven and its light is used for other purposes.

The Gemara cites another contradiction: **It was taught in one baraita:** During *havdala*, one may recite a blessing over the light of a synagogue or a study hall;¹ and it was taught in another *baraita*: One may not recite a blessing over it.

The Gemara responds: This is **not difficult**, as **this baraita**, which prohibits reciting the blessing, is speaking in a case **where there is an important person**² in the synagogue and the fire is kindled in his honor and not to provide light; **that baraita**, which permits reciting the blessing, is speaking in a case **where there is no important person** present and the fire is kindled to provide light.

And if you wish, say instead that **this baraita** and **that baraita** are speaking in a case **where there is an important person** present in the synagogue, and this is **not difficult** because the contradiction can be resolved as follows: **This baraita**, which permits reciting the blessing, is speaking in a case **where there is a caretaker**³ in the synagogue who uses the light; **that baraita**, which prohibits reciting the blessing, is speaking in a case **where there is no caretaker** and the light is kindled for purposes of honor.

And if you wish, say instead that **this baraita** and **that baraita** are both referring to a case **where there is a caretaker** present in the synagogue, and this is **not difficult** because the contradiction can be resolved as follows: **This baraita**, which prohibits reciting the blessing, is speaking in a case **where there is moonlight**, so the caretaker did not light the fire to provide light as the moonlight is sufficient; **that baraita**, which permits reciting the blessing, is speaking in a case **where there is no moonlight**, and the caretaker lights the fire to provide light.

The Sages taught in a *baraita*: People were seated in the study hall and they brought fire before them at the conclusion of Shabbat. Beit Shammai say: Each and every individual recites a blessing for himself; and Beit Hillel say: One recites a blessing on behalf of everyone^{4N} and the others answer amen. Beit Hillel's reasoning is as it is stated: "The splendor of the King is in the multitude of the people" (Proverbs 14:28). When everyone joins together to hear the blessing, the name of God is glorified.

The Gemara asks: Granted, Beit Hillel, they explain their reasoning, but what is the reason for the opinion of Beit Shammai to prohibit reciting the blessing communally? The Gemara answers: **They hold** that it is prohibited **due to** the fact that it will lead to **suspension of study in the study hall**. Waiting for someone to recite the blessing will interrupt Torah study for several minutes.

This concern for disrupting Torah study was also taught in a *baraita*: The members of the house of Rabban Gamliel would not say good health⁵ when someone sneezed in the study hall, due to the fact that it would lead to **suspension of study in the study hall**.

We learned in the mishna: **One may neither recite a blessing over the candle nor over the spices** designated to honor the dead.⁶ The Gemara explains: **What is the reason?** Because a candle of the dead is kindled for the purpose of honoring the dead, not for light; **the spices are to neutralize the bad odor**,⁷ not for their pleasant fragrance.

And Rav Yehuda said that Rav said: Any deceased before whom a candle is taken out both by day and by night, it is evident that the candle is for the purpose of honoring the deceased; therefore, **one may not recite a blessing over it**. And any deceased before whom a candle is taken out only by night, it is evident that the purpose of the candle is for its light alone, and **one may recite a blessing over it**.

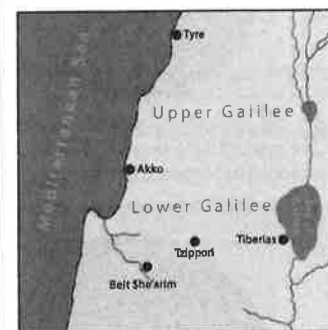
One who enters the store of a perfumer – הנכנס לחנותו של בשם – the Gemara asks: Who creates types of spices. If one enters the store with no intention to return and reenters several times, he recites a blessing each time he enters (Rambam Sefer Ahava, Hilkhoh Berakhot 9:5; Shulhan Arukh, Orah Hayyim 217:1).

Incense to perfume garments – ריח למקמר – One does not recite a blessing over incense used to perfume garments (Rambam Sefer Ahava, Hilkhoh Berakhot 9:8; Shulhan Arukh, Orah Hayyim 217:3).

BACKGROUND

Tiberias – טבריא: The city of Tiberias was founded in the year 21 CE by Herod Antipas and was named for the Roman emperor, Tiberius. However, the city was constructed upon the ruins of an ancient settlement, which, according to most opinions, was the biblical city of Rakkat (Joshua 19:35). There is a discussion among the Sages with regard to the graves located there, which led to a prohibition against priests living there.

Tzippori – צפרי: Tzippori is located in central Lower Galilee. It was destroyed after the death of Herod, but was later reconstructed in great splendor. At the conclusion of the tannaitic period, concurrent with the development and growth of the Jewish settlement in the Galilee, the city rose in prominence. Rabbi Yehuda HaNasi moved there and transferred the seat of the Sanhedrin there as well, transforming the city into a Torah center for an extended period. During the period that the Jerusalem Talmud was redacted, Tzippori continued to be a significant urban center in Lower Galilee.



Map of Galilee

HALAKHA

One who had a candle hidden in his lap or placed inside an opaque lamp, etc. – היתה לו נר טמונה בחיקו או בפנס, etc.: One may not recite a blessing over a light until he sees it and can make use of its light, e.g., to distinguish between two coins (Mishna Berura). Consequently, if the light was placed in one's lap or inside a lamp creating a situation where the flame cannot be seen but the light can be used, or if the flame can be seen but the light cannot be used, one may not recite: Who creates the lights of the fire, in accordance with the conclusion of the Gemara (Shulhan Arukh, Orah Hayyim 298:15).

אמר רב הונא: בשמים של בית הכסא, ושמן העשוי להעביר את היוהמא – אין מברכין עליו.

למימרא, דכל היכא דלא לריחא עבידא לא מברכין עלויה, מתיב: הנכנס לחנותו של בשם והריח ריח, אפילו ישב שם כל היום כולו – אינו מברך אלא פעם אחד, נכנס ויצא, נכנס ויצא – מברך על כל פעם ופעם, והא הכא דלא לריחא הוא דעבידא וקמברך!

אין, לריחא נמי הוא דעבידא. כי היכי דמרחו אינשי ומיתו ונבון מינה.

תנו רבנן: היה מהלך חוץ לדרך והריח ריח, אם רוב נכרים – אינו מברך, אם רוב ישראל – מברך. רבי יוסי אומר: אפילו רוב ישראל נמי אינו מברך, מפני שבנות ישראל מקטרות לכשפים.

אטו בולחו לכשפים מקטרו? – הוה לה מיעוטא לכשפים, ומיעוטא נמי לגמר את הכלים, אשתכח רובא דלא לריחא עביד, וכל רובא דלא לריחא עביד – לא מברך.

אמר רבי חייא בר אבא אמר רבי יוחנן: המהלך בערבי שבתות בטבריא ובמציא שבתות בצפורי והריח ריח – אינו מברך, מפני שחזקתו אינו עשוי אלא לגמר בו את הכלים.

תנו רבנן: היה מהלך בשוק של עבודה זרה, נתרצה להריח – הרי זה חוטא.

Similarly, Rav Huna said: Over spices used to deodorize the bathroom and fragrant oil intended to remove filth, one may not recite a blessing as they are not used for their pleasant fragrance.

The Gemara asks: Is that to say that any case where it is not used for its pleasant fragrance, one may not recite a blessing over it? The Gemara raises an objection based on the Tosefta: One who enters the store of a perfumer,⁴ and smelled a fragrance, even if he sat there throughout the entire day, he only recites a blessing once. However, if one entered and exited, entered and exited, he recites a blessing on each and every occasion. Isn't it a case here, where the spices are not intended for fragrance, as they are not used to improve the scent in the store, and, nevertheless, one recites a blessing?

The Gemara responds: Yes, in this case the spices are also intended for fragrance; they are used to generate a scent in the store so that people will smell them and come and purchase from him.

The Sages taught in a baraita: One who was walking outside a city and smelled a scent; if the majority of the town's residents are gentiles he may not recite a blessing over the scent, but if the majority are Jews, he may recite a blessing. Rabbi Yosei says: Even if the majority are Jews, one may not recite a blessing, as the daughters of Israel burn incense to witchcraft and the spices were certainly made for witchcraft, not for their fragrance.

The Gemara asks: Is that to say that they all burn incense to witchcraft? Rather, there is a minority of people who burn incense to witchcraft, and a different minority who burn spices in order to perfume their garments with incense.⁵ A majority, therefore, exists that does not use it for fragrance, and in a case where the majority does not use it for fragrance, one does not recite a blessing.

Similarly, Rabbi Hiyya bar Abba said that Rabbi Yohanan said: One who walks on Shabbat eve in Tiberias⁶ or at the conclusion of Shabbat in Tzippori,⁷ and smelled the scent of incense may not recite a blessing, as the presumption is that it was intended to perfume garments.

On a related note, the Gemara cites the following: The Sages taught in a baraita: One who was walking in the marketplace of idolators and willingly smelled the incense wafting there, he is a sinner, as he should not have the intention to smell it.

Perek VIII
Daf 53 Amud b

ואין מברכין על הנר עד שיאותר.

אמר רב יהודה אמר רב: לא "יאותר" ואותרו ממש, אלא: כל שאילו עומד בקרוב ומשתמש לאורה, ואפילו ברחוק מקום. וכן אמר רב אשי: ברחוק מקום שנינו.

מתיב: היתה לו נר טמונה בחיקו או בפנס, או שראה שלהבת ולא נשתמש לאורה, או נשתמש לאורה ולא ראה שלהבת – אינו מברך עד שיראה שלהבת וישתמש לאורה.

We learned in the mishna: And one does not recite the blessing over the candle until he derives benefit from its light.

Rav Yehuda said that Rav said: Benefit does not mean that the one reciting the blessing must have actually benefited from the light of the candle. Rather, as long as one could stand close to the candle and utilize its light, anyone who sees it may recite a blessing over it, even if he is standing at a distance. And similarly, Rav Ashi said: We learned this halakha, that one may recite a blessing over the light of a candle even with regard to those standing in a place that is distant.

The Gemara raises an objection from a Tosefta: One who had a candle hidden in his lap or placed inside an opaque lamp,⁸ or if he saw a flame and did not utilize its light, or if he utilized its light and did not see a flame, may not recite a blessing until he both sees the flame and utilizes its light.

LANGUAGE

Pundeyon – פונדיין: This refers to a coin worth two *issarim*; in Latin, *dupondius*.

BACKGROUND

Pundeyon – פונדיין:



Pundeyon of the Roman emperor Tiberius

מטבע של טבריה – A coin of Tiberias:



Tiberias coins on which the name of the city was written

מטבע של צפורי – A coin of Tzipori:



Tzipori coin on which the name of the town was written, from the reign of the Roman emperor Trajan

בשלמא משתמש לאורה ולא ראה
שלהבת – משכחת לה דקיימא
בקרן וזית, אלא ראה שלהבת ולא
נשתמש לאורה היכי משכחת לה
לאו דמרחקא?

לא, בגון דעמיא ואזלא.

תנו רבנן: גחלים לוחשות – מברכין
עליהן, אוממות – אין מברכין
עליהן. היכי דמי לוחשות? – אמר
רב חסדא: כל שאילו מכנים לתוכן
הקיסם ודולקת מאליה.

איבעיא להו: אוממות או עוממות?

תא שמע, דאמר רב חסדא בר
אבדימי: "ארום לא עממהו בגן
אלהים".

ורבא אמר: יאותו ממש.

וכמה? אמר עולא: כדי שיכיר בין
אישר לפונדיון, חזקיה אמר: כדי
שיכיר בין מלוזמא של טבריא
למלוזמא של צפורי.

רב יהודה מברך אדבי אדא דיילא.
רבא מברך אדבי גוריא בר חמא.
אבוי מברך אדבי בר אבוב.

אמר רב יהודה אמר רב: אין מחזירין
על האור כדרך שמחזירין על המצות.
אמר רבי זירא: מריש היה מהדרנא,
בין דשמענא להא דרב יהודה אמר
רב – אנא נמי לא מהדרנא, אלא אי
מקלע לי ממילא – מבריקנא.

The Gemara first clarifies the content of the *Tosefta* itself: **Granted**, a case where one **utilizes its light and did not see a flame**, can be found where the flame is situated around a corner, illuminating the area but hidden from his view. But **how** can a case where one **saw a flame and did not utilize its light** be found? Is it not referring to a case where one is distant? Apparently, one must actually utilize the flame; merely having the potential to utilize it is not sufficient.

The Gemara rejects this: **No**. This refers to a case where the flame is **gradually dimming**. One sees the flame, but is unable to utilize its light.

The Sages taught in a *baraita*: One may recite a blessing over smoldering coals¹ just as he does over a candle; however, over dimming [*omemot*] coals, one may not recite a blessing. The Gemara asks: What are the circumstances of smoldering coals? Rav Hisha said: Smoldering coals are any coals that, if one places a wood chip among them, it ignites on its own without fanning the flame.

With regard to the wording of the *baraita*, the Gemara raises a dilemma: Does the *baraita* say *omemot* beginning with an *alef*, or *omemot* beginning with an *ayin*?

Come and hear a resolution, as Rav Hisha bar Avdimi said: The correct version is *omemot* beginning with an *ayin*, as it is stated: "The cedars in the garden of God could not dim it [*amamuhu*]" (Ezekiel 31:8).

And with regard to the question whether or not one must actually benefit from the flame's light in order to recite a blessing, Rava said: When the mishna said **benefit**, it meant that he must actually derive benefit from the light.

The Gemara asks: **And how** adjacent must one be in order to be considered to have derived benefit from the flame? Ulla said: **So that he can distinguish between an *issar* and a *pundeyon***,¹⁸ two coins of the period. Hizkiya said: **So that he can distinguish between a weight used in Tiberias⁹ and a weight used in Tzipori⁸**, which were slightly different.

The Gemara relates that the *amora'im* conducted themselves in accordance with their above-stated opinions. At the conclusion of Shabbat, Rav Yehuda would recite a blessing over the light of the house of Adda, the servant, which was far from his house. Rava would recite a blessing over the light of the house of Guria bar Hama, which was adjacent to his house. Abaye would recite a blessing over the light of the house of bar Avuh.

Rav Yehuda said that Rav said a general halakhic principle: **One need not seek out light¹⁹** at the conclusion of Shabbat in the manner that one seeks out other mitzvot. If no flame is available over which to recite a blessing, it does not prevent one from reciting *havdala*. And Rav Zeira said: **Initially I would seek out light, once I heard this halakha** that Rav Yehuda said that Rav said, I too do not seek out light. However, if a candle happens to become available to me, I recite a blessing over it.

HALAKHA

Smoldering coals – גחלים לוחשות – One may recite a blessing over the light of smoldering coals (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:26; *Shulhan Arukh*, *Orah Hayyim* 298:9).

One need not seek out light – אין מחזירין על האור – There is no

obligation to seek out a light in order to recite the blessing during *havdala* at the conclusion of Shabbat, in accordance with the opinion of Rav Yehuda (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 29:26; *Shulhan Arukh*, *Orah Hayyim* 298:1).

NOTES

One need not seek out light – אין מחזירין על האור: This is because the blessing recited over the candle is merely to commemorate the creation of the first light; it is neither a fixed blessing of

thanksgiving nor is it a genuine blessing made over pleasure or benefit derived. Therefore, it is secondary to the *havdala* blessing (*Tosefot Rabbi Yehuda HaHasid*; *Tosefot HaRosh*).

מי שאכל וכו'. אמר רב זביד ואיתימא רב דימי בר אבא: מחלוקת בשבת, אבל במזיד – דברי הכל יחזור למקומו ויברך.

פשיטא, "ושבת" תנן!

מהו דתימא: הוא הדין אפילו במזיד, והאי דקתני "ושבת" – להודיעך בזה דבית שמאי קמשמע לן.

תנא, אמרו להם בית הלל לבית שמאי: לדבריהם, מי שאכל בראש הבירה ושכח ויורד ולא ברך, יחזור לראש הבירה ויברך? – אמרו להן בית שמאי לבית הלל: לדבריהם, מי ששכח ארנקי בראש הבירה, לא יעלה ויטלנה? לכבוד עצמו הוא עולה – לכבוד שמים לא כל שכן?

הנהו תרי תלמידי, חד עביד בשוגג בבית שמאי – ואשכח ארנקא דדהבא, וחד עביד במזיד בבית הלל – ואכליה אריא.

רבה בר בר חנה הוה קאזיל בשוויי רתא, אכל ואשתלי ולא בריך: אמר: היכי אעביד? אי אמינא להו "אנשאי לברך" – אמרו לי בריך, כל היכא דמברכת לרחמנא מברכת. מטב דאמינא להו אנשאי יונה דדהבא. אמר להו: אנטרו לי, דאנשאי יונה דדהבא. אזיל וברך, ואשכח יונה דדהבא.

ומאי שנא יונה – דמתילי בנסת ישראל ליונה, דכתיב: "בנפי יונה נחפה בקסף ואברותיה בירקרק חרוץ", מה יונה אינה ניצולת אלא בכנפיה, אף ישראל אינן ניצולין אלא במצות.

"עד אימתי הוא" וכו'.

כמה שיעור עבול? – אמר רבי יוחנן: כל זמן שאינו רעב, וריש לקיש אמר: כל זמן שיצא מחמת אכילתו.

אמר ליה רב יימר בר שלמיא למר וזטרא, ואמרי לה רב יימר בר שיובי למר וזטרא: מי אמר ריש לקיש דכיי והאמר רב אמי אמר ריש לקיש: כמה שיעור עבול – כדי להלך ארבע מילין?

Our mishna cited a dispute regarding one who ate and forgot and did not recite a blessing;¹¹ Beit Shammai say: He returns to the place where he ate and recites the blessing. Beit Hillel say: That is unnecessary. He recites the blessing at the place where he remembered. Rav Zevid said and some say Rav Dimi bar Abba said: This dispute is only with regard to a case where one forgot to recite the blessing, but if he did so intentionally, everyone agrees that he must return to the place where he ate and recite a blessing.

The Gemara asks: This is obvious. We learned in the mishna: And forgot, not if he did so intentionally.

The Gemara explains: Lest you say that the same is true, that Beit Hillel permit one to recite a blessing without returning to the place where he ate, even in a case where he willfully did not recite a blessing, and that which was taught: And forgot, is to convey the far-reaching nature of the opinion of Beit Shammai,¹² who require him to return to the place where he ate even if he forgot, Rav Zevid teaches us that there is no disagreement in that case.

It was taught in a *baraita* that Beit Hillel said to Beit Shammai: According to your statement, one who ate atop the Temple Mount, God's chosen place of residence, and forgot and descended without reciting a blessing, must he return to the top of the Temple Mount, God's chosen place of residence, to recite a blessing? Beit Shammai said to Beit Hillel: Why not? And according to your statement, one who forgot his purse atop the Temple Mount, God's chosen place of residence, would he not ascend to retrieve it? If one ascends in deference to his own needs, all the more so he should ascend in deference to Heaven.

The Gemara relates: There were these two students who ate and did not recite a blessing. One of them did so unwittingly, and, in accordance with the opinion of Beit Shammai, returned to where he ate, and found a purse of gold. One of them did so intentionally, and, in accordance with the opinion of Beit Hillel, albeit in circumstances where they agree with Beit Shammai, did not return and a lion ate him.

The Gemara further relates: Rabba bar bar Hana was once traveling with a caravan. He ate and forgot and did not recite a blessing. He said to himself: What shall I do? If I say to them: I forgot to recite a blessing, they will say to me to recite a blessing here, as wherever you recite a blessing, you recite a blessing to God. It is better that I say to them: I forgot a golden dove. Then they will wait for me while I retrieve it. He said to them: Wait for me, as I forgot a golden dove. He went and recited a blessing and found a golden dove.

The Gemara asks: What is different about a dove, that he specifically said that that was the object that he forgot? The Gemara answers: Because the community of Israel is likened to a dove, as it is written: "The wings of a dove, covered in silver, and its pinions with the shimmer of gold" (Psalms 68:14). The Gemara explains the parable: Just as a dove is saved from its enemies only by its wings, so too, Israel is saved only by the merit of the mitzvot.

We learned in the mishna: And until when does he recite the blessing? Until the food is digested in his intestines.

The Gemara asks: What is the duration of digestion?¹³ Rabbi Yohanan said: As long as he is not yet hungry again. And Reish Lakish said: As long as he is thirsty due to his eating.

Rav Yeimar bar Shelamya said to Mar Zutra, and some say that it was Rav Yeimar bar Sheizevi who said to Mar Zutra: Did Reish Lakish say that? Didn't Rav Ami say that Reish Lakish said: What is the duration of digestion? As long as it takes to walk four *mil*?

One who ate and forgot and did not recite a blessing – אכל ולא ברך – The authorities disagree with regard to the conclusions that result from this *halakha*. Some say that one who erred and failed to recite a blessing need not return, but one who did so intentionally must return. If he did not return, he fulfilled his obligation after-the-fact (Rambam). Others say that even one who erred and failed to recite a blessing must return, although, if he did not return, he nevertheless fulfilled his obligation. One who did so intentionally and did not return did not fulfill his obligation (Rosh). The consensus is that one must return, although if he did not and recited a blessing elsewhere, he fulfilled his obligation (Magen Avraham; Taz; Be'er Heitev; Shulhan Arukh HaRav; Rambam Sefer Ahava, Hilkhot Berakhot 4:1; Shulhan Arukh, Orah Hayyim 184:1).

The duration of digestion – שיעור עבול – One may recite Grace until the food is digested in his intestines. Authorities disagree with regard to the duration of digestion. Some say that after a sizable meal it is until one becomes hungry again, in accordance with the opinion of Rabbi Yohanan, and after a meager meal it is the length of time it takes to walk four *mil*, as Rabbi Yohanan and Reish Lakish did not dispute that point (Taz). Others are more stringent and hold that after a meager meal one must recite a blessing immediately (Magen Avraham; Rambam Sefer Ahava, Hilkhot Berakhot 2:14; Shulhan Arukh, Orah Hayyim 184:5).

NOTES

To convey the far-reaching nature of the opinion of Beit Shammai – להודיעך בזה – It would have been equally pertinent to convey the far-reaching nature of the opinion of Beit Hillel, especially as that would underscore the lenient, rather than the stringent, opinion. However, since the practical *halakha* in this case is in accordance with the opinion of Beit Shammai, as even Beit Hillel agreed that one who wishes to conduct himself in accordance with the opinion of Beit Shammai is praiseworthy, the Gemara sought to clarify their opinion (Hefetz Hashem).

חטוף – Seize the opportunity and recite a blessing – **חטוף**: It is appropriate to make an effort to be given the cup of blessing in order to lead the *zimmin* before Grace after Meals, as per Rav Huna's advice to his son (Shulhan Arukh, Orah Hayyim 201:4).

One answers amen following everyone whom we hear recite a blessing, except for schoolchildren – **אחר דבלי עונין אמן**: If one hears a blessing recited by any Jewish person, although he did not hear the entire blessing and although he is not obligated to recite that blessing, he must answer amen. However, one does not answer amen after blessings recited by children who are just learning to recite blessings. However, when children recite blessings which they are obligated to recite, one answers amen (Rambam Sefer Ahava, Hilkhhot Berakhot 1:13; Shulhan Arukh, Orah Hayyim 215:2–3).

מים אחרונים – Final waters – Washing one's hands with final waters is required. Some say that in a place where there is no Sodomite salt one need not insist on final waters (*Tosafot*), and that is a common custom (*Magen Avraham*). According to the kabbalists, one should insist upon washing with final waters (Rambam Sefer Ahava, Hilkhhot Berakhot 7:11–12; Shulhan Arukh, Orah Hayyim 181:1).

NOTES

גדול העונה – The one who answers amen is greater – **אמן**: Some explain that the reward of one who answers amen is greater because he thereby completes the mitzva (*Tosefot HaRosh*).

One who is filthy is unfit for Temple service – **שמוזהם פסול לעבודה**: This refers to a filthy animal that is unfit as a sacrifice to God because it emits a bad odor.

And you shall be holy, these are the final waters – **יהייתם קדושים אלו מים אחרונים**: This indicates that washing hands with the final waters is a mitzva due to sanctity, while other sources indicate that it is obligatory because of the danger posed by Sodomite salt, which is harmful to the eyes. Some explain that both reasons are correct; even when there is no danger from Sodomite salt, the mitzva remains (*Rabbanei Tzarfat*). Others explain that the mitzva due to sanctity applies to the one reciting the blessing, while the other diners, for whom the only reason is the Sodomite salt, may wait and wash their hands after reciting Grace after Meals (*She'iltot DeRav Ahai; Talmidei Rabbeinu Yona*).

LANGUAGE

גולירין – *Gulyarin*: The meaning of this word and its origin are unclear. Some say that it is from the Latin *galearius*, meaning a soldier's servant. Others claim that it is from Greek. In any case, its imagery is based on the strategy of ancient armies, which, at the outset, dispatched light regiments to harass the enemy, after which they would deploy heavy battalions comprised of legions of mighty warriors who would determine the outcome of the battle.

PERSONALITIES

רבי זילאי, רבי זיבאי – Rabbi Zilai, Rabbi Zivai: The strange names of these Sages, along with the fact that they do not appear in any other sources, leads one to conjecture that Zivai, Zilai, and Zuhamai are nicknames rather than the actual names of these individuals. It seems that certain Sages who only stated a single well-known *halakha* came to be known by that *halakha*. The *halakha* concerning disqualification due to filth, *zohama*, led to its author being called Rav Zuhamai. Apparently, that is the case with regard to Zilai and Zivai as well (Rabbi Tzvi Hirsch Hayyot).

לא קשיא: כאן באכילה מרובה, כאן באכילה מועטה.

בא להו יין וכו'.

למימרא, דישאל אף על גב דלא שמע כולה ברכה עונה, וכי לא שמע היכי נמי!

אמר חייא בר רב: בשלא אכל עמהן. וכן אמר רב נחמן אמר רבה בר אבבה: בשלא אכל עמהן. אמר ליה רב לחייא בריה: חטוף וברך. וכן אמר רב הונא לרבה בריה: חטוף וברך.

למימרא, דמברך עדיו ממאן דעני אמן. והתנא: רבי יוסי אומר: גדול העונה אמן יותר מן המברך!

אמר ליה רבי נהוראי: השמים! בן הוא: תדע, שהרי גולירין יורדין ומתגזרין במלחמה וגבורים יורדין ומנצחין.

תנאי היא, דתנא: אחד המברך ואחד העונה אמן במשמע, אלא שממיהו למברך יותר מן העונה אמן.

בעי מיניה שמואל מרב: מהו לענות אמן אחר תענוקות של בית רבן? – אמר ליה: אחר הכל עונין אמן חוץ מתענוקות של בית רבן הואיל ולהתלמד עשויין. והני מילי בדלא עידן מפטריהו, אבל בעידן מפטריהו – עונין.

תנו רבנן: שמן מערב את הברכה, דברי רבי זילאי. רבי זיבאי אומר: אינו מערב; רב אחא אומר: שמן טוב מערב; רבי זיהמאי אומר: כשם שמוזהם פסול לעבודה – כך ידים מזוהמות פסולות לברכה.

אמר רב נחמן בר יצחק: אנא לא זילאי ולא זיבאי ולא זיהמאי דענא. אלא מתענתא דענא: דאמר רב יהודה אמר רב, ואמרי לה במתניתא תנא: "והתקדשתם – אלו מים ראשונים, ויהייתם קדושים" – אלו מים אחרונים, "כי קדושים" – זה שמן, "אני ה' אלהיכם" – זו ברכה.

הדרן עלך אלו דברים

The Gemara answers: This is **not difficult**. Here, where Reish Lakish said the duration is as long as it takes to walk four *mil*, is in a case where he ate a **sizable meal**, here, where Reish Lakish said the duration is as long as he remains thirsty, is in a case where he ate a **meager meal**.

We learned in the mishna a tannaitic dispute with regard to a case where **wine came before** the diners after the meal, and we also learned in the mishna that one answers amen after a Jew recites a blessing even if he did not hear the entire blessing.

The Gemara asks: Is that to say that if a Jew recites a blessing, **even though one did not hear the entire blessing, he responds amen?** If he did not hear the entire blessing, how did he fulfill his obligation?

Hiyya bar Rav said: This is not a case where one seeks to fulfill his obligation by responding amen; rather, it is a case where he did not eat with them yet still wishes to answer amen to their blessing. **And so Rav Nahman said that Rabba bar Avuh said:** It is a case where he did not eat with them. The Gemara relates: **Rav said to his son, Hiyya: My son, seize the opportunity and recite a blessing quickly.** And similarly Rav Huna said to his son, Rabba, seize the opportunity and recite a blessing.

The Gemara asks: Is that to say that one who recites a blessing is preferable to one who answers amen? Wasn't it taught in a *baraita* that Rabbi Yosei says: The reward of the one who answers amen is greater than the reward of the one who recites the blessing?

Rabbi Nehorai said to him: By Heavens, an oath in the name of God, it is so. Know that this is true, as the military assistants [*gulyarin*] descend to the battlefield and initiate the war and the mighty descend and prevail. The amen that follows a blessing is compared to the mighty who join the war after the assistants, illustrating that answering amen is more significant than reciting the initial blessing.

The Gemara responds: This is subject to a tannaitic dispute, as it was taught in a *baraita*: Both the one who recites a blessing and the one who answers amen are included among those who "stand up and bless" (Nehemiah 9:5), but they hurry to reward, i.e., the one who recites the blessing, more than they hurry to reward, i.e., the one who answers amen.

Shmuel raised a dilemma before Rav: What is the *halakha* with regard to answering amen after the blessings of schoolchildren? **Rav said to him:** One answers amen following everyone whom we hear recite a blessing, except for schoolchildren, as they recite blessings merely in order to learn them, not as expressions of thanksgiving. This applies specifically at a time when they are not fulfilling their obligation with the recitation of the blessing, but are simply learning. However, at a time when they are fulfilling their obligation through the recitation of a blessing, one answers amen after their blessing.

The Sages taught in a baraita: If one does not have oil to spread on and cleanse his hands after eating, this prevents him from reciting the Grace after Meals blessing; this is the statement of Rabbi Zilai. **Rabbi Zivai** says: Lack of that oil does not prevent one from reciting Grace after Meals. **Rav Aha** says: Lack of fine oil prevents one from reciting Grace after Meals. One must wait until he rubs oil on his hands. **Rav Zuhamai** says: Just as one who is filthy is unfit for Temple service, so too are filthy hands unfit for reciting the Grace after Meals blessing.

Rav Nahman bar Yitzhak said of this: I do not know of Zilai or Zivai or Zuhamai; rather, I know a *baraita*, as Rav Yehuda said that Rav said, and some say that it was taught in a *baraita*: It is stated: "And you shall sanctify yourselves, and you shall be holy, for holy am I, the Lord your God" (Leviticus 20:26). With regard to this verse, the Sages said: And you shall sanctify yourselves, these are the first waters with which one washes his hands before the meal; and you shall be holy, these are the final waters;¹¹ for holy, this is oil which one spreads on his hands; am I, the Lord your God, this is the Grace after Meals blessing.

Summary of Perek VIII

This chapter reviewed two sets of problems based on disputes between Beit Shammai and Beit Hillel with regard to meal protocol.

The first set of problems dealt primarily with the *halakhot* of precedence in various components of a meal. These *halakhot* are tied to comprehensive halakhic frameworks associated primarily with the *halakhot* of sacrifices and ritual purity and impurity. As usual, the *halakha* was ruled in accordance with the opinion of Beit Hillel in all of these cases, with one exception. There too, due to variant readings, the ruling is not unequivocally in accordance with Beit Shammai. Although the considerations of both Beit Shammai and Beit Hillel are substantially similar, i.e., distancing oneself from all ritual impurity, both impurity of people and impurity of vessels, it can be said that Beit Hillel's primary emphasis is on distancing oneself from ritual impurity by Torah law, even if that entails a certain lack of vigilance vis-à-vis other forms of ritual impurity.

Another dispute, with regard to the order in which various blessings are recited, especially those associated with *kiddush* and *havdala*, was not conclusively resolved in this chapter. Its conclusive resolution with regard to its most complex circumstance, i.e., a Festival that begins at the conclusion of Shabbat when *kiddush* and *havdala* converge, can be found in tractate *Pesahim*, where the definitive order of the blessings is: Wine, *kiddush*, candle, *havdala*, and Who has given us life, etc.

Another set of problems discussed in great detail in this chapter is the blessing of *havdala* and the accompanying blessing over light. These blessings were highlighted because they constitute a basis for both blessings recited prior to fulfilling mitzvot and blessings of praise and thanksgiving, which are discussed in Chapter Nine. Among the significant halakhic conclusions drawn with regard to this matter is the fact that one may recite the blessings only over spices and candles that were specifically designated for that purpose. One may neither recite the blessings over incidental fragrances and lights nor over those that have an element of prohibition.