

Daf Review – Shabbos 14

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Gemara:

- Goes into detail re: the eighteen *halachos* that were decided in the attic of **Chananya ben Chizkiya**, the overwhelming majority of which relate to *tumah* and *tahara*, particularly items which “invalidate” *terumah* (i.e., makes it a *shlishi/pasul*)
- Recounts various people/situations where one can “invalidate” *terumah* on a Rabbinic level
 - One who eats food which is either a *rishon* or *sheini* or drinks something *tamei*
 - Follows **R’ Yehoshua**, who holds that whether one eats food that is a *rishon* or *sheini*, he becomes a *sheini* (thus making any *terumah* he touches *shlishi/pasul*)
 - Concern that one eats/drinks something *tamei* and subsequently ingests *terumah*, which would become *pasul* in one’s mouth
 - One who put head and majority of body under “drawn” water after *mikvah* immersion
 - People would immerse in dirty *mikvaos* (caves, etc.) and subsequently clean themselves with “drawn” water – concern that people would erroneously conclude either cleansing (initial *mikvah* or subsequent washing) is sufficient
 - Additionally, Rabbis enacted re: one who poured three *lug* of “drawn” water on head and majority of body in order to safeguard the enactment re: *mikvah*
 - One who touches a *sefer torah* (*ST*) – enacted to prevent people from storing *terumah* near *ST* (because both are *kadosh*), which led to mice being attracted to food and eventually nibbling on the *ST*
 - Hands (in general) – enacted because hands are “busy”; and one is not always aware of what his hands have touched
 - This was a subsequent enactment and expansion of touching a *ST* (see previous)
 - Food that became *tamei* through a liquid – specifically concerning a liquid that came into contact with hands (*sheini*), which was enacted to safeguard against liquids that came in contact with a *sheretz* (*av hatuma*)
 - Vessel that became *tamei* through a liquid – specifically concerning a liquid that came into contact with a *sheretz* (*av hatuma*), which was enacted to safeguard against liquids that came were emitted from a *zav* (*deoraisa*)
- *Gemara* questions the premise that “hands” *gezaira* was enacted by **B”H/B”S**, since *beraisa* states **Hillel/Shamai** themselves enacted this. After attempting to differentiate the two *gezairos*, the *Gemara* concludes that, in fact, Hillel/Shamai did enact this *gezaira*, however, it was not accepted by the general public until it was re-enacted by B”H/B”S

Halacha:

Showering after *mikvah* – absent extenuating circumstances, women are not permitted to shower after immersing in the *mikvah*, so that people do not conclude that the showering is what’s *metahair*.

Inspiration:

Chananya ben Chizkiya’s *peirush* on *Sefer Yechezkel* – the details of locking himself in attic until the *peirush* was complete are recounted to teach us that, if there is a problem that needs to be solved (or something that has to get done), need to set aside everything else and focus on the acute matters at hand until resolution – otherwise, one will easily be sidetracked and the issue will not fully be resolved.