

Daf Review – Shabbos 15

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Gemara 14b-15a

- The *Chachamim* instituted a *G'zeirah* that a person's hands are considered *Sheniyos L'tumah*, and therefore are *metamei terumah* and *kodashim* as a *Shelishi L'tumah*. There were three iterations of this *G'zeirah* over time:
 - *Shlomo Hamelech* decreed that hands were *tamei* just to be *metamei kodashim*.
 - Hillel and Shamaï added to the decree that hands also are *metamei terumah*, but this was not accepted by the masses.
 - Hillel's and Shamaï's students reenacted their Rebbeim's decree regarding *terumah*, and this time it was accepted.
- Note: Shlomo Hamelech's original enactment was that the presumed *tumah* of hands can be removed by washing one's hands, *i.e.*, *netilas yadayim*. Later, the Rabbis required *tevilah* of hands in a *mikvah* for *kodashim*. For *terumah*, *netilas yadayim* still sufficed.

Gemara 15a

- Although the Mishnah says that Beis Shamaï and Beis Hillel argued about 18 *halachos* on the day they visited Chananya's upper chambers, they came to agreement on the following day regarding all 18 *halachos*.
- Shamaï and Hillel personally (as opposed to their students) only argued about three *halachos*:
 - What measurement of flour triggers the requirement to separate and give *challah* to a *kohein*? Shamaï says one *kav*. Hillel says two *kabim*. There also are other opinions.
 - What measurement of *Mayim Sheuvim* (drawn water rather than naturally collected water) mixed into a *mikvah* disqualifies the *mikvah*? Hillel says a *hin*. Shamaï says nine *kabim*.
 - A woman who sees *niddah* blood, from when is she *tamei*? Shamaï says from when she saw the discharge. Hillel says she is retroactively *tamei* (and therefore was *metamei* foods that she touched) from the last time she checked herself with a *bedikah*.

Gemara 15a-15b

- The *Chachamim* decreed that the Lands of the Nations (*i.e.*, lands outside Eretz Yisroel) are *tamei*, out of concern that gentiles were not careful about marking graves, and there may be corpses buried in the ground without markings. There were three iterations of this decree that progressively added stringencies to the decree:
 - Yose ben Yoezer and Yose ben Yochanan (contemporaries who lived during the Second Temple several generations before its destruction) decreed that a clod of earth from the Lands of the Nations which contacts *terumah* makes the *terumah* "suspended" – it is forbidden to eat, but it may not be burned; rather, it is left to decay until inedible.
 - Later, the Rabbis who lived 80 years before the destruction of the Second Temple added that, not only does direct contact with the earth make *terumah tamei*, but anyone who enters the airspace above the earth (*i.e.*, walks there) and then contacts *terumah* will be *metamei terumah* to make it suspended – one cannot eat it, but it may not be burned.
 - The Rabbis in Usha (after the destruction of the Second Temple) more stringently decreed that *terumah* that directly contacts a clod of earth must be burned. They left the decree as is regarding the airspace.
- Note: *Acharonim* ask why the two Rabbis Yose were not concerned about one becoming *tamei* from the airspace above the land. After all, if there is a corpse buried in the ground, the airspace above the ground *should* be *tamei tumas ohel*, roof *tumah*?