



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Shabbos Daf Yud Daled

- The Gemara began to list the 18 gezeiros that were instituted in the attic of **Chananya**. The Gemara quoted a Mishna that listed 10 of them, and now explains the reason for each of these.
  - One who eats food that is a rishon or a sheni becomes a sheni himself.
    - Reason for this gezeira is, sometimes a person will eat tamei foods and take a sip of terumah liquid, which would become tamei from the food. To prevent that, they said the person who ate the tamei food is himself tamei, thus prohibiting him from touching the terumah in the first place.
  - One who drinks tamei liquids, himself becomes a sheni.
    - Reason for this gezeirah is, sometimes a person will drink tamei liquids and eat tahor terumah while the liquid is still in his mouth, thus making the terumah tamei. To prevent this, we said the person who drank the tamei liquid is himself tamei, thus prohibiting him from touching the terumah in the first place.
  - A tvul yom who goes to the mikvah and then takes a bath in mayim she'uvim remains tamei until he goes to the mikvah again.
    - Reason for this gezeirah is, people would be toivel and then take a bath to remove the smell of the mikvah water. People began saying that it was the bath that provided the taharah, not the mikvah. To prevent that from happening, we say that the person who takes the bath must go to the mikvah again.
  - A tahor person who gets 3 lugin of water poured on top of him becomes a sheni.
    - Reason for this gezeirah is, if this person was not treated as tamei, the last gezeirah would never remain established, since people wouldn't understand the difference between the two.
  - A Sefer of Tanach has a din of a sheni.
    - **R' Mesharshiya** said, the reason for this gezeirah is, people used to put their terumah next to the Sefer Torah saying that the Torah and terumah are both kadosh. It led to mice coming for the food and damaging the Sefer Torah in the process. To prevent this, they said that the Sefer has a din of a sheni and therefore cannot touch terumah.
  - Unwashed hands have a din of a sheni.
    - Reason for this gezeirah is that hands are constantly moving and touch dirty and sweaty areas. Touching terumah with such hands leads to the terumah getting disgusting and wasted. To prevent this, they were goizer that unwashed hands have a din of a sheni and cannot touch terumah before being washed.
    - A Braisa says that hands that touched a Sefer Torah have a din of a sheni.
      - This Braisa was taught before the gezeira of "unwashed hands" was enacted, because if it was already enacted, there would be no need to say that hands that touched a Sefer Torah are a sheni, since they are, in any case, unwashed hands.
  - A Tvul Yom has a din of a sheni.
    - **Q:** We learn this out from a pasuk, so how can we say that it is a gezeirah? **A:** The din of tvul yom should be removed from the list of gezeiros.
  - Food that became tamei from tamei liquids gets the din of a sheni.

- This is talking about liquids that themselves became tamei though unwashed hands. Such liquids will make the food a sheni as a gezeirah for when the liquids were tamei from touching a sheretz.
  - Keilim that became tamei from tamei liquids get the din of a sheni.
    - This is talking about liquids that were tamei from touching a sheretz. As a rishon, this liquid cannot make keilim tamei D'Oraisa. D'Rabanan we say that the liquid can make keilim tamei as a gezeirah for when the liquids come directly from a zav (and are therefore an av hatumah and make the keilim tamei D'Oraisa).
- **Q:** We mentioned that **B" S and B" H** were the ones who were goizer tumah on unwashed hands. However, we find that **Shamai and Hillel** themselves were the ones who were goizer on unwashed hands!? We can't say that **Hillel and Shammai** themselves were part of enacting these 18 gezeiros, because we find that **Shammai and Hillel** only argued in 3 places, far less than 18!? We also can't say that **Hillel and Shammai** were goizer that terumah touched by unwashed hands should be left to rot and **B" S and B" H** were then goizer that such terumah should be burned, because **Ilfa** said, the original gezeirah on unwashed hands was that terumah touched by them should be burned!? **A: Shammai and Hillel** were goizer on unwashed hands but people did not accept the gezeirah. **B" S and B" H** later made the same gezeirah and the gezeirah was then accepted.
  - **Q:** We find that Shlomo was the one who was goizer on unwashed hands?! **A:** Shlomo was goizer that unwashed hands are tamei for kodashim. **Hillel and Shammai**, and then **B" H and B" S** were goizer that unwashed hands are tamei even for terumah as well.