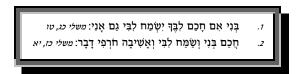
2.1.13

ווידים תלמידי שמאי והלל גזור) → 15b (וידים תלמידי שמאי והלל גזור)



- I. Further analysis into ידיים +8 גזרה
 - a. Challenge (to notion of it being decreed by שמאי והלל (themselves) was decreed by שמאי והלל
 - i. Per: ברייתא listing series of זוגות who promulgated decrees relating to טומאה וטהרה
 - 1. ארץ העמים ordained that ארץ העמים (land outside of Israel) be considered ממא and that glassware be vulnerable to טומאה
 - 2. שמעון בן שטח decreed that metal vessels be vulnerable to טומאה (along with הקנת כתובה לאשה)
 - 3. שמאי והלל decreed that ידים are טמאות
 - a. *Proposal*: perhaps "שמאי" and "הלל" here refers to they and their schools
 - i. Rejection: שמואל reported that they decreed 18 שואל but remained divided about 18 others
 - 1. Challenge: ברייתא reported that they ended up agreeing on those 18
 - 2. Answer: they remained divided that day, but the next day came to an agreement
 - ii. And: שמאי והלל reported that שמאי (themselves) only disagreed about 3 matters (listed below)
 - b. Proposal: שמאי והלל made a decree that the טומאה is treated like ספק (→לתלות (לתלות) and students (לשרוף) ודאי
 - i. Rejection: אילפא reported that the 1st decree of לשרוף was לשרוף was לשרוף
 - c. Rather: שמאי והלל decreed but it wasn't accepted until their students passed the decree
 - b. Challenge: שמואל reported that when שלמה המלך and עירובין and עירובין approvingly cited vv. 1-2
 - i. Defense: שלמה made decree affecting שמאי והלל (then מב"ש וב"ה extended it to תרומה אום ב"ש וב"ה
- II. Revisiting שמאי והלל report that שמאי disagreed about 3 matters (listed in ערויות א:א-ג (ערויות א
 - a. First: minimum amount of dough which is חייב בחלה חייב בחלה -2 קב -1 הלל (קב -1 שמאי)
 - i. הלכה 1.5; as measures were inflated, other numbers used
 - b. Second: amount of מים שאובין that invalidate a קבין -1 הילן (קבין -1 שמאי הין -1 שמאי
 - . הלכה based on testimony from הלכה. שמעיה ואבטליון
 - c. Third: retroactive שמאי) טומאת נדה back to last examination)
 - i. הלכה follows neither rather we take the most recent of either last exam or 24 hours back
 - d. *Question*: isn't there another dispute the famous dispute (among the זוגות, up to and including הלל ושמאי about סמיכה on שמאי קרבנות יחיד בחג not allowing סמיכה
 - i. *Answer*: א"ר' הונא s list only includes disputes where they were only disputants; here, there was a multigenerational מחלוקת in which they took part
- III. Revisiting ברייתא that reported the series of גזרות (part 1)
 - a. יוסי בן יועזר ויוסי בן יוחנן is well as טמא (as well as טומאת כלי זכוכית)
 - i. Challenge (ב"ר יום: ישמעאל ב"ר יום: reported, in his father's name, a history of down-spiraling of סנהדרין
 - 1. 180 years: before חרבן, Rome took over rule of א"י
 - 2. 80 years: before חרבן, they decreed סומאה on חו"ל, as well as כלי זכוכית
 - 3. 40 years: before סנהדרין, חרבן left locale in לשכת הגזית and moved to a place in city (→no דיני נפשות)
 - ii. Proposal: יוסי ויוסי lived during that period (80 years before חרבן)
 - 1. Rejection: they lived well before הרל, who was נשיא 100 years before חרבן
 - iii. Proposal: first decree (יוסי ויוסי) was that the earth of ודאי טמא (→שרוף (לשרוף (לשרוף)) and air-space was nothing
 - 1. *Challenge*: from אילפא's statement above, we can infer that גזירת טומאת ארץ העמים went through stages first לתלות, then לשרוף
 - iv. Rather: 1st decree was to "suspend" for contact with earth, ignore air-contact;
 - 1. Then: 2nd decree was to "burn" for contact and "hang" for air-contact
 - 2. Challenge: ספקות 6 טהרות ד:ה for which we burn תרומה, includes ספק of earth from חו"ל
 - a. And: עולא reported that these decrees were made in אושא (well after ב"ש
 - v. Rather: 1st decree was to "suspend" for earth-contact; 2nd decree extended "suspension" to air-contact as well
 - 1. And then: in אושא, they extended earth-contact to שריפה, leaving air-contact as תלוי