



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

### Chagigah Daf Chuf Aleph

GEMARA

- **Q:** Why is it that for kodesh we do not allow one keili to be toiveled while it is in another keili?  
**A: R' Eila** said, we are concerned that the weight of the inside keili against the outside keili will act as a chatzitza, and will prevent a proper tevila.
  - **Q:** The Mishna later said that when toiveling clothing for kodesh, one must first untie, then dry, then toivel, whereas for terumah it may be toiveled while tied. The reason for that is out of concern for chatzitza. Now, if this later part of the Mishna teaches that there is a greater concern for chatzitza for kodesh, why would the first part of the Mishna teach the same thing!? **A:** Both these parts of the Mishna are discussing concerns for chatzitza, and both are needed. If we would only say the first case, we would think that there is only a concern in that case, because of the weight of the keili, but there is no concern in the later case. If we would only say the later case, we would say that only in that case is there a problem, because the knots are tight and cause a chatzitza, but when one keili is in another, the water makes the inner one float up and off the outer one. The Mishna therefore teaches that there is a chatzitza concern for kodesh in both of these cases.
  - **R' Eila** is consistent with what he says elsewhere. We find that **R' Eila in the name of R' Chanina bar Pappa** said that the Mishna lists 10 stringencies of kodesh over terumah. The first 5 stringencies apply to kodesh and to chullin that was prepared with tahara standards of kodesh, and the last 5 only apply to actual kodesh. The reason for this difference is that the first 5 are based on a D'Oraisa concern, whereas the last 5 are based on a D'Rabanan. Now, from the fact that he counts them as 10, when in fact our Mishna mentions 11, means that he counts the 2 that are based on chatzitza as one, thus bringing the total to 10.
  - **Rava** argued on **R' Eila** and said that since the later part of the Mishna is based on a chatzitza concern, the first part of the Mishna cannot be based on that same concern. Rather, he said that the reason a keili may not be toiveled for kodesh while in another keili is a gezeira that one may come to toivel a needle in a keili whose opening is smaller than the outer circumference of the tube used as the opening to a leather bottle, in which case the water going into the bottle is not considered to be part of the mikvah, and the needle would therefore not be considered to be toiveled. A Mishna teaches that this size is the size needed for the hole between a passul mikvah and a kosher mikvah to do "hashaka" and thereby make the passul mikvah valid.
    - **Rava** is consistent with the statement of **R' Nachman in the name of Rabbah bar Avuha**, who said that the Mishna lists 11 stringencies of kodesh over terumah. The first 6 stringencies apply to kodesh and to chullin that was prepared with the tahara standards of kodesh, and the last 5 only apply to actual kodesh. Now, the fact that he counts them as 11 means that he holds that each stringency is based on a different reason.
    - The practical difference between **Rava** and **R' Eila** would be whether one could be toivel a keili in a basket. The concern for chatzitza would exist, but the concern that it may lead one to toivel small keilim in a keili with a very narrow opening does not exist. In fact, we find that **Rava** clearly allows one to be toivel keilim in a basket.

- The Gemara says, the only time that the narrow opening of the bottle prevents the inside keili from becoming tahor is if the outside keili is not in need of a tevila. However, if the outside keili is also tamei, since the water going through the narrow opening helps to make the inside of that keili tahor, it also helps for the inside keili.
- We find that the machlokes between **Rava** and **R' Eila** is a machlokes Tanna'im in a Braisa, because the Braisa brings a machlokes where the **T"K** says that a basket may be used for toiveling keilim even for kodesh (like **Rava** says) and **Abba Shaul** says that it may only be used for terumah, and not for kodesh (like **R' Eila** would say).