



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

### Chagigah Daf Chuf Beis

- **Q:** We discussed 2 reasons why one may not toivel a keili within another keili for kodesh – a concern for chatzitza or a concern for an outer keili with a very narrow opening. Why is it that we don't have those concerns when it comes to terumah, and we allow a keili to be toiveled within another keili? **A:** The people being toivel keilim for terumah are all well versed in the laws of taharah and would not be toivel in a way that would create an actual chatzitza or in an outer keili with a very narrow opening.
  - **Q:** If we are dealing with such people, there should be no concern when toiveling for kodesh either!? **A:** We are concerned that an ahm haaretz may see them toiveling a keili within a keili for kodesh, and may imitate that process when he is preparing for kodesh, not being careful to ascertain that there is no actual chatzitza or narrow opening.
    - **Q:** Why don't we have this same concern regarding terumah? **A:** A Kohen who is not an ahm haaretz does not accept terumah from an ahm haaretz, so we are not concerned that the Kohen will receive these improperly toiveled keilim with terumah.
    - **Q:** Why don't we also not accept kodesh from an ahm haaretz (and thereby alleviate this concern)? **A:** If we don't accept kodesh from them, it would cause them to hate us.
    - **Q:** Why are we not concerned with this hatred regarding terumah? **A:** They can give their terumah to a Kohen who is an ahm haaretz like them, so they will not care if we don't accept from them. However, there were no amei haaretz who were in charge of kodesh, and if we don't accept it from them, they will have no one to give their kodesh to.
    - The view that we are concerned that the ahm haaretz may foster a hatred toward us is the view of **R' Yose** from a Braisa. **R' Yose** says, that we accept wine for korbanos from all people, including an ahm haaretz, to prevent them from forming a hatred and going to build their own mizbe'ach to bring korbanos.
      - **R' Pappa** said, the fact that we accept testimony from an ahm haaretz, follows the view of **R' Yose**.
  - **Q:** Why are we not concerned that if we allow one to toivel a keili within a keili for purposes of terumah, an ahm haaretz may imitate that (and not realize that there is a true chatzitza or a very narrow opening), and a chaver may end up borrowing that keili from an ahm haaretz for terumah!? We find that a chaver may, and would, borrow keilim from an ahm haaretz!? **A:** A chaver will always toivel a keili that he borrows from an ahm haaretz, so there is no concern.
    - **Q:** This seems to suggest that a chaver must always toivel the keili of an ahm haaretz, even if the ahm haaretz said that he had already toiveled it. However, a Braisa says that an ahm haaretz is believed regarding tevila for tumas meis!? **A:** **Abaye** said, the Braisa is discussing the tevila of his body. The Gemara that says he is not believed is discussing his keilim. **A2: Rava** said, both cases discuss the tevila of keilim. The Braisa is discussing a case where the ahm haaretz said that he has never toiveled one keili within another keili (and he is therefore believed to say that it was toiveled properly), and the Gemara is discussing where he says that he has toiveled a keili within another keili, but has made sure that the opening is sufficiently wide (we do not treat him as being sufficiently knowledgeable to make that statement).

- **Q:** We find that an ahm haaretz is not believed to have properly kept the days necessary to precede the sprinkling of the parah adumah on him, to make him tahor from tumas meis. If so, how can we say that he is believed regarding toiveling himself? **A: Abaye** said, it is precisely because he is not believed regarding the preceding days, that allows us to believe him regarding the tevila of his body (he is extra careful so that he should not have to repeat the whole process).

#### ACHORAYIM V'TOCH

- **Q:** What does the Mishna mean with this stringency? **A:** A Mishna says that if tamei water touches the outside of a keili, only the outside becomes tamei, but the rim, the ear, the handle and the inside all remain tahor. However, if the inside becomes tamei, the entire keili becomes tamei. This Halacha is only regarding keilim for terumah. With regard to keilim for kodesh, even if only the outside touched tamei liquids, the entire keili becomes tamei.

#### U'BEIS HATZVITA...

- **R' Yehuda in the name of Shmuel** said, this refers to the place on the keili with which one hands it to another with. **R' Assi in the name of R' Yochanan** said that it refers to a special compartment in the keili which was used to hold dips.
- **R' Bibi** taught a Braisa in front of **R' Nachman** that said, all keilim have no distinction regarding the outside and inside, whether the keili is used for kodesh of the Beis Hamikdash or for "kodesh of the borders". **R' Nachman** asked, what is meant by "kodesh of the borders"? It can't refer to terumah, because our Mishna said that keilim for terumah do have a distinction between the inside and outside. It must refer to keilim for chullin that was made with the level of taharah of kodesh. This is like the statement made by **Rabbah bar Avuha**, who said that the first 6 chumros of our Mishna apply equally to kodesh and to chullin that was made with the level of taharah of kodesh.