



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

Chagigah Daf Chuf Vuv

MISHNA

- From the city of Modi'im and inward towards Yerushalayim, an ahm haaretz is trusted regarding the tahor status of earthenware keilim (since they may not be made in Yerushalayim (because the oven needed to make them would cause a lot of smoke, and were therefore prohibited in Yerushalayim) these keilim were in short supply and had to be bought from the ahmei haaretz in the surrounding cities, to use for purposes of kodesh). From Modi'im and outward away from Yerushalayim, they are not believed.
 - How is this so? If a potter who is selling pots comes inward of Modi'im, this potter and these pots, may be trusted by these customers (who saw him enter with his pots). If he went outward beyond Modi'im, he is not believed.

GEMARA

- A Braisa says, that Modi'im itself is sometimes treated as within and sometimes as beyond. If the potter is leaving the area "within" and enters Modi'im, as the chaver is entering Modi'im from "beyond", it is treated as the area that is "within". If they are both entering Modi'im from "beyond", or both are entering from "within", it is treated as "beyond".
 - **Abaye** said, our Mishna can be a proof to this. The beginning of the Mishna suggests that Modi'im itself is not "within", and the later part of the Mishna suggests that it is. It must be that it depends on the situation, as stated in the Braisa.
- A Braisa says, they are only believed regarding small earthenware keilim used for kodesh.
 - **Reish Lakish** said this refers to a keili that can be held in one hand. **R' Yochanan** said a keili may be considered as small even if it must be held in two hands.
 - **Reish Lakish** said, the ahm haaretz is only believed regarding these keilim if they are empty. **R' Yochanan** said, they are believed even if they are full, and even if they are full with his liquid or his garments.
 - **Rava** said, **R' Yochanan** would agree that the liquid itself (of the ahm haaretz) would be tamei. We find other examples where a keili has one status, while what is held within the keili has a different status.

MISHNA

- Jewish tax collectors who enter a house, and thieves who return a keili that they stole, are believed to say that they didn't touch a keili, for purposes of kodesh.
- In Yerushalayim the ahmei haaretz are believed regarding the tahor status of kodesh, but not terumah. During the Yomim Tovim, they are even believed regarding terumah as well.

GEMARA

- **Q:** A Mishna says that when tax collectors enter a house, the entire house becomes tamei!? **A:** Our Mishna is discussing where there is no goy there with him, whereas this Mishna is discussing where there is a goy there with him.
 - **Q:** Why is the Halacha different when a goy is there with him? **A: R' Yochanan and R' Elazar** argue: one says the fear caused by the goy will surely cause the collector to touch every keili in the house. The other says that the fear of the king will cause him to do so. The difference between these reasons would be where the goy is not a person of importance (and therefore will not cause the Yid to fear).

V'CHEIN HAGANAVIM SHEHECHEZIRU ES HAKEILIM

- **Q:** A Mishna says that anywhere that thieves walk within a house is considered to be tamei (because he may have touched the keilim in that area), so surely a keili that he took and returned should be tamei!? **A: R' Pinchas in the name of Rava** said, our Mishna is discussing where the thieves did teshuva, as is evident from the fact that they are returning the stolen goods. That is why they are believed.

U'BIYERUSHALAYIM NE'EMANIN AHL HAKODESH

- A Braisa says, in Yerushalayim the ahmei haaretz are even trusted regarding large earthenware keilim for purposes of kodesh.
 - The reason for this leniency is that we don't allow the ovens to make these keilim in Yerushalayim (as stated earlier).

U'BISHAAS HAREGEL AHF AHL HATERUMAH

- **R' Yehoshua ben Levi** said, we learn this from the pasuk that says that all the Yidden gathered to the city "k'ish echad chaveirem". The pasuk calls all Yidden with the title of a chaver.

MISHNA

- If one opens a new barrel of wine or makes a new dough to sell on Yom Tov in Yerushalayim (when all are treated as tahor), **R' Yehuda** says he may continue selling any remaining merchandise from this even after Yom Tov (and treat it as tahor). The **Chachomim** say he may not continue selling the leftovers (because it is tamei from the touching of the ahmei haaretz).

GEMARA

- **R' Ami** and **R' Yitzchak Nafcha** were talking. One asked, (according to the **Chachomim**) may the seller put away the leftovers for the next Yom Tov and sell it then? The other answered, everyone has touched it and you think it can be left over until the next Yom Tov!? The first one replied, the entire Yom Tov it was touched by everyone and it wasn't a problem! The other responded, during Yom Tov the Torah treats an ahm haaretz as tahor, but once the Yom Tov passes, he is considered as tamei!
 - Maybe this is a machlokes Tanna'im, because one Braisa says it may be left over until the next Yom Tov, and another Braisa says that it may not.
 - It may be that the first Braisa follows **R' Yehuda** and the second Braisa follows the **Chachomim**.
 - **Q:** According to **R' Yehuda** there is no need to wait until the next Yom Tov, because he says it may continue to be sold after the Yom Tov!? **A:** The first Braisa may follow the **Rabanan** and the second may follow **R' Yehuda**, and the Braisa means to say that it need not be left over, because it may be sold immediately after the Yom Tov.

MISHNA

- When the Yom Tov is over, they remove the keilim from the Azarah to make them tahor (for having been touched by ahmei haaretz, whose touch is only considered to be tahor during the Yom Tov, but retroactively is treated as tamei once Yom Tov is over). If Yom Tov ended on Thursday, they would not remove the keilim on Friday, out of respect for Shabbos (to allow the Kohanim to have time to prepare for Shabbos). **R' Yehuda** said, they would also not remove keilim on a Thursday (if Yom Tov ended on Wednesday), because the Kohanim are not available on that day either.

GEMARA

- A Braisa explains, when Yom Tov ends on Wednesday, the Kohanim are busy removing the ashes from the Mizbe'ach on Thursday.

MISHNA

- How do they remove the keilim (i.e. which keilim) to make them tahor? All the keilim that were in the Beis Hamikdash over Yom Tov would need tevila.

- Throughout Yom Tov they would tell the Kohanim who were ahmei haaretz, “Be careful that you don’t touch the Shulchan” (since that could not be toiveled after Yom Tov).
- There were duplicates and triplicates of all keilim, so that if one became tamei, its replacement could be used.
- All keilim in the Mikdash needed tevila after Yom Tov except for the Golden Mizbe’ach and the Copper Mizbe’ach. **R’ Eliezer** says this is so because they have the status of earth, which can’t become tamei. The **Chachomim** say this is so because they are plated.

GEMARA

- A Braisa says that the Kohanim ahmei haaretz would be warned not to touch the Shulchan and the Menorah.
 - Our Mishna held that regarding the Shulchan the pasuk says “tamid”, which is why it can’t be removed to be toiveled. However, the Menorah could be removed to be toiveled. The Braisa holds that since the pasuk says “v’es hamenorah nochach hashulchan”, it is as if it says “tamid” regarding the menorah as well. Our Mishna would hold that this pasuk was written to teach where to place the Menorah.
- **Q:** The Shulchan is permanently in place, and as such should not be able to become tamei!? **A:** The Shulchan was meant to be moved, as **Reish Lakish** taught, the Shulchan was lifted during Yom Tov for all to see the tremendous miracle that the bread remained warm from one Shabbos to the next.
 - **Q:** The Shulchan would become tamei even if it was permanently in place, never to be moved, because it is plated with gold (a metal)!? Even though **Reish Lakish** said that that is only true for ordinary wood plated with metal, but not for expensive wood (which is what the Shulchan was made of), **R’ Yochanan** said that it is true even for expensive wood covered with metal! Also, we have learned that the plating gives it the status of a metal keili even if the plating is not permanently affixed to the wood with nails or the like! **A:** A pasuk refers to the Shulchan as “wood”. Therefore, it retains its status as a wooden keili (which only becomes tamei if it is meant to be moved even when full).
 - The pasuk just referenced refers to the Shulchan first as a mizbe’ach, and then as a table. **R’ Yochanan** and **Reish Lakish** both said, this teaches that when the Beis Hamikdash stood, the Mizbe’ach provided kaparah. Now, after the Churban, a person’s table provides the kaparah (by inviting guests to join his meal).