

Chagigah Daf 23 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

חגיגה דף כג

1. The גמרא says that the part of the משנה which tells us that someone who is wearing a shoe that is מלא can't transport קודש, but can transport תרומה. Must be according to עקיבא בן חנניה רבי, who said that when חז"ל made a גזרא they only did it for the exact circumstances as what happened in the past and triggered the גזרא. When we look at the משנה, it is pretty general in its description. Shouldn't it be very narrowly focused on: a barrel of wine, etc if it's according to עקיבא בן חנניה רבי?
2. Further to the above, the original case involved water of חטאת being transported across the Jordan river in a boat. רבנן who argue on רבי חנניה etc. rabbis don't restrict their גזרא to the ירדן but they only restricted מי חטאת and not קודש (תוס). Why than can't we say the same in our משנה? the restriction is not only on wine or a barrel, but is only on קודש and not on תרומה?
3. כלים הנגמרים בטהרה, need טבילה but don't need הערב שמש. The גמרא says that this can't be going according to רבי אליעזר, who said that a vessel created for מי חטאת, needs הערב שמש & טבילה. Maybe this is only true for מי חטאת, which we know are on a higher level of קדושה?
4. The גמרא asks how we can show a clear difference from the צדוקים, according to ר"א. Why can't we separate the כהן who deals with the אפר פרה from the כלי and see to it that he is a טבול יום, and thereby show that we don't accept the 'צדוקים' interpretation?
5. We learn that a כלי is מצרף something which is קודש from אחת כף. What should it say? Maybe the content of a כף is considered as one with regards to the donation, meaning that it's one is קודש as one, but it is not one for טומאה?

If you have any comments or suggestions please email me at Ygrunhaus@gmail.com

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