

**Chagigah Daf 24 is Dedicated**

**לע"נ בילא בלימא בת חיים ישראל יעקב**



הערות של רב יחיאל גרינהויז

## חגיגה דף כד

1. The גמרא says that a כלי which holds the contents “inside” combines its contents and makes them as one. חז"ל added a כלי even if it doesn't hold the contents. Why would they add this חומרה? The other תקנות were guided by a specific גזרא, like חציצה, but here there is no obvious reason.
2. Since the source for this דין is from קטורת מלאה, כף אחת, why would we assume that this needs a כלי שרת? The כף may have been donated but it was never a כלי שרת?
3. תוס' ד"ה דאורייתא asks why the גמרא didn't suggest a כלי חול which holds the contents inside of it, but is different than the כף which was a כלי שרת. When did the כף become a כלי שרת? The פסוק only describes how the קטורת was brought in a כף?
4. קודש is on a higher level than תרומה. Since even in קודש the only time it works is when it's in a כלי שרת, how is this considered a higher level? תרומה doesn't have a כלי שרת which is why it can never be in a similar situation?
5. משנה says טמא concerning one hand being טמא. Why didn't the משנה stick to the effect on the קודש itself, namely if he touched קודש with the hand that's טהור it's פסול, but if he touched תרומה it's not effected?
6. The Gemara explains that an אונן or כפורים require טבילה for קודש and not for תרומה, because they were able to eat תרומה while being an אונן or כפורים, but not קודש. Why is this a מעלה in the קדושה of one over the other? If תרומה was אסור for an אונן he would also require טבילה? And if the מעלה is the fact that they can't eat קודש, why did the משנה mention the טבילה and not the איסור אכילה?

If you have any comments or suggestions please email me at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

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