

Chagigah Daf 25 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

חגיגה דף כה

1. Everyone is believed year round that wine or oil which they pledged for נסכין are טהור. For תרומה they are only believed during the time of pressings. If a הארץ עם comes to a כהן with a wine barrel of תרומה at another time of the year, he is not believed. However, if he says that he mixed in a רביעית קודש he is believed. How can he mix תרומה and קודש? When he wants to sacrifice this יין רביעית, how will he be able to selectively pick this particular quart? How can the כהן drink the wine if there is קודש mixed in?
2. When the גמרא explains why only ביהודה נאמנין and not in גליל, it explains that one must cross an area which is טמא on route to ירושלים. Since the issue is not in the נאמנות of the people in גליל, why is the גמרא asking why only in יהודה? Additionally, it effects תרומה which doesn't need to come to ירושלים and cross through the area of כותים, so should clearly state that גליל is also believed?
3. The ברייתא says נאמנין על היין בשעת היין וכו'. It continues that they are not נאמן on wine in the time of oil and not on oil in the time of wine. Why would one assume that we can believe someone on שמן when it's wine pressing time?
4. An הארץ עם who brings a wine barrel of הגיתות שלא בשעת הגיתות, he is not believed and the כהן can't accept it. If wants to hold it until the next pressing and bring it back then, he can and it will be accepted. The גמרא asks what happens if the כהן accepts it and HE holds it until the next pressing. Wouldn't it be better if the כהן took it and was able to watch it himself and ensured that it remains טהור, rather than trusting the עם הארץ?
5. ע"ב When someone is traveling to bring the פסח קרבן and there is a field on the way, which may contain טומאה, he can blow the area ahead of him and insure that he is not coming in contact with טומאה. The גמרא brings a proof from our משנה that once we believe him for קדש we believe him for טומאה, so too if we believe him for פסח we believe him for תרומה. How can we compare the 2 cases? In our משנה, he himself added a רביעית קודש to the barrel, so naturally he knows that it's טהור, but by קרבן פסח, he has no idea if the field has a hidden gravesite, but is assuming that it's OK, and is allowed to continue because the Rabbis didn't want to stop him from bringing the קרבן?

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

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל