

חגיגה חזרה פרק ג

Daf 20

- **משנה:** The following are חומרות about קדש over תרומה:
 - You can be קדש inside other כלים by תרומה and not קדש.
 - The back and holder of a cup are considered separate כלים from the actual cup by תרומה only and not by קדש.
 - You can carry something that is טמא מדרס in one hand (like a shoe) and a jug with תרומה inside in the other.
 - The clothes of someone just eating תרומה are considered טמא מדרס to someone who is eating קדש
 - By תרומה you can untie the knots after you are טובל a כלי but you must untie the knots prior to טבילה by קדש.
 - If you were careful with a כלי from the time it was completed, it does not need טבילה for תרומה but does need טבילה for קדש.
 - There is צירוף כלי for קדש but not for תרומה. That meaning if two items are in one כלי and someone who is טמא touches one, the other is also with טמא just because it is in the same כלי.
 - There is רביעי by קדש and only שלישי by תומאה.
 - If one's hand becomes טמא by תרומה, the other had is טהור. By קדש they both become טמא.
 - You can eat dry חולין foods with טמא hands and תרומה in your mouth but not קדש in your mouth.

Daf 21

- An אונן and מחוסר כיפורים will need טבילה prior to eating קדש whereas one can eat מחוסר כיפורים even while they are an אונן.
- אילא says that the reason one can't be קדש inside other כלים by קדש is because of חציצה due to the weight of the inner כלי on the outer כלי. This is also the reason for not allowing a בגד to be toveiled while knotted. The משנה had to write both cases since the case of the בגד does not have any weight issues like the previous case, and the case of the two כלים one might have though isn't an issue since you might think the water can make it in between the two vessels.
- Consequently, רב אילא holds there are only ten מעלות in our משנה, the first five of which are for קדש and הקודש על טהרת הקודש and the last five are only for קדש since it doesn't have a דררא דטומאה דאורייתא.
- רבא says that the reason one can't be טובל כלי בתוך כלי is a כשפופרת a הנוד. Meaning we are afraid you might be טובל in a כלי that doesn't have an opening of a שפופרת הנוד which is the minimum amount the opening must be to be considered connected to the mikvah waters.

Daf 22

- Consequently, he holds there are 11 מעלות in our משנה. The first 6 are for קדש and חולין שנעשו and the last five are only for קדש על טהרת הקודש

- The **רבא** and **רבאילא** **נפקא מינה** between **כלי never** has a narrow opening like a huge basket.
- **רבא** is **לשיטתו** that said elsewhere that “**א סל וגרותני** can have **כלים** toveiled in it, and that the **ל** if put in a mikvah with only **40 סאה** would divide it up and make it **פסול**.”
- The **גמרא** clarifies that if the **כלי** you are being **טובל** is itself **טמא** then it doesn't even need to have an opening of **הנוד** **שפופרת** since once the **טבילה** helps for the outer **כלי** it helps of the inner one as well.
- The **גמרא** suggests that **רבאילא** and **רבא** are a **מחלוקת תנאים** as a **ברייטא** has a **מחלוקת** between **אבא** whether if you are **טובל כלים** in a **סל וגרותני** it works. **חכמים** says it does and **אבא** **שאל** says only for **תרומה**.
- However, the **גמרא** asks that if the reason for **אבא** **שאל** is really like **רבאילא** (חציצה) then it should apply to **תרומה** as well! The **גמרא** answers that the issue here is really for an **עם הארץ** since you don't need to make a **גזרה** for **חבירים** as they know the rules and will make sure it has a **הנוד**, etc. However, an **עם הארץ** will see the **חבירים** doing it and be **טובל** incorrectly. By **תרומה** we don't care since we don't take **תרומה** from them anyway since there is no **איבה** since they can just give it to their **עם הארץ** friends. However, by **קודש** we need a **גזרה** since we do take **קודש** from them or there would be **איבה**.
- This is in accordance with **ר' יוסי** who held you can be **מקבל עדות** from an **עם הארץ** today because of **איבה** and they would go build their own **במה** and burn their own **חטאת**.
- The **גמרא** asks why we aren't concerned if we allow **כלי בתוך כלי** for **תרומה** that a **חבר** will borrow a **כלי** from an **עם הארץ** and it will be **טמא**. After all, we know that a **חבר** would borrow a **כלי** from an **עם הארץ** because the **משנה** says the following:
 - **אוכלין, משקין, וכלי חרס** only protects the **חרס** inside, whereas **ב"ה** holds it protects everything inside. **ב"ש** explains himself that it's a **כלי** since we are talking about a **עם הארץ** and a **כלי** is not **חוצץ**. The only reason they said anything is **טהור** is because the things they allowed you don't borrow from them because you can't be **מטהר** them. However, the **כלים** themselves you do borrow.
 - **ר' יהושע** did not understand how **ב"ש** could say the outer **כלי** is **טמא** and anything inside is **טהור**. A **תלמיד** explained to him that the things **ב"ש** allowed are things that the **עם הארץ** wouldn't have listened to you about, whereas other things he just needs to be **טובל** so if you told him its **טמא** he would listen. **ר' יהושע** felt bad about what he had said about **ב"ש** and went to the grave of **ב"ש** to ask forgiveness and fasted many fasts.
- The **גמרא** answers that a **חבר** is **טובל** the borrowed **כלי** before he uses it. The **גמרא** asks if so why didn't **ב"ה** just say that to **ב"ש**? It answers that you would need **אפר פרה** and people don't lend their stuff that long.
- The **גמרא** asks why we assume that an **עם הארץ** wouldn't be believed that he toveiled something properly. After all, they are believed about **מת טומאת**.
- **אביי** says they are only believed about their bodies but not their **כלים**. However, **רבא** says they are believed even on **כלים** but only to say they weren't **טובל** a **כלי ברוך כלי** but not that they did do it and it had a **הנוד**.
- An **עם הארץ** is not believed to get a **הזאה** when he claims three or seven days already passed unless we saw them pass. However, this **חומרא** allows us to believe him when he says he toveiled something.

Daf 24

- The גמרא answers that only things that are דאורייתא are things that must be in a כלי, and the ברייתא is talking about the part of the מנחה that was eaten by the כהנים that didn't require a כלי.
- The גמרא then asks that this doesn't help for לבונה וקטורת which need a כלי. It then responds with a different answer that it is only דרבנן where it is put on a כלי with no lip.
- דרבנן is צירוף כלי ר' חייא בר אבא disagrees with the above and says all כלי.
- ר' יוסי tells how that we know a שלישי exits התורה מן. We know if from the fact that the Torah says that if meat touches something "טמא" (which includes a שני לטומאה as we know from other פסוקים) it becomes טמא. A רביעי is learned from a קל וחומר: if a מחוסר כיפורים is allowed is "פסול" by קדש but allowed with תרומה, then a שלישי which is פסול for תרומה certainly should make a רביעי. This obviously a case of דיו since we should only be able to say that a שלישי would certainly be פסול for קדש which is a שלישי but if we said that then the ק"ו would teach us nothing so we are able to use it.
- The משנה said that if one hand became טמא then it makes the other hand טמא by קדש. The גמרא says that רב שיובי said that this halacha is only when one is still holding the קדש when one hand touched the other.
- The גמרא asks that we have a ברייתא that says that a dry hand is still מטמא the other hand to be מטמא the קדש. So if the גזרה was in all cases, then this is chiddush that even when dry we are מחמיר even though there is no possibility of טומאה if there is no משקין there. However, if this only applies while the hand is touching the קדש which means the issue is really that you might touch the קדש directly, what does that have to do with being dry or not?
- The original טמא hand can even be מטמא someone else's hand.
- Whether the hand is מטמא another hand to be קדש or just פוסל is a מחלוקת תנאים.
- מטמא ידים להיות שניות פוסל תרומה
- The משנה says you can eat dry תרומה foods with טמא hands but not קדש. The גמרא asks that הקדש makes it that all foods are טומאה לקבל טומאה so what's the chiddush that it's dry? The גמרא answers that it is referring to a case where someone put food in your mouth or you put it there with a toothpick and you put other food in your mouth at the same time. In that case the first food is dry so it can't affect the food to be מטמא the קדש, and the גזרה is only lest you come to touch the קדש directly
- An מחוסר כיפורים need טבילה prior to eating קדש since until now they were not allowed to eat קדש.
- משנה: There is a חומרא by תרומה in that we don't generally trust עמי הארץ about תרומה except during the time of גיתות והבדים whereas we trust עמי הארץ in יהודה all year about קדש (if they produced their wines during the time of גיתות והבדים (רש"י). In fact, even by תרומה, if they mixed in a קדש של רביעית we would believe them because we trust them about קדש and therefore we believe them about the whole jug. Regarding תרומה, once the גיתות ובדים שעת גיתות ובדים passes you cant trust them about a jug of תרומה but they can keep it for next year and once שעת גיתות ובדים comes again you can believe them again on that jug.
- עמי הארץ are believed about jugs of oil that are "מדומעות" during גיתות והבדים and 70 כלים prior when people start to be מטהר their כלים.

Daf 25

- The גמרא asks why we only trust עמי הארץ in יהודה? It answers that there is a strip of non-jewish land that separates יהודה and גליל so it will always be טמא once it crosses גליל to יהודה.
- The גמרא asks why you can't bring the קדש in a תיבה ומגדל and answers that is an אוהל זרוק which isn't considered an אוהל this is really a מחלוקת תנאים where רבי holds it's not an אוהל and ר' יהודה holds it is.
- The גמרא then suggests that why not put it in a פתיל צמיד המוקף צמיד. The גמרא answers that it doesn't work for קדש. That which some were מטהר their wine and oil for the מזבח in גליל was because maybe אליהו will show them a strip of land to make it to יהודה while טהור.
- The משנה said that ע"ה are believed during the שעת הגיתות והבדים. However, there is a ברייתא that says that an ע"ה who is finishing his olives (which is שעת הגיתות והבדים) must leave over one jug of olives for the עני עני to see that the ע"ה separated the תרומה when it was dry. We see that even at שעת הגיתות והבדים the ע"ה aren't believed!?! The גמרא answers that the ברייתא was talking about olives that grew after שעת הגיתות והבדים known as אפלי.
- The משנה said that after שעת הגיתות והבדים the תרומה should not be accepted but the ע"ה can keep it for next year and then give it to the חבר. The גמרא asks what if the חבר took it, can he keep it himself for the following year?
- To answer this, the גמרא brings a ברייתא that says that if a חבר ועם הארץ inherit their father who was also an עמי הארץ, the חבר can say you take these wheat kernels and I'll take those which he knows are טהור, but he can't say you take wheat and I'll take barley because he for sure inherited a portion of each item and it's considered עור לפני עור to be מכשיל his brother. When he gets his portion, he should just burn the parts he can't use. Now if he can just wait till שעת הגיתות, why doesn't he just wait till then? The גמרא answers that it is an item that has no set time when things are made like date beer, and it won't last till the רגל when all עמי הארץ are believed.
- The גמרא says that one can check a בית הפרס (field where which was plowed which had a grave) with blowing to see if there is an עצם כשעורה and side stepping it. However, one can only do this for eating a פסח קרבן פסח which is a חיוב כרת but not for תרומה. The גמרא asks if once you checked for פסח if it counts for תרומה an proves from our משנה that it does since our משנה says that an עמי הארץ who is believed for קדש is also believe on תרומה and קדש mixed together. The reason those are similar is that the reason you are believed in our משנה is because it is demeaning to קדש to say it is טהור but the thing it mixed with is טמא. The same would apply by the same בית הפרס.
- There is a ברייתא that says that עמי הארץ are not believed on jugs and the תרומה. The גמרא asks what jugs we are referring to and answers empty jugs that were used for קדש and full jugs even during שעת הגיתות והבדים that were used for תרומה. The גמרא asks from here on our משנה that says jugs which are believed during שעת הגיתות והבדים?! The גמרא answers that it means that it is regular טבל which he intends to sperate off קדש from which has the middle state where he is believed during שעת הגיתות והבדים plus 70 days but not all year.
- We also learn from here that a sharecropper must come 70 days prior to שעת הגיתות והבדים to start working.
- משנה: From the city מודיעין and inward toward ירושלים we believe the jug makers even if they are עמי הארץ since they didn't allow jug making in ירושלים since it made the walls black. So we believe עמי הארץ for 15 מיל from ירושלים. Even then we only believe that jug maker that we

know came from מודיעין and inward, and only on his jugs, and only the people who saw the jug makers coming from the right place.

- The **ברייטא** says that in מודיעין itself: if the קדר is leaving מודיעין to go further out and the חבר is entering מודיעין to continue to ירושלים, then the jug maker is believed since the buyer will not see the jug maker again so fast. However, if the jug maker and buyer are both leaving or coming he is not believed in מודיעין since if they are coming in they can just wait till they come in and if they are both leaving we say if he didn't buy when he was inside we wont let him buy when he is leaving the city.

Daf 26

- The **ברייטא** says that the only time we believe עמי הארץ on jugs is on small jugs that one can't do without, but big jugs aren't as necessary and we aren't מקיל.
- ר"י adds that the jug must be small enough to carry in one hand and must be empty. משקין disagrees and says even if you cant carry it in one hand and even if it is full with his own משקין the jug is considered טהור .
- רבא says that even יוחנן ר' agrees that the משקין are טמאין and only the jug is טהור. Don't be surprised by this since by a חרס כלי that was supposed to be בטומאה the liquids inside are טהור and the jugs inside are טמא.
- **משנה**: Tax collectors that went into a house and burglars who and returned their stolen items are believed to say what they didn't touch. רש"י adds that this is only true for קדש. In ירושלים itself עמי הארץ are believed about jugs for קדש and during the רגל they are believed even for תרומה.
- The **גמרא** ask from a **ברייטא** that says that tax collectors make everything טמא. The **גמרא** answers that the **ברייטא** is talking about when a נכרי is with them and our משנה is not. The reason why having a נכרי is worse is because either they are afraid of him or afraid of the government. The נכרי מינה between those two is a weak or unimportant נכרי who you would not be personally afraid of but might still be afraid he would tell the king you didn't check everything.
- The **משנה** said the burglars are believed to say what they didn't touch. According to רש"י, it must have also been understood that they are believed about the items they returned. If so the **גמרא** asks that a **ברייטא** says they aren't believed as it says even where they stepped is טמא. The **גמרא** answers burglars who did teshuva are believed.
- עמי הארץ are believed during the רגל even for תרומה as it says ויאסף כל איש ישראל אל העיר כאיש אחד חבירים.
- **משנה**: If you open a jug during the רגל and עמי הארץ touch it יהודה ר' says that you can finish it after the רגל (due to שום תחילתן) but the חכמים disagree.
- The **גמרא** asks according to the רבנן, can leave the same jug that people touched during the רגל for the next רגל? The **גמרא** doesn't have a proof.
- **משנה**: After the רגל they would have to be מטהר everything in the עזרה. However, if the רגל ended Thursday they wouldn't do anything Friday as they were busy for Shabbos. ר' יהודה says even if the רגל ended Wednesday they wouldn't be מטהר on Thursday (or Friday) as they were busy for Shabbos.
- The reason for יהודה ר' is that on Thursday they will be busy removing the ashes from the top of the מזבח.

- **משנה**: They were טובל everything but told people not to touch the שלחן. There were three copies of all the כלים. The מזבחות didn't need טבילה because they were like קרקע according to קרקע. The חכמים say because they are מצופה.
- The גמרא brings a ברייתא that they told people not touch the שלחן and מנורה. The מחלוקת is because it only says תמיד by the שלחן (which means a תמיד which is 24/7 as opposed to מנורה which is not lit by day). However, it also says by the מנורה that it should be נכח השלחן. Therefore, the מחלוקת is whether it means it must also always be there or it is just telling you where to put it.
- The גמרא ask that the שלחן shouldn't be able to be come טמא anyway since it is a כלי העשוי לנחת. The גמרא answers that they used to pick it up during the רגלים to show people it was still hot all week.
- The גמרא then asks on its question that it is העשוי לנחת since even if it is it should still be טמא because it is plated in gold which is מקבל טומאה. If you want to suggest that the wood here is חשוב and not בטל to the gold, that is a יוחנן ר"ל ור' יוחנן whether that matters (and יוחנן ר' who we pasken like says it doesn't matter). The גמרא also says that if you will say perhaps a עומד isn't מבטל the כלי, יוחנן ר' says about that too that it isn't true and whether it is עומד or not, or whether it covers the lip or not, it doesn't matter and the כלי is בטל to the ציפוי.

Daf 27

- The גמרא answers that the שלחן is called עץ so it isn't בטל to the ציפוי.
- That פסוק starts off calling it a מזבח and ends calling it a שלחן to tell you that when the מזבח is around it is מכפר on a person and when it is gone a person's table is מכפר on them through הכנסת אורחים.
- The מזבחות are considered קרקע as the מזבח הנחושת is called מזבח אדמה and the מזבחות are הוקש להדדי.
- The משנה said the מזבחות are טהור because they are מצופין. The גמרא asks that this is a reason to make them טמא!
- The גמרא gives two answers: 1) the חכמים disagree and gold that it is טמא because it is covered. 2) They agree that it is טהור but are saying that the reason to make it טמא is the covering but the covering is בטל to the שלחן.
- The פושעי ישראל even on ר"ל and according to ת"ח on שולט isn't אור של גהינום.