

9 Tishrei 5775
Oct. 3, 2014



Chagigah Daf 25

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Mishna states: There is a stringency of terumah over kodesh. In Judea the am haartzim are trustworthy throughout the year in respect to the purity of the wine and oil (*for sacrificial use*), but in regards to terumah, they are trustworthy only during the wine-pressing and olive-pressing season.

If the wine-pressing and olive-pressing season has passed, and they brought to the Kohen a barrel of terumah wine, he may not accept it (*since it is in all probability tamei*); but the owner may leave it until the next season.

If the wine-pressing and olive-pressing season has passed, and the am haartzim said to the Kohen, “I have set apart a quarter-log of oil to be kodesh,” he is deemed trustworthy even in regards to the terumah.

They are trusted concerning the jars of wine and jars of oil that are mixed with terumah during the wine-pressing and olive-pressing season and seventy days prior to the season. (24b – 25a)

The Mishna had stated: There is a stringency of terumah over kodesh. In Judea the am haartzim are trustworthy throughout the year in respect to the purity of the wine and oil (*for sacrificial use*), but in regards to terumah, they are trustworthy only during the wine-pressing and olive-pressing season.

The Gemora asks: it can be inferred from the Mishna that they are only trusted in Judea, but not in Galilee; why would this be so?

Rish Lakish answers: It is because there was a strip of Cuthean (those who converted to Judaism after an outbreak of wild animals in Eretz Yisroel and their conversion was debated as to its validity) land between the provinces of Judea and Galilee. The sages issued a decree that land belonging to non-Jews was considered tamei because of unmarked graves, and anyone who walked or was carried over this lane became tamei. It was therefore impossible to transport the wine and the oil from the Galilee to the Beis HaMikdash without it inevitably becoming tamei.

The Gemora asks: Why couldn't it be carried in a box (*the box should act as a barrier between the tumah of the land and the produce inside the box*)?

The Gemora answers: Our Mishna is in accordance with Rebbe who maintains that a moving *ohel* (roof) is not considered a *ohel* and therefore it will prevent the tumah of the land from rendering the wine or oil tamei.

The Gemora asks: Couldn't they bring the wine or oil in an earthenware vessel that is completely sealed: this will certainly protect the wine and oil from becoming tamei?

The Gemora answers: Rabbi Eliezer said: An earthenware vessel that is completely sealed will protect its contents from becoming tamei only if they are chulin, but not kodesh items. (25a)



We had stated above that it was impossible to transport wine and oil from the Galilee to the Beis HaMikdash without it inevitably becoming tamei because of the strip of Cuthean land in between the provinces.

The Gemora asks: Ula said that in Galilee, the chaveirim (*people that are meticulous regarding the performance of mitzvos*) would prepare the wine and oil in a state of purity in order to be able to offer them on the mizbeach when the Beis HaMikdash will be rebuilt; what was the point if the Cuthean land was blocking their way?

The Gemora answers: After they prepared it, they would leave it by them until Eliyahu comes; he will show them a path that is not tamei and they will then transport the wine and oil to the Beis HaMikdash. (25a)

The Mishna had stated: In regards to terumah, the am haartzim are trustworthy only during the wine-pressing and olive-pressing season.

The Gemora asks a contradiction from a Mishna in Taharos (9:4): An am haaretz who is completing the gathering of the olives should set aside one box of olives as terumah and give it to a Kohen. Since the olives do not become susceptible to tumah until after the gathering, the Kohen is secure that this box is tahor.

Why was it necessary to do this; our Mishna stated that they are believed during the olive-pressing season?

The Gemora answers: The Mishna in Taharos is referring to the late crop of olives, which is after the pressing-season and therefore the am haaretz is not trusted. (25a)

The Mishna had stated: If the wine-pressing and olive-pressing season has passed, and the am haaretz said to the Kohen, "I have set apart a quarter-log of oil to be kodesh," he is deemed trustworthy even in regards to the terumah.

They inquired of Rav Sheishes: If the Kohen transgressed and accepted them (*after the pressing season*), may he keep it until the next pressing season and use it then?

He answered: This can be answered from a braisa regarding a Mishna in Demai (6:9). The braisa states that a Kohen who is a chaver must burn the terumah that he inherited from his father who was an am haaretz. Why should he burn it; let him keep it until the next pressing season and then he can eat it?

It is evident from here that a Kohen who accepts terumah from an am haaretz after the pressing season may not keep them until the next pressing season and they must be destroyed.

The Gemora rejects the proof: Perhaps the braisa is referring to an item such as date beer that does not have a pressing season.

The Gemora asks: Let him keep it until the festival when the am haartzim are trusted? The Gemora answers: We are referring to items that will not last until the festival. (25a – 25b)

The Mishna had stated: If the wine-pressing and olive-pressing season has passed, and the am haaretz said to the Kohen, "I have set apart a quarter-log of oil to be kodesh," he is deemed trustworthy even in regards to the terumah.

The Gemora cites a Mishna in Oholos (18:4): Beis Shammai and Beis Hillel agree that we check a beis haperas (*a field in which the grave had been plowed over*) for bone chips on the account of people who are on their way to offer the korban pesach (*the sages decreed that the field is tamei since there might be bone fragments there, but the decree is removed in this situation*), but we



do not check on the beis haperas for people wishing to eat terumah.

The Gemora asks: How do we accomplish this checking?

Rav Yehudah says in the name of Shmuel: The person blows on the beis haperas and then he can walk through it.

Rabbi Chiya bar Abba says in the name of Ula: A beis haperas that has been sufficiently trampled on by many people is tahor (*the bone pieces will be pushed to the side*); they would check to see if this indeed was the case.

The Gemora explains why the decree was removed on the account of the people who are on their way to offer the korban pesach and not for the people wishing to eat terumah.

One who doesn't offer a korban pesach is subject to the punishment of kares and therefore the sages waived the regular decree; they did not waive the decree to allow people to eat terumah since one who eats terumah while tamei is subject to death at the hands of Heaven (*and there is no hurry to eat the terumah*).

The Gemora inquires: If he checked the beis haperas because he wished to perform the korban pesach, can he eat terumah based upon that checking?

Ula says that he may eat terumah and Rabbah bar Ula says that he is forbidden from eating terumah.

There was an elder who said to Rabbah bar Ula that he should not disagree with Ula for the Mishna is proof to him. The Mishna had stated: If the wine-pressing and olive-pressing season has passed, and the am ha'aretz said to the Kohen, "I have set apart a quarter-log of oil to be kodesh," he is deemed trustworthy even in regards to the terumah. It is evident that since he is believed in regards

to the oil which is kodesh that it is tahor, he is believed regarding the terumah, as well; so too here, since we rely upon the checking for the korban pesach, it can be relied upon for terumah, as well. (25b)

INSIGHTS TO THE DAF

WOMEN ENTERING A SYNAGOGUE AND PRAYING WHILE THEY ARE A NIDDAH

The Rema in Orach Chaim 88 quotes sources who maintain that a woman should not enter a synagogue while she is a niddah. Furthermore, a woman who is a niddah should not pray, mention the Name of Hashem or even touch a sefer. The Rema also quotes sources who disagree with this ruling. The Rema concludes that the custom is in accordance with the first opinion. However, the Rema limits this restriction to a woman who is still menstruating whereas a woman who has ceased to see a flow but is in the stage of becoming pure is not restricted from entering a synagogue, praying, reciting the Name of HaShem or from touching a sefer. He concludes that even in places that are strict in these matters, it would be permitted for them to come to the synagogue on the High Holy Days and any time that there are a multitude of people going since otherwise, they would feel distressed.

The Magen Avraham writes: Since it is permitted for them to enter the synagogue, they are allowed to pray, as well. He cites a Gemora in Yevamos as a support (hint) for this ruling. The Gemora states that one who is a metzora and also a baal keri is still permitted to insert parts of his body into the Courtyard of the Temple. One who has tzaraas is prohibited from entering the Courtyard except to have the blood placement procedure on the eighth day. Since the Torah waives the restriction for a regular metzora, it is waived for a baal keri, as well.

The Chasam Sofer in his notes on Orach Chaim asks on the Magen Avraham: One who is tamei cannot enter the Courtyard; if the Torah waives this action despite the fact that he has tzaraas, it stands to reason that the same action will be permitted despite the fact that he is also a baal keri. Regarding a woman entering a synagogue while she is a niddah and also praying; there are two prohibitions that we need to override. Just because we permit her to enter the synagogue, what is the proof that she will be permitted to pray, as well?

The Rav Peolim (I, O”C 23) cites our Gemora as support for the Magen Avraham.

The Mishna had stated: If the wine-pressing and olive-pressing season has passed, and the am haaretz said to the Kohen, “I have set apart a quarter-log of oil to be kodesh,” he is deemed trustworthy even in regards to the terumah.

The Gemora cites a Mishna in Oholos (18:4): Beis Shammai and Beis Hillel agree that we check a beis haperas (*a field in which the grave had been plowed over*) for bone chips on the account of people who are on their way to offer the korban pesach (*the sages decreed that the field is tamei since there might be bone fragments there, but the decree is removed in this situation*), but we do not check on the beis haperas for people wishing to eat terumah.

The Gemora asks: How do we accomplish this checking? Rav Yehudah says in the name of Shmuel: The person blows on the beis haperas and then he can walk through it. Rabbi Chiya bar Abba says in the name of Ula: A beis haperas that has been sufficiently trampled on by many people is tahor (*the bone pieces will be pushed to the side*); they would check to see if this indeed was the case.

The Gemora explains why the decree was removed on the account of the people who are on their way to offer the

korban pesach and not for the people wishing to eat terumah.

One who doesn’t offer a korban pesach is subject to the punishment of kares and therefore the sages waived the regular decree; they did not waive the decree to allow people to eat terumah since one who eats terumah while tamei is subject to death at the hands of Heaven (*and there is no hurry to eat the terumah*).

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It emerges that we apply this principle even though it involves two actions. We trust the am haaretz regarding the kodesh portion of the oil and because of that, we trust him on the terumah portion, and one would be permitted to partake in the terumah, as well.