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OVERVIEW of the Daf

1) Chullin prepared with the standards of kodesh (cont.)

After a failed attempt, the Gemara demonstrates how the latter part of the Mishnah indicates that chullin prepared with the standards of kodesh is like kodesh itself.

2) Diversion of attention

Three rulings, one from R' Yonason ben Elazar, a second from R' Yonason ben Amram and the last from R' Elazar bar Tzadok, relate to the halacha that once a parush (i.e. someone who eats chullin on the standard of kodesh) diverts his attention from an object, he must be considered tamei.

The assumption of the last two rulings, namely taking the wrong item is considered a diversion, is unsuccessfully challenged.

In the discussion of this matter the Gemara deals with the question of whether there can be partial guarding.

A second unsuccessful challenge is presented against the three rulings cited above.

In the answer to the challenge R' Yochanan ruled that there is a chazakah that a person does not guard what is in his friend's hand.

This principle is unsuccessfully challenged from a Baraisa. The Gemara proceeds to explain the Baraisa in light of R' Yochanan's principle.

הדרן עלך אין דורשין

3) MISHNAH: The Mishnah enumerates eleven standards of taharah that are in force for קדש that are not in force for Terumah. ■

REVIEW and Remember

1. Who are Perushim?

2. What made R' Yishmael exclaim "How great are the words of the Chachamim"?

3. Under what conditions will barrels of tahor of wine transported by donkey drivers remain tahor?

4. Do utensils completed in a state of taharah require immersion?

HALACHAH Highlight

The stringencies of קדש above those of Teruma

חומר בקדש מבתרומה שמטבילין כלים בתוך כלים לתרומה ... שבקדש מתיר ומנגב ומטביל ואח״כ קושר

The Mishnah lists eleven levels of distinction which the rabbis established for handling of קדש which do not apply to Teruma. In the Gemara, R' Iyla explains that the first and fifth categories share the same principle. The reason the rabbis prohibit immersing a utensil within another utensil in a mikveh for use with קדש is that we are concerned that the weight of the utensil on the inside will press down on the surface of the outer utensil, causing a חציצה between the utensils and the water of the mikveh. The fifth precaution is that a garment which has knots must have the knots untied before immersing it for use for קדש, but not if it will be used for Teruma. R' Iyla again explains that we are concerned that the knot will be too tight, and the flow of water will be impeded, thus causing an intercession between the water and the inside of the knot. Thus, although the Mishnah lists eleven distinctions, there are really only ten separate categories of special conduct which are instituted for קדש as opposed to Teruma.

Rava, however, explains that the reason for the first case is a precaution that we not immerse needles and small tubes in a bottle that has a narrow neck. This leads us to count each of the eleven cases separately.

Tosafos cites Rabeinu Elchonon who wonders why the Mishnah does not list the cases featured in the previous Mishnah (18b) where two additional rules are found where קדש guidelines are different than those for Teruma. Those cases are that one must wash his hands before eating Teruma, but before eating קדש one's hands must be immersed in a mikveh. The other rule is that when immersing, a person must have specific intent regarding the degree of purity he aims to achieve. Therefore, if one immerses intending to eat Teruma, his immersion is inadequate for eating קדש.

Tosafos answers that the rabbinic rulings in our Mishnah only encompass those which have at least some דרא דטומאה, where there is some aspect of impurity which

(Continued on page 2)

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לע״נ מרת שושנה בת הרב דוב בער, ע״ה

Distinctive INSIGHT

Immersing a vessel comprised of different parts

שבקדש מתיר ומנגב ומטביל ואחר כך קושר וכו'

In the case of kodesh one must untie the knots and dry the garment and then immersed etc.

The Minchas Yitzchok[1] was asked about the correct manner of immersing a vessel that is comprised of different parts. For example, a meat grinder that is used by fastening together different parts and between uses the parts are detached for cleaning. Should one put together the grinder, as it is used to grind meat, before immersing it in the mikveh or should one immerse each part independently? The basis of the question comes from an explanation of the Chochmas Adam[2], who writes that the immersion of a utensil is valid only if the entire vessel is submerged at once as opposed to kashering a vessel that may be done in stages.

Minchas Yitzchok responded that it is certainly preferable to immerse the vessel with all the parts fastened together without concern for an interposition between the different parts because the vessel is seen as one vessel rather than many vessels and this is the preferable method of immersing the vessel. An interesting question is, what will be the halacha if the vessel was taken apart and each part was immersed separately? Although at first glance it would seem that the immersion is invalid since the vessel was not immersed the way it is used, i.e. as one vessel, nevertheless Minchas Yitzchok cites a ruling of Rambam[3] that indicates that the immersion is valid. The reason is that taking apart a vessel with the intention to reattach the different parts does not eradicate its status of being a vessel, thus it is considered as if the vessel and not just parts of the vessel was immersed. It must be emphasized, however, that if one is immersing the vessel in parts rather than fully constructed all of the pieces must be immersed independently. The rationale is that vessels must be either completely assembled before immersion, or the vessel must be completely disassembled before immersion. Either way is valid, but the immersion is ineffective if it is immersed partially disassembled[4]. ■

1. שו"ת מנחת יצחק ח"ג סי' ט"ז.
2. חכמת אדם כלל ע"ג סע' ט"ו.
3. רמב"ם פכ"ו מהל' כלים הל' י"ד.
4. ע' ספר טבילת כלים פ"י. ■

(Insight. Continued from page 1)

must be safeguarded, whether it be from a Torah or rabbinic level. The first five cases listed are based upon Torah-level cases of impurity, as the Gemara notes, for which the rabbis instituted a precautionary law. However, the two cases in the previous Mishnah do not fit into this pattern. ■

STORIES Off the Daf

The Impure Vessel

"...חומר בקדש מבתרומה שמטבילין כלים בתוך כלים לתרומה..."

Someone once asked Rav Meir Yechiel of Ostrovtza, zt"l, "Rav Levi Yitzchak of Berditchev, zt"l, interpreted the Mishnah in Chagiga 20b in a way that is unclear to me. The Mishnah states the ways in which we see that there are more stringencies surrounding קדש than Terumah, and Rav Levi Yitzchak said that this is why we sometimes find that great people observe many chumros. 'This is how they elevate those below them,' he said. Please tell me, what does this mean and what does it have to do with our Mishnah?"

The Rav clarified, "If one immerses a vessel within another vessel, both vessels are purified only if both are being purified for Terumah but not for kodesh use. The Gemara explains that this is only if the outer vessel is pure; if the outer vessel is impure, the immersion is efficacious for both vessels even if they will be used for kodesh. We see from this that only if the outer vessel, the one through which the inner vessel becomes pure, is impure can the inner vessel be purified. If the outer vessel is already pure, it cannot conduct the purity of the mikvah into the inner vessel.

Rav Meir Yechiel concluded, "This is the lesson of the Berditchever Rav. If a great soul feels he is totally pure, he doesn't have the ability to draw purity on those who are connected to him (terumah-uplifted) but who are not yet kodesh. It is only if the tzaddik feels that he is impure that his yearning for purity draws holiness on him and those who are connected to him. For this reason, the great neshamos often feel drawn to observe chumros that are not at all obligatory. This is how they express their sense of lack and their yearning for their Creator. The chumros help them to continue seeing themselves as incomplete, and this is how they remain able to elevate their followers who are still below them." ■

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