

So what then does גדולה חזקה mean

ואלא מאי גדולה חזקה –

OVERVIEW

The ברייתא (regarding the בני ברזילי) began by saying גדולה חזקה (great is the greatness).¹ The ברייתא then resolved the difficulty (because of ריע חזקיהו). At this point the גמרא now asks 'ואלא מאי גדולה חזקה', indicating (seemingly) that this question is being asked since we just concluded that one may maintain ליוחסין מנש"כ; however if one would maintain אין מעלין, there would be no question. תוספות explains why this is indeed so.

בשלמא אי אין מעלין ניחא הא דגדולה חזקה -

If we maintain אין מעלין מנש"כ ליוחסין, it will be properly understood that this which the ברייתא taught גדולה חזקה is significant, in the sense that -

אף על גב דאיכא למיחש לבית דין טועין² שיעלו מן נשיאות כפים לקדשי קדשים -

Even though there is a concern for a erring בי"ד who will elevate this family from נש"כ to eat קדה"ק, nevertheless the ברייתא teaches that notwithstanding this concern we do allow them נש"כ and dismiss the concern of a בי"ד since they had a חזקה for נש"כ; this is the greatness of חזקה –

[ואף על גב דבלא חזקה מעלין לתרומה על פי עד אחד -

And even though that we are מעלה לתרומה based on the testimony of one עד, without the benefit of חזקה -

ולא חיישינן לבית דין טועין שמא יעלו ליוחסין³ -

And we are not concerned for a טועין בי"ד who may perhaps elevate him from ליוחסין to תרומה –

תוספות responds:

השתא סבר המקשן דיוחסין חמירא ולא אתו למיטעי כמו לקדשי קדשים⁴ -

¹ It is great in the sense that (even though we did not allow them to eat קדשים, but) we allow them to be כפים (even though that ליוחסין מנש"כ), since they had a חזקה to do so in the גולה.

² A proper בי"ד will not be מעלה לקה"ק since (according to this מ"ד) the rule is 'וכר' (מ"ד) the rule is 'וכר'.

³ It is apparent from this case of ע"פ ע"א that a חזקה is not necessary to allay the fears of a טועין בי"ד, so why do we need the גדולה חזקה to allay the fears of a טועין בי"ד in the case of the בני ברזילי?!

⁴ We are very careful before awarding someone the status of a מיוחס (we usually require two עדים), therefore there is no concern to allow someone to eat ע"פ ע"א [even without a חזקה], since it is highly unlikely that he will be elevated on account of his eating תרומה to become a מיוחס. However (if not for the גדולה חזקה) we may have not permitted the בני ברזילי to be כפים, out of concern that a טועין בי"ד may erroneously allow them to eat

At this point the **מקשן** (who asked גדולה חזקה) **assumed that** elevating one to the status of **יוחסין** (to be considered a מיוחס) **is more stringent, and they will not err** (to elevate from תרומה to יוחסין), **as they may err to elevate from נש"כ to eating קדה"ק**.]

This explains why גדולה חזקה is understood according to the מ"ד אין מעלין וכו':

אבל השתא דאמרת טעמא דריע חזקיהו ולא חיישינן דלמא אתי לאסוקי -

However now that you presented the reasoning of ריע חזקיהו (according to the מ"ד מעלין מנש"כ ליוחסין), **on account of which we are not concerned that perhaps they will elevate** them; so -

כיון דלא אתי למטעי מאי גדולה חזקה:

Since there will be no error, why do we need the גדולה חזקה to allow them to eat קדשי ⁵הגבול, since no harm can come out of it.

SUMMARY

גדולה חזקה is more readily understandable if we maintain אין מעלין (and do not mention ריע חזקיהו) for then the חזקה allows us to ignore the possibility of a בי"ד. If however we assume ריע חזקיהו (according to the מ"ד מעלין), there is no need for גדולה חזקה, since there cannot be a טועין בי"ד.

THINKING IT OVER

1. states that the reason we are not concerned by ע"פ ע"א that we will be מעלין לתרומה is because יוחסין is more חמור (and therefore no concern) than מעלה ליוחסין (where there is a concern that we will be מנש"כ).⁶ However why are we ע"פ ע"א, there is still the concern that we may be מעלה him to מזבח קדשי (as we are concerned by נש"כ)?!⁷

2. Why cannot we simply say that גדולה חזקה accomplishes⁸ that even though it is ריע חזקיהו, nevertheless the original חזקה (albeit with a ריעותא) is sufficient to allow them to eat קדשי הגבול and be כפיים?!

1. See 'Thinking it over' # 1. (since we are not that strict in limiting כהנים from eating מזבח קדשי).

⁵ See 'Thinking it over' # 2.

⁶ See footnote # 4.

⁷ See משכנות הרועים סי' תתלד.

⁸ See footnote # 5.