



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Chagigah Daf Yud Ches

- We have seen in the previous Gemara that **R' Yochanan and Reish Lakish** both hold that no work may be done on Chol Hamoed. From where do we learn this Halacha?
  - A Braisa says, **R' Yoshiya** says, the pasuk of "Es Chag Hamatzos tishmor shivas yamim" teaches that melacha may not be done on Chol Hamoed. **R' Yonason** says, we learn it from a kal v'chomer – if the first and 7<sup>th</sup> days of Pesach, which are not preceded and followed by days of kedusha, are assur to do melacha, then surely the days of Chol Hamoed, which are preceded and followed by days of kedusha, should be assur to do melacha.
    - **Q:** Based on the kal v'chomer, every weekday should be assur to do melacha, because the weekdays are preceded and followed by Shabbos – a day of kedusha!? **A:** Weekdays are different than Chol Hamoed, because there is no Korbon Mussaf on a weekday.
      - **Q:** Rosh Chodesh should be assur to do melacha, because there is a korbon mussaf!? **A:** Rosh Chodesh is not referred to as a "mikra kodesh", whereas Chol Hamoed is, which is why it would be assur to do melacha on Chol Hamoed.
  - A Braisa says, **R' Yose Haglili** darshens the pasuk of "Kol mileches avodah lo sa'asu...shivas yamim" to teach that melacha is assur on Chol Hamoed. **R' Akiva** says, the pasuk says "mikra'ei kodesh", which refers to Chol Hamoed (because the first and 8<sup>th</sup> days of Succos are referred to as Shabbason). This teaches that melacha is assur on Chol Hamoed.
  - A Braisa says, the pasuk says "Sheishes yamim tochal matzos uvayom hashvi'i atzeres LaShem". This teaches that just as the 7<sup>th</sup> day is "atzeres" (which refers to being assur to do melacha) so too are the first 6 days. This teaches that melacha is assur on Chol Hamoed. We may think to say that Chol Hamoed should be assur to do melacha to the same degree as the 7<sup>th</sup> day. The pasuk therefore says "**H**Ashvi'i", to teach that only certain melachos are assur on Chol Hamoed, and the **Chachomim** teach us what is assur and what is mutar.

UMUTARIN B'HESPED V'TAANIS SHELO LEKAYEIM ES DIVREI...

- **Q:** A Braisa says that **R' Tarfon** did not allow a hesped for Alexa because it was the Yom Tov of Shavuot. Now, this can't mean the actual Yom Tov, because that would be clear that no hesped could be made. It must be that it was the "Day of Shechting" after the Yom Tov, and we see that he did not allow a hesped!? **A:** This Braisa is discussing where Yom Tov fell during the week, and the Mishna is discussing where Yom Tov was on Shabbos (so the Day of Shechting was on Sunday, which is the only time we have to be concerned about the Tzedukim).

MISHNA

- One must wash his hands with a keili for chullin food, maaser food, and for terumah food. However, for kodesh food (korbanos) one must toivel his hands. Before handling the chatas water (parah adumah water), if one's hands became tamei, we consider his entire body as being tamei, and he must be toivel.
- If one went to the mikveh with the intent to allow himself to eat chullin, that does not help to allow him to eat maaser. If one went to the mikveh with the intent to allow himself to eat maaser, that does not help to allow him to eat terumah. If one went to the mikveh with the

intent to allow himself to eat terumah, that does not help to allow him to eat kodesh. If one went to the mikveh with the intent to allow himself to eat kodesh, that does not help to allow him to handle the chatas water.

- The general rule is, being toivel for a more stringent thing does help for a more lenient thing.
- If one was toivel with no intent, it is as if he was not toivel at all.
- The clothing of an ahm haaretz is considered as tamei medras for those who only eat their chulin in a state of tahara (perushin). The clothing of the perushin are considered as tamei medras for those who eat terumah. The clothing of those who eat terumah are considered as tamei medras for those who eat kodashim. The clothing of those who eat kodashim are considered as tamei medras for those handling the chatas water.
  - **Yosef ben Yoezer** was the Chassid of the Kohanim, and yet his napkin was considered as tamei medras for those who ate kodesh.
  - **Yochanan ben Gudgida** would eat his chullin with the level of purity as if they were kodesh his entire life, and yet his napkin was considered to be tamei medras for those who handled the chatas water.

#### GEMARA

- **Q:** A Mishna says that the handling of terumah and bikkurim need hand washing first, but not maaser, and certainly not chullin!? Regarding maaser we can say that our Mishna follows the **Rabanan** of another Mishna who hold that even a Rabbinic tumah requires hand washing for maaser, whereas the Mishna in Bikkurim follows **R' Meir** who says that no hand washing is needed for maaser. However, how will we explain the seeming contradiction regarding the need to wash hands for chullin? **A:** Our Mishna is discussing one who will eat chullin (and therefore hand washing is required), and the Mishna in Bikkurim is discussing simply touching the chullin (which does not require washing of the hands).
  - **Q: R' Simi bar Ashi** asked, **R' Meir** does not seem to make a difference between touching and eating!? **A:** Both Mishnayos discuss eating chullin. Our Mishna, which requires washing, is discussing eating bread. The Mishna in Bikkurim which does not require washing, discusses eating fruit.