



# THE שבוע MATTERS

לע"נ ברוך בענדיט וברכה גרוס ע"ה  
by Mr. & Mrs. Duvy Gross

## שבת קודש פרשת ויקהל

מסכת חגיגה דף י"ח

לרפ"ש אחינו בני ישראל

### Insights from our Chaburos

#### פוסל vs טמא

By Rosh Chaburah Rabbi Dovid Samuels, Johannesburg South Africa

The Mishnah on עב דף יח delineates the differing stringency levels for those who handle חולין קודש, תרומה, קדוש, and חטאת (the Parah Adumah mixture). We are informed of a Rabbinically instituted טומאת of טומאת ידיים. The Rabbis made the hands of a person into a Sheni for Tumah purposes. The effect of this is that a person's hands will פוסל any תרומה they touch, and they will be מטמא any קודש they touch. To be פוסל means that they will contaminate any תרומה they touch making the Terumah into a שלישי (which means that it can further render higher levels (of Kodesh and Chatas) impure but that תרומה cannot render something on its level (other תרומה) or lower Chullin and Maaser Sheni impure through contact. In contrast a person's hands will turn a piece of קודש into a שלישי, and that piece can make another piece of קודש into a רביעי. The question is: can a piece of תרומה which was made into a שלישי by someone's hands then make a piece of קודש into a רביעי through contact?

Tosfos on (דף כ' ע"א דה רבי) say that a תרומה שלישי cannot make a קודש רביעי. This would explain why we use the term פוסל by שלישי, as it is the "end of the line" of it's טומאה, whereas we use the word מטמא for a קודש שלישי, as it still has the power to transmit.

Rabbi Akiva Eiger, however, directs us to another Tosfos in Pesachim (דף יד' ע"ב דה ואילו) which says that a תרומת שלישי can in fact make a קודש רביעי. According to this Tosfos, the wording "פוסל" and "מטמא" will be harder to explain.

### Stories of the Daf

#### "The Garments of Those Who Eat Terumah..."

"...בגדי אוכלי תרומה מדרס לקודש בגדי קודש מדרס לחטאת..."

On this week's daf, we find that there are levels of relative impurity of garments that ascend as one rises through progressively higher levels of taharah.

Someone asked Rav Pinchas of Koretz, zt"l, "Why am I having more trouble with one child more than my other children? This one seems so much more sensitive and takes everything to heart. What does this signify?"

The tzaddik replied, "The more potential invested in one's neshamah, the more nervous and confused one is liable to become. Even the minor disturbances which most people hardly notice can throw a person with a more sensitive nature. A more material- oriented neshamah can be in a place that is filled with distractions and not become at all confused by them. Such a person can be in a house full of non-Jews and still be able to pray and learn with his usual level of devotion, while a higher neshamah may feel that this seals his lips completely. This neshamah which is distracted easily and harder to deal with is actually closer to higher things, and this is why lower things confuse it.

Rav Pinchas continued, "We see this from the Gemara in Chagiga 18b which states that even the clothing of Kohanim which must be guarded from defilement so that they may eat terumah can defile one who wears these same garments and render him unable to eat from the korbanos. The garments of one who guards from defilement so that he can eat from the korbanos can defile one who then seeks to deal with the water that has been sanctified by the ashes of a parah adumah. There are levels upon levels, and the more sanctified the neshamah, the more it must be guarded from impurity. Impurity on the personal level refers to confused thoughts.

Rav Pinchas concluded, "You must make time and invest extra effort in this particular child—you can see from his very sensitivity that he has much more potential than your other children!"

### Parsha Connection

In this week's Daf, we find a discussion regarding the prohibition on doing work during the intermediate days of Yom Tov. One proposed source is from the Yom Tov of Sukkot. The Yom Tov of Sukkot is also related to the Mishkan as brought down from the Imri Emes who says that the seven days of Sukkos correspond to the seven days of מלואים (the inauguration of the Mishkan) during which Moshe Rabbeinu assembled the Mishkan each day.

When looking at the Parsha we find an interesting description for the work that was done in building the Mishkan: The Torah says "ששת ימי" "six days work will be done". The possuk does not say "you shall work for six days" or that "IN six days work will be done". The Alshich Hakadosh explains that the possuk is telling us that the work in the Mishkan was DONE or happened as if it was being done for us. (Meaning that the workers were not the ones getting it done on their own). This helps explain how the Mishkan with all its complexity could be completed from start to finish in 70 days (See Pesikta Rabbati). Perhaps this is also the reason why we do not work on the intermediate days of Yom Tov, so that we can reflect on the fact that we are not really the ones that are getting things done, but rather it is all the Ribonei Shel Olam!

CONTINUED

# Halacha Highlight

## Wearing Tefillin on Chol Hamoed

דחולו של מועד אסור בעשיית מלאכה

*That it is prohibited to perform melachah on Chol Hamoed*

Rabbeinu Shlomo ben Aderes<sup>1</sup>, the Rashba, was asked whether one should wear tefillin on Chol Hamoed and he responded that it is prohibited. The reason is that there is a Biblical prohibition against performing melachah on Chol Hamoed that does not involve a financial loss. As such, Chol Hamoed is considered an אות — a sign, the same as Shabbos and Yom Tov; therefore one should not don his tefillin. Rabbeinu Yom Tov Ishbaelli<sup>2</sup>, the Ritva, however, disagrees with Rashba and maintains that despite the prohibition against performing melachah Chol Hamoed is not considered an אות and there is not a restriction against wearing tefillin on Chol Hamoed. Furthermore, the Yerushalmi<sup>5</sup> indicates clearly that one should don tefillin on Chol Hamoed.

Rav Yosef Karo<sup>3</sup>, the Beis Yosef, cites different opinions on this issue and notes that historically the custom was to wear tefillin, but that is no longer the prevailing custom. The reason for the change was the discovery of the comments of R' Shimon bar Yochai in the Zohar who maintains that it is prohibited to wear tefillin on Chol Hamoed. Consequently, since there was no explicit ruling in the Bavli regarding this matter, who has the audacity to disagree with R' Shimon bar Yochai who uses such strong language in his opposition to the practice? Rav Moshe Isserles<sup>4</sup>, the Rema, writes that the custom in Ashkenazi countries is to wear tefillin and even to recite a beracha on the tefillin, although the beracha should be recited quietly. Mishnah Berurah<sup>5</sup> and others follow the opinion of Rav Dovid Halevi<sup>6</sup>, the Taz, who suggests that it is better not to recite a beracha when donning tefillin on Chol Hamoed. Additionally, one should have in mind the following stipulation: If there is an obligation to wear tefillin then this should be considered a fulfillment of the mitzvah and if there is no mitzvah then there isn't intent to fulfill the mitzvah. The rationale is that it is not necessary to recite the beracha to fulfill the mitzvah; therefore since the matter involves a debate, one should be cautious and not recite the beracha.

1. שו"ת הרשב"א ח"א ס' תרצ.
2. ע' ריטב"א למו"ק יח: וע"ש מה שהקשה ומתיר על הרשב"א מהגמ' שם דמותר לכתוב תפילין לעצמו בחוה"מ.
3. בי אורח ס' לא דה וחולו.
4. ד"מ ורמ"א שם.
5. מ"ב שם סק"ח.
6. ט"ז שם סק"ב.

# Mussar from the Daf

## Hand Washing Brings Holiness

The Mishna on 18b tells us that one needs to wash before eating bread. The Aruch Hashulchan explains two reasons for such washing: 1) as a safeguard for Kohanim, we seek to have a person's hands in a state of tahara when eating so that he is not matamei the bread by touching it; and 2) a act of spirituality before one eats bread. (Berachos 53b)

If we look at a statement from the Chazon Ish, we can see how this halacha refers to both physically manifested tumah (i.e., through touch) and spiritually manifested tumah (i.e., of the heart and mind)!

The Chazon Ish (Kovez Igeres, Chelek 1, Siman 20) explains that one has to be very careful with how one eats. If one eats in a purely physical fashion (i.e., full of tayva) such a person brings upon himself to a spiritual level of an Avi Avos of Tumah (as opposed to classical physically transmitted tumah).

Based on this we can understand why Chazal instituted a special hand washing before a person eats a meal (handwashing for a snack was not implemented since it seemingly involves less risk of gluttony).

In all areas of Avodas Hashem, any success needs proper preparation. In fact, the greater the preparation the greater success they will find in their Avoda.

Rav Wolbe (Chelek Alei Shur 1, page 216) explains that the act of handwashing before eating is an Avodah which prepares the person for Kedusha and enables the person to receive Shefa (flow) from Hashem.

In other words, if one spends a little time before eating and contemplates his eating actions, he has the opportunity to take what can be an extremely base action and transform it into a very spiritual act. By simply recognizing and feeling the flow from heaven that comes during a person's eating, they can feel all of Hashem's love in providing for mankind and thereby uplift the act of eating.

Hand washing can serve not only as a protective measure preventing the transmission of tumah but it can only serve as a springboard to elevate the person's eating to a greater spiritual level when one focuses on the spiritual aspects of eating!

### Point To Ponder

רבי יונתן אומר: אינו צריך: אינו צריך. קל וחומר: ומה ראשון ושביעי, שאין קדושה רבי יונתן אומר: אינו צריך: אינו צריך. קל וחומר: ומה ראשון ושביעי, שאין קדושה רבי יונתן אומר: אינו צריך: אינו צריך. קל וחומר: ומה ראשון ושביעי, שאין קדושה Rabbi Yonatan learns from the first and seventh days of Pesach during which we are prohibited from doing work, even though they do not have holy days preceding them or following them, that the intermediate days must also be days in which work is prohibited, since they do have holy days before and after them. If we are suggesting that the intermediate days are even holier than the first and seventh, shouldn't they be prohibited from doing ANY work just like the first and seventh? (Answer to appear next week)

### Response to last week's point to ponder

Bais Shammai does not permit semicha on a sacrifice on Yom Tov. The reason for the prohibition is that putting pressure on an animal is akin to riding the animal which is Rabbinically prohibited on Shabbos and Yom Tov as a "shvus" since we are afraid that a person will come to cut off a branch from a tree in order to hit/guide the animal. We know that the general rule is that a shvus is permitted in the Bais Hamikdash. If so, why is this prohibition different? Since Shammai maintain that one can do semicha on erev Yom Tov, the rabbis did not permit shevos on Yom Tov even in the Mikdash. (see שפת אמת).

*For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, [dafaweek.org](http://dafaweek.org), or download the app*

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