



THE שבוע MATTERS

לע"נ ברוך בענדיט וברכה גרוס ע"ה
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שבת קודש פרשת אחרי מות-קדושים

מסכת חגיגה דף כ"ד

לרפ"ש אחינו בני ישראל

Insights from our Chaburos

Attached, but to what?

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The גמרא says in the name of רב שיבזי that our משנה which says that one hand is מטמא the other hand for קודש is only talking about "בחיבורין". There is an important מחלוקת as to what the meaning of "בחיבורין" is. רש"י says that בחיבורין means that we only consider the second hand to be טמא if the first hand which is טמא is touching the טהור hand while the טהור hand is holding the קדשים. Chazal were concerned that the טמא hand will touch the קודש directly and be מטמא it. חז"ל asks on Rashi that if the second hand does not receive טמא from the first hand (as we see from the case that the second hand does not need tevillah according to Rashi when it is not holding anything) so why is it necessary to be טוהל both hands, it should be sufficient to be טוהל only the טמא hand, yet the Mishna requires tevillah for both hands? Tosofos gives his own explanation that בחיבורין means that both hands are touching each other while one hand is touching the ספר (which causes טומאה). The fear is that the טהור hand directly touched the ספר. This is consistent with the usual usage of the term בחיבורין. טומאה בעל המאור (there is a small amount of בעל המאור in the back of the גמרא) and the רמב"ם both learn that בחיבורין just means the טמא hand is touching the טהור hand but neither hand is holding anything. In other words, רב שיבזי comes to say that don't think the din of the Mishna is that if one hand becomes טמא the other hand automatically becomes טמא. No they need to be touching for the second hand to become טמא. According to the המאור, when the גמרא asks from the ברייתא that says a נגובה hand is מטמא the other hand, the word נגובה there means that both hands were already טמא but one was put in the מקוה while the other one (the נגובה) was not. The גמרא's proof is that if one hand is only מטמא the other when they touch, then why would you think just because you toveiled one hand that it would be מטמא the other, having become טמא from the first hand of course it remains טמא so long as it has not had tevillah. However, if they are מטמא each other without touching, then you might think that is only to make them טמא *ab initio* that touching is not required, but once they are already טמא if you toveiled one hand maybe that tevillah is enough to be מטמא that one hand that had tevillah and it is not necessary to be מטמא them simultaneously, comes the ברייתא to teach us that even in this case is necessary to be מטמא both. The רמב"ם in the פירוש here explains our גמרא in a fascinating way. He says that the משנה has two seemingly repetitive lines: נטמאת אחת מידיו... מטביל שתייהן, and then שיד מטמא חבירתה בקודש. It must be that the משנה is teaching us two הלכות: 1. if one hand is wet, then the other hand becomes טמא even without touching the other hand, 2. if they do touch each other then they are both טמא even if they aren't wet. See the מרומי שדה who explains that the רמב"ם understood that בר שיבזי who said "בחיבורין" meant simply that the hands had to touch (like the המאור). However, those who did not require חיבורין held that one hand would be מטמא the other hand without touching only if the טמא hand had touched liquid. However, if there was no liquid then both שיבזי בר and his disputant would agree that one hand would only be מטמא the other hand if they touched. The proof from the ברייתא is that it seems to be talking about a case where the hands touched each other and yet it says it is only in a case of נגובה.

Stories of the Daf

The tefillin straps

"...דתנן כל הפוסל בתרומה מטמא ידיים..."
In the first Tosafos on ב' עמוד, the opinion of Rav Parnach (Shabbos 14) is brought that anyone who holds a Torah scroll with his bare hands loses the merit of the mitzvah that he was doing by handling the Torah ("גבקר ערום", Hashem yishmor). However, Tosafos concludes that this does not apply to one who touches the straps of tefillin. Someone once asked Rabbi Akiva Eiger, ז"ל, "Why is it permitted to touch the straps of tefillin? Why shouldn't we be as careful as we are with a sefer Torah?" Rabbi Akiva Eiger explained, "The difference between tefillin straps and a sefer Torah is that with tefillin, the mitzvah is to put them on our hand and head, and we cannot possibly put them on without touching the straps." The Chazon Ish, ז"ל, was very puzzled by this statement of Rabbi Akiva Eiger. He asked, "Why can't one be careful? Is it not possible to put them on with gloves? If one will claim that this is an unnecessary burden, then why do we find that Nevi'im and Kesuvim are prohibited even if they have no wooden 'עץ היים' by which they may more easily be grasped? This is certainly a challenge! Tosafos in Shabbos 14a states clearly that the prohibition of Rav Parnach is also in reference to all הקדש. כתבי הקדש. Tefillin would seem to also be prohibited according to this, since it is also in the category of כתבי הקדש. Yet Tosafos in Chagiga 24b states that this does not apply to touching tefillin straps. The Chazon Ish concluded, "The reason why people are not careful to refrain from touching the straps of tefillin must be that we hold that Rav Parnach's statement only applies to a sefer Torah. This would be like Tosafos in Chagiga 24 and the Rash in Yadayim, but unlike Tosafos in Shabbos."

Point To Ponder

The Gemara discusses the chumra of Kodesh over Terumah in that where קודש is in a כלי שרת (i.e., a vessel which is used in the Mikdash), its contents are viewed as one mass and tumah touching only a part of it, contaminates all of it. However, in a regular vessel, even if the contents are holy they are not viewed as one mass. Since even in Kodesh the only time this stringency applies is when it's in a holy vessel, how is this considered a higher level? Terumah doesn't have a holy vessel which is why it can never be in a similar situation? (Answer to appear next week)

CONTINUED

Halacha Highlight

The sanctity of the extra height of the parchment of a Sefer Torah

דאורייתא יש לו תוך מצרף אין לו תוך אינו מצרף
ואתו רבנן ותיקנו דאין לו תוך מצרף

Biblically, if a vessel has a receptacle it combines its contents and if does not have a receptacle it does not combine its contents and the Rabbis decreed that even without a receptacle it combines its contents

A Torah scholar once commissioned a scribe to write a Sefer Torah and they agreed that the height of the parchment should be seventeen fingerbreadths. At the beginning of the project the scholar sent parchment seventeen fingerbreadths tall but at some point in the middle of the project the scholar could no longer obtain parchment that size and began to send parchment that was eighteen fingerbreadths tall. The scholar expected that the scribe would cut off the additional height before using the parchment but the scribe merely centered the taller parchment with the old parchment so that it extended above and below the smaller parchment. When the scholar realized what happened he was uncertain whether it would be permitted to cut off the unnecessary parchment or perhaps since it was incorporated into the Sefer Torah it may not be removed and lowered from its present state of sanctity. Rav Binyomin Aharon Solnik¹, the Masos Binyomin, states that only the parchment necessary for the Sefer Torah is invested with sanctity, but parchment that is not needed does not become invested with sanctity. Rav Yaakov Reisher², the Shvus Yaakov, refutes the proofs of Masos Binyomin and rules that the Sefer Torah invests sanctity even to the additional parchment since it is attached to the need-ed portion. Teshuvos Harei Besamim³ cites our Gemara in his analysis of this issue. According to the conclusion of our Gemara a vessel combines its contents but a distinction is made whether the contents need the vessel or not. If the contents need the vessel they combine even Biblically, but if the contents do not need the vessel they combine only Rabbinically. Similarly, the portion of the parchment needed for the Sefer Torah becomes invested with Biblical sanctity but the portion of the parchment that is not necessary for the Sefer Torah is invested only with Rabbinic sanctity. Therefore, concludes Teshuvos Harei Besamim, since the additional portion only has Rabbinic sanctity, a stipulation would be effective to prevent it from acquiring sanctity. The common practice of scribes to cut off additional pieces of parchment is equivalent to a stipulation, and the additional parchment may be removed.

1. שו"ת משאת בנימין סי' ק'.
2. שו"ת שבות יעקב ח"ג סי' פ"ג.
3. שו"ת הרי בשמים ח"ה סי' ל'.

Mussar from the Daf

Zaidy teaches the am ha'aretz

The Mishnah states that if an am ha'aretz offers wine or oil to a Kohen, telling him that he made it with the intent to offer the wine as a libation on the altar or the oil as part of the grain offering, he could be trusted that they were tahor. He is not trusted, however, with regard to Terumah. Why specifically with kodshim? The Rambam explains that even an am ha'aretz recognized the seriousness of the service in the Bais Hamikdash. How does this am ha'aretz understand the seriousness of the avodah in the Bais Hamikdash if he never learned before? We can suggest an answer based on another question. Why do many non observant Jews keep certain halachos and not others. Why do many non-religious take Yom Kippur and Pesach so seriously? It must be that even though they never learned in a Yeshiva since their Zaides and Bubbies took these halachos (both of which have a chiyuv kares) so seriously, therefore those mitzvos were passed on through the generations, even though other halachos were lost. Perhaps the same is in our Mishna. It may be that the home the Am Haaretz grew up in took kadshim very seriously. He felt from his parents how unique and special the Avodah in the Bais Hamikdash is. Therefore, as he grew up, he lived with the same seriousness that his parents imbued in him. When we raise our children, if we show mesiras nefesh to yesodos of Yiddishkeit, then those actions will be passed on to the next generations. Do we tremble when we might be caught in a conversation that is leading to Loshon Hora? Do we make "kevias item" (Torah learning) a major priority in our schedule?

Parsha Connection

In this week's Daf we continue our discussion concerning the unique elevated status of Kodesh. Similarly, in this week's Parsha we read about the unique elevated status of the Kohen Gadol who was permitted to enter the holiest part of the Mikdash only once a year. The Possuk states about that entry "בזאת יבא אהרן אל הקודש". The Ben Ish Hai writes that the word זאת equal 408 which has a fascinating connection to our davening on Yom Kippur. In almost all editions of the Rosh Hashanah and Yom Kippur machzor, the words ונתפלה וצדקה וצדקה repentance, prayer, and charity, are crowned in smaller type with the words [respectively] ממונן קול, צום, fast, voice, money. Each of these words equals 136 and when we add up all three we get 408. The message we are taught is that klal yisroel supports the Kohen Gadol with our three actions of fasting, prayer, and being charitable. With this we also, have a deeper understanding of the following verse in Tehillim; איש בער לא ידע וכסיל לא יבין את זאת One who only focuses on 2 out of the 3 above items listed above is described as a בער which equals 272 (136 x 2) and doesn't appreciate the power of all three combined, namely זאת! Doing all 3 will also help us bring Mosiach, IYH!

Review & Remember

1. How did R' Yosi demonstrate that kodesh can become a revi'i?
2. What is the reason an onen must immerse before eating kodesh?

For more points to ponder by Rabbi Yechiel Grunhaus, or insights by Rabbi Gutterman, please visit our website, dafaweek.org, or download the app

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