

## חגיגה יח

On חול המועד it is מותר to do some מלאכות, and אסור to do others. Most שיטות (תוספות, the רא"ש and the רמב"ם) hold that while חול המועד itself is (of course,) מדאורייתא, as the גמרא says (חגיגה יח.), the חכמים were קובע as to which מלאכות were אסור. Therefore, it is an איסור דרבנן to perform an unnecessary מלאכה on חול המועד. The רי"ף however, learns that (an unnecessary) מלאכה on חול המועד is an איסור דאורייתא. The בית יוסף quotes the נמוקי יוסף who brings down the רמב"ן that says a פשרה can be made: any מלאכה that is not a דבר האבד and is not לצורך המועד is an איסור דאורייתא. But unless these two conditions are met, it is an איסור דרבנן. In any case, all שיטות agree that unless a מלאכה is לצורך המועד, and is either a דבר האבד, or a צורך רבים, or being done by a person who without the wages paid for the מלאכה will not have what to eat, the מלאכה is אסור to be performed.

One who washes his hands for fruit is called arrogant (it is necessary to wash without a ברכה for fruit or vegetables that were dipped into liquid). The רמ"א notes that one is only called arrogant if he washes for fruit בתורת חיוב.