

# TIME 4 MISHNA



## SUMMARIES

### סוכה

# TIME MISHNA

## overview

### סוכה

#### 1. The מצוה of living in a סוכה

(1-2)

- ✓ Requirements for validity
  - Dimensions - סכך - Walls
  - גודל אסיק מחיצתא - דופן עקומה
- ✓ Fulfilling the מצוה
  - Exemptions - תשבו כעין תדורו

#### 2. The מצוה of taking the ארבע מינים

(3)

- ✓ General invalidations
- ✓ Specific invalidations
  - אתרוג - ערבות - הדסים - לולב
- ✓ Fulfilling the מצוה
  - Shaking in הלל - How many - When

#### 3. The מצוות which are performed over סוכות

(4-5.5)

- ✓ ארבע מינים
- ✓ Procession with ערבות in the בית המקדש
- ✓ Rejoicing and reciting full הלל
- ✓ Living in a סוכה
- ✓ שמחת בית השואבה and ניסוך המים

#### 4. The 24 יום on משמרות טוב

(5.6-5.8)

- ✓ קרבנות מוסף of each day
- ✓ Sharing out the לחם הפנים
  - When טוב יום fell on שבת
  - When טוב יום falls 1 day from שבת
  - When טוב יום falls 2 days from שבת

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## key terms

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#### Rules:

**העוסק במצוה פטור מן המצוה** - One who is involved in one מצוה is exempt from other מצוות

**גזירה שוה** - When a common word is found in 2 different פסוקים and thus a law stated regarding one of the subjects of the פסוקים is applied to the other

#### Concepts and terms:

- **דירת עראי** - Temporary place of living
- **דירת קבע** - Permanent place of living

**תשבו כעין תדורו** - Living in the סוכה in the same way as one would live in his house

**פשוטי כלי עץ** - Wooden item which cannot hold things and can therefore not become טמא

**תעשה ולא מן העשוי** - סכך must be placed down and one cannot use סכך which was already there from the moment it became valid

#### הלכות למשה מסיני:

- **לבוד** - 2 items within 3 טפחים of each other are viewed as connected
- **דופן עקומה** - If there is up to 4 אמות of invalid סכך on the edge of the roof, the wall is viewed to bend at its top towards the beginning of the valid סכך and the סוכה is valid from that point and inwards
- **גוד אסיק מחיצתא** - A wall is viewed as continuing upwards

**מחיצה תלויה** - A partition suspended in the air

**כביצה** - The size of an egg

**מצות עשה שהזמן גרמא** - A positive מצוה bound to a specific time

**מצוה הבאה בעבירה** - A מצוה which is performed via sinning

- **הדר** - The requirement for the ארבע מינים to be beautiful
- **חסר** - When a significant part of a מין is missing

**אשרה** - A tree which was served as idolatry

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## key terms

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- עיר הנדחת** - A city where the majority of its residents worship idolatry
- ערלה** - Fruit which is grown in the first 3 years of its tree's life and is forbidden to benefit from
- תרומה** - The gift of produce to a **כהן**
- דמאי** - Produce bought from an ignorant person who cannot be trusted to have tithed it
- מעשר שני** - 1/10 of one's produce which must be separated and eaten in **ירושלים**
- לולב צריך אגד** - The requirement to tie the **לולב** together with the **הדסים** and **ערבות**
- בל תוסיף** - The prohibition of adding onto a **מצוה**
- שומע כעונה** - The mechanism by which one can fulfil his obligation to say something by hearing it from somebody else and both of them intending for it to cover both of them
- שמיטה** - A year every 7 years during which land may not be worked and produce grown has restrictions due to its sanctity
- זכר למקדש** - A commemoration to what occurred in the **בית המקדש**
- חדש** - New grain which grew that year and may not be eaten until the **קרבן עומר** has been offered on the 2nd day of **פסח**
- יסוד** - The 1 **אמה** base which jutted out of the bottom of part of the **מזבח**
- ניסוך המים** - When water is poured on the **מזבח** whilst the morning **קרבן תמיד** is offered each day of **סוכות**
- שמחת בית השואבה** - Rejoicing in the **בית המקדש** over the **ניסוך המים**
- משמרות** - 24 groups of **כהנים** who serve in the **בית המקדש** in a rotational system
- לחם הפנים** - 12 large **מצות** which are kept on the **שלחן** from one **שבת** to the next

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## summaries

### סוכה

- **The מצוה of living in a סוכה on סוכות:**

Requirements for a סוכה to be valid:

- **חכמים:** A סוכה must be less than 20 אמות tall, such that the walls could be made in a temporary way, since it must be a 'דירת עראי' – temporary place of living.
- **ר' יהודה:** It is valid, since it must be a 'דירת קבע' – permanent place of living.
  - **חכמים:** If the סכך of a סוכה serves as the floor of another סוכה and can just about hold some utensils, the top סוכה is valid which invalidates the bottom סוכה since there is סכך over his סוכה serving a different סוכה.
  - **ר' יהודה:** The top סוכה is invalid since it's a דירת עראי, so the bottom one is valid.
- A סוכה must be at least 10 טפחים tall, since there is a requirement of 'תשבו כעין' – living in the סוכה in the same way as one would live in his house.
- It must have minimum 3 walls of width 7 טפחים.
  - If 2 full walls are perpendicular to each other, the third wall can be just over 1 טפח wide and be considered connected to the wall via 'לבוד' – a הלכה למשה מסיני which states that 2 items within 3 טפחים of each other are viewed as connected. The remaining 3 טפחים on the other side of the wall should have a doorframe, i.e. a lintel and post at the edge of the 7 טפחים [see diagram].
  - If 2 full walls are opposite each other, the third wall must be at least 4 טפחים, since the third wall is also functioning to connect the two other walls [see diagram].
- The majority of the roof must be covered in סכך.
- **בית שמאי:** סכך which is placed on the roof more than 30 days before סוכות is assumed to have been placed there without the intention of using it as סכך so is invalid, unless his intention is explicitly expressed to be otherwise.
- **בית הלל:** It's valid even if not placed there for the sake of the מצוה.
- If there is invalid סכך hanging above or below one's valid סכך, e.g. an overhanging tree or a sheet, the סוכה is invalid.
  - A sheet which is spread over a two-poster bed doesn't invalidate the area below it, since its roof is less than 1 טפח wide.
  - If one mixes invalid סכך with his סכך, it is valid if the majority is valid.
- סכך must (a) grow from the ground and (b) not be able to become טמא, whereas the walls can be made of anything.
  - But if it is the roof of one's house all year round, it's invalid.
    - **ר' יהודה:** Wooden beams which are at least 4 טפחים wide are invalid מדרבנן, in case one comes to rely on the roof of his house.
    - **ר' מאיר:** They are invalid if they are at least 3 טפחים.



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- **ר' יהודה**: According to **בית שמאי**, in order to use the roof as **סכך** in a case where the boards are between 3 and 4 **טפחים**, **every other board must be removed** so that it's no longer considered to be the regular roof of a house. According to **בית הלל**, it's **enough to loosen the nails** of the boards.
  - ר' מאיר**: **Every other board must be removed and other valid סכך added**, in case one comes to use the roof of one's house as his **סכך**.
- A **flat piece of wood which had been part of a bed** is **invalid** as **סכך** even though it is in the category of '**פשוטי כלי עץ**' – wooden item which cannot hold things and can therefore not become **טמא**, since when it was part of the bed it could become **טמא** and it hasn't been altered.
  - **פשוטי כלי עץ** can become **טמא** if they support the weight of people with certain forms of **טומאה**, as long as they are **designated for a use which supports a person's weight**; if so, they are **invalid as סכך**.
    - **חכמים**: The assumed use of a **large reed mat** is as shade and not to lie on, so it is **valid as סכך** unless explicitly designated for lying on.
    - ר' אליעזר**: This is true of **small mats** too.
- One **may not use bundles of at least 25 branches or pieces of straw** as his **סכך**, so that one doesn't come to use bundles which were placed on the roof to dry, which would come under the invalidation of '**תעשה ולא מן העשוי**' – **סכך** must be placed down and one cannot use **סכך** which was already there from the moment it became valid.
  - If one **hollows out a haystack** such that the hay remaining at the top is the **סכך**, it's **invalid** because of **תעשה ולא מן העשוי**.
- There is a **דופן עקומה** called '**למשה מסיני**' which states that if there is up to **4 אמות** of **invalid סכך on the edge of the roof**, the wall is viewed to bend at its top towards the beginning of the valid **סכך** and the **סוכה is considered valid** from that point and inwards.
  - If there is a **gap of empty space at the edge of the roof**, that wall is only considered to be a wall of the **סוכה** if it's within **3 טפחים** of the **סכך**, using **לבוד**.
- If the walls are at least **10 טפחים** tall, they are **valid even if they don't reach the סכך**, as long as they are within **3 טפחים** of the **סכך** horizontally. This utilises the **הלכה** of **למשה מסיני** of '**גוד אסיק מחיצתא**' – the wall is viewed as continuing upwards.
  - **חכמים**: If the walls come downwards and don't reach within **3 טפחים** of the ground, they're **invalid** since they aren't considered partitions.
  - ר' יוסי**: As long as they are **10 טפחים** tall, they are **valid** since a '**מחיצה תלויה**' – partition suspended in the air – is considered a valid partition.
- **ר' אליעזר**: If one **leans סכך against a wall** and there is no independent roof, the **סוכה is invalid**.
  - חכמים**: It's **valid**, and the top part is viewed as the roof.

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- **חכמים**: One who is **underneath a bed** which is raised at least 10 טפחים above the ground is **not considered to be in the סוכה**, as he is underneath another temporary roof. **ר' יהודה**: He is **considered to be inside the סוכה**, since the temporary roof doesn't nullify the permanent roof of the סוכה.
  - **חכמים**: One **may use the end of a bed as a wall** of the סוכה, since it must be a temporary place of living.
  - ר' יהודה**: This is **invalid**, since it must be fit for permanent living.
  - **חכמים**: A סוכה built **on top of a wagon or ship** is **valid**, as long as it can withstand a regular wind which is common on dry land.
  - **חכמים**: A סוכה built **on the branches of a tree** or **on top of a camel** is **valid**, but it's **forbidden to climb onto it on יום טוב**.
    - If **3 walls are built on the ground** and a 4th is built on the tree's branches, one **may climb into the סוכה on יום טוב** if there is a floor attached to the walls, apart from the branches.
- If there is enough סכך on the roof of a סוכה to cover the majority but it's **arranged such that only the minority is covered**, it's **valid**.
- If סכך covers the majority of the roof but is **unlikely to remain there** for a long time, it's **valid** for as long as it's there.
- If the סכך is **thick such that no stars can be seen through it**, it is **valid**.
- **Trees may be used as the walls** of one's סוכה.

#### Fulfilling the מצוה:

- One who is **on the way to performing a מצוה** is **exempt from the מצוה of סוכה**, since 'העוסק במצוה פטור מן המצוה' – one who is involved in one מצוה is exempt from other מצוות.
- An **ill person** is **exempt**, since the obligation is 'תשבו כעין תדורו' – to live in the סוכה in the same way as he lives in his home for the rest of the year – and an ill person would move to a more comfortable place if available.
- One **may eat snacks outside of the סוכה**, since the obligation is 'תשבו כעין תדורו'.
  - **רבן יוחנן בן זכאי** and **רבן גמליאל** were particular to eat even snacks in the סוכה, since this is preferable.
  - **ר' צדוק** ate **bread which was smaller than a 'כביצה'** – size of an egg – outside of the סוכה, and neither washed his hands beforehand nor recited ברכת המזון afterwards, since according to him this is not considered to be a meal.
- **ר' אליעזר**: One is **obligated to eat a bread meal every day and every night** of סוכות, since this is what one does regularly in his house.
  - חכמים**: This is **not an obligation**, just like in his house he isn't obligated to do so.

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→ On the **first night**, one **must eat** a 'כזית' – size of an olive – of bread, as learn from a 'גזירה שוה' - when a common word is found in 2 different פסוקים and thus a law stated regarding one of the subjects of the פסוקים is applied to the other – with מצה on the first night of פסח.

- **ר' אליעזר**: One who **didn't eat a כזית of bread on the first night can fix this by doing so even on עצרת שמיני** night, just like the קרבנות of the first day can be offered up to an including עצרת שמיני.

**חכמים**: This **cannot be fixed**.

- Despite **women** being obligated in מצה, they are **exempt from living in a סוכה** since it's a 'מצות עשה שהזמן גרמא' – positive מצוה bound to a specific time.

• **בית שמאי**: **בית שמאי**: one who sits with his **head and the majority of his body inside the סוכה but eats from a table which is in his house doesn't fulfil his obligation**.

**בית הלל**: This is **permitted**, as we are not concerned that he will follow after his table.

• **חכמים**: **חכמים**: one **must educate his child to live in the סוכה** once he is **old enough not to continually call for his mother until she comes**.

**שמאי הזקן**: This is an obligation from **when the child is born**.

• One **may leave the סוכה** if it is **raining** to the point that the porridge-like dishes are getting ruined.

→ This is a bad sign, like a master who commands his servant to fetch him water and he then pours it at his face.



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#### • The מצוה of taking the ארבע מינים (4 species):

##### General invalidations:

- If it's **stolen**, it's **invalid** since (a) one can only fulfil his obligation on the first day if he owns it, and (b) it's a 'מצוה הבאה בעבירה' – מצוה which is performed via sinning.
- If it's **dry**; if its **top is chopped off**; if its **leaves came off** and were tied back on, it's invalid because all of the ארבע מינים are compared to the אתרוג which the תורה requires to be 'הדר' – beautiful.

**ר' טרפון**: Only the אתרוג must be הדר.

→ If some leaves remain attached, it's **valid**.

- If it comes from an 'אשרה' – tree which was served as idolatry, or an 'עיר הנדחת' – city where the majority of its residents worship idolatry – so **must be burnt**, it's **invalid** since it's viewed as if it's already burnt and thus lacks the minimum size.

##### Invalidations which apply specifically to a לולב:

- **ר' יהודה**: If a לולב's leaves are spread out and droop down, they **must be tied to the spine**.
- As long as the entire spine of the לולב is covered by leaves, even if the **top of each leaf reaches only to the bottom of the next leaf above it**, it's **valid**.
- The minimum height of the הדסים and ערבות is 3 טפחים, and 4 טפחים for a לולב since an additional טפח is needed to hold onto it and shake it.

##### Invalidations which apply specifically to הדסים:

- If there are **more berries than leaves** on a הדס, it's **invalid** unless he removes some of them, since it isn't 'הדר'.  
→ This **may not be done on יום טוב**, since making it valid is like fixing it.

##### Invalidations which apply specifically to ערבות:

- The צפצפה is a type of ערבה with round leaves, and **is not the ערבה** about which the תורה speaks.
- If an ערבה **grows in a field which survives on rainwater**, it's **valid** since the תורה speaks of ערבות of a river only because that's a common case.

##### Invalidations which apply specifically to an אתרוג:

- If it is 'ערלה' – fruit which is grown in the first 3 years of its tree's life and is **forbidden to benefit from**, or 'תרומה' – the gift of produce to a כהן – which became טמא so must be burnt, is **invalid** since the תורה requires the ארבע מינים to be things from which one can benefit.  
→ **בית שמאי**: If it is 'דמאי' – produce **bought from an ignorant person** who cannot be trusted to have tithed it, it's **invalid** for the same reason.  
**בית הלל**: It's **valid**, since one could make himself poor and be permitted to benefit from it without tithing it himself.

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- **תרומה טהורה** and **'מעשר שני'** – a tenth of one's produce which must be separated and eaten in **ירושלים** – **may not be used מדרבנן**, so that it doesn't gain the capability of becoming **טמא** by being wet by the water of the other **מינים**.
- If a **wart can be seen on the majority** of the **אתרוג**, it's invalid since it isn't **'הדר'**.
- If it **grew with a פיתם (stalk at the top) and it came off**; if its **outer layer is peeled off**; if it's **cracked**; if there is a **hole** going from one side to the other; if any of the **אתרוג** itself is **taken out**, it's **invalid** since it's **'חסר'** – when a significant part of a **מין** is missing.
- A **very dark** אתרוג is **invalid** in a place where this is uncommon for **אתרוגים**, since it isn't **'הדר'**.
- **ר' מאיר**: A **totally green** אתרוג is **valid**.  
**ר' יהודה**: It's **invalid**, since it is unripe.
- **ר' מאיר**: An אתרוג must be fully grown, and its minimum size is the **size of a walnut**.  
**ר' יהודה**: It's the **size of an egg**.
- **ר' יהודה**: Its **maximum size is such that two of them could be held by one hand**, so that it doesn't drop as one is switching the **מינים** between his hands.  
**ר' יוסי**: There is **no maximum size**.

#### How the **ארבע מינים** should be taken:

- **ר' ישמעאל**: To fulfil one's obligation, one must take: **3 הדסים**, since 3 words are used to describe it; **2 ערבות**, since the **תורה** talks about them in the plural; **1 לולב**, since it's written in the singular, even though it is read in the plural form; **1 אתרוג**.  
**ר' עקיבא**: **Only 1 is needed of each**, since they are all compared to the **אתרוג**.  
→ Later, **ר' ישמעאל** changed his opinion to only requiring one valid **הדס** which meets the requirements of **'הדר'**, but still ruled that another 2 should be taken.
- **ר' יהודה**: It is learnt from a **גזירה שוה** that **'לולב צריך אגד'** – the **לולב must be tied to the הדסים and ערבות**, so it **must be tied with its own species** and not a 5th **מין**, in order that it not be considered **'בל תוסיף'** – the prohibition of adding onto a **מצוה**.  
**ר' מאיר**: There **isn't an obligation to tie it**, so it isn't part of the **מצוה** and therefore **any material may be used**.  
→ The great men of **ירושלים** tied them up with **לולב** leaves and then covered that with gold to beautify the **מצוה**.
- **בית הלל**: The **ארבע מינים** should be shaken **at the beginning and end of the פרק of 'הודו לה'**, and **at 'אנא ה' הושיעה נא'**, as learnt from **פסוקים**.  
**בית שמאי**: They should also be shaken **at 'אנא ה' הצליחה נא'**, since that's a continuation of the same **פסוק**.  
→ **ר' עקיבא** testified that he saw **רבן גמליאל** and **ר' יהושע** follow **בית הלל's** opinion.
- If one **returns home** before nightfall having not yet shaken the **ארבע מינים**, he must do so immediately and if he starts eating first then he **must stop to do so**.

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- If one **doesn't know how to read** should **fulfil his obligation of הלל** by **hearing it from somebody else who is obligated**, via **'שומע כעונה'** – the mechanism by which one can fulfil his obligation to say something by hearing it from somebody else and both of them intending for it to cover both of them.
  - He should answer **'הללוי-ה'** after each phrase.
  - If he **can only hear it from one who isn't obligated**, e.g. a woman, he **should repeat** it after them.
- If one **returns home** before nightfall having not yet shaken the **ארבע מינים**, he must do so immediately and if he starts eating first then he **must stop to do so**.
- During **'שמיטה'** – a year every 7 years during which land may not be worked and produce grown has restrictions due to its sanctity – one **may not pay an ignorant person for an אתרוג**, since if it was picked **during שמיטה** then it has **שמיטה** status, and this is transferred onto the money. The ignorant person is likely to violate the restrictions placed on this money, so instead he should pay more for the **לולב** and the seller should give him the **אתרוג** for free.
- **ארבע מינים** the **מדאורייתא** are taken **on all 7 days** of **סוכות** **in the המקדש** and **on the first day** alone **elsewhere**.
  - **רבן יוחנן בן זכאי** instituted that they be taken **on all 7 days** **'זכר למקדש'** – as a commemoration to what occurred in the **בית המקדש**.
    - When the **בית המקדש** stood, **'חדש'** – new grain which grew that year – would be able to eaten from when the **קרבן עומר** was offered on 16th **ניסן**, and in distant locations they could assume that this was done by midday. Once the **בית המקדש** was destroyed, **רבן יוחנן בן זכאי** instituted that **חדש may not be eaten until 17th ניסן**, in case the **בית המקדש** will be rebuilt on the night before 16th **ניסן** and the **קרבן עומר** won't be offered until late afternoon.
- It's **forbidden** **מדרבנן** to take the **ארבע מינים** **on שבת** even in the **בית המקדש**, unless it falls on the first day, in case one comes to carry it in a public domain.
  - If the **first day falls on שבת**, one brings his **ארבע מינים** to the shul on Friday.
  - **ר' יוסי**: If one **does carry it into a public domain** before fulfilling the **מצוה**, **he is exempt** since this was done in preparation of a **מצוה**.
- The **ארבע מינים** **aren't מוקצה** even for women who are exempt from the **מצוה**, since (a) they are useful for others, and (b) she can perform the **מצוה** if she wishes to.
- One may **return the ארבע מינים to their water**.
  - ר' יהודה**: If **יום טוב** doesn't fall on **שבת**, one may even **add new water**; on **חול המועד**, one may even **change the water**, even though it's slightly burdensome.
- **מדרבנן**, one **must educate his child to take the ארבע מינים** from when he understands how to shake it.

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## summaries

### סוכה

- **תרומה טהורה** and **'מעשר שני'** – a tenth of one's produce which must be separated and eaten in **ירושלים** – **may not be used מדרבנן**, so that it doesn't gain the capability of becoming **טמא** by being wet by the water of the other **מינים**.
- If a **wart can be seen on the majority** of the **אתרוג**, it's invalid since it isn't **'הדר'**.
- If it **grew with a פיתם (stalk at the top) and it came off**; if its **outer layer is peeled off**; if it's **cracked**; if there is a **hole** going from one side to the other; if any of the **אתרוג** itself is **taken out**, it's **invalid** since it's **'חסר'** – when a significant part of a **מין** is missing.
- A **very dark** אתרוג is **invalid** in a place where this is uncommon for **אתרוגים**, since it isn't **'הדר'**.
- **ר' מאיר**: A **totally green** אתרוג is **valid**.  
**ר' יהודה**: It's **invalid**, since it is unripe.
- **ר' מאיר**: An אתרוג must be fully grown, and its minimum size is the **size of a walnut**.  
**ר' יהודה**: It's the **size of an egg**.
- **ר' יהודה**: Its **maximum size is such that two of them could be held by one hand**, so that it doesn't drop as one is switching the **מינים** between his hands.  
**ר' יוסי**: There is **no maximum size**.

#### How the **ארבע מינים** should be taken:

- **ר' ישמעאל**: To fulfil one's obligation, one must take: **3 הדסים**, since 3 words are used to describe it; **2 ערבות**, since the **תורה** talks about them in the plural; **1 לולב**, since it's written in the singular, even though it is read in the plural form; **1 אתרוג**.  
**ר' עקיבא**: **Only 1 is needed of each**, since they are all compared to the **אתרוג**.  
→ Later, **ר' ישמעאל** changed his opinion to only requiring one valid **הדס** which meets the requirements of **'הדר'**, but still ruled that another 2 should be taken.
- **ר' יהודה**: It is learnt from a **גזירה שוה** that **'לולב צריך אגד'** – the **לולב must be tied to the הדסים and ערבות**, so it **must be tied with its own species** and not a 5th **מין**, in order that it not be considered **'בל תוסיף'** – the prohibition of adding onto a **מצוה**.  
**ר' מאיר**: There **isn't an obligation to tie it**, so it isn't part of the **מצוה** and therefore **any material may be used**.  
→ The great men of **ירושלים** tied them up with **לולב** leaves and then covered that with gold to beautify the **מצוה**.
- **בית הלל**: The **ארבע מינים** should be shaken **at the beginning and end of the פרק of 'הודו לה'** in **הלל**, and **at 'אנא ה' הושיעה נא'**, as learnt from **פסוקים**.  
**בית שמאי**: They should also be shaken **at 'אנא ה' הצליחה נא'**, since that's a continuation of the same **פסוק**.  
→ **ר' עקיבא** testified that he saw **רבן גמליאל** and **ר' יהושע** follow **בית הלל's** opinion.

# TIME 4 MISHNA

## summaries

### סוכה

- A כהן fills a golden jug with 3 לוג of water from the שילוח spring, and brings it into the בית המקדש courtyard through the שער המים, as the שופר is blown 3 times.  
**ר' יהודה**: They would use only 1 לוג.
- Even though one must generally walk up on the right side of the מזבח ramp, surround the top of the מזבח and descend on the left side of the ramp, this כהן turns left immediately to the south-west corner, so that the water doesn't turn smoky from the מזבח fire.
- There were 2 silver bowls on the south-west corner, with a wider hole in the one through which the wine is poured and a narrower hole in the one through which the water is poured, so that they'd reach the canal at the bottom simultaneously.  
**ר' יהודה**: They only appeared to be silver, because of the wine which was poured on them daily.
  - If he pours the water and wine down the wrong bowls, it's still valid.
- The כהן must lift his hands up high whilst performing the ניסוך המים so that everybody can see how he is doing it, since the צדוקים didn't agree with this service.
- On Friday, they fill up a regular utensil with the water needed for the ניסוך המים on שבת and place it in the בית המקדש, so that it wouldn't become invalidated by being in a בית המקדש utensil overnight.
  - If the water spills or is left uncovered so invalidated, water from the כיוור should be used since water cannot be transported from the שילוח spring through a public domain.



# TIME 4 MISHNA

## summaries

### סוכה

1) The 'שמחת בית השואבה' - **rejoicing in the המקדש over the המים** - applies for **5 days** of סוכות, or **6 days** if the first day falls on שבת, since music and dancing is forbidden מדרבנן on שבת and יום טוב.

- People were known to say that one who hadn't witnessed a **שמחת בית השואבה** had never seen true joy.
- There were **balconies** at the top of the courtyard for women to stand there and watch.
- There were **huge golden candelabras** with 4 golden bowls on each one, and young **כהנים** would climb up ladders, fill up each bowl with **30 לוג** of oil and light them.
  - The wicks were made from **worn out trousers and belts** of **כהנים**.
  - The candelabras' light would reach the entire **ירושלים**.
- **Righteous people would dance** in front of the people, some juggling with fire, and they would sing songs of praise for those who don't sin.
- The **לויים would play instruments and sing** on the 15 steps going from the courtyard to the outer courtyard (**עזרת נשים**).
- **2 כהנים** stood at **שער ניקנור**, a gate of the courtyard, and they blew trumpets when an appointed **כהן** called upon the **כהנים** to wake up and begin their service. They walked downwards and blew the trumpets again when reaching **the tenth step**, and when reaching **the floor of the עזרת נשים** they would blow long blasts lasting until they reached the eastern gate going out to **הר הבית**.
  - When walking towards the **שילוח** spring, they begin by **walking backwards** and facing the **בית המקדש**, showing that they are unlike idolaters who bowed down in the opposite direction of the **בית המקדש**.
  - ר' יהודה**: They would give thanks to Hashem and show that they still hope to him for the future.
  - **Every day**, at least **7 sets of 3 blasts** are blown in the **בית המקדש**: for the opening of the gates, and 3 sets whilst the **לויים** sing as the morning and afternoon **קרבנות תמיד** are offered.
    - If a **קרבן מוסף** is offered on that day, **3 more sets** are added.
    - On **Friday afternoon**, a **set** was blown to signal to people to stop working, and **another set** was blown at the beginning of **שבת**.
    - On **Friday of סוכות**, there would be a total of **16 sets** (48 blasts), which was the maximum in one day.

- **The 24 משמרות on יום טוב:**

- On the **first day of סוכות**, the **קרבן מוסף** consists of **13 bulls, 2 rams, 14 sheep** and **1 goat**; the number of bulls is reduced by 1 each day.
  - These were **split between the 'משמרות'** - 24 groups of **כהנים** who serve in the **בית המקדש** in a rotational system, each offering 1 animal and some offering 2 sheep. They rotate which animals each **משמר** offers each day.



# TIME 4 MISHNA

## summaries

### סוכה

- On **שמיני עצרת**, the **קרבן מוסף** consists of **1 bull, 1 ram, 7 sheep** and **1 goat**; the animals were offered by only 10 of the **משמרות**, based on a lottery.
- On the **שלוש רגלים** (**פסח, שבועות, סוכות**), **all 24 משמרות receive equal shares** of the **קרבנות** which are offered because of the **יום טוב**, e.g. the **קרבן עולת ראיה** which each man who comes up to the **בית המקדש** offers, and of the **'לחם הפנים'** – 12 large **מצות** which are kept on the **שלחן** from one **שבת** to the next.
  - If **שבועות falls on שבת**, each **כהן** receives a portion of the **'שתי הלחם'** – 2 large loaves of bread, so those distributing should make sure to specify to each **כהן** that he is receiving **המץ** from the **שתי הלחם** and **מצה** from the **לחם הפנים**.
  - If **יום טוב** falls on **Friday** or **Sunday**, **all משמרות receive equal shares** of the **לחם הפנים**, since they are forced to stay in the **בית המקדש** on **שבת** too.
    - If it falls on **Thursday** or **Monday**, **2 out of 12 of the לחם הפנים are split between the 22 משמרות** whose turn isn't ending or starting that **שבת**.
  - **חכמים**: In general, the **משמר** ending their week of **בית המקדש** service and the **משמר** beginning theirs would **split the לחם הפנים equally**.
    - ד' יהודה**: Those beginning receive **7 מצות**, in return for the fact that they are 'finishing off' that day's service which the previous **משמר** had begun.
      - Those beginning share the **לחם הפנים** in the **north** part of the courtyard, which has a higher level of holiness, since they're ready to serve. Those finishing share them in the **south**.
        - The **משמר** called **'בלגה'** **always shares them in the south**, because of what one of their daughters did by marrying a Greek officer and disgracing the **מזבח**.
          - Furthermore, (a) their **ring used to hold animals in place** when slaughtering was fixed to the ground, and (b) their **window through which they could put their knives** into the room where they were kept was permanently closed, so they were forced to borrow another **משמר's** ring and window.

The aim of **Time4Torah** is to facilitate Torah learning opportunities for people of all ages globally. The focus is on covering significant ground whilst still setting time for constant revision, in order to retain the material.

The **Time4Mishna** program involves learning 4 משניות a day, Sunday through to Thursday. Friday is reserved for חזרה of that week's material and Shabbos is set aside for reviewing previous מסכתות.

Participants receive a 15 minute shiur of the 4 משניות daily, and written חזרה material at the end of each week.

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