

מִשְׁנָה רִישוֹנָה

עם פירוש

מִשְׁנָה שְׁלֵמָה

מִסְכָּהּ

מוֹעֵד קָטָן - חֲגִיגָה

MISHNAH

RISHONAH

A new translation of the Mishnah

**With a clear, understandable
explanation of the ideas
and concepts of the Mishna,**

MISHNAH SHELEIMAH

based on

the Meforshei Hamishnah.

Compiled by

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How to use this מִשְׁנָה

A - USING ONLY THE TRANSLATION

This translation of the מִשְׁנָה is designed, to be able to be used by itself, as a superficial way to learn the מִשְׁנָה. The words in **bold** letters are the literal translation of the Hebrew text of the מִשְׁנָה. The words in brackets [which are the half box's that look like this] are meant to explain and fill in the gaps between the literal translation and the idea the מִשְׁנָה is trying to convey. The words or phrases in parentheses (the little half circles that surround the words) are explanation or translations which clarify the meaning of the text.

I believe that this work is unique in that it actually helps a person learn to translate the מִשְׁנָה and helps him understand how to read the terse language of the מִשְׁנָה. *The translation can be read literally to learn the language of the מִשְׁנָה and as a guide of how to translate these words when they reoccur.*

B - EXPLANATION OF THE מִשְׁנָה - מִשְׁנֵי שְׁלֵמָה

The מִשְׁנָה was written in a concise form to teach the main ideas of תּוֹרָה שְׁבַעַל פֶּה. There are many ideas and facts that one must know in order to have a clear understanding of the מִשְׁנָה. It was to address this lack of יְדִיעוֹת (facts of knowledge) that we have added some explanations to each מִשְׁנָה. Since these comments provide a fuller and more complete understanding of the מִשְׁנָה, it has been named מִשְׁנֵי שְׁלֵמָה.

There are nine areas that are addressed:

? DID YOU KNOW ?

There is some information that is not critical to know in order to understand the מִשְׁנָה. However, knowing this information, does make the point of the מִשְׁנָה a little clearer and puts it in better perspective.

WHAT IS THE REASON?

Often the reason for a הִלְכָה or statement of the מִשְׁנָה is left out, but is explained by the מְפָרְשִׁים. These reasons are also helpful in understanding the מִשְׁנָה.

How to use this משנה

WHAT ARE...?

Some words, phrases or ideas need to be explained in order to understand what the משנה is saying. Some of these are הלכות which many already know but are referred to by one or two words that are unfamiliar to some. Some are objects which need to be described.

THE MEANING OF THE משנה

Some משניות cannot be understood on a superficial level and need to be explained with more detail. These explanations have been compiled from the classic מפרשי המשנה as well as from the גמרא and the ראשונים.

Proof From The פסוק

Much of the משנה is based on the תורה שבכתב. Knowing the פסוקים, and the background of many of the דרשות that the משנה bases its הלכות on, are crucial to a full understanding of the משנה.

WHAT'S THE STORY?

Often there are parts of a story that is brought in the משנה which need further clarification for the story to make sense. Sometimes the background of the story is helpful to better understand the משנה.

TERMS OF THE תלמוד

There are words in the משנה and גמרא (which make up the תלמוד), which are not found in תנ"ך and often refer to a concept or idea unique to the study of the Talmud (גמרא and משנה).

UNDERSTANDING THE מהלוקת

Sometimes the משנה leaves out the main point that the תנאים are arguing about. Often it is good to know this to fully understand why they disagree.

PICTURE IT!

Sometimes the best way to describe something is with a picture or illustration. When a picture is called for it was added.

It is my hope that this effort will in some way facilitate and advance the learning of משניות by upper elementary and high school aged boys, as well as other adults who may benefit from this work.

מְשֻׁנָּה רֵאשׁוֹנָה

עם פירוש
מְשֻׁנָּה שְׁלֵמָה

מִסְכָּת

מוֹעֵד קָטָן

עם פירוש
ר' עובדיה מברטנורא

מִשְׁנֵה רֵאשׁוֹנָה

מִסְכַּת מִנּוֹת פָּרָק א'

PART I - 1c חֵלֶק א' מִשְׁנֵה א'

What happens to עֵדִים זֹמְמִין who can't get the same punishment as the one they accused?

How do the witnesses [who we cannot punish like the one they accused,] **become** [punished as] **Zomemin?**

[If two witnesses come and say,] **“We testify about a certain man** [who is a Kohain] **that he is a son of a divorced woman**

or he is a son of a Chalutza [who married a Kohain]”,

[and they become Zommemin,] **we do not say this one** (set of Eidim) **is made** [according to the law,] **a son of a divorced woman or a son of a Chalutza instead of him**, [even if they are also Kohanim], **rather, are whipped forty** (39) [times, with lashes].

[If they say,] **“We testify about a certain man that he** [killed by mistake and] **deserves to be exiled”**, **we do not say** [that if they are made Zomemin,] **this** [set of Eidim] **is to be exiled instead of him**, **rather are whipped forty** (39) [times, with lashes].

(א) בַּיַּצַד הָעֵדִים

נַעֲשִׂים זֹמְמִין.

מַעֲיִדִין אָנוּ

בְּאִישׁ פְּלוֹנִי

שֶׁהוּא בֶן גְּרוּשָׁה

אוּ בֶן חַלּוּצָה,

אֵין אוֹמְרִים

יַעֲשֶׂה זֶה

בֶּן גְּרוּשָׁה אוּ בֶן חַלּוּצָה

תַּחֲתָיו,

אֲלָא לֹקֵה אַרְבָּעִים.

מַעֲיִדִין אָנוּ בְּאִישׁ פְּלוֹנִי

שֶׁהוּא חָיֵב לְגָלוּת,

אֵין אוֹמְרִים

יִגָּלֶה זֶה תַּחֲתָיו,

אֲלָא לֹקֵה אַרְבָּעִים.

THE MEANING OF THE מִשְׁנֵה

The regular punishment of עֵדִים זֹמְמִין is what they wanted to do to him.

- ♦ This מִשְׁנֵה is really speaking about cases where we *cannot* punish the עֵדִים זֹמְמִין, the way they wanted to harm the one they testified about. In these cases, we punish them with מַלְקוֹת - being hit 39 times with a whip, instead.
- ♦ **In the first case**, the witnesses say that a certain בֶּהֱן is a קָלָל - disqualified from the בְּהוֹנָה. This is because they saw his mother get divorced, from another man, before his father married her and gave birth to him. Since a בֶּהֱן may **not** marry a גְּרוּשָׁה, any son that is born from this marriage is a קָלָל (disqualified).
- ♦ A חַלּוּצָה is a woman released from the מִצְוָה of יְבוּם (See introduction). Since this is like being a גְּרוּשָׁה, the חֲכָמִים also made her קָלָל.
- ♦ **In the second case**, עֵדִים say that they saw this man kill someone by mistake. Therefore, he must run away to גְּלוּת - an עִיר מְקֻלָּט (city of refuge), and stay there until the גְּדוּל בֶּהֱן dies.

Proof From The פְּסוּק

וַעֲשִׂיתֶם לוֹ כַּעֲשׂוֹת לְאָחוּיוֹ (דברים יט:ט)

“And you will do to him like he wanted to do to his brother.”

- ♦ The עֵדִים wanted him *and* his children to be קָלָל. However, the words of “וַעֲשִׂיתֶם לוֹ” - “you will do to him”, only allows us to punish him, not his children. We also cannot make *only* him a קָלָל, because that is not “כַּעֲשׂוֹת זָמִים” - like he wanted, so we give him מַלְקוֹת instead.
- ♦ In the second case, we may not send the עֵדִים to גְּלוּת. This is because the פְּסוּק specifically says “הוּא יָנוּם” - *He* (the killer) will run away to גְּלוּת - *not* the עֵדִים.

? DID YOU KNOW ?

Even though there is really only a limit of 39 lashes for מַלְקוֹת, the מִשְׁנֵה rounds it up and calls it “forty”. (See ג' מִשְׁנֵה י')

מְשֻׁנָּה רְאוּשׁוֹנָה

מְסַבֵּת מוֹעֵד קָמֹן פְּרֵק א'

PART I - 1c חֵלֶק א' מְשֻׁנָּה א'

We may only do those מְלָאכֹת on חוֹל הַמוֹעֵד that will prevent a damage or a loss of (time or) money.
This is called a דְּבַר הָאֵבֶד.

We may water an irrigated field [that needs water]
on [Chol Ha]Moed
and on the seventh [year] (Shmittah),
either from a spring [of water]
that [is new and] **has just begun** [to give water]
[or] **either from a spring**
that [is old] **has not just begun** [to give water].

(א) מוֹשְׁקֵין בֵּית הַשְּׁלֵחִין
בְּמוֹעֵד
וּבְשָׁבִיעִית,
בֵּין מוֹעֵיז
שִׁיעָא בְּתַחֲלָה,
בֵּין מוֹעֵיז
שְׁלֵא יָצָא בְּתַחֲלָה.

THE MEANING OF THE מְשֻׁנָּה

- ◆ There are some fields that do not get enough rain water for the crops planted on them to grow. These fields need to be watered constantly so that they don't dry out and become ruined for planting. This type of watering is called **irrigation** and this field is called an **irrigated field**. It does not take too much effort to direct the water of a spring to a field, since the water flows by itself. It is like turning on a hose to water the grass.
- ◆ This מְשֻׁנָּה is speaking only about an irrigated wheat field (or some similar crop). However, a field with trees growing in it (an orchard) will not be damaged by going a week without being watered. Since it is not a דְּבַר הָאֵבֶד it does not need to be watered at all over חוֹל הַמוֹעֵד.
- ◆ On שְׁמִיטָה we are not allowed to do any work on the land. However, since watering the land is not work, it **can** be done on שְׁמִיטָה, even if the land is not an irrigated field. (This only makes a difference on חוֹל הַמוֹעֵד. On שְׁמִיטָה there is no problem of יְתִירָה יְתִירָה.)

WHAT IS THE REASON?

- ◆ Even though it is not יוֹם טוֹב, not all מְלָאכָה may be done on חוֹל הַמוֹעֵד. חוֹל הַמוֹעֵד can often only be done, when there will be a loss of money or damage to your property. This is called a דְּבַר הָאֵבֶד. However, the חֻמְוֵי only allowed this if it *did not take too much trouble* to do (מְרָהָא יְתִירָה). **If there is a lot of bother to do it, it is not allowed, even if there is a loss.**
- ◆ An **old spring** is one that has been flowing for a long time. We are not worried that something will happen to it over חוֹל הַמוֹעֵד and it will need to be fixed. A **new spring** is one that has just begun to flow. You might think that this spring cannot be used on חוֹל הַמוֹעֵד. Since it is new, we do not know if it is strong enough and might collapse. Then you will come to fix it on חוֹל הַמוֹעֵד. This would be considered יְתִירָה יְתִירָה and a מְלָאכָה that is not allowed on חוֹל הַמוֹעֵד. **The מְשֻׁנָּה tells us we are not worried about this and we can use it on חוֹל הַמוֹעֵד.**

? DID YOU KNOW ?

Since we are also not allowed to work the land on שְׁמִיטָה, the מְשֻׁנָּה also teaches us about some of the laws of שְׁמִיטָה. However, there is a difference between חוֹל הַמוֹעֵד and שְׁמִיטָה when it comes to work. On חוֹל הַמוֹעֵד the whole point is to enjoy the יוֹם טוֹב. Therefore, anything that is too hard cannot be done. On שְׁמִיטָה the problem is that the land must “rest”. Anything that does not “work” the land is allowed even if it takes much effort.

מְשַׁנָּה רֵאשׁוֹנָה

מְסַכֶּת רֵאשׁ הַשָּׁנָה פָּרָק א'

PART I - חֵלֶק א' מְשַׁנָּה א'

When we hear the words רֵאשׁ הַשָּׁנָה, we usually think of the holiday of רֵאשׁ הַשָּׁנָה. However, these words really mean the “Head of the Year”. The מְשַׁנָּה tells us that there are four days during the year that are considered the “Head of the Year” for different things. The first is רֵאשׁ חוֹדֶשׁ נִיסָן.

There are four *Rosh Hashanah* days [during the year.] On the first day of Nissan is Rosh Hashanah for [counting] the [years of Jewish] kings* and for the [order of the Sholosh] Regalim (Pesach, Shavuot, and Sukkos).**

(א) אַרְבַּעַת רֵאשֵׁי שָׁנִים הֵם.
בְּאַחַד בְּנִיסָן
רֵאשׁ הַשָּׁנָה
לְמַלְכִים
וּלְרִגְלִים.

מְשַׁנָּה THE MEANING OF THE

* The year of a Jewish king begins in ניסן. Even if he became king at any other time during the year, the first day of ניסן begins the *second* year of his kingship. (Just as a child who comes to school in the middle of the year begins his *second* year in the fall.) [A non-Jewish king, on the other hand, follows the regular year, and his year begins in תשרי.]

** When someone promises to bring a קרבן and does not bring it on time, he violates the תנא of עבירה - בל תאחר - delaying a קרבן. Our תנא holds that it must be brought before the end of the שְׁלֹשׁ רִגְלִים cycle that begins with פסח. Therefore, to avoid any problems, he must bring the קרבן that he promised before a full cycle of פסח, שבועות, and סוכות has passed.

פְּטוּק From The Proof

* When the נביא describes the dedication of the *בית המקדש* by *שלמה המלך*, it says: "וַיְהִי בְשִׁמּוֹנִים שָׁנָה וָאַרְבַּעַת מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בְּשָׁנָה הָרְבִיעִית בְּחוֹדֶשׁ זוֹ הוּא הוֹדֶשׁ הַשְּׁנִי לְמַלְכָּה שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיָּבֵן (מלכים ו:א) *And it was in the four hundred and eightieth year since left בני ישראל, that in the fourth year . . . of the reign of King שלמה . . .*" The נביא connects the years of יציאת מצרים to the years of the reign of *שלמה המלך*. This teaches us that just as the years from leaving מצרים are counted from the month of ניסן, so are the years of a Jewish king.

** When the תורה speaks of the רגלים, it always lists them in the following order: פסח, שבועות, and סוכות (see טו:טז). We see that ניסן is the first month of the שְׁלֹשׁ רִגְלִים.

WHAT IS THE REASON?

When רֵאשׁוֹנָה lends money to שְׂמֵעוֹן, all of שְׂמֵעוֹן's land is used to guarantee that שְׂמֵעוֹן will repay the loan. Even if this land is sold later to לוי, רֵאשׁוֹנָה may take it if שְׂמֵעוֹן does not pay. However, this is only true if רֵאשׁוֹנָה has a שְׂטָר (document) that proves he was owed the money before לוי bought the field, and only if the שְׂטָר was dated correctly. Since שְׂטָרוֹת were dated using the year of the king, it is very important to know when the year of a king begins.

מְשֵׁנָה רֵאשׁוֹנָה

מְסַבֵּת מְגִלָּה פָּרָק א'

מְשֵׁנָה א'

There are five days that the מגילה can be read on.

The Megillah [of Esther] is read on the eleventh [of Adar], on the twelfth, [of Adar], on the thirteenth, [of Adar], on the fourteenth, [of Adar], [and] on the fifteenth, [of Adar], not [a day] less [than the eleventh] and not [a day] more [than the fifteenth].

Cities

that are surrounded by a wall from the days of Yehoshua Bin Nun, [usually] read [the Megillah] on the fifteenth. Villages and big cities, [usually] read [the Megillah] on the fourteenth, except that the villages are [sometimes] moved up early to [read the Megillah on] the day they enter [into the big cities to hear Krias HaTorah and go to Bais Din].

(א) מְגִלָּה נִקְרָאת

בְּאַחַד עֶשְׂרִי,

בְּשֵׁנִים עֶשְׂרִי,

בְּשָׁלֹשָׁה עֶשְׂרִי,

בְּאַרְבָּעָה עֶשְׂרִי,

בַּחֲמִשָּׁה עֶשְׂרִי,

לֹא פְחוֹת

וְלֹא יוֹתֵר.

בְּרִבּוֹן

הַמְּקֻפֵּי חוֹמָה

מִיְמֵוֹת יְהוֹשֻׁעַ בֶּן נֹון,

קוֹרִין בַּחֲמִשָּׁה עֶשְׂרִי.

בְּכִפְרִים וְעִירוֹת גְּדוֹלוֹת,

קוֹרִין בְּאַרְבָּעָה עֶשְׂרִי,

אַלֵּא שְׁהַכְּפָרִים

מְקַדְּמִין

לְיוֹם הַכְּנִיסָה:

THE MEANING OF THE מְשֵׁנָה

People who lived in villages usually supplied the larger cities with the foods and materials that they needed. The villagers would come into the large cities on each Monday and Thursday. Those were the days of קְרִיאַת הַתּוֹרָה and the days that בית דין would sit in judgement. These market days were called the יוֹם הַכְּנִיסָה - the day of "entering" the city. Since the villagers came all year to supply the cities, the אֲנָשֵׁי הַגְּדוּלָּה rewarded them by making it easier on them, and allowed them to fulfill their מִצְוָה of מְגִלָּה on those days. Otherwise, many of them who did not know how to read, would have to come back to the large city for an extra day that week to listen to the מגילה.

WHAT IS THE REASON?

אֲחֵשְׁבֵרֶשׁ and אֶסְתֵּר asked מְרַדְבֵּי to allow the Jews of שׁוּשַׁן an extra day to kill their enemies. Since the Jews of שׁוּשַׁן rested and celebrated on the 15th day of אֲדָר, we call this day שׁוּשַׁן פּוּרִים. Walled cities read the מגילה on שׁוּשַׁן פּוּרִים because שׁוּשַׁן was walled at the time of the נֶס.

However, since most cities in אֶרֶץ יִשְׂרָאֵל were destroyed during that time (of גְּלוּת בָּבֶל), the אֲנָשֵׁי הַגְּדוּלָּה decided to make the rule of walled cities apply **from the time of נון**, to include and honor the cities of יִשְׂרָאֵל.

Also, since it was יְהוֹשֻׁעַ who led the first war against עַמְלֶק, we made this rule from the time he conquered יִשְׂרָאֵל.

? DID YOU KNOW ?

Even though שׁוּשַׁן did not have wall around it at the time of נון, we celebrate פּוּרִים there, on the 15th, because that is where the נֶס happened.

מְשֻׁנָּה רֵאשׁוֹנָה

מְסַבֵּת מְגִלָּה פָּרֶק א'

PART I - ב' חֵלֶק 1c

The מְשֻׁנָּה now explains how it is possible for the מְגִלָּה to be read on these five days.

How is it [that we can read on all these days]?

If the fourteenth day [of Adar] **fell out to be on the second day** [of the week] (Monday), **villages and big cities read on that day and [cities] that are surrounded by a wall [read] tomorrow** [on the 15th].

If it (the fourteenth day of Adar) **fell out to be on the third or fourth day** (Tuesday or Wednesday), [then] **the villages are moved up early** [to the 12th or 13th] **to [read the Megillah on] the [Mon]day they enter, and big cities read [the Megillah] on that day, and [cities that are] surrounded by a wall [read the Megillah] tomorrow** [on the 15th].

If it (the fourteenth day of Adar) **fell out to be on the fifth day** [of the week] (Thursday), **villages and big cities read [the Megillah] on that day** (the fourteenth) **and [cities] that are surrounded by a wall [read] tomorrow** [on the 15th].

ב"י בַּיּוֹם, קוֹרֵין בּוֹ בַּיּוֹם, וּמִקְפּוֹת הַחוּמָה לְמָחָר.
 חָל לַהֲיִיּוֹת בְּשַׁלְּשִׁי אִוּ בְּרַבִּיעִי, בְּפָרִים וְעִירוֹת גְּדוּלוֹת, קוֹרֵין בּוֹ בַּיּוֹם, וּמִקְפּוֹת הַחוּמָה לְמָחָר.
 חָל לַהֲיִיּוֹת בְּחַמִּישִׁי, בְּפָרִים וְעִירוֹת גְּדוּלוֹת, קוֹרֵין בּוֹ בַּיּוֹם, וּמִקְפּוֹת הַחוּמָה לְמָחָר.
 חָל לַהֲיִיּוֹת בְּחַמִּישִׁי, בְּפָרִים וְעִירוֹת גְּדוּלוֹת, קוֹרֵין בּוֹ בַּיּוֹם, וּמִקְפּוֹת הַחוּמָה לְמָחָר.

THE MEANING OF THE מְשֻׁנָּה

- If the fourteenth of אָדָר falls out on a Monday or Thursday, the villagers are already in the city. In this case, they listen to the מְגִלָּה together with everyone else. The walled cities read on the fifteenth as they usually do. (See calendar #1 and 2)
- If פָּרִים falls out on a Tuesday or Wednesday, the villagers will read on the Monday before. That will be the 12th or 13th of אָדָר. Those in the big cities will read on the 14th and the walled cities will read on the 15th. (See calendar #3 and 4)

#1-2

| | | | | | | |
|---|----|----|---|----|---|---|
| S | M | T | W | Th | F | ש |
| | 14 | 15 | | | | |

| | | | | | | |
|---|---|---|---|----|----|---|
| S | M | T | W | Th | F | ש |
| | | | | 14 | 15 | |

ON MON. AND THURS. THE VILLAGES READ WITH THE CITIES

#3-4

| | | | | | | |
|---|----|----|----|----|---|---|
| S | M | T | W | Th | F | ש |
| | 13 | 14 | 15 | | | |

| | | | | | | |
|---|----|----|----|----|---|---|
| S | M | T | W | Th | F | ש |
| | 12 | 13 | 14 | 15 | | |

ON TUES, AND WED. THE VILLAGES MOVE UP TO MONDAY

#5

| | | | | | | |
|----|----|---|---|----|----|----|
| S | M | T | W | Th | F | ש |
| | | | | 11 | 12 | 13 |
| 14 | 15 | | | | | |

ON SUNDAY, THE VILLAGES ARE MOVED UP TO READ ON THURSDAY. THIS IS THE 11th DAY OF אָדָר (SEE PART II)

מְשִׁנָּה רֵאשׁוֹנָה

מְסַכֵּת תְּעִינִית פָּרָק א'

מְשִׁנָּה א'

When do we begin to praise 'ה's power to bring rain by saying מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

From when do we mention the “power” of [Hashem to bring] rain?

Rabbe Eliezer says, [we mention it from the first Yom Tov day of Sukkos.

Rabbe Yehoshua says, [we mention it [only] from the last Yom Tov day of Sukkos.

Rabbe Yehoshua said to him (Rabbe Eliezer), “Since rain is nothing, but, a [bad] sign of a curse on Sukkos, why should we mention [rain on Sukkos]?”

Rabbe Eliezer said [back] to him, “Even I did not say to ask [for rain to fall], but only to mention [when Hashem judges us on rain, that He] “Brings the wind and causes the rain to fall” in its [proper] time.

He (Rabbe Yehoshua) said to him (Rabbe Eliezer), “If so, [that mentioning is not like asking] it should always be mentioned [throughout the year, and not only from Sukkos to Pesach].

(א) מאימתי מוזכרין גבורות גשמים. רבי אליעזר אומר, מיום טוב הראשון של חג. רבי יהושע אומר, מיום טוב האחרון של חג. אומר לו רבי יהושע, הואיל ואין הגשמים אלא סימן קללה ב'חג, למה מוזכר. אומר לו רבי אליעזר, אף אני לא אמרתי לשאול, אלא להתזכר, משיב הרוח ומווריד הגשם בעונתו. אומר לו, אם כן, לעולם יהא מוזכר:

THE MEANING OF THE מְשִׁנָּה

In מְסַכֵּת בְּרָכוֹת (ה'ב) we learned that מְשִׁיב הַרוּחַ is said in the second בְּרָכָה of גְבוּרוֹת עֲשָׂרִי. This is the בְּרָכָה of גְבוּרוֹת which speaks of the strengths of 'ה. One of these strengths is the power to bring rain. Once we learned in the last מְסַכֵּת of רֵאשׁוֹן הַשָּׁנָה, that on סוּכּוֹת we are judged on water, we know that this is the time to begin praising 'ה for it. The question is, when on סוּכּוֹת do we begin?

UNDERSTANDING THE מַחְלֻקָּה

רבי אליעזר holds, that the actual praise of 'ה for rain in the davening should begin on the first day of סוּכּוֹת, during שְׁחֵרִית. This is because the אַרְבַּע מִיָּנִים, which, in a way, also praise 'ה for bringing rain, are used at that time. רבי יהושע says that since rain on סוּכּוֹת is a bad sign (see פָּרָק א' סוּכָּה), we do not specifically mention it, until the end of סוּכּוֹת.

? DID YOU KNOW ?

The יום טוב of סוּכּוֹת is called חַג in the מְשִׁנָּה, which means to “celebrate”. This is because the יום טוב that has the most שְׂמֵחָה is סוּכּוֹת.

מְשָׁנָה רֵאשׁוֹנָה

מְסַבֵּת בִּיצָה פֶּרֶק א'

PART I - א' חֵלֶק 1c

Usually, בית שמאי is stricter and בית הלל is lenient (easier) when they argue. There are three arguments about יום טוב where בית הלל is stricter and בית שמאי is the lenient (easier) one. This is the first one.

An egg
that was laid on Yom Tov,
Bais Shammai says,
it may be eaten [on that day].
And Bais Hillel says,
it may not be eaten [until after Yom Tov].

א' ביצה
שנולדה ביום טוב,
בית שמאי אומרים,
תאכל.
ובית הלל אומרים,
לא תאכל.

THE MEANING OF THE מְשָׁנָה

- Any food that is eaten on שַׁבָּת or יום טוב must be prepared (מוקדן) from the day before. If it is not prepared, it is מוקצה and cannot be used that day. (See Introduction)
- We are also not allowed to prepare on שַׁבָּת or יום טוב for the next day, even if the next day is also שַׁבָּת or יום טוב. In this case, according to בית הלל, this egg, [even though it was prepared naturally - מן השמים] cannot be used on יום טוב because it was prepared יום טוב ערב, which was a שַׁבָּת.

WHAT IS THE REASON?

- An egg that was laid on יום טוב, was really finished inside the chicken the day before, on יום טוב ערב. בית הלל is worried about an egg that was laid on a יום טוב that came *after* שַׁבָּת. Since it was prepared on שַׁבָּת for יום טוב, this egg can't be used.
- Since it can happen often, that the day before יום טוב is on a שַׁבָּת, בית הלל says that we can't eat any egg that is laid on *any* יום טוב. It might have been prepared on שַׁבָּת. (see מהלכות תשעה באדר)

מְהִלְזָתָה תֵּשֶׁבֶת

Of course, בית שמאי agrees with בית הלל that we may not prepare on שַׁבָּת for יום טוב! However, *this egg can* be used. That is because they say that anything that was prepared *by itself* (not by people) is not like someone prepared it for יום טוב on שַׁבָּת.

? DID YOU KNOW ?

- Even though בית הלל only says that the egg may not be eaten, according to them *it may not even be moved*. Since it was not prepared for יום טוב, it is מוקצה.
- An egg that was laid on the second day, of a two day of יום טוב, is allowed to be eaten (except for השנה). This is because one of these days is not really יום טוב. If the *first* day was really יום טוב, the second day it was laid on, is a weekday. And, if the *second* day is really יום טוב, then it already was prepared for יום טוב the day before, and may be eaten. (ראש השנה is really considered one long day, not two different days.)

מְשֻׁנָּה רֵאשׁוֹנָה

מִסְכַּת סוּפָה פָּרָק ג'

מְשֻׁנָּה ג'

The third one of the אַרְבָּעָה מִיָּנִים that is listed in the פְּסוּק is the עֲרָבָה.

An aravah that was stolen and [one] that is dried out, is posul [to use as an aravah].
 [An aravah] of an avodah zarah tree, or of a city that worshipped avodah zarah, is posul [to use as an aravah].
If its top was cut off, [or] its leaves were broken off, and [a branch from] the Tzaftzafa [tree] is posul [to use as an aravah].
 [A] wilted [aravah], and [an aravah] that some of its leaves fell off, and of [an aravah tree that grew in] a field, is kosher [even if did not grow by the water].

(ג) עֲרָבָה גְזוּלָה ויבֹשָׁה, פְּסוּלָה. שֶׁל אֲשֵׁרָה וְשֶׁל עִיר הַנְּדָחִת, פְּסוּלָה. נִקְמָם רֵאשׁוֹה, נִפְרְצוּ עָלֶיהָ, וְהִצְפִּצְפָה, פְּסוּלָה. כְּמוֹשָׁה, וְשֶׁנֶּשְׂרוּ מִקְצַת עָלֶיהָ, וְשֶׁל בַּעַל, בְּשָׂרָה:.

THE MEANING OF THE מְשֻׁנָּה

- A צִפְצָפָה is a type of plant whose branches look like an עֲרָבָה, except that its leaves are roundish in shape. The leaves of an עֲרָבָה are a long oval shape with smooth edges. If the leaves have very jagged edges (like a knife), that is not the עֲרָבָה that the תּוֹרָה is talking about.
- Since an עֲרָבָה needs lots of water, it wilts quickly. This does not usually happen to a לוּלָב or הֶדֶם. A wilted עֲרָבָה is not dried out, and is therefore, still כָּשֵׁר for the מִצְוָה.

PICTURE IT!



צִפְצָפָה



עֲרָבוֹת

? DID YOU KNOW ?

The words “עֲרָבֵי נַחַל” - *Willows of the stream*”, do not mean that an עֲרָבָה must grow by a stream to be כְּשֵׁרָה. It is only a way of identifying which type of עֲרָבָה is כְּשֵׁרָה for the מִצְוָה of אַרְבָּעָה מִצְוָה. These עֲרָבוֹת have reddish stems and long oval leaves. They usually grow by a stream because they need a lot of water to grow.

מְשָׁנָה רֵאשׁוֹנָה

מְסַכֶּת יוֹמָא פֶּרֶק א'

PART I - חֵלֶק א' חֵלֶק א'

The following מְשָׁנִיּוֹת tell us how the כֹּהֵן גָּדוֹל got ready to do the עֲבוּדָה on יוֹם כְּפוּר.

[For the] seven days
before Yom Kippur
they separate the Kohain Godol
from his house [and bring him]
to the Chamber (room) of Palhedrin,
and they prepare another Kohain [Godol] for him
[to do the Avodah] instead of him,
[because] maybe
something will happen to make him posul (unfit).

(א) שְׁבַע יָמִים
קָדָם יוֹם הַכְּפוּרִים
מִפְּרִישֵׁן כֹּהֵן גָּדוֹל
מִבֵּיתוֹ
לְשֵׁכֶת פְּלִהֲדְרִין.
וּמִתְקַנְיִן לוֹ כֹּהֵן אַחֵר
תַּחֲתָיו.
שָׁמָּה
יֵאָרֵעַ בּוֹ פְּסוּל.

THE MEANING OF THE מְשָׁנָה

During the year, the כֹּהֵן גָּדוֹל does not have to do any of the עֲבוּדָה. However, on יוֹם כְּפוּר, all of the עֲבוּדָה had to be done *only* by the כֹּהֵן גָּדוֹל. Therefore, they prepared a place in the בֵּית הַמִּקְדָּשׁ for the כֹּהֵן גָּדוֹל to stay so that he would remain מְהוּר. They also prepared a substitute כֹּהֵן גָּדוֹל, just in case the כֹּהֵן גָּדוֹל became פְּסוּל in any way to do the עֲבוּדָה.

Proof From The פְּסוּק

וּמִפְּתוּחַ אֹהֶל מוֹעֵד לֹא תֵצֵאוּ שִׁבְעַת יָמִים עַד
יוֹם מְלֵאֹת יְמֵי מִלְאִיכֶם כִּי שִׁבְעַת יָמִים יִמְלֵא
אֶת-יְדֵיכֶם: פֶּאֶשֶׁר עָשִׂיהַ בַּיּוֹם הַזֶּה צְלוּהָ ה'
לְעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם: (ויקרא ח':ל"ג-ל"ד)

“And from the entrance of the Tent of Meeting you will not go out for seven days . . . Just like you did on this day, Hashem commands you to do to atone for you.”

These פְּסוּקִים are speaking about what אֶהֱרָן and his children did during the seven days before the מִזְבֵּחַ was being set up. ה' commanded them to live at the מִזְבֵּחַ for these seven days, that they were preparing to do the עֲבוּדָה. The second פְּסוּק adds, that this should also be done “לְכַפֵּר עֲלֵיכֶם” - to cause forgiveness for you, which is done by the כֹּהֵן גָּדוֹל on יוֹם כְּפוּר. This teaches us, that the כֹּהֵן גָּדוֹל must also spend the seven days in the בֵּית הַמִּקְדָּשׁ before כְּפוּר.

? DID YOU KNOW ?

The word פְּלִהֲדְרִין means the “appointed official of the king”. There was often a new “official” appointed by the king, each year. During most of the time of the second בֵּית הַמִּקְדָּשׁ, other nations were in charge of יִשְׂרָאֵל. The job of the כֹּהֵן גָּדוֹל was often “sold” by them, to people who did not deserve it. Since they were often רָשָׁעִים, they did not live out the whole year and a new כֹּהֵן גָּדוֹל had to be appointed each year. That is why, the room that the כֹּהֵן גָּדוֹל stayed in for these seven days was called the פְּלִהֲדְרִין.