



## Nissuch HaMayim

In the beginning of the fourth *perek* we learn that *nisuch hamayim* – the water libations unique to *sukkot* – were performed each of the seven days of *sukkot*. Once we reach the ninth *Mishnah* we learn that the number of days it was performed is really the subject of debate. While the *Chachamim* indeed maintains that it was performed each of the seven days, *R' Yehuda* argues that it was also performed on the eighth day - on *Shemi Atzeret*. The debate appears to extend to the volume of water that was used. The *Chachamim* understand that it was three *log* while *R' Yehuda* maintains a single *log* was used. How do we understand this debate?

Rav Soleveitchik ztz"l (*Harerei Kedem* I, 152) connects the debate to the nature of *Shemini Atzeret* itself. The *Gemara* explains that *Shemini Atzeret* is an independent festival with respect to six matters following the acronym "*pazar kashav*". It has an independent "lottery" (*payis*) referring to system used to determine the work performed by the *Kohanim*. It is independent with respect to "time" (*zeman*). *Rashi* explains this refers to requirement to recite *shehechyanu*. *Shemini Atzeret* is an independent "festival" (*regel*). *Rashi* explains that this refers to not sitting in the *sukkah*. Finally it has an independent sacrifice (*korban*), an independent song (*shir* sung by the *Levi'im*) and has an independent blessing (*beracha*). The *Gemara* in *Yoma* (2b) however explains that with respect to *tashlumin*, bringing the *shalmei Simcha* that should have been brought during *sukkot*, it extends to *Shemini Atzeret*.

The *Rav* notes that the way *Shemini Atzeret* is listed in the *Torah* differs with context. In *Parashat Emor*, that discusses the prohibition of *melacha* and *Parashat Pinchas* that lists the *korban mussaf*, *Shemini Atzeret* is mentioned as an independent festival. However, in *Parashat Reah*, *Shemini Atzeret* only appears by way of an exposition - "*ve'hayita ach sameach*" – that includes *Shemini Atzeret* in the *mitzvah* of *Simcha* of *Sukkot*.

The *Rav* concludes then that with respect to *kedushat ha'yom* (sanctity of the day), prohibition of *melacha* and *korban mussaf*, *Shemini Atzeret* is treated independently. However, regarding the *olot re'iyah*, *chagigah* and *Simcha*, *Shemini Atzeret* acts as a *tashlumin* for *sukkot*.

The *Rav* uses this dual nature of *Shemini Atzeret* to explain our *Mishnah*. According to the *Chachamim*, *nissuch ha'mayim* is connected to the *kedushat ha'yom*, much like the *korban mussaf*. That being the case, since *Shemini Atzeret* is considered independent in that respect, the *nissuch ha'mayim* is only performed during that seven days of *sukkot*. This also explains why they maintain three *log* was used. Since the *nissuch ha'mayim* is part of the family of *korbanot* of the day, it follows that the volume that matches another libation, the *nisuch ha'yayin* (wine libation), would be used.

*R' Yehuda* however understand the obligation of *nissuch ha'mayim* stems from the *kedushat ha'regel*, as in *Parashat Re'eh*; in the family of *re'iya* and *Simcha*. That being the case, since *Simcha* extends to *Shemini Atzeret*, so does the *nissuch ha'mayim*. Since it not connected to the *kedushat ha'yom*, the volume does not need to follow the *nissuch ha'yayin* and a *log* can be used instead.

Based on the above, according to *R' Yehuda* why was a *log* used and not any other volume? The *Tosfot Yom Tov* also understands that *R' Yehuda* includes *nissuch ha'yamim* on *Shemini Atzeret* much like *Simcha* is extended. When addressing why a *log* is used, he suggests that perhaps *R' Yehuda* agrees with *R' Eliezer ben Yaakov* (*Menachot* 9:3) who maintain that along with a voluntary *mincha* offering, irrespective of the volume of flour, one *log* of oil was used. Consequently, since the volume of oil in a voluntary offering is assumed to be a *log*, in the absence of a specified volume for *nissuch ha'mayim*, we use a *log*. Alternatively, he suggests that we find that a poor *metzora* would bring one *log* of oil as part of his *korban*. Consequently, in the absence of a volume, we select the smallest volume that we find elsewhere.

Yisrael Bankier

### Revision Questions

סוכה ד' ב' – ה' ה'

- How many days of *Sukkot* were the following performed:
  - *Lulav*? (ד' ב') (ד' ב')
  - *Hallel*? (ד' ח') (ד' ח')
  - *Nisuch HaMayim*?
  - *Aravah*? (ד' ג') (ד' ג')
  - *Chalil*?
  - *Sukkah*? (ד' ח') (ד' ח')
- Describe how the *mitzvah* of *lulav* was originally performed in the *Beit Ha'Mikdash*. (ד' ד')
- For what reason was the process described in the previous question modified? (ד' ד')
- Describe how the *mitzvah* of *aravah* was performed in the *Beit Ha'Mikdash*. (ד' ה')
- What would they say as they completed the *hakafot*? (ד' ה')
- How would the *mitzvah* of *aravah* differ on *Shabbat*? (ד' ו')
- What would the *tinokot* do after the *mitzvah* of *aravah* was performed on the seventh day of *Sukkot*? (ד' ו')
- Why was it important for the *Mishnah* to teach the number of days of *Sukkot* that *Hallel* is recited? (ד' ז')
- What would they do once they had finished eating in the *sukkah* on the seventh day of *Sukkot*? (ד' ז')
- How big was the flask used for *nisuch hamayim*? (ד' ח')
- From where would they fill the flask with water? (ד' ח')
- Describe how the *mitzvah* of *nisuch hamayim* was performed in the *Beit Ha'Mikdash*? (ד' ט')
- Which of the two pipes was the water poured into and where was it located? (ד' ט')
- How would the *mitzvah* of *nisuch hamayim* differ on *Shabbat*? (ד' י')
- What was the *chalil*? (ד' י')
- Complete the following phrase: (ד' יא')
 

" \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ בית השואבה "
- Where was the *Simchat Beit Ha'Shoevah* celebrated? (ד' יב')
- What was used as wicks for the lamps? (ד' יג')
- What were the following people doing at the *Simchat Beit Ha'Shoevah*: (ד' יד')
  - *Chasidim* and *Anshei Ma'aseh*?
  - *Levi'im*?
  - *Kohanim*?
- Where were the *Levi'im* standing at the *Simchat Beit Ha'Shoevah*? (ד' יד')
- What was the maximum and minimum number of *tekiyot* that were performed each day in the *Beit Ha'Mikdash*? (ד' טו')
- When was this maximum number achieved? (ד' טז')

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10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

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### SHIUR ON KOL HALOSHON

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
22 October ב' חשוון	23 October ג' חשוון	24 October ד' חשוון	25 October ה' חשוון	26 October ו' חשוון	27 October ז' חשוון	28 October ח' חשוון
Sukkah 5:6-7	Sukkah 5:8 - <b>Beitzah 1:1</b>	Beitzah 1:2-3	Beitzah 1:4-5	Beitzah 1:6-7	Beitzah 1:8-9	Beitzah 1:10-2:1

