
TITLE "Tosephta Succah: A Translation and Commentary"

Master's [] Prize Essay []

3. The Library may sell photocopies of my thesis. X yes no

Harry Alan Glickstein
Signature of Author

Neira Steiner
Signature of Library Staff Member

TOSEPHTA SUCCAH

A TRANSLATION AND COMMENTARY

BY

GARY ALAN GLICKSTEIN

Thesis submitted in partial fulfillment of
the requirements for the Degree of Master
of Arts in Hebrew Letters and Ordination

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

Cincinnati, Ohio

1974

Referee, Prof. Alexander Guttman

TOSEPHTA SUCCAH: DIGEST

Tosephta Succah is primarily concerned with two aspects of the Festival of Tabernacles. First, the overriding concern of the beginning chapters is the laws involved in the observance of the festival (i.e. measurements of the succah, characteristics of the four kinds, individuals obligated or free from observing the ritual, etc.). Second, this tractate of the Tosephta dwells at length on the Festival of Tabernacles as celebrated in the time of the existence of the Temple in Jerusalem. Along these lines, it is replete with descriptions, stories and midrashic homilies and digressions.

Chapter one deals with the succah itself. It is concerned with the succah's dimensions and the material to be used for its construction. Two other areas covered are the building of the roof covering, and the laws governing the edibles which can be hung in the succah.

Chapter two focuses in on the various individuals of the community who are freed from the obligation of the succah. There is a brief digression into an issue of ritual cleanliness and an interesting statement on the general area of conflicts between the School of Hillel and that of Shamai. 2:4 picks up the theme of various laws involved in dwelling in the succah. And 2:5 and 2:6 both digress into a discussion on the eclipsing of luminaries

and the various implications thereof. 2:7 through the end of chapter two mentions the laws applying to the four kinds.

Chapter three continues the laws of the four kinds.

This leads to the relating of an incident which took place in the time of the Temple. After a brief law about the saying of the Hallel, the Tosephta launches on a long and somewhat involved treatise on the Watergate of the Temple, as well as a midrash on chapter 47 of Ezekiel. This leads directly into a description of various aspects of the Temple itself and specifically as they applied to the water libation service.

Chapter four is entirely concerned with the celebration of the Rejoicing of the place of the Water Drawing, and the Temple ritual and sacrifices for Succot. Contained in this chapter are descriptions of the enactment of the M'chitzah and the method for announcing the sabbath and the festivals by the Hazzan.

I wish to thank Dr. Alexander Guttman,
my teacher and my rabbi, for his advice
and his guidance in this paper. But more,
I am grateful to him for being a beautiful
and influential part of my life.

To Joanie

For loving me without pause

Or cause

TABLE OF CONTENTS

TRANSLATION

Tosephta Succah, Chapter I	1
Tosephta Succah, Chapter II	6
Tosephta Succah, Chapter III	13
Tosephta Succah, Chapter IV	21

COMMENTARY

Tosephta Succah, Notes, Chapter I	30
Tosephta Succah, Notes, Chapter II	40
Tosephta Succah, Notes, Chapter III	52
Tosephta Succah, Notes, Chapter IV	63

BIBLIOGRAPHY	75
--------------	----

HEBREW BIBLIOGRAPHY	76
---------------------	----

TOSEPHTA SUCCAH, CHAPTER I

1:1

If a succah¹ is above twenty cubits² in height, it is invalid.³ But Rabbi Judah⁴ declares it valid. Rabbi Judah states, "It happened with Queen Helena⁵ (in Lydda) that her succah was higher than twenty cubits, and the elders nevertheless were going in and out of it and spake not a word to her."⁶ They⁷ said to him,⁸ "She was a woman and therefore free from the obligation of the succah." He answered them, "Did she not have seven learned sons? Yet all of them dwelt in its⁹ midst."¹⁰

1:2

A succah whose unshaded part is more than its shaded part is invalid. To what, specifically, does this refer? To the shade provided from the roof of the succah. However, even if the entire succah is filled with sunlight streaming in from the sides, it is valid.

1:3

If one makes a roof over the bed ropes¹ and tree leaves, which are higher than ten handbreadths², and if the shaded part is more than the unshaded part, it is valid. But if this is not the case, it is invalid.³

1:4

The booth of shepherds, the booth of fig pluckers¹,

and a plundered booth is invalid.²

One which has been covered with bundles or bunches of sheaves is valid.³

1:5

If one covered a succah with flax stalks in their natural state, it is valid; if with flax stalks soaked, beaten, and baked, it is invalid.¹

1:6

If reeds and forked reeds are used as a succah covering, even though they are joined one to another,¹ it is valid. If one covered a succah with stalks on which the straws were more numerous than the corn,² it is valid. If not, it is invalid. R. Yose in the name of R. Judah says, "If he covered it with pieces of worn clothes³, it is valid."

1:7

They may roof with boards; this is the view of R. Judah, but the sages forbid it,¹ unless the space between one board and another is as wide as the fullness.² R. Judah said, "It happened in a time of peril³ that we joined together ladders and covered them with boards and we slept under them." They said to him, "A time of peril is no proof!" But everyone agrees that if the board is four handbreadths wide, the space between one board and the next one must be like its fullness.⁴

If he hung in it nuts, peaches, pomegranates, bunches of grapes, wreaths of ears of corn, it is valid. One may not eat of it⁵ even on the last day of the festival. But if he

expressed the condition⁶ about them that he would eat of them on the festival, it is permissible.

1:8

In a large courtyard which is surrounded by pillars, the pillars are considered as sides. A man put up his fellow as a wall¹ in order that he may thereby be enabled to eat, to drink and to sleep. And he may put up the bed² and spread over it a sheet³ to prevent the sunrays from falling upon food stuff or upon a corpse. The sages agree with Rabbi Liezer⁴ who says that a priori one should not make a tent on a festival day, and therefore, there is no need to mention this concerning the sabbath. The sages say, "One may add to it⁵ on the sabbath while there is no need to say it⁶ concerning a festival day."⁷

1:9

It happened that R. Eliezer was reclining in the succah of R. Yohanan, son of Ila'i, at Caesarea; when the sun reached the succah, he said to him¹, "How if I spread a cloth over it?" He answered him, "There was not a tribe in Israel which did not produce a prophet." When the sun filled half of the succah, he² said to him, "How if I spread a cloth over it?" He answered him, "There was not a tribe in Israel which did not produce a judge; the tribes of Judah and Benjamin produced kings by way of prophets." When the sun reached the feet of R. Eliezer, Yohanan took a cloth and spread it over the succah. R. Eliezer picked up³ his feet and left.⁴

1:10

If one has made his succah like a cone-shaped hut¹ or propped it up against a wall,² R. Eliezer agrees that if there is a handbreadth on its roof, or if it was one handbreadth higher than the ground,³ it is valid. A mat of wicker or of straw,⁴ if large, is valid for a succah covering, if small, it is invalid for a succah covering. One of reeds or helaph⁵, if large⁶, is valid for a succah covering, if woven,⁷ it is invalid. R. Ishmael, son of R. Yose⁸, said in the name of his father, "even woven is valid." And thus R. Dasa also would say according to his view.

1:11

If one covered a wagon which is higher than ten handbreadths, which is valid for a succah, R. Yose¹ in the name of R. Judah, said in the name of R. Yose, "One who sleeps² under this wagon, is as one who sleeps under a bed."

1:12

If a man put up four poles and covered them with the succah covering, R. Jacob¹ ruled, "We see: if it is found that on being planed² there would remain the width of a handbreadth by a handbreadth³, it is valid. If not it is invalid."

1:13

The sages say, "Two walls must be of the prescribed dimensions¹, and the third may be even one handbreadth."²

R. Simeon says, "Three walls must be of the prescribed dimensions, and the fourth may be even one handbreadth."

R. Simeon, son of Eliezer² said in the name of R. Meir⁴,
"If two walls are man-made, and one consists of a tree⁵,
it is valid. And they may go up⁶ into it on a festival
day(if built thusly on an elevated level).

TOSEPHTA SUCCAH, CHAPTER II

2:1

Those who are sent forth on a religious duty¹ are exempt from the succah², even though they said³ that it is not praiseworthy of a man to leave his house on a festival.⁴ It once happened that R. Ila'i went to pay his respects to R. Eliezer in Lydda (on a festival day). He⁵ said to him, "What is this Ila'i, you are not of those that rest on the Festival?" Did not the sages say, "it is not praiseworthy for a man to leave his house on a festival, since it is written, 'And you shall rejoice in your festival!'⁶"

2:2

Sick persons and their attendants¹ are exempt from the succah. This refers not only to dangerously sick persons, but even to persons who have a headache, or even an eyeache. Rabban Simeon, son of Gamalial², related a tale: "It happened one time that I had an eyeache and R. Yose b. Rabbi permitted me and my attendant to sleep outside of the succah." Rabbi said, "When R. Lezar son of R. Zadok³ and I were coming to pay our respects to R. Yohanan son of Nuri⁴, in Bet Shearim⁵, we ate dates and grapes⁶ outside of the succah." Rabbi says, "Any succah which is not four cubits square is invalid," while the sages say, "even if it can contain only his head, and the greater part of his body,

it is valid.

2:3

It once happened that the Jerusalemites were stacking their beds in their windows which were higher than ten handbreadths¹ and covering them and sleeping under them. A lath projecting from the succah is regarded as the succah².

The day watchmen³ of a city are free from the obligation of the succah by day, and bound to it at night. The night watchmen of a city are free from the obligation by night, and bound to it by day. The day and night watchmen are free both day and night.

Day travelers⁴ are free from the obligation of the succah by day and obligated by night.

Guards of the gardens and orchards⁵ are free by night and obligated by day.

R. Lezar b. R. Zadok said, "When I would study with R. Yohanan b. Hahannith⁶, I saw that he ate dry bread, since those were years of famine, and I went home and I told my father⁷. And father told me to take olives to him. I brought them to him. He took them and examined them, and saw that they were wet⁸. He said, 'I don't eat olives.'⁹ I went and told this to my father. He said to me, 'Go and say to him, the jar was broached¹⁰ according to the words of Bet Hillel¹¹, only that the lees had blocked¹² up the holes.'" This was to make known to you that he would eat secular food in cleanliness only. For even though he was

a member of Bet Shammai, he always conformed to the rulings of Bet Hillel.

The halachah¹³ is always¹⁴ in agreement with Bet Hillel, and of him who wishes to be extra strict with himself and act in accordance with the strict decrees of Bet Shammai and the strict decrees of Bet Hillel, Scripture says, "But the fool walketh in darkness."¹⁵ The one who accepts the lenient rulings of Bet Shammai and the lenient rulings of Bet Hillel is wicked. Rather if one accepts the rulings of Bet Shammai, he should accept the lenient as well as the strict; and if he accepts the rulings of Bet Hillel, he should accept the lenient as well as the strict.¹⁶

2:4

If he was eating in the succah, and rain¹ fell, and he left (the succah)², even though the rain stopped, he is not obligated³ to return to the succah until he finished (his meal in the house).

If he was sleeping in the succah, and rain fell, and he left the succah⁴, even though the rain stopped, he is not obligated to return (to the succah) until after he awakened.

2:5

On account of four things are the luminaries¹ in eclipse: on account of those who perpetrate forgeries²; on account of those who give false witness; on account of those who rear small cattle³ in the land of Israel; and on account of those who cut down good trees.⁴

On account of four things are the householders of Israel given into the hands of the government: on account of those who retain in their possessions bills which have been paid⁵; on account of those who lend money on interest⁶; on account of those who publicly declare their intention to give to charity and do not give; and on account of those who had the power to protest⁷ against wrong doing and did not protest.

2:6

When the luminaries are in eclipse, it is a bad omen for the nations of the world. This may be compared to a human king who built a palace, decorated it¹, prepared the feast and then invited the guests in. He became angered at them and told a servant to remove the light from them. And they were all sitting there in the dark.

R. Meir used to say, "Whenever the luminaries are in eclipse, it is a bad omen for Israel², since they are vulnerable to blows. This may be compared to a teacher who enters the school and asks that they bring him a belt. Who is apprehensive? The one who is accustomed to be punished (daily)³."

Whenever the sun is in eclipse, it is a bad sign for the nations of the world. Whenever the moon is in eclipse, it is a bad sign for Israel. This is because the other nations reckon by the sun⁴ but Israel reckons by the moon⁵.

Whenever the eclipse is in the east it is a bad sign for those who live in the east. In the west, it is a bad

sign for those who live in the west. If it is in the midst, it is a bad sign for the whole world.

Whenever they appear to look like blood⁶ (it is a sign) that punishment by sword is coming to the world; like sack cloth⁷, punishment by plague and starvation is coming to the world⁸; if the eclipse is at the entry⁹, it is a sign that punishment is tarrying; and if the eclipse is at the exit¹⁰, punishment hastens to come. But there are those who say that the order is reversed.¹¹ And there is no nation which is smitten that its gods are not smitten together with it, as it is said, "And against all the gods of Egypt I will execute judgements."¹² But when Israel busies itself with Torah, they need not worry about any of these (omens)¹³, as it says, "Thus saith the Lord, 'learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them.'"¹⁴

2:7

A palm branch¹ which is made from species of plants dried out by the sun is not valid. Further, if the majority of the tip² is broken, it is not valid. A willow branch³ grown in a non-irrigated field or on the mountains is valid. If that is the case, why does Scripture say, "Willows of the wadi?"⁴ To distinguish it from a mountain willow. Which is a valid mountain willow? That which is made (with its edge) like a saw-file. Which is a valid willow branch? One whose reed is red and whose leaves are elongated. Which is an invalid willow branch?

One whose reed is white and whose leaves are oval.

2:8

Myrtle branches and willow branches that contain undeveloped capsules which were broken off as they were opening are valid. The (minimum) length of the myrtle and the willow is three handbreadths, and that of the palm branch, four¹. R. Tarphon says, "A cubit² consisting of five handbreadths." As to those four species, just as one may not diminish from them, one may not add to them.³

2:9

If he has no etrog, he may neither bring a quince nor a pomegranate, lemon, nor any other thing. Dried up are valid, withered ones are invalid. R. Judah says, "even withered ones are valid." And R. Judah furthermore said, "It happened that urban dwellers used to bequeath their lulabs to their children in an hour of emergency." They replied, "An hour of emergency is not acceptable evidence."¹

2:10

A lulab, whether (its components) are tied together or not, is valid, while R. Judah¹ asserts, if tied together it is valid, if not tied together, it is invalid. The lulab may be bound only with (strands of) its own species; so says R. Judah. R. Meir² says, "It may be bound even with a cord."³ R. Meir said, "It happened that the men⁴ of Jerusalem used to bind up their lulabs with threads of gold." They answered him, "Is this the evidence? The fact

is that they were binding it up in strands of its own species from below."⁵ R. Eliezer b. Zadok stated, "This was the custom of the men of Jerusalem. A man entered the synagogue with his lulab in his hand. He stood there for the reading of the translation (of the Torah) and to go before the ark (to conduct the service), his lulab in his hand. However, when he stood to read the Torah or to recite the priestly benediction, he laid his lulab on the ground⁶. He left the synagogue with his lulab in his hand. He visited the sick and comforted mourners with his lulab in his hand. When he entered the House of Study, he would give it to his son or to his agent⁷ (to take) to his house."

2:11

On the first day of Succot, one does not fulfill his religious obligation using his friend's lulab unless the friend gave it to him as a complete gift.¹ It happened once that Rabban Gamaliel² (bought) a lulab for a gold dinar. Once he had fulfilled his religious obligation, he gave it to his friend who gave it to his friend who gave it to his friend until all of them had fulfilled their religious obligations. Afterward they returned the lulab to Rabban Gamaliel. R. Yose said, "When the first day of Succot falls on the sabbath, once an individual has fulfilled his religious obligations, it is forbidden to take it."³

TOSEPHTA SUCCAH, CHAPTER III

3:1

The rite of the lulab overrides the sabbath on the first day¹ (of Succot), and that of the willow branch on the last day.²

It happened³ that the Boethusians⁴ (having discovered it⁵) put it under some large stones.⁶ On erev shabbat, the 'amme ha-aretz'⁷ discovered it and removed it and brought it out from under the stones on the sabbath. The (reason for hiding the willows was that the) Boethusians do not admit that the beating of the willow branch overrides the sabbath.

The rite of the willow is law from Moses at Sinai⁸ (according to the sages), however Abba Shaul says that it is from the Torah. He quotes the scriptural passage, "willows of the wadi," as his proof. "Willows," (in the plural) means a willow for the lulab and one for the altar.⁹ R. Eliezer says that thus they spoke: "To the Eternal and to Thee, O Altar; to the Eternal and to Thee, O Altar."¹⁰

3:2

Eighteen days in the year and one night, one says the Hallel,¹ and these are they: The eight days of Succot; Eight days of Hannukah; The first day of Passover and its night;² And the holiday of Atzeret.³

3:3

Why was its name called the Watergate?¹ Because through it they used to bring a flagon² of water for the water libation³ on Succot.

R. Eliezer b. Jacob would say, "Through it 'the water flows forth'⁴, teaching that it dams up⁵ the water and shoots it out in a small gushing stream like the waters of this flagon." And they are destined to issue from beneath the threshold of the House.⁶ And this⁷ Scripture relates, "Going on eastward with a line in his hand, the man measured a thousand cubits, and then led me through the water, and it was ankle deep."⁸ This teaches that a man may pass (without danger) in water ankle deep. "And he⁹ measured a thousand cubits and then led me through the water,"¹⁰ and it was knee deep. This teaches that a man may pass (without danger) through water which is knee deep.

3:5

Another opinion: "The deep water," water which expands as it flows.¹

3:6

"And he measured one thousand cubits and led me through the loin-deep water."¹ This teaches that a man may (safely) pass through loin-deep water. "And he measured one thousand cubits more and it was a river which I could not pass through."² It is possible (to reason) that he could not lead him by foot but he could lead him by swimming, as Scripture states, "For

the waters had risen, they were deep enough to swim in."³
 But it is also possible (to reason) that he could not lead him by way of swimming, but he could lead him by way of a small boat, as Scripture states, "For the water had risen, it was deep enough to swim in."⁴

3:7

One might have reasoned that it is not permissible to be led through (such a river) in a small boat, but rather in a large boat, as Scripture states, "Wherein shall go no galley with oars?"¹ One might have assumed that it is not permissible to be led through (such a river) in a large boat, but rather, in a Liburnian ship,² therefore Scripture states, "Neither shall gallant ship pass thereby."³ And it says elsewhere, "And it shall come to pass in that day, that living waters shall go out from Jerusalem: Half of them toward the eastern sea, and half of them toward the western sea; In summer and in winter shall it be."⁴

3:9

One might have assumed that it is permissible to be led through the water of other fountains, therefore Scripture states, "On that day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem, for purification and for sprinkling."¹

One² fountain is both for sin offering and for menstruating women.³ Where do they go? To Lake Tiberias and to the Dead Sea to be healed from these waters, as it says,

"And he said to me, 'This water flows towards the eastern region and goes down into the Arabah; and when it enters into the sea, into the sea of the putrid waters, the waters shall be healed.'"⁴ This is the great sea.⁵ "And wherever the river goes, every living creature which swarms shall live, and there will be very many fish; for the water goes there that the waters of the sea may become fresh⁶ so everything will live where the water goes."⁷

3:10

And further, Scripture adds, "Fishermen will stand beside the sea; from Ein Gedi to Eneg Laim it will be a place for the opening of the nets."¹ This teaches that all the waters of the "creation" are destined to come out as if through the mouth of this flagon.

3:11

For thus also the well¹ which was with the people of Israel in the wilderness, like a rock, fully like a sieve², would jam up and arise as if out of the mouth of this flagon. It would go up with them to the mountains and descend with them to the valleys. In the place in which Israel dwelt, so also it dwelt opposite them, in a high place in opposition to the threshold of the Tabernacle. The princes of Israel would come and surround it, standing in their roasting places and say, "(Israel) sang this song, 'Spring up, O Well, answer it, spring up O Well, answer it!'"³ And then it would bubble and go up as a pillar on high,

and each individual would draw with his staff, each man for his tribe and each man for his family, and thus Scripture states, "The well which the princes dug, which the nobles of the people delved with the scepter and with their staves."⁴

3:12

"And (the well of Miriam went) from Mattanah to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the valley lying in the region of Moab by the top of Pisgah which looks down upon the desert."¹ It goes around to all of the camps of Israel and gives drink to all the desert, as Scripture relates, "Which looks down² the desert."³ It was made into great rivers as it says "The streams overflowed."⁴ So they sat on light boats and came one to the other, as Scripture states, "It flowed through the desert like a river."⁵

3:13

The one¹ who goes up the right way, is followed by (the wake) that flows to the right, and the one who goes up² the left way is followed by (the wake) that flows to the left. Thus the water which is drained from it is made a great stream which flows to the great sea and brings from there all which is desirable in the world, as Scripture relates, "These forty years the Lord your God has been with you, you have lacked nothing."³

3:14

Two silver bowls¹ were at the head of the altar, one of water and one of wine. The one to the west was water.

Normally, the wine was on the east. If one emptied out that for water into the one for wine or that for wine into the one for water, it is valid. R. Judah says, "They were plaster, but their surfaces were blackened because of the wine. And they had holes like two fine nostrils through which they descend to the gutter which was built by the person who built the Temple."²

3:15

(The wine) goes down to the pit¹ and it cleansed it² and was swallowed up in its midst as it is written, "in a holy place you shall pour out."³ For God made it that it should be swallowed up in holiness. R. Yose says, "The pit descended to the abyss, as it is said, "Let me sing of my well-beloved, A song of my beloved touching his vineyard. My well-beloved had a vineyard in a very fruitful hill;⁴ and he digged it, and cleared it of stones, and planted it with the choicest vine, and built a tower in the midst of it,"⁵ this is the Temple. "And also hewed out a vat therein,"⁶ this is the altar. And also this, "he hewed out a vat,"⁷ is the pit. R. Eliezer b. Zadok stated, "There was a small passageway between the hall⁸ and the altar,⁹ on the westward of the ascent;¹⁰ and once in seventy years¹¹ the flower¹² of the priesthood used to descend to there¹³ and gather up from there the congealed wine, which had the appearance of round fig cakes, and proceed to burn it in a state of sanctity, as it is said, 'In the holy place thou shalt pour out a drink offering of strong

drink unto the Lord,'¹⁴ just as its libation was done in sanctity, so must its burning be done in sanctity."¹⁵

3:16

When is the water libation offered up? With the continual sacrifice¹ of the morning. For it already once happened that one Boethusian² (offering the libation) poured the water upon his feet and all the people stoned him with their citrons.³ The horn of the altar⁴ became damaged and the service was invalidated for that day until they brought a handful of salt and stopped it up so that the altar should not appear damaged.⁵ For⁶ an altar which has not the ascent, the horn,⁷ the base⁸ is invalid. R. Yose b. Judah⁹ adds, "also the circuit."¹⁰

The Water Libation is all seven days. R. Judah says, "All eight days." But R. Judah says, "With one log they could carry out the libations all the eight days," while the sages say, "three logs." The result was that the one who increases the water¹¹ diminishes the days (of libation), and the one who increases the days¹² (of libation), diminishes the water.

3:17

Waters (to be used for the libation festival) of Succot make a person transgressing the respective laws guilty of Piqqul,¹ Notar,² or Tame.³ Therefore if they were left overnight or they have become ritually unclean, they should be brought out to the place of burning. But the flagon

and the vessel (of the waters) are subject to the law of Me'ilah, sacrilege, because they are physically property of the Sanctuary (holy property).

3:18

R. Akiba stated, "Torah declares, 'Bring the Omer¹ of barley sacrifice, because it is the season of the barley crop so that grain should be blessed for you. Bring the first fruits of wheat on Shavuot, which is the season of trees, so that the fruits of the tree² should be blessed for you. Bring the water libation on Succot so that the rain waters should be blessed for you as it says, 'And if any of the families of the earth do not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain upon them. And if the family of Egypt does not go up and present themselves, then not upon them.'"³

TOSEPHTA SUCCAH, CHAPTER IV

4:1

At first,¹ when people would watch the rejoicing of the place of the Water Drawing,² men would watch from within³ and women would watch from without.⁴ But when the Bet Din⁵ saw that they were causing levity, they made three galleries⁶ in the court. (Why three? Corresponding to the three winds.) (They did this) so that the women could sit there and watch the rejoicing of the place of the Water Drawing without being mixed with men.

4:2

Pious men and men of good deeds¹ used to dance before them² with torches (in their hands), saying,³ "Happy is he who has not sinned, and he who has sinned may he be forgiven." But there were those among them who said, "Happy was my childhood which did not shame my old age." These are the men of good deeds.⁴ And there were among them those who said, "Happy are you, my old age, for you will forgive me for my childhood." These are the repentant.

4:3

Hillel the Elder¹ said,² "My feet take me to the place my heart loves; if you come to my house, I³ will come to your house; if you don't come to my house, I won't come to your house, as it says in Scripture, 'In every place

where I cause my name to be remembered, I will come to you and bless you!"⁴

4:4

It happened that R. Simeon b. Gamaliel used to dance with eight lighted torches (throwing them in the air)¹ and not one of them would touch the ground. And when he would prostrate himself, he placed his finger in the ground on the floor and he bent down, kissed (the ground), and drew himself up immediately.²

4:5

R. Joshua b. Hanania¹ stated, "When we used to rejoice at the place of the Water Drawing, our eyes saw no sleep. (How was this?) We woke up early in the morning for the daily morning sacrifice.² From there we (went) to the synagogue (for prayers); from there we (proceeded) to the additional sacrifice; from there to eating and drinking; and from there to the house of study. From there we (sacrificed) the daily evening sacrifice, and from there (we went) to the rejoicing at the place of the Water Drawing."³

4:6

R. Judah stated, "He who has not seen the double colonnade (the Basilica Synagogue)¹ of Alexandria in Egypt,² has never seen the glory of Israel." It was like a huge basilica, one colonnade within the other, and sometimes it held double the number of people³ (600,000 plus 600,000) as went forth from Egypt. There were seventy one cathedras⁴

of gold corresponding to the seventy one elders.⁵ Each one made of twenty five myriads⁶ (of gold dinars), and a wooden platform in the middle upon which the Hazzan⁷ of the synagogue stood with a scarf in his hand. When he read the prayer, he would wave the scarf and they⁸ would answer, "Amen."⁹ For each benediction he would wave the scarf and they would answer, "Amen." Moreover, they did not sit in a mixed fashion, rather the goldsmiths sat by themselves, the silversmiths by themselves, blacksmiths by themselves, metalworkers by themselves and the weavers by themselves. But why all this? So that when a guest entered, he would join the men of his profession and from this livelihood was obtained.¹⁰

4:7

And the Levites on harps and on lyres, and with cymbols and all fashions of instruments,¹ would recite "A song of ascents; behold bless the Lord."²

4:8

There were among them who said, "Lift up your hands to the Holy Place, bless the Lord."¹

4:9

And when they separated from each other, what would they say?¹ The Lord bless you from Zion! May you see the prosperity of Jerusalem all the days of your life! May you see your children's children! Peace be upon Israel!

4:10

The two (Levites stood)¹ with trumpets in their hands. At cockcrow they sounded a prolonged blast and a quavering note, and a prolonged blast. R. Judah says, "The minimum number of blasts is seven, the maximum is sixteen."² Three³ at the opening of the gates." He who ruled three at their opening did not do this at their closing.⁴ He who ruled three at their closing did not do this at their opening. Three at the Altar. He⁵ who ruled three at the Altar omitted the three at the tenth step. He who ruled⁶ three at the tenth step omitted three at the Altar.

4:11

How¹ are these three to make the people cease work? The Hazzan of the congregation took trumpets and went up to the top of the highest roof in the city. When he began to blow the T'kiah, those who were close to the city ceased (activity).² Those who were close to the sabbath limits entered into the limits. They didn't enter immediately, rather they waited until everyone came and then together they entered at one time.³ When does he enter (in order to sound the final blow)?⁴ In the amount of time it takes for him to fill a vessel of water and to bake a small fish, and to light himself a lamp.⁵

4:12

How are these three (sounds) to separate between holy and profane? The Hazzan of the congregation took trumpets

and went up to the top of the highest roof in the city. When he began to blow the T'kiah, they removed the dishes from the stove. They kept the dishes warm for him,¹ and they lit a candle for him. When he finished from blowing (the trumpet)², even if the warm dish was in his hand, they didn't hide it away, rather he had to place it on the ground.³ Even if he had a candle in his hand, they didn't put it on a menorah, rather he had to place it on the ground. The Hazzan of their congregation placed the trumpets at the top of the roof and descended and went home.⁴

R. Yose said, "He who desires to light after the six blasts, may do so (since the sages gave the Hazzan time to carry his shofar home)." They answered him, "Your rule depends upon variable standards! Rather the Hazzan of the congregation had a (hidden) place on the top of the roof where he placed his trumpet (so as not to handle it on the sabbath)."

4:13

If a¹ holiday falls on the eve of the sabbath, the shofar is blown but the Havdalah² is not recited. If the holiday falls after the sabbath³, the Havdalah is recited but the shofar is not blown.⁴ How do they blow the shofar? One simple prolonged blast but not a quavering note.

4:14

The added expression of the rejoicing of the Water Drawing¹ overrides² the sabbath in its beginning. This is

according to R. Yose in the name of R. Judah. The sages say, "It does not override even a holiday."³

4:15

All of the courses repeated the offering of the bullocks (on the seven days of Succot) a second and a third time, with the exception of two courses² which repeated a second time but not a third. R. Lezar b. Partah and R. Lezar b. Jacob said, "They did not draw lots for the fats of the goats, rather whoever brought up the limbs of the sheep to the ramp of the Altar also brought up the fats of the goats." Abba Yose b. Hanan said, "They did not draw lots except for the heads of the watches, and the remainder of all the watches were taken in turns." R. Hanina b. Antigas said, "They did not draw lots except for the first day of Succot, and for the remainder of the days they took it in turns."

4:16

How did they draw lots?¹ They entered into the cell of Gazit,² and stood close together in a spiral figure.³ The deputy (High Priest) came in and took the hat from the head of one of them and they knew that the count for the lot was to begin with him. They did not raise two (fingers) at a time, rather one at a time. Some individuals among them raised two fingers, but they did not count the extra fingers.⁴

4:17

The eighth day of Succot is a separate festival with regard to balloting,¹ season,² festival,³ sacrifice,⁴ psalm,⁵ and benediction.⁶ As it is written, "On the eighth day he sent out the people and they blessed the King."⁷

4:18

One might think that (the eighth day of Succot) does not require staying overnight. Rather, the Torah teaches, "On the twenty third day¹ of the seventh month he sent the people away to their homes, joyful and glad of heart."² How did they leave while it was still day? They rose up early in the morning³ and went away.

4:19

The daily burnt offerings¹ and the vow offerings, the free will offerings and the first fruit offerings, the tithes and the additional sacrifices of the sabbath, the sin offerings of the congregation and their burnt offerings, and the obligatory burnt offerings of the individual, (all have) their service and their eating by the fixed watches.²

4:20

The service and the eating of the two bread offerings is (evenly spread over) all the watches, since they come about because of the obligation of the holiday.

4:21

The service of the Shewbread¹ is by the fixed watch while its eating is (equally spread over) all the watches.²

4:22

How (exactly) does he do this, (equally spreading the bread over all of the watches)? He gives one half a Hallah to each watch and they then divide it among themselves.

4:23

R. Judah said, "He who was to divide the Shewbread used to go out and stand in the paved level space between the steps in the Temple Hall and give a share and put it down and give a share and put it down to each one who had come to take his portion. And the blemished men of the Priesthood would receive their portion outside, since they are not able to enter between the hall and the altar.

4:24

The outgoing watch offered the daily morning sacrifice and the additional offerings.

4:25

The incoming watch offered the daily evening sacrifice and the Shewbread. Why did the incoming watch divide (it) in the North? Because that was close to the service.¹

4:26

Twenty four rings¹ were there² corresponding to the

twenty four watches of the Priesthood.

4:27

Twenty four windows¹ stood there corresponding to the twenty four watches of the Levites.

4:28

Bilgah always divided it in the South and her ring was immovable and her window was sealed. (This was) because Miriam, the daughter of Bilgah apostatized and married an officer of the Gentile Kings. When the Gentiles¹ entered the Sanctuary,² she stamped with her sandal upon the Altar crying out, "Wolf, Wolf!"⁵ How long wilt thou consume Israel's money! And yet thou dost not stand by them in time of oppression."

4:29

Some say¹ because of the delay² of the watch, Yeshevav entered in its place.³ Therefore, Bilgah always appears to leave, and Yeshevav always appears to enter. All "bad neighbors"⁴ would not receive a reward⁵ except for Yeshevav, the neighbor of Bilgah, who received a reward.

THE CHAPTER IS CONCLUDED, AND THE TRACTATE IS CONCLUDED

TOSEPHTA SUCCAH NOTES, CHAPTER I

1:1

1. Booth erected for the festival of Succot, in accordance with the Biblical commandment, "Ye shall dwell in booths seven days,"(Leviticus 23:42). The reason given for the commandment is "that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt,"(Leviticus 23:43). The succah must halachically be big enough to contain a man's head, most of his body, and his table. It must be not less than ten handbreadths, no more than twenty cubits. There are numerous other laws governing the succah including a large section on the s'chach, the roof covering.

2. Any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger, and usually equal to about eighteen inches, but sometimes twenty-one or more.

3. i. e. unfit for ritual use as a succah. The discussion of the height of the succah is based upon the notion of temporary dwelling. The sages argue that a structure over twenty cubits in height would need to be so strongly constructed as to become a permanent building, transgressing the rule requiring the succah to be temporary.

4. R. Judah son of Ilai. He was a tanna who lived during the middle of the second century A.C.E.

5. She was a famous royal convert to Judaism, who lived about the year 30 A.C.E. She was Queen of Adiabene, wife of Monob^baz I, and mother of Monobaz II. She visited Palestine about 43 A.C.E. and presented a golden portal to the Temple(Yoma 37a). She was buried in Jerusalem.

6. In disagreement.

7. The sages.

8. R. Judah.

9. Her succah's.

10. This argument between R. Judah and the sages of the majority opinion(i.e. twenty cubits maximum) seems to have been won by R. Judah who presents the stronger argument. However, the halachah is in fact according to the sages in this case(see Shulchan Aruch, Ore^a Hayyim 633 chapter one). It must be noted, however, that the Mishnah fails to record R. Judah's proof case in its presentation of this same matter. The Talmud presents and discusses it however(Succah 2b).

1:3

1. They are susceptible to uncleanness.

2. Any of various units of length based on the breadth of a hand, varying from about two and one half to four inches.

3. According to Lieberman, "This beraita is apparently very difficult for the condition 'if the shaded part is more than the unshaded part, it is valid, etc.,' is impossible to understand since it was already expounded that if the unshaded part is more than the shaded part, it is

invalid." Lieberman goes on to attempt an explanation which he later apparently rejects. He decides that the meaning is that because leaves are joined and bed ropes are susceptible to uncleanness, the covering is invalid. But apparently the Tosephta then says that whether the material of the covering is valid or not, if the shaded part was greater than the unshaded part, the covering is valid, even if the material is susceptible to uncleanness. This seems to be the method used in Palestine at the time and sanctioned by R. Judah.

1:4

1. Watchers.

2. This ruling appears to be from Bet Shammai and is in conflict with the baraitot given in both the Yerushalmi and the Bavli (Succah 8b) which is from Bet Hillel. Halacha is according to Bet Hillel. The RaKBaSH booths (a mnemonic) are valid (Shulchan Aruch, Orech Hayyim 635).

3. This emphasizes the Tosephta's concept that material susceptible to uncleanness is valid for a Succah covering. However, the traditional commentary (Minchat Bikkurim, hereafter called M.B.) explains this beraita as referring to material which is not susceptible to uncleanness and is therefore in accordance with the Mishnah and later halacha (M.B. 1:3). Specifically, this material he delineates as reed grass or bulrushes, bast of palm trees, and fodder.

1:5

1. The first type of flax stalk is not subject to ritual uncleanness, the second is.

1:6

1. But not so as to prevent rain from falling in, should it start to fall.

2. This follows the rule laid down in Bavli Succah 13b: "If the inedible part is greater than the edible, it is valid for a succah covering, otherwise, it is invalid."

3. Rags, less than three fingers by three fingers, which are not susceptible to ritual uncleanness.(M.B.).

1:7

1. In a parallel text in the Mishnah(Succah 1:10), R. Meir is given credit for the statement, "forbid it", rather than the sages. The ultimate decision that the halachah is according to R. Judah makes a great deal more sense if we follow the Mishnaic reading. But of course, R. Judah redacted the Mishnah, and perhaps he wanted us to reason this way.

2. i.e. the width of a board. This is referring to the measure of four handbreadths. If the planks are less than four handbreadths, all are agreed as to its validity. The question arises when the boards are four handbreadths or more(Bavli Succah 14a).

3. Perhaps this refers to a period of restrictions in which succahs were prohibited. Therefore they put up

boards on ladders so as to hide the fact that these were in actuality succahs.

4. i.e. four handbreadths.

5. The hung food.

6. Food given with stipulations is perfectly valid.

But if, at the time of hanging, the food was not stipulated for eating, it may not be eaten.

1:8

1. A person may fill the position of wall to enable another to fulfill the mitzvah of the succah.

2. He may lean his bed up on end to serve as the wall.

3. This practice was to prevent stored food from rotting, and corpses awaiting burial from decomposing too much. Both of these items were sometimes stored in the succah.

4. R. Eliezer b. Hyrcanus. He was one of the most prominent tannaim of the first and second centuries. A disciple of R. Yohanan b. Zakkai and a colleague of Gamaliel II. He was called "a cemented cistern that loses not a drop." He, along with Joshua b. Hananiah, smuggled Yohanan b. Zakkai out of besieged Jerusalem into the Roman camp, thus setting up a new era in Jewish history. After a heated debate, he was excommunicated from the new Sanhedrin at Yavneh, a body he ^{perhaps} helped to create. Shortly before he died the ban was lifted. He is quoted in tannaitic texts more often than any of his peers.

5. A section.

6. i.e. that this is permissible.

7. The concept used in this set of arguments is called a *minori ad majus* analogy. It argues that if a rule applies to a lesser case than it naturally applies to a greater case. The opposite is also true.

The sages and R. Eliezer differ over the concept of making additions to the succah on the sabbath; i.e. adding a fourth wall, placing a sheet for protection from the sun, etc. It must be remembered that it was a similar disagreement between the sages and R. Eliezer which caused his excommunication.

1
1:9

1. Eliezer.
2. Yohanan.
3. Literally, dragged.

4. R. Eliezer was putting R. Yohanan off the topic of conversation by his *peruminationes* and mental wanderings. He was a very conservative and stubborn man who openly bragged about never having said anything which he had not heard from his master (Bavli Succah 27b). It was obvious in this case that he had no tradition concerning the placing of a sheet to keep out the sun and therefore he attempted to avoid answering. Finally, when Yohanan placed the sheet over him, he got up and left so as not to act in a manner of which he was unsure.

1:10

1. Here the problem is one of a *s'chach*, a roof co-

vering. If there is no roof, there can be no covering. Therefore all succahs, even cone-shaped ones, must have a roof of at least one handbreadth in width. This succah very much resembled the teepee of certain American Indian tribes.

2. See above under "cone-shaped hut," 1:10, 1. This succah is more like a lean-to used in the Depression days of the 1930's in America.

3. This is difficult to imagine but sometimes the succah was made of compartments or in an irregular fashion. Nevertheless, the requirement for a roof remained. Therefore, a roof must be one handbreadth in width and at least one handbreadth off of the ground, as illustrated.



4. They are soft whether woven or unwoven. When large, one may make a s'chach with them for they are not susceptible to ritual uncleanness. When small, they are only used for lying down upon, and therefore they may not be used for the making of a s'chach(M.B.).

5. Helaph is the variant reading found in Bavli Succah 20a. Both reeds and helaph are kinds of wood which are hard. When divided into large pieces and made into thick chains, one may make a succah s'chach with it. Even when small, it is not fit for lying on because of its density which cannot be broken down into small pieces, and whose woods are very hard(M.B.).

6. M.B. interprets the word gadol as large. Lieberman, on the other hand, takes it from g'dilim meaning plaited, twisted fringes.

7. The term woven is only used for lying on, for it is a process of dividing and making soft and pliable. It is not acceptable for a succah s'chach(M.B.).

8. He was a tanna of the second half of the second century. He is known, in halachic literature, by sayings of his father which he transmitted. He was an opponent of the Samaritans and the Christians. He was greatly disliked for his collaboration with the Roman authorities after the war between Severus and Rescennius Niger.

1:11

1. This baraita seems to explain and complement Mishnah 2:3, "if one build his succah on the top of a wagon or on the deck of a ship, it is valid." The Tosephta explains that this means that one may cover the sides of a wagon which is more than ten handbreadths off of the ground. However, one may not sleep under the bed of the wagon and call this a succah, it is invalid.

1:12

1. He was a tanna of the second century probably identical with Jacob b. Korshai. He is frequently met in halachic controversies with Akiba's later disciples. He was a firm believer in the world to come.

2. i.e. The round poles are made into square poles.

3. The words "v'al rom tephach" are deleted by the

commentators.

1:13

1. Seven handbreadths.

2. This refers to a succah with one of the three walls being at least one handbreadth square, while the other two are of normal size.

3. He was a tanna of the fourth generation, and a pupil of R. Meir, whose sentences both halachic and aggadic he transmitted. He engaged in polemic discussions with the Samaritans and he appears as a chief opponent of R. Judah haNasi I. Many aggadic sentences of his are preserved in the literature.

4. He was a tanna of the second century born in Asia Minor. He was ordained by Akiba and by Judah ben Baba. He was generally passive to the Bar Kockba revolt, but suffered greatly because of it. After the Hadrianic persecutions were revoked, he returned to Palestine to help re-establish the Sanhedren at Usha. He was touted to be a brilliant halachist and leader. He was also the foremost aggadist of his day. He created fables and maxims still used today. He was known as a tolerant man, as shown by his treatment of his teacher ^E Alisha b. Abuya, though he was also an avid opponent to the Samaritans. He was further known by his intelligent wife, Berurya. The end of his life was spent in Asia Minor because of a disagreement with

Simeon b. Gamaliel. He died a famous and still popular man.

5. The Mishnah even allows two walls to be made of the tree and one man-made.

6. There is a debate over whether one may go up into a succah with one of three walls being a tree on a festival day. All are agreed concerning two walls being made of trees. They divide with R. Meir being lenient and the sages of the Mishnah being stringent and not allowing it.

TOSEPHTA SUCCAH NOTES, CHAPTER II

2:1

1. A divinely instituted rule of conduct. Mitzvot de'Oraita; 613 Biblical laws. Mitzvot de'Rabbannon; laws instituted by the Rabbis.

One who busies himself with a religious duty is exempt from another religious duty(M.B.). However, a commandment which can be fulfilled only by the transgression of another law is unlawful(Bavli Succah 30a).

2. Law of the succah.

3. This means that one is not obligated to pay homage to his master on a festival. However, if he does, he is exempt from the religious obligation of the succah.

4. This refers to those who spend it at home in the company of their wives. The parallel text from Bavli Succah 27b is enlightening in that it brings in an elucidation of this matter which the Tosephta takes as a rule. In 27b Eliezer praises those who stay home even out of indolence. This is followed by a discussion of one's duty to visit one's master on the festival. See 2:1, 3, above.

5. Eliezer.

6. The Scriptural quote used here makes more sense when coupled with the Scriptural quote used in the parallel passage found in Bavli Succah 27b. The two passages together prove the rule being quoted here. "Thou shalt

rejoice, thou and thy household,"(Deuteronomy 14:26). Though this verse does not refer to a festival but to a second tithe, Tosephta Pesachim 109a suggests an analogy between Deuteronomy 16:14(used in Tosephta Succah 2:1) and this verse. The import of both is similar. The first because it specifically refers to a festival and the second because it mentions the Hebrew word "bayit" which can mean wife. In fact, the Zukermandel text uses Deut. 14:26 in place of 16:14 quoted by the Lieberman text.

2:2

1. When they are on duty. This is a text which appears in Mishnah Succah 2:4. Bavli Succah 26a adds a further clarification concerning attendants: "An invalid is free together with his attendants, whereas he who is in discomfort is himself free, but not his attendants."

2. He was a tanna of the fourth generation and president of the Great Sanhedrin. He seems to have been a student of the natural sciences as well as Greek philosophy. He was a fine administrator who organized and solidified the new college at Usha. In halachic matters, he leaned toward the lenient interpretation of laws. His views reflect a great common sense and knowledge of subject. In all but three instances, his opinion is entered in the Mishnah. He is less known for his aggadic sayings, though some are preserved.

3. There are two men called by this name.

The first was a tanna of the first century. He saw

the temple in its glory and its final destruction. Later he was a member of the Sanhedrin at Yavneh where he related personal observations. The Sanhedrin founded halacha on his recollections.

The second man was of the second century.. He has many practical halachot associated with his name, as well as his own acts cited as illustrations in ritualistic law. He was the grandson of the preceeding tanna.

The Tosephta sometimes mixes up the two.

4. He was a tanna of the first and second centuries, known as a great halachist, a "bundle of halachot," (Bavli Gittin 67a). There are about forty diversified halachot attributed to his name in the Mishnah. He was poor and therefore Gamaliel appointed him to a remunerative office. He was concerned with tradition, expediency and economy in his decisions. He was known as a truly pious man.

5. One of the locations of the Sanhedrin between 30 and 170 A.C.E. R. Judah resided here for a long time. Johanan b. Nuri was also a resident of Bet Shearim.

6. This refers to Mishnah Succah 2:4 which states: "People may partake of of an improvised meal or drink outside of the succah," (M.B.). The improvised meal is defined as refreshments sufficient to allay one's hunger or thirst until the full meal or drink is partaken of (Blackman pg. 324).

2:3

1. This baraita is an example of the rule quoted in Mishnah Succah 2:2: "If one props up his succah with the

legs of a bed, it is valid." Further, this example was brought to discredit the view of R. Judah, quoted in the Mishnah and later rejected, that the succah must be able to stand by itself in order to be valid. R. Judah's objection to the above stated rule involved the height (ten handbreadths) of the succah and therefore its ability to stand on its own (M.B.).

2. And it is therefore valid as a succah to fulfill one's obligation by sitting under the overhang. The following more lengthy discussion found in Bavli Succah 19a helps elucidate the matter: "What is meant by an overhanging projection from a succah? Ulla replied, sticks (of the succah covering) projecting beyond the back of the succah....Rabbah and R. Joseph both stated this refers to sticks projecting in front of a succah, one wall of which continues with them."

3. Since one is to live in the succah as in a house, a day watchman does not use his house during the day, he need not use his succah. This principle applies equally to night watchmen and to watchmen of mixed shifts.

4. See 2:3,3, above. It is further understood that these travellers are not engaged in a religious errand, rather they travel for their own purposes. If they are on a religious errand, they are covered by the rule, "Those who are on a religious errand are free both by day and by night (Bavli Succah 26a)."

5. The Zuckerman text gives a different reading for

this section, also found in Bavli Succah 26a, exempting keepers of gardens and orchards from any obligation to the succah. Lieberman holds that the tradition brought down in the Tosephta is in fact in opposition to that of the Bavli, but in agreement with concepts found in the Yerushalmi. He reasons that circumstances differed in this matter between Babylonia and Palestine, necessitating this difference of ruling.

6. This tanna's name appears in Bavli Yebamot 15b, in a parallel passage as R. Yohanan the Horonite (Havran mentioned in Ezekiel 47:18, south of Damascus). He is known as a student of Bet Shammai who acted in accordance with Bet Hillel, sometimes to his own detriment (Mishnah Succah 2:7, Bavli Yebamot 15b, Tosephta Succah 2:3). In the Talmud his actions are praised. He was a tanna of the first generation, a disciple of Hillel (Frankel, "Darke HaMishnah," pg. 53, note 8, a disciple of Shammai), and a teacher of Eliezer b. Zadok.

7. He was a tanna of priestly descent and father of Eliezer. His whole life fell within the period of the dissolution of the Jewish state. He moved to Yavneh and was the most influential personality in Gamaliel's tribunal. He was of the school of Bet Shammai but he always made his rulings in accordance with Bet Hillel (Bavli Yebamot 15b).

8. Moisture renders fruit susceptible to ritual uncleanness.

9. He reasons, according to Rashi, that perhaps the

jar which contained them had been touched by an am-ha'aretz and being moist received the uncleanness given them by the jar. By Rabbinical decree, the jar contaminates the olives.

10. Keeping olives in a broached container is clear evidence that the owner had no desire to retain the sap that exudes from olives; and only liquids which are desired by the owner render the fruit susceptible to levitical uncleanness (Soncino Bavli Yebamot pg. 83 note 1).

11. Bet Hillel ruled it must be broached and Bet Shammai ruled it need not be broached. They are in agreement however in the case where it had been breached and the lees had blocked up the holes, as is the case here.

12. Therefore, the undesired moisture remained on the olives. And since undesired moisture does not render fruit susceptible to levitical uncleanness, all may eat these olives.

13. From here unto the end of section three, chapter two is missing in the Zuckerman text. It does appear, however in other texts as well as in parallel places in both Talmuds.

14. This is not accurate. At times Bet Shammai's opinions became halacha.

15. Ecclesiastes 2:14.

16. The concept underlying this whole discussion appears in Bavli Erubin 6b as a baraita: "He who wishes to act in agreement with Bet Shammai may do so, and he who

wishes to act according to the ruling of Bet Hillel may do so." Thus, in the eyes of the early Rabbinic period personalities, either view was acceptable as long as consistency was maintained. This could be extended to apply to any mode of consciousness of any time in which a totally different ruling is made and adhered to with consistency.

2:4

1. The topics which follow this section, including the bad omens and eclipses of the luminaries follow from the unstated concept of rain as a bad omen. It is seen at times like a slap in the face of Israel (Bavli Succah 29a).

2. He did so in order to finish his meal in the house.

3. But he is allowed to return.

4. He did so in order to finish his nap.

2:5

1. This refers to the moon and the stars (M.B.).

2. To write forged documents which command in the name of a man that which he never ordered (M.B.).

3. i.e. sheep and goats. Animals that cannot be prevented from ravaging the fields of others (Bavli Baba Kama 79b).

4. Even if they are one's own trees which appear to jut out and affect the land and plenty of the owner (M.B.).

5. They do this in the hope of claiming on them again.

6. See Bavli Baba Metziah 70b. Mishnah: "one may

borrow from and lend to them(heathen, non-Jew) on interest....an Israelite may lend a gentile's money (on interest) with the knowledge of the gentile, but not of the Israelite.

7. M.B. explains this as referring to those who do not protest against a transgression when their words would have been listened to because of their power(wealth).

2:6

1. M.B. takes the hebrew "v'sheclalah" to mean "he completed their work."

2. The euphemism "enemies of Israel" in the original has been translated here as Israel, for this is clearly the meaning.

3. Thus Israel, who is punished above all people whenever punishment comes to the world, has to worry and say "this sign came only for us,(M.B.)."

4. Their calendar is based on the solar cycle.

5. The Jewish calendar is based on the lunar cycle.

6. The color of blood.

7. The color of a black eye(M.B.), dark and overcast.

8. In this place, the parallel passage in Bavli Succah 29a adds, "if it resembles both, the sword and the arrows of famine are coming to the world."

9. Sunset.

10. Sunrise.

11. This one line depicts the humor of the Tosephta

showing the absurdity of such speculation. Yet it is a delightful relief from the burden of halacha. This is how it was originally intended.

12. Exodus 12:12.

13. Thus the moral here is, study keeps evil away. This is a pleasant and humorous method of ending a delightfully light diversion.

14. Jeremiah 10:2.

2:7

1. This is the lulav used in the ritual of Succot. It consists of four kinds of plants: 1) a branch of a palm tree, 2) three myrtle branches, 3) two willow twigs and 4) the citron. The first three are tied together with a strip of palm leaf while the citron is held separately. The process involves shaking all four while reciting psalm verses.

2. This is actually the top leaves.

3. This is attached to the lulav in the ritual. There is a discrepancy between the Tosephta text and the Mishnah. Our text allows a mountain grown willow, that is, one which grows in waterless regions and has round leaves. The Mishnah prohibits this. On the other hand, both texts are in agreement concerning the willow of the non-irrigated field. However, the ideal willow should be of the "aravey nachal" species, that which grows by a stream or body of water.

4. The discussion of this term found here merely

scratches the surface of the matter. In Bavli Succah 33b-34a there appears a lengthy debate over its implications and meanings. Of this discussion the only two items relating to Succot which reached the codes were: 1) that the willow was given to Moses at Sinai and 2) that the definition of a willow is that it has a red stem, an elongated leaf, and a smooth edge, as we find here in the Tosephta.

2:8

1. The extra handbreadth is for holding the unit once it is stripped together. Since a handbreadth is roughly 3.65 inches, the palm branch would be about 15 inches long with the myrtle and the willow measuring about 11 inches in length. However, there is a debate over the length of a cubit. The measurements given here are according to R. Tarphon and the common designation of a handbreadth. However, by other measurements the lulav could reach about 16 inches with the other two kinds measuring about 12.

2. This would mean that the myrtle and the willow must each be one such designated cubit in length.

3. There are no substitutions allowed concerning the four kinds. These four must be brought, no others. If another kind is brought the number of species becomes five, which would violate the commandment found in Leviticus 23:40.

2:9

1. This text is quoted verbatim in Bavli Succah 31a-b.

This seems to imply that in a time of emergency even a withered etrog is acceptable.

2:10

1. His view is rejected.
2. His view is accepted.
3. Parallel texts appear in the Mishnah Succah 3:8, and in the Bavli Succah 36b.
4. This may refer to the nobility of Jerusalem. Other manuscripts have "y'kirey y'rushalayim"(MS.M.).
5. But the top did not need binding up so that the golden threads might be used as ornaments.
6. He had to use both of his hands to roll up the scroll and to raise his hands when reciting the Priestly Benedictions.
7. So that his devotion to his studies would not make him forget that he was holding the lulav and drop it.

2:11

1. However, on the other days of Succot, he can fulfill his religious obligation with his friends' lulavs, without obtaining the owners' permission.
2. This story appears in Bavli Succah 41b with added details and spice. In the Talmud the incident is on a ship and the friends are very illustrious personalities.
3. This must be taken in connection with Mishnah Succah 3:14, in which R. Yose says, "If the first holiday

of the Festival of Tabernacles happened to fall on the sabbath and one forgot and carried out the lulav into the public domain, he is exempt for he brought it out for a religious purpose."

Further, Lieberman (pg. 868) states: "If the first day of Succot fell on a sabbath, the lulav was used, even outside of Palestine, even at the time of the early Gaonim."

TOSEPHTA SUCCAH NOTES, CHAPTER III

3:1

1. This rule, though missing from the Mishnah, is implicit in the rulings found in chapter four there. Mishnah one states: "The Lulav and the willow branch - sometimes six and sometimes seven." That is, the benediction over the lulav and the carrying of the willow branches by the priests around the altar were rites which continued for six or seven days according to whether they did or did not, on any particular year, override the sabbath.

In Mishnah two we find a fuller explication concerning the lulav. "The lulav - seven days. How so? If the first day of the Festival of Tabernacles happened to fall on the sabbath, the lulav during seven days; but if on the other days of the Festival, then during six days only." Thus if one of the other six days was shabbat, then the lulav did not override it. This applied only where the first day fell on shabbat. "And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days," (Leviticus 23:40).

It happens that the actual ruling and practice is not to carry out the ritual of using the lulav and reciting the benediction over it on the sabbath.

2. See 3:1,1 above. The Mishnah then further explains this as it applies to the willow branch. Mishnah three states, "The willow branch - seven days. How so? If the seventh day of the willow branch (meaning the procession of priests with the willow branches around the altar) happened to fall on the sabbath, the willow branch continues seven days; but if on the other days, then during six days." Thus the Mishnah applies the rule stated in the Tosephta passage before us.

It should again be noted that in practice, this no longer is carried out on the sabbath.

3. This incident appears in Bavli Succah 43b in its more complete form. Before our version begins, something has already happened. "On one occasion, the seventh day (of the ceremonial of the) willow branch fell on the sabbath and they brought saplings of willows on the sabbath eve and placed them in the courtyard of the Temple." It is here that our version takes up the incident.

4. This sect is closely related to the Sadducees. Traditionally their origin is traced to Boethus, a pupil of Antigonus of Soko. However a critical view finds them arising as followers of Boethus or Simeon b. Boethus who was made High Priest by Herod in 25 B.C.E., (J.E., vol. 3, pg. 285).

5. Branch.

6. Apparently, the Boethusians attempted to prevent the beating of the willow branch on the sabbath by placing

it under stones. They knew that the Pharisees would not remove the stones on the sabbath(M.B.).

7. This term is used in different ways. Besides its literal meaning, i.e. people in general, it was a designation for people who neglected certain laws, e.g. the tithing. Later it designated the ignorant meaning not learned in Jewish matters. Here they are the people who support the Pharisaic interpretation of the law.

According to M.B. they were ignorant of the law of moving on the sabbath.

8. Old, not controversial law which is never associated with a Biblical verse.

9. This refers to the fact that the priests walked around the altar seven times with willow branches.

10. "Have we given homage, understood as conclusion to these phrases, i.e. we give thanks to the Eternal and we give praise to thee that thou are so loved by Him that thou are able to atone for us, (Blackman, vol. 2, pg. 338 note 23)."

3:2

1. This is a liturgical piece consisting of Psalms 113-118.

2. The night of the first day of passover(M.B.).

3. Shavuot.

3:3

1. This is one of the many gates of the forecourt in

the Temple at Jerusalem. It was instrumental in the water libation ritual. In the ceremonial the priests drew three log (about one and one half pints) of water at the pool of Shiloah and then proceeded to the Watergate. There they sounded a prolonged blast, a quavering note, and another prolonged blast on the shofar, and then ascended the ramp on the southern side of the Altar.

2. A flask with a narrow neck and a wide body. Water streams out of it with some force.

3. This is a special ceremony which took place during the seven days of Succot. The Sadducees rejected it because they couldn't find any support for it in the Bible. The rites took place only on Hol haMoed (except on the sabbath), not on Yom Tov. The ceremony was known as Simchat Bet HaShoevah (based possibly on Isaiah 12:3). It was considered an exceptionally joyous occasion (Mishnah Succah 5:1).

4. Ezekiel 47:1

5. R. Eliezer b. Jacob is playing on the hebrew word, "m'phachin", flows, which he takes to infer the word, "m'phakphekin", damming up.

6. This refers to the Temple in Jerusalem.

7. The reference to Ezekial 47:1-5 concerning the Watergate begins a small divergence on the part of the Tosephta into a further explication of the Biblical verses and their lessons.

8. Ezekiel 47:3.

9. In the Zukermandel text, each new statement concerning the depth of the water is preceded by the words, "davar acher," another opinion. This would indicate not a progression, as we find in the Lieberman text (with the exception of one line) but rather a series of different explanations unrelated in source, concerning the Biblical verses.

10. Ezekiel 47:3.

3:5

1. This midrash plays on the hebrew root, "brh," which here can mean both "deep" in one binyan and "expand" in another.

3:6

1. Ezekiel 47:4.

2. Ezekiel 47:4.

3. Ezekiel 47:5.

4. The midrash apparently wants us to take the word, "milarshit" and translate it in its connection with the word, "M'shutot," oars. Thus the water was "deep enough to row a vessel with oars."

3:7

1. Isaiah 33:21.

2. This is a large ship mentioned at various times in the Talmud.

3. Isaiah 33:21.

4. Zachariah 14:8.

3:9

1. Zachariah 13:1.
2. That is, only one fountain and not others will be permissable for immersion.
3. These are both occasions in which water is required for purification.
4. Ezekiel 47:8.
5. This is a Rabbinic way of referring to the Mediterranean Sea.
6. Healed.
7. Ezekiel 47:9.

3:10

1. Ezekiel 47:10.

3:11

1. It is unclear exactly to which well the author refers. It appears that he means the well whose waters are destined to issue forth from under the threshold of the House(Temple in Jerusalem). And according to aggadic tradition, this same well was created in the twilight of the first erev shabbat. Further traditions identify this well as being also the well of the fathers, of Hagar, of Marah, of the rock of Rephidim, and of Miriam. This same well is said to have been with the Israelites all forty years in the desert. At times it disappeared only to reappear later (Lieberman, pg. 876 note 36).

2. Literally kevarah, which is a kind of sieve.

Rashi, commenting on the word in Bavli Shabbat 35a says,
 "a kind of sieve, a round rock made like a sieve."

3. This is, in essence, verse 17 of Numbers 21.

4. Numbers 21:18.

3:12

1. Numbers 21:19-20.

2. The word which is usually translated as, "looks down", can also mean, "watches over," as the well is said to have done.

3. Numbers 21:19-20.

4. Psalms 78:20.

5. Psalms 105:41.

3:13

1. This refers to those who sailed in light boats on the waters flowing from the well. They went up the waters in boats.

2. In the Lieberman text, the word, "oleh," went up, is used in place of, "yoreh," went down, which appears in numerous other manuscripts. The meaning seems to be that the boats went up the waters with the current and then descended on the same side with the current. This way no one had to go against the current. According to Lieberman, by going up on the right or left and descending on the same side, they ended up on the other side of their tent when they returned.

3. Deuteronomy 2:7.

3:14

1. Part of this text appears in Mishnah nine of chapter four. It is important to keep in mind the surrounding material written there when reading the Tosephta. "The Water Libation. How was it carried out?" This entire section is referring to the water of the water libation ritual of Succot.

2. The gutter was not in the Altar. Rather it was in the ground of the Temple. And he who built the Temple prepared and built the gutter under the place which was, in the future, to be built as the Altar (Lieberman, pg. 880, note 53-54).

3:15

1. A pit by the side of the Altar into which the remainder of libations was poured.

2. Or split it. The following explanation does not appear in the Zukermandel manuscript. Lieberman conjectures that it may be an illusion to Mishnah Middot 3:3 which states, "And thereby (by a ring fixed on a slab) the men went down into the pit and cleaned it, (Lieberman pg. 880, note 54).

3. Numbers 28:7.

4. This is interpreted aggadically as referring to Palestine or Zion. She is seen as God's fruitful hill, containing a vineyard.

5. Isaiah 5:1-2.

6. Isaiah 5:1-2.

7. Isaiah 5:1-2.

8. In other parallels, the word, hall, is preceded by the word, ascent or ramp. Therefore this could be translated, "ramp of the hall," or merely, "ascent," if one wishes to equate the two words.

9. The ascent, in actuality, was at a distance of two cubits from the Altar. According to the literature, they were not joined.

10. The inclined plane leading to the Altar. It was at the rate of three and one half cubits per cubit, steeper than other Temple ascents.

11. The Zuckermandel text in conjunction with other manuscripts and parallels, adds the words, "sixty or", to "seventy years." This would imply an approximation, as opposed to a fixed ritual. There is, however, ample proof that the words, "seventy years," are accurate and may remain without challenge, designating a fixed ritual process.

12. Figuratively, youth of the Priesthood, or simply young priests.

13. "The cavity through which the wine passed was fenced up along four sides facing a vat reaching to the marble floor of the Court(not as the Rabbis maintain, to the Abyss)."(Soncino.Bayli Succah, pg. 230, note 10).

14. Numbers 28:7.

15. Tosephta Me'ilah 1:16.

3:16

1. After they sacrificed on the Altar(M.B.).

2. See 3:1,4 above. In a parallel text, Bavli Succah 48b, in place of Boethusian, we find the word for Saducee. In fact, Josephus, in his Antiquities(XIII 13,5), ascribes the incident to Alexander Yannai, King and High Priest 107-76 B.C.E. The Saducees denied the validity of this precept and in this way he showed his contempt of the Pharisees(Lieberman, pg. 881, note 63-64).

3. This incident was related as proof that the time of the water libation was during the morning service only. The citrons were only used at the morning prayer service, which would set the time.

4. By the missiles being thrown at the Saducee.

5. This did not validate the service since the horn remained damaged. It only gave the appearance that the horn was in good condition. This follows the principle of "marit ayin," that which appears to the eye.

6. This is the reason why the service was invalidated.

7. A stone of one cubit each at each of the four corners.

8. A ledge of one cubit in width and one cubit in height from the ground around the Altar.

9. Fourth generation tanna.

10. This formed a ledge all around the Altar. See Mishnah Middot 3:1.

11. This refers to the three logs as prescribed by

the sages. They diminish days in that they do it only seven days.

12. This refers to R. Judah who performs the water libation eight days but decreases the water to only one log.

3:17

1. This is a sacrifice rejectable in consequence of an improper intention in the mind of the officiating priest, who wants to sacrifice after the prescribed time.

2. This refers to portions of the sacrifices left over beyond the legal time and bound to be burnt.

3. Ritually unclean.

3:18

1. Literally it means sheave. It was an offering brought to the Temple on the sixteenth of Nissan. Mishnah Menahoth chapter 10 gives the ritual of the Omer in detail.

2. In Genesis Rabbah, wheat is equated with the tree of knowledge. There is a possible connection to this passage.

3. Zachariah 14:17-18.

TOSEPHTA SUCCAH NOTES, CHAPTER IV

4:1

1. The Tosephta declares that the Rabbis made only one decree, to separate the women by galleries. However, the Mishnah, Succah 5:2, speaks of "The Great Enactment," in reference to this decree. This implies other, lesser enactments. The Talmud, in fact, demonstrates that other methods were tried at first. When they failed, this great enactment was proclaimed. Bavli Succah 51b reads, "Originally the women used to sit within (the Court of the Women) while the men were without, but this caused levity. It was instituted that the women should sit without and the men within. As this, however, still led to levity, it was instituted that women should sit above (in the gallery) and the men below."

2. This is a reference to the aforementioned Simchat Bet HaShoevah.

3. In the Court of the Women(M.B.).

4. In the open expanse of the Temple Mount and in the Hel, a place within the fortification of the Temple (Jastrow, pg 455, "Hil").

5. This could either have referred to a court of three which could issue compulsory orders in matters of ritual(see Ketuvot 86a and Hullin 32b) or the Court of seventy one judges.

6. Balconies.

4:2

1. Famous men such as members of the Sanhedrin and heads of the academies would participate while the commoners watched. The lowly observed only so that no unseemly behavior was committed.

2. Other people.

3. All of the participants said.

4. And the pious as well (Bavli Succah 53a).

4:3

1. He was a Babylonian by birth and, according to a later tradition, belonged to the family of David. He was the founder of the school called after him, and ancestor of the patriarchs who stood at the head of Palestinian Judaism till about the fifth century of the common era. On the one hand he was known as a scholar who, in opposition to his colleague, Shammai, generally advocated milder interpretations of the halachah. On the other hand, he was known as the saint and the sage who in his private life and in his dealings with men practised the high virtues of morality and resignation, just as he taught them in his maxims and unexcelled brevity and earnestness. Much of Pharisaic tradition rests on his accomplishments. He lived in the memory of posterity as the great teacher who taught and practised the virtues of philanthropy, fear of God, and humanity (J.E. vol. 6, pgs. 397-400).

2. The Talmud Bavli, Succah 53a, explains that Hillel said this while rejoicing at the Rejoicing at the Place of the Water Drawing.

3. "I" may refer to God (Rashi), or possibly to Israel. This is a folk proverb which Hillel applies to God (Lieberman, pg. 887, note 8-7).

4. Exodus 20:24. The personal pronouns here refer to the Divine Presence.

4:4

1. And he would throw one and catch one as if he were juggling them.

2. A parallel passage in Bavli Succah 53a better explains this act. "He used to dig his two thumbs in the ground, bend down (while still leaning on them), kiss the ground, and draw himself up again; a feat which no other man could do. And this is what is meant by Kiddah."

A note to this quote in the Soncino reads, "A form of prostration mention^{ed} in Scripture, translated "bowed their heads(Exodus 4:31)." The act consisted in the leverage of the body without bending or using the hands."(Note 4, pg. 254).

4:5

1. A tanna of the first and second century. He was one of Johanan b. Zakkai's five disciples. He was noted for great logic and worldly wisdom. He was ordained before the Temple's destruction.

2. As set out in Exodus 29:38-42, Numbers 28:1-8 (cf. II Kings 16:15, Ezekiel 46:13-15, Nehemiah 10:34, and I Chronicles 13:11).

3. This passage appears elsewhere in traditional literature with variations in the procedure mentioned. Neither the Yerushalmi nor the Bavli nor the Mishnah nor the Tosephta agree exactly on the details of this story.

4:6

1. It is not certain if this can be identified as the beautiful synagogue mentioned by Philo. S. Krauss in Synagogale Alertürmer, pg. 261ff, argues that this place was a trading market in which Jews met and prayed together, not a synagogue at all.

2. From the inception of this city, founded by Alexander the Great in 332 B.C.E., the Jews formed a large and important section of the population with their own places of worship and their own rights and privileges.

3. It is possible to read this "the number of people that went forth from Egypt times that same number." However, the intent was to depict a huge mass of people. It is a phrase similar to, "a zillion miles," or the like.

4. Pillars.

5. Or the seventy one members of the Great Sanhedrin (Sirkes, Bayit Hadash).

6. The Vilna Gaon deletes this word. Thus leaving the implied word, "talents", or "money."

7. Sexton. An official of the synagogue in Talmu-

dic times who performed special duties such a bringing out the Torah scrolls for reading(Mishnah Sotah 7:7-8), and blowing a trumpet to announce the commencement of the sabbath and festivals(Tosephta Succah 4:12). He was not regularly required to chant the synagogue service but would do it upon request(Mishnah Berachot 9:1, Bavli Berachot 12b); in Talmudic times there was no permanent cantor, any member could serve as the sh'liach tzibur(Yerushalmi Berachot 9a, Mishnah Berachot 5:3).

8. The congregation.

9. At the end of a benediction.

10. By applying for employment to the proper quarter (Bavli Succah 51b).

4:7

1. Mishnah Succah 5:4 adds, "and with other instruments of music without number." That is, no fixed number was set for this activity in tradition nor in halacha.

2. Bless the Lord is from Psalm 134:1.

4:8

1. Psalm 134:2.

4:9

1. This following song follows directly from the thought expressed in the preceding one, 134, "May the Lord bless you from Zion."

M.B. understands Psalm 128 as giving the blessing in hope that a man might merit to see the restoration of Israel

and Jerusalem.

4:10

1. Mishnah Succah 5:4 expands the picture. The two stood, "at the Upper Gate(Nicanon Gate, a level higher than the performers) which led down from the Israelites Court to the Court of the women."

2. The reading in Tosephta Zuckerman is thirteen. The Mishnah disagrees with R. Judah. Mishnah Succah 5:5 states, "They did not sound less than twenty-one blasts in the Temple and not more than forty-eight."

3. These were blasted at the opening of the Forecourt in the morning.

4. This necessitates a tanna who taught that one blasts at the closing of the gates.

5. The Talmud identifies this with R. Eliezer b. Jacob(Bavli Succah 54a).

6. The Talmud identifies this with the Rabbis(Bavli Succah 54a).

4:11

1. This baraita, as well as the following one, assumes knowledge of Mishnah Succah 5:5: "At the eve of the sabbath they added six more (blasts), three to cause the people to lay down their work and three to mark the distinction between the sacred and the profane."

2. Bavli Shabbat 35b depicts the cessation of work: "When the first blast was begun, those who stood in the fields

ceased to hoe, plough, or do any work in the fields, and those who were near (to town) were not permitted to enter (it) until the more distant ones arrived so that they should all enter simultaneously. But the shops were still open and the shutters were lying about. When the second blast began, the shutters were removed and the shops closed. Yet hot (water) and pots still stood on the range when the third blast was begun, what was to be removed (from the evening meal) was removed, and what was to be stored away (for the next day) was stored away, and the lighter was lit. Then there was an interval for as long as it takes to bake a small fish or to place a loaf in the oven; then a t'kiah, teru'ah and a t'kiah were sounded, and one commenced the sabbath."

3. So they would not suspect of those who were distant that in actuality they were close and merely delayed in the fields so as to do more work after the first blow (Rashi to Bavli Shabbat 35b).

4. The last series of blows. The proper question is how much time does he wait between the blowing of the first series and the blowing of the last series of three.

5. Talmud Bavli Shabbat 35b states, "there was an interval for as long as it takes to bake a small fish or to put a loaf in the oven."

4:12

1. The late comer.

2. There is a long and interesting discussion in

Bavli Shabbat 35b-36a concerning the question whether the Hazzan may carry the shofar or trumpet home.

3. See 4:11, 2. All work must cease with the three blasts of the shofar for the sabbath.

4. This refers to Bavli Shabbat 35b.

4:13

1. This refers to Mishnah Hullin 1:7.

2. Because the holiness of the festival is extended into the superior holiness of the sabbath.

3. Motzey shabbat.

4. Since no work has been done on the sabbath.

4:14

1. This clarification comes from M.B.

2. The Zuckerman text has "does not override."

3. And therefore certainly not the sabbath.

4:15

1. Sacrificing teams.

2. Watches. There were twenty-four in all, and they shared equally in the offerings. The land of Israel was divided into twenty-four sections. Every section sent a delegation to Jerusalem in weekly rotation to perform the sacrificial cult.

This, as well as the following baraitot, is based upon Mishnah Succah 5:6, and is included in the discussion on Bavli Succah 55b.

4:16

1. According to the Vilna Gaon, the lots were drawn only for the first day, in order to determine the heads of the watches. They had been previously divided for the order of the service. This they continued all of the days of the festival.

2. This is the name of one of the compartments in the Temple complex in which the Great Sanhedrin was seated (Mishnah Middot 5:4).

3. This is according to Jastrow. M.B. has it as a round figure. Lieberman calls it a double circle.

4. The actual drawing was done as follows: all of those involved put out a finger and they were counted. The Deputy High Priest began to count from him whose hat had been removed. The last person to be counted, merited the first sacrifice.

The individuals, refers to sick persons too weak to separate their fingers. They get two sacrifices at a time.

4:17

1. There were so many sacrifices on the first seven days that the balloting for duty among the courses of priests was unnecessary. On the eighth day there was but one bullock offered and it was balloted for.

2. This refers to the benediction of the season. To say, "Shehehianu."

3. Meaning the nature of the festival. That is that it is not required that one dwell in the succah on the

eighth day.

4. It is a sacrifice by itself in that it does not follow the correct order of cattle for the festival. If it had, there would be six cattle on the eighth day.

5. The Levites did not use the same Psalm used on the other days.

6. According to the quote from Esther, "They blessed the King," on the eighth day and then they went to their tents the next day."

7. Esther 8:6. It is a separate holiday since it is not written: And on the eighth day.

4:18

1. Not the twenty second, which was the eighth day of Succot(M.B.).

2. Chronicles II 7:10.

3. The next morning.

4:19

1. All offerings.

2. Sacrificial delegates. The watch whose time for ministering was fixed(Mishnah Succah 5:7).

4:21

1. "All the watches used to share equally in the division of the shewbread."(Mishnah Succah 5:7). Leviticus 24:5-9 explains the Shewbread:

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake. And thou shalt set them in two rows, six in a row, upon the pure table before the

Lord. And thou shalt put pure frankincense with each row, that it may be to the bread for a memorial part, even an offering made by fire unto the Lord. Every sabbath day he shall set it in order before the Lord continually; it is from the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place; for it is most holy unto him of the offerings of the Lord made by fire, a perpetual due.

4:25

1. Thus showing that they were the incoming course ready to participate in the service.

4:26

1. "There were rings (fixed into the pavement) to the north of the Altar, six rows with four in each and some say four rows of six each - by the aid of which they slaughtered the (animal) offerings." (Mishnah Middot 3:5). These rings were placed there by Yochanan the High Priest when the priests began to disregard the correct procedure to be followed in the tying of the daily burnt offerings about to be slaughtered.

The rings held down the beasts by their necks.

2. In the Temple by the Altar.

4:27

1. These windows were in the Bet Hachlifim, the room in which the slaughtering knives were honed and stored.

4:28

1. Syrian greeks.

2. In 168 B.C.E. during the persecutions of Antiochus

IV that culminated in the same year in the Maccabbean revolt.

3. Lukos!, or wolf! The derogatory Greek name for the Altar.

4:29

1. The previous story was used to explain the punishment of the course of Bilgar already known. "Her ring was immovable and (they) blocked up her alcove(Bavli Succah 56b)."
This is an alternative reason for the punishment.

2. This occurred when it was Bilgah's turn to take charge of the Temple service. And they came late to do their sacrificial duty.

3. i.e. took Bilgah's turn.

4. i.e. neighbors of bad people.

5. Numbers Rabbah 18:5, "woe to the wicked, woe to his neighbor."

BIBLIOGRAPHY

- Blackman, Philip (ed.). Mishnayoth. New York: The Judaica Press, 1965.
- Danby, Herbert (ed.). The Mishnah. London: Oxford University Press, 1964.
- Guttmann, Alexander. "The End of the Jewish Sacrificial Cult," Hebrew Union College Annual, Vol. XXXVIII (1967), 137-148.
- _____. Das redaktionelle und sachliche Verhältnis zwischen Mišna und Tosephta. Breslau: Verlag M. und H. Marcus, 1928.
- _____. Rabbinic Judaism in the Making: A Chapter in the History of the Halakhah from Ezra to Judah I. Detroit: Wayne State University Press, 1970.
- _____. Talmud and Rabbinics, A Selected Bibliography. Cincinnati: Hebrew Union College-Jewish Institute of Religion, 1970.
- Higger, Michael. "A Yerushalmi View of the Authorship of the Tosefta," American Academy for Jewish Research Proceedings, Vol. XI (1941), 43-46.
- The Holy Scriptures. Philadelphia: The Jewish Publication Society of America, 1957.
- Jastrow, Marcus. A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature. New York: Pardes Publishing House, Inc., 1950.
- The Jewish Encyclopedia. New York and London: Funk and Wagnalls Co., 1912.
- Kittel, Rudolf (ed.). Biblia Hebraica. Germany: Württembergische Bibelanstalt Stuttgart, 1966.
- The Talmud. London: The Soncino Press, 1935.

HEBREW BIBLIOGRAPHY

- אלבק, חנוך (עורך). ששת סדרי משנה. ירושלים: מוסד ביאליק, 1958.
- אשכנזי, שמואל וירדן, דב. אוצר ראשי תבות. ירושלים: הוצאת ראובן מס, תשל"ב (1971).
- ליברמן, שאול. קונטרס תיקונים והשלמות לתוספתא כפשוטא סדר מועד. נויארק: הוצאת בית המדרש לרבנים שבאמריקה, תשכ"ב (1961).
- _____. תוספת ראשונים. ירושלים: במברגר את וואהרמן, תרצ"ז (1937).
- _____. תוספתא כפשוטא, סדר מועד. נויארק: הוצאת בית המדרש לרבנים שבאמריקה, תשכ"ב (1961).
- _____. תוספתא, סדר מועד. נויארק: הוצאת בית המדרש לרבנים שבאמריקה, תשכ"ב (1961).
- מקראות גדולות. נויארק: הוצאת פרדס, תשי"א (1951).
- צוקראמאנדל, משה שמואל. תוספתא. ירושלים: ספרי ואהרמן, תשל"ל (1969).
- תלמוד בבלי. נויארק: אוצר הספרים, 1964.