



susceptible to ritual impurity, e.g., vessels, or its growth is not from the ground, e.g., animal hides, one may not roof his sukka with it. And anything that is not susceptible to ritual impurity and its growth is from the ground, one may roof his sukka with it.

1:5 One may not roof a sukka with bundles of straw tied with rope, or bundles of wood, or bundles of twigs. And with regard to all of the bundles, if one untied them, they are fit for use in roofing the sukka, as their lack of fitness is due to the fact that the bundles are tied. And even when tied, all of the bundles are fit for use in constructing the walls of the sukka.

1:6 One may roof the sukka with boards like those used in the ceiling of a house; this is the statement of Rabbi Yehuda. Rabbi Meir prohibits their use. If one placed a board that is four handbreadths wide atop the sukka, the sukka is fit. He fulfills his obligation, provided he does not sleep beneath the board.

1:7 In the case of a roof made of boards that are four handbreadths wide upon which there is no coat of plaster, Rabbi Yehuda says that Beit Shammai and Beit Hillel disagree with regard to the manner in which to render it fit. Beit Shammai say: One moves each board, and then it is considered as though he placed the board there for the sake of the mitzva of sukka, and one then removes one board from among the boards and replaces it with fit roofing. Beit Hillel say: One need not perform both actions; rather, one must either move the boards or remove one from among them. Rabbi Meir says: One only removes one from among them and does not move the others.

1:8 In the case of one who roofs his sukka with metal skewers or with the long boards of the bed, which compose its frame, if there is space between each one of them equal to the width of the skewers or the boards, and if he places fit roofing in those spaces, the sukka is fit. In the case of one who hollows out and creates a space inside a stack of grain, to construct a sukka in it it is not a sukka.

1:9 One who lowers the walls of the sukka from up downward, if the lower edge of the wall is three handbreadths above the ground, the sukka is unfit. Since animals can enter through that space, it is not the wall of a fit sukka.

However, if one constructs the wall from down upward, if the wall is ten handbreadths high, even if it does not reach the roofing, the sukka is fit.

Rabbi Yosei says: Just as a wall built from down upward must be ten handbreadths, so too, in a case where one lowers the wall from up downward, it must be ten handbreadths in length. Regardless of its height off the ground, it is the wall of a fit sukka, as the legal status of a ten-handbreadth partition is that of a full-fledged partition in all areas of halakha. If one distanced the roofing from the walls of the sukka at a distance of three handbreadths the sukka is unfit, because three handbreadths of open space, even adjacent to the walls, render the sukka unfit.

1:10 In the case of a house that was breached, creating a hole in the middle of the roof, and one roofed over the breach, if from the wall to the roofing there are four or more cubits of the remaining original roof, it is an unfit sukka. If the roofing is less than four cubits from the wall, the sukka is fit, based on the principle of curved wall; the remaining intact ceiling is considered an

extension of the vertical wall. And likewise, in the case of a courtyard that is surrounded on three sides by a portico, which has a roof but no walls, if one placed roofing over the courtyard between the different sides of the portico and the roof of the portico is four cubits wide, the sukka is unfit. Similarly, a large sukka that was surrounded at the edge of its roofing with material with which one may not roof a sukka, e.g., vessels susceptible to ritual impurity, if there are four cubits beneath the unfit roofing, the sukka is unfit. The principle of curved wall does not apply to unfit roofing that measures four cubits or more.

1:11 One who establishes his sukka like a type of circular hut, with no roof whose walls slope down from the center or who rested the sukka against the wall, by taking long branches and placing one end on the ground and leaning the other end against the wall to establish a structure with no roof, Rabbi Eliezer deems it unfit because it does not have a roof, and the Rabbis deem it fit; as, in their opinion, the roof and the walls may be a single entity, indistinguishable from each other. In the case of a large mat of reeds, if one initially produced it for the purpose of lying upon it, it is susceptible to ritual impurity like any other vessel, and therefore one may not roof a sukka with it. If one initially produced it for roofing, one may roof a sukka with it, and it is not susceptible to ritual impurity, as its legal status is not that of a vessel. Rabbi Eliezer says that the distinction between mats is based on use, not size. Therefore, with regard to both a small mat and a large mat, if one produced it for the purpose of lying upon it, it is susceptible to ritual impurity and one may not roof a sukka with it. If one produced it for roofing, one may roof a sukka with it, and it is not susceptible to ritual impurity.

2:1 One who sleeps beneath the bed in the sukka did not fulfill his obligation, because the bed constitutes a tent that serves as a barrier between him and the roofing of the sukka. Rabbi Yehuda said: It was our custom that we would sleep beneath the bed before the Elders and they did not say anything to us to the effect that we are not fulfilling our obligation. Apparently, the halakhic status of the bed is not like that of a tent and it does not prevent fulfillment of the mitzva. § Rabbi Shimon said, contrary to the opinion of Rabbi Yehuda: There was an incident involving Tavi, the Canaanite slave of Rabban Gamliel, who was sleeping beneath the bed, and Rabban Gamliel lightheartedly said to the Elders: Did you see my slave Tavi, who is a Torah scholar and knows that slaves are exempt from the mitzva of sukka? Since it is a positive, time-bound mitzva, Canaanite slaves, whose status with regard to this halakhic category is like that of women, are exempt from the obligation to fulfill the mitzva of sukka. Therefore, he sleeps under the bed. Rabbi Shimon continued: And by the way, as Rabban Gamliel was not issuing a halakhic ruling, we learned that one who sleeps beneath the bed did not fulfill his obligation.

2:2 One who supports his sukka on the legs of the bed, i.e., he leans the sukka roofing on a bed, the sukka is fit. Rabbi Yehuda says: If the sukka cannot stand in and of itself without support of the bed, it is unfit. A sukka that is meduvlelet and whose shade exceeds its sunlight is fit. A sukka whose roofing is thick like a house of sorts, even though it is so thick that the stars

cannot be seen from within it, is fit.

2:3 In the case of one who establishes his sukka at the top of the wagon or at the top of the ship, although it is portable it is fit, as it is sufficient for a sukka to be a temporary residence. And one may ascend and enter it even on the first Festival day. In the case of one who establishes his sukka at the top of a tree or atop a camel, the sukka is fit, but one may not ascend and enter it on the first Festival day because the Sages prohibit climbing or using trees or animals on the Festival. If two of the walls of the sukka are in the tree and one is established on the ground by a person, or if two are established on the ground by a person and one is in the tree, the sukka is fit, but one may not ascend and enter it on the first Festival day because it is prohibited to use the tree. However, if three of the walls are established on the ground by a person and one is in the tree, then since it contains the minimum number of walls required, it is fit, and one may enter it on the first Festival day. The mishna summarizes that this is the principle: Any case where, were the tree removed, the sukka would be able to remain standing in and of itself, it is fit, and one may ascend and enter it on the Festival, since the tree is not its primary support.

2:4 In the case of one who establishes his sukka between the trees, and the trees serve as walls for it, the sukka is fit. Those on the path to perform a mitzva are exempt from the mitzva of sukka. The ill and their caretakers are exempt from the mitzva of sukka. One may eat and drink in the framework of a casual meal outside the sukka.

2:5 Apropos eating in the sukka, which is discussed in the previous mishna, this mishna relates: An incident occurred where they brought a cooked dish to Rabban Yohanan ben Zakkai for him to taste, and to Rabban Gamliel they brought two dates and a bucket of water. And they each said: Take them up to the sukka and we will eat them there. In contrast, the mishna relates: And when they gave Rabbi Tzadok less than an egg-bulk of food, he took the food in a cloth for cleanliness; he did not wash his hands because in his opinion, one is not required to wash his hands before eating less than an egg-bulk. And he ate it outside the sukka and did not recite a blessing after eating it. He holds that one is not required to recite a blessing after eating less than an egg-bulk, as it is not satisfying, and it is written: "And you shall eat and be satisfied and bless the Lord your God" (Deuteronomy 8:10). The Gemara will explain the halakhic rationale for each of these actions described.

2:6 Rabbi Eliezer says: A person is obligated to eat fourteen meals in the sukka over the course of the seven days of the festival of Sukkot, one during the day each day and one at night each night. And the Rabbis say: There is no quota for the number of meals, and one may choose whether or not to eat any of the meals except for the meal on the evening of the first Festival day of Sukkot, which one is required to eat in the sukka. And furthermore, Rabbi Eliezer said: One who did not eat a meal on the evening of the first day of the Festival should compensate with a meal on the evening of the last day of the Festival, on the Eighth Day of Assembly, despite the fact that he will not eat it in the sukka. And the Rabbis say: There is no compensation for this matter, and with regard to similar cases where it is impossible to rectify failure to

fulfill a positive mitzva, it is stated: “That which is crooked cannot be made straight; and that which is wanting cannot be numbered” (Ecclesiastes 1:15).

2:7 In the case of one whose head and most of his body were in the sukka and his table was in the house, Beit Shammai deem it unfit, and Beit Hillel deem it fit. Beit Hillel said to Beit Shammai: And wasn't there an incident where the Elders of Beit Shammai and the Elders of Beit Hillel went to visit Rabbi Yohanan ben HaHoranit and they found him such that he was sitting with his head and most of his body in the sukka and his table in the house, and they said nothing to him? Even Beit Shammai did not object. Beit Shammai said to them: Is there proof from there? That is not what happened; rather, they said to him: If you were accustomed to act in this manner, you have never fulfilled the mitzva of sukka in your life.

2:8 The mishna continues: Women, slaves, and minors are exempt from the mitzva of sukka. A minor who does not need his mother any longer is obligated in the mitzva. There was an incident where the daughter-in-law of Shammai the Elder gave birth just before Sukkot, and Shammai removed the coat of plaster from the roof, leaving the beams, and roofed with the beams over the bed for the newborn minor.

2:9 All seven days of Sukkot, a person renders his sukka his permanent residence and his house his temporary residence. If rain fell, from when is it permitted to vacate the sukka? It is permitted from the point that it is raining so hard that the congealed dish will spoil. The Sages told a parable: To what is this matter comparable? It is comparable to a servant who comes to pour wine for his master, and he pours a jug [kicon] of water in his face to show him that his presence is not desired. So too, in the sukka, rain is an indication that the Holy One, Blessed be He, does not want the person to fulfill the mitzva of sukka.

3:1 A lulav that was stolen or that is completely dry is unfit for use in fulfilling the mitzva of the four species. The lulav of a tree worshipped as idolatry [asheira] and a lulav from a city whose residents were incited to idolatry, which must be burned along with all the city's property, are unfit. If the top of the lulav was severed or if the palm leaves were severed from the spine of the lulav, it is unfit. If its leaves, although still attached, were spread and are no longer completely joined to the spine, it is fit. Rabbi Yehuda says: In that case, one should bind the lulav from the top, to join the leaves that spread to the spine. A lulav from the palms of the Iron Mountain are fit for use, although it differs from one taken from a standard palm tree, in that its leaves are shorter and do not cover the entire spine. A lulav that has three handbreadths in length, sufficient to enable one to wave with it, is fit for use in fulfilling the mitzva.

3:2 A myrtle branch that was stolen or that is completely dry is unfit. A myrtle branch of a tree worshipped as idolatry [asheira] or a myrtle branch from a city whose residents were incited to idolatry is unfit. If the top of the myrtle branch was severed, if the leaves were severed completely, or if its berries were more numerous than its leaves, it is unfit. If one diminished their number by plucking berries so that they no longer outnumbered the leaves,

the myrtle branch is fit. But one may not diminish the number on the Festival itself.

3:3 A willow branch that was stolen or is completely dry is unfit. One from a tree worshipped as idolatry [asheira] or from a city whose residents were incited to idolatry is unfit. If the top was severed, or its leaves were severed, or if it is the tzaftzafa, a species similar to, but not actually a willow, it is unfit. However, a willow branch that is slightly dried, and one that a minority of its leaves fell, and a branch from a willow that does not grow by the river, but instead is from a non-irrigated field, is fit.

3:4 Rabbi Yishmael says: The mitzva of the four species is to take three myrtle branches, and two willow branches, one lulav, and one etrog. With regard to the myrtle branches, even if the tops of two are severed and the top of one is not severed, it is fit. Rabbi Tarfon says: Even if the tops of all three are severed, it is fit. Rabbi Akiva says with regard to the number of each of the species: Just as there is one lulav and one etrog, so too there is one myrtle branch and one willow branch.

3:5 An etrog that was stolen or is completely dry is unfit. One from a tree worshipped as idolatry [asheira] or from a city whose residents were incited to idolatry is unfit. An etrog that is fruit that grew on a tree during the three years after it was planted [orla] is unfit, because it is prohibited to eat and derive benefit from it. An etrog of impure teruma is unfit. With regard to an etrog of pure teruma, one may not take it ab initio, and if one took it, it is fit, and he fulfilled his obligation after the fact. With regard to an etrog of demai, which is produce acquired from an am ha'aretz, who does not reliably tithe his produce, Beit Shammai deem it unfit, and Beit Hillel deem it fit. With regard to an etrog of second tithe in Jerusalem, one may not take it ab initio; and if he took it, it is fit.

3:6 If boil-like blemishes arose on the majority of the etrog; if its pestle-like protuberance on the upper, blossom end was removed; if the etrog was peeled, split, or pierced and is missing any amount, it is unfit. However, if boil-like blemishes arose only on its minority; if its stem, which connects it to the tree, was removed; or it was pierced but is not missing any amount, it is fit. A Cushite etrog, which is black like a Cushite, is unfit. And with regard to an etrog that is leek green, Rabbi Meir deems it fit and Rabbi Yehuda deems it unfit.

3:7 What is the minimum measure of a small etrog? Rabbi Meir says: It may be no smaller than a walnut-bulk. Rabbi Yehuda says: It may be no smaller than an egg-bulk. And in a large etrog, the maximum measure is so that one could hold two in his one hand; this is the statement of Rabbi Yehuda. Rabbi Yosei says: It is fit even if it is so large that he can hold only one in his two hands.

3:8 One may bind the lulav only with its own species; i.e., one of the four species taken with the lulav. This is the statement of Rabbi Yehuda. Rabbi Meir says: One may do so even with a string or with a cord. Rabbi Meir said: There was an incident involving the men of Jerusalem who would bind their lulavim with gold rings. The Sages said to him: They would bind it with its own species beneath the rings, which serve a merely decorative purpose and not a halakhic one.

3:9 And where in the recitation of hallel would they wave the lulav? They would do so at the verse: “Thank the Lord, for He is good” (Psalms 118:1, 29) that appears at both the beginning and the end of the psalm, and at the verse: “Lord, please save us” (Psalms 118:25); this is the statement of Beit Hillel. And Beit Shammai say: They would wave the lulav even at the verse: “Lord, please grant us success” (Psalms 118:25). Rabbi Akiva said: I was observing Rabban Gamliel and Rabbi Yehoshua and saw that all the people were waving their lulavim, and the two of them waved their lulav only at: “Lord, please save us,” indicating that this is the halakha. With regard to one who was coming along the way and did not have a lulav in his hand to take and fulfill the mitzva while traveling, when he enters his house to eat, he should take the lulav at his table. He interrupts his meal to fulfill the mitzva of lulav. If he did not take the lulav in the morning, he should take it in the afternoon, as the entire day is suited for fulfilling the mitzva of lulav.

3:10 With regard to one for whom a Canaanite slave, a woman, or a minor was reciting hallel, he repeats after them what they are saying word for word. The mishna notes: And may a curse come to him for being so ignorant that he needs them to recite it for him. If an adult male was reciting hallel on his behalf, he need not repeat each word, as the adult male can fulfill the obligation to recite hallel on his behalf. Rather, he simply answers: Halleluya, to each phrase that is recited.

3:11 In a place where they were accustomed to repeat certain verses, he, too, should repeat them. If the custom is to recite them plainly, without repetition, he should recite them plainly. In a place where the custom is to recite a blessing after hallel, he should recite a blessing. Everything is in accordance with the local custom in these matters. In the case of one who purchases a lulav from another who is an am ha'aretz during the Sabbatical Year, the seller gives him an etrog along with it as a gift, as he is not permitted to purchase the etrog during the Sabbatical Year because it is prohibited to engage in commerce with Sabbatical-Year produce.

3:12 Originally, during the Temple era, the lulav was taken in the Temple for seven days, and in the rest of the country outside the Temple it was taken for one day. Once the Temple was destroyed, Rabban Yohanan ben Zakkai instituted an ordinance that the lulav should be taken even in the rest of the country for seven days, in commemoration of the Temple. And for similar reasons, he instituted an ordinance that for the entire day of waving the omer offering, it should be prohibited to eat the grain of the new crop. It is prohibited to eat the grain of the new crop until the omer offering is brought and waved in the Temple on the sixteenth of Nisan. The offering was sacrificed in the morning; however, after taking potential delays into consideration, the new crop remained prohibited until it was clear that the offering had been sacrificed. Practically speaking, it was prohibited to eat the new grain until the sixteenth of Nisan was over; it was permitted only on the seventeenth. Once the Temple was destroyed and there was no longer an omer offering sacrificed, it was permitted to eat the new crop on the sixteenth. However, Rabban Yohanan instituted an ordinance that eating the new grain would remain prohibited until the seventeenth to commemorate the Temple.

3:13 If the first day of the festival of Sukkot occurs on Shabbat, all of the people bring their lulavim to the synagogue on Shabbat eve, as it is prohibited to carry in a public domain on Shabbat. The next day, on Shabbat, everyone rises early and comes to the synagogue. Each and every one recognizes his lulav and takes it. This emphasis that each and every one recognizes his own lulav and takes it is because the Sages said: A person does not fulfill his obligation to take the lulav on the first day of the Festival with the lulav of another, and on the rest of the days of the Festival a person fulfills his obligation even with the lulav of another.

3:14 Rabbi Yosei says: If the first day of the Festival occurs on Shabbat, and he forgot and carried the lulav out into the public domain, he is exempt from liability to bring a sin-offering for this unwitting transgression because he carried it out with permission, i.e., he was preoccupied with the performance of the mitzva and carried it out.

3:15 A woman may receive a lulav from her son or from her husband and return it on Shabbat to the water in which it had been placed. Rabbi Yehuda says: On Shabbat one may return the lulav to the water; and on the Festival one may even add fresh water to the vessel so the lulav will not wilt; and during the intermediate days of the Festival, one may even change the water. A minor who knows how to wave the lulav is obligated in the mitzva of lulav due to the requirement to train him in the performance of mitzvot.

4:1 The lulav is taken and the altar is encircled together with the willow branch either six or seven days, depending on which day of the Festival occurs on Shabbat. The obligation to recite the full hallel and the mitzva of rejoicing, i.e., eating the meat of the peace-offering, is in effect for eight days, seven days of Sukkot and the Eighth Day of Assembly. The mitzva of sukka and the ritual of the water libation on the altar are in effect for seven days. The flute is played in the Temple for five or six days, depending on which day of the Festival occurs on Shabbat, to enhance the rejoicing on the Festival.

4:2 The mishna elaborates: The lulav is taken for seven days. How so? If the first day of the Festival occurs on Shabbat, since the mitzva to take the lulav on the first day is a mitzva by Torah law, it overrides Shabbat and one takes the lulav that day. As a result, the lulav is then taken for seven days. And if the first day occurs on one of the rest of the days of the week and one of the other days of the Festival coincides with Shabbat, the lulav is taken only six days. Since the mitzva to take the lulav is a mitzva by rabbinic law throughout the rest of Sukkot, it does not override Shabbat.

4:3 The altar is encircled with the willow branch for seven days. How so? If the seventh day of the mitzva of the willow branch occurs on Shabbat, since on that day it is a mitzva by Torah law, it overrides Shabbat and the mitzva of the willow branch is then performed for seven days. And if the seventh day occurs on one of the rest of the days of the week, and one of the other days of the Festival coincides with Shabbat, since the mitzva of the willow branch is then by rabbinic law and consequently does not override Shabbat, it is performed for only six days.

4:4 How is the mitzva of lulav fulfilled in the Temple when the first day of the Festival occurs on Shabbat? If the first day of the Festival occurs on

Shabbat, all the people bring their lulavim to the Temple Mount on Friday. The attendants receive the lulavim from them and arrange them on a bench [itztaba], while the Elders place their lulavim in the chamber. They were given permission to do so due to the concern that they would be injured the following morning in the rush of people in search of their lulavim. And the court teaches the people to say: With regard to anyone whom my lulav reaches his possession, it is his as a gift. They did so to avoid the likely situation where people would inadvertently take lulavim that did not belong to them, as on the first day of the Festival one does not fulfill his obligation with a lulav that does not belong to him. The next day everyone rises early and comes to the Temple, and the attendants throw the lulavim before them. And in the confusion, the people snatch the lulavim and in the process strike one another. And when the court saw that they came to potential danger, they instituted that each and every person will take his lulav in his house and fulfill the mitzva there.

4:5 How is the mitzva of the willow branch fulfilled? There was a place below Jerusalem, and it was called Motza. They would descend there and gather willow branches [murbiiyot] from there. And they would then come and stand them upright at the sides of the altar, and the tops of the branches would be inclined over the top of the altar. They then sounded a tekia, a simple uninterrupted blast, sounded a terua, a broken sound and/or a series of short staccato blasts, and sounded another tekia. Each day they would circle the altar one time and say: “Lord, please save us. Lord, please grant us success” (Psalms 118:25). Rabbi Yehuda says that they would say: Ani vaho, please save us. And on that day, the seventh day of Sukkot, they would circle the altar seven times. At the time of their departure at the end of the Festival, what would they say? It is beautiful for you, altar; it is beautiful for you, altar. Rabbi Elazar said that they would say: To the Lord and to you, altar; to the Lord and to you, altar.

4:6 The mishna notes: As its performance during the week, so is its performance on Shabbat; except for the fact that they would gather the branches from Shabbat eve and place them in basins of gold so that they would not dry. Rabbi Yohanan ben Beroka says: There was a unique custom on the seventh day. They would bring palm branches to the Temple and place them on the ground at the sides of the altar, and that seventh day of Sukkot was called: The day of the placing of palm branches.

4:7 Immediately after fulfilling the mitzva of taking the four species on the seventh day of the festival of Sukkot, children remove their lulavim from the binding and eat their etrogim as an expression of extreme joy.

4:8 This mishna elaborates upon the first mishna in this chapter. The obligation to recite hallel and the mitzva of rejoicing on the Festival by sacrificing and eating the meat of peace-offerings are always for eight days. The mishna explains: How so? This teaches that a person is obligated in hallel, and in the mitzva of rejoicing, and in reverence for the last day of the Festival like he is for all the other days of the Festival. The mitzva of sukka is seven days. How does one fulfill this obligation for seven full days? When one finished eating on the seventh day, he should not dismantle his sukka immediately, because the obligation continues until the end of the day.

However, he takes the vessels down from the sukka into the house from mincha time and onward in deference to the last day of the Festival, when he will require the vessels in the house.

4:9 With regard to the rite of water libation performed in the Temple during the Festival, how was it performed? One would fill a golden jug with a capacity of three log with water from the Siloam pool. When those who went to bring the water reached the Gate of the Water, so called because the water for the libation was brought through this gate leading to the Temple courtyard, they sounded a tekia, sounded a terua, and sounded another tekia as an expression of joy. The priest ascended the ramp of the altar and turned to his left. There were two silver basins there into which he poured the water. Rabbi Yehuda said: They were limestone basins, but they would blacken due to the wine and therefore looked like silver. The two basins were perforated at the bottom with two thin perforated nose-like protrusions. One of the basins, used for the wine libation, had a perforation that was broad, and one, used for the water libation, had a perforation that was thin, so that the flow of both the water and the wine, which do not have the same viscosity, would conclude simultaneously. The basin to the west of the altar was for water, and the basin to the east of the altar was for wine. However, if one poured the contents of the basin of water into the basin of wine, or the contents of the basin of wine into the basin of water, he fulfilled his obligation, as failure to pour the libation from the prescribed location does not disqualify the libation after the fact. Rabbi Yehuda says: The basin for the water libation was not that large; rather, one would pour the water with a vessel that had a capacity of one log on all eight days of the Festival and not only seven. And the appointee says to the one pouring the water into the silver basin: Raise your hand, so that his actions would be visible, as one time a Sadducee priest intentionally poured the water on his feet, as the Sadducees did not accept the oral tradition requiring water libation, and in their rage all the people pelted him with their etrogim.

4:10 Rabbi Yehuda continues: As its performance during the week, so is its performance on Shabbat, except that on Shabbat one would not draw water. Instead, on Shabbat eve, one would fill a golden barrel that was not consecrated for exclusive use in the Temple from the Siloam pool, and he would place it in the Temple chamber and draw water from there on Shabbat. If the water in the barrel spilled, or if it was exposed overnight, leading to concern that a snake may have deposited poison in the water, one would fill the jug with water from the basin in the Temple courtyard, as exposed wine or water is unfit for the altar. Just as it is prohibited for people to drink them due to the potential danger, so too, they may not be poured on the altar.

5:1 The flute is played on the festival of Sukkot for five or six days. This is the flute of the Place of the Drawing of the Water, whose playing overrides neither Shabbat nor the Festival. Therefore, if the first Festival day occurred on Shabbat, they would play the flute for six days that year. However, if Shabbat coincided with one of the intermediate days of the Festival, they would play the flute for only five days. One who did not see the Celebration of the Place of the Drawing of the Water never saw celebration in his days.

5:2 This was the sequence of events: At the conclusion of the first Festival day the priests and the Levites descended from the Israelites' courtyard to the Women's Courtyard, where they would introduce a significant repair, as the Gemara will explain. There were golden candelabra atop poles there in the courtyard. And there were four basins made of gold at the top of each candelabrum. And there were four ladders for each and every pole and there were four children from the priesthood trainees, and in their hands were pitchers with a capacity of 120 log of oil that they would pour into each and every basin.

5:3 From the worn trousers of the priests and their belts they would loosen and tear strips to use as wicks, and with them they would light the candelabra. And the light from the candelabra was so bright that there was not a courtyard in Jerusalem that was not illuminated from the light of the Place of the Drawing of the Water.

5:4 The pious and the men of action would dance before the people who attended the celebration, with flaming torches that they would juggle in their hands, and they would say before them passages of song and praise to God. And the Levites would play on lyres, harps, cymbals, and trumpets, and countless other musical instruments. The musicians would stand on the fifteen stairs that descend from the Israelites' courtyard to the Women's Courtyard, corresponding to the fifteen Songs of the Ascents in Psalms, i.e., chapters 120–134, and upon which the Levites stand with musical instruments and recite their song. And this was the ceremony of the Water Libation: Two priests stood at the Upper Gate that descends from the Israelites' courtyard to the Women's Courtyard, with two trumpets in their hands. When the rooster crowed at dawn, they sounded a tekia, and sounded a terua, and sounded a tekia. When they who would draw the water reached the tenth stair the trumpeters sounded a tekia, and sounded a terua, and sounded a tekia, to indicate that the time to draw water from the Siloam pool had arrived. When they reached the Women's Courtyard with the basins of water in their hands, the trumpeters sounded a tekia, and sounded a terua, and sounded a tekia. When they reached the ground of the Women's Courtyard, the trumpeters sounded a tekia, and sounded a terua, and sounded a tekia. They continued sounding the trumpets until they reached the gate through which one exits to the east, from the Women's Courtyard to the eastern slope of the Temple Mount. When they reached the gate through which one exits to the east, they turned from facing east to facing west, toward the Holy of Holies, and said: Our ancestors who were in this place during the First Temple period who did not conduct themselves appropriately, stood "with their backs toward the Sanctuary of the Lord, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel 8:16), and we, our eyes are to God. Rabbi Yehuda says that they would repeat and say: We are to God, and our eyes are to God.

5:5 One sounds no fewer than twenty-one trumpet blasts in the Temple, and one sounds no more than forty-eight. The mishna elaborates: Each day there were twenty-one trumpet blasts in the Temple: Three blasts were sounded for the opening of the gates in the morning, nine for the daily morning offering, and nine for the daily afternoon offering, totaling twenty-one. And on a day when

the additional offerings were sacrificed, e.g., the New Moon, with the additional offerings they would add nine additional blasts. And on Shabbat eve they would add six blasts sounded adjacent to the onset of Shabbat: Three to stop the people from their labor, as the blasts inform the people that Shabbat is approaching and they stop working, and three at the onset of Shabbat to demarcate between sacred and profane. On Shabbat eve during the festival of Sukkot, there were forty-eight blasts. How so? Three in the morning for the opening of the gates; three for the upper gate; and three for the lower gate; and three for the filling of the vessel with water, as described in the sequence of the ritual of drawing the water for the water libation (48b); and three when pouring the water libation upon the altar; nine for the daily morning offering; and nine for the daily afternoon offering; and nine for the additional offerings; three to stop the people from work; and three more to demarcate between sacred and profane, totaling forty-eight blasts.

5:6 On the first Festival day of Sukkot there were thirteen bulls, two rams, and one goat there. The mishna proceeds to discuss the division of labor for the Festival offerings among the twenty-four priestly watches, all of which serve in the Temple on the pilgrimage Festivals. The sixteen offerings mentioned above were divided among sixteen priestly watches, one offering per watch. Fourteen sheep remained to be divided among the eight remaining watches. On the first day of the Festival, six of the eight remaining watches sacrifice two sheep each for a total of twelve, and the remaining two watches sacrifice one sheep each. On the second day of the Festival, i.e., the first day of the intermediate days, when twelve bulls were sacrificed, fifteen of the priestly watches sacrifice the bulls, rams, and goat, five of the remaining watches sacrifice two sheep each, and the remaining four watches sacrifice one sheep each. On the third day of the Festival, when eleven bulls were sacrificed, fourteen of the priestly watches sacrifice the bulls, rams, and goat, four of the remaining watches sacrifice two sheep each, and the remaining six watches sacrifice one sheep each. On the fourth day of the Festival, when ten bulls were sacrificed, thirteen of the priestly watches sacrifice the bulls, rams, and goat, three of the remaining watches sacrifice two sheep each, and the remaining eight watches sacrifice one sheep each. On the fifth day, when nine bulls were sacrificed, twelve watches sacrifice the bulls, rams, and goat, two of the twelve remaining watches sacrifice two sheep each, and the remaining ten watches sacrifice one sheep each. On the sixth day, when eight bulls were sacrificed, eleven watches sacrifice the bulls, rams, and goat, one of the remaining watches sacrifices two sheep, and the remaining twelve watches sacrifice one sheep each. On the seventh day they are all equal and bring one offering each. On the eighth day, when there was a completely different configuration of offerings, they returned to the standard lottery system used to determine which of the priestly watches would sacrifice the offerings, as they did on the other pilgrimage Festivals, which do not have as many offerings as does Sukkot. They said about the ordering of the priestly watches: One who sacrificed bulls today will not sacrifice bulls tomorrow; rather, they will sacrifice one of the other types of offerings. They rotate, so that each of the watches will have the opportunity to sacrifice bulls as well as other animals.

5:7 At three times during the year, all twenty-four priestly watches have equal status, in that all receive a share in the Temple service independent of the standard order of the watches and all receive a share in the accompanying gifts of the priesthood: In the portions of the offerings of the Festivals sacrificed on the altar and in the distribution of the shewbread on Shabbat during the Festivals. On Shavuot that coincides with Shabbat, when the two loaves offered on Shavuot would be distributed together with the distribution of the shewbread, the priest charged with the distribution says to each priest: Here is matza from the shewbread for you, and here is leavened bread from the two loaves for you. The principle is that the priestly watch whose time is fixed during the Festival sacrifices the daily offerings during the Festival, as well as vow-offerings, free-will offerings, and all other communal offerings. And that watch sacrifices all of them even during the Festival, when other aspects of the service are shared by all the watches. In the case of a Festival that occurs adjacent to Shabbat, both when it occurs preceding it and when it occurs following it, all the watches that arrived early or remained late to serve in the Temple were of equal status in the distribution of the shewbread on that Shabbat.

5:8 If one day happened to separate between the Festival and Shabbat, the watch whose time was scheduled would take ten of the twelve loaves of shewbread, and the watch that was detained after the Festival because there was insufficient time to get home before Shabbat takes two loaves. And during the rest of the days of the year, when the changing of the watches takes place on Shabbat, the incoming watch takes six loaves and the outgoing watch takes six loaves. Rabbi Yehuda says: The incoming watch takes seven loaves and the outgoing takes five. The standard procedure was that the members of the incoming watch divide the shewbread in the north section of the courtyard, and the outgoing watch in the south. However, there was one exception: The watch of Bilga, due to a penalty imposed upon it, always divides the shewbread to its members in the south, even when it is the incoming watch. And its ring used to facilitate slaughter of the animals was fixed in place, rendering it useless, and its niche among the niches in the wall of the Chamber of Knives, where the priests would store their knives and other vessels, was sealed.