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SYNOPSIS OF SUBJECTS
OF
VOLUME VII.--TRACT SUCCAH. [1](#)

CHAPTER I.

MISHNA I. About the legal height and width of the booth which is to be used during the seven days of Tabernacles. What was to be done when it was higher or lower than the prescribed size? If one has placed four poles and roofed them, how is the law? The different opinions of R. Jacob and the sages on this point. Whence is deduced from biblical passages the size prescribed by the sages? Did the Shekhina descend from heaven to earth; and also Moses and Elijah, did they ascend to heaven, or not? And in the latter case, how are to be explained the passages which state that they did? The ells which are mentioned in the Scriptures, how many spans did they contain? When there is a difference in the biblical passages between the Massorah (*i.e.*, how they are written) and the reading of it, what must be considered for practice? How shall the Succah be considered--as a temporary or permanent dwelling? The booths of potters or watchmen, can they be used for a legal Succah? [1-10](#)

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Succah with boards, the size of same, and how they are to be laid. What is to be done if small rafters, over which is no ceiling, are to be used for a booth. The difference of opinion between the schools of Shammai and Hillel, and R. Jehudah and R. Meir, [10-19](#)

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the explanation of it, p. 35, footnote). What happened to the same when he took his rest in Upper Galilea, and was asked thirty Halakhas about the law of the Succah. What was said of Rabban Johanan b. Zakkai the Master of R. Eliezer, of all his habits and customs, and that R. Eliezer his disciple conducted himself similarly. About the eighty disciples of Hillel the Elder. Who was the greatest of all, and who the least, and what was said about the latter. What the Elders of the schools of Shammai and Hillel said when they visited R. Johanan b. Hahoronith, and found him sitting with his head and the greater part of his body in the booth, and the table was in the house. How is it with women, slaves, and minors--are they exempt from the Succah? What shall be the age of a minor to be considered so? What Shammai the Elder did when his daughter-in-law gave birth to a son during the Feast of Tabernacles. How the Succah shall be used during the seven days of the festival as a regular domicile, and the house as an occasional abode. How is it when it rains? Where the finest vessels and utensils must be kept during the

time of Tabernacles, and which of the inferior of them are allowed to be kept in the Succah. What R. Joseph did when a wind blew the chips of the covering into the dish, when he was sitting in the Succah, and what Abayi asked him. What an eclipse of the sun means to the whole world. When the sun and the moon are eclipsed, it is an ill omen to the enemies of Israel, so maintains R. Meir. On account of four things the sun is eclipsed. For four things the property of householders becomes annihilated, [33-41](#)

CHAPTER III.

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what is to be called its own kind? The objection of R. Meir, who relates that the inhabitants of Jerusalem tied a Lulab with gold lace, and what the sages answered to this. What Rabba said to the men who tied the Hoshanoth for the exilarch. How to prevent an intervention between the Lulab and the other things which are to be tied with it. The myrtle bough used for religious duties--may it be smelled, or not? And how is it with the citron? With what hands the Lulab and the citron must be handled. Why do we pronounce the benediction on the Lulab only? When must the Lulab be shaken? How is it to be shaken? What is the law if one is on the road and has no Lulab? When is Hallel to be read? Who must read it? From what chapters of the Psalms the Hallel is said. What the reader shall say, and what the congregation shall answer in the saying of Hallel. What verses are to be repeated in Hallel, [50-56](#)

MISHNAS VIII. to XI. What is the law when one buys a Lulab from a common man in the Sabbatical year. Is a citron equal to a tree in all respects? Does the fruit of the Sabbatical year become exchanged, if it is done in the manner of buying and selling? The Sabbatical year holds the money exchanged for its fruits. May both the fruit of Sabbatical year and of second tithe be exchanged for wild game, cattle, and fowl, when they are alive or slaughtered? How the Lulab was used in the second Temple, and in the country at that time, and what R. Johanan b. Zakkai

has ordained after its destruction. When the first day of Tabernacles falls on a Sabbath. What happened to Rabban Gamaliel, R. Elazar b. Azariah, and R. Aqiba when the former bought a citron for a thousand Zuz, and what he did with it. What R. Elazar b. Zadok relates how the custom of the men of Jerusalem was. When the Lulab may be put in water, when water may be added, and when it must be changed. At what age a minor has to shake the Lulab, to perform the duties of Tzitzith, Tefilin, and his father to teach him the Torah, and to read with him the Shema, [56-61](#)

CHAPTER IV.

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MISHNAS II. to IV. How was the commandment to take the willow fulfilled in Jerusalem? What was said when they went around the altar with the willow? The saying of R. Simeon b. Jochai, that he could exempt the whole world from the day of judgment, since he was born till that time, etc. Must the benediction on the Lulab be pronounced all the seven days, or on the first day only? Shall the benediction of the time be pronounced with the Lulab and the Succah, and when? Come and see: The usages of the Holy One, blessed be He, are not as the usages of human beings. Can the citron be eaten during the seven days, or on the eighth day only? The difference

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of opinion between the Tanaim and Amoraim, if the ceremony of the willow is based upon a tradition of the prophets, or it is only a custom of theirs. Must the benediction of the time be pronounced on the eighth day of the Tabernacles, which is a separate holiday? The Hallel and the enjoying of the peace-offerings were for eight days. How so? How was the pouring out of the water? Why the people called out to him who poured out the water "Raise thy hand." Why were the holes of the two silver basins of which the wine and water were poured out not equal in size? The saying of R. Elazar, that the doing of charity is greater than all the sacrifices. Charity is rewarded only in accordance with the kindness with which it is done. in three things is the bestowing of favors greater than charity, [66-75](#)

CHAPTER V.

MISHNAS I. and II. The difference of opinion about the music of the sacrifices, if it was instrumental or vocal. How pious and distinguished men danced before the people with lighted flambeaux in their hands, and what they said. After reaching the gate they turned westward; what they said about their ancestors and themselves. The beauty of the Temple which was rebuilt by Herod the Great, and the advice which the sages gave to him. The beauty of the diuplustin (double portico) of Alexandria in Egypt, all that it contained, the seventy-one golden chairs for the Sanhedrin, and how all this was destroyed by Alexander of Macedonia. The

separate places for males and females in the Temple, and how they were changed in order to prevent levity. About the lamentation of the death of Messiah ben Joseph, and the death of the evil angel. The tradition of the two Messiahs, ben Joseph and ben David, and the different explanations of the verse Zechariah, vii. 10, according to the believers of the old tradition and the believers of the Messiahship of Christ. About the evil angel--how he appears in the beginning and how he grows in the nature of human beings. What the Messiah ben David will ask of the Lord. The seven names of the evil angel. The evil angel is hidden in man's heart. How he tempts scholars more than any one else. How Abayi watched a man and a woman who went on the road. What one shall do when the hideousness has attacked him. The three verses of the Scriptures which clear Israel on the judgment day. Who are meant by the four carpenters mentioned in Zechariah, ii. 3? Who are the seven shepherds and the eight anointed men mentioned in Micah, v. 4? The four lads who held jars of oil containing 120 lugs. Was it in all 120 lugs, or did each jar contain so much? Who said: Well be to our youth which does not disgrace our age? and who said *vice versa*? What Hillel the Elder said when he was engaged in the enjoyment of the pouring of the water. For what purpose the fifteen songs of degrees were said by David. What is the meaning of "we belong to God" and "we raise our eyes to God"? [76-85](#)

MISHNAS III. to VI. How many times was the trumpet blown in the Temple every day, and how many on the festivals? The different opinions of the Tanaim about this point. When was the maximum of forty-eight times blown? For what purpose were the seventy bullocks offered on the seven days of the Feast of Tabernacles? And for what purpose was the one bullock offered [Numb. xxix. 36]? Three times in the year all the

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twenty-four orders of priests were alike entitled to share the pieces of offerings of the festival, and in the shewbread, for what purpose? Whence do we deduce that all the orders of priests had equal shares in the offerings; that were said to be sacrificed on the festivals? If a festival falls before or after a Sabbath, all the twenty-four orders share alike in the shewbread. What is meant by before or after? About the order of Bilgah, when Miriam his daughter becomes an apostate, and what she said when the enemy entered the sanctuary, and what was done to the whole order, [85-92](#)

Footnotes

[v:1](#) See Introduction to Synopsis in Tract Sabbath, Vol. I., p. xxix., also note at end of Synopsis in Vol. V.

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