

## **Food**

### **For body and soul**

#### **Jewish life revolves around food**

- **Summary of holidays: They tried to kill us, we won, let's eat (or not)**
  - Rosh Hashanah -- Feast
  - Tzom Gedalia -- Fast
  - Yom Kippur -- More fasting
  - Sukkot -- Feast
  - Hoshanah Rabbah -- More feasting
  - Simchat Torah -- Keep feasting
  - Month of Heshvan -- No feasts or fasts for a whole month. Get a grip on yourself.
  - Hanukkah -- Eat potato pancakes
  - Fast of Tenth of Tevet -- Do not eat potato pancakes
  - Tu B'Shevat -- Feast
  - Fast of Esther -- Fast
  - Purim -- Eat pastry
  - Fast of the First-Born -- Fast
  - Pessah -- Do not eat pastry
  - Shavuot -- Dairy feast (cheesecake and blintzes)
  - 17th of Tammuz -- Fast (definitely no cheesecake or blintzes)
  - Tish'a B'Av -- Very strict fast (don't even think about cheesecake or blintzes)
  - Month of Elul -- End of cycle [summary drawn from Internet]

#### **What is the origin of eating dairy on Shavuot?**

- **Earliest source: Kol Bo** [13th century work on Jewish Law, probably by Rabbi Aharon ben Ya'aqob HaKohen of Lunel (1262-1325) first printed in Naples, 1490]:

There is an established custom to eat honey and milk on Shavuot since the Torah is compared to honey and milk as it is written, 'Honey and milk are under your tongue' (Song of Songs 4:11).
- John Cooper, "Eat and be Satisfied: A Social History of Jewish Food" (Aronson, 1994):
  1. "According to Kalonymos ben Kalonymos, the 14th century Jews of Provence used to eat a specially prepared honey cake in the shape of a

ladder on Shavuot. Later in Germany the cake was made with 7 rungs, symbolizing the 7 spheres rent by the Almighty when He descended to give the Law. So, too, the earlier 13th century Provence philosopher Jacob ben Abba Mari Antoli asserted that it was customary for Jews to partake of milk and honey on Shavuot, as these foods were compared with the sustenance derived from the Torah... In central and eastern Europe dairy foods replaced the honey cake of Provence on Shavuot, partly because there was an abundance of milk at this time of the year, and partly because dairy dishes were the standard festive food at [that time of year] in several parts of Germany."

- Mystical:
  - 2.** Why is Torah likened to honey and milk? Honey comes from a bee, which is not kosher, and milk comes from a live animal whose meat is forbidden until the animal is slaughtered. Both honey and milk, therefore, allude to the power of Torah which can transform a sullied soul into one of holiness and purity (from Chag HaShavuot published by Yad L'Achim).
- Gematria of milk (chalav) is 40:
  - The 3 sets of 40 days that Moses spent on Mount Sinai.
  - Also, 40 generations from Moses (who recorded the Written Torah) to Ravina and Rav Ashi (who wrote the final version of the Oral Torah, the Talmud).
  - Also, Talmud begins and ends with mem, gematria 40.
- Mount Sinai also known as Har Gav'nunim, the mountain of majestic peaks.
  - ‘Cheese’ is gevinah, same root.
  - Also, gematria of gevina (cheese) is 70, corresponding to the "70 faces of Torah." ['Shiv'im panim laTorah', in Midrash, Numbers Rabbah 13:15; 'ayin' = eye = 70]
- Torah likened to milk:
  - 3.** Talmud, Sotah 12b
    - [After baby Moses was rescued from the waters, on Shavuot] his sister [Miriam] said to Pharaoh's daughter, Shall I go and call a nurse of the Hebrew women? [Ex. 2:7]
    - Why just 'of the Hebrew women'?
    - It teaches that they handed Moses about to all the Egyptian women but he would not suck. He [God] said: Shall a mouth which will speak with the Shechinah suck what is unclean!
    - That is what is written: 'Whom will He teach knowledge etc.'? [Isa. 28:9] - To whom will He teach knowledge and to whom will He make the

message understandable? To them that are weaned from the milk, and drawn from the breasts.

- Torah not given yet to Israelites in desert, so laws of shechita (ritual slaughtering of animals) not known. To be on safe side, they ate simple dairy meals to mark the occasion.
- Receiving the Torah was like being born again, so we celebrate by eating baby food, namely milk.
- Torah (Numbers 28.26) says: "Minchah chadashah l'HaShem be-Shavuotekhem" ('On your holiday of Shavuot, when you offer new grain to God'). The initials of the four Hebrew words spell 'me-halav' (from milk), so we eat dairy on Shavuot.

## **Sephardim differ somewhat**

-Rabbi Obadiah Yosef (ex Chief Sephardic Rabbi of Israel), 1964:

Our custom is to eat some dairy and after rinsing out our mouths we eat meat. It is a mitzvah to eat meat on Yom Tov to fulfill the obligation of being happy on the holiday, because there is no happiness unless there is meat!

The meat meal follows the milk meal. These two meals represent the two loaves of bread, formerly offered in the "bikkurim" offering at the Temple service.

-Talmud, Makkot 23b: The Torah has 365 negative commandments, corresponding to the 365 days of the year. Zohar: It is one for one.

-Which is Shavuot? Torah says (Exodus 34:26): "Bring Bikkurim (first fruits) to the God's Holy Temple; don't cook a kid in its mother's milk". Why these two side by side? First day for bringing Bikkurim is Shavuot (Torah: Shavuot is Chag haBikkurim, "the holiday of Bikkurim"). So, second half of that verse is the negative commandment corresponding to Shavuot.

-Thus on Shavuot we eat two meals, one of milk and one of meat, taking care not to mix the two. We do not use the same loaf of bread for a meat meal and then later at a milk meal, lest some of the meat splatters on the bread. The two meals represent the two loaves offered in the Temple on Shavuot.

-Jews of Aleppo, Syria: Eat a light dairy meal on the first night to facilitate staying up all night studying.

-Jews of Egypt: Eat geese in a local herb soup called Molokheyya.

-Serve the seven species of produce native to Israel -- barley, wheat, dates, figs, olives, grapes and pomegranates. Rabbis: They contain 613 seeds.

## **Dairy custom is not ancient**

### **4. Pesachim 68b:**

On Shavuot, Rabbi Yosef would say 'Prepare me a third-born calf [the best], saying. 'If it were not for the influence of this day, how many Yosefs would there be in the market place! (I would be just an ordinary person, not learned in Torah, which was given on this day).

### **5. Hagigah 8b:**

R. Johanan said: If a man set aside ten beasts for his festal-offering, [and] he offered five the first day of the festival, he may offer the other five on the second day of the festival.

## **Rejoicing with meat and wine**

Sages: "En Simchah Ella BeBassar VeYayin" --"There is no happiness except with meat and wine."

Exceptions:

-Must eat dairy only on the 9 days prior to Tisha B'Av. (Except on Shabbat).

-Mourners may not consume meat or wine.

Personal preference, custom, or halacha?

Internet says only that "the chachamim" said that.

Encyclopedia Judaica (below) says it's from Talmud, Pesachim 109a. But it doesn't exactly say that:

### **6. Pesachim 109a**

Our Rabbis taught: A man has the duty to make his children and his household rejoice on a Festival, for it is said,

'And you shall rejoice in your feast [of Sukkot], [you and your son, and your daughter, and your man-servant, and your maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within your gates]' [Deut. 16:14].

-With what does he make them rejoice? With wine.

-R. Yehudah said: Men with what is suitable for them, and women with, what is suitable for them.

-Men with what is suitable for them: with wine.

-And women with what? R. Yosef recited: in Babylonia, with colored garments; in Eretz Yisrael, with ironed lined garments.

It was taught, Rabbi Yehudah ben Bathyra said: When the temple was in existence there could be no rejoicing save with meat, as it is said, 'And you shall sacrifice peace-offerings, and shall eat there; and you shall rejoice before the Lord your God' (Deut. 27:7). But now that the Temple is no longer in existence, there is no rejoicing save with wine, as it is said, 'wine gladdens the heart of man' (Ps. 104:15).

## Resolution

### 7. Shabbat 119a:

The sons of R. Papa b. Abba asked R. Papa: We have meat and wine every day, so how shall we mark a change? He answered: If you are accustomed to [dine] early, postpone the meal, if you are accustomed to [dine] late, have the meal earlier.

-Key: *Do something different for Shabbat and the holidays.*

-Don't force yourself to eat meat or drink wine if you don't really enjoy it. (And if they hurt you, no question that you should not eat them – pikuach nefesh)

## Meat and Judaism

### 8. Encyclopedia Judaica:

MEAT (Heb. *bassar*), the flesh of animals permitted for consumption. (For its meaning as human flesh and symbolic connotation see *Flesh*.) The Talmud points out (Sanh. 59b) that according to the biblical account the consumption of meat was forbidden from Adam until Noah (Gen. 1:29) and was specifically permitted first to Noah (*ibid.* 9:3). Apart from this, however, there is no suggestion of vegetarianism in the Bible.

-On the other hand, meat is never included among the staple diet of the children of Israel, which is confined to agricultural products, of which the constantly recurring expression in the Bible is "grain and wine and oil" (Deut. 11:14), or the seven agricultural products enumerated in Deuteronomy 8:8. (It has however been suggested that Deuteronomy 11:15 refers to the eating of meat.) In point of fact, meat was regarded in the Bible as a luxury for which the children of Israel would yearn "when the Lord enlarges your territory" (Deut. 12:20), and the lusting of the children of Israel after the "fleshpots of Egypt" (Ex. 16:3 and Num. 11:4) was regarded as highly reprehensible.

-From Deuteronomy 12:20, R. Ishmael (Hul. 16b17a) deduces that during their sojourn in the wilderness the children of Israel were permitted to eat only meat from an animal which had actually been sacrificed and that it was only when they entered the land of Israel that "meat of desire," i.e., the meat of all permitted animals, could be eaten as desired without the animal being sacrificed.

- R. Akiva, however, interprets it to mean that in the wilderness any method of killing an animal, even stabbing (*nehirah*) was permitted, but that after their entry into the land only the meat of animals which had been slaughtered by *shehitah* could be eaten. All agree, however, that the reference is only to "cattle" which could be offered as sacrifices, but that the meat of "beasts" (nondomesticated animals, the "gazelle and the hart") was freely permitted (cf. Deut. 12:22).
- That the flesh of birds was permitted is clear from Exodus 16:13 and Numbers 11:31-33.
- The only limitation on the consumption of meat to non-Jews ("the children of Noah") is the prohibition against meat cut from a living animal (based on Gen. 9:4; see Noachide Laws).
- For Jews however only the flesh of "clean" animals was permitted, and that, only after *shehitah* and the removal of forbidden blood and fat.
- The seething of meat in milk was forbidden (Ex. 23:19 et al.) and interpreted to include eating meat and milk together or deriving any benefit from it. It has been suggested that this prohibition is because such practices were connected with heathen fertility rites (Maim. *Guide* 3:48; see Dietary Laws).
- In the Talmudic period, meat was regarded as the diet of the well-to-do, and as a feature of festive occasions rather than a staple diet.
- It was regarded as obligatory only on Sabbaths and festivals since "there is no joy without meat and wine" (Pes. 109a). The immensely wealthy Eleazar b. Azariah laid it down that only a person who possesses 100 *maneh* may eat meat daily; otherwise it should be eaten only on the Sabbath. In the amoraic period, however, it seems to have become more common. In Erez Israel, R. Johanan said that owing to the prevailing physical weakness, "whoever has a penny in his pocket should run to the shopkeeper" (to buy meat daily), while the Babylonian Nahman said that one should even buy it on credit (Hul. 84a).
- Its nutritive value was recognized. It was specially recommended for pregnant women as they would thus have robust children (Ket. 60b61a).
- On the basis of homiletical exposition of Leviticus 11:46, R. Judah ha-Nasi suggested that only those engaged in the study of the Torah were permitted to indulge in meat (Pes. 49b).
- Poultry was more highly regarded as a delicacy than meat, and meat than fish (Num. R. 21:25). Of poultry the most delectable was the chicken, of meat, the ox (BM 86b).
- Among the things to be avoided by a convalescent, since they "bring on his sickness again in a severe form," are "beef, fat meat, roast meat, and poultry" (Ber. 57b).
- As the consumption of meat was associated with joy, abstention from it was a symbol of mourning. For the same reason meat is not eaten by a mourner on the day of burial or in the period of national mourning from the first until the Ninth of Av (Sh. Ar., OH 551:9).
- After the destruction of the Temple there were those who sought to adopt asceticism, including abstention from meat, but it was strongly opposed (BB 60b).

## **Rabbis should issue decrees only if majority can follow them**

### **9. Talmud, Baba Bathra 60b**

Our Rabbis taught: When the Temple was destroyed for the second time [in 70 CE], large numbers in Israel became ascetics, binding themselves neither to eat meat nor to drink wine.

*[Discussion: Why is this response common?]*

-R. Joshua got into conversation with them and said to them: My sons, why do you not eat meat nor drink wine?  
 -They replied: Shall we eat flesh which used to be brought as an offering on the altar, now that this altar is in abeyance? Shall we drink wine which used to be poured as a libation on the altar, but now no longer?  
 -He said to them: If that is so, we should not eat bread either, because the meal offerings have ceased.  
 -They said: [That is so, and] we can manage with fruit.  
 -We should not eat fruit either, [he said,] because there is no longer an offering of firstfruits.  
 -Then we can manage with other fruits [they said].  
 -But, [he said,] we should not drink water, because there is no longer any ceremony of the pouring of water [Simchat Bet HaShoevah, ancient ceremony on Sukkot – see attached].  
 -To this they could find no answer, so he said to them: My sons, come and listen to me. Not to mourn at all is impossible, because the blow has fallen. To mourn too much is also impossible, because we do not impose on the community a hardship which the majority cannot endure...

-The Sages therefore have ordained thus.

-A man may stucco his house, but he should leave a little bare.  
 (How much should this be? R. Joseph says, A cubit square; to which R. Hisda adds that it must be by the door.)

-A man can prepare a full-course banquet, but he should leave out an item or two. (What should this be? R. Papa says: The hors d'oeuvre of salted fish.)

-A woman can put on all her ornaments, but leave off one or two.  
 (What should this be? Rab said: [Not to remove] the hair on the temple. [Which was usually removed as a mark of elegance])

For so it says,

'If I forget you, O Jerusalem, let my right hand forget her cunning.  
 If I do not remember you, let my tongue cleave to the roof of my mouth; if I do not set Jerusalem above my highest joy. [Ps. 137:5-6.] ...

Whoever mourns for Zion will be privileged to behold her joy, as it says, 'Rejoice with Jerusalem, [and be glad with her, all you who love her; rejoice for joy with her, all you who mourn for her]' [Isa. 66:10].

-It has been taught: R. Ishmael ben Elisha said: Since the day of the destruction of the Temple we should by rights bind ourselves not to eat meat nor drink wine, only we do not lay a hardship on the community unless the majority can endure it. And from the day a Government came into power which issues cruel decrees against us and forbids to us the observance of the Torah and the precepts [persecution instituted by the Emperor Hadrian after the revolt of Bar Kochba, in 135 CE] and does not

allow us to enter into the 'week of the son' [the rite of circumcision] (according to another version, 'the salvation of the son'), we ought by rights to bind ourselves not to marry and beget children, and the seed of Abraham our father would come to an end of itself. However, let Israel go their way: it is better that they should err in ignorance than presumptuously. [And therefore we do not tell them this, since in any case they would go on marrying and begetting children anyway].

*[Discussion: Strange observation]*

## **Do not mix different forms of rejoicing**

*Principle: “En me'arvin simchah besimchah” — one may not mix two sources of rejoicing*

### **10. Talmud, Chagigah 8a-b**

Our Rabbis taught: [It is written], 'And you shall rejoice in your feast.' This includes all kinds of rejoicings [i.e., any type of meat will do.]

-Hence the Sages said: Israelites may fulfill their obligation with vow-offerings, freewill-offerings and tithe of cattle; and the priests with sin-offering and guilt-offering, and with firstlings, and with the breast and the shoulder.

-One might think also with bird-offerings and meal-offerings, [but] Scripture teaches: "And you shall rejoice in your feast" only with those [offerings] from which the festal-offering can be brought. These, then, are excluded since the festal-offering cannot be brought from them.

R. Ashi said: It is to be deduced from [the expression]. "And you shall rejoice"; these, then, are excluded because there is no [festive] joy in them.

-But what does R. Ashi do with [the expression]. "in your feast". [It seems redundant.] To intimate what R. Daniel b. Kattina learnt. For R. Daniel b. Kattina said that Rab said: Whence [is it derived] that weddings may not take place during the Intermediate Days of a festival [Chol Hamoed]? Because it is said: "And you shall rejoice in your feast", but not in your wife.

### **11. Talmud, Mo'ed Katan 8b**

Mishnah. One may not take a wife during the festival [week], whether a virgin or a widow, nor effect a levirate marriage, as it is a rejoicing for the groom; but one may remarry his divorced wife.

Gemara.

[A rejoicing for the groom]. And if it is a rejoicing for him, what is amiss?

-Said Rab Judah, as reporting Samuel, and so said R. Eleazar, as reporting R. Oshaia; and some say, R. Eleazar, as reporting R. Hanina: - It



is [barred], because one 'rejoicing' may not be merged in another 'rejoicing'.

-Rabbah son of R. Huna said: It is [barred] because he abandons the 'rejoicing' of the festival and busies himself with that of his wife.

-Said Abaye to R. Joseph: That explanation of Rabbah son of R. Huna is the same as that given by Rab. For R. Daniel b. Kattina reporting Rab, said, Whence [is the ruling] that 'one may not take a wife during the festival [week]'? For it is said, 'And you shall rejoice in your feast', [that is,] in 'your feast', but not with your [new] wife [instead].'

-Ulla said, [It is] because of the exertion [it occasions]. [It prevents you from enjoying the festival.]

-R. Isaac b. Nappaha said, Because it may cause a decline in marriage and parenthood. [If marriages were deferred till the festival season, when people are free, some might never take place at other times. Apart from the congestion that such a practice might cause, others might come to nothing through other causes because of the delay.]

So weddings may not take place on Chol HaMoed because one is obligated to rejoice specifically because of the festival and not because of a new wife.

**“En me’arvin simchah besimchah” — one may not mix two sources of rejoicing**

(Moed Kattan 8b; OC 546:1; EH 64:6; see Rabbi Chagi Preschel, Hapardes 74:4 (July 2000): 23-24, for a discussion on whether this rule applies only to weddings).

-But weddings may take place on Chanukah, Rosh Chodesh and Purim (Shulchan Aruch, OC 696:8).

- In some places, Jews even had a custom to specifically hold weddings on Purim
- Midrash: Jacob and Leah married on Purim
- In 1930, Rabbi Shlomo Zalman Auerbach's wedding took place on Purim so as not to conflict with his yeshivah's learning schedule (Hanoach Teller, And from Jerusalem His Word: Stories and Insights of Rabbi Shlomo Zalman Auerbach zt"l, [New York, 1995], 36).
- Others disagree and recommend not holding weddings on Purim (Magen Avraham and sources cited in Nitei Gavriel, Purim [1986], 170-171).

-No double weddings or double bar-mitzvahs or double birthdays?

## Mixing in Judaism

Judaism seems to be against mixing:

-Don't mix milk and meat

-Don't mix wool and linen (Shaatznez)

-Don't mix holy and secular (Havdalah ceremony separates them)

-Don't mix different kinds of celebration

-My experience: Avoid two-track relationships – you may lose both tracks

Doctor should not be friend, lover should not be business partner, lawyer should not be relative, boss should not be spiritual advisor, client should not be creditor, etc.

# The Laws of Torah Study

Rabbi Moshe Ben Maimon (Rambam, 1135-1204)  
Mishneh Torah, Sefer Ha-mada (Book of Knowledge)

## Chapter Three

1. The people of Israel were given three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty. Aaron acquired the crown of priesthood, as it is written: "It shall be to him, and to his descendants after him, the covenant of a perpetual priesthood" (Numbers 25:13). David acquired the crown of royalty, as it is written: "His line shall endure forever, his throne lasting like the sun before me" (Psalms 89:37). The crown of Torah, however, is designed for all Israel, for it is written: "The Torah which Moses handed down to us is the heritage of the community of Jacob" (Deut. 33:4). Whoever desires it may come and get it.

*Discussion: Sages come first in hierarchy of Israel (see attached)*

2. The Sages said: A scholar, even if [a bastard], has priority over an ignorant High Priest, for it is written: "She [the Torah] is more precious than jewels" (Proverbs 3:15); that is, more than the bejeweled High Priest who entered the innermost sanctuary on Yom Kippur.

3. None of all precepts is equal in importance to Torah study; nay, Torah study excels all the precepts, for study leads to practice. Therefore, study has priority over practice in every respect.

*Discussion: Is study better than practice? Does study lead to practice?*

6. Anyone who has made up his mind to perform this commandment properly, and be invested with the crown of Torah, must not divert his attention to other objectives. He must not intend to acquire Torah, riches and glory at the same time. "This is the way of Torah study: eat bread with salt, drink water by measure, sleep on the bare ground, and live a life of hardship while you toil in the Torah" (Ethics of the Fathers, 6:4).

*Discussion: Why? Does it mean 'Even if you endure hardship for Torah study, it is worth it?' "No mixing" again.*

9. The words of the Torah have been compared to water, as it is written: "Oh every one who thirsts, come to the waters" (Isaiah 55:1). This means to say that just as water does not accumulate on a slope but flows away and gathers in a pond, so the words of the Torah are not to be found in the arrogant and haughty but only in one who is contrite and humble, who sits at the feet of the wise in the dust and removes from his heart lusts and temporal pleasures, doing some work daily, enough to provide for his needs--if he would otherwise have nothing to eat--and devotes the rest of the day and night to the study of Torah.

10. Anyone, however, who makes up his mind to study Torah and not work but live on charity profanes the name of God, disgraces the Torah, obscures the light

of religion, causes harm to himself, and deprives himself of life in the future world; for it is forbidden to derive temporal advantage from the words of the Torah. The sages said: "Whoever makes selfish use of the teachings of the Torah takes his own life." They further told us: "Do not make of them a crown wherewith to magnify yourself, nor a spade wherewith to dig." They urged us strongly moreover: "Love work, and hate arrogance. All Torah study with is not combined with some work must at length fail and occasion sin" (Ethics of the Fathers). The end of such a person will be that he will rob his fellow man.

*Discussion: Rabbis used to work for a living (see list). Sephardic rabbis still do. But Modern Western rabbis live just on being rabbis. In Israel, lots of scholars survive on charity alone.*

11. Anyone who maintains himself by the work of his hands possesses a great virtue, a virtue of the early saints, whereby he will attain all the glory and happiness of both this and the future world, as it is written: "When you eat the fruit of the labor of your hands, you shall be happy and it shall be well with you" (Psalms 128:2). "You shall be happy" in this world, "and it shall be well with you" in the future world, which will be altogether good.

12. Knowledge of the Torah cannot be sustained by one who is indolent, nor can it be acquired by those who combine study with luxurious living and feasting; it can be attained only by one who renounces the world for Torah, and regularly submits to physical discomfort, giving no sleep to his eyes, nor slumber to his eyelids. . . .Whoever studies audibly retains his learning, but one who reads silently forgets speedily.

13. Although it is a religious duty to study day and night, most of a person's knowledge is gained only during night-time. ...Whoever studies Torah at night, a touch of grace lights his face at daytime.

# The hierarchy in Israel

Midrash Rabbah, Numbers 6:1 (NASO)

...We have learned elsewhere [Hor. 13a, below]:

-A Sage takes precedence over a king of Israel, for if a Sage dies there is none to replace him, while if a king of Israel dies -- well, all Israelites are eligible for the kingship.

-A king takes precedence over a High Priest; for it says, 'And the king said to them: Take with you the servants of your lord, etc.' (1Kings 1:33) [David said this to Zadok the High Priest, so the king is the High Priest's 'lord'.]

-A High Priest takes precedence over a prophet; for it says, 'And let Zadok the priest and Nathan the prophet anoint him there' (1Kings 1:34). Zadok is mentioned before Nathan. R. Huna in the name of R. Hanina said: A prophet must bend his hands and feet and sit before a High Priest [in submissive discipleship.] What reason is there for saying so? Because it is written, 'Hear now, O Joshua the High Priest, you and your fellows that sit before you (Zech. 3:8). You might think they were ordinary folk. It is therefore stated, 'For they are men that are a sign' (ib.), and the expression 'sign' can only refer to prophecy; for it says, 'And [the prophet] give you a sign or a wonder (Deut. 13:2). A High Priest anointed with the anointing oil takes precedence over one who is consecrated only by the additional garments. [According to the Talmud (Ker. 5b) the original oil of anointing was 'hidden' by Josiah, after which High Priests were consecrated through their additional vestments. The present passage will refer to one who was consecrated before the oil was hidden and another after the oil was hidden, the first having become infirm, so that both are High Priests simultaneously.]

-A prophet takes precedence over a priest anointed for war.

-One anointed for war takes precedence over a deputy High Priest.

-A deputy takes precedence over a chief of the guard. [A Temple servants -- priests and Levites doing duty in rotation.]

-A chief of the guard takes precedence over the chief of a priests' division. [A subdivision of the former.]

-The chief of a priests' division takes precedence over an amarkal. [One of the seven Temple trustees superintending the cashiers.]

-An amarkal takes precedence over a Temple treasurer.

-A Temple treasurer takes precedence over an ordinary priest.

-An ordinary priest takes precedence over a Levite.

-A Levite takes precedence over an Israelite;

-an Israelite over a bastard;

-a bastard over a natin [a descendant of the Gibeonites, who became proselytes in the time of Joshua];

-a natin over a proselyte;

-a proselyte over an emancipated slave.

[Note: The above starting with the second is an order by rank at birth; now the rabbis radically undercut that principle.]

When does this order of precedence apply? When they are all equal in other respects. But if the bastard was a scholar he takes precedence over an ignorant High Priest. [The disciples] thought that this order of precedence applies to redemption [from captivity], to lifesaving, and to clothing; not, however, to a seat at the academy. R. Abin, however, said: To a seat at the academy also.

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Talmud, Horayoth 13a

A scholar takes precedence over a king of Israel, for if a scholar dies there is none to replace him while if a king of Israel dies, all Israel are eligible for kingship.

A king takes precedence over a High Priest, for it is said, 'And the king said unto them: Take with you the servants of your lord' etc. [1Kings 1:33. David is designated lord in an instruction addressed to Zadok his High Priest.]

A High Priest takes precedence over a prophet, for it is said, 'And let Zadok the priest and Nathan the prophet anoint him there, [1Kings 1:34] Zadok being mentioned before Nathan; and furthermore it is stated, 'Hear now, O Joshua the High Priest, you and your fellows' etc.; [Zech. 3:8.] lest it be assumed that these were common people it was expressly stated, 'For they are men that are a sign', [Zech. 3:8] and the expression "sign" cannot but refer to a prophet as it is stated, 'And [the prophet] give you a sign or a wonder. [Deut. 13:2]

A High Priest anointed with the anointing oil takes precedence over one who is only dedicated by the additional garments.

He who is dedicated by the additional garments takes precedence over an anointed High Priest who has retired from office owing to a mishap.  
An anointed High Priest who has retired from office on account of a mishap takes precedence over one who has retired on account of his blemish.

He who has retired on account of his blemish takes precedence over him who was anointed for war purposes only.

He who was anointed for war takes precedence over the Deputy High Priest.

The Deputy High Priest takes precedence over the amarkal. [They were officers, the "Keepers of the door" (see 2Kings 12:12) drawn from every watch; entrusted with the keys and vessels of the Temple during their particular week of service.]  
What is amarkal? R. Hisda replied: He who commands all.

The amarkal takes precedence over the Temple treasurer.

The Temple treasurer takes precedence over the chief of the watch.

The chief of the guard takes precedence over the chief of the men of the daily watch.

The chief of the daily watch takes precedence over an ordinary priest. The question was raised: In respect of Levitical uncleanness, [The burial, e.g., of a corpse found in a lonely spot where there is no one else to attend to it. ] who takes precedence, the Deputy High Priest or the Priest anointed for War? Mar Zutra the son of R. Nahman replied: Come and hear what has been taught: If a Deputy High Priest or a Priest anointed for War were going on their way and came upon a corpse the burial of which is obligatory upon them, it is better that the Priest anointed for War shall defile himself rather than the Deputy High Priest; for if the High Priest meet with some disqualification the Deputy High Priest steps in to perform the Temple service. Has it not been taught, however, that the Priest anointed for War takes precedence over the Deputy High Priest? Rabina replied: That Baraitha deals with the question of saving life. [The life of the Priest for War is of more importance in a war of defence than the life of the Deputy High Priest.]

MISHNAH. A PRIEST TAKES PRECEDENCE OVER A LEVITE,

A LEVITE OVER AN ISRAELITE,

AN ISRAELITE OVER A BASTARD,

A BASTARD OVER A NATIN,

A NATIN OVER A PROSELYTE, AND

A PROSELYTE OVER AN EMANCIPATED SLAVE.

THIS ORDER OF PRECEDENCE APPLIES ONLY WHEN ALL THESE WERE IN OTHER RESPECTS EQUAL. IF THE BASTARD, HOWEVER, WAS A SCHOLAR AND THE HIGH PRIEST AN IGNORAMUS, THE LEARNED BASTARD TAKES PRECEDENCE OVER THE IGNORANT HIGH PRIEST.

GEMARA. A PRIEST TAKES PRECEDENCE OVER A LEVITE for it is stated 'The sons of Amram: Aaron and Moses; and Aaron wins separated that he should be sanctified as most holy'. [1Chron. 23:13. A priest is a descendant of Aaron.]

A LEVITE takes precedence OVER AN ISRAELITE for it is stated, 'At that time the Lord separated the tribe of Levi' etc. [Deut. 10:8.]

AN ISRAELITE takes precedence OVER A BASTARD for the one is of legitimate birth and the other is not.

A BASTARD takes precedence OVER A NATIN for the one comes from an eligible origin and the other from a non-eligible origin.

A NATIN takes precedence OVER A PROSELYTE for the one was brought up with us in holiness and the other was not brought up with us in holiness.

A PROSELYTE takes precedence OVER AN EMANCIPATED SLAVE for the one was included in the curse ["cursed be", "the first two words of the curse which Noah pronounced against Canaan when he condemned him to slavery (v. Gen. 9:25), which he considered the greatest curse imaginable (Rashi)] and the other was not included in the curse.

THIS ORDER OF PRECEDENCE APPLIES ONLY WHEN ALL THESE WERE IN OTHER RESPECTS EQUAL etc. Whence is this deduced? R. Aha son of R. Hanina replied: From Scripture which states, She [the Torah] is more precious than rubies, [Prov. 3:15] i.e., more precious than the High Priest who enters into the innermost sanctuary.

It was taught, R. Simeon b. Yohai said: It stands to reason that an emancipated slave should take precedence over a proselyte, for the one was brought up with us in holiness and the other was not; but the former was included in the curse while the latter was not. R. Eleazar son of R. Zadok was asked by his disciples: Why are all willing to marry a proselyte while not all are willing to marry an emancipated slave? He answered them: The one was included in the curse while the other was not. Another explanation is that the one is known to protect her chastity while the other is not.



## Occupations of the Sages

### Days of Talmud

Hillel was a woodchopper and welldigger

Shammai was a builder (contractor)

Rabbi Yochanan b. Zakkai was a businessman for forty years

Rabbi Yehoshua b. Chananiah was a blacksmith

Rabbi Meir and Rabbi Chananel were scribes

Rabbi Chanina sold bees' honey

Rabbi Chiyya the Elder, Rabbi Shimon ben Rabbi, and Rabbi Shimon ben Gamliel traded silk at Tyre (Gen. R. 77:2)

Rabbi Yochanan HaSandlar was a shoemaker (HaSandlar = The Sandal-Maker)

Rabbi Yehuda the Baker was... guess what

Rabbi Yosi b. Chalafta was a tanner

Rabbi Yehuda ben Isaiah was known as 'the perfume-maker'

"The world cannot exist without a perfume-maker and without a tanner.

Happy is he whose craft is that of a perfume-maker, and woe to him who is a tanner by trade" (Kiddushin 82b)

Rabbi Yehoshua the Grit-Dealer

Rabbi Shimon P'kuli was a cotton dealer

Rabbi Shmuel b. Shilas was a school teacher

Rabbi Safra and Rabbi Dimi of Nehardea were merchants

Rabbi Abba b. Zavina was a tailor

Rabbi Yosef b. Chiya and Rabbi Yannai owned vineyards

Rabbi Huna was a farmer and raised cattle

Rabbi Chisda and Rabbi Papa were beer brewers

Abba Chilkiyah was a field laborer

Abba Shaul was a gravedigger

Abba Hoshiya was a launderer and stomped olives with Rabbi Chiyya the Elder

Karna was a wine smeller (determined how long wine could last before going bad)

Rabbi Chiya b. Yosef was in the salt business

Rabbi Eleazar ben Rabbi Zadoq and Rabbi Shaul ben Botnit were storekeepers in Jerusalem all their life

Rabbi Eleazar ben Azariah made profit from oil and wine all his life

Abba Bar Abba was a silk merchant; and

His son (Mar) Shmuel was a physician

Many were in the textile industry (Bavot)  
Some had inherited wealth

After Talmud

Rashi was a vintner (grew vineyards and made wine)  
The Rambam and the Ramban were physicians

## Simchat Bet HaShoevah

Special Jewish celebration during the Intermediate days of Sukkot. In the days of the Temple in Jerusalem, a unique service was performed every morning throughout the Sukkot holiday: the Nisuch HaMayim (נסוך המים—lit. "pouring of the water") or Water Libation Ceremony. According to the Talmud, Sukkot is the time of year in which God judges the world for rainfall; therefore this ceremony, like the taking of the Four Species, invokes God's blessing for rain in its proper time. The water for the libation ceremony was drawn from the pool of Shiloah in the City of David, and the joy that accompanied this procedure was palpable. (This is the source for the verse in Isaiah: "And you shall draw waters with joy from the wells of salvation" (Isa. 12:3).

Afterwards, every night in the outer Temple courtyard, tens of thousands of spectators would gather to watch the Simchat Bet HaShoevah (Rejoicing at the Place of the Water-Drawing), as the most pious members of the community danced and sang songs of praise to God. The dancers would carry lighted torches [Rabbi Shimon ben Gamliel juggled eight lighted torches], and were accompanied by the harps, lyres, cymbals and trumpets of the Levites. According to the Mishnah (Tractate Sukkah), "He who has not seen the rejoicing at the Place of the Water-Drawing has never seen rejoicing in his life." Throughout Sukkot, the city of Jerusalem teemed with Jewish families who came on the holiday pilgrimage and joined together for feasting and Torah study.

Nowadays, this event is recalled via a Simchat Bet HaShoevah gathering of music, dance, and refreshments. This event takes place in a central location such as a synagogue, yeshiva, or place of study. Refreshments are served in the adjoining Sukka. Live bands often accompany the dancers. The festivities usually begin late in the evening, and can last long into the night.

In Jerusalem, there is a Simchat Bet HaShoevah at many Hasidic main synagogues on most nights of Sukkos. Particularly the eastern part of Meah Shearim is very busy, with large festivals being held at Karlin, Toldos Aharon, Toldos Avrohom Yitzchok and Breslov. The largest of these is the one at Toldos Aharon. Other places where festivities are held are the main synagogues of Dushinsky and Belz, as well as tens of smaller places around the city.