

מסכת בבא בתרא, י, א

גַּט פְּשׁוּט, עֵדָיו מִתּוֹכוֹ. וּמִקֶּשֶׁר, עֵדָיו מֵאַחוֹרָיו. פְּשׁוּט שֶׁכָּתְבוּ עֵדָיו
מֵאַחוֹרָיו וּמִקֶּשֶׁר שֶׁכָּתְבוּ עֵדָיו מִתּוֹכוֹ, שְׁנֵיהֶם פְּסוּלִים. רַבִּי חֲנִינָא בֶן
גַּמְלִיאֵל אוֹמֵר, מִקֶּשֶׁר שֶׁכָּתְבוּ עֵדָיו מִתּוֹכוֹ, כָּשֵׁר, מִפְּנֵי שֶׁיְכוּל לַעֲשׂוֹתוֹ
כְּפֶשׁוּט. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, הַכֹּל כְּמִנְהַג הַמְּדִינָה:

In an ordinary document, its witnesses are to sign inside it, i.e., on the written side of the paper. In a folded and tied document, its witnesses are to sign on the back of it. With regard to an ordinary document whose witnesses wrote their signatures on the back of it, and a tied document whose witnesses wrote their signatures inside of it, both of these are not valid. Rabbi ?anina ben Gamliel says: A tied document whose witnesses wrote their signatures inside of it is valid, because one can transform it into an ordinary document by untying it. Rabban Shimon ben Gamliel says: Everything is in accordance with regional custom.

מסכת סנהדרין, א, א

דִּינֵי מַמוֹנוֹת, בְּשִׁלְשָׁה. גְּזֵלוֹת וְחֻבְלוֹת, בְּשִׁלְשָׁה. נֶזֶק וְחֻצֵי נֶזֶק, תַּשְׁלוּמֵי
כָּפֹל וְתַשְׁלוּמֵי אַרְבָּעָה וְחֻמְשָׁה, בְּשִׁלְשָׁה. הָאוֹנֵס וְהַמְכַפֵּתָהּ וְהַמוֹצִיא
שֵׁם רַע, בְּשִׁלְשָׁה, דְּבָרֵי רַבִּי מֵאִיר. וְחֻכְמַיִם אוֹמְרִים, מוֹצִיא שֵׁם רַע,
בְּעֶשְׂרִים וּשְׁלֹשָׁה, מִפְּנֵי שֶׁישׁ בּוֹ דִּינֵי נִפְשׁוֹת:

Cases concerning monetary law are adjudicated by three judges. Cases concerning robbery and personal injury are adjudicated by three judges. Cases concerning damage that one is responsible for because he or his property caused the damage are adjudicated by three judges as well. Likewise, cases concerning payment for half the damage, which is paid in the event that an ox whose owner has not been warned that it gored more than two times gores another animal (see Exodus 21:35); cases concerning payment of double the principal by a thief who was caught stealing (see Exodus 22:3); and cases concerning payment of four or five times the principal by a thief who slaughtered or sold a stolen ox or a lamb (see Exodus 21:37) are all adjudicated by three judges. Cases concerning one who rapes or one who seduces a virgin girl, and must therefore pay the girl's father fifty silver shekels (see Deuteronomy 22:29, Exodus 22:15); and cases concerning a defamer who falsely asserts that his wife was not a virgin when she married him, and brings false witnesses who testify that she committed adultery while betrothed

to him and who must therefore pay the girl's father one hundred silver shekels as well as receive lashes (see Deuteronomy 22:13–19): All of these are adjudicated by three judges; this is the statement of Rabbi Meir. And the Rabbis say: Cases concerning a defamer are adjudicated by a court of twenty-three judges, which is the type of court authorized to judge cases of capital law, because this case includes the possibility of becoming a case of capital law. The husband brings witnesses that his wife committed adultery. If she is found guilty, she is liable to receive the death penalty. This punishment applies to the witnesses if they are exposed as conspiring witnesses.

מסכת סוכה, ד, א

לוֹלֵב וְעֵרְבָה, שֵׁשָׁה וְשִׁבְעָה. הַהֲלִיל וְהַשְׂמֻחָה, שְׁמֹנֶה. סֵכָה וְנִסּוּף הַמַּיִם,
שִׁבְעָה. וְהַחֲלִיל, חֲמֵשָׁה וְשֵׁשָׁה:

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.

מסכת יומא, ח, א

יוֹם הַכַּפּוּרִים אָסוּר בְּאֲכִילָה וּבִשְׂתֵיָה וּבְרַחֲצָה וּבְסִיכָה וּבְנִעִילָת
הַסַּנְדֵּל וּבְתַשְׁמִישׁ הַמָּטָה. וְהַמְלֶךְ וְהַכֹּהֵן יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַחֲזִיחַ
תִּנְעַל אֶת הַסַּנְדֵּל, דְּבָרֵי רַבִּי אֶלְיעֶזֶר, וְחֻכְמֵי אוֹסְרֵין:

On Yom Kippur, the day on which there is a mitzva by Torah law to afflict oneself, it is prohibited to engage in eating and in drinking, and in bathing, and in smearing oil on one's body, and in wearing shoes, and in conjugal relations. However, the king, in deference to his eminence, and

a new bride within thirty days of her marriage, who wishes to look especially attractive at the beginning of her relationship with her husband, may wash their faces on Yom Kippur. A woman after childbirth, who is suffering, may wear shoes because going barefoot causes her pain. This is the statement of Rabbi Eliezer. The Rabbis prohibit these activities for a king, a new bride, and a woman after childbirth.

מסכת ברכות, ט, א

הַרוֹאֶה מְקוֹם שֶׁנֶּעֱשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר בְּרוּךְ שֶׁעָשָׂה נִסִּים
לְאַבוֹתֵינוּ בְּמְקוֹם הַזֶּה. מְקוֹם שֶׁנֶּעְקְרָה מִמֶּנּוּ עֲבוֹדַת זָרָה, אוֹמֵר בְּרוּךְ
שֶׁעָקַר עֲבוֹדַת זָרָה מֵאֶרְצֵנוּ:

One who sees a place where miracles occurred on Israel's behalf recites:
Blessed...Who performed miracles for our forefathers in this place. One
who sees a place from which idolatry was eradicated recites:
Blessed...Who eradicated idolatry from our land.