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Sukkah Daf 34

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. The words *brook willows* refer to aravos that grow by a brook whereas a *tzaftzafah* grows in the mountains. (34a1)
2. Hashem desired that the Jewish People should be like an aravah that is taken from many waters but they made themselves to be like a *tzaftzafah* that grows in the mountains. (34a1)
3. An aravah has a red stem, a straight leaf, and its leaves are smooth, whereas a *tzaftzafah* has a white stem, rounded leaves and the edges of its leaves are serrated like a sickle. (34a2)
4. Rav Chisda maintained that three things had a change in name from when the Bais HaMikdash was destroyed, and they are the aravah, the shofar and the *pesorsa*, which is a table. The change in name of aravah and *chilfa* has relevance regarding the willows that are used together with the lulav. The practical difference

between a shofar and *chatzotzarta* is regarding the shofar of Rosh Hashanah. The practical difference between *pesorsa* and *pesora* is regarding one who wishes to sell a table. Abaye maintains that a part of the stomach called the *bei casei* is now called *huvlila* and what was called *huvlila* is now called *bei casei*. The practical difference in this name change is regarding a needle that was discovered in the thick wall of the *beis hakosos*, the reticulum of an animal. Rava bar Yosef maintains that the place that was called Babylonia is now called *Bursif* and the place that was called *Bursif* is now called Babylonia, and the practical difference regarding these names is related to a bill of divorce. (34a2-34a3-34b1)

5. There is a dispute regarding the requirement of quantities for the taking of the four species. Rabbi Yishmael maintains that one must take three hadassim, two aravos, one lulav, and one esrog. The hadassim are valid

even if two of the hadassim are clipped and there is only one hadas that is not clipped. Rabbi Tarfon, however, maintains that even if all three hadassim are clipped, they are valid. Rabbi Akiva maintains that one is only required to take one hadas and one aravah, similar to the requirement of taking one lulav and one esrog. (34b1)

6. We derive that the four species must all be taken together for one to fulfill the mitzvah, because it is said *ulekachtem*, and you shall take, which teaches us that it should be a *lekicha tama*, a complete taking. (34b2)
7. Shmuel maintained that the Halacha follows Rabbi Tarfon who rules that a clipped hadas is valid. Shmuel told the hadassim merchants that they should not raise the prices for hadassim and if they do, he would rule publicly like Rabbi Tarfon that clipped hadassim are valid. The Gemara attempts to prove from Shmuel's threat that he ruled like Rabbi Tarfon, because otherwise Shmuel could have threatened the merchants with a ruling like Rabi Akiva, who maintains that one only requires a single hadas. The Gemara rejects this proof because although the ruling of Rabbi Akiva appears to be more lenient

than that of Rabbi Tarfon, in truth the ruling of Rabbi Akiva is more stringent. The reason for this is because it is easier to find three clipped hadassim than to find one whole hadas. (34b2-34b3)

## INSIGHTS TO THE DAF

### *To Tie the Esrog or not?*

The Gemara derives from the word *ulekachtem*, and you shall take, that the four species are essential to each other, i.e. that one must have all four species available when he is prepared to fulfill the mitzvah. Nonetheless, one is not required to tie the esrog together with the other species, because the verse states *the fruit of a hadar tree, (vekapos) the branches of date palms*, and it does not state *(kapos) and the branches*. This teaches us that one is not required to tie the esrog together with the other three species.

The Shulchan Aruch in Orach Chaim 651:11 rules that one must hold the esrog next to the lulav while waving the species and one must waive them all together.

The Bikkurei Yaakov quotes the Taz who rules that if one ties the lulav together with the esrog, it is invalid because it is said regarding the lulav *kapos* and not *vekapos*.



The Bikkurei Yaakov questions the words of the Taz, because our Gemara merely states that from the fact that the Torah did not write *vekapos* we derive that is not required to tie the esrog even according to the opinion that maintains that one is required to bundle the species. We maintain, however, that one is not biblically required to bundle the species at all, so why should bundling the esrog with the other species be forbidden?

The Bikkurei Yaakov offers other proofs to his thesis and concludes that if one bundles the esrog with the other species, he has fulfilled the mitzvah.

said regarding the Yom Kippur service, *the he-goat will bear upon itself all their iniquities*, and the Medrash states that the word for their iniquities is *avonosam*, which is an acrostic for the words *avonos tam*, the sins of Yaakov, who is referred to as *tam*, the perfect one. Thus, Yaakov is victorious on Yom Kippur when the he-goat, symbolizing Esav, carries away Yaakov's sins, and this victory is reflected in the Jewish People waving the lulav on Sukkos. The statement of the Gemara here is thus complemented by the statement of the Medrashim that the sins of the *tam* are removed and Yaakov is then able to perform a *lekicha tama*, a perfect taking of the lulav.

## DAILY MASHAL

### *A perfect Game*

The Gemara derives from the word *ulekachtem*, and you shall take, that the four species are essential to each other, i.e. that one must have all four species available when he is prepared to fulfill the mitzvah.

It is noteworthy that the Gemara derives this ruling from the word *ulekachtem*. The sefarim write that the festival of Sukkos is corresponding to Yaakov, regarding whom it is said *and Yaakov journeyed to Sukkos*. The Medrash states that on Rosh Hashanah the Jews and the gentiles enter into judgment, and it is not discernable who the victor is until the Jews exit from judgment waving the lulav on Sukkos. It is