

16 Adar II 5774  
March 18, 2014



Sukkah Daf 43

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

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

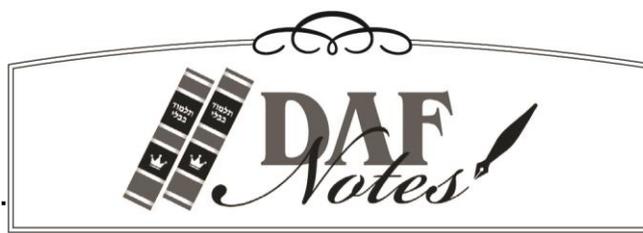
1. There is a concern that one who is not proficient regarding the laws of waving the lulav or reciting the blessing will carry the lulav four amos in the public domain on Shabbos, which is a biblical prohibition. For this reason the Chachamim enacted a decree that when Shabbos occurs on one of the last six days of Sukkos, one does not take the lulav in the Bais HaMikdash. (42b3-43a1)

2. The residents of Eretz Yisroel were permitted to take the lulav even when the first day of Sukkos occurred on Shabbos. The reason for this was because they were aware of the institution of the new month. (43a2)

3. There is a dispute whether one can cut a lulav from a tree or tie the lulav with the other species on Shabbos. Rabbi Eliezer maintains that since it

is said *and you shall take for yourselves on the first day...* the word *bayom*, the first day, teaches us that the preliminaries involved in taking the lulav also override the Shabbos restrictions. The Chachamim, however, maintains that one cannot perform the preliminaries of the lulav on Shabbos, and they use the word *bayom* to teach us that the lulav obligation only applies during the day and not at night. (43a3)

4. The Gemara concludes that the mitzvah of Sukkah applied by day and by night. This is derived by employing a *gezeirah shavah* from the *Miluim*, when Aharon and his sons were inaugurated into the service of the Mishkan, where it is said *and at the entrance of the Tent of Meeting you shall dwell day and night for seven days.* (43a3-43a4-43b1)



5. The taking of the aravah in the Bais HaMikdash when the seventh day of Sukkos occurs on Shabbos was permitted so that everyone would be aware that there is a biblical obligation to take the aravah in the Bais HaMikdash. There was no concern that one would carry the aravah on Shabbos four amos in a public domain because the agents of the Bais Din, the court, would bring the aravos to the Bais HaMikdash. There was also no concern that one would bring the aravos to an expert to learn how to recite the blessing, because only the Kohanim took the aravos, and the Kohanim were knowledgeable regarding the laws of reciting the blessings. (43b1)

6. There is a dispute whether they circled the mizbeiach with the aravah or with the lulav. Abaye maintains that they circled the mizbeiach with the aravah, whereas Rav Yosef maintains that they circled the mizbeiach with the lulav and they performed the biblical obligation of aravah by standing the

aravos around the mizbeiach.  
(43b3-43b4)

## INSIGHTS TO THE DAF

### *Aravos on Shabbos*

The Gemara states that the Chachamim would always ensure that the seventh day of Sukkos, known as Hoshanah Rabbah, would not occur Shabbos.

Tosfos wonders why it was more important to ensure that the seventh day of Sukkos not occur on Shabbos as opposed to ensuring that Rosh HaShanah or the first day of Sukkos do not occur on Shabbos. On both Rosh HaShanah and the first day of Sukkos there are biblical mitzvos to perform. The Chachamim should have been more concerned with ensuring the observance of these mitzvos than ensuring the continuity of the aravah mitzvah which is only a rabbinical institution to commemorate the mitzvah that was performed in the Bais HaMikdash.

Tosfos answers that there was no concern that people would assume that the mitzvah of blowing shofar on Rosh HaShanah and taking the lulav on the first day of Sukkos were rabbinical in nature. Regarding the mitzvah of

aravah, however, if the seventh day of Sukkos would occur on Shabbos and the aravah would not be taken, people would view the custom as irrelevant and they would not take the aravah in the future. Furthermore, if the seventh day of Sukkos occurs on Shabbos, there would not be another opportunity to take the aravah, because one would not be able to take the aravah on Shemini Atzeres because it may be an independent festival and taking the aravah would contradict the theme of the day. Regarding the mitzvah of shofar and lulav, however, one would be able to perform the mitzvah on the second day of the festival.

A further association between Sukkos and the Mishkan is that the Vilna Gaon is of the opinion that we celebrate Sukkos on the fifteenth of Tishrei because that is when the Clouds of Glory returned to shield the Jewish People. The Clouds of Glory were a sign that HaShem was pleased with the Jewish People, and the building of the Mishkan was also a sign that HaShem had forgiven the Jewish People for worshipping the Golden Calf.

## DAILY MASHAL

### *Sukkah and the Mishkan*

The Gemara states that the obligation to dwell in a Sukkah is by day and by night. This is derived by employing a *gezeirah shavah* from the *Miluim*, the inauguration of Aharon and his sons into the service of the Mishkan.

It is noteworthy that the sefarim write that the Sukkah reflects the Bais HaMikdash, so it is appropriate that we derive the mitzvah to dwell in the Sukkah from the Mishkan.