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Sukkah Daf 44

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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

Abaye said to Rava: Why is it that the Chachamim decreed that the lulav should be taken all seven days of Sukkos to commemorate its performance in the Bais HaMikdash, whereas the Chachamim did not decree that we take the aravah for seven days to commemorate its performance in the Bais HaMikdash (but rather, only on a single day – the seventh day of Sukkos)? He answered him: Since one fulfills the obligation [of taking the aravah] with the aravah on the lulav. - But the former asked: Doesn't one do it on account of the lulav? And if you will answer that one first raises it once and then raises it again, is it not a daily occurrence that we do not so act? — Rav Zevid answered in the name of Rava: In the case of the lulav which is a Biblical mitzvah, we perform the ceremony for seven days in commemoration of the Bais HaMikdash; in the case of the aravah, which is only a Rabbinical mitzvah, we do not perform the ceremony for seven days in commemoration of the Bais HaMikdash.

According to whom [is this statement] made? If you will say that it is according to Abba Shaul, did he not say: It is written: willows of the brook, implying two, one referring to the [aravah in the] lulav and the other to [the aravah for use in] the Bais HaMikdash? If you will say that it is according to the Rabbis, did they not have it as an accepted tradition, since Rav Assi citing Rabbi Yochanan who had it from Rabbi Nechunya, a man of the valley of Beis Chartan, stated: The laws of the ten plants, the aravah and water libation were given to Moshe at Sinai? Rather, said Rav Zevid, in the name of Rava: In the case of the mitzvah of the lulav, which has a Biblical origin for its performance in the provinces, we

perform it for seven days in commemoration of the Bais HaMikdash; in the case of the mitzvah of the aravah, which has no Biblical origin for its performance in the provinces, we do not perform it for seven days in commemoration of the Bais HaMikdash. (44a1 - 44a2)

Rish Lakish said: Kohanim with blemishes could enter into the area between the *Ulam*, the Antechamber, and the mizbeiach, to circle the mizbeiach with the aravah to fulfill the mitzvah.¹ Rabbi Yochanan said to him: Who said so? — 'Who said so?' Did he not himself say so, since Rav Assi citing Rabbi Yochanan who had it from Rabbi Nechunya, a man of the valley of Beis Chartan, stated: The laws of the ten plants, the aravah and water libation were given to Moshe at Sinai? — He rather meant this: First, who says that the mitzvah of aravah requires that one must take the aravah (and circle the mizbeiach)? Perhaps one fulfills the mitzvah by standing the aravos next to the mizbeiach (and in such a case only one Kohen is required to perform the mitzvah). Furthermore (even if the mitzvah is performed by circling the mizbeiach), who says that a Kohen with blemishes is required to perform the mitzvah? Perhaps only a Kohen without a blemish can perform the mitzvah (thus obviating the need to permit a Kohen with a blemish to enter the prohibited area). (44a2 - 44a3)

It was stated: There is a dispute between Rabbi Yochanan and Rabbi Yehoshua ben Levi (regarding the mitzvah of taking the aravah on Sukkos). One said that the taking of the aravah is an obligation instituted by the Prophets, whereas

¹ Although normally a Kohen with a blemish cannot enter this area, it was permitted because the obligation of taking the aravah overrides the rabbinical prohibition of entering this area.



the other maintains that the taking of the aravah was a custom instituted by the Prophets. It may be concluded that it is Rabbi Yochanan who said that the taking of the aravah is an obligation instituted by the Prophets, for Rabbi Avahu said in the name of Rabbi Yochanan that the taking of the aravah is a custom instituted by the Prophets. It is indeed so.

Rabbi Zeira said to Rabbi Avahu: But did Rabbi Yochanan actually say this? But didn't Rabbi Yochanan say in the name of Rabbi Nechunya, a man of the valley of Beis Chartan that the laws of the ten plants, the aravah and water libation were given to Moshe at Sinai?² He was quiet for a moment and then said that this Halacha was forgotten in the Babylonian exile and the prophets reestablished the Halacha. The Gemara rejects this answer: Didn't Rabbi Yochanan in fact state: 'What I said was yours was in fact theirs'?³ — Rather [answer thus]: This is no difficulty, because when Rabbi Yochanan taught that the requirement to take the aravah was one which was given to Moshe at Sinai, he was referring to taking the aravah in the Bais HaMikdash. When Rabbi Yochanan stated that the requirement to take the aravah was instituted by the prophets, he was referring to the mitzvah of taking the aravah in the provinces. (44a2 - 44b1)

Rabbi Ammi ruled: The aravah is required to have a minimum size, it must be taken separately only, and no man can fulfill his obligation with the aravah in the lulav. - But since the Master said, 'It must be taken separately only' is it not self-evident that 'no man can fulfill his obligation with the aravah in the lulav'? — I might have said that that applies only where one does not lift [the lulav] a second time, but not where one does lift it a second time, therefore he informs us that it is not so. Rav Chisda citing Rabbi Yitzchak, however, ruled: A man may fulfill his obligation with the aravah in the lulav.

What is its prescribed minimum? — Rav Nachman said: Three twigs with moist leaves. Rav Sheishes, however, said: Even one leaf and one twig. 'One leaf and one twig'! Can such a

rule be imagined? — Say rather, Even one leaf on one twig. (44b1)

Aivu said: I was once standing before Rabbi Elazar bar Tzadok when a wealthy man came to him brought an aravah before him, and he took it and waved it back and forth without reciting any blessing, for he was of the opinion that it was merely a custom of the prophets.

Aivu and Chizkiyah, the maternal grandsons of Rav, brought an aravah before Rav, and he waved it back and forth without reciting a blessing, for he was of the opinion that it was merely a custom of the prophets.

Aivu related: I was standing before Rabbi Elazar bar Tzadok when a certain man came before him and said to him, 'I possess cities, vineyards and olive trees, and the inhabitants of the cities come and hoe the vineyards and eat the olives (as their payment). Is this proper or improper?' — 'This', the other replied, 'is improper'.⁴ As the man was about to leave him and depart, [Rabbi Elazar] observed, 'It is now forty years that I have dwelt in this land, and I have never seen a man walking in the paths of righteousness as this man'. The man thereupon returned and said to him, 'What should be done?' he answered him, 'Abandon the olives to the poor and pay yourself for hoeing the vineyards'. - But is hoeing permitted [during the Shemittah year]? Has it not in fact been taught: But the seventh year you shall let it rest and forsake it, and 'let it rest' means rest from hoeing and 'forsake it' as regarding the removal of stones? — Rav Ukva bar Chama replied: There are two kinds of hoeing; one consists in covering up the cracks and the other in piercing the soil around the trees. Piercing the soil is forbidden,⁵ but covering up the cracks is permitted.⁶

² Indicating that the requirement is not an institution of the prophets.

³ The knowledge of the Torah which he first thought was the possession of the Sages in Israel was in fact in the hands of the Babylonians. How then could it be said that he held that the Torah was forgotten during the Babylonian exile?

⁴ As one cannot conduct business with Shemittah produce.

⁵ Since the trees are thereby improved.

⁶ As it only serves to protect the tree.

Aivu citing Rabbi Elazar bar Tzadok ruled: One should not walk more than three parsaos on Friday.⁷ Rav Kahana observed: They made this statement only [in reference to a man who was going to] his home,⁸ but if he was going to his inn⁹ he relies upon [the food] which he has with him. Others say that R. Kahana observed: The statement was necessary even in the case of a man [who was going] to his home. Rav Kahana said: It actually happened with me, that I did not find even *casa deharsena*.¹⁰ (44b1 – 44b3)

INSIGHTS TO THE DAF

Inspiration thru Following the Torah

The Gemara relates an incident where a wealthy man came to Rabbi Eliezer bar Tzadok and asked him if the method he was using to pay his workers during the Shemittah year was in accordance with Halacha. The workers were hoeing the vineyards and the employer was allowing them to eat from the olive trees in lieu of payment. Rabbi Eliezer told the man that this form of compensation was forbidden as one cannot conduct business with Shemittah produce. The man immediately left and Rabbi Eliezer proclaimed that he had been living in Eretz Yisroel for forty years and he had never seen such a scrupulous person before. The man later returned and inquired of Rabbi Eliezer as to how he should pay his workers and Rabbi Eliezer responded that he should leave the olives for the poor and he should pay his workers with *perutos*, coins of small denominations.

There are two questions regarding this incident that must be addressed. First, if this man was so concerned about the Halacha, why did he depart from Rabbi Eliezer prior to hearing how he should proceed in accordance with the Halacha? Furthermore, what did Rabbi Eliezer see in this person that caused to him to praise him in such a manner?

⁷ Lest he is unable to reach his destination before sunset. He should rather remain where he is, allowing himself sufficient time in which to prepare his Shabbos meals.

⁸ Without first informing them of his arrival. Were he to arrive after or near sunset it would be too late to prepare for

Rabbi Mordechai Miller zt"l once delivered a lecture in Gateshead, England, on Shabbos, and Rabbi Miller explained that Torah study must always be novel for a Jew. When one feels rejuvenation in Torah, he will be capable of following the precepts of the Torah with great fervor. This wealthy man had heard a new Halacha for the first time and he realized that he was not conducting himself correctly. This realization made a significant impression on him and he immediately left so that he could rectify this mistake. His only concern at that moment was that he had erred in his conduct. Only after he rectified his mistake by instructing the workers to cease eating the olives did he return to Rabbi Eliezer to inquire as to how he should proceed from here on. This incident should inspire us to follow through on the enthusiasm and fervor that we were enveloped in on Simchas Torah, the day when we rejoice in our acceptance of the Torah anew.

DAILY MASHAL

Aravos and the Jewish People

The Gemara discusses at length the source for taking the aravah in the Bais HaMikdash. It is worth noting that the sefarim write that the word *aravah* is associated with the word *arvus*, meaning responsibility. Furthermore, the sefarim write that the aravah corresponds to the mouth, as the aravah is shaped like one's lips.

The Medrash states that the aravah has no taste and no fragrance, similar to those Jews who have no mitzvos and no good deeds. Nonetheless, even those Jews are incorporated into our prayers. We learn from all these statements that our responsibility encompasses every single Jew, regardless of his level of mitzvah observance. Furthermore, just like we find that it is more important to speak kind words to a pauper than to provide him with his physical needs, it is of utmost importance to speak kindly to every Jew and make them feel that they are also an integral part of the Chosen Nation.

him his Sabbath meals. As he might have expected his people to be ready for him there might be a clash.

⁹ The people of which he does not expect to prepare his meals without notice.

¹⁰ A dish made out of small fish fried in their own oils and flour.