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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

1. The Gemara retracts from its original position and now maintains that even the Jews residing in Eretz Yisroel cannot take the lulav when the first day of Sukkos occurs on Shabbos. The reason for this ruling is so that the Jews of Babylonia and the Jews of Eretz Yisroel share the same law and there is no division amongst the Jewish People. (43b5-44a1)
2. The Gemara states 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 decreed that we only take the aravah for one day to commemorate its performance in the Bais HaMikdash. The reason for this distinction is because the lulav has a biblical source to take it on the first day outside of the Bais HaMikdash, so we commemorate its performance

in the Bais HaMikdash for seven days. The aravah, however, has no biblical source to take it outside the Bais HaMikdash, so we only commemorate its performance in the Bais HaMikdash for one day. (44a1-44a2)

3. Reish Lakish maintains that 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. 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. Rabbi Yochanan challenged this ruling for two reasons. 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)

4. The Gemara cites a dispute between Rabbi Yochanan and Rabbi Yehoshua ben Levi regarding the mitzvah of taking the aravah on Sukkos. Rabbi Yehoshua ben Levi maintains that the taking of the aravah is a custom instituted by the Prophets, whereas Rabbi Yochanan maintains that the taking of the aravah was an obligation instituted by the Prophets. According to Rabbi Yehoshua ben Levi that the prophets merely instituted a custom to take the aravah, there would not be a requirement to recite a blessing when taking the aravah. The Gemara notes a contradiction regarding the opinion of Rabbi Yochanan as we have

learned previously that Rabbi Yochanan maintains that the requirement of taking the aravah is a Halacha LeMoshe MiSinai, indicating that the requirement is not an institution of the prophets. The Gemara initially answers that this Halacha was forgotten in the Babylonian exile and the prophets reestablished the Halacha. The Gemara rejects this answer because Rabbi Yochanan himself praised the Babylonian scholars for retaining their knowledge. The Gemara therefore answers that when Rabbi Yochanan taught that the requirement to take the aravah is Halacha LeMoshe MiSinai, 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 outside the Bais HaMikdash. (44a3-44a4-44b1)

5. The Gemara cites a dispute regarding how many aravah branches are required to fulfill the mitzvah. Rav Nachman maintains that one is required to have three

- branches and Rav Sheishes maintains that one is only required to have one aravah branch. (44b1)
6. 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 he 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. (44b2)
7. The Gemara states that it is permitted to hoe around the tree

during Shemittah to ensure that the tree will not die or dry out. One is forbidden, however, to hoe around the tree by softening and loosening the earth, as this would actually cause an improvement in the tree. (44b2-44b3)

## 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 he 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?

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.