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Sukkah Daf 45

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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

The Mishnah had stated: How was [the ceremony of] the lulav carried out? A teacher of Mishnahs recited before Rav Nachman: ‘He arranged them upon the roof of a bench’. The other said to him: ‘Is the intent to be dried out?’<sup>1</sup> Say rather, Upon the bench (under the roof)’.

Rachva said in the name of Rabbi Yehudah: The Temple Mount was built as a double row of benches, one row inside the other. (44b3 – 45a1)

MISHNAH: How was the mitzvah of the aravah [carried out]?

There was a place below Jerusalem called Motza. They went down there and gathered from there branches of aravah, and then came and fixed them at the sides of the Altar so that their tips bent over the Altar. They then sounded a teki’ah [long blast], a teru’ah and again a teki’ah. Every day they went around the Altar once, Saying, ‘Please, Hashem, save now; Please, Hashem, bring success now’. Rabbi Yehudah said: [they were saying], ‘Ani vaho, Save now’. But on that day<sup>2</sup> they went around the Altar seven times. When they departed, what did they say? ‘To you this beauty, O Altar! ‘To you this beauty, O Altar!’ Rabbi Eliezer said, [they were saying,] ‘To God and to you, O Altar! To God and to you, O Altar!’ As was its performance on a weekday, so was its performance on the Shabbos, save that they gathered them on the eve [of the

Shabbos,] and placed them in golden barrels that they might not wilt overnight. Rabbi Yochanan ben Berokah said: They used to bring palm twigs and beat them on the ground at the sides of the Altar, and that day was called ‘[the day of] the beating of the palm twigs’. They (the adults) used to grab (on the seventh day) lulavim (of the children) from the hands of the children and eat their (children’s) esrogim. (45a1 – 45a2)

GEMARA: It was taught in a Baraisa: It<sup>3</sup> was a tax-free place. Why does our Tanna call it Motza? — Since it was exempt from the king’s tax, he calls it Motza. (45a3)

The Mishnah had stated: And then came and fixed them at the sides of etc. A Tanna taught: The aravos were many and long and eleven amos high, so that they might bend over the Altar one amah.

Mereimar citing Mar Zutra observed: Deduce from there that they were laid upon the base [of the Altar],<sup>4</sup> for if you were to assume that they were placed on the ground, consider this: It<sup>5</sup> ascended one amah and went inward one amah, and this formed the base (*yesod*). It rose up five amos and went inward one amah; this formed the ledge. It [then] rose up three amos, and this was the place of the horns. Now, how could they<sup>6</sup> bend over the Altar?<sup>7</sup>

<sup>1</sup> Obviously not, since a dried lulav is in fact invalid.

<sup>2</sup> The seventh day of Sukkos.

<sup>3</sup> The place where the aravah branches were gathered.

<sup>4</sup> At a height of one cubit from the ground.

<sup>5</sup> The Altar.

<sup>6</sup> The aravos that were eleven cubits high and stood on the ground.

<sup>7</sup> The aravah, placed in a slanting position against the Altar (nine cubits in height) and removed sufficiently from its base to allow for the horizontal distance of two cubits from the side of the

Consequently, it may be deduced from this that they were laid on the base.<sup>8</sup> This is conclusive.

Rabbi Avahu said: What is its Scriptural proof? — Since it is said: Circle (the Altar) on the festival with (aravah) branches, until the horns of the Altar.

Rabbi Avahu citing Rabbi Elazar stated: Whoever takes the lulav with its binding and the hadas with its plaiting is regarded by Scripture as though he had built an Altar and offered a sacrifice upon it. For it is said: Bind the festival with the plaited hadassim - until the horns of the Altar.

Rabbi Yirmiyah citing Rabbi Shimon ben Yochai, and Rabbi Yochanan citing Rabbi Shimon the Mechozite, who had it from Rabbi Yochanan the Makosite, stated: Whoever joins the Festival to eating and drinking is regarded by Scripture as though he had built an Altar and offered on it a sacrifice. For it is said: Join the Festival with fat cattle, to the horns of the Altar.

Chizkiyah citing Rabbi Yirmiyah who had it from Rabbi Shimon ben Yochai stated: In the case of all commandments, one does not fulfill one's obligation unless [the objects involved] are in the same manner as how they grow,<sup>9</sup> for it is said: Acacia wood, standing. So it was also taught in a Baraisa: Acacia wood, standing', implies that they should stand in the manner of their growth. Another interpretation: 'Standing' implies that they [the beams] held their [gold] plating.<sup>10</sup> Another interpretation of 'Standing'. Lest you may say, 'Their promise is gone, and their hope is ruined',<sup>11</sup> Scripture

base to the top of the Altar, would not project at all beyond the top of the Altar; what then, would remain for bending over?

<sup>8</sup> And leaned against the side of the Altar, thus gaining the two cubits of the height and width of the base and leaving two cubits length of aravah sufficient to bend over the top of the Altar one cubit.

<sup>9</sup> The roots downwards and the tops upwards.

expressly states: 'Acacia wood, standing' implying that they will stand forever and to all eternity.

Chizkiyah further stated in the name of Rabbi Yirmiyah, who had it from Rabbi Shimon ben Yochai: I am able<sup>12</sup> to exempt the whole world from judgment from the day that I was born until now, and were Eliezer, my son, to be with me [we could exempt it] from the day of the creation of the world to the present time, and were Yosam the son of Uziyahu with us, [we could exempt it] from the creation of the world to its final end.

Chizkiyah further stated in the name of Rabbi Yirmiyah, who had it from Rabbi Shimon ben Yochai: I have seen the people of the highest level, and they are few. If they are a thousand, I and my son are among them. If they are a hundred, I and my son are among them. If they are a hundred, I and my son are among them. If they are two, they are myself and my son. - Are they then so few? Didn't Rava in fact state that the rows before the Holy One, Blessed is He, is comprised of eighteen thousand, as it is said: Surrounding are eighteen thousand. — This is no difficulty: This is not a difficulty. This refers to people who view the Divine Presence as though through a clear screen; whereas this [Rava's teaching] refers to persons who view the Divine Presence as though through an opaque screen. But are those who see Him through a clear screen so few? Didn't Abaye in fact state: The world is comprised of not less than thirty-six righteous people in each generation who receive the countenance of the divine Presence, as it is stated: Fortunate are all who wait for him, and the word lo, (for Him) has the numerical value of thirty-six. — There is no difficulty: The latter number

<sup>10</sup> The plates of gold were nailed to the boards with golden nails, the plates alone not being long enough to stand in independence of the boards.

<sup>11</sup> Since the destruction of the Tabernacle of Testimony, the boards will never again reappear.

<sup>12</sup> On account of his troubles and suffering.

refers to those who may enter [the Presence] with permission, the former to those who may enter without permission. (45a4 – 45b3)

The Mishnah had stated: When they departed, what did they say? But doesn't one thereby associate the Name of God with something else, concerning which it has been taught: Whoever associates the Name of God with something else is uprooted from the world, as it is said: Only to Hashem alone? — It is this that was meant: To God we admit, and to you, O Altar, we offer praise; To God we admit, and to you, O Altar, we sing praise. (45b3 – 45b4)

The Mishnah had stated: As was its performance on a weekday. Said Rav Huna: What is the reason of Rabbi Yochanan ben Berokah? Because it is written: Branches, which implies two, one for the lulav and one for the Altar. But the Rabbis say: The word 'branches' is written defectively.<sup>13</sup> Rabbi Levi explained: [The reason of Rabbi Yochanan ben Berokah is that Israel is] compared to the date-palm; as the date-palm has but one heart, also Israel has but one heart [which is completely devoted] to their Father in Heaven.

Rav Yehudah citing Shmuel stated: [The blessing is recited over] the lulav for seven [days] and over the Sukkah only on one day. What is the reason? — In the case of the lulav where the nights form breaks between the days,<sup>14</sup> each day involves a separate commandment; in the case of the Sukkah where the nights do not form breaks between the days,<sup>15</sup> all seven days are regarded as one long day. Rabbah bar Bar Chanah, however, stated in the name of Rabbi Yochanan: [The blessing is recited over] the Sukkah for seven days and over the lulav but one day. What is the reason? — For the Sukkah which is a Biblical mitzvah [the blessing must be recited all the] seven [days]; in the case of the lulav which is but a Rabbinical enactment [a blessing

on] one day suffices. When Ravin came, he stated in the name of Rabbi Yochanan: [The blessing is recited over] the one as well as the other [all] seven [days]. Rav Yosef ruled: Take the opinion of Rabbah bar Bar Chanah in your hand, since with regard to Sukkah, all the Amorim adopt the same position as he.

An objection was raised: One who fashions a lulav for himself (so that he can perform the mitzvah of taking the four species on Sukkos), recites the blessing of *shehechyanu*, *blessed are you Hashem... Who has kept us alive, sustained us, and brought us to this season*. When he takes the four species to fulfill the mitzvah, he recites the following blessing: *blessed are You Hashem.... Who has sanctified us with His commandments, and commanded us regarding the taking of a lulav*, and even though he has recited the blessing on the first day, he must again recite it on all seven days. He who makes a sukkah for himself recites: 'Blessed are You, Hashem . . . who has kept us in life and hat preserved us and has enabled us to reach this season'. When he enters to sit in it he recites: 'Blessed [are You] ... who has sanctified us with Your commandments and has commanded us to sit in the sukkah'; and once he has recited the blessing on the first day, he has no need to repeat it [on subsequent days]. Now is there not a contradiction between the one statement concerning the lulav and the other, and between the one concerning Sukkah and the other? The difficulty between the one statement concerning the lulav and the other may well be disposed of, since one might refer to Temple times and the other to the time when the Temple was no longer in existence; but doesn't the difficulty concerning the two statements about the Sukkah remain? — The question is one in dispute between Tannaim, as it has been taught: Whenever a man puts on his tefillin he must recite the blessing; these are the words of Rebbe, but the Sages

<sup>13</sup> Without a "vav."

<sup>14</sup> Since the commandment of the lulav does not apply at night.

<sup>15</sup> Since the commandment applies both by day and by night.



ruled: He recites the blessing in the morning only. (45b4 – 46a2)

## **INSIGHTS TO THE DAF**

### ***One More Day of Eating***

Rashi in his second explanation of the Gemara learns that one who eats and drinks on the day after the festival is regarded as if he built a mizbeiach and offered a korban on it.

The *Shaar Yissachar* explains that this procedure is in contrast to Motzai Shabbos where melaveh malkah is eaten at night and here we see that one eats and drinks following the festival.

The reason for this distinction is because here the Gemara states that one who eats and drinks is deemed to have brought a sacrifice, which can only be offered during the day. Melaveh malkah, however, cannot be eaten on Sunday, because that would be similar to the gentiles who worship their deity on Sunday.

## **DAILY MASHAL**

### ***There is only One God***

Rabbi Shimon Ben Yochai declared, “there are few people of the highest level, i.e. who have received the Divine presence. If there are a thousand, I and my son are from that group. If there are a hundred, I and my son are from that group. If they are two, they are myself and my son.”

Why did Rabbi Shimon Ben Yochai have to state that if there are two, then they are myself and my son? This would seem obvious, based on his previous declaration.

Perhaps Rabbi Shimon Ben Yochai was demonstrating extreme humility with this statement. Rashi in Parashas

Bereishis cites a few instances where HaShem created the world in a certain manner so that people would not be led to think that man is also a god. Rabbi Shimon Ben Yochai, who understood his greatness, was concerned that people might come to worship him due to his great spiritual level. For this reason, Rabbi Shimon Ben Yochai declared that there were two great people in the world, himself and his son, so no one would be led to believe that he was a god, Heaven forbid.