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Sukkah Daf 45

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. The Mishna states that the procedure regarding the mitzvah of aravos was that they would go down to a place below Yerushalayim which was called Motza and they would cut the aravos. They would then place the aravos by the side of the mizbeiach and the tops of the aravos would bend over the top of the mizbeiach. The Kohanim would then sound the shofar. (45a1)
2. The Mishnah states further that every day they would circle the mizbeiach one time and on Hoshanah Rabbah they would circle the mizbeiach seven times. There is a dispute regarding what was recited as they were circling the mizbeiach. (45a1)
3. The aravos were at least eleven Amos high which enabled them to lean over an amah on top of the

mizbeiach. The Gemara states that the aravos were placed on the yesod of the mizbeiach which was one amah off the ground because otherwise the aravos could not lean over the mizbeiach. The reason for this is because the top of the mizbeiach was indented two amos more than the bottom because of the two upper protrusions of the mizbeiach and since the aravos were only eleven amos high, they would not reach the top of the mizbeiach.

The *Gemora* bases this on the following *Mishna*: [The base of the Altar was thirty-two *amos* by thirty-two *amos*.] It rose up one *amah* and went inward one *amah*; this formed the base (*yesod*). It rose up five *amos* and went inward one *amah*; this formed the ledge. It rose up three *amos*; this was the place of the Altar’s horns. This indeed is

conclusive proof that the aravos were placed on the base of the Altar. (45a3)

4. The Gemara states that one who eats and drinks on the festivals is deemed to have built a mizbeiach and offered a korban on it. Rashi in his second explanation of the Gemara learns that this statement refers to one who eats and drinks on the day after the festival, known as Isru Chag. (45b1)
5. The Gemara states in the name of Rabbi Shimon ben Yochai that all mitzvos must be performed by holding the object used for the mitzvah in the manner in which it grows. (45b1)
6. Rabbi Shimon ben Yochai stated that he and his son Rabbi Elazar along with King Yosam the son of Uziyahu, King of Judea, had such great merits that they would have been capable of exempting the entire world from punishment for the sins that were committed since the world was created until its end. Rabbi Shimon Ben Yochai also

stated that there were very few people in the world who merited receiving the Divine Presence. (45b2)

7. The Gemara discusses the manner in which the people praised Hashem and the mizbeiach after performing the mitzvah with the aravah. (45b3-45b4)
8. The Gemara cites differing opinions regarding the recital of the blessings prior to performing the mitzvah of Sukkah and lulav. Shmuel maintains that one recites a new blessing every day for the lulav. Regarding the blessing for the Sukkah, however, one recites a blessing on the first day and this blessing suffices for all seven days. Rabbah in the name of Rabbi Yochanan maintains the exact opposite opinion and Ravin in the name of Rabbi Yochanan maintains that one recites daily a new blessing on the lulav and on the Sukkah. (45b4-45b5)



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 mizbeich 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.