

וכי לייבשן הוא צריך? אלא אימא: על גב האיציטבא. אמר רחבא אמר (רב) יהודה: הר הבית סטיו כפול היה סטיו לפניו מסטיו.

And does he need to dry them? Clearly, that is not his intention. Why, then, would he place the *lulavim* on the roof? Rather, emend your version and say: On the bench beneath the roof, in a place designated for that purpose. *Rahava* said that *Rav Yehuda* said: The Temple Mount was a double colonnade [*setav*],¹ a colonnade within a colonnade,^{NB} and there was room there to place the *lulavim*.

מתני' מצות ערבב ביצוד? מקום היה למטה מירושלים ונקרא מוצא. יורדין לשם ומלקטין משם מורביות של ערבה, ובאין וזוקפין אותן בצדי המזבחה, וראשיהן כפופין על גבי המזבחה. תקעו והריעו ותקעו. בכל יום מקיפין את המזבחה פעם אחת, ואומרים: "אנא ה' הושיעה נא. אנא ה' הצליחה נא." רבי יהודה אומר: "אני והושיעה נא." ואותו היום מקיפין את המזבחה שבע פעמים. בשעת פטירתן מה הן אומרים: "יופי לך מזבחה, יופי לך מזבחה." רבי אלעזר אומר: "ליה וליך מזבחה, ליה וליך מזבחה."

MISHNA How is the mitzva of the willow branch^H fulfilled? There was a place below Jerusalem, and it was called *Motza*.^N They would descend there and gather willow branches [*murbiyyot*]^L from there. And they would then come and stand them upright at the sides of the altar,^B and the tops of the branches would be inclined over the top of the altar. They then sounded a *tekia*, a simple uninterrupted blast, sounded a *terua*, a broken sound and/or a series of short staccato blasts, and sounded another *tekia*. Each day they would circle the altar^H one time and say: "Lord, please save us. Lord, please grant us success" (Psalms 118:25). *Rabbi Yehuda* says that they would say: *Ani vaho*,^N please save us. And on that day, the seventh day of *Sukkot*, they would circle the altar seven times.^N At the time of their departure at the end of the Festival, what would they say? It is beautiful for you, altar; it is beautiful for you, altar.^N *Rabbi Elazar* said that they would say: To the Lord and to you, altar; to the Lord and to you, altar.

NOTES

A colonnade within a colonnade – סטיו לפניו מסטיו: This statement by *Rahava* is cited several times as an example of phrasing a statement precisely and accurately. Many explanations of the choice of this particular statement were suggested by the commentaries (see *Rabbeinu Hananel* and others). The *Ritva* explains that *Rahava* expressed himself so carefully because although double colonnade seems self-explanatory, he wanted to ensure that no one would think that he meant a colonnade atop a colonnade, so he specified that it is a colonnade within a colonnade.

There was a place...and it was called Motza – ונקרא מוצא: Apparently, the mishna included this detail because willow branches that are both long enough as well as flexible enough to lean over the altar cannot be found just anywhere (see *Kappot Temarim*).

Ani vaho – אני והו: Numerous commentaries attempt to explain this expression. The most common explanation is that these two words represent the longer names of God (see *Rashi*). *Rashi* adds that the numerological value of *ani vaho* equals that of the phrase: Lord, please [*ana Hashem*], so the people recite a variation of that verse (Psalms 118:25). In the Jerusalem Talmud, however, there is a variant reading: I and He [*ani vahu*]. The word: He, is referring to God, Who suffers together with the Jewish people when they are suffering. Many verses are cited alluding to this notion. The *Ritva* explains that in deference to God, they used the third-person pronoun rather than mentioning God explicitly. Finally, *Tosafot* suggest that

the expression alludes to two separate verses: "And I [*va'ani*] was amid the exile" (Ezekiel 1:1); and: "And he [*vehu*], bound in shackles" (Jeremiah 40:1).

According to *Tosafot* and the *Me'iri*, there is no contradiction between the various explanations. While *ani vaho* may indeed be one of God's names, this particular name was chosen from among all the names of God that result from combinations of verses because of the allusion to: Lord, please. In his Commentary on the Mishna, the *Rambam* explains that *ani vaho* alludes to a different verse: "See, now, that I, I am He [*ani hu*]" (Deuteronomy 32:39). It is a prayer that God reveal Himself.

They circle the altar seven times – מקיפין את המזבחה שבע פעמים: In the Jerusalem Talmud it is explained that this was done in order to commemorate the conquest of Jericho. Some add that the entire celebration of the festival of *Sukkot* commemorates the miracles that God performed specifically in Eretz Yisrael, and that is why Jericho is commemorated (*Arukh LaNer*). The *Maharsha* offers a similar insight, saying that on the festival of *Sukkot* the instances when God saved the Jewish people are commemorated, and in that framework Jericho is commemorated, as God performed an open miracle there.

It is beautiful for you, altar – יופי לך מזבחה: They praised the altar specifically on *Sukkot* because it was then, as they circled the altar, that they were particularly focused on it. In addition, on *Sukkot* more offerings were sacrificed on the altar than at any other time of year (*Arukh LaNer*).

HALAKHA

The mitzva of the willow branch in the Temple – מצות ערבב במקדש: On each of the seven days of the festival of *Sukkot*, the people would bring willow branches and stand them upright at the sides of the altar, with the top of the branches leaning over the top of the altar. While doing so, they would sound *tekia*, *terua*, *tekia* (*Rambam Sefer Zemanim, Hilkhot Lulav* 7:21).

Circling the altar – הקפת המזבחה: On each of the days of *Sukkot*, the people would circle the altar while holding their *lulavim* and recite: Lord, please save us. Lord, please grant us success. On the seventh day, they circled the altar seven times. It is a custom in all Jewish communities today to circle a Torah scroll placed in the center of the synagogue, to evoke the practice in the Temple (*Rambam Sefer Zemanim, Hilkhot Lulav* 7:23).

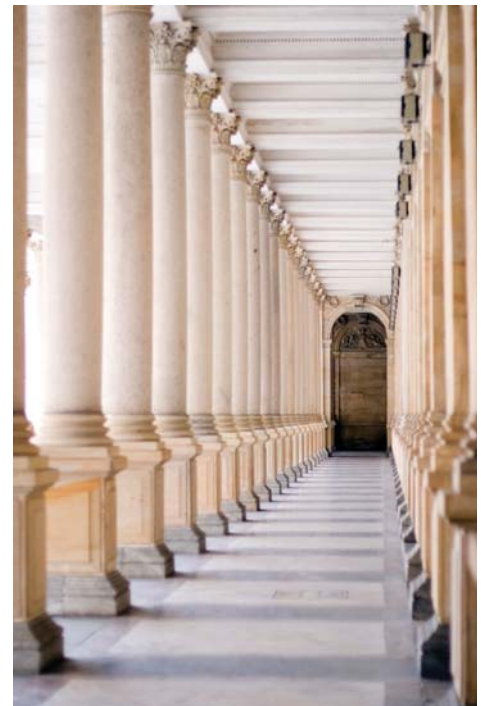
LANGUAGE

Colonnade [*setav*] – סטיו: From the Greek *στοά*, *stoa*, meaning a covered row of columns, i.e., a portico.

Branches [*murbiyyot*] – מורביות: This word is found in similar usage in Syriac and means branch. Its root, *rbh*, means young, growing branch.

BACKGROUND

Colonnade [*setav*] – סטיו: *Setav* is referring to a row of columns attached to a building. The Gemara here is referring to a double *setav*, i.e., two rows of columns.



Colonnade

And they would come and stand them upright at the sides of the altar – ובאין וזוקפין אותן בצדי המזבחה:



Willow branch at the side of the altar

NOTES

So is its performance on Shabbat – כך מעשהו בשבת: This is true when the seventh day, the day of the willow branch, coincides with Shabbat (Me'iri and others).

Numerous and long and eleven cubits high – רבות וארוכות: Apparently, the measurement of eleven cubits is not an absolute requirement. Rather, to enhance the mitzva, they sought branches of that length (Rav Ya'akov Emden). See Kappot Temarim and Arukh LaNer, who conclude from the formulation of the Rambam that if they did not find branches that long they would take shorter branches and stand them on the surrounding ledge of the altar, or even higher, instead of on the base, so the branches would lean over the top of the altar.

HALAKHA

The willow branch in the Temple on Shabbat – ערבה: The ritual of standing the willow branches upright in the Temple was the same on Shabbat as during the week, except that the branches were brought to the Temple on Friday, before Shabbat, and they were placed in golden basins filled with water. The following day, on Shabbat, they took the branches and stood them upright on the sides of the altar. The people then came, as they did each weekday, and took smaller branches from among the larger ones and circled the altar while holding them (Rambam Sefer Zemanim, Hilkhot Lulav 7:22).

The structural dimensions of the altar – מבנה המזבח: The altar rose five handbreadths, which constitute one small cubit, and at that point it indented five handbreadths to form the base. It then rose thirty handbreadths, which constitute five standard six-handbreadth cubits, and then indented five additional handbreadths to form the surrounding ledge. It then rose eighteen handbreadths, which constitute three standard six-handbreadth cubits. That is where the arrangement of wood was placed (Rambam Sefer Avoda, Hilkhot Beit HaBehira 2:4).

LANGUAGE

Colony [kelanya] – קלניא: From the Latin colonia, meaning colony, especially a military colony or base.

Tax [karga] – כרגא: Related to the Middle Persian harg, meaning tribute.

כמעשהו בחול כך מעשהו בשבת; אלא שהיו מלקטין אותן מערב ומניחין אותן בגיגיות של זהב כדי שלא יכמושו. רבי יוחנן בן ברוקה אומר: תריות של דקל היו מביאין, וחבטין אותן בקרקע בצדי המזבח, ואותו היום נקרא "חבוט תריות". מיד תינוקות שומטין את לולביהן, ואוכלין אתרוגיהן.

גמ' תנא: מקום קלניא היה. ותנא דידן מאי טעמא קרי ליה מוצא? אידי דמיפק מפרגא דמלכא קרי ליה מוצא.

"ובאין וזוקפין אותן בצדי" כו'. תנא: רבות וארוכות, וגבוהות אחד עשר אמה, כדי שיהו גוחות על המזבח אמה.

אמר מרימר משום מר זוטרא: שמע מינה על היסוד מנח להו. דאי סלקא דעתך ארעא מנח להו – מבדי "עלה אמה וכנס אמה זהו יסוד, עלה חמש וכנס אמה זהו סובב, עלה שלש זהו מקום הקרנות", גוחות על גבי המזבח היכי משפחת לה? אלא לאו שמע מינה: איסוד מנח להו, שמע מינה.

אמר רבי אבהו: מאי קראה – שנאמר: "אסרו חג בעבותים עד קרנות המזבח". אמר רבי אבהו, אמר רבי אלעזר: כל הנוטל לולב באגודו והדס בעבותו מעלה עליו הכתוב כאילו בנה מזבח והקריב עליו קרבן, שנאמר:

The mishna notes: As its performance during the week, so is its performance on Shabbat;^{NH} except for the fact that they would gather the branches from Shabbat eve and place them in basins of gold so that they would not dry. Rabbi Yoḥanan ben Beroka says: There was a unique custom on the seventh day. They would bring palm branches to the Temple and place them on the ground at the sides of the altar, and that seventh day of Sukkot was called: The day of the placing of palm branches. Immediately after fulfilling the mitzva of taking the four species on the seventh day of the festival of Sukkot, children remove their lulavim from the binding and eat their etrogim as an expression of extreme joy.

GEMARA It was taught: Motza, which was mentioned in the mishna, was a Roman military colony [kelanya].¹ The Gemara asks: And the tanna of our mishna, what is the reason that he called it Motza? The reason is that since it is exempted from the king's tax [karga],¹ they call it Motza,^B meaning removed.

§ The mishna continues: And after gathering the willow branches, they would then come and stand them upright at the sides of the altar. It was taught: The willow branches were numerous and long, and eleven cubits high,^N so that they would lean over the altar one cubit.

Mareimar said in the name of Mar Zutra: Learn from it that one places them on the base of the altar and not on the ground, as, if it enters your mind that one places them on the ground, it would pose a difficulty in understanding the mishna. Now, since the following is stated with regard to the structure of the altar: The altar ascended one cubit high and indented one cubit and that is the base, and it ascended five additional cubits and indented one cubit and that is the surrounding ledge, and it ascended three additional cubits and that is the location of the horns of the altar, as the height of the altar totaled nine cubits;^H consequently, where can you find a case where the willow branches lean over the altar one cubit? Due to the indentations, the branches would need to stand inclined. Eleven cubits would not be sufficiently high to lean one cubit over the altar. Rather, is it not that one must conclude from this that the branches were placed on the base, adding a cubit to their height? The Gemara concludes: Indeed, conclude from it that it is so.

Rabbi Abbahu said: What is the verse that alludes to the fact that the branches must lean one cubit over the top of the altar? It is as it is stated: "Encircle [isru] with branches on the Festival until the horns of the altar" (Psalms 118:27), indicating that willow branches should surround the horns of the altar. That is facilitated by standing the branches on the base. The Gemara cites derivations based on different interpretations of the terms in that verse. Rabbi Abbahu said that Rabbi Elazar said: With regard to anyone who takes a lulav in its binding and a myrtle branch in its dense-leaved form, the verse ascribes him credit as though he built an altar and sacrificed an offering upon it, as it is stated:

BACKGROUND

Motza – מוצא: Motza is a village several kilometers west of Jerusalem. It is first mentioned in the book of Joshua (18:26) as one of the cities of Benjamin. In the tannaitic era, the Romans established a military colony adjacent to it to guard Jerusalem.



Roman sarcophagus found in Motza

“אָסרוּ חַג בְּעִבּוּתֵי עַד קַרְנוֹת הַמִּזְבֵּחַ.” אָמַר רַבִּי יִרְמְיָהּ מִשּׁוּם רַבִּי שְׁמַעוֹן בֶּן יוֹחַי, וְרַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שְׁמַעוֹן הַמַּחוּזִי מִשּׁוּם רַבִּי יוֹחָנָן הַמְּכֹבָדִי: כָּל הָעוֹשֶׂה אִיסוּר לְחַג בְּאֲכִילָה וּשְׁתִּיָּה – מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוֹ בְּנֵה מִזְבֵּחַ וְהִקְרִיב עָלָיו קָרְבָּן, שְׁנֵאמַר: “אָסְרוּ חַג בְּעִבּוּתֵי עַד קַרְנוֹת הַמִּזְבֵּחַ.”

אָמַר חֻזְקִיָּה אָמַר רַבִּי יִרְמְיָהּ מִשּׁוּם רַבִּי שְׁמַעוֹן בֶּן יוֹחַי: כָּל הַמִּצְוֹת כּוֹלֵן אֵין אָדָם יוֹצֵא בָהֶן אֶלָּא דֶּרֶךְ גְּדִילְתָּן, שְׁנֵאמַר: “עֲצֵי שֹׁטִים עוֹמְדִים.”

תִּנְיָא נְמִי חֵכִי: “עֲצֵי שֹׁטִים עוֹמְדִים – שְׁעוֹמְדִים דֶּרֶךְ גְּדִילְתָּן, דְּבַר אַחֵר: “עוֹמְדִים – שְׁמַעְמֵיִדִין אֶת צִיפּוּן. דְּבַר אַחֵר: “עוֹמְדִים – שְׁמָא תֵּאמַר אָבֵד סִיבָרָם וּבִטְלַ סִיבּוּיָן, תִּלְמוּד לֹאמַר: “עֲצֵי שֹׁטִים עוֹמְדִים” שְׁעוֹמְדִים לְעוֹלָם וְלְעוֹלָמֵי עוֹלָמִים.

“Bind [*isru*] with dense-leaved branches [*ba’avotim*] on the Festival until the horns of the altar” (Psalms 118:27),^N which alludes to both the binding of the *lulav* and to the myrtle branch, referred to in the Torah as the branch of a dense-leaved tree [*anaf etz avot*]. Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai,^P and Rabbi Yoḥanan said in the name of Rabbi Shimon HaMeḥozi, who said in the name of Rabbi Yoḥanan HaMakkoti: With regard to anyone who establishes an addition [*issur*] to the Festival on the day after the Festival by eating and drinking,^H the verse ascribes him credit as though he built an altar and sacrificed an offering upon it, as it is stated: “Add [*isru*] to the Festival with fattened animals [*ba’avotim*] until the horns of the altar.”

§ Apropos the *halakha* cited by Rabbi Yirmeya in the name of Rabbi Shimon ben Yoḥai, the Gemara cites additional *halakhot*. Hizkiya said that Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai: With regard to all objects used in performance of each and every one of the *mitzvot*, a person fulfills his obligation only when the objects are positioned in the manner of their growth.^N One must take the *lulav* with the bottom of the branch facing down, as it is stated with regard to the beams of the Tabernacle: “Acacia wood, standing” (Exodus 26:15), indicating that the beams stood in the manner of their growth.

That was also taught in a *baraita*: “Acacia wood, standing,” indicating that they stand in the Tabernacle in the manner of their growth in nature.^H Alternatively, standing means that the beams support their gold plating that is affixed to the beams with nails. Alternatively, standing teaches: Lest you say that after the destruction of the Tabernacle their hope is lost and their prospect is abolished,^N and they will never serve a sacred purpose again, therefore the verse states: “Acacia wood, standing,” meaning that they stand forever and for all time and will yet be revealed and utilized again.

NOTES

Until the horns of the altar – עד קרנות המזבח – Apparently, the homiletic interpretation here is: Until the horns of the altar, meaning that it is considered as if he built the altar from its foundation to its horns.

The manner of their growth – דרך גדילתן – Commentaries explain why the *etrog* is held with the stem facing downward, despite the fact that it actually grows the opposite way. Some explain that when the *etrog* begins to develop, it grows upward. It is only when the fruit grows larger and heavier that it begins to hang down. Another opinion is that this principle applies only to the palm, myrtle and willow branches, but not to the fruit of the *etrog* tree (see *Binyan Shlomo*).



Eetrog at an early stage of growth, facing upward

Their hope and their prospect – סבָרָם וְסִיבּוּיָן – Some commentaries explain: Their hope is that the people will once again utilize these materials; their prospect is that they are anticipating when that will be fulfilled (*Arukh LaNer*).

PERSONALITY

Rabbi Shimon ben Yoḥai – רַבִּי שְׁמַעוֹן בֶּן יוֹחַי – Rabbi Shimon ben Yoḥai was one of the greatest Sages of the tannaitic era in the generation prior to the redaction of the Mishna. He was the primary student of Rabbi Akiva and considered himself his successor. Rabbi Akiva valued his student greatly and said to him: It is sufficient that I and your Creator recognize your strength. Rabbi Shimon was preeminent in both legal and aggadic matters, and his numerous teachings are cited in every tractate and on every topic. Although the *halakha* is not always ruled in accordance with his opinion, particularly in disputes with Rabbi Yosei and Rabbi Yehuda, the *halakha* is ruled in accordance with his opinion in many fundamental areas of *halakha*. Rabbi Shimon also had a unique approach in halakhic midrash wherein he interpreted the rationale of verses, i.e., he arrived at legal conclusions based on his understanding of the

reason behind a *halakha*. Some of his most prominent students were Rabbi Yehuda HaNasi, Rabbi Shimon ben Yehuda, and his own son Rabbi Elazar, who, like his father, was one of the greatest Sages of the tannaitic era.

Rabbi Shimon traveled to Rome as a representative of the Jewish people. However, upon his return to Eretz Yisrael, he openly denounced the Roman government. As a result of his comments, he was sentenced to death and spent many years in hiding.

Rabbi Shimon was known as one of the outstanding righteous individuals of his era and as a miracle worker. Many stories are told of the wondrous deeds that he performed. *Sifrei*, the halakhic midrash on the books of Numbers and Deuteronomy, was formulated in his study hall. Rabbi Shimon is also the central personality in the book of the *Zohar*. He remains an object of admiration even today.

HALAKHA

Eating and drinking on the day after the Festival – אֲכִילָה וּשְׁתִּיָּה – It is the customary to eat and drink a bit more than usual on the day following the conclusion of the Festival (*Shulḥan Arukh, Orah Hayyim* 429:2 in the comment of the Rema).

The manner of holding the species – אָפֵן הַחֻזְקָת הַמִּינִים – When taking the four species, one must hold them upright, with the

top facing up and the roots facing down. The *etrog* is also held upright, with the stem pointing down. Some have adopted the custom of pointing the top of the *lulav* down when shaking it downward; however, that is not the common practice. Instead, most hold the *lulav* upright even when shaking it downward (*Shulḥan Arukh, Orah Hayyim* 651:2; see also the Rema’s comment on 651:9).

ואמר חזקיה אמר רבי ירמיה משום רבי שמעון בן יוחאי: יכול אני לפטור את כל העולם כולו מן הדין מיום שנבראתי עד עתה, ואילמלי אליעזר בני עמי – מיום שנברא העולם ועד עכשיו, ואילמלי יותם בן עוזיהו עמנו – מיום שנברא העולם עד סופו.

And Hizkiya said that Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai: I am able to absolve the entire world^N from judgment for sins committed from the day I was created until now. The merit that he accrued through his righteousness and the suffering that he endured atone for the sins of the entire world. And were the merit accrued by Eliezer, my son, calculated along with my own, we would absolve the world from judgment for sins committed from the day that the world was created until now. And were the merit accrued by the righteous king, Jotham ben Uzziyah,^N calculated with our own, we would absolve the world from judgment for sins committed from the day that the world was created until its end. The righteousness of these three serves as a counterbalance to all the evil deeds committed throughout the generations, and it validates the ongoing existence of the world.

ואמר חזקיה אמר רבי ירמיה משום רבי שמעון בן יוחאי: ראיתי בני עלייה והן מועטין, אם אלה הן – אני ובני מהן, אם מאה הם – אני ובני מהן, אם שנים הן – אני ובני הן. ומי זוטרי כולי האי? והא אמר רבא: תמני סרי אלפי דרא הוה דקמיה קודשא בריך הוא, שנאמר: "סביב שמנה עשר אלה!" לא קשיא: הא דמסתבלי באספקלריא המאירה, הא – דלא מסתבלי באספקלריא המאירה.

And Hizkiya said that Rabbi Yirmeya said in the name of Rabbi Shimon ben Yoḥai: I have seen members of the caste of the spiritually prominent,^N who are truly righteous, and they are few. If they number one thousand, I and my son are among them. If they number one hundred, I and my son are among them; and if they number two, I and my son are they. The Gemara asks: Are they so few? But didn't Rava say: There are eighteen thousand righteous individuals in a row before the Holy One, Blessed be He, as it is stated: "Surrounding are eighteen thousand" (Ezekiel 48:35)? Apparently, the righteous are numerous. The Gemara answers: This is not difficult. This statement of Rabbi Shimon ben Yoḥai is referring to the very few who view the Divine Presence through a bright, mirror-like partition,^N while that statement of Rava is referring to those who do not view the Divine Presence through a bright partition.

ודמסתבלי באספקלריא המאירה מי זוטרי כולי האי? והא אמר אביי: לא פחות עלמא מתלתין ושיתא צדיקי דמקבלי אפי שכינה בכל יום, שנאמר: "אשרי כל חוכי לו" – ל"ו בגימטריא תלתין ושיתא הווי! לא קשיא: הא – דעיילי בבר, הא – דעיילי בלא בר.

The Gemara asks further: And are those who view the Divine Presence through a bright partition so few? But didn't Abaye say: The world has no fewer than thirty-six righteous^N people in each generation who greet the Divine Presence every day, as it is stated: "Happy are all they that wait for Him [*lo*]" (Isaiah 30:18)? The numerological value of *lo*, spelled *lamed vav*, is thirty-six, alluding to the fact that there are at least thirty-six full-fledged righteous individuals in each generation. The Gemara answers: This is not difficult. This statement of Abaye is referring to those who enter to greet the Divine Presence by requesting and being granted permission,^N while that statement of Rabbi Shimon ben Yoḥai is referring to those who enter even without requesting permission, for whom the gates of Heaven are open at all times. They are very few indeed.

NOTES

I am able to absolve the entire world – יכול אני לפטור את כל – העולם כולו: Rabbeinu Ḥananel writes that because he lived in a cave for thirteen years, Rabbi Shimon ben Yoḥai enjoyed many divine revelations. One was that he was informed by divine sources that he was a full-fledged righteous individual. That is why he could make these audacious statements without being guilty of presumptuousness.

רבי אליעזר, Rabbi Shimon, Jotham ben Uzziyah – רבי שמעון, יותם בן עוזיהו: This concept of grouping righteous people together evokes the story of Sodom, where God was willing to spare each of the cities thanks to the righteous who lived there. Based on the extent of their spiritual prominence, righteous people have the ability to affect a greater area for a longer period of time. For a discussion whether the merit of Rabbi Shimon ben Yoḥai benefited his generation, see *Arukh LaNer*.

With regard to the grouping of these three particular individuals, some explain that it is due to the fact that although these three were full-fledged righteous individuals, none were privileged to derive benefit from this world proportional to

their lofty spiritual level. Rabbi Shimon ben Yoḥai and his son were forced into hiding and resided in a cave for many years. Jotham merely ruled as a substitute for his father but never asserted his own rulings. Because they were not rewarded, their reward is atonement for the sins of others (Rabbeinu Ḥananel). Furthermore, Jotham ben Uzziyah is the only king in the Bible with regard to whom there are absolutely no disparaging remarks, only praise. Apparently, he possessed no imperfections. In *Bereshit Rabba*, as well as in the Jerusalem Talmud in tractate *Berakhot*, Rabbi Shimon ben Yoḥai suggested the addition of other righteous individuals to him and his son, e.g., Abraham and the prophet Ahijah the Shilonite.

Members of the caste of the prominent – בני עלייה: This is a reference to individuals who are privileged to rise to the highest levels of the Garden of Eden (Rabbeinu Ḥananel).

View through a bright, mirror-like partition – מסתבלי: The Maharsha asks: Doesn't the Gemara say none of the prophets were privileged to view the Divine Presence through a bright, mirror-like partition other than Moses, as the Torah states explicitly (see Numbers 12:8)? Why then

does the Gemara here indicate that other righteous individuals achieved that level? He answers that in some respects a Torah scholar is superior to a prophet and merits to reach heights unattainable by a prophet, albeit not by means of prophecy. Others suggest that the distinction between Moses and the other prophets is during their lifetime, as their corporeal existence obstructed their spiritual enlightenment. Rabbi Shimon ben Yoḥai is referring to righteous people who died and ascended to the purely spiritual world, where they are privileged to view God through a bright partition.

Thirty-six righteous – תלתין ושיתא צדיקי: Some explain that the number thirty-six represents a majority of the Sanhedrin, the court that justifies the continued existence of the world (*Nezer HaKodesh*; see *HaBoneh on Berakhot*).

Who enter by being granted permission [*bar*] – דעיילי בבר: Some explain that this means that they ascend together with their son [*bar*]. This is based on the notion that there are only few among the righteous privileged to have a child as righteous as they (Rabbeinu Ḥananel; *Arukh*).

The name of Heaven and another entity – שם שמים – ודבר אחר: It is prohibited to take an oath in the name of another entity together with the mention of God's name, even if the other entity is sacred. Whoever does so is uprooted from the world (Rambam *Sefer Hafla'a, Hilkhot Shevuot* 11:2).

The blessings over *sukka* and *lulav* – ברכות סוכה ולולב: One recites the blessing over both the *sukka* and the *lulav* when fulfilling the mitzva, on all days of the Festival (*Shulhan Arukh, Orah Hayyim* 639:1, 658:1, 662:1).

NOTES

Placing of the branches – חבוי תריות: Apparently, according to Rabbi Yoḥanan ben Beroka, they would place the palm branches each day, but on the seventh day they would place more of them. Therefore, that day was called: The day of placing of the palm branches (*Rid*).

The mitzva of *lulav* is by rabbinic law – לולב דרבנן: The *Ritva* is of the opinion that Rabbi Yoḥanan's opinion has far-reaching ramifications: No blessing is recited over a mitzva by rabbinic law. Consequently, in his opinion one does not recite a blessing over mitzvot like the ritual washing of hands or the kindling of Shabbat lights.

”בשעת פטירתן מה הן אומרים” וכו'. והיא קא משתתף שם שמים ודבר אחר ותניא: כל המשתף שם שמים ודבר אחר נעקר מן העולם, שנאמר: “בלתי לה לבדו! הרי קאמר: ליה אנהנו מודים ולך אנו משבחין. ליה אנהנו מודים, ולך אנו מקלסין.

The mishna asks: **At the time of their departure** at the end of the Festival, **what would they say?** The mishna answers that they would praise the altar and glorify God. The Gemara challenges this: **But** in doing so aren't they joining the name of Heaven and another entity, and it was taught in a *baraita*: **Anyone who joins the name of Heaven and another entity^h is uprooted from the world, as it is stated:** “He that sacrifices unto the gods, save unto the Lord only, shall be utterly destroyed” (Exodus 22:19)? The Gemara answers that **this is what the people are saying** when they depart the Temple: **To the Lord, we acknowledge that He is our God, and to you, the altar, we give praise; to the Lord, we acknowledge that He is our God, and to you, the altar, we give acclaim.** The praise to God and the praise to the altar are clearly distinct.

”כמעשהו בחול”. אמר רב הונא: מאי טעמא דרבי יוחנן בן ברוקה – דכתבי: “כפות” – שנים, אחת ללולב ואחת למזבח. ורבנן אמרי: “כפת” כתיב.

The mishna continues: **As its performance during the week**, so is its performance on Shabbat. And according to Rabbi Yoḥanan ben Beroka, on the seventh day of the Festival they would bring palm branches to the Temple. **Rav Huna said: What is the rationale for the opinion of Rabbi Yoḥanan ben Beroka? It is as it is written:** “And you shall take for yourselves on the first day the fruit of a beautiful tree, **branches** of a date palm” (Leviticus 23:40). Branches in the plural indicates that **two** branches must be taken, **one for the *lulav* and one for placement around the altar.ⁿ** **And the Rabbis say:** Although the word is vocalized in the plural, based on tradition it is written *kappot*, without the letter *vav*. Therefore, it is interpreted as if it were written *kappat*, indicating that only one palm branch need be taken.

רבי לוי אומר: בתמר, מה תמר זה אין לו אלא לב אחד – אף ישראל אין להם אלא לב אחד לאביהם שבשמים.

Rabbi Levi says: The rationale for the opinion of Rabbi Yoḥanan ben Beroka is not based on a verse. Rather, it is a custom that developed to express praise for the Jewish people, **likening them to a date palm. Just as the date palm has only one heart**, as branches do not grow from its trunk but rather the trunk rises and branches emerge only at the top, **so too, the Jewish people have only one heart directed toward their Father in Heaven.**

אמר רב יהודה אמר שמואל: לולב שבועה, וסוכה יום אחד. מאי טעמא? לולב דמפסקי לילות מימים – כל יומא מצוה באפיה נפשיה הוא, סוכה דלא מפסקי לילות מימים – כולהו שבועה כחד יומא אריכא דמו.

Rav Yehuda said that Shmuel said: The blessing over the mitzva of *lulav* is recited **seven days** and the blessing over the mitzva of *sukka* is recited **one day**. **What is the rationale for this distinction?** It is written explicitly in the Torah that the mitzva to sit in the *sukka* applies all seven days. The Gemara explains: With regard to the *lulav*, **where the nights are distinct from the days**, as the mitzva of *lulav* is not in effect at night, **each day is a mitzva in and of itself**. A separate blessing is recited over each mitzva. However, with regard to *sukka*, **where the nights are not distinct from the days**, as the mitzva of *sukka* is in effect at night just as it is during the day, the legal status of **all seven days of the Festival is like that of one long day**.

ורבה בר בר חנה אמר רבי יוחנן: סוכה שבועה, ולולב יום אחד. מאי טעמא? סוכה דאורייתא – שבועה, ולולב דרבנן – סגי ליה בחד יומא.

But Rabba bar bar Ḥana said that Rabbi Yoḥanan said: The blessing over the mitzva of *sukka* is recited **seven days** and the blessing over the mitzva of *lulav* is recited **one day**. **What is the rationale for this distinction?** The Gemara explains: The mitzva of *sukka* is a mitzva by **Torah law** all seven days of the Festival. Therefore, a blessing is recited for **seven days**. However, the mitzva of *lulav*, other than on the first day, is a mitzva by **rabbinic law,ⁿ** as the Sages instituted an ordinance to take the *lulav* for all seven days to commemorate the practice in the Temple. Therefore, **it is enough** to recite the blessing **one day**, on the first day.

כי אתא רבין אמר רבי יוחנן: אחד זה ואחד זה שבועה. אמר רב יוסף: נקוט דרבה בר בר חנה בידך, דכולהו אמוראי קיימי כוותיה בסוכה.

When Ravin came from Eretz Yisrael to Babylonia, he said that Rabbi Yoḥanan said: One recites a blessing over **both this**, the mitzva of *sukka*, and over **that**, the mitzva of *lulav*,^h **all seven days**. **Rav Yosef said: Take the statement of Rabba bar bar Ḥana in your hand, as all the *amora'im* who transmitted statements of Rabbi Yoḥanan hold in accordance with his opinion in matters related to *sukka*.**

The Gemara raises an objection based on a *baraita*:

מיתבי: