

DAF YOMI 4
KIDS

Inside the Daf

In the days of the **בֵּית הַמִּקְדָּשׁ** (Holy Temple), **ערבותות** (willow branches) were carried around the Temple altar every day of the **סוכות** festival. On the seventh day of the holiday, the **ערבותות** circled the altar seven times.

Were the **ערבותות** carried around the altar on the Sabbath? First we must understand that something that is not a **כלי**, or utensil, may not be carried on the Sabbath. Since **ערבותות** are not "utensils" we should not be allowed to carry them on the Sabbath. However, the Sages decreed that we carry **ערבותות** around the altar when the seventh day of **סוכות** falls on the Sabbath because this ceremony is so important.

The **בייתויסים** (Boethusians, see sidebar) did not agree with the circling ceremony and did what they could to stop it. They took the willow branches and hid them under rocks which may not be moved on the Sabbath because they are not "utensils."

Nevertheless, some local people unfamiliar with the prohibition of moving rocks on the Sabbath, removed the rocks and took out the **ערבותות** branches underneath.

The **כהנים** of the Temple took the branches, waved them and circled the altar with them on the Sabbath. When they finished this ceremony, they stood up the branches at the Altar's side.

Did You Know...

Our **גמרא** gives two other examples of holiday **מצוות** (commandments) we do not perform on the Sabbath: blowing the **שופר** at **ראש השנה** (New Year) and reading the **קאג'לה** scroll at Purim.


**בייתויסים
(Boethusians)**

Followers of the heretic Boethus in the Second Temple era. The Boethusians did not believe in **תורה שבעל פה** (Oral Torah) and did not accept the Rabbis' authority.

ערבות on the Sabbath

On the last page we learned that the **ערבות** were used to circle the altar in the **בֵּית הַמֹּקְדָּשׁ** (Holy Temple) when the seventh day of **סוכות** fell on the Sabbath. Yesterday we learned that the **לילב** (palm branch) was not used on the Sabbath in the **בֵּית הַמֹּקְדָּשׁ**.

Why do we perform the **ערבה** ceremony on the Sabbath but do not use the **לילב**?

Rabbi Yochanan explains we want to make it known that the **ערבה** ceremony is a Torah law – not a rabbinic one. A Torah law may override the Sabbath but a rabbinic law may not.

The **גמרא** points out that **לילב** is a Torah law, too! So we should use it in the Temple on the

A מדורות Moment

"My dad gives a class to assimilated Jews who barely even know they're Jewish," said Uri to his friend Shemarya.

"Why would he waste his time doing that?" asked Shemarya.

"It's important to never abandon our assimilated brethren. The **ערבות**, which have no smell or good taste, represent Jews with no Torah knowledge or **מצוות** observance. Nevertheless on the seventh day of **סוכות** we circle the Temple altar with these branches to show that they can reach great heights despite their shortcomings."

(ספר ארץ הצבי מהרב אריה צבי פרומר ז"ל)



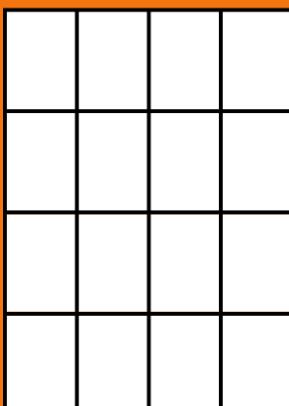
We answer that we are worried people will carry the **לילב** to the Temple through a public area on the Sabbath to take it to an expert to study its laws (carrying something in a public area is not allowed on the Sabbath.)

We are not worried **ערבות** will be taken to an expert through a public area on the Sabbath because, on Friday, the **ערבות** are given directly to the Temple **כחננים** who are knowledgeable of its laws.

Games

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סוכת דף מג – Review Questions

1. Who did not agree with taking **ערבות** on the Sabbath?

2. According to Rabbi Yochanan, why do we take **ערבות** on the Sabbath?

3. Give an example of **מצוות** we don't do on the Sabbath.
