33-36. The LORD spoke to Moses, saying: Say to the Israelite people: On the fifteenth day of this seventh month there shall be the Feast of Booths to the LORD, [to last] seven days. The first day shall be a sacred occasion: you shall not work at your occupations; seven days you shall bring offerings by fire to the LORD. On the eighth day you shall observe a sacred occasion and bring an offering by fire to the LORD; it is a solemn gathering: you shall not work at your occupations.

37-38. Those are the set times of the LORD that you shall celebrate as sacred occasions, bringing offerings by fire to the LORD—burnt offerings, meal offerings, sacrifices, and libations, on each day what is proper to it—apart from the sabbaths of the LORD, and apart from your gifts and from all your votive offerings and from all your freewill offerings that you give to the LORD.

39-43. Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the LORD [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. On the first day you shall take the product of hadar trees, branches of palm trees, bouquets of leafy trees, and willows of the brook, and you shall rejoice before the LORD your God seven days. You shall observe it as a festival of the LORD for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages. You shall live in booths seven days; all citizens in Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the LORD your God.

44. So Moses declared to the Israelites the set times of the LORD.

1) Nehemiah 8:15
And that they must announce and proclaim throughout all their towns and Jerusalem as follows, "Go out to the mountains and bring leafy branches of olive trees, pine trees, myrtles, palms and other leafy trees to make booths as it is written".

2) Mishnah Sukkah 3:4
R. Yishmael says: Three hadasim/myrtle and two aravot/willow, one lulav and one etrog/citron...
.... R. Akiva says: Just as we require one lulav and etrog, so, too, we require one hadas and one arava.
"But four of which I know not" (Prov. 30:18) – these are the four species of which he wished to understand. "the fruit of beautiful/hadar trees" – who says that this is an etrog? Why all of the trees produce beautiful/hadar fruit?

"branches of palm trees" – the Torah said to take two "palm branches" and praise with them, but one only takes one lulav, coming from the heart of the palm!

"and boughs of leafy trees" – who says that this is the hadas? Why, is it not written in another place "the branches of olive trees and of pine trees and of myrtle"?

"willows of the brook" – don't all trees grow near water?

"But four of which I know not" – these are the four species that each Jew eagerly finds in order to say the hallel before the Praised Holy One and though they seem small to human eyes, they are a great thing in the eyes of the Praised Holy One.

And who interpreted for the Israelites that these four species are etrog, lulav, hadas and arava?

The sages, as is written "Four things on this earth are small, yet they are very wise" (Prov. 30:24)

"the fruit of hadar/wonderous trees" – R. Hiya taught: a in which both the fruit and the wood taste the same, this is the etrog;

"hadar", Ben Azzai said: hadar means [as in Aramaic] that is a fruit that returns to the tree each year; Aquilas the convert translated the word hadar, "hu-dar" ( ), that it (hu) lives (dar) on the water;

"palm branches/kapot t’marim, R. Tarfon said: kapot – if the [palm branch] has begun to spread, one must bind it (yikafteno) together;

"boughs of leafy trees" – that its branches cover up the wood, this is hadas;

"willows/arvei of the brook" – perhaps this means only the willows growing next to a brook, how do we know that willows form the valley or the hillside are also permitted?

That's why it is written: willows/arvei (in plural form, and not aravah)...