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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

1. The Sadducees did not agree with the mitzvah of *nissuch hamayim*, the water libations, because it is not stated explicitly in the Torah. The Mishna relates that a Sadducee once poured the libation water on his feet instead of pouring the water into the designated bowl and the people stoned him with their esrogim. Rashi learns that they also pelted him with stones and as a result the mizbeiach became chipped. They patched the mizbeiach with a fistful of salt and although the mizbeiach was still unfit for the avodah, they did this to conceal the damage that had been wrought. (48b4)
2. The mizbeiach is required to have the ramp, the four horns on top of the mizbeiach, a base and it must be shaped in a square in order to be valid. Rabbi Yose maintains that in order to be valid, it must also have the *sovev*, which was a ledge on top of the second section of the mizbeiach which was thirty by thirty amos with a height of five amos. The ledge was extended one amah from each side and the kohanim would walk on the ledge to perform specific avodos. (49a1)
3. Beneath the mizbeiach was a deep opening corresponding to the location where the libations were poured. The Kohen would pour the libation into the bowl, and the libation would then flow from the spout of the bowl onto the mizbeiach and then the libation would flow into a hole in the mizbeiach that led to the deep opening known as the *shisin*. The *shisin* existed since the six days of creation. (49a1)
4. Rabbi Eliezer maintains that there was a small gap between the ramp and the mizbeiach near the western side of the ramp and once in seventy years the Kohanim youth

- would go down there and gather up the congealed wine from the libations, and the congealed wine was akin to pressed figs. They would then burn the wine in a holy location in the Courtyard of the Bais HaMikdash. (49a2-49a3)
5. When they poured the wine on the mizbeiach, they would plug up the hole on top of the mizbeiach which led to the *shisin*. They did this so the wine would gather on top and it would appear like a throat that is full with wine. This practice is derived from the verse that states *and its libation is.... to be poured on the holy [mizbeiach] an intoxicating (sheichar) libation for HaShem*. The word *sheichar* denotes intoxication, and the plugged up hole gave the appearance of a throat full with wine. (49b1-49b2)
  6. The Gemara cites a verse in Shir HaShirim that states *mah yafu peomayich baneolim bas nadiv*, how lovely are your steps in sandals, O daughter of the noble? The Gemara explains that this verse refers to the lovely steps of the Jewish People when they ascended to Jerusalem for the festival. The words *bas nadiv*

- refer to Avrohom Avinu who is referred to as the *nadiv*, the noble one. (49b2)
7. Scripture likens the words of the Torah to the thigh, as just as the thigh is a private area, so too one should study Torah discreetly. Thus, one should not study at the high point of the city and one should not teach his students in the marketplace. (49b2)
  8. The Gemara learns a *kal vachomer*. Funerals and weddings are normally public affairs, yet the Torah exhorts us to perform them discreetly, then certainly regarding private matters, such as giving charity to the poor, one should act discreetly. (49b3)
  9. The Gemara expounds on the merits of giving charity, as one who gives charity is greater than one who offers sacrifices. Yet, one who performs kindness is greater than one who gives charity. Charity is only regarded according to the kindness that one exhibits when giving the charity. (49b3)
  10. One who performs kindness is greater than one who gives charity because charity is done with money whereas kindness can be performed

with ones person and with ones money. Furthermore, charity is only received by the poor whereas one can exhibit kindness to both the poor and the rich. Lastly, only the living can be recipients of charity, whereas both the living and the dead can be recipients of kindness. (49b3-49b4)

11. One who performs charity properly is deemed to have filled the entire world with kindness. However, one must exert himself to attain this level of giving charity. Yet, those who fear HaShem can reach this level easier than others. One who finds favor in the eyes of man is known to be a G-d-fearing person. (49b4)
12. Torah that is studied *lishmah*, for its own sake, is referred to as Torah of kindness, whereas Torah that is not studied for its own sake is not referred to as Torah of kindness. Alternatively, Torah that one studies with the intent of teaching others is deemed to be Torah of kindness, whereas Torah that one studies without the intention of teaching others is not deemed to be Torah of kindness. (49b4)

## INSIGHTS TO THE DAF

### ***Ascent to Jerusalem through Kindness***

The Gemara cites a verse in Shir HaShirim that states *mah yafu peomayich baneolim bas nadviv*, how lovely are your steps in sandals, O daughter of the noble? The Gemara explains that this verse refers to the lovely steps of the Jewish People when they ascended to Jerusalem for the festival. The words *bas nadviv* refer to Avrohom Avinu who is referred to as the *nadviv*, the noble one. What is the connection between the pilgrimage to Jerusalem and Avrohom Avinu?

The *Mahretz Chayus* in his responsa (7) quotes Rabbeinu Bachye in Parshas Mishpatim who cites a Medrash that states that from the verse in Shir HaShirim we derive a law that one is only allowed to ascend to Jerusalem for the three times a year pilgrimage by foot and one is forbidden to ascend in any other manner. This law is derived from the fact that Scripture uses the words *peomayich* and *neolim*, which allude to one walking as opposed to traveling on an animal or in a wagon. The *Mahretz Chayus* writes that he was not able to locate the source of this Medrash.

The *Mahretz Chayus* also cites the Yerushalmi in Pesachim (4:7) that would indicate that the law is the opposite of the Medrash that is quoted by Rabbeinu Bachye. There is a dispute between Rabbi Yose and the Tanna Kamma if a leather craftsman is permitted to work on Erev Pesach. Rabbi Yose permits them to work because the people who were making the pilgrimage to Jerusalem needed to have their shoes and sandals fixed in honor of the festival. The Tanna Kamma disagrees and maintains that it was not necessary to have leather craftsmen as the Jewish People were wealthy and they all ascended to Jerusalem by riding on animals. This discussion indicates that it was permitted to ascend to Jerusalem by riding on an animal and walking was not the only permitted means of transportation.

Rav Elyashiv heard from a Torah scholar who said that whether the halacha is in accordance with Rabbeinu Bachye that one could only ascend to Jerusalem by foot or whether it was merely the poor people who ascended by foot, it is evident from the Yerushalmi that there was a concern that people required shoes in order to fulfill the mitzvah. In all likelihood, this concern would have resulted in a collection for the poor prior

to the festival, similar to a collection of food that was orchestrated on behalf of the poor. Perhaps it is for this reason that the Gemara mentions Avrohom Avinu regarding the pilgrimage. The character of kindness displayed by the Jewish People is an inheritance from Avrohom Avinu and in a sense, it was Avraham Avinu who catalyzed the outpouring of kindness that the Jewish People demonstrated when the Jewish People ascended to Jerusalem for the festivals.

## DAILY MASHAL

### *Spiritual Ascent to Jerusalem*

The Gemara cites a verse in Shir HaShirim that states *mah yafu peomayich baneolim bas nadiv*, how lovely are your steps in sandals, O daughter of the noble? The Gemara explains that this verse refers to the lovely steps of the Jewish People when they ascended to Jerusalem for the festival.

Rabbeinu Bachye in Parashas Mishpatim cites a Medrash that states that when the Torah instructs the Jewish People to ascend three times a year to Jerusalem, it is said *shalosh peamim* and *shalosh regalim*, which literally

mean three times. In Yeshaya it is said *tirmisenah ragel raglei ani paamei dalim*, it is trampled underfoot: the feet of the poor, the soles of the meek.

From the verse in Shir HaShirim we derive a law that one is only allowed to ascend to Jerusalem for the three times a year pilgrimage by foot and one is forbidden to ascend in any other manner. This law is derived from the fact that Scripture uses the words *peomayich* and *neolim*, which allude to one walking as opposed to traveling on an animal or in a wagon.

It is noteworthy that the Sfas Emes explains that the concept of *neilas hachag*, the traditional festive meal that is eaten at the end of the three festivals, is based on this verse in Shir HaShirim. The word *baneolim* alludes to the lock, i.e. the safeguarding of the festival. Perhaps we can extend this idea further, based on what the Sfas Emes writes elsewhere that the word *regel* alludes to the physical and what a person performs by rote. On a festival, however, one should take the physical acts that he is engaged in and he should make a *manul*, i.e. a lock to it. When one is ascending in a physical sense to Jerusalem, he should essentially trample the *regel*, i.e. he should negate the physical and

capture the spirituality of the festival. One should trample the feet of the poor, i.e. the poor in knowledge, who until now was starving for a spiritual ascent. One should trample the soles of the meek, i.e. the one who until now was not courageous enough to ascend the spiritual ladder should cast away his physical existence and conduct himself on a spiritual plane. This was the focus of the pilgrimage to Jerusalem, as one “rose” above the physicality of this world and acquired spiritual gains on the festivals.