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Sukkah Daf 49

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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

Rabbah bar Bar Chanah citing Rabbi Yochanan stated: The *shisin*<sup>1</sup> have existed since the six days of Creation, for it is said: Your concealed flanks are like jewels, the handiwork of a skilled workman. ‘Your concealed flanks’ refers to the *shisin*; ‘like jewels’ implies that their cavity descends to the depths; ‘the handiwork of a skilled workman’ means that they are the skillful handiwork of the Holy One, Blessed be He.

The school of Rabbi Yishmael taught: Bereshis; read not bereshis but bara shis.<sup>2</sup>

It has been taught in a Baraisa: Rabbi Yosi says: Their cavity descends to the depths, for it is said: Let me sing now on behalf of my beloved, a song of my beloved concerning his vineyard. My beloved had a vineyard in a fertile corner. He encircled it with a stone, and cleared it of stones, and planted it with the choicest shoots, and built a tower inside of it, and also hewed out a wine vat within it. ‘And planted it with the choicest shoots’, refers to the Temple; ‘and built a tower inside of it’, refers to the Altar; ‘and also hewed out a wine vat within it’, refers to the *shisin*.

It has been taught in a Baraisa: Rabbi Elazar bar Tzadok said: There was a small gap between the ramp and the

Altar 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 as it is said: To be poured in the Holy, an intoxicating libation for Hashem; just as its libation was done in sanctity, so must its burning be done in sanctity. But what is the proof?<sup>3</sup> — Ravina answered: It is derived through a gezeirah shavah between two expressions of ‘holy’. It is written here: ‘To be poured in the Holy, an intoxicating libation for Hashem’, and it is written elsewhere: Then shall you burn the remainder in the fire; it shall not be eaten, because it is holy. (49a1 – 49b1)

Whose view is followed in what we learned in the following Mishnah: ‘Libations are subject to the law of *me’ilah* in the beginning, but are exempted from it after they flowed down into the *shisin*.’? Must we say that it is that of Rabbi Elazar bar Tzadok,<sup>4</sup> for if it were that of the Rabbis [the objection could be raised: Did they not state] that the *shisin* descended to the depths?<sup>5</sup> You may even say that it is that of the Rabbis, [but it refers to] where it was intercepted.<sup>6</sup>

<sup>1</sup> Beneath the mizbeich 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 mizbeich and then the libation would flow into a hole in the mizbeich that led to the deep opening known as the *shisin*.

<sup>2</sup> He created the *shisin*.

<sup>3</sup> That the verse refers to burning.

<sup>4</sup> Who holds that the *shisin* reached only to the floor of the Courtyard and that the wine poured into them was retrievable.

<sup>5</sup> No law, surely, is required for an object that is forever lost in the depths.

<sup>6</sup> By a vessel which was suspended in the *shisin*.

There are some who read: Must we say that it is that of the Rabbis, and not that of Rabbi Elazar bar Tzadok, for if it were that of Rabbi Elazar bar Tzadok, [the objection would arise:] Do they not still retain their sanctity? — You may even say that it is that of Rabbi Elazar, for me'ilah cannot apply to anything whose commandment has already been fulfilled.<sup>7</sup> (49b1)

Rish Lakish said: When the wine-libation was poured upon the Altar, the *shisin* were plugged up,<sup>8</sup> in order to fulfill what is written, 'To be poured in the Holy, an intoxicating [sheichar] libation for Hashem'. But how does this imply it? — Rav Pappa answered: 'Sheichar' is an expression suggestive of drink, satiety and intoxication.

From this it may be inferred, Rav Pappa observed that when a man becomes sated with wine, he becomes sated from his throat. Rava remarked: A young scholar who does not have much wine should swallow it in gulps. Rava used to gulp down the cup of blessing.<sup>9</sup> (49b1 – 49b2)

Rava made the following exposition: What is the implication of that which was written: *but your footsteps were so lovely when shod in pilgrim's sandals, O daughter of nobles*. The Gemora interprets this verse to refer to the lovely footsteps of the Jewish People as they ascend to Jerusalem for the pilgrimage on the three festivals. The words, O daughter of nobles, alludes to our Patriarch Avraham who was called a noble, as it is said (in Tehillim): *the nobles of the people gathered, the people of the God of Avraham*. The Gemora asks: Is Hashem the God of Avraham, and not Yitzchak and Yaakov? The Gemora answers: The verse references Avraham because he was the first of converts.

<sup>7</sup> The act of libation is regarded as the completion of the mitzvah.

<sup>8</sup> So that the wine should not run away immediately and the hole present the sight of a throat full and satiated with wine.

The School of Rav Anan taught the following Baraisa: What is the implication of that which was written: *The roundness of your flanks [are like jewels, the handiwork of a skilled workman]*? Why are the words of the Torah compared to the flanks? To teach you that just as the flank is kept private, so should the words of the Torah be hidden,<sup>10</sup> and this is similar to that which Rabbi Elazar said: What is the implication of what was written: *A person will tell you what is good and what does Hashem want from you besides for doing justice, loving kindness, and walking modestly with Hashem your God*. *Doing justice* refers to judgment. *Loving kindness* refers to acts of kindness. *Walking modestly* refers to escorting the dead and escorting a bride to her *chupah*. This may be derived through a *kal vachomer*. If things that are not normally done discreetly (*weddings and funerals*) are described as being done discreetly, things that are usually performed discreetly (*giving charity*) must certainly be done discreetly!

And Rabbi Elazar said: Greater is he who performs charity than [he who offers] all the sacrifices, for it is said: Performing charity and justice is more acceptable to Hashem than sacrifice.

And Rabbi Elazar said: The performance of acts of kindness is greater than charity, for it is said: Sow for yourselves charity, and reap according to kindness; if a man sows, it is doubtful whether he will eat [the harvest] or not, but when a man reaps, he will certainly eat.

And Rabbi Elazar said: The reward of charity depends entirely upon the extent of the kindness in it, for it is said: Sow for yourselves charity, and reap according to kindness.

<sup>9</sup> To show his love of the mitzvah.

<sup>10</sup> It should be taught in a private setting, not in the market place.

Our Rabbis taught in a Baraisa: Acts of kindness are greater than charity in three respects: charity can be done only with one's money, but acts of kindness can be done with one's person and one's money. Charity can be given only to the poor, acts of kindness both to the rich and the poor. Charity can be given to the living only, acts of kindness can be done both to the living and to the dead.

And Rabbi Elazar said: He who executes charity as is right is regarded as though he had filled all the world with kindness, for it is said: One who loves charity and [gives according to] what is right, [causes] the earth to be full of the lovingkindness of Hashem. But lest you say that whoever wishes to leap may leap (and succeed without difficulty), Scripture expressly says: How precious is Your kindness, O God etc.<sup>11</sup> As one might say that this applies also to a man who fears God,<sup>12</sup> Scripture expressly says: But the kindness of Hashem is forever and ever upon those who fear Him.

Rav Chama bar Pappa said: Every man who is endowed with grace is without doubt a God-fearing man, for it is said: But the kindness of Hashem is forever and ever upon those who fear Him.

And Rabbi Elazar said: What is the implication of that which was written: She opens her mouth with wisdom, and the Torah of kindness is on her tongue? Is there then a Torah of kindness and a Torah which is not of kindness? But the fact is that Torah [which is studied] for its own sake is a 'Torah of kindness', whereas Torah [which is studied] for an ulterior motive is a Torah which is not of kindness. There are some who say: Torah [which is studied] in order [subsequently] to teach it is a 'Torah of kindness', but Torah [which is] not [studied subsequently] to teach it is a Torah which is not of kindness. (49b2 – 49b4)

<sup>11</sup> The opportunity of doing real, well-deserved charity and dispensing it in a judicious manner, is rare.

## INSIGHTS TO THE DAF

### *Ascent to Jerusalem through Kindness*

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. 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

<sup>12</sup> That he also has difficulties in executing charity that is right.

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.