

שָׁכַל מִזְבֵּחַ שָׂאִין לוֹ לֹא כָּבֵשׁ וְלֹא קָרֵן  
וְלֹא יְסוּד וְלֹא רִיבּוּעַ – פָּסוּל לְעִבּוּדָה.  
רַבִּי יוֹסֵי בַר יְהוּדָה אָמַר: אִף הַסּוֹבֵב.

אָמַר רַבָּה בַּר בַּר הֲנָה אָמַר רַבִּי יוֹחָנָן:  
שֵׁיתִין מִשְׁשֵׁת יָמֵי בְּרֵאשִׁית נִבְרָאוּ,  
שָׁנְאָמַר: "חֲמוּקֵי יָרֵכֶיךָ כִּמוֹ חֲלָאִים  
מַעֲשֵׂה יָדֵי אָמֵן". "חֲמוּקֵי יָרֵכֶיךָ" – אֵלוֹ  
הַשֵּׁיתִין, "כִּמוֹ חֲלָאִים" – שְׂמֹחוּלְלִין  
וְיֹרְדִין עַד הַתְּהוֹם, "מַעֲשֵׂה יָדֵי אָמֵן" –  
זוֹ מַעֲשֵׂה יָדֵי אֱלֹהֵינוּ שֶׁל הַקְּדוֹשׁ בְּרוּךְ  
הוּא. תֵּנָא דְבֵי רַבִּי יִשְׁמַעְאֵל: "בְּרֵאשִׁית",  
אֵל תִּיקְרֵי "בְּרֵאשִׁית" אֶלָּא בְּרֵאשִׁית.

תֵּנָא, רַבִּי יוֹסֵי אָמַר: שֵׁיתִין מְחוּלְלִין  
וְיֹרְדִין עַד תְּהוֹם, שָׁנְאָמַר: "אֲשִׁירָה  
נָא לְיַדֵּי שִׁירַת דְּדוּדֵי לְכַרְמוֹ כִּרְם הָיָה  
לְיַדֵּי בְּקָרֵן בֶּן שָׁמֹן. וַיַּעֲקֶהוּ וַיִּסְקְלֶהוּ  
וַיִּטְעֶהוּ שׁוֹרֵק וַיִּבֶן מִגְדָּל בְּתוֹכּוֹ וְגַם יָקַב  
חֲצֵב בּוֹ". וַיִּטְעֶהוּ שׁוֹרֵק – זֶה בֵּית  
הַמִּקְדָּשׁ, וַיִּבֶן מִגְדָּל בְּתוֹכּוֹ – זֶה מִזְבֵּחַ,  
וְגַם יָקַב חֲצֵב בּוֹ" – אֵלוֹ הַשֵּׁיתִין.

תֵּנָא, אָמַר רַבִּי אֶלְעָזָר בַּר צְדוּק: לוֹל קָטָן  
הָיָה בֵּין כָּבֵשׁ לְמִזְבֵּחַ בְּמַעְרְבוֹ שֶׁל כָּבֵשׁ,  
וְאַחַת לְשִׁבְעִים שָׁנָה פָּרְחֵי כְהֻנָּה יוֹרְדִין  
לָשֵׁם וּמְלַקְטִין מִשָּׁם יַיִן קָרוֹשׁ שְׂדוּמָה  
לְעִיגוּלֵי דְבִילָה, וּבְאִין וְשׁוֹרְפִין אוֹתוֹ  
בְּקִדּוּשָׁה, שָׁנְאָמַר: "בְּקִדְשׁ הַסֶּךָ נִסְךְ  
שָׁכַר לָהּ"

As any altar that lacks<sup>n</sup> a ramp, or a horn, or a base, or the shape of a square, either because it was not erected as a square or due to damage, is disqualified for use in the Temple service. Rabbi Yosei bar Yehuda says: Even the surrounding ledge must be complete, and if it is lacking it disqualifies the altar.<sup>h</sup>

§ Rabba bar bar Hana said that Rabbi Yoḥanan said: The drainpipes [shittin]<sup>h</sup> built into the altar and extending beneath it were created from the six days of Creation,<sup>n</sup> as it is stated: “The hidden of your thighs are like the links of a chain, the handiwork of a skilled workman” (Song of Songs 7:2).<sup>n</sup> The Gemara interprets the verse homiletically: “The hidden of your thighs”; these are the drainpipes that are concealed within the altar; “are like the links of a chain [hala’im]”; they are hollow [meḥolalin] and descend to the depths; “the handiwork of a skilled workman”; this is the handiwork of the Holy One, Blessed be He. On a similar note, it was taught in the school of Rabbi Yishmael that it is written: “In the beginning [bereshit]” (Genesis 1:1); do not read it as: *Bereshit*, but rather as: *Bara shit*,<sup>n</sup> meaning that God created the pipeline descending from the altar.

It was taught in a *baraita* that Rabbi Yosei says: These drainpipes are hollow and descend to the depths, as it is stated: “Let me sing of my well beloved, a song of my beloved touching his vineyard. My well beloved had a vineyard in a very fruitful hill, and he dug it, and cleared it of stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a vat therein” (Isaiah 5:1–2). Rabbi Yosei interprets these verses homiletically as referring to the Temple. “He planted it with the choicest vine”; this is referring to the Temple; “he built a tower therein”;<sup>n</sup> this is referring to the altar; “and hewed out a vat therein”; this is referring to the drainpipes. As the owner of the vineyard is a parable for God, this indicates that the drainpipes are a natural part of Creation.

It was taught in a *baraita* that Rabbi Elazar bar Tzadok said: There was a small gap<sup>h</sup> between the ramp and the altar west of the ramp, and once in seventy years young priests would descend there<sup>n</sup> and gather from there the congealed wine left over from the libations that set over time, which resembled round cakes of dried and pressed figs. They would then come and burn it in sanctity in the Temple courtyard, as it is stated: “In sanctity shall you pour a libation of strong drink unto the Lord” (Numbers 28:7);

HALAKHA

Essential features of the altar – הַמְעִבִּים בְּמִזְבֵּחַ: The four horns of the altar, the ramp, its base, and its square shape are essential features of the altar. The absence of any of them invalidates the altar (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 2:17).

Drainpipes – שֵׁיתִין: There were two small narrow openings in the southwest corner of the altar. These were the drainpipes through which the blood and other liquids would drain. The blood descended until it reached a water canal that flowed into the Kidron Valley (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 2:11).

Small gap – לוֹל קָטָן: Adjacent to the southwest corner of the altar, there was a space of one square cubit covered by a marble tablet with a ring affixed to it. Every so often, young priests would descend through that space to gain access to the drainpipes and clean them (Rambam *Sefer Avoda, Hilkhot Beit HaBehira* 2:12).

NOTES

As any altar that lacks, etc. – שָׁכַל מִזְבֵּחַ שָׂאִין וכו': These elements are essential both in building a new altar as well as in maintaining an existing altar. Even if one were to build an altar that deviates from the specifications of the altar in the Second Temple, it would still be fit for use if these elements are present. Similarly, if an existing altar is damaged and one of these elements is lacking, the altar is unfit for use.

Were created from the six days of Creation – מִשְׁשֵׁת יָמֵי בְּרֵאשִׁית נִבְרָאוּ: The early and later authorities discuss the difficulty with Rabbi Yoḥanan's statement, as here he maintains that the drainpipes were created by God, while further on (*daf* 53a) he mentions that they were excavated by King David. Several solutions were suggested, including the possibility that these were conflicting traditions, or that the drainpipes were clogged

and then unclogged. The Maharsha explains simply that the drainpipes created by God are those in the earth beneath the altar, which descend to the depths, while the drainpipes excavated by David are those built into the base of the altar.

The handiwork of a skilled workman – מַעֲשֵׂה יָדֵי אָמֵן: In the Jerusalem Talmud the following is cited: Lest one say that these drainpipes were not beautiful, as not all creations of God are beautiful, the verse states: “The handiwork of a skilled workman,” to indicate that they were crafted by God and were even more beautiful than the work of a skilled workman.

*Bereshit*... *bara shit* – בְּרֵאשִׁית... בְּרֵאשִׁית: This homiletic interpretation is related to another that teaches that the altar was built upon the Foundation Rock [*Even Shetiyya*], upon which

the world was founded. Therefore, the drainpipes [*shittin*] are the foundation of the world.

He built a tower therein – וַיִּבֶן מִגְדָּל בְּתוֹכוֹ: In the Jerusalem Talmud, the tower is interpreted as referring to the Sanctuary, which was one hundred cubits high, like a tower.

Descend to the drainpipes – יוֹרְדִים לְשֵׁיתִין: A tradition is cited in responsa literature of the *ge'onim* that the drainpipes were a pit one cubit wide and six hundred cubits deep. The *Me'iri* explains that according to that tradition, the priests clearly could not descend to the bottom to clean the drainpipes. Rather, it means that they descended as far as they could and cleaned there, or they used special equipment to reach beyond the point where they could descend no further.

כִּשְׁם שְׁנִיּוּכּוֹ בְּקִדּוּשָׁה כְּךָ שְׂרִיפְתּוֹ  
בְּקִדּוּשָׁה. מֵאֵי מִשְׁמַע? אָמַר רַבִּינָא:  
אֲתִיָּא "קִדְשׁ" "קִדְשׁ", כְּתִיב הֶכָּא:  
"בְּקִדְשׁ הַסֶּךְ נִסְךְ", וּכְתִיב הֵתָם:  
"וְשָׂרַפְתָּ אֶת הַנּוֹתֵר בְּאֵשׁ לֹא יֵאָכַל מִי  
קִדְשׁ הוּא".

בְּמֵאן אֲזֵלָא הָא (דְּתַנְיָא): נִסְכִּים,  
בְּתַחֲוִילָהּ - מוּעֲלִין בְּהֶן, יִרְדּוּ לְשִׁיתִין -  
אִין מוּעֲלִין בְּהֶן. לִימָא רַבִּי אֶלְעָזָר בְּר  
צְדוֹק הִיא. דְּאִי רַבְנָן - הָא נַחְתּוּ לְהוּ  
לְתַהוּם!

אֶפִּילוּ תִימָא רַבְנָן, בְּדֵאִיקָלֵט.

וְאִיכָא דְאָמְרִי: לִימָא רַבְנָן הִיא וְלֹא  
רַבִּי אֶלְעָזָר בְּר צְדוֹק, דְּאִי רַבִּי אֶלְעָזָר -  
אֲכַתִּי בְּקִדּוּשְׁתִּיהוּ קִיָּמִי! אֶפִּילוּ תִימָא  
רַבִּי אֶלְעָזָר, אִין לֶךְ דְּבַר שְׁנַעֲשֶׂה מִצְוֹתוֹ  
וּמוּעֲלִין בּוּ. אָמַר רִישׁ לְקִישׁ: בְּזִמְן  
שְׁמַנְסְכִין יִין עַל גְּבִי מִזְבֵּחַ פּוֹקֵקִין אֶת  
הַשִּׁיתִין, לְקִישׁ מַה שְׁנַאָמַר: "בְּקִדְשׁ  
הַסֶּךְ נִסְךְ שִׁכְרָה".

מֵאֵי מִשְׁמַע? אָמַר רַב פַּפָּא: "שִׁכְרָה" -  
לְשׁוֹן שְׂתִיָּה, לְשׁוֹן שְׁבִיעָה, לְשׁוֹן שְׂכָרוֹת.  
אָמַר רַב פַּפָּא, שְׁמַע מִינָהּ: כִּי שָׁבַע  
אִינִישׁ חֲמָרָא - מִגְּרוּזִיָּה שְׁבַע. אָמַר  
רַבָּא: צוּרְבָא מִרְבַּנְן דְּלֹא נִפְיִשָּׂא לִיה  
חֲמָרָא - לִגְמַע גְּמוּעִי. רַבָּא, אֲכַכְסָא  
דְּבִרְכַתָּא אֲגַמַע גְּמוּעִי.

just as its pouring is in sanctity, so too must its burning be in sanctity. From where may it be inferred that this is referring to burning? Ravina said: It is derived by means of a verbal analogy between the term sanctity written with regard to libations and sanctity written with regard to leftover offerings. It is written here, with regard to libations: "In sanctity shall you pour a libation" (Numbers 28:7), and it is written there, with regard to leftover offerings: "You shall burn the leftovers in fire; they are not to be eaten, for they are sanctity" (Exodus 29:34). Through the verbal analogy it is derived that leftover libations must also be burned.

The Gemara notes: In accordance with whose opinion is that which is taught in this mishna? With regard to libations, initially, prior to being poured, one can misuse consecrated property with them, as is the case with all consecrated items. However, once they descended to the drainpipes, one does not violate the prohibition against misuse of consecrated property with them, because the mitzva was already fulfilled. Let us say that the mishna is in accordance with the opinion of Rabbi Elazar bar Tzadok, who holds that the libations did not descend to the depths but would collect between the ramp and the altar and would be collected once every seventy years. As, if it were in accordance with the opinion of the Rabbis, how could the libations be misused? Didn't they already descend to the depths through the drainpipes?

The Gemara rejects this: Even if you say that the mishna is in accordance with the opinion of the Rabbis, it could be referring to a case where some of the wine landed outside the drainpipes and was collected in the space between the ramp and the altar.

And some say a different version of this exchange. Let us say that the mishna is in accordance with the opinion of the Rabbis and not in accordance with the opinion of Rabbi Elazar bar Tzadok. As, if it were in accordance with the opinion of Rabbi Elazar, then the wine that collected between the ramp and the altar remains in its sanctity, as it must be burned, and the prohibition against misuse would still apply. The Gemara rejects this: Even if you say that the mishna is in accordance with the opinion of Rabbi Elazar, there is no item whose mitzva has been performed with which one can violate the prohibition against misuse of consecrated property.<sup>14</sup> Reish Lakish said: When they pour wine onto the altar, they plug the top of the drainpipes so that the wine does not descend to the depths, in order to fulfill that which is stated: "In sanctity shall you pour a libation of strong drink [shekhar] unto the Lord" (Numbers 28:7).

The Gemara asks: From where may it be inferred that this is referring to plugging the drainpipes? Rav Pappa said: Shekhar is an expression of drinking, of satiation, of intoxication. In order to underscore all three aspects of the libations, the space between the altar and the ramp would fill with wine. Rav Pappa said: Conclude from this that when a person is satiated from drinking wine, it is from his throat being filled with wine that he is satiated. Unlike food, wine does not satiate a person when it fills his stomach. Rava said: Therefore, let a young Torah scholar, who does not have much wine, swallow his wine in large swigs, filling his throat each time, as he will thereby maximize his enjoyment. And Rava himself, when drinking a cup of blessing, would swallow large swigs so as to drink the wine accompanying the mitzva in an optimal manner.

HALAKHA

Misuse of libations – מְעִילָה בְּנִסְכִּים: The prohibition against misuse of consecrated property applies to wine libations from the moment the wine is consecrated. However, once the wine is poured on the altar and enters the drainpipes, the prohibition no longer applies. With regard to the water libation on Sukkot, as long as the water is in the golden barrel, one may not derive personal benefit from it *ab initio*. However, if one did so, he did not violate the prohibition against misuse of consecrated property. Once the water is placed into the jug with which it is taken to the altar, the prohibition applies (Rambam *Sefer Korbanot, Hilkhot Me'ila* 2:9).

Matters of Torah in private – דְּבָרֵי תוֹרָה בְּסֵתֶר – Anyone who exerts himself in his Torah study in private grows wise, as it is written: “With the modest is wisdom” (Proverbs 11:2; see *Shulḥan Arukh, Yoreh De’a* 246:22).

דְּרַשׁ רַבָּא. מַאי דְּכָתִיב: “מִה יָפוּ פְעָמֶיךָ בְּנַעֲלִים בַּת נְדִיב” – מִה יָפוּ פְעָמוֹתֶיךָ שֶׁל יִשְׂרָאֵל בְּשָׁעָה שְׁעוֹלִין לְרַגְלֵי בַּת נְדִיב – בְּתוֹ שֶׁל אַבְרָהָם אָבִינוּ, שְׁנִקְרָא נְדִיב, שְׁנֵאָמַר: “נְדִיבֵי עַמִּים נֶאֱסָפוּ עִם אֱלֹהֵי אַבְרָהָם.” אֱלֹהֵי אַבְרָהָם וְלֹא אֱלֹהֵי יִצְחָק וְיַעֲקֹב? אֵלֶּיךָ אֱלֹהֵי אַבְרָהָם שְׁהִיא תַחֲלִילָה לְגֵרִים.

תְּנָא דְּבֵי רַב עֲנִן: מַאי דְּכָתִיב “חֲמוּקֵי יִרְכִיז” לְמָה נִמְשָׁלוּ דְּבָרֵי תוֹרָה בְּיָרֵךְ – לֹאמַר לָךְ: מִה יָרֵךְ בְּסֵתֶר – אִף דְּבָרֵי תוֹרָה בְּסֵתֶר.

וְהֵינּוּ דְּאָמַר רַבִּי אֶלְעָזָר: מַאי דְּכָתִיב “הִגִּיד לְךָ אָדָם מִה טוֹב וּמִה הִי דוֹרֵשׁ מִמֶּךָ כִּי אִם עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצַּנֵּעַ לְכַת עִם אֱלֹהֶיךָ.” עֲשׂוֹת מִשְׁפָּט – זֶה הִדְיוֹ, וְאַהֲבַת חֶסֶד – זוֹ גְּמִילוּת חֶסֶדִים, וְהִצַּנֵּעַ לְכַת עִם אֱלֹהֶיךָ – זוֹ הוֹצֵאת הַמֵּת וְהַכְּנַסַת כְּלָה לַחֻפָּה. וְהֵלֵךְ דְּבָרִים קָל וְחֹמֶר; וּמִה דְּבָרִים שְׁדָרְכוֹן לְעֲשׂוֹתָן בְּפְרֻסָּיָא – אָמַרָה תוֹרָה “הִצַּנֵּעַ לְכַת”, דְּבָרִים שְׁדָרְכוֹן לְעֲשׂוֹתָן בְּצַנְעָא – עַל אַחַת כְּמָה וְכְמָה.

אָמַר רַבִּי אֶלְעָזָר: גְּדוֹל הָעוֹשֶׂה צְדָקָה יוֹתֵר מִכָּל הַקְּרָבָנוֹת, שְׁנֵאָמַר: “עֲשֵׂה צְדָקָה וּמִשְׁפָּט נִבְחָר לָהּ מִזִּבְחֵי.” וְאָמַר רַבִּי אֶלְעָזָר: גְּדוֹלָה גְּמִילוּת חֶסֶדִים יוֹתֵר מִן הַצְּדָקָה, שְׁנֵאָמַר: “זֶרְעוּ לָכֶם לְצְדָקָה וְקָצְרוּ כִּי חֶסֶד.” אִם אָדָם זֹרַע – סֶפֶק אֹכֵל סֶפֶק אֵינוֹ אֹכֵל, אָדָם קוֹצֵר – וְדַאי אֹכֵל.

§ Apropos the homiletic interpretations of the verses from Song of Songs with regard to the drainpipes, the Gemara cites additional interpretations. Rava taught: What is the meaning of that which is written: “How beautiful are your steps in sandals, O prince’s daughter” (Song of Songs 7:2)? How beautiful are the feet of the Jewish people at the time when they ascend to Jerusalem for the Festival. “O prince’s daughter”,<sup>N</sup> this is referring to the daughter of Abraham our Patriarch, who was called prince, as it is stated: “The princes of the peoples are gathered, the people of the God of Abraham” (Psalms 47:10). The verse calls the Jewish people the people of the God of Abraham and not the God of Isaac and Jacob. Why are the Jewish people associated specifically with Abraham? Rather than referring to the three Patriarchs, the verse is referring to the God of Abraham, who was first of the converts, and therefore it is reasonable for the princes of other nations to gather around him.

In the school of Rav Anan it was taught: What is the meaning of that which is written: “The hidden of your thighs” (Song of Songs 7:2)? Why are matters of Torah likened to a thigh? It is to tell you that just as the thigh is always concealed, covered by clothes, so too, matters of Torah are optimal when recited in private<sup>H</sup> and not in public.

And this is what Rabbi Elazar said: What is the meaning of that which is written: “It has been told you, O man, what is good, and what the Lord does require of you; only to do justly, and to love mercy, and to walk humbly with your God” (Micah 6:8)? “To do justly”; this is justice. “To love mercy”; this is acts of kindness. “To walk humbly with your God”; this is referring to taking the indigent dead out for burial and accompanying a poor bride to her wedding canopy,<sup>N</sup> both of which must be performed without fanfare.<sup>N</sup> The Gemara summarizes: And are these matters not inferred *a fortiori*? If, with regard to matters that tend to be conducted in public, as the multitudes participate in funerals and weddings, the Torah says: Walk humbly, then in matters that tend to be conducted in private, e.g., giving charity and studying Torah, all the more so should they be conducted privately.

§ Rabbi Elazar said: One who performs acts of charity is greater than one who sacrifices all types of offerings, as it is stated: “To perform charity and justice is more acceptable to the Lord than an offering” (Proverbs 21:3), including all types of offerings. And Rabbi Elazar said: Acts of kindness, assisting someone in need, are greater than charity, as it is stated: “Sow to yourselves according to charity, and reap according to kindness” (Hosea 10:12). This means: If a person sows, it is uncertain whether he will eat or whether he will not eat, since much can go wrong before the seed becomes food. However, if a person reaps, he certainly eats.<sup>N</sup> In this verse, charity is likened to sowing, while acts of kindness are likened to reaping.

## NOTES

O prince’s daughter – בַּת נְדִיב: The Festival pilgrims are associated with Abraham because he was the one who left his country and his birthplace to immigrate to Eretz Yisrael. Similarly, those who come to Jerusalem for the Festival leave their homes to make the pilgrimage to the House of God (*Iyyei HaYam*).

Taking the dead out and accompanying a bride to her wedding canopy – הוֹצֵאת הַמֵּת וְהַכְּנַסַת כְּלָה לַחֻפָּה: The *Me’iri* explains that although a funeral, a eulogy, and a wedding are typically public gatherings, limits should be placed on the assembly even in those cases (see Rashi).

Modesty and publicity – צְנִיעוּת וּפְרֻסָּיָא: Several statements here, including those of Rav Anan with regard to Torah and those with regard to organizing a wedding for a bride, refer to matters that have two aspects, a public aspect and a private aspect. On one hand, the Torah was given very publicly, and Torah is typically taught in a pub-

lic forum. However, there are matters that are fulfilled covertly and out of the public eye. The same applies to the performance of many mitzvot. Although only some are mentioned here, they indicate that for all mitzvot, one must carefully weigh and consider which aspects should be performed publicly, in order to serve as a role model, and which should be performed in private (*Arukh LaNer*).

If a person reaps he certainly eats – אָדָם קוֹצֵר וְדַאי אֹכֵל: Occasionally, one inadvertently gives charity to someone who does not need it. In that case he did not fulfill that mitzva. However, since an act of kindness can be performed even for a wealthy person, one certainly fulfills a mitzva by doing so (*Iyyun Ya’akov*). In addition, with regard to charity, sometimes the money does not reach the poor person, or it does not help him, e.g., he may lose the money, but in the case of acts of kindness, which one receives immediately, the one who performed the act of kindness certainly fulfills a mitzva (Rabbi Yoshiya Pinto).

וְאָמַר רַבִּי אֶלְעָזָר: אֵין צְדָקָה מִשְׁתַּלְמָת אֲלָא לְפִי חֶסֶד שְׂבָה, שְׁנַאֲמַר: "זֵרְעוּ לָכֶם לְצְדָקָה וְקַצְרוּ פִי חֶסֶד."

תנו רבנן: בשלשה דברים גדולה גמילות חסדים יותר מן הצדקה, צדקה – בממונו, גמילות חסדים – בין בגופו בין בממונו. צדקה – לעניים, גמילות חסדים – בין לעניים בין לעשירים. צדקה – לחיים, גמילות חסדים – בין לחיים בין למתים.

וְאָמַר רַבִּי אֶלְעָזָר: כָּל הָעוֹשֶׂה צְדָקָה וּמִשְׁפָּט – כְּאִילוּ מִילָא כָּל הָעוֹלָם כּוּלֵּו חֶסֶד, שְׁנַאֲמַר: "אוֹהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מְלֵאָה הָאָרֶץ". שְׁמָא תֹאמַר כָּל הַבָּא לְקַפּוֹץ קוֹפֵץ – תְּלִמּוּד לּוֹמַר: "מִה יִקָּר חֶסֶדְךָ אֱלֹהִים (חֶסֶד ה' מְלֵאָה הָאָרֶץ)" וְגו'. וְכֹל אֶף יִרָא שְׁמִים בְּן – תְּלִמּוּד לּוֹמַר: "וְחֶסֶד ה' מֵעוֹלָם וְעַד עוֹלָם עַל יִרְאָיו".

אָמַר רַבִּי חַמָּא בַר פַּפָּא: כָּל אָדָם שֵׁישׁ עָלָיו חֵן בִּידוּעַ שְׁהוּא יִרָא שְׁמִים, שְׁנַאֲמַר: "חֶסֶד ה' מֵעוֹלָם וְעַד עוֹלָם עַל יִרְאָיו". וְאָמַר רַבִּי אֶלְעָזָר: מֵאִי דְכַתִּיב "פִּיהָ פִּתְחָה בְּחֶכְמָה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה", וְכִי יֵשׁ תּוֹרָה שֶׁל חֶסֶד וְיֵשׁ תּוֹרָה שְׁאִינָה שֶׁל חֶסֶד? אֲלָא: תּוֹרָה לְשִׁמְחָה – זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד, שְׁלֵא לְשִׁמְחָה – זוֹ הִיא תּוֹרָה שְׁאִינָה שֶׁל חֶסֶד. אִיכָא דְאָמְרִי: תּוֹרָה לְלִמְדָה – זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד, שְׁלֵא לְלִמְדָה – זוֹ הִיא תּוֹרָה שְׁאִינָה שֶׁל חֶסֶד.

"בְּמַעֲשֵׂהוּ בַחֹל" כו'. וְאִמְאִי? נִיְתִי בְּמִקְוֵי שֶׁתָּא! אָמַר זְעִירִי: קִסְבַּר, אֵין שִׁיעוּר לְמִים, וְכָלִי שֶׁרַת מְקַדְשֵׁין שְׁלֵא מְדַעַת.

And Rabbi Elazar said: The reward for charity is paid from Heaven only in accordance with the kindness and generosity included therein<sup>N</sup> and in accordance with the effort and the consideration that went into the giving. It is not merely in accordance with the sum of money, as it is stated: "Sow to yourselves according to charity, and reap according to kindness."

The Sages taught that acts of kindness are superior to charity in three respects: Charity can be performed only with one's money, while acts of kindness can be performed both with his person and with his money. Charity is given to the poor, while acts of kindness are performed both for the poor and for the rich. Charity is given to the living, while acts of kindness are performed both for the living and for the dead.

And Rabbi Elazar said: Anyone who performs charity and justice is considered as though he filled the whole world in its entirety with kindness, as it is stated: "He loves charity and justice; the earth is full of the kindness of the Lord" (Psalms 33:5). Lest you say that anyone who comes to leap<sup>N</sup> and perform an act of kindness may simply leap and do so without scrutiny, the verse states: "How precious is your kindness, O God" (Psalms 36:8). It is a precious and rare occurrence to perform an act of kindness properly. One might have thought that even a God-fearing individual does not always encounter the opportunity to perform acts of kindness. Therefore, the verse states: "But the kindness of the Lord is from everlasting to everlasting upon them that fear Him" (Psalms 103:17).

Rabbi Hama bar Pappa said: With regard to any person who has grace about him, it is certain that he is God-fearing, as it is stated: "But the kindness of the Lord is from everlasting to everlasting upon them that fear Him." When one sees that a certain individual is endowed with grace and kindness, one can be certain that he is a God-fearing person. And Rabbi Elazar said: What is the meaning of that which is written: "She opens her mouth with wisdom, and a Torah of kindness is on her tongue" (Proverbs 31:26)? The Gemara asks: Is there, then, a Torah of kindness and a Torah that is not of kindness? Rather, it is Torah studied for its own sake that is a Torah of kindness, as one studies it wholeheartedly; and it is Torah studied not for its own sake but for some ulterior motive that is a Torah that is not of kindness. Some say that it is Torah studied in order to teach it to others that is a Torah of kindness; it is Torah studied with the intent of not teaching it to others that is a Torah that is not of kindness.

§ The mishna continues: As its performance during the week, so is its performance on Shabbat, except that on Shabbat one would not draw water. Instead, on Shabbat eve, one would fill a golden barrel that was not consecrated and would place it in the Temple chamber, and water would be drawn from there on Shabbat. The Gemara asks: And why should one do so? Let him bring the water in a consecrated barrel. Ze'iri said: The *tanna* in the mishna holds that there is no requisite measure for the water to be poured for libation, and therefore more than three *log* could be consecrated; and that Temple vessels consecrate their content if it is fit to be consecrated, even without intent to consecrate it.

#### NOTES

In accordance with the kindness therein – לְפִי חֶסֶד שְׂבָה – Some explain this with regard to the mitzva itself. Occasionally the needs of one poor person are urgent, e.g., a hungry person who needs his very next meal. Kindness demands taking the circumstances into consideration and giving to one whose need is greater (*Kol Ya'akov*).

Anyone who comes to leap – כָּל הַבָּא לְקַפּוֹץ – Some explain that the Gemara is alluding to different levels of people. For

certain people, it is inappropriate for them to perform acts of kindness beyond the letter of the law. One must first fulfill his basic obligations in this area and then proceed from there. Furthermore, not everyone is capable of attaining the lofty attribute of piety; therefore, engaging in acts that are not in keeping with one's level is not necessarily appropriate. However, it is permitted for a truly God-fearing individual to perform acts of kindness immediately, as for him it is not considered a leap at all (*Maharsha; Kol Ya'akov*).