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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Sixth or Seventh?

The Gemora challenges Rabbi Yosi’s position from the verse in which Hashem commands Moshe to sanctify the people (by separating them from their wives) today and tomorrow, implying that the Torah was given only two days later.

The Gemora says that Rabbi Yosi says that Moshe added one day of separation on his own, and cites a supporting braisa.

The braisa says that three times Moshe decided on something on his own, and Hashem agreed:

1. He added one more day to the separation before the giving of the Torah.
2. He permanently separated from his wife.
3. He broke the tablets with the Ten Commandments on them upon seeing the golden calf.

The braisa explains Moshe’s rationale for each one, as well as the source that Hashem agreed.

- ❖ Moshe added one extra day, as he reasoned that the days Hashem must both be full days, as He referred to them as “today and tomorrow,” and tomorrow is a full day. Therefore, today cannot be counted, as its night has already passed. We see that Hashem agreed, as He didn’t appear to give the Torah until the third day.
- ❖ Moshe separated from his wife, as he reasoned that if the Jews, who Hashem spoke to only once, at a preset time, had to separate from their wives,

then surely he, who Hashem speaks to frequently and without any warning, surely should separate from his wife. We see that Hashem agreed from what He told Moshe after the Ten Commandments. He said that Moshe should tell the Jews to return to their tents (i.e., wives), but should himself remain with Him, implying that he should not return to his wife. Alternatively, we see it from the fact that Hashem admonished Miriam and Aharon who slandered Moshe for this separation, implying that He condoned the separation.

- ❖ Moshe broke the tablets, as he reasoned that if one may not allow one who has left the Torah to eat the Pesach sacrifice, surely the Jews, who had left the Torah by worshipping the calf, should not get the Torah. We see that Hashem agreed, as he later referred to the tablets as the ones *asher shibarta - that you broke*, which can be read as “*yishar [kochacha] – job well done that you broke [them].*”

The Gemora challenges Rabbi Yosi from the verse in which Hashem tells Moshe that the Jews should be ready for the third day, implying that the Torah was given on the sixth day.

The Gemora says that since Rabbi Yosi says that Moshe added one extra day on his own, this verse is not a question, as it is Hashem’s command, but not what happened.



The Gemora challenges the Sages from a braisa which says that the third day was the third of the month and the third of the week, implying that Shabbos, the day the Torah was given, was the 7th.

The Gemora says that this braisa follows Rabbi Yosi.

The Gemora asks why the braisa initially calls this day the third, aside from its date and day in the week.

The Gemora explains that this was the third day from when Moshe and Hashem began discussing the receiving of the Torah, citing a braisa to explain the details of this dialogue. The braisa explains the following verses, which seem redundant:

1. *Vayashev Moshe - and Moshe relayed* to Hashem the words of the nation (i.e., that they will accept the Torah)
2. *Vagaid Moshe - and Moshe told* to Hashem the words of the nation

Rabbi Yosi the son of Rabbi Yehudah says that in between these verses was Hashem's commandment to Moshe to delineate a boundary around Mt Sinai, to keep the Jews away from it, and the second verse is Moshe telling Hashem that the nation accepted this restriction. Rebbe says the two verses refer to two aspects of the Torah that Moshe told the Jews, and which they accepted each time. The first was the punishment for violating the Torah, which would *meshavev - prevent* someone from accepting the Torah, as is hinted in the word *vayashev*. The second was the reward for fulfilling the Torah, which draws someone close like *agada - homiletics*, as is hinted in the word *vayagaid*.

Alternatively, the first was the reward, which are *maishiv - calming* to a person, hinted in the word *vayashev*, while the second was the punishment, which are tough for a person like *gidin - sinews*, hinted in the word *vayagaid*.

The Gemora challenges the Sages from a braisa which says that the sixth day was the sixth of the month and of the

week, implying that the Shabbos was the seventh.

The Gemora deflects this by saying that this braisa follows Rabbi Yosi.

The Gemora asks why the braisa initially referred to this day as the sixth.

Rava says that it was the sixth day from their camping at the mountain, while Rav Acha bar Yaakov says that it was (also) the sixth day from their traveling from Refidim to the mountain.

The Gemora explains that they dispute whether the commandment of Shabbos given at Mara included the restrictions of techumim - leaving one's environs on Shabbos. If they were included, they had to travel from Refidim on the same day they camped at Mt Sinai, as the day before was Shabbos.

The Gemora challenges the Sages from a braisa which details the events when the Jews left Egypt. The braisa says that on the 14th of Nisan the Jews slaughtered their Pesach sacrifices and left on the 15th, which was a Thursday, while the first born were slayed the night before. The Gemora reasons that if the 15th of Nisan was a Thursday, Iyar began on a Shabbos, and Sivan began on a Sunday (as Nisan is a full 30 day month and Iyar is not).

The Gemora says that the Sages would answer that the Iyar of that year was full, making Sivan start on a Monday. The Gemora challenges the Sages from a braisa which continues to say that Iyar was not a full month, making Sivan begin on a Sunday, and answers that this braisa follows Rabbi Yosi.

Rav Pappa challenges the Sages from the verses about the *man* food. The verse says that the Jews arrived in the Sin desert on the 15th of Iyar, and complained about a lack of food. That day was Shabbos, as Hashem answered that the next morning they would receive man, and the verse says



that they will collect it for six days, but on the seventh (i.e., Shabbos) none will fall. If the 15th was Shabbos, Sivan began on Sunday, as Iyar is not a full month.

The Gemora deflects this by saying that the Sages say that Iyar that year was full.

Rav Assi from Chuzna'a told Rav Ashi a challenge to both positions from the final construction of the Mishkan, which was on the 1st of the Nisan on the second year after leaving Egypt. The braisa lists the ten ways this day was the first:

1. First of Creation (i.e., Sunday)
2. First of the *Nesi'im* – heads of tribes who offered sacrifices for the dedication
3. First time the *Kohanim* performed the service
4. First time the regular service was performed in the *Mishkan*
5. First time the fire descended from heaven onto the altar
6. First time that the stricter *kodshei kodashim* sacrifices had to be eaten inside the curtains of the *Mishkan*
7. First time Hashem's presence rested in the *Mishkan*
8. First time the *Kohanim* blessed the nation
9. First time it was prohibited to offer sacrifices on private altars
10. First of the first month

If the first of Nisan of that year was on a Sunday, the first of Nisan the year before must have been Wednesday, based on the opinion of Acherim saying that each regular year adds 4 days of the week, since we alternate full and non-full months. This is inconsistent with both the Sages and Rabbi Yosi, as this would make Iyar of that year start on Friday, and Sivan start on Shabbos.

The Gemora answers that Rabbi Yosi says that that year included seven non-full months, and the Sages say that it included 8 non-full months.

The Gemora challenges Rabbi Yosi from a *seder olam – chronology* braisa about the Nisan when the Jews left Egypt. The braisa says that on the 14th the Jews slaughtered the Pesach sacrifice, and left on the 15th, which was a Friday. This would make Iyar begin on a Sunday, and Sivan on a Monday, supporting the Sages.

The Gemora says that Rabbi Yosi says that this braisa follows the Sages. The Gemora challenges the explanation of Rabbi Yosi's position from a braisa in which Rabbi Yosi details the timeline at Mt. Sinai:

1. On the second of Sivan, Moshe went up to Mt Sinai, Hashem told him to tell the Jews that they are His holy nation, and he went down and told them.
2. On the third, Moshe went up, heard the commandment of making a boundary around the mountain, and went down and told the Jews.
3. On the fourth, Moshe went up, heard the commandment to separate from their wives, and went down and told the Jews.
4. On the fifth, Moshe built an altar and offered a sacrifice on it.
5. On the sixth, he had no chance to go back up the mountain.

The Gemora assumes that he had no chance on the sixth because the Torah was given, indicating that it was given on the sixth.

The Gemora deflects this by saying that he had no chance since it was Friday, and he had to prepare for Shabbos.

A student from the Galil said, in front of Rav Chisda, that we must bless Hashem, who gave a three part Torah (Torah, nevi'im, kesuvim) to a three part nation (*Kohanim*, levi'im, yisraelim), through a third child (Moshe), on the third day (of separation), on the third month (Sivan).

The Gemora says that this statement follows the Sages,



who say that the Torah was given on the third day of separation, and Moshe added no more days. (87a – 88a)

INSIGHTS TO THE DAF

When were Techumim Prohibited?

The Gemora says that the dispute between Rava and Rav Acha bar Yaakov about how long it took the Jews to travel from Refidim to Mt Sinai depends on whether they were commanded about techumim when Hashem taught them about Shabbos at Mara.

Tosfos (87b Atchumin) explains that this need not mean that they both agree that techumim itself is from the Torah, like Rabbi Akiva says. Even if it is not, the Gemora is referring to the restriction of *carrying* outside, which would be necessary if they traveled on Shabbos.

Tosfos also notes that although the verse which is the source for the prohibition of carrying and techumim (al yetze ish – no one should go out on Shabbos) is stated in the story of the man, which preceded the camping at Mt Sinai, Hashem may have placed that verse there afterwards.

We find a precedent for this with another verse in that story, which relates Hashem's command to place some of the man in the *Mishkan*. This obviously occurred later, as the *Mishkan* wasn't constructed until months later.

DAILY MASHAL

Shabbos Hagadol

The Gemora cites a braisa which says that the 15th of Nisan, when the Jews left Egypt, was on a Thursday. Tosfos (87b V'oso) notes that this would mean that the 10th of Nisan, when they designated their lamb for the Pesach, was a Shabbos.

Tosfos cites the Midrash Rabba which relates the big miracle that occurred on that day. When the first born in Egypt asked the Jews why they were taking the lambs, they told them about the plague of the first born which would

occur shortly. The first born then approached their fathers and Pharaoh, demanding that they release the Jews to spare their lives. When they refused, a battle ensued, killing many Egyptians. The verse therefore refers to Hashem who killed the Egyptians *bivchoreyem* – in (i.e., through) their first born.

Tosfos explains that we therefore refer to the Shabbos before Pesach as Shabbos Hagadol, in reference to the nes gadol – big miracle which occurred on that Shabbos the year of the Exodus.

Shabbos HaGadol

Among the one thousand, eight hundred and sixty two chapters contained within the four sections of Shulchan Aruch, R' Yosef Karo authored one chapter that seems to contain no halacha or minhag at all. In Orach Chaim, the Mechaber simply states, "The Shabbos before Pesach is known as Shabbos HaGadol, because of the miracle that was performed on this day." To this, the Rema adds the custom to recite the Haggada on Shabbos HaGadol.

The importance of Shabbos HaGadol, and the reason why it merited this prestigious title, can be found in Tosafos' commentary to our sugya. The Gemara relates that on Thursday, the fourteenth of Nissan, Bnei Yisrael slaughtered the Korban Pesach in Mitzraim, one day before Yetzias Mitzraim. Four days earlier, on Shabbos, they were commanded to acquire a sheep or goat, and tie it to their bedposts in preparation for this day. The Egyptian firstborn noticed that the Jews were gathering sheep, and upon investigating the matter they were informed of the upcoming plague of the firstborn. A massive civil war then erupted, in which the firstborn fought their parents, to force them to release the Jews. This was a great and important occurrence in the history of our people, and therefore the Shabbos preceding Pesach earned the title Shabbos HaGadol.

It is apparent from Tosafos, that the Shabbos before Pesach was commonly known as Shabbos HaGadol, but the reason for this title was not so well known. Therefore



he suggested the above explanation. In Rashi's halachic compilation, Sefer Ha'Orah, he also states that the reason for Shabbos HaGadol's prestigious title is unclear. He suggests that on the day Bnei Yisrael acquired sheep and prepared them for slaughter, the Egyptians were enraged to see their deity so helpless and humiliated. Yet, miraculously, they were powerless to interfere or harm the Jews in any way. One might then ask that the entire period between the tenth of Nissan and the fourteenth was similarly miraculous, since the Egyptians were restrained from harming the Jews during that entire time. Still, the Beis Yosef answers that during the first day of their deity's humiliation, the shocked Egyptians were most likely to take vengeance. After that, they had already despaired and accepted the fate of the hapless sheep.

Why is the miracle commemorated by the day of the week? We commemorate the miracles that Hashem performs for us by marking the day on which they occurred as a festive holiday. However, generally these days are established on a certain day of the month. Shabbos HaGadol is unique in that it was established on a certain day of the week, the Shabbos before Pesach, rather than the tenth of Nissan.

Several suggestions have been offered to explain. The Bach and Taz write that on the tenth of Nissan, Bnei Yisrael crossed the Jordan River to enter Eretz Yisrael. Had the tenth of Nissan been established as a holiday, people might mistakenly attribute its significance to the arrival of our forefathers in Eretz Yisrael, as opposed to the real reason, which is the miracle they experienced in Egypt.

The Egyptians were versed in hilchos Shabbos: The Levush suggests that the miracle of Shabbos HaGadol began when the Egyptians realized the purpose for which Bnei Yisrael were gathering the sheep. They knew that sheep are muktza, and the Jews must have some special reason for gathering them on Shabbos. After investigating the matter they discovered that indeed there was a special reason. The mitzva medeoraisa of preparing the sheep for

slaughter took precedence over the mitzva mederabanan of muktza. If not for their knowledge of hilchos Shabbos, they would never have noticed that anything unusual was occurring, and they never would have fought amongst themselves (according to Tosafos) or be miraculously restrained from harming the Jews (according to Rashi). Since the miracle was due to the halachos of Shabbos, it is commemorated specifically on Shabbos.

In a similar vein, the Prisha writes that the Jews' intention to slaughter the sheep was publicized due to the melacha of tying. The Egyptians saw the Jews tying sheep to their beds on Shabbos, and asked them if this was not a desecration of Shabbos. The is not binding. In regard to future commitments, since the transaction is not completed immediately, it is not binding.

Proof for this conclusion can be found in our sugya of Kabbalas HaTorah. Bnei Yisrael were forced to accept the Torah, a future commitment to observe Hashem's mitzvos. Since the "transaction" was not completed immediately, it was not binding.

Two kinds of compromise: Based on this distinction, the Chemdas Shlomo resolves a perplexing contradiction between two rulings of the Shulchan Aruch. In one place, the Shulchan Aruch rules that if a litigant is threatened by his counterpart, and forced to compromise, his concession is not binding and he can return to court for a fair trial. Elsewhere, the Shulchan Aruch rules that a forced compromise is binding.

The Chemdas Shlomo explains that the Shulchan Aruch's two rulings refer to two different circumstances. In the first case, the Shulchan Aruch refers to a future commitment. In the meantime, the forced party had time to reconsider and regret his agreement, therefore it is not binding. The second case refers to an immediate sale or transaction. Since the forced party completed the transaction immediately after his agreement, it is halachically binding.