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Shabbos Daf 89

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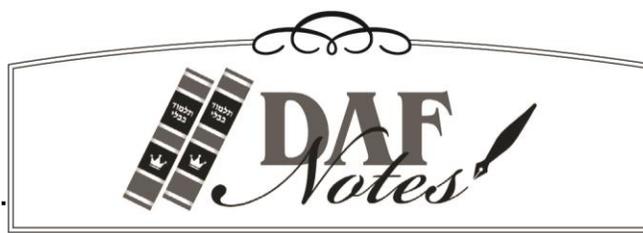
Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

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

And Rabbi Yehoshua ben Levi said: When Moshe ascended to the Heaven, the ministering angels spoke before the Holy One, Blessed be He: “Master of the Universe! What business has one born from a woman amongst us?” Hashem said to them: “He has come to receive the Torah.” They said before Him: “That coveted treasure, which has been hidden by You for nine hundred and seventy-four generations before the world was created, You desire to give to flesh and blood?” *What is a mortal that you should remember him or the son of man that you shall recall him? Hashem, our Lord, how excellent is your Name in all the earth that You should set Your glory (the Torah) upon the Heavens!* The Holy One, Blessed be He, said to Moshe: “give them an answer.” Moshe said before Him: “Master of the Universe, I fear lest they consume me with the (fiery) breath of their mouths.” Hashem said to him: “Hold on to the throne of My Glory, and return them an answer.” As it is written: *He allows him to hold on to the face of the throne, and He spreads His cloud over him*, and Rabbi Nachum observed: This teaches that the Almighty spread some of the radiance of His Shechinah and cast His cloud over him. Moshe spoke before Him: “Master of the Universe! The Torah which You give me, what is written in it? *I am Hashem, you God, Who brought you out of the Land of Egypt.*” Moshe said to the angels: “Did you go down to Egypt; were you enslaved to Pharaoh? Why then should the Torah be yours? What is written further in the Torah? *There shall not be to you gods of others.* Do you dwell among nations that engage in idol

worship? What is written further in the Torah? *Remember the day of Shabbos, to sanctify it.* Do you then perform work that you need to rest? What is written further in the Torah? *You shall not take [the Name of Hashem in vain].* Are there any business dealings among you (*where you might be compelled to take an oath in vain*)? What is written further in the Torah? *Honor your father and your mother.* Have you a father or a mother? What is written further in the Torah? *You shall not murder; you shall not commit adultery; you shall not steal.* Is there jealousy among you (*that you might be tempted to commit murder*)? Is the Evil Inclination among you? Immediately, they conceded to the Holy One, Blessed be He, for it is written: *Hashem, our Lord, how excellent is your Name in all the earth*, whereas, here it is not written: *that You set Your glory (the Torah) upon the Heavens (indicating that they conceded that the Torah should be sent down to the earth)*. Immediately, each one of the angels became a friend of Moshe, and transmitted something to him, for it is written: You ascended on high, you captured a captive (*the Torah*); you have received gifts on account of man. That means - as a reward for their calling you man (*from the earth; an insulting term*), you did receive gifts. The Angel of Death as well gave him something (*the secret that could prevent him from bringing death; the secret was to burn fire-pans of incense during a plague while standing between the living and the dead*), for it is written: *and he (Aaron) put the incense and made atonement for the people; and it*



is written: *and he stood between the dead and the living*, etc. Had he (*the Angel of Death*) not told it (*the secret*) to him (*Moshe*), from where would he have known it?

And Rabbi Yehoshua ben Levi said: When Moshe descended from before the Holy One, Blessed be He, Satan came and asked Him: "Master of the Universe! Where is the Torah?" Hashem said to him: "I have given it to the earth." Satan went to the earth and said to it: "Where is the Torah?" It replied: "God understands its way, etc." Satan went to the sea, and it told him: "It is not with me." Satan went to the depth, and it said to him: "It is not in me," for it is written: The depth said, "It is not in me," and the sea said, "It is not with me." Destruction and Death said: "We have heard a report with our ears (*that the Torah had been given to earth*). Satan went back and declared before the Holy One, Blessed be He: "Master of the Universe! I have searched throughout all the earth but have not found it!" Hashem said to him: "Go to the son of Amram." Satan went to Moshe and asked him: "Where is the Torah which the Holy One, Blessed be He, gave to you?" Moshe said to him: "Who am I then that the Holy One, Blessed be He, should give me the Torah?" The Holy One, Blessed be He, said to Moshe: "Moshe, are you a liar!?" Moshe said to him: "Master of the Universe! You have a coveted treasure in which You take delight every day; shall I flatter myself (*that you gave it to me*)?" The Holy One, Blessed be He, said to Moshe: "Moshe, since you lowered yourself, it shall be called by your name," as it is written: *Remember the Torah of Moshe, My servant*.

And Rabbi Yehoshua ben Levi said: When Moshe ascended to the Heaven, he found the Holy One, Blessed be He, tying crowns (*small vertical lines*) on the (*heads of certain*) letters (*of the Torah*). Hashem said He to him: "Moshe, is there no (*peace*) greetings in your town? [*Why did you not greet me?*] Moshe said before him: "Shall a servant extend a greeting to his Master?"

[*Is that the proper manner?*] Hashem replied: "Yet, you should have offered me support (*by wishing Me success in my labors*)." Immediately, Moshe said to Him: "And now, I pray that the power of my Lord shall be great, according to that which You have spoken."

Rabbi Yehoshua ben Levi said: Why is it written: And the people saw that Moshe delayed (*voshesh*) (*to come down from the mountain*)? Do not read this as *voshesh* (*delayed*), but *va'u shesh* (*the sixth hour had come*). When Moshe ascended to the Heaven, he said to the Jewish people: "I will return at the end of forty days, at the beginning of the sixth hour." [*He was referring to the seventeenth of Tammuz, whereas they thought he was referencing the sixteenth of Tammuz.*] At the end of forty days Satan came and confounded the world. He said to them: "Where is Moshe, your teacher?" They replied: "He has ascended to the heaven." Satan said to them: "The sixth hour has already come," but they disregarded him. "He is dead" (*Satan said*), but they disregarded him. Satan showed them a vision of his bier (*being carried in the Heavens*), and (*having the desired effect on them*) this is what they said to Aaron: "[*Make for us ...*] for this man Moshe etc. [*we do not know what happened to him*].

One of the Rabbis asked Rav Kahana: Have you heard what the mountain of Sinai connotes?

He replied: The mountain where miracles (*nissim*) were performed for the Jewish people.

The Rabbi asked: Then it should be called Mount Nisai?

Rav Kahana replied: Rather, it means the mountain where a good omen took place for the Jewish people.

The Rabbi asked: Then it should be called Mount Simanai? Why didn't you frequent the academy of Rav

Pappa and Rav Huna the son of Rav Yehoshua, who delve into the study of *Aggadah* (*homiletics*)? For Rav Chisda and Rabbah the son of Rav Huna both said: What is the meaning of Mount Sinai? The mountain where there descended (*God's*) hostility (*sinah*) toward idolaters (*for their refusal to accept the Torah*), and this follows that which Rabbi Yosi the son of Rabbi Chanina said: It has five names: (1) The Desert of Tzin, (*meaning*) that Israel were commanded there (*'nitztavu' – to fulfill the Torah*); (2) the Desert of Kadesh, where the Jewish people were sanctified; (3) the Desert of Kedeimos, because a primordial (*kedumah*) was given there (*for the Torah preceded the world*); (4) the Desert of Paran, because the Jewish people were fruitful (*paru*) and multiplied there; (5) and the Desert of Sinai, because hostility toward idolaters descended there. He concludes that its real name was Chorev.

The *Gemora* notes that this is in disagreement with Rabbi Avahu, for Rabbi Avahu said: its name was Mount Sinai, and why was it called Mount chorev? It is because desolation (*churbah*) to idolaters descended upon it.

The *Mishna* had stated: How do we know that a red-colored strap (*of wool*) is tied to the head of the goat that is sent (*to Azazel on Yom Kippur*)? [*It is because it is written: if your sins will be as crimson wools, they shall become as white as snow.*]

The *Gemora* asks: Instead of '*ka-shanim*' (*like crimson wools*), '*kashani*' (*like crimson wool – in the singular*) is required?

Rabbi Yitzchak said: The Holy One, Blessed be He, said to the Jewish people: Even if your sins will be like these years (*ka-shanim*) which have been constant in ordered fashion from the six days of the Creation until now, yet they shall be as white as snow.

Rava expounded: What is meant by that which is written: *Go now, and let us reason together, Hashem shall say?* Instead of '*Go now*,' '*Come now*' should have been stated? Instead of '*Hashem shall say*,' '*Hashem says*' should have been stated? [*It means as follows:*] In the future time, the Holy One, Blessed be He, shall say to the Jewish people, "Go now to your forefathers, and they will rebuke you (*for your sins*)," and they shall say before Him, "Master of the Universe! To whom shall we go? To Avraham - to whom You did say: *Know with certainty (that your descendants shall be a stranger ... and they shall afflict them ... and they will oppress them for four hundred years)*, yet he did not beg for mercy on our behalf? To Yitzchak (*shall we go*), who blessed Esav: *And it shall come to pass, when you are aggrieved*, and yet he did not beg for mercy on our behalf? To Yaakov (*shall we go*), to whom You did say: *I will go down with you into Egypt*, and yet he did not beg for mercy on our behalf? To whom then shall we go now? Rather, You Hashem shall rebuke us." The Holy One, Blessed be He, shall answer them, "Since you have made yourselves dependent upon Me, *though your sins will be as crimson wools, they shall be as white as snow.*"

Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yonasan: What is meant by that which is written: *For you are our father, though Avraham does not know us, and Israel does not recognize us, You, Hashem, are our father, our redeemer, from everlasting is Your Name?* In the future time, the Holy One, Blessed be He, will say to Avraham, "Your children have sinned against Me." He shall answer Him, "Master of the Universe! Let them be wiped out for the sanctification of Your Name." Then Hashem shall say, "I will say this to Yaakov, who experienced the pain of bringing up children; perhaps he will supplicate mercy for them." So Hashem will say to him, "Your children have sinned." He too shall answer Him, "Master of the Universe! Let them be wiped out for the sanctification of Your Name." He shall retort,

*“There is no reason in old men, and no counsel in young men!”* Then He shall say to Yitzchak, “Your children have sinned against me.” But he shall answer Him, “Master of the Universe! Are they my children and not Your children? When they gave precedence to ‘we will do’ over ‘we will hear’ before You, You called them: *My son, My firstborn*; now they are my sons, not Your sons!?” And furthermore, how much could they have sinned? How many are the years of man? Seventy. Subtract (*the first*) twenty, for which You do not punish, and there remain fifty. Subtract twenty-five which comprise the nights (*when people are asleep and do not sin*), and there remain twenty-five. Subtract twelve and a half for prayer, eating, and the bathroom, and there remain twelve and a half. If You will bear all, it will be well; and if not, half shall be upon me and half shall be upon You. And should You say that they must all be upon me, behold, I have already offered myself up before You (*as a sacrifice*)!” The Jewish people (*upon hearing Yitzchak’s defense*) shall commence and say, “*For you (i.e., Yitzchak) are our (true) father.*” Then Yitzchak shall say to them, “Instead of praising me, praise the Holy One, Blessed be He,” and Yitzchak shall show them the Holy One, Blessed be He, before their own eyes. Immediately, they shall lift their eyes up above and exclaim, “*You, Hashem, are our father, our redeemer, from everlasting is Your Name.*”

Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: It was fitting for our father Yaakov to go down into Egypt in iron chains (*like others who go into exile*), but that his merit saved him, for it is written: *I will draw them (to Egypt) with the cords of a man, with bands of love; and I will be to them as those who take off the yoke on their jaws, and I will extend before them (the ability) to bear (suffering).* (89a – 89b)

## DAILY MASHAL

### *Triple-Leaved Hadas*

The Meoros Beis Midrash in Bnei Brak was privileged to receive a visit from R’ Tzvi Ryzman shlit”a, a prestigious Daf Yomi teacher from Los Angeles, author of *Ratz K’Tzvi*, and patron of the Meoros HaHalacha program. During his visit, various sugyos from our Gemora were discussed, including the aggadata: “You have endeared yourself to Me, my sister the bride, with but one of your eyes’: At first (when you accepted the Torah), you endeared yourself with but one eye. When you fulfill your vow, you will endear yourself to Me with both eyes.”

The Maharsha explains that the two eyes correspond to the two vows, “*Na’aseh V’nishma*: We shall do, and we shall listen.” *Na’aseh* corresponds to the physical eye, and *nishma* corresponds to the spiritual eye. Similarly, the sacred texts discuss the concept of the third eye. Whereas the two physical eyes observe the physical, the third eye gazes into the spiritual world. As is known, the hadas represents the eyes of man. For this reason, the hadas must be *meshulash* (triple-leaved), to correspond to the three eyes.