

Shabbos Daf Pey Zayin

- **Q:** The pasuk says, Hashem told Moshe to tell the Yidden to separate from their wives “V'kidashtam hayom u'machar”, which means they only had to separate for 2 days. This is a problem according to **R' Yose** who said that the commandment to separate came Wednesday and there were 3 days of separation!? **A: R' Yose** will say that Moshe added one more day of separation on his own. Like a Braisa says, Moshe did 3 things based on his own reasoning and Hashem agreed to each of those things: 1) He added one additional day of separation, 2) He permanently separated from his own wife, 3) He broke the “luchos”.
 - **He added an extra day of separation.** Moshe darshened the pasuk. Hashem said “Hayom u'machar” – today and tomorrow. Moshe said the pasuk is comparing “today” to “tomorrow”. Just like “tomorrow” is a full, 24-hour period, so too “today” must be a full, 24-hour period, and therefore the day of the commandment (which took place in the morning, after the night had already passed for this day) cannot be counted for those 2 days. Therefore, Moshe added one more day. We see that Hashem agreed with this, because the Shechina did not rest on Har Sinai until Shabbos, the day after the additional day of separation instituted by Moshe.
 - **He permanently separated from his wife.** Moshe darshened a kal v'chomer. He said, if the Yidden, who are getting spoken to from the Shechina only once, and they knew exactly when that would take place, had to separate from their wives, then I (Moshe), who constantly speaks to the Shechina, and do not have a set time when that will take place, must surely separate from my wife. We see that Hashem agreed with him, because after Matan Torah, Hashem told Moshe to tell the Yidden to return to their tents (i.e. their wives) and then Hashem told Moshe, “But you, stand here with Me”. Also, Hashem told Aharon and Miriam that Moshe acted properly by separating from his wife because he constantly and directly spoke to the Shechina.
 - **He broke the “luchos”.** Moshe said, if Korbon Pesach, which is only one mitzvah, may not be eaten by someone who does not keep the Torah, the “luchos”, which represents the entire Torah, definitely cannot be accepted by Yidden who just worshipped the “Eigel”. Therefore, he broke the “luchos”. We see that Hashem agreed because Hashem told Moshe to take the broken luchos and put them into the Aron. The pasuk says “asher shibarta”, which we darshened to mean “thank you for breaking it”.
 - **Q:** The pasuk says “Be prepared for the 3rd day”. We see there were only 2 days of separation, not like **R' Yose** says?! **A:** Like we said before, **R' Yose** says that Moshe added an additional day of separation.
 - **Q:** A Braisa says “the third” was the 3rd day of Sivan which was also the third day of the week (Tuesday). That is problematic according to the **Rabanan**!? **A:** The Tanna of that Braisa is **R' Yose**.
 - **Q:** What does “the third” in the beginning of the Braisa mean? **A: R' Yose bar Yehuda** says this refers to the mitzvah of erecting a fence around the Har Sinai, which was given on the third day. **Rebbi** says this refers to Moshe telling the Yidden the punishments for not keeping the Torah, which he completed on the third day. **Others** say, this refers to Moshe telling the Yidden all the rewards one gets for keeping the Torah, which was completed on the third day.
 - **Q:** A Braisa says, “the sixth” was on the 6th day of the month, which was the sixth day of the week. That is problematic according to the **Rabanan**?! **A:** The Tanna of that Braisa is **R' Yose**.
 - **Q:** What does “the sixth” in the beginning of the Braisa mean? **A: Rava** says it was the 6th day since their arriving at the Sinai Desert (which means they arrived on Sunday and that they travelled on Shabbos, because although they received the laws of Shabbos in Marah, they never received the laws of “techum” and

therefore were allowed to travel on Shabbos). **R' Acha bar Yaakov** says it was the 6th day since their departure from their previous location (he holds they did not travel on Shabbos because they had received the laws of "techum").

- **Q:** A Braisa says, the Korbon Pesach in Mitzrayim was brought on the 14th of Nisson (and Makas Bechoros took place on this night as well), and they left Mitzrayim on the 15th of Nisson, which was on a Thursday that year. The Gemara asks, based on this, Rosh Chodesh Iyur was on a Shabbos (Nisson always has 30 days), and Rosh Chodesh Sivan was on a Sunday (Iyur typically has 29 days). This is problematic according to the **Rabanan?! A:** They say that Iyur of that year had 30 days.
 - **Q:** A similar Braisa clearly says that Rosh Chodesh Sivan was on Sunday?! **A:** The Tanna of that Braisa is **R' Yose**.
- **Q: R' Pappa** brings a Braisa that says that when the Yidden complained to Moshe and Aharon that there was no food on the 15th of Iyur, it was a Shabbos. That would mean that Rosh Chodesh Sivan was on a Sunday?! **A:** The **Rabanan** would say that Iyur of that year had 30 days.
- **Q: R' Chavivi of Chuzna'ah** said to **R' Ashi**, the pasuk says that the Mishkan was put up on the Rosh Chodesh Nisson of the second year after leaving Mitzrayim (almost one year after leaving, because Nisson was the start of the "second year"). A Braisa says this day was a Sunday. Based on that, it must be that Rosh Chodesh Nisson of the year prior was on a Wednesday (because based on a 354 day year, the day of the week for a given date moves 4 days from year to year. If so, Rosh Chodesh Iyur was on a Friday and Rosh Chodesh Sivan was on Shabbos. This is problematic according to **R' Yose** and the **Rabanan!?** **A: R' Yose** will say that there were seven 29-day months that year (instead of the usual six), which pushes everything up one day and means that Rosh Chodesh was on Sunday. The **Rabanan** say there were eight 29-day months that year, which pushed everything up 2 days, which means that Rosh Chodesh was on Monday.
- **Q:** A Braisa says that the 15th of Nisson of the year the Yidden left Mitzrayim was on a Friday. This means Rosh Chodesh Iyur was on Sunday, which means that Rosh Chodesh Sivan was on a Monday. This is problematic according to **R' Yose?! A:** The Tanna of this Braisa is the **Rabanan**.
- **Q: R' Yose**, in a Braisa, goes through what Moshe did the first number of days of Sivan. He says, on the 6th day he did not go up Har Sinai (as he did on most prior days of the month) because he did not have time to do so. Presumably this is because the Torah was given on that day. This contradicts **R' Yose** who says that the Torah was given on the 7th day?! **A:** The Torah was given on the 7th day. The reason he had no time on the 6th day was because it was Friday and Moshe was busy preparing for Shabbos.
- A person from the Galil darshened to **R' Chisda**, and said, "Blessed in Hashem who gave our Torah in thirds (Torah, Nevi'im, Kesuvim), to a people of thirds (Kohanim, Levi'im, Yisraelim), through a person born third to his mother (Moshe Rabbeinu), on the third day (of separation from their wives), during the third month of the year (Sivan).
 - This drasha follows the **Rabanan** who say the Torah was given on the 3rd day of separation from their wives.