



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Pey Ches

- The pasuk says "Vayisyatzvu b'sachtis haHar". **R' Avdimi bar Chama bar Chasa** says, Hashem placed the mountain over the Yidden like a vat of beer and said, "If you accept the Torah, good. If not, you will be buried there".
 - **R' Acha bar Yaakov** says, this is a defense that can be used when Hashem asks us why we didn't follow the Torah (we can say we were forced to accept it).
 - **Rava** says, in the days of Achashveirosh we re-accepted the Torah willingly ("Kiyumu v'kiblu HaYihudim").
- **Chizkiya** explains the pasuk that says at first the land was scared, but then it calmed down. This is referring to Matan Torah. **Reish Lakish** says, when Hashem created the world, He created it on the condition that the Yidden will accept the Torah. If they would not, Hashem said He would return the world to nothingness. **Chizkiya** explains, before the Yidden accepted the Torah the land was afraid that it would be destroyed. After Matan Torah, it calmed down.
- **R' Simai** says, when the Yidden said "Na'aseh" before "Nishmah", 600,000 Malachim came down and gave each Yid 2 crowns (one for "na'aseh" and one for "nishmah"). When the Yidden sinned with the Eigel, 1,200,000 Malachim came and took the crowns away.
 - **R' Yochanan** says, Moshe got all the crowns that were taken away.
 - **Reish Lakish** says, Hashem will eventually return the crowns to us (in Olam Habah or in the times of Mashiach).
- **R' Elazar** says, when the Yidden said "na'aseh" before "nishmah", a "bas kol" said "Who told My children about this secret that is used by the Malachim?" This is based on a pasuk in Tehillim which says that the Malachim do and then listen.
- **R' Chama the son of R' Chanina** said, the pasuk compares the Yidden to apples to say that just like apple trees produce the fruit before the leaves, so too the Yidden said "na'aseh" before "nishmah".
- A certain "min" (heretic) saw **Rava** deeply engrossed in learning to the point that he did not even realize that he was squashing his fingers and causing them to bleed. The "min" said, you Jews are an impatient people, and still are so. You should have heard what the Torah entailed before accepting it. **Rava** answered, we have complete faith in Hashem and know He wouldn't offer us something that we couldn't handle.
- **R' Shmuel bar Nachmeini in the name of R' Yonasan** explained the pasuk that says "Libavtini b'achas mei'ainayich" (You have captured My heart with one of your eyes). When the Yidden accepted the Torah, we were made close to Hashem with "one eye". When we performed the Torah, it became "two eyes".
- **Ulla** says, the Yidden sinning with the Eigel at Har Sinai was like a bride being mezaneh while still at her wedding.
- A Braisa says, one who gets insulted but does not insult back, accepts embarrassment and does not embarrass back, does the mitzvos out of love and happily accepts pain, about such a person the pasuk says he is like the sun going forth in its might.
- **R' Yochanan** said, when Hashem said the Aseres Hadibros, the words were divided into the 70 languages so that the whole world understood.
 - **R' Yishmael** said, the pasuk says the words of Hashem were like a rock getting smashed – they were divided into 70 languages.
- **R' Chananel bar Pappa** says, the pasuk compares the words of Torah to a prince to teach that just like a prince has the power to let live and to kill, so too do the words of Torah.
 - Like **Rava** said, for the ones who learn Torah with much effort, it becomes a potion of life. For those who don't, it becomes a potion of death.
 - Another reason the words of Torah are compared to princes is that each word that came from Hashem had 2 crowns attached to it.

- **R' Yehoshua ben Levi** said:
 - The pasuk says “Tzror hamor dodi li, bein shudai yalin”. The Yidden said to Hashem, even though You caused us pain by taking away our crowns after the Eigel, You are still dwelling amongst us (in the Mishkan). The pasuk continues “Eshkol hakofer dodi li, b’charmei ein gedi”. This means that Hashem, who owns everything, has forgiven us for the sin of the Eigel.
 - The pasuk says “lichayav ka’arugas habosem”. This means that every word that Hashem spoke filled the world with the smell of besamim. After the first word filled the world with the fragrance, He brought a wind which blew the smell away and made room for the smell that was created by the next word.
 - Every word that Hashem spoke caused the neshamos of the Yidden to leave their bodies. Hashem had to bring the dew that He will use for “techiyas hameisim” to revive them after each word.
 - Every word that Hashem spoke threw the Yidden back 12 “mil”. The Malachim came and helped to slowly walk them back.
 - When Moshe went up to Shamayim to get the Torah, the Malachim asked Hashem, “What is a human being doing up here?” Hashem answered, “To receive the Torah”. The Malachim said the Torah is a treasure that is better suited for Shamayim, a treasure that humans are not worthy of having. Hashem told Moshe to answer them. Moshe was afraid that he would be burned by the fiery breath of the Malachim. Hashem told him to hold onto His throne and answer. He did so and answered that the Torah says we were taken out of Mitzrayim. Were you taken out of Mitzrayim? The Torah says not to worship idols. Do you live among the goyim who worship idols and can entice you to do so? The Torah says not to work on Shabbos. Do you work at all? The Torah says not to swear falsely. Do you engage in business that you may come to do so? The Torah says to honor one’s parents. Do you have parents? The Torah says not to murder, not to commit adultery, not to steal. Do you have a Yetzer Harah that will entice you to do any of these things? You do not, and therefore the Torah belongs with us humans, not with you Malachim. The Malachim agreed and each gave a present to Moshe. Even the Malach Hamaves gave him a present – the secret, that burning the ketores can stop a plague.