



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

### Shabbos Daf Pey Tes

- **R' Yehoshua ben Levi** said:
  - When Moshe went down from Hashem after receiving the Torah, the Satan asked Hashem, "Where is the Torah?" Hashem answered "I gave it to the Earth". Satan went and asked the earth, the sea, the depths, he asked "destruction" and "death", and each one told him that they don't know where it is. Satan went back to Hashem and told Him what happened. Hashem told Satan to go to the son of Amram. Satan went to Moshe and asked him, "Where is the Torah that Hashem gave to you?" Moshe answered, "Who am I that Hashem would give His Torah to me?" Hashem asked, "Moshe, are you a liar?" Moshe replied, the Torah is so precious, how can I take pride and boast that it was given to me. Hashem said to Moshe, since you humbled yourself in this way, the Torah will now be called by your name ("Toras Moshe").
  - When Moshe went up to Hashem, he saw Hashem putting crowns on the letters of the Torah. Hashem asked Moshe, why haven't you greeted Me? Moshe answered, it is not proper for a servant to greet a Master. Hashem said, you should at least give a blessing that My work should be successful (that Hashem should help the Yidden to keep the Torah). Moshe said "V'ata, yigdal nah koach Hashem kasher dibarta".
  - The pasuk says, the people saw that Moshe was delayed ("bosheish") in coming down the mountain. The word can be read "ki bah sheish" – that the 6<sup>th</sup> hour had come and Moshe had still not come down the mountain. Moshe had told the Yidden that after 40 days he would come down at the 6<sup>th</sup> hour and that hour had passed with no sign of Moshe (the Yidden were a day early in their counting, because they counted the day that Moshe went up the mountain as day one, but in truth, day one did not begin until the next day). Satan came and tried to confuse the world. He asked the Yidden, "Where is Moshe?" They responded, he went up to Hashem. The Satan said, but the 6<sup>th</sup> hour has arrived and he has not returned. They Yidden did not pay attention to him. Satan said, Moshe has died. They still paid no attention. He then showed them an image of Moshe lying dead. This caused the Yidden to react and led to the sin of the Eigel.
- One of the Rabanan asked **R' Kahana**, do you know the meaning of the name "Har Sinai"? He answered, it refers to the mountain that miracles "Nissim" happened to Klal Yisrael. He asked, then the name should have been "Har Nisai"? **R' Kahana** said maybe it means the mountain that brought a "Siman Tov" to Klal Yisrael. He answered him, then the name should have been "Har Simanai". This person of the Rabanan explained that **R' Chisda and Rabbah the son of R' Huna** both say, it means the mountain that Hashem's hatred "sinah" came down on the goyim (because they did not accept the Torah).
  - **R' Yose the son of R' Chanina** said, this desert had 5 names: "Midbar Tzin" – we received commandments in this desert; "Midbar Kadesh" – we became holy there; "Midbar Kideimos" – the Torah, which preceded the world, was given there; "Midbar Paran" – the Yidden multiplied there (when Hashem told the Yidden to return to their wives, each woman became pregnant with a boy); "Midbar Sinai" – Hashem's hatred towards the goyim descended there. The actual name of the desert was "Midbar Choreiv".
    - **R' Avahu** says the actual name was "Sinai" and it was called "Choreiv" because destruction ("Churbah") descended on the goyim there.

### MINAYIN SHEKOSHRIN LASHON SHEL ZEHORIS

- **Q:** Why does the pasuk say "kashanim", it should say "kashani"? **A:** **R' Yitzchak** explains, Hashem says, even if your sins are as many and as often as the sins of the earlier years, from the time of Creation until now, still, I will forgive them.

- **Rava** explains a pasuk to mean, in the next world, Hashem will tell Klal Yisrael – go to one of the “Avos” so that they should rebuke you for the sins you have committed. The Yidden will reply, who should we choose? When You told Avraham Avinu that we will be going into galus, he didn’t daven for us. Yitzchok gave Esav a bracha that he will win over us when we don’t keep the Torah, and Yitzchak did not daven for us. Yaakov was told that there will be future galus after Mitzrayim, and he did not daven for us. We want the rebuke to come from You, Hashem. Hashem will answer, if so, I will forgive all your sins.
- **R’ Shmuel bar Nachmeini in the name of R’ Yonasan** explains a pasuk to mean, in the next world, Hashem will tell Avraham Avinu, “Your children have sinned”. Avraham will say, let them be destroyed and thereby sanctify Your Name. Hashem will then go to Yaakov who put more effort into his children (he had a more difficult time raising his children) and therefore should be more compassionate, and said to him, “Your children have sinned”. Yaakov will answer, let them be destroyed and thereby sanctify Your Name. Hashem (not happy with either response) will then go to Yitzchak and say “Your children have sinned”. Yitzchak will respond, “Are they only my children, and not Your children? When they said “na’aseh” before “nishma” You called them Your children. Now, that they sinned they are only my children?” Yitzchak will continue and say, “A person only lives 70 years, the first 20 of which a person does not get punished. That leaves 50 years of punishable sinning time. Half of that time one sleeps. That leaves 25 years. Half of that time one is davening, eating and going to the bathroom. That leaves 12 and a half years of potential sinning time left. If You will bear the sins, great. If not, I will bear half and You will bear the other half. If You will insist that I must bear the entire amount, I have already allowed myself to be sacrificed to You.” The Yidden will then say to Yitzchak, “You are our father”. Yitzchak will tell them, instead of praising me, praise Hashem. The Yidden will then turn to Hashem and praise Him.
- **R’ Chiya bar Abba in the name of R’ Yochanan** said, Yaakov Avinu should have gone to Mitzrayim in chains, just like we went to all other galusin. The merit of Yaakov prevented him from having to do that.

#### MISHNA

- To be chayuv for Shabbos, if taking out wood, one must take out enough wood to cook a dried fig size piece of a chicken egg.
- To be chayuv for Shabbos, if taking out spices, one must take out enough to spice an easily spiced egg. All spices combine to this amount.
- To be chayuv for Shabbos, if taking out materials used to create dyes, one must take out enough to dye a small piece of a woman’s hat.
- To be chayuv for Shabbos, if taking out cleaning agents, one must take out enough to clean a small piece of a woman’s hat. **R’ Yehuda** says, he must take out enough to remove a blood stain (because the cleaning agents mentioned in the Mishna are used to remove the blood stain of a niddah to see if a stain is truly blood).

#### GEMARA

- **Q:** We already learned in a previous Mishna that a broken reed (which is simply used as wood) must be large enough to cook an easily cooked egg to be chayuv for carrying it out?! **A:** We would think that a broken reed that is only fit to be used to fuel a fire has that shiur. However, a regular piece of wood which can be used for the teeth of a key, one should be chayuv for taking out enough for that smaller shiur. That’s why our Mishna says this halacha here as well.

#### TEVALIN KIDEI LITABEL BEITZAH KALAH

- **Q:** A Mishna says that spices combine, and **Chizkiya** said, they only combine when they are of the type that blend together, and will together flavor the food. If they will not do so together, they do not combine. Our Mishna makes no such differentiation?! **A:** Our Mishna also means that they will combine only if they are of the type that will blend together if put together into a pot.