



# Daf In Review – Weekly Chazarah

## Maseches Shabbos, Daf דף – Daf נצ

This week's Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H

-----Daf דף--85-----

- **Q:** How do we know that we can rely on a determination of the **Rabanan** when it comes to agricultural determinations like this (how much room a seed needs to nourish)? **A: R' Chiya bar Abba in the name of R' Yochanan** explains the pasuk that says, "Asher gavlu rishonim" ("Do not move the boundary of your neighbor, that the early ones marked out"), as meaning one may not plant too close to a neighbor's field and thereby have his crops nourish from his neighbor's field.
  - **R' Shmuel bar Nachmeini in the name of R' Yonasan** explains **R' Yochanan** as follows. A pasuk says "These are the sons of Se'ir HaChori who dwell on the land". Do other people live in the sky that we need to say these people lived on the land? Rather, what the pasuk means to say is that they were experts in the land. They would smell and taste the soil and say which crops the soil was best suited for. From here we see that knowledge of this degree existed (knowing which soil nourishes best and how much space is needed to nourish) and the **Rabanan** learned this from them and used it to help determine issues of kilayim and the like.
- **R' Assi** said, when we say the patch must be 6x6 tefachim, that is 6x6 tefachim of actual growing space, besides the walking path that is commonly prepared around growing vegetables.
  - **Q:** How wide are these walking paths (this makes a difference with regard to certain halachos, where having these paths considers the field to be its own entity)? **A:** A Mishna says that **R' Yehuda** says as wide as the width of the sole of the foot, which is the amount of a tefach.
- **Rav** says, when the Mishna says one may plant 5 species in an area that is a 6x6 tefachim patch, that may only be done where there are no immediately surrounding, planted patches (an immediately surrounding patch means the patches are only separated by the walking path created for each, which means they are separated by 2 tefachim, which is not enough to ensure that they will not nourish one from the other). If there are, the plantings in the immediately surrounding patch will mix with the plantings of this patch and there will be a kilayim issue.
  - **Q:** If one only plants part (e.g. half) of each side of the 6x6 area and plants the surround patches only in the areas opposite the half that is left empty, an immediately surrounding area will not pose an issue!? **A: Rav** said, the Mishna is discussing a case where as much as possible of the full sides were planted. In fact, **Rav** says that one would not be allowed to plant in a staggered way to allow the planting of an immediately adjacent patch, because we are goizer against that for fear that he may plant the rest of the side and thereby violate kilayim.
  - **Q:** A Mishna allows the continuing of the row of one species into a totally different field. So here, where it is adjacent to a different patch, it surely should not be a problem?! **A:** The Mishna that allows that is dealing with a large field, not a small patch like we are discussing in our Mishna. By a large field, it is noticeable that that the protruding row belongs to a different field, and that is enough to remove any kilayim liability. When dealing with a small patch, a protruding row looks like it belongs in each patch and creates a kilayim problem.
- **Shmuel** says, the Mishna allows planting 5 species in an area that is 6x6 even when there are surrounding patches around this 6x6 area, as long as the adjacent rows are staggered so that they are not within 3 tefachim of each other.
- **Ulla** says, they asked in Eretz Yisrael, if one digs a groove one tefach wide and one tefach deep across the 6x6 patch, is it a problem if it is too close to the parallel rows, or because of its size and depth, is it considered to be a separate and noticeably distinct entity, and therefore creates no problem? **R' Sheishes** says it is a problem, **R' Assi** says it is not a problem.
  - **Q: Ravina** asked **R' Ashi**, how could **R' Assi** permit this? A Mishna says that if one plants 2 rows of one species next to another 2 rows of another species (without 3 tefachim in between the different species)

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it is permitted. If there is only one row of each species, it is not permitted. If so, how does **R' Assi** allow it over here?! **A:** The Mishna is discussing species that grow very widely and thus seem very intermingled with the rows of the other species. That's why one row would be a problem. However, our Mishna is not discussing those species, and therefore it would not be a problem.

- **R' Kahana in the name of R' Yochanan** said, if one wants to plant a large field with many different species and wants the cumulative amount planted to be the maximum allowable amount, he should divide the field into 6x6 tefachim patches and do as follows. He should plant one species in a 5 tefach diameter circle within that 6x6 tefach square and then plant other species in the 4 corners. He can do this to each and every 6x6 patch that he can create.
  - **Q:** How can **R' Yochanan** say that he can fill up his entire field with crops in this way? He must leave a tefach walkway around each 6x6 patch?! **A: R' Yannai** says that **R' Yochanan** means to say that he can almost fill his entire field with crops, but these walkways will need to be left empty. **R' Ashi** says, he can even plant the space in between the patches in a perpendicular way to the patches itself. In that way it becomes noticeably different than the patches and leads to no kilayim issues.
  - **Q: Ravina** asked **R' Ashi**, a Braisa says that 5 species may be planted in a 6x6 tefachim square, and it must be planted as a square. How can **R' Yochanan** say to plant it as a circle?! **A:** The Braisa which requires it be planted as a square, requires that to allow the case where one row protrudes into the adjacent planted field. In that case, if it is planted as a square, it will not be a kilayim issue. However, with regard to allowing 5 species within the 6x6 tefachim square, and maximizing the plantable area, the circle method is the most effective method with the highest possible output of crops.

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### MISHNA

- From where do we know that a woman who emits zerah even on the third day after tashmish becomes tamei? The pasuk says by Matan Torah, "Heyu nichonim l'shloshes yamim" (Hashem told the Yidden to separate from their wives for 3 days before Matan Torah).
- From where do we know that one can cook up water to bathe a baby on Shabbos when his third day after the bris falls out on Shabbos? The pasuk says regarding Sh'chem, "Vayehi bayom hashlishi b'yosum ko'avim".
- From where do we know that we tie a red string to the head of the goat that is sent to the Azazel on Yom Kippur? The pasuk says, "Ihm yihyu chata'eichem kashanim, kasha'eg yalbinu".
- From where do we know that anointing on Yom Kippur is like drinking on Yom Kippur? Although not a full proof, the pasuk says, "Vatavo kamayim b'kirbo, v'chashemen b'atzmosav".

### GEMARA

- **Q:** The first halacha of the Mishna does not follow **R' Elazar ben Azarya** (as will be seen below), but the second halacha does follow **R' Elazar ben Azarya**?! **A:** If you choose to say that our Mishna follows one view, you will have to change the first halacha to say that the woman is **tahor** if she emits zerah on the third day after tashmish. If you don't mind saying that the Mishna's different parts follow different views, then we can say that the first halacha follows the **Rabanan** and the second halacha follows **R' Elazar ben Azarya**.
- A Braisa says: **R' Elazar ben Azarya** says, if a woman emits zerah on the third day after tashmish (the day of tashmish is considered as day number one, and it doesn't make a difference if the tashmish was at the beginning or the end of the day), she is tahor. **R' Yishmael** says, if it is emitted on the third day she is tamei. If it is emitted on the 4<sup>th</sup> day she is tahor. This will sometimes be four 12-hour periods, sometimes five and sometimes six (**R' Yishmael** agrees that we look at calendar days, not 12-hour time periods). **R' Akiva** says she is tamei if the zerah is emitted during the first 60 hours after tashmish.
  - [All agree that the Torah was given on Shabbos. There is a machlokes between **R' Yose** and the **Rabanan** regarding which day Hashem commanded the Yidden to separate from their wives. The **Rabanan** said it was given on Thursday and **R' Yose** says it was given on Wednesday].
  - **Q:** The **Rabanan** said to **R' Pappa**, based on the above, **R' Elazar ben Azarya** can hold like the **Rabanan** (they were told to separate on Thursday, which means they may have had tashmish before the

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commandment, and still, Hashem was not concerned that the women would become tamei on Shabbos if they emitted zerah, because that would be the third day after tashmish), and **R' Yishmael** can hold like **R' Yose** (the commandment came on Wednesday, because if it had come on Thursday, an emission on Shabbos would still have rendered a woman tamei). However, who does **R' Akiva** follow? **A:** He follows **R' Yose** and he also holds like **R' Adda bar Ahava** that Moshe Rabbeinu always went up the mountain first thing in the morning and came down the mountain first thing in the morning. So, when he “came down the mountain” and commanded the people to separate from their wives, that was done Wednesday morning. That gave them a full 60 hours until Friday night, which is when they went to the mikvah.

- **Q:** Why did Moshe have to command this to them first thing in the morning? **R' Huna** says that Yidden are especially holy because they don't have tashmish during the daytime, so the Yidden would not have done so anyway?! **A: Rava** said it is permitted in a dark room, and is permitted for a talmid chochom under a cover. To prevent one of those circumstances from taking place, the commandment had to be given Wednesday morning.
- **Q:** All agree that the women went to the mikvah on Friday night. That means they were a “t'vul yom” (one who went to the mikvah but hasn't had the sun set since going is one step removed from being totally tahor and cannot eat kodashim in that condition) by Matan Torah (which seems improper)?! **A: Abaye bar Ravin and R' Chanina bar Avin** both say that the Torah was given to people who were a “t'vul yom”. **Mareimar** explains that to mean that no Yidden were actually a t'vul yom at the time of Matan Torah. Rather, they meant to say that the Torah *could* have been given to a t'vul yom, and there is nothing wrong with that.
- **Q:** Why did Hashem wait to give the Torah until Shabbos morning? Why didn't He give it Friday night after all were toivel in the mikvah? **A: R' Yitzchak** said, Hashem wanted to give the Torah in middle of the day when all the nations of the world could see, not at night when it would look like it was being given in hiding.
- **Q:** Why couldn't they go to the mikvah Shabbos morning? Why did they have to go Friday night? **A: R' Yitzchak** said, Hashem didn't want some people to be heading to the mikvah while others were headed to Matan Torah. He wanted all to go to Matan Torah together.
- **R' Chiya the son of R' Abba in the name of R' Yochanan** said, the **Chachomim** say that zerah emitted within the first 72 hours after tashmish makes the woman tamei.
- **R' Chisda** said, this machlokes with regard to how long the zerah is metameh is only when it is emitted from a woman. If it is emitted directly from a man, it is metameh for as long as it is moist.
  - **Q: R' Sheishes** asks, a Braisa says that spoiled zerah is not metameh. Seemingly, this is discussing zerah that is emitted by a man?! **A:** It is discussing zerah emitted by a woman.
- **Q: R' Pappa** asked, is zerah of a Yid emitted by a non-Jewish woman metameh after 3 days or not? Maybe only a Jewish woman's body spoils the zerah in 3 days because it is heated from the worry of doing the mitzvos, but the body of a non-Jew, who doesn't have these worries, maybe doesn't spoil the zerah? Or maybe, the body of a non-Jew is heated by its eating of “sh'katzim and remasim” and spoils the zerah? **Q2:** If we say that the body of a non-Jew also spoils the zerah, what about zerah emitted by an animal? Maybe a woman, whose body has an inside area below the uterus spoils the zerah, but an animal which doesn't, doesn't spoil the zerah? Or maybe there is no difference? **TEIKU.**
- A Braisa says: The **Rabanan** say Matan Torah was on the 6<sup>th</sup> day of Sivan. **R' Yose** says it was on the 7<sup>th</sup> of Sivan.
  - **Rava** explains, all agree that the Yidden arrived at Har Sinai on Rosh Chodesh and that the Torah was given on Shabbos. They argue about which day of the week Rosh Chodesh Sivan was in that year.
    - **R' Yose** says Rosh Chodesh was on Sunday. They arrived on Sunday, and because they were tired from traveling, Moshe did not say anything to them on that day. On Monday Moshe told them that Hashem said the Yidden will be to Him as a “Mamleches Kohanim”. On Tuesday Moshe relayed to them the mitzvah of placing a boundary around Har Sinai. On Wednesday they were told to separate from their wives.

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- The **Rabanan** say Rosh Chodesh was on Monday. They arrived on Monday, and because they were tired from traveling, Moshe did not say anything to them on that day. On Tuesday Moshe told them that Hashem said the Yidden will be to Him as a “Mamleches Kohanim”. On Wednesday Moshe relayed to them the mitzvah of placing a boundary around Har Sinai. On Thursday they were told to separate from their wives.

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- **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 darshed 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 tell Moshe to take the broken luchos and put them into the Aron. The pasuk says “asher shibarta”, which we darshen to mean “thank you for breaking it”.
  - **Q:** The pasuk says “Be prepared for the 3<sup>rd</sup> 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 3<sup>rd</sup> 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 6<sup>th</sup> 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 6<sup>th</sup> 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 6<sup>th</sup> day since their departure from their previous location (he holds they did not travel on Shabbos because they had received the laws of “techum”).

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- **Q:** A Braisa says, the Korbon Pesach in Mitzrayim was brought on the 14<sup>th</sup> of Nisson (and Makas Bechoros took place on this night as well), and they left Mitzrayim on the 15<sup>th</sup> 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 15<sup>th</sup> 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 15<sup>th</sup> 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 6<sup>th</sup> 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 7<sup>th</sup> day?! **A:** The Torah was given on the 7<sup>th</sup> day. The reason he had no time on the 6<sup>th</sup> 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 3<sup>rd</sup> day of separation from their wives.

-----Daf פד---88-----

- The pasuk says “Vayisatzvu 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 (“Kiyemu v'kiblu HaYehudim”).
- **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.

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- **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’einayich” (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

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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.

-----Daf 89-----

- **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.

## Daf In Review – Weekly Chazarah

- **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.

-----Daf 90-----

KLIPEI EGOZIN U’KLIPEI RIMONIM....

## Daf In Review – Weekly Chazarah

- **Q:** A Braisa says that one is chayuv for taking out less than that amount of dye when it has been soaked?! **A: R' Nachman in the name of Rabbah bar Avuha** said, once the dye is soaked one is chayuv for taking out a lesser amount. Our Mishna is talking about before it is soaked, and one is only chayuv for a larger amount, because one will not begin the soaking process with less than that amount and therefore will not carry out less than that amount.

### MEI RAGLAYIM

- The urine must be at least 40 days old.

### NESER

- This refers to the nesor of Alexandria, not the nesor of Anpanterin.

### BORIS

- **R' Yehuda** says “boris” is sand.
  - **Q:** A Braisa lists “boris” and sand as two different items?! **A:** “Boris” is sulfur.
  - **Q:** A Braisa lists “boris” among items that are subject to “shmitta”. Sulfur is not subject to shmitta!? **A:** “Boris” is “ahala”.
  - **Q:** A Braisa lists “boris” and “ahala” as 2 separate items?! **A:** There are 2 kinds of “ahala”.

### KIMULIA

- **R' Yehuda** says this is “shlof dutz”.

### ASHLAG

- **Shmuel** says, the seamen told him this is found in the holes of pearls and is removed with an iron instrument

### MISHNA

- One is chayuv for taking out even a tiny amount of pepper, of tar, of spices, or of metal.
- One is chayuv for taking out even a tiny amount of the stones of the Mizbe'ach, of the earth of the Mizbe'ach, of worn out sefarim, or the worn out wrappings of sefarim because even tiny amounts are stored away in “geniza”.
- **R' Yehuda** says, one is also chayuv for taking out a tiny amount of the service items of avodah zarah, because the pasuk says that one may not keep even a small piece of it. We see that a small piece is significant.

### GEMARA

- A tiny amount of pepper is used to combat bad breath.
- A tiny amount of tar is used to cure a headache of half the head.
- Besamim – A Braisa says, one is chayuv for taking out even a minute amount of a bad smelling substance (it wards off “mazikin”), of fragrant oil, of purple dye, and for a single petal of a young rose.

### MINEI MATCHOS KOL SHEHEIN

- **R' Shimon ben Elazar** explains in a Braisa that a tiny amount can be used to make an object which can be used to hit an ox to make it move.
- A Braisa says, if one promises to give iron to the Beis Hamikdash, he must give a piece that is at least 1x1 amah. **R' Yosef** explains, that size piece can be used for the roof to prevent birds from resting on the roof.
  - Some say the Braisa says he must give a piece large enough to be used on the roof to prevent the birds from resting there. **R' Yosef** explains, that is the amount of 1x1 amah.

The Braisa continues, if one promise copper, he must give at least the amount of a “ma'ah” of silver.

- **R' Eliezer** says he must give enough for a copper fork. **Abaye** explains, they would use this to cut the wicks and to clean out the “neiros” of the Menorah.

### MEKEK SEFARIM U'MEKEK MITPACHAS

- **R' Yehuda** says, the “mikak” worm of sefarim, the “techach” worm of silk, the “ila” worm of grapes, the “peh” worm of figs and the “hah” worm of pomegranates are all dangerous if eaten.
  - **R' Yochanan's** talmid was eating figs and thought he ate a thorn in the fig. **R' Yochanan** realized it was the “peh” worm and said “He was just killed by a “peh” worm”.

### MISHNA

## Daf In Review – Weekly Chazarah

- One who carries out a peddler's box, with many perfumes inside, is only chayuv one chatas.
- One is chayuv for carrying out seeds in the amount of a little less than a dried fig. **R' Yehuda ben Biseirah** says he is chayuv for carrying out 5 seeds.
- One is chayuv for carrying out 2 seeds of cucumbers, or melons ("diluin"), or Egyptian beans
- One is chayuv for carrying out even a tiny, kosher live grasshopper. If it is dead, it must be the size of a dried fig.
- One is chayuv for taking out even a tiny "tzipores keramim", which is a grasshopper people store and use for refuah purposes.
- **R' Yehuda** says, one is also chayuv for taking out even a tiny non-kosher, live grasshopper, because people store it to give to the children to play.

### GEMARA

- **Q:** A Mishna says that one is chayuv for fertilizing even one stalk (which comes from a single seed), so we see that even one seed is significant?! **A: R' Pappa** said, before it is planted, a single seed has no significance. After it is planted and has grown, a single seed does have significance.

### ZERAH KISHUIN

- A Braisa says, one who takes out date pits for planting is chayuv for taking out 2 pits. If he takes them out for feeding animals, he is chayuv for taking out the amount of a pig's mouthful, which is one pit. If he takes them out to fuel a fire, he is chayuv for taking out enough to cook a dried fig size of an easily cooked egg. If he takes it out to use for remembering numbers or calculations, he is chayuv for taking out 2 pits, although others say that in that case he is chayuv for taking out 5 pits.
- A Braisa says, one is chayuv for carrying out 2 hairs from a horse tail or a cow tail, because people store this amount for making bird traps. One is chayuv for taking out one hard hair from the back of a pig (because it is used as a sewing needle). One is chayuv for taking out 2 peeled palm leaves that are used to make baskets, and for taking out one vine that grows around the palm tree.

### TZIPORES KIRAMIM BEIN CHAYA BEIN MEISAH KOL SHEHU

- **Rav** says this grasshopper is called the "palya biari".
- **Abaye** says, they are found in young palm trees that have only one vine wrapped around them and they are used to gain and retain knowledge. One eats the right half and puts the left half in a copper tube which he then seals with 60 seals. He then hangs the tube on his left arm. He then learns what he wants to learn and retain. He then must eat the left half that was placed in the tube. If he doesn't, he will forget it all.

### R' YEHUDA OMER AHF HAMOTZI...

- The **T"K** must hold that people will not give non-kosher grasshoppers to their children to play, for fear that they may eat them. People will allow children to play with kosher ones, because there is nothing wrong if they eat them.
  - **Q: Rav** told **R' Kahana** that one may not eat any live grasshoppers, even kosher ones?! **A:** The **T"K** says people will not give non-kosher grasshoppers for children to play with because they may eat them if they die. There is no fear that they would eat them when alive. Kosher grasshoppers don't pose this issue, because eating them when they are dead is not an issue. **R' Yehuda** is not afraid that children will eat dead grasshoppers at all, because he says they will eulogize them, not eat them.

**HADRAN ALACH AMAR R' AKIVA!!!**

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