

1 In the previous daf we were introduced to the well known מחלקת between the רבנן and ר' יוסי as to when the תורה was given. On this amud the gemora will ask numerous questions on each of them.

ר' יוסי holds that the Jewish men were commanded to separate from their wives on a Wednesday, three days before the תורה was given. The gemora asks: It says in the torah Hashem told משה to tell the men to separate from their wives "today and tomorrow" - this seems to suggest that there were only two days of separation, not three days like ר' יוסי said? משה answers ר' יוסי on his own decided to add an extra day.

The Gemara then presents a supporting ברייתא which says did three things on his own, and ה' agreed with him on each time. The first time was when he added a day that the men should separate from their wives before receiving the תורה. דלא שריא - and we know ה' agreed with him - ומגלן דהסכים הקב"ה על ידו הוה - because Hashem didn't reveal Himself on the third day of separation. The second one was: after ר' סיני, when all the men were once again allowed to return to their wives, משה decided that the proper thing for him was remain separated from his wife. ומגלן - and we see that Hashem agreed with him as Hashem told Moshe - but you Moshe, stay here with Me. And the third time was: when he came down from הר סיני and saw the Jews worshipping the golden calf, he threw down the לוחות, the Tablets, that he was holding, and broke them. ומגלן דהסכים הקב"ה על ידו - and we know ה' agreed with him because later when Hahem spoke to משה about the לוחות, He said אשר שברת - the simple meaning of these words are "the לוחות that you broke".

However ר' יוסי explained that the word אשר is related to the word אישור, which means "correct". ה' was telling משה that he was indeed correct for breaking the לוחות.

1 ר' יוסי...

ר"ח סיון	פרישה	פרישה	פרישה	מתן תורה
SUN. א	MON. ב	TUE. ג	WED. ד	THUR. ה
סיון	סיון	סיון	סיון	סיון

וקדשתם היום ומחר

יום אחד הוסיף משה מדעתו

שלושה דברים עשה משה מדעתו והסכים הקדוש ברוך הוא עמו

שבר את הלוחות	ופירש מן האשה	יום אחד הוסיף משה מדעתו
ויגלן דהסכים הקב"ה על ידו	ויגלן דהסכים הקב"ה על ידו	ויגלן דהסכים הקב"ה על ידו
Hashem said אשר שברת	Hashem told Moshe ואתה פה עמוד עמדי	לא שריא שכניה עד צפרא דשבתא
אישור correct		

2 The Gemara continues to ask on the רבנן from two separate breissos which indicate that the 15th day in Nissan was on a Thursday. Now if you add the 15 days left to Nissan, plus another 29 days from Iyur, this puts Rosh Chodesh Sivan on Sunday - like Reb Yossi not like the Chochomim. To which the Chachomim answer דהיה אייר - that Sivan of that year was 30 days not 29 - therefore Rosh Chodesh Sivan was really on Monday. The Chachmin then give this same answer to the next question posed by Rav Pupa, who presented a breisa that teaches that the 15th day of Iyur of that year was on a Shabbos.

ר' יוסי then goes on to present a breisa that contradicts both the רבנן and ר' יוסי

תא שמע - ויהי בחדש הראשון בשנה השנית באחד לחדש הוקם המשכן This possik is referring to the day the משכן was put up, and teaches that - אותו יום נטל עשר עטרות - the day that the משכן was built took ten crowns, which means that ten things began on that day. One of them is it was the first day of בראשית, the first day of creation, which indicates that the משכן was completed on a Sunday.

2 רבנן...

ר"ח סיון	פרישה	פרישה	פרישה	מתן תורה
SUN.	MON. א	TUE. ב	WED. ג	THUR. ד
סיון	סיון	סיון	סיון	סיון

איתו היום חמישי בשבת היה 15 DAYS left to ניסן

שלישי בשבת 29 DAYS from אייר

שלישי בהדש ושלשי בשבת הא מני רבי יוסי היא

ששי בהדש וששי בשבת הא מני רבי יוסי היא

אייר דהיה שתא עבורי עברוה



3 ר' חביבי מחזנאה then goes on to present a breisa that contradicts both the רבנן and ר' יוסי  
 תא שמע - ויהי בחדש הראשון בשנה השנית באחד לחדש הוקם המשכן  
 This possik is referring to the day the משכן was put up, and teaches that תא שמע - אותו יום נטל עשר עטרות  
 מעשה בראשית, the first day of creation, which indicates that the משכן was completed on a Sunday.

Before we continue with the reasoning of the gemora we must take into account the following:  
 The Jewish calendar is based on the lunar year which lasts 354 days. If that number would have been 350 days then all the dates of each year would always be on the same days of the week. Because 350 days gives us 50 complete weeks of 7 days ( $7 \times 50 = 350$ ). However since there are 354 days to the Lunar year this means that each year the dates move ahead four days in the week. In other words if on one year א' ניסן comes out on Sunday then the next year it will come out on Thursday. Similarly if א' ניסן of the previous year came out on Wednesday - by counting backwards 4 days.

Now if the משכן was indeed built on א' ניסן of the second year - and as the breisa teaches it was a Sunday, we must say that א' ניסן of the previous year, the year of מצרים, was on a Wednesday. If that's true, then א' ניסן of that year began on Friday, and א' ניסן began on Monday.

Therefore the Gemara asks קשיא - בין לרבי יוסי בין לרבנן - that's a question on רבי יוסי, who says א' ניסן began on Sunday that year, and on the רבנן, who say it began on Monday?

The Gemara answers that the above rule that each year is pushed off by 4 days is only a standard year which had 6 full months of 30 days and 6 months of deficient months of 29 days - however many times the calendar is adjusted to fit with the calculations of the Solar calendar which consists of 365 days sometime requiring more full months and some times requiring more deficient month. Therefore answers the Gemara, that according to רבי יוסי, we must say there were seven deficient months that first year, not six, which means that that year was one day shorter, and therefore the same day of the previous year was only pushed back by 3 days as opposed to 4. According to the רבנן, we have say there were eight deficient months that first year, so that the previous year was only pushed back by only 2 days, placing א' ניסן on Monday, as the רבנן hold.

3 ר' חביבי מחזנאה

תא שמע...  
 ויהי בחדש הראשון בשנה השנית  
 באחד לחדש הוקם המשכן  
 אותו יום נטל עשר עטרות

Ten things began on that day  
 Which indicates  
 גמר המשכן SUNDAY  
 מעשה בראשית SUNDAY

JEWISH CALENDAR  
 lunar year  
 354 days → 350 days  
 $-350$   
 4  
 All the dates would always be on the same day  
 $7 \text{ days} \times 50 = 350$

גמר המשכן  
 YEAR 1 YEAR 1 YEAR 1 YEAR 2  
 א' סיון א' אייר א' ניסן א' ניסן  
 SHABBOS FRIDAY WEDNESDAY SUNDAY

קשיא  
 בין לרבי יוסי בין לרבנן  
 א' סיון א' ניסן  
 MONDAY SUNDAY  
 The above rule is only a standard year which had 6 full & 6 deficient months

$6 \times 29 \text{ days} = 174$   
 $6 \times 30 \text{ days} = 180$   
 354  
 $-350$   
 pushed back by 4 days

ר' יוסי  
 7 deficient months  
 $7 \times 29 \text{ days} = 203$   
 $5 \times 30 \text{ days} = 150$   
 353  
 $-350$   
 pushed back by 3 days

רבנן  
 8 deficient months  
 $8 \times 29 \text{ days} = 232$   
 $4 \times 30 \text{ days} = 120$   
 352  
 $-350$   
 pushed back by 2 days

