

1 Our Shiur began with another teaching of רבי יהושע בן לוי about the events at קבלת התורה.

ואמר רבי יהושע בן לוי בשעה שירד משה מלפני הקדוש ברוך הוא - תורה, הר סיני with the תורה, - בא שטן ואמר לפניו רבונו של עולם תורה היכן היא - The שטן came and asked ה' 'Where is the תורה?

Hashem answered that He had given it away, and the שטן went to look for it.

He could not find it until he came to משה and asked, - תורה שנתן הקדוש ברוך הוא היכן היא - Where is the תורה that ה' gave you? משה answered;

- וכי מה אני שנתן לי הקדוש ברוך הוא תורה? Who am I that Hashem should have given me the Torah?

ה' said, משה, are you lying?

משה answered that he meant it was not because of his merit that he received the תורה, but of Hashem's kindness that he was able to receive the Torah.

Upon which ה' said; - הוֹאִיל וּמִיעַמַּת עֲצַמְךָ תִּקְרָא עַל שְׁמִי - since you humbled yourself, the תורה will be called by your name, and will be referred to as משה, as it says; - זְכוֹר תּוֹרַת מֹשֶׁה עַבְדִּי - Remember the Torah of Moshe my servant.

2 The next teaching by רבי יהושע בן לוי is; - בשעה שעלה משה למרום - when משה went up to heaven, he found ה' writing the תגלים, the small lines that look like crowns, onto the letters. Since he felt that a student should not speak before the Master does, he did not say anything, but ה' said

היה לך לעזרני - you should have wished Me success in My work.

The next time משה went up, he said - ועתה יגדל נא כח ה' - May ה' strength be increased as You have spoken.

1 ואמר רבי יהושע בן לוי...
בשעה שירד משה מלפני הקדוש ברוך הוא

בא שטן ואמר לפניו רבונו של עולם תורה היכן היא?

Hashem answered
I gave it away!

The שטן went to look for it...

משה שטן asked
תורה שנתן הקדוש ברוך הוא היכן היא?

משה answered
וכי מה אני שנתן לי הקדוש ברוך הוא תורה?

Hashem said
משה, are you lying?

משה answered
He meant
it was NOT because of his merit but of Hashem's kindness!

Hashem said
הוֹאִיל וּמִיעַמַּת עֲצַמְךָ תִּקְרָא עַל שְׁמִי!

זְכוֹר תּוֹרַת מֹשֶׁה עַבְדִּי

2 ואמר רבי יהושע בן לוי...
בשעה שעלה משה למרום

ה' found ה' writing the תגלים

He did not say anything

Hashem

היה לך לעזרני
You should have wished Me success

משה

The next time...

ועתה יגדל נא כח ה' כאשר דברת

3 And the last teaching of רבי יהושע בן לוי is about the Posuk וירא העם כי בשש משה - the people saw that משה was delayed in coming down from הר סיני when he was up receiving the תורה. בשש אל תקרי בשש אלא באו ש - don't read the word as בשש, delayed. Instead, read it as though it said באו ש, the sixth had passed.

3 ואמר רבי יהושע בן לוי...
וירא העם כי בשש משה

באו שש ✓
The sixth had passed

בשש ✗
Delayed

4 And the Gemara explains; Before משה ascended he had told בני ישראל - לסוף ארבעים יום בתחלת שש אני בא - I shall return at the beginning of the sixth hour of the 40th day. They thought he meant to include the day that he went up as part of the 40, but he meant for the 40 days to start the next day. As Rashi explains, Moshe ascended for the first 40-day period on ז' סיון - the seventh day of Sivan. This leaves 23 days in Sivan - which generally has 30 days - plus 17 days in תמוז for a total of 40 days. However, they took the seventh day of Sivan into the count. This way, there are 24 days of Sivan, plus 16 days of Tammuz, for a total of 40 days. Therefore, they were expecting him back on the sixteenth day of Tammuz.

4

משה בני ישראל

לסוף ארבעים יום בתחלת שש אני בא

They thought he meant...

DAY 1 ז' סיון
Moshé ascended

DAY 40 טז' תמוז

24 days of Sivan
16 days of Tammuz
40 days

5 When משה did not come down at the sixth hour of that day, the people were confused, and the שטן saw this as an opportunity to fool them. הראה להן דמות מטתו - he showed them an image of משה's body being carried in שמים, and the people believed that he had died. That's why, the next day, the seventeenth of Tammuz, they made the עגל הזהב - the golden calf,

5

משה did not come down

שטן

הראה להן דמות מטתו

The people believed. משה had died

The next day... דף תמוז

They made עגל הזהב

6 The Gemara then discusses how Har Sinai got its name. רב כהנא was asked מי שמיע לך מאי הר סיני - Have you heard what Har Sinai means? רב כהנא suggested that maybe it comes from the word ניסים - because of the miracles that happened there. Or maybe it comes from סימן טוב, because it's a good sign for the Jews. But his answers were rejected.

6 The Gemara discusses...
How Har Sinai got its name
 מי שמיע לך...
 מאי הר סיני?
 רב כהנא
 Because of...
 סימן טוב (Good sign for the Jews)
 ניסים (Miracles that happened there)
 Rejected

7 Instead the Gemara quotes רב חסדא and רבה בריה דרב הונא who say; מי אמר הר סיני הר שירדה שנאה לעובדי כוכבים עליו - It's from the word שנאה, hatred.

There are 2 explanations.
 Rashi explains it as Hashem's hatred of idol-worshippers for not accepting the Torah.
 Rambam explains it as the idol-worshippers' hatred of the Jews, due to their being envious of the Jews for receiving the Torah.

7 רב חסדא ורבה בריה דרב הונא
 מאי הר סיני...
 שירדה שנאה
 לעובדי כוכבים עליו
 1st רש"י
 Hashem's hatred of idol-worshippers
 For not accepting the Torah
 2nd רמב"ם
 Idol-worshippers' hatred of JEWS
 For receiving the Torah

8 On the top of ב עמוד, the גמרא discusses the next part of our משנה on דף פו, which says;
 - מנין שקושרין לשון של זהורית בראש שעיר המשתלח
 From where do we learn that on יום כיפור, they would tie a red strip of wool to the head of the goat that was sent to עזאזל?
 This topic is extensively discussed in Masechet Yoma, which primarily details יום הכיפורים - the service of Yom Kippur.
 The Mishnah there relates that half of that strip of red wool would be tied to the top of the mountain. As the goat fell down the mountain, this piece of wool would become white to indicate that Hashem has forgiven the sins of Klal Yisroel.

- שנאמר אם יהיו חטאיכם כשני כשלג ילבינו
 If your sins will be red like crimson, they will become white as snow.

8

מנין שקושרין לשון של זהורית בראש שעיר המשתלח

יום כיפור

אם יהיו חטאיכם כשנים

כשלג ילבינו

They will become white as snow

If your sins will be red like crimson

Indicating that Hashem forgave the sins

9 The גמרא asks
 - כשני, כשנים - it should say כשני, in the singular form.
 What does כשנים refer to?

The גמרא answers that the word can also be understood as כשנים, like the years. It means that even if your sins are continuous as the years of the world, they will still all be forgiven.

9

כשנים? כשני מיבעי ליה

What does it refer to?

כשנים

Like years

תש"ס Sins תשע"ג

FORGIVEN

10 The גמרא then discusses the first part of the פסוק we just mentioned. It says
 - לכו נא ונוכחה יאמר ה' - ה' will say, Go, now, and let us talk about this.
 The גמרא asks, if the פסוק is quoting ה' telling us that our sins will be forgiven then it shouldn't say לכו נא - go now; it should say בואו נא - come now? And it shouldn't say ה' יאמר ה' - Hashem will say; it should say ה' יאמר ה' - ה' says?

10

לכו נא ונוכחה יאמר ה'

בואו נא

יאמר ה'

11 The Gemara answers that the פסוק refers to sometime in the future, when ה' will tell בני ישראל - לכו נא אצל אבותיכם ויכיהו ויזכרו - go to the אבות, אברהם, יצחק, and יעקב, and they will rebuke you for your עבירות.

11 Refers to sometime in the future...

Hashem

בני ישראל

וְנוֹכַחְהָם

לְכוּ נָא

Go to...

אברהם
יצחק
יעקב

And they will rebuke you for your עבירות

12 But בני ישראל will answer, אצל מי נלך - who can we go to if we want mercy? ה', You told all of them, YOUR CHILDREN WILL HAVE DIFFICULTIES, and they did not daven for us!

Rather; 'אמר ה' - We want You, ה', to decide what our punishment should be, because You are merciful.

12 Hashem

בני ישראל

אצל מי נלך

They didn't daven for us!

אברהם
יצחק
יעקב

Your children will have difficulties

יאמר ה'
You decide

13 And ה' will answer the last part of the פסוק אם יהיו חטאיכם כשנים כשלג ילבינו - since you depend on Me, I will be merciful, and even if your עבירות are like red, I will make them white like snow.

13 Hashem

Since you depend on Me...

אם יהיו חטאיכם כשנים

כשלג ילבינו

I will make them WHITE as snow

Even if your עבירות are like RED

14 Then the גמרא tells another story where ה' goes to the אבות to discuss the עבירות of ישראל בני ישראל.
 בני ישראל had asked
 מאי דכתיב - what does the following פסוק mean?
 כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירו אתה ה' אבינו גאלנו
 - מעולם שמך
 You are our father, because אברהם and יעקב don't recognize us. You are our Father and Redeemer.

14 ה' goes to the אבות...
 to discuss the עבירות of בני ישראל

רבי יוחנן

?

כי אתה אבינו
 כי אברהם לא ידענו
 וישראל לא יכירו
 אתה ה' אבינו גאלנו
 מעולם שמך

15 The גמרא explains;
 לעתיד לבא יאמר לו הקב"ה לאברהם בניך חטאו לי
 In the future, ה' will say to אברהם your children have sinned.
 אברהם will answer;
 - ימחו על קידוש שמך
 They deserve to be punished, and that will sanctify your name.

15 לעתיד לבא...

Hashem

אברהם

בניך חטאו לי
 Your children have sinned

ימחו על קידוש שמך
 They deserve to be punished
 That will sanctify your name

16 Not satisfied with the answer, Hashem will say, let me go to יעקב -
 דהוה ליה צער גידול בנים אפשר דבעי רחמי עליהו
 He experienced the pain of raising children, perhaps he will daven for them.
 However, יעקב will give the same answer, and Hashem says;
 לא בסבי טעמא ולא בדודקי עצה
 There is no reason among the elders, and no counsel among the young, referring to אברהם and יעקב.

16 Hashem

יעקב

דהוה ליה צער גידול בנים
 Perhaps he will daven for them

ימחו על קידוש שמך

לא בסבי טעמא
 אברהם

ולא בדודקי עצה
 יעקב

17 However, יצחק will argue on their behalf. When Hashem says בניך חטאו לי, יצחק will say, בני ולא בניך - Are they my children and not Y our children? And he continues to argue. After all, a person's life is 70 years. Subtract the first 20 years for which the מעלה של בית דין - the Heavenly court does not punish - which leaves us with 50 years. Subtract half of that for the nights, when people sleep and do not sin - which leaves us with 25 years. Subtract half of that דצלווי ומיכל ודבית הכסא - for time spent davening, eating, and other personal needs - which leaves us with 12 1/2 years. Now, there are 3 options - Either You Hashem shoulder all of it, or we split it, half on You Hashem and half on me, OR, I shoulder it all. After all, היא קריבית נפשי קמך - I have sacrificed myself before you.



18 Upon which בני ישראל will say to יצחק - כי אתה אבינו - you are our father, for defending us. יצחק will say, do not praise me, praise Hashem. בני ישראל will then say the conclusion of the Posuk; אתה ה' אבינו גאלנו מעולם שמך - You Hashem are our Father and Redeemer.



19 The next משנה discusses the minimum amounts required of different items to be חייב for carrying them on שבת.
 Zugt di משנה;
 המוציא עצים כדי לבשל ביצה קלה -
 To be חייב one must carry the amount of wood needed to make a fire that can cook an egg of a chicken, which is most easily cooked.

תבלין כדי לתבל ביצה קלה -
 For spices, it's the amount needed to season an egg of chicken.
 ומצטרפין זה עם זה -
 Various spices combine to make up the minimum amount to be חייב.

19

משנה

Minimum amounts to be חייב for carrying

כדי לבשל ביצה קלה...
 Chicken egg...
 most easily cooked

המוציא עצים...

תבלין...
 כדי לתבל ביצה קלה

Combine to make up minimum amount

20 Regarding ingredients of dye, the שיעור is;
 כדי לצבוע בהן בגד קטן פי סבכה - enough to dye the small cloth that was sewn on top of women's hats.

20

Ingredients of

כדי לצבוע בהן בגד קטן פי סבכה

21 Regarding cleaning agents, the שיעור is;
 כדי לכבס בגד קטן פי סבכה - to wash this small piece of cloth. However, רבי יהודה says
 כדי להעביר את הכתם - you only need the amount that can remove a bloodstain from clothing.

21

CLEANING agents

כדי לכבס בגד קטן פי סבכה

רבי יהודה
 כדי להעביר את הכתם
 To remove a bloodstain
 Lesser amount

22 The Gemara begins by asking;
 תנינא חדא זימנא -
 We've already learned the minimum amount for wood above on ע"ב פ' ע"ב regarding a broken quill made of reeds, which is basically just a piece of wood?
 The Gemara answers
 מהו דתימא התם הוא דלא חזי למידי -
 I would have thought that this amount
 כדי לבשל ביצה קלה -
 applies only to broken quills, because they have no other use than burning - But wood has other uses, such as teeth on a key, which is a very tiny amount of wood. I might have thought that even this tiny amount is enough to be חייב for carrying wood.
 קא משמע לן - therefore the Mishnah teaches that even for wood, the minimum is the amount needed to cook a chicken egg.

22

תנינא חדא זימנא... ?

Regarding a broken quill made of reeds

מהו דתימא התם הוא דלא חזי למידי

Broken QUILLS
 Have NO other use than burning

Piece of WOOD
 Can make teeth on keys

קא משמע לן !

23 We continue with one more Halachah of the Mishnah regarding תבלין;
 ומצטרפין זה עם זה -
 Various spices combine to make up the minimum amount to be חייב.
 The Gemara cites a Mishnah in מסכת ערלה which similarly rules;
 ומצטרפין זה עם זה -
 Various forbidden spices combine to forbid the food that was seasoned with them.
 However, חזקיה says, they combine only in a case of חזו למתק את הקדירה - where these spices all add seasoning to the food.
 The Gemara says, the same qualification applies here. Only spices that would work together to season a certain dish can be combined for the minimum shiur.

23

תבלין... ?

ומצטרפין זה עם זה... ?

חזקיה

Only spices that work together to season a certain dish

חייב

Combine to make up minimum amount