

Daf Review – Shabbos 87

Compiled by: Gobbie Cohn

Bnei Yisrael arrived at *Har Sinai* on *Rosh Chodesh Sivan*.

R' Yose: *Rosh Chodesh* was Sunday; no instructions. Monday, **Moshe Rabeinu** called them *mamleches kohanim*, Tuesday they were given the *mitzvah* of *hagbalah* (boundaries), Wednesday, they began three days of separation. *Kabbalas haTorah* was on the 7th of *Sivan*.

Rabbanan: *Rosh Chodesh* was Monday; no instructions. Tuesday, **Moshe Rabeinu** called them *mamleches kohanim*, Wednesday, we were given *mitzvah* of *hagbalah* (boundaries), Thursday, they began 2 days separation.

There were 3 decisions that **Moshe Rabeinu** made in which *HKBH* agreed:

1. He added an extra day of separation, bec it says "*Hayom u'machar*" (include both a night and a day). It could be that the command from *HKBH* was for only two days of separation, but **Moshe Rabeinu** added an extra day as he intuited that to be the will of *HKBH*. We know *HKBH* agreed because the *shechina* did not rest until **Shabbos**.
2. He separated from his wife for conversation with *HKBH*. *HKBH* agreed because when He gave the green light to *Klal yisrael* "*shuvu lachem l'ohaleichem*" he told **Moshe Rabeinu** to stay, "*v'ata poh imadi*". Alternatively, it says, "*peh el peh* (mouth to mouth)". **Moshe Rabeinu** spoke spontaneously to *HKBH* and had to be perpetually ready.
3. He smashed the *luchos*. He reasoned, *Pesach* is one *mitzvah* and the Torah says, *kol ben neichar* (non-believer) *lo yochal bo* if they are not believing while receiving the whole Torah, I cannot give to them. The *posuk* says "*asher shibarta* (that you broke)". **Reish Lakish:** *Koach sheshibarta*, it is good that you broke them.

Proof1. It says, *v'hayu n'chonim layom haShlishi* (third day), question to **R' Yose** who says there were only 2 days separation. A1. We already said Moshe added a day.

Proof2. It says, "*Shlishi*". Third day of month and third day of the week. Which is a question on the **Rabbanan**. A2. This reflects the opinion of **R' Yose**.

Proof3. *Shishi*. The sixth day of month and sixth day of the week (Friday). This is a question on the **Rabbanan** because they say Torah wasn't given then! A. this reflects **R' Yose**.

Proof4. The *Pesach* we left *Mitzrayim*, we left the morning of the 15th which was a Thursday. This means that *Rosh Chodesh Iyar* was **Shabbos** and *Rosh Chodesh Sivan* was Sunday! This is a question for the **Rabbanan** (who say *Rosh Chodesh* was Monday). A4. They added an extra day to *Iyar* making it a full month.

Proof5. As above, *Rosh Chodesh Iyar* fell on **Shabbos**, and *Iyar* was a deficient *chaseir* and *Rosh Chodesh* fell on Sunday. This is a question for the **Rabbanan**. A5. This *baraisa* supports **R' Yose**.

Proof6. They came to "*Midbar Sin*". On the 15th of the second month from when we left Egypt (*Iyar*). That day we arrived at *Midbar Sin* was **Shabbos**. If the 15th of *Iyar* was **Shabbos**, then *Rosh Chodesh Sivan* will be on Sunday! This is a question for the **Rabbanan**. A6. They added a day to *Iyar* making it a complete month, therefore, *Rosh Chodesh* was Monday.

Proof7. **Rav Chavivi:** *Mishkan* was erected on 1st of *Nissan* in 2nd year after we left Egypt. This day represented 10 firsts including that it was a Sunday (first day of the week) and that it was the first month of the year (*Nissan*). Since *Rosh Chodesh Nissan* of that year was a Sunday, it must mean that the previous year, it fell on a Wednesday because from year to year the *yomim tovim* move by 4 days each year except on a leap year when it moves 5 days. Therefore, *Rosh Chodesh Iyar* was on Friday and *Rosh Chodesh Sivan* on **Shabbos**. This is a question for the **Rabbanan** and **R' Yose**. **R' Yose:** A7. No problem. there were 7 deficient months (previous year *Rosh Chodesh* was Sunday). **Rabbanan:** There were 8 deficient months (*Rosh Chodesh Sivan* was Monday).

Inspiration: **Ohev Yisrael (Apta Rav):** *Moshe Rabeinu* made a mistake. You were right by *Pesach* but ultimately it has *Pesach Sheini* to make it up. If you don't have it together by *Pesach Rishon* you always have a *Pesach Sheini*.