

Daf Review – Shabbos 89

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Gemara:

- *R' Yehoshua ben Levi (RYB'L)* says, with each word spoken at *Har Sinai*, the Jewish people's souls departed and were then returned by *Hashem*. In addition, with each word, they retreated 12 *mil*, but the angels then nudged them forward.
- *RYB'L* says, when *Moshe* went up to receive the *Torah*, the angels wanted to know what a "human" was doing there. *Moshe* was afraid to respond so *Hashem* told him to hold onto his throne and then provide an answer.
 - *Moshe* indicated how many parts of the *Torah* (i.e. "I took you out of Egypt," "Don't have other gods," etc.) are not relevant to the angels but are to man. The angels ultimately agreed with *Moshe*.
 - Every angel became an admirer of *Moshe*, and gave him something. Even the *malach hamaves* (angel of death) taught him how to stop a plague by using *ketores/incense*.
- *RYB'L* says, when *Moshe* was coming down the mountain, the *Satan* asked *Hashem*, "where is the *Torah*?" and *Hashem* told him he gave it to the Earth. After the *Satan* asked the earth, sea, and the depths but didn't find it, *Hashem* told him to ask *Moshe*. When *Moshe* was asked, out of modesty, he said he did not have it. As a reward for *Moshe's* humble nature, we refer to the *Torah* as *Toras Moshe*.
- *RYB'L* says, when *Moshe* went up to *Har Sinai*, he saw *Hashem* fastening crowns to the letters. *Moshe* was silent. When *Hashem* asked *Moshe* why he didn't greet him, *Moshe* indicated it was because servants don't greet masters. *Hashem* responded that *Moshe* should have at least wished him success in his work.
- *RYB'L* says, when the *pasuk* says that *bnai Yisrael* saw *Moshe* was delayed ("*boshesh*") it should be read as "*bau shesh*," which means six hours had arrived. More directly, when *Moshe* went up, he said he'd be down in 40 days, at the beginning of 6 hours. On the 40th day, the *Satan* created confusion by first saying "6 hours have passed," then saying "*Moshe* is dead," and then ultimately displaying a false image of *Moshe's* corpse.
- The *Rabbanan* asked *R Kahana*, why is it called *Har Sinai*? It should be *Har Nisai* (to represent the miracles performed there.) The answer provided was that "it's the mountain where hatred (*Sinah*) for the nations began, as they did not accept the *Torah*."
 - *R Yose ben R Chanina* says that the desert of *Sinai* had five names. 1) *Tzin* – we were commanded; 2) *Kadesh* – we were sanctified; 3) *Kedemot* - the ancient *Torah* was given there; 4) *Paran* – we were fruitful there; 5) *Sinai* – hatred for the nations was created there.
- The *Mishna* said, we learn that a red string was tied around the horn of the *Azazel* goat because the *pasuk* uses the word *kashanim* – wool (plural). The *Gemara* asks, why do we use the plural word of *kashanim*? To indicate that even if you have as many sins as the years since the beginning of time, you can still repent.
- *Rava* says on the *pasuk* "Go now...& *Hashem* will say," it should be "come now...& *Hashem* said?" We explain, in the future *Hashem* will tell us "Go to the *Avos* to be judged." We will answer, "they knew of our struggles & didn't intervene so we will *daven* to *Hashem* alone." To this, *Hashem* makes our sins white as snow.
- *R Shmuel b' Nachmani/R Yonasan* explains a *pasuk* as follows: In the future, *Hashem* will tell *Avraham* and *Yaakov* that "your children" have sinned and they should pray for us. Both will say that we deserve to be destroyed. *Hashem* will go to *Yitzchak* who will say "they were also your children when they said *Naaseh v'Nishma*." In addition, their sinning is limited since a man lives to 70, doesn't get punished for the first 20 years, spends 25 years sleeping, & another 12.5 eating/praying/in the restroom, leaving only 12.5 years. *Yitzchak* tells *Hashem* that he should be able to handle 12.5 and if not, put half the sins on him. And if not, he will take all 12.5 years on himself, as he was already a *karban*. To this, we say "*Yitzchak*, you are our father."

Inspiration:

- When *Hashem* asked *Moshe* to tell the *malachim* why he was getting the *Torah*, we see *Hashem* generally doesn't fight our battles for us. We need to put in effort and *Hashem* will assist (i.e. "*Moshe*, hold my throne.")
- We see when *Hashem* rewards *Moshe* for his humility (*Toras Moshe*), a condition to acquire *Torah* is humility.
- As we see from the incident where *Moshe* saw *Hashem* fastening crowns on the letters, when encountering someone engaged in an endeavor, you should always offer positive encouragement.
- The confusion with *Moshe* and the calculation of 40 days was because *Moshe* did not include the day he went up but the people did. Often, issues in life occur when we assume people understand us but they don't. And when they act accordingly, we think it is intentional defiance. This stresses the need for clear communication.
- *R Nachman* says that we break the middle matza during *yachatz* to commemorate *Yitzchak* being willing to split our sins with *Hashem*.