



B”H

## Likkutei Sichos Source Sheet

Volume 16 | Yisro | Sicha 3

1 פסחים ס”ח, ב’

אמר רבי אלעזר: הכל מודים בעצרת דבעינן נמי לקם. מאי טעמא? יום שניתנה בו תורה הוא.

Rabbi Elazar said: All agree with regard to Atzeret, the holiday of Shavuot, that we require that it be also “for you,” meaning that it is a mitzva to eat, drink, and rejoice on that day. What is the reason? It is the day on which the Torah was given, and one must celebrate the fact that the Torah was given to the Jewish people

רב יוסף ביומא דעצרתא אמר: עבדי לי עגלא תלתא. אמר, אי לא האי יומא דקא גרים — כמה יוסף איכא בשוקא.

The Gemara relates that Rav Yosef, on the day of Shavuot, would say: Prepare me a choice third-born calf. He said: If not for this day on which the Torah was given that caused the Jewish people to have the Torah, how many Yosefs would there be in the market? It is only due to the importance of Torah study that I have become a leader of the Jewish people, and I therefore have a special obligation to rejoice on this day.

רב ששת כל תלתין יומין מהדר ליה תלמודיה, ותלי וקאי בעיברא דדשא, ואמר: חדאי נפשאי, חדאי נפשאי, לקראי לק תנאי. איני? והאמר רבי אלעזר: אילמלא תורה לא נתקיימו שמים וארץ, שנאמר: “אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי!” מעיקרא כי עביד איניש — אדעתא דנפשיה קא עביד.

A somewhat similar story is told about Rav Sheshet, that every thirty days he would review his studies that he had learned over the previous month, and he would stand and lean against the bolt of the door and say: Rejoice my soul, rejoice my soul, for you I have read Scripture, for you I have studied Mishna. The Gemara asks: Is that so, that Torah study is beneficial only for the soul of the person who has studied? But didn’t Rabbi Elazar say: If not for the Torah and its study, heaven and earth would not be sustained, as it is stated: “If not for My covenant by day and by night, I would not have set up the laws of heaven and earth” (Jeremiah 33:25). It is the Torah, the eternal covenant that is studied day and night, that justifies the continued existence

of the world. The Gemara answers: This is indeed correct, but at the outset when a person does this mitzva, he does it for himself, and only afterward does he have in mind the benefit that will be brought to the entire world.

## (2) יומא כ"ח, ב'

דאמר רבי חמא ברבי חנינא: מימיהן של אבותינו לא פרשה ישיבה מהם.

As Rabbi Hama, son of Rabbi Hanina, said: From the days of our ancestors, yeshiva never left them. Our ancestors were leaders of their generations, who taught Torah to students who came to them.

היו במצרים — ישיבה עמהם, שנאמר: "לך ואספת את זקני ישראל". היו במדבר — ישיבה עמהם, שנאמר: "אספה לי שבועים איש מזקני ישראל". אברהם אבינו, זקן ויושב בישיבה, שנאמר: "ואברהם זקן בא בימים". יצחק אבינו, זקן ויושב בישיבה היתה, שנאמר: "ויהי כי זקן יצחק". יעקב אבינו, זקן ויושב בישיבה היתה, שנאמר: "ועיני ישראל כבדו מזקן"

When they were in Egypt there was a yeshiva with them, as it is stated: "Go and gather the Elders of Israel" (Exodus 3:16), indicating that there were Sages among them who studied Torah. And similarly, when they were in the desert, there was a yeshiva with them, as it is stated: "Gather for me seventy men from the Elders of Israel" (Numbers 11:16). Abraham our Patriarch was himself an Elder and would sit in yeshiva, as it is stated: "And Abraham was old, advanced in years" (Genesis 24:1). From the apparent redundancy of the terms old and advanced in years, it is derived that old means that he was a wise Elder and prominent in Torah, and advanced in years means that he was elderly. Similarly, Isaac our Patriarch was an Elder and sat in yeshiva, as it is stated: "And it came to pass when Isaac was old and his eyes were dim" (Genesis 27:1). Similarly, Jacob our Patriarch was an Elder and sat in yeshiva, as it is stated: "And Israel's eyes were heavy with age" (Genesis 48:10).

אליעזר עבד אברהם, זקן ויושב בישיבה היתה, שנאמר: "ויאמר אברהם אל עבדו זקן ביתו המושל בכל אשר לו", אמר רבי אלעזר: שמושל בתורת רבו. "הוא דמשק אליעזר" — אמר רבי אלעזר: שדולה ומשקה מתורתו של רבו לאחרים

Eliezer, servant of Abraham, was an Elder and sat in yeshiva, as it is stated: "And Abraham said to his servant, the elder of his household, who ruled over all he had" (Genesis 24:2). Rabbi Elazar said: The verse means that he had mastery over the Torah of his master, having gained proficiency in all of the Torah of Abraham. That is the meaning of the verse: "He is Damascus [Dammesek] Eliezer" (Genesis 15:2). Rabbi Elazar said: The word Dammesek is a contraction of he who draws [doleh] and gives drink [mashke] to others from his master's Torah.

אמר רב: קיים אברהם אבינו כל התורה כולה, שנאמר: "עקב אשר שמע אברהם בקולי וגו'". אמר ליה רב שימי בר חייא לרב: ואימא שבע מצות? הא איכא נמי מילה! ואימא שבע מצות ומילה! אמר ליה: אם כן "מצותי ותורת"י למה לי?

Apropos the previous statement, the Gemara cites that Rav said: Abraham our Patriarch fulfilled the entire Torah before it was given, as it is stated: "Because [ekev] Abraham hearkened to My voice and kept My charge, My mitzvot, My statutes and My Torahs" (Genesis 26:5). Rav Shimi bar Hiyya said to Rav: And say that the verse means that he fulfilled only the seven Noahide mitzvot and not the entire Torah. The Gemara asks: But isn't there also circumcision that Abraham clearly observed, which is not one of the Noahide laws? Apparently, Abraham fulfilled more than just those seven. The Gemara asks: And say that he fulfilled only the seven mitzvot and circumcision. Rav said to him: If so, why do I need the continuation of the verse, that Abraham kept: My mitzvot and My Torah? That is a clear indication that he fulfilled mitzvot beyond the seven Noahide mitzvot, and apparently fulfilled the entire Torah.

## ב'

### (3) יתן י"ט, ה'

ועתה אם-שמעו תשמעו בקולי ושמרתם את-בריתי והייתם לי סגלה מכל-העמים כי-לי כל-הארץ:

And now, if you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples, for Mine is the entire earth.

### (4) שו"ע אדה"ז סי' ס"ד

זכירת מעמד הר סיני ומעשה עמלק ומעשה מרים ומעשה העגל הן מצוות עשה של תורה. וגם זכירת שבת יש אומרים שמצוותה בכל יום. וטוב לזכרן אצל קריאת שמע, שכשיאמר "ובנו בחרת" – יזכר מתן תורה "וקרבנו" – להר סיני,

The remembrance of the Giving of the Torah at Mount Sinai, the attack by Amalek, Miriam's punishment for her criticism of Moshe and the sin of the Golden Calf are all positive commandments explicit in the Torah. Some authorities maintain that it is a mitzvah to recall the Shabbos every day. It is desirable that these [events] be recalled in proximity to the Shema; [hence they are alluded to in the blessing that precedes it.]

When one says U'Vanu Vacharta ("and You chose us"), he should recall the Giving of the Torah; VeKeiravtanu ("and You drew us close") alludes to Mount Sinai;

## ד'

### (5) קידושין ל"א, א'

דאָמַר רַבִּי חֲנִינְא גְדוֹל מְצֻוֶה וְעוֹשֶׂה מִמִּי שְׂאִינוּ מְצֻוֶה וְעוֹשֶׂה

As Rabbi Ḥanina says: Greater is one who is commanded to do a mitzva and performs it than one who is not commanded to do a mitzva and performs it.

### (6) תוס' קידושין ל"א, א'

גדול המצווה ועושה - נראה דהיינו טעמא דמי שמצווה ועושה עדיף לפי שדואג ומצטער יותר פן יעבור ממי שאין מצווה שיש לו פת בסלו שאם ירצה יניח:

## ה'

### (7) שבועות ל"ח, ב'

היכי משבעין ליה אמר רב יהודה אמר רב משבעין אותו בשבועה האמורה בתורה דכתיב (בראשית כד, ג) ואשבעך בה' אלהי השמים

GEMARA: How does the court administer an oath to someone who is liable to take an oath? Rav Yehuda says that Rav says: The court administers to him the oath stated in the Torah, as it is written in Abraham's instruction to his servant: "And I will make you swear by the Lord, the God of heaven" (Genesis 24:3).

אמר ליה רבינא לרב אשי כמאן כרבי חנינא בר אידי דאמר בעינן שם המיוחד

Ravina said to Rav Ashi: In accordance with whose opinion is Rav's statement? Is it in accordance with the opinion of Rabbi Ḥanina bar Idi, who says that when one is liable to take an oath, we require him to take it using the ineffable name of God?

אמר ליה אפי' תימא רבנן דאמרי בכינוי ונפקא מינה צריך לאתפושי חפצא בידיה

Rav Ashi said to him: You may even say it is in accordance with the opinion of the Rabbis, who say that one is merely required to take an oath using an appellation of God. And the practical ramification of Rav's statement is that just as in the aforementioned verse, Abraham said: "Please put your hand under my thigh, and I will make you swear" (Genesis 24:2–3), instructing his servant to grasp his circumcised penis, which is considered sacred to some degree, so too, in oaths administered by the court, one must grasp a sacred item in his hand while taking the oath.

## 8) חיי שרה כ"ד, ב'

וַיֹּאמֶר אַבְרָהָם אֶל-עֲבָדוֹ זֶקֶן בֵּיתוֹ הַמְשָׁל בְּכָל-אֲשֶׁר-לוֹ שָׁיִם-גַּא יְדָךְ תַּחַת יָרְכִי:

And Abraham said to his servant, the elder of his house, who ruled over all that was his, "Please place your hand under my thigh.

## 9) פיה"מ ספ"ז דחולין

ושים לבך על העיקר הגדול הנכלל במשנה הזאת והוא מה שאמר מסיני נאסר לפי שאתה הראית לדעת שכל מה שאנו מרחיקים או עושים היום אין אנו עושין אלא במצות הקב"ה ע"י משה רבינו ע"ה לא שהקב"ה אמר זה לנביאים שלפניו כגון זה שאין אנו אוכלין אבמ"ה אינו מפני שהקב"ה אסרו [אותו] לנח אלא לפי שמשה אסר עלינו אבמ"ה במה שצוה בסיני שיתקיים איסור אבמ"ה וכמו כן אין אנו מלין מפני שאברהם אבינו ע"ה מל עצמו ואנשי ביתו אלא מפני שהקב"ה צוה אותנו ע"י משה רבינו שנמול כמו שמל אברהם אבינו ע"ה וכן גיד הנשה אין אנו הולכים אחר איסור יעקב אבינו אלא מצות משה רבינו ע"ה הלא תראה מה שאמרו תרי"ג מצות נאמרו לו למשה מסיני וכל אלו מכלל המצות:

A fundamental point regarding Mitzvos, is that although many of them were done by the Avos, e.g. Milah and Gid Hanasheh, we fulfill them due to Hashem's commandment to Moshe by mount Sinai.

## 10) לך י"ז, ט'

וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם וְאַתָּה אֶת-בְּרִיתִי תִשְׁמֹר אַתָּה וְזַרְעֲךָ אַחֲרַיָּה לְדֹרֹתָם:

And God said to Abraham, "And you shall keep My covenant, you and your seed after you throughout their generations.

## ט'

## 11) בא י"ג, ח'

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעָבוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם:

And you shall tell your son on that day, saying, "Because of this, the Lord did [this] for me when I went out of Egypt."

## 12) מכילתא שם, הגש"פ

יכול מראש חֲדָשׁ. תלמוד לומר ביום ההוא. אי ביום ההוא יכול מבעוד יום. תלמוד לומר בבעבור זה. בבעבור זה לא אמרתי. אלא בשעה שיש מצה ומרור מנחים לפניה:

One might have thought that [the commandment to discuss the exodus could be fulfilled from at any time] from the first of the month [of Nisan, onward]. Therefore, we need the words "on that day"[8] [to teach us that the commandment applies to the specific day on which the

Exodus took place, that is, the fifteenth of Nisan.] But [based on the phrase] “on that day” [alone],

one might have thought that [the commandment could be fulfilled] during the day [of the fourteenth.] Therefore, we need the words “because of this.” You could not say “because of this” at any time other than [the Seder night,] when matzah and maror lie before you, [since the term “this” must refer to something in the speaker’s presence].

### 13) בא י"ב, ח'

וְאָכְלוּ אֶת־הַבֶּשֶׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלֵהוּ:

And on this night, they shall eat the flesh, roasted over the fire, and unleavened cakes; with bitter herbs they shall eat it.

### 14) משנה פסחים קט"ז, סע"א

מִתְנִי' רַבִּן גַּמְלִיאֵל הִיא אוֹמֵר: כֹּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוּבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמָרֹר. פֶּסַח — עַל שׁוֹם שֶׁפֶּסַח הַמָּקוֹם עַל בְּתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, [שֶׁנֶּאֱמַר: "וְאָמַרְתֶּם זָבַח פֶּסַח הוּא לֵה' אֲשֶׁר פֶּסַח וְגו'"] .

MISHNA: Rabban Gamliel would say: Anyone who did not say these three matters on Passover has not fulfilled his obligation: The Paschal lamb, matza, and bitter herbs. When one mentions these matters, he must elaborate and explain them: The Paschal lamb is brought because the Omnipresent passed over [pasah] the houses of our forefathers in Egypt, as it is stated: “That you shall say: It is the sacrifice of the Lord’s Paschal offering for He passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses” (Exodus 12:27).

י

### 15) פסחים ו', סע"א ואילך

כְּדֵתִנְיָא: שׁוֹאֲלִין וְדוֹרְשִׁין בְּהַלְכוֹת הַפֶּסַח קוֹדֵם הַפֶּסַח שְׁלֹשִׁים יוֹם. רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שְׁתֵּי שַׁבָּתוֹת.

As it was taught in a baraita: One asks about and teaches the halakhot of Passover thirty days before Passover. Rabban Shimon ben Gamliel says: One begins studying those halakhot two weeks before the Festival. The Gemara asks

מֵאֵי טַעְמָא דְרַבִּין שִׁמְעוֹן בֶּן גַּמְלִיאֵל? שְׁהֲרִי מִשָּׁה עוֹמֵד בְּרֹאשׁ הַחֹדֶשׁ, וּמְזַהֵר עַל הַפֶּסַח, שֶׁנֶּאֱמַר: "הַחֹדֶשׁ הַזֶּה לְכֶם רֹאשׁ חֲדָשִׁים", וְכֵתִיב: "דַּבְּרוּ אֵל כָּל עַדְתֵי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה יִקְחוּ לָהֶם אִישׁ שֶׁהָ לְבַיִת אֲבוֹת וְגו'".

The Gemara asks: What is the reason for Rabban Shimon ben Gamliel's ruling? He explains that Moses was standing on the first day of Nisan and warning about the performance of the first Pesah, as it is stated: "This month shall be for you the beginning of the months, the first of the months of the year" (Exodus 12:2). And it is written in the next verse: "Speak to the entire congregation of Israel, saying: On the tenth day of this month they shall take for them every man a lamb, according to their fathers' houses, a lamb for each household" (Exodus 12:3). The Torah proceeds to detail the halakhot of the Paschal lamb sacrificed on the fourteenth day of that month.

## 16 פסחים ע"ו, ב'

מתני' חמשה דברים באין בטומאה, ואינן נאכלין בטומאה: העומר, ושתי הלחם, ולחם הפנים, וזבחי שלמי צבור, ושעירי ראשי חדשים. הפסח שבא בטומאה נאכל בטומאה, שלא בא מתחילתו אלא לאכילה.

MISHNA: Five items, i.e., offerings, may be brought in a state of ritual impurity, but they may not be eaten in a state of ritual impurity. They are all communal offerings: The omer, which is brought in Nisan; the two loaves brought on Shavuot; the shewbread, which were arranged each week; the communal peace-offerings, which were brought on Shavuot; and the goats sacrificed on the New Moons, which were sin-offerings eaten by the priests. However, the Paschal lamb that is sacrificed in impurity is eaten even in impurity, as it is brought to begin with only for eating, which is the essence of the mitzva. With regard to other offerings, the essence of their mitzva is fulfilled when they are sacrificed on the altar, and the eating is non-essential.

## י"א

## 17 רמב"ם הלכות איסורי ביאה פי"ג ה"א

בשלשה דברים נכנסו ישראל לברית. במילה וטבילה וקרן:

Israel entered the covenant [with God]<sup>1</sup> with three acts: circumcision, immersion, and offering a sacrifice.

## 18 רמב"ם הלכות איסורי ביאה פי"ג ה"ד

וכן לדורות כשירצה העכו"ם להכנס לברית ולהסתופף תחת כנפי השכינה ויקבל עליו על תורה צריך מילה וטבילה והרצאת קרבן.

Similarly, for [all] future generations, when a gentile desires to enter into the covenant, take shelter under the wings of the Divine presence, and accept the yoke of the Torah, he must undergo circumcision, immersion, and the offering of a sacrifice

## 19) יבמות כ"ב, א'

וְגַר שֶׁנִּתְגַּיֵּר כְּקוֹטֵן שֶׁנּוּלַד דְּמִי

And the legal status of a convert who just converted is like that of a child just born, and all previous family ties become irrelevant.

## 20) יתרו י"ט, ו'

וְאַתֶּם תְּהִי־לִי מִמְּלַכֶּת כְּהַנִּיחַם וְגוֹי קִדּוּשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תִּדְבֹּר אֶל-בְּנֵי יִשְׂרָאֵל:

And you shall be to Me a kingdom of princes and a holy nation.' These are the words that you shall speak to the children of Israel."

## י"ב

## 21) משנה קידושין כ"ט, א'

מִתְּנִי' כָּל מִצְוֹת הַבֵּן עַל הָאָב אֲנָשִׁים חַיִּיבִין וְנָשִׁים פְּטוּרוֹת וְכָל מִצְוֹת הָאָב עַל הַבֵּן אֶחָד אֲנָשִׁים וְאֶחָד נָשִׁים חַיִּיבִין וְכָל מִצְוֹת עֲשֵׂה שֶׁהִזְמַן גְּרָמָה אֲנָשִׁים חַיִּיבִין וְנָשִׁים פְּטוּרוֹת וְכָל מִצְוֹת עֲשֵׂה שֶׁלֹּא הִזְמַן גְּרָמָה אֶחָד הָאֲנָשִׁים וְאֶחָד הַנָּשִׁים חַיִּיבִין

MISHNA: With regard to all mitzvot of a son with regard to his father, men are obligated to perform them and women are exempt. And with regard to all mitzvot of a father with regard to his son, both men and women are obligated to perform them. The mishna notes an additional difference between the obligations of men and women in the performance of mitzvot: With regard to all positive, time-bound mitzvot, i.e., those which must be performed at specific times, men are obligated to perform them and women are exempt. And with regard to all positive mitzvot that are not time bound, both men and women are obligated to perform them.

## 22) סוכה מ"ו, ב'

מִיָּד תִּינוּקוֹת וְכוּ'. אָמַר רַבִּי יוֹחָנָן: אֶתְרוּג בְּשַׁבְּעֵי — אָסוּר, בְּשִׁמְיִנִי — מוּתָר. סוּכָה — אֶפִּילוּ בְּשִׁמְיִנִי, אָסוּרָה. וְרִישׁ לְקִישׁ אָמַר: אֶתְרוּג — אֶפִּילוּ בְּשַׁבְּעֵי נִמְי מוּתָר.

§ The mishna continues: Immediately after fulfilling the mitzva of taking the four species on the seventh day of Sukkot, children remove their lulavim from the binding and eat their etrogim in an expression of extreme joy. Rabbi Yohanan said: It is prohibited to derive benefit from the etrog on the seventh day of the festival of Sukkot; however, on the eighth day it is permitted. It is prohibited to derive benefit from the sukka even on the eighth day. And Reish Lakish said: It is permitted to derive benefit from the etrog even on the seventh day, once the mitzva has been fulfilled.



בְּמַאי קָא מִיפְלִגִי? מִרְ סָבֵר: לְמַצְוֹתָה אֶתְקַצְאִי, וּמִרְ סָבֵר: כּוֹלִי יוֹמָא אֶתְקַצְאִי.

The Gemara asks: With regard to what do they disagree? One Sage, Reish Lakish, holds that the etrog was set aside for its mitzva; once the mitzva has been fulfilled there is no legal barrier to eating the etrog on the seventh day. And one Sage, Rabbi Yoḥanan, holds that the etrog was set aside for the entire day. Therefore, one may not derive benefit from it even after he fulfills the mitzva.

### (23) ב"ק פ"ז, א'

וכן היה רבי יהודה פוטר מכל דינים שבתורה מ"ט דרבי יהודה אמר קרא (במדבר לה, כד) ושפטו העדה בין המכה ובין גואל הדם על המשפטים האלה כל שישנו במכה ובגואל הדם ישנו במשפטים כל שאינו במכה ובגואל הדם אינו במשפטים

and so did Rabbi Yehuda exempt a blind person from all judgments of civil law that are in the Torah. The Gemara explains: What is the reasoning of Rabbi Yehuda? The verse states with regard to an unintentional killing: "Then the congregation shall judge between the smiter and the avenger of blood, according to these laws" (Numbers 35:24), to teach that anyone who is subject to the halakha of a smiter and to the halakha of an avenger of blood is subject to civil laws, and anyone who is not subject to the halakha of a smiter or to the halakha of an avenger of blood, including a blind person, is not subject to civil laws.

תניא אידך ר' יהודה אומר סומא אין לו בושתי וכן היה רבי יהודה פוטר מכל מצות האמורות בתורה אמר רב שישא בריה דרב אידי מאי טעמא דר' יהודה אמר קרא (דברים ו, א) ואלה המצות החקים והמשפטים כל שישנו במשפטים ישנו במצות וחקים וכל שאינו במשפטים אינו במצות וחקים

The Gemara presents another statement of Rabbi Yehuda. It is taught in another baraita that Rabbi Yehuda says: A blind person does not have, i.e., receive, compensation for humiliation, and so did Rabbi Yehuda exempt a blind person from all mitzvot that are stated in the Torah. Rav Sheisha, son of Rav Idi, said: What is the reasoning of Rabbi Yehuda? The verse states: "And this is the commandment, statutes, and laws" (Deuteronomy 6:1), to teach that anyone who is subject to civil laws is also subject to the commandments and statutes, and anyone who is not subject to civil laws, including a blind person, is also not subject to the commandments and statutes.

אמר רב יוסף מריש הוה אמינא מאן דאמר הלכה כר' יהודה דאמר סומא פטור מן המצות קא עבדינא יומא טבא לרבנן מ"ט דלא מפקדינא וקא עבדינא מצות

Rav Yosef, who was blind, said: At first, I would say: If I hear one who says that the halakha is in accordance with the opinion of Rabbi Yehuda, who says: A blind person is exempt from the mitzvot, then I will host a festive day for the Sages. What is the reason? It is that I am not commanded and nevertheless I perform mitzvot.

והשתא דשמעית להא דר' חנינא דאמר ר' חנינא גדול המצווה ועושה ממי שאינו מצווה ועושה מאן דאמר לי אין הלכה כרבי יהודה עבדינא יומא טבא לרבנן מ"ט דכי מפקדינא אית לי אגרא טפי:

Rav Yosef continues. But now that I heard this statement of Rabbi Ḥanina, as Rabbi Ḥanina says: One who is commanded and performs a mitzva is greater than one who is not commanded and performs it, I say: If I hear one who says to me that the halakha is not in accordance with the opinion of Rabbi Yehuda, then I will host a festive day for the Sages. What is the reason? It is that as I am commanded, I have more reward.

## י"ג

### (24) ב"ב ד', רע"א

אמר מאן דריש מקרב אחיך תשים עליך מלך רבנן קם קטלינהו לכולהו רבנן שבקיה לרבא בן בוטא למשקל עצה מניה

Herod said to himself: Who expounds the verse: "One from among your brothers you shall set as king over you" (Deuteronomy 17:15) as meaning that he who is appointed as king must come from a Jewish family and cannot be an emancipated slave or a convert? It is the Sages who expound the verse in this manner, insisting that a king must have Jewish roots. He then rose up and killed all the Sages, but spared Bava ben Buta in order to take counsel with him.

אהדר ליה פלילא דדילי נקרינהו לעיניה

Herod placed a garland made of porcupine hide on Bava ben Buta's head, which pricked his eyes out.

## י"ד

### (25) הוריות בסופה

אמר רבי יוחנן פליגו בה רבן שמעון בן גמליאל ורבנן חד אמר סיני עדיף וחד אמר עוקר הרים עדיף

§ Rabbi Yoḥanan said: Rabban Shimon ben Gamliel and the Rabbis disagreed with regard to this matter. One said: Sinai, i.e., one who is extremely knowledgeable, is preferable; and one said: One who uproots mountains, i.e., one who is extremely incisive, is preferable.

רב יוסף סיני רבה עוקר הרים שלחו לתמן איזה מהם קודם שלחו להו סיני עדיף דאמר מר הכל צריכין למרי חטיא ואפילו הכי לא קביל רב יוסף עליה מלך רבה עשרין ותרתין שנין והדר מלך רב יוסף וכל שני דמלך רבה רב יוסף אפילו אומנא לביתיה לא חליף

The Gemara relates that this is not merely a theoretical dispute; rather, at one point it had practical ramifications. Rav Yosef was Sinai; Rabba was one who uproots mountains. They sent a message from Babylonia to there, Eretz Yisrael: Which takes precedence? They sent in

response: Sinai is preferable, as the Master said: Everyone requires the owner of the wheat, i.e., one who is expert in the sources. And even so, Rav Yosef did not accept upon himself the appointment of head of the yeshiva. Rabba reigned for twenty-two years, and then Rav Yosef reigned. The Gemara relates that in all those years that Rabba presided, Rav Yosef did not even call a bloodletter to his home. Rav Yosef did not assume even the slightest air of authority, in deference to Rabba, and would go to seek out the bloodletter rather than expecting that the bloodletter would accommodate him.

## (26) רש"י

רב יוסף קרו ליה סיני לפי שהיו משניות וברייתות סדורות לו כנתינתן מהר סיני אבל לא היה מפולפל כרבה:

Rav Yosef was called "Sinai" as he knew the Mishnayos etc clear as they were given by mount Sinai. He did not engage in "Pilpul" however (the way Rabbah did).

## (27) סנהדרין מ"ב, א'

(משלי כד, ו) כי בתחבולות תעשה לך מלחמה א"ר אחא בר חנינא א"ר אסי א"ר יוחנן במי אתה מוצא מלחמתה של תורה במי שיש בידו חבילות של משנה קרי רב יוסף אנפשיה (משלי יד, ד) ורב תבואות בכח שור:

The Gemara presents another statement, citing Rabbi Aḥa, citing Rabbi Asi, citing Rabbi Yoḥanan. The verse states: "For by wise advice you shall make your war" (Proverbs 24:6). Rabbi Aḥa bar Ḥanina says that Rabbi Asi says that Rabbi Yoḥanan says: In whom do you find the war, i.e., the ability to engage in disputes, of Torah? In one who has in his possession bundles, i.e., vast knowledge, of Mishna. One must first learn the primary sources before engaging in disputes of Torah. Rav Yosef would read concerning himself the verse: "And much produce comes by the strength of the ox" (Proverbs 14:4), i.e., one with great strength can bring a large yield. Rav Yosef was known to be particularly well-versed in tannaitic statements.

## (28) שמו"ר פי"ב ואילך

ויאמר ה' אל משה נטה ידך על השמים, הדיא הוא דכתיב (תהלים קלה, ו): כל אשר חפץ ה' עשה וגו', אמר דוד אף על פי שגזר הקדוש ברוך הוא (תהלים קטו, טז): השמים שמים לה' והארץ נתן לבני אדם, משל למה הדבר דומה, למלך שגזר ואמר בני רומי לא ירדו לסוריא ובני סוריא לא יעלו לרומי, כך נשברא הקדוש ברוך הוא את העולם גזר ואמר: השמים שמים לה' והארץ נתן לבני אדם, נשברקש לתן התורה בטל גזרה ראשונה ואמר התחתונים יעלו לעליונים והעליונים ירדו לתחתונים, ואני המתחיל, שנאמר (שמות יט, כ): וירד ה' על הר סיני, וכתב (שמות כד, ט): ואל משה אמר עליה אל ה', הרי כל אשר חפץ ה' עשה בשמים ובארץ וגו'.

And Hashem said to Moshe: "place your hand upon the heavens." Thus it is written: "all Hashem desired, he has done." (Psalms 135:6) Dovid said: this is in spite of the Holy One's decree that "the heavens are Hashem's heavens and the earth He gave to humanity." (Ibid. 115:16) To what analogy is this similar? To a king who decrees, saying "Romans shall not descend to Syria and Syrians shall not ascend to Rome." Likewise, when the Holy One created

the universe, He decreed, saying: "the heavens are Hashem's heavens and the earth He gave to humanity." (Ibid.) When He desired to give the Torah He nullified this original decree. He said: "the lower [realms] shall ascend to the higher, and the higher shall descend to the lower; and I am the one who initiated [this]." As it is written: "And Hashem descended upon Mt. Sinai." (Exodus 19:20) And it is written: "And to Moshe He said 'ascend to Hashem'." (Ibid. 24:9) Behold, [it is for this reason that it is written] "all which Hashem desired in the heavens and upon earth, he has done." (Psalms 135:6) ...

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