

## **Babylonian Talmud 87a**

The Gemara discusses these [three] cases: **He added one day based on his own perception. What source did he interpret** that led him to do so? He reasoned that since the Holy One, Blessed be He, said: “Sanctify them **today and tomorrow**,” the juxtaposition of the two days teaches that **today is like tomorrow; just as tomorrow** the men and women will separate for that day **and the night** preceding it, **so too, today** requires separation for the day **and the night** preceding it. Since God spoke to him in the morning, **and the night of that day** already **passed**, Moses concluded: **Derive from it** that separation must be in effect for **two days besides that day**. Therefore, he extended the mitzva of separation by one day. **And from where do we** derive that **the Holy One, Blessed be He, agreed with his** interpretation? It is derived from the fact that the **Divine Presence did not rest** upon Mount Sinai **until Shabbat morning**, as Moses had determined.

**And he totally separated from his wife** after the revelation at Sinai. **What source did he interpret** that led him to do so? **He reasoned an a fortiori inference by himself and said:** If Israel, with whom the **Divine Presence spoke only one time** and God **set a specific time for them** when the Divine Presence would be revealed, and yet **the Torah stated: “Prepare yourselves** for three days, **do not approach a woman”** (Exodus 19:15); **I, with whom the Divine Presence speaks all the time** and God **does not set a specific time for me**, all the more so that I must separate from my wife. **And from where do we** derive that **the Holy One, Blessed be He, agreed with him?** **As it is written** after the revelation at Sinai: **“Go say to them: Return to your tents”** (Deuteronomy 5:26), meaning to your homes and wives. **And afterward it is written** that God told Moses: **“And you, stand here with Me”** (Deuteronomy 5:27), indicating that Moses was not allowed to return home, as he must constantly be prepared to receive the word of God. **And some say** a different source indicating that God agreed with his reasoning. When Aaron and Miriam criticized Moses’ separation from his wife, God said: **“With him do I speak mouth to mouth**, even manifestly, and not in dark speeches; and the similitude of the Lord does he behold; why then were you not afraid to speak against My servant, against Moses?” (Numbers 12:8). This indicates that God agreed with his reasoning.

**And he broke the tablets** following the sin of the Golden Calf. **What source did he interpret** that led him to do so? Moses **said: With** regard to the **Paschal lamb, which is only one of six hundred and thirteen mitzvot, the Torah stated:** “And the Lord said unto Moses and Aaron: This is the ordinance of the Paschal offering; **no alien shall eat of it**” (Exodus 12:43), referring not only to gentiles, but to apostate Jews as well. Regarding the tablets, which represented **the entire Torah, and Israel** at that moment were **apostates**, as they were worshipping the calf, **all the more so** are they not worthy of receiving the Torah. **And from where do we** derive that **the Holy One, Blessed be He, agreed with his** reasoning? **As it is stated:** “The first tablets **which you broke [asher shibarta]**” (Exodus 34:1), and **Reish Lakish said:** The word *asher* is an allusion to the phrase: **May your strength be true [yishar kohakha]** due to the fact that you broke the tablets.