

## Moshe Rabeinu Added One Day

# Yisrael Prepared Themselves for Three Days Correcting the Three Forms of “Lo L’shma” so that They Would Receive The Torah “L’shma” on Shabbas without Any Distractions

In honor of the auspiciously approaching parshat Yisro, it is with great pleasure that we will explore how Yisrael prepared for Matan Torah. It is written (Shemos 19, 10): **ויאמר ה' אל משה: לך אל העם וקדשתם היום ומחר וכבסו שמלותם. והיו נכונים ליום השלישי כי ביום השלישי ירד ה' לעיני כל העם על הר סיני.** **Hashem said to Moshe, “Go to the people and prepare them today and tomorrow, and they shall wash their clothing. Let them be ready for the third day, for on the third day, Hashem shall descend before the eyes of all the people on Har Sinai.”**

This passuk states explicitly that HKB”H commanded Yisrael to sanctify themselves for two days--“היום ומחר”—today and tomorrow. For, on the third day, Hashem descended, witnessed by the entire nation, to give them the Torah. However, our blessed sages teach us in the Gemara (Shabbas 87a) that when HKB”H instructed Moshe: **“Prepare them today and tomorrow”**—it was on a Wednesday.

Accordingly, had they received the Torah on the third day, it would have been on Friday. In reality, however: **יום אחד**—“הוסיף משה מדעתו”—**Moshe added a day of his own accord**; he instructed them to prepare themselves for three days. As it is written (ibid. 15): **ויאמר אל העם היו נכונים לשלשת ימים אל תגשו: אל אשה-- He said to the people, “Be ready for a three-day period; do not approach a woman.”** HKB”H complied with Moshe’s change of plans by not descending onto Har Sinai until after the completion of three days.

The Gemara explains Moshe’s rationale for adding one more day of preparation of his own accord. He interpreted HKB”H’s

command as follows: **היום כמחר, מה למחר, לילו עמו, אף היום לילו עמו.** Moshe received the instruction from Hashem on Wednesday morning; in other words, after the night had already passed. So, he understood that HKB”H wanted the **“today,”** the first day of preparation, to be a complete day, including a night, just as the **“tomorrow”** would be a complete day. Thus, he instructed the people to prepare themselves for two complete days.

Now, seeing as the night prior to Wednesday morning had already passed, Moshe understood that HKB”H intended for the people to prepare themselves for two complete days, namely Thursday and Friday. Thus, the Torah would be given to Yisrael on Shabbas, specifically.

Tosafot write that when the Gemara says: **יום אחד הוסיף משה מדעתו**—that Moshe added a day of his own accord--it implies that his equating of **“today”** to **“tomorrow”** should not be viewed as a definitive elucidation, but merely as a hinted suggestion. Therefore, the additional day was considered to be Moshe’s own idea. Otherwise, had he arrived at this decision due to a definitive elucidation, it would not have been considered his own idea, but rather a decision based on Torah exegesis.

Based on this understanding, it behooves us to explain what indeed prompted Moshe to boldly add a day of his own accord, without explicitly being instructed to do so by HKB”H. The holy Maggid of Kozhnitz, zy”a, provides us with an explanation in Avodas Yisrael (Shavuot): **כי משה רבינו ע”ה היה רוצה שנקבל התורה: ביום שבת קודש, כי יום קדוש הוא ומרומם ונשא, וכוננתו היתה כיון שיקבלו**



miracle of Chanukah. They only had enough pure olive oil to kindle the menorah for one day; nevertheless, it kindled the menorah miraculously for an entire eight days. Now, according to the halachah: "טומאה הותרה בצבור"—they were permitted to use impure oil for the kindling. So, why did HKB"H perform this miracle for Yisrael? After all, we have a fundamental principle that HKB"H does not perform miracles for no good reason.

The answer is simple. At that time, the Heichal had to be consecrated anew, after it had been defiled by the Greeks. Therefore, the kindling of the menorah necessitated a state of "taharah"—purity. Similarly, this cup of Birkas HaMazon represented the inauguration of this Bar Mitzvah boy into a life of mitzvos. As such, he was advised to consume the entire cup, fulfilling the mitzvah in the most ideal way possible—"mehadrin min hamehadrin"; he should not get accustomed to settling for anything less.

### Prepare Yourself Today and Tomorrow to Abolish the Tendency to Seek Reward

We can now better appreciate the insight of the Avodas Yisrael. Indeed, there is a benefit even to Torah-study and the performance of mitzvos that are not "l'shema"; for, they will ultimately lead to fulfilling the mitzvos "l'shema." Yet, when Yisrael received the Torah for the very first time, at Matan Torah on Har Sinai, it constituted the foundation for all future Torah-observance and fulfillment of mitzvos throughout the generations. As such, it had to be received in the most ideal and perfect manner, solely for the sake of Hashem, with no ulterior motives. If the foundation of receiving the Torah was performed ideally and perfectly, then the fulfillment of the Torah and the mitzvos could follow suit.

Therefore, Moshe Rabeinu cautioned Yisrael: "אל תגשו אל"—do not adopt the attitude of a "female"—a recipient. For, even though Torah not "l'shema" is worthwhile; nevertheless, at this moment, for this seminal event: "אל תגשו אל אשה"—do not receive the Torah merely for the sake of receiving a reward. Receive the Torah solely for the sake of Heaven, not for any attendant rewards and benefits--like a "male."

Let us add a valuable point. Moshe urged Yisrael to prepare themselves to receive the Torah without seeking any reward. From where did Moshe learn this concept of: "אל תגשו אל אשה"?

Apparently, he deduced it from HKB"H's statement to him: **"Go to the people and prepare them today and tomorrow . . . Let them be ready for the third day."** Why didn't HKB"H simply say to him: **"Prepare them to be ready for the third day"?** Even then, it would have been clearly understood that they had two days to prepare themselves.

Thus, Moshe Rabeinu deduced that HKB"H was hinting to him to consider the lesson of the passuk (Devarim 7, 11): **"ושמרת את -- המצוה ואת החוקים ואת המשפטים אשר אנכי מצוך היום לעשותם -- you shall observe the mitzvah and the statutes and the ordinances that I command you today, to perform them."** Rashi provides the following clarification based on the Gemara's elucidation (Eiruvin 22a): **"To perform them today (in this world), and tomorrow, in the World to Come, to receive the reward for them."** Now, when a person performs mitzvos in anticipation of reward in Olam HaBa that is also not "l'shema." As we have learned in the Mishnah (Avos 1, 3): **"אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס. אלא הווי כעבדים השמשין את הרב שלא על מנת לקבל פרס. Do not be like servants who serve their master for the sake of receiving a reward; rather, be like servants who serve their master not for the sake of receiving a reward."**

This then is what HKB"H was hinting to Moshe: **"וקדשתם היום -- ומחר -- prepare them today and tomorrow."** Prepare Yisrael also for the concept of: **"Today and tomorrow."** Caution them not to receive the Torah for the sake of receiving a reward in the sense of performing them **"today"** and receiving their reward **"tomorrow."** Instead, advise them to receive the Torah purely for the sake of Heaven, to please HKB"H. Hence, Moshe intuitively said to Yisrael: **"אל תגשו אל אשה"**—do not anticipate a reward like a mere recipient; accept the Torah with the purest of motives, for the sake of Heaven, to please Hashem.

### Four Species Corresponding to Four Levels of Torah Study Symbolized by אגד"ל

Continuing onward on this enlightening path, we will proceed to explain Moshe's rationale for adding a day of preparation of his own accord, so that Yisrael would receive the Torah on Shabbas. We will rely on a valuable teaching from the Maharsha. He explains what we have learned in the Gemara (Nedarim 62a): **"עשה דברים לשם בעלם, ודבר בהם לשמם, אל תעשם עטרה -- fulfill the words of the Torah for the sake of their Maker, and speak these**

**words for their own sake. Do not make them into a crown in order to be glorified through them, and do not make them a spade to dig with.**

Regarding this statement, the Maharsha writes in Chiddushei Aggados that in the entire aleph-beit, there are only four letters--א' ג' ד' ל'--whose names contain the letter "lamed." As we know, the letter "lamed" connotes "limud" ("לימוד")—learning and teaching. Thus, these four letters allude magnificently to the four levels of Torah-study. The first three letters--א' ל' ה' ("aleph"), ל' ("gimel") and ד' ("dalet")—allude to the three levels of those who engage in Torah-study with less than pure intentions—"lo l'shma." Whereas the fourth letter, ל' ("lamed"), alludes to Torah-study "l'shma."

How so? The letter א' is related to the word "אלוף" (master; leader) and alludes to a person who studies Torah for the sake of honor and respect—so that he will be called Rabbi and Master. The letter ל' is related to the word "גמול" (reward; benefit) and alludes to a person who studies Torah so that he will reap benefits and reward in Olam HaBa. The letter ד' is related to the word "דלות" (poverty) and alludes to a person who studies Torah, because he is poor; he studies Torah for the sake of his livelihood, by teaching Torah to others. The letter ל', however, related to the word "לימוד", alludes to a person who engages in Torah-study "l'shma"—solely for the sake of Hashem, without any ulterior motives.

It appears that we can contribute a delightful tidbit to the Maharsha's intriguing idea. Besides the simple fact that the letter "lamed" is the first letter in the word "l'shma" (ל'שמה), why, in fact, does the letter "lamed" allude to Torah "l'shma"? The Shela hakadosh writes in the name of the Ramak in Pardes Rimonim (21, 1) that the letter "lamed" is formed from the letter "chaf" with a "vav" on top. These two letters--כ' ו' (26)—possess the numerical equivalent of the name Havaya.

Furthermore, when we examine the letters of the aleph-beit, we find that the letter "lamed" is taller than all of the other letters. The part of the "lamed" that extends above the written line is in the form of a finger pointing upward towards HKB"H. This explains very nicely why the letter "lamed" alludes to one who studies Torah "l'shma." The very shape of the letter proves that the person studying Torah on this "madreigah" (level) intends solely to please our Father in Heaven.

**"Unveil my eyes that I may perceive wonders from Your Torah"**

Let us now return to the words of the Maharsha, who adds a tremendous chiddush concerning the four levels of Torah-study alluded to by the four letters א' ג' ד' ל'. The two levels of Torah-study associated with the letters "gimel" and "lamed" represent positive acts and are worthwhile. Albeit, the letter "gimel" alludes to one who studies Torah, so that he will be rewarded in Olam HaBa. Nevertheless, since he is not seeking reward in Olam HaZeh, he falls into the category of: לעולם יעסוק אדם בתורה ומצוות אף "לעולם יעסוק אדם בתורה ומצוות אף על פי שלא לשמה, שמתוך שלא לשמה בא לשמה"—his study not "l'shma," represented by the letter "gimel," will ultimately result in study "l'shma," represented by the letter "lamed."

On the other hand, the categories of Torah-study alluded to by the two letters "aleph" and "dalet," should be avoided. One who studies Torah so that he will be called a Rabbi and a Master, alluded to by the letter "aleph," is utilizing the Torah to reap benefits in Olam HaZeh. This applies as well to a person who uses Torah to support himself, alluded to by the letter "dalet." Regarding these two categories, the Gemara teaches us (Nedarim 62a): "כל המשתמש בכתרה של תורה נעקר מן העולם"—**anyone who uses the crown of Torah is uprooted from the world.**

With this understanding, the Maharsha explains the deeper meaning of the Gemara's statement above. Regarding the two levels of Torah-study alluded to by the letters "gimel" and "lamed," which are positive and should be practiced, it says: **"Fulfill the words of Torah for the sake of their Maker"**—so that you will be rewarded for them in Olam HaBa; **"and speak of them for their own sake"**—since via study not "l'shma" you will ultimately merit studying Torah "l'shma."

Then the Gemara addresses the two categories of Torah-study alluded to by the letters "aleph" and "dalet," which are negative and should be avoided. Concerning a person who studies Torah for his own glorification, to be called a Rabbi or a Master, alluded to by the letter "aleph," it says: **"Do not make them into a crown in order to be glorified through them."** Corresponding to one who studies Torah solely to earn a livelihood, alluded to by the letter "dalet," it says: **"And do not make them a spade to dig with."** This is the gist of his sacred remarks.

We can now add a pleasant tidbit applying this idea to interpret the words of David HaMelech (Tehillim 119, 18): **גל** "גל עיני ואביטה נפלאות מתורתך" -- **unveil my eyes that I may perceive wonders from Your Torah.** We can suggest that due to his extreme humility, he beseeched Hashem that even if the yetzer prevailed upon him to occasionally study Torah not "I'shma"; nevertheless, he should be fortunate enough to at least fall into the categories represented by the letters **ג**. In other words, he should study Torah in anticipation of reward in Olam HaBa, alluded to by the letter **"gimel,"** so that his study not "I'shma" would ultimately result in Torah-study "I'shma," alluded to by the letter **"lamed."** This then is the meaning of his statement: **גל עיני**—open up my eyes to at least engage in the Torah-study alluded to by the letters **ג**; for, in that merit, **"I will behold the wonders of Your Torah."**

This also provides us with a delightful interpretation of the Gemara's (ibid. 37a) elucidation of Moshe Rabeinu's statement to Yisrael (Devarim 4, 14): **ואותי צוה ה' בעת ההיא ללמד אתכם, וכתוב: ראה למדתי אתכם חוקים ומשפטים כאשר צוני ה', מה אני בחנם אף אתם נמי בחנם.** **"Hashem commanded me at that time to teach you."** And it is written (ibid. 5): **"See, I have taught you statutes and ordinances, as Hashem, my G-d, has commanded me." Just as I do so without reward, so should you also do so without reward.** Based on our current discussion, we can suggest that Moshe Rabeinu specifically employed the term **"ללמד"** here, because he was encouraging them to engage in Torah-study "I'shma," alluded to by the letter **"lamed."**

This explains very nicely, the interpretation of Targum Onkelos: **"ללמד אתכם - לאלפא יתכון"**-- to rectify the letter **"aleph,"** alluding to Torah-study not "I'shma" but rather for the sake of **"kavod."** As we have learned, at times it is necessary to engage even in Torah-study not "I'shma." Furthermore, our sacred sefarim explain that the Gemara specifically employs the language: **"לעולם יעסוק אדם"**—because it is inconceivable that a person will always study Torah "I'shma," especially when he is first starting to serve Hashem. Therefore, it is essential that he initially study not "I'shma"; by doing so, he will ultimately merit studying "I'shma."

Thus, it turns out that a person must begin by studying Torah not "I'shma," as represented by the three letters **אגד**. Hence, Onkelos sensed a difficulty with the interpretation of the passuk: **"ואותי צוה ה' בעת ההיא ללמד אתכם"**. The passuk might

have led us to conclude that we should only engage in Torah-study "I'shma"—the category alluded to by the letter **"lamed"**; and so long as we are not yet on that level, we are prohibited from studying Torah. Therefore, the Targum explains: **ללמד אתכם - לאלפא יתכון**—that even if we start out studying Torah in the category alluded to by the letter **"aleph,"** not to fret. From study not "I'shma," we will ultimately achieve the level of "I'shma," represented by the letter **"lamed."**

### **Moshe Added a Day of His Own Accord so that They Would Prepare Themselves with the Three Levels of Not "I'shma"**

We can now rejoice; for we have achieved a better understanding of the explanation of the Avodas Yisrael. He informed us that Moshe Rabeinu added a third day of preparation of his own accord, so that Yisrael would receive the Torah on Shabbas Kodesh. This would ensure that the Torah would remain in their possession and be observed forever. His concern stemmed from HKB"H's command: **"Prepare them 'today' and 'tomorrow.'"** This implied that they should be prepared not to study Torah that was not "I'shma." This even included Torah-study in the sense of **"today"** to perform and **"tomorrow"** to be rewarded in Olam HaBa. It implied that they should only study Torah "I'shma"—solely for the sake of Hashem.

This led Moshe Rabeinu to the conclusion that three days of preparation were necessary to overcome the three levels of Torah-study not "I'shma." Therefore, he added a day of preparation; so that they would prepare for a total of three days. This was evident from his directive: **"Be ready for a three-day period; do not approach a woman."** Hence, they prepared themselves Wednesday, Thursday and Friday not to receive the Torah for the sake of being rewarded like a female recipient. They prepared themselves to receive the Torah on Shabbas "I'shma," as alluded to by the letter **"lamed"**; and not to receive the Torah on any of the three lower levels of not "I'shma," alluded to by the letters **"aleph," "gimel"** and **"dalet."**

His rationale can be understood in light of the following Gemara (Shabbas 16a): **נשמה יתירה נותן הקב"ה באדם ערב שבת, ולמוצאי שבת נוטלין אותה הימנו—HKB"H inserts an additional neshamah ("neshamah yiseirah") in a person on Erev Shabbas and retrieves it from him on Motzaei Shabbas.** Due to the presence of the **"neshamah yiseirah"** that a person

receives on Shabbas, it is easier for a person to study Torah "I'shma" without any distractions or ulterior motives. We can find an allusion to this notion in the divine song sung by Adam HaRishon in honor of Shabbas (Tehillim 92, 1): "מ'זמור ש'יר ל'יום ה'שבת". The first letters of these words can be rearranged to spell "I'shma"—"לשמ"ה."

In fact, HKB"H provided us with amazing support for this fantastic notion in a passuk in Bereishit. Let us refer to what the Sefas Emes (Chayei Sarah), authored by the great Rabbi Meshulem Shraga Feibush of Brezhan, zy"a, writes apropos the passuk (Bereishis 41, 40): "רק הכסא אגדל מומך"—**only by the throne shall I outrank you**. He writes that this passuk is an allusion to Shabbas Kodesh, the day on which HKB"H ascends and sits upon His Kisei HaKavod, as we attest to in our Shabbas morning prayers: "לא אל אשר לאל אשר -- שבת מכל המעשים, ביום השביעי נתעלה וישב על כסא כבודו"—**to the G-d Who rested from all activity, Who ascended on the seventh day and sat down on His Throne of Glory**.

Now, if the letters of the word "אגדל", which appears in the passuk above, are spelled out fully as follows: "אל"ף גימ"ל דל"ת: "למ"ד—their gematria (111+83+434+74) equals "שב"ת (702). Thus, the passuk: "רק הכסא אגדל מומך"—alludes to the fact that on Shabbas Kodesh, HKB"H ascends to sit on His Kisei HaKavod. This concludes his holy remarks. The Sefas Emes, however, did not reveal to us the connection between the four letters of "אגדל" and Shabbas Kodesh.

Notwithstanding, based on our current discussion, the allusion is apparent. Now, the Toldos Yaakov Yosef (Emor) writes that when a person succeeds in studying Torah "I'shma," he effectively rectifies retroactively everything that he learned not "I'shma." Accordingly, we can suggest that we must study Torah "I'shma" on Shabbas Kodesh in order to rectify everything that we learned during the week not "I'shma."

This then is the allusion HKB"H presents to us with the words: "רק הכסא אגדל מומך". In the merit of studying Torah "I'shma" on Shabbas Kodesh, Yisrael rectify the four letters of "אגדל", whose gematria, when spelled out fully, equals "שב"ת. In the merit of this magnificent tikun, HKB"H ascends to sit on His

Kisei HaKavod on Shabbas Kodesh; because these four letters that have been elevated to the status of Torah—"I'shma" become the four legs of the Kisei HaKavod.

### Moshe Added a Day of His Own Accord by Studying Torah for the Sake of Heaven

It is with great pleasure and satisfaction that we can now explain Chazal's conclusion that "**Moshe added a day of his own accord**." Let us introduce what the Degel Machaneh Ephraim writes in parshat Devarim: "כי ידוע מי שלומד תורה לשמה הוא"—**it is known that whoever learns Torah "I'shma," is like Moshe, the epitome of knowledge; furthermore, "I'shma" is an anagram for "I'Moshe"**. In a similar vein, the Tiferet Shlomo writes (Terumah): "אם האדם זוכה ללמוד תורה לשמה, מתעורר בו כוחו של משה"—**if a person succeeds in learning Torah "I'shma," the power of Moshe Rabeinu awakens within him to assist him; for the letters "I'shma" are the same as "I'Moshe"**. The great Gaon Chida writes essentially the same thing in the name of the Arizal in Dvash L'Fee.

This then is the significance of Chazal's conclusion: "**Moshe added a day of his own accord**." He did so, so that Yisrael would receive the Torah on Shabbas "I'shma"—with the purest of intentions, without any ulterior motives. Thus, they would rectify all three categories of Torah-study not "I'shma."

Now, let us recall the following passuk (Tehillim 19, 10): "יראת ה' טהורה עומדת לעד"—**the fear of Hashem is pure, enduring forever**. It states explicitly that if a person studies Torah "I'shma," with pure, sincere fear and reverence of Hashem, without any ulterior motives, he is assured that the Torah will remain with him forever. The following passuk conveys a similar message (Mishlei 12, 19): "שפת אמת תיכון לעד"—**true speech will endure forever**. Thus, we have achieved a better understanding of the Avodas Yisrael's enlightening insight regarding Moshe's rationale for having Yisrael receive the Torah on Shabbas. By receiving the Torah under the most ideal circumstances, with the utmost kedushah, they would cherish it and live by its precepts forevermore.

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