



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Pesachim Daf Pey Zayin

#### PEREK HA'ISHA -- PEREK SHMINI

##### MISHNA

- A fully married woman who lives in her husband's house, and whose father and husband each had in mind that she should be a member of their respective Pesach, should eat the Pesach of her husband. If it was the first Yom Tov after her marriage and it was going to be spent at her parents' house, and again her father and husband each included her in their Pesach, she may join whichever of the two groups she decides to join.
- If an orphan had more than one guardian and each shechted a Pesach with intent to include the orphan, he may choose whichever of the groups he prefers.
- A slave belonging to partners, each of which included the slave in their respective Pesach, may not eat from either Pesach (unless the other partner agrees to allow the slave to do so).
- One who is half slave and half free may not eat from the Pesach of his owner (because we assume that the owner did not have in mind to include the half that was free).

##### GEMARA

- **Q:** Our Mishna seems to allow the woman to choose to join either Pesach even when it is time to eat. Since one must be included in the Pesach at the time of the shechita, this would seem to prove that we hold of "breirah" (she is retroactively considered to be included in the Pesach of her later choosing)!? **A:** The Mishna may mean that she can choose at the time of the shechita, but not after.
- **Q:** A Braisa says that the first Yom Tov after the marriage the woman must eat from her father's Pesach, and after that she can choose where she prefers to join!? **A:** The Braisa is discussing a woman who wants very much to go back to her parents' house, and therefore it is assumed that she wants to be part of her father's Pesach. The Mishna is dealing with a woman who is not like that.
- **R' Yochanan** said:
  - The pasuk says "then I became in His eyes like one who is found to be perfect". This is like a bride who is seen as perfect in the eyes of her father in law, and she wants to run back to her parents' house to tell them how she is thought of.
  - The pasuk says that Hashem says, the day will come when you will call me "my Husband" and no longer "my Master". This is like the distinction of a woman who is married only through "eirusin" and then goes through the "nisuin" as well, resulting in a much closer relationship.
  - The pasuk refers to a "young sister" who is not fully developed. This refers to the people of Eilam, who merited to learn Torah, but not to teach it.
  - The pasuk says "ani chomah v'shudai kamigdalos". This "wall" refers to Torah and the "migdalos" are the talmidei chachomim.
    - **Rava** says the "wall" is Klal Yisrael and the migdalos refer to the shuls and batei medrash.
- **R' Zutra bar Tuvia in the name of Rav** said, the pasuk refers to the young men of Klal Yisrael as "young trees", because they have not sinned, and the young girls as "corners", because they do not engage in "znus". Both groups are referred to as built in the form of the Mikdash, because Hashem considers it as if the Mikdash was built in their days.

- The pasuk says that Hashem appeared in a prophesy to Hoshea (who must be greater than the rest, because he is listed first), Yeshaya, Amos and Micha. Hashem told Hoshea, “your children (the Yidden) have sinned”. Instead of answering to Hashem, “They are Your children, the children of Avrohom, Yitzchak and Yaakov, have mercy on them”, he said “Hashem, the world is Yours, so just switch them out for another nation”. Hashem told him, “go take a zonah for a wife, who will give you children of znus (you will never know if the children are yours)”. Hashem said, I will then tell him to divorce her. If he is able to do so, I will send the Yidden away as well (Hashem was saying that He could not get rid of the Yidden, no matter how bad they were).
  - The pasuk says that Hoshea took “Gomer bas Divlayim” for a wife. “Gomer” means that all were mezaneh with her. “Bas Divlayim” means that she and her mother had bad reputations for being zonahs. **Shmuel** says it refers to that she was sweet to everyone like figs. **R’ Yochanan** says it refers to how everyone was mezaneh with her. **R’ Yehuda** says it refers to how they wanted to end the wealth of the Yidden in her days. **R’ Yochanan** says they actually did so.
  - The pasuk say that she had a son and Hoshea was told to name him Yizri'el, symbolizing an end to the kingdom of Klal Yisrael. She then had a daughter and Hoshea was told to call her “Lo Ruchama” symbolizing that there would be no more pity for Klal Yisrael. She had another son and Hoshea was told to call him “Lo Ami” symbolizing that Klal Yisrael was not Hashem’s people.
  - Hashem then told Hoshea to divorce this wife. Hoshea said, I have children with her and don’t want to divorce her. Hashem said to him, if you can’t divorce the wife who is a zonah, because of children that you don’t even know are yours, how much more so I cannot get rid of Klal Yisroel, who are My children, the children of Avrohom, Yitzchak and Yaakov, who are one of the four “acquisitions” I have made in My world (Torah, Heaven and Earth, the Beis Hamikdash, and Klal Yisrael)! Realizing his mistake, Hoshea began asking for mercy for himself. Hashem said, before doing that, you should ask for mercy for Klal Yisrael, upon whom I have made 3 decrees because of you (the decrees symbolized by the names of his children). Hoshea davened for mercy and the decrees were annulled. Hashem then blessed Klal Yisrael, reversing the 3 decrees, one by one, in his blessings.
  - **R’ Yochanan** said, authority buries those who hold it, as we find that every navi lived during the period of four kings.
  - **R’ Yochanan** said, we learn from a pasuk that Yaravam Melech Yisrael merited to be listed with the Kings of Dovid, because he did not accept lashon harah regarding Amos.
  - **R’ Elazar** said, even when Hashem is angry at the Yidden, He “remembers” His mercy. The pasuk says that Hashem says He will no longer have mercy on the Yidden. The fact that He mentions mercy means that He has not forgotten about it.
  - **R’ Elazar** and **R’ Yochanan** learn from a pasuk that the Yidden were scattered in galus so that they should increase with converts.
  - **R’ Yochanan in the name of R’ Shimon bar Yochai** said, we learn from Hoshea, that even in a generation that curses its parents, one should not speak bad about a slave to its master (Hoshea spoke bad about the Yidden to Hashem even though they were not good at that time).
  - **R’ Oshaya** explained a pasuk that Hashem has done a kindness by spreading us throughout the galus. We see from a story that the Romans desired to annihilate the Jews, but couldn’t because we were not all located in one place.
  - **R’ Chiya** taught, a pasuk teaches that Hashem sent us to galus in Bavel, because He knew that we could not withstand the terrible persecution of the Romans.
    - **R’ Elazar** said, we were sent to Bavel (which is referred to as “Sheol”) because the pasuk says that we will be redeemed from Sheol, so Hashem put us there to set up the redemption.
    - **R’ Chanina** said, we were sent there because their language is similar to that of the Torah, which would help that Torah would not be forgotten.

- **R' Yochanan** said, we were sent there because we were being sent back to our place of origin (that is where Avrohom came from).
- **Ulla** said, we were sent there because dates are abundant there, which would provide an easy source of sustenance to allow people to learn Torah.
- **R' Elazar** said, a pasuk says that people will say, let's go to the House of the G-d of Yaakov. Is Hashem only the "G-d of Yaakov"? The pasuk means, the Beis Hamikdash is not referred to as Avrohom referred to it (as a mountain), nor like Yitzchak referred to it (as a field), rather as Yaakov referred to it (as a house).
- **R' Yochanan** said, the pasuk refers to the day that we will all be gathered from galus as a "great day", which teaches that it will be as great as the day that Heaven and Earth were created.