

4 Adar 5781  
Feb. 16, 2021



Pesachim Daf 87

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**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

## CHAPTER VIII

**MISHNAH:** A woman, when she is in her husband's home, and her husband slaughtered on her behalf and her father slaughtered on her behalf, must eat of her husband's. If she went to spend the first Festival in her father's home,<sup>1</sup> and her father slaughtered on her behalf and her husband slaughtered on her behalf, she may eat wherever she pleases. An orphan on whose behalf his guardians slaughtered<sup>2</sup> may eat wherever he pleases. A slave of two partners may not eat of either.<sup>3</sup> He who is half slave and half free<sup>4</sup> must not eat of his master's.<sup>5</sup> (87a1)

**GEMARA:** [Hence] you may infer from this that selection is *bereirah* – retroactive determination?<sup>6</sup> — [No:] what does ‘she pleases’ mean? At the time of the slaughtering.<sup>7</sup> (87a1 – 87a2)

Now the following contradicts our Mishnah: A woman, on the first Festival, eats of her father's; thereafter, if she desires she eats of her father's, [while] if she desires she

eats of her husband's?<sup>8</sup> There is no difficulty: there it means when she is eager to go [to her father's home];<sup>9</sup> here [in our Mishnah] it means when she is not eager to go. For it is written: Then was I in his eyes as one that found peace [shalom], which Rabbi Yochanan interpreted: Like a bride who was found perfect [sheleimah] in her father-in-law's home and is eager to go and recount her merits in her father's house. (87a2)

As it is written: And it shall be at that day, said Hashem, that you shall call Me My husband [ishi], and you shall call Me no more My Master [ba'ali]: Rabbi Yochanan said: [That means] like a bride in her father-in-law's house, and not like a bride in her father's house.<sup>10</sup> *We have a little sister, and she has no breasts.* Rabbi Yochanan said: This alludes to [the province] Eilam, who was privileged to study but not to teach.<sup>11</sup> *I am a wall, and my breasts are like towers.* Rabbi Yochanan said: ‘I am a wall’ alludes to the Torah; ‘and my breasts are like towers,’ to scholars. While Rava interpreted: ‘I am a wall’ symbolizes the community of Israel; ‘and my breasts are like towers’

<sup>1</sup> It was the custom for a woman to spend the first Festival after her marriage in her father's house.

<sup>2</sup> He had more than one guardian, and each kind a pesach-offering with him as one of its eaters.

<sup>3</sup> Even if one specifically registered him in his company, since half of the slave belongs to another man. Hence he may eat only if both agree that he should be registered with one. — A slave in a Jewish house has the status of a semi-Jew, and if circumcised he ate of the pesach-offering

<sup>4</sup> E.g. ‘he had belonged to two masters, and one had freed him.

<sup>5</sup> As we assume that his master did not count in the free half.

<sup>6</sup> Bereirah is a technical term denoting that a choice or selection made now has retroactive validity in a legal sense. For it is assumed that the Mishnah means that the woman may eat of whichever offering she desires now, though she had not yet made her choice when it was slaughtered and its blood was sprinkled. But the pesach-offering may be eaten only by those

who had registered for it and on whose behalf it was slaughtered. Hence when we say that her present choice permits her to eat of it, it proves that this choice is retroactively valid, as though she had declared it before the offering was slaughtered. Actually there is a controversy in this matter.

<sup>7</sup> It was then that she had declared her choice.

<sup>8</sup> Whereas the Mishnah states that at the first Festival she makes her choice.

<sup>9</sup> Then she eats of her father's even if she had not expressed her desire previously, as it is taken for granted.

<sup>10</sup> I.e., like a bride who has already gone over to her husband completely, and is more intimate with him (viz., after nissu'in, the completion of marriage), and not like a bride in her father's house, which is after erusin (betrothal) only.

<sup>11</sup> Daniel lived there; although he was a great Torah scholar, he was not successful in teaching Torah to the masses. Babylonia, in contrast, was a province where Ezra lived; he did merit teaching Torah to the masses.

symbolizes the synagogues and the houses of study. (87a2 – 87a3)

Rav Zutra bar Toviah said in Rav's name: What is meant by the verse: We whose sons are as plants grown up in their youth; whose daughters are as corner-pillars carved after the fashions of the Temples? 'We whose sons are as plants' alludes to the young men of Israel who have not experienced the taste of sin. 'Whose daughters are as corner pillars,' to the virgins of Israel who reserve themselves for their husbands; and thus it is said: And they shall be filled like the basins, like the corners of the altar. Alternatively, [a parallel is drawn] from the following: Whose garners are full, affording all manner of store. 'Carved after the fashion of the Temple:' both the one and the other, the Torah ascribes [praise] to them as though the Temple were built in their days. (87a3)

The word of Hashem that came unto Hoshea, etc., in the days of Uzziah, Yossam, Achaz, and Chizkiyah, kings of Yehudah: Four prophets prophesied in one age, and the greatest of all of them was Hoshea. For it is said: Hashem spoke at first with Hoshea: did He then speak first with Hoshea; were there not many prophets from Moshe until Hoshea? Said Rabbi Yochanan: He was the first of four prophets who prophesied in that age. and these are they: Hoshea, Yeshayah, Amos and Mihcah. The Holy One, Blessed be He, said to Hoshea, 'Your children have sinned,' to which he should have replied. 'They are Your children, they are the children of Your favored ones they are the children of Avraham, Yitzchak and Yaakov; extend Your mercy to them.' Not enough that he did not say thus, but he said to Him: 'Master of the Universe! The whole world is Yours; exchange them for a different nation. Said the Holy One, Blessed be He, 'What shall I do with this old man? I will order him: "Go and marry a harlot and beget thee children of harlotry"; and then I will order him: "Send her away from your presence." If he will be able to send [her] away, so will I too send Israel away.' For it is said: And Hashem said unto Hoshea: 'Go, take for yourself a wife of

harlotry and children of harlotry'; and it is written: So he went and took Gomer the daughter of Diblaim. 'Gomer': Rav said, [That intimates] that all satisfied their lust [gomerim] on her; 'the daughter of Diblaim': [a woman of] in fame [dibbah] and the daughter of [a woman of] in fame [dibbah]. Shmuel said: [It means] that she was as sweet in everyone's mouth as a cake of figs [deveilah]. While Rabbi Yochanan interpreted: [It means] that all trod upon her like a cake of figs [is trodden]. Another interpretation: 'Gomer': Rav Yehudah said: They desired to destroy [legammer] the wealth of Israel in her days. Rabbi Yochanan said: They did indeed despoil [their wealth], for it is said: For the king of Aram [Syria] destroyed then, and made them like the dust in threshing. (87a3 – 87b1)

And she conceived, and bore him a son. And Hashem said unto him: 'Call his name Jezreel; for yet in little while, and I will visit the blood of Jezreel upon the house of Yehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.' And she conceived again, and bore a daughter. And He said unto him: 'Call her name Lo-ruchamah [that has not obtained compassion]; for I will no more have compassion upon the house of Israel, that I should in any wise pardon them . . . And she conceived, and bore a son. And He said: 'Call his name Lo-ammi [not my people]; for you are not My people, and I will not be yours. After two sons and one daughter were born to him, the Holy One, Blessed be He, said to Hoshea: 'Should you have not learned from your teacher Moshe, for as soon as I spoke with him he parted from his wife; so do you too part from her.' 'Master of the Universe!' pleaded he: 'I have children by her, and I can neither expel her nor divorce her.' Said the Holy One, Blessed be He, to him: 'Then if you, whose wife is a harlot and your children are the children of harlotry, and you do not know whether they are yours or they belong to others, yet [you] are so; then Israel who are My children, the children of My tried ones, the children of Avraham, Yitzchak and Yaakov; one of the four possessions which I have acquired in this world

— (The Torah is one possession, for it is written: Hashem acquired me as the beginning of His way. Heaven and earth is one possession, as it is written, [God] Who acquires heaven and earth. The Temple is one possession, for it is written: This mountain [sc. the Temple Mount], which His right hand had acquired. Israel is one possession, for it is written: This people that You have gotten. - Yet you said: Exchange them for a different people! As soon as he perceived that he had sinned, he arose to supplicate mercy for himself. Said the Holy One, Blessed be He, to him: 'Instead of supplicating mercy for yourself, supplicate mercy for Israel, against whom I have decreed three decrees because of you'. [Thereupon] he arose and begged for mercy, and He annulled the decree[s]. Then He began to bless them, as it is said: Yet the number of the children of Israel shall be as the sand of the sea . . . and it shall come to pass that, instead of that it which was said unto them: You are not My people', it shall be said unto them: You are the children of the living God.' And the children of Judah and the children of Israel shall be gathered together . . . And I will sow her unto Me in the land; and I will have compassion upon her that has not obtained compassion; and I will say to them that were not My people: 'You are My people.' (87b1 – 87b2)

Rabbi Yochanan said: 'Woe to authority which buries [slays] its possessor, for there is not a single prophet who did not outlive four kings, as it is said: The vision of Yeshayahu the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Yossam, Achaz, and Chizkiyah, kings of Judah. (87b2)

Rabbi Yochanan said: How did Yeravam the son of Yoash king of Israel merit to be counted together with the kings of Judah? Because he did not heed slander against Amos. From where do we know that he was counted [with them]? Because it is written: The word of Hashem that

came into Hoshea the son of Beeri, in the days of Uzziah, Yossam, Achaz, and Chizkiyah, kings of Judah, and in the days of Yeravam the son of Joash king of Israel. And from where do we know that he did not heed slander? Because it is written: Then Amatziah the [idolatrous] priest of Beis-el sent to Yeravam king of Israel, saying: Amos has conspired against you [etc.]; and it is written: For thus Amos said: Yeravam shall die by the sword [etc.]. Said he [Yeravam]: 'Heaven forbid that that righteous man should have said thus! Yet if he did say, what can I do to him! The Shechinah told it to him.

Rabbi Elozar said: Even when the Holy One, Blessed be He, is angry, He remembers compassion, for it is said: for I will no more have compassion upon the house of Israel. Rabbi Yosi son of Rabbi Chanina said [i.e., deduced] it from this: that I would in any wise pardon them. (87b2 – 87b3)

Rabbi Elozar also said: The Holy One, Blessed be He, did not exile Israel among the nations save in order that converts might join them, for it is said: And I will sow her unto Me in the land; surely a man sows a se'ah in order to harvest many kor! While Rabbi Yochanan deduced it from this: And I will have compassion upon her that has not obtained compassion.

Rabbi Yochanan said in the name of Rabbi Shimon ben Yochai: What is meant by the verse: Slander not a servant unto his master, lest he curse you, and you be found guilty? And it is written: A generation that curse their father, and do not bless their mother: because they curse their father and do not bless their mother, therefore do not slander? But [it means:] even if they [the slaves] are a generation that curse their father and do not bless their mother, yet do not slander [etc.]. From where do we know it? From Hoshea.<sup>12</sup> (87b3)

<sup>12</sup> Who was rebuked for slandering Israel to God, though they had indeed sinned.

Rabbi Oshaya said: What is meant by the verse: Even the righteous acts of His open cities (*pirzono*) in Israel?26 The Holy One, Blessed be He, showed righteousness [mercy] unto Israel by scattering (*pizron*) them among the nations. And this is what a certain apostate said to Rabbi Chanina, 'We are better than you. Of you it is written, For Yoav and all Israel remained there six months, until he had cut off every male in Edom; whereas you have been with us many years yet we have not done anything to you!' Said he to him, 'If you agree, a disciple will debate it with you.' [Thereupon] Rabbi Oshaya debated it with him, [and] he said to him, 'The reason is] because you do not know how to act. If you would destroy all, they are not among you.<sup>13</sup> [Should you destroy] those who are among you, then you will be called a murderous kingdom!' Said he to him, 'By the Wall of the Romans! with this [care] we lie down and with this [care] we get up.<sup>14</sup> (87b3 – 87b4)

Rabbi Chiya taught: What is meant by the verse, God understandeth her way, and He knew her place? The Holy One, Blessed be He, knows that Israel are unable to endure the cruel decrees of Edom, therefore He exiled them to Babylonia. Rabbi Elozar also said: The Holy One, Blessed be He, exiled Israel to Babylonia only because it is as deep as she'ol, for it is said: I shall ransom them from the clutches of she'ol; I shall redeem them from death. Rabbi Chanina said: Because their language is akin to the language of the Torah. Rabbi Yochanan said: Because He sent them back to their mother's house.<sup>15</sup> It may be compared to a man who becomes angry with his wife: Where does he send her? To her mother's house. And that corresponds to [the dictum] of Rabbi Alexandri, who said: Three returned to their original home, viz., Israel, Egypt's wealth, and the writing of the Tablets. Israel, as we have said. Egypt's wealth, as it is written: And it came to pass in the fifth year of King Rechavam, that Shishak king of Egypt came up against Jerusalem; and he took away the

treasurers of the house of Hashem. The writing of the Tablets, for it is written: and I broke them before your eyes.<sup>39</sup> It was taught: The Tablets were broken, yet the Letters flew up. Ulla said: [Their exile] was in order that they might eat dates<sup>1</sup> and occupy themselves with the Torah.

Ulla visited Pumbedisa. On being offered a basket of dates, he asked them, How many such [are obtainable] for a zuz? 'Three for a zuz', they told him. 'A basketful of honey for a zuz', exclaimed he, 'yet the Babylonians do not engage in [the study of] the Torah!' At night they [the dates] upset him [with diarrhea]. 'A basketful of deadly poison cost a zuz in Babylonia, exclaimed he, 'yet the Babylonians occupy themselves with Torah! (87b4 – 88a1))

#### DAILY MASHAL

The Ksav Sofer (Al Hatorah) asks that even though our Gemora explains that when people are in positions of leadership they tend to die young, we see many Rabbanim who live long lives. Why then does the Gemora say, "Woe to the Rabbanus as it buries its owners?"

The Ksav Sofer answers that there are two types of leaders. There are leaders who look at their position as a position of power. These are the leaders who die young, as they act as if they are the "owner" of the public. This is why the Gemora specifically said, "It buries its owners." However, if someone realizes he is merely a public servant and is not an owner of the public, he can indeed merit to live a very long life.

<sup>13</sup> Many live among other nations.

<sup>14</sup> We wrestle with this quandary constantly.

<sup>15</sup> Avraham having come to the Land of Canaan from Ur Kasdim.