

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah discusses the halachos of one who is registered for more than one Korban Pesach.

2) Bereirah

The Gemara questions whether the Mishnah recognizes the concept of bereirah since it seemingly allows a woman to choose between her father's korban and her husband's korban.

It is demonstrated that this conclusion may not be drawn from our Mishnah.

A contradiction between our Mishnah and a Baraisa is noted.

The contradiction is resolved by differentiating between women who look to return to their father's house and those who do not.

3) Klal Yisroel described as a married woman

Other similar drashos from R' Yochanan are cited.

Additional drashos about brides and the Jewish People are recorded.

4) Hoshea

A lengthy exposition of a conversation between Hashem and Hoshea is presented.

R' Yochanan points out that every prophet survived at least four kings.

R' Yochanan asserts that Yeravam ben Nevat became worthy of serving as king because he did not accept leshon hora about Amos.

5) Exile

R' Elazar teaches that even during Hashem's anger He remembers His mercy.

Teachings related to positive aspects of exile are cited.

Several reasons are given why Bavel was chosen as a place of exile. ■

Distinctive INSIGHT

The Jewish nation in the Diaspora—A light among the nations

ואמר רבי אלעזר לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתוספו עליהם גרים

Rabbi Eliezer said, "The reason that Hashem sent Yisroel into exile is in order for converts to join on to them."

Our Gemara explains that the reason for the Jews being sent into exile is in order to gather converts from among the nations of the world. The Beis HaLevi on Parashas Vayishlach points out that the Gemara certainly understands that the Jewish people was sent into the Diaspora due to their sins, but the truth is that Hashem could have had them face retribution for their errant ways while still remaining in Eretz Yisroel, and not to subject them to exile among the nations of the world. However, in order for the Jews to go and collect those converts throughout the world, they were sent abroad to find these wandering souls. If the Jews had not sinned at all, and there would not have been any need for them to suffer the fate of being scattered throughout the globe, the converts would have come on their own to Eretz Yisroel where the Jews would have been living, and they would have been impressed and inspired with observing the Jewish nation in their land. Now that the Jews sinned, and their status had fallen to a low point in the eyes of the nations of the world, it was unlikely that foreigners would come to visit them in the Holy Land. Therefore, it became necessary for the Jews to be sent around the world to seek these converts, who due to our sins, would no longer come to us to be converted.

The Or HaChaim (to Shemos 19:5) writes that the Torah has the power of a magnet. It has the ability to attract those who are scattered throughout the world when they come within its range.

The story is told of the Yismach Moshe that he used to try to find a side road or a route off the beaten path when he traveled between two destinations. He explained the reason for it was that if he had been meritorious, he felt that he should have been able to fulfill his mission by staying in one place, without having to travel about. Had he been more worthy, he felt that he could have achieved his goals with people coming to him. However, the fact that he was forced to travel about to accomplish his objectives was an indication of his diminished merits. Therefore, he felt embarrassed when he traveled about, for this demonstrated that he was lacking in his level from what it should be. He chose to avoid being seen by traveling along the side roads, and not expose his disgrace publicly, where he would be seen by more people. ■

Today's Daf Digest is dedicated as a zechus
For a Refuah Sheleimah for
אברהם ירחמיאל בן זלטה גולדיא

HALACHAH Highlight

Derogatory speech against Klal Yisroel

א"ל הקב"ה להושע בנך חטאו וכו' אמר לפניו רבש"ע כל העולם שלך הוא העבירים באומה אחרת (ובגמ' בעמוד ב' מפסוק) שאפילו דור שאביו יקלל ואת אמו לא יברך אל תלשן

Hashem said to Hoshaya, "Your children sinned..." Hoshea replied, "Master of the World, the entire world belongs to You! Exchange them for a different nation." [The Gemara on 87b says] "Even when the generation curses its father and does not bless its mother you should not slander."

Rashi¹ explains that Hoshea was punished because he spoke against Yisroel, even though they had sinned. Similarly, we find in Yevamos² (49b), that Yishayahu was killed by being slashed through his mouth. Rashi explains there that the reason he was cut through his mouth was that he called B'nei Yisroel a "nation of impure speech" (Yeshayahu 6:5) without having been commanded from Hashem to say such a thing.

Some explain that the reason such a strong punishment was given to Hoshea is based on a Zohar³, that when one verbally accuses someone down on earth it causes terrible accusations against Am Yisroel in heaven. This causes death to many people in many countries. Nonetheless, it is clear from Rashi in Yevamos that where one is speaking for the constructive purpose of rebuke it is permitted. The Chofetz Chaim⁴ writes that it is indeed permitted to speak negatively against an entire community in order to bring about a greater future good. However, one must make sure all the proper conditions of corrective speech are strictly adhered to. See below⁵ for specific

REVIEW and Remember

1. Who were the four prophets alive during Hoshea's days?
2. Why did Hoshea marry Gomer the daughter of Divlayim?
3. What are Hashem's four acquisitions?
4. What three things returned to their source?

details. ■

1. בע"ב כאן. בד"ה מהושע.
2. רש"י ביבמות שם בד"ה נסרוה
3. הזוה"ק בפרשת פקודי דף רס"ד ע"ב. והובא בחפץ חיים בהקדמתו לספר ה"ח בד"ה ונראה פשוט. וכן בשמירת הלשון בשער הזכירה פ"ב. ועע"ש בשם הזוה"ק בפרשת אמור
4. בהלכות לשון הרע כלל י' בסוף הלכה י"ב בבאר מים חיים אות ל"ב
5. כ"כ בבאמ"ח שם שצריך את התמנים שכתב שם בס"ב ואלו הם
 1. שיראה זה הדבר בעצמו
 2. שיתבונן אם הוא בודאי חטא
 3. שאם החוטאים הם אנשים שיקבלו תוכחה יוכיחם תחילה בלשון רכה. [ואם הם בני אדם שאינם מקבלים תוכחה יספר בפני ג' שם בס"ז]
 4. שלא יגדיל העוולה יותר ממה שהיא
 5. שיכוין לתועלת ולא ליהנות ולא מצד שנהא
 6. שאם יכול לסבב את התועלת הזו גופא בעצה אחרב בלי לשה"ר אסור לספר הלשה"ר מ"מ
 7. שלא יסובב ע"י הסיפור היזק להנידון יותר מכפי הדין
 8. ושהמספר אינו חוטא באותו חטא שמספר עליו. (שם בס"ג) ■

STORIES Off the Daf

Whom do we serve?

עבד של שני שותפין לא יאכל משל שניהן
A slave held in common by two owners may only join one of their chaburos and eat from its Korban Pesach only with permission from the other master, because even that which a slave eats belongs to his master.

The Avnei Nezer, zt"l, explains that we were redeemed in the merit of the bris milah, our "branding" as avdei Hashem, as well as the Korban Pesach, for it also is an outward sign that we are His servants. As slaves in Egypt, we ate our masters' rations, and when the redemption came,

we ate the Korban Pesach, the food designated by our new Master. The Zohar HaKadosh teaches that this shows that we are nourished directly from Hashem all year long. The main goal of the Seder night is to internalize that we are servants to none but Hashem. Sometimes, however, the quest for a "spiritual experience" can make us lose sight of our real purpose!

There were two brothers; one was a simple and pious tailor, and the other was an accomplished scholar and mystic. They met on the first day of Pesach, and after exchanging wishes for a gut yom tov, the simple brother could see that his brother was bursting with good news. He asked his learned brother why he seemed

so especially joyful that day.

Somewhat smugly, the mekubal replied, "You may not know this, but the **כוונות** for the Seder are so intricate, I've never before been able to focus on them perfectly. But last night, I finally did it! That's why I'm so happy!"

The simple brother sighed and said, "All of your **כוונות** are really over my head, but I have to say that I too was very joyous last night." He lit up, and explained. "All I could think about was how grateful I am that Hashem took us out of Egypt and made us His chosen people!"

The learned brother suddenly looked crestfallen. "Oy vey!" he exclaimed, "That's the one **כוונה** I forgot to think about!" ■

