



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

Sotah Daf Yud Aleph

V'CHEIN L'INYAN HATOVAH MIRIAM...

- **Q:** How is this considered to be “measure for measure” if she only waited for a short time and Klal Yisrael waited 7 *days* for her? **A: Abaye** said, the Mishna means to say that when it comes to reward for good deeds it is *not* measure for measure (the reward is given in a *greater* measure).
 - **Q: Rava** asked, the Mishna says “and so it is for good”!? **A: Rava** said, the reward for good is similar in that the reward is given in a similar fashion to the good that was done. However, when dealing with reward for good the amount of reward can be a lot more than the good that was done.
- The pasuk says “vateisatzav achoso meirachok...”. **R' Yitzchak** said, each word teaches us that the Shechina was there along with Miriam (each word in this pasuk is used elsewhere in regard to the Shechina as well).
- The pasuk says “vayakam melech chadash ahl Mitzrayim”. **Rav and Shmuel** argue. One says that it was actually a new king (the pasuk says “chadash”). The other says it was the same king who now came along with new decrees (the pasuk doesn't say that the old king died).
 - The pasuk then says that the king “did not know Yosef”. The Gemara says, he seemed as if he did not know Yosef, because he put harsh gezeiros on the Yidden.
 - The pasuk says that the king told the people that the Yidden are numerous and may rebel against us. A Braisa says, he came up with this plan to torture the Yidden and therefore he was first to be punished as the pasuk by the makkos says “u'vicha u'vi'amcha”.
 - The king said “come let us act wisely about him”. He should have said “about them”!? **R' Chama the son of R' Chanina** said, what the king meant was, let us act wisely with Hashem. Let us torture them with water, because Hashem has already promised not to bring a mabul and therefore will not be able to punish us. They didn't realize that Hashem only promised not to bring a mabul on the entire world, but could have brought on a single country. Also, He would not bring a mabul, but He could have them all fall into the sea.
 - **R' Chiya bar Abba in the name of R' Simai** said, there were 3 people there giving counsel to Pharaoh when he was deciding on the decree. Bilam, who advised to drown the babies, was later killed. Iyov, who was quiet, was punished with suffering. Yisro, who ran away, merited that his descendants became members of the Sanhedrin.
 - Pharaoh said, if a war will come the Yidden will join the enemy “and go up from the land”. He seemed to have been concerned that the Yidden would drive them out of the land, so he should have said “and we will go up from the land”!? **R' Abba bar Kahana** said, he was like a person who curses himself but puts it on other people.
 - The pasuk says “vayasimu alav sarei misim”. The pasuk should say that he put on *them*, not on *him*!? The Yeshiva of **R' Elazar the son of R' Shimon** taught, that Pharaoh hung a brick mold around his neck, and any Yid who said he cannot work would be asked, are you more special than Pharaoh!?
 - “Sarei misim” refers to the mold around his neck, that force the Yidden to work.
 - “Lmaan anoso (him) b'sivlosam” – this refers to the punishment that Pharaoh was going to receive for torturing the Yidden.
 - “Vayiven arei maskinos l'Pharaoh” – **Rav and Shmuel** argue. One says this means that the cities were a danger to their owner (the Mitzrim were punished for forcing the

Yidden to build these cities), and the other says the cities made the owners poor (the Mitzrim lost their money as a punishment).

- “Es Pisom v’es Raamseis” – **Rav and Shmuel** argue. One says its name was Pisom and it was called Raamseis because the foundations would constantly crumble. The other says its name was Raamseis, and it was called Pisom because it was keep on sinking into the earth.
- “Kein yirbeh v’chein yifrotz” – this should be written in the past tense and is instead written in present tense. **Reish Lakish** said this was the Ruach Hakodesh talking and saying that the Yidden will increase.
- “Vayakutz mipnei Bnei Yisrael” – this teaches that the Yidden were like thorns in the eyes of the Mitzrim.
- “Vayaavidu Mitzrayim es Bnei Yisrael b’farech” – **R’ Elazar** said, it was done with a soft mouth (b’feh rach, soft talk). **R’ Shmuel bar Nachmeini** said, it means they worked them with very hard labor.
- “B’chomer u’vilveinim” – **Rava** said initially the Yidden were given bricks and mortar to build with. Later they were made to work in the field (which is a more demeaning form of labor).
- “Eis kol avodasam asher avdu bahem b’farech” – **R’ Shmuel bar Nachmeini in the name of R’ Yonason** said, they would give men’s work for women to do, and women’s work for men to do.
- **R’ Avira** said, in the merit of the righteous women the Yidden were redeemed from Mitzrayim. When the women would go to draw water, Hashem filled half their buckets with water and half with fish. They would heat the water and cook the fish and bring them to their husbands in the fields. They would wash their husbands and give them to eat and drink and then have tashmish with them in a private area of the field. It was in this merit that the Yidden got all the riches of Mitzrayim. Once a woman became pregnant she would stay at home and no longer go to be with her husband. When it came time to give birth they would go and give birth under an apple tree. Hashem would send a Malach to clean and straighten the babies. The Malach would bring two rocks to the baby – one that gave out oil and one that gave out honey. The Mitzrim would then come to try and kill the babies, and a miracle took place and the babies were swallowed in the ground. The Mitzrim would bring oxen to plow over that ground. When the Mitzrim left the babies would sprout out of the ground like grass. When they grew up they would return in large groups to their houses. When Hashem later revealed Himself at the Yam Suf, they were the first to recognize Him and said “zeh Keili v’anveihu”.
- The pasuk says that Pharaoh told the Jewish midwives – **Rav and Shmuel** argue. One says they were a mother-daughter team (Yocheved and Miriam), and the other says they were a mother-in-law/daughter-in-law team (Yocheved and Elisheva).
 - There is a Braisa which says that the midwives were Yocheved and Miriam.
- Pharaoh told them that when the birthing mother is on the “stone” and she has a boy, kill him. What is the stone? Pharaoh said, when a woman is ready to give birth her thighs become cold like stone, and that is how you can know when they are about to give birth. Others explain that a women giving birth is in the same position as a potter with a stone in between his thighs.
- “If he is a boy, you are to kill him” – Pharaoh gave them a sign, that a boy is born with his face turned down and a girl is born with her face up.
- The pasuk says that the midwives did not do “kasher diber aleihen” – the strange use of the word “aleihen” teaches that Pharaoh tried to seduce them for zenus and they refused.
- “Vatichayena es hayiladim” – not only did they not kill them, they even gave them water and food to live on as well.
- The midwives told Pharaoh that the Jewish women are “chayos”. They meant that the Jewish people are all compared to different animals (the different shevatim are

compared to different animals). They said the Jewish women are like animals in that they don't need midwives to give birth and we are not there when they give birth.

- The pasuk says that since the midwives feared Hashem, He made "houses" for them. **Rav and Shmuel** argue. Once says He gave them the "houses" of Kehuna and Leviya (Aharon and Moshe). The other says He gave them the "house" of royalty (Dovid, who came from Miriam, as we find that she married Kalev and from them came Dovid).