



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

Sotah Daf Yud Beis

- The pasuk says "Kalev was the son of Chetzron and he gave birth to Azuvah, wife, and Yerios, and her sons were Yeisher, Shovav, and Ardon".
 - **Q:** We know Kalev was the son of Yefuneh, not Chetzron!? **A:** His father's name was Chetzron. The reason he was called the son of Yefuneh was because he "turned away" from the plan of the Meraglim.
 - **Q:** We find that he was the son of Kenaz, not Chetzron!? **A:** **Rava** said, Kenaz was his stepfather.
 - "Azuvah" is Miriam, and she is called Azuvah, because initially everyone left her (she was sickly and no one wanted her). Although it says that Kalev was the father of Miriam (and we know she was his wife), **R' Yochanan** said, when someone marries a woman l'shem Shamayim, it is as if he is her father.
 - The pasuk refers to her as "yerios" because she was very pale like a sheet.
 - The pasuk says these are her sons. However, these names are actually words describing the characteristics of Kalev, each one describing how he didn't follow the plan of the Meraglim.
- A pasuk says that "Ashchur the father of Tekoa had two wives – Chela and Naara". Ashchur refers to Kalev and he is called by this name because his face became blackened from all the fasts that he fasted. He is called "the father" because he was like a father to Miriam. He is called Teko'a because he set his heart for Hashem. It says that he had two wives – both refer to Miriam, and she was like two wives – at first she was sickly (Chelah) and later she was Naarah (a young woman).
 - The pasuk also refers to Miriam as Tzeres, because she became like a tzara (a co-wife) to all other women, because of her beauty (after becoming healthy). She is called Tzohar because her face shone like the midday sun. She is called Esnan because when men looked at her they felt the need to go and be with their own wives.
- The pasuk says that Pharaoh commanded "l'chol amo" to throw the baby boys into the river. **R' Yose the son of R' Chanina** said, he even decreed that the Mitzrim must throw their own boys into the river. **R' Yose** also said that the decree came in 3 stages: kill the Jewish boys, throw the babies into the river, even the Mitzrim babies must be killed as well.
- The pasuk says "vayeilech ish m'beis Levi". This means that Amram followed the advice of his daughter.
 - A Braisa says, Amram was the Gadol Hador, and when Pharaoh made the gezeirah Amram said there is no reason to have children if they will end up dead, and he therefore divorced his wife. All the Yidden followed his example. Miriam then went to him and said "Your decree is harsher than Pharaoh's! Pharaoh only decreed against the boys, but you are preventing even girls from being born! Pharaoh's decree only reaches this world, but your decree effects Olam Habah as well! Pharaoh's decree may or may not ultimately be carried out, but your decree is absolutely certain! Amram listened and remarried his wife, and all the Yidden followed suit.
 - The pasuk says that Amram "took" ("vayikach") his wife, which is normally a word that refers to a first marriage, not a remarriage. **R' Yehuda bar Zvina** said, he made a wedding fit for a first marriage, and Aharon and Miriam danced in front of her and the Malachim said "Eim Habanim Simeicha".

- The pasuk says he took “bas Levi”. Now, Yocheved was 130 years old at the time, hardly a young girl (which is normally what “bas” refers to). **R’ Yehuda** said, the physical characteristics of a young woman were reborn in her.
- The pasuk says about Yocheved “vatahar ha’isha vateiled ben”. This seems to suggest that she became pregnant after the remarriage, even though we know that she was pregnant from before the divorce. **R’ Yehuda bar Zvina** said, the pasuk is teaching that she had no pain during childbirth, which is true for all righteous women.
- The pasuk says that she saw that the baby was “ki tov hu”. **R’ Meir** says the name of the baby was “Tov”. **R’ Yehuda** says his name was Tuvia. **R’ Nechemya** says it means he was fit for nevu’ah. **Others** say that this means he was born circumcised. The **Chachomim** say that when Moshe was born the entire house filled up with a light.
- The pasuk says that they hid Moshe for 3 months. She was able to do this, because the Mitzrim did not come to check if she had a baby until 9 months after the remarriage, and she was pregnant 3 months before the remarriage took place.
- The pasuk says she could not hide him anymore. This is because the Mitzrim would bring a crying baby into the house, and the nature of babies is that they cry when they hear another baby cry. Therefore, if she would have hid Moshe when they came searching they would have found him.
- The pasuk says that Yocheved took a wicker basket. **R’ Elazar** said, she did so because the righteous are very protective of their money, because their money is pure with no traces of thievery. **R’ Shmuel bar Nachmeini** said, she used wicker because it is soft and would not break if it were to hit a rock.
- A Braisa explains the pasuk, that Yocheved smeared the outside of the basket with tar and the inside with clay, so that Moshe should not have to suffer with the bad smell of tar.
- The pasuk says she put the basket in the “suf”. **R’ Elazar** says this refers to the Yam Suf. **R’ Shmuel bar Nachmeini** says she put it in the swamp.
- The pasuk says that Pharaoh’s daughter went to wash herself at the river. **R’ Yochanan in the name of R’ Shimon ben Yochai** said that she went to be metaher herself from the idolatry of her father’s house.
- The pasuk says that her maidservants were walking along with her. **R’ Yochanan** said, they were walking to their death (for trying to prevent her from saving Moshe).
- The pasuk says that she saw the basket. When she saw it she wanted to save Moshe. Her maidservants said you can’t do that and violate your father’s decree! Malach Gavriel came and killed them.
- The pasuk says that she sent “amasah” and got the basket. **R’ Yehuda and R’ Nechemya** argue: one says she sent her hand, and the other says she sent a maidservant, and it must be that Gavriel allowed one to live, because a princess cannot be alone. According to the first view, the reason her hand is referred to as “amasah” is because her hand grew very long and was miraculously able to reach the basket.
- The pasuk says that she opened the basket and “saw him, the child”. **R’ Yose the son of R’ Chanina** said, this teaches that she saw the Shechina with him.
- The pasuk says that she saw “a naar crying”. The pasuk previously referred to him as a child and not as a naar. **R’ Yehuda** said Moshe had a deep voice like an older child. **R’ Nechemya** said, that would mean Moshe would not be allowed to sing along with the Levi’im (because he had too deep of a voice). Rather, he said he was called a naar, because Yocheved put a chupah in the basket over him, because she said to herself, I don’t know if I will merit to see his chuppah.

- The pasuk says, she took pity on him and said this child is a Jew. **R' Yose the son of R' Chanina** said she knew this because she saw that he had a bris milah.
- She said "this one" is a Jew instead of saying "he" is a Jew. **R' Yochanan** said, she was saying nevu'ah without even knowing it. She was saying "this one fell into the river" but no further babies would be thrown into the river, because the decree was abolished that very day. The reason is that the star gazers said the savior of the Jews will be punished through water. When Moshe was placed into the water their star gazing showed them that the savior was already in the water and there was no reason for further concern. In truth, they were wrong, because Moshe did get punished through water, but it was the water of the Mei Meriva, where he hit the rock instead of talking to it.
 - **R' Chanina bar Pappa** explained the word "zeh", that the day of this story was the 21st of Nissan (the day that Kri'as Yam Suf would take place 80 years later). The Malachim said to Hashem, can we let this child die when he is supposed to sing praise on this very day!? **R' Acha bar Chanina** said, the day was the 6th of Sivan, and the Malachim said to Hashem, can we let this child die when he is supposed to receive the Torah on this very day 80 years in the future?
 - **Q:** This was 3 months after Moshe was born. We know that he was born on the 7th of Adar. This makes sense according to **R' Acha bar Chanina**. However, how does this make sense according to **R' Chanina bar Pappa**? **A:** He will say that that year was a leap year and he therefore had most of the first month (from the 7th of the first Adar), most of the last month (until the 21st of Nissan) and the entire middle month (of the second Adar).
- The pasuk says that Miriam volunteered to find a woman of the Jews to nurse the baby. This teaches that Basya attempted to have him nurse from many of the Mitzri women and he would not nurse. Hashem did not allow him to nurse from a goy, because he was destined to speak to the Shechina.
- The pasuk says that Basya told her to go and then says that the "young girl" ("almah") went to find a Jewish woman. **R' Elazar** said, she was called a young girl because she ran like a young girl to get her mother to nurse Moshe. **R' Shmuel bar Nachmeini** said, she was called an "almah" because she hid the fact that she was the baby's sister and that she was going to call the baby's mother.
- The pasuk says that Basya told Yocheved "heilichi" (take the baby and nurse him). She was saying nevu'ah without knowing it, because the word heilichi can be understood as a contraction of the words "ha shelichi" – take what is yours.
- Basya told Yocheved that she would pay her for nursing Moshe. **R' Chama the son of R' Chanina** said, tzaddikim do not only get their lost items returned, they even get a reward as well!
- By Kri'as Yam Suf the pasuk says that Miriam, Aharon's sister took a drum... Was she not also the sister of Moshe? **R' Amram in the name of Rav** said, this teaches that she was already saying nevu'ah when she was only the sister of Aharon (i.e. before Moshe was born). She said, my mother will give birth to the savior of the Yidden. When Moshe was born the house filled with light. Her father kissed her on the head and said, your nevu'ah is being fulfilled. However, when they took Moshe to put him in the river, her father tapped her on the head and asked, where is your nevu'ah now!? She then went and stood by the river to watch and see what was to become of her nevu'ah.