

Sefer Shemos

פרק א

- Why is ה' repeating the names of the שבטים?
 - o To show his love for us
 - o If the theme of Shemos is exodus, it has to start at the beginning of the story with the שבטים going down to Egypt
- Yosef and his sons were included in the 70 who went down. So why does he get a special mention here? To stress how much of a צדיק he was, who went from a shepherd of יעקב to head of Egypt
- Why did the תורה use 6 different languages for the Jewish people increasing? Because the Jewish mothers had 6 children at once
- "A new king"
 - o there was a new king
 - o same king, but he forgot on purpose
- כלי יקר - Yosef had dreams that he was destined for greatness, yet the brothers tried to nullify God's will to try and make sure he doesn't become great. In the end, as much as the brothers tried, Yosef became even greater. פרעה didn't know Yosef, meaning he didn't learn the lesson from Yosef and his brothers. פרעה tried killing and enslaving them so they wouldn't be great but Hashem wanted them to, so of course they did.
- Why did פרעה do all these games and enslavement? Why didn't he kill all the Jews immediately?
 - o The previous פרעה loved the Jews! It would be a חצפה if he would now decree for them to all be killed
 - o If פרעה told the Egyptians to kill all the Jews, why would they listen? There were far more Jews than Egyptians and they would be easily defeated
 - o Therefore, פרעה had to plan it all with חכמה and propaganda
- The more the Jews were oppressed the more they increased
- The Egyptians were disgusted at their own life because of the Jews, they were like thorns in their eyes
- פרעה tricked the Jews with a soft mouth, he did it sneakily/slyly
- Shifra was really Yocheved - beautified the baby
- Puah was really Miriam - coddled the baby
- Why did פרעה tell them to only kill the boys? Because his astrologers told him the savior of the Jews would be a boy
- R' Mizrahi asks, why didn't Rashi just say he killed all the boys to stop the population, instead of bringing a מדרש? Because if that was the case he would've killed all the women, since they are the ones who reproduce
- The last 3 words in the pasuk seem extra. If they didn't listen to פרעה, that means they didn't kill the boys. So why does the פסוק say they didn't listen to פרעה and they also didn't kill the boys? Rashi answers that not only did they not listen to פרעה, they went above their duty and started caring and feeding the baby and helping the mother. The

עור החיים asks, it sounds like only now they started feeding the babies, but shouldn't they always have been doing that? One answer is that before they didn't even think about it, they assumed the mothers would feed the baby. Another answer is that rumors started, the mothers were afraid that they had become the new "murderers." So they started feeding the babies so just in case a baby died, they could say back "why would we kill it? we just helped you feed it last night!" Before, there was no reason for that. But now they needed to remove the suspicion that they were killers. Another answer is that after a king makes a decree, it's fresh in their minds and everyone is afraid to violate the rule. But after time passes, it slowly goes away. Miriam and Yocheved immediately started violating the rule, in פרעה's "face." They were adamant to follow פרעה's rule and started feeding the babies.

- How were the mothers like "animals?" A) The mothers were "experts," they were practically midwives themselves from all the children they've had. B) The mothers were like "animals," they didn't need a midwife!
- Hashem gave them "בתים" as a reward. They weren't really houses, their real reward was all כהנים and מלחים would come from Miriam. So why are they called houses? Because Shlomo built the Beis Hamikdash, and the Kohanim and Leviim worked there. Also, the house of the king was called בית המלך
- Why did Pharaoh kill all the babies, including Egyptians? Because on the day Moshe was born, the astrologers saw Moshe being born, but they didn't know if it was Jewish or Egyptian. But they did see that Moshe died because of something related to water (בער מריאם). So Pharaoh said kill all the boys in the Nile river.

פרק ב

- What's going on here with Avram and Yocheved marrying? Avram separated from Yocheved because of פרעה's decree. But he went back and retook/rejoined with her. Why? Because Miriam explained to them, פרעה was only killing the boys. But by them divorcing, they can't have boys or girls! It was even worse than פרעה's decree. And even though Yocheved was 130 years old, she was still a "בת", she could still conceive a child.
- The מהרל asks, why doesn't the Torah ever mention their names? Why does it say בת? He answers, Hashem was planning on bringing in Moshe to the world. It didn't matter if Avram and Yocheved were together or not, Moshe was going to be born either way.
- כי טוב הוא - How did she see he was "good" (and hid him)?
 - רש"י: The house was filled with light when Moshe was born
 - ספסי כחמים: How does Rashi understand that? Because it says אור here, and אור ברשית, so we infer that here too it means light.
 - עור החיים: Moshe was born with a circumcision.
 - רמב"ן: If Moshe wasn't "good" she wouldn't have hid him? All mothers love their babies and would hide them! Yocheved saw there was something unique about this child and she had to think about how to hide the baby so it would survive. She saw that when it came to this child, there would be miracles performed for

him. She knew that the baby would survive the Nile River in a basket, something treacherous to any other baby, because he was "good."

- כלי יקר: Yocheved had to hide Moshe 24/7 because of the light coming out of him. All other babies would only need to be hidden when the מצרים came around looking for babies. The מצרים were looking for the גאולה (redeemer), another name for light.
- Why could she not hide Moshe any longer than 3 months? Because the מצרים would track when the Jews got married and 9 months later would come check the house. But Moshe was born after 6 months, so she hid him for 3 months, but then she had to remove him from the house (into the Nile river)
- Tar on the outside and cement on the inside - Why? Moshe was such a holy baby, he shouldn't have to smell the tar which smells bad.
- "הולכות על יד היאר" - Why does the פסוק mention that these נהרות were walking by the river? Just say that Batya was bathing in the river and saw the baby. When it says הולכות it's a symbolism to מיתה, death. Proof from הנה אנכי הולך למות. So the פסוק is hinting to us that the נהרות were planning on killing the baby.
- "אמתא" - It doesn't mean Batya sent someone to get the baby, there was a miracle and her arm stretched out and she took the baby. ספסי כחמים adds, the more normal terms for a maidservant are נערה or שפסחה, so Hashem purposely used a word that is connected to "amah, arm." So why didn't it just say יד? Because then you wouldn't have known that her arm stretched.
- "והנה נער" - Moshe sounded like a נער
 - רש"י - To stress that Moshe sounded like a נער, a young man, when he cried.
 - רמב"ם - That's like saying Moshe is a freak baby, a בל מום, it's not normal for a baby to sound like that. And even if רש"י is right, why does the פסוק need to tell us this?
 - רמב"ן - He looked like a נער, he was really good looking and that explains why Batya took him, she had pity because he looked so good
- "מן העברית" - Batya started to nurse Moshe from Egyptian women but Moshe refused. So Miriam went over to Batya and told her she would find a Jewish mother for the baby to eat.
- "משיתוהו" - Batya called the baby משה because she drew/removed him from the river
 - Why was he called Moshe? Because he removed people from bad things.
- "ויגדל משה" - Why does it say these two words in פסוק י' and then again in פסוק י"א? The first time it says ויגדל it's talking about psychological growth, and the second is he grew in importance in the house of פרעה
 - רמב"ן - The second ויגדל is teaching us משה grew in maturity. Only a mature person would stand up to two people fighting.
- "מכה איש עבר" - Who was this man? The husband of שולמית בת דברי. The מצרי sent the husband out of the house and had relations with his wife. When the husband came home he figured out what happened. When the husband saw the מצרי out in the streets, he went and confronted him upon which the מצרי started whipping him.

- שלומית בת us אמור חרש"י? How does Rashi know who this man is? חכמים - שפתי חכמים was mentioned to stress that she was the only Jew in those time who ever had relations with someone she shouldn't have had. So how does חרש"י know it's? Because if it was someone else, then there would've been **two** women who had relations, but there was only one, so it must be the same woman.
- דתן ואבירם "שני אנשים עברים" Who were these two quarrelling Jews?
- When משה tried breaking up the fight, they said "Who made you the prince/judge? Are you going to kill us like you killed that מצרי? Moshe said the name of Hashem and he dropped dead.
 - חכמים - שפתי חכמים How does Rashi know from the פסוק that משה killed him with the name of Hashem? Because the פסוק says אמירה/speech instead of מבקש, the normal word for killing. But how do they know משה killed the מצרי the day before? Because they knew he hit him, but it wasn't a hit hard enough to kill, so he must've been some sort of spiritual person with special powers.
- What was משה scared of? That they would tell פרעה and משה would be killed. Another answer is משה was worried that they didn't even deserve to be taken out.
- כלי יקר - The reason why we ended up in Egypt was because the sin of our mouths (לשן הרע) – Why does the תורה tell us this episode? To stress that דתן ואבירם were the **only** people who ever spoke לשן הרע in Egypt. Furthermore, the reason why we were saved from מצריים was because we **didn't** speak לשן הרע.
- Moshe was brought to the executioner to be killed, but there was a נס and the sword wasn't able to penetrate his neck.
- Why did Moshe have to settle by a well? Why didn't he go to a hotel? Because he knew his ancestors met their wives at a well, and Moshe also wanted to get married.
- Who was this priest that had 7 daughters who came to the well? He used to be the head priest, but one day he separated himself from them and he was excommunicated.
- Yisro asked his daughters why didn't you invite that kind man home for him to eat bread? He was hinting that maybe he would marry one of them. Just like in ברשית by the story of where אשת פוטיפר לכם meant woman, so too over here לכם is referring to marriage
- What does ויאל mean?
 - משה waited in מידן to marry her
 - משה took an אול, an oath, that he would stay with יתרו
- וימת מלך מצרים - Now that the king died, why did they cry out? Shouldn't they have been happy and rejoicing?
 - חרשי - It does not mean the king died, it means he got צרעת and part of his "healing" process was to bathe in the blood of babies, and that's why the Jews were crying, things got even worse than before.
 - חכמים - Then why did the פסוק say "וימת" instead of "צרעת"? Because someone with צרעת is considered to be dead.
 - So why was ישראל בני crying from the "hard work"? According to חרשי, the work didn't change, just now more babies were being killed.
 - דברי דוד - They are crying because more babies were being killed. But when the Egyptians were confused as to why only now they started

crying, the Jews lied and said because of the hard work. If they had said the truth that they were crying because of the killed babies, it would've been offensive to the king.

- Their "שועתם" went up to ה'. What does this mean? Don't think there was suddenly some big תשובה moment and everyone was davening to Hashem. Because of their pain they were crying out. And Hashem looked and he saw their oppression, not that they were praying to ה', and he heard their cries of pain and that's why ה' took us out of Egypt.
- Hashem was hiding his eyes for these hundreds of years and now he decided was the time to reveal himself and he took בני ישראל out of מצרים.