

## OVERVIEW of the Daf

### 1) Explaining the verses in Sefer Divrei Hayamim (cont.)

The Gemara continues to elaborate on the verses in Divrei Hayamim that discuss Kalev and Miriam.

### 2) The exodus story (cont.)

The Gemara resumes its clarification of the verses at the beginning of Sefer Shemos.

Included in this description is a discussion of the events surrounding the birth of Moshe Rabbeinu. ■

## Distinctive INSIGHT

### *When were the laws of halachic divorce in effect?*

עמרם גדול הדור היה כיון שגזר פרעה הרשע כל הבן הילוד היאורה תשליכוהו... עמד וגירש את אשתו

Rambam writes (Hilchos Melachim, Chapter 9, Halacha 1) that in the generation of Amram, the Jews were commanded to keep new laws that previous generations were not obligated to observe. Then, in the generation of Moshe, at Mount Sinai, the rest of the commandments were given to Bnei Yisrael.

The commentators ponder which commandments Rambam refers to when he says that new commandments were given in the time of Amram.

The Maharatz Chayos, in Masseches Sota, cites our Gemara which states that Amram divorced his wife when the Egyptians decreed that all male newborns were to be thrown into the Nile. The rest of the people followed the lead of Amram and divorced their wives. After Amram's daughter Miriam convinced him to take back his wife, he did so, and the rest of the nation again followed his lead and remarried their wives. The Gemara specifically says that the means of divorce was gerushin - halachically binding divorce. The Gemara also uses the term kiddushin - halachic marriage - as the means of betrothal. We see that in the time of Amram the Jews were already commanded in "halachic" marriage and divorce.

In the sefer Avodas David on Masseches Sotah, the author rejects this as a conclusive proof to these mitzvos' having been in effect at that time and suggests that these practices might have been observed voluntarily rather than as mitzvos. He points out that Amram and his generation were not the first to keep the details of kiddushin and gerushin. In support of his claim, he points to Rashi in parashas Vayechi (Bereshis 48:9) where he states that Yosef gave his wife a kesubah and performed erusin - a "halachic" betrothal, although he lived in the generation before Amram. ■

## Gemara GEM

### *The idolatry of Pharaoh*

מלמד שירדה לרחוץ מגולולי אביה

Chazal tell us that when the Torah says that Pharaoh's daughter went down to wash in the Nile, it means that she intended to wash herself of the idolatry of her father's house. Why did she choose this time to remove the influence of idolatry from herself, and why is the idolatry referred to as the idolatry of *her father's house*?

Chasam Sofer explains that perhaps these questions can be answered by analyzing another question. In the beginning of Parashas Shemos it says, "And there arose a new king over Egypt who did not know Yosef. He said to his people, 'Let us deal wisely with them.'" Why does it mention that this new king did not know Yosef? It was known to the Egyptians that the famine ended after only two years only through the blessing that Yaakov gave to Pharaoh that the Nile would rise up for him. As long as the Egyptians were cognizant that the new abundance in their land was a direct result of the family head of Bnei Yisrael, they would not be able to bring themselves to do evil against Bnei Yisrael, especially not to throw their children into the Nile. Knowing this, Pharaoh set himself up as a deity and claimed that the Nile rose through his powers and not because of the blessing of Yaakov, as Yosef had told the Egyptians. Therefore, it was only through convincing the Egyptian people that they had nothing to know of Yosef that Pharaoh could promulgate his evil decrees. This fits in with the explanation of Rabbenu Bachya at the beginning of Parashas Miktetz, that when Pharaoh told his dreams to Yosef he described himself as standing over the Nile.

When the daughter of Pharaoh is described as washing herself from the idolatry of her father, she was washing herself from any belief in her father's claim that he was the source of the prosperity of Egypt, and she recognized that the blessing for the country came through the blessing of Yaakov. Right at that point, she was in the position to contradict her father's decree and to rescue a Jewish child put out to float in a basket on the Nile River, as it seemed unjust to her that a descendant of Yaakov should be killed in that same Nile River which was blessed by Yaakov to bring prosperity to the land of Egypt. ■

This week's Daf Digest is dedicated  
לע"נ מרת רבקה בת ר' שרגא פייטל ע"ה

By her children

Mr. and Mrs. David Friedman

# HALACHAH Highlight

## Lessons from Amram and Yocheved's remarriage

הושיבה באפריון ואהרן ומרים מרקדין לפנייה

*He seated her in an apiryon and Aharon and Miriam danced before her*

Many commentators wonder why the beracha made on kiddushin seems to be out of order. The beracha describes the process as being: המקדש עמו ישראל על ידי חופה וקידושין – Who sanctifies his nation Israel through chupah and kiddushin. The normal order of a wedding is first the kiddushin and then the chuppah and yet the beracha reverses the order. Rav Chaim Soloveichik<sup>1</sup> is cited as explaining that the order was formulated based on the historical chronology of these practices. Our Gemara indicates that when Amram remarried Yocheved a chupah was part of that ceremony and Rambam<sup>2</sup> mentions that the mitzvah of kiddushin was given together with the rest of the Torah on Har Sinai. Thus since the chuppah ceremony preceded the mitzvah of kiddushin by at least eighty years it was put into the beracha first. According to this explanation Rav Soloveichik explains another difficult comment of Rambam<sup>3</sup> who writes that Amram was commanded to observe mitzvos while in Egypt. Rav Soloveichik suggests that Rambam was referring to the mitzvah of chuppah.

Another halachic issue related to Amram's remarriage of Yocheved is that the Gemara in Moed Katan (8b) indicates that there is not an elevated degree of happiness when a couple remarries and yet our Gemara describes the remarriage between Amram and Yocheved as a time of great joy. Tosafos Yeshanim<sup>4</sup>

# REVIEW and Remember

1. What were Pharaoh's three decrees?
2. How did the Egyptians find the hidden Jewish babies?
3. How do we know that Pharaoh's daughter saw the Divine presence with Moshe?
4. What are the two possible days that Moshe was placed into the river?

asserts that the reason the remarriage was celebrated with such great joy was that Amram wanted to publicize the fact that it was now permitted for couples to remarry. Ramban<sup>5</sup> writes that the joy for this remarriage was that it would lead to the redemption of the Jewish People. Even though Aharon was only a young child at this point, nevertheless, Hashem instilled in his heart great joy for this event. Maharsha<sup>6</sup> adds that although Yocheved was three months pregnant at this point and the remarriage would not bring the savior of Bnai Yisroel, nonetheless there was joy in that the savior would not be born to his mother while she was divorced. ■

1. מובא דבריו ילקוט ביאורים שבמתיבתא בסוגיין
2. רמב"ם פ"א מהל' אישות ה"א
3. רמב"ם פ"ט מהל' מלכים ה"א
4. תוס' ישנים ב"ב קכ
5. רמב"ן שמות ב: א
6. מהרש"א בסוגיין ■

# STORIES Off the Daf

## The Moshe Rabbeinu in Every Jewish Child

פה שעתיד לדבר עם השכינה יינק דבר טמא

On today's daf we find that the infant Moshe refused to nurse from a non-Jewish woman because he was destined to speak with the Shechinah. The Shulchan Aruch paskens that one may not give his child to a non-Jewish wet nurse, and the Gra cites the description of the Midrash of Moshe's experience as the source for this halacha.

Rav Yaakov Kaminitzsky, zt"l, explained that we see from here that we must treat every child like Moshe Rabbeinu since every child has the potential to reach the highest places however modest the spiritual level of his parents.

When new immigrants arrived from out of Israel, a certain yeshiva bochur was asked to organize a group of students to meet with them and encourage them to come close to yiddishkeit. This bochur didn't know whether he ought to do this or not. On the one hand, this would definitely disturb the bochurim's learning. On the other hand, perhaps it is worthwhile for them to work to bring back these immigrants despite what they will lose from learning.

He knew that the Chazon Ish, zt"l, had ruled that the bochurim should disturb their learning to try and save the Yemenite children, but he figured that that case may be different since there it was religious children forcibly separated from their parents and brainwashed against their ancient heritage. In the case of unaffiliated immigrants perhaps he would rule

differently?

The bochur decided to ask the Chazon Ish himself. After being appraised of the situation, the Chazon Ish ruled, "We look at every yeshiva bochur as a potential gadol hador. It is very hard to pinpoint exactly whose learning will be blessed and enable them to take on the mantle of tomorrow's gadol. Sending boys out holds a danger that the boy who could rise to greatness will start getting more enjoyment from his educating other Jews than from his own learning and leave the beis medrash.

The Chazon Ish concluded, "Of course, for some bochurim, it is best if they do kiruv. Experience shows that they find their way. Any bochur who went, I don't say must return. But I tell a bochur who asks, not to go!" ■