



## OVERVIEW of the Daf

### 1) Avshalom (cont.)

Another exposition related to the word עמק is recorded.

The Gemara concludes its discussion of Avshalom.

### 2) Measure for Measure for mitzvos

It is noted that Miriam received more than measure for measure for her mitzvah.

Rava explains that concerning mitzvos one receives a measure that is greater than the measure of the mitzvah he performed.

### 3) Miriam

The Gemara elaborates on Miriam's mitzvah of waiting to see what would happen to Moshe.

### 4) The exodus story

The Gemara elaborates on the verses at the beginning of Sefer Shemos.

R' Avira asserts that it was the merit of the righteous women that the Jewish People were redeemed.

A detailed description of the righteous acts of the women is recorded.

The Gemara resumes elaborating on the verses at the beginning of Sefer Shemos.

### 5) Explaining the pesukim in Sefer Divrei Hayamim

The Gemara begins to explain verses in Divrei Hayamim that are relevant to Kalev and Miriam. ■

## REVIEW and Remember

1. Why did Pharaoh decide to kill the Jewish children in water?  
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2. Who were Pharaoh's three advisors?  
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3. What were the righteous acts of the women that brought redemption?  
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4. How were the midwives to know whether the baby was a male or female?  
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## Distinctive INSIGHT

### *Building cities that crumble*

ולמה נקרא שמה רעמסס? שראשון ראשון מתרוסס... ולמה נקרא שמה פיתום? שראשון ראשון פי תהום בולעו

The Gemara explains that the very names of the cities of Pisom and Raamses (Shemos 1:11) are indicative of their lack of structural integrity. "Raamses" means "Rishon Rishon Misroseis," - "as each building was erected, one side would sink and fall," while "Pisom" means "Pi Sehom Bo'alo" - "the opening of the depths of the earth would swallow it (that which was being built)." Accordingly, as the Jewish slaves would toil and build, the structures would immediately collapse, requiring Bnei Yisrael to have to go back and rebuild. It may therefore seem strange, for if Pharaoh was forcing Bnei Yisrael to be occupied with slave labor, why didn't he have them build these cities on prime property? Why did he instead give them lands which were of very poor quality for development?

Rav Avraham Pam, zt"l, explains that in every task which a human being performs, no matter how degrading and lowly the work may be, there is a fundamental degree of satisfaction which is achieved - that a task is being performed and that someone or something will eventually benefit from his labor. There is a story told of an imprisoned man whose duty it was to push a heavy stone wheel around all day long. Not knowing the purpose of such a task, the man asked his superiors to tell him the benefit of his work. He was told that his was the energy pushing a mill on the other side of the prison wall which was crushing wheat and barley. With the knowledge that his toil would benefit so many people, the man continued in his labor for many years, encouraging himself by thinking of the young children eating bread baked as a result of his hard work. After many years, the man was freed, and he went to see the product of his labor, only to discover that there was, in fact, no mill, and no wheat and no barley. All of his years of hard labor were of no value to anyone! He became bitterly enraged and demoralized to the point of losing his mind.

This was Pharaoh's goal in the crushing labor of Bnei Yisrael. He wanted them to work for him, but not to feel any bit of satisfaction that their work was of any benefit. He simply wanted to torture them. On the other hand, the Or HaChaim explains that when the Torah says that "G-d was good to the midwives, and the people increased," the

## HALACHAH Highlight

### Filling in a kesubah for a woman who was adopted

אמר רבא חורגו דקנו הוה

Rava said that Kalev was the stepson of Kenaz.

The Gemara's conclusion is that Kalev was the son of Chetzron and the stepson of Kenaz. Support for this is the fact that the pasuk in Sefer Yehoshua (14:6) refers to Kalev as "The Kanizi" rather than the son of Kenaz to hint to the fact that although he was raised in Kenaz's home, nevertheless he was not his son. Teshuvos Halachos Ketanos<sup>1</sup> suggests that if Kalev was identified as "Kalev the son of Kenaz" in a get it may be acceptable even though Rosh disqualifies a get that was written identifying a person by their grandfather. The reason to draw a distinction is that identifying someone by their grandfather involves skipping a generation whereas identifying someone by a step-parent does not and it may very well be a clear method of identifying someone who has a step-parent.

Teshuvos Minchas Yitzchok<sup>2</sup> was asked how to refer, in a kesubah, to a girl who was adopted. This girl had never been told that she was adopted and there was con-

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good that Hashem did for the midwives was the very fact that they would feel satisfaction in that they were enabling every Jewish child to live. Their reward was their actions themselves - saving the Jewish people. ■

cern that if she was told the truth at this point it would cause her to have a breakdown. Minchas Yitzchok responded that although under normal circumstances a girl who was adopted should not be identified by her adopted father's name, nonetheless, in this case where there is a concern for the well-being of the girl, it is acceptable if it is written in a way that will indicate that she is not truly the daughter of her "father." The wording he suggests is that she should be called "Sarah who is called Sarah the daughter of Avrohom." He then proceeds to explain our Gemara in light of his explanation. Since Kenaz raised Kalev as his son it would be acceptable to refer to Kalev as his son but in order to avoid possible confusion and potential prohibitions, e.g. thinking that Kalev and Osniel were brothers who shared a father and thus could do yibum to the other's wife the verse calls him Kanizi to hint to the reader that Kenaz was not his biological father. ■

1. שו"ת הלכות קטנות ח"א סי' ק"ו

2. שו"ת מנחת יצחק ח"ו סי' קנ"א ■

## STORIES Off the Daf

"He doesn't bring it, but they come..."

הוא אינו מביא אבל הן באין

Once, a Jew moved to a new city to begin fresh. When he arrived, however, he found that a certain group of people were not serious about the important things in life, and he was afraid that he would be influenced by their thinking and their ways. After some thought on the matter, the man decided to make a vow not to join any gatherings of this particular group.

He observed his vow for an extended time but eventually a friend invited him to a festive meal. Unfortunately, the group of people he had meant to

avoid also attended. He wondered if he was permitted to stay. Perhaps the prohibition was only regarding their usual gathering place? On the other hand, the objective of his vow was to stay away from them. So maybe this chance meeting was included?

Although he made an excuse and left, the man wondered if he would have to do the same the next time the situation arose. He asked Rav Shmuel Dovid Hakohein, the dayan of Chust, ז"ל, but the great Rav had no conclusive proof what the law is in this particular case.

When this question reached the Maharsham, ז"ל, he ruled that the man was definitely permitted to stay at any such meal.

The Maharsham responded, "My

proof is from Sotah 11. There, we find that the Egyptians wished to 'deal wisely' with the future savior of the Jewish people. They knew that Hashem punishes measure for measure, so they finally decided to throw all baby boys into the water since Hashem swore not to bring another flood upon the world. One of the Gemara's explanations of their mistake is that although Hashem will not bring a catastrophic flood which will kill off most of the males of an entire nation, He can cause them to fall into the water. And this is what actually occurred to the Egyptians.

"This Gemara is very relevant to our case," concluded the Maharsham. "Although he vowed not to go to them, he need not leave if they come to him." ■