

קהל בני ישראל  
זבארום זאלאזיץ

**K'HAL B'NEI YISRAEL**

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**Ohr Pinchas Parsha Sheet**

*in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.*

**Shmos**

**Commentaries**

*Have a great and joyous Shabbos!*

## PARSHA COMMENTARIES

### Shmos

1. Ramban, in his preface to the book of Shemos, explains that Bereishis is the book of the creation of the world at large and of every specific creature. Also, it includes all that happened to the Ancestors, which, in a way, is the creation of their descendants because all that occurred with them would occur to future generations in some minute way. Shemos specifically records the first exile, which was decreed in Bereishis Ch.15 v.13, then its redemption. For this reason, the Torah begins Shemos with repeating the names and numbers of the Jewish Children (although they were mentioned in Bereishis Ch. 46), as their descending to Egypt was the beginning of this exile.
2. Ramban says the exile did not end with the exodus from Egypt because they wandered through the desert for years. The end of their exile was when they arrived at Mt. Sinai and made the Tabernacle and the Presence of the Shechinah rested among them, which is described at length at the end of this book Shemos.
3. Ch.1 v.1 "And these are the names..." Baal HaTurim explains the reason for 'And' at the beginning of a new book: Joseph commanded the Jewish People not to change their names, "even though the Egyptians changed mine." Therefore, since the end of Bereishis speaks about Joseph, this book begins with their Hebrew names that were not changed as a result of Joseph's commandment.
4. Ohr HaChaim explains 'And' (see #3) to mean a continuation of Bereishis because the Holy Tribes were righteous just like their forefathers. However, their children were on a lesser level.
5. Ohr HaChaim also points out that when Esau was notified that Abraham's descendents would be compelled to go into exile, he escaped and refused to be part of it—not so with the Children of Israel. They went to Egypt knowing they would have to experience exile; regardless, they took upon themselves Hashem's decree.
6. Ch.1 v.8 "New king...did not know Joseph," Targum Yonatan ben Uziel says Joseph implemented many laws to help the Children of Israel be able to live as Jews. The new king didn't recognize these laws.
7. Ch.1 v.9 "They are numerous and stronger than us." Ohr HaChaim explains the Egyptians were saying, "These people are different than all nations because [a] they don't get intermingled

among other nations and [b)] one Jew is willing to give his life for his brother Jew. These qualities are a danger to our country in the case of war."

8. Ch.1 v.6-8 "Joseph died and his brothers and the whole generations. And the Children of Israel were fruitful...A new king..."  
Ohr HaChaim explains how they were degraded to the level of slaves:
  - a) While Joseph was alive, they were considered on an even higher level than the Egyptians;
  - b) When the brothers died, they lost this status and were considered an embarrassment, but they didn't enslave them yet;
  - c) When the whole generation died, they began to enslave them out of jealousy because there were so many Jews around everywhere in the Land of Egypt.
9. Ch.1 v.10 "If a war will occur...may join our enemies..." Sforno explains the Egyptians' rationale: Since the Jewish Children are different; because they are circumcised, speak a different language, and think differently; they don't even eat with us. This proves they are really our enemy and it will all come out when our enemies wage war. So, the Egyptians decreed taxes to afflict them, hoping it would drive them to leave on their own.
10. Ch.1 v.10 "They will ascend from [this] land." Rashbam says they will ascend the Land of their forefathers and we can't kill them out because the world will consider us a civilization that kills its own citizens.
11. Ch.1 v.16 "If it is a son, kill him and if it is a daughter, let her live."  
Ohr HaChaim asks why the daughters should be allowed to live?  
Ohr HaChaim answers that Pharaoh did not want to kill out the Jewish Nation; he wanted them to stay in Egypt and assimilate through marriages between Egyptian men and Jewish women. This way, they would never leave Egypt and the Jewish Nation would be intermingled with Egyptian impurity and cease to exist.
12. Ch.1 v.19 "Jewish women are unlike the Egyptian." Targum Yonatan ben Uziel says the midwives told Pharaoh, "they [Jewish women] are faster and smarter, and so before we come, they raise their eyes in prayer and beg mercy from their heavenly Father and the children are born quickly and in peace."
13. Ch.1 v.20 "And Hashem did good..." What good did he do? Rashi says the priesthood and Levites came from Yocheved and the

Kingship from Miriam. Daas Z'keinim argues and says they answered Pharaoh the, "Jewish women are midwives." He suspected them to be liars. Therefore, Hashem made the Jewish Children, "increase and become very strong," (as recorded at the end of this verse) and this way, Pharaoh was convinced they were not lying. How could so few midwives care for so many babies?

14. Ch.2 V.1 "And a man went..." See Rashi.  
Amram remarried Yocheved as a result of Miriam's prophecy. Rambam says both Miriam and Aharon danced at their parents' second wedding out of joy at knowing Hashem was going to redeem their People through this union. Though Aharon was young, either Hashem put joy in his heart or his older sister coached him so.
15. Ch.2 v.2 "She say that he was good." Rashi says the house filled with light. Midrash [Ch.1 v.20 Rashbam] says he was born circumcised. Ohr HaChaim says since Adam was created he had not sinned yet as a result he did not have the impurity of having to be circumcised. Therefore 'good' was this connotation.
16. Ch.2 v.6 "She opened it and saw him..." Rashi quotes the Sages that she saw the Shechinah. Ohr HaChaim asks, how in the world Batya knew it was the Shechinah? He answers that when she touched the baby, her leprosy disappeared, so she realized this was a G-dly child.
17. Ch.2 v.6 He cried like an older child [Rashi]. Kli Yakar explains the reason for this miracle: She felt the pain of the child just like the Shechinah feels our pain and the verse says, "When they [the Jewish Children] are in pain, He feels the pain."
18. Kli Yakar quotes other commentaries that Batya heard the voice of an older child so she should think he was put in the water before Pharaoh's decree; this way, she would not fear to save him.
19. Ch.20 v.10 "And she called his name Moshe...and she said..."  
Daas Z'keinim asks, how Batya knew Hebrew? HE answers that either she named him the Egyptian equivalent of "Moshe" or she taught herself Hebrew after the Jews came to Egypt.
20. Ohr HaChaim says the name Moshe has in it such secrets that Batya couldn't have possibly understood, unlike the Matriarchs, who understood the names of the tribes.