

**Parshat Shemot**  
**Esther Wein**  
**12 January 2023**  
**19 Tevet 5783**

### Dedications

**Chana Gold** - in honor of her son's birthday Yehoshua David ben Chana

**Michelle Galen** - on the yahrtzeit of her mother Rivka Devorah bat Yakov

**Dora Gluck** - on the yahrtzeit of her father Avraham Chaim ben Simcha

**Rivkie Jungreis** - on the yahrtzeit of her father Aharon ben Avraham

**Aliza Leichtung** - for a refuah shelaima for Esther Malka bat Shaindel Rochel

**Ruchie Fried** - in honor of her birthday. Birthdays are affirmations that the world wouldn't exist without the life of the person who is born and I'm here to say that my life is so much more fabulous with my dear friend Ruchie in it. Happy birthday dear Ruchie in the best of health.

### Batya Bucks The System

#### Shemot 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרָה:

The various labors that they made them perform. Ruthlessly\* **the various labors that they made them perform. Ruthlessly** Brought up from the end of the verse for clarity. they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.

#### Bereishis 11:1-4

וַיְהִי כָל־הָאָרֶץ שְׂפָה אַחַת וּדְבָרִים אַחָדִים:

Everyone on earth had the same language and the same words.

וַיְהִי בְּנוֹסְעִם מִקֶּדֶם וַיִּמְצְאוּ בְּקִעָה בְּאֶרֶץ שִׁנְעָר וַיָּשְׁבוּ שָׁם:

And as they migrated from the east, they came upon a valley in the land of Shinar and settled there.

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָה וְתֵהִי לָהֶם הַלְבְּנָה לְאֶבֶן וְהַחֹמֶר הִיָּה לָהֶם לְחֹמֶר:

They said to one another, "Come, let us make bricks and burn them hard."—Brick served them as stone, and bitumen served them as mortar.—

וַיֹּאמְרוּ הִבֵּה | נִבְנֶה־לָנוּ עֵיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָנוּ שֵׁם פֶּן־נִפְּוֹץ עַל־פְּנֵי כָל־הָאָרֶץ:

And they said, "Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world."

### **Shemot 2:4-6**

וַתֵּרֶד בַּת־פַּרְעֹה לָרְחוֹץ עַל־הַיָּאֵר וַנְּעַרְתִּיהָ הַלְכַת עַל־יַד הַיָּאֵר וַתֵּרָא אֶת־הַתְּבֵרָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהּ וַתִּקְחָהּ:

The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it.

וַתִּפְתַּח וַתֵּרְאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נֹעַר בֹּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעִבְרִים זֶה:

When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."

### **Mishlei 31:15**

וַתִּקָּם | בְּעוֹד לַיְלָה וַתִּתֵּן טָרֶף לְבֵיתָהּ | וְחָק לְנַעֲרֹתֶיהָ:

She rises while it is still night,

And supplies provisions for her household,

The daily fare of her maids.

### **Medrash Mishlei 31:5**

"וַתִּקָּם בְּעוֹד לַיְלָה" - זו בתיה בת פרעה, גויה היתה ונעשית יהודיה, והזכירו שמה בין הכשרות, בשביל שעסקה במשה, לפיכך זכתה ונכנסה בחייה לגן עדן.

"She rises while it is still night" - this is Batya, the daughter of Pharaoh. She was a gentile and became a Jewess and they mentioned her name among the proper [women], since she took care of Moshe. Therefore she merited and entered the Garden of Eden in her lifetime.

### **Sotah 12b**

A parallel passage depicts the princess's rejection of idolatry as a rejection of death

וַתֵּרֶד בַּת־פַּרְעֹה לָרְחוֹץ עַל הַיָּאֵר אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שְׁמַעוֹן בֶּן יוֹחִי מְלַמֵּד שֶׁיֵּרְדָה לָרְחוֹץ מִגְלוּלֵי [בֵּית] אָבִיהָ וְכֵן הוּא אוֹמֵר אִם רָחַץ ה' אֶת צוֹאת בְּנוֹת צִיּוֹן וְגו' וְנַעֲרֹתֶיהָ הוֹלְכוֹת וְגו'

“And the daughter of Pharaoh came down to bathe [*lirhotz*] in the river” (Exodus 2:5). Rabbi Yoḥanan says in the name of Rabbi Shimon ben Yoḥai: “This teaches that she came down to the river to cleanse herself from her father’s idols [as she was immersing herself as part of the conversion process]. And similarly it states: “When the Lord shall have washed [*rahotz*] away the filth of the daughters of Zion, (Isaiah 4:4). “And her maidens walked along [*holekhot*]” (Exodus 2:5).

אמר רבי יוחנן אין הליכה זו אלא לשון מיתה וכן הוא אומר הנה אנכי הולך למות

Rabbi Yoḥanan says: This walking is nothing other than the terminology of going toward death, and similarly it states: “Behold, I am going [*holekh*] to die” (Genesis 25:32).