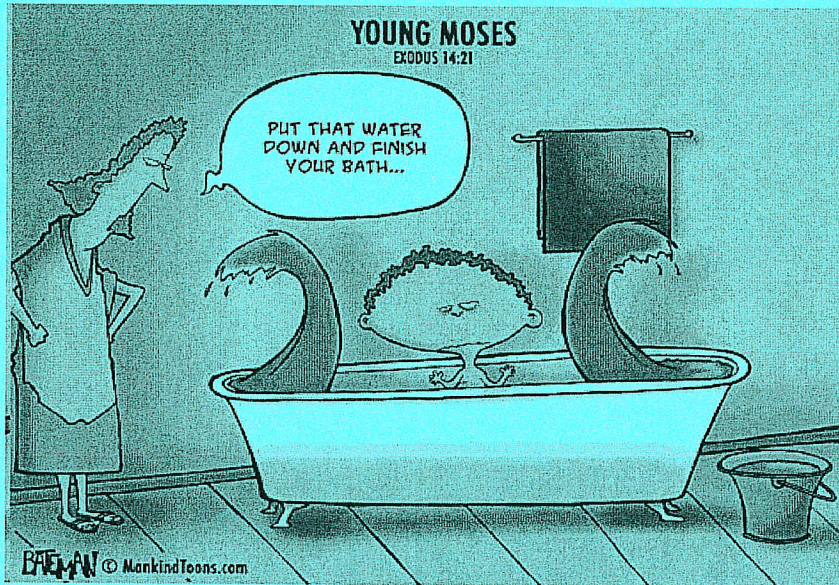


Torah In Motion Thursday Night Parasaha Shiur
with Rabbi Benjamin J. Samuels, PhD
Congregation Shaarei Tefillah, Newton, MA

Moshe: The Early Years
Leadership and Its Development



וַיִּגְדַּל הַיֶּלֶד וַתְּבֹאֶהוּ לְבֵת-פַּרְעֹה וַיְהִי-לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי
מִן-הַמַּיִם מָשִׁיתֶהוּ: וַיְהִי | בְּיָמַיִם הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו וַיֵּרָא
בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרִי מַכֶּה אִישׁ-עִבְרִי מֵאֶחָיו:

And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water. And it came to pass in those days, **when Moses was grown**, that he went out to his brothers, and looked on their burdens; and he spied an Egyptian beating a Hebrew, one of his brothers.

Exodus 2:10-11

Ronald A. Heifetz, *Leadership Without Easy Answers*, (Harvard University Press: 1994) 16-27



Hidden Values in Theories of Leadership

Perhaps the first theory of leadership—and the one that continues to be entrenched in American culture—emerged from the nineteenth-century notion that history is the story of great men and their impact on society. (Women were not even considered candidates for greatness.) Thomas Carlyle crystallized this view in his 1841 volume *On Heroes, Hero-Worship, and the Heroic in History*. Although various scientific studies discount the idea, this *trait approach* continues to set the terms of popular debate.¹¹ Indeed, it saw a revival during the 1980s.¹² Based on this view, trait theorists since Carlyle have examined the personality characteristics of “great men,” positing that the rise to power is rooted in a “heroic” set of personal talents, skills, or physical characteristics. As Sidney Hook described in *The Hero in History* (1943), some men are eventful, while others are event-making.¹³

In reaction to the great-man theory of history, *situationalists* argued that history is much more than the effects of these men on their time. Indeed, social theorists like Herbert Spencer (1884) suggested that the times produce the person and not the other way around. In a sense, situationalists were not interested in leadership per se. “Historymakers” were interesting because they stood at the vortex of powerful political and social forces, which themselves were of interest. Thus, the more or less contemporaneous emergence of the United

States’ first great leaders—Jefferson, Washington, Adams, Madison, Hamilton, Monroe, Benjamin Franklin—is attributed not to a demographic fluke but to the extraordinary times in which these men lived. Instead of asserting that all of them shared a common set of traits, situationalists suggest that the times called forth an assortment of men with various talents and leadership styles. Indeed, many of them performed marvelously in some jobs but quite poorly in others.¹⁴ Thus, “What an individual actually *does* when acting as a leader is in large part dependent upon characteristics of the situation in which he functions.”¹⁵

Beginning in the 1950s, theorists began (not surprisingly) to synthesize the trait approach with the situationalist view. Empirical studies had begun to show that no single constellation of traits was associated with leadership. Although this finding did not negate the idea that individuals “make” history, it did suggest that different situations demand different personalities and call for different behaviors. Primary among these synthetic approaches is *contingency theory*, which posits that the appropriate style of leadership is contingent on the requirements of the particular situation. For example, some situations require controlling or autocratic behavior and others participative or democratic behavior.¹⁶



Toward a Prescriptive Concept of Leadership

How might we go about defining the term leadership in a way that employs our current knowledge, and the values associated with it? Leadership, which has long been linked to the exercise of authority or influence, usually suggests playing a prominent and coordinating role in an organization or society. To capture these uses of the term in a definition, we can use the word “mobilize,” which connotes motivating, organizing, orienting, and focusing attention.

Rather than define leadership either as a position of authority in a social structure or as a personal set of characteristics, we may find it a great deal more useful to define leadership as an *activity*.¹⁷ This allows for leadership from multiple positions in a social structure. A President and a clerk can both lead. It also allows for the use of a variety of abilities depending on the demands of the culture and situation. Personal abilities are resources for leadership applied differently in different contexts. As we know, at times they are not applied at all. Many people never exercise leadership, even though they have the personal qualities we might commonly associate with it.¹⁸ By unhinging leadership from personality traits, we permit observations of the many different ways in which people exercise plenty of leadership everyday without “being leaders.”

The common personalistic orientation to the term leadership, with its assumption that “leaders are born and not made,” is quite dangerous. It fosters both self-delusion and irresponsibility. For those who consider themselves “born leaders,” free of an orienting philosophy and strategy of leadership, their grandiosity is a set-up for a rude awakening and for blindly doing damage. Minimally, they can waste the time and effort of a community on projects that go, if not over a cliff, then at least in circles.¹⁹ Conversely, those who consider themselves “not leaders” escape responsibility for taking action, or for learning how to take action, when they see the need. In the face of critical problems, they say, “I’m not a leader, what can I do?”²⁰

So, we ought to focus on leadership as an activity—the activity of a citizen from any walk of life mobilizing people to do something. But what is the socially useful something? What mode of leadership is likely to generate socially useful outcomes? Several approaches to these questions might work. We could imagine that a leader is more likely to produce socially useful outcomes by setting goals that meet the needs of both the leader and followers.²¹ This has the benefit of distinguishing leadership from merely “getting people to do what you want them to do.” Leadership is more than influence.

שמות א':ח' - כ"ב

EXODUS 1:8-22

וַיָּקָם מֶלֶךְ-חָדָשׁ עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדָע אֶת-יוֹסֵף: וַיֹּאמֶר אֶל-עַמּוֹ
 יְהוָה עִם בְּנֵי יִשְׂרָאֵל רַב וְעָצוֹם מִמֶּנּוּ: הִבֵּה נָתַחֲכֶמָּה לוֹ פֶּן-יִרְבֶּה וְהָיָה
 כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסַף גַּם-הוּא עַל-שְׂנָאֵינוּ וְנִלְחַם-בָּנוּ וְעָלָה מִן-
 יַד הָאָרֶץ: וַיִּשְׁמְעוּ עָלָיו שְׂרֵי מִסִּים לַמֶּעַן עֲזֹתוֹ בְּסִבְלָתָם וַיְכֹן עָרֵי מִסְכְּנוֹת
 יֵב לַפְרֵעָה אֶת-פָּתָם וְאֶת-רַעֲמֶסֶס: וְכַאֲשֶׁר יַעֲזֹז אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ
 וַיִּקְצֹצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל: וַיַּעֲבִדוּ מִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בַּפָּרָד: וַיִּמְרְרוּ
 אֶת-חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבָּיִם וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֶת כָּל-
 טו עֲבֹדָתָם אֲשֶׁר-עָבְדוּ כֵהֶם בַּפָּרָד: וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילֵדֹת הָעִבְרִיֹת
 טו אֲשֶׁר שֵׁם הָאֶחָד שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה: וַיֹּאמֶר בְּיֶלְדָּכֶן אֶת-הָעִבְרִיֹת
 י וַיִּרְאִיתָן עַל-הָאֲבָנִים אִם-בֶּן הוּא וְהַמֶּתָן אֹתוֹ וְאִם-בַּת הוּא וְחִיָּה: וַתִּירָאן
 הַמִּילֵדֹת אֶת-הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם וְתַחֲמִין.
 יי אֶת-הַמִּילֵדֹת: וַיִּקְרָא מֶלֶךְ-מִצְרַיִם לְמִילֵדֹת וַיֹּאמֶר לָהֶן מִדּוּעַ עֲשִׂיתָן
 יי הַדָּבָר הַזֶּה וְתַחֲמִין, אֶת-הַיִּלָּדִים: וַתֹּאמְרֶן, הַמִּילֵדֹת אֶל-פְּרֵעָה כִּי לֹא
 כּוֹשִׁים הַמִּצְרַיִם הָעִבְרִיֹת כִּי-חַיּוֹת הָיָה בְּטֶרֶם תָּבוֹא אֱלֹהֵן הַמִּילֵדֹת וְהָלְדוּ:
 כג וַיִּשָּׁב אֱלֹהִים לְמִילֵדֹת וַיִּרְבֶּה הָעָם וַיַּעֲצֻמוּ מְאֹד: וַיְהִי כִי-יִרְאֻ הַמִּילֵדֹת
 כב אֶת-הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים: וַיָּצֻו פְּרֵעָה לְכָל-עַמּוֹ לֵאמֹר כָּל-הַבֶּן
 הַיֵּלֹד הַיָּאֲרָה תְּשַׁלְּכֵהוּ וְכָל-הַבַּת תַּחֲמִין:

⁸A new king arose over Egypt who did not know Joseph. ⁹And he said to his people, "Look, the Israelite people are much too numerous for us. ¹⁰Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground."^a ¹¹So they set taskmasters over them to oppress them with forced labor; and they built garrison cities^b for Pharaoh: Pithom and Raamses. ¹²But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites. ¹³The Egyptians ruthlessly imposed upon the Israelites ¹⁴the various labors that they made them perform. Ruthlessly^c they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field. ¹⁵The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, ¹⁶saying, "When you deliver the Hebrew women, look at the birthstool:^d if it is a boy, kill him; if it is a girl, let her live." ¹⁷The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. ¹⁸So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" ¹⁹The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth." ²⁰And God dealt well with the midwives; and the people multiplied and increased greatly. ²¹And because the midwives feared God, He established households^e for them. ²²Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."

2 A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would befall him.

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. 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." Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

Some time after that, when Moses had grown up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian beating a Hebrew, one of his kinsmen. He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?" He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known! When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well.

Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock." He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. She bore a son whom he named Gershom, for he said, "I have been a stranger in a foreign land."

A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. God heard their moaning, and God remembered His covenant with Abraham and Isaac and Jacob. God looked upon the Israelites, and God took notice of them.

ב וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת-בַּת-לֵוִי; וַתַּהַר הָאִשָּׁה וַתֵּלֶד בֶּן וַתְּרֹא אוֹתוֹ
 ג כִּי-טוֹב הוּא וַתַּצְפְּנוּהוּ שְׁלֹשָׁה יָרֵחִים: וְלֹא-יִכְלָה עוֹד הַצִּיּוֹנוֹ וַתִּקְחֶהּ-לָוִי
 ד תִּבְתּוּ גָמָא וַתַּחֲמֶרָה בַּחֲמֶר וּבִזְמָת וַתִּשֶׂם בָּהּ אֶת-הַלֵּל וַתִּשֶׂם בְּסוּף עַל-
 ה שִׁפְתֵי הַיָּאָר: וַתַּסְבֵּב אֶחָיו מִרְחָק לְדַעְתָּהּ מִה-יַעֲשֶׂה לוֹ: וַתֵּרֶד בַּת-פַּרְעֹה
 וַתֵּרֶץ עַל-הַיָּאָר וַתַּעֲרִיחַ וְלָלַחַת עַל-יַד הַיָּאָר וַתֵּרֶא אֶת-הַתִּבְיָה בְּתוֹךְ
 ו הַסּוּף וַתִּשְׁלַח אֶת-אֲמָתָהּ וַתִּקְחֶהּ: וַתִּפְתַּח וַתֵּרֹא אוֹתוֹ אֶת-הַלֵּל וְהַנֶּגֶז
 ז בִּכְהָ וַתַּחֲמֵל עָלָיו וַתֹּאמֶר מִלְכִּי הָעֶבְרִים הוּא: וַתֹּאמֶר אֶחָיו אֶל-בַּת-
 ח פַּרְעֹה הַאֲלֹהִי וַקְרָאתִי לוֹ אִשָּׁה מִיִּלְכָת מִן הָעֶבְרִית וַתֵּינֵן לוֹ אֶת-הַלֵּל:
 ט וַתֹּאמֶר-לָהּ בַת-פַּרְעֹה לָכִי וְהַלֵּל הַעֲלֵמָה וַתִּקְרָא אֶת-אִם הַלֵּל: וַתֹּאמֶר
 י לָהּ בַת-פַּרְעֹה הַלִּיכִי אֶת-הַלֵּל הַזֶּה וְהִנֵּה אוֹתוֹ לִי וְאֵין אֲתוֹן אֶת-שִׂכְרֹךְ
 יא וַתִּשָּׂח הָאִשָּׁה הַלֵּל וַתִּקְרָאוּ: וַיַּגִּד הַלֵּל וַתִּבְאֵהוּ לְבַת-פַּרְעֹה וַהֲיִי-לָהּ
 יב לְבִן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן-הַמַּיִם מָשִׁיתִיו: וַהֲיִי בְיָמַי הַזֶּה
 יג וַיַּגִּד מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו בְּרָא בְּסִבְלָתָם בְּרָא אִישׁ מִצְרִי מִכָּה אִישׁ-
 יד עִבְרִי מֵאֲחָיו: וַיִּסֹּן כֹּה וְכֹה בְרָא כִּי אֵין אִישׁ כּוֹף אֶת-הַמִּצְרִי וַתִּסְמְנוּהוּ
 טו בְּחוּל: וַיֵּצֵא בָּיִים הַשֵּׁנִי וְהַנֶּגֶז שְׁנֵי-אֲנָשִׁים עֶבְרִים וַיִּצְוּ וַיֹּאמֶר לָרֶשַׁע לָמָּה
 טז תִּכָּה רַעְיוֹ: וַיֹּאמֶר מִי שָׁמָּה לֹאִישׁ שֶׁר וַשֶּׁפֶס עָלַי הִלְהִינִי אֲתָה אָמַר
 טז כַּאֲשֶׁר הִרְגֹת אֶת-הַמִּצְרִי וַיִּבְרָא מֹשֶׁה וַיֹּאמֶר אָכֵן נִדְּעָה הַדָּבָר: וַיִּשְׁמַע פַּרְעֹה
 טז אֶת-הַדָּבָר הַזֶּה וַיִּבְקֹשׁ לְהַרְגוֹ אֶת-מֹשֶׁה וַיִּכְרַח מֹשֶׁה מִפָּנֵי פַרְעֹה וַיֵּשֶׁב
 טז בְּאֶרֶץ-מִדְיָן וַיֵּשֶׁב עַל-הַבְּעָר: וְלֹכְתוֹן מִדְיָן שָׁבַע בָּנוֹת וַתִּבְאֵנָה וַתִּדְּלֶנָּה
 יז וַתִּמְלֹאנָה אֶת-הַתְּרֵסִים לַהֲשָׁקוֹת צֹאן אֲבִיהֶן: כִּלְאוּ הָרָעִים וַיִּגְרְשׁוּם וַיִּקְסֻם
 יז מֹשֶׁה וַיִּשְׁעֹן בַּשָּׂק אֶת-צֹאנָם: וַתִּבְאֵנָה אֶל-רְעוּאֵל אֲבִיהֶן וַיֹּאמֶר מִדְיָן
 יז מִהֲרַתְּמוּ בָּא הַיּוֹם: וַתֹּאמְרֹן אִישׁ מִצְרִי הִצִּילָנוּ מִיַּד הָרָעִים וְגַם-דָּלָה דָּלָה
 יז לָנוּ בַּשָּׂק אֶת-הַצֹּאן: וַיֹּאמֶר אֶל-בָּנוֹתָיו וַאֲנִי לָמָּה זֶה עוֹבְדֶתֶן אֶת-הָאִישׁ
 יז כִּי קִרְאָנוּ לוֹ וְלֹאכַל לָחֶם: וַיֹּאֲלֵ מֹשֶׁה לְשִׁבְתָּ אֶת-הָאִישׁ וַיִּתֵּן אֶת-צִפּוֹרָה
 יז כִּי בָתּוֹ לְמֹשֶׁה: וַתֵּלֶד בֶּן וַתִּקְרָא אֶת-שְׁמוֹ גֶּרְשֹׁם כִּי אָמַר גֵּר הֵיטִי בְּאֶרֶץ
 זָרָה:
 יז וַיְהִי בְיָמַי הַזֶּה וַיָּמָת מֶלֶךְ מִצְרַיִם וַיָּמָתוּ בְּנֵי-יִשְׂרָאֵל מִן-הָעֶבְרָה
 יז כִּי בִזְעָקוֹ וַתַּעֲלֵ שְׁמֵעָם אֶל-הָאֱלֹהִים מִן-הָעֶבְרָה: וַיִּשְׁמַע אֱלֹהִים אֶת-נַאֲקָתָם
 יז כִּי בִזְעָקוֹ אֱלֹהִים אֶת-בְּרִיאוֹתוֹ אֶת-אֲבֹרָתָם אֶת-יִצְחָק וְאֶת-יַעֲקֹב: בְּרָא אֱלֹהִים
 אֶת-בְּנֵי יִשְׂרָאֵל נִדְּעָה אֱלֹהִים:

(ר') ותרא אותו כי טוב הוא ותצפנהו. ידוע כי כל הנשים אוהבות את בניהם יפים ושאננם. וכלנה תצפניה אותו בכל יכלתן ואין צורך לטענה ⁵⁷ כי טוב הוא. אבל פירוש הטובה הזאת שראתה בו טוב מחודש וחשבה כי יארע בו נס וינצל, ולכן נתנה אל לבה וחשבה מחשבות בענינו, וכאשר ראתה שלא יכלה עוד להצפינו חשבה שינצל בתחבולה אחרת ועשתה לו תיבת גומא. ואחותו נצבת מרחוק שלא יכירו בה. לדעת מה יעשה לו. וכל זה סיוע לדברי רבותינו שדרשו ⁵⁸, כי טוב הוא שנתמלא כל הבית אורה, ולמה שאמרו * שהיתה מרים מתנבאת עתידה אמי שתלד בן שמושיע את ישראל:

④ מה ש'ר' נ'ר:

ותרא אותו כי טוב הוא, חכמים אומרים: בשעה שגולד משה נתמלא הבית כולו אור, כתיב הכא 'ותרא אותו כי טוב הוא' וכתיב ההם 'ירא אללים את הנאר כי טוב'.

④ T.B. Sota 12b

"She saw him that he was good". Our Sages said: When Moses was born the whole house filled with light. Here it is written: "He saw him that he was good". There it is written: "And God saw the light that it (Heb.: "he") was good".

⑥

אראה במות הילד, אולי אחותו נתנבאה לעשות כן ²¹. ומחשבות ראביע השם עמקו, ומי יוכל לעמוד בסודו, ולו לבד נתכנו עלילות. אולי הארוך סבב השם זה שיגדל משה בבית המלכות להיות נפטר על מדרגה העליונה בדרך הלימוד והרגילות, ולא תהיה שפלה ורגילה להיות בבית עבדים. הלא תראה, שהרג המצרי בעבור שהוא עשה חסם. והושיע בנות מדין מהרועים. בעבור שהיו עושים חסם להשקות צאנן מהמים שדלג ועוד דבר אחר. כי אילו היה גדל בין אחיו וביניהם מנוחיהם. לא היו יראים ממנו. כי יחשבהו באחד מהם.

⑤ Amy Tan, The Joy Luck Club

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After fleeing Kweilin, your mother walked for several days trying to find a main road. Her thought was to catch a ride on a truck or wagon, to catch enough rides until she reached Chungking, where her husband was stationed.

She had sewn money and jewelry into the lining of her dress, enough, she thought, to barter rides all the way. If I am lucky, she thought, I will not have to trade the heavy gold bracelet and jade ring. These were things from her mother, your grandmother.

By the third day, she had traded nothing. The roads were filled with people, everybody running and begging for rides from passing trucks. The trucks rushed by, afraid to stop. So your mother found no rides, only the start of dysentery pains in her stomach.

Her shoulders ached from the two babies swinging from scarf slings. Blisters grew on her palms from holding two leather suitcases. And then the blisters burst and began to bleed. After a while, she left the suitcases behind, keeping only the food and a few clothes. And later she also dropped the bags of wheat flour and rice and kept walking like this for many miles, singing songs to her little girls, until she was delirious with pain and fever.

Finally, there was not one more step left in her body. She didn't have the strength to carry those babies any farther. She slumped to the ground. She knew she would die of her sickness, or perhaps from thirst, from starvation, or from the Japanese, who she was sure were marching right behind her.

She took the babies out of the slings and sat them on the side of the road, then lay down next to them. You babies are

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so good, she said, so quiet. They smiled back, reaching their chubby hands for her, wanting to be picked up again. And then she knew she could not bear to watch her babies die with her.

She saw a family with three young children in a cart going by. "Take my babies, I beg you," she cried to them. But they stared back with empty eyes and never stopped.

She saw another person pass and called out again. This time a man turned around, and he had such a terrible expression—your mother said it looked like death itself—she shivered and looked away.

When the road grew quiet, she tore open the lining of her dress, and stuffed jewelry under the shirt of one baby and money under the other. She reached into her pocket and drew out the photos of her family, the picture of her father and mother, the picture of herself and her husband on their wedding day. And she wrote on the back of each the names of the babies and this same message: "Please care for these babies with the money and valuables provided. When it is safe to come, if you bring them to Shanghai, 9 Weichang Lu, the Li family will be glad to give you a generous reward. Li Suyuan and Wang Fuchi."

And then she touched each baby's cheek and told her not to cry. She would go down the road to find them some food and would be back. And without looking back, she walked down the road, stumbling and crying, thinking only of this one last hope, that her daughters would be found by a kind-hearted person who would care for them. She would not allow herself to imagine anything else.

She did not remember how far she walked, which direction she went, when she fainted, or how she was found. When she awoke, she was in the back of a bouncing truck with several other sick people, all moaning. And she began

to scream, thinking she was now on a journey to Buddhist hell. But the face of an American missionary lady bent over her and smiled, talking to her in a soothing language she did not understand. And yet she could somehow understand. She had been saved for no good reason, and it was now too late to go back and save her babies.

When she arrived in Chungking, she learned her husband had died two weeks before. She told me later she laughed when the officers told her this news, she was so delirious with madness and disease. To come so far, to lose so much and to find nothing.

I met her in a hospital. She was lying on a cot, hardly able to move, her dysentery had drained her so thin. I had come in for my foot, my missing toe, which was cut off by a piece of falling rubble. She was talking to herself, mumbling.

"Look at these clothes," she said, and I saw she had on a rather unusual dress for wartime. It was silk satin, quite dirty, but there was no doubt it was a beautiful dress.

"Look at this face," she said, and I saw her dusty face and hollow cheeks, her eyes shining back. "Do you see my foolish hope?"

"I thought I had lost everything, except these two things," she murmured. "And I wondered which I would lose next. Clothes or hope? Hope or clothes?"

"But now, see here, look what is happening," she said, laughing, as if all her prayers had been answered. And she was pulling hair out of her head as easily as one lifts new wheat from wet soil.

ר' יוחנן ב"ר נחמיה

(7)

ר' יוחנן ב"ר נחמיה, נחלא כבר כתיב: ויגדל הילד (לעיל פסוק י). רש"י
אמר רבי יהודה ברכי אלעאי⁵⁵ הראשון לקומה והשני לגדולה.
שמנהו פרעה על ביתו. וירא בסבלתם, נתן עיניו ולכו להיות מיצר
עליהם⁵⁶

דבר ר' יוחנן ב"ר נחמיה

(8)

וְיָהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה. וְכִי אֵין הָפֶל גְּדֻלָּיו, הָאֵדָם וְהַבְּהֵמָה
וְהַטְּהָרָה וְהַטְּהוֹרָה קָלוּ גְדֻלָּיו. אֵלָּא מִלְּמַד, שֶׁהָיָה גְּדֹלָה שְׁלֹא כְדֻרָּה הָעוֹלָם.
וְנִצָּא אֶל־אֱסֹי, שְׁמִי יִצְיָאוֹת יָצָא אוֹתוֹ צָדִיק וְכַסְתָּן הַקְּדוֹשׁ בְּרוּךְ־הוּא,
הָרִי אֶסֶת. וְנִצָּא בַּיּוֹם הַשֵּׁנִי, הָרִי שְׁמִי. וְנִרְאָה בְּסִבְלָתָם. מִהוּ וַיִּרְאָה שֶׁהָיָה
רוֹאֶה וּבּוֹקֵה בְּסִבְלָתָם, וְאוֹמֵר חָקֵל לִי צְדִיקָם, מִי יִסֵּן מוֹתִי צְדִיקָם. שְׁאֵין
לָהּ קֶשֶׁה מִמֶּלֶאכֶת הַטֵּיט, וְהָיָה נוֹסֵן בְּסִפּוֹ וּמִפְּסִיעַ לְכָל אֶחָד וְאֶחָד מֵהֶם.
לָכֵן כְּתִיב וַיִּרְאָה בְּסִבְלָתָם

ר' יוחנן ב"ר נחמיה

(9)

ראבי"ע
האר"י

(טו) וישמע. ארץ מדין סרים היו אל משמעת פרעה, על כן הוצרך
להיות רועה צאן שלא יעמוד בישוב, אולי יכירוהו. וכאשר אמר
לו השם שמח פרעה ועבדיו שכרו מַפְנִיָּהֶם, ונולד לו בימים ההם
בנו הקטן, אז אמר ויצילני מחרב פרעה (להלן יח ד). כי כל ימי
חיי היה ירא ממנו.

דבר ר' יוחנן ב"ר נחמיה

(10)

וְיִמְשָׁה הָיָה רָעָה. זֶה שֶׁאָמַר הַכְּתוּב, כִּלְאִקְרַת אֱלֹהִים צְרוּפָה מִנֵּן הוּא
לְחִסִּים בּוֹ (משלי ל ה). אֵין הַקְּדוֹשׁ בְּרוּךְ־הוּא נוֹסֵן גְּדֻלָּה לְאָדָם צַדִּיק
שְׂבוּדָקוֹ בְּדָבָר קָטָן וְאֶסֶר בְּדָבָר הוּא מַעֲלֵהוּ לְגְדֻלָּה.
וְרָאָה מֹשֶׁה הָיָה רָעָה אֶת־צֹאן יִתְרוֹ וַיִּיגָה
אֶת־הַצֹּאן אֶסֶר הַמִּדְבָּר, לְהַרְחִיקוֹ מִן הַגָּזֵל. אֶסֶר לוֹ הַקְּדוֹשׁ בְּרוּךְ־הוּא,
נִקְצָאתָ נֶאֱמָר עַל הַצֹּאן, אֲנִי אֶמְסַר לָהּ צֹאנִי שְׂמִיָּהֶם, שְׂמִיָּהֶם, נְחִיטָה כְּצֹאן
צִמָּה בְּיַד־מֹשֶׁה וְאַהֲרֹן (שם עז כא) !

⑪ Nahmanides Exodus 2:23

In my opinion, the purport of this verse, [And it came to pass in the course of those many days], is to allude to those days when Moses was a fugitive from Pharaoh. Indeed he was but a youth when he fled, as the verse said, *And when Moses was grown up he went out unto his brethren*,¹¹⁵ suggesting that immediately when he grew up and became self-conscious and they told him that he was a Jew, he longed to see the burdens, toils and oppressions of his brethren. On that [first] day on which he went out, he smote the Egyptian, and on the second day, they denounced him [to the authorities] and he fled. He was thus at that time approximately twelve years of age, as our Sages have mentioned,¹¹⁶ and at any rate not twenty,¹¹⁷ and when he stood before Pharaoh he was eighty years old.¹¹⁸ In that case, he was a fugitive from Pharaoh for about sixty years, [and it is with reference to those sixty years that Scripture speaks of those 'many' days].

It is likely that at the end of that period, Moses came to Midian and married Zipporah, since when this word [of G-d that he return to Egypt] came to him, he had begotten of her only his firstborn son Gershom¹¹⁹ [while Eliezer, his second son, was born during his journey to Egypt].¹²⁰

⑪ רמב"ם / חנוך ב' כ"ט

ולפי דעתי כי טעם הכתוב הזה¹¹⁵ ירמוז על הימים שהיה משה בורח מפני פרעה, כי באמת בנעוריו ברח, שהכתוב אמר ויגדל משה ויצא אל אחיו שהיה זה מיד כאשר גדל ועמד על דעתו והגידו לו כי הוא יהודי ונכסף לראות סבלות אחיו ועמלם ולחצם, וביום ההוא שיצא הכה את המצרי, וביום השני הלשינו עליו וברח, הנה היה כבן שנים עשרה שנה * כאשר הזכירו רבותינו, ועל כל פנים לא הגיע לעשרים¹¹⁶, ובעמדו לפני פרעה היה בן שמנים¹¹⁷, אם כן עמד כמו שנים שנה בורח מלפני פרעה. והקרוב כי בסוף הזמן בא למדין ונשא צפורה, כי כשהיה לו הדבור הזה עדיין לא הוליד ממנה רק בנו הבכור גרשום, אבל לא הזכיר הכתוב בבריתו רק וישב בארץ מדין וישב על הבאר כי לא נתחדש בימים האחרים¹¹⁸ ענין שיצטרך הכתוב

⑫ חזקוני

והיה משה בפלטרין של פרעה עשרים שנה. ויש אומרים, ארבעים שנה. וארבעים שנה במדין, וארבעים במדבר. ויש אומרים, עשרים שנה. ויש אומרים, עשרים שנה במדין, וארבעים במדבר.

⑬ י"ד ע"ק ר"ס (ס"ב ז') (ו"ט"ו) יתחזק רפ"ק (ה"ק)

יב אני מאמין באמונה שלמה, בביאת המשיח ואף על פי שיתמדתה, עם כל זה אמתה לו בכל יום שיבוא.

12. אני מאמין I believe with complete faith in the coming of the Messiah, and even though he may delay, nevertheless I anticipate every day that he will come.

⑭ רמב"ם, חס"ג תל"ג, דעב"ח חס"ג כ"ג

ה כל הנביאים כולם צו על החשובה ואין ישראל נגאלין אלא בחשבה. וכבר הבטיחה תורה ששם ישראל לעשות חשבה בסוף נלותן וסיד הן נגאלין שגאסר והיה כי יבא עליך כל הדברים ונ' ושבת עד ה' אלהיך וסב ה' אלהיך ונ' :

And the Torah has already promised that in the end Israel will do repentance at the conclusion of their exile and they will immediately be redeemed, as it is written, "And it shall come to pass, when all these things are come upon thee ... and thou shalt return unto the Lord thy God ... (and) the Lord thy God will return thy captivity. ..."