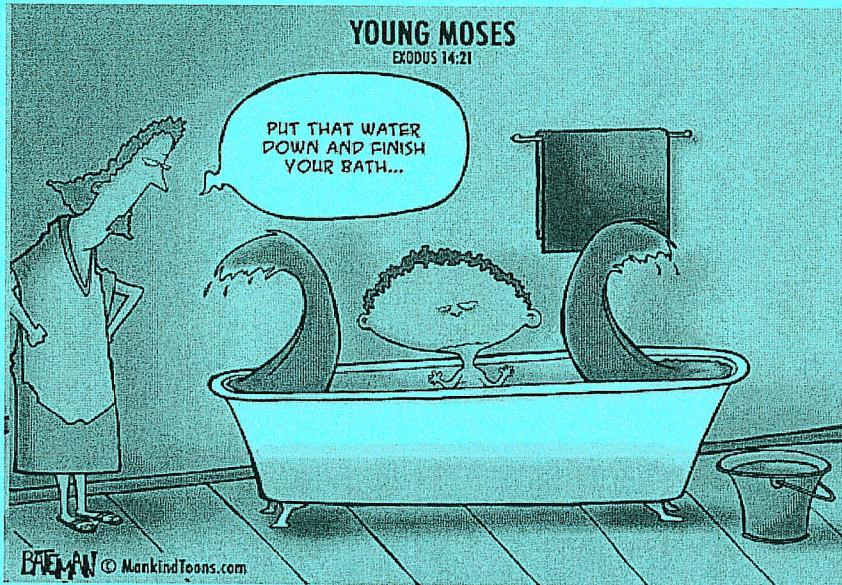


Torah In Motion Thursday Night Parasha Shiur
with Rabbi Benjamin J. Samuels, PhD
Congregation Shaarei Tefillah, Newton, MA

Moshe: The Early Years
Leadership and Its Development



וַיָּגֹדֶל הַנֶּלֶד וַיָּבָא אֲלֵהוּ לְבַת-פְּרָעָה וַיַּהַי-לָהּ לְבָנוֹ וַיִּקְרָא שְׁמוֹ מֹשֶׁה וַיֹּאמֶר בָּי
מִן-הַפְּנִים מִשְׁיְתָהּ וַיֹּתְּחִי | בַּיּוֹם הַהִם וַיָּגֹדֶל מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו וַיֹּאמֶר
בָּסְבָּלָתֶם וַיַּרְא אֲנִישׁ מִצְרַי מִפְּהָאֵד אֶל-עַבְרֵי מִאָחָיו:

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

(A)

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

(B)

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*.²⁹ 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.³⁰ 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.³¹ 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?”³²

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.³³ 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

וְיָמִים מְלֹךְ-חַדֵּשׁ עַל-מִזְרָחִים אָשֶׁר לֹא-יָנַע אֶת-יְזֹקָפָה: וַיֹּאמֶר אֱלֹהִים
 הִנֵּה עַם בָּנַי יִשְׂרָאֵל בְּכֹזֶב וְעַצְוֹם מַפְנֵה: תְּהִנְמַתָּה לֹא פָּרִירָה וְהַלָּה
 קִידְתְּקָרְאָנָה מַלְחָקָה וְנוֹסֶף גַּם-הַוָּעֵד עַל-שְׁנָאֵינָה וּגְלַמְּדָכָנָה וְעַלְהָ מָן-
 אֶת-הָאָרֶץ: נִשְׁלַׁמוּ עַלְיוֹן שְׂרֵי מְלָפִים לְפָעֵן עַגְמָנוּ בְּסֶבֶלְתָּם וַיְכִן עַלְהָ מְסִכְנָה
 בְּלִפְרָעָה אֶת-פְּתָחָם וְאֶת-רְעַמְסָלָם: וְכָאָשָׁר יָעַשׂ אָתוֹ בָּנֵי יִשְׂרָאֵל וְבָנֵי יִקְרָא
 בְּיַיְמֵינוֹ קָפֵן בָּנֵי יִשְׂרָאֵל: וַיַּעֲבֹדוּ מִצְרָיִם אֶת-בָּנֵי יִשְׂרָאֵל בְּפִרְאֹךְ: וַיָּמָר
 אֱלֹהִים בְּעֵבֶר קָשָׁה בְּתַחַר וּבְכָל-עַבְרָה פְּשָׁדָה אֶת-כָּל-
 שָׁעַרְתָּם אֲשֶׁר-עָבְרוּ בָּהּ בְּפִרְאֹךְ: וַיֹּאמֶר מֶלֶךְ מִצְרָיִם לְמִילְחָתָה הָעֵבֶרְיָה
 אֲשֶׁר שָׁם-הָאָמָת שְׁפָרָה וְשָׁם הַשְׁנִית פּוּעָה: וַיֹּאמֶר בִּילְךְן אֶת-הָעֵבֶרְיָה
 וְרִאֵתֶן עַל-הָאָמָתָם אָסְ-בָּנֵן הַזֶּה וְקַמְתָּן אָתוֹ וְאַמְּדַבֵּת הַזֶּה וְתִמְגָאֵן,
 קְמִילָתָה אֶת-הָאָלָתָם וְלֹא-שָׁבֵא אֲשֶׁר דָּבַר אֱלֹהִים מֶלֶךְ מִצְרָיִם וְתִמְגָאֵן,
 אֶת-הַיְלָדִים: וַיָּקָרְאָה מֶלֶךְ-מִצְרָיִם לְמִילָתָה וַיֹּאמֶר לְלֹן פָּרָעָה קְרִיָּא
 טַהֲרָב כְּנָה וְתִמְגָאֵן, אֶת-הַיְלָדִים: וַיָּמָר, קְמִילָתָה אֶל-פְּרָעָה קְרִיָּא
 כְּבָנָים הַמִּקְרָאִית הָעֵבֶרְיָה קְדִיןָה לְהָנָה בְּלָרָם פְּכוֹן אֶלְתָּן בְּקִמְילָתָה וְלֹרָהָ
 כְּבָנִים אֶלְתָּם לְמִילָתָה וְרִבְבָּה הָעֵם בְּעָצָמוֹ קָאֵד: וַיֹּאמֶר קְרִיָּא קְמִילָתָה
 כְּבָנִים הַיְלָדִים וְנִעְשֶׂל לָהּ בְּקִים: וַיָּצַו פְּרָעָה לְכָל-עַמּוֹ לִאמְרָה כָּל-תַּפְבִּין:
 קְיֻלּוֹד מִיָּאָרָה מִשְׁלִיכֵךְ וְכָל-תַּבְתִּחְתֵּן:

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 ^arise from the ground."¹¹So they set taskmasters over them to oppress them with forced labor; and they built garrison cities^b for Pharaoh: Pi-thom 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."

שמות ב':א' – כ"ה
EXODUS 2:1-25

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. **3** 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. **4** And his sister stationed herself at a distance, to learn what would befall him.

5 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. **6** 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." **7** Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" **8** And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. **9** 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. **10** When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses,^a explaining, "I drew him out of the water."

11 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. **12** He turned this way and that and, seeing no one about, he struck down the Egyptian and hid him in the sand. **13** When he went out the next day, he found two Hebrews fighting; so he said to the offender, "Why do you strike your fellow?" **14** 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! **15** When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived^b in the land of Midian, and sat down beside a well.

16 Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; **17** but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. **18** When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" **19** They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock." **20** He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." **21** Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. **22** She bore a son whom he named Gershom,^c for he said, "I have been a stranger in a foreign land."

23 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. **24** God heard their moaning, and God remembered His covenant with Abraham and Isaac and Jacob. **25** God looked upon the Israelites, and God took notice of them.

ב' בְּלֹךְ אִישׁ מִבֵּית לְגַנְּגַח אֶת-בְּתַלְיִן: וַיַּהַר הָאֲשָׁה וַיַּלְדֵד בֵּן וַתֵּרֶא אֹתוֹ בְּיִ-טְוֹב הָאָזְמָנָנוּ שְׁלִשָּׁה יְמִינִים: וְלֹא-גַּלְגָּה עַזְּן כָּסִינָן תַּחַק-הַלּוֹן תַּבְתֵּחַ נְאָרָה: וַתִּמְצֵב אַחֲרָיו מְרַחַק לְרַעַשָּׁה פְּה-יְעַשָּׁה לוֹ: וַתַּרְדֵּר בַּת-פְּרֻעָה לְרַעַשָּׁה שְׁלִבְנִיךְ פְּנַיְךְ נְתַרְא אֶת-הַמְּכֹבֵד בְּתַ�עַד הַפְּלֹרָה וַתְּלַחֵץ אֶת-אַמְתָּה וַתְּקַחַנָּה: וַתִּפְתְּחַטֵּח וַתְּמַלֵּח שְׁלִזְיִזְיָה וְנָאָמֵר מִלְבָנִי קָשְׁרָנִים וְהָ: וְנָאָמֵר אַחֲרָנוּ אֶת-בְּתַהֲרָה פְּרֻעָה נְאָלָד וְקָרָבָת מְלָכָת מִן הַעֲבָדָה וְמִינְקָדְךָ לְךָ אֶת-הַמִּילָד: וְנָאָמֵר לְךָ בַּת-פְּרֻעָה תִּלְיַכְרֵד תַּחַל וְקַיְמָה לְיַיְלָה וְמִינְקָדְךָ וְתַחַק הָאֲשָׁה תַּיְלֵד וְמַיְמָה: וַיַּגְדֵּל תַּיְלֵד וְתַבְאַחַל לוֹ לְבַת-פְּרֻעָה וְיַהְיֵה לְךָ לְבָנָה וְתַמְבָא שְׁמָה וְנָאָמֵר קַיְמָה מִשְׁתָּחָות: וְתַעַז בְּיִמְמָת וַיַּגְדֵּל מִלְבָנִים תַּחַק הָאֲשָׁה וְתַחַק אֶל-אַלְיָזָר בְּרָא בְּסְבִלְתִּים תַּרְא אִישׁ מְאַלִּי מִבְּהָאִישׁ וְעַבְדָּן מְאַחֲרָיו: וַיָּקָם בָּה וְלָה בְּרָא כִּי אַצְן אֲשֶׁר בְּל אֶת-הַמְּפָאָלִי וְסִמְגָנוּנוּ וְבְחוּלָה וְבָצָא בְּיּוֹם נְאָזִין וְנְהָגָה שְׁקָדְעִים עֲבָרִים גְּאָזִים וְלְאָמָר לְרַשְׁעָע לְקָה תַּמְבָה רְאָזָה: וְנָאָמֵר קַיְמָה לְאַלְשׁוֹן שְׁלִיט וְשְׁפֵט שְׁלִיט שְׁלִיט תַּלְהָרְגֵל אַתָּה אַפְרֵס קָאָשָׁר הַרְגָּת אֶת-הַמְּפָאָרִי וְיַגְּרָא מְשָׁה לְאָמָר אָנוּ נְבָע הַדָּבָר: וְיַשְׁמַע פְּרֻעָה אֶת-הַנְּדָבָר מָה וְבַקֵּשׁ לְהַלֵּג אֶת-מְשָׁה וְיַבְרֵח מְשָׁה קְפָנִים פְּרֻעָה וְשָׁב שְׁבָע אֶת-לְהַבָּאָר: וְלַכְעָן מְדָן שְׁבָע בְּנַת וְתַבְאַנָּה וְתַרְלָנָה וְנַפְלָגָול אֶת-הַגְּרָגְלִים לְהַשְׁקָות לְאָנוּ אַבְרָהָם בְּלֹא הָרִיעָם וְגַרְשָׁוּנִים נְגַרְשָׁוּנִים וְמַלְשָׁה וְנַפְלָעָן בְּשָׁק אֶת-צָאָגָם: וְנַפְבָּאָנָה אֶל-רְעוֹאָל אַבְרָהָם וְיַאֲמֵר מְרוּעָע יְמִרְתָּן בְּאַתְּהָן אַתְּהָן וְיַאֲמֵר מְרוּעָע יְמִרְתָּן בְּאַתְּהָן אַתְּהָן אַתְּהָן וְיַאֲמֵר אַלְכָל לְכָנָן וְזָאִי לְמָה זוֹ עֲזֹבָתָנוּ אֶת-הַאֲיָשָׁה כִּי קָרָאנוּ לוֹ וְיַאֲכֵל לְקָחָם: וְנַעַל מְשָׁה לְשַׁבָּת אֶת-הַאֲיָשָׁה וְיַתְּנוּ אֶת-צְפָנָה כִּי בָּתוּ לְמְשָׁה: וַיַּלְדֵד בֵּן וַיְקָרָא אֶת-שְׁמוֹ גַּרְשָׁם כִּי אָמֵר גַּרְשָׁם בְּאָרֶץ נְכָרִיהָ אֶת-בְּנֵי שְׂרָאֵל נִבְּרָע אַלְקָם:

ב) ותרא אותו כי טוב הוא ותצפנו. ידוע כי כל הנשים אהבות את בניהם יפים ושהוא נט. וכלנה תצפנינה אותו בכל יכלתן ואין צורך לטענה⁵⁷ כי טוב הוא, אבל פירוש הטובה הזאת שראתה בו טוב חדש וחשבה כי יארע בו נס יונצל, ולכן נתנה אל לבה חשבה מחשבות בענינו, וכאשר ראתה שלא יכללה עוד להצפינו חשבה שינצל בתחכלה אחרות ועתה לו תיבת גומא, ואחותו נצבה מרוחק שלא יכירו בה, לדעת מה יעשה לנו. וכל זה סיוע לדבורי רבותינו שדרשו⁵⁸, כי טוב הוא שנט מלא כל הבית אורה, ולמה שאמרו *שהיתה מרים מתנבאת עתידה אמי שתלד בן שימוש את ישראל:

(4) בְּאָסִידָה

יזירא אותו כי טוב הוא, חכמים אומרים: בשעה שעלה משה לתמלא הבית כלו אור, כתיב הכא יתירא אותו כי טוב הוא וכתיב הham יירא אלהים את הדבר 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".

(5)

אראה במוות הילד, אולי אהותו נתגבעה לעשות כז⁵⁹. ומהשובה ר' בא"ע השם עמו,ומי יכול לעמוד בסתומו, ולו לבר נחכנו עלילות, אויל, הארוך סכוב השם וזה שיגדול משה כבית המלכות להיות נפשו על מדרגה העליאונה בדור הלימוד והונגילות, ולא תהיה שפלה וריגלה להיות בבית עבדים. לא תראה, שרגג המערץ בעבור שהוא שעה חמס. וההשוע בנתן מדין מהרועים. בעבור שהוא ערשים חמס להש��ות צאנן מהימים שלון תודבר אחר כי אילו היה גבר בין אחינו ובבניהם מנערין, לא. הוי. יראים ממנה. כי ייחשבנה באהר ממה.

(5) Amy Tan, The Joy Luck Club

324 THE JOY LUCK CLUB

QUEEN MOTHER OF THE WESTERN SKIES 325

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

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.

ກົດໝາຍ (ເລີ)

א' יונדר משה, נטל א' בבר כחיב: יונדר הילדר (עליל פ' פ' ס' 2). ר' ש' אמר רבי יוחה ברבי אלעא⁵⁵ הראשן ל' קומה והשני ל' גדרה, שמנחו פרעה על ביתו. וירא בסבלתם, נתן עיניו ולבו להיות מיצר עליהם⁵⁶

⑧ PERIODIC TABLE

ט זיהי צבאים סכם נזנול משה. וכי אין כלל גודין, סאים ותבנמה
וונסנה וקעוף גלו גודין. אלא קלבד, שינה גודל שילא קזרק שעוזם.
ניצא אל-אַסְתִּיר, שמי אַיִלָּות אֶצְאָה אֶתְוֹ צְדִיק וְסִבְבָּן תְּקִדְוּשָׁהָרָקָה
בְּרִיאָה. ניצא בַּיּוֹם כְּשַׁגִּי, בְּרִיא שְׁפָטִים. נירא בְּסִבְלָתִים. מִתְוַנְּרָא, שְׁחִיה
רוֹאָה וּבָזָה בְּסִבְלָתִים, וְאוֹמֵר גָּבֵל לִי עֲלֵיכֶם, מִי יִטְןֵן מָותִי עַלְיכֶם. שאין
לְקָרְבָּה מְאֻלָּאת הַטִּיט, וְהִיא נוֹמֵן קְמִפְיוּ וְקְפִיעַ לְכָל אָסָד וְאָסָד מִן.
לְכָל קְמִיב וּנירא בְּסִבְלָתִים.

ప్రశ్నలు వాళ్లు ④

(טו) יישמע. ארץ מדין סרים היו אל משמעת פרעה, על כן הוזען הארור להיות רועה אכן שלא יעמוד בישוב, אולי יכירוהו. ואשר אמר לו השם שmach פרעה צובע בדרכו שברואם פגניהם, נולד לו ביוםיהם ההם בני הקטן, אז אמר ריצלני מחרב פרעה (להלן יח' ד). כי כל ימי חייו היה ירא ממנגו.

የክፍል ተናነስ (10)

ד ומשה קינה לרעת זה שאמר כתוב, כל-אכברת אלוה קרויקה בגין הוא
לחוקים מ' (פסי ל. ז). אין סקיז-ברוק-הוא טמן גזלה לאדם צד
שבדקו בזבזון וצער בז' הוא מפלווה לזרלה.
וראף משה קינה לרעה את-צאן יתרו נינגן
את-הצאן אסר בפזב, לברטיכון מן פג'ל. אמר לו סקיז-ברוק-הוא
ונמצאת נאמן צל בזיאן, אני אכבר לך צאיין שטנונג, שאנ אמר, נחית בזיאן
עפַּה בְּינְדְּמָשָׁה וְאַקְלָן (שם ע"ו אקי)!

II. Nahmaides 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*,¹¹³ 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

ນັ້ນດີກາເລືອງ / ດົກ (1)

ולפי דעתך כי טעם הכתוב הזה ⁸⁸ ירמזו על הימים שבהם בורה מפני פרעה, כי באמת בגערוי ברוח, שהכתוב אמר ויגדל משה והוא אל אחיו שהיה זה מיד כאשר גדל ועמד על דעתו והגידו לו כי הוא יהודי ונכשף לראות סבלות איהיו ולחצם, ובזום הווה שיצא הכה את המצרי, ובזום השני הלשינו עליון וברוחה, הנה היה לבן שניים עשרה שנה ⁸⁹ כאשר הולירו רבותינו, ועל כל פנים לא הגיע לעשרים ⁹⁰, ובעמדו לפני פרעה היה בן שמנים ⁹¹, אם כן עמד כמו שיטם שנה בורה מפני פרעה. והקרוב כי בסוף הזמן בא למדין ונשא צפורה, כי כשהיה לו הדבר זה היה עזין לא הוליד ממנה רק בנו הבכור גרשום, אבל לא הוכיר הכתוב בבריתתו רק וישב בארץ מדין וישב על הבאר כי לא נתחדש בימים האחים ⁹² ענין שיצטרח הכתוב

ANNUAL COST (12)

וקינה משה בפלארון של פרעה אחים רבים שנה. ויש אומרים,
ארקצאים שנה. וארכצאים שנה במצרים. וארכצאים במצרים. ויש אומרים. אחרים
בקביה פרעה. יששים במצרים. וארכצאים במצרים.

13. **בְּיַדְךָ** (בְּיַדְךָ) אָמַרְתָּ (אָמַרְתָּ) בְּיַדְךָ (בְּיַדְךָ)

יב אַנְתָּא מְגַדֵּל בָּמוֹנָה שְׁלֹמוֹה, בְּבִיאָת הַמֶּשִׁיחַ וְאַפְּעַל פִּי
שְׁוִיתְבָּחוּמָה, עַם כָּל וְהַאֲחַפֵּחַ לוֹ בְּכָל יוֹם שִׁיבוֹא.

12. **אֶתְנָזְרָמֵן** 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.

వీర సామ్రాజ్యము, రాజ మండ, మోత్తా (14)

ה כל הגבאים תלן צו על והשובכה ואין ישראלי מגלין אהן מלחמה. ובר הבטיחה תורה שפה ישראל לעשوت השכחה בטענו וצד קו נגאלין שנוצר והיה כי יבוא עיר כל זרים נוי ושצת עד האחד ורב האחד עי:

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. . . ."