

of the community: Even if he commits no sin, but simply separates himself from the community of Israel, not fulfilling the commandments in their midst, not sharing their troubles or participating in their fasts, but rather, goes his own way like one of the non-Jews, as though he were not one of them — he has no share in the World to Come.

(2) One who sins brazenly, like Yehoyakim, whether he transgresses slight or severe sins, has no share in the World to Come. This is what is referred to as uncovering faces against Torah because such a person, in a figurative sense, makes his forehead bold, uncovers his face, and has no shame before the words of the Torah. (3) Two kinds of people are referred to as informers: one who hands over another Jew to idolaters to be killed or beaten, and one who hands over another Jew's possessions to idolaters or to a robber who is the equivalent of an idol worshipper. Both of these types of people have no share in the World to Come.

עֲבֹרוֹת אֶלֶּא נִבְדַּל מֵעֵדַת יִשְׂרָאֵל וְאִינּוּ עוֹשֶׂה מִצְוֹת בְּכֻלָּן וְלֹא נִכְנַס בְּצַרְתָּן וְלֹא מִתְעַנֶּה בְּתַעֲנִיתָן אֶלֶּא הוֹלֵךְ בְּדַרְבּוֹ כְּאֶחָד מִהַנְּכָרִים וּכְאִלוּ אִינּוּ מִהֵן אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא: ב הָעוֹשֶׂה עֲבֹרוֹת בְּיַד רְמָה כִּיְהוּיָקִים בֵּין שְׁעֵשֶׂה קְלוֹת בֵּין שְׁעֵשֶׂה חֲמוּרוֹת אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא וְזֶה הַנְּקָרָא מְגַלֶּה פָּנִים בַּתּוֹרָה מִפְּנֵי שְׁהַעִיז מִצַּחוֹ וּגְלָה פָּנָיו וְלֹא בּוֹשׁ מִדְּבָרֵי תּוֹרָה: ג שְׁנַיִם הֵם הַמוֹסְרִים הַמוֹסֵר חֲבֵרוֹ בְּיַד נְכָרִים לְהַרְגוֹ אוֹ לְהַכּוֹתוֹ וְהַמוֹסֵר מִמּוֹן חֲבֵרוֹ בְּיַד נְכָרִים אוֹ בְּיַד אֲנָס שֶׁהוּא כְּנֹכְרִי וְשִׁנְיָהֶם אֵין לָהֶם חֵלֶק לְעוֹלָם הַבָּא:

SHEMOT FOR THURSDAY NIGHT

שמות ליל ששי

צירוף יהוה

ה וּנְחַתְתִּי בַת פַּרְעֹה לְמַסְחֵי עַל נַהֲרָא וְעוֹלִימְתָהּא מִהֶלְכֵן עַל כִּיף נַהֲרָא וְחַזַּת יַת תְּבוּתָא בְּגוּ יַעֲרָא וְאוֹשְׁטַת יַת אַמְתָּהּ

ה וַתֵּרֵד בַּת־פַּרְעֹה לְרַחֵץ עַל־הַיָּאֵר וַנְּעַרְתִּיהָ הִלְכַת עַל־יַד הַיָּאֵר וַתֵּרָא אֶת־

(5) And Pharaoh's daughter went down to bathe by the river, while her maidens walked along the riverside. And she saw the basket among the reeds and sent

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(5) לְרַחֵץ עַל הַיָּאֵר — [Our verse literally means: “And Pharaoh's daughter went down to bathe by the river.”] By reorganizing the phrases of our verse, you can explain it to mean as follows: “And Pharaoh's daughter went down to the river to bathe in it.” עַל יַד הַיָּאֵר — means: Next to the river, as in the verse (II Samuel 14:30), “Look, Yoav's field is next to me (אל ידי).” This expression [עַל יַד] contains the word [יַד] which literally means “hand,” [therefore signifies “next to,”] just as a man's hand is alongside him. And our Rabbis have expounded our verse as follows: [Her maidens]

(ה) לְרַחֵץ עַל הַיָּאֵר. סַרְס הַמְקָרָא וּפְרָשָׁהּ וַתֵּרֵד בַּת פַּרְעֹה עַל הַיָּאֵר לְרַחֹץ בוֹ: עַל יַד הַיָּאֵר. אֶצֶל הַיָּאֵר כְּמוֹ רְאוּ חֵלְקַת יוֹאָב אֶל יָדִי וְהוּא לְשׁוֹן יַד מִמֶּשׁ שִׁיד הָאָדָם סְמוּכָה לוֹ. וְרַבּוֹתֵינוּ דְרִישׁוּ

וַנִּסְבְּתָהּ: 1 וּפְתַחְתָּ וְחִזַּת יָדָא רַבִּיָא וְהָא עוּלִימָא בְּכִי וְחִסַּת עֲלוּהִי וְאִמְרַת מִבְּנֵי יְהוּדָאִי הוּא דִּין: 2 וְאִמְרַת אַחְתֵּיהָ לְבַת פַּרְעֹה הַאִיזִיל וְאִקְרִי לִידָא אֲתָתָא מִיִּנְקָתָא מִן יְהוּדִיתָא

הִתְבָּה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אֶמְתָּהּ וַתִּקְחָהּ: 1 וַתִּפְתַּח וַתִּרְאֶהוּ וַתִּילַד וְהִנֵּה־נֶעַר בִּכָּה וַתַּחְמַל עָלָיו וַתֹּאמֶר מִיִּלְדֵי הָעִבְרִים זֶה: 2 וַתֹּאמֶר אַחֲתוֹ אֶל־בֶּת־

her hand[maid] out to get it. (6) She opened it up and saw him, the child. The lad was crying and she took pity on him and said: This is one of the Hebrew boys. (7) So his sister said to Pharaoh's daughter: Shall I go and call for you a

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walked (הלכת) — *this denotes death, just as the verse says (Genesis 25:32), "Look, I am going to die (למות) (הולך למות)." The maidens were to die because they rebuked Pharaoh's daughter [saying, "At least the very family of the king should honor his decree!" Immediately, the angel Gavriel killed them]. And our actual verse supports the Rabbis [in this exposition], for why else would we need to know that the maidens were walking [if not*

*that the expression signifies something other than just the plain meaning]? את אמתה? — [from the root אמה,] meaning: Her handmaid [referring to one handmaid that Gavriel spared (see preceding Rashi) out of respect for royalty, so that the princess would not be left alone]. Now, our Rabbis expounded it [the word אמתה,] as meaning an arm [as in אמה, meaning an arms length or cubit, and our phrase ותשלח את אמתה therefore means "and she stretched out her arm"']. However, according to the rules of grammar of the Holy Language, [since in our form] אמתה [one of the letters מ of the root has been dropped, its omission (see Rashi Exodus 23:27)] should be [compensated by] vocalizing the [remaining] מ with a dageish [as in אמה, cubit (see e.g., below 25:10,17) — while here in our verse, the מ does not have a dageish]. Nevertheless (see Rabbeinu Sadiah as quoted by the Radak's Seifer HaShorashim), our Rabbis expounded our verse, such that את אמתה means "her arm" [and the verse uses אמתה instead of ידה to signify], that her arm became [miraculously] elongated by many cubits (אמה) [in order for Moshe to be salvaged from the water] (Sotah 12b; Be-eir Rechovot). (6) **She opened it up and saw him, the child** — [Our verse should have simply stated, "and saw the child." The simple meaning [of the extra "saw him," is as if saying]: Who was it that she saw? The boy. And the Midrashic explanation is: [The verse literally means, "and saw Him, the boy." Pharaoh's daughter also saw the Divine Presence which accompanied [the boy] Moshe (ibid.). והנה נער בכה — [Usually, the term נער, refers to a lad who is older than 13 years. However, although Moshe was an infant,] his voice was like that of a lad (ibid.). (7) **[Shall I go and***

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הולכות לשון מיתה כמו הנה אנכי הולך למות. הולכות למות לפי שמחו בה. והכתוב מסייען כי לפמה לנו לכתוב ונערוותיה הולכות: את אמתה. את שפחתה. ורבותינו דרשו לשון יד. אבל לפי דקדוק לשון הקודש היה לו להגיד אמתה מ"ם דגושה. והם דרשו את אמתה את ידה שנשתרבה אמתה אמות הרבה: (ו) ותפתח ויראהו. את מי ראתה הילד זהו פשוטו. ומדרשו שראתה עמו שכינה: והנה נער בכה. קולו כנער: (ז) מן

ותוּנִיק לִיךָ יֵת רַבִּיָּא:
 ח וְאָמְרַת לָהּ בֵּת פְּרָעָה אִיזִילִי
 וְאֶזְלַת עוֹלָמְתָא וְקִרְתָּ יֵת
 אֲמִיָּה דְרַבִּיָּא: ט וְאָמְרַת לָהּ
 בֵּת פְּרָעָה אוּבִילִי יֵת רַבִּיָּא
 הַדִּין וְאוּנְקִיָּהּ לִי וְאֵנָּה אֶתָּן
 יֵת אַגְרָךְ וְנִסִּיבַת אֶתְתָּא יֵת
 רַבִּיָּא וְאוּנְקִיָּתִיהּ: י וְרַבָּא רַבִּיָּא
 וְאִיִּתִיָּתִיהּ לְבֵת פְּרָעָה וְהוּהוּ לָהּ
 לְכַר וְקִרְתָּ שְׁמִיָּה מֹשֶׁה וְאָמְרַת
 אַרִי מִן מִיָּא שְׁחַלְתִּיהּ:

פְּרָעָה הָאֵלֶךְ וְקִרְאֲתִי לָךְ אִשָּׁה מִיִּנְקַת מִן
 הָעֵבְרִית וְתִינֵק לָךְ אֶת־הַיֶּלֶד: ח וְתֹאמֶר־
 לָהּ בֵּת־פְּרָעָה לְכִי וְתִלְךְ הָעֵלְמָה וְתִקְרָא
 אֶת־אִם הַיֶּלֶד: ט וְתֹאמֶר לָהּ בֵּת־פְּרָעָה
 הַיִּלְיָכִי אֶת־הַיֶּלֶד הַזֶּה וְהִינְקֵהוּ לִי וְאֲנִי
 אֶתָּן אֶת־שְׂכָרְךָ וְתִקַּח הָאִשָּׁה הַיֶּלֶד
 וְתִנְיָקֵהוּ: י וַיִּגְדַּל הַיֶּלֶד וְתִבְאָהוּ לְבֵת־
 פְּרָעָה וַיְהִי־לָהּ לְבֵן וְתִקְרָא שְׁמוֹ מֹשֶׁה
 וְתֹאמֶר כִּי מִן־הַמַּיִם מִשִּׁיתֵהוּ: שְׁלִישִׁי

wet nurse from the Hebrew women, so that she can nurse the boy for you?
 (8) And Pharaoh's daughter said to her, Go. So the young girl went and called
 the boy's mother. (9) And Pharaoh's daughter said to her: Take this boy and nurse
 him for me and I will pay your wage. So the woman took the boy and nursed
 him. (10) And the boy grew up and then she brought him to Pharaoh's daughter, and
 he was [like] a son to her. And she called him Moshe, Because, said she, I
 removed him from the water.

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call for you a wet nurse] from the Hebrew women — [Why from the Hebrew women? Well,] this teaches us that Pharaoh's daughter had taken him around to many Egyptian women to nurse him, but he refused to suckle [since impure foods are discernible in the milk of a woman who eats them (see Rashi on Sotah 12b), so even as an infant,

Moshe protected his mouth from impurities,] for [his holy mouth] was destined to speak with the Divine Presence in the future. (8) **עלמה ותלך** — [Scripture calls Miriam an **עלמה** here so as to allude that] she went [on her mission] with the energy and alacrity of a [powerful] youth (עלם). (9) **היליכי** — [The unusual form **היליכי** instead of the simple **לך** is used here (Siftei Chakhamim), in order to teach us that] Pharaoh's daughter actually prophesied here without even knowing what she prophesied. [She was in fact saying:] “Here is (הִנֵּה), that which is (really) yours (שְׁלִיכִי)” (Siftei Chakhamim). (10) **משיתוהו** — [this word is to be understood] as it is translated [by Onkelos], namely, שחלתיה [meaning, “I took him out”], [for שחל] denotes “taking out” in the Aramaic language, as in (Berakhot 8a), “As one removes (כמשחל) a hair from milk.” [Therefore,] in the Hebrew Language, משיתוהו has the meaning “I removed

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העברית. מלמד שהחזירתי על מצריות הרבה לינק ולא ינק לפי שהיה עתיד לדבר עם השכינה: (ח) ותלך העלמה. הלכה בזרזות ועלמות בעלם: (ט) היליכי. נתנבאה ולא ידעה מה נתנבאה הי שליכי: (י) משיתוהו. בתרגומו שחלתיה הוא לי הוצאה בל' ארמי כמשחל ביניתא מחלבא. ובלשון עברי משתיהו ל' הסירותיו כמו לא ימוש לא משו.

יֵא וְהָיָה בְּיָמָיו הָאֵלֶּה וְרָבָא
מֹשֶׁה וְנִפְקַל לְוֹת אֲחֻהֵי וְחֻזָּא
בְּפִלְחָנְהוֹן וְחֻזָּא גְבַר מִצְרַיִם

יֵא וְהָיָה בְּיָמָיו הָאֵלֶּה וְרָבָא
מֹשֶׁה וְנִפְקַל לְוֹת אֲחֻהֵי וְחֻזָּא
בְּפִלְחָנְהוֹן וְחֻזָּא גְבַר מִצְרַיִם

(11) And it was in those days, when Moshe had grown, that he went out to his brothers and looked into their sufferings. And he saw an Egyptian man beating

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him,” as in (Joshua 1:8), “[This Torah] will not depart (יָמוּשׁ) [from your mouth],” and (Numbers 14:44), “[And the Ark ... and Moshe] did not depart (מָשׁוּ).” That is how Menachem [Ben Saruk] classified our word [namely, as stemming from a two-letter root, מַשׁ]. I, however, say that our word should not be classified under the same entry as מַשׁ or יָמוּשׁ [as above]. Rather, it stems from [the three-letter root] מָשָׁה, meaning “rescue,” as in (II Samuel 22:17), “He will rescue me (יִמְשֹׁנִי) from deep waters.” Because if our word were to be classified under the same entry as מַשׁ, it would not be correct to say

מָשָׁה [since מַשׁ is intransitive, meaning to “go out,” so מָשָׁה would mean “I go out him,” which is incorrect]. Rather, [the causative form would have been needed, namely,] מְשִׁיתוֹ [literally, “I caused him to go out,” i.e., “I removed him”] — just as from the root קָם, one would say מְקִימוֹתֵי [for the causative form, as in (below 6:4), “I established My covenant”], and just as from the root שָׁב, one would say מְשִׁיבוֹתֵי [for the causative form, meaning “I brought it back”], and from the root בָּא, one would say מְבִיאֹתֵי, “I brought it.” Alternatively, [had our word stemmed from the two-letter root מַשׁ, instead of taking on the causative form here in our verse, it could have possibly taken on the simple transitive form] מְשִׁיתוֹ, “I moved him,” as in (Zechariah 3:9), “And I shall remove (וּמְשִׁיתִי) the sin of that land.” However, the word מְשִׁיתֵי (as in our word מְשִׁיתוֹ) can only stem from the class of word whose root has the letter ה at its end, such as מָשָׁה, בָּנָה, עָשָׂה, צִוָּה and פָּנָה. [In this type of word,] when one wishes to express it in the first person singular past tense (e.g., I did, I built), that letter ה [at the end of the root] is replaced by a letter י, as in עָשִׂיתִי, בָּנִיתִי, פָּנִיתִי and צִוִּיתִי.

(11) **When Moshe had grown** — But has Scripture not just stated (preceding verse) that “the boy grew up”? [So why does our verse repeat this?] Rav Yehudah Bar Ilayi teaches: The first mention (in the preceding verse) refers to Moshe's physical growth, while the second mention (in our verse) refers to [his growth in] status — for Pharaoh appointed Moshe in charge of his palace (Tanchuma Yashan Vaeira 17). וְרָבָא בְּסִבְלָתָם — [Instead of סִבְלָתָם, “he saw their sufferings,” our phrase here means literally, “he saw into their sufferings.” (Seifer HaZikaron). This signifies that] Moshe set his eyes and heart [to the sufferings of his

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כִּי חִבְרוּ מְנַחֵם. וְאֲנִי אוֹמֵר שְׂאִינוּ מִמְחֻבְרַת מֶשׁ וְיָמוּשׁ אֶלָּא מִנְזֻרַת מֹשֶׁה וְלִי הוֹצֵאָה הוּא כְּמוֹ יִמְשֹׁנֵי מַמִּים רַבִּים. שְׂאִלוּ הִיא מִמְחֻבְרַת מֶשׁ לֹא יִתְכַן לוֹמֵר מְשִׁיתוֹ אֶלָּא הַמְשִׁיתוֹ כְּאִשְׁרֵי יֹאמֵר מִן קָם הַקִּימוֹתֵי וּמִן שָׁב הַשִּׁיבוֹתֵי וּמִן בָּא הַבִּיאֹתֵי אוֹ מְשִׁיתוֹ כְּמוֹ וּמְשִׁיתֵי אֶת עֹזֵן הָאֶרֶץ. אֲבָל מְשִׁיתֵי אִינוּ אֶלָּא מִגְזֵרַת תְּבָה שֶׁפָּעַל שְׁלֹה מִיֹּסֵד בְּהִיאָה בְּסוֹף הַתְּבָה. כְּגוֹן מֹשֶׁה בָּנָה עֲשָׂה צִוָּה פָּנָה בְּשִׁיבוֹא לוֹמֵר בְּהֵם פָּעַלְתִּי תְבָא הִיוֹדֵד בְּמִקוֹם הִיא כְּמוֹ עָשִׂיתִי בְּנִיתִי פָּנִיתִי צִוִּיתִי (יֵא) וְיִגְדֵל מֹשֶׁה. וְהֵלֵא כְּכָר כְּתָב וְיִגְדֵל הַיֵּלֵד. אָמַר רַבִּי יְהוּדָא בְּרַבִּי אֶלְעָנַי הָרֵאשׁוֹן לְקוֹמָה וְהַשְׁנִי לְגִדְלָה שֶׁמְנַהֵג פְּרָעָה עַל בֵּיתוֹ: וְרָבָא בְּסִבְלָתָם. נִתַּן עֵינָיו וְלִבּוֹ לְהִיּוֹת מִיִּצְרַיִם

מחי לגבריהודי מאחיהי:
 יב ואתפני לך ולכא ותוא
 ארי לית גברא ומחא ית
 מצראה וטמריה בחלא:
 יג ונפק ביומא תנינא והא
 תרין גברין יהודאין נצן ואמר
 לחיבא למא את מחי לחברך:
 ד ואמר מן שויך לגבר רב

מִכָּה אִישׁ-עֲבָרִי מֵאֲחָיו: יב וַיִּפֶן כֹּה וְכֹה
 וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ אֶת-הַמִּצְרִי וַיִּטְמְנֶהוּ
 בַחֹל: יג וַיֵּצֵא בַיּוֹם הַשֵּׁנִי וְהַנֶּה שְׁנֵי-
 אַנְשִׁים עֲבָרִים נֹצִים וַיֹּאמֶר לְרֹשַׁע לְמָה
 תִּכֶּה רֵעֶךָ: יד וַיֹּאמֶר מִי שְׂמֶךָ לְאִישׁ שׁוֹרֵר

one of his Hebrew brothers. (12) He turned this way and that, and saw that there was no one. So he struck down the Egyptian and then hid him in the sand. (13) And he went out the next day, and behold! two Hebrew men quarreling. And he said to the evil one: Why would you beat your fellow? (14) So he said:

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brothers], becoming distressed over [what was happening to] them. **An Egyptian man** — He was a taskmaster. [These Egyptian taskmasters were] appointed [by Pharaoh] over Israelite policemen [who, at threat of being beaten by the taskmasters (see below 5:13-16), would have to make sure the work was done]. The taskmasters would make the Israelite policemen get up for work at the call of the [dawn] rooster. **Beating one of his Hebrew [brothers]** — He would beat him and flog him. [The Hebrew] was the husband of Shlomit the daughter of Divri.

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 עליהם: איש מצרי. נוגש היה ממונה על שוטר ישראל והיה מעמידם מקרות הגבר למלאכתם: מפה איש עברי. מלקהו ורודהו ובעלה של שלומית בת דברי היה ונתן עיניו בה ובלילה העמידו והוציאו מביתו והוא חזר ונכנס לביתו ובא על אשתו כסבורה שהוא בעלה וחזר האיש לביתו והרגיש בדבר ובשראה אותו מצרי שהרגיש בדבר הנה מפהו ורודהו כל היום: (יב) ויפן כה וכה. ראה מה עשה לו בביתו ומה עשה לו בשדה. ולפי פשוטו כמשמעו: וירא כי אין איש. עתיד לצאת ממנו שיתגיר: (יג) שני אנשים עברים. דתן ואבירם הם שהותירו מן המן: נצים. מריבים: למה תכה. אף

The Egyptian coveted her, so during one nighttime, he woke up her husband and sent him away from the house. The Egyptian returned to the house, went in and was intimate with the man's wife, she thinking that it was her husband. When her husband came back home, he realized what had occurred. And when that Egyptian saw that the man had realized what had happened, the Egyptian would beat and flog him all day. (12) **He turned this way and that** — [Apart from the literal meaning (see below), our verse means:] Moshe saw what the Egyptian had done to the Hebrew in his home (see preceding Rashi) and what he had done to him in the field [i.e., beating him all day]. And according to the simple meaning, our verse can be understood literally [to mean that he looked in all directions]. **And saw that there was no one** — [Moshe saw that the Egyptian had] no future descendant who would convert to Judaism [to redeem him (see Mizrahi)]. (13) **Two Hebrew men** — [These were] Datan and Aviram — the same ones who left over some of the manna [in defiance of Moshe's orders (see below 16:20)]. **נצים** — [means:] Quarreling. [And he said to the evil one:] **Why would you beat [your fellow?]** — [Scripture uses the future tense here, תכה instead of

וַדִּין עֲלֵנָא הַלְמִקְטְלִי אֶתְ אִמְר
 כְּמָא דְקִטְלִתָּא יְתַּ מְצַרְאָה
 וְדַחִיל מִשָּׁה וְאִמְר בְּקוּשְׁטָא
 אֲתִידַע פְּתִגְמָא: טו וְשִׁמְע
 פְּרַעָה יְתַּ פְּתִגְמָא הַדִּין וְבְעָא
 לְמִקְטִל יְתַּ מִשָּׁה וְעִרְק מִשָּׁה

וְשִׁפֵּט עָלֵינוּ הִלְהַרְגֵנִי אֶתְהָ אִמְר כְּאִשְׁר
 הִרְגֵת אֶתְ-הַמְצַרִי וַיִּירָא מִשָּׁה וַיֹּאמֶר אֲכֵן
 נֹדַע הַדָּבָר: טו וַיִּשְׁמַע פְּרַעָה אֶתְ-הַדָּבָר
 הַזֶּה וַיִּבְקֹשׁ לְהַרְגֵּ אֶתְ-מֹשֶׁה וַיִּבְרַח מֹשֶׁה

Who has made you a man, a lord, a judge over us?! Do you intend to kill me as you killed that Egyptian?! And Moshe became frightened and he said; So the matter has indeed become known. (15) When Pharaoh heard about this matter, he sought out to kill Moshe. So Moshe fled from Pharaoh, and settled

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which would mean "Why are you beating ...," to show us that he had not yet actually beaten him. However,] even though he had not yet actually beaten him, Scripture calls him an evil person, because he raised his hand [against his fellow] (Sanhedrin 58b). **Your fellow** — [Moshe did not mean here "your friend," but rather:] Your fellow evil one, just like you [for Datan and Aviram were both evil (see Numbers 16:25-26)]. (14) **Who has made you a man** — [Datan hereby derided Moshe, implying,] "But you are still a mere lad!" אמר —

על פי שלא הָהוּ נִקְרָא רָשָׁע בְּהִרְמַת יָד: רַעֲף. רָשָׁע בְּמוֹתָהּ: (יד) מִי שֶׁמָּךְ לְאִישׁ. וְהָרִי עוֹדֵךְ נַעַר: הִלְהַרְגֵנִי אֶתְהָ אִמְר. מִכָּאן אָנוּ לְמִדִּים שְׁהָרְגוּ בְּשֵׁם הַמְּפֹרָשׁ: וַיִּירָא מִשָּׁה. כִּפְשׁוּטוֹ. וּמְדַרְשׁוֹ דְּאָג לֹא עַל שְׂרָאָה בִּישְׂרָאֵל רָשָׁעִים דְּלְטוּרִין אִמְר מַעֲתָה שְׁמָא אֵינָם רְאוּיִין לְהִגְאֹל: אֲכֵן נֹדַע הַדָּבָר. כְּמִשְׁמַעוֹ. וּמְדַרְשׁוֹ נֹדַע לִי הַדָּבָר שְׁהֵייתִי תַמְיָה עָלָיו מַה חָטְאוּ יִשְׂרָאֵל מִכָּל שְׁבָעִים אוֹמוֹת לְהֵיזִת נִרְדִּים בְּעַבְדוּת פְּרָךְ. אֲבָל רוּאָה אֲנִי שְׁהֵם רְאוּיִים לְכָר: (טו) וַיִּשְׁמַע פְּרַעָה. הֵם הִלְשִׁינוּ עָלָיו. וַיִּבְקֹשׁ לְהַרְגֵּ אֶת מֹשֶׁה. מִסְרֹו לְקוּסְטִינְרִי לְהַרְגוֹ וְלֹא שְׁלֹטָה בּוֹ הַחֲרֵב הוּא שְׁאִמְר מִשָּׁה וַיִּצְלַנִי מִחֲרֵב

[literally, "Are you saying to kill me?"] From here, we learn that Moshe killed him [through speech, namely,] by uttering the Divine Name (Shemot Rabbah 1:34). **And Moshe became frightened** — To be understood literally [i.e., he was afraid for his safety, because it had become public knowledge]. And the Midrashic explanation is as follows: Moshe became worried [not for himself, but for the future of Israel], when he saw that among Israel were evil informers. He said: "Since this is so, maybe they are not worthy to be redeemed." (ibid.) **So the matter has indeed become known** — To be understood according to its simple meaning. And the Midrashic explanation is: [Said Moshe,] Now I understand a matter which I found puzzling — how has Israel sinned so much more than all the other seventy nations, that they be beaten by such harsh labor? But now I see that [they have the sin of evil (derogatory) speech (see preceding Rashi and on next verse) and so,] they are deserving of such [punishment] (ibid.). (15) **When Pharaoh heard** — They [Datan and Aviram] had informed on Moshe (Shemot Rabbah 1:36). **He sought out to kill Moshe** — [but did not succeed.] He gave Moshe to the executioner for execution, but [God made a miracle, that Moshe's neck became like solid marble stone, and] the sword was rendered ineffective! This is what is referred to, when Moshe says (below 18:4), "He rescued me from the sword of Pharaoh" (and

מִן קֶדֶם פָּרְעָה וַיֵּתִיב בְּאֶרְצָא
 דְּמִדְיָן וַיֵּתִיב עַל בֵּירָא:
 טו וַיִּרְבֵּא דְּמִדְיָן שְׁבַע בָּנָן
 וְאִתְאַהּ וְדִלְאָה וּמִלְאָה יֵת
 רְהִטִּיא לְאִשְׁקָהָ עָנָא
 דְּאִבּוּהֶן: יז וְאִתּוּ רְעִיא
 וַיִּטְרַדּוּנָן וְקָם מֹשֶׁה וּפְרָקְנָן
 וְאִשְׁקִי יֵת עֲנָהּ: יח וְאִתְאַהּ
 לְוֵת רְעוּאֵל אִבּוּהֶן וְאָמַר מַה
 דִּין אוּחִיתִין לְמִיתִי יוֹמָא דִּין:
 יט וְאָמְרָא גְבֵרָא מְצִרָאה
 שׁוֹכְבָא מִיַּד רְעִיא וְאִף מְדִלָּא
 דְּלָא לָנָא וְאִשְׁקִי יֵת עָנָא:
 כ וְאָמַר לְבִנְתֵיהּ וְאֵן הוּא לְמָא
 דִּנָּן שְׁבַקְתִּין יֵת גְּבֵרָא קְרוּן

מִפְּנֵי פָּרְעָה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־
 הַבְּאֵר: טו וּלְכַהֵן מִדְיָן שְׁבַע בָּנוֹת וַתְּבָאנָה
 וַתִּדְלְגָנָה וַתִּמְלְאָנָה אֶת־הַרְהָטִים לְהַשְׁקוֹת
 צֹאן אֲבֵיהֶן: יז וַיָּבֹאוּ הָרְעִים וַיִּגְרְשׂוּם
 וַיִּקָּם מֹשֶׁה וַיּוֹשֶׁעַן וַיִּשְׁק אֶת־צֹאנָם:
 יח וַתְּבָאנָה אֶל־רְעוּאֵל אֲבֵיהֶן וַיֹּאמֶר
 מַדּוּעַ מְהֵרָתָן בָּא הַיּוֹם: יט וַתֹּאמְרוּן אִישׁ
 מְצִרִי הִצִּילָנוּ מִיַּד הָרְעִים וְגַם־דִּלְגָה דִּלְגָה
 לָנוּ וַיִּשְׁק אֶת־הַצֹּאן: כ וַיֹּאמֶר אֶל־בְּנֹתָיו
 וַאִיּוֹ לְמַה זֶה עֲזַבְתֶּן אֶת־הָאִישׁ קְרָאָן לוֹ

in the land of Midyan. He sat by a well. (16) Now, the priest of Midyan had seven daughters. They came and drew water and filled up the drinking troughs, in order to water their father's flock. (17) And the shepherds came and chased them away. Moshe got up and rescued them, and he watered their flock. (18) When they came to Reu'eil their father, he said: Why did you come so quickly today? (19) So they said; An Egyptian man saved us from the shepherds, and he even drew water for us and watered the flock! (20) And he said to his daughters; And where is he now? Why did you leave this man? Call

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וישב (see Rashi there and on 4:11 below). **וישב** — [The word **וישב** is mentioned twice in our verse. The first means] he “settled” there [in Midyan], as in (Genesis 37:1), “Yaakov settled (**וישב**) [in the Land]” [while the second,] **וישב על הבאר** — means actually sitting down. Moshe learned from

פָּרְעָה: וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן. נִתְעַבְּב שָׁם כְּמוֹ וַיֵּשֶׁב יַעֲקֹב: וַיֵּשֶׁב עַל הַבְּאֵר. לְשׁוֹן יִשְׁיבָה לְמַד מֵיעֲקֹב שֶׁנִּזְדַּוְּג לֹא זָוָגוּ עַל הַבְּאֵר: (טו) וּלְכַהֵן מִדְיָן. רַב שְׁבָהֶן וּפְרָשׁ לֹא מֵעֲבֹדֵת אֱלִילִים וְנִדְוָהוּ מֵאֲצֻלָּם: אֶת הַרְהָטִים. אֶת בְּרִיכוֹת מְרוֹצוֹת הַפִּיִּים הֶעֱשׂוּיֹת בְּאֶרֶץ: (יז) וַיִּגְרְשׂוּם. מִפְּנֵי הַנְּדוּי: (כ) לְמַה זֶה

[his forefather] Yaakov, who met his soul mate at a well (see Genesis Chapter 29). (16) **ולכהן** — He was the high priest among them, but he disassociated himself from idolatry, for which they banished him from [living] next to them. **את הרהטים** — [The word **רהט** means “rush.” Thus, our word refers to] water pools dug up in the earth, that contain rushing water [for the flock to drink]. (17) **And chased them away** — because of the ban [on Yitro and his family (see Rashi on preceding verse)]. (20) **Why did you leave [this man]?** — [Yitro asked his daughters why they had come home unusually early that day. They explained how the man saved them and how the well-water miraculously rose up to meet him. Accordingly]

לִיה וַיְכוּל לֶחֶם: כּא וַצְּבִי
 מֹשֶׁה לְמִיתָב עִם גְּבֵרָא וַיִּהְיֶה
 ית צְפֻרָּה בְּרֵתֶיהָ לְמֹשֶׁה:
 כב וַיִּלְדֶּת בֶּר וַקְּרָא ית שְׁמִיָּה
 גֶרְשֹׁם אָרִי אָמַר דִּיר הָיִיתִי
 בְּאַרְע נֹכְרָאָה: כג וַהֲוֶה
 בְּיֹמֵיָא סְגִיאָא הָאֲנֹן וּמִית

וַיֹּאכַל לֶחֶם: כּא וַיֹּאֶל מֹשֶׁה לְשִׁבְתָּ אֶת-
 הָאִישׁ וַיִּתֵּן אֶת-צְפֻרָּה בְּתוֹ לְמֹשֶׁה:
 כב וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שְׁמוֹ גֶרְשֹׁם כִּי
 אָמַר גֵּר הָיִיתִי בְּאַרְץ נֹכְרִיָּה: פ כג וַיְהִי
 בְּיָמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם

him, so he might eat bread. (21) And Moshe agreed to live with the man, and he gave his daughter Tzipporah to Moshe. (22) And she gave birth to a son, and he called his name Gershom, Because, said he, I have been a stranger in a foreign land. (23) And it happened, during that long period, that the king of

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(Siftei Chakhamim,] *Yitro realized that Moshe was a descendant of Yaakov, since the waters had risen to meet him [just as they had done for Yaakov (see Yonatan Ben Uzziel on Genesis 29:10)] (Shemot Rabbah 1:32). [Call him,] so he might eat bread — [This expression of “eating bread” or “eating food” is used figuratively to refer to a wife (see below). Thus, Yitro was intimating the following:] “Perhaps he might [agree to] marry one of you.” [An example of the figurative use of this expression is] as Scripture states (Genesis 39:6), “except for the food that he would eat” (see Rashi there). (21) וַיֹּאֶל — [This word is to be understood] as it is translated [by Onkelos, namely: And Moshe agreed]. Similar to this is: (Judges 19:6), “Please consent (הואל) and stay the night;” and (Joshua 7:7), “If only we would have been content (הואלנו);” and (Genesis 18:27), “If I may begin speaking” (literally, “I have resolved (הואלתי) to speak”). And the Midrashic explanation is: [Our word וַיֹּאֶל here] signifies an oath (אלה). [Thus, the meaning here is that] Moshe swore to Yitro that he would leave Midyan only with Yitro’s mission (Shemot Rabbah 1:40). (23) And it happened, during that long period — [This seems to be an interruption to the passage concerning Moshe. However, it is all connected,] because [while] Moshe was living in Midyan, the king of Egypt died and the Israelites were in need of being saved ... (then the passage continues below 3:1), “And Moshe would shepherd the flock ...” and indeed it was through Moshe that the salvation [of Israel] came. This [explains the continuity here and] is why these passages are placed next to one another (Old Rashi Text). **The king of Egypt died** — [Although this should have caused Israel to rejoice, nevertheless, our verse continues,] “And the Children of Israel groaned ... and cried out.” The explanation is that] Pharaoh became stricken with tzaraat (see Leviticus Chapter 13) [and was*

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 עֹזְבֵתָן. הַכִּיר בּוֹ שֶׁהוּא מִזְרְעוֹ שֶׁל יַעֲקֹב שֶׁהֵמִים
 עוֹלִים לְקִרְאָתוֹ: וַיֹּאכַל לֶחֶם. שְׁמָא יֵשׂא אַחַת מִכֶּם
 כְּמָה דְאֵת אָמַר כִּי אִם הַלֶּחֶם אֲשֶׁר הוּא אוֹכֵל:
 (כא) וַיֹּאֶל. כְּתַרְגוּמוֹ דְּדוּמָה לוֹ הוּאֵל נָא וְלִין. וְלוֹ
 הוּאֵלְנוּ. הוּאֵלְתִי לְדַבֵּר. וּמְדַרְשׁוֹ לְשׁוֹן אֱלֹהִים נִשְׁבַּע
 לוֹ שְׁלֵא יִזּוּ מִמֶּדִּין כִּי אִם בְּרִשׁוּתוֹ: (כג) וַיְהִי בְּיָמִים
 הָרַבִּים הָהֵם. שְׁהִיָּה מֹשֶׁה גֵּר בְּמִדְיָן וַיָּמָת מֶלֶךְ
 מִצְרַיִם וְהִצְרִיכוּ יִשְׂרָאֵל לְתַשׁוּעָה. וּמֹשֶׁה הָיָה רוֹעֵה
 וְגו'. וּבִאֵת תַּשׁוּעָה עַל יְדוֹ וְלִכְפֹּר נִסְמְכוֹ פְּרָשִׁיּוֹת
 הִלְלוּ: וַיָּמָת מֶלֶךְ מִצְרַיִם. נִצְטַרַע וְהָיָה שׁוֹחֵט

מִלְכָּא דְמִצְרַיִם וְאִתְנַחוּ בְנֵי
 יִשְׂרָאֵל מִן פְּלִחְנָא דְדֹהָה קָשִׁי
 עֲלֵיהוֹן וְזַעֲיָקוּ וְסִלְקִית
 קְבִלְתְּהוֹן לְקָדָם יִי מִן פְּלִחְנָא:
 כִּד וְשִׁמְיַע קָדָם יִי קְבִלְתְּהוֹן
 וְדָכִיר יִי יֵת קִיָּמִיָּה דְעַם
 אַבְרָהָם דְעַם יִצְחָק וְדְעַם
 יַעֲקֹב: כִּה וְגַלִּי קָדָם יִי
 שְׁעִבּוּדָא דְבְנֵי יִשְׂרָאֵל וְאָמַר
 בְּמִיָּמְרִיהָ לְמַפְרָקְהוֹן יִי:
 א וּמִשָּׁה הָוָה רָעִי יֵת עֲנָא
 דִּיתְרוּ חֲמוּזֵי רַבָּא דְמִדְיָן
 וְדָבַר יֵת עֲנָא לְבַתַּר שְׁפַר
 רָעִיא לְמַדְבְּרָא וְאִתָּא לְטוּרָא
 דְאַתְגְּלִי עֲלוּזֵי יִקְרָא דִּיִּי
 לְחֹרֵב: ב וְאַתְגְּלִי מְלֹאכָא דִּיִּי
 לִיָּה בְּשִׁלְהוּבֵית אֶשְׁתָּא מְגוּ

וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה וַיִּזְעֻקוּ
 וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־הָעֲבֹדָה:
 כִּד וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
 אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק
 וְאֶת־יַעֲקֹב: כִּה וַיִּרְא אֱלֹהִים אֶת־בְּנֵי
 יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים: ס רביעי ג א וּמִשָּׁה
 הָיָה רָעָה אֶת־צֹאן יִתְרוֹ חָתָנוּ כְּתֵן מִדְיָן
 וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֵא אֶל־
 הַר הָאֱלֹהִים חֲרֵבָה: ב וַיִּרְא מְלֹאךְ יְדוּהָ
 אֱלֹו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסֶּנֶה וַיִּרְא וְהִנֵּה

Egypt died. And the Children of Israel groaned from the labor and cried out. And their cry from the labor ascended to God. (24) And God heard their moans and God remembered His covenant with Avraham, with Yitzchak and with Yaakov. (25) God looked at the Children of Israel and God gave [them His] attention. **3 (1)** And Moshe would shepherd the flock of Yitro his father-in-law, priest of Midyan. And he led the flock to the edge of the desert, and he came to the Mountain of God, towards Choreiv. (2) And an angel of the Lord appeared to him from the heart of a fire in the middle of a thorn-bush. And he

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considered, therefore, as dead (see Nedarim 64b). His advisers told him that to heal himself, he must soak himself in the blood of Jewish babies,] so he would slaughter Jewish babies and bathe himself in their blood [and this is why Israel groaned and cried out] (Shemot Rabbah 1:34). (24) נַאֲקָתָם —

תינוקות ישראל ורוחץ בדמם: (כד) נַאֲקָתָם. צעקתם. וכן מעיר מתים ינאקו: אֶת בְּרִיתוֹ אֶת אַבְרָהָם. עם אַבְרָהָם: (כה) וַיֵּדַע אֱלֹהִים. נתן עליהם לב ולא העלים עיניו: (א) אַחַר הַמִּדְבָּר. להתרחק מן הגזל שלא ירעו בשדות אחרים: אֶל הַר הָאֱלֹהִים. על שם העתיד: (ב) בְּלַבַּת אֵשׁ.

את (ינאקו).” *את* [means:] Their cry. Similar is (Job 24:12), “From the city, dead men cry out (ינאקו).” *את* — [literally, “And God knew.”] God turned His heart towards them, and did not ignore them. **3 (1) [And he led the flock] to the edge of the desert** — In order to distance himself from any theft, he would not allow his flock to graze in anyone else’s fields. **To the Mountain of God** — [Called by this name here,] because of the future [events that would occur on this mountain, namely, the Divine Revelation and the giving of the Torah]. (2) **בלבת אש** — [means:] In the

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אֶסְנָא וְחֹזָא וְהָא אֶסְנָא בְּעַר
 בְּאַשְׁתָּא וְאֶסְנָא לִיתוּהִי
 מִתְאַכִּיל: ג וְאָמַר מֹשֶׁה אֶתְפָּנִי
 כְּעַן וְאֲחֹזִי ית חֲזוּנָא רַבָּא הַדִּין
 מָא דִּין לֹא מִתּוֹקֵד אֶסְנָא:
 ד וְחֹזָא יי אַרִי אֶתְפָּנִי לְמַחֲזִי
 וּקְרָא לִיהִי יי מְגוֹ אֶסְנָא וְאָמַר
 מֹשֶׁה מֹשֶׁה וְאָמַר הָא אָנָּא:
 ה וְאָמַר לֹא תִקְרַב הֲלָכָא שְׂרִי
 סִינְךָ מֵעַל רַגְלֶךָ אַרִי אֶתְרָא
 דְּאֵת קָאִים עֲלוּהִי אֶתְר קִדִּישׁ
 הוּא:

הַסֵּנֶה בְּעַר בְּאֵשׁ וְהַסֵּנֶה אֵינְנוּ אֹכְלִי:
 ג וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־
 הַמַּרְאֶה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסֵּנֶה:
 ד וַיֵּרָא יְדוּהַ כִּי סָר לְרֵאוֹת וַיִּקְרָא אֵלָיו
 אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה
 וַיֹּאמֶר הַנְּנִי: ה וַיֹּאמֶר אֶל־תִּקְרַב הֵלֶם
 שֶׁל־נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר
 אַתָּה עוֹמֵד עָלָיו אֲדַמֶּת־קֹדֶשׁ הוּא:

saw that indeed — the thorn-bush was ablaze in fire, but the thorn-bush itself was not being consumed. (3) And Moshe said: Let me turn aside now and behold this great vision — why will the thorn-bush not burn up?! (4) And the Lord saw that he had turned aside to have a look, and God called to him from amid the thorn-bush, and said; Moshe! Moshe! And he said; Here I am. (5) And He said: Do not come any closer! Remove your shoes from upon your feet, for the place upon which you are standing is holy ground.

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flame of a fire, in the very heart (לב) of the fire. Similar is (Deuteronomy 4:11), לב *the midst of heaven;*” and (II Samuel 18:14), “*in the heart (לב) of the oak tree.*” Now, do not be puzzled at the [extra] letter ת *at the end of the word לב here to make לבת, for sometimes the word לב has the letter ת*

*attached at the end (Be-eir Rechovot)]. Indeed, we find other similar instances of this in Scripture, for example (Ezekiel 16:30), “How ruined is your heart (לִבְתֶּךָ).” In the middle of a thorn-bush — [God specifically revealed Himself amidst a lowly bush with painful thorns.] and not another tree, in order to convey (Psalms 91:15), “I am with him in [his] distress” [i.e., to empathize with the pain (thorn) of the people of Israel who were in such a lowly subjugated state]. אכל — [This word is in the pu-al, the (intensive) passive form, and is equivalent to the simple passive form.] גאכל, “consumed” (Be-eir Rechovot). Similar is (Deuteronomy 21:3), “Which has not been worked (עֲבַד)” and (Genesis 3:23), “From which he was taken (לָקַח).” (3) **Let me turn aside now** —[not from the thorn-bush, but rather, Moshe was saying:] I shall turn aside from here, in order to draw closer to [the thorn-bush over] there.*

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בְּשִׁלְהֶבֶת אֵשׁ לְבוֹ שֶׁל אֵשׁ כְּמוֹ לֵב הַשְּׂמִימִים. בְּלֵב
 הָאֵלֶה. וְאֵל תַּתְמוּהָ עַל הַתִּיּוֹ שֵׁישׁ לָנוּ כִּיּוֹצֵא בּוֹ.
 מֵהָ אֲמִלָּה לְבַתָּךְ: מִתּוֹךְ הַסֵּנֶה. וְלֹא אֵילָן אַחֵר
 מִשׁוּם עֲמוּ אֲנֹכִי בְּצֵרָה: אֹכֵל. נֶאֱכַל כְּמוֹ לֹא עֲבַד
 בּוֹ. אֲשֶׁר לָקַח מִשָּׁם: (ג) אֶסְרֶה־נָּא. אֶסְרֶה מִכָּאֵן
 לְהִתְקַרֵּב שָׁם: