

רש"י פסוק ב

פִּי טוֹב הוּא.

כִּשְׁנוֹלֵד נִתְמַלֵּא הַצֵּיִת

כִּלּוֹ אוֹרָה:

רש"י פסוק ב

**That he was good:**

When he was born, the whole  
house was filled with light

רש"י פסוק ג

וְלֹא יִכְלֶה עוֹד הַלְּפִינוּ.

שָׁמְנוּ לָהּ הַמַּלְרִיִּים מִיּוֹם שֶׁהִחְזִירָהּ,

וְהִיא יִלְדֶתוּ לְשֵׁשׁ חֳדָשִׁים וַיּוֹם אֶחָד...

וְהִם צָדִקוּ אַחֲרֶיהָ לְסוֹף תְּשֻׁעָה:

## רש"י פסוק ג

**And she could no longer hide him:**

For they (the מְצַרִּים) counted from the day he (עִמְרָם) took her back, but she gave birth to him after six months and one day ... and they checked her after nine months.

רש"י פסוק ו

וּתְפַתַּח וּתְרַאֲהוּ.

אֶת מִי רָאִתָּה,

אֶת הַיֶּלֶד, זֶהוּ פְּשׁוּטוֹ.

וּמִדְרָשׁוֹ שֶׁרָאִתָּה עַמּוֹ שְׂכִינָה:

## רש"י פסוק ו

**And she opened it and she saw him:**

Who did she see?

The boy, that is its simple meaning.

And its Midrashic explanation is that she saw

the **מִנְּשָׁה** (ה's presence) with **שְׂכִינָה**

רש"י פסוק ו

וְהִנֵּה נֵעַר צוֹכָה.

קולו פִּנְעָר:

רש"י פסוקו

**And behold a youth was crying:**

His voice was like that of a youth.

רש"י פסוק י"א

וַיִּגְדַּל מֹשֶׁה.

וְהָלַא כְּזָר כְּתָז וַיִּגְדַּל הַיֶּלֶד. אָמַר רַצִּי

יְהוּדָה זָרָצִי אֲלֵטְאִי, הָרֵאשׁוֹן לְקוֹמָה

וְהַשֵּׁנִי לְגִדְלָה, שְׁמֵנָהּ פִּרְעָה עַל צִיתוֹ:

## רש"י פסוק י"א

### And Moshe grew up:

Has [the תּוֹרָה] not already written “The boy grew up”? רַבִּי אֱלֶעָאִי the son of רַבִּי יְהוֹנָדָה? the first is in terms of height, the second is in terms of status, as Pharaoh appointed him over his household.

רש"י פסוק י"א

וַיֵּרָא בְּסֹבְלָתָם.  
נָתַן עֵינָיו וּלְבָבוֹ  
לְהִיזֹת מֵאֵר עֲלֵיהֶם:

רש"י פסוק י"א

**And he saw their burdens:**

He focused his eyes and heart  
to be distressed over them.

## רמב"ן פסוק י"א

וְטַעַם וַיֵּצֵא אֶל אָחִיו כִּי הִגִּידוּ לוֹ אֲשֶׁר הוּא יְהוּדִי,

וְהָיָה חֶפֶץ לְרֵאוֹתָם בְּעֵבוֹר שְׂהֵם אָחִיו.

וְהִנֵּה נִסְתַּפֵּל בְּסִבְלוֹתָם וְעִמְלָם וְלֹא יָכוֹל לְסַבּוֹל

וְלָכֵן הָרַג הַמְצָרִי הַמִּכָּה הַנִּלְחָץ.

## רמב"ן פסוק י"א

And the reason **He went out to his brothers?**

For they told him that he was a Jew and he wanted to see them since they were his brothers.

And he saw their suffering and hard work he couldn't stand it, and that's why he killed the aggressive **מִצְרִי**.

העמק דבר פסוק י"א

מִכָּה אִישׁ עֲבָרִי מֵאַחִיו:

הִכָּהוּ לֹא בְּשִׁבִיל אֵיזוֹ עֲצָלוּת וְכִדּוּמָה

אֶלָּא בְּשִׁבִיל שְׁהוּא עֲבָרִי

אֲבָל הוּא מֵאַחִיו.

## העמק דבר פסוק י"א

Hitting an עֶבְרִי from among his brothers:

The מְצַרִי is hitting him not because of laziness

but just because he is an עֶבְרִי

And he (מִשָּׁה) realises that he (the עֶבְרִי) is his brother.

העמק דבר פסוק י"ב

וַיִּפֹּן כָּה וְכָה:

חיפש עצות לקבול

על המצרי שהכהו חִינָם.

העמק דבר פסוק י"ב

**He looked around:**

מִשָּׁה looked for advice

about the מְצַרִּי who was hitting him for

no reason.

העמק דבר פסוק י"ב

וַיֵּרָא כִּי אֵין אִישׁ:

הוא ראה אִמָּנָם אֲנָשִׁים,

אֵלָא לֹא יִהְיֶה אֶל מִי לְפָנֹת בְּעֵת צָרָה

אֵין מִצִּיל...כִּי כּוֹלָה עֲצָרָת בּוֹגְדִים וְשׁוֹנְאֵי יִשְׂרָאֵל.

העמק דבר פסוק י"ב

**And he saw there was no-one:**

He saw there were people,

but there would be no-one to turn to in times

of trouble...because everyone around him

were enemies of the Jewish people.

## נחמה לייבוויץ

מְקַרְהָ הַרְאִשׁוֹן... שְׁמָא אֵין זֶה דְרִישַׁת הַצֶּדֶק... אֵלָא רְגִישׁ  
אַחוּוָה לְבְנֵי עַמּוֹ...

הַמְקַרְהָ הַשְּׁנִי... שְׁמָא אֵין דּוּחֶפֶת אוֹתוֹ אֵלָא גְאוּוָה לְאוּמִית...

הַמְקַרְהָ הַשְּׁלִישִׁי... לֹא אַחִים וְלֹא רְעִים וְאֵף לֹא שְׂכֵנִים...

אֵף עַל פִּי כֵן בְּרִאוֹתוֹ עֲוֹל קָם וְעָשָׂה מַעֲשֵׂה

וְהִתְיַצֵּב לְיָמִין הַנְּרִדָּף.

## נחמה לייבוויץ

In the **first** clash - maybe he was not motivated by justice, but by a sense of solidarity with his own people...

In the **second** clash - perhaps he was only driven by national pride

In the **third** clash - they were neither brothers, nor friends, nor even neighbours, yet when he saw injustice he took action and stood up for the oppressed party.