

# SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



## Likkutei Sichos, Vol. 16

*Shemos, Sicha 3*

### The Verse:

After Pharaoh's daughter rescued Moshe from the Nile and hired Yocheved to nurse him, the Torah moves the story forward a few years: "The child grew up, and she brought him to Pharaoh's daughter, and he became like her son." (Shemos 2:10)

The next verse continues:

Now it came to pass in those days that Moshe grew up and went out to his brothers and looked at their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers. (Shemos 2:11)

### The Rashi:

Moshe grew up — Was it not already written (in the previous verse): "The child grew up"? Rabbi Yehudah the son of Rabbi Ilai said: The first one (לַגְּדֹלְתוֹ) [was Moses growth] in height, and the second one [was

his growth] in greatness, because Pharaoh appointed him over his house.

### The Question:

Seemingly there is a simple explanation for the repetition of the phrase "grew up" in these two verses. The first growing up, following Yocheved's nursing of Moshe, refers to his weaning. The second, when he "went out," refers to his maturing into a young man. Why does Rashi resort to offering an explanation not evident from the verse, that Moshe was appointed over Pharaoh's house?

### The Explanation:

It is not possible to say that verse 10 and 11 refer to two different eras, Moshe's childhood and his maturation, because verse 11 states, "Now it came to pass in those days that Moshe grew up..." meaning, that this verse refers to the same time-period as the previous verse.

Rashi therefore reinterprets the first instance of “the child grew up” as referring to Moshe’s maturation into an adolescent, “growth in height,” not to weaning as we might have expected. Once the verse has placed us in Moshe’s adolescence, we can understand the second instance of “in those days... Moshe grew up,” as referring to a position in Pharaoh’s house.

Based on this it seems that Yocheved had convinced Pharaoh’s daughter to let Moshe remain with her after his weaning, being that he had become attached to her. When she could no longer offer a reasonable excuse to keep Moshe at her side, he was taken to Pharaoh’s house as a young adolescent and, given his importance to Pharaoh’s daughter and to Pharaoh, given a position of semi-authority in the house.

To support the notion that Pharaoh would appoint an adolescent to a position of authority Rashi cites the author of this explanation, Rabbi Yehudah son of Ilai.

Rabbi Yehudah was a pauper, yet the Roman Caesar appointed him to a position of authority in the Jewish hierarchy. Thus, Rabbi Yehuda appreciated that a person’s outward appearance was not the determinant of his respect or position.

### The Deeper Dimension:

The two stages in Moshe’s growth allude to his spiritual growth. His growth from a child to a young man alludes to his naturally endowed spiritual abilities. As the Zohar states, Moshe was born circumcised.

The second stage of growth, his being appointed to a position of authority in Pharaoh’s house, alludes to his role in drawing down divine sustenance to the lower worlds. This is hinted to in another comment in the Zohar regarding Moshe’s birth — that light filled the entire house. This refers to Moshe’s ability to fill the “house” of this world with G-d’s light.

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