



The Community

Boruch Hashem

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadnmiami@gmail.com

Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Rabbi Avrohom Lipszyc

Vol. 27, No. 13

Rabbi's Article

And Moses Grew Up!

The verse (-Exodus 2:10) tells us, "The child (Moses) grew up, and she (Moses' mother, Yocheved) brought him to Pharaoh's daughter (Batya), and he (Moses) became like her (Batya's) son," followed by the next verse telling us, "Now it came to pass in those days that Moses grew up and went out to his brothers and looked at their burdens," Upon the latter Rashi comments, "Was it not already written: The child grew up? Rabbi Yehudah the son of Rabbi Ilai said: The first one ("The child grew up") [was Moses growth] in height, and the second one ("Moses grew up") [was his growth] in greatness, because Pharaoh appointed him over his house."

Questions: (i) It is not the way of Rashi to ask the question, and then answer it, but rather, to only give the explanation, which would then remove the question. (ii) Pharaoh's daughter gave Yocheved the baby in order for Yocheved to nurse him, which normally lasts for two years. Hence, how can the "first one," of, "and she (Yocheved) brought him to Pharaoh's daughter," at the age of two be speaking of, "in height"?! (iii) Rashi's way is to only quote the name of the sage teaching the teaching if by doing so, the teaching becomes clearer to the student. Hence, why does Rashi tell us here, "Rabbi Yehudah the son of Rabbi Ilai said...?"

Rashi is not struggling with the duplicity of the, "grew up," in itself, as much as with that which the second verse states clearly, "Now it came to pass in those days," meaning in proximity to the, "The child (Moses) grew up, and she (Moses' mother, Yocheved) brought him to Pharaoh's daughter (Batya)," which was at the age of two, hence, how can we say that at the age of two, "Moses grew up," to greatness?! Therefore, Rashi is telling us here that the first, "The child grew up," is not speaking of Moses' finishing to nurse at the age of two, but rather, Yocheved managed to give excuse after excuse that for the benefit of the child, he should not be separated from his wet-nurse --Pharaoh's daughter did not know that Yocheved was Moses' mother-- yet, until Yocheved could no more, for at the age of 11-12 years old (-See Shemot Rabba Portion 5:2: "Moses was 12 years old when he was separated from his father's home"), when, "the child grew in height," Yocheved could no longer prolong returning Moses to Pharaoh's daughter.

However, even at the age of 12, how can we say that, "Moses grew up," "to greatness," that Pharaoh would have appointed Moses --a Jewish child nonetheless!-- over state affairs!? Hence, Rashi clarifies that the, "greatness," which we are speaking of is, "because Pharaoh appointed him over his house." And, even though that even for this greatness, Moses seems a bit young, as well, nevertheless, it would make sense if there was a reason for it. As we find, "And Joseph found favor in his (Potiphar's) eyes, and he (Joseph) served him, and he (Potiphar) appointed him (Joseph) over his house," at the age of 18. So too, concerning, "Moses grew up," named Moses because, "She (Pharaoh's daughter) said, 'For I drew him (mishisihu - מִשִּׁיטָהּ) from the water,'" and was hence, cherished deeply by Pharaoh's daughter, and Moses, "became like her son," it would therefore make sense that Moses was appointed over the internal household matters, even at the age of 12.

In order to strengthen this idea of Moses' appointment at the age of 12 --far younger than Joseph's appointment at the age of 18-- Rashi tells us, "Rabbi Yehudah the son of Rabbi Ilai said...": The Talmud (-Nedarim 49b) tells us that Rabbi Yehuda was so extremely poor that, "Rabbi Yehuda's wife went out (to the market), collected wool, and made a (only one) thick cloak. When she would go out to the market she would cover herself with it, and when Rabbi Yehuda would go out to pray he would cover himself (with the cloak) and pray." To the point that, "On one occasion Rabban Shimon ben Gamliel decreed a fast. Rabbi Yehuda did not come to the house of the fast, (where everyone gathered. The people) said to (Rabban Shimon ben Gamliel: Rabbi Yehuda) does not have (a garment to) cover (himself with, and therefore, he shies away from public events)." Nevertheless, we find (-Minochois 104a), "Rabbi Yehuda was the halakhic (Jewish Law) decisor of the house of the Prince," and he was (-Tosafot, ibid, d"h Ma'aso), "appointed by the Caesar head of the speakers," and, as well, (-Shabbat 33b), "Rabbi Yehuda, son of Rabbi Ila'i, was the head of the speakers in every place!" Hence, we see that Rabbi Yehuda was one, who according to his external appearance was not compatible to being appointed a leader, and nevertheless, because he found favor and grace in the eyes of the sovereignty he was appointed to greatness. Hence, Rashi brings him as a support that the same happened by Moses, that even though Moses was externally young, nevertheless, because Moses found favor in the eyes of Pharaoh's daughter, he was appointed to greatness.

This Week...

FRIDAY, JANUARY 13, 2023 ★ יט' טבת תשפ"ג

YAHRTZEIT: [Maimonides](#): Rabbi Moshe ben Maimon (1135-1204)

Shabbat Candle Lighting: 5:32 PM · Kabbalat Shabbat: 5:30 PM

SATURDAY, JANUARY 14, 2023 ★ כ' טבת תשפ"ג

TORAH READING: [Shemot](#) (Exodus 1:1-6:1) · HAFTORAH: [Isaiah](#) (27:6-28:13, 29:22-23)

Shacharit: 9:30 AM · Mincha: 5:00 PM · Shabbat Ends: North Miami: 6:27 PM

TUESDAY, JANUARY 17, 2023 ★ כד' טבת תשפ"ג

YAHRTZEIT: [Rabbi Schneur Zalman of Liadi](#), founder of Chabad-Lubavitch (1745-1813)