EXODUS 2 (FOX TRANSLATION)

The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She saw the little ark among the reeds and sent her maid to fetch it.

When she opened it, she saw him, the child — here, a boy weeping! She pitied him, and she said:

“One of the Hebrews’ children is this!”

Now his sister said to Pharaoh’s daughter, “Shall I go and get you a nursing woman from among the Hebrews for you, that she may nurse the child for you?

Pharaoh’s daughter said to her: “Go!”

The maiden went and called the child’s mother.

And Pharaoh’s daughter said to her, “Take this child and nurse him for me, and I myself will pay your wages.”

So the woman took the child and she nursed him.

When the child grew up, she brought him to Pharaoh’s daughter, who made him her son.

She named him Moshe / He-Who-Pulls-Out; she said: for out of the water meshitihu / I-pulled-him.

Now it was some years later, Moshe grew up; He went out to his brothers and witnessed their labors. He saw an Egyptian man striking a Hebrew man, of his brothers.

He turned this way and that and, seeing that there was no man there,
he struck down the Egyptian
and hid him in the sand

13 He went out again on the next day, and here: two Hebrew men scuffling!
He said to the offender: “Why do you strike your fellow?”
14 He retorted, “Who made you prince and judge over us?
Do you mean to kill me as you killed the Egyptian?”
Moshe was frightened, and thought: Surely the matter is known!

15 Pharaoh heard of this matter, and sought to kill Moshe;
But Moses fled from Pharaoh’s face and settled in the land of Midyan; he sat down by a well.

16 Now the priest of Midian had seven daughters.
They came, they drew water, and filled the troughs to water their father’s flock;
17 Shepherds came and drove them away.
But Moshe rose up, he delivered them and gave drink to their sheep.

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 delivered us from the shepherds; and also he drew, yes, drew water for us and watered the flock.”
20 He said to his daughters, “So where is he? Why did you leave the man? Call him, that he may eat bread (with us).”
21 Moses agreed to settle down with the man,
and he gave Tzipporah his daughter to Moshe
22 She bore a son whom he named Gershom/Sojourne There for he said,
“I have become a sojourner in a foreign land.”
TRADITIONAL COMMENTARIES ON EXODUS 2

WHY DID GOD CHOOSE A "PRINCE OF EGYPT"? | AVRAHAM IBN EZRA, SPAIN, 13TH CENTURY COMMENTATOR

God’s thoughts are deep, and who can understand his secrets, for he alone understands history.

Maybe God turned events such that Moshe will grow up in the House of Royalty so that his personality will be of the highest level in learning and behavior there, and will not be oppressed, used to being in a House of Slavery. For you see that he killed the Egyptian for oppressing violently. And he saved the daughters of Midyan from the shepherds who were oppressing them, preventing them from watering their sheep.

And one more reason: Because if he would have grown up among his people, they would know him from his youth, and would not fear him – for they would think of him as one of them.

MOSHE – A MURDERER? | RABBI MOSHE BEN NACHMAN, NACHMANIDES, SPAIN, 13TH CENTURY

For they told him that he was Jewish, and he wanted to see them, for they were his brothers, and when he saw their suffering and the hard work, and he could not stand it! That is why he murdered the oppressing Egyptian beater.

HE SAW THERE WAS NO ONE | RABBI JACOB ISAAC OF KLENBURG, GERMANY, 18TH CENTURY

Moshe thought that one of his fellow Hebrew brothers who were standing around him would stand up against the Egyptian, and save their injured brother. "And he saw their was no one" – he saw there wasn't among them a "real person", and none of them took to their heart the troubles of their brother to try and save him.
Moshe’s Moral Bravery | Rabbi Moshe Chalphon HaCohen, Tunisia 19th C.

Four actions of Moshe our Leader inform us of his greatness of spirit:
full of divine courage, distinguished, who could not bear to see persecution and oppression, and
who did all he could to save and redeem others:

When he was in the royal palace Moshe went to see with his own eyes the situation of our
brothers the house of Israel,
And his beating the Egyptian who beat one of our fellow Hebrews,
And his rebuke to the evil Hebrew who beat his fellow man,
And his saving the seven daughters of the Medianite priest, Yitro, from the hand of shepherds
and robbers.

And from this must every person of wide heart and holy spirit learn to take a stand and save his
brothers and sisters from the hand of those who exploit them, especially in those places where our
brothers are oppressed and tormented by those of no covenant.

Moreover when one of our fellow Jews is exploiting someone else – one cannot turn a blind eye
and action must be taken to help and rescue the oppressed. Even when the oppressed person is
not of our faith, it is proper that even in such a situation one stand in support of those that are
being persecuted, because any oppressor is repulsive to God (Deut 25:16).

And from this we must learn that even when a person is in serenity and security, in peace and
comfort in his home, wealth and honor surround him, and his requests are heard by the local
government – even then he must not think "Here, I have peace in my home, and what do I care
about my brothers or my sisters or indeed the whole world..."

A person must also not think to himself: "Perhaps by attending to someone else's issues I will
suffer some physical harm or monetary loss, or my status will fall in the eyes of the local
government", even quoting the Rabbinical rule that "Your lost object and your peer's lost object –
your lost object takes precedence" etc., for only someone who is of an unclean spirit would say
such things, firstly because if he does not act to help and save the poor and impoverished –
tomorrow or the day after the persecution will arrive at his door – and then it will indeed be his
own affliction. And moreover in issues that regard the rule of the land – it is an obligation and a
commandment for every person to protest, thus fulfilling the verse: "And you shall purge the evil
from your midst" (Deut. 13:6). And whoever turns away from such situations is a despicable lost
wretch.

In truth, many of our fellow Jews are good hearted, holy spirits, that will rescue an exploited
person from his abuser – but due to our sins we also have no lack of people that only see
themselves and their own profit, completely ignoring that which happens to others – as long as
they themselves are in peace, while if the issue was relevant to them even by a hairbreadth, they
would turn worlds...

Rabbi Moshe Chalphon HaCohen, 1874-1950, "Darkei Moshe", Djerba, Tunis, 19th C
בנרכות המופרות של משה

אברכים פעלונות אשר על מה יברה Ngọcר ימידי ודמידי כל גודל רוממות פשו: מלך הזה נבורה אולנטי, ו

המעלה, אשר ולא יכל חלה תחת התחמס, ומצול היה כל מה שמשפר ולא לחיל:
(א) יאשר על היהות בית המלכות כל קשר מצא חום תשריל,
(ב) היהאתaszוاصر היה מה служ את אחיו מאחתיי העברית,
(ג) הוגה והתברער מרשמה את עתים
(ד) הצלחת מתפשין בנה חום ממיד ימיד רענס והמסongsTo.

וגם ילמד כל בר לבב פש יבר רוחות עבד י一幕ילה את אחיו ממידдресוקו המש. ובפרט ואותו

ה之所וה אשר אותיי יש מודיםיו ומעוניים מי יוכל לי. וכם בויהת אחיו מאחתיי יכד ישריל לעם.

היעלם על רואים יוצר ולוועשהו את הנעשם, וכם בויהת העשוי יכד רחוי וכם בבוד מועשם היה ענוד.

 PCB הנעשם כח הגהו י: כל חכשה עכ.

ומן האמור יש ילמדנו גם כן שיש התאים הביתק ביבשת שזוסות והן באיתו וوعد והבר סיבוב

 الفورים ו والاستם עמק המועדים, אלה היה וחפש בלבב לאמר הינה долים בכרחרים וואימי יאכנתו礼品 יאחוי וא descargar
כל תועות חבל. ו_softmaxו בבלוב לאמר שמא עד لدينا שיאני מטס פעסל עגורית פ בבלול ויהיה ל

אינו הפוסקוס ואווירי וא לא היה עד דבר הכימי שמסעי אזל המערפה, יבמיו תבנה והבירה אבודית

קודמות וחכויות. כי לא יאמר כאותי ימי שחשו בעיל פש אל תشرو, והאיח יאכされます כי לא עשה הל yıll

ולאנשי העבר ואלא מרמהו ויסיף עד ינו עובד ולזוטוום ואותו יהואו כי הדבר נוען מנשה עד עצמון

警示ו בברר. עזר כי דבר בחש שחיו כלל לישוב מהדמי, חבירו והמשנה על כל אדם מתמה כלו הקים מג שיאמור

ב总书记在 curt פּוּד. ב-

כל המتصلים עון בח אינן אלא תועות בח הדלד אולמי.

ובאמה יש ויש מאיתים בעלול כל תוב ופש שלורה לעציל עbuscar ממיד ולשם עbuscar או בוענותונסי הריבים יאני החוסר

譌 נאם ואישים שיאים מכייה רס הלאת עצמס ומצעים ומצעים מדם ספגון כל ספגון את

ועשם ואו עשים, ובבלד שיהיו אולס בבלד. وأوضح חיה נוע הדבר להס אפוא כל halka לגמה עבומ ה

ומתרימים אשומת.

ר’ משה סלפך חכמן, דריך מסה, גרבא, תוניס, מח-19

5
Moses, our teacher, only once saw the face of God
And forgot. He did not want to see the desert
Nor, even the promised land, but only the face of God.
He struck the rock in the fury of his longings
He climbed Mt. Sinai and descended. He shattered the two
Tablets of the Covenant and made a
Golden calf. He searched
In fire and cloud. But he remembered only
The strong hand of God and his outstretched arm
But not his face. Just like one who wants
To remember the face of a loved one but cannot.
He made for himself a ‘mug shot’ taking from the face
Of God, the face of the burning bush, and the face of
Pharaoh’s daughter as she leaned over him when he was an infant in the basket
And he distributed the picture to all the tribes of Israel
And throughout the wilderness. But no one had seen
And no one recognized. And only at the end of his life
On Mt. Nebo he saw, and died with a kiss from the face of God.

Yehuda Amichai
Patuach, Sagur, Patuach translated by Steve Sager p.29, #5

משה רבד ראה רק פרשת אהת את פניו של האלוהים
ושכח. הוא לא רצה לראות את המדבר.
אמרל אל את האחים והכנסה, אלא רק את פניו של האלוהים.
הוא הביע ביטוי ביטוי עננייה
הוא עלה לחר superintendent, הואשם את שמו
לתוך הברית נשמה עליה, הוא פשף
באמות תשובות, אבל הוא זכר את
יד האלוהים החזקה ואת זרועו הנטויה
ולא את פניו והיה כמ随之 שצויעה
לתוכו א脈 מי שיאחזר ולא יבלי.
הוא הביע עלılmış מכל מחוזו ממין
ואלוהים ופניו תביני מתנגי
וזאת פרעה שנטרלה עליה נשפשה וניהקה בברך,
וזאת הגיטות בכל שבטי ישראל.
ורך השניLeave, ואיש לא אמר
על רוח נבר ראה מות
כנשקף עלי אלוהים.

יורדה עמשי, "מסתר巩גר פתח"
Passers-by
Franz Kafka, Contemplation (1912)

When one is taking a walk through the street at night,
and a man — already visible from a distance because the street rises in front of us and the moon is full — runs toward us,
we will not tackle him,
        even if he is weak and ragged,
        even if someone is running behind him and screaming,
but rather we will let him continue running.

Because it is night,
and it isn't our fault that the street is rising before us in the full moon,
and besides, maybe these two have staged this chase for their own entertainment,
maybe both of them are pursuing a third,
maybe the first man is being pursued even though he is innocent,
maybe the second man wants to kill him and we will become accomplices to the murder,
maybe the two of them know nothing about one another and each is going independently to his bed,
maybe they are sleepwalkers,
maybe the first man is armed.

And after all, don't we have a right to be tired, haven't we drunk a lot of wine?
We are happy when the second man has also vanished from sight.