

קהל בני ישראל
זכארוֹב זאלאזיץ

K'HAL B'NEI YISRAEL

RABBI TZVI MANDEL

מוריִנו הרב צבי מאנדעל

SPERLING ADULT LEARNING CENTER

885 EAST 7TH STREET

BROOKLYN, NY 11230

(between Avenue H and Foster Avenue)

TEL.: (718) 258-2004 or (718) 338-2075

Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

Bo

Commentaries

Have a great and joyous Shabbos!

PARSHA COMMENTARIES

Bo 5767

1. "Come to Pharaoh..." 10:1 Baal HaTurim points out that when Hashem commands Moshe to go to the palace he says, "come to Pharaoh;" but when He commands him to go to Pharaoh at the water Hashem says, "Go."
2. "...and so that you may relate in the ears of your son and your son's son." 10:2 Ramban (v. 14) quotes a very interesting historical fact in the name of Rabeinu Chananel: that from the time Moshe prayed for the locusts to leave Egypt until today, locusts have not destroyed property in Egypt. Even if they enter through the border of Israel into Egypt they don't destroy anything. He concludes by quoting a verse in Psalms "Speak of all His Wonders," [Ch. 105 v. 2]. Kli Yakar elaborates on this theme: This verse in Psalms is similar to our verse here — because the plague of locusts is the only plague of which Hashem left a remembrance for all future generations, so that if a child asks his or her parent why the locusts never destroy any Egyptian property, the parent is compelled to relate the story of the ten plagues and how Moshe's prayer way back then is still working today.
3. "And Hashem said to Moshe," 10:1 Or HaChaim says the Torah uses the word 'said' (*vayomer*, Heb.) which is usually used in the Torah when describing either a joyous occasion or soft-spoken things. Also the name Havayah is used, which connotes mercy. The reason for this is that righteous Moshe should be happy that Hashem is punishing evil Pharaoh and His people.
4. 10:1 Or HaChaim quotes another reason for the use of the name of mercy: Because Hashem warned Pharaoh before each plague, for either one week or three weeks (See Rabah 9:12) before punishing them.
5. 10:1 Or HaChaim says a third reason for the insinuation of mercy is because even His virtue of mercy consented to take revenge (in judgment) with joy, against this enemy Pharaoh.
6. "I have made his heart and the heart of his servants stubborn..." 10:1 Ramban explains that Hashem did not punish the Egyptians excessively because of the stubbornness mentioned here, but rather because He wanted both the Egyptians and the future generations of the Children of Israel to learn that, 'I am Hashem, and I will do whatever I want to do in Heaven and Earth.' And all the stubbornness inflicted upon them was done only after they "trembled" in awe of Hashem "and even confessed their sin as result of the hail," (P' Va'eira) but then regressed back to evil.

7. "...in the ears of your children and your children's children." 10:2
 Baal HaTurim points out that the Torah mentions specifically these two generations because human nature has it that one feels compassion for one's children and grandchildren.
8. Baal HaTurim in another comment (See #7) says that since the Jewish Children were in Egypt for the time span of three generations, therefore three generations are mentioned.
9. "I shall place these signs..." and "So that you may relate..." 10:1-2
 Or HaChaim points out that according to human nature, when a person sees something uncommon or miraculous, he still may forget about it after some time; however, when the miracle has two dimensions to it, it is not forgotten so fast. Since each plague consisted of four or five plagues, this was strong enough to set faith in the Jewish heart so that the events would never be forgotten. Through these double-sided miracles: a) the plague itself was a miracle, and b) the miracles within miracles, never occurred to humans, "From the beginning of the world to the end of the world. Blessed be He who has done this to us."
10. "Who is going," and, "With our youngsters and with our elders, our sons and daughters... our flock and cattle...because it is a festival of Hashem for us." 10:8-9
 Kli Yakar explains very beautifully that Pharaoh understood that if Moshe were just taking the Children of Israel to bring sacrifices to Hashem, the males would be sufficient. Moshe proudly answered that they were also celebrating a Holiday for Hashem's sake. As a result Jewish Holidays cannot be celebrated alone. A Jew's wife or husband, children, and properties are all vital in Jewish celebrations. And one's possession are only 'on loan' from Hashem out of His kindness. Therefore we celebrate, "Half for Hashem and half for us," both physically and spiritually-all with a) joy and b) only for Hashem's sake.
11. "And the servants of Pharaoh said to him...do you not yet know that Egypt is lost?" 10:7
 Or HaChaim explains Pharaoh's dilemma as follows: On the one hand, when Hashem's message was to allow the Jewish Children out of Egypt for only three days, this was all He wanted. On the other hand, he mistakenly thought that Hashem really wanted to take the Jewish Children out permanently and that since, G-d forbid, He couldn't do it He was lying — so he thought that once the Jews left Egypt they wouldn't come back. Because of their lack of true faith initially they thought Hashem, G-d forbid, was lying (like the second side we've mentioned). However, after seven plagues and the threat of an eighth plague, the servants began to believe that Hashem was truthful (like the first side) because obviously He can do whatever

He wants. However when Pharaoh discovered that Moshe wanted the women and children to go, this was his excuse to go back again to his original opinion that, G-d forbid, Hashem was lying.

12. "And he (the locust) rested" 10:14 Baal HaTurim says the locust rested on Shabbos.
13. "Darkness of gloom ... for 3 days." 10:22 Ibn Ezra says the Egyptians couldn't tell when night ended and day began, except by looking at the Jewish Children (who were not affected by the plague of darkness). Also, the Atlantic Ocean is often covered by a 'cloud of darkness' that can last five days at a time. As a result, man cannot differentiate between night and day and Ibn Ezra says, "I have been there many times."
14. "...but for all the Children of Israel, there was light in their dwellings." 10:23 Or HaChaim translates this to mean that every Jew who went to an Egyptian's home brought his light into the Egyptian's home.
15. "No man could see his brother." 10:23 Ramban says the darkness was not just absence of light, but rather it was, as Rabbeinu Avraham Ibn Ezra says (see #13), a thick cloud of darkness and all light was extinguished immediately, like in dark pits and in dark mountains. Otherwise they would simply have lit candles.
16. "I shall never see your face again." 10:29 Baal HaTurim says it was literally true, because the last plague (the killing of the firstborn) was performed by Hashem Himself.
17. "And Hashem granted the People favor in the eyes of Egypt. Moreover, the man Moshe was very great ... in the eyes of the servants of Pharaoh and in the eyes of the People." 11:3 Ramban explains that a) the Egyptians did not hate the Jews as a result of the plagues. In fact, b) the Jews found, "favor in their eyes," and the Egyptians exclaimed "we are the evil ones, and the robbers and it is befitting that Hashem give you all this favor." Also, c) Moshe, who brought all the plagues upon them, was great in the eyes of Pharaoh's servants and in the eyes of the Jewish People, who had said (Ch. 5 v. 21) "May Hashem judge," and those who could not have initially listened to Moshe because of their "short-windedness" (Ch. 6 v. 9) now all saw Moshe as the truly faithful prophet of Hashem.
18. "... they borrowed..." 11:2 Says Rashbam, the translation should be 'they were given those items as a present to keep' as the Hebrew word 'borrow' is used in relation to gifts.