

Torah Reading for Bo

Parshat Bo

Shabbat, 6 Shevat, 5780
1 February, 2020

SELECT A PORTION:

1st 2nd 3rd 4th 5th 6th 7th Haftarah Complete

2nd Portion: (Exodus 10:12-23)

SHOW CONTENT IN:

Both English Hebrew

Exodus Chapter 10

HIDE RASHI'S COMMENTARY

12. The Lord said to Moses, "Stretch forth your hand over the land of Egypt for the locusts, and they will ascend over the land of Egypt, and they will eat all the vegetation of the earth, all that the hail has left over."

for the locusts: For the plague of the locusts.

13. So Moses stretched forth his staff over the land of Egypt, and the Lord led an east wind in the land all that day and all the night. [By the time] it was morning, the east wind had borne the locusts.

the east wind: The east wind bore the locusts because it [the east wind] came opposite it [the locust swarm], for Egypt is southwest [of Israel], as is explained elsewhere ([Num. 34:3](#)).

14. The locusts ascended over the entire land of Egypt, and they alighted within all the border[s] of Egypt, very severe; before them, there was never such a locust [plague], and after it, there will never be one like it.

and after it, there will never be one like it: And the one [the locust plague] that took place in the days of Joel, about which it is said: "the like of which has never been" ([Joel 2:2](#)), [from which] we learn that it was

יב ויאמר יהוה אל-משה נטה ידך על-ארץ מצרים בארכבה ויעל על-ארץ מצרים ויאכל את-כל-עשב הארץ את כל-אשר השאיר הבד:

בארבה: בשביל מכת הארץ:

יג וילט משה את-מטהו על-ארץ מצרים ויהוה נהג רוח-קדים בארכץ כל-היום ההוא וכל-הלילה הבקר היה ורוח הקדים נשא את-הארבה:

ורוח הקדים: רוח מוזחת נשא את הארץ, לפי שבא כנגדו שמצרים בדרומית מערבית הייתה, כמו שמפורש במקומות אחרים:

יד ויעל הארץ על כל-ארץ מצרים וינח בכל גבול מצרים בבד מאי לא פניו לא-היה בנו ארבה במנה ואחריו לא יהיה:

ואחריו לא יהיה כי: ואותו שהוא בימי יואל, שנאמר (יואל ב ב) כמו והוא לא יהיה מן העולם, למדנו שהוא בבד משל משה כי אותו של יואל היה על ידי

more severe than that of [the plague in the days of] Moses—namely because that one was [composed of] many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.

15. They obscured the view of all the earth, and the earth became darkened, and they ate all the vegetation of the earth and all the fruits of the trees, which the hail had left over, and no greenery was left in the trees or in the vegetation of the field[s] throughout the entire land of Egypt.

no greenery: Heb. יְרֵק, green leaf, verdure in French.

16. Pharaoh hastened to summon Moses and Aaron, and he said, "I have sinned against the Lord your God and against you.

17. But now, forgive now my sin only this time and entreat the Lord your God, and let Him remove from me just this death."

18. So he [Moses] left Pharaoh and entreated the Lord

19. and the Lord reversed a very strong west wind, and it picked up the locusts and thrust them into the Red Sea. Not one locust remained within all the borders[*s*] of Egypt.

west wind: Heb. רֵבֶד, a west wind. — [from targumim]

into the Red Sea: I believe that the Red Sea was partly in the west, opposite the entire southern boundary, and also east of the land of Israel. Therefore, a west wind thrust the locusts into the Red Sea [which was] opposite it [the west wind]. Likewise, we find this [written] regarding the boundaries [of Israel] that it [the Red Sea] faces the east [of Israel], as it is said: "from the Red Sea to the sea of the Philistines" (Exod. 23:31). [This signifies] from east to west, because the sea of the Philistines was to the west, as it is said concerning the Philistines, "the inhabitants of the seacoast, the nation of Cherithites" (Zeph. 2:5). [Rashi is apparently referring to the Gulf of Suez and the Gulf of Eilat, which are both branches of the Red Sea and thus are included in the expression "Red Sea." The latter is the eastern boundary of the Holy Land, while the Gulf of Suez is Egypt's eastern boundary. Since the Philistines dwelt on the Mediterranean seacoast, the Red Sea mentioned in that context was surely the Gulf of Eilat. The Red Sea mentioned here is the Gulf of Suez, where the locusts were deposited.]

Not one locust remained: Even the salted ones [locusts] which they [the Egyptians] had salted for

<https://www.chabad.org/parshah/torahreading.asp?aid=2492615&p=2&showrashi=true&jewish=Bo-Torah-Reading.htm>

מןין הרבה, שהיו יחד ארבה ילך חסיל גום, אבל של משה לא היה אלא של
מין אחד, ובמוותו לא היה ולא יהיה:

טו וַיַּכְס אֶת-עֵין כָּל-הָאָרֶץ וַתִּחַשֵּׁךְ הָאָרֶץ וַיַּאֲכַל אֶת-כָּל-עַשְׂבֵי הָאָרֶץ
וְאֶת כָּל-פְּרִי הָעֵץ אֲשֶׁר הָזִיר הַבָּרֶד וְלֹא-גָזַר פְּלִירָק בְּעֵץ וּבְעַשְׂבָּה
השׂדה בְּכָל-אָרֶץ מִצְרָים:

כל ירך: עליה יroke וירדור"א בלעז [ירק]:

טו זימחר פרעה לך לא משה ולא הרן ואמר חטאתי ליהזה אלהיכם ולכם:

י וְעַתָּה שָׂא נָא חֶטְאֵת אֶיךָ הַפְּעָם וְהַעֲתִירוּ לִיהְיוֹה אֱלֹהֵיכֶם וַיִּסְלֶל מַעַלִי רַק אֲתִיהָמוֹת הַזֹּהָב

יח ויאא מעם פרעה ויעתר אל-יהזה:

יט. ויהפְקֵד יהוזה רוח-יט חַזָּק מָאֵד וַיָּשָׂא אֶת-הָאַרְבָּה וַיִּתְקַעַּה יוֹמָה סָוף
לא נשאל ארבה אחד בכל גבול מצרים:

רוח ים: רוח מזרחי

ימה סוף: אומר אני שיש סוף היה מקצתו במערב בוגר בוגר כל רוח דרוםית וגם בוגר שארץ ישראל, לפיכך רוחם תקעו לארכבה בימה סוף בוגר. וכן מצינו לעניין תחומיין שהוא פונה לצד מזרחה, שנאמר (שמות בג לא) מים סוף ועד ים פלשתים, ממזרח למערב, שם פלשתים במערב היה, שנאמר בפלשתים (אפסון ב ב) יושבי חבל הים גוי בתרתיהם:

לא נשאר ארבעה אחד: אף המלוחים שמלחו מהם:

themselves [to eat]. — [from Exod. Rabbah 13:7; Midrash Tanchuma, Va'era 14]

20. But the Lord strengthened Pharaoh's heart, and he did not let the children of Israel go out.

21. The Lord said to Moses, "Stretch forth your hand toward the heavens, and there will be darkness over the land of Egypt, and the darkness will become darker."

and the darkness will become darker: Heb. וַיַּמַּשׁ שׁ, [signifies] and the darkness will become darker upon them than the darkness of night, and the darkness of night will become even darker (וְאַמְתִּישׁ).

will become darker: Heb. וַיַּמַּשׁ שׁ, [should be interpreted] like וְאַמְתִּישׁ. There are many words which lack the "aleph"; since the pronunciation of the "aleph" is not so noticeable, Scripture is not particular about its absence, e.g., "in and no Arab shall pitch his tent (וְאַהֲלָה) there" (Isa. 13:20), נִלְאָהָל is the same as וְאַהֲלָה; "For You have girded me with strength" (וְרַתָּאָרְךָ רְאִי) (Il Sam. 22:40) is like (וְקַרְצָרָה). Onkelos, however, rendered it וַיַּמַּשׁ as an expression of removal, similar to "He did not move (וְשָׁבָד)" (Exod. 13:22); [Onkelos thus understands the verse to mean] "after the darkness of night turns away," when it approaches the light of day. But [according to Onkelos] the context does not fit with the "vav" of וַיַּמַּשׁ because it is written after "and there will be darkness" [and the darkness will turn away, and there will be darkness]. The Aggadic midrash (Exod. Rabbah 14:1-3) interprets it וַיַּמַּשׁ as an expression [related to] "groping about (מַמְשֵׁנָה) at noontime" (Deut. 28: 29), for it [the darkness] was doubled, redoubled, and thick to the degree that it was tangible.

22. So Moses stretched forth his hand toward the heavens, and there was thick darkness over the entire land of Egypt for three days.

and there was thick darkness... for three days, etc.: Thick darkness in which they did not see each other for those three days, and another three days of darkness twice as dark as this, so that no one rose from his place. If he was sitting, he was unable to stand, and if he was standing, he was unable to sit. Now why did He bring darkness upon them [the Egyptians]? Because there were among the Israelites in that generation wicked people who did not want to leave [Egypt]. They died during the three days of darkness, so that the Egyptians would not see their downfall and say, "They too are being smitten like us." Also, the Israelites searched [the Egyptians' dwellings during the darkness] and saw their [own] belongings. When they were leaving [Egypt] and asked [for some of their things], and they [the Egyptians] said, "We have nothing," he [the Israelite] would say to him, "I saw it in your house, and it is in such and such a place." -[from Jonathan; Tanchuma, Bo 3; Tanchuma, Va'era 14; Tanchuma Buber, Bo 3]

three days: Heb. שלושת ימים, a triad of days [a group of three consecutive days], terzeyne in Old French, and

בָּ וַיַּחַזֵּק יְהֹוָה אֶת-לִבָּבֶרְאָה וְלֹא שָׁלַח אֶת-בְּנֵי יִשְׂרָאֵל:

כָּא וַיֹּאמֶר יְהֹוָה אֶל-מֹשֶׁה נְטוּ יְדֶךָ עַל-הַשָּׁמְמִים וְיִהְיֶה חַשָּׁךׁ עַל-אֶרֶץ
מִצְרָיִם וַיַּמְשׁ חַשָּׁךְ:

וַיַּמְשׁ חַשָּׁךְ: וַיַּחַזֵּק עַל-הָם חַשָּׁךְ יוֹתֵר מַחְשָׁבוֹ שֶׁל לִילָה, וַיַּחַזֵּק שֶׁל לִילָה
יָמִישׁ וַיַּחַזֵּק עוֹד:

וַיַּמְשׁ: כְּמוֹ וַיַּמְשׁ יָשׁ לְנוּ תִּבְוֹת הַרְבָּה חֲסָרוֹת אֶלָּ"פָ לְפִי שָׁאֵן הַבְּרָתָה הָאֶלְלָ"פָ נִכְרָת כֵּל כֵּד אֵין הַכְּתָב מַקְפִּיד עַל חִסְרוֹנָה, בְּגַנְן (ישעיהו יג ב) וְלֹא יָהַל שָׁם עֲרָבִי, כְּמוֹ לֹא יְאַהֲלָה, לֹא יְתַהֲרֵל. וְבַנְּ (שְׁמוֹאֵל ב כב מ) וְתַזְרְנִי חִיל, כְּמוֹ וְתַזְרְנִי. אֲוֹנְקָלָס תְּرַגֵּם לְשׁוֹן הַסְּרָה, בְּמוֹ (שְׁמוֹת יג כב) לֹא יִמְשֵׁךְ בְּתַר דִּיעָדִי קָבֵל לְלִילָה, כְּשִׁגְעָע סְמֻךְ לְאֹור הַיּוֹם. אֲבָל אֵין הַדְּבָר מוֹיְשָׁב עַל הַוַּיּוֹד שְׁלַוְמִשׁ, לְפִי שָׁהָוּ בְּתוּב אַחֲרֵי וְיִהְיֶה חַשָּׁךְ. וּמְדֻרְשׁ אַגְּדָה לְשׁוֹן (דְּבָרִים כְּכֶבֶת) מַמְשֵׁשׁ בְּצָהָרִים, שָׁהָיָה כְּפֹל וּמַכּוֹפֵל וּבְעַד שָׁהָיָה בּוּ מַמְשֵׁשׁ:

כְּבָב וַיַּטְמֵה אֶת-יְדֵיּוֹ עַל-הַשָּׁמְמִים וְיִהְיֶה חַשָּׁךְ-אֲפָלָה בְּכָל-אֶרֶץ מִצְרָיִם
שְׁלַשְׁת יָמִים:

וְיִהְיֶה חַשָּׁךְ אֲפָלָה שְׁלַשְׁת יָמִים וְנוֹ: חַשָּׁךְ שֶׁל אֲוֹפֵל שֶׁלֹּא רָאוּ אִישׁ אֶת אֲחֵי
אָוֹתָן שְׁלַשְׁת יָמִים. וְעוֹד שְׁלַשְׁת יָמִים אֶחָרִים חַשָּׁךְ מַכְפֵּל עַל זֶה, שֶׁלֹּא כְּמוֹ
אִישׁ מַתְחָתָיו. יֹשֵׁב אֵין יָכֹל לְעָמֹד, וְעוֹמֵד אֵין יָכֹל לִשְׁבַּח. וְלִמְהַ בְּיָא עַל-הָם
חַשָּׁךְ, שְׁהָיָה בִּישְׁרָאֵל בָּאוֹתָה הַדּוֹר וְרִשְׁעִים, וְלֹא הָיוּ רֹצִים לְצַאתָה, וְמַתָּה
בְּשְׁלַשְׁת יָמִים אֲפָלָה כִּי שָׁלַא יָרָא מַצְרִים בְּמַפְלָתָם וְיִאָמְרוּ אָף הָן לְקוּן
כְּמוֹנוֹ. וְעוֹד שְׁחַפְשׂוּ יִשְׂרָאֵל וּרְאוּ אֶת כְּלִיָּם, וּבְשִׁיצָאָו וְהָיו שְׁוֹאָלָיִן מֵהָן וְהִי
אָוּמָרִים אֵין בִּידֵינוּ בְּלֹם אָוּמָר לֹא אָנָי רָאִיתִי בְּבִיתְךָ וּבְמָקוֹם פְּלֹוֹן הָוָא:

שְׁלַשְׁת יָמִים: שְׁלַשְׁת יָמִים טִירְצִינְגָּא בְּלֹעַ [קְבּוֹצָה שֶׁשְׁלַשְׁת יָמִים