



B”H

Likkutei Sichos Source Sheet

Volume 16 | Shemos | Sicha 1

1) שמות א', ז' ח'

וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצְמוּ בְּמֵאֵד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם: וַיִּקָּם מֶלֶךְ-חָדָשׁ עַל-מִצְרַיִם אֲשֶׁר לֹא-יָדַע אֶת-יוֹסֵף:

The children of Israel were fruitful and swarmed and increased and became very very strong, and the land became filled with them. A new king arose over Egypt, who did not know about Joseph.

2) פרש"י

ויקם מלך חדש: רב ושמואל חד אמר חדש ממש. וחד אמר, שנתחדשו גזרותיו:

A new king arose: [There is a controversy between] Rav and Samuel. One says: He was really new, and the other one says: His decrees were new. [From Sotah 11a, Exod. Rabbah 1:8] Since the Torah does not say: The king of Egypt died, and a new king arose, it implies that the old king was still alive, only that his policies had changed, and he acted like a new king. [Rashi on Sotah 11a]

אשר לא ידע: עשה עצמו כאלו לא ידע:

and who did not know: [means that] he acted as if he did not know about him.

3) שמות א', ט' י'

וַיֹּאמֶר אֶל-עַמּוֹ הַזֶּה עִם בְּנֵי יִשְׂרָאֵל רַב וְעַצוּם מְמֹנָה: הֲבֵיאָה נִתְחַכְמָה לּוֹ פִּי-יִרְבֶּה וְהִזְיָה כִּי-תִקְרָאנָה מִלְחָמָה וְנוֹסְף גַּם-הוּא עַל-שְׂנְאֵינוּ וְנִלְחַם-בָּנוּ וְעָלָה מִן-הָאָרֶץ:

He said to his people, "Behold, the people of the children of Israel are more numerous and stronger than we are. Get ready, let us deal shrewdly with them, lest they increase, and a war befall us, and they join our enemies and wage war against us and depart from the land."

(4) עירובין נ"ג, א',

The sugya where a few of the Rav and Shmuel arguments originate.

מערת המכפלה, רב ושמואל, חד אמר: שני בתים זה לפניו מזה, וחד אמר: בית ועלייה על גביו.

Apropos this dispute, the Gemara cites similar disputes between Rav and Shmuel. With regard to the Machpelah Cave, in which the Patriarchs and Matriarchs are buried, Rav and Shmuel disagreed. One said: The cave consists of two rooms, one farther in than the other. And one said: It consists of a room and a second story above it.

בשקלא למאן דאמר זה על גב זה — היינו "מכפלה". אלא למאן דאמר שני בתים זה לפניו מזה, מאי "מכפלה"?

The Gemara asks: Granted, this is understandable according to the one who said the cave consists of one room above the other, as that is the meaning of Machpelah, double. However, according to the one who said it consists of two rooms, one farther in than the other, in what sense is it Machpelah? Even ordinary houses contain two rooms.

שכפולה בזוגות. "ממרא קרית ארבע", אמר רבי יצחק, קרית הארבע זוגות: אדם וחוה, אברהם ושרה, יצחק ורבקה, יעקב ו Leah.

Rather, it is called Machpelah in the sense that it is doubled with the Patriarchs and Matriarchs, who are buried there in pairs. This is similar to the homiletic interpretation of the alternative name for Hebron mentioned in the Torah: "Mamre of Kiryat Ha'Arba, which is Hebron" (Genesis 35:27). Rabbi Yitzhak said: The city is called Kiryat Ha'Arba, the city of four, because it is the city of the four couples buried there: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah.

"ויהי בימי אמרפל", רב ושמואל, חד אמר: נמרוד שמו. ולמה נקרא שמו אמרפל? שאמר והפיל לאברהם אבינו בתוך כבשן האש, וחד אמר: אמרפל שמו, ולמה נקרא שמו נמרוד? שהמריד את כל העולם כולו עליו במלכותו.

They disagreed about this verse as well: "And it came to pass in the days of Amraphel" (Genesis 14:1). Rav and Shmuel both identified Amraphel with Nimrod. However, one said: Nimrod was his name. And why was his name called Amraphel? It is a contraction of two Hebrew words: As he said [amar] the command and cast [hippil] our father Abraham into the fiery furnace, when Abraham rebelled against and challenged his proclaimed divinity. And one said: Amraphel was his name. And why was his name called Nimrod? Because he caused the entire world to rebel [himrid] against God during his reign.

”וַיִּקָּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם”, רב ושמואל, חד אמר: חדש ממש, וחד אמר: שנתחדשו גזירותיו.

They also disagreed about this verse: “There arose a new king over Egypt, who knew not Joseph” (Exodus 1:8). Rav and Shmuel disagreed. One said: He was actually a new king, and one said: He was in fact the old king, but his decrees were new.

מאן דאמר חדש ממש — דכתיב “חדש”, ומאן דאמר שנתחדשו גזירותיו — מדלא כתיב “וימת וימלוך”.

The Gemara explains. The one who said he was actually a new king based his opinion on the fact that it is written in the verse that he was new. And the one who said that his decrees were new derived his opinion from the fact that it is not written: And the king died, and his successor reigned, as it is written, for example, with regard to the kings of Edom (Genesis 36).

וּלְמַאן דְּאָמַר שְׁנַתְּחַדְּשׁוּ גְזִירוֹתָיו, הָא כְּתִיב “אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף”? מֵאִי “אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף” — דְּהוּא דְּמִי כְּמֵאן דָּלָא יָדַע לִיהַ לְיוֹסֵף כָּלְל.

The Gemara asks: And according to the one who said that his decrees were new, isn't it written: “Who knew not Joseph”? If it were the same king, how could he not know Joseph? The Gemara explains: What is the meaning of the phrase: “Who knew not Joseph”? It means that he conducted himself like one who did not know Joseph at all.

ב'

(5) בראשית ל"ט, ד' ואילך

וַיִּמְצָא יוֹסֵף חֵן בְּעֵינָיו וַיִּשְׂרֵת אֹתוֹ וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ וְכָל-יִשְׁלֹוּ נָתַן בְּיָדוֹ: וַיַּעֲזֹב כָּל-אֲשֶׁר-לוֹ בְּיַד-יוֹסֵף וְלֹא-יָדַע אֹתוֹ מֵאֹמֶה כִּי אִם-הִלָּחַם אֲשֶׁר-הוּא אוֹכֵל וַיְהִי יוֹסֵף יֹפֶה וְתָאֵר וַיִּגַּה מִרְאָה: וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשְׁת־אֲדֹנָיו אֶת-עֵינֶיהָ אֶל-יוֹסֵף וַתֹּאמֶר שְׂכָבָה עִמִּי: וַיִּמָּאֵן | וַיֹּאמֶר אֶל-אִשְׁת־אֲדֹנָיו הֲנִי אֲדֹנִי לֹא-יָדַע אֹתִי מִהַבַּיִת וְכָל אֲשֶׁר-יִשְׁלֹוּ נָתַן בְּיָדִי: אֵינְנוּ גְדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי וְלֹא-חָשָׁה מִמֶּנִּי מֵאֹמֶה כִּי אִם-אוֹתָהּ בְּאֲשֶׁר אֶתְּ-אֲשַׁתּוֹ וְאִיהָ אֶעֱשֶׂה הַרְעָה הַגְּדוֹלָה הַזֹּאת וְחָטַאתִי לְאֱלֹהִים: וַיְהִי כְּדַבְּרָה אֶל-יוֹסֵף יוֹם | יוֹם וְלֹא-שָׁמַע אֵלֶיהָ לְשָׁכַב אִצְלָהּ לְהִזְנוֹת עִמָּה: וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֵא הַבַּיִתָּה לַעֲשׂוֹת מְלֹאכְתּוֹ וְאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בַּבַּיִת:

And Joseph found favor in his eyes, and he (Joseph) served him, and he (Potiphar) appointed him over his house, and all he had he gave into his hand. So he left all that he had in Joseph's hand, and he knew nothing about what was with him except the bread that he ate; and Joseph had handsome features and a beautiful complexion. Now it came to pass after these events that his master's wife lifted up her eyes to Joseph, and she said, "Lie with me." But he refused, and he said to his master's wife, "Behold, with me my master knows nothing about anything in the house, and all he has he has given into my hand. In this house, there is no one greater than I, and he has not withheld anything from me except you, insofar as you are his wife. Now how can I commit this great evil, and sin against God?" Now it came about when she spoke to Joseph day in and day out, that he did not obey her, to lie beside her [and] to be with her. And

it came about on a certain day, that he came to the house to do his work, and none of the people of the house were there in the house.

6 סוטה ל"ו, ב'

וְיָהִי כִּהְיוֹם הַזֶּה וַיָּבֵא הַבַּיִתָּה לַעֲשׂוֹת מְלֶאכֶתוֹ אָמַר רַבִּי יוֹחָנָן מְלַמֵּד שְׁשֵׁנִיָּהֶם לְדַבֵּר עֲבִירָה נִתְפָּאוּ וַיָּבֵא הַבַּיִתָּה לַעֲשׂוֹת מְלֶאכֶתוֹ רַב וְשִׁמוּאֵל חָד אָמַר לַעֲשׂוֹת מְלֶאכֶתוֹ מִמֶּשׁ וְחָד אָמַר לַעֲשׂוֹת צְרָכָיו נִכְנָס

The Gemara explains: What is the situation where Joseph sanctified God's name in private? As it is written: "And it came to pass on a certain day, when he went into the house to do his work" (Genesis 39:11). Rabbi Yoḥanan says: This teaches that both Joseph and Potiphar's wife stayed in the house, as they intended to perform a matter of sin. With regard to the phrase "when he went into the house to do his work," Rav and Shmuel engage in a dispute with regard to its meaning. One says: It means that he went into the house to do his work, literally. And one says: He entered the house in order to fulfill his sexual needs with her.

וְאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת וְגו' אֶפְשָׁר בֵּית גְּדוֹל כְּבֵיתוֹ שֶׁל אוֹתוֹ רָשָׁע לֹא הָיָה בּוֹ אִישׁ תָּנָא דְבֵי רַבִּי יִשְׁמַעֵאל אוֹתוֹ הַיּוֹם יוֹם חֲגָם הָיָה וְהִלְכוּ כּוֹלֵן לְבֵית עֲבוּדָה זָרָה שְׁלֵהֶם וְהִיא אֲמָרָה לְהֵן חוּלָה הִיא אֲמָרָה אִין לִי יוֹם שְׁנִיזְקָק לִי יוֹסֵף כִּיּוֹם הַזֶּה

The verse continues: "And there was none of the men of the house there within" (Genesis 39:11). The Gemara asks: Is it possible that in such a large and important house like the house of that wicked man that no one was in there? The school of Rabbi Yishmael taught: That day was their festival day and they all went to their house of idol worship; and she told them that she was sick and could not go, as she said to herself: I have no day on which Joseph will attend to me like this day.

וַתִּתְפָּשֶׂהוּ בְּבִגְדוֹ לֵאמֹר וְגו' בְּאוֹתָהּ שָׁעָה בְּאוֹתָהּ דִּיּוֹקְנָהּ שֶׁל אָבִיו וְנִרְאָתָה לוֹ בַּחֲלוֹן אָמַר לוֹ יוֹסֵף עֲתִידִין אֲחִיקָה שְׁיִכְתְּבוּ עַל אֲבְנֵי אֶפֻּד וְאוֹתָהּ בִּינִיָּהֶם רְצוּנָה שְׁיִמְחָה שְׁמֵךְ מִבִּינֵיהֶם וְתִקְרָא רוּעָה זִנוּת דְּכִתִּיב וְרָעָה זִנוּת יֵאָבֵד הוֹן

The verse states: "And she caught him by his garment, saying: Lie with me" (Genesis 39:12). At that moment his father's image [deyokeno] came and appeared to him in the window. The image said to him: Joseph, the names of your brothers are destined to be written on the stones of the ephod, and you are to be included among them. Do you desire your name to be erased from among them, and to be called an associate [ro'eh] of promiscuous women? As it is written: "But he who keeps company with harlots wastes his riches" (Proverbs 29:3), as he loses his honor, which is more valuable than wealth.

מִיָּד וַתִּשָּׁב בְּאֵיתָן קִשְׁתּוֹ אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי מֵאִיר שֶׁשָּׁבָה קִשְׁתּוֹ לְאֵיתָנָה וַיִּפְזֹז זְרוּעֵי יָדָיו נָעַץ יָדָיו בְּקִרְקַע וַיִּצָּהָה שִׁכְבַת זָרְעוֹ מִבֵּין צִפּוּרְנֵי יָדָיו

Immediately: “And his bow abode [teishev] firm” (Genesis 49:24). Rabbi Yohanan says in the name of Rabbi Meir: This means that his bow, i.e., his penis, returned [shava] to its strength, as he overcame his desire. The verse about Joseph continues: “And the arms of his hands were made supple” (Genesis 49:24), meaning that he dug his hands into the ground and his semen was emitted between his fingernails.

מידי אביר יעקב מי גרם לו שיהקק על אבני אפוד אלא אביר יעקב משם רעה אבן ישראל משם זכה ונעשה רעה שנאמר רעה ישראל האזינה נהג כצאן יוסף

“By the hands of the Mighty One of Jacob” (Genesis 49:24): Who caused his name to be etched onto the stones of the ephod? It was only the might of Jacob. “From there, from the Shepherd, the Stone of Israel” (Genesis 49:24) means: From there, because of Joseph’s ability to withstand this trial, he merited to become a shepherd [ro’eh] of the Jewish people, as it is stated: “Listen, O Shepherd of Israel, who leads like the flock of Joseph” (Psalms 80:2).

7 מגילת אסתר בתחלתו

ויהי בימי אחשורוש הוא אחשורוש המלך מהדו ועד-כוש שבע ועשרים ומאה מדינה:

Now it came to pass in the days of Ahasuerus -- he was the Ahasuerus who reigned from Hodu to Cush, one hundred twenty-seven provinces.

8 רש"י מגילה בתחלתו

מהדו ועד כוש, וגו'. המולך על מאה ועשרים ושבע מדינות כמו שמלך מהדו ועד כוש שעומדים זה אצל זה. וכן "כי הוא רדה בכל עבר הנהר מתפסח ועד עזה", שהיה רודה בכל עבר הנהר כמו שהוא רודה מתפסח עד עזה:

from Hodu to Cush, etc.: He reigned over one hundred twenty-seven provinces as he reigned from Hodu to Cush, which are situated alongside one another, and so [we explain] (I Kings 5:4): “For he had dominion over all [the inhabitants of] this side of the river, from Tiphseh even to Gaza,” meaning that he had dominion over all the inhabitants of this side of the river, just as he had dominion from Tiphseh to Gaza.

9 מגילה י"א, א'

“מהדו ועד כוש”, רב ושמואל חד אמר: הודו בסוף העולם וכוש בסוף העולם, וחד אמר: הודו וכוש גבי הדדי הוו קיימי; קשם שמלך על הודו וכוש, כן מלך מסוף העולם ועד סופו.

The opening verse continues that Ahasuerus reigned “from Hodu to Cush.” Rav and Shmuel disagreed about its meaning. One said: Hodu is a country at one end of the world, and Cush is a country at the other end of the world. And one said: Hodu and Cush are situated next to each other, and the verse means to say as follows: Just as Ahasuerus reigned with ease over the

adjacent countries of Hodu and Cush, so too, he reigned with ease from one end of the world to the other.

כִּי־יֵצֵא בַדְבָר אֶתְּהָ אֹמֵר: "כִּי הוּא רֹדֵה בְּכָל עֵבֶר הַנְּהָר מִתְּפֹסֶח וְעַד עֵזָה", רַב וְשִׁמוּאֵל חָד אָמַר: תְּפֹסֶח בְּסוֹף הָעוֹלָם וְעֵזָה בְּסוֹף הָעוֹלָם, וְחָד אָמַר: תְּפֹסֶח וְעֵזָה בְּהַדְדֵי הַדָּדִי הוּוּ קִיִּימִי; כְּשֵׁם שֶׁמְלַךְ עַל תְּפֹסֶח וְעַל עֵזָה, כֶּךָ מְלַךְ עַל כָּל הָעוֹלָם כּוּלּוֹ.

On a similar note, you say with regard to Solomon: "For he had dominion over all the region on this side of the river, from Tiphseh even to Gaza" (I Kings 5:4), and also with regard to this Rav and Shmuel disagreed. One said: Tiphseh is at one end of the world, whereas Gaza is at the other end of the world. And one said: Tiphseh and Gaza are situated next to each other, and the verse means to say as follows: Just as Solomon reigned with ease over the adjacent Tiphseh and Gaza, so too, he reigned with ease over the entire world.

(10) מ"א ה', ד'

כִּי־הָיָה רֹדֵה | בְּכָל־עֵבֶר הַנְּהָר מִתְּפֹסֶח וְעַד־עֵזָה בְּכָל־מְלָכֵי עֵבֶר הַנְּהָר וְשָׁלוֹם הָיָה לוֹ מִכָּל־עֵבְרָיו מִסָּבִיב:

For he had dominion over all (the inhabitants) on this side of the river, from Tiphseh even to Gaza, over all the kings on this side of the river, and he had peace on all sides around.

ד'

(11) לך לך י"ד, א'

וַיְהִי בִימֵי אֲמֶרֶפֶל מֶלֶךְ־שִׁנְעָר אַרְיוֹךְ מֶלֶךְ אֶלְסָר כְּדֹרְלֹאֶמֶר מֶלֶךְ עֵילָם וְתִדְעַל מֶלֶךְ גּוֹיִם:

Now it came to pass in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorlaomer the king of Elam, and Tidal the king of Goyim.

(12) רש"י לך לך י"ד, א'

אמרפל: הוא נמרוד שאמר לאברהם פול לתוך כבשן האש:

Amraphel: This is Nimrod, who said (אמר) to Abram, "Fall (פול) into the fiery furnace." (Gen. Rabbah) [from Mid. Tan., Lech Lecha 6; Er. 53a, Targum Jonathan]

(13) נח י', ח'-ט'.

וְכוֹשׁ יָלַד אֶת־נִמְרֹד הוּא הַחַל לְהַיִּיתָ גִּבּוֹר בְּאַרְצָךְ: הוּא־הִיָּה גִבּוֹר־צִיד לִפְנֵי יְהוָה עַל־כֵּן יֹאמֵר כְּנִמְרֹד גִּבּוֹר צִיד לִפְנֵי יְהוָה:

And Cush begot Nimrod; he began to be a mighty man in the land. He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod, a mighty hunter before the Lord."

14) פרש"י

להיות גבור: להמריד כל העולם על הקב"ה בעצת דור הפלגה

he began to be a mighty man: to cause the entire world to rebel against the Holy One, blessed be He, with the plan of the Generation of the Dispersion. — [from Eruv. 53a, Chul. 89a]

גבור ציד: צד דעתן של בריות בפיו ומטען למרוד במקום:

a mighty hunter: He ensnared people's minds with his speech and misled them to rebel against the Omnipresent. — [from Gen. Rabbah 37:2]

לפני ה': מתכוין להקניטו על פניו:

before the Lord: He intended to provoke Him to His face. — [from Sifra Bechukkothai 2:2]

על כן יאמר כנמרד: על כל אדם מרשיע בעזות פנים, יודע רבונו ומתכוין למרוד בו, יאמר זה כנמרוד גבור ציד:

therefore it is said: About any man who is brazenly wicked, who recognizes his Master and intends to rebel [למרד] against Him, it is said, "This one is like Nimrod [נמרד], a mighty hunter."

ה'

15) ח"ש כ"ג, ז'

וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם-הָאָרֶץ לְבְנֵי-חֵת: וַיְדַבֵּר אִתָּם לֵאמֹר אִם-יֵשׁ אֶת-נַפְשְׁכֶם לְקַבֵּר אֶת-מִתִּי מִלְּפָנַי שְׁמְעוּנִי וּפְגַעוּ-לִי בְּעַפְרוֹן בֶּן-צֹחַר: וַיִּתְּנֵ-לִי אֶת-מַעְרַת הַמַּכְפֵּלָה אֲשֶׁר-לֹא אֲשֶׁר בְּקִצֵּה שְׂדֵהוּ בְּכֶסֶף מָלֵא יִתְּנֶנָּה לִּי בְּתוֹכְכֶם לְאַחֲזַת-קֶבֶר:

And Abraham arose and prostrated himself to the people of the land, to the sons of Heth. And he spoke with them, saying, "If it is your will that I bury my dead from before me, listen to me and entreat for me to Ephron the son of Zohar. That he may give me the Machpelah (double) Cave, which belongs to him, which is at the end of his field; for a full price let him give it to me in your midst for burial property."

ז'

16) וירא כ"א, ל"ג

וַיֵּטַע אֶשֶׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא-שָׁם בְּשֵׁם יְהוָה אֱלֹהֵי עוֹלָם:

And he planted an eishel in Beer-Sheba, and he called there in the name of the Lord, the God of the world.

17 פרש"י

אשל: רב ושמואל, חד אמר פרדס להביא ממנו פירות לאורחים בסעודה, וחד אמר פונדק לאכסניא ובו כל מיני פירות. ומצינו לשון נטיעה באהלים, שנאמר (דניאל יא מה) ויטע אהלי אפדנו:

an eishel: Heb. אֶשֶׁל [There is a dispute between] Rav and Samuel. One says that it was an orchard from which to bring fruits for the guests at the meal, and one says that it was an inn for lodging, in which there were all sorts of fruits. We find the expression of planting (נְטִיעָה) used in conjunction with tents, as it is written (Dan. 11:45): "And he will pitch (וַיִּטַּע) his palatial tents." - [from Sotah 10a, Gen. Rabbah 54:6]

ח

18 רש"י ח"ש כ"ג, ט'

המכפלה: בית ועליה על גביו. דבר אחר שכפולה בזוגות:

double: A structure with an upper story over it. Another interpretation: [It was called so] because it was doubled with couples (Er. 53a).ט

19 וירא כ"א, כ"ג

וְעַתָּה הַשְׁבְּעָה לִּי בְּאֱלֹהִים הַנֵּה אִם־תִּשְׁקַר לִּי וְלִנְיָ וְלִנְכְדִי כַחַסְדֵי אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּה בָּהּ:

And now, swear to me here by God, that you will not lie to me or to my son or to my grandson; according to the kindness that I have done with you, you shall do with me, and with the land wherein you have sojourned."

20 פרש"י

כחסד אשר עשיתי עמך תעשה עמדי: שאמרתי לך (לעיל כ טו) הנה ארצי לפניך:

according to the kindness that I have done with you, you shall do with me: when I said to you (above 20:15): "Here is my land before you." - [from Gen. Rabbah 54:2]

21 מקץ מ"א, מ"ד.

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבְלַעֲדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם:

And Pharaoh said to Joseph, "I am Pharaoh, and besides you, no one may lift his hand or his foot in the entire land of Egypt."

(22) ויגש מ"ז, ו'

וְאֶרֶץ מִצְרַיִם לְפָנֶיךָ הִוא בְּמִיטֵב הָאָרֶץ הַיֵּשֶׁב אֶת־אָבִיךָ וְאֶת־אֲחִיךָ יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם־יִדְעַתָּה וְיִשְׁבּוּ בָּם אַנְשֵׁי־חַיִל וְשָׂמַתְּם שָׂרֵי מִקְנֵה עַל־אֲשֶׁר־לִי:

The land of Egypt is [open] before you; in the best of the land settle your father and your brothers. Let them dwell in the land of Goshen, and if you know that there are capable men among them, make them livestock officers over what is mine."

י'

(23) בכורות מ"ט, ב'

דקיימא לן דכל היכא דפליגי רב ושמואל הלכתא כרב באיסורי וכשמואל בדיני

we maintain as a principle that wherever Rav and Shmuel disagree the halakha is in accordance with the opinion of Rav in ritual matters and in accordance with the opinion of Shmuel in monetary matters

(24) רא"ש ב"ק פ"ד, ס"ד

מאיזה טעם עשו חכמי הגמרא כלל זה לפסוק הלכה כשמואל בדיני וכרב באיסורי בכל מקום. לפי שידעו ששמואל היה רגיל תמיד לפסוק דינין ולכך היה מדקדק בהן ויורד לעומקן ומשכיל על כל דבר אמת. וכן רב היה רגיל לדקדק בהוראת איסור והיתר לכך סמכו על הוראותיו לעניני איסור והיתר

On what basis did the sages of the Talmud establish this rule to rule the Halacha like Shmuel in monetary issues, and like Rav in issues of prohibitions? Shmuel was regularly involved in the adjudication of monetary matters, and was accordingly very meticulous concerning them, analyzing them, and obtaining a deep and thorough grasp of each matter. Similarly, Rav was regularly involved in the meticulous analysis of ritual law. Therefore, his directives were relied upon concerning ritual law.

י"א

(25) ויגש מ"ז, ז'

וַיָּבֵא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לְפָנָי פָּרְעֹה וַיְבָרֶךְ יַעֲקֹב אֶת־פָּרְעֹה:

So Joseph brought his father Jacob and stood him before Pharaoh, and Jacob greeted Pharaoh.

(26) פרש"י

ויברך יעקב: היא שאילת שלום כדרך כל הנראים לפני המלכים לפרקים, שלודי"ר בלע"ז [לשאלו לשלום]:

and Jacob greeted: Heb. וַיִּבְרַךְ. This is a greeting, as is customary for all who occasionally present themselves before monarchs, saluder in Old French. [From Tanchuma Nasso 26]

(27) ויגש מ"ז, י'

וַיִּבְרַךְ יַעֲקֹב אֶת־פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַרְעֹה:

So Jacob blessed Pharaoh and left Pharaoh's presence.

(28) פרש"י

ויברך יעקב: כדרך כל הנפטרים מלפני שרים, מברכים אותם ונוטלים רשות. ומה ברכה ברכו, שיעלה נילוס לרגליו, לפי שאין ארץ מצרים שותה מי גשמים אלא נילוס עולה ומשקה, ומברכתו של יעקב ואילך היה פרעה בא [עומד] על נילוס והוא עולה לקראתו ומשקה את הארץ:

So Jacob blessed: According to the custom of all those who leave the presence of princes, that they bless them and take their leave. Now what blessing did he bless him? That the Nile should rise at his approach, because Egypt does not drink rain water, but the Nile rises and waters it, and since Jacob's blessing, Pharaoh would come to the Nile, and it would rise to greet him and water the land. [From Tanchuma, Nasso 26]

י"ג

(29) בראשית ד', ג'

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה:

Now it came to pass at the end of days, that Cain brought of the fruit of the soil an offering to the Lord.

י"ד

(30) ב"ר פט"ז, ד'

אמר רבי יוסי בר רבי חלפתא כל המלכיות נקראו על שם מצרים, על שם שהם מצירות לישראל.

(31) משלי י"ד, ל"ד

צְדָקָה תִּרְוַמֶם־גּוֹי וְחֶסֶד לְאֲמִים חֲטָאת:

Charity will elevate a nation, but the kindness of the kingdoms is sin.

(32) שמות א, כ"ב

וַיִּצַו פַּרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַבְּנוֹ הַיְלֹוד הַיְאָרֶה תִשְׁלִיכוּהוּ וְכָל־הַבֵּת תִּחְיֶינָה:

And Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the Nile, and every daughter you shall allow to live."

(33) פרש"י וארא ז, י"ז

ונהפכו לדם: לפי שאין גשמים יורדים במצרים, ונילוס עולה ומשקה את הארץ, ומצרים עובדים לנילוס, לפיכך הלקה את יראתם ואחר כך הלקה אותם:

and it will turn to blood: Since there is no rainfall in Egypt, and the Nile ascends and waters the land, so the Egyptians worship the Nile. He therefore smote their deity and afterwards He smote them. — [from Sifrei, Devarim 38; Exod. Rabbah 9:9; Tanchuma, Va'era 13]

(34) שמות ד', כ'

וַיִּקַּח מֹשֶׁה אֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וַיִּרְכָּבֵם עַל־הַחֲמֹר וַיָּשָׁב אֶרְצָה מִצְרָיִם וַיִּקַּח מֹשֶׁה אֶת־מִטֵּה הָאֱלֹהִים בְּיָדוֹ:

So Moses took his wife and his sons, mounted them upon the donkey, and he returned to the land of Egypt, and Moses took the staff of God in his hand.
