

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת כי תצא
Parashas Ki Seitzei

ArtScroll® Series

Rabbi Nosson Scherman / Rabbi Gedaliah Zlotowitz

General Editors

Rabbi Meir Zlotowitz ז"ל, Founder

פרשת כי תצא

י כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתַנּוּ יְהוָה אֱלֹהֶיךָ
 י אֲרֵי תִפּוֹק לְאַגְחָא קַרְבָּא עַל בְּעַלֵי דְבְבָךְ וַיִּמְסְרֶנּוּ יי אֱלֹהֶךָ
 בְּיָדְךָ וְשָׁבִיתָ שְׁבוּיוֹ: יא וְרָאִיתָ בְּשָׁבִיָּה אִשָּׁת יִפְת־תָּאֵר
 בִּידְךָ וְתִשְׁבִּי שְׁבוּיוֹ: יא וְתַחֲוִי בְּשָׁבִיָּא אִתְּמָא שְׁפִירַת *חֹו
 וְחָשַׁקְתָּ בָּהּ וְלָקַחְתָּ לָּךְ לְאִשָּׁה: יב וְהִבֵּאתָהּ אֶל־תּוֹךְ בֵּיתְךָ
 וְתִתְרַעֵי בָּהּ וְתִסָּבֶה לָּךְ לְאִנְתּוֹ: יב וְתַעֲלֶנָּה לָּךְ בֵּיתְךָ

*נ"א: ריו

רש"י

(י) **כִּי תֵצֵא לַמִּלְחָמָה**. צְמַלְחַמַת הַרְשָׁוִת הַכְתּוּבָה מְדַבֵּר (ספרי ריא), וְצְמַלְחַמַת חֶרֶץ יִשְׂרָאֵל חֵין לומר "וְשָׁבִיתָ שְׁבוּיוֹ", שֶׁהָרִי כָּבֵד נִחְמַר צְעָבֵת חֹומוֹת "לֹא תִחִיָּה פֶלַג נְשָׁמָה" (ועיל כ, טו): **וְשָׁבִיתָ שְׁבוּיוֹ**. לְרִצּוֹת פְּנִטְנִים עֲצוּמָה, וְחָף עַל פִּי שֶׁהֵן מַעֲצֵב חֹומוֹת (סס): **(יֵא) אִשָּׁת**. חֲפִילוֹ חָשֵׁת חֵיש (סס); קְדוּשִׁין כֹּא: **וְלָקַחְתָּ לָּךְ לְאִשָּׁה**. לֹא דְצָרָה תּוֹרָה אֶלָּא כְּנֶגֶד יָזַר הַרְבֵּעַ (קְדוּשִׁין סס), שֶׁחֵס חֵין הַקֶּב"ה מִפִּירָה יִשְׁחָפֶה צְחִיסוֹר, חֲבַל חֵס נְשָׂאָה סוּפוֹ לְהִיּוֹת שׁוֹנְאָה (ספרי ריד), שֶׁחֲמַר חֲחִרְיוֹ "פִּי תִהְיֶין לְאִישׁ וְגו'" (פסוק טו), וְסוּפוֹ לְהוֹלִיד מִמֶּנָּה בֶּן סוֹרֵר וּמוֹרֵה, לְכַף נְסַמְכוֹ פְּרָשִׁיּוֹת הֶלְלוּ (תנחומא א):

CHUMASH TRANSLATION

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¹⁰ When you will go out to war against your enemies, and Hashem, your God, will deliver **him** into your hand, and you will capture **his** captives; ¹¹ and you will see among the captivity a woman who is beautiful of **form**, and you will desire her, **you may take [her] to yourself for a wife**. ¹² You shall bring her in to the midst of your house;

10. — **When you will go out to WAGE war against your enemies, and Hashem, your God, will deliver THEM into your hand, and you will capture THEIR captives;**^[1]
11. — **and you will see among the captivity a woman**^[2] **who is beautiful of APPEARANCE,**^[3] **and you will desire her, AND YOU WILL TAKE HER to yourself for a wife;**^[4]
12. — **you shall first bring her in to the midst**

1. This is referring to a discretionary war, i.e., a war other than those of the conquest of the land of Canaan; for in that war no captives were taken, as it says regarding them (above, 20:16), *You shall not allow any soul to live (Rashi)*.

2. *Rashi* derives from the verse's use of the term אִשָּׁת (literally, a woman of) that the passage is discussing even a "woman of" another man, i.e., a married woman. Onkelos, however, translates the word according to the plain meaning of the verse (*Me'at Tzori*).

3. Elsewhere (*Bereishis* 29:17; see *ibid.* 39:6), Onkelos translates יִפְת־תָּאֵר according to its literal meaning: *beautiful of form*. Here, however, he translates it *beautiful of appearance* in order to teach us that actual beauty is not required; rather, as long as the woman appears beautiful in the eyes of the soldier, he may take her (*Igros Pri Megadim* §4 א; see *Ibn Ezra* with *Ramban*). This is consistent with the *Gemara* (*Kiddushin* 22a), which derives from the following

clause, *and you will desire her*, that as long as the soldier desires her, she is permitted to him even if she is not beautiful (see the following note). As to why the verse refers to her as beautiful, the *Gemara* (21b with *Rashi*) explains that it is in order to indicate that the Torah permitted her reluctantly, because due to the soldier's desire for her beauty, his *yetzer hara* is liable to persuade him to take her in violation of the law if he does not have a permissible means of doing so. Indeed, *Rashi* teaches that this marriage will not be productive: In all likelihood, he will end up hating her (see v. 15) and he will father from her a wayward and rebellious child (see v. 18), which is why the Torah places these three passages together.

Some texts of Onkelos, however, have שְׁפִירַת רֵיו, *beautiful of form*, which is consistent with Onkelos' usual translation of the phrase.

4. *Ramban* (to v. 13) explains that this does not mean that the soldier may marry her immediately, for in

וְגִלְחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צַפְרָנֶיהָ: יג וְהִסִּירָה אֶת־שְׂמֹלֶת
 וְתִגְלַח יֵת רִישָׁהּ וְתִרְבִּי יֵת טוֹפְרָנָהּ: יג וְתַעֲדִי יֵת כָּסוֹת
 שְׂבִיָּהּ מֵעַלֶיהָ וַיֵּשְׁבָה בְּבֵיתְךָ וּבְכִתְּךָ אֶת־אֲבִיהָ וְאֶת־אִמָּהּ
 שְׂבִיָּהּ מִנָּה וְתִתֵּב בְּבֵיתְךָ וְתִבְכִּי יֵת אָבוֹהָא וַיֵּת אִמָּה
 יֵרַח יָמִים וְאַחַר כֵּן תָּבוֹא אֵלֶיהָ וּבַעֲלֹתָהּ וְהִיתָה לָּךְ לְאִשָּׁה:
 יֵרַח יוֹמִין וּבְתֵר כֵּן תַּעֲוֹל לְוָתָהּ וְתִבְעֲלֶנָהּ וְתִהִי לָּךְ לְאִנְתּוֹ:

רע"י

(יב) וְעָשְׂתָה אֶת צַפְרָנֶיהָ. תגדלם כדי שתתגדלו (ספרי ריב);
 יצמות מת: (יג) וְהִסִּירָה אֶת שְׂמֹלֶת שְׂבִיָּהּ. לפי שהם
 נאים, שהגויים מתקשטות במלחמה בגזיל להנות
 אחרים עממם (ספרי ריג): וַיֵּשְׁבָה בְּבֵיתְךָ. צצית שמשתמט

CHUMASH TRANSLATION

she shall shave her head and make her nails.¹³ She shall remove the garment of her captivity from upon herself, and she shall sit in your house and weep for her father and her mother for a full month; after that, you may come to her and live with her, and she shall be a wife to you.

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of your house;⁵ and she shall shave her head — and LET her nails GROW.⁶

13. She shall remove the garment of her captivity from upon herself,⁷ and she shall sit in your house and weep for her father and her mother for a full month;⁸ and after that, you may come to her and live with her, and she shall be a wife to you.

fact he may not do so until after he has performed the procedure described below. Rather, the meaning of this statement is that you may take her now in order for her to be to you for a wife later on.

However, this does not seem to be the opinion of Onkelos, for as a rule, Onkelos uses the root דבר, lead, rather than נסב, take, for the taking of people or animals, since they are led by command or persuasion rather than taken in hand (see *Rashi* to *Bereishis* 43:15 and Introduction to *Nefesh HaGer* ק"ד); he uses נסב in reference to a person only with regard to "taking" in marriage. Thus, by translating וְלָקַחְתָּ here as referring to actual marriage, not to taking her now in order to marry her later (compare with *Bereishis* 12:19 and note 25 there). However, since in fact the soldier may not yet marry her, the verse must be interpreted to mean: and you will desire her to take [her] to yourself for a wife, i.e., if you desire to marry her, you must perform the procedure outlined in the following verses (see *Beurei Onkelos*). Our elucidation of Onkelos: and you will take her for yourself as a wife, so that this clause leads into the next verse, reflects this understanding.

5. The verse says "the midst of your house" to convey that in addition to bringing her into the house, he

should familiarize her with the customs and traditions of a Jewish home, since she would be required to convert to Judaism (*Netziv*; for an additional explanation, see *Aderes Eliyahu*).

6. The literal meaning of וְעָשְׂתָהּ is and she shall make, or attend to. The Torah does not specify how she should attend to her nails, and the matter is subject to a dispute in the Gemara (*Yevamos* 48a): According to one opinion, it means that she should cut them, and according to another opinion, it means that she should grow them (see *Ramban*). Onkelos interprets it in accordance with the second opinion, which maintains that the purpose of shaving the head and growing the nails is the same: to make her repulsive in the soldier's eyes in the hope that he will lose his desire to marry her (see *Rashi*).

7. These garments are generally attractive, for it was the practice of idolaters to have their daughters adorn themselves and go to the battlefield to ensnare the enemy soldiers (*Rashi*). She is therefore required to remove these garments so that she will not be attractive to him.

8. [Literally, a month of days.] She shall sit in a place where he passes often, so that he will consistently see her unkempt and crying, and she will become repulsive to him (*Rashi*).

יד וְהָיָה אִם-לֹא חֲפָצְתָּ בָּהּ וְשִׁלַּחְתָּהּ לְנַפְשָׁהּ וּמָכַר לֹא-
 יד ויהי אם לא תתרעי בה ותפטרנה לנפשה וּבְנָא לֹא
 תִּמְכַרְנָהּ בְּכֶסֶף לֹא-תִתְעַמֵּר בָּהּ תַּחַת אֲשֶׁר עֲנִיתָהּ: ❖ טו כִּי-
 תִּבְנֶנָּה בְּכֶסֶף לֹא תִתְגַּר בָּהּ חֶלֶף דִּי עֲנִיתָהּ: טו אָרִי
 תְהִינָּה לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת אֲהוּבָה וְהָאֶחָת שְׂנוֹאָה וְיִלְדוּ-
 יְהוּנָן לְגֵבֶר תְּרִמִּין נָשִׁין חֲדָא רְחִימָתָא וְחֲדָא שְׂנִיאָתָא וְיִלְדִין
 לוֹ בְנָיִם הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לְשְׂנִיאָה: טו וְהָיָה
 לָהּ בְּנִין רְחִימָתָא וְשְׂנִיאָתָא וְיְהִי בְרָא בּוֹכְרָא לְשְׂנִיאָתָא: טו וְיְהִי
 בְּיוֹם הַנְּחִילוֹ אֶת-בְּנָיו אֵת אֲשֶׁר-יְהִי לוֹ לֹא יוֹכֵל לְבַכֵּר
 בְּיוֹמָא דִּיחֶסֶן לְבְנוּהִי יֵת דִּי יְהִי לָהּ לִית לָהּ רְשׁוֹ לְבַכְרָא

רש"י

(יד) וְהָיָה אִם לֹא חֲפָצְתָּ בָּהּ. הַכְּתוּב מְצַדֵּק שֶׁסּוֹפֵךְ צִלְשׁוֹן פְּרָסִי קוֹרִין לְעֲבֹדוֹת וְשִׁמוּשׁ עֵימָרְחָה. מִיִּסּוּדוֹ שֶׁל רַבִּי
 לְשִׁלּוּחָהּ (טו ר"ז): לֹא תִתְעַמֵּר בָּהּ. לֹא תִשְׁפֹּטָהּ צֶה (טו), מָשָׁה הַדְרָשָׁן לְמַדְתֵּי כֹן:

CHUMASH TRANSLATION

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14 *But it shall be that if you **did** not desire her, then you shall **send** her on her own, but you may not sell her for money; you shall not **enslave** her, because you have afflicted her.*

15 *If a man will have two wives, one beloved and one hated, and they bear him sons, the beloved one and the hated one, and the firstborn son is [born] to the hated one; 16 then it shall be that on the day that he bequeaths to his sons whatever will be his, he is not **able** to confer firstborn status*

14. **But it shall be that if you WILL not desire her** any longer,⁹ — **then you shall RELEASE her** to be on her own, — **but you may not sell her for money;** — **you shall not PROFIT FROM her,**¹⁰ — **because you have afflicted her.**

15. **אָרִי יְהוּנָן לְגֵבֶר לְגֵבֶר תְּרִמִּין נָשִׁין** — **If a man will have two wives, one beloved and one hated,** — **חֲדָא רְחִימָתָא וְחֲדָא שְׂנִיאָתָא** — **and they both bear him sons,** — **רְחִימָתָא וְיְהִי בְרָא** — **the beloved one and the hated one,** — **וְיְהִי בְרָא** — **and the firstborn son is born to the hated one;**

16. **בְּיוֹמָא דִּיחֶסֶן לְבְנוּהִי יֵת דִּי יְהִי לָהּ** — **then it shall be that on the day that he bequeaths to his sons whatever will be his,** — **לִית לָהּ רְשׁוֹ לְבַכְרָא** — **he is not PERMITTED to**

9. The verse uses the phrase *אם לא חפצת בה*, which literally means, *if you did not desire*, in the past tense, in order to indicate that it is so certain that he will eventually lose his interest in her that it is as though it happened already (*Rashi*, as explained by *Maskil LeDavid*). Onkelos, however, translates the clause in the future tense, in accordance with the simple meaning of the verse (see *Pas'shegen*).

10. *Ramban* (see also *Pas'shegen*) understands Onkelos to mean that you may not make merchandise of her. Accordingly, this is not a new prohibition, but an elaboration of the previous statement, *you may not sell her for money*; that is, it comes to teach that it is not only forbidden to sell her for

money, but also to sell her for other commodities (*Minei Targuma*; see *Sifrei*). *R' Chaim Paltiel*, however, understands Onkelos to mean that any kind of profit is prohibited, even having her work for him. Accordingly, Onkelos' translation is consistent with *Rashi*, who interprets *בה לא תתעמר בה* as *you shall not enslave her*.

Or HaChaim presents an allegorical interpretation of the entire passage, according to which the "war" is each person's battle against his *yetzer hara*, and the woman is the soul. In our verse, he relates Onkelos' *גריו* to the word *provocation*, and interprets this clause to mean: Do not provoke [the destructive angels] against [your soul] by sinning.

אֶת־בֶּן־הָאֱהוּבָה עַל־פְּנֵי בֶן־הַשְּׂנוּאָה הַבְּכֹר: יז כִּי אֶת־הַבְּכֹר
 ית בר רחיקמתא על אפי בר שניאתא בוכרא: יז ארי ית בוכרא
 בֶּן־הַשְּׂנוּאָה יִכִּיר לָתֶת לוֹ פִּי שְׁנַיִם בְּכָל אֲשֶׁר־יִמְצָא לוֹ
 בר שניאתא ופרש למתן לה תרין חלקין בכל די ישתכח לה
 כִּי־הוּא רֵאשִׁית אָנּוּ לוֹ מִשְׁפָּט הַבְּכֹרָה: ❖ ס יח כִּי־יְהִיָּה
 ארי הוא ריש תקפה לה חזיא בכרותא: יח ארי יהי
 לְאִישׁ בֶּן סוֹרֵר וּמוֹרָה אֵינּוּ שִׁמְעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ
 לגבר בר סטי ומרוד ליתוהי מקבל למימר אבוהי ולמימר אמה

רש"י

(יז) פִּי שְׁנַיִם. כִּנְגַד שְׁנֵי אַחִים (שם ר"ז): בְּכָל אֲשֶׁר יִמְצָא לוֹ. מִפְּאֵן שְׁחִין הַבְּכֹר נוֹטֵל פִּי שְׁנַיִם צְרָאוּי לְזָכָא לְאַחַר מֵיתָת
 האב כפזמוחזק (שם; בכורות ג:). (יח) סוֹרֵר. סר מן הדקדק: ומוֹרָה. מסרוב צדדרי אביו, לשון "ממרים" (לעיל ט, ז):

CHUMASH TRANSLATION

to the son of the beloved one ahead of the son of the hated one, the firstborn.¹⁷ Rather, he must **recognize** the firstborn, the son of the hated one, to give him **double** in all that is found with him; for he is the first of his vigor, to him is **the right of the firstborn status**.

¹⁸ If a man will have a wayward and rebellious son, who does not **listen to the voice of his father and the voice of his mother,**

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confer firstborn status — ית בר רחיקמתא — to the son of the beloved one — על אפי בר שניאתא בוכרא — ahead of the son of the hated one, who is the true firstborn.^[11]

17. אַרִי ית בוכרא בר שניאתא ופרש — Rather, he must SET APART the true firstborn, the son of the hated one,^[12] לְמִתְּן לָהּ — to give him TWO PORTIONS of the inheritance in all of his estate that is found with him at the time of his passing;^[13] אַרִי הוּא רֵישׁ תְּקֵפָה — for he is the first of his vigor, לָהּ חֲזִיא בְּכֹרֶתָא — to him is APPROPRIATE the firstborn status.^[14]

18. אַרִי יהי לגבר — If a man will have a wayward and rebellious son,^[15] לִיתוּהוּ מְקַבֵּל לְמִימַר אָבוּהוּ — who does not HEED the WORD of his father and

11. Although the verse says, *he is not able*, etc., which implies merely that he is legally *unable*, Onkelos renders it as, *he is not permitted* (as he does elsewhere, e.g., 17:15 above), implying a prohibition. [See above, 12:17 note 32, for explanation citing *Ramban* here.] Accordingly, if a father attempts to transfer the birth-right to his younger son, he transgresses a prohibition, despite the fact that his act is not valid (see *Ramban* here and to *Sefer HaMitzvos, Shich'chas HaLavin* §12; see *Bava Basra* 126b).

12. The term *יכיר* literally means *he shall recognize and acknowledge* [the firstborn son as the one entitled to the double portion]. However, the Gemara (*Kiddushin* 74a) interprets the term as *יפירונו לאחרים*, *he shall make recognizable, or identify, him to others*, teaching that a father is trusted to say “this son is my firstborn.” Onkelos’ rendition, *יפרש*, *he shall set apart*, alludes to this interpretation (*Pas’shegen*).

13. A firstborn son inherits a double portion of the father’s estate as it was at the time of his passing (*that is found with him*). However, any property that comes

to the estate later (e.g., a loan repayment) is divided among all the brothers equally (*Rashi*).

Onkelos renders *שנים* as *פִּי שְׁנַיִם*, *two portions* (or *two parts*), rather than *עַל חֵד תְּרִין*, *double*, which is the literal translation of *פִּי שְׁנַיִם* (see *II Melachim* 2:9 with *Targum*; see also Onkelos to 32:41 below). This is because the verse’s phraseology, “double in all that is found with him,” can be misunderstood to mean a double portion of the entire estate — i.e., two-thirds of the estate — regardless of the number of brothers. Onkelos therefore modifies the translation to “two portions,” to indicate that the firstborn receives an amount corresponding to the “portions of two brothers”; e.g., if there are three brothers, the estate is divided into four parts, and the firstborn receives two while the other two receive one each (*Marpei Lashon*; see *Rashi, Sifrei, and Bava Basra* 122b-123a). For an alternative approach to Onkelos, see *HaKesav VeHaKabbalah*.

14. See above, 18:3 note 5, regarding the translation of *חזיא* as *מִשְׁפָּט*.

15. The Hebrew *מורה* is related to *ממרים*, *rebels* (above,

וְיִסְרוּ אֹתוֹ וְלֹא יִשְׁמַע אֶלְיָהֶם: יט וְתִפְּשׁוּ בּוֹ אָבִיו וְאִמּוֹ
 וּמִלְּפִין יִתֶּה וְלֹא מִקְּבֵל מִנְּהוּן: יט וְיִיחַדּוּן בֵּה אָבוּהִי וְאִמָּה
 וְהוֹצִיאוּ אֹתוֹ אֶל-זִקְנֵי עִירוֹ וְאֶל-שַׁעַר מְקוֹמוֹ: כ וְאָמְרוּ
 וַיִּפְקֹן יִתֶּה לְקֹדֶם סְבִי קִרְתָּה וּלְתַרְע בֵּית דִּין אֶתְרָה: כ וַיִּימְרוּן
 אֶל-זִקְנֵי עִירוֹ בְּגִנּוֹ זֶה סוֹרֵר וּמֹרֵה אֵינָנּוּ שָׁמַע בְּקִלְנוּ זוֹלֵל
 לְסְבִי קִרְתָּה בְּרָנָא דִּין סְטִי וּמְרוּד לִיתְהוּהִי מִקְּבֵל לְמִימְרָנָא וְלֵל בְּסַר
 וְסָבָא: כא וְרָגְמָהוּ כָּל-אֲנָשֵׁי עִירוֹ בְּאֲבָנִים וְיָמָת וּבַעֲרַת הָרָע
 וְסָבִי < כא וְיִרְגְּמָהּ כָּל אֲנָשֵׁי קִרְתָּה בְּאֲבָנִיא וְיָמוּת וּתְפִלִּי עֶבֶד
 חָמַר: <

רש"י

וְיִסְרוּ אֹתוֹ. מִתְרִין זוֹ צָפְנֵי שְׁלֵשָׁה וּמִלְקִין אֹתוֹ (סְנֵהדְרִין עֲטֵא). בֵּן סוֹרֵר וּמֹרֵה חִינוּ חֵיִיב עַד שֵׁיגְנוֹב, וַיֹּאכֵל פְּרֻטִימַר צָשָׁר וַיִּשְׁפֹּה חָלִי לֹג יִין, שְׁפֹחַמַר "זוֹלֵל וְסָבָא" (פְּסוֹק כ), וְנִחְמַר "חַל פְּהִי צְסָחִי יִין צְזֹלֵי צָשָׁר לְמוֹ" (מִשְׁלֵי כג, כ; סְפֵרִי רִיט; סְנֵהדְרִין עַב:):

— CHUMASH TRANSLATION —

and they **discipline** him, but he does not **listen to** them;¹⁹ then his father and mother shall grasp him and take him out to the elders of his city and the gate of his place.²⁰ They shall say to the elders of his city, "This son of ours is wayward and rebellious; he does not **listen to** our voice; he is a glutton and a guzzler."²¹ All the people of his city shall pelt him with stones and he shall die; and you shall eliminate the evil

— ONKELOS ELUCIDATED —

the WORD of his mother, and they TEACH him that his conduct is inappropriate,^[16] — but he does not ACCEPT admonishment FROM them;

19. — then his father and mother shall grasp him — and they shall take him out to stand BEFORE the elders of his city^[17] and to the gate of THE BEIS DIN OF his place of residence.

20. — They shall say to the elders of his city, — "This son of ours — is wayward and rebellious; — he does not HEED our WORD; — he is a glutton OF MEAT and a guzzler OF WINE."^[18]

21. — All the people of his city shall pelt him with stones — and he shall die; — and you shall eliminate the evil

9:7). Onkelos generally translates this term as סרב (*refuse*) — which is how *Rashi* explains it here as well — indicating passive disobedience, while translating מרד using the same root as the Hebrew, which connotes active rebelliousness (e.g., *Bereishis* 14:4). Here, however, Onkelos translates מרה as מרוד, because passive disobedience is included in the previous term, wayward (see *Marpei Lashon*). [Indeed, the passage is discussing a son who engages in active rebelliousness; see note 18.]

16. The Hebrew root יטר has two possible meanings: It may connote verbal instruction or discipline, as it does above, 4:36 and 8:5, and it may connote physical affliction or punishment, as it does below, 22:18 (*Parshegen* to *Vayikra* 26:18). By translating ויסרו here as ומלפין, and they teach, Onkelos clearly indicates that it refers to verbal admonishment, as indicated by the verse's conclusion, but he does not listen to them. Although the Sages

(*Sanhedrin* 71b) derive from the word ויסרו that initially a *ben sorer u'moreh* (wayward and rebellious son) is punished with *malkus*, and only if he persists in his behavior is he executed, the plain meaning of the clause is that his parents admonish him. However, the Sages expound, by means of a *gezeirah shavah*, that if he disregards their admonishment he receives *malkus* in *beis din* (*Pas'shegen*; *Marpei Lashon*; *Rashi* to *Sanhedrin* 71a מתרין ר"ה).

17. "Before" is a respectful way of referring to coming for judgment (*Pas'shegen* to 1:17 above; see note 39 there).

18. This clause specifies what act of rebellion the *ben sorer u'moreh* committed: He indulged in gluttony and guzzling. The terms "glutton" and "guzzler" may be understood based on *Mishlei* 23:20: *Do not be among the guzzlers of wine, among the gluttons of meat for themselves*. Onkelos spells this out clearly in his translation of our verse: "a glutton of meat and a guzzler of wine."

מִקְרָבְךָ וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וַיִּרְאוּ: ❖ ס שני כב וְכִי־יִהְיֶה בְּאִישׁ
 מִבֵּינְךָ וְכָל יִשְׂרָאֵל יִשְׁמְעוּן וַיִּדְחֲלוּן: כב וְאִרִי יִהְיֶה בְּגִבְר
 חָטָא מִשְׁפָּט־מוֹת וְהוֹמַת וְתִלִּית אֹתוֹ עַל־עֵץ: כג לֹא־תִלִּין נְבִילָתוֹ
 חוֹבַת דִּין דְּקָטוֹל וַיִּתְקַטַּל וְתִצְלוֹב יָתָה עַל צְלִיבָא: כג לֹא תְבִית נְבִילָתָהּ
 עַל־הָעֵץ כִּי־קָבֹר תִּקְבְּרֶנּוּ בַיּוֹם הַהוּא כִּי־קָלַלְתָּ אֱלֹהִים תִּלְוִי
 עַל צְלִיבָא אִרִי מִקְבֵּר תִּקְבְּרֶנָּה בַּיּוֹמָא הַהוּא אִרִי עַל דְּחַב קָדָם יִי אֲצַטְלִיב

רש"י

הנסקלין נתליו, שְׁנֵי מֵרָחֵק "פי קללת אלהים תלויו", והמזכר ה' צסקילה (סנהדרין מה:): (כג) פי קללת אלהים תלויו. ולזולו של מלך הוא, שְׁאֵדָם עֲשׂוּי צְדָמוֹת דְּיוֹקְנוֹ, וְיִשְׁרָאֵל הֵם צְנִיּוֹ. מִשָּׁל לִשְׁנֵי חָחִים פְּחוּמִים שְׁהִי דוֹמִין זֶה לְזֶה, חָחַד נִעְשָׂה שֶׁר וְחָחַד נִתְפָּס לְלִסְמִיּוֹת וְנִתְלָה, כִּל הַרוּחָה אֹתוֹ חוֹמֵר הַשָּׂר תִּלְוִי (שם מו:). כִּל קָלַלָה שְׁצַמְקָרָח לָשׁוֹן "הַקָּל וְזִלְזוּל", כִּמוֹ "וְהוּא

(כא) וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וַיִּרְאוּ. מִכָּאֵן שְׁלִרִיד הַכְרָזָה צְבִית דִּין, פְּלוּנִי נִקְטַל עַל שְׁהִיָּה בְּן סוֹרֵר וּמוֹרֵה (סנהדרין פט:): (כב) וְכִי יִהְיֶה בְּאִישׁ חָטָא מִשְׁפָּט מוֹת. סְמִיכּוּת הַפְּרָשִׁיּוֹת מִגִּיד שְׁחָס חָסִים עֲלָיו חָצִיזוּ חוֹ חָמוֹ וְ"א: וְחָמוֹ, סוֹף שִׁילָא לְתַרְבּוֹת רַעָה וַיַּעֲבֹר עַצְבֵּרוֹת וַיִּתְחַיֵּב מִיָּתָה צְבִית דִּין (תַּמְחוּמָא א:): וְתִלִּית אֹתוֹ עַל עֵץ. רְצוּתֵינוּ חָמְרוֹ: כִּל

CHUMASH TRANSLATION

from among you; and all Israel shall hear and they shall fear.

²²If a man shall have committed a sin with a judgment of death, and he will be put to death, you shall hang him on a post. ²³His corpse shall not remain for the night on the post, rather you shall surely bury him on that day, for a hanging person is a curse of God,

ONKELOS ELUCIDATED

— and you shall eliminate the EVILDOER from among you;^[19] — and all Israel shall hear and they shall fear.

22. If a man shall have LIABILITY FOR a judgment of death^[20] — and he will be put to death, — you shall then hang him on a GALLOWS.^[21]

23. His corpse shall not remain for the night on the GALLOWS, — rather you shall surely bury him on that day, — for BECAUSE HE SINNED BEFORE HASHEM, HE WAS HUNG;^[22]

Specifically, the son stole money from his father and used it to buy a *tarteimar* (a certain weight) of meat and a half-log of wine, which he then consumed (*Rashi*; *Sanhedrin* 71a).

19. *Rashi* (to the previous verse) explains that a *ben sorer u'moreh* is killed because of what will ultimately result from his behavior: Such a person will eventually exhaust his father's funds, and will seek to fulfill his desires by robbing people [and possibly killing them if they resist, making him liable to death]. It is therefore to his benefit that he is put to death before his behavior reaches that point.

20. Specifically, liability to *sekilah* [stoning] (*Rashi*; see dispute in *Sanhedrin* 45b, and see *Ramban*). [Our elucidation of Onkelos' דִּין דְּקָטוֹל is based on *HaKesav VeHaKabbalah* to 22:26 below, cited in note 36 there.]

21. The Mishnah (*Sanhedrin* 46a) describes this as an upright post with a crossbeam attached horizontally close to the top so that it extends outward to form a gallows (see *Rashi* and *Yad Ramah* ad loc.). After the sinner is executed (by stoning, see previous note), his body is briefly hung from this gallows.

22. *Rashi* explains this clause, כִּי קָלַלְתָּ אֱלֹהִים תִּלְוִי, to

mean for a hanging person is a disgrace of God. That is, since a human being is created in the image of Hashem, and moreover, Hashem calls the Jewish people His children, the hanging body of a Jew is disgraceful to Hashem. [See *Rashi* to the previous verse for an additional explanation of this clause.]

Onkelos likewise interprets קָלַלְתָּ (literally, *curse*) as *disgrace*, but explains it by inserting the word *עַל*, *because of*, before the word קָלַלְתָּ, so that the meaning of this clause is: *for because of the disgrace of God he was hung*, which Onkelos renders according to its intent: *for because he sinned before Hashem, he was hung* (see *Beurei Onkelos*). That is, the person was already punished for his sin by being executed and having his body hung from a gallows; there is no reason to disgrace him further by leaving him there overnight (*Tur al HaTorah* [Feldheim ed.]; *Nesinah LaGer*). Alternatively, Onkelos interprets the clause in the same manner as *Rashi* — *for a hanging person is a disgrace of God* — but explains it differently: that since *because he sinned before Hashem he was hung*, that in itself is a disgrace for Hashem. Therefore, the body may not hang for longer than necessary (see *Lechem VeSimlah*, *Marpei Lashon*).

וְלֹא תִטְמֵא אֶת־אֲדָמְתְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ
וְלֹא תִטְמֵא יְת אֶרְעָךָ דִּי יְי אֱלֹהֶךָ יְהִב לְךָ
נִחְלָה: ס [כב] א לֹא־תִרְאֶה אֶת־שׁוֹר אָחִיךָ אִם אוֹ אֶת־שׁוֹ
אֲחִסְנָא: כב א לֹא תִחְזִי יְת תוֹרָא דְאֲחוּךָ אוֹ יְת אֲמֵרָה
נְדָחִים וְהִתְעַלְמֹת מֵהֶם הֲשִׁב תְּשִׁיבֵם לְאָחִיךָ: ב וְאִם־לֹא קָרוֹב
דְּטַעַן וְתִתְכַבֵּשׂ מִנְהוֹן אֲתָבָא תְּתִיבְנוּן לְאֲחוּךָ: ב וְאִם לֹא קָרִיב
אָחִיךָ אֵלֶיךָ וְלֹא יִדְעֶתָ וְאִסְפְּתוּ אֶל־תּוֹךְ בֵּיתְךָ וְהָיָה עִמָּךְ
אָחוּךָ לְוִתְךָ וְלֹא יִדְעֶתָ לָהּ וְתִכְנַשְׁנָה לְגוֹ בֵּיתְךָ וְיָהִי עִמָּךְ
עַד דְּרִישׁ אָחִיךָ אֲתוּ וְהִשְׁבַּתוּ לוֹ: ג וְכֵן תַּעֲשֶׂה לְחֻמְרוֹ וְכֵן
עַד דְּיִתְבַּע אָחוּךָ יְתָה וְתִתְיַבֵּן לָהּ: ג וְכֵן תַּעֲבֹד לְחֻמְרָה וְכֵן

רש"י

קללני קללה נמרצת" (מלכיס"א ב, ח): (א) והתעלמות. כוזב
עין כחילו אינו רואה: לא תראה והתעלמות. לא תראה
אותו שתעלם ממנו, זהו פשוט. ורבותינו אמרו: פעמים
שאתה מתעלם וכו' (ספרי רכב; צא מניעא ל:). (ב) עד דרש

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and you shall not contaminate your Land, which Hashem, your God, gives you as a heritage.

and you shall not contaminate your Land, which Hashem, your God, gives you as a heritage.

22.

22.

¹You shall not see the ox of your brother or his sheep **cast off**, and hide yourself from them; you shall surely return them to your brother. ²If your brother is not near you and you do not know him, then you shall **bring** it inside your house, and it shall remain with you until your brother inquires after it, and you shall return it to him. ³So shall you do for his donkey, so

1. You shall not see the ox of your brother or his lamb^[1] — **cast off** — THAT ARE WANDERING,^[2] and hide yourself from them;^[3] you shall surely return them to your brother. 2. If your brother is not near you and you do not know him,^[4] then you shall **GATHER** it inside your house,^[5] and it shall remain with you until your brother inquires after it, and you shall then return it to him. 3. So shall you do for his donkey, and

1. The Hebrew שׁוֹר and Aramaic אֲמֵרָה refer to the young of both sheep and goats; see above, 17:1 note 1.
 2. The parallel verse in *Shemos* 23:4 uses the word תַּעֲדָה, wandering, which implies that the animal merely wandered from its path and can be returned without great effort. Our verse uses the term נְדָחִים, abandoned or cast off, to imply that one must return it even if it had run far away and cannot be returned without great effort on the part of the finder (*Ramban*). Onkelos, however, does not differentiate between them, but translates both terms as טַעַן, wandering or straying; see, similarly, his translation of וְנִדְחָהּ above, 4:19 (*Me'at Tzori*).
 3. [Literally, and suppress yourself from them.] That is,

you shall not suppress your eye and act as though you did not see the lost item (see *Rashi*).
 4. That is, he is not near enough for you to inquire about him and find out who he is (*Ramban*, second approach, from *Sifrei*).
 5. Onkelos follows his usual practice of translating אָסַף as כּוּשׁ, "gather," even when used in the context of bringing something into one's house. In such cases, it means to gather it in to the company of the others in the house (*Ramban*, *Bereishis* 30:23). *Rashi* (to *Bereishis* 49:29), however, explains that in such cases, אָסַף means "bring in," and cites our verse as one such example. See also *Rashi* to 16:13 above.

תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֵן תַּעֲשֶׂה לְכָל-אֲבֹדַת אַחִיךָ אֲשֶׁר-תֵּאבֹד
 תַּעֲבֹד לְכִסּוּתָהּ וְכֵן תַּעֲבֹד לְכָל אֲבֹדַת אַחִיךָ דִּי תִיבֹד מִמֶּנּוּ
 וּמִצָּאֵתָהּ לֹא תִוְכַל לְהִתְעַלֵּם: ס ד לֹא-תִרְאֶה מִנָּה
 וְתִשְׁכַּחנָּה לִית לָךְ רְשׁוֹ לְכִסּוּתָהּ: * לֹא תַחֲזִי
 אֶת-חֲמֹר אַחִיךָ אֹד שׁוּרוֹ נִפְלִים בְּדַרְךָ וְהִתְעַלַּמְתָּ מֵהֶם הֵקֵם
 יְת חֲמָרָא דְאַחִיךָ אֹד תוֹרָה רִמֵן בְּאַרְחָא וְתִתְכַבֵּשׂ מִנְהוֹן אֶקְמָא
 תַּקִּים עִמּוֹ: ס ה לֹא-יְהִיָּה כְּלִי-גָבֵר עַל-אִשָּׁה וְלֹא-יִלְבַּשׁ
 תַּקִּים עִמָּה: ה לֹא יְהִי תְקוּן זֵינ דְּגִבֵּר עַל אִתְתָּא וְלֹא יִתְקַן
 *נִיֵּא: לֹא תִכְסֶּא

רש"י

וְשִׁינֵי עוֹשָׂה וְאוֹכֵל יִמְכַר (בבא מניעא ט:): לֹא תִוְכַל לְהִתְעַלֵּם. לְכַפּוֹשׁ עֵינֶיךָ כְּאִילוּ חִיָּד רֹחָה חוֹמוֹ: (ה) לֹא יְהִיָּה כְּלִי גָבֵר עַל אִשָּׁה. שְׂפָתָהּ דּוֹמֶה לְחֵיט
 דְּהֵקֵם תַּקִּים. זֹ כְּעֵינָהּ, לְהִטְעִין מִשָּׂחוֹ שְׂנֵפֵל מִטְּלִין (בבא מניעא ט:). עִמּוֹ. טַס צְעִלִין. חֲצֵל חֵס הַלָּךְ וְיִשַׁב לוֹ וְחִמֵּר
 לוֹ: הוֹחִיל וְעָלִיד מִנָּה חֵס רְלִית לְהִטְעִין כְּעוֹן, פְּטוּר (ס:):
 כְּדִי שְׂפָלָךְ צִין הֶאֱנָשִׁים, שְׂחִין זֹ חֲלָל לְשֵׁם נִיחוּף (ספרי רכ:):
 נִזִּיר נט:.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

shall you do for his garment, and so shall you do for any lost article of your brother that may become lost from him and you find it; you are not able to hide yourself.
 4 You shall not see the donkey of your brother or his ox falling on the road and hide yourself from them; you shall surely stand them up, with him.
 5 The garb of a man shall not be on a woman, and a man shall not wear

וכן תעבד — so shall you do for his garment, and so shall you do for any lost article of your brother that may become lost from him and you find it; and you find it; and you are not permitted to conceal it.^[6]
 4. לא תחזי ית חמרא דאחור או תורה — You shall not see the donkey of your brother or his ox — CAST on the road^[7] — and hide yourself from them; and you shall surely stand them up, with him.^[8]
 5. לא יהי תקון זין דגבר על אתתא ולא יתקן — A WEAPON THAT ADORNS a man shall not be on a woman, ולא יתקן

6. Although in v. 1 (and in the following verse), Onkelos translates והתעלמת according to its literal meaning (and hide yourself), here he translates להתעלם (literally, to hide yourself) as to conceal it. This is because whereas v. 1 implies that the finder did not yet pick up the lost item, our verse says, and you find it, indicating that the item already came into the finder's hands (see Bava Metzia 27a). Onkelos therefore explains the earlier verse to mean that one may not hide himself from the item and ignore it, and our verse to mean that after picking up the item, the finder may not conceal it and keep it for himself (Chizkuni and R' Chaim Paltiel, second approach).
 According to some texts, however, Onkelos translates להתעלם as לאתכסא, to conceal yourself, similar to his translation in v. 1. As to why he translates והתעלמת as להתעלם and ותתכבש as לאתכסא, Nesinah LaGer explains in the same vein: that ותתכבש (literally, and suppress yourself) indicates hiding yourself from the lost item and ignoring it, while לאתכסא indicates concealing yourself from the owner after picking up the lost item, in order to keep the item for yourself.

Rashi, however, interprets להתעלם in our verse the same way he interprets והתעלמת in v. 1: to hide yourself by acting as if you did not see it, indicating that this clause too refers to the time that the person finds the lost item, before he picks it up. See Bava Metzia 26b.
 7. The word נפלים, falling, indicates that the animal is in the midst of falling. Onkelos translates רמן, cast, in order to clarify that the animal has already fallen onto the road (Nefesh HaGer to 21:1 above). The verse is discussing a case where the animal has fallen and its load has fallen off of it, and the owner needs help reloading it (טעינה). The case where the animal is weighed down by its load and the owner needs help unloading it (פריקה) is discussed in Shemos 23:5 (see Rashi, and see dispute in Bava Metzia 32a).
 8. That is, help the owner stand the animal up and reload it. The concluding with him teaches that the mitzvah is to reload the animal together with the owner; but if the owner is able to join the effort but chooses not to do so, there is no obligation to help him (Rashi).

גִּבֹר שְׂמֹלֶת אִשָּׁה כִּי תוֹעֵבֶת יִהְיֶה אֱלֹהֶיךָ כָּל-עֲשֵׂה אֵלֶּה: פ
 גִּבֹר בְּתֻקּוֹי אֶתְתָּא אֲרִי מֵרַחַק קָדָם יְיָ אֱלֹהֶיךָ כָּל עֶבֶד אֱלֹהֵי:
 ו כִּי יִקְרָא קוֹן-צִפּוֹר | לְפִנֶּיךָ בַּדֶּרֶךְ בְּכָל-עֵץ | אֹו עַל-הָאָרֶץ אֶפְרָחִים
 ו אֲרִי יַעֲרַע קִנָּא דְצִפּוֹרָא קְדָמָךְ בְּאֶרְחָא בְּכָל אֵילָן אֹו עַל אֶרְעָא אֶפְרָחִין
 אֹו בֵּי-עֵצִים וְהָאֵם רִבְצֶת עַל-הָאֶפְרָחִים אֹו עַל-הַבֵּיצִים לֹא-תִקַּח
 אֹו בֵּי-עֵץ וְאִמָּא רִבִּיעָא עַל אֶפְרָחִין אֹו עַל בֵּי-עֵץ לֹא תִסַּב
 הָאֵם עַל-הַבָּנִים: ז שְׁלַח תְּשַׁלַּח אֶת-הָאֵם וְאֶת-הַבָּנִים תִּקַּח-לָךְ
 אִמָּא עַל בְּנֵי-אֵם: ז שְׁלַחָא תְּשַׁלַּח יְת אִמָּא וְיְת בְּנֵי-אִמָּא תִסַּב לָךְ
 לְמַעַן יֵיטֵב לָךְ וְהִאֲרַכְתָּ יָמִים: ח שְׁלִישִׁי ח כִּי תִבְנֶה בַּיִת חֲדָשׁ
 בְּדִיל דְיֵיטֵב לָךְ וְתוֹרִיךָ יוֹמִין: ח אֲרִי תִבְנִי בֵּיתָא חֲדָתָא

ר"ט

לֹא יִלְבַּשׁ גִּבֹר שְׂמֹלֶת אִשָּׁה. לִילְךָ לִישָׁב צִין הַנְּשִׂים (שס
 וס). דְּצַר אַחַר, שְׁלַח יִסִּיר שְׁעַר הַעֲרֻוּה וְשְׁעַר שַׁל צִית הַשְּׂחִי
 (מִיר סס): כִּי תוֹעֵבֶת. לֹא אִסְרָה תוֹרָה אֱלֹהִים לְבוֹשׁ הַמַּצִּיחַ לִידֵי
 תוֹטֵבָה (שס וסס): (ו) כִּי יִקְרָא. פֶּרֶט לְמוֹמֵן (ספרי רכז; חולין
 קלט): לֹא תִקַּח הָאֵם. צְעוּקָה עַל הַבָּנִים: (ז) לְמַעַן יֵיטֵב

— CHUMASH TRANSLATION —

the garment of a woman, for anyone who does so is an abomination to Hashem, your God.

⁶ *If a bird's nest happens [to be] before you on the road, on any tree or on the ground — young birds or eggs — and the mother is roosting on the young birds or on the eggs, you shall not take the mother on the young.* ⁷ *You shall surely send away the mother and take the young for yourself, so that it will be good for you and you will prolong [your] days.*

⁸ *If you build a new house,*

9. *Rashi* in his first approach explains גִּבֹר כְּלִי as the clothing of a man and שְׂמֹלֶת אִשָּׁה as the clothing of a woman. That is, one may not wear clothing of the opposite gender in order to mingle with the opposite gender for immoral purposes. Onkelos, however, understands it to mean that one may not even adorn/arm himself/herself in a manner specific to the opposite gender. See dispute in *Nazir* 59a (*Mefareish* there *שלא ר"ה*; *Sefer HaChinuch* §542-543; *Mizrachi*; see *Pas'shegen*). *Shulchan Aruch* (*Yoreh Deah* §182) rules in accordance with Onkelos' view.

[*Targum Yonasan* to *Shoftim* 5:26 and *Yalkut Shimoni*, *Shoftim* §56 say that it was in order to avoid

— ONKELOS ELUCIDATED —

גִּבֹר בְּתֻקּוֹי אֶתְתָּא — and a man shall not ADORN himself WITH THE ADORNMENTS OF a woman,⁹ אֲרִי מֵרַחַק קָדָם יְיָ אֱלֹהֶיךָ כָּל עֶבֶד אֱלֹהֵי — for anyone who does so is REPULSIVE BEFORE Hashem, your God.

6. אֲרִי יַעֲרַע קִנָּא דְצִפּוֹרָא קְדָמָךְ — If a bird's nest happens to be before you¹⁰ בְּאֶרְחָא — on the road, בְּכָל אֵילָן — on any tree אֹו עַל אֶרְעָא — or on the ground — אֶפְרָחִין אֹו בֵּי-עֵץ — young birds or eggs — וְאִמָּא רִבִּיעָא עַל אֶפְרָחִין אֹו עַל בֵּי-עֵץ — and the mother is roosting on the young birds or on the eggs, לֹא תִסַּב אִמָּא עַל בְּנֵי-אֵם — you shall not take the mother while she is on the young.

7. שְׁלַחָא תְּשַׁלַּח יְת אִמָּא — You shall surely send away the mother לָךְ — and take the young for yourself, בְּדִיל דְיֵיטֵב לָךְ וְתוֹרִיךָ יוֹמִין — so that it will be good for you and you will prolong your days.¹¹

8. אֲרִי תִבְנִי בֵּיתָא חֲדָתָא — If you build a new house,

transgressing this prohibition that Yael stabbed the enemy general Sisera with a tent-peg (*Shoftim* 4:21) instead of using a conventional weapon (see also *Mefareish to Nazir* *ibid.*; *Rabbeinu Bachya*).

10. The term יִקְרָא/יַעֲרַע, *happens*, teaches us that this law applies only when one chances upon a nest, and it does not apply to a nest that is in one's possession (*Rashi*).

11. These are two separate commandments: a prohibition against taking the mother bird while she is roosting on the young, and a positive command to send the mother away from the nest.

וְעָשִׂיתָ מַעֲקֵה לְגִגְּךָ וְלֹא־תִשִּׂים דְּמַיִם בְּבֵיתְךָ כִּי־
 וְתַעֲבֹד תִּיקָא לְאַגְרָךָ וְלֹא תִשִּׂי חוֹבַת דִּין דְּקָטוּל בְּבֵיתְךָ אַרִי
 יִפֹּל הַנֶּפֶל מִמֶּנּוּ: ט לֹא־תִזְרַע בְּרִמָּה בְּלֵאִים פֶּן־תִּקְדָּשׁ
 יִפֹּל דְּנֶפֶל מִנָּה: ט לֹא תִזְרַע בְּרִמָּה עֲרוּבִין דִּילְמָא תִּסְתָּאב
 הַמְּלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרַע וְתִבּוֹאֵת הַכֶּרֶם: ס לֹא־
 דַּמְעַת וְרָעָא דִּי תִזְרַע וְעֵלְלַת בְּרִמָּא: י לֹא

רש"י

לְכַד קָסְמְכוּ פְרָשִׁיּוֹת הֵלְלוּ (תַּנְחוּמָא א): מַעֲקֵה. גִּדְרָא סָבִיב לְגִגְּךָ. וְחֹבַת דִּין דְּקָטוּל מִהּ שְׁמִימָא מִהּ שְׁמִימָא: בֵּי יִפֹּל הַנֶּפֶל. רָחִי זֶה לִיפּוּל, וְחָף עַל פִּי כֵן לֹא תִתְגַּלְגַּל מִימְתוֹ עַל יְדֵי, שְׁמִימָא לְגִלְגִּין זְכוּת עַל יְדֵי זְכָחִי וְחֻצָּה עַל יְדֵי תִיבִי (סְפָרֵי רַכְט; שְׂבַח

CHUMASH TRANSLATION

you shall make **a fence** for your roof, so that you will not place **blood** in your house if one who falls shall fall from it.

⁹ You shall not sow your vineyard **kilayim**, lest the **growth** of the seed that you plant and the produce of the vineyard become **set apart**.

ONKELOS ELUCIDATED

וְתַעֲבֹד תִּיקָא לְאַגְרָךָ — you shall make **AN ENCLOSURE** for your roof,^[12] וְלֹא תִשִּׂי חוֹבַת דִּין דְּקָטוּל בְּבֵיתְךָ — so that you will not place **LIABILITY FOR A JUDGMENT OF DEATH** in your house^[13] אַרִי יִפֹּל הַנֶּפֶל מִנָּה — if one who falls shall fall from it.^[14]

9. לֹא תִזְרַע בְּרִמָּה עֲרוּבִין — You shall not sow your vineyard with **A MIXTURE** of other seeds,^[15] דִּילְמָא תִּסְתָּאב דַּמְעַת וְרָעָא — lest the **PRODUCE** of the seed that you plant and the produce of the vineyard^[16] become **IMPURE** as a result.^[17]

12. The term מעקה means a fence that surrounds the roof. Onkelos renders it תיקא, which is related to the word תיק, container or case (see, e.g. Mishnah, Keilim 16:8), since this fence protects that which is inside it like a container (Rashi).

[Aruch (ע' תק ב) suggests that the word תיקו, commonly used by the Gemara to mean that an inquiry is left unresolved, is derived from the word תיק, for the matter is obscure like something in a sealed container.]

13. I.e., do not cause yourself to be liable in judgment for having caused a person's death. The phrase חובת דין דקטול, liability for a judgment of death, is being used here in a different sense from its use in 21:22 above and v. 26 below, where it refers to liability to the death penalty. See 19:10 above for a similar use of the phrase.

14. The term "one who falls" indicates that he deserves to fall; for indeed, one will fall only if it has been decreed in Heaven that he will fall (see Shabbos 32a with Rashi). Nonetheless, the Torah warns you not to be the cause of his death, for calamity is brought about through one who is guilty (Rashi).

15. That is, do not sow a grape seed together with wheat and barley (or certain other mixtures of two species in addition to the grape seed; see Rambam, Hil. Kilayim 5:1.3) at one time (Rashi; cf. HeKesav VeHaKabbalah). One who sows only one other species together with the grape seed, or who does not sow all three species at the same time, does not transgress this prohibition (see

dispute in this regard in Chullin 82b, and see Berachos 22a). As to whether he transgresses a different prohibition, or a Rabbinic prohibition, and whether the produce becomes forbidden, see sources cited in Derech Emunah, Hil. Kilayim 5:27.

The verse (Vayikra 19:19), Do not plant your field kilayim, already forbade sowing with any mixture of species. Our verse teaches that one who sows a mixture that includes grape seeds transgresses an additional prohibition [and that in that case, the produce becomes forbidden, as the verse goes on to say] (Mizrachi).

16. Our elucidation of Onkelos' דמעת as produce follows Mizrachi to Shemos 22:28, who says that although produce is generally called תבואה in Hebrew and עללתא in Aramaic, when the verse distinguishes between produce of a field and produce of a vineyard, the produce of a field is called מלאה/דמעת and the produce of a vineyard is called תבואה/עללתא. Other commentators (Nesinah LaGer, Nefesh HaGer), however, explain Onkelos' דמעת as mixture. This is consistent with Rashi's interpretation (Temurah 4a ד"ה וז תרומה) of the term דמעת in Shemos 22:28 as your mixture. According to both approaches, Onkelos is interpreting the word המלאה (literally, the fullness) according to its implied meaning (see Introduction to Pas'shegen; Me'at Tzori). Rashi, however, interprets המלאה according to its plain meaning as referring to the fullness, i.e., the growth, of the seed.

17. The term תקדש literally means shall be set apart, and is most commonly used to refer to something set

תִּחְרַשׁ בְּשׁוֹר-וּבַחֲמֹר יַחְדָּו: יא לֹא תִלְבַּשׁ שְׁעֵטְנֹו צֶמֶר
 תְּרִדִי בְּתוֹרָא וּבַחֲמֹרָא בַּחֲדָא: יא לֹא תִלְבַּשׁ שְׁעֵטְנָא עֶמֶר
 וּפְשָׁתִים יַחְדָּו: ס יב גְּדָלִים תַּעֲשֶׂה-לָךְ עַל-אַרְבַּע כַּנְּפוֹת
 וּכְתֵן מַחְבֵּר < יב בְּרִסְפָּדִין תַּעֲבֹד לָךְ עַל אַרְבַּע כַּנְּפֵי
 בַּחֲדָא:

בְּסוּתְךָ אֲשֶׁר תִּכְסֶה-בָּהּ: ס יג כִּי-יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ
 כְּסוּתְךָ דִּי תִכְסִי בָהּ: יג אַרְי יִסֵּב גְּבֵר אֶתְתָּא וַיַּעֲוֹל לְוֹתָהּ
 וּשְׁנָאָהּ: יד וְשָׁם לָהּ עֲלִילַת דְּבָרִים וְהוֹצֵא עֲלֶיהָ שֵׁם רָע וְאָמַר
 וַיִּסְגְּנָהּ: יד וַיִּשְׁוֵי לָהּ תִּסְקוּפֵי מַלְיָן וַיִּפֶק עָלֶיהָ שׁוֹם בִּישׁ וַיִּימַר

רש"י

ותוספת שהצרע מוסוף (פסחים כה:). (י) לא תחרש בשור
 ובחמור. הוא הדין לכל שני מינים שצטולם, והוא הדין להנהיגם
 יחד קשורים זוגים צהולכת שום משא (ספרי רלא): (יא) שעטנז.
 לשון עירוב. ורבותינו פירשו: שוב טווי וגז (שם רלב; נדה סא:):
 (יב) גדלים תעשה לך. חף מן הכלאים, לך סממן הכתוב
 (יבמות ד:). (יג) ובא אליה ושנאה. סופו (יד) ושם לה
 עלילת דברים. עבירה גוררת עבירה (אבות ד, ז). עבר על
 "לא תשגח" (ויקרא יט, יז) סופו לזכר ליד לזון הרע (ספרי רלה):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

¹⁰ You shall not plow with an ox and a donkey together. ¹¹ You shall not wear shaatnez, wool and linen together.

¹² You shall make for yourself twisted threads on the four corners of your garment with which you cover yourself.

¹³ If a man marries a woman, and comes to her and hates her,

¹⁴ and he presents libelous words against her, and he brings forth a bad name against her, and he says,

10. לֹא תִחְרַשׁ בְּשׁוֹרָא וּבַחֲמֹרָא בַּחֲדָא — You shall not plow with an ox and a donkey together.^[18]

11. לֹא תִלְבַּשׁ שְׁעֵטְנָא — You shall not wear *shaatnez*,^[19] עֶמֶר — wool and linen JOINED together.^[20]

12. בְּרִסְפָּדִין תַּעֲבֹד לָךְ — You shall make for yourself *tzitzis* FRINGES^[21] עַל אַרְבַּע כַּנְּפוֹת דִּי תִכְסִי בָהּ — on the four corners of your garment with which you cover yourself.

13. אַרְי יִסֵּב גְּבֵר אֶתְתָּא — If a man marries a woman, וַיַּעֲוֹל לְוֹתָהּ — and comes to her — and subsequently hates her,

14. וַיִּשְׁוֵי לָהּ תִּסְקוּפֵי מַלְיָן — and he presents libelous words against her, וַיִּפֶק עָלֶיהָ שׁוֹם בִּישׁ — and he brings forth a bad name against her, וַיִּימַר — and he falsely says,

apart on account of its sanctity. Here, however, it refers to something set apart on account of its becoming *impure*, i.e., prohibited. Onkelos translates it accordingly (*Rashi*).

18. The same applies to any two species of animal: It is forbidden to plow with them together or to lead them tied together for the transporting of any burden (*Rashi*).

19. The word שְׁעֵטְנָא denotes a mixture. Alternatively, it is a contraction of three words: שׁוּעַ (*smoothed*), שׁוּוִי (*spun*), נִוּוּ (*twined*), and comes to teach that the prohibition of *shaatnez* applies to a combination of wool and linen fibers that have undergone one of these three processes. [The term שׁוּעַ, *smoothed*, is usually found in the Aramaic; for example, see Onkelos to *Bereishis* 27:11] (*Rashi* here and to *Vayikra* 19:19; see further, note 35 there).

20. Onkelos adds the word מַחְבֵּר, *joined* or *attached*, to indicate that, unlike the previous prohibition against plowing with two species of animals together, this prohibition applies only if the materials are attached in some way. It is permitted, however, to wear a garment of wool and a garment of linen that are not attached to each other (*Nesinah LaGer, Beurei Onkelos*; see also *Ritva, Niddah* 61b).

21. The word בְּרִסְפָּדִין is a Greek term referring to unwoven threads that are left hanging at the end of a garment, i.e., fringes (*Aruch* ערך מל *Mussaf HeAruch* with *Aruch*). This is similarly conveyed by the Hebrew term צִיצִת (*Rashi* to *Bamidbar* 15:38, first approach). Although our verse uses the term גְּדָלִים, *twisted threads*, not צִיצִת, Onkelos retains the expression that he uses in *Bamidbar*, בְּרִסְפָּדִין. For further discussion, see *Bamidbar* 15:38 note 40.

אֶת־הָאִשָּׁה הַזֹּאת לְקַחְתִּי וְאֶקְרַב אֵלֶיהָ וְלֹא־מָצָאתִי לָהּ
 יָת אֶתְמָא הָדָא נְסֻבִית וְעֵלִית לְוֹתָהּ וְלֹא אֲשַׁכְּחִית לָהּ
 בְּתוֹלָיִם: טו וְלִקַּח אָבִי הַנְּעֶרָה [הנער כ'] וְאִמָּהּ וְהוֹצִיאוּ אֶת־
 בְּתוֹלָיִן: טו וַיִּסַּב אָבוּהָא דְעוֹלָמְתָא וַיִּפְקוּן יָת
 בְּתוֹלֵי הַנְּעֶרָה [הנער כ'] אֶל־זִקְנֵי הָעִיר הַשְּׁעָרָה: טז וְאָמַר אָבִי
 בְּתוֹלֵי עוֹלָמְתָא לְקָדָם סָבִי קְרָתָא לְתַרְע בֵּית ^ל טז וַיִּימַר אָבוּהָא
 דִּין אֶתְרָא:
 הַנְּעֶרָה [הנער כ'] אֶל־הַזִּקְנִים אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה
 דְּעוֹלָמְתָא לְסָבִיא יָת בְּרַתִּי יְהִבִית לְגַבְרָא הַדִּין לְאִנְתּוֹ

ר"ט

אֶת הָאִשָּׁה הַזֹּאת. מִכָּאן שָׁחִין לוֹמַר דְּכַר חָלָא צְפִי צַעַל דִּין (טז): אָבִי הַנְּעֶרָה וְאִמָּהּ. מִלְּמַד שָׁחִין דִּין (טז): אָבִי הַנְּעֶרָה וְאִמָּהּ. מִי שְׁגָדְלוּ גְדוּלִים הַרְטִים רְשׁוֹת לְאִשָּׁה לְדַכַּר צְפִי הַחַיִּים (טז):

CHUMASH TRANSLATION

"I married this woman, and I **approached** her and I did not find [signs of] virginity on her."¹⁵ Then the father of the maiden and her mother should take and bring forth [proofs of] the maiden's virginity to the elders of the city, to the gate.¹⁶ The father of the maiden shall say to the elders, "I gave my daughter to this man as a wife,

ONKELOS ELUCIDATED

— ועלית לותה — "I married this woman, and I **CAME TO** her — ולא אשכחית לה בתולין — and I did not find signs of virginity on her."^[22]

15. — ויִסַּב אָבוּהָא דְעוֹלָמְתָא וְאִמָּהּ — Then the father of the maiden^[23] and her mother should take — and bring forth proofs of the maiden's virginity לְקָדָם סָבִי — BEFORE the elders of the city, קְרָתָא — to the gate OF THE BEIS DIN OF THE PLACE.^[24]

16. — וַיִּימַר אָבוּהָא דְעוֹלָמְתָא לְסָבִיא יָת בְּרַתִּי יְהִבִית לְגַבְרָא — The father of the maiden shall say to the elders, "I gave my daughter to this man as a wife,

22. He wishes to divorce her, but seeks to exempt himself from paying her *kesubah* by alleging that she committed adultery, thereby forfeiting her *kesubah* (*Ramban*). The Gemara (*Kesubos* 46a) states that our passage refers specifically to a case where the husband hired false witnesses to testify that his wife committed adultery between the *erusin* (the first stage of marriage, in which a man betroths a woman, rendering her an *arusah*, a legally married woman) and *nisuin* (the second stage of marriage, in which the couple enters the *chuppah*, after which they begin living together as husband and wife).

The Gemara there cites a dispute among the Tannaim: R' Eliezer ben Yaakov maintains that the law of our passage applies only in a case where the husband had relations with his wife before making his claim, while the Sages maintain that it applies even if he did not have relations with her. The Gemara explains that according to R' Eliezer ben Yaakov, the words וְאֶקְרַב אֵלֶיהָ (and comes to her) of the previous verse and וְאֶקְרַב אֵלֶיהָ (and I approached her) refer to cohabitation, whereas according to the Sages, "and he comes to her" means that he comes with libelous words; "and I approached her" means: I approached her with words [i.e., in order

to inquire regarding her virginity (*Magen Gibborim*)).

Onkelos translates both of these terms — וְבָא and וְאֶקְרַב — using the root עוּל (וְיַעוּלְעֵלִית), which is commonly used to refer to cohabitation (as in 21:13 above), as opposed to translating וְבָא as וַיִּיחֵי, which is his standard translation for *come*, and וְאֶקְרַב according to its literal meaning as וְקָרַבִּית, and I approached. This implies that he holds like R' Eliezer ben Yaakov (see *Me'at Tzori*; cf. *Beurei Onkelos*). See note 25 for further discussion.

23. The Hebrew term נְעֶרָה refers to a girl in the first six months after she reaches adulthood (which takes place when she turns twelve years of age and shows signs of puberty). The laws stated in this passage apply exclusively to a *naarah* (see *Kesubos* 40b). Onkelos translates נְעֶרָה as עוֹלָמְתָא, *maiden*, just as he translates נַעַר as עוֹלָמְתָא, *youth* (e.g., *Bereishis* 21:12).

24. Although it is Onkelos' practice to add the words בֵּית דִּין to the term *gate* in order to clarify that the reference is to the gate of the *beis din* (as in 21:19 above), he does not usually add the term *of the place* if it is not written in the verse (see e.g., 17:5 above). *Beurei Onkelos* explains that Onkelos adds this term here in order to imply that this judgment must take place in

וַיִּשְׁנֶאֱתָהּ: יז וְהִנֵּה-הוּא שָׁם עַל־לִילַת דְּבָרַיִם לֵאמֹר לֹא-מְצָאתִי
 וְסַנְנָה: יח וְהָא הוּא שׁוֹי תִּסְקוּפֵי מְלִין לְמִימַר לֹא אֲשַׁכַּחִית
 לְבִתְךָ בְּתוּלִים וְאַלְהָ בְּתוּלֵי בִתִּי וּפְרָשׁוּ הַשְּׂמֵלָה לְפָנַי
 לְבִרְתְּךָ בְּתוּלִין וְאַלִין בְּתוּלֵי בְרַתִּי וַיִּפְרְסוּן שׁוֹשִׁיפָא קָדָם
 זְקַנֵי הָעִיר: יח וְלִקְחוּ זְקַנֵי הָעִיר-הַהוּא אֶת-הָאִישׁ וַיִּסְרוּ
 סָבִי קֶרְתָּא: יח וַיִּדְבְּרוּן סָבִי קֶרְתָּא הֵהִיא יֵת גְּבָרָא וַיִּלְקוּן
 אֹתוֹ: יט וְעִנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנְּעֻרָה
 יֵתָה: יט וַיִּגְבוּן מִנָּה מֵאָה סַלְעִין דְּכֶסֶף וַיִּתְּנוּן לְאָבוּהָא דְעוּלְמַתָּא

רש"י

(יז) וּפְרָשׁוּ הַשְּׂמֵלָה. הָרִי זֶה מְשָׁל, מַחוּרִין הַדְּבָרִים כְּשֵׂמֵלָה (שם רל); כְּתוּבֹת מו.).
 (יח) וַיִּסְרוּ אֹתוֹ. מְלִקוּת (ספרי רלח; כְּתוּבֹת טז).

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and he hated her.¹⁷ And behold! he presented libelous words, saying, 'I did not find [signs of] virginity on your daughter' — but these are the [proofs of] virginity of my daughter!" And they shall spread out the **garment** before the elders of the city.

¹⁸ The elders of that city shall take the man and **discipline** him.

¹⁹ And they shall **fine** him one hundred silver [shekels] and give [them] to the father of the maiden,

וְסַנְנָה — and he hated her.

17. וְהָא הוּא שׁוֹי תִּסְקוּפֵי מְלִין לְמִימַר — And behold! he presented libelous words against her, saying, 'I did not find signs of virginity on your daughter' — but these are the proofs of virginity of my daughter!" — And they shall spread out the CLOTH before the elders of the city.^[25]

18. וַיִּדְבְּרוּן סָבִי קֶרְתָּא הֵהִיא יֵת גְּבָרָא — The elders of that city shall take the man and **וַיִּלְקוּן יֵתָה** — and they shall GIVE him LASHES.^[26]

19. וַיִּגְבוּן מִנָּה מֵאָה סַלְעִין דְּכֶסֶף — And they shall COLLECT FROM him a fine of one hundred silver SELA'IM,^[27] וַיִּתְּנוּן לְאָבוּהָא דְעוּלְמַתָּא — and they shall give them to the father of

the *beis din* of the city (*the place*) where the maiden's father resides, for if it turns out that she did commit adultery, she is executed at the entrance of her father's house (as stated in v. 21).

25. The Gemara (*Kesubos* 46a) indicates that the meaning of this clause is dependent on the dispute between R' Eliezer ben Yaakov and the Sages (cited in note 22): According to R' Eliezer ben Yaakov, who holds that the passage is referring specifically to a case where they already had relations, it is to be understood literally: that the maiden's parents shall produce the cloth which was customarily used to determine whether the bride was a virgin, and show it to the *beis din* in order to prove their daughter's innocence. [Cf. *Rambam, Hil. Naarah Besulah* 3:12.] According to the Sages, it is a metaphor, meaning that they shall clarify her innocence so that it is as plain to see as a cloth (see *Tosafos* there ד"ה רבירם). *Ramban* (to *Bereishis* 38:18) notes that whereas Onkelos generally translates the Hebrew שְׂמֵלָה as כְּסוּתָה, garment (as in v. 3 above), here he translates it שׁוֹשִׁיפָא, cloth, indicating that it refers to the cloth used to establish virginity (known as a סִדָּר in Talmudic language,

see *Kesubos* 10a). This would be further proof that Onkelos holds like R' Eliezer ben Yaakov (*Nesinah LaGer, Chalifos Semalos, Nefesh HaGer*; cf. *Beurei Onkelos*). [The term שׁוֹשִׁיפָא here may also refer to the bed sheet; see *Rashi* to *Yeshayah* 3:22.]

Rashi himself, however, interprets the phrase, and they shall spread out the cloth, in accordance with the opinion of the Sages, that they shall clarify the matter like a cloth.

26. That is, they shall administer the penalty of *malkus* (*Rashi*; see below, 25:2-3). Although the word וַיִּסְרוּ does not necessarily indicate *malkus*, or any kind of physical punishment (see above, 21:18 note 16), the Sages (*Keusbos* 46a) derive the matter by means of a *gezeirah shavah*.

27. *Sela* (pl. *sela'im*) is the Aramaic equivalent of the coin that the Torah calls a *shekel*. [The literal meaning of *shekel* (שֶׁקֶל) is "weight," on account of the specific weight of silver it contained. The Aramaic term סַלְעָא, literally, stone, has a similar connotation, since in earlier times people would use stones to weigh objects (*Or HaTargum* to *Bereishis* 23:16; see *Ramban* to *Shemos*

כִּי הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ-תְהִיָּה לְאִשָּׁה
 אַרְי אַפֵּק שׁוּם בִּישׁ עַל בְּתוּלַת דִּישְׂרָאֵל וְלֵה תְהִי לְאִנְתּוֹ
 לְאִיּוֹבֵל לְשִׁלְחָה כָּל-יָמָיו: **ס** וְאִם-אִמְתָּ הָיָה הַדָּבָר הַזֶּה
 לִית לֵה רְשׁוֹ לְמַפְטָרָה כָּל יוֹמוֹהִי: **כ** וְאִם קִשְׁטָא הָיָה פִתְגָמָא הַדִּין
 לְאִ-נִמְצְאוּ בְתוּלִים לְנַעֲרָה [לנער כ.]: **כא** וְהוֹצִיאוּ אֶת-הַנְּעָרָה
 לֹא אֲשַׁתְּכָחוּ בְתוּלִין לְעוֹלָמְתָא: **כא** וַיִּפְקוּן יָת עוֹלָמְתָא
 [הנער כ.] אֶל-פֶּתַח בַּיִת-אָבִיהָ וְסִקְלוּהָ אַנְשֵׁי עִירָהּ בְּאֲבָנִים
 לְתַרְע בַּיִת אָבוּהָ וַיִּרְגְּמוּהָ אַנְשֵׁי קִרְתָּהּ בְּאֲבָנִי
 וּמָתָה כִּי-עָשְׂתָה נְבֻלָּה בְּיִשְׂרָאֵל לְזָנוֹת בַּיִת אָבִיהָ וּבַעֲרַתָּ
 וּתְמוֹת אַרְי עֲבַדַת קִלְנָא בְּיִשְׂרָאֵל לְזִנְיָהּ בַּיִת אָבוּהָ וּתְפַלִּי
 הָרַע מִקְרִבְךָ: **ס** **כב** כִּי-יִמְצָא אִישׁ שֹׁכֵב | עִם-אִשָּׁה בְּעַלְת-בְּעַל
 עֲבַד < מְבִינָה: **כב** אַרְי יִשְׁתַּכַּח גָּבֵר דְשֹׁכֵב עִם אִתְתָּא אִתְתָּא גָּבֵר
 דְּבִישׁ

רש"י

(כ) וְאִם אִמְתָּ הָיָה הַדָּבָר. צַעֲדִים וְהִתְרַקָּה, שְׁזִנְתָהּ לְאַחַר גִּידוּלִים שְׁגָלָתָס (סס מה.): אַנְשֵׁי עִירָהּ. צִמְטֵמַד כָּל "לְאִשָּׁה
 לְיִרוֹסָן (כְּמוֹצוֹת מֵד): (כא) אֶל פֶּתַח בַּיִת אָבִיהָ. רָחוּ עִירָהּ" (ספרי רמז): לְזָנוֹת בַּיִת אָבִיהָ. כְּמוֹ צִ"צִית לְצִ"ק":

CHUMASH TRANSLATION

for he had brought forth a bad name against a virgin of Israel, and she shall remain to him as a wife; he is not **able** to divorce her all his days.

²⁰ But if this matter was true — [signs of] virginity were not found on the maiden — ²¹ then they shall bring out the maiden to the entrance of her father's house and the people of her city shall pelt her with stones and she shall die, for she had committed a disgrace in Israel, to act promiscuously in her father's house, and you shall eliminate the **evil** from your midst.

²² If a man will be found lying with a woman [who has] **cohabited with a husband**,

ONKELOS ELUCIDATED

the maiden, אַרְי אַפֵּק שׁוּם בִּישׁ עַל בְּתוּלַת דִּישְׂרָאֵל — for he had brought forth a bad name against a virgin of Israel, and she shall remain to him as a wife; לִית — he is not PERMITTED to divorce her all his days.

20. — But if it was verified that this matter was true — לא אֲשַׁתְּכָחוּ בְתוּלִין לְעוֹלָמְתָא — signs of virginity were not found on the maiden^[28] —

21. — then they shall bring out the maiden to the entrance of her father's house and the people of her city shall pelt her with stones and she shall die,^[29] אַרְי עֲבַדַת — for she had committed a disgrace in Israel, to act promiscuously in her father's house, and you shall eliminate the **EVIL-DOER** from your midst.

22. אַרְי יִשְׁתַּכַּח גָּבֵר — If a man will be found דְשֹׁכֵב עִם אִתְתָּא — lying with a woman who is **A WIFE OF A MAN**,^[30]

30:13; see 25:13 below with *Rashi*.) Onkelos interprets our verse's reference to *silver* as *silver sela'im* in accordance with the teaching (*Bechoros* 50a) that whenever the Torah mentions an amount of "silver" without specifying a denomination, it means *sela'im*.

28. That is, there were valid witnesses testifying that

she committed adultery between the *erusin* and *nisuin*, with prior warning (*Rashi*; see note 22).

29. That is to say, she shall be stoned in the presence of all the people of her city (*Rashi*).

30. The Hebrew *בְּעַלְת בְּעַל* literally means, *who has cohabited with a husband*. However, since this verse is

וּמְתוֹ גַם־שְׁנֵיהֶם הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה וְהָאִשָּׁה וּבְעֵרָתָּ
 וַיִּתְקַטְלוּ אֹף תְרוּיָהוֹן גִּבְרָא דְשָׁכֵב עִם אִתְתָּא וְאִתְתָּא וְתַפְלִי
 הָרַע מִיִּשְׂרָאֵל: ס כג כִּי יִהְיֶה נַעֲרָה [נער כ'] בְּתוֹלָה
 עֶבֶד מִיִּשְׂרָאֵל: כג אַרְי תְּהִי עוֹלְמָתָא בְּתַלְתָּא
 דְּבִישׁ

מְאָרְשָׁה לְאִישׁ וּמְצָאָהּ אִישׁ בְּעִיר וְשָׁכֵב עִמָּה: כד וְהוֹצֵאתֶם
 דְּמֵאָרְסָא לְגִבְר וַיִּשְׁכַּחְנָה גִבְר בְּקִרְתָּא וַיִּשְׁכּוּב עִמָּה: כד וְתַפְקוּן
 אֶת־שְׁנֵיהֶם אֶל־שַׁעַר | הָעִיר הַהוּא וּסְקַלְתֶּם אֹתָם בְּאֲבָנִים
 ית תְרוּיָהוֹן לְתַרַע קִרְתָּא הַהִיא וְתַרְגְּמוּן יְתָהוֹן בְּאֲבָנִיא
 וּמְתוֹ אֶת־הַנַּעֲרָה [הנער כ'] עַל־דְּבַר אֲשֶׁר לֹא־צִעְקָה בְּעִיר
 וַיְמוּתוּן ית עוֹלְמָתָא עַל עֶסֶק דִּי לֹא צִוַּחַת בְּקִרְתָּא

ר"ז

(כב) ומתו גם שניהם. להוליא מעשה חדודים (סס רמא), שאם הייתה מעוברת אין ממתינין לה עד שפילד (ערכין ז): שאין האשה נהנית מהס: גם. לרצות הצאים חתריהם ו"א: (כג) ומצאה איש בעיר. לפיכך שכב עמה, פרלה מאחוריהם (סס). דבר אחר, גם שניהם לרצות את הולד, קוראה לגנב (ספרי רמב), הא חילו יצנה צביתה לא חירע לה:

CHUMASH TRANSLATION

then both of them shall die, the man who lies with the woman and the woman; and you shall eliminate the evil from Israel.

²³ If there will be a virgin maiden betrothed to a man, and a man finds her in the city and lies with her, ²⁴ then you shall bring them both out to the gate of that city and you shall pelt them with stones and they shall die: the maiden because of the fact that she did not cry out in the city,

ONKELOS ELUCIDATED

— then both of them shall BE PUT TO DEATH, the man who lies with the woman and the woman;^[31] and you shall eliminate the EVILDOER from Israel.

23. If there will be a virgin maiden^[32] who is betrothed to a man,^[33] and a different man finds her in the streets of the city, where there are people who would hear her cries for help, and lies with her,

24. then you shall bring them both out to the gate of that city^[34] and you shall pelt them with stones and they shall die: the maiden because of the fact that she did not cry out in the city,

referring even to a woman who has entered the *chuppah* and has not yet had relations with her husband (see *Sanhedrin* 66b, and see note 33), Onkelos renders it *the wife of a man* (see *Me'at Tzori*). As to why the verse words this by saying that she *has cohabited with a husband*, see *Kiddushin* 9b.

31. The penalty for adultery with a married woman is death by strangulation [חנק], as is the case wherever the Torah prescribes the death penalty without specifying the method of execution (*Rashi* to *Vayikra* 20:10). The previous passage and the following passage, which prescribe death by stoning [סקילה], refer specifically to the case of adultery with a *naarah* who is an *arusah* (see note 33).

32. Although the verse speaks in the masculine (*it will be*), meaning, if this situation will occur, Onkelos translates it in the feminine (*she will be*), referring to the maiden, for the sake of simplicity (*Chalifos Semalos*).

33. Our verse states three conditions for executing adulterers through stoning: The woman must be a "maiden," i.e., a *naarah* (see note 23); she must be a virgin; and she must be "betrothed," i.e., an *arusah*. If any of these conditions are missing, their case is treated like a general case of adultery and the penalty is death by strangulation (*Sanhedrin* 66b; see there).

34. I.e., the gate of the city where they sinned (*Nesinah LaGer*; see *Kesubos* 45a-b and *Maharsha* to 45b on

וְאֶת־הָאִישׁ עַל־דְּבַר אֲשֶׁר־עָנָה אֶת־אִשְׁתּוֹ רַעְהוּ וּבְעֵרְתָּ
וְיָת גַּבְרָא עַל עֶסֶק דִּי עֲנִי יָת אִתְתּוֹ חֲבֵרָה וְתַפְלִי

הָרַע מִקְרָבָךְ: ס כה וְאִם־בְּשָׂדֵה יִמְצָא הָאִישׁ אֶת־
עֶבֶד < מִבְּיַנְיָ: כה וְאִם בְּחַקְלָא יִשְׁכַּח גַּבְרָא יָת
דְּבִישׁ

הַנְּעָרָה [הנער כ] הַמְאָרְשָׁה וְהַחֲזִיקָבָה הָאִישׁ וְשָׁכַב עִמָּה
עוֹלָמְתָא דְמְאָרְסָא וְיִתְקַף בָּהּ גַּבְרָא וְיִשְׁכּוּב עִמָּה

וְיָת הָאִישׁ אֲשֶׁר־שָׁכַב עִמָּה לְבָדּוֹ: כו וְלַנְּעָרָה [ולנער כ]
וְיִתְקַטֵּל גַּבְרָא דִּי שָׁכִיב עִמָּה בְּלַחֲדוּדָהּ: כו וְלַעוֹלָמְתָא

לֹא־תַעֲשֶׂה דְבָר אֵין לַנְּעָרָה [לנער כ] חֲטָא מוֹת כִּי
לֹא תַעֲבֹד מִדְּעַם לִית לַעוֹלָמְתָא חוֹבַת דִּין דְקָטוּל אַרִי

כַּאֲשֶׁר יָקוּם אִישׁ עַל־רַעְהוּ וְרָצְחוֹ נָפֶשׁ בֶּן הַדָּבָר הַזֶּה:
כָּמָא דִּי יָקוּם גַּבְרָא עַל חֲבֵרָה וְיִקְטֹלָהּ נֶפֶשׁ בֶּן פְּתִגְמָא הַדִּין:

ר"ט

(כו) כִּי בְּאֲשֶׁר יָקוּם וּגו'. לְפִי פְשׁוּטוֹ זֶהוּ מִשְׁמַטּוֹ: כִּי לְהַקְטִיל וּרְצוּחֵהּ דְרָשׁוּ בּוֹ: הָרִי זֶה צָח לְלַמֵּד וְנִמְנָל לְמַד וְכו'
חֲטָא הִיא וְצַחֲקָה עִמָּד עָלֶיהָ, כַּחֲדָם הָעוֹמֵד עַל חֲצִירוֹ (סנהדרין עג.)

— CHUMASH TRANSLATION —

and the man because of the fact that he violated the wife of his fellow; and you shall eliminate the evil from your midst.

²⁵ But if in the field the man will find the betrothed maiden, and the man will seize her and lie with her, only the man who lay with her shall die. ²⁶ But you shall do nothing to the maiden, [for] the maiden has no *sin* [worthy] of death, for like a man who rises up against his fellow and kills him, so is this thing;

— ONKELOS ELUCIDATED —

and the man because of the fact that he violated the wife of his fellow;^[35] and you shall eliminate the EVILDOER from your midst.

25. But if it is in the field that the man will find the betrothed maiden, and the man will seize her and lie with her, — and only the man who lay with her shall BE PUT TO DEATH.

26. But you shall do nothing to the maiden, — for the maiden has no LIABILITY FOR A JUDGMENT of death,^[36] — for like a man who rises up against his fellow and kills him, — so is this thing;

Tosafos (ד"ה סוקלין). This is unlike the case discussed in vv. 20-21, where witnesses came after *nisuin* and testified that the maiden committed adultery when she was an *arusah*, in which case she is stoned at the entrance of her father's house (*Kesubos* 44b-45a with *Rashi*; cf. *Rambam, Hil. Issurei Biah* 3:9).

35. The woman is liable to death because since she was in the city, where someone would have heard her cry and come to save her, by failing to cry out she demonstrated that she acted willingly. Nonetheless, the man

is said to have *violated* (or *afflicted*) her, a term used to indicate cohabitation by force, since he did not obtain her consent (*Ramban*).

36. By inserting the word *דין*, *judgment*, into his translation of this phrase, Onkelos indicates that he does not interpret the word *חטא* here in its usual sense as *sin*, but as *punishment*; see similar usage of the term *חטא* in *Zechariah* 14:19. He therefore translates *חטא* as *liability for a judgment of [the] death [penalty]* (see *HaKesav VeHaKabbalah*).

כז כִּי בַשָּׂדֶה מְצָאָהּ צָעָקָה הַנְּעֵרָה [הנער כ] הַמְאֲרָשָׁה וְאִין
 כז אָרִי בַחֲקֵלָא אֲשַׁכְּחָה צְוַחַת עוֹלָמְתָא דְמֵאֲרָסָא וְלִית
 מוֹשִׁיעַ לָהּ: ס כח כִּי־יִמְצָא אִישׁ נְעֵרָה [נער כ] בְּתוֹלָהּ
 דְּפָרִיק לָהּ: כח אָרִי יִשְׁכַּח גְּבַר עוֹלָמְתָא בְּתִלְתָא
 אֲשֶׁר לֹא־אֲרָשָׁה וְתִפְשָׁה וְשָׁכַב עִמָּהּ וְנִמְצָאוּ: כט וְנָתַן הָאִישׁ
 דִּי לֹא מֵאֲרָסָא וְיִיחַדְנָה וְיִשְׁכּוּב עִמָּהּ וְיִשְׁתַּכְּחוּן: כט וְיִתֵּן גְּבָרָא
 הַשֹּׁכֵב עִמָּהּ לְאָבִי הַנְּעֵרָה [הנער כ] חֲמִשִּׁים כֶּסֶף וְלוֹתְתֶיהָ
 דְּשָׁכַב עִמָּהּ לְאָבוּהָ דְעוֹלָמְתָא חֲמִשִּׁין סְלַעִין וְלָהּ תְּהִי
 דְּכֶסֶף
 לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא־יִוָּכַל שְׁלִיחָה כָּל־יָמָיו: ס [כג] א לֹא־
 לְאִנְתּוֹ חֵלֶף דִּי עָנְיָה לִית לָהּ רִשׁוֹ לְמַפְטָרָה כָּל יוֹמוֹהִי: כג א לֹא
 יִקַּח אִישׁ אֶת־אִשְׁתּוֹ אָבִיו וְלֹא יִגְלֶה כַּנֶּף אָבִיו: ס ב לֹא־
 יִסַּב גְּבַר יָת אֶתֶּת אָבוּהִי וְלֹא יִגְלִי כַּנֶּפֶא דְאָבוּהִי: ב לֹא

רז"י

(א) לא יקח. חין לו צפה לקויחין וחין קדושין סופסין צפה (קדושין סז:); ולא יגלה כנף אביו. שומרת יצם של חזיו הרחוייה לחזיו.

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

²⁷ for he found her in the field, the betrothed maiden cried out, but there was no one to save her.

²⁸ If a man will find a virgin maiden who *was* not betrothed, and takes hold of her and lies with her, and they are discovered,

²⁹ then the man who lies with her shall give the father of the girl fifty silver [shekels], and she shall become his wife, because he violated her; he is not *able* to divorce her all his days.

23.

¹A man shall not take his father's wife; and he shall not uncover the corner of his father's [garment].

27. אָרִי בַחֲקֵלָא אֲשַׁכְּחָה — for he found her in the field, צְוַחַת עוֹלָמְתָא דְמֵאֲרָסָא — the betrothed maiden cried out, וְלִית דְּפָרִיק לָהּ — but there was no one to save her.^[37]

28. אָרִי יִשְׁכַּח גְּבַר — If a man will find די עוֹלָמְתָא בְּתִלְתָא — a virgin maiden^[38] who is not betrothed,^[39] וְיִיחַדְנָה וְיִשְׁכּוּב עִמָּהּ — and he takes hold of her by force and lies with her, וְיִשְׁתַּכְּחוּן — and they are discovered,

29. וְיִתֵּן גְּבָרָא דְשָׁכַב עִמָּהּ לְאָבוּהָ דְעוֹלָמְתָא — then the man who lies with her shall give the father of the maiden חֲמִשִּׁין כֶּסֶף — fifty silver SELA'IM, וְלָהּ תְּהִי לְאִנְתּוֹ — and she shall become his wife if this is what she and her father want,^[40] חֵלֶף דִּי עָנְיָה — because he violated her; לִית לָהּ רִשׁוֹ לְמַפְטָרָה — he is not PERMITTED to divorce her all his days.

23.

1. לֹא יִסַּב גְּבַר יָת אֶתֶּת אָבוּהִי — A man shall not take his father's wife to be his own wife, after the father has died or divorced her, וְלֹא יִגְלִי כַּנֶּפֶא דְאָבוּהִי — and he shall not uncover the corner of his father's [garment].^[1]

37. I.e., even if she would have cried out, there would have been no one there to save her; therefore, she is exempt from guilt even if she did not cry out (*Ramban*, second approach).

38. Here too, the word "maiden" refers specifically to a *naarah* (see note 23, and see *Kesubos* 40b).

39. Onkelos veers from the Hebrew אֲשֶׁר לֹא אֲרָשָׁה, who "was" not betrothed, and translates דִּי לֹא מֵאֲרָסָא, who

"is" not betrothed, implying that this law applies even if the woman was *once* married with *erusin* but was then divorced. This follows the view of R' Akiva cited in a Baraisa in *Kesubos* 38a; see dispute there in this regard (see *Meshech Chochmah* to *Shemos* 22:15, cited by *Me'at Tzori*; see further, *HaKesav VeHaKabbalah* here).

40. See *Kesubos* 39b.

1. Taking a woman in marriage is called "spreading

יָבֵא פְצוּע־דָּבָה וְכָרוֹת שְׁפָכָה בְּקֹהֶל יְהוָה: ס ג לֹא־
 יָבֵא דְפָסִיק וְדַמְחַבֵּל לְמַעַל בְּקֹהֶל אֶת־יְדֵי: ג לֹא
 יָבֵא מַמְזֵר בְּקֹהֶל יְהוָה גַּם דּוֹר עֲשִׂינֵי לֹא־יָבֵא לוֹ
 יָבֵא מַמְזֵר בְּקֹהֶל אֶת־יְדֵי מַמְזֵר אֶת־דְּרֹא עֲשִׂירָא לֹא יָבֵא לְמַעַל
 לְמַעַל

רע"ו

וְהָיָה כְּכֹר מוֹזֵקֵר עָלֶיהָ מִשּׁוּם "עֲרוֹת חָמֵי אֲבִיד" (ויקרא יח, יד), חָלָל לְעֵצוֹר עַל זֶה צִנְיָ לְאוּיָן (יִצְמוֹת ד), וְלִסְמוֹךְ לֶה "לֹא יִבֵּא מַמְזֵר" (פסוק ג) לְלַמֵּד שֶׁחֵין מַמְזֵר חָלָל מִחֲיִיבֵי כְרִיתוֹת, וְקַל וְחֹמֶר מִחֲיִיבֵי מִיתוֹת צֵית דִּין, שֶׁחֵין צִנְיָוִית מִיתַת צֵית דִּין שֶׁחֵין

CHUMASH TRANSLATION ONKELOS ELUCIDATED

- 2. *One who is injured, crushed, or one who is severed from spilling [seed] shall not enter the congregation of Hashem.* **2. לא יבא דפסיק ודמחבל למעל בקהלא דיין — One who is SEVERED^[2] or one who is MAIMED^[3] shall not BE CONSIDERED PURE to be allowed TO enter the congregation of Hashem; i.e., he may not marry a Jewish woman.^[4]**
- 3. *A mamzer shall not enter into the congregation of Hashem, even his tenth generation shall not enter for him* **3. לא יבא ממזר למעל בקהלא דיין — A mamzer^[5] shall not BE CONSIDERED PURE to be allowed TO enter into the congregation of Hashem through marriage;^[6] אף דרא עשירא — his descendants even to his tenth generation לא יבא למה למעל**

one's garment over her" (*Kiddushin* 18b). Doing the same with the "corner" of one's garment refers to a state similar to marriage — namely, where one's brother dies childless, and the dead brother's wife (the *yevamah*) is not free to marry another, but must wait to be taken in *yibum* by the surviving brother (see *Haamek Davar*; and *Rashi* to *Rus* 3:9). Our verse prohibits a person to marry not only his father's wife, but even his father's *yevamah* who awaits *yibum* [see below, 25:5] (*Rashi*, from *Yevamos* 4a).

2. I.e., the cords by which the testicles are suspended in the scrotum are severed (*Nefesh HaGer*; see *Yevamos* 75b with *Rashi* בבולן ריה) The severed cords cannot convey the seed to his organ, so he is incapable of fathering children.

3. I.e., the male organ is maimed, to the extent that the man cannot father children (see *Rashi*).

The Hebrew פצוע דבה translates literally as *bruised, crushed*, referring to the testicles, while כרות שפכה means *severed from spilling [seed]*, referring to the severing of the male organ, from which a man's seed is emitted (*Rashi*). Onkelos does not translate literally, but instead employs the Aramaic terms [דפסיק ודמחבל] that were in common use to describe men made sterile through damage to the genitals. For example, the Aramaic חבל (in *Daniel* 3:25) — related to Onkelos' דמחבל — is explained in the Gemara (*Sanhedrin* 93b) to be referring to a castrate (see *Nesinah LaGer*; *Me'at Tzori*; cf. *Marpei Lashon*).

4. Ordinarily, in this context, Onkelos would translate יבא as ייעול, *enter*. However, that might be taken to mean that these castrates are *entirely* banished from

the congregation of Hashem for all matters. Therefore, Onkelos translates: לא יבא... למעל, *he shall not "be considered pure" to enter*, to indicate that this prohibition is a matter of "purity," which is the term used to describe one's fitness to marry into the Jewish people [as demonstrated in the verses that follow; see note 6]. The sterile men mentioned in our verse are prohibited only to *marry* into the congregation, but are part of the congregation in all other ways (*Beurei Onkelos*; see *Me'at Tzori*, from *Yerei'im*).

5. A *mamzer* is the offspring (male or female) of a forbidden union. The Tannaim disagree (in *Yevamos* 49a) as to the severity of the prohibition that produces a *mamzer*. The accepted halachah is that a *mamzer* is the offspring of a union prohibited under penalty of *kares* or death (*Shulchan Aruch, Even HaEzer* 4:13). See *Beurei Onkelos*; cf. *Nesinah LaGer*.

6. This verse prohibits a *mamzer* from marrying a Jewish woman of pure lineage. However, a *mamzer* is permitted to marry a *mamzeress* [i.e., a female *mamzer*] or a convert (*Mishnah, Kiddushin* 69a), because they are not considered to be of "the congregation of Hashem" (*Rashi*, with *Mizrachi*). Similarly, a *mamzeress* may not marry a Jewish man of pure lineage (*Mishnah, Yevamos* 78b), but is permitted to marry a *mamzer* or a convert.

Throughout this passage (vv. 3-5, 9), Onkelos uses the term *shall not be considered to be pure* regarding the prohibition to marry into the congregation of Hashem. The idea that permission to marry into the congregation depends on "purity" is found in a *Mishnah* (*Kiddushin* 3:13) discussing a possible way to free the

בְּקֶהֱלָ יִהְיֶה: ס ד לֹא־יָבֵא עֲמוּנֵי וּמוֹאָבִי בְּקֶהֱלָ יִהְיֶה
 בְּקֶהֱלָ דִינִי: ד לֹא יִדְבֹן עֲמוּנָאִי וּמוֹאָבָאִי לְמַעַל בְּקֶהֱלָ דִינִי
 גַּם דְּוֹר עֲשִׂירֵי לֹא־יָבֵא לָהֶם בְּקֶהֱלָ יִהְיֶה עַד־עוֹלָם:
 אָף דְּרָא עֲשִׂירָאָה לֹא יִדְבִי לְהוֹן לְמַעַל בְּקֶהֱלָ דִינִי עַד עָלָם:
 ה עַל־דְּבָר אֲשֶׁר לֹא־קִדְּמוּ אֶתְכֶם בְּלֶחֶם וּבַמַּיִם בְּדַרְךָ
 ה עַל עֶסֶק דִּי לֹא עָרְעוּ יִתְכוּן בְּלֶחֶמָא וּבַמַּיָא בְּאֶרְחָא
 בְּצֵאתְכֶם מִמִּצְרַיִם וְאֲשֶׁר שָׁכַר עָלֶיךָ אֶת־בַּלְעָם בֶּן־בְּעוֹר
 בְּמַפְקֹכּוֹן מִמִּצְרַיִם וְדִי אָגַר עָלְךָ יֵת בַּלְעָם בֶּר בְּעוֹר

רע"י

(ד) לא יבא עמוני. לא ישא ויזרחלית (סס עז:); (ה) על על דבר. על העטה שיעשו אחתכם להחטיאחכם, ופדכתיב "בדבר (סז)

CHUMASH TRANSLATION

into the congregation of Hashem.

⁴An Ammonite or a Moavite shall not enter into the congregation of Hashem, even their tenth generation shall not enter for them into the congregation of Hashem, forever, ⁵because of the fact that they did not greet you with bread and water on the way when you were leaving Egypt, and that he hired against you Bilaam the son of Beor;

ONKELOS ELUCIDATED

דִּינִי — shall not BE CONSIDERED PURE for him, TO enter into the congregation of Hashem.^[7]

4. לֹא יִדְבֹן עֲמוּנָאִי וּמוֹאָבָאִי לְמַעַל בְּקֶהֱלָ דִינִי — AMMONITES AND MOAVITES shall not BE CONSIDERED PURE to be allowed TO enter into the congregation of Hashem;^[8] אָף דְּרָא עֲשִׂירָאָה — their descendants even to their tenth generation לֹא יִדְבִי לְהוֹן לְמַעַל בְּקֶהֱלָ דִינִי — shall not BE CONSIDERED PURE for them, TO enter into the congregation of Hashem, עַד עָלָם — forever,^[9]

5. עַל עֶסֶק דִּי לֹא עָרְעוּ יִתְכוּן בְּלֶחֶמָא וּבַמַּיָא — because of the fact that they did not greet you with bread and water, בְּאֶרְחָא בְּמַפְקֹכּוֹן מִמִּצְרַיִם — on the way when you were leaving Egypt, וְדִי אָגַר עָלְךָ יֵת בַּלְעָם בֶּר בְּעוֹר — and that he (the Moavite nation) hired against you Bilaam the son of Beor,^[10]

דְּבִי טְרַפּוֹן: רבי טרפון: descendants of a mamzer from mamzer status: Rabbi Tarfon says, "Mamzerim are able to become pure"; meaning, their descendants will be permitted to marry regular Jews of pure lineage. Likewise, in Malachi 3:3 and Kiddushin 71a, "purify" is used with respect to preventing mamzerim from marrying into the congregation. In the same way, Onkelos uses the term "be considered pure" to describe one's fitness to marry into the Jewish people (Nesinah LaGer to v. 2; see also Marpei Lashon).

7. The verse could be understood to imply that the prohibition lapses after ten generations, but in fact, the Sages learn from the law of the Ammonites and Moavites (taught in the next verse) that this is an eternal prohibition. See Kiddushin 69b, and see there for a possible exception.

8. This refers to an Ammonite or Moavite who converts to Judaism. Despite his conversion, he is prohibited to marry a Jewish woman (see Yadayim 4:4).

The restriction applies only to an Ammonite or

Moavite male; a female Ammonite or Moavite convert, however, is allowed to marry a Jewish man. This is seen from the verse's use of the masculine form — עמוני and עמונית — as opposed to the feminine עמונית and עמונית. The Gemara infers: an עמוני but not an עמונית; a מואבי but not a מואבית. This teaching allowed Boaz to marry Rus, a marriage that produced the line of David HaMelech (Yevamos 76b; see Tosafos 77a כתבאי ר"ד).

9. All future male descendants of a Moavite or Ammonite convert, until the end of time, are forbidden to marry into the Jewish people (Mishnah, Yevamos ibid.). [The same applies to the descendants of a mamzer, whether male or female; see above, note 7.]

10. The beginning of the verse is in the plural, "they" did not greet you, because both Ammon and Moav were guilty of that offense. Here, though, the verse uses the singular "he" hired, because only the Moavite nation hired Bilaam. The Ammonites did not participate in that act (HaKesav VeHaKabbalah; Haamek Davar; cf. Ramban; see Sforno and Chizkuni).

מִפְתּוֹר אַרְם נְהַרִים לְקַלְלָהּ: וּלֹא-אָבָה יְהוָה אֱלֹהֶיךָ לְשָׁמַעַ
מִפְתּוֹר אַרְם דִּי עַל פְּרַת לְלִטְיוֹתָהּ: וּלֹא אָבָא יי אֱלֹהֶךָ לְקַבְּלָא
אֶל-בְּלָעַם וַיְהִיפֶןּוּ יְהוָה אֱלֹהֶיךָ לָךְ אֶת-הַקְּלָלָהּ לְבִרְכָה כִּי
מִן בְּלָעַם וַהֲפִךָ יי אֱלֹהֶךָ לָךְ ית לְוִטִין לְבִרְכּוֹן אַרִי
אֶהְבֶּךָ יְהוָה אֱלֹהֶיךָ: ז לֹא-תִדְרֹשׁ שְׁלָמָם וְטַבְתָּם כָּל-יְמֵיךָ
רַחֲמֶךָ יי אֱלֹהֶךָ: ז לֹא תִתְבַּע שְׁלָמְהוֹן וְטַבְתְּהוֹן כָּל יוֹמֶיךָ
לְעוֹלָם: ס רביעי ח לֹא-תִתְעַב אֲדָמִי כִּי אַחִיךָ הוּא לֹא-
לְעֵלָם: ח לֹא תִרְחַק אֲדוֹמָאָה אַרִי אַחֲוֶךָ הוּא לֹא

רש"י

(ז) לא תדרש שלמם. מפלל שגממר "עמך ישב צקק צד" (ספרי רנא: ח) לא תתעב אדמי. לגמרי, אף על פי שראוי (להלן פסוק יז), יכול אף זה כן, פלמוד לומר "לא תדרש שלמם" לך לתעבו שגמל צקק צד לקראתך:

CHUMASH TRANSLATION

from Pesor, *Aram-naharaim*, to curse you. ⁶But Hashem, your God, was not willing to **listen to Bilaam**, and Hashem, your God, transformed **the curse into a blessing** for you, because Hashem, your God, loved you. ⁷You shall not seek their peace or their welfare, all your days, forever.

⁸Do not **despise an Edomite**, for he is your brother; do not

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from Pesor, in the land of **Aram THAT IS ON THE EUFRATES** River,^[11] — **to curse you.**

6. But Hashem, your God, was not willing to ACCEPT FROM Bilaam to curse Israel,^[12]

— **and Hashem, your God, transformed the intended CURSES into BLESSINGS for you,**^[13] — **because Hashem, your God, loved you.**

7. You shall not seek their peace or their welfare,^[14] — **all your days, forever.**

8. Do not entirely REJECT an Edomite, for he is your brother;^[15] — **לא**

11. The name אַרְם נְהַרִים means *Aram of two rivers*. *Rashi* explains (*Bereishis* 24:10) that Aram was situated between two rivers, the Euphrates and the Tigris. [This is the ancient land of “Mesopotamia,” which is Greek for “between rivers.”] However, in *Bamidbar* 22:5, Bilaam’s home is identified as being “on the river,” singular — meaning, the Euphrates — which is why Onkelos identifies it as such here and in *Bereishis* *ibid.* (*Chalifos Semalos; Me’at Tzori*). [According to Onkelos, the term “the river,” when left unspecified, refers always to the Euphrates.] Although נְהַרִים, *two rivers*, implies that Aram was alongside *both* the Euphrates *and* the Tigris (and not just the Euphrates), in fact, this place was primarily identified with the Euphrates, which flowed consistently, and not with the less-reliable Tigris, which would sometimes run almost dry. Therefore, the *Bamidbar* verse says it was “on the river” (*Zohar*, Vol. 3, 193a, as explained by *Me’at Tzori*). Alternatively, according to Onkelos, the “two rivers” are not the Euphrates and Tigris, but two branches of the Euphrates itself; hence, the singular “on the river” is accurate (*Shaarei Aharon, Bereishis* *ibid.*).

12. When the Hebrew verb שמע is meant in the sense of *accepting* — as opposed to *hearing* or *listening* — Onkelos uses the Aramaic root קבל. See above, 1:43 note 69.

13. Although the Hebrew phrase הַקְּלָלָהּ לְבִרְכָה, *the curse into a blessing*, is singular, Onkelos views these as general terms, and therefore translates in the plural: *curse*s, *blessing*s (see above, 11:26 note 2). However, the Gemara in *Sanhedrin* (105b) infers from the verse’s use of the singular that only one of Bilaam’s intended curses was fully transformed into a blessing (*Me’at Tzori*).

14. This refers not to Ammonites or Moavites who converted to Judaism, as discussed above, but to the Ammonite and Moavite nations (see *Ramban* and *Chizkuni*; cf. *Targum Yonasan*).

15. Edomites are the descendants of Eisav, the brother of Yaakov (*Bereishis* 36:43). Because Edom came out to war against Israel [and did not allow them to pass through the land of Edom] (*Bamidbar* 20:14-21), the Edomites deserve to be rejected entirely from marrying into the congregation (*Rashi*). However, says the Torah, because Edom are our brothers, they are not entirely rejected.

תִּתְעַב מִצְרֵי כִי־גַר הָיִיתָ בְּאֶרְצוֹ: ט בְּנִיִּם אֲשֶׁר־יִוָּלְדוּ לָהֶם
 תִּרְחַק מִצְרָאָה אַרְי דָּר הָיִיתָ בְּאֶרְעָה: ט בְּנִין דִּי יִתְיַלְדוּן לְהוֹן
 דְּוֹר שְׁלִישִׁי יָבֵא לָהֶם בְּקֹהֶל יְהוָה: ס י כִּי־תֵצֵא מִחֲנֶה
 דְּרָא תְלִיתָא *יִדְבִי לְהוֹן לְמַעַל בְּקֹהֶל דִּי: י אַרְי תְּפֹק מִשְׂרִיתָא
 עַל־אִיבֵיךָ וְנִשְׁמַרְתָּ מִכָּל דְּבַר רָע: יא כִּי־יִהְיֶה בְךָ אִישׁ
 עַל בְּעַלֵי דְבָבְךָ וְתִסְתַּמֵּר מִכָּל מַדְעָם בִּישׁ: יא אַרְי יְהִי בְךָ גָבֵר
 אֲשֶׁר לֹא־יִהְיֶה טְהוֹר מְקַרְהַ לִּילָה וְיֵצֵא אֶל־מַחוּץ לְמַחֲנֶה
 דִּי לֹא יְהִי דְבִי מְקַרְי לִילִיא וְיִפּוֹק לְמִבְרָא לְמִשְׂרִיתָא

*נ"א: ידבון

רש"י

ומן העולם הזה. לפיכך אדום שקדמם צִהָרְצוּ לֹא נִתְעַב, וְכֵן מִלְרִיבֵי שְׂטָנִים, וְאֵלּוּ הַקְּטִיאוּם נִתְעַבּוּ (שם רנב: (ו) בִּי תֵצֵא וְגו' וְנִשְׁמַרְתָּ. שֶׁהַשֵּׁטֶן מְקַטְרֵג צִשְׁטַת הַסְּפִינָה (תַּחֲמוּמָא וַיְגַשׁ אֵל יְרוּשָׁלַיִם שְׁבַע ז', א: (יא) מְקַרְהַ לִּילָה. דִּיצֵר הַכְּתוּב צִהָרְצוּ (ספרי רנה): וְיֵצֵא אֶל מַחוּץ לְמַחֲנֶה. ז' מֵאֵת עֵשָׂה:

לא תתעב מצרי. מפל וכל, אף על פי שזרקו זכוריקים לראור. מה שטעם, שהיו לְכֵס אֲכַסְיָא צִשְׁטַת הַדְּחָק, לְפִיכָךְ (ט) בְּנִיִּם אֲשֶׁר יִוָּלְדוּ לָהֶם דְּוֹר שְׁלִישִׁי וְגו'. וְשֶׁאֵר הָאוּמוֹת מוֹפְרִין מִיָּד. הָא לְמַדַּת שְׁהַמְחִיאוּ לְאֲדָם קָשָׁה לוֹ מִן הַהוֹרְגוֹ, שֶׁהַהוֹרְגוֹ הוֹרְגוֹ צִטּוֹלִים הֵזֶה וְהַמְחִיאוּ מוֹלִיאוּ מִן הָעוֹלָם הַזֶּה

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

despise an Egyptian, for you were a sojourner in his land.

⁹*Children who are born to them in the third generation shall enter for them into the congregation of Hashem.*

¹⁰*When you shall go out as a camp against your enemies, you shall guard against anything bad.* ¹¹*If there will be among you a man who will be impure from a nocturnal occurrence, he shall go to outside the camp;*

אַרְי דָּר — do not entirely REJECT an Egyptian, תִּרְחַק מִצְרָאָה — for you were a sojourner in his land.^[16]

9. Rather, children who are born to them, i.e., to Edomite or Egyptian converts, the third generation — יִדְבִי לְהוֹן לְמַעַל בְּקֹהֶל דִּי — shall BE CONSIDERED PURE for them, TO enter into the congregation of Hashem.^[17]

10. When you shall go out as a military camp to fight against your enemies, אַרְי תְּפֹק מִשְׂרִיתָא עַל בְּעַלֵי דְבָבְךָ — you shall guard against anything bad.^[18]

11. If there will be among you in the camp a man who will be impure from a nocturnal EMISSION,^[19] אַרְי יְהִי בְךָ גָבֵר דִּי לֹא יְהִי דְבִי — he shall

16. The Egyptians too deserved to be rejected entirely from marrying into the congregation, because of how they oppressed the Jewish people. But since Egypt hosted Yaakov and his family during the famine in Yosef's time, the Egyptians are not entirely rejected (ibid.).

17. The grandchild of an Edomite or Egyptian convert — the third generation from the one who converted — is permitted to marry a Jew of pure lineage. The convert himself and his children, however, whether male or female, are prohibited to marry Jews (Mishnah, *Yevamos* 77b). Converts from other nations (besides Ammon and Moav) are permitted to marry Jews (*Rashi*).

The verb *יִדְבִי*, shall be considered pure, is in the singular, because its subject is the singular תְּלִיתָא, third generation. Some versions of Onkelos have the plural verb יִדְבִין; according to this version, the subject

is the plural דִּי יִתְיַלְדוּן לְהוֹן, the children who are born to them (*Pas'shegen*; see *Beurei Onkelos* and *Lechem VeSimlah*).

18. As delineated in the verses below.

When the Hebrew דְּבַר is used to mean *word, utterance, thing or matter*, Onkelos translates it as פְּתָנָם — see below, v. 15. Here, though, דְּבַר is used to mean *anything*; therefore, Onkelos translates מדְעָם, equivalent to the Hebrew מְאוּמָה [which is translated מדְעָם — see above, 13:18] (see *Aruch* מדְעָם ע', and see *Nesinah LaGer*; cf. *Pas'shegen*).

19. The Hebrew phrase מְקַרְהַ לִּילָה translates literally as *from a nocturnal "occurrence"* [the מְקַרְהַ is a prefix meaning *from* (*Ibn Ezra*)], and is a euphemism for a seminal emission. Based on this phrase, קָרִי became the accepted term in Rabbinic parlance for such an

לֹא יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: יב וְהָיָה לַפְּנוֹת־עֵרֶב יִרְחֹץ בַּמַּיִם
 לֹא יַעוֹל לְגוֹ מִשְׁרִיתָא: יב וְיִהְיֶה לְמַפְנֵי רִמְשָׁא יִסְחִי בַמַּיָּא
 וּבָבֹא הַשֶּׁמֶשׁ יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: יג וְיֵד תְּהִיָּה לְךָ מְחוּץ
 וּבְמַעַל שֶׁמֶשׁ יַעוֹל לְגוֹ מִשְׁרִיתָא: יג וְאַתָּר < יְהִי לְךָ מִבְּרָא
 מִתְקַן
 לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה חוּץ: יד וַיֵּתֵד תְּהִיָּה לְךָ עַל־אֲזָנְךָ
 לְמִשְׁרִיתָא וְתִפּוֹק תִּמְנָן לְבָרָא: יד וְסִכְתָּא תְּהִי לְךָ עַל זֵינְךָ
 וְהָיָה בְּשִׁבְתְּךָ חוּץ וְחִפְרְתָהּ כָּה וְשִׁבְתָּ וְכִסִּיתָ אֶת־צִאֲתָהּ:
 וְיִהְיֶה בְּמִתְבְּרָךְ בְּבָרָא וְתִחְפֹּר בָּהּ וְתִתּוֹב וְתִכְסִי יָת מִפְקָתָהּ:

רש"י

לֹא יָבֹא אֶל תּוֹךְ הַמַּחֲנֶה. זוּ מִנֵּית לֹא תַעֲשֶׂה. וְאִסּוּר לִיכְנֹס
 לְמַחֲנֶה לְיָהּ וְכָל שְׂכָן לְמַחֲנֶה שְׂכִינָה (שֵׁס): יב) וְהָיָה לַפְּנוֹת
 עֵרֶב. סְמוּךְ לְהַעֲרֵב שְׁמֵשׁ יִטְבֹּל, שְׁחִינֵי טְהוֹר כֵּלָא הַעֲרֵב
 הַשֶּׁמֶשׁ (שֵׁס ר"ו): יג) וְיֵד תְּהִיָּה לְךָ. כְּתִרְגוּמוֹ "וְאִתָּר", כְּמוֹ
 "חֵישׁ עַל יָד" (בְּמִדְבָר כ, יז; סְפָרִי ר"ז): מְחוּץ לַמַּחֲנֶה. חוּץ
 לְעֵתָּן: יד) עַל אֲזָנְךָ. לְבַד מִשְׁאֵר כְּלֵי תַשְׁמִישׁ: אֲזָנְךָ. כְּמוֹ כְּלֵי

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

he shall not enter within the camp.¹² And it will be toward evening he shall immerse in the water; and when the sun sets, he shall enter into the camp.¹³ And you shall have a **handy** [place] outside the camp, and you shall go out to there, outside.¹⁴ You shall have a spike in addition to your weapons, and it will be that when you sit outside, you shall dig with it, and you shall go back and cover your excrement.

go to outside the camp; לֹא יַעוֹל לְגוֹ מִשְׁרִיתָא — he shall not enter within the camp.^[20]

12. And it will be that toward evening יִסְחִי וּבְמַעַל — he shall immerse himself in the water,^[21] and when the sun sets, שֶׁמֶשׁ — and when the sun sets, יַעוֹל לְגוֹ מִשְׁרִיתָא — he shall enter into the camp.^[22]

13. And you shall have a וְאַתָּר מִתְקַן יְהִי לְךָ מִבְּרָא לְמִשְׁרִיתָא — **PREPARED PLACE**^[23] outside the camp to serve as a latrine, and you shall go out to there, outside.

14. You shall have a spike for digging in addition to your weapons,^[24] וְיִהְיֶה בְּמִתְבְּרָךְ בְּבָרָא — and it will be that when you sit in the place outside the camp to relieve yourself, וְתִחְפֹּר בָּהּ — you shall dig a hole with it and relieve yourself there, וְתִתּוֹב וְתִכְסִי יָת מִפְקָתָהּ — and then you shall go back and cover your excrement.

emission. It is in that sense that Onkelos uses the word here (*Lechem VeSimlah*; and see *Targum Yonasan*). [Onkelos certainly intends the euphemism — *nocturnal emission* — and not the literal meaning — *occurrence* — because the Aramaic word for “occurrence” is עִירוּץ — see Onkelos to *Bamidbar* 28:18; above, 22:6.]

A seminal emission makes a man *tamei* whenever it happens, whether by night or by day. The verse speaks of a *nocturnal* emission because that is the norm (*Rashi*).

20. A Jewish war camp is a place of sanctity, where the *Shechinah* is present (see v. 15). Therefore, one who is *tamei* is forbidden to remain in the camp, just as a *tamei* is forbidden to be in the Mishkan or Beis HaMikdash (*Ramban*). In fact, it is from this verse that the Sages learn that a man who is *tamei* because of a seminal emission may not enter the Temple Mount (see *Rashi*).

21. The term בַּמַּיִם, in “the” water; tells us that the

reference is to immersion (*tevilah*) [of the entire body] in a *mikveh* (see *Rashi*, *Shemos* 29:4, with *Mizrachi*).

22. The purification of one who became *tamei* through a seminal emission proceeds in stages. Upon immersion, he is essentially *tahor*; but a measure of *tumah* remains until sundown. Before night arrives, his status is that of *tevul yom*, “one who has immersed that day.”

23. The word יָד (literally, *hand*) is sometimes used to mean “place,” specifically a place that is easily accessible and within the reach of one’s hand (“handy”). Accordingly, Onkelos translates אֲתָר מִתְקַן, a *prepared place*, i.e., a place that is easily accessible and ready for use (see *Rashi* here and to *Bamidbar* 2:17; see also *Radak*, *Shorashim* יד שרש יד).

24. The Hebrew אֲזָנְךָ is from the root זָנָן, *weapon*; the א is extraneous (see *Rashi*; *Ibn Ezra*). The Gemara (*Kesubos* 5a-b) expounds the usage of אֲזָנְךָ as though

טו כִּי יִהְיֶה אֱלֹהֶיךָ מִתְהַלֵּךְ | בְּקֶרֶב מַחֲנֶךָ לְהַצִּילֶךָ וְלָתֵת
 טו אָרִי יְיָ אֱלֹהֶךָ שְׂכִינְתָהּ < מִהֲלָכָא
 בְּגוֹ מִשְׁרִיתֶךָ לְשִׁיבוֹתֶךָ וּלְמַמְסֵר

אִיבִיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קְדוֹשׁ וְלֹא-יִרְאֶה בְּךָ עֲרֹת
 סְנָאִיךָ קְדָמְךָ וְתָהִי מִשְׁרִיתֶךָ קְדִישָׁא וְלֹא *יִתְחַזֵּי בְּךָ עֲבֵרַת
 דְּבָר וְשָׁב מֵאַחֲרֶיךָ: ס לֹא-תִסְגִּיר עֶבֶד אֶל-אֲדֹנָיו
 פְּתָגָם וְיִתּוֹב מִמֵּרָה < מִלְּאוּטְבָא < לָךְ:
 לֹא תִמְסֵר עֶבֶד לְוַת רְבוּנָה < עֲמֻמִּין

*יִחַזֵּי: יִחַזֵּי

ר"ט

זיניק (ספרי טו): (טו) וְלֹא יִרְאֶה בְּךָ עֲרֹת דְּבָר: פְּנֵטְנֵי עַל יִשְׂרָאֵל עֲצָרָה מְחוּלָה לְאָרְזָן לְאָרְזָן יִשְׂרָאֵל (שם רנט);
 (טז) לֹא תִסְגִּיר עֶבֶד. פְּתָגוּמוֹ. דְּבָר חָחֵר, חֲפִילוֹ עֲבָד גִּטְיִן מֵהָא:

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

¹⁵For Hashem, your God, walks in the midst of your camp to rescue you and to deliver your *enemies* before you; and your camp shall be holy, and **He shall not see a matter of immorality** among you and turn away from you.
¹⁶You shall not deliver to a slave to his master,

15. For Hashem, your God, HIS *SHECHINAH* walks in the midst of your camp,^[25] and to deliver those who hate you^[26] before you; and accordingly, your camp shall be holy,^[27] and there shall not be seen among you a matter of sin,^[28] and thus it shall not happen that his word will turn away^[29] from doing good for you.^[30]
16. You shall not deliver a slave

it said אָזְנֶךָ, *your ears*, teaching that if a person hears something that is not proper, he should place his finger, which is tapered like a spike, in his ears.
 25. The verse states that Hashem walks in the camp, but Onkelos adds the words “His *Shechinah*” to avoid ascribing physical motion to Hashem Himself (*Beurei Onkelos, Or HaTargum*; see *Nesinah LaGer*). Others understand the verse’s mention of Hashem as a reference to the *Aron* (Holy Ark) that would accompany Israel in battle (*Rashbam*; *Chizkuni*).
 26. Onkelos usually translates אִיבִיךָ as בְּעֵלֵי דְבָבְךָ, *your enemies*, as in v. 10, but on occasion he uses סְנָאִיךָ, *those who hate you*, as in this verse. See *Me’at Tzori* here, and in *Miluim* to 1:42, and see *Haamek Davar* below, 30:7.
 27. That is, it shall be free of excrement. The Gemara derives from this phrase that one may not recite *Shema* or say a prayer in the presence of excrement (*Berachos* 25a).
 28. Simply understood, וְלֹא יִרְאֶה בְּךָ עֲרֹת דְּבָר, *and He shall not see among you a matter of immorality*, referring to forbidden unions (*arayos*). However, Onkelos translates עֲבֵרַת פְּתָגָם, *a matter of sin*. One explanation is that Onkelos understands the verse to be referring not only to *arayos*, but to all sorts of sin, none of which should be found in the Jewish camp (*Beurei Onkelos*,

based on *Sifrei* to v. 10; see, however, *Sifrei* here).
 Alternatively, the term עֲרֹתָהּ, *nakedness*, refers to a person’s private parts (*ervah*). The verse teaches that one may not recite *Shema* (or other sacred readings) when an *ervah* is in sight (see *Berachos* 25b). Onkelos expresses this prohibition with the phrase עֲבֵרַת פְּתָגָם, *a matter of sin*. The term פְּתָגָם is appropriate, because it also means “word,” referring to the words of *Shema* that are recited in a sinful manner — i.e., within sight of an *ervah* (see *Pri Megadim, Mishbetzos Zahav* 74:1; see also *Lechem VeSimlah*).
 [Some versions of Onkelos translate more literally, וְלֹא יִחַזֵּי בְּךָ, *and He shall not see among you*. However, *Lechem VeSimlah* strongly favors our reading of וְלֹא יִחַזֵּי בְּךָ, *and there shall not be seen among you*.]
 29. It is not Hashem Himself who will turn away from the Jewish people, Heaven forbid, but *His word*; i.e., His Providence [*hashgachah*] (see *Akeidas Yitzchak, Bereishis* §31). The verse is saying that if the camp is a sinful place where holiness is lacking, Hashem might withhold the special providential aid that He gives the Jewish people. See *Nefesh HaGer*; *Nesinah LaGer*; *Beurei Onkelos*.
 30. This parallels *Vayikra* 26:9: וּפְנִיתִי אֲלֵיכֶם, *and I [Hashem] will turn [My attention] to you*, to which

אֲשֶׁר-יִנָּצֵל אֵלָיךָ מֵעַם אֲדֹנָיו: 17 עִמָּךָ יֵשֵׁב בְּקִרְבְּךָ בַּמִּקּוֹם
 דִּי יִשְׁתַּיָּזַב לְוַתְךָ מִן קָדָם רַבּוּנָה: 17 עִמָּךָ יֵתֵב בִּינְךָ בְּאַתְרָא
 אֲשֶׁר-יִבְחַר בְּאַחַד שְׁעָרֶיךָ בְּטוֹב לוֹ לֹא תוֹנְנֵנוּ: 18 לֹא-תִהְיֶה
 דִּי יִתְרָעִי בְּחָדָא מִן קְרוּיָךְ בְּדֵיטֵיב לָהּ לֹא תוֹנְנָה: 18 לֹא תִהִי
 קְדֻשָּׁה מִבְּנוֹת יִשְׂרָאֵל וְלֹא-יִהְיֶה קְדֻשׁ מִבְּנֵי יִשְׂרָאֵל:
 אֲתָתָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד וְלֹא יִסֵּב גַּבְרָא מִבְּנֵי יִשְׂרָאֵל אֲתָא אָמָא:

רש"י

(יח) לֹא תִהְיֶה קְדֻשָּׁה. מוֹפְקָרָת, מְקוּדָּשָׁת וּמְזוּמָּנָת וְאוּנְקָלוֹס פֶּרְגָּם "לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד",
 לְזִמְנָת: וְלֹא יִהְיֶה קְדֻשׁ. מְזוּמָּנָת לְמַשְׁפַּח זְכוּר (סנהדרין נד:). שְׂאֵף זֶה מוֹפְקָרָת לְבְטִילַת זְמַנָּת הִיא מֵאַחַר שְׂחִין קְדֻשָּׁתֵי

CHUMASH TRANSLATION

who has escaped to you from his master. ¹⁷ He shall dwell with you, in your midst, in the place that he will **choose**, in one of your **gates**, where **it is** good for him; you shall not harass him.

¹⁸ There shall not be a **prostitute** from among the daughters of Israel, and there shall not be a **prostitute** from among the sons of Israel.

ONKELOS ELUCIDATED

דִּי יִשְׁתַּיָּזַב לְוַתְךָ מִן קָדָם, מוֹפְקָרָת, מְקוּדָּשָׁת וּמְזוּמָּנָת וְאוּנְקָלוֹס פֶּרְגָּם "לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד",
 לְזִמְנָת: וְלֹא יִהְיֶה קְדֻשׁ. מְזוּמָּנָת לְמַשְׁפַּח זְכוּר (סנהדרין נד:). שְׂאֵף זֶה מוֹפְקָרָת לְבְטִילַת זְמַנָּת הִיא מֵאַחַר שְׂחִין קְדֻשָּׁתֵי

דִּי יִשְׁתַּיָּזַב לְוַתְךָ מִן קָדָם, מוֹפְקָרָת, מְקוּדָּשָׁת וּמְזוּמָּנָת וְאוּנְקָלוֹס פֶּרְגָּם "לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד",
 לְזִמְנָת: וְלֹא יִהְיֶה קְדֻשׁ. מְזוּמָּנָת לְמַשְׁפַּח זְכוּר (סנהדרין נד:). שְׂאֵף זֶה מוֹפְקָרָת לְבְטִילַת זְמַנָּת הִיא מֵאַחַר שְׂחִין קְדֻשָּׁתֵי

OF THE NATIONS^[31] back to his master, דִּי יִשְׁתַּיָּזַב לְוַתְךָ מִן קָדָם, מוֹפְקָרָת, מְקוּדָּשָׁת וּמְזוּמָּנָת וְאוּנְקָלוֹס פֶּרְגָּם "לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד",
 לְזִמְנָת: וְלֹא יִהְיֶה קְדֻשׁ. מְזוּמָּנָת לְמַשְׁפַּח זְכוּר (סנהדרין נד:). שְׂאֵף זֶה מוֹפְקָרָת לְבְטִילַת זְמַנָּת הִיא מֵאַחַר שְׂחִין קְדֻשָּׁתֵי

דִּי יִשְׁתַּיָּזַב לְוַתְךָ מִן קָדָם, מוֹפְקָרָת, מְקוּדָּשָׁת וּמְזוּמָּנָת וְאוּנְקָלוֹס פֶּרְגָּם "לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד",
 לְזִמְנָת: וְלֹא יִהְיֶה קְדֻשׁ. מְזוּמָּנָת לְמַשְׁפַּח זְכוּר (סנהדרין נד:). שְׂאֵף זֶה מוֹפְקָרָת לְבְטִילַת זְמַנָּת הִיא מֵאַחַר שְׂחִין קְדֻשָּׁתֵי

17. עִמָּךָ יֵתֵב — Rather, he shall dwell with you, דִּי יִשְׁתַּיָּזַב לְוַתְךָ מִן קָדָם, מוֹפְקָרָת, מְקוּדָּשָׁת וּמְזוּמָּנָת וְאוּנְקָלוֹס פֶּרְגָּם "לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד",
 לְזִמְנָת: וְלֹא יִהְיֶה קְדֻשׁ. מְזוּמָּנָת לְמַשְׁפַּח זְכוּר (סנהדרין נד:). שְׂאֵף זֶה מוֹפְקָרָת לְבְטִילַת זְמַנָּת הִיא מֵאַחַר שְׂחִין קְדֻשָּׁתֵי

דִּי יִשְׁתַּיָּזַב לְוַתְךָ מִן קָדָם, מוֹפְקָרָת, מְקוּדָּשָׁת וּמְזוּמָּנָת וְאוּנְקָלוֹס פֶּרְגָּם "לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד",
 לְזִמְנָת: וְלֹא יִהְיֶה קְדֻשׁ. מְזוּמָּנָת לְמַשְׁפַּח זְכוּר (סנהדרין נד:). שְׂאֵף זֶה מוֹפְקָרָת לְבְטִילַת זְמַנָּת הִיא מֵאַחַר שְׂחִין קְדֻשָּׁתֵי

18. לֹא תִהִי אֲפִתְחָא מִבְּנַת יִשְׂרָאֵל לְגַבְרָא עֶבֶד — A WOMAN from among the daughters of Israel shall not be married TO A MALE Canaanite SLAVE,^[34] וְלֹא יִסֵּב גַּבְרָא מִבְּנֵי יִשְׂרָאֵל אֲתָא אָמָא — and A MAN from among the sons of Israel shall not TAKE A Canaanite SLAVEWOMAN as a wife.^[35]

Onkelos adds: לְכוּן לְכוּן, to do good for you. Here, the Torah warns about Hashem turning away from the Jewish people, so Onkelos adds: מִלְאוּטְבָא לָךְ, from doing good for you (*Nefesh HaGer*; *Beurei Onkelos*).

31. Meaning, a slave belonging to an idolater. *Mizrachi* identifies this person as a Jewish slave who was sold to an idolater; see *Lechem VeSimlah* and *Me'at Tzori*. Alternatively, this is a non-Jewish slave belonging to an idolater, who escaped his master and wishes to live among Jews (*Nefesh HaGer*; see *Ramban*).

By contrast, the Gemara says that the verse refers to a Canaanite slave of a Jewish master (who has a status of a semi-convert; he is obligated in many of the mitzvos). The master lives outside Eretz Yisrael, and the slave flees to Eretz Yisrael (*Gittin* 45a, cited by *Rashi*). [See *Beurei Onkelos* and *Marpei Lashon*, who reconcile Onkelos' approach with the Gemara, and see also *Pas'shegen*.]

32. Literally, *who has been rescued*.

33. See above, 5:14 note 22.

34. A קְדֻשָּׁה is a prostitute — see *Bereishis* 38:21. Thus, in the verse's plain meaning, it prohibits a Jewish woman from conducting herself promiscuously, as a prostitute does. Onkelos' case of a Jewish woman who marries a Canaanite slave is an example of promiscuity, because a marriage between a slave and a Jewish woman is legally invalid (see *Kiddushin* 68a); hence,

their relations are effectively a form of promiscuity (*Rashi*).

According to *Ramban*, this command is not directed at individuals, but at the courts, who are ordered to prevent regular and public promiscuity, such as that which takes place at a house of prostitution. *Ramban* explains Onkelos in this light: Since marriage with a slave is not legally valid, one who enters such marriage is engaging in promiscuity. And because everyone knows that this couple is living as husband and wife without benefit of marriage, their union constitutes regular, public promiscuity, which falls under this commandment (*Ramban*).

Onkelos' source to interpret the verse with respect to Canaanite slaves is the fact that these prohibitions are directed at "the daughters of Israel" and "the sons of Israel." These specifications should not have been necessary, since the entire Torah is addressed to the Jewish people! The reason the Torah specifies the sons and daughters of Israel is to teach that marrying Canaanite slaves (who have a status of a semi-convert, as mentioned in note 31) is also prohibited under this law (*Ramban* to *Sefer HaMitzvos*, *Lo Saaseh* §355). For another approach, see *Lechem VeSimlah*; and see *Baal HaTurim*.

35. The קְדֻשׁ is a male counterpart to the קְדֻשָּׁה; meaning, a promiscuous man (*Rashbam*, *Ramban*). Here too, Onkelos gives an example of this: Since the marriage of

יט לֹא-תָבִיא אֶתְנֶן זֹנָה וּמִחִיר כְּלָב בֵּית יְהוָה אֱלֹהֶיךָ
 יט לֹא תַעַל אָגַר וְנִיתָא וְחֹלְפִן כְּלָבָא לְבֵית < מִקְדָּשָׁא דִינִי אֱלֹהֶךָ

לְכַל-נְדָר כִּי תֹעֵבֶת יְהוָה אֱלֹהֶיךָ גַּם-שְׁנִיָּהֶם: ס כ לֹא-
 לְכַל נְדָרָא אָרִי מְרַחַק קָדָם יִי אֱלֹהֶךָ אַף תַּרְוִיהוּן: כ לֹא

תַּשִּׁיךְ לְאֲחִיךָ נִשְׁךְ כֶּסֶף נִשְׁךְ אֶכֶל נִשְׁךְ כָּל-דְּבָר
 תַּרְבִּי לְאֲחוּךָ רְבִית כֶּסֶף רְבִית עֵיבוֹר רְבִית כָּל מַדְעָם

רש"י

הַתְּלִיף עָהּ לְהַקְרִיבָהּ (ספרי רסא; תמורה כט): וּמִחִיר כְּלָב. הַתְּלִיף עָהּ עִס הַתְּמֹר" (בראשית כב, ה), עִס הַדֹּמָה לְתֹמֹר (קדושין סח.). "וְלֹא יִסַּב גְּזֵרָא מִזְּמִי יִשְׁרָאֵל אֶתְמָא חֲמֵה", עָאף הוּא עֲטָה קִדָּשׁ עַל זָהָ, עָכַל עֲטִילֹתֵי עֲטִילֹת זְנוּת עָאין קִדוּשֵׁין תּוֹפְסִין לוֹ עָה (יט) אֶתְנֶן זֹנָה. גַּמְן לֵה עֲתָתְנָה עֲסוּל

CHUMASH TRANSLATION — ONKELOS ELUCIDATED

¹⁹You shall not bring the wage of a harlot, or the exchange for a dog [to] the house of Hashem, your God, for any vow, for the both of them, too, are an abomination to Hashem, your God.

19. לֹא תַעַל אָגַר וְנִיתָא — You shall not bring the wage of a harlot,^[36] וְחֹלְפִן כְּלָבָא — or the exchange for a dog,^[37] לְבֵית מִקְדָּשָׁא דִינִי אֱלֹהֶךָ לְכַל נְדָרָא אָרִי מְרַחַק קָדָם יִי אֱלֹהֶךָ אַף תַּרְוִיהוּן — TO the BEIS HAMIKDASH of Hashem, your God, for any vow,^[38] — for the both of them, too, are REPULSIVE BEFORE Hashem, your God.^[39]

²⁰You shall not pay interest to your brother; interest of money, interest of food, interest of anything

20. לֹא תַרְבִּי לְאֲחוּךָ — You shall not pay INCREASE^[40] to your brother above the amount that you borrowed, רְבִית כֶּסֶף — not an INCREASE of money that was borrowed, רְבִית עֵיבוֹר — nor an INCREASE of GRAIN^[41] that was borrowed, רְבִית כָּל מַדְעָם

a Jewish man and a Canaanite slave is legally invalid, when the man has relations with his “wife,” he is in effect engaging in promiscuity, which is forbidden under this prohibition (*Rashi*; see previous note).

[The Gemara explains the term קָדָשׁ differently, as referring to a male prostitute, the passive partner in an act of sodomy (*Sanhedrin* 54b; see *Rashi*). Nevertheless, many of the Rishonim cite Onkelos’ interpretation as authoritative; see, e.g., *Rashi, Kiddushin* 69a דִּיה רִיבֵיב דִּיה רִיבֵיב; *Tosafos, Pesachim* 88a וְלִישָׁא שְׂפֹחָה; and *Rambam, Hil. Issurei Biah* 12:13. For further discussion, see *Nesinah LaGer* and *Beurei Onkelos*; see also *Minei Targuma*.]

36. This refers to an item given to a woman in payment for cohabitation (*Rashi*). Elsewhere, Onkelos renders זֹנָה as מְטַעֲמָא — literally, a woman who strays (e.g., *Vayikra* 21:7, 14), and sometimes as נְפִיקַת בְּרָא, one who goes outside [i.e., a prostitute] (e.g., *Bereishis* 38:15). Here, though, the Aramaic is like the Hebrew: וְנִיתָא. For discussion, see *Pas’shegen to Bereishis* 34:31, and *Lechem VeSimlah* here.

37. That is, an item given in exchange for a dog. If a person traded his dog for a sheep, that sheep is the exchange for a dog (*Rashi*).

38. These items may not be brought as sacrificial offerings or given as monetary gifts to the Beis HaMikdash (see *Temurah* 30b).

39. See 17:4 note 7.

40. This is a prohibition for a borrower to pay interest to the lender. A passage elsewhere (*Vayikra* 25:36-37) teaches a separate prohibition for a lender to take interest from a borrower (*Rashi*; see *Bava Metzia* 75b; *Targum Yonasan*).

The word נִשְׁךְ (as in תַּשִּׁיךָ) — literally, that which bites — is usually translated as interest, while רְבִית (related to תַּרְבִּי) means increase. These are different terms for the same activity, lending or borrowing at interest (*Rashi, Vayikra* 25:36; see note 50 there). Elsewhere, Onkelos translates נִשְׁךְ as חַבּוּלִיא, that which wounds, paralleling the Hebrew נִשְׁךְ, bite (*Shemos* 22:24; *Vayikra* *ibid.*). However, that verse teaches the lender’s prohibition to take interest. In that case, the expression חַבּוּלִיא is appropriate, because it is the lender who inflicts the wound (or “bite”) upon the borrower. Here, though, where the verse discusses the borrower’s prohibition to increase the amount he pays, the appropriate expression is not “that which wounds,” but רְבִית, increase (see *Chalifos Semalos*, and

אֲשֶׁר יִשָּׂא: כֹּא לְנֹכְרֵי תִשְׂיָהּ וְלֹאֲחִיָּהּ לֹא תִשְׂיָהּ לְמַעַן יִבְרַכְךָ
 דִּי מִתְרַבֵּי: כֹּא לְכֹר וְלֹאֲחֹוֹךָ לֹא תְרַבִּי בְדִיל דִּיבְרַכְנָךְ
 עֲמִמִּין
 יִהְיֶה אֱלֹהֶיךָ בְּכֹל מְשַׁלַּח יָדְךָ עַל־הָאָרֶץ אֲשֶׁר־אָתָּה בָא־
 יִי אֱלֹהֶךָ בְּכֹל אוֹשְׁטוֹת יָדְךָ עַל אֶרֶץ דִּי אָתָּה עָלִל
 שְׁמָה לְרִשְׁתָּהּ: ס כֹּב כִּי־תִדְר נְדָר לִיהוָה אֱלֹהֶיךָ לֹא תֵאָחֵר
 לְתַמֵּן לְמִירְתָּהּ: כֹּב אָרִי תִדְר נְדָר קִדְם יִי אֱלֹהֶךָ לֹא תֵאָחֵר
 לְשַׁלְּמוֹ כִּי־דָרַשׁ יְדָרְשׁוּ יְהוָה אֱלֹהֶיךָ מִעַמְּךָ וְהָיָה בְךָ חֵטָא:
 לְשַׁלְּמוֹתָהּ אָרִי מִתְבַּע יִתְבַּעַנָּה יִי אֱלֹהֶךָ מִנְךָ וִיְהִי בְךָ חֹזְבָא:

רש"י

(כא) לְנֹכְרֵי תִשְׂיָהּ. ולא לְאֲחִיָּהּ. לֹא הֵבֵא מִכֹּל עֵשֶׂה, תֵּאָחֵר לְשַׁלְּמוֹ. שְׁלֵשָׁה רְגִלִים, וְלִמְדוּהוּ רְצוּתֵינוּ מִן הַמִּקְרָא עֵשֶׂה, לְעַצּוֹר עָלָיו צִשְׁנֵי לְחִוּן וְעֵשֶׂה (בצ"ח מִזִּיעַח ע:): (כב) לֹא

— CHUMASH TRANSLATION —

that **he may take as interest.**
²¹To a **stranger** you may pay **interest**, but to your brother, you may not pay **interest**, so that Hashem, your God, will bless you in all that you put your hand to, on the Land into which you are entering, to take possession of it.
²²When you make a vow to Hashem, your God, you shall not delay in paying it, for Hashem, your God, will demand it of you, and there will be upon you a sin.

— ONKELOS ELUCIDATED —

— nor an **INCREASE** of anything that MAY BE PAID AS **INCREASE** above the amount that was borrowed.^[42]
21. לְכֹר עֲמִמִּין תְּרַבִּי — **To A MEMBER OF** other NATIONS you may **PAY INCREASE**, but to your brother, your fellow Jew, you may not **PAY INCREASE**, בְּדִיל דִּיבְרַכְנָךְ יִי — **so that Hashem, your God, will bless you** בְּכֹל אוֹשְׁטוֹת יִי — **in all that you put your hand to,** עַל אֶרֶץ דִּי אָתָּה עָלִל — **on the Land into which you are entering, to take possession of it.**
22. אָרִי תִדְר נְדָר קִדְם יִי אֱלֹהֶךָ — **When you make a vow BEFORE Hashem, your God, to bring an offering,**^[43] לֹא תֵאָחֵר — **you shall not delay in paying it,**^[44] אָרִי מִתְבַּע — **for Hashem, your God, will demand it of you,** וִיְהִי בְךָ חֹזְבָא — **and there will be upon you the punishment for a sin.**^[45]

see Mishnah, *Bava Metzia* 60b; see *Tosafos U'Miluim* for another approach).
 41. The prohibition to collect or pay interest applies not only to loans of money, but to loans of other commodities as well, such as grain. For example, one may not borrow two *se'ahs* of grain on condition that he repay three *se'ahs* (see Mishnah, *Bava Metzia* 60b). *Nesinah LaGer* maintains that Onkelos' translation of אֶכֶל (*food*) as עֵיבוֹר, *grain*, parallels the example given in that Mishnah, which concerns wheat, a type of grain. However, various commentators point out (a) that Onkelos sometimes translates the root אכל this way even though this reason does not apply (e.g., above, 2:6,28 and *Bereishis* 41:35-36); and (b) that in *Vayikra* (25:37), which discusses interest paid in the form of food, Onkelos translates אֶכֶלְךָ literally as מִיִּבְלָךְ, *your food*, and not as *your grain* (see *Nefesh HaGer* and *Me'at Tzori*). See further, *Tosafos U'Miluim*.

42. This includes payment via speech. Although Onkelos translates דָּבָר here as מְדַעַם, *anything* (see above, note 18), דָּבָר also means "word," which teaches that speech too can be prohibited as an interest payment. For example, if a person borrows money and meets his lender in the street, if he is not accustomed to greeting the lender first, he may not do so now, because the greeting is a form of repayment. If he does greet him, he has violated this prohibition (*Bava Metzia* 75b).
 43. I.e., sacrificial offerings, as well as pledges of donations for the upkeep of the Beis HaMikdash and *tzedakah* vows; see *Rosh Hashanah* 4a-b, 6a; *Arachin* 6a.
 44. That is, beyond three pilgrimage festivals [three *regalim*] after the vow has been made (*Rashi*; see *Rosh Hashanah* 4b).
 45. See *Ibn Ezra*.

כג וְכִי תִחְדָּל לַנֹּדֵד לֹא־יְהִיָּה בְךָ חֵטָא: כד מוֹצֵא שְׁפָתֶיךָ
 כג וְאֵרִי תִתְמַנַּע מִלְמַדְר לֹא יְהִי בְךָ חוֹבָא: כד אֶפְקוּת סְפוּתָךְ
 תִּשְׁמֹר וְעֲשִׂיתָ כַּאֲשֶׁר נִדְרָתָ לִיהוָה אֱלֹהֶיךָ נִדְבָה אֲשֶׁר
 תִּטֹּר וְתַעֲבֹד כְּמֵא דִי נִדְרָתָא קֳדָם יְיָ אֱלֹהֶךָ נִדְבָתָא דִי
 דִּבְרָתָ בְּפִיךָ: ס חמישי כה כִּי תָבֵא בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ
 מִלְלֵתָא בְּפִמְךָ: כה אֵרִי תִתְגַּר בְּכֶרְמָא דְחִבְרָךְ וְתִיכּוֹל
 עֲנָבִים בְּנִפְשֶׁךָ שְׂבַעְךָ וְאֶל־כְּלִיךָ לֹא תִתֵּן: ס כו כִּי
 עֲנָבִין בְּנִפְשֶׁךָ שְׂבַעְךָ וְלִמְנָךְ לֹא תִתֵּן: כו אֵרִי
 תָּבֵא בְּקִמַּת רֵעֶךָ וְקִטְפַתָּ מִלֵּילָת בִּידֶךָ וְחָרַמְשׁ לֹא תִנִּיף
 תִּתְגַּר בְּקִמַּתָּ דְחִבְרָךְ וְתִקְטוּף *מִלֵּילָן בִּידֶךָ וּמַגְלָא לֹא תִרִים

*ב"א: דמלין

רש"י

דצרה תורה חלח צעטת הצליר, צומן שאפה ניתן לקליו של
 צעל הצית, חבל חס צא לעדור ולקשקש אינו חוכל (ס פט):
 (כו) כי תבא בקמת רעה. חף זו צפועל הפתוח מדצר
 ולא חכילה גסה (סס): ואל כליו לא תתן. מקחן שלל
 (כד) מוצא שפתיה תשמור וועשית. ליתן געה על לא
 סעטה (ס ו): (כה) כי תבא בכרם רעה. צפועל הפתוח
 מדצר (כזא מליחא פז): בנפשך. כמה שפלה (סס): שבעך.
 ולא חכילה גסה (סס): ואל כליו לא תתן. מקחן שלל

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

²³ But if you refrain from vowing, there will be no sin upon you.

23. — But if you refrain from making a vow, — there will be no punishment for sin upon you.^[46]

²⁴ That which emerges from your lips, you shall safeguard and do, as you vowed to Hashem, your God, a voluntary gift, that you spoke with your mouth.

24. — That which emerges from your lips as a vow, you shall safeguard and do, as you vowed BEFORE Hashem, your God, a voluntary gift,^[47] — that you voluntarily uttered with your mouth.^[48]

²⁵ When you will come into the vineyard of your fellow, you may eat grapes as you desire, [to] your fill, but into your vessel you may not put.

25. — When you will BE HIRED to work IN the vineyard of your fellow,^[49] — you may eat grapes as you desire, — to your fill,^[50] — but into your vessel you may not put them to save for later.

²⁶ When you will come into the standing grain of your fellow, you may pluck ears with your hand, but you may not wave a sickle

26. — When you will BE HIRED to work IN the standing grain of your fellow,^[51] — you may pluck ears of grain with your hand and eat them,^[52] — but you may not RAISE a sickle

46. Vowing an offering is not obligatory, and one who chooses not to make a vow is not liable to punishment. It is therefore better not to vow than to make a vow and not keep it (see *Koheles* 5:4; *Chullin* 2a-b).

when you will be hired. Only a worker hired by the owner is permitted to eat. This follows the understanding of the Sages (*Bava Metzia* 87b), cited in *Rashi* here, that the verse discusses a hired worker; see Issi ben Yehudah (ibid. 92a) for a different opinion (*Nesinah LaGer, Nefesh HaGer*, et al.; cf. *Beurei Onkelos*).

47. No one forced you to make a vow; you did so voluntarily (*Chizkuni*; see also *Ramban*).

50. I.e., to satisfy your hunger, but you may not gorge yourself (*Rashi*).

48. See *Ramban*.

51. Here too, the verse speaks of a hired worker (*Rashi*). See note 49, and *Bava Metzia* ibid.

49. The Hebrew כִּי תָבֵא means, when you come. Lest one say that the verse allows anyone who comes into a vineyard to eat its grapes, Onkelos explains that the verse refers to someone who was hired to work there:

מְלִילָת מְלִילָן. מְלִילָתָא

עַל קָמַת רֵעֶךָ: ס [כַּד] אַ כִּי־יִקַּח אִישׁ אִשָּׁה וַיִּבְעֵלָהּ
עַל קָמַת דַּחְבְּרָךְ: כַּד אַ אָרִי יֹסֵב גִּבֵּר אֶתְתָּא וַיִּבְעֵלָהּ
וְהָיָה אִם־לֹא תִמְצָא־חֵן בְּעֵינָיו כִּי־מִצָּא בָּהּ עֲרוֹת דְּבָר
וְיִהְיֶה אִם לֹא תִשְׁכַּח רַחֲמִין בְּעֵינֹהֵי אָרִי אֲשַׁכַּח בָּהּ עֲבֵרַת פְּתָגָם
וְכָתַב לָהּ סֵפֶר כְּרִיתָת וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ:
וַיִּכְתֹּב לָהּ גֵּט פְּטוּרִין וַיִּתֵּן בְּיָדָהּ וַיִּפְטְרֶנָּה מִבֵּיתָהּ:

רש"י

(א) כִּי מִצָּא בָּהּ עֲרוֹת דְּבָר. מִנְהֵי [טְלִיו לְגִרְשָׁה] ט' לֹא תִמְלֹא חֵן בְּעֵינָיו" (גיטין 5):

CHUMASH TRANSLATION

over the standing grain of your fellow.

24.

¹If a man marries a woman and lives with her, it shall be if she will not find favor in his eyes, for he found in her a matter of *immorality*, and he writes her a *scroll of severance*, and he presents it into her hand and sends her away from his house,

ONKELOS ELUCIDATED

עַל קָמַת דַּחְבְּרָךְ — over the standing grain of your fellow.^[53]

24.

1. אַרְי יֹסֵב גִּבֵּר אֶתְתָּא וַיִּבְעֵלָהּ — If a man marries a woman and lives with her, וְיִהְיֶה אִם לֹא תִשְׁכַּח רַחֲמִין בְּעֵינֹהֵי אָרִי — it shall be^[1] that if she will not find favor in his eyes, אָרִי אֲשַׁכַּח בָּהּ עֲבֵרַת פְּתָגָם — for he found in her a matter of SIN,^[2] וַיִּכְתֹּב לָהּ גֵּט פְּטוּרִין — and he writes her a BILL^[3] of RELEASE^[4] (i.e., a divorce document; a *get*), וַיִּתֵּן בְּיָדָהּ — and he presents it into her hand וַיִּפְטְרֶנָּה מִבֵּיתָהּ — and RELEASES her from his house,

Some editions of Onkelos have דְּמִלְיָן [ears] that are full; i.e., the kernels inside are ripe and plump. According to this version, the word מְלִילָה comes from מלא, full (*Marpei Lashon; Me'at Tzori*; see, however, *Nesinah LaGer*). [See, however, *Rashi (Shabbos 19a מְלִילָה*), who says that מְלִילָה are ears that are not fully ripened; see also *Yerushalmi Pesachim 3:1*.]

53. One who uses his hand can pluck only one ear of grain at a time, whereas one who uses a sickle can harvest several ears at once.

The Hebrew word תְּנִיף (of the root נוּף) is generally understood by the Sages as “waving,” in a horizontal, back and forth motion. Onkelos, though, consistently translates this as תָּרִים, *raise*. See, for example, *Vayikra 23:11; Bamidbar 5:25*. Regardless, the underlying meaning of our verse is the same: the worker may not use a sickle to cut the grain he eats (see *Me'at Tzori*).

1. This and the following two verses are connected to v. 4, so that the Torah is saying that *it shall be* that if the following sequence of events, recounted from here until the end of v. 3, will occur, then the law stated in v. 4 applies (see *R' D. Z. Hoffman*).

2. Onkelos translates the verse's עֲרוֹת דְּבָר (literally, *a matter of immorality*) as עֲבֵרַת פְּתָגָם, *a matter of sin*, for the reference is not specifically to an act of infidelity, but to any transgression (compare 23:15 above with note 28). This is in accordance with the opinion of Beis Hillel (*Mishnah, Gittin 90a*), who disagree with Beis Shammai and maintain that a man may divorce his

wife for transgressing against him in any manner, such as for neglecting his needs, and not only for immoral behavior (see *Beurei Onkelos, Marpei Lashon*; cf. *Torah U'Peirushah*).

3. Although Onkelos usually translates סֵפֶר as סֵפֶרָא, *book* or *scroll*, here he translates it גֵּט, *bill*, based on the context. Although most commonly associated with a bill of divorce, the term גֵּט is actually synonymous with שֵׁטֶר, *document*, and is occasionally used for other documents as well (*Rashbam to Bava Basra 160a ד"ה פשוט*). See *Tosafos to Gittin 2a גט ד"ה המביא גט* (and *Rabbeinu Bachya* here) for why this term is generally used specifically for a divorce document. See also the fascinating explanations cited in *Me'at Tzori, Miluim*.

HaKesav VeHaKabbalah notes that the meaning of סֵפֶר in our verse is the subject of a dispute among the Tannaim, as explained by the Gemara (*Gittin 21b*): According to R' Yose HaGlili, it means *bill*, while according to the Sages, it means *narration* (סֵפֶר; i.e., the language of the divorce document that severs the bond between the husband and wife). By translating it as גֵּט, Onkelos seems to be following the interpretation of R' Yose HaGlili. It should be noted, however, that *Rashba (Gittin ibid., on the Mishnah later on the page)* says that according to the Sages, the word סֵפֶר connotes both *narration* and *bill*; hence, Onkelos' translation would not necessarily support either opinion (see also *Levush, Even HaEzer 126:16; Me'at Tzori*).

4. The verse's כְּרִיתָת, literally, *severance*, is a form of

ב וַיֵּצֵאָה מִבֵּיתוֹ וְהִלְכָה וְהָיְתָה לְאִישׁ-אַחֵר: ג וּשְׂנֵאָהּ
 ב וְתִפּוֹק מִבֵּיתָהּ וְתִהְיֶה לְגֵבֶר אַחֲרָיו: ג וַיִּסְנֶינָהּ
 הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָהּ סֵפֶר כְּרִיתָת וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ
 גְּבֵרָא בְּתֵרָאָה וַיִּכְתּוֹב לָהּ גֵּט פְּטוּרִין וַיִּתֵּן בְּיָדָהּ וַיִּפְטְרֶנָּה
 מִבֵּיתוֹ אִו כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר-לָקְחָהּ לוֹ לְאִשָּׁה:
 מִבֵּיתָהּ אִו אָרִי יָמוּת גְּבֵרָא בְּתֵרָאָה דִּי נִסְבָּה לָהּ לְאִנְתּוֹ:
 ד לֹא-יִוָּכַל בְּעֵלָהּ הָרֵאשׁוֹן אֲשֶׁר-שִׁלְחָהּ לָשׁוּב לְקַחְתָּהּ
 ד לִית לָהּ רִשׁוֹ לְבַעֲלָהּ קְדָמָאָה דִּי פְטָרָהּ לְמִתָּב לְמִסְבָּה
 לְהִיּוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הִטְמָאָה כִּי-תוֹעֵבָה הוּא
 לְמַהוּי לָהּ לְאִנְתּוֹ בְּתֵר דִּי אִסְתְּאַבַּת אָרִי מְרַחֵקָא הִיא
 לְפָנֵי יְהוָה וְלֹא תַחֲטִיא אֶת-הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
 קָדָם יְיָ וְלֹא תַחֲיִב יֵת אֶרְעָא דִּי יְיָ אֱלֹהֶךָ

ר"ט

(ב) לְאִישׁ אַחֵר. חֵין זֶה בֵּין זֶה וְזֶה עַל רֵאשׁוֹן, הוּא הוֹלִיא רְשָׁעָה מִפּוֹךְ צִיתוֹ וְזֶה הַכְּנִיסָה (ס:): (ג) וּשְׂנֵאָהּ הָאִישׁ הָאֲחֵרוֹן. הַכְּתוּב מְצַרְרֵי שְׂסוּפֵו לְשִׁלְחָתָהּ, וְחָס לָאוּ קוֹבְרָתוֹ שְׁנַחֲמַר "חֵין כִּי יָמוּת" (ספרי ער; גיטין ס:): (ד) אַחֲרֵי אֲשֶׁר הִטְמָאָהּ. לְרִבּוֹת סוּטָה שְׁנַסְתְּרָה (ספרי ס:; יצמות יא:)

CHUMASH TRANSLATION

² and she leaves his house and she goes and becomes married to another man, ³ and the latter man hates her and writes her a scroll of severance and presents it into her hand and sends her away from his house, or the latter man who took her for himself as a wife dies — ⁴ her first husband who divorced her is not able to take her again to become his wife, after she had been defiled, for it is an abomination before Hashem; and you shall not bring sin upon the Land that Hashem, your God,

ONKELOS ELUCIDATED

2. וְתִהְיֶה וְתִהְיֶה לְגֵבֶר — and she leaves his house, and she goes and becomes married to another man,
 3. וַיִּסְנֶינָהּ מִבֵּיתָהּ — and the latter man hates her — and he too writes her a BILL of RELEASE — and he presents it into her hand — and he presents it into her hand — and RELEASES her from his house, או אָרִי יָמוּת גְּבֵרָא בְּתֵרָאָה — or if the latter man who took her for himself as a wife dies —
 4. לִית לָהּ רִשׁוֹ לְבַעֲלָהּ קְדָמָאָה דִּי פְטָרָהּ — in such a case, her first husband who had previously RELEASED her with a get is not PERMITTED לְמִתָּב לְמִסְבָּה לְמַהוּי לָהּ לְאִנְתּוֹ — to take her again to become his wife, בְּתֵר דִּי אִסְתְּאַבַּת — after she had been defiled to him by being married to another man,^[5] אָרִי מְרַחֵקָא הִיא — for [this marriage] is REPULSIVE before Hashem; וְלֹא תַחֲיִב יֵת אֶרְעָא — and you shall not bring sin upon the Land — דִּי יְיָ אֱלֹהֶךָ — that Hashem, your God,

the verb כרת, cut off, or sever. Onkelos' פטורין, release, is in accordance with the implied meaning of the word, and follows the later clause וְשִׁלְחָהּ מִבֵּיתוֹ, which Onkelos translates וַיִּפְטְרֶנָּה מִבֵּיתָהּ, "he shall release her from his house" (*Nefesh HaGer*). A divorce is referred to as such for it releases both the husband and the wife from their marital obligations to one another (*Me'at Tzori*).

The term גֵּט פְּטוּרִין used by Onkelos appears in the

actual text of a get (Mishnah, *Gittin* 85b), and is a common Aramaic term for a bill of divorce (see *Rashi* to *Gittin* 65b ד"ה ר' נתן).

5. This is the plain meaning of this clause (see *Ramban*). *Rashi*, however (as explained by *Ramban*), interprets it as stating an additional case in which a woman becomes forbidden to her husband — if she was defiled through adultery.

נִתַּן לָךְ נַחֲלָה: ^ס שִׁשִּׁי הַ כִּי־יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵהָב לָךְ אַחְסָנָא: ^ה אָרִי יִסָּב גְּבַר אֶתְתָּא חֲדָתָא לֹא יֵצֵא בַּצָּבָא וְלֹא־יַעֲבֹר עָלָיו לְכָל־דְּבַר נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה יְפוּק בַּחֲיָלָא וְלֹא יַעֲיֹבֵר עָלוּהִי לְכָל מַדְעָם פְּנֵי יְהִי לְבֵיתָהּ שְׂמָא אַחֲת וְשִׂמַּח אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקַח: ^ו לֹא־יִחַבֵּל רַחִים וְרֹכֵב חֲדָא וַיְחַדֵּי יָת אֶתְתָּהּ דִּי נְסִיב: ^ו לֹא יִסָּב רַחֲיָא וְרֹכְבָא ^{מְשֻׁכְּנָא}

רש"י

וְחַלְלוּ, חֲיָנוּ זֶה מִצִּיתוֹ בְּצִבְיָל לְרַכִּי הַמִּלְחָמָה: לְבֵיתוֹ. זֶה צִיתוֹ: יְהִיָּה. לְרִצּוֹת אֶת פְּרִמּוֹ (סְפָרִי טֵס; סוּטָה מִג). וְשִׂמַּח. יִשְׂמַח אֶת אִשְׁתּוֹ, וְסָרְגוּמוֹ "וַיְחַדֵּי יָת אֶתְתָּהּ". וְהַמְתַּרְגֵּם וַיְחַדֵּי עִס אֶתְתָּהּ (תַּרְגוּם יוֹתָן) טוֹטָה הוּא, שְׂחִין זֶה פְּרָגוּס שֶׁל "וְשִׂמַּח" אֲלֹחַ שֶׁל "וְשִׂמַּח": (ו) רַחִים. הֵיאֵה הַפְּתוּחָה: וְרֹכֵב. הֵיאֵה הַטְּלוּחָה: לֹא יִחַבֵּל. אִם צָח לְמַשְׁכְּנוֹ עַל חוּצוֹ צִבְיָת דִּין, לֹא יִמְשְׁכְּנֵנוּ בְּצִבְרִים שְׂעוּשִׁים צָהָן אוֹכְלֵי כֶּסֶף (בְּצָח מֵלֵעָא קִיג, קטו):

(ה) אִשָּׁה חֲדָשָׁה. שֶׁהִיא חֲדָשָׁה לוֹ, וְחַפְּיוֹ חֲלֻמָּה, פָּרַט לְמַחְזִיר גְּרוּשָׁתוֹ (סְפָרִי רַעַף; סוּטָה מִד). וְלֹא יַעֲבֹר עָלָיו. דְּבַר הַצָּבָא: לְכָל דְּבַר. שֶׁהוּא לְרַדְּדֵי הַצָּבָא, לֹא לְסַפֵּק מִיָּם וּמִזֶּן וְלֹא לְתַקֵּן דְּרָכִים. אֲבָל הַחוּזְרִים מִעוֹרְכֵי הַמִּלְחָמָה עַל פִּי פֶהָן, כְּגוֹן "צָנָה צִית וְלֹא חֲנֻכוֹ" אוֹ "אֲרַשׁ אִשָּׁה וְלֹא לְקַחָהּ" (וְעֵיל כ, ה; ז), מְסַפְּקִין מִיָּם וּמִזֶּן וּמְתַקְּנִין אֶת הַדְּרָכִים (טֵס וְטֵס): יְהִיָּה לְבֵיתוֹ. אֵף בְּצִבְיָל צִיתוֹ, אִם צָנָה צִית וְחֲנֻכוֹ, וְאִם נָטַע פְּרִס

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gives you as a heritage.

⁵ When a man marries a new wife, he shall not go out to the army, nor shall it be placed upon him for anything; he shall be **absolved** for his home for one year, and he shall gladden his wife whom he has married.

⁶ One shall not take as security a lower millstone or an upper millstone,

— gives you as a heritage.^[6]

5. אָרִי יִסָּב גְּבַר אֶתְתָּא חֲדָתָא וִיפֹק בַּחֲיָלָא — **When a man marries a new wife,**^[7] **he shall not go out to fight with the army,** וְלֹא יַעֲיֹבֵר עָלוּהִי לְכָל מַדְעָם — **nor shall it (i.e., the matter of the army) be placed upon him**^[8] **for anything;**^[9] פְּנֵי יְהִי לְבֵיתָהּ שְׂמָא חֲדָא — **he shall be FREE**^[10] **for his home for one year,** וַיְחַדֵּי יָת אֶתְתָּהּ דִּי נְסִיב — **and he shall gladden his wife whom he has married.**^[11]

6. לֹא יִסָּב מְשֻׁכְּנָא רַחֲיָא וְרֹכְבָא — **One shall not take as security for a loan**^[12] **a lower millstone or an upper**

6. The Torah forbade a person to remarry his divorcee if she married someone else in the interim, in order to prevent a situation in which men can exchange wives with one another temporarily by divorcing their wives and then remarrying them. This is liable to *bring sin upon the Land* (Ramban).

7. That is, he has performed the second phase of marriage (*nisuin*) by taking her into his home. The law of one who has performed only the first phase of marriage (*erusin* or *kiddushin*) by betrothing a woman is stated above, 20:7 (see note 9).

The phrase “a new wife” means that she is new to him, as opposed to one who remarries his divorcee. However, she may have been married to a different man before (*Rashi*).

8. Literally, *shall not “pass over” him*.

9. This includes preparing food and drink for the soldiers and constructing roads for the army. However, those who return from the battlefield because they have built a house and not yet begun to live in it, planted a vineyard and not yet deconsecrated it, or betrothed a woman and not yet taken her [or because they are fearful and softhearted (*Sefer HaChinuch* §581)], as stated above,

20:5-8, are obligated in non-combat assignments (*Rashi*).

10. Where the Hebrew term נקה is used in the sense of innocence from guilt or absolution from punishment, Onkelos translates it וְכִי (as in 5:11 and 19:10 above). Here, however, where it means that he shall be absolved from *obligation*, he translates it according to its implied meaning as פְּנֵי, *free or available* (see *Nefesh HaGer*).

11. Onkelos translates וְשִׂמַּח literally as a transitive verb (וַיְחַדֵּי, *and he shall gladden*), and אָת in its usual sense (יָת) as a term preceding the direct object of a verb (see *Nesinah LaGer*). *Targum Yonasan*, however, renders וַיְחַדֵּי עִם אֶתְתָּהּ, *he shall be glad with his wife*, interpreting וְשִׂמַּח as an intransitive verb and אָת according to its alternative meaning, *with*. See *Ramban*, *Sefer HaMitzvos*, *Asei* §214 (with *Mitzvas HaMelech* there) and *Sefer HaChinuch* §582, who seem to follow this understanding of the verse. *Rashi*, however, follows Onkelos and adds that he who renders וַיְחַדֵּי עִם אֶתְתָּהּ is mistaken, for if that were the case the Hebrew should have been vowelized וְשִׂמַּח.

12. The verse is discussing a creditor who comes to *beis din* to claim security for an overdue debt. This is the connotation of the Hebrew term חבל. The Torah does

כִּי־נִפְשׁ הוּא חֵבֶל: ס ז כִּי־יִמְצָא אִישׁ גֹּבַב נֶפֶשׁ מֵאֲחִיו מִבְּנֵי אָרִי בְּהוֹן מִתְעַבֵּד מִזֶּון < ז אָרִי יִשְׁתַּכַּח גֹּבֵר גֹּבַב נֶפֶשׁא מֵאֲחִוְהִי מִבְּנֵי לְכָל נֶפֶשׁ:

יִשְׂרָאֵל וְהִתְעַמְר־בּוֹ וּמָכְרוּ וּמֵת הַגֹּבַב הַהוּא וּבְעֵרַת הָרַע יִשְׂרָאֵל וַיִּתְגַּר בָּהּ וַיּוֹבְנֶנָּה וַיִּתְקַטֵּל גֹּבָא הַהוּא וַתְּפִלֵי עֶבֶד < דְּבִישׁ

מִקְרָבָךְ: ס הַשְּׁמֶר בְּנִגְע־הַצָּרַעַת לְשֹׁמֵר מְאֹד וְלַעֲשׂוֹת כָּכֵל מִבִּינְךָ: ח אִסְתָּמֵר בְּמִכְתַּשׁ סְגִירוֹ לְמִטְר לְחָדָא וּלְמַעְבֵּד כָּכֵל

אֲשֶׁר־יִזְרוּ אֶתְכֶם הַכֹּהֲנִים הַלְוִיִּם כְּאֲשֶׁר צִוִּיתֶם תִּשְׁמְרוּ לַעֲשׂוֹת: די יִלְפוֹן יִתְכוֹן כְּהִנְיָא לְוָאִי כְּמָא די פְּקַדְתַּנוּן תְּטְרוּן לְמַעְבֵּד:

ר"ז

(ז) **כי ימצא**. פְּטָדִים (ספרי רעג) וְהִתְרַחֵ, וְכֵן כָּל "מֵלֶא" שְׁלֹא תִּלְוֵנָה סִימְנֵי טוֹמְאָה וְלֹא תִקּוֹן אֶת הַפְּהַרְתָּ (מכות שְׁפִטְרָה (מכילתא נִיקּוֹן פֶּרֶק ט): וְהִתְעַמְר בּוֹ. חִינוּ תִיַּב עַד שֵׁי־שִׁמְשׁ צו (ספרי טס): (ח) הַשְּׁמֶר בְּנִגְע הַצָּרַעַת. חָס לְטַהַר:

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for a life he would be taking as security.

⁷ If a man is found kidnaping a soul from among his brethren, the Children of Israel, and he enslaves him and sells him, that kidnaper shall die, and you shall eliminate the evil from your midst.

⁸ Beware with regard to the tzaraas affliction, to be very careful and to perform; according to everything that the Kohanim, the Leviim, shall teach you — as I have commanded them — you shall be careful to perform.

millstone, אָרִי בְּהוֹן מִתְעַבֵּד מִזֶּון לְכָל נֶפֶשׁ — for WITH THEM FOOD IS PREPARED FOR EVERY SOUL.^[13]

7. אָרִי יִשְׁתַּכַּח גֹּבֵר גֹּבַב נֶפֶשׁא מֵאֲחִוְהִי מִבְּנֵי יִשְׂרָאֵל — If a man is found kidnaping a soul (i.e., a person) from among his brethren, the Children of Israel, and he profits from him and sells him,^[14] וְהִתְקַטֵּל גֹּבָא הַהוּא — that kidnaper shall be put to death, וַתְּפִלֵי עֶבֶד דְּבִישׁ מִבִּינְךָ — and you shall eliminate the evildoer from your midst.

8. אִסְתָּמֵר בְּמִכְתַּשׁ סְגִירוֹ — Beware with regard to the tzaraas affliction,^[15] לְמִטְר לְחָדָא וּלְמַעְבֵּד — to be very careful and to perform; כָּכֵל די יִלְפוֹן יִתְכוֹן כְּהִנְיָא לְוָאִי — according to everything that the Kohanim, who are from the tribe of the Leviim, shall teach you regarding how to proceed — as I have commanded them — תְּטְרוּן די פְּקַדְתַּנוּן — you shall be careful to perform.

not, however, place any limitation on a security taken at the time the initial loan is made (*Rashi* with *Sefer HaZikaron*; *Rashi* to *Shemos* 22:25 and to v. 17 below; cf. *Rambam*, *Hil. Malveh VeLoveh* 3:2).

13. The verse says metaphorically that one who takes a millstone as security would be "taking a soul." Onkelos explains the intent of the verse, which is that these items are used to prepare food, and without them one might starve (*Beurei Onkelos*; see also *Rashi*). As to why Onkelos adds the word *every*, *Nesinah LaGer* explains that it is to indicate that it is prohibited only to take utensils that are needed to prepare foods that eaten by all people, but not those that are used for preparing dishes that are consumed only by the wealthy [similarly to the term שְׂוָה לְכָל נֶפֶשׁ, a need common to all

people, used with regard to *Yom Tov*] (*Nesinah LaGer*; see *Me'at Tzori* for another approach).

14. According to *Ramban* (above, 21:14), Onkelos understands וְהִתְעַמְר to mean *and he makes merchandise of him*, so that it is synonymous with the following term, *and sells him*. According to *R' Chaim Paltiel* there, however, the word תִּתְגַּר used by Onkelos there (as well as the word וַיִּתְגַּר used here) may refer to any kind of profit, including labor. This fits with *Rashi*, who derives from וְהִתְעַמְר that the kidnaper is not liable unless he had used the victim as a slave prior to selling him. See further, 21:14 note 10.

15. [See above, 17:8 note 13, and *Vayikra* 13:2 note 5 for explanation of Onkelos' term סְגִירוֹ.]

The term הַשְּׁמֶר, *Beware*, always signals a prohibition

ט זְכוֹר אֶת אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בְּדַרְךְ בְּצֵאתְכֶם
 ט הָיוּ דְבִיר יֵת דִּי עֵבֵר יֵי אֱלֹהֶךָ לְמִרְיָם בְּאַרְחָא בְּמַפְקֻבֹן
 דְּבִיר

מִמִּצְרַיִם: ס כִּי-תֵשֶׁה בְּרַעְךָ מִשָּׂאת מְאוֹמָה לְאִתְבָּא
 מִמִּצְרַיִם: י אֲרִי תְרִשִׁי בְּחִבְרָךָ רְשׁוֹ מִדְעָם לָא תַעוּל

אֶל-בֵּיתוֹ לַעֲבֹט עֲבֹטוֹ: יא בְּחוּץ תִּעְמָד וְהָאִישׁ אֲשֶׁר אִתָּה נִשָּׂה
 לְבֵיתָהּ לְמַסָּב מִשְׁכוּנָה: יא בְּבָרָא תִקּוּם וְגִבְרָא דִּי אִתָּה רְשִׁי

בּוֹ יוֹצִיא אֵלֶיךָ אֶת-הָעֲבוֹט הַחוּצָה: יב וְאִם-אִישׁ עָנִי הוּא לָא
 בַּה יִפֵּק לְוִתָּךְ יֵת מִשְׁכוּנָא לְבָרָא: יב וְאִם גִּבֵּר מַסְכֵּן הוּא לָא

רש"י

(ט) זְכוֹר אֶת אֲשֶׁר עָשָׂה וגו' לְמִרְיָם. אִם צָאֵת לְהַזְהֵר אֶדְפָּקָה צְלָחִיָּה וְלִקְחָהּ צְנָנְעִים (ספרי ערה): (י) כִּי תֵשֶׁה
 אֶלָּא תִלְקָה צְנָרְעַת חַל תַּסְפֵּר לְשׁוֹן הַרְעָ, זְכוֹר הַעֲשׂוֹי לְמִרְיָם בְּרַעְךָ. תַּחֲזֹב צְמִצְרִיךָ: מִשָּׂאת מְאוֹמָה. חוּצָא עַל כִּלְיוֹס:

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ONKELOS ELUCIDATED

⁹ Remember what Hashem, your God, did to Miriam on the way, when you were leaving Egypt.

¹⁰ If you shall hold a debt against your fellow, a debt of anything, you shall not enter his home to take his security.

¹¹ You shall stand outside; and the man against whom you hold the debt shall bring the security outside to you. ¹² If he is a poor man, you shall not

9. Remember what Hashem, your God, did to Miriam^[16] who spoke against Moshe, and was stricken with *tzaraas* — on the way, when you were leaving Egypt.

10. If you shall hold a debt against your fellow,^[17] a debt of anything,^[18] you shall not enter his home to take his security.^[19]

11. You shall stand outside; and the man against whom you hold the debt shall bring the security outside to you.

12. If he is a DESTITUTE man, you shall not

(Zevachim 106a). This is a prohibition against cutting off the *tzaraas* or removing the hairs that render it impure (*Rashi*) or even refraining from showing the affliction to a Kohen (*Ramban*). *Sifra* (to *Vayikra* 26:3, as explained by *Ramban* to the following verse), however, understands this statement as a warning to guard oneself from being afflicted with *tzaraas* by recalling mentally what happened to Miriam for speaking *lashon hara*, in addition to the verbal recollection derived from the following verse. *Ramban* adds that this includes a prohibition against speaking *lashon hara*, lest one be stricken with *tzaraas* as a result. See further, *Chafetz Chaim*, *Pesichah*, *Lavin* §3 with *Be'er Mayim Chaim*.

16. The Hebrew word זְכוֹר is a command written as an infinitive (a continuous action), implying a requirement to remember this thing constantly (see *Rashi* to *Shemos* 20:8). This explains why Onkelos translates it דְּרִי דְּבִיר, literally, *be remembering*, rather than אֲדַכֵּר, *remember* (*Me'at Tzori*). See similarly above, 9:7 with note 13 there, and below, 25:17.

Rashi reads this verse as a statement of caution: If

you wish to avoid being stricken by *tzaraas*, be sure to avoid *lashon hara*. *Ramban*, however, follows *Sifra* (cited in the previous note), which states that this is a mitzvah-obligation to recall verbally what happened to Miriam.

17. *Rashi* seems to have had a different text of Onkelos here: אֲרִי תַחֲזֹב בְּחִבְרָךְ. The meaning, however, is the same; see *Mizrachi*.

18. I.e., of any kind, even a debt whose origin is not from a loan, such as a purchase on credit which has been later designated to be a loan [such as by writing a document for the debt] (*Mizrachi*, *Nachalas Yaakov*; see *Bava Metzia* 115a and *Rashi* to 72a וּקְפָן דִּרְיָה וּקְפָן). Alternatively, it means a loan of any amount (*Tzeidah LaDerech*).

19. This verse (like v. 6; see note 12 there) refers to one who comes to *beis din* to take security for an overdue debt. The verse prohibits the creditor from entering the house of the debtor in order to collect the security (see *Rashi* to *Bava Metzia* 113a דִּרְיָה הַמְלוּהָ).

תִּשְׁכַּב בְּעֵבְטוֹ: יג הַשֶּׁבֶט תִּשְׁיָב לוֹ אֶת־הָעֵבוֹט כְּבוֹא
 תִּשְׁכּוֹב בְּמִשְׁכּוֹנָה: יג אֶתְבֹּא תִתֵּב לָהּ ית מִשְׁכּוֹנָא כְּמַעַל
 הַשָּׁמַשׁ וְיִשְׁכַּב בְּשִׁלְמָתוֹ וּבִרְכָּךָ וּלְךָ תִּהְיֶה צְדָקָה
 שְׁמָשׁ וְיִשְׁכּוֹב בְּכִסּוּתָהּ וּבִרְכָּךָ וְלָךְ תִּהְיֶה זְכוּתָא
 לְפָנַי יִהְיֶה אֱלֹהֶיךָ: ס שביעי יד לֹא־תַעֲשֶׂק שְׂכִיר
 קָדָם יי אֱלֹהֶיךָ: יד לֹא תַעֲשׂוֹק אַגְרָא
 עֲנִי וְאַבְיוֹן מֵאַחֶיךָ אוּ מִגֵּרְךָ אֲשֶׁר בְּאַרְצֶךָ בְּשַׁעְרֶיךָ:
 עֲנִיא וּמִסְכָּנָא מֵאַחֶיךָ אוּ מִגֵּיּוֹרְךָ דִּי בְּאַרְעָךָ בְּקִרְוֵיךָ:
 טו בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא־תִבּוֹא עָלָיו הַשָּׁמַשׁ כִּי עֲנִי הוּא
 טו בְּיוֹמָהּ תִתֵּן אַגְרָה וְלֹא תַעֲלוּ עָלָיו שְׁמָשׁ אַרְי עֲנִיא הוּא

רז"י

(יב) לא תשכב בעבטו. לא תשכב בעבטו ויבטו ואלך (ס) רעו: (יג) כבוא השמש. אם כסות לילה הוא. ואם כסות יום החזירו צדק (ס), וכבר כתוב באלה המשפטים "עד זח השמש תשיבנו לו" (שמות כב, כה), כל היום תשיבנו לו וכזח השמש תקחנו (זכח מיעח קיד): ובברכה. ואם אינו מברכה, מפל מקום ולך תהיה צדקה (ספרי ס): (יד) לא תעשק שכיר. והלא כבר כתוב "לא תעשק את

רע"י" [ויקרא יט, יג], חלף לטבור על הציון צני לחוין, לא תעשק שכר שכיר שהוא עני ואביון ורע"י, שכלל "לא תעשק את רע"י הוא, ועל הטעם כזר הזהר "לא תעשק את רע"י": אביון. הסחז לכל דבר: מגר. זה גר לך (ספרי רעח; זכח מיעח קיא): בשעריך. זה גר פושז האוכל נבילות (שס ושס): אשר בארצך. לרבות שכר זמהה וכלים (שס ושס)

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sleep with his security.¹³ You shall return the security to him when the sun sets, and he will sleep in his garment and he will bless you, and for you it will be a merit before Hashem, your God.
¹⁴ You shall not withhold from a poor or destitute hired worker of your brethren, or of your proselyte who is in your Land, in your **gates**.¹⁵ You shall pay his wage on its day; the sun shall not set upon him, for he is poor,

— you shall not sleep with his security in your possession.^[20]
13. You shall return the security to him each day when the sun sets,^[21] and he will sleep in his garment and he will bless you, and for you it will be considered a merit before Hashem, your God.^[22]
14. You shall not withhold wages from a poor or destitute hired worker^[23] — or of your proselyte who is in your Land, living among you in your **CITIES**.^[24]
15. You shall pay his wage on its day; the sun shall not set upon him before he receives his wage,^[25] — for he is poor,

20. In v. 14 below and elsewhere, Onkelos translates עני as עניא, poor, and אביון, a term used for someone who lacks everything (Rashi there), as מסכן, destitute. Here, however, he renders עני as מסכן, since our verse is referring to someone who is so poor that he has nothing else with which to sleep (Or HaTargum; see also Pas'shegen).
 21. This passage refers to a garment worn at night. The creditor returns the garment each night and may then take it back in the morning. In Shemos 22:25-26, the Torah teaches that the same applies to a day garment if the debtor has nothing else to wear: The creditor returns the garment each morning and may then take it back when the sun sets (Rashi).

22. See the similar expression in 6:25 above, with note 29 there.
 23. Although it is forbidden to withhold the wages of any hired worker, as it says (Vayikra 19:13), Do not withhold from your fellow, one who withholds the wages of a poor or destitute worker transgresses the additional prohibition stated here (Rashi).
 24. Regarding Onkelos' rendering of "your gates" as "your cities," see above, 5:14 note 22.
 25. The wages of a hired worker are due at the conclusion of his task. Thus, our verse is referring to a night worker, whose wages are due at dawn. His employer has

וְאֵלָיו הוּא נִשָּׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־יְהוָה
 וְלֹהֵהוּא הוּא מְסַר יָת נַפְשָׁהּ וְלֹא יִקְרִי עָלֶךָ קָדָם יי
 וְהָיָה בְךָ חֵטְא: ס טו לֹא־יּוֹמְתוּ אָבוֹת עַל־בָּנִים וּבָנִים
 וַיְהִי בְךָ חֻבָּא: טו לֹא יְמוֹתוֹן אֲבָהוֹן עַל פֶּם בְּנִין וּבְנִין
 לֹא־יּוֹמְתוּ עַל־אָבוֹת אִישׁ בְּחֻטְאוֹ יּוֹמְתוֹ: ס יז לֹא
 לֹא יְמוֹתוֹן עַל פֶּם אֲבָהוֹן אֲנָשׁ בְּחֻבָּהּ יְמוֹתוֹן: יז לֹא

רש"י

(טו) וְאֵלָיו הוּא נִשָּׂא אֶת נַפְשׁוֹ. חָל הַשֶּׁכֶר הַזֶּה הוּא נוֹשֵׂא חַטְּ אֶת נַפְשׁוֹ לְמוֹת, עֲלֵה זְכַרְתָּ וְנִתְלַה זְחִילָן (ספרי רעט; זכא מניטח ק"ב): וְהָיָה בְךָ חֵטְא, מִכָּל מְקוֹם, אֲלֵא שְׂמִמְהָרִין לִפְרַע עַל יְדֵי הַקּוֹרָא (ספרי ט:): (טו) לֹא יּוֹמְתוּ אָבוֹת עַל בָּנִים. זְעֻדוֹת זְנִים. וְאִם תִּאֲמַר זְעוֹן זְנִים, כְּכָר תִּאֲמַר אִישׁ בְּחֻטְאוֹ יּוֹמְתוֹ (ס: רפ). חֲזַל מִי שְׂחִינוֹ אִישׁ מֵת זְעוֹן אֲבִיו, הַקְטָנִים מֵתִים זְעוֹן אֲבוֹתָם, זִידֵי שְׂמִים (זכא ט:)

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ONKELOS ELUCIDATED

and he **lifts his soul toward it**; let him not call out against you **to Hashem**, and there would be a sin in you.

¹⁶ **Fathers shall not be put to death on account of sons, and sons shall not be put to death on account of fathers; a man shall be put to death for his own sin.**

וְלֹא — and he **RISKS HIS LIFE FOR it**;^[26] וְיִקְרִי עָלֶיךָ קָדָם יי — let him not call out against you **BEFORE Hashem**, וַיְהִי בְךָ חֻבָּא — and there would then be a sin in you.^[27]

16. Fathers shall not DIE BY THE MOUTH OF their sons — and sons shall not DIE BY THE MOUTH OF their fathers;^[28] אֲנָשׁ — A PERSON shall DIE only for his own sin.^[29]

until nightfall to seek money with which to pay. A day worker's wages are due at nightfall, and must be paid before dawn, as stated in *Vayikra* 19:13 (*Rashi* there).

26. The expression *וְאֵלָיו הוּא נִשָּׂא אֶת נַפְשׁוֹ* literally means “he lifts his soul toward it.” This is an idiom which is understood simply as “his soul yearns for it” (see *Tehillim* 25:1) or “he lifts his hopes toward it.” In this context, the hired worker lifts his hopes toward the wages so he can buy food (*Rashbam*, *Ramban*; see also *Targum Yonasan*). Onkelos, however, understands it to mean “he risks his life” [see *I Shmuel*, 19:5, for a similar usage of a comparable term]. A hired hand may occasionally risk his life to complete his tasks, for instance, ascending onto a roof or other high places to do construction work, or hanging from a tree to pick fruit (*Rashi*). The Torah adds this for emphasis — since he is willing to risk his life for these wages, he must be desperate for them, and it is all the more incumbent on his employer to pay him without delay.

27. Although one who transgresses this command will be punished regardless of whether or not the victim calls out to Hashem, the Heavenly Court metes out punishment more quickly if he calls out (*Rashi*).

28. The simple meaning of the verse is that a father and son shall not be put to death because of each other's sins. However, as *Rashi* points out, that is explicitly stated at the end of the verse: *a man shall be put to death for his “own” sin*. He therefore explains the first part of the verse to mean that one cannot be put to death based on the *testimony* of his own son or father (or any close relative). *Radak* (to *II Melachim*

14:6) writes that this is also the opinion of Onkelos, for he translates *עַל פֶּם* (literally, *by the mouth of*). However, *Radak* maintains that the primary meaning of the verse remains that a father and son shall not be put to death for each other's sins, as the *Melachim* verse there implies, and that Onkelos' interpretation (that it refers to testimony) is an *exposition* of the verse. Notably, *Targum Yonasan* renders *לֹא בְּסִהָדוֹת וְלֹא בְּחֻבָּי*, *not by the testimony and not by the sins*.

The commentators (*Lechem VeSimlah*, *Beurei Onkelos*; see *Marpei Lashon*) note that Onkelos' language too alludes to both meanings. For he translates *לֹא יּוֹמְתוּ*, literally, *they shall not be put to death*, as *לֹא יְמוֹתוֹן*, *they shall not die*, indicating that the reference is also to natural death and not specifically to execution *by beis din*; and, instead of translating *עַל* as *עַל מִימְרוֹ*, *by the word of*, which is his usual term for “upon the testimony of” (as in 17:6 and 19:15 above), he translates it *עַל פֶּם*, which is his usual term for “according to” or “based on” [“by the *mouth of*” being a metaphor] (as in *Bamidbar* 26:56). The implication is that Onkelos interprets our verse to mean that a father and son are not judged to death by the *Heavenly Court* for each other's sins. However, since he does not say explicitly, *for the sins of sons* and *for the sins of fathers*, but uses the more ambiguous *עַל פֶּם*, the implication is that it refers to testimony as well, as stated by *Radak*.

29. Here too, Onkelos translates *יּוֹמְתוּ*, *shall be put to death*, as *יְמוֹתוֹן*, *shall die*, alluding to death at the hands of Heaven, as explained in the previous note.

Rashi derives from the verse's use of the word *אִישׁ*,

תִּטֶּה מִשְׁפֹּט גֵר יְתוֹם וְלֹא תִחְבֵּל בְּגֵד אֶלְמָנָה: יח וְזָכַרְתָּ כִּי עֶבֶד
 תִּצְלִי דִין גֵּיּוֹר *וְיִתָּם וְלֹא תִסַּב בְּסוֹת אֶרְמְלָא: יח וְתִדְבַר אֲרִי עֲבָדָא
 מִשְׁכּוּנָא

הַיִּיתָ בְּמִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל-כֵּן אֲנֹכִי מִצְוֶיךָ
 הוֹיָתָא בְּמִצְרַיִם וַיִּפְרְקֶךָ יי אֱלֹהֶיךָ מִמִּצְרַיִם עַל כֵּן אֲנִי מִפְקָד לְךָ
 לַעֲשׂוֹת אֶת-הַדְּבָר הַזֶּה: ס יט כִּי תִקְצֹר קְצִירְךָ בַשָּׂדֶה וְשָׂכַחְתָּ
 לְמַעַבְד ית פִּתְגָמָא הַדִּין: יט אֲרִי תַחצוֹד חֲצִדְךָ בְּחַקְלְךָ וְתִתְנָשִׁי
 עֹמֵר בַּשָּׂדֶה לֹא תָשׁוּב לְקַחְתּוֹ לַגֵּר לִיתוֹם וְלֹאֲלִמָּנָה יִהְיֶה
 עֹמֵרָא בְּחַקְלָא לֹא תִתּוּב לְמַסְבָּה לְגִיּוֹרָא לִיתְמָא וְלֹאֲרְמְלָתָא יִהְיֶה

*נ"א: יתם

ר"ט

על מנת כן פדיתיך לגמור חוקותי, חפילו יש חסרון כים צדקרה:
 (יט) וְשָׂכַחְתָּ עֹמֵר. ולא גדיש (ספרי רפג). מִכָּאן אָמְרוּ:
 עוֹמֵר שֵׁיט צו סִתְּתִים וְשָׂכַחוּ אִינוּ שָׂכַחַה וּפִאָה ו, א: בַּשָּׂדֶה.
 לְרִצּוֹת שָׂכַחַת קָמָה (ספרי טו), שָׂשָׁחַת מִקְלָתָה מִלְקָלוֹר: לֹא
 תָשׁוּב לְקַחְתּוֹ. מִכָּאן אָמְרוּ: שָׁלַחְתְּרִיו שָׂכַחַה שָׁלַפְנִיו אִינוּ

(יז) לֹא תִטֶּה מִשְׁפֹּט גֵר יְתוֹם. ועל העשיר כָּבֵד הוֹזֵהר
 "לֹא תִטֶּה מִשְׁפֹּט" (ועיל טז, יט), וְשָׂכַחַת צְטִי לְעִזּוֹר עֲלִיו צְטִי
 לְאוּן, [שָׂחַף עַל הַטֵּי הַזֵּהיר "לֹא תִטֶּה מִשְׁפֹּט וְלֹא תִפִּיר פְּנִים",
 וְלִפִּי שָׂנַקַל לְהַטּוֹת מִשְׁפֹּט עֲנִי יוֹתֵר מִשָּׁל עֲשִׂיר, לְכַף הַזֵּהיר
 וְשָׂכַחַת עֲלִיו: לֹא תִחְבֵּל. שָׁלַח צְטֵעַת הַלּוֹאָה: (יח) וְזָכַרְתָּ.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

¹⁷ You shall not tilt the judgment of a proselyte, an orphan, and you shall not take as security the garment of a widow. ¹⁸ You shall remember that you were a slave in Egypt, and Hashem, your God, redeemed you from there; therefore I command you to do this thing.

¹⁹ When you reap your harvest in your field, and you forget a bundle in the field, you shall not turn back to take it; it shall be for the proselyte, the orphan, and the widow,

17. לֹא תִטֶּה מִשְׁפֹּט גֵר יְתוֹם — You shall not tilt the judgment of a proselyte OR an orphan,^[30] וְלֹא תִסַּב מִשְׁכּוּנָא בְּסוֹת אֶרְמְלָא — and you shall not take as security the garment of a widow.^[31]

18. וְזָכַרְתָּ אֲרִי עֲבָדָא בְּמִצְרַיִם — You shall remember that you were a slave in Egypt, וְשָׂכַחְתָּ יי אֱלֹהֶיךָ מִמִּצְרַיִם — and Hashem, your God, redeemed you from there; עַל כֵּן — therefore I command you to do this thing.^[32]

19. אֲרִי תַחצוֹד חֲצִדְךָ בְּחַקְלְךָ — When you reap your harvest in your field, וְתִתְנָשִׁי עֹמֵרָא בְּחַקְלָא — and you forget a bundle in the field,^[33] לֹא תָשׁוּב לְמַסְבָּה — you shall not turn back to take it; לֹא תָשׁוּב לְמַסְבָּה לְגִיּוֹרָא וְלֹאֲרְמְלָתָא יִהְיֶה — it shall be for the proselyte, the orphan, and the widow,^[34]

man, that this refers only to adult children; minors, however, are punished for their fathers' sins by the Heavenly Court. Onkelos renders אִישׁ as אַנְשׁ, person, rather than גֵּבֵר, man, in order to indicate that it refers to both men and women (see *Nefesh HaGer*, *Mavo* ד"ה אִישׁ; *Torah U'Peirushah*).

30. In the verse, the *vav* prefix (meaning *or*) is missing from the word יְתוֹם. Onkelos, however, inserts it. [In some texts, there is no *vav* prefix in Onkelos either.]

Although it is prohibited for a judge to pervert the judgment of any litigant, as stated above, 16:19, *You shall not tilt judgment*, our verse contains an additional prohibition against perverting the judgment of a poor person (for a proselyte and orphan are typically poor). This is necessary because it is easier to pervert

the judgment of a poor person than that of a wealthy person (*Rashi*).

31. This verse (like the others in the passage) refers to a security taken for an overdue loan (*Rashi*; see note 12).

32. For I took you out of Egypt on condition that you keep my mitzvos even if they entail monetary loss [such as the mitzvos stated in the previous verse] (*Rashi*).

33. Our verse contains the law of *shich'chah*, leaving forgotten bundles of harvested grain for the poor. The seemingly superfluous term בַּשָּׂדֶה, *in the field*, comes to apply the law of *shich'chah* also to standing stalks of grain that one forgot to harvest (*Rashi*).

34. I.e., for the poor (see *Vayikra* 19:10 and 23:22). A proselyte, orphan, and widow are typically poor (see note 30).

לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדֶיךָ: **ס** כִּי
 בְדִיל דִּיבְרַכְנָךְ יְיָ אֱלֹהֶיךָ בְּכֹל עוֹבְדֵי יָדְךָ: **כ** אֲרִי
 תַחֲבֹט וְזִיתְךָ לֹא תִפְאַר אַחֲרֶיךָ לִגְר לִיתוֹם וְלֹאֲלִמְנָה
 תַחֲבֹט וְזִיתְךָ לֹא תִפְלִי בְתֶרְךָ לְגִיּוֹרָא לִיתְמָא וְלֹאֲרַמְלָתָא
 יְהִיָּה: **כא** כִּי תִבְצֹר בְּרִמְךָ לֹא תִעוֹלֵל אַחֲרֶיךָ לִגְר לִיתוֹם
 יְהִי: **כא** אֲרִי תִקְטוֹף בְּרִמְךָ לֹא תִעֲלֵל בְּתֶרְךָ לְגִיּוֹרָא לִיתְמָא
 וְלֹאֲלִמְנָה יְהִיָּה: **כב** וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם
 וְלֹאֲרַמְלָתָא יְהִי: **כב** וְתִדְבֵר אֲרִי עֶבְדָא הוּיְתָא בְּאֶרְעָא דְמִצְרַיִם
 עַל־כֵּן אֲנֹכִי מְצִוְךָ לַעֲשׂוֹת אֶת־הַדְּבָר הַזֶּה: **ס** [כֹּה] **א** כִּי־
 עַל כֵּן אֲנֹא מְפַקֵּד לָךְ לְמַעַבְד יְת פִתְגָמָא הַדִּין: **כ** **א** אֲרִי

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אחרייך. זו שכתה (ס:). (בא) לא תעולל. אם מלאת בו עוללת לא תקחנה. ואיזו היא עוללת, כל שאין לה לא פתף ולא גטף, יש לה אחד מהם הרי היא לצעל הצית (ספרי רפה; פאה ז, ד). וראיתי בגמרא ירושלמית (פאה ס:). איזו היא פתף, פסיגין זה על גב זה. גטף, אלו הפלויות צעדרה ויודות:

שכתה, שאינו צבל תשוב (פאה ו, ד): למען יברכך. ולא על פי שצחת לידו שלא צמתפויין, קל וחומר לעושה צמתפויין. אמור מטפה: נפלה סלט מידו ומלחה עני ונתפרנס צה, הרי הוא מתצרך עליה (ספרי ס:). (ב) לא תפאר. לא תפול תפארתו ממנו, מפאן שמניחין פאה לאינו (חולין קלא:):

CHUMASH TRANSLATION

so that Hashem, your God, will bless you in all your handiwork.

²⁰ When you beat your olive tree, do not **remove all the splendor** behind you; it shall be for the proselyte, the orphan, and the widow. ²¹ When you harvest your vineyard, you shall not pick the undeveloped clusters behind you; it shall be for the proselyte, the orphan, and the widow. ²² You shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.

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so that Hashem, your God, will bless you — בְדִיל דִּיבְרַכְנָךְ יְיָ אֱלֹהֶיךָ — in all your handiwork. — בְּכֹל עוֹבְדֵי יָדְךָ

20. When you beat (i.e., harvest) your olive tree,^[35] **do not ELIMINATE^[36] everything behind you;**^[37] — לְגִיּוֹרָא לִיתְמָא וְלֹאֲרַמְלָתָא יְהִי — it shall be for the proselyte, the orphan, and the widow.

21. When you harvest your vineyard, **you shall not pick the undeveloped clusters^[38] behind you;**^[39] — לְגִיּוֹרָא לִיתְמָא וְלֹאֲרַמְלָתָא יְהִי — it shall be for the proselyte, the orphan, and the widow.

22. You shall remember that you were a slave in the land of Egypt, and Hashem redeemed you; **therefore I command you to do this thing.** — עַל כֵּן אֲנֹא מְפַקֵּד לָךְ לְמַעַבְד יְת פִתְגָמָא הַדִּין —

35. The manner of harvesting olives was to beat the tree branches with a stick so that the fruit would fall off (see *Ibn Ezra; Targum Yonasan*).

36. Onkelos interprets the verse's תִפְאַר as if it were written תִבְעַר, *eliminate*, as the letters פ and ב, and the letters א and ע, are interchangeable (*Pas'shegen*). *Rashi*, however, interprets תִפְאַר as a form of the word פֶּאֶר, *splendor*, so that the verse means that you shall not remove all the splendor of the olive tree. Either way, the verse is stating that there is a mitzvah to leave over some olives at the corner of the tree as *pe'ah* (as mandated for grain fields in *Vayikra* 19:9).

37. The term "behind you" comes to include olives

that are forgotten and left behind during the harvest [*shich'chah*] (*Rashi*).

38. A cluster of grapes is formed by many smaller clusters growing on small branches of a main shoot. In a fully developed cluster, the upper mini-clusters grow in close succession and rest on top of one another, and the lower mini-clusters hang downward. A cluster that lacks both of these features is called an עוֹלָלָה, from the word עוֹלֵל, *young child*, as it is not fully developed (*Rashi* to *Vayikra* 19:10; *Rav* to *Pe'ah* 7:4).

39. It is likewise forbidden to turn back to pick clusters that had been forgotten (*Chullin* 131a; see note 37).

יְהִי־רִיב בֵּין אַנְשֵׁים וְנִגְשׂוּ אֶל־הַמִּשְׁפָּט וּשְׁפָטוּם וְהִצְדִּיקוּ
 יְהִי דִין בֵּין גְּבֵרִיא וַיִּתְקַרְבוּן לְדִינָא וַיְדוּגְנוּן וַיִּזְבְּוּן
 אֶת־הַצְּדִיק וְהִרְשִׁיעוּ אֶת־הַרְשָׁע: ב וְהָיָה אִם־בֵּן הַכּוֹת
 יֵת וּזְכָאָה וַיִּחִיבוּן יֵת חִיבָא: ב וַיְהִי אִם בַּר חַיִּב לְאַלְקָאָה
 הַרְשָׁע וְהַפִּילוּ הַשֹּׁפֵט וְהִכְהוּ לְפָנָיו כְּדִי רִשְׁעָתוֹ בְּמִסְפָּר:
 חִיבָא וַיִּרְמִינָה דִינָא וַיִּלְקִינָה קְדָמוּהִי כְּמִסַּת חוּבָתָהּ בְּמִנְיָן:

ר"ט

מלמד שאין מלקין אותו לא עומד ולא יושב, אלא מוטת (מכות כג:): לְפָנָיו כְּדִי רִשְׁעָתוֹ. ולאחריו כדי שפטים. מכאן אמרו: מלקין אותו שפי ידות מלאחריו ושלש מלפניו (ספרי ש; מכות ט:): בְּמִסְפָּר. ואינו נקוד "בְּמִסְפָּר", למד שהוא דבור, לומר: בְּמִסְפָּר (ולא ארבעים ולא ארבעים שלמים, אלא מנין שהוא סוכס ומשלים לארבעים, והם ארבעים חסר חקת (מכות ט:))

(א) בִּי יְהִי רִיב. סופס להיות נגשים אל המשפט. אמור מטפה: אין שלום יולא מפורד מריצה. מי גרס ללוט לפרוש מן הצדיק, הו' אומר: זו מריצה (ספרי רפ:): וְהִרְשִׁיעוּ אֶת הַרְשָׁע. יכול כל המתחייבין צדין לוקין, פלמוד לומר "וְהָיָה אִם בַּר חַיִּב" פְּעֻמִּים לוקה פְּעֻמִּים אינו לוקה. ומי הוא הלוקה, למוד מן הטנגון, "לא תחסם שור צדישו" (פסוק ד, לאו שלא נפק לעשה (ספרי ט:): (ב) וְהַפִּילוּ הַשֹּׁפֵט.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

25.

25.

¹ When there will be a quarrel between **men**, and they approach for judgment, and they judge them, and they vindicate the **righteous** one and find the wicked one guilty; ² it will be that if the wicked one is one [worthy] of a beating, the judge shall cause him to fall, and he shall strike him, before him, according to his wickedness, by a count.

1. אַרְי יְהִי דִין בֵּין גְּבֵרִיא — When there will be a LITIGATION^[1] between THE MEN^[2] וַיִּתְקַרְבוּן לְדִינָא וַיְדוּגְנוּן — and they approach *beis din* for judgment, and [the judges] judge them, וַיִּזְבְּוּן יֵת וּזְכָאָה — and they vindicate the INNOCENT one וַיִּחִיבוּן יֵת חִיבָא — and find the wicked one guilty;

2. וַיְהִי אִם בַּר חַיִּב לְאַלְקָאָה חִיבָא — it will be that if the wicked one is found to be one LIABLE TO A LASHING (i.e., *malkus*),^[3] וַיִּרְמִינָה דִינָא — then the judge shall CAST HIM DOWN^[4] וַיִּלְקִינָה קְדָמוּהִי — and he shall LASH [the guilty man] before him, כְּמִסַּת חוּבָתָהּ בְּמִנְיָן — with an amount of lashes that he deserves according to his wickedness, by a count.^[5]

1. See above, 1:12 note 27.

2. Onkelos translates the verse's אַנְשֵׁים, *men*, as גְּבֵרִיא, *the men*, perhaps to indicate that this passage refers to "the men" discussed earlier in 19:19, as explained in note 5 below (*Beurei Onkelos*).

3. The Hebrew בן הכוהו literally means *a son of a beating* (the Hebrew בן is the same as בן, as in בן נון, *Yehoshua son of Nun*); i.e., he is *worthy* of a beating (*Ibn Ezra*; *R' D. Z. Hoffman*; see similarly, *I Shmuel* 20:31). Onkelos clarifies that this means that the person is *liable to a lashing*, i.e., the penalty of *malkus*. See further, *Nefesh HaGer*.

Onkelos generally translates the Hebrew root *מכה*, *to strike*, as *מחא* (e.g., *Shemos* 9:25; above, 1:4). However, when referring to a *disciplinary* beating, such as the court-sanctioned lashes discussed in this passage, Onkelos translates *מכה* as *לקי* (*Beurei Onkelos* to *Vayikra* 26:24). Alternatively, *לקי* refers to a simple blow (which is typically the blow given for discipline), while *מחא* refers to a *destructive* blow. Indeed, in the next verse, regarding the prohibition to add an extra

blow lest it be too much for the victim's body to bear (see note 6 below), Onkelos renders *מכה* as *מחא*, since the point there is that that extra blow might prove to be *destructive* (*Lechem VeSimlah*; see there for an interesting explanation of the familiar *Selichos* text, *מחי מדי*, ומסי... אברהי לקיה based on this distinction).

4. *Malkus* is administered while the guilty party is bent over toward the ground (*Rashi*, from *Makkos* 22b).

5. The word *בְּמִסְפָּר* in the verse is to be understood in conjunction with the first word of the next verse, as if it would say *בְּמִסְפָּר אַרְבָּעִים*, which can be rendered "according to a count that brings to forty." From this the Sages infer that the standard number of lashes is not forty, but thirty-nine — the number before forty (*ibid.*).

The simple reading of our passage is difficult to understand, for it implies that *malkus* result from a dispute between two people — but this is not the case, since the loser of a civil dispute does not receive lashes! The Gemara (*Makkos* 2a) therefore explains that our passage is not referring to an ordinary dispute, but rather to a case of *eidim zomemim* (scheming witnesses; see

ג אַרְבַּעִים יַכְנוּ לֹא יִסֵּף פְּנֵי-יִסְיָף לְהַכְתּוֹ עַל-אַלֶּה
 ג אַרְבַּעִין יַלְקִינָהּ לֹא יוֹסֵף דִּילְמָא יוֹסֵף לְאַלְקִיּוּתָהּ עַל אַלִּין
 מַכָּה רַבָּה וְנִקְלָה אַחִיךָ לְעֵינֶיךָ: ד לֹא-תַחֲסֵם שׁוֹר
 מְחָא רַבָּא וְיַקְל אַחוּךְ לְעֵינֶיךָ: ד לֹא תִיחוד פֶּם תּוֹרָא
 ס בְּדִישׁוֹ: ה בֵּי-יֹשְׁבֵי אַחִים יַחְדָּו וְיָמַת אֶחָד מֵהֶם וּבֶן אֵין-לוֹ
 ה אַרְי יִתְבוֹן אַחִין בְּחָדָא וְיָמוּת חַד מִנְהוֹן וְבֵר לִית לֵהּ

רש"י

(ג) לא יסוף. מִפְּנֵי חֲזָקָה לְמַפְּהָ אֶת חֲזִירוֹ (סנהדרין פה):
 וְנִקְלָה אַחִיךָ. פֶּלַח הַיּוֹם קוֹרְאוֹ רָשָׁע, וּמְשַׁלְּקָהּ קוֹרְאוֹ אַחִיךָ
 (ספרי טו: ד) לֹא תַחֲסֵם שׁוֹר בְּדִישׁוֹ. דָּבָר הַפְּתוּחַ
 צְהוּוּהָ, וְהוּא הַדִּין לְכָל צְהוּמָה חַיָּה וְעוֹף הַעוֹשִׁים צְמַלְאָכָה
 שֶׁהֵיךְ צָדָר מֵאֲכָל. אִם כֵּן לָמָּה נֶאֱמַר "שׁוֹר" לְהוֹיֵא אֶת
 הַחֹדֶס (ספרי רפז: צבא מִיַּעַל פה): בְּדִישׁוֹ. יְכוֹל יַחֲסִמְנוּ
 מִצְחוֹן, תְּלַמּוּד לּוֹמֵר "לֹא תַחֲסֵם שׁוֹר", מִכָּל מְקוֹם (צבא
 מִיַּעַל ט:). וְלָמָּה נֶאֱמַר "דִּישׁ", לּוֹמֵר לָךְ מִה דִּישׁ מִיּוֹחַד דָּבָר

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

³ Forty shall he **strike** him, he shall not add; lest he exceed and **strike** him beyond these a great blow, and your brother will be degraded before your eyes. ⁴ You shall not **block** an ox in its threshing. ⁵ When brothers dwell together and one of them dies, and he has no son,

3. אַרְבַּעִין יַלְקִינָהּ לֹא יוֹסֵף — **Forty shall he LASH him; he shall not add to that amount, lest he exceed and LASH him beyond these a great blow**^[6] וְיַקְל — **and cause that your brother will be degraded before your eyes.**
4. לֹא תִיחוד פֶּם תּוֹרָא בְּדִישָׁה — **You shall not SEAL THE MOUTH OF**^[7] **an ox while it is in its threshing, thus preventing it from eating.**^[8]
5. אַרְי יִתְבוֹן אַחִין בְּחָדָא — **When brothers dwell together**^[9] **וימוות חד מנהון ובר לית לה**^[10]

above, 19:16 note 27). Although normally their penalty would be to impose on them whatever they conspired to impose on their intended victim (above, 19:19), our verse teaches that in some cases they are punished with *malkus* (that is, in cases where the penalty they tried to impose cannot be given to them, for whatever reason; see *Makkos* 2a for examples).

6. See note 3 above. The Hebrew term רַבָּה can mean “numerous”; lest he continue to strike him *many* blows beyond these (see *Rabbeinu Meyuchas*; *Malbim*). Onkelos, however renders it as רַבָּא, “a great blow” (rather than סְנִיפָא, *numerous*). This can mean: lest the extra lash be more than the victim’s body can bear (see *Sforno*). Alternatively, the extra lash is referred to as “a great blow” to magnify the severity of the sin. Any extra blow given to a fellow Jew is a grave sin and it is considered as if he struck him a heavy blow (*Beurei Onkelos*; *Me’at Tzori*).

This verse refers not only to an agent of the court who hits the guilty party too many times, but to any Jew as well. Anyone who hits another person transgresses this prohibition (*Rashi*).

7. The Hebrew תַּחֲסֵם means “close off,” or “block” (see *Yechezkel* 39:11 with *Rashi* and *Metzudos*). The Aramaic

seal or *close*, conveys essentially the same thing, and Onkelos adds פֶּם, *the mouth of*, to clarify that the Torah means blocking off or sealing the animal’s mouth [as with a muzzle; see *Targum Yonasan*] (*Nefesh HaGer*; cf. *Marpei Lashon*; *Lechem VeSimlah*)

8. “Threshing” and “ox” are only examples; it is equally forbidden to muzzle any animal or bird while it is working with any type of food (see *Rashi*).

The prohibition against muzzling a threshing animal seems unrelated to the rest of the passage. Its placement here teaches some of the guidelines for the sort of transgression for which a *beis din* punishes with *malkus*: Only a transgression that is similar to that of muzzling a working animal is punished with *malkus*. For example, it must be a mitzvah-prohibition; it must involve a physical act; and it cannot be a sin that can be remedied by a subsequent mitzvah-obligation [לאי הַפְּתָק לְעִשָׂה] (such as the sin of theft, which can be remedied by the mitzvah of returning the stolen item). See *Makkos* 13b.

9. That is, they are both alive at the same time (*Rashi*).

10. Although the Torah states that the following passage applies when a person dies without a son, the Gemara states clearly that the same applies to any form of offspring — a son, a daughter, or even a

וְאָמְרָה מֵאֵן יְבָמִי לְהִקְיִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל לֹא אָבָה
וְתִימַר *סָרַב יְבָמִי לְאֶקְמָא לְאָחוּהִי שְׂמָא בְּיִשְׂרָאֵל לֹא **אָבִי
יְבָמִי: ה וְקָרְאוּ-לוֹ זְקַנֵי-עִירוֹ וְדַבְּרוּ אֵלָיו וְעָמַד וְאָמַר
לְיַבְמוֹתָי: ה וְיִקְרוּן לֵה סָבִי קְרַתָּה וְיִמְלְלוּן עִמָּה וְיִימַר
לֹא חִפְצָתִי לְקַחְתָּהּ: ט וְנִגְשָׁה יְבָמָתוֹ אֵלָיו לְעֵינָי הַזְּקֵנִים
לֹא רָעָנָא לְמַסְבָּה: ט וְתִתְקַרַב יְבָמָתָה לְוָתָה לְקִדְם סָבִיא
וְחִלְצָה נֶעְלוֹ מֵעַל רַגְלוֹ וְיִרְקָה בְּפָנָיו וְעָנְתָה וְאָמְרָה
וְתִשְׂרִי סִינָה מֵעַל רַגְלָה וְתִרוֹק בְּאַנְפוּהִי וְתִתַּב וְתִימַר

*נ"א: לֹא צָבִי **נ"א: אָבָה

רז"י

(ח) וְעָמַד. צְעִמִידָה (ספרי רט): וְאָמַר. צִלְשׁוֹן הַקּוֹדֵשׁ, וְחָף הִיא דְּבָרֶיהָ צִלְשׁוֹן הַקּוֹדֵשׁ (ספרי רלז; יבמות קו:);
(ט) וְיִרְקָה בְּפָנָיו. עַל גְּבִי קְרַקַּע (ס וס):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and she shall say, “My deceased husband’s brother has refused to establish a name for his brother in Israel; he **did** not consent to perform *yibum* with me.”

⁸ Then the elders of his city shall summon him and speak to him; then he shall stand and say, “I do not **wish** to marry her.”

⁹ Then his sister-in-law shall approach him **to the eyes** of the elders; she shall **remove** his shoe from on his foot and she shall spit before him; she shall **speak up** and say,

to the gate OF *BEIS DIN*,^[13] and come BEFORE the elders, and she shall say, “My deceased husband’s brother has refused to establish a name for his brother in Israel; he **DOES** not consent to perform *yibum* with me.”

8. Then the elders of his city shall summon him and speak WITH him; וְיִימַר — if he still refuses, then he shall stand and say, “I do not **DESIRE**^[14] to marry her.”

9. Then his sister-in-law shall approach him BEFORE the elders, וְתִשְׂרִי סִינָה מֵעַל — and she shall UNTIE^[15] his shoe from on his foot, and she shall spit before him,^[16] וְתִתַּב וְתִימַר

perform it, the obligation falls upon the other brothers). (2) The obligation of *yibum* applies only when the widow is not sterile. (3) The brother who performs *yibum* shall succeed to the name of his dead brother, that is, he inherits all of his dead brother’s property, as well as the dead brother’s portion of their father’s estate.

13. Here the term שַׁעַר cannot mean “city” (as in 24:14 above, et al.), since the woman is presumably already in the city! Rather, it refers to the gates of *beis din*, which is where the elders of *beis din* sit (*Rashi* with *Kitzur Mizrachi*; *Mizrachi*).

14. Although in verse 7, Onkelos translates וְחָפֵץ as לֹא יִצְבִּי, he will not “wish,” here Onkelos renders לֹא חִפְצָתִי as לֹא רָעָנָא, a term that often has the connotation of a physical desire to marry a particular woman (Onkelos uses the same word above, 21:11, when referring to a man who desires a woman captured in battle: וְתִתְרַעֵי בָהּ, and you will desire her. Likewise, in *Bereishis* 34:19, Onkelos states, אֶתְרַעֵי בְּתַר יַעֲקֹב, he desired Yaakov’s daughter.) With this choice of word, Onkelos indicates that the brother-in-law is explaining his reason for

refusing to perform *yibum*. It is not that he disregards the mitzvah or has no interest in perpetuating his brother’s name; he simply has no desire to marry this particular woman (see *Beurei Onkelos*; *Nefesh HaGer*; for an alternative explanation, see *Nesinah LaGer*).

15. The Hebrew root חִלַּץ means “to remove” (*Yevamos* 102b). Indeed, in *Vayikra* (14:40), Onkelos renders the Hebrew וְחִלְצוּ, as וְיִשְׁלְפוּן, and they shall remove. Here, however, he renders it “untie.” This reflects the teaching of *Yerushalmi* (*Yevamos* 12:1), that the performance of *chalitzah* is accomplished primarily through *untying* the brother-in-law’s shoe, and not through removing it from his foot. *Rosh* (*Yevamos* 12:7) suggests that the shoes in earlier times could not be worn with the straps untied; thus, untying the straps of the shoes effectively removed the shoe (*Nefesh HaGer*). Alternatively, Onkelos indeed means that the widow is to *remove* the brother-in-law’s shoe; he simply refers to the act of removing the shoe as “untying” because untying is the initial step of removing a shoe (see *Pas’shegen* to *Shemos* 3:5).

16. The standard term for “before him” is the Hebrew

בְּכֹה יַעֲשֶׂה לְאִישׁ אֲשֶׁר לֹא־יִבְנֶה אֶת־בֵּית אָחִיו: ִ וְנִקְרָא
 בְּדִין יִתְעַבֵּד לְגֵבֵר דִּי לֹא יִבְנֵי יְת בֵּיתָא דְאַחוּהִי: ִ וְיִתְקַרֵּי
 שְׁמוֹ בְּיִשְׂרָאֵל בֵּית חֶלּוּץ הַנָּעֹל: ִ ס יֵא כִּי־יִנָּצוּ אֲנָשִׁים
 שְׁמָה בְּיִשְׂרָאֵל בֵּית שְׂרִי סִינָא: יֵא אֲרִי יִנָּצוּן גְּבָרִין
 יַחְדָּו אִישׁ וְאָחִיו וְקָרְבָּה אִשְׁתְּ הָאָחִיד לְהַצִּיל אֶת־אִישָׁהּ
 בְּחָדָא גְבֵר וְאַחוּהִי וְתִתְקַרֵּב אִמַּת חַד לְשִׁיזְבָּא יְת בַּעֲלָהּ
 מִיַּד מִכָּהוּ וְשִׁלְחָה יְדָהּ וְהַחֲזִיקָהּ בְּמִבְשָׁיו: ִ יב וְקָצְתָה אֶת־
 מִיַּד מְחוּהִי וְתוֹשֵׁט יְדָהּ וְתִתְקַף בְּבֵית בְּהֶתְתָּה: ִ יב וְתִקּוֹץ יְת
 בְּפִהָ לֹא תַחֹס עֵינֶיהָ: ִ ס יֵא לֹא־יְהִיָּה לָהּ בְּכִיסָהּ אָבֹן וְאָבֹן
 יְדָהּ לֹא תַחֹס עֵינֶיהָ: ִ יג לֹא יְהִי לָהּ בְּכִיסָהּ מִתְקֵל וּמִתְקֵל

ר"ג

אֲשֶׁר לֹא יִבְנֶה. מִכָּחַן לְמִי שֶׁחָלַץ שָׁלַח יַחְזוֹר וַיִּצֵּם, דְּלֹא כְתִיב
 "חָשַׁר לֹא בָנָה" אֶלָּא "חָשַׁר לֹא יִבְנֶה", כִּיִּן שָׁלַח בָּנָה שׂוֹב לֹא
 יִבְנֶה (ספרי ט:); יִבְמֹת י: (י) וְנִקְרָא שְׁמוֹ וְגו'. מִזְּוָה עַל כֵּן
 הַעוֹמְדִים עָם לוֹמֵר "חֶלּוּץ הַנָּעֹל" (ספרי ט:; יבמות קו:); (יא) בִּי
 יִנָּצוּ אֲנָשִׁים. סוֹפֵן לְבַח לְיָדֵי מְכֹת, כְּמוֹ שֶׁנֶּאֱמַר מִיַּד מִכָּהוּ.

CHUMASH TRANSLATION

"So shall be done to the man who will not build the house of his brother."¹⁰ Then his name shall be proclaimed in Israel, "The house of the one whose shoe was **removed!**"

¹¹ If men fight with one another, a man and his brother, and the wife of one approaches to rescue her husband from the hand of the one who is striking him, and she stretches out her hand and grasps his **private parts**,¹² you shall cut off her **palm**; your eye shall not show pity.

¹³ You shall not have in your pouch a **stone** and a **stone** —

ONKELOS ELUCIDATED

— and she shall RESPOND^[17] to him and say, בְּדִין יִתְעַבֵּד — לְגֵבֵר דִּי לֹא יִבְנֵי יְת בֵּיתָא דְאַחוּהִי — "So shall be done to the man who will not build the house of his brother."

10. וְיִתְקַרֵּי שְׁמָה בְּיִשְׂרָאֵל — Then his name shall be proclaimed in Israel, — בֵּית שְׂרִי סִינָא — "The house of the one whose shoe was UNTIED."^[18]

11. אֲרִי יִנָּצוּן גְּבָרִין בְּחָדָא — If men fight with one another, וְתִתְקַרֵּב אִמַּת חַד — a man and his brother, — גְּבֵר וְאַחוּהִי — and the wife of one of them approaches לְשִׁיזְבָּא יְת בַּעֲלָהּ — to rescue her husband from the hand of the one who is striking him, — מִיַּד מְחוּהִי — and she stretches out her hand and grasps his PLACE OF SHAME,

12. לֹא תַחֹס — you shall cut off her HAND;^[19] וְתִקּוֹץ יְת יְדָהּ — your eye shall not show pity.

13. לֹא יְהִי לָהּ בְּכִיסָהּ — You shall not have in your pouch dishonest weights, in the form of מִתְקֵל וּמִתְקֵל — a

her words are a *response* to her bother-in-law's proclamation of "I do not wish to marry her" (see *Or Ha-Chaim*).
 18. The verse teaches that it is a mitzvah upon all who are present at the *chalitzah* to proclaim three times: her words are a *response* to her bother-in-law's proclamation of "I do not wish to marry her" (see *Or Ha-Chaim*).
 19. This is a figurative expression for a financial penalty

and its Aramaic translation קְרִיבָהּ. Here, the Torah uses the word בְּפָנָיו, which can also mean "in his face"; Onkelos, likewise, uses the word בְּאַנְפּוּרָהּ, which has the same connotation. This choice of words indicates that although the widow in fact spits *before* her brother-in-law, it is intended to be as degrading as if she spat directly at his face (see *Mizrachi, Gur Aryeh*).
 17. The Hebrew root ענה can mean "to call out," or "to respond" (see *Ibn Ezra* to 26:5 below). Here, Onkelos renders it "respond," for the widow is not simply making a statement about the nature of *chalitzah*;

her words are a *response* to her bother-in-law's proclamation of "I do not wish to marry her" (see *Or Ha-Chaim*).

18. The verse teaches that it is a mitzvah upon all who are present at the *chalitzah* to proclaim three times: her words are a *response* to her bother-in-law's proclamation of "I do not wish to marry her" (see *Or Ha-Chaim*).
 19. This is a figurative expression for a financial penalty

גְּדוּלָה וְקִטְנָה: יד לֹא־יְהִי לָךְ בְּבֵיתְךָ אֵיפָה וְאֵיפָה גְּדוּלָה
 רב וזעיר: יד לא יהי לך בביתך מכילא ומכילא רבתא
 וְקִטְנָה: טו אֶבֶן שְׁלֵמָה וְצֶדֶק יְהִי־לָךְ אֵיפָה שְׁלֵמָה וְצֶדֶק
 וזערתא: טו מתקלין שלמין דקשוט יהון לך מבילין שלמן דקשוט*
 יְהִי־לָךְ לְמַעַן יֵאָרִיכוּ יְמֶיךָ עַל הָאָדָמָה אֲשֶׁר־יְהוּנָה אֱלֹהֶיךָ נָתַן
 יהון לך בדיל דיורכון יומיך על ארעא די יי אלהך יהב
 לָךְ: טז כִּי תֹעֲבַת יְהוּנָה אֱלֹהֶיךָ כָּל־עֲשֵׂה אֵלֶּה כָּל עֲשֵׂה עוֹל: פ
 לך: טז ארי מרחק קדם יי אלהך כל עבד אליו כל עבד שקר:

*נ"א: וקשוט

רש"י

גְּדוּלָה וְקִטְנָה. גדולה כשמשקשת חת הקטנה, שלא יהא נוטל כגדולה ומחזיר בקטנה (סס רלד): לא יהיה לך. חס עשית פן גְּדוּלָה וְקִטְנָה. גדולה כשמשקשת חת הקטנה, שלא יהא נוטל כגדולה ומחזיר בקטנה (סס רלד): לא יהיה לך. חס עשית פן

— CHUMASH TRANSLATION —

a large one and a small one.¹⁴ You shall not have in your house an ephah and an ephah — a large one and a small one.¹⁵ A perfect and fair weight shall you have, a perfect and fair measure shall you have, so that your days shall be lengthened on the Land that Hashem, your God, gives you.¹⁶ For an abomination to Hashem, your God, are all who do this, all who do wrong.

— ONKELOS ELUCIDATED —

רב WEIGHT^[20] and another WEIGHT that purport to be the same, רב — while in truth one is a large one and the other a small one.^[21]
 14. לא יהי לך בביתך — You shall not have in your house dishonest measuring containers in the form of מכילא ומכילא — A MEASURE^[22] and another MEASURE that purport to be the same, רבתא וזערתא — while in truth one is a large one and the other a small one.
 15. מתקלין שלמין דקשוט יהון לך — PERFECTLY TRUTHFUL WEIGHTS shall you have, מבילין שלמן דקשוט יהון לך — PERFECTLY TRUTHFUL MEASURES shall you have, בדיל דיורכון יומיך — so that your days shall be lengthened על ארעא די יי אלהך יהב לך — on the Land that Hashem, your God, gives you.
 16. ארי מרחק קדם יי אלהך כל עבד אליו — For REPULSIVE BEFORE Hashem, your God, are all who do this, כל עבד שקר — all who do acts of DECEIT.

(Rashi). Since the funds for this payment would generally come from money she had earned while working, it is as if the “hand” that brought her the money is cut off. This is why the verse uses the term כַּפָּה, her “palm,” a term which is used to denote labor, as in Mishlei 31:13: ותעש כַּפָּיָה בְּרָצוֹן, her palms work willingly (see Haamek Davar).

Although Onkelos generally translates verses the way they are explained by the Oral Law, he translates this verse literally. With this, he indicates the law that Sifrei derives from this verse: At times, the literal meaning of the verse is to be followed. If the woman in question is endangering her victim’s life, one must cut off her hand if there is no other way to save him (Maharatz Chayes, cited by Chalifos Semalos; Me’at Tzori; Shaarei Aharon).

20. Onkelos translates אֶבֶן (literally, a stone), in

accordance with its implied meaning — a stone used as a weight — as explained by Rashi.

21. He uses the large (i.e., heavier) weight to weigh the goods that he buys, so that he receives a larger quantity, and he uses the small (i.e., lighter) weight when he weighs goods to sell, so that he gives away less (Rashi).

22. An ephah is a measure equal to three se’ahs; accordingly, Onkelos generally translates ephah as “three se’ahs” (e.g., Shemos 16:36). Here, though, the Torah uses the term ephah as an expression for any dry measure, which Onkelos indicates with the word מכילא, which means “a measure of volume.” מכילא is related to the word כְּלִי, vessel, since volume is measured in receptacles. In addition, it may mean “measuring tool,” since the term כּוֹל means to measure, in Aramaic as well as in Hebrew; see Onkelos to Shemos 16:18; Yeshayah 40:12. See further, Vayikra 19:36, note 67.

מפטיר יז זָכוֹר אֵת אֲשֶׁר-עָשָׂה לְךָ עַמְלֶק בְּדַרְךָ בְּצֵאתְכֶם מִמִּצְרָיִם:
 יז הוּי דְבִיר < ית די עֶבֶד לְךָ עַמְלֶק בְּאַרְחָא בְּמַפְקֹכוֹן מִמִּצְרָיִם:
 דְּבִיר

יח אֲשֶׁר קָרָךְ בְּדַרְךָ וַיִּזְנַב בְּךָ כָּל-הַנְּחָשָׁלִים אַחֲרֶיךָ וְאַתָּה
 יח די עָרַעְךָ בְּאַרְחָא וְקָטִיל בְּךָ כָּל דְּהוּוּ מִתְאַחֲרִין בְּתַרְךָ וְאַתָּה
 עֵינְךָ וַיִּגַע וְלֹא יָרָא אֱלֹהִים: יט וְהָיָה בְּהֵנִיחַ יְהוָה אֶלְהֶיךָ | לְךָ
 מִשְׁלָהִי וְלֹאִי וְלֹא דָחַל מִן קִדְּם יי: יט וַיְהִי כִּד יִנִּיחַ יי אֶלְהֶיךָ לְךָ

רע"ו

לירד צְהוּקָה, צָח צָן צְלִיעַל אַחַד קַפְּז וַיִּרְד לְתוֹכָהּ, אֵף עַל פִּי שְׂנֵאוֹת הַקְּרָה חוֹסָה צְפִנֵי אַחֲרִים (סס): וַיִּזְנַב בְּךָ. מִפְּת זַנַּב, חוֹסֵף מִיּוֹת וְזוֹרֵק כְּלָפִי מֵעֵלָה (סס ז'): כָּל הַנְּחָשָׁלִים אַחֲרֶיךָ. חֲסָרֵי כַח מִחֲמַת חֲטָאִס, שְׁהִיָּה הֶעָן פּוֹלְטָן (סס): וְאַתָּה עֵינְךָ וַיִּגַע. עֵינְךָ צְלֵמָא, דְּכִתִּיב "וַיִּלְמַח אִם הֵטָס לְמוֹס" (שמו"ז, יז, ג), וְכִתִּיב אַחֲרָיו "וַיִּצַּח עַמְלֶק" (סס ח; תמומא סס): וַיִּגַע. צְדָרְךָ (סס): וְלֹא יָרָא עַמְלֶק (ספרי סס) אֱלֹהִים, מְלַהֲרַע לְךָ:

(יז) זָכוֹר אֵת אֲשֶׁר עָשָׂה לְךָ. אִס שְׁקָרָה צְמִדוֹת וְצִמְשָׁקְלוֹת הוּי דוֹחַג מִגְרָוֵי הַחוּיִב שְׁנַחְמַר "מִאֲזִנֵי מִרְמָה תוֹעֲבַת ה'" (משלי י"א, א), וְכִתִּיב צְהַרִיָּה "צָח זְדוֹן וַיִּצַּח קְלוֹן" (סס ב; תמומא ח): (יח) אֲשֶׁר קָרָךְ בְּדַרְךָ. לְשׁוֹן מִקְרָה (ספרי ר"ז). דְּבַר אַחַר, לְשׁוֹן קָרִי וְטוֹמָחָה (תמומא ט), שְׁהִיָּה מִטְמָאוֹן צְמַשְׁפַּצ זְכוּר. דְּבַר אַחַר, לְשׁוֹן קוֹר וְחוֹס, לְנֶגֶד וְהַפְּשִׁירָךְ מִרְתִּיחָתָךְ, שְׁהִיָּה הַחוּמוֹת יִרְאִים לְהַלָּחַס צְכָס, וְצָח זֶה וְהַתְּחִיל וְהַרְחָה מְקוֹס לְאַחֲרִים. מְשַׁל לְאַמְצַטֵי רוֹתַחַת שְׁאִין כָּל צְרִיָּה יְכוּלָה

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

¹⁷ Remember what Amalek did to you, on the way, when you were leaving Egypt, ¹⁸ that he happened upon you on the way, and he cut down the hindmost among you, all the feeble ones behind you, when you were faint and exhausted, and he did not fear God. ¹⁹ It shall be that when Hashem, your God, gives you rest

17. Remember^[23] what Amalek^[24] did to you, — on the way, when you were leaving Egypt, 18. that he happened upon you^[25] on the way — and he KILLED^[26] among you all WHO WERE STRAGGLING^[27] behind you — when you were faint^[28] and exhausted,^[29] — and he WAS NOT FEARFUL OF HASHEM.^[30] 19. It will be, that when Hashem,

23. See above, 24:9 note 16.

24. When Onkelos discusses the nation of Amalek, he writes the Amalekite, עַמְלֶקָהּ, the Amalekite (see Bamidbar 13:29). Here, though, he states עַמְלֶק, Amalek, indicating that Amalek himself (the grandson of Eisav and the forebear of the Amalekite nation, or possibly a later king of the Amalekites who bore his ancestor's name) came to do battle with the Jewish nation (Lechem VeSimlah to Shemos 17:8; see also Ibn Ezra to v. 14 there).

25. The Torah refers to the encounter with the term קָרָךְ, related to the term מִקְרָה, happenstance, indicating that Amalek's attack was sudden and unexpected (see Rashi).

26. The Hebrew וַיִּזְנַב is from the root זנב, tail, and means literally "to cut the tail off"; its meaning here is that the Amalekites attacked the rear of the Israelite encampment. Accordingly, the next words in the verse, כָּל הַנְּחָשָׁלִים אַחֲרֶיךָ, all who were straggling behind you, are a clarification of this term (Ibn Ezra). Onkelos translates it all as a single phrase, rendering וַיִּזְנַב as simply he killed (see Shaarei Aharon).

27. The word נְחָשָׁלִים is related to the root חלש, weak, with the second and third letters of the root interchanged, as though it said נְחָלְשִׁים (Rashi, with Mizrahi; Ibn Ezra). Rashi interprets this to mean those lacking in spiritual strength, that is, the sinners, who were ejected from the Clouds of Glory that protected the Jewish people; thus, they were left vulnerable to Amalek's attack. Onkelos, however, seems to interpret נְחָשָׁלִים in the literal sense: those who were lacking in physical strength, and consequently were lagging behind the encampment (Beurei Onkelos).

28. Faint with thirst (Rashi; see, similarly, Iyov 22:7). Notably, the Gemara in Moed Katan 2a connects the term בית השלחין, a field that requires irrigation ("a thirsty field"), to the Aramaic word מְשֻׁלְחִי, faint [with thirst], citing Onkelos here. [The letters ח and ה are interchangeable (Rashi, Moed Katan ad loc.).]

29. This refers to weariness from traveling (Rashi).

30. The term יָרָא אֱלֹהִים implies a general fear of God. Onkelos renders it "he was not fearful of Hashem" (literally, he did not fear "because of" Hashem), because the

מִכָּל-אֹיְבֵיךָ מִסָּבִיב בְּאֶרֶץ אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לָךְ
 מִכָּל בְּעָלֵי דָבָר מִסָּחוֹר סָחוֹר בְּאֶרֶץ דִּי יְיָ אֱלֹהֶיךָ יִהְיֶה לָּךְ
 נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת-זְכֹר עַמְּלֵק מִתַּחַת הַשָּׁמַיִם
 אַחְסָנָא לְמִירְתָּהּ תִּמְחֵי יֵת דְּוִבְרָנָא דְעַמְלֵק מִתַּחַת שָׁמַיָא
 לֹא תִשְׁכַּח: פ פ פ ק"י פסוקים. על"י סימן.
 לֹא תִחַנְשִׁי:

רש"י

(יט) תִּמְחָה אֶת זְכֹר עַמְלֵק. "מֵאִישׁ עַד אִשָּׁה מְטוֹלֵל וְעַד יוֹנֵק מְשׁוֹר וְעַד עֵה" (שמואל-א טו, ג), שֶׁלֹּא יֵהָא שָׁם עַמְלֵק כְּזָכֹר
 אֲפִילוּ עַל הַצְּהֵמָה, לוֹמַר: צְהֵמָה זוּ מְשַׁל עַמְלֵק הֵיטָה (פסיקתא
 זוֹטְרַתָּא):

CHUMASH TRANSLATION

from all your enemies all around,
 in the Land that Hashem, your
 God, gives you as a heritage, to
 take possession of it, you shall
 wipe out the memory of Amalek
 from under the heaven — you
 shall not forget!

ONKELOS ELUCIDATED

your God, gives you rest — from
 all your enemies all around, בְּאֶרֶץ דִּי יְיָ אֱלֹהֶיךָ יִהְיֶה לָּךְ אַחְסָנָא
 תִּמְחָה — in the Land that Hashem, your God, gives you as
 a heritage, to take possession of it, תִּמְחֵי יֵת דְּוִבְרָנָא דְעַמְלֵק
 מִתַּחַת הַשָּׁמַיִם — you shall wipe out the memory³¹ of Amalek
 from under the heaven — לֹא תִחַנְשִׁי — you shall not
 forget!

point of the verse is not that Amalek generally lacked fear of God, but that he was not afraid of arousing Hashem's wrath by doing this particular act of attacking Israel (see, similarly, *Shemos* 1:17 with note 18).

31. In general, when the Torah refers to annihilation, it uses the phrase "wiping out the name" (e.g., 9:14

above). Here, though, the Torah states that we are to wipe out the *memory* of Amalek. This refers to more than simply annihilating them: we are to utterly obliterate them, destroying even the animals of the Amalekites, so that no memory of them shall remain (*Rashi* with *Mishmeres HaKodesh*).

הפטרת כי תצא / HAFTARAS KI SEITZEI

ישעיה נד:א-י / Yesayah 54:1-10

54 ¹ Sing out, O barren one, who has not given birth, break out into glad song and be jubilant, O one who had no labor pains, for the children of the desolate [Jerusalem] outnumber the children of the inhabited [city] — said HASHEM. ² Broaden the place of your tent and stretch out the curtains of your dwellings, stint not; lengthen your cords and strengthen your pegs. ³ For southward and northward you shall spread out mightily, your offspring will inherit nations, and they will settle desolate cities. ⁴ Fear not, for you will not be shamed, do not feel humiliated for you will not be mortified; for you will forget the shame of your youth, and the mortification of your widowhood you will remember no more. ⁵ For your Master is your Maker — HASHEM, Master of Legions is His Name; your Redeemer is the Holy One of Israel — God of all the world shall He be called. ⁶ For like a wife who had been forsaken and of melancholy spirit will HASHEM have called you, and like a wife of one's youth who had become despised — said your God. ⁷ For but a brief moment have I forsaken you, and with abundant mercy shall I gather you in. ⁸ With a slight wrath have I concealed My countenance from you for a moment, but with eternal kindness shall I show you mercy, said your Redeemer, HASHEM.

⁹ For like the waters of Noach shall this be to Me: as I have sworn never again to pass the waters of Noach over the earth, so have I sworn not to be wrathful with you or rebuke you. ¹⁰ For the mountains may be moved and the hills may falter, but My kindness shall not be removed from you and My covenant of peace shall not falter — says the One Who shows you mercy, HASHEM.

נד א רְנִי עֲקָרָה לֹא יִלְדָה פְּצָחֵי רִנָּה וְצִהְלִי
 לֹא־חָלָה בְּיַרְבֵּים בְּנֵי־שִׁמְמָה מִבְּנֵי בְּעוֹלָה
 אָמַר יְהוָה: ב הֲרַחֲבִי | מְקוֹם אֹהֶלְךָ וִירִיעוֹת
 מִשְׁכְּנוֹתֶיךָ יִטּוּ אֶל־תַּחֲשֻׁכֵי הָאָרֶץ כִּי
 מִיתְרֶיךָ וִיתְדוֹתֶיךָ חֻזְקִי: ג כִּי־יָמִין וּשְׂמֹאל
 תִּפְרָצִי וְזָרְעֶךָ גוֹיִם יִירָשׁ וְעַרְיִם נִשְׁמֹות
 יוֹשִׁיבוּ: ד אֶל־תִּירָאֵי כִּי לֹא תִבּוֹשִׁי וְאֶל־
 תִּכְלָמִי כִּי לֹא תִחַפְּיִרִי כִּי בִשֵׁת עֲלוֹמֶיךָ
 תִּשְׁכַּחִי וְחָרַפְתְּ אֲלִמְנוּתֶיךָ לֹא תִזְכְּרִי־עוֹד:
 ה כִּי בְעֲלִיךָ עֲשִׂיךָ יְהוָה צְבָאוֹת שְׁמוֹ וְגֵאֲלֶךָ
 קָדוֹשׁ יִשְׂרָאֵל אֱלֹהֵי כָל־הָאָרֶץ יִקְרָא: ו כִּי־
 כָּאִשָּׁה עֲזוּבָה וְעַצוּבַת רוּחַ קָרָאךָ יְהוָה
 וְאִשֵּׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהֶיךָ:
 ז בְּרַגַע קִטְּוֹן עֲזוּבָתֶיךָ וּבְרַחֲמִים גְּדוֹלִים
 אֶקְבְּצֶךָ: ח בְּשִׁצְפָּךָ קִצְּפָה הִסְתַּרְתִּי פָּנַי רַגַע
 מִמֶּךָ וּבְחֶסֶד עוֹלָם רַחַמְתִּיךָ אָמַר גֵּאֲלֶךָ
 יְהוָה: ט כִּי־יָמִי נָח זָאת לִי אֲשֶׁר נִשְׁבַּעְתִּי
 מִעֵבֶר מִיַּנַּח עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי
 מִקִּצְּפָךָ עָלֶיךָ וּמִגְּעֵר־בְּךָ: י כִּי הִהָרִים יִמּוּשׁוּ
 וְהַגְּבָעוֹת תִּמּוּטֶינָה וְחֶסְדִּי מֵאֲתָךָ לֹא־יִמּוּשׁ
 וּבְרִית שְׁלוֹמִי לֹא תִמוּט אָמַר מְרַחֲמֶךָ יְהוָה: