

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

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# פרשת וארא

## Parashas Va'eira

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פרשת וארא

ב וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: ג וַאֲרָא  
 ב וּמְלִיל יִי עִם מֹשֶׁה וַאֲמַר לֵה אָנָּא יִי: ג וְאִתְגַּלִּיתִי  
 אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדַי וּשְׁמִי יְהוָה לֹא  
 לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב בְּאֵל שְׁדַי וּשְׁמִי יִי לֹא  
 נִודַעְתִּי לָהֶם: ד וְגַם הִקְמַתִּי אֶת-בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת-  
 אוֹדְעִית לְהוֹן: ד וְאִף אֶקְיַמִּית יֵת קִימִי עִמְהוֹן לְמִתָּן לְהוֹן יֵת

רש"י

מלות כגון "וישמרתם מצותי וצויתם אתם אתי ה'" (שם כב, לא), נחמץ ליתן שכר (תורת כהנים אחרי פרשת ט, א): (ג) וַאֲרָא חל החצות באל שדי. הצטפתים הצטפות וצכלן חמרתפי להם "חני חל שדי": ושמי ה' לא נודעתי להם. "לא הודעתפי" חין כתיב פחן, חלח "לא נודעתפי", לא נכרתי להם צמדת חמפות שפי שטליה נקרא שמי ה', נחמן לחמת דברי, שהרי הצטפתים ולא קיימתי: (ד) וְגַם הִקְמַתִּי אֶת בְּרִיתִי וְגו'. וגם

(ב) וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה. דבר אלו משפט על שהקשה לדבר ולומר "למה הרעתה לכם הזה" (ועיל ה, כב; שמות רבה ו, א): וַיֹּאמֶר אֵלָיו אֲנִי ה'. נחמן לשלם שכר טוב למתהלכים לפני. ולא נחנס שלחמיד פי חס לקיים דברי שדפתפי לחצות הרחשונים. ובלשון הזה מלינו שהוא נדרש צממה מקומות, חני ה', נחמן להפטר פשהוא חמור חלל עונש, כגון "וחללף את שם חלחיד חני ה'" (ויקרא יט, יב), וכשהוא חמור חלל קיום

CHUMASH TRANSLATION

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<sup>2</sup>*Elohim spoke to Moshe and He said to him, "I am Hashem.* <sup>3</sup>*And I appeared to Avraham, to Yitzchak, and to Yaakov, with El Shaddai; but [through] My Name 'Hashem' I did not become known to them.* <sup>4</sup>*Moreover, I established My covenant with them, to give them the*

וַאֲמַר — HASHEM spoke WITH Moshe,<sup>[1]</sup> וּמְלִיל יִי עִם מֹשֶׁה 2. — and He said to him, אָנָּא יִי — "I am Hashem."<sup>[2]</sup> 3. — And I WAS REVEALED<sup>[3]</sup> to Avraham, to Yitzchak, and to Yaakov, בְּאֵל שְׁדַי — with the Name 'El Shaddai'; ושְׁמִי יִי — but My Name 'Hashem' — I did not INFORM THEM.<sup>[4]</sup> 4. — Moreover, I established My covenant with them, עִמְהוֹן לְמִתָּן לְהוֹן יֵת

1. The expression, *spoke with* (rather than *spoke to*), conveys direct and close communication; thus, "*Hashem spoke with*" connotes an intimate connection of prophecy. Onkelos uses this expression when speaking of Hashem's communication with all prophets in the Book of *Bereishis*, but from this point on, Onkelos reserves the expression, *Hashem spoke with*, for Hashem's communication with Moshe, whose level of prophecy exceeded that of all others (*Pas'shegen to Bereishis* 17:23; see *Abarbanel* to v. 10; see further, *Nesinah LaGer*, *Beurei Onkelos*, *Chalifos Semalos*, and *Me'at Tzori to Vayikra* 10:8). It should be noted that Onkelos uses this sign of closeness only where the verse uses the term וַיְדַבֵּר, and he spoke, not when it says וַיֹּאמֶר, and he said. This is because the word וַיְדַבֵּר connotes direct, close speech (see *Parshegen* to v. 13 below; *Pas'shegen HaDas*, *Devarim* 2:16; *Redifei Maya*, (שרש אמר). See also below, v. 13 note 19. [To be clear, Onkelos does use the expression *spoke with* in numerous places, even when not referring to prophecy. The above discussion pertains only to Onkelos' rendering of Hashem's speaking with people. In that case, Onkelos usually avoids the impression of direct close contact unless he is speaking of prophecy on a high level, as explained.]

2. With this statement, Hashem was responding to Moshe's question at the end of the previous *parashah* (above, 5:22): *Why have you sent me?* The words "*I am Hashem*" mean, "I am faithful in rewarding those who do My Will." Since I promised the Patriarchs that I would redeem their descendants from Egypt (as the following verses continue), I will certainly carry through on that promise, and your mission will certainly succeed (*Rashi*, with *Mizrachi*). *Rashi* points out that this statement was delivered with the Divine Attribute of Strict Justice, for it was improper for Moshe to have questioned Hashem's plan. This is reflected either in the term וַיְדַבֵּר (*He spoke*), which implies a strict tone, or in the description of Hashem as אֱלֹהִים, a Name associated with the Attribute of Strict Justice (*Mizrachi*). Onkelos, as is his practice, does not distinguish between the various Names, and renders all references to God as "Hashem." 3. Onkelos deviates from the literal, *appeared*, so as to avoid the impression that Hashem can be seen. 4. "My Name Hashem" refers to His four-letter Name [יהוה]. Certainly the Patriarchs knew this Name; see *Bereishis* 15:7, where Hashem introduced this Name

אֶרֶץ כְּנָעַן אֶת אֶרֶץ מִגְרֵיהֶם אֲשֶׁר-גָּרוּ בָּהֶּ: ה וְגַם |  
 אֶרֶץ דְּכַנְעַן יֵת אֶרֶץ תּוֹתְבוֹתְהוֹן דִּי אֲתוֹתְבוּ בָּהֶ: ה וְאִף  
 אֲנִי שָׁמַעְתִּי אֶת-נִאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִידִים  
 קְדָמִי שָׁמִיעַ יֵת קְבִילַת בְּנֵי יִשְׂרָאֵל דִּי מִצְרַאִי מִפְּלִחִין  
 אַתֶּם וְאַזְכֹּר אֶת-בְּרִיתִי: ❖ וּלְכֹן אֶמַר לְבְנֵי-יִשְׂרָאֵל אֲנִי יְהוָה  
 בְּהוֹן וְדָכִירְנָא יֵת קִימִי: וּ בְכֹן אֶמַר לְבְנֵי יִשְׂרָאֵל אֲנָא יְיָ

רש"י

לה, יחיכו. הרי שגדדתי להם ולא קיימתי: (ה) וגם אני. כמו  
 שהשפתי והקמדתי הצרית יש עלי לקיים, לפיכך שמעתי את  
 נאקת בני ישראל הנאקיס, אשר מצרים מעבדים  
 אתם, ואזכור אותם הצרית, פי צרית בין הצריתים אמרתי  
 לו "וגם את הגוי אשר יעבדו דן חכמי" (ש טו, יד): (ו) לכו.  
 על פי אותה השבועה: אמר לבני ישראל אני ה'. הנאמן  
 הצבטתי:

כשגדדתי להם צאל שדי השפתי והקמדתי צריתי ציני וציניקה  
 לתת להם את ארץ כנען. לאצרהם צפרשת מילה נאמר  
 "חגי אל שדי וגו'" (בראשית יז, ח), "ונתתי לך ולזרעך חקריד  
 את חרץ מגיד" (ש ח). לנחק, "פי לך ולזרעך חסן את כל  
 הארלות האל והקמתי את השבועה אשר נשבעתי לאצרהם"  
 (ש טו, ג), ואותה שבועה ששבעתי לאצרהם צאל שדי אמרתי.  
 לנעקב, "חגי אל שדי פרה ורצה וגו', ואת החרץ אשר וגו'" (ש

— CHUMASH TRANSLATION —

land of Canaan — the land of their sojourning in which they sojourned.<sup>5</sup> And I have also heard the outcry of the Children of Israel, that Egypt enslaves them, and I have remembered My covenant.<sup>6</sup> Therefore, say to the Children of Israel: 'I am Hashem,

— ONKELOS ELUCIDATED —

יֵת אֶרֶץ — to give them the land of Canaan — אֶרֶץ דְּכַנְעַן  
 תּוֹתְבוֹתְהוֹן דִּי אֲתוֹתְבוּ בָּהֶ — the land of their DWELLING in which they DWELLED.<sup>[5]</sup>  
 יֵת — And, IT IS ALSO HEARD BEFORE ME<sup>[6]</sup> וְאִף קְדָמִי שָׁמִיעַ  
 דִּי — the outcry of the Children of Israel, קְבִילַת בְּנֵי יִשְׂרָאֵל  
 מִצְרַאִי מִפְּלִחִין בְּהוֹן — that THE EGYPTIANS are enslaving them,<sup>[7]</sup>  
 וְדָכִירְנָא יֵת קִימִי — and I REMEMBER My covenant.<sup>[8]</sup>  
 בְּכֹן אֶמַר לְבְנֵי יִשְׂרָאֵל — Therefore, say to the Children of Israel in My Name, אֲנָא יְיָ — 'I am Hashem,

to Avraham. The verse here means that the implied meaning of this Name of Hashem was not revealed to them. Hashem related to the Patriarchs with the Attribute associated with the Name *El Shaddai* (the God Who provides every creature with its needs; *Rashi Bereishis*, 17:1). He did not relate to them with the Attribute associated with the Name "Hashem," which is, "the One Who is faithful to His Word," for He had not yet fulfilled His promises to redeem their descendants. As the following verses continue, Hashem is telling Moshe that the time has come for Him to fulfill these promises (*Rashi*).

*Rashi*, as well as most Rishonim, explain that the word נודעתי is in the *nifal* (passive) form, and means, *I did not become known*. According to Onkelos, however, although the word appears to have the form of a *nifal*, this case is one of a number of exceptions to the general rule, and the word here actually has the meaning of an active form: *I did not inform* (see *HaKesav VeHaKabbalah*, *Me'at Tzori*; cf. *Or HaTargum*). For further discussion of Onkelos' approach to this verse, see *Marpei Lashon*.

5. That is, I established a covenant with each of the Patriarchs, in which I pledged to bring their descendants

to Eretz Yisrael (with Avraham in *Bereishis* 17:8; with Yitzchak, *ibid.* 26:3; and with Yaakov, *ibid.* 35:11; see *Rashi*).

6. Here, the word וגם, *also*, has the sense of "therefore": I have made those promises, and therefore I must also fulfill them (*Rashi*).

For discussion of Onkelos' rendering of the words אני שמעתי, as, *it is heard before Me*, see above, 2:24 note 34.

7. I.e., their cry was that the Egyptians are enslaving them (*Mizrachi*, *Gur Aryeh*).

8. In the *Bris Bein HaBesarim* (Covenant Between the Parts), Hashem promised Avraham, *And also the nation for whom they shall labor, I will judge* [i.e., punish] (*Bereishis* 15:14). When the Jewish people cried out to Hashem from the pain of their enslavement, Hashem remembered His covenant to hold their oppressors to account (*Rashi*, following *Gur Aryeh*).

Onkelos uses the present tense, *and I remember* (and not the literal past tense), to be clear that Hashem remembers everything at all times; it is only that there are certain times when Hashem chooses to act based on that which He remembers (see above, 2:24 note 34).

וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם  
 וְאֶפִּיק יִתְכוֹן מִגּוֹ דְחוֹק פְּלִחַן מִצְרָאִי וְאֶשׂוּב יִתְכוֹן  
 מִעֲבֹדְתֶם וְגָאַלְתִּי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ וּבְשִׁפְטִים גְּדֹלִים:  
 מִפְּלִחְנֵהוֹן וְאֶפְרוֹק יִתְכוֹן בְּדַרְעָא מְרֻמָּא וּבְדִינִין וּבְרַבִּין:  
 וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהֵייתִי לָכֶם לְאֱלֹהִים וַיִּדְעֹתֶם  
 וְאֶקְרִיב יִתְכוֹן קִדְמִי לְעָמָא וְאֶהוּי לְכוֹן לְאֶלְהָא וַתִּדְעוּן  
 כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת  
 אֲרִי אָנָּא יְיָ אֱלֹהֵכוֹן דְּאֶפִּיק יִתְכוֹן מִגּוֹ דְחוֹק פְּלִחַן  
 מִצְרַיִם: ה וְהִבֵּאתִי אֶתְכֶם אֶל-הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת-יָדִי  
 מִצְרָאִי: ח וְאֶעִיל יִתְכוֹן לְאֶרְעָא דִּי קִימִית בְּמִימְרֵי

רע"ו

וְהוֹצֵאתִי אֶתְכֶם. כִּי כֵן הִבְטַחְתִּיו, וְאֶחָרֵי כֵן יֵלְאוּ צָרְכְּךָ גְדוֹל (סא): סִבְלַת מִצְרַיִם. טוֹרַח מִשָּׂא מִנְרִים:  
 (ח) נָשָׂאתִי אֶת יָדִי. הַרְימוּתִּיהָ, לְהִשָּׁבֵט בְּכַסְאִי:

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

and I shall take you out from under the burdens of Egypt; I shall rescue you from their service; I shall redeem you with an outstretched arm and with great judgments. <sup>7</sup>I shall take you to Me as a people and I shall be your God; and you shall know that I am Hashem your God, Who takes you out from under the burdens of Egypt. <sup>8</sup>I shall bring you to the land about which I raised My hand

— and I shall take you out FROM THE MIDST OF THE OPPRESSION OF THE LABOR OF THE EGYPTIANS;<sup>9]</sup> — I shall rescue you from their LABOR;<sup>10]</sup> — I shall redeem you with an UPLIFTED arm<sup>11]</sup> — and with great judgments. 7. I SHALL BRING you CLOSE BEFORE ME as a people,<sup>12]</sup> — and I shall be your God; — and you shall know that I am Hashem your God, — Who takes you out<sup>13]</sup> — FROM THE MIDST OF THE OPPRESSION OF THE LABOR OF THE EGYPTIANS. 8. Furthermore, I shall BRING you IN to the land — about which I SWORE BY MY WORD<sup>14]</sup>

9. In his rendering of this phrase, Onkelos adds the word דְחוֹק, *oppression*, and translates the word מִתַּחַת (literally, *from under*), as, *from the midst of*. Onkelos understands the term תַּחַת in this verse like its meaning in the verse (*Shemos* 23:5): רַבֵּץ תַּחַת מִשְׂאוֹ: [the donkey...] *crouching "under" its burden*. In that verse the term *under* is not identifying the location of the donkey but describing the unbearable, crushing pressure that it is experiencing (see *Bava Metzia* 32a with *Rashi*). Similarly, Onkelos explains that מִתַּחַת סִבְלַת מִצְרַיִם means from amidst the crushing pressure of the Jewish people due to forced labor (*Nefesh HaGer*; cf. *HaKesav VeHaKabbalah, Beurei Onkelos*).

Onkelos' rendering of this phrase reflects Or HaChaim's approach, that here Hashem assured the Jewish people that the period of extremely harsh labor would end at that point, and their servitude would be eased (*Me'at Tzori*).

10. After causing their labor to be eased, Hashem will

rescue the people from their servitude entirely (*Or HaChaim*).

11. Hashem's arm, a metaphor for His action, will remain uplifted and continually acting against the Egyptians (*Ramban*; cf. *Ibn Ezra*).

12. *Beurei Onkelos (Bereishis 2:15)* notes that when the word לקח, *taking*, refers to bringing the subject to higher levels of holiness, Onkelos uses the term *bring close*. This is in accordance with the explanation of *Ibn Ezra* and *Ramban* that this part of the verse refers to the Jewish people's receiving the Torah at Mount Sinai.

13. According to some commentaries, the Aramaic words here are understood in the past tense: *who took you out*. The verse means that in the future you will know that I am Hashem, who had taken you out of Egypt (*Nesinah LaGer*; cf. *Marpei Lashon*; see *Berachos 38a*).

14. נָשָׂאתִי אֶת יָדִי, literally, *raised My hand*, refers to an oath, since when taking an oath one raises his

לָתַת אֶתְּהָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֶתְּהָ לָכֶם  
לְמַתָּן יְתָה לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְאֶתָּן יְתָה לְכוֹן

מֹרְשָׁה אֲנִי יְהוָה: ט וַיְדַבֵּר מֹשֶׁה בֵּן אֶל־בְּנֵי יִשְׂרָאֵל וּלֹא  
יָרְתָא אֲנָא יי: ט וּמְלִיל מֹשֶׁה בֵּן לְבְנֵי יִשְׂרָאֵל וּלֹא

שָׁמְעוּ אֶל־מֹשֶׁה מְקַצֵּר רוּחַ וּמַעֲבֹדָה קָשָׁה: פ ❖  
קָבִילוּ מִן מֹשֶׁה מִמַּעֲיָק רֹחָא וּמִפְּלֹחָנָא דְהוּא קָשִׁי  
עֲלֵיהוֹן:

י וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יא בֵּא דַבֵּר אֶל־פְּרַעֲה מֶלֶךְ  
י וּמְלִיל יי עִם מֹשֶׁה לְמִימַר: יא עוֹל מְלִיל עִם פְּרַעֲה מֶלֶכָא

רש"י

וְאִתְּהָ חֲמִרָתָ "מִה שָׁמוּ מִה חֲמֵר חֲלִיחָס" (לְעוֹל ג, יג; שְׁמוֹת רַבֵּה  
ו, ד; סְנֵהדְרִין קִיא): וְגַם הַקְּבוּמָתִי וְגוֹי. וּכְשֶׁפָּקַשׁ חֲצֵרְהֶם לְקַצֹּר  
אֶת שָׂרָה, לֹא מִלֹּא קָצַר עַד שֶׁקָּנָה צְדָמִים מְרוּצִים, וְכֵן צִילְחָק  
טָרְעֵרוּ עֲלָיו עַל הַצְּחָרוֹת הַשָּׂר חֶפֶר, וְכֵן צִיעֲקָב "וַיִּקְוֶן אֶת  
קָלֶקֶת הַשָּׂדֶה" (בְּרַחֲשִׁית לֵג, יט) לְנִטּוֹת אֶהְלוּ, וְלֹא הִרְרֵרוּ חֲמֵר  
מְדוּתִי, וְאִתְּהָ חֲמִרָתָ לְמֵה הִרְעֵתָה (שְׁמוֹת רַבֵּה שֵׁס; סְנֵהדְרִין שֵׁס).  
וְאִין הַמְדַרְשׁ מַתְּיָבֵשׁ חֲמֵר הַמְקַרָּח מִפְּנֵי פְמֵה דְצָרִים: אֲחֵת,  
שֶׁלֹּא נֶאֱמַר "וְשָׂמִי ה' לֹא שָׁחֲלוּ לִי". וְאִם תֵּאֱמַר לֹא הוֹדִיעִים  
שֶׁכֵּךְ שָׁמוּ, הֲרֵי תַחֲלָה כְּשֶׁנִּגְלָה לְאַבְרָהָם צִין הַצְּחָרִים נֶאֱמַר "אֲנִי  
ה' אֲשֶׁר הוֹלֵאחֲתִיד מֵאוּר כְּשָׂדִים" (בְּרַחֲשִׁית טו, ז). וְעוֹד, הַיֵּאִד

(ט) וְלֹא שָׁמְעוּ אֶל מֹשֶׁה. לֹא קָבִילוּ תַנְחוּמִין: מְקַצֵּר רוּחַ.  
כָּל מִי שֶׁהוּא מֵיֵלֶךְ, רֹחוֹ וּגְשִׁימָתוֹ קָנְרָה וְחֵינּוּ יְכוּל לְהַחֲרִיד  
צְנִשִׁמָתוֹ. קְרוֹב לְעִנְיָן זֶה שְׁמֵטִי צְפָרְשָׁה זו מְרַצִי צְרוּךְ צְרַצִי  
חֲלִיעֲזֵר, וְהַבִּיא לִי רִחִיָה מִמְקַרָּח זֶה "צְפַעֲס הַזֹּאת הוֹדִיעִים  
אֶת יְדֵי וְחַת גְּבוּרָתִי וַיְדַעוּ כִּי שָׂמִי ה'" (יִרְמִיָה טז, כח), לְמַדְנִי  
כְּשֶׁהֲקַבֵּה מִחֲמֵן אֶת דְּצָרִיו אֶפִּילוּ לְפִוּרְטָנוֹת, מוֹדִיעַ שָׁשְׂמוּ ה',  
וְכָל שֶׁכֵּן הַחֲמֵנָה לְטוֹבָה: וְצוּחִינּוּ דְרָשְׁוּהוּ לְעִנְיָן שֶׁל מַעֲלָה,  
שֶׁחֲמֵר מֹשֶׁה "לְמֵה הִרְעֵתָה" (לְעוֹל ה, כב), חֲמֵר לוֹ הַקֵּב: ה: חֲבַל  
עַל דְּאֲצָדִין וְלֹא מִשְׁתַּפְּחִין, יֵשׁ לִי לְהַתְּחוּן עַל מִיתַת הַחֲבוֹת,  
הִרְצָה פְּטָמִים נְגִילִיתִי עֲלֵיהֶם צ"ל אֶל עָדִי" וְלֹא חֲמֵרוּ לִי מֵה שְׁמֵד,

CHUMASH TRANSLATION

to give it to Avraham, Yitzchak,  
and Yaakov; and I shall give  
it to you as a heritage — I am  
Hashem.’”

<sup>9</sup>So Moshe spoke accordingly  
to the Children of Israel; but they  
did not listen to Moshe, because  
of shortness of wind and hard  
work.

<sup>10</sup>Hashem spoke to  
Moshe saying, <sup>11</sup>“Come and  
speak to Pharaoh, king of

ONKELOS ELUCIDATED

to give it to Avraham, to  
Yitzchak, and to Yaakov; —  
and I shall give it to you as a heritage —  
I am Hashem.’”

9. So Moshe spoke accordingly  
to the Children of Israel; —  
but they did not ACCEPT consolation FROM Moshe  
— BECAUSE OF the DISTRESS OF their SPIRIT<sup>[15]</sup>  
— and because of the labor THAT WAS HARD UPON  
THEM.<sup>[16]</sup>

10. Hashem spoke WITH Moshe,  
saying:

11. GO IN,<sup>[17]</sup> and speak  
עם פְּרַעֲה מֶלֶכָא

hand, often to grasp or gesture to some holy item  
(see *Bereishis* 24:2; *Shevuos* 38b; *Ibn Ezra*; *Ramban*,  
*Devarim* 32:40). Here, Hashem swears by His own  
Word. *Rashi* writes that Hashem swore by His Throne,  
i.e., His Sovereignty (*Gur Aryeh*; see also below, 17:16  
with note 20, and *Ramban*, *Devarim* *ibid.*).

15. “Shortness of wind” is a sign of distress. Due to their  
intense distress, they were unable to accept Moshe’s  
words of consolation (*Rashi*, with *Mizrachi*). *Marpei  
Lashon* writes that Onkelos understood the phrase  
similarly; see, however, following note.

16. According to *Nefesh HaGer*, Onkelos’ words, they

did not accept from Moshe, mean that that they no  
longer believed his message of redemption. Although  
at first they did believe him (above, 4:31), when they  
saw that their labor and distress only increased since  
his coming, they stopped believing him. This is what  
Onkelos means with the added words, because of  
the labor “that was hard upon them” (see *Rashbam*;  
cf. *Ramban*; see also above, 5:21 note 26; for other  
approaches, see *Beurei Onkelos*, *Parshegen*, *Me’at  
Tzori*).

17. I.e., into the city (*Chizkuni*); or, into the royal palace  
itself (*Ibn Ezra*).

מַצְרַיִם וַיִּשְׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ: יב וַיְדַבֵּר מֹשֶׁה לְפָנָי  
 דְּמִצְרַיִם וַיִּשְׁלַח יְתַ בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ: יב וּמִלֵּיל מֹשֶׁה קָדָם  
 יְהוָה לֵאמֹר הֲנָן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמְעֵנִי  
 יי לְמִימְרָהּ הֲאֵ בְנֵי יִשְׂרָאֵל לֹא קָבִילוּ מִנִּי וְאֵיכְדִין יִקְבַּל מִנִּי  
 פָרְעָה וְאֲנִי עֵרַל שְׂפָתַיִם: פ  
 פָרְעָה וְאֲנִי יָקִיר מִמֶּלֶל:

יג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיִּצְוֶם אֶל־בְּנֵי יִשְׂרָאֵל  
 יג וּמִלֵּיל יי עִם מֹשֶׁה וְלֹא־אֲהֲרֹן וּפְקֻדְנֹן לֹת בְּנֵי יִשְׂרָאֵל

רע"

(טו ט, כה) חֲטוּמִים מִהָצִין. "שָׁתָה גַם חֲסֵה וְהַעֲרַל" (חזקוני ב, טז) וְהָאֲטָם מַשְׁכְּרוּת פּוֹם הַקְּלֵלָה וְגו': הַסְּרַעַלָה. וְהַעֲרַלָה צָרָה, שֶׁהַגִּיד חֲטוּם וּמְכֹסָה צֵה. "וְעַרְלָתָם עַרְלָתוֹ" (ויקרא יט, כג), עָשׂוּ לוֹ חֲטוּם וְכִסּוּי, חִיסּוֹר שֶׁיִּצְדִּיל צָפְנֵי חֲכִילָתוֹ. "שְׁלֵשׁ שָׁנִים יִהְיֶה לְכֶם עַרְלִים" (טז, חֲטוּם וּמְכֹסָה וּמוֹצֵדֶל מְלֹאכְלוֹ: יג) וַיְדַבֵּר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן. לְפִי שֶׁאֵמַר מֹשֶׁה "וְאֲנִי עֵרַל שְׂפָתַיִם" לִיֵרַף לוֹ הַקֶּבֶ"ה אֶת חֲרָוֹן לְהִיּוֹת לוֹ לְפִה וּלְמַלְיָן: וַיִּצְוֶם אֶל בְּנֵי יִשְׂרָאֵל. לָזֶם עֲלֵיהֶם לְהִנְהִיגֶם צְנִחַת וְלַסְבּוֹל חֲוָתֶם (שְׁמוֹת רַבֵּה ז, ג):

הַסְּמִיכָה נִמְשַׁכֶּת צְדָדְרִים שֶׁהוּא כּוֹמֵךְ לְכַחַן "וְגַם חֲנִי שְׁמַעְתִּי וְגו'", "לְכֵן לְאֹמֹר לְבִנֵי יִשְׂרָאֵל". לְכָךְ חֲנִי חֹמֶר, יִתְשַׁבַּח הַמְּקַרָּא עַל פְּשׁוּטוֹ דְּצַר דְּצוּר עַל חֲפְנֵיו, וְהַדְרָשָׁה תִּדְרַשׁ, שְׁנַחֲמַר "הַלוּא כֵה דְצַרִּי כִּחַשׁ נַחַשׁ ה' וְכַפְפוּשׁ יְפוֹזֵן סַלְעַ" (ירמיה כג, כט), מְתַחַלֵּק לְכַמְהָ גִילּוּזִת, וְחָף דְצַרִּי חוֹרָה מִתְחַלְקִים לְכַמְהָ טַעֲמִים | (סֵנהֶדְרִין 17): (יב) וְאֵיךְ יִשְׁמְעֵנִי פָרְעָה. זֶה חֲקֵד מִטְּעָרָה קָל וְחֹמֶר שְׁצַפּוּרָה (בְּרַחֲשִׁית רַבֵּה ז, ג, ז): עֵרַל שְׂפָתַיִם. חֲטוּם שְׂפָתַיִם. וְכֵן כֹּל לַשּׁוֹן "עַרְלָה" חֲנִי חֹמֶר שֶׁהוּא חֲטוּם, "עַרְלָה חֲזִנֶם" (ירמיה ו, י) חֲטוּמָה מְשֻׁמָּט. "עַרְלֵי לְבָ"

CHUMASH TRANSLATION

*Egypt, that he send the Children of Israel from his land."*

<sup>12</sup> Moshe spoke before Hashem, saying, "Behold, the Children of Israel have not listened to me, so how will Pharaoh listen to me? And I have blocked lips!"

<sup>13</sup> Hashem spoke to Moshe and to Aharon and commanded them regarding the Children of Israel

ONKELOS ELUCIDATED

וישלח ית בני ישראל — WITH Pharaoh, king of Egypt, — and command that he send the Children of Israel from his land."

12. Moshe spoke before Hashem, saying, "Behold, the Children of Israel did not HEED ME, — so how will Pharaoh HEED ME? — And furthermore, I am HEAVY OF SPEECH!"<sup>[18]</sup>

13. So Hashem spoke WITH Moshe and to Aharon,<sup>[19]</sup> — and He commanded them to be messengers TO the Children of Israel,

18. I.e., I speak haltingly (*Rashi* above, 4:10). Onkelos translates the words עֵרַל שְׂפָתַיִם as if it had said פֶּה צָרָה (above, 4:10, and as he rendered those words there). *Rashi* explains that the words עֵרַל שְׂפָתַיִם literally mean, *closed lips* (since often speech impediments arise from a blockage or connection of different parts of the mouth; see *Ramban* above, 4:11, and to *Vayikra* 19:23). *Ibn Ezra* (to *Bereishis* 34:14) writes that עֵרַל שְׂפָתַיִם means a speech impediment caused by an extra weight on the mouth. Onkelos' rendering, *heavy of speech*, seems to reflect this interpretation (*Me'at Tzori*; cf. *Parshegen*).  
 19. In response to Moshe's protest that his speech was impaired, Hashem had Aharon join him to speak for him (*Rashi*).

*R' Avraham ben HaRambam* writes that whenever Hashem spoke to Moshe and Aharon, He spoke to both of them simultaneously at different levels. Moshe was the greatest of prophets and his communication with Hashem was direct and close; Aharon was not as great as Moshe, and he received the same prophecy, but on his level. Accordingly, when the verse speaks of Hashem speaking to both of them, Onkelos differentiates between the two and writes מֹשֶׁה וְאַהֲרֹן וּמִלֵּיל יי "עִם" מֹשֶׁה וְאַהֲרֹן וְאֵלֵּי אַהֲרֹן וְאֵלֵּי מֹשֶׁה, *Hashem spoke "with" Moshe and "to" Aharon* (see above, note 1).  
 [According to *Rashi* (*Vayikra* 1:1), whenever the Torah says that Hashem spoke to Moshe and to Aharon, it means that Hashem spoke to Moshe and instructed him to relay the prophecy to Aharon.]



וְאֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ  
 וְלֹת פַּרְעֹה מִלְכָּא דְּמִצְרַיִם לְאַפְקָא יְת בְּנֵי יִשְׂרָאֵל מֵאֶרְעָא  
 מִצְרַיִם: ❖ ס שְׁנֵי יָד אֵלֶּה רְאִישֵׁי בֵית־אֲבֹתָם בְּנֵי רְאוּבֵן  
 דְּמִצְרַיִם: יָד אֵלִין רִישֵׁי בֵית אַבְהֵתְהוֹן בְּנֵי רְאוּבֵן  
 בְּכַר יִשְׂרָאֵל חֲנוּךְ וּפְלוּא חֶצְרוֹן וְכַרְמֵי אֵלֶּה מְשֻׁפָּחַת  
 בּוּכְרָא דִּישְׂרָאֵל חֲנוּךְ וּפְלוּא חֶצְרוֹן וְכַרְמֵי אֵלִין וְרַעֲיַת  
 רְאוּבֵן: טו וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאַהֲד וְיָכִין וְצַחַר וְשָׂאוּל  
 רְאוּבֵן: טו וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאַהֲד וְיָכִין וְצַחַר וְשָׂאוּל  
 בְּן־הַכְּנַעֲנִית אֵלֶּה מְשֻׁפָּחַת שִׁמְעוֹן: טז וְאֵלֶּה שְׁמוֹת בְּנֵי־לוֹי  
 בְּר כְּנַעֲנִיתָא אֵלִין וְרַעֲיַת שִׁמְעוֹן: טז וְאֵלִין שְׁמֵת בְּנֵי לוֹי

רש"י

היאך נולדו משה ואהרן וצמחי נתיחם: (יד) אלה ראשי בית  
 אבותם. מפורד שהיוקק ליחס שבטו של לוי עד משה ואהרן  
 שבטל משה ואהרן, התחיל ליחסם דרך פולדוקס מראובן.  
 ובפסיקתא גדולה ראיתי, לפי שקנטרס יעקב אבינו לשלשה  
 שבטים הללו בשעת מותו, חזר הפתוי ויחסם כאן לבדם, לומר

ואל פרעה מלך מצרים. לים עליו לחלוק לו כבוד  
 בדבריהם, זהו מדרשו (ס; מנחומא ג). ופשוטו, לים על דבר  
 ישראל ועל שליחותו אל פרעה. ודבר הלוי מהו, מפורש בפרשה  
 שניה לאחר סדר היחס (להנן פסוק כט), אלא מפורד שהזכיר  
 משה ואהרן, הפסיק הענין ב"אלה ראשי בית אבותם", ללמדנו

## CHUMASH TRANSLATION

and regarding Pharaoh, king of Egypt, to take the Children of Israel out of the land of Egypt.

<sup>14</sup>These are the heads of their fathers' houses: The sons of Reuven, the firstborn of Israel: Chanoch and Pallu, Chetzron and Carmi; these are the families of Reuven. <sup>15</sup>The sons of Shimon: Yemuel, Yamin, Ohad, Yachin, and Tzochar; and Shaul the son of a Canaanite woman; these are the families of Shimon. <sup>16</sup>And these are the names of the sons of Levi

## ONKELOS ELUCIDATED

and TO Pharaoh, king of Egypt, <sup>[20]</sup> — to take the Children of Israel out of the land of Egypt.

14. These are the heads of [Moshe and Aharon's] fathers' houses: בני ראובן בוכרא דישראל — The sons of Reuven, the firstborn of Yisrael:<sup>[21]</sup> חנוך ופלוא חצרון וקרמי — Chanoch and Pallu, Chetzron and Carmi; אלן ורעית ראובן — these are the families of Reuven.

15. The sons of Shimon: וּבְנֵי שִׁמְעוֹן — The sons of Shimon: יְמוּאֵל וְיָמִין וְאַהֲד וְיָכִין וְצַחַר — Yemuel, Yamin, Ohad, Yachin, and Tzochar, and Shaul the son of the Canaanite woman;<sup>[22]</sup> אלן ורעית שמעון — these are the families of Shimon.

16. And these are the names of the sons

20. Rashi to Bereishis 50:16 writes that this verse means that Hashem sent them as messengers to the Children of Israel and to Pharaoh. *Pas'shegen* there writes that Onkelos' word לֹת reflects this explanation. [Here, however, Rashi writes that Hashem commanded them certain matters regarding Pharaoh and the redemption of the Children of Israel, which the Torah will expand upon below, beginning with v. 29.]

One might wonder about Onkelos' explanation that Moshe and Aharon were sent as messengers to Pharaoh and to the Jewish people: We know what Moshe and Aharon were commanded to tell Pharaoh, i.e., to allow the Jewish people to leave Egypt. But what was the message that they were sent to tell the Jewish

people? The Brisker Rav, *R' Yitzchak Zev Soloveitchik*, explains that Hashem made it clear above (v. 7) that the ultimate goal of the Exodus was not simply for the Jewish people to be free from Egyptian servitude, but rather, for them to become Hashem's nation. This, then, was the message that Moshe and Aharon were sent to convey to the Jewish people, that together with their redemption they must accept upon themselves to be the Nation of Hashem (*Toras Brisk*).

21. Moshe and Aharon were descendants of Levi, but before giving Levi's genealogy, the Torah presents that of his older brothers, Reuven and Shimon (*Rashi*).

22. See Rashi to Bereishis 46:10 with *Gur Aryeh*.

לְתֹלְדֹתָם גֵּרְשׁוֹן וְקֹהַת וּמְרָרִי וּשְׁנֵי חַיֵּי לְוִי שִׁבְעַת עָשָׂר וּשְׁלֹשִׁים וּמֵאָת  
 לְתוֹלְדֹתֵהוּן גֵּרְשׁוֹן וְקֹהַת וּמְרָרִי וּשְׁנֵי חַיֵּי לְוִי מֵאָה וּתְלָתִין וּשְׁבַע  
 שָׁנָה: יז בְּנֵי גֵרְשׁוֹן לְבָנָי וְשִׁמְעִי לְמִשְׁפַּחְתָּם: יח וּבְנֵי קֹהַת עֲמָרָם  
 שְׁנִינ: יח בְּנֵי גֵרְשׁוֹן לְבָנָי וְשִׁמְעִי לְזַרְעֵיתָהוּן: יח וּבְנֵי קֹהַת עֲמָרָם  
 וַיִּצְהָר וַחֲבֵרוֹן וְעֻזִּיאֵל וּשְׁנֵי חַיֵּי קֹהַת שְׁלֹשׁ וּשְׁלֹשִׁים וּמֵאָת  
 וַיִּצְהָר וַחֲבֵרוֹן וְעֻזִּיאֵל וּשְׁנֵי חַיֵּי קֹהַת מֵאָה וּתְלָתִין וּתְלָת:  
 שָׁנָה: יט וּבְנֵי מְרָרִי מַחְלִי וּמוּשִׁי אֵלֶּה מִשְׁפַּחַת הַלְוִי לְתֹלְדֹתָם:  
 שְׁנִינ: יט וּבְנֵי מְרָרִי מַחְלִי וּמוּשִׁי אֵלֶּיךָ וְרַעֲיָת לְוִי לְתוֹלְדֹתֵהוּן:

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חַיֵּי קֹהַת. וּשְׁנֵי חַיֵּי עֲמָרָם וּגו'. מִתְּשַׁבֵּן זֶה אֲנוּ לְמַדִּים  
 עַל "מוֹשֶׁב צְנִי יִשְׂרָאֵל אֲרֻבַּע מֵאוֹת שָׁנָה" שְׁאֵמַר הַפְּתוּחַ וְהַגֵּן  
 יב, טו, שֶׁלֹּא צָחָרְזַן מִזְרִים לְצַדִּיקָה הִיא, אֲלֹלָה מִיּוֹם שְׁנוֹלָד וְיִתְקַן.  
 שְׁהָרִי קֹהַת מִיּוֹרְדֵי מִזְרִים הִיא, שְׁשׂוּב כֹּל שְׁנוֹתָיו וּשְׁנוֹת עֲמָרָם  
 וְשִׁמְעִי שֶׁל מֹשֶׁה, לֹא תִמְנָחֵם אֲרֻבַּע מֵאוֹת שָׁנָה, וְהַרְבֵּה שָׁנִים

שְׁשֹׁבִים הֵם (פְּסִיקְטָא רַבִּית פִּיסְקָא ז'): (טו) וּשְׁנֵי חַיֵּי לְוִי  
 וּגו'. לְמַה נִּמְנָה שְׁנוֹתָיו עַל לְוִי, לְהוֹדִיעַ כְּמַה יְמֵי הַשְּׁטַבּוּד, שֶׁכָּל  
 זְמַן שְׁאֵחָד מִן הַשְּׁבַע עָשָׂר שָׁנִים לֹא הָיָה שְׁטַבּוּד, שְׁנִינָמַר "וַיָּמָת  
 יוֹסֵף וְכָל אֶחָיו" וְלַעֲיֹל א, ו, וְאֶחָד כֶּךָ "וַיָּקָם מִלֶּךְ חֹדֶשׁ" (שם  
 ח), וְלִוי הָאֶרֶץ יָמִים עַל פּוֹלֵס (סֵדֶר עוֹלָם רַבֵּה ג'): (יח) וּשְׁנֵי

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in order of their birth: Gershon, Kehas, and Merari; the years of Levi's life were one hundred and thirty-seven years.<sup>17</sup> The sons of Gershon: Livni and Shimi, according to their families.<sup>18</sup> The sons of Kehas: Amram, Yitzhar, Chevron, and Uzziel; the years of Kehas's life were one hundred and thirty-three years.<sup>19</sup> The sons of Merari: Machli and Mushi; these were the families of Levi, in order of their birth.

גֵּרְשׁוֹן וְקֹהַת — in order of their birth: Gershon, Kehas, and Merari; the years of Levi's life were one hundred and thirty-seven years.<sup>[23]</sup>

17. בְּנֵי גֵרְשׁוֹן — The sons of Gershon: Livni and Shimi, according to their families.

18. וּבְנֵי קֹהַת — The sons of Kehas: Amram, Yitzhar, Chevron, and Uzziel; the years of Kehas's life were one hundred and thirty-three years.<sup>[24]</sup>

19. וּבְנֵי מְרָרִי — Machli and Mushi. These were the families of Levi, in order of their birth.

23. The Torah mentions the lifespan of Levi so that we can calculate how long the Jews were actually enslaved in Egypt, as follows: Yaakov was 84 when he married (Rashi to Bereishis 29:21), and we can presume that Levi, his third son, was born three years into his marriage, when he was 87. The Jews came to Egypt when Yaakov was 130 (Bereishis 47:9), so Levi was 43 years old at the time. Now, the Torah indicates that the Jews' enslavement began once all of Yosef's brothers had died (above, 1:6-10), which is the same as saying that it began once Levi died, since he outlived all his brothers (Seder Olam Rabbah 3). With our verse telling us that Levi died at age 137, we can calculate that the enslavement began 94 years after the Jews came to Egypt (137 - 43 = 94). And since they were in Egypt for a total of 210 years (see next note), it emerges that the enslavement lasted for 116 years [210 - 94 = 116] (Rashi; Riva).  
 24. The lifespans of Kehas (here) and of Amram (v. 20)

are mentioned to inform us that although Avraham was told that his offspring would spend 400 years in a land that was not their own (Bereishis 15:13), the Jews were not in Egypt for nearly that long. For Kehas was born before they went down to Egypt (see Bereishis 46:11), and his son Amram's son, Moshe, was 80 years old when they left it (below, 7:7). Thus, even adding up all of the 133 years of Kehas, the 137 of Amram, and the 80 of Moshe, there are fewer than 400 years from the Jews' arrival in Egypt to their departure from it; and deducting the overlaps of their lifetimes, the number must be much smaller. Rather, the 400 years were counted from the birth of Yitzchak until the Jews left Egypt (Rashi to v. 18).  
 In fact, the Jews were in Egypt for 210 years (Rashi below, 12:40): From Yitzchak's birth to Yaakov's birth was 60 years (Bereishis 25:26), and from Yaakov's birth until he came to Egypt was another 130 years (ibid. 47:9), leaving 210 years until the Jews left Egypt.

כ וַיִּקַּח עִמְרָם אֶת־יוֹכֶבֶד דְּדָתוֹ לֹו לְאִשָּׁה וַתֵּלֶד לֹו אֶת־אֶהֱרֹן  
 כ וַנָּסִיב עִמְרָם יֵת יוֹכֶבֶד אֶחָת אֲבוּהִי לֵה לְאִנָּתוֹ וַיֵּלֶדֶת לֵה יֵת אֶהֱרֹן  
 וְאֶת־מֹשֶׁה וְשָׁנֵי חַיֵּי עִמְרָם שִׁבְעַת שָׁלְשִׁים וּמֵאֵת שָׁנָה: כא וּבְנֵי  
 וַיֵּת מֹשֶׁה וְשָׁנֵי חַיֵּי עִמְרָם מֵאָה וַתְּלָתִין וּשְׁבַע שָׁנִין: כא וּבְנֵי  
 יֵצְהָר קֹרַח וְנֶפֶג וְזִיחְרִי: כב וּבְנֵי עֲזִיֵּאל מִיִּשְׂאֵל וְאֶלְצָפָן וְסִתְרִי:  
 יֵצְהָר קֹרַח וְנֶפֶג וְזִיחְרִי: כב וּבְנֵי עֲזִיֵּאל מִיִּשְׂאֵל וְאֶלְצָפָן וְסִתְרִי:  
 כג וַיִּקַּח אֶהֱרֹן אֶת־אֵלִישֶׁבַע בַּת־עַמִּינָדָב אַחֹת נַחֲשֹׁן לֹו לְאִשָּׁה  
 כג וַנָּסִיב אֶהֱרֹן יֵת אֵלִישֶׁבַע בַּת עַמִּינָדָב אַחֹתָהּ דְּנַחֲשֹׁן לֵה לְאִנָּתוֹ  
 וַתֵּלֶד לֹו אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתְמָר:  
 וַיֵּלֶדֶת לֵה יֵת נָדָב וַיֵּת אֲבִיהוּא יֵת אֶלְעָזָר וַיֵּת אִיתְמָר:  
 כד וּבְנֵי קֹרַח אֲסִיר וְאֶלְקָנָה וְאַבִּיאַסָּף אֵלֶּה מִשְׁפַּחַת הַקֹּרַחִי:  
 כד וּבְנֵי קֹרַח אֲסִיר וְאֶלְקָנָה וְאַבִּיאַסָּף אֵלִין וְרַעֲיַת קֹרַח:

רע"ז

בבלטים לצנים צשני האבות: (ב) יוכבד דדתו. אחת אבותיה למקנו, הנשא אשה לרין לדוקו צלחיה (שמות רבה טז ה; בבא  
 ואונקלוס), צת לוי אחות קהה: (ג) אחות נחשון. מפרן  
 צתרא קי:.)

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<sup>20</sup>Amram took Yocheved, *his aunt*, as a wife for himself, and she bore to him Aharon and Moshe; the years of Amram's life were one hundred and thirty-seven years. <sup>21</sup>The sons of Yitzhar: Korach, Nepheg, and Zichri. <sup>22</sup>The sons of Uzziel: Mishael, Eltzafan, and Sisri. <sup>23</sup>Aharon took Elisheva daughter of Amminadav, the sister of Nachshon, as a wife; and she bore to him Nadav and Avihu, Elazar and Isamar. <sup>24</sup>The sons of Korach: Assir, Elkanah, and Aviasaf; these were the families of Korach.

20. אחת אבותיה — Amram took Yocheved, <sup>[25]</sup> and she bore to him Aharon and Moshe; — HIS FATHER'S SISTER, <sup>[26]</sup> — as a wife for himself, and she bore to him Aharon and Moshe; — the years of Amram's life were one hundred and thirty-seven years. 21. The sons of Yitzhar: Korach, Nefeg, and Zichri. 22. The sons of Uzziel: Mishael, Eltzafan, and Sisri. 23. Aharon took Elisheva, — who was a daughter of Amminadav, — and the sister of Nachshon, <sup>[27]</sup> — as a wife for himself; — and she bore to him — Nadav and Avihu, — Elazar and Isamar. 24. The sons of Korach: Assir, Elkanah, and Aviasaf; — these were the families of Korach.

25. Though Onkelos generally renders ויקח, *took*, as דבר (led) when referring to the taking of people, he uses נסיב when referring to "taking" in marriage (see above, 4:20 note 28).

26. Elsewhere in *Chumash*, the Hebrew term דתו means, *his father's brother's wife* (see, e.g., *Vayikra* 18:14 with Onkelos). Here, though, it means *his father's sister*, as Kehas (Amram's father) was Levi's son, and Yocheved was Levi's daughter [above, 2:1] (*Rashi* with *Mizrachi*).

[Kehas and Yocheved were born from different mothers, though, since otherwise Amram would not have been allowed to marry her, as it would be considered incest even according to the Noahide laws (see *Sanhedrin* 58b; *Pesikta Zutresa*).]

27. This is the same Nachshon who later became the leader of the tribe of Yehudah (*Bamidbar* 1:7). The Torah mentions that he was Elisheva's brother to teach that when marrying a woman, one should check the traits of her brothers (*Rashi*).

כה וְאֶלְעָזָר בֶּן־אַהֲרֹן לָקַח־לוֹ מִבְּנוֹת פּוּטִיאל לֹו לְאִשָּׁה  
 כה וְאֶלְעָזָר בֶּר אַהֲרֹן נָסִיב לָהּ מִבְּנֵי פוּטִיאל לָהּ לְאִנְתּוֹ  
 וַתֵּלֶד לּוֹ אֶת־פִּינְחָס אֵלֶּה רְאִשֵׁי אָבוֹת הַלְוִיִּם לְמִשְׁפַּחְתָּם:  
 ויִלְיֵד לָהּ יֵת פִּינְחָס אֵלִין רִישֵׁי אֲבֹתָהּ לְוָאֵי לְזִרְעֵיהֶן:  
 כו הוּא אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה לָהֶם הוֹצִיאוּ אֶת־בְּנֵי  
 כו הוּא אַהֲרֹן וּמֹשֶׁה דִּי אָמַר יְיָ לְהוֹן אֲפִיקוּ יֵת בְּנֵי  
 יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צְבָאֲתָם: כז הֵם הַמְדַבְּרִים  
 יִשְׂרָאֵל מֵאֶרֶץ דְּמִצְרַיִם עַל חִילֵיהֶן: כז אַנּוֹן דְּמִמְלִין  
 אֶל־פְּרַעַיִם מִלְכֵי־מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרַיִם  
 עִם פְּרַעַיִם מִלְכָּא דְּמִצְרַיִם לְאַפְקָא יֵת בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם  
 הוּא מֹשֶׁה וְאַהֲרֹן: כח וַיְהִי בַיּוֹם דְּבֵר יְהוָה אֶל־מֹשֶׁה בְּאֶרֶץ  
 הוּא מֹשֶׁה וְאַהֲרֹן: כח וַהֲוֵה בְּיוֹמָא דְּמִלִּיל יְיָ עִם מֹשֶׁה בְּאֶרֶץ

רע”

עַל צְבָאֲתָם. צְבָאֲתָם. כָּל לְבָאֵס לְשִׁבְתֵּיהֶם. יֵשׁ "עַל" שְׂרִינּוּ  
 חָלָא צְמָקוֹס חוֹת חֲתָת: "וְעַל חֲרָצָד תְּחִי" (בְּרַאשִׁית כז, מ), כְּמוֹ  
 וּצְחָרָצָד. "עַמְדָתָם עַל חֲרָצָס" (יחזקאל לג, כו), כְּמוֹ צְחָרָצָס:  
 (כז) הֵם הַמְדַבְּרִים וּגו'. הֵם שְׁלֵטוּי, הֵם שְׁקִי־יָמוּ: הוּא מֹשֶׁה  
 וְאַהֲרֹן. הֵם צְשִׁלְיֹוֹתָם וּצְלָדָתָם מִתְחַלָּה וְעַד סוֹף (מַגִּילָה  
 יא): (כח) וַיְהִי בַיּוֹם דְּבֵר וּגו'. מְחֻצָּר לְמַקְרָא שְׁל חֲתָרְיוֹ:

(כה) מִבְּנוֹת פּוּטִיאל. מִזְרַע יִתְרוֹ שְׁפֵטָס טַגְלוֹס לְעִבּוֹדָת  
 חֵלְלִים, וּמִזְרַע יוֹסֵף שְׁפֵטָס צִלְרוֹ (שְׁמוֹת רַבָּה ט; כג) צָבָא  
 בְּתַרָּא קַט: (כו) הוּא אַהֲרֹן וּמֹשֶׁה. חָלוּ שְׁהוֹצְרוּ לְמַעְלָה  
 שְׁלֵדָה יוֹכְבַד לְעַמְרָס: הוּא אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר ה'.  
 יֵשׁ מְקוּמוֹת שְׁמַקְדִּים חֲרָן לְמֹשֶׁה וְיֵשׁ מְקוּמוֹת שְׁמַקְדִּים מֹשֶׁה  
 לְאַהֲרֹן, לְיֹמֵר לָךְ שְׁשִׁקְלוּן פְּחָדָד (מִכִּילְתָּא יב, א; שְׁמוֹת רַבָּה ד, ה):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>25</sup>Elazar, son of Aharon, took for himself of the daughters of Putiel as his wife, and she bore to him Pinchas; these were the leaders of the fathers of the Levites, according to their families. <sup>26</sup>This was the Aharon and Moshe to whom Hashem said, "Take the Children of Israel out from the land of Egypt, according to their legions." <sup>27</sup>They were the ones who spoke to Pharaoh, king of Egypt, to take the Children of Israel out of from Egypt; this is Moshe and Aharon. <sup>28</sup>And it was on the day when Hashem spoke to Moshe in the land

25. Elazar, son of Aharon, וְאֶלְעָזָר בֶּר אַהֲרֹן — took for himself one of the daughters of Putiel<sup>[28]</sup> — as his wife, וְיִלְיֵד לָהּ יֵת פִּינְחָס — and she bore to him Pinchas; — אלִין רִישֵׁי אֲבֹתָהּ לְוָאֵי — all these men were the leaders of the fathers of the Leviim, listed according to their families. <sup>26</sup>. This Aharon and Moshe mentioned above is the same Aharon and Moshe — די אָמַר יְיָ לְהוֹן אֲפִיקוּ יֵת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ דְּמִצְרַיִם — to whom Hashem said: — "Take the Children of Israel out from the land of Egypt, according to their legions."<sup>[29]</sup> <sup>27</sup>. They were the ones who spoke WITH Pharaoh, king of Egypt, — אַנּוֹן דְּמִמְלִין עִם פְּרַעַיִם מִלְכָּא דְּמִצְרַיִם — to take the Children of Israel out from Egypt; — בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם — this is Moshe and Aharon.<sup>[30]</sup> <sup>28</sup>. — And it was בְּיוֹמָא דְּמִלִּיל יְיָ עִם מֹשֶׁה — on the day when Hashem spoke WITH Moshe בְּאֶרֶץ

28. The name "Putiel" (פּוּטִיאל) alludes to two of this woman's ancestors. One was Yisro, who had fattened (פָּטַם) calves to offer to a [false] god (לֵאל) before he learned about the true God; and the other was Yosef, who overcame (פָּטַט) his evil inclination [in his encounter with

Potiphar's wife (*Bereishis* 39:7-12)] (*Rashi*; cf. *Ibn Ezra*).  
 29. I.e., they should leave Egypt grouped according to their tribes (*Rashi*; cf. *Ramban* to 12:51).  
 30. They remained steadfast in their mission and in their righteousness from beginning to end (*Rashi*).

מְצַרִּים: ס שלישי כט וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר אֲנִי יְהוָה דְּבַר  
דְּמְצַרִּים: כט ומליל יי עם מֹשֶׁה לְמִימַר אָנָּא יי מַלְל

אֶל-פַּרְעֹה מֶלֶךְ מִצְרַיִם אֶת כָּל-אֲשֶׁר אֲנִי דֹבֵר אֵלֶיךָ: ל וַיֹּאמֶר  
עם פַּרְעֹה מַלְכָּא דְּמִצְרַיִם ית כָּל די אָנָּא מְמַלְל עִמָּךְ: ל וַאֲמַר

מֹשֶׁה לְפָנַי יְהוָה הֵן אֲנִי עָרַל שְׂפָתַיִם וְאִיךָ יִשְׁמַע אֵלַי פַּרְעֹה: פ  
מֹשֶׁה קָדָם יי הָא אָנָּא יְקִיר מְמַלְל וְאִיכְדִין יְקַבֵּל מִנִּי פַרְעֹה:

[ז] א וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה רְאֵה נִתְּתִיךָ אֱלֹהִים לְפַרְעֹה  
ז א וַאֲמַר יי לְמֹשֶׁה חֲזִי מִנִּיתְךָ רַב לְפַרְעֹה

וְאַהֲרֹן אַחִיךָ יִהְיֶה נְבִיאֶךָ: ב אֶתְּהָ תְּדַבֵּר אֶת כָּל-אֲשֶׁר אֶצְוֶךָ  
וְאַהֲרֹן אַחֲוֶךָ יְהִי מִתְּרַגְּמֶנְךָ: ב אֶתְּ תְּמַלֵּל ית כָּל די אֶפְקַדְנָךְ

ר"ט

אֱלֹהִים לְפַרְעֹה. שׁוֹפֵט וְרוֹדֵה, לְרִדּוֹתָי צְמֻפּוֹת וְיִסּוּרֵי: יְהִי  
נְבִיאֶךָ. כְּתַרְגּוּמוֹ, "יְהִי מִתְּרַגְּמֶנְךָ". וְכֵן כָּל לְשׁוֹן נְבוּאָה, חָדָם  
הַמְכַרִּיז וּמְשַׁמֵּעַ לְעַם דְּצַרֵי תּוֹכְחוֹת, וְהוּא מְגַזְרֵת "יֵצֵב שְׂפָתַיִם"  
(יִשְׁעִיהֵן, ג', יט), "יֵצֵב חֻקֵּיהֵן" (מִשְׁלֵי, י, לא), "וְיִכַל מִהַתְּנַצּוֹת"  
(שְׁמוּאֵל-א', י, יג) דְּשִׁמְעֵי לְוַיִּ: דְּשִׁמְעֵי לְוַיִּ: וְצִלְעֵי קוֹרְחָן לֹ  
פְרִידִיכֵי: (ב) אֶתְּהָ תְּדַבֵּר. עַשְׂט חֲחַת כָּל שְׁלִיחוֹת וְשְׁלִיחוֹת  
כְּפִי שְׁשִׁמְעֵי מִפִּי, וְאַהֲרֹן אַחִיךָ יִמְלִינֵךְ וְיִטְעִימֵךְ צְוֹנֵי פַרְעֹה:

(כט) וַיְדַבֵּר ה'. הוּא הַדְּבַר עֲלָמוֹ הָאֲמֹר לְמַעְלָה, "צֵאל דְּבַר  
אֵל פַּרְעֹה מֶלֶךְ מִצְרַיִם" (פְּסוּקֵי יא), אֵלָּה מִתּוֹךְ שְׁהַפְּסִיק הַעֲנִין  
כְּדִי לִיחַסֵּס חֲזֹר וְהַעֲנִין עֲלֵיו כְּדִי לְהַחֲחִיל צוֹ: אֲנִי ה'. כְּדִי  
אֲנִי לְשִׁלְחָךְ וְלִקְיִים דְּצַרֵי שְׁלִיחוֹת: (ל) וַיֹּאמֶר מֹשֶׁה לְפָנַי  
ה'. הוּא הָאֲמֹר, שְׁחֵמֵךְ לְמַעְלָה "הֵן צְנִי יְקַרְחֵל לֹא שְׁמַעְנֵי  
אֲלֵי" (פְּסוּקֵי יב), וְשִׁנְהַת הַפְּתוּחַ כְּאִן בֵּינֵן שְׁהַפְּסִיק הַעֲנִין, וְכֵן הוּא  
הַשִּׁטָּה, כְּאֵדָם הָאֲמֹר נִחְזֹר עַל הַרְחָשׁוֹת: (א) נִתְּתִיךָ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

of Egypt. <sup>29</sup>Hashem spoke to Moshe, saying, "I am Hashem. Speak to Pharaoh, king of Egypt, everything that I speak to you." <sup>30</sup>Moshe said before Hashem, "Behold! I have blocked lips, so how will Pharaoh listen to me?"

7.

<sup>1</sup>Hashem said to Moshe, "See, I have given you as a master over Pharaoh, and Aharon your brother shall be your spokesman. <sup>2</sup>You shall speak everything that I shall command you,

in the land of Egypt,

29. that Hashem spoke WITH Moshe, and Moshe said: <sup>[31]</sup> "I am Hashem. Speak WITH Pharaoh, king of Egypt, everything that I speak WITH YOU."

30. Moshe said before Hashem: <sup>[32]</sup> "Behold! I am HEAVY OF SPEECH, so how will Pharaoh HEED ME?!"

7.

1. Hashem said to Moshe, "See, I HAVE APPOINTED YOU a master over Pharaoh,<sup>[1]</sup> and Aharon your brother shall be your spokesman."<sup>[2]</sup>

2. You shall speak everything that

31. This is the very same command mentioned above (v. 11), but since the Torah interrupted its narrative so as to trace the ancestry of Moshe and Aharon (see above, note 21), it now repeats itself to reorient the reader (*Rashi*; cf. *Ramban*).

32. This is the same statement as in v. 12; it is repeated here on account of the interruption mentioned above (*ibid.*).

1. The Hebrew word *נָתַתִּיךָ*, literally, *I have placed you,*

sometimes refers to promoting someone to a new position or social station (see *Rashi* to *Bereishis* 41:41). Onkelos here accordingly translates it as *מִנִּיתְךָ*, *I have appointed you.*

Moshe would show his mastery over Pharaoh by bringing *makkos* and affliction upon him (*Rashi*).

2. The Hebrew word for the term, *your spokesman*, is *נְבִיאֶךָ*, whose root is *נבא*. Although this root is usually translated as "prophecy," in a broader sense it refers

וְאֶהְרֶן אָחִיךָ יְדַבֵּר אֶל־פַּרְעֹה וְשַׁלַּח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרְצוֹ;  
וְאֶהְרֶן אַחֲוֶךָ יִמְלַל עִם פַּרְעֹה וַיִּשְׁלַח יְת בְּנֵי יִשְׂרָאֵל מֵאֶרְעָה:

וְאֲנִי אֶקְשֶׁה אֶת־לֵב פַּרְעֹה וְהִרְבִּיתִי אֶת־אֲתֹתַי וְאֶת־מוֹפְתָי  
וְאֲנִי אֶקְשִׁי יְת לִבָּא דְפַרְעֹה וְאֶסְגִּי יְת אֲתוֹתַי וְיְת מוֹפְתַי

בְּאֶרֶץ מִצְרַיִם: ה וְלֹא־יִשְׁמַע אֲלֵכֶם פַּרְעֹה וְנִתְתִּי אֶת־  
בְּאֶרְעָא דְמִצְרַיִם: ה וְלֹא יִקְבַּל מִנְבוֹן פַּרְעֹה וְאֶתְן יְת

יְדֵי בְּמִצְרַיִם וְהוֹצֵאתִי אֶת־צְבָאתִי אֶת־עַמִּי בְּנֵי־יִשְׂרָאֵל  
מִחַת גְּבוּרַתִּי < בְּמִצְרַיִם וְאֶפִּיק יְת חִילִּי יְת עַמִּי בְּנֵי יִשְׂרָאֵל

מֵאֶרֶץ מִצְרַיִם בְּשִׁפְטִים גְּדֹלִים: ה וַיִּדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה  
מֵאֶרְעָא דְמִצְרַיִם בְּדִינִין רַבְרַבִּין: ה וַיִּדְעוּן \*מִצְרַאִי אַרִי אֲנִא יְי

\*נ"א: מִצְרַיִם

רש"י

שִׁשְׁמֵנו יִשְׂרָאֵל וַיִּרְאוּ, שְׁנֵי אֲמַר "הַכְרַתִּי גוֹיִם כְּשֵׁמוֹ פְּנוּתָם וְגו' ",  
"אֲמַרְתִּי לְךָ תִּירְחֵי חוֹתֵי תַקְחֵי מוֹסַר" (לְפָנֶיהָ ג, רז). וְלֶךְ עַל פִּי  
כֵן צִחַמְשׁ מִכּוֹת הַרְאִשׁוֹנוֹת לֹא נֶאֱמַר וַיִּחְזַק ה' אֵת לֵב פַּרְעֹה אֲלֵא  
"וַיִּחְזַק לֵב פַּרְעֹה" (תַּחֲמוּמָא ג; יִצְמוֹת סג:). (ד) אֵת יְדֵי. יד מִמֶּשׁ,

(ג) וְאֲנִי אֶקְשֶׁה. מֵאֲחַר שֶׁהִרְשִׁיעַ וְהִתְרִים כְּנֻגְדִי, וְגַלּוּי לְפָנֶי  
שְׁחִין נִחַת רִוַח צְלוּמוֹת וְעוֹצְדֵי כּוֹכְבִים לְתַת לֵב שְׁלֵם לְשׂוֹב,  
טוֹב לִי שִׁתְקַשֶׁה לְבוֹ לְמַעַן הַרְצוֹת צוֹ חוֹתוֹתִי, וְתַפִּירוּ חֶסֶם אֵת  
גְּבוּרַתִּי. וְכֵן מִדְּתוֹ שֶׁל הַקֶּב"ה, מִצִּיא פּוֹרְעַנוּת עַל הַחַוּמוֹת כְּדִי

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and Aharon your brother shall speak to Pharaoh, that he should send the Children of Israel from his land. <sup>3</sup>But I shall harden Pharaoh's heart and I shall multiply My signs and My wonders in the land of Egypt. <sup>4</sup>Pharaoh will not listen to you, and I shall put My hand upon Egypt; and I shall take out My legions — My people, the Children of Israel — from the land of Egypt, with great judgments. <sup>5</sup>And Egypt shall know that I am Hashem,

I shall command you, and Aharon your brother shall speak WITH Pharaoh, וַיִּשְׁלַח יְת בְּנֵי יִשְׂרָאֵל וַיִּשְׁלַח יְת בְּנֵי יִשְׂרָאֵל מֵאֶרְעָה — that he should send the Children of Israel from his land.  
**3.** But I shall harden Pharaoh's heart — and I shall multiply My signs and My wonders in the land of Egypt.<sup>[3]</sup>  
**4.** Pharaoh will not HEED YOU, וְאֶתְן יְת — and I shall put THE STROKE OF MY MIGHT upon Egypt;<sup>[4]</sup> וְאֶפִּיק יְת חִילִּי יְת עַמִּי בְּנֵי יִשְׂרָאֵל מֵאֶרְעָא — and I shall take out My legions — My people, the Children of Israel — from the land of Egypt, with great judgments.  
**5.** And THE EGYPTIANS shall know

to oration in general; the prophet is called a נְבִיא because he orates words of rebuke to the people (see Rashi).

For discussion of the Aramaic term, מְתַרְגְּמַן, and of Aharon's role as Moshe's spokesman, see above, 4:16 note 23.

3. Hashem knew that Pharaoh would never wholeheartedly repent. He therefore hardened Pharaoh's heart to withstand the makkos and refuse to release the Jews under duress, so that He would inflict many

signs and wonders against him, and the Jewish people would thus recognize His might (Rashi; see further, Ramban).

4. Ordinarily, when the Torah refers to Hashem's Hand inflicting punishment or death, Onkelos presents it as His *strike* (see, e.g., below, 9:3). However, in verses that describe Hashem's Hand as striking the Egyptians, Onkelos presents it as *מַחַת גְּבוּרָה*, a *stroke of might*. This is in accordance with the Gemara (Berachos 58a), which teaches that the גְּבוּרָה of Hashem (mentioned in

בְּנִטְתִּי אֶת־יָדַי עַל־מִצְרַיִם וְהוֹצֵאתִי אֶת־בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם:  
כַּד אָרִים ית מַחַת עַל מִצְרַיִם וְאֶפִּיק ית בְּנֵי יִשְׂרָאֵל מִבְּיַנְיָהוּן:  
גְּבוּרָתִי

וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן כַּאֲשֶׁר צִוָּה יְהוָה אֹתָם בְּן עָשׂוֹ: ז וּמֹשֶׁה  
וַיַּעֲבֹד מֹשֶׁה וְאַהֲרֹן כַּמָּא דִּי פְקִיד יִי יִתְהוֹן בְּן עֲבָדוֹ: ז וּמֹשֶׁה

בְּן־שְׁמֹנִים שָׁנָה וְאַהֲרֹן בְּן־שְׁלֹשׁ וּשְׁמֹנִים שָׁנָה בְּדַבְּרָם  
בְּר תַּמְנֵן שָׁנִין וְאַהֲרֹן בְּר תַּמְנֵן וּתְלַת שָׁנִין בְּמַלְלוֹתֵיהוֹן

אֶל־פְּרָעָה: פ

עַם פְּרָעָה:

רביעי ח וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: ט כִּי יִדְבַר אֲלֵכֶם  
ח וַאֲמַר יִי לְמֹשֶׁה וְלְאַהֲרֹן לְמִימַר: ט אָרִי יִמְלַל עִמְכֹּן

פְּרָעָה לֵאמֹר תִּנּוּ לָכֶם מוֹפֵת וְאָמַרְתֶּן אֶל־אַהֲרֹן קַח אֶת־מַטְּךָ  
פְּרָעָה לְמִימַר הָבּוּ לָכֹן אֶתָּא וְתִימַר לְאַהֲרֹן סֵב ית חוּטְרְךָ

רע"ו

להכות צֶהָס: (ט) מוֹפֵת. חוּט, להודיע שִׁינֵשׁ לֹרְךָ וְכ"א: לְרֹךְ] צְמִי שְׁשׁוֹלַת חֲתָקָס:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

when I stretch out My hand over Egypt; and I shall take the Children of Israel out from among them."

<sup>6</sup>Moshe and Aharon did as Hashem commanded them; so they did. <sup>7</sup>Moshe was eighty years old and Aharon was eighty-three years old when they spoke to Pharaoh.

<sup>8</sup>Hashem said to Moshe and Aharon, saying, <sup>9</sup>"When Pharaoh will speak to you, saying, 'Provide a wonder for yourselves,' you shall say to Aharon, 'Take your staff

that I am Hashem, — when I RAISE THE STROKE OF MY MIGHT over Egypt,<sup>[5]</sup> and I shall take the Children of Israel out from among them."

6. כַּמָּא דִּי פְקִיד — Moshe and Aharon did — as Hashem commanded them; — so they did.<sup>[6]</sup>

7. וְאַהֲרֹן — Moshe was eighty years old — and Aharon was eighty-three years old — when they spoke WITH Pharaoh.

8. וַאֲמַר יִי לְמֹשֶׁה וְלְאַהֲרֹן לְמִימַר — Hashem said to Moshe and to Aharon, saying,<sup>[7]</sup>

9. "When Pharaoh will speak WITH YOU, saying, — הָבּוּ לָכֹן אֶתָּא — 'Provide A SIGN for yourselves,'<sup>[8]</sup> — you shall say to Aharon, — סֵב ית חוּטְרְךָ — 'Take your staff

*I Divrei HaYamim* 29:11) refers to His deliverance of the Jewish people from the Egyptian bondage (*Parshegen* to 9:16 below; see also *Nefesh HaGer* to 8:5 below). See further, Onkelos to *Devarim* 33:3.

5. Onkelos consistently renders the Hebrew expression *stretching out the hand*, as *raising the hand* (see also below, 14:16,19). Onkelos similarly renders the Hebrew *outstretched arm* (*Devarim* 4:34) as *upraised arm* (*Parshegen*).

6. They never deviated from Hashem's instruction that

Moshe should speak and Aharon should convey his words to Pharaoh (*Maharil Diskin*).

7. Since the verse says *Hashem said* (not *Hashem spoke*), Onkelos renders it "to Moshe and to Aharon," not "with Moshe ..." See above, 6:2 note 1; 6:13 note 19.

8. The Torah uses the word *מוֹפֵת*, which Onkelos usually translates as *wonder* (see, e.g., v. 3 above). Here, though, he renders it *אֶתָּא*, a *sign*. This is because Pharaoh was not asking Moshe to perform a wonder

וְהִשְׁלַךְ לִפְנֵי-פַרְעֹה יְהִי לְתַנִּינִן: ֙ וַיָּבֵא מֹשֶׁה וְאַהֲרֹן אֶל-פַּרְעֹה  
 וַרְמִי קָדָם פַּרְעֹה יְהִי לְתַנִּינָא: ֙ וְעַל מֹשֶׁה וְאַהֲרֹן לִנְת פַּרְעֹה  
 וַיַּעֲשׂוּ כֵן כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁלַךְ אֶהֱרֹן אֶת-מִטְּהוֹ לִפְנֵי פַרְעֹה  
 וַעֲבָדוּ כֵן כַּמָּא דִּי פִקִּיד יְיָ וַרְמָא אֶהֱרֹן יְת חוּטְרָה קָדָם פַּרְעֹה  
 וְלִפְנֵי עַבְדָּיו וַיְהִי לְתַנִּינִן: ֙ יֵא וַיִּקְרָא גַם-פַּרְעֹה לַחֲכָמִים וְלַמְכַשְׁפִּים  
 וַקָּדָם עַבְדוּהִי וַהוּהוּ לְתַנִּינָא: ֙ יֵא וַקְרָא אַף פַּרְעֹה לַחֲכִימָא וְלַחֲרָשִׁיא  
 וַיַּעֲשׂוּ גַם-הֵם חֲרָטְמִי מִצְרַיִם בְּלַהֲטִיהֶם כֵּן: ֙ וַיִּשְׁלִיכוּ  
 וַעֲבָדוּ אַף אַנּוּן חֲרָשִׁי מִצְרַיִם בְּלַחְשִׁיהוֹן כֵּן: ֙ יֵב וַרְמֹ  
 אִישׁ מִטְּהוֹ וַיְהִיו לְתַנִּינִם וַיִּבְלַע מִטֵּה-אֶהֱרֹן אֶת-מִטְּתָם:  
 גְּבַר חוּטְרָה וַהוּוּ לְתַנִּינָא וּבְלַע חֲטָרָא דְאֶהֱרֹן יְת חֲטָרִיהוֹן:

רש"י

לתנׁינׁ. קחשׁ: (יא) בלהטיהם. "בלחשיהון" (אונקלוס), ואין לו דמיון צמקרא. ויש לדמות לו "לחט הכרז המטהפכת" (בראשית ג, כד), דומה שהיא מתהפכת על ידי לחשׁ: (יב) ויבלע מטה אהרן. מחמר שחזר ונעשה מפה, בלע את כלן (שמות רבה ט, ז; שבת לז).

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and cast it down before Pharaoh — it will become a snake! ”

יְהִי — and cast it down before Pharaoh — וַרְמִי קָדָם פַּרְעֹה — it will become a snake! ”<sup>[9]</sup> לְתַנִּינָא

<sup>10</sup>Moshe and Aharon came to Pharaoh and they did so, as Hashem had commanded; Aharon cast down his staff before Pharaoh and before his servants, and it became a snake.

10. Moshe and Aharon CAME IN to Pharaoh — and they did so, — וַעֲבָדוּ כֵן — as Hashem had commanded; וַרְמָא אֶהֱרֹן יְת חוּטְרָה קָדָם פַּרְעֹה — Aharon cast down his staff before Pharaoh and before his servants, — וַקָּדָם עַבְדוּהִי — and it became a snake.

<sup>11</sup>Pharaoh, too, summoned his wise men and sorcerers, and they, too — the necromancers of Egypt — did so with their incantations.

11. Pharaoh, too, summoned the wise men and the sorcerers,<sup>[10]</sup> וַקְרָא אַף פַּרְעֹה לַחֲכִימָא וְלַחֲרָשִׁיא — and they, too — THE SORCERERS of Egypt — did so with their incantations.<sup>[11]</sup> וַיִּשְׁלִיכוּ כֵן חֲרָטְמִי מִצְרַיִם בְּלַחְשִׁיהוֹן

<sup>12</sup>Each one cast down his staff and they became snakes; and the staff of Aharon swallowed their staffs.

12. Each man cast down his staff וַהוּוּ — and they became snakes; וַיִּבְלַע חֲטָרָא דְאֶהֱרֹן — and the staff of Aharon swallowed their staffs.<sup>[12]</sup> יְת חֲטָרִיהוֹן

for its own sake, but as a sign that Hashem had the power to alter nature (see Rashi with Be'er Yitzchak and LeKet Bahir; see, similarly, Lechem VeSimlah; cf. Nefesh HaGer).

See further, note 26.

9. Elucidation of the Aramaic תַּנִּינָא as snake follows Rashi's interpretation of the Hebrew תַּנִּין (see further, Mizrahi and HaKesav VeHaKabbalah; see also Targum Yonasan here; cf. R' S. R. Hirsch).

11. Onkelos translates both the Hebrew word מְכַשְׁפִּים in the previous clause, and the Hebrew word חֲרָטְמִי in this one, as sorcerers, in keeping with his translation of these terms elsewhere in the Torah (see, e.g., Onkelos to 22:17 below, and to Bereishis 41:8). [The Torah uses two different words because each of them expresses a different type of sorcery (see Rabbeinu Meyuchas), or חֲרָטְמִי may be a more general term that encompasses all types of sorcery (see Ramban; see further, Lechem VeSimlah).] Rashi to Bereishis (41:8), however, maintains that חֲרָטְמִים are necromancers.

10. The Aramaic וְלַחֲרָשִׁיא reflects that the actions of sorcerers are done in silence, like חֲרָשִׁים, deaf-mutes (Nesinah LaGer to Bereishis 41:8). This silence finds further expression at the end of our verse, in the Aramaic word בְּלַחְשִׁיהוֹן, with their incantations, as the literal meaning of this word is with their whisperings.

12. After Aharon's snake turned back into a staff, it swallowed all the others (Rashi).



וַיִּחַזַק לֵב פַּרְעֹה וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר  
וַיִּתְקַף לֵב פַּרְעֹה וְלֹא קָבִיל מִנְהוֹן כַּמָּא דִּי מַלְיָל

יְהוָה: ס יד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה כְּבֹד לֵב פַּרְעֹה מֵאֵן  
יְיָ: יד וַאֲמַר יְיָ לְמֹשֶׁה \*יִקְיֹר לֵב פַּרְעֹה סְרִיב

לְשַׁלַּח הָעָם: טו לָךְ אֶל־פַּרְעֹה בְּבֹקֶר הַבֹּקֶר יֵצֵא הַמַּיִמָּה וְנִצַּבְתָּ  
לְשַׁלַּח עִמָּא: טו אִיזִיל לְוֹת פַּרְעֹה בְּצַפְרָא הָא נָפִיק לְמִיא וְתַתְּעַד

לְקַרְאֲתוֹ עַל־שֹׁפֶת הַיָּאֵר וְהַמַּטֶּה אֲשֶׁר־נִהְפָּךְ לְנֹחַשׁ תִּקַּח  
לְקַדְמוֹתָה עַל בֵּיף נִהְרָא וְחוּטְרָא דִּי אַתְהִפִּיךְ לְחוּיָא תִּסַּב

בְּיַדְךָ: טז וַאֲמַרְתָּ אֵלָיו יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַחְנִי אֵלֶיךָ לֵאמֹר  
בְּיַדְךָ: טז וְתִימַר לָהּ יְיָ אֱלֹהָא דִּיהוּדָאִי שְׁלַחְנִי לְוֹתְךָ לְמִימַר

\*ג"א: אַתְיִקֶר

ר"ט

(יד) כְּבֹד. פִּרְגוּמוֹ "יִקְיֹר", וְלֹא "אַתְיִקֶר", מִפְּנֵי שֶׁהוּא עָס דְּבַר, לְנִקְבִיו, שְׂהִיָּה עוֹשֶׂה עֲלֵמוֹ אֵלּוּה וְאוֹמֵר שְׂחִינוֹ לְרִיךְ לְנִקְבִיו, וּמִפְּנֵי  
כִּמוֹ "כִּי כְבֹד מִמֶּךָ הַדְּבָר" (לְהֵלֵן ית, יח): (טו) הַבֹּקֶר יֵצֵא הַמַּיִמָּה. וְיִזְלַח לְנִילוֹס, וְעוֹשֶׂה עָס לְרִיכֵי (שְׁמוֹת רַבֵּה עַס ת; תַּחמוּמֹא יד)

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>13</sup>Pharaoh's heart became strong and he did not **listen to them**, as Hashem had spoken.

<sup>14</sup>Hashem said to Moshe, "Pharaoh's heart is heavy, he has refused to send the people. <sup>15</sup>Go to Pharaoh in the morning — behold! he goes out to the water — **and you shall stand opposite him at the bank of the Canal**, and the staff that was turned into a snake you shall take in your hand. <sup>16</sup>You shall say to him, 'Hashem, the God **of the Hebrews**, has sent me to you, saying:

**13.** וַאֲתַקַּף לֵב פַּרְעֹה — Pharaoh's heart became strong and he did not **HEED THEM**, and he did not **HEED THEM**, כַּמָּא דִּי מַלְיָל — and he did not **HEED THEM**, וְלֹא קָבִיל מִנְהוֹן — as Hashem had spoken.

**14.** יִקְיֹר לֵב פַּרְעֹה — Hashem said to Moshe, — "Pharaoh's heart is stubborn,<sup>[13]</sup> וְסְרִיב לְשַׁלַּח עִמָּא — he has refused to send the people.

**15.** אִיזִיל לְוֹת פַּרְעֹה בְּצַפְרָא — Go to Pharaoh in the morning — **behold! he goes out to the water — AND YOU SHALL STAND BY<sup>[14]</sup> TO MEET HIM** וְתַתְּעַד לְקַדְמוֹתָה — at the bank of **THE Nile RIVER,**<sup>[15]</sup> וְחוּטְרָא דִּי — and the staff that was turned into a snake you shall take in your hand.<sup>[16]</sup>

**16.** וְתִימַר לָהּ — You shall say to him, וְתִימַר לָהּ — 'Hashem, the God **OF THE JEWS,**<sup>[17]</sup> has

13. [Literally (in both Hebrew and Aramaic), *heavy*.] Our text of Onkelos reads וַיִּקְיֹר, *is stubborn*, which follows the version endorsed by *Rashi*. He explicitly rejects the alternate version of אַתְיִקֶר, *has become stubborn*, asserting that it cannot be reconciled with the conjugation of the Hebrew כְּבֹד. See also *Radak*.

*Ibn Ezra*, though, interprets the Hebrew word to mean, *became stubborn*. *Mizrachi* further notes that since the next clause says *he has refused to send the people*, in past tense, our clause must mean that Pharaoh's heart *has become stubborn*, also in past tense, since that is what caused his refusal. See also *Marpei Lashon*.

14. See above, 2:4 note 7, regarding the Aramaic וְתַתְּעַד.

15. See above, 1:22 note 24, regarding the term יָאֵר.

16. This would seem to refer to the staff that Aharon had thrown down before Pharaoh, presuming that when the Torah said (v. 10) that it turned into a snake, it means a snake (see above, note 9; *Targum Yonasan*). Another possibility is that our verse is referring to the staff of Moshe, which had turned into a snake at the Burning Bush (4:3 above; see *Alshich*). [Notably, several commentaries maintain that Aharon had thrown *Moshe's* staff down before Pharaoh, so these two staffs are actually one and the same. See *Ibn Ezra* to v. 10; *HaKesav VeHaKabbalah* and *Malbim* here. Cf. *Haamek Davar* to v. 9.]

17. See above, 1:15 note 15.

שִׁלַח אֶת-עַמִּי וַיַּעֲבֹדְנִי בַמִּדְבָּר וְהִנֵּה לֹא-שָׁמַעְתָּ עַד-כֹּה:  
 שִׁלַח יְתַעֲמִי וַיִּפְלְחוּן קִדְמִי בַמִּדְבָּרָא וְהָא לֹא קִבְּלְתָא עַד בְּעֵן:  
 יז כֹּה אָמַר יְהוָה בְּזֹאת תִּדְעַ כִּי אֲנִי יְהוָה הִנֵּה אֲנֹכִי מִכָּה |  
 יז בְּדִבְרֵן אָמַר יְיָ בְּדָא תִדְעַ אַרְי אָנָא יְיָ הָא אָנָא מַחִי  
 בַּמַּטֶּה אֲשֶׁר-בְּיָדִי עַל-הַמַּיִם אֲשֶׁר בַּיָּאֵר וְנִהְפְּכוּ לְדָם: יח וְהִדְגָה  
 בַּחֲטָרָא דִּי בִידֵי עַל מַיָּא דִּי בְנִהְרָא וַיִּתְהַפְּכוּן לְדָמָא: יח וְנוֹנִי  
 אֲשֶׁר-בַּיָּאֵר תָּמוּת וּבְאֵשׁ הַיָּאֵר וְנִלְאוּ מִצְרַיִם לְשִׁתּוֹת מַיִם מִן-  
 דִּי בְנִהְרָא יְמוּתוּן וַיִּסְרֵי נִהְרָא וַיִּלְאוּן מִצְרַיִם לְמַשְׁתֵּי מַיָּא מִן  
 הַיָּאֵר: ט וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אָמַר אֶל-אַהֲרֹן קַח מַטֶּה  
 נִהְרָא: יט וַאֲמַר יְיָ לְמֹשֶׁה אָמַר לְאַהֲרֹן סֵב חֲטָרְךָ

רש"י

עוֹבְדִים לְעִלּוּם, לְפִקֵּד הַלָּקָה אֶת יִרְאֵקָם וְחֲסַר כֶּךָ הַלָּקָה אוֹתָם  
 (שְׁמוֹת רַבָּה שֶׁס טו: (יח) וְנִלְאוּ מִצְרַיִם. לְבַקֵּשׁ רְפוּאָה לְמִי  
 הַיָּאוֹר שֶׁיְהִי רְאוּיִן לְשָׁתוֹת: (יט) אָמַר אֶל אַהֲרֹן. לְפִי שֶׁהֵגִין  
 הַיָּאוֹר עַל מַשֶּׁה כֶּשֶׁנֶּשְׁלַךְ לְתוֹכוֹ, לְפִקֵּד לֹא לָקָה עַל יָדוֹ לֹא

(טו) עַד בַּה. עַד הִנֵּה. וּמִדְרָשׁוֹ, עַד שֶׁשָּׁמַע מִמֶּנִּי מִפֶּת  
 צְבוֹרוֹת, שֶׁאֶפְשַׁח צֶה צֶלָה, "כֹּה אָמַר ה' פְּחֻלוֹת הַלְיִלָה" (לֵהֲלֵן  
 יח, ד; פְּסִיקְתָּא זוֹטְרַתָּא): (יז) וְנִהְפְּכוּ לְדָם. לְפִי שֶׁחֵין גְּשָׁמִים  
 יוֹרְדִים צְמֻלְרִים, וַיִּלּוּם עוֹלָה וּמִשְׁקָה אֶת הָאֶרֶץ, וּמִלְרִים

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

Send out My people that they may serve Me in the wilderness — but behold, you have not listened up to now.<sup>17</sup> So says Hashem, ‘Through this shall you know that I am Hashem.’ Behold, I shall strike with the staff that is in my hand upon the waters that are in the Canal, and they shall turn to blood.<sup>18</sup> The fish-life that is in the Canal will die and the Canal shall become foul. Egypt will grow weary of trying to drink water from the Canal.’<sup>19</sup>

<sup>19</sup>Hashem said to Moshe, “Say to Aharon, “Take your staff

sent me to you, saying: שִׁלַח יְתַעֲמִי — Send out My people that they may serve BEFORE Me in the wilderness — וַיִּפְלְחוּן קִדְמִי בַמִּדְבָּרָא — that they may serve BEFORE Me in the wilderness — וְהָא לֹא קִבְּלְתָא עַד בְּעֵן — but behold, you have not HEHEDED up to now.<sup>[18]</sup>

17. בְּדִבְרֵן אָמַר יְיָ — So says Hashem, יְיָ אָנָא — “Through this shall you know that I am Hashem.” הָא — Behold, I shall strike with the staff that is in my hand אֲנָא מַחִי בַחֲטָרָא דִּי בִידֵי — upon the waters that are IN THE RIVER, בְּנִהְרָא — and they shall turn to blood.<sup>[19]</sup>

18. וְנוֹנִי דִּי בְנִהְרָא יְמוּתוּן — THE FISH THAT ARE IN THE RIVER WILL DIE<sup>[20]</sup> וַיִּסְרֵי נִהְרָא — and THE RIVER shall become foul. וַיִּלְאוּן מִצְרַיִם לְמַשְׁתֵּי מַיָּא מִן נִהְרָא — THE EGYPTIANS will grow weary trying to drink water from THE RIVER.’<sup>[21]</sup>

19. אָמַר לְאַהֲרֹן — Hashem said to Moshe, וַאֲמַר יְיָ לְמֹשֶׁה — “Say to Aharon,<sup>[22]</sup> סֵב חֲטָרְךָ — “Take your staff

18. The Hebrew word כֹּה ordinarily means *this/that place* (see, e.g., above, 2:12), or *this manner* (see, e.g., Bereishis 32:5). Here is the only place in the Chumash where it means *this time, i.e., now* (Parshegen). See Rashi.

19. Hashem brought devastation upon the Nile even before plaguing the Egyptians themselves because it was an object of worship for them, as it was their chief source of water in that rainless land (Rashi).

20. The Hebrew phrase תָּמוּת אֲשֶׁר בַּיָּאֵר, *the fish-life that is in the river will die*, refers to the species as a whole in singular form. Onkelos, however, renders it as

and the fish that are in the river will die, in plural form. This is in line with his general approach to such phrases. For example, in Bereishis 32:4 the Torah says שׂוֹר וְחֲמוֹר, literally, *ox and donkey*, referring to the species as a whole, and Onkelos renders it תוֹרִין וְחֲמֵרִין, *oxen and donkeys* (Parshegen). See further below, 8:2 note 2.

21. That is, they would grow weary from seeking a way to make its waters fit to drink (Rashi; cf. Sforno).

22. Since the Nile had protected Moshe when he was cast into it, it was not fitting that he should be the one

וְנִטְהַיְדָךְ עַל־מִימֵי מִצְרַיִם עַל־נְהַרְתָּם | עַל־יְאֲרֵיהֶם וְעַל־  
וְאָרִים יְדָךְ עַל מֵיָא \*דְּמִצְרַיִם עַל נְהַרְיָהוֹן עַל אַרְתִּיהוֹן וְעַל

אֲגַמִּיהֶם וְעַל כָּל־מְקוֹה מִימֵיהֶם וַיְהִי־דָם וַהֲיָה דָם בְּכָל־אֲרָץ  
אֲגַמִּיהוֹן וְעַל כָּל בֵּית < מִימֵיהוֹן וַיְהוֹן דְּמָא וַיְהִי דְּמָא בְּכָל אֲרָעָא  
כְּנִישׁוֹת

מִצְרַיִם וּבַעֲצִים וּבְאֲבָנִים: כ וַיַּעֲשׂוּ־כֵן מֹשֶׁה וְאַהֲרֹן כְּאֲשֶׁר |  
דְּמִצְרַיִם וּבְמֵינִי אֲעָא וּבְמֵינִי אֲבָנָא: כ וַעֲבָדוּ כֵן מֹשֶׁה וְאַהֲרֹן כְּמָא דִּי

צָוָה יְהוָה וַיִּרְם בַּמַּטֶּה וַיִּךְ אֶת־הַמַּיִם אֲשֶׁר בַּיָּאֵר לְעֵינֵי פְרָעָה  
פְּקִיד יֵי וְאָרִים בְּחֻטְרָא וּמִחָא יָת מֵיָא דִּי בְּנִהְרָא לְעֵינֵי פְרָעָה

\*נ"א: דְּמִצְרַיִם

רש"י

אֲגַמִּיהֶם. קְבוּלָת מַיִם שְׁלִיחַן נֹכְחֵינּוּ וְחֵינּוּ מוֹשְׁכֵינּוּ לְחַלּא עוֹמְדֵינּוּ  
צְמִיקוּס חֲקֵד, וְקוֹרִין לֹא אֲשַׁמְנֵי: בְּכָל אֲרָץ מִצְרַיִם. אֲרָץ  
צְמִיקוּס וְצְמִיקוּס וְצְמִיקוּס וְצְמִיקוּס: וּבַעֲצִים וּבְאֲבָנִים. מַיִם  
שְׂבָכְלֵי טַן וְצְכְלֵי אֲבָן (אוֹנְקֵלוֹס):

כָּדָם וְלֹא צְלִפְרָדְעִים, וְלִקְהָה עַל יְדֵי חֲרָרֵן (שֶׁסִּי תַּמְמוּמָא שֶׁסִּי):  
נְהַרְתָּם. הַסִּי נְהַרְתָּם הַמּוֹשְׁכִים, פְּטִין נְהַרְתָּם שְׁלִיחַן: יְאֲרֵיהֶם.  
הַסִּי צְרִיכוֹת, נְגִידֵי הַטְּעָמִים צִידֵי חֲדָס מִשְׁפַּת הַנְּהַר לְשָׂדוֹת,  
וְנִילּוּס מִימֵי מִתְּצַרְכִים וְעוֹלָה דְּרָךְ הַיְאֹרִים וּמִשְׁקָה הַשְּׂדוֹת:

CHUMASH TRANSLATION

*and stretch out your hand over the waters of Egypt: over their rivers, over their canals, over their ponds, and over all their gatherings of water, and they shall become blood; there shall be blood throughout the land of Egypt, and in the wood and in the stone.*"

<sup>20</sup> *Moshe and Aharon did so, as Hashem had commanded. He held the staff aloft and struck the water that was in the Canal in the presence of Pharaoh*

ONKELOS ELUCIDATED

AND RAISE your hand over the waters OF THE EGYPTIANS:<sup>[23]</sup> over their rivers, over their canals, over their ponds, and over all their PLACES OF gatherings of water,<sup>[24]</sup> and they shall become blood; there shall be blood throughout the land of Egypt, and in the wood VESSELS and in the stone VESSELS.<sup>[25]</sup>

20. Moshe and Aharon did so, as Hashem had commanded. [Aharon] held the staff aloft and struck the water that was IN THE RIVER in

to devastate it by turning it to blood. Aharon did this instead of Moshe. For a similar reason, it was Aharon who caused the Nile to breed frogs at the onset of the second *makkah* [see v. 28] (*Rashi*).

23. Although the verse says מִימֵי מִצְרַיִם, *the waters of Egypt*, Onkelos renders it as מֵיָא דְּמִצְרַיִם, *the waters of the Egyptians*, as indicated by the continuation of the verse, which reads, over "their" rivers, over "their" canals, and so forth. Onkelos thus seems to support the view of *Rashbam* and *Ramban* (to 8:18) that the first three *makkos* did not affect the land of Goshen, where the Jews were concentrated (cf. *Ibn Ezra* to v. 24). Additionally, the Midrash (*Shemos Rabbah* 9:10) teaches that the water owned by the Jews did not turn to blood. Thus, it was only the waters of *the Egyptians* that turned to blood, not all the waters in Egypt. An alternate version of Onkelos, however, reads מֵיָא דְּמִצְרַיִם,

*the waters of Egypt*. See also below, 8:2 with note 1.

24. Although the literal meaning of מִימֵיהֶם is *their gatherings of water*, Onkelos consistently translates the phrase as "a place of" *gatherings of water*. This seems to be based on *Bereishis* 1:10, where the Torah says that the מִימֵי הַיָּם were called יָם, *seas*; the term יָם refers to the floor of the sea (which contains the sea water), not the sea water itself (see *Rabbeinu Bachya* loc. cit.). Similarly, then, the term מִימֵיהֶם here refers to the containers of the gathered water rather than the gathered water itself.

25. Onkelos clarifies that when the verse says that the waters in the wood and in the stones would turn to blood, it is referring to the waters contained in *vessels* made from these materials, not to water particles that might be found within the wood and stone themselves (see *Rashi* with *Sifsei Chachamim*; cf. *Haamek Davar*).

וּלְעֵינַי עֲבָדָיו וַיַּהֲפֹכוּ כָּל-הַמַּיִם אֲשֶׁר-בֵּיְאֹר לְדָם: כֹּא וְהַדְּגָה  
 וּלְעֵינַי עֲבָדוֹהִי וְאֶתְהַפִּיכוּ כָּל מַיָּא דִּי בְּנִהְרָא לְדָמָא: כֹּא וְנוֹנִי  
 אֲשֶׁר-בֵּיְאֹר מִתָּהּ וַיִּבְאֵשׁ הַיָּאֵר וְלֹא-יִכְלוּ מִצְרַיִם לְשִׁתּוֹת  
 דִּי בְּנִהְרָא מִיתוּ וּסְרִי נִהְרָא וְלֹא יִכִּילוּ מִצְרַאִי לְמִשְׁתֵּי  
 מַיִם מִן-הַיָּאֵר וַיְהִי הַדָּם בְּכָל-אַרְצָא מִצְרַיִם: כִּב וַיַּעֲשׂוּ-כֵן  
 מַיָּא מִן נִהְרָא וַהֲוֵה דְמָא בְּכָל אַרְעָא דְמִצְרַיִם: כִּב וְעַבְדוּ כֵן  
 חֲרֻטְמֵי מִצְרַיִם בְּלִטְיָהֶם וַיַּחֲזֹק לֵב-פְּרַעֲה וְלֹא-שָׁמַע  
 חֲרֻשֵׁי מִצְרַיִם בְּלַחֲשִׁיהוֹן וְאֶתְמַקַּף לֵבָא דְפְרַעֲה וְלֹא קִבִּיל  
 אֱלֹהִים כַּאֲשֶׁר דִּבֶּר יְהוָה: כִּג וַיִּפֶן פְּרַעֲה וַיָּבֹא אֶל-בֵּיתוֹ  
 מְנַהוֹן כַּמָּא דִּי מְלִיל יְיָ: כִּג וְאֶתְפְּנִי פְרַעֲה וְעַל לְבֵיתָהּ  
 וְלֹא-שָׁת לְבֹו גַם-לְזֹאת: כִּד וַיַּחְפְּרוּ כָּל-מִצְרַיִם סְבִיבַת הַיָּאֵר  
 וְלֹא שׁוּי לְבָהּ אַף לְדָא: כִּד וְחִפְרוּ כָּל מִצְרַאִי סַחְרְנוֹת נִהְרָא

רע"ז

(כב) בְּלִטְיָהֶם. לחש שחומרין אותו בלעט ובחשאי. ורבותינו אמרו: "בלטיהס" מעשה שדים, "בלטיהס" מעשה כשפים (שמות רבה שם יא; סנהדרין סז); וַיַּחֲזֹק לֵב פְּרַעֲה. לומר על ידי מכשפות חסם עושים פן. פָּנָן חסם מכניסין לטפרייס, עיר שפולה פָּנָן. חף חסם מצידין מכשפות למלרים שפולה פָּשִׁים (שמות רבה שם וז; מנחות פה.). (כג) גַּם לְזֹאת. למופת המטה

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and in the presence of his servants, and all the water that was in the Canal turned to blood.

<sup>21</sup>The fish-life that was in the Canal died and the Canal became foul; Egypt could not drink water from the Canal, and the blood was throughout the land of Egypt.

<sup>22</sup>The necromancers of Egypt did the same by means of their incantations; so Pharaoh's heart became strong and he did not listen to them, as Hashem had spoken.

<sup>23</sup>Pharaoh turned away and came into his house. He did not take this to heart either. <sup>24</sup>All of the Egyptians dug roundabout the Canal

the presence of Pharaoh — and in the presence of his servants, and all the water that was in the river turned to blood.

21. וְנוֹנִי דִּי בְּנִהְרָא מִיתוּ — THE FISH THAT WERE IN THE RIVER DIED, וְסְרִי נִהְרָא — and the river became foul; וְלֹא יִכִּילוּ מִצְרַאִי לְמִשְׁתֵּי מַיָּא מִן נִהְרָא — THE EGYPTIANS could not drink water from the river, וְהָוֵה דְמָא בְּכָל אַרְעָא דְמִצְרַיִם — and the blood was throughout the land of Egypt.

22. וְעַבְדוּ כֵן חֲרֻטְמֵי מִצְרַיִם בְּלַחֲשִׁיהוֹן — THE SORCERERS OF Egypt did the same by means of their incantations;<sup>[26]</sup> וְלֹא שָׁמַע לֵבָא דְפְרַעֲה — so Pharaoh's heart became strong — and he did not heed them, כַּמָּא דִּי מְלִיל יְיָ — as Hashem had spoken.

23. וְאֶתְפְּנִי פְרַעֲה — Pharaoh turned away — and came into his house. וְלֹא שׁוּי לְבָהּ אַף לְדָא — He did not take this to heart either.<sup>[27]</sup>

24. וְחִפְרוּ כָּל מִצְרַאִי סַחְרְנוֹת נִהְרָא — All of the Egyptians dug

26. The Hebrew for the term, with their incantations, is בְּלִטְיָהֶם, whereas in v. 11 above it was בְּלַחֲשִׁיהוֹן. Onkelos translates both as בְּלַחֲשִׁיהוֹן, literally, with their whisperings, indicating that both of these words connote whispered incantations.

Rashi here states that the Hebrew בְּלִטְיָהֶם is derived from בִּלְטַת, in secrecy, as the incantations are said in a whisper, and in v. 11 he cites Onkelos' translation of בְּלַחֲשִׁיהוֹן as בְּלַחֲשִׁיהוֹן, thus indicating his agreement with

Onkelos that both Hebrew words connote whispered incantations. Rashi also cites a teaching of the Sages (Shemos Rabbah 9:11; Sanhedrin 67b) that בְּלִטְיָהֶם refers to a demonic practice whereas בְּלַחֲשִׁיהוֹן refers to a sorcerous practice. This does not contradict the approach of Onkelos, as both practices may involve whispered incantations (Mizrachi; see Ramban to v. 11).

27. Literally (both in Hebrew and Aramaic), he did not place his heart to this as well. That is, he paid attention

מִיָּם לְשִׁתּוֹת כִּי לֹא יִכְלוּ לְשִׁתּוֹת מִמֵּי הַיָּאֵר: כֹּה וַיִּמְלֵא  
 מֵיָּא לְמִשְׁתֵּי אָרִי לֹא יִכִּילוּ לְמִשְׁתֵּי מִמֵּי־אֵת דְּבִנְהָרָא: כֹּה וּשְׁלִימוּ  
 שְׁבַעַת יָמִים אַחֲרֵי הַכּוֹת־יְהוָה אֶת־הַיָּאֵר: פ  
 שְׁבַעַת יוֹמִין בְּתֵר דְּמַחָא יִי יֵת נְהָרָא:

כֹּה וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְאָמַרְתָּ אֵלָיו כֹּה אָמַר  
 כֹּה וְאָמַר יִי לְמֹשֶׁה עוֹל לֹת פַּרְעֹה וְתִימַר לֵה כַּדְנִן אָמַר  
 יְהוָה שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדְנִי: כֹּה וְאִם־מָאֵן אַתָּה לְשַׁלַּח הַנְּהָ  
 יִי שְׁלַח יֵת עַמִּי וַיִּפְלְחוּן קְדָמִי: כֹּה וְאִם מְסָרְב אַתָּ לְשַׁלַּח הָא  
 אֲנֹכִי נִגְף אֶת־כָּל־גְּבוּלְךָ בְּצַפְרֹדְעִים: כֹּה וְשַׁרְץ הַיָּאֵר צְפַרְדְּעִים  
 אֲנָא מַחִי יֵת כָּל תְּחוּמְךָ בְּצַרְדְּעִינָא: כֹּה וִירְבִי נְהָרָא עַרְדְּעִינָא

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(איוב טו, יב), שָׁקֵט, "סָר וְשָׁקֵט" (מלכיס"ד כ, מג): נִגְף אֶת כָּל  
 גְּבוּלְךָ. מִפְּנֵי. וְכֵן כָּל לָשׁוֹן מִגִּפְתָּה חִינּוּ לָשׁוֹן מִיִּתָּה חָלָא לָשׁוֹן  
 מִפְּנֵי, וְכֵן "וְנִגְפוּ אֶשְׁתֵּי הַיָּרֵה" (וּלְהֵן כֹּה, כב), חִינּוּ לָשׁוֹן מִיִּתָּה, וְכֵן  
 "וּצְפַרְעֵי יִתְנַגְפוּ רִגְלֵיכֶם" (ירמיה יג, טז), "כֵּן תִּגּוּף צְאֲדֵן רִגְלֵךְ"  
 (תהלים לא, יב), "וְלִצְאֲדֵן נִגְף" (ישעיה ת, יד):

שָׁהֲפֵד לְתַנִּין, וְלֹא לֹזֵה שֶׁל דָּם: (כֹּה) וַיִּמְלֵא מִיָּן שְׁבַעַת  
 יָמִים. שְׁלַח שֶׁב הַיָּאֵר לְקַדְמוֹתָה. שְׁהִיָּתָה הַמַּפָּה מִשְׁמֶשֶׁת רַבִּיעַ  
 חֲדָשׁ, וְשְׁלֶשֶׁה חֲלָקִים הָיָה מַעֲיָד וּמַתְרָה צֶהֱס (שְׁמוֹת רַבֵּה שֶׁס יב;  
 תנחומא יג): (כז) וְאִם מָאֵן אַתָּה. וְאִם סָרְבֵן חָפְתָּ. "מֵאֵן"  
 כְּמוֹ מִמָּאֵן, מְסָרְב, חָלָא כְּפִה הַאֲדָם עַל שֶׁס הַמַּפְעֵל, כְּמוֹ "שְׁלוֹ"

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for water to drink, for they could not drink from the waters of the Canal. <sup>25</sup>A seven-day period was completed after Hashem struck the Canal.

<sup>26</sup>Hashem said to Moshe, "Come to Pharaoh and say to him, 'So said Hashem: Send out My people that they may serve Me. <sup>27</sup>?But if you refuse to send them out, behold! — I shall strike your entire boundary with frogs. <sup>28</sup>?The Canal shall swarm with frogs,

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roundabout THE RIVER — מֵיָּא לְמִשְׁתֵּי — for water to drink, אָרִי לֹא — for they could not drink from the waters THAT WERE IN THE RIVER. <sup>[28]</sup>

25. — SEVEN DAYS WERE COMPLETED <sup>[29]</sup> וּשְׁלִימוּ שְׁבַעַת יוֹמִין — after Hashem struck THE RIVER. <sup>[30]</sup>

26. — Hashem said to Moshe, וְאָמַר יִי לְמֹשֶׁה — "GO IN to Pharaoh — and say to him, כַּדְנִן — and say to him, יִי שְׁלַח יֵת עַמִּי — Send out My people וְיַפְלְחוּן קְדָמִי — that they may serve BEFORE Me.

27. — But if you refuse to send them out, <sup>[31]</sup> — behold! — I shall strike your entire boundary with frogs.

28. — THE RIVER SHALL BREED frogs, <sup>[32]</sup> וִירְבִי נְהָרָא עַרְדְּעִינָא

neither to the wonder of the staff turned into a serpent, nor to this wonder of the Plague of Blood (*Rashi*).

28. The Hebrew מִמֵּי הַיָּאֵר means, from the waters "of" the river; but Onkelos clarifies that only the waters that were in the river were undrinkable; the waters drawn away from the river by way of the seepage into the ditches dug around it, as described in the first half of the verse, were indeed fit for drinking [see *Ibn Ezra*] (*Lechem VeSimlah*).

29. The Hebrew word שְׁבַעַת refers to a set of seven days, so the phrase וַיִּמְלֵא שְׁבַעַת יָמִים means, a seven-day period was completed [singular] (*Rashi*). Onkelos renders the phrase in plural for the sake of simplicity.

30. The *makkah* of Blood, like all the subsequent *makkos*, lasted for one week out of the month. During the other three-quarters of the month, Moshe would warn the Egyptians about the upcoming *makkah* (*Rashi*).

31. Onkelos explains the Hebrew כַּדְנִן as a verb, *refuse*, whereas *Rashi* maintains that it is an adjective that means *one who refuses*.

32. Onkelos translates the Hebrew וְשַׁרְץ הַיָּאֵר as וִירְבִי, *shall breed*, rather than וַיִּרְבֵּה, *shall swarm* (see *Bereishis* 1:20-21). He thus alludes to the Midrash (*Shemos Rabbah* 10:2) that there were no frogs in the Nile until now, when Hashem decreed that it should produce them (*Parshegen*). See also *R' Saadia Gaon*.

וְעָלוּ וּבָאוּ בְּבֵיתְךָ וּבְחֹדֶר מִשְׁכְּבֶךָ וְעַל־מִטְתְּךָ וּבְבֵית  
וַיִּסְקֹן וַיַּעֲלוּן בְּבֵיתְךָ וּבְאֲדָרוֹן בֵּית מִשְׁכְּבֶךָ וְעַל עַרְסֶךָ וּבְבֵית  
עַבְדֶיךָ וּבַעֲמֹךָ וּבְתַנּוּרֶיךָ וּבְמִשְׁאֲרוֹתֶיךָ: כט וּבִכְהָ וּבַעֲמֹךָ  
עַבְדֶיךָ וּבַעֲמֹךָ וּבְתַנּוּרֶיךָ וּבְאֲצֻנֹתַי: כט וּבְךָ וּבַעֲמֹךָ  
וּבְכָל־עַבְדֶיךָ יַעֲלוּ הַצְּפֹרְדָּעִים: [ח] א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה  
וּבְכָל עַבְדֶיךָ יִסְקֹן עַרְדְּעִנָּי: ח א וַיֹּאמֶר יי לְמֹשֶׁה  
אָמַר אֶל־אַהֲרֹן נִטְהַר אֶת־יָדְךָ בְּמִטְּךָ עַל־הַנְּהָרוֹת עַל־הַיְאֵרִים  
אָמַר לְאַהֲרֹן אָרִים יְת יָדְךָ בַּחֲטָרְךָ עַל הַנְּהָרִימָא עַל אַרְתִּימָא  
וְעַל־הָאֲגָמִים וְהָעַל אֶת־הַצְּפֹרְדָּעִים עַל־אֲרָץ מִצְרָיִם: ב וַיִּט  
וְעַל אֲגָמִימָא וְאַסִּיק יְת עַרְדְּעִנָּי עַל אֲרַעַת דְּמִצְרַיִם: ב וְאַרִים  
אַהֲרֹן אֶת־יָדוֹ עַל מִימֵי מִצְרָיִם וְתַעֲלֵ הַצְּפֹרְדָּע וְתִכַּס  
אַהֲרֹן יְת יְדָה עַל מִימָא דְּמִצְרַיִם וְסִלִּיקוּ עַרְדְּעִנָּי וְחָפוּ

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(ב) וְעָלוּ. מִן הַיְאֵרִים: בְּבֵיתְךָ. וְחָדֵר כַּךְ צִבְיָא טַבְדִּיךָ. וּבַעֲמֹךָ. צְמֹךְ מִטְתָּא וּמִקְרָקִין (שְׁמוֹת רַבָּה טו ו:)  
הוּא הַתְּחִיל צְעֵנָה תְּחִלָּה, "וַיֹּאמֶר אֶל עַמּוֹ" (לְעִיל א, ט), וּמִמְנֵו  
הַתְּחִילָה הַפְּוֹרְעָנוּת (שְׁמוֹת רַבָּה י, ג; סוּטָה יא): (בט) וּבְכָה  
וּבַעֲמֹךָ. צְמֹךְ מִטְתָּא וּמִקְרָקִין (שְׁמוֹת רַבָּה טו ו:)

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and they shall ascend and come into your house and into your bedroom and upon your bed, and into the house of your servants and of your people, and into your ovens and into your kneading bowls. <sup>29</sup> And into you and into your people and into all your servants will the frogs ascend.’”

and they shall ascend from the river and come into your house and into your bedroom and upon your bed, and into the house of your servants and of your people, and into your ovens and into your kneading bowls. <sup>[33]</sup>

8.

8.

<sup>1</sup>Hashem said to Moshe, “Say to Aharon, ‘Stretch out your hand with your staff over the rivers, over the canals, and over the ponds, and raise up the frogs over the land of Egypt.’”

29. And into you and into your people and into all your servants will the frogs ascend.’”<sup>[34]</sup>

<sup>2</sup>Aharon stretched out his hand over the waters of Egypt, and the frog-infestation ascended and covered

1. Hashem said to Moshe, — וַיֹּאמֶר יְיָ לְמֹשֶׁה — “Say to Aharon, — אָרִים יְת יָדְךָ בַּחֲטָרְךָ — ‘RAISE your hand with your staff over the rivers, — עַל הַנְּהָרִימָא — and over the canals, — וְעַל אֲגָמִימָא — and over the ponds, — וְאַסִּיק יְת עַרְדְּעִנָּי עַל אֲרַעַת דְּמִצְרַיִם — and raise up the frogs over the land of Egypt.’”

2. Aharon RAISED his hand over the waters OF THE EGYPTIANS<sup>[1]</sup> and covered<sup>[2]</sup> the frogs — וְחָפוּ — and covered

33. Elucidation of the Aramaic אֲצֻנֹתַי as your kneading bowls follows Nesinah LaGer to 12:34 below (see also Bin-yamin Musfaya cited in Lechem VeSimlah). Others explain that it means your bread-filled ovens (Sechel Tov; Aruch אחוואת); or your doughs (Nefesh HaGer to 12:34 and Me’at Tzori here, based on Onkelos to Bamidbar 15:20).  
34. The frogs entered the Egyptians’ intestines (Rashi).

1. Here again, as in 7:19, Onkelos renders the Hebrew phrase מִימֵי מִצְרַיִם, the waters of Egypt, as מִימָא דְּמִצְרַיִם, the waters of the Egyptians. As explained there, this excludes the bodies of water that existed in the land of Goshen. Targum Yonasan, however, renders this phrase as מִימָא דְּמִצְרַיִם, the waters of Egypt.  
2. The verse reads וְתַעֲלֵ הַצְּפֹרְדָּע, the frog ascended, in

אֶת־אֶרֶץ מִצְרַיִם: ג וַיַּעֲשׂוּ־כֵן הַחֲרָטְמִים בְּלִטְיֵיהֶם וַיַּעֲלוּ  
 יַת אֶרֶץ דְּמִצְרַיִם: ג וַעֲבְדוּ בֵן חֲרָשִׁיא בְּלַחֲשִׁיהוֹן וְאִסְקוּ  
 אֶת־הַצְּפַרְדֵּיִם עַל־אֶרֶץ מִצְרַיִם: ד וַיִּקְרָא פֶּרְעָה לְמֹשֶׁה  
 יַת עֲרֹדְעִנָּא עַל אֶרֶץ דְּמִצְרַיִם: ד וַקְרָא פֶּרְעָה לְמֹשֶׁה  
 וּלְאַהֲרֹן וַיֹּאמֶר הֲעֵתִירוּ אֶל־יְהוָה וַיִּסַּר הַצְּפַרְדֵּיִם  
 וּלְאַהֲרֹן וַאֲמַר צְלוּ קָדָם יְיָ וַיַּעֲדִי עֲרֹדְעִנָּא  
 מִמֶּנִּי וּמֵעַמִּי וְאַשְׁלַח אֶת־הָעָם וַיִּזְבְּחוּ לַיהוָה: ה וַיֹּאמֶר  
 מִנִּי וּמֵעַמִּי וְאַשְׁלַח יַת עַמָּא וַיִּזְבְּחוּן קָדָם יְיָ: ה וַאֲמַר  
 מֹשֶׁה לְפֶרְעָה הִתְפָּאֵר עָלַי לְמַתִּי | אֲעֵתִיר לָךְ  
 מֹשֶׁה לְפֶרְעָה שָׂאל לָךְ גְּבוּרָא הֵב לִי זְמַן לְאִימְתִי אֲצַלִּי עֲלָךְ

כ"ט

גדול ממך. ונטי"ר צלע"ז. וכן התפאר עלי, השפצח להתחכם ולשחול דבר גדול ולומר שלא אוכל לעשות: למתי אעתיר לך. את אשר אעתיר לך היום על הכרעת הצפרדעים, למתי פקלה שיכרתו, ותראה אם אשלים דברי למועד שתקבע לי.

סז). ופשוטו יש לומר, שרון הצפרדעים קורא לשון יחידות. וכן "וסהי הפנס" (להלן פסוק יד), הרחשה, פדוליר"ח צלע"ז, ורף "ופעל הצפרדע" גריווליר"ח צלע"ז: (ד) התפאר עלי. כמו "היתפאר הגרן על החולצ בו" (ישעיה י, טו), משפצח לומר אני

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the land of Egypt. <sup>3</sup>The necromancers did the same through their incantations, and they brought up the frogs upon the land of Egypt.

<sup>4</sup>Pharaoh summoned Moshe and Aharon and said, "Entreat Hashem that He remove the frogs from me and my people, and I shall send out the people that they may bring offerings to Hashem."

<sup>5</sup>Moshe said to Pharaoh, "Glorify yourself over me — for when should I entreat for you,

— the land of Egypt.

3. THE SORCERERS did the same through their incantations and they brought up the frogs upon the land of Egypt.

4. Pharaoh summoned Moshe and Aharon and said, "PRAY BEFORE Hashem<sup>[3]</sup> — that He remove the frogs from me and my people, and I shall send out the people — that they may bring offerings BEFORE Hashem."

5. Moshe said to Pharaoh, "ASK FOR a display of MIGHT:<sup>[4]</sup> — GIVE ME A TIME<sup>[5]</sup> — for when I should PRAY for

singular form. Simply understood, this phrase refers to the multitude of frogs, or to the species as a whole, as a single entity (see *Rashi*; *Lekach Tov*; *Ibn Ezra*). Onkelos apparently agrees with this, and renders it in plural in line with his usual approach for such terminology; see also 7:18 above with note 20. [See, however, v. 12 below with note 13.]

3. According to *Rashi*, the specific use of the Hebrew word העתירו, from the root עתר, *abundant*, indicates that Pharaoh was asking Moshe and Aharon to pray *profusely*, i.e., to entreat Hashem. Onkelos, however, translates it as צלו, which is the basic Aramaic term for "pray." Apparently, Onkelos maintains that העתירו is simply another term for prayer (see *Nefesh HaGer* to *Bereishis*

25:21; see further, *Yalkut Shimoni*, *Va'eschanan* §811).

4. This is Onkelos' rendition of the Hebrew התפאר, *glorify yourself*. As *Rashi* explains, Moshe was challenging Pharaoh to try and show his cleverness by asking Moshe for a display of Hashem's might that, to Pharaoh's mind, was impossible (see *R' David Tzvi Hoffman*). The Aramaic שאל לך, literally, *ask for yourself*, is an idiomatic way of saying, "Go ahead and ask" (see *Lechem VeSimlah*); and the word גבורא, *might*, is often used by Onkelos in reference to Hashem displaying His power against the Egyptians (*Nefesh HaGer*; see above, 7:4 note 4; cf. *Marpei Lashon*; see *Agra D'Kallah* for a Kabbalistic approach).

5. This is how Onkelos renders the Hebrew עלי, *upon*

וְלַעֲבָדֶיךָ וְלַעֲמָךְ לְהַכְרִית הַצְּפַרְדְּעִים מִמֶּךָ וּמִבֵּיתֶךָ רַק  
 וְעַל עַבְדֶיךָ וְעַל עַמְךָ לְשִׁיצָאָה אֶרְדְּעִנְיָא מִנְּךָ וּמִבֵּיתֶךָ לְחֹד  
 בֵּיאַר תִּשְׁאַרְנָה: וַיֹּאמֶר לְמַחֵר וַיֹּאמֶר כְּדַבְּרְךָ לְמַעַן תִּדַּע  
 דְּבִנְהָרָא יִשְׁתַּאֲרוּן: וַיֹּאמֶר לְמַחֵר וַיֹּאמֶר כְּפִתְגָמְךָ בְּדִיל דְּתִדַּע  
 כִּי־אֵין כִּיהוֹה אֱלֹהֵינוּ: חמישי ז וְסָרוּ הַצְּפַרְדְּעִים מִמֶּךָ וּמִבֵּיתֶךָ  
 אַרִי לִית כִּיִּי אֱלֹהָנָא: ז וַיַּעֲדוּן אֶרְדְּעִנְיָא מִנְּךָ וּמִבֵּיתֶךָ  
 וּמִעַבְדֶיךָ וּמִעַמְךָ רַק בֵּיאַר תִּשְׁאַרְנָה: ח וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן  
 וּמִעַבְדֶיךָ וּמִעַמְךָ לְחֹד דְּבִנְהָרָא יִשְׁתַּאֲרוּן: ח וַיִּפֶק מֹשֶׁה וְאַהֲרֹן  
 מֵעַם פְּרָעָה וַיִּצְעַק מֹשֶׁה אֶל־יְהוָה עַל־דְּבַר הַצְּפַרְדְּעִים  
 מַלְוֹת פְּרָעָה וְצִלֵי מֹשֶׁה קָדָם יי עַל עֶסֶק אֶרְדְּעִנְיָא

רע”

פלל הוא, וכאשר יאמר הרצו, הרצה, והרציתי, לשון מפעיל, כך יאמר "אעפיר", "העפירו", ו"העפירתי" דברים. ואז לכוּלם "העפירם עלי דצריכס" (יחזקאל לה, ג), הרציתס: (ו) וַיֹּאמֶר לְמַחֵר. הַקְּפִלָּה הַיּוֹם שִׁיבְרִתּוֹ לְמַחֵר: (ח) וַיֵּצֵא, וַיִּצְעַק מִיָּד, שִׁיבְרִתּוֹ לְמַחֵר:

אילו נאמר "מתי אעפיר", היה משמע מתי אקפול, עכשיו שְׁבִיבְרִתּוֹ "למתי", משמע, אולי היום אקפול עליך שִׁיבְרִתּוֹ הַצְּפַרְדְּעִים לְזִמְנָא שְׁתַּקְּצַע לִי, לְמַחֵר לְחִיזָה יוֹם פְּרָעָה שִׁיבְרִתּוֹ. "אעפיר", "העפירו" (פסוק ד), ו"העפירתי" (פסוק כה) ולא נאמר אעפיר, עתרו, ושתפיר, מפני שכל לשון עתה הרצוה

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for your servants, and for your people, to excise the frogs from you and from your houses? Only **in the Canal** shall they remain.”<sup>6</sup> He said, “For tomorrow.” And he said, “As you say — so that you will know that there is none like Hashem, our God. <sup>7</sup>The frogs will depart from you and your houses, and from your servants and your people; only **in the Canal** shall they remain.”

<sup>8</sup>Moshe and Aharon left Pharaoh’s presence; Moshe **cried out to Hashem** concerning the frogs

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you, and for your people, — and for your servants, and for your people, — **to excise the frogs from you and from your houses,** — and only **THOSE IN THE RIVER** shall remain.”<sup>6</sup>

6. [Pharaoh] said, — “Pray today for their excision tomorrow.” And [Moshe] said, — “As you say — **so that you will know that there is none like Hashem, our God.**

7. The frogs will depart from you and your houses, and from your servants and your people; — **only THOSE IN THE RIVER shall remain.**”

8. Moshe and Aharon left Pharaoh’s presence, — and Moshe immediately **PRAYED BEFORE Hashem**<sup>7</sup> concerning

me (Nesinah LaGer, first approach); Moshe meant that Pharaoh should impose a time upon him (see end of next note).

6. Onkelos understands that the Hebrew רק בֵּיאַר תִּשְׁאַרְנָה, only in the river shall they remain, cannot mean that all the frogs that were now inundating Egypt would make their way back to the river, since the Torah later tells us that they died (v. 9). It means, rather, that only frogs that are currently in the river would remain (see Me’at Tzori; see also Sforno and Malbim to v. 8).

Moshe was not saying that he would pray for the end of the plague and it would immediately end. He meant that he would pray immediately, but the plague would end only later, at whatever time Pharaoh would choose (Rashi). [This would clearly show that the plague was from Hashem and not due to Moshe’s sorcery, since sorcerers cannot cast spells with a delayed effect (Chasam Sofer [Toras Moshe] to v. 6; see also Or HaChaim).]

7. [See previous note.] The Hebrew וַיִּצְעַק, and he cried out, is among the verbs used by the Torah to connote prayer (see Devarim Rabbah 2:1).



אֲשֶׁר־שָׁם לַפְּרָעָה: ט וַיַּעַשׂ יְהוָה כְּדִבַּר מֹשֶׁה וַיָּמָתוּ הַצְּפַרְדֵּי־עַיִן  
 דִּי שְׁוֵי לַפְּרָעָה: ט וַעֲבַד יְיָ כַּפְתַּגְמָא דְּמֹשֶׁה וּמִיתוּ עוֹרְדֵעֵינָא  
 מִן־הַבְּתִיּוֹת מִן־הַחֲצֵרֹת וּמִן־הַשָּׂדֶה: י וַיִּצְבְּרוּ אֹתָם חֲמָרִים  
 מִן בְּתִיּוֹת מִן דְּרֵתָא וּמִן חֲקֵלְתָא: י וּבְנָשׁוּ יִתְהוֹן דְּגוֹרִין  
 חֲמָרִים וַתִּבְאֵשׁ הָאָרֶץ: יא וַיֵּרָא פְּרָעָה כִּי הִיִּתְהָ הַרְוּחָה וְהַכְּבֵד  
 דְּגוֹרִין וּסְרִיאוּ עַל אֲרֻעָא: יא וַחֲזָא פְּרָעָה אֲרִי הוּת רְוַחְתָּא וַיִּקַּר  
 אֶת־לְבֹו וְלֹא שָׁמַע אֲלֵהֶם כַּאֲשֶׁר דִּבַּר יְהוָה: ט יב וַיֹּאמֶר יְהוָה  
 ית לבה ולא קביל מנהון כמא די מליל י: יב ואמר יי  
 אֶל־מֹשֶׁה אָמַר אֶל־אַהֲרֹן נָטָה אֶת־מַטְּךָ וְהָךְ אֶת־עַפְרַת הָאָרֶץ  
 לְמֹשֶׁה אָמַר לְאַהֲרֹן אֲרִים ית חטרך ומחי ית עפרא דארעא

כ"ט

כַּאֲשֶׁר דִּבַּר הו'. וְהִיכֵן דְּבַר, "וְלֹא יִשְׁמַע אֲלֵיכֶם פְּרָעָה" (לעיל  
 ז, ד; שְׁמוֹת רַבָּה ס:; יב) אָמַר אֶל אַהֲרֹן. לֹא הָיָה הַטֵּפֶר  
 כְּדָרִי לְלָקוֹת עַל יְדֵי מֹשֶׁה, לְפִי שֶׁהִגִּין עָלָיו כְּשֶׁהֲרֹג אֶת הַמַּלְאָכִים  
 "וַיִּטְמְנֵהוּ בַחֹל" (לעיל ב, יב), וְלָקַח עַל יְדֵי אַהֲרֹן (שְׁמוֹת רַבָּה ס:;)

(י) חֲמָרִים חֲמָרִים. לְצוּרִים לְצוּרִים, כְּתַרְגוּמוֹ: "דְּגוֹרִין", גְּלִיס:  
 (יא) וְהַכְּבֵד אֶת לְבֹו. לְשׁוֹן פְּעוּל הוּא, כְּמוֹ "הַלּוֹךְ וְכֹסֵעַ"  
 וּבְרַחֲשִׁית יב, טו, וְכֵן "וְהִכּוֹת אֶת מוֹאֵב" (מַלְכִּים-ב ג, כד), "וְשָׁחַל  
 לוֹ בְּחֵלְהִים" (שְׁמוֹנֶה-עָב, יג), "הִכָּה וּפְלַעַ" (מַלְכִּים-א כ, לו:)

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that He had inflicted upon Pharaoh. <sup>9</sup>Hashem carried out the word of Moshe, and the frogs died — from the houses, from the courtyards, and from the fields. <sup>10</sup>They piled them up into heaps and heaps, and the land became foul.

<sup>11</sup>Pharaoh saw that there had been a relief, and kept making his heart stubborn. He did not listen to them, as Hashem had spoken.

<sup>12</sup>Hashem said to Moshe, "Say to Aharon, 'Stretch out your staff and strike the dust of the land;

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the frogs לַפְּרָעָה — that He had inflicted upon Pharaoh.<sup>[8]</sup>

9. Hashem carried out the word of Moshe, and the frogs died — from the houses, from the courtyards, and from the fields.

10. THEY GATHERED them into heaps and heaps, AND THEY BECAME FOUL UPON THE LAND.<sup>[9]</sup>

11. Pharaoh saw that there had been a relief AND HE MADE HIS HEART STUBBORN.<sup>[10]</sup> He did not HEED THEM, as Hashem had spoken.

12. Hashem said to Moshe, אָמַר לְאַהֲרֹן — "Say to Aharon, אֲרִים ית חטרך — and strike the dust of the land;

8. Our elucidation of this clause as saying that Hashem (rather than Moshe) had inflicted the frogs follows *Rabbeinu Bachya*; cf. *Sechel Tov*. Onkelos is clearly unlike *Akeidas Yitzchak*, *Tzror HaMor*, *Abarbanel*, and others, who explain the Hebrew *עַל* to mean, *over the statement regarding the frogs that he (Moshe) had presented to Pharaoh*; i.e., Moshe had told Pharaoh on his own initiative that the plague would end on the next day, and he now prayed that Hashem would fulfill that statement.

9. The Hebrew *וַתִּבְאֵשׁ הָאָרֶץ*, *and the land became foul*, is not to be taken literally, as it was not the ground itself that became foul and smelly. It is a figure of speech meaning that the frog carcasses befouled all their surroundings (*Shaarei Aharon*, based on *Rabbeinu Meyuchas*; cf. *Targum Yonasan*).

10. Onkelos does not distinguish between the word *וַיִּקַּבֵּד* (in our verse) and *וַיִּקְבֵּד* (v. 28), translating both as *וַיִּקַּבֵּד*, *and he made his heart stubborn*. This is unlike *Rashi*, who says that the word *וַיִּקְבֵּד* means, *and [Pharaoh] kept making his heart stubborn* (see *Gur Aryeh*).

וְהָיָה לְכַנָּם בְּכָל-אֶרֶץ מִצְרַיִם: יג וַיַּעֲשׂוּ-כֵן וַיִּטּוּ אֶהָרָן אֶת-יָדוֹ  
וַיְהִי לְקַלְמֶתָא בְּכָל אֶרֶץ דְּמִצְרַיִם: יג וַעֲבָדוּ כֵן וַאֲרִים אֶהָרָן יָת יְדָה  
בְּמִטְהוֹ וַיִּן אֶת-עַפְרָר הָאָרֶץ וַתְּהִי הַכְּנָם בְּאָדָם וּבַבְּהֵמָה  
בְּחִטְרָה וּמִחָא יָת עַפְרָא דְאֶרֶעָ וַהֲנִת קַלְמֶתָא בְּאֲנָשָׁא וּבַבְּעִירָא  
כָּל-עַפְרָר הָאָרֶץ הָיָה כְּנִים בְּכָל-אֶרֶץ מִצְרַיִם: יד וַיַּעֲשׂוּ-כֵן  
כָּל עַפְרָא דְאֶרֶעָ הָנָה קַלְמֶתָא בְּכָל אֶרֶעָ דְּמִצְרַיִם: יד וַעֲבָדוּ כֵן  
הַחֲרֻטְמַיִם בְּלִטְיָהֶם לְהוֹצִיא אֶת-הַכְּנִים וְלֹא יָכְלוּ וַתְּהִי  
חֲרֻשָׂא בְּלַחְשִׁיהוֹן לְאֶפְקָא יָת קַלְמֶתָא וְלֹא יָכִילוּ וַהֲנִת  
הַכְּנָם בְּאָדָם וּבַבְּהֵמָה: טו וַיֹּאמְרוּ הַחֲרֻטְמַם אֶל-פַּרְעֹה  
קַלְמֶתָא בְּאֲנָשָׁא וּבַבְּעִירָא: טו וַאֲמָרוּ חֲרֻשָׂא לְפַרְעֹה

רש"י

(יג) ותהי הכנָם. הרחיקה, פדוליי"ר א צלט": (יד) להוציא את הכנָם. לזרחותם ולהוציאם ממקום חֲרָה: ולא יכלו.

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it shall become *lice* throughout the land of Egypt.’”<sup>13</sup> They did so: Aharon **stretched out** his hand with his staff and struck the dust of the land, and the lice-infestation was on man and beast; all the dust of the land became *lice*, throughout the land of Egypt.<sup>14</sup> The necromancers did the same with their incantations to draw forth the *lice*, but they could not. And the lice-infestation was on man and beast.<sup>15</sup> The necromancers said to Pharaoh,

— it shall become A LICE-INFESTATION throughout the land of Egypt.’”<sup>[11]</sup>  
**13.** וַאֲרִים אֶהָרָן יָת יְדָה בְּחִטְרָה — They did so: — וַעֲבָדוּ כֵן — Aharon RAISED his hand with his staff וּמִחָא יָת עַפְרָא — and struck the dust of the land וַהֲנִת קַלְמֶתָא בְּאֲנָשָׁא — and the lice-infestation was on man and beast; — and the lice-infestation was on man and beast; — וּבַבְּעִירָא — and the lice-infestation was on man and beast; — וְהוֹת קַלְמֶתָא הָנָה בְּאֶרֶעָ דְּאֶרֶעָ — all the dust of the land became A LICE-INFESTATION, — בְּכָל אֶרֶעָ דְּמִצְרַיִם — throughout the land of Egypt.  
**14.** וַעֲבָדוּ כֵן חֲרֻשָׂא בְּלַחְשִׁיהוֹן — THE SORCERERS did the same with their incantations<sup>[12]</sup> — לְאֶפְקָא יָת קַלְמֶתָא — to draw forth the LICE-INFESTATION, — וְלֹא יָכִילוּ — but they could not.<sup>[13]</sup> — וַהֲנִת קַלְמֶתָא בְּאֲנָשָׁא וּבַבְּעִירָא — And the lice-infestation was on man and beast.  
**15.** וַאֲמָרוּ חֲרֻשָׂא לְפַרְעֹה — THE SORCERERS said to Pharaoh,

11. Throughout this passage, Onkelos does not differentiate between the Hebrew הכנָם, the lice, and הכְּנָם, the lice-infestation (see Rashi to v. 13), rendering both as קַלְמֶתָא. This Aramaic word is in the singular form, and thus likely means a lice-infestation, referring to the mass of lice as a single entity (see also *Targum to Tehillim* 105:31). [This is the reverse of Onkelos’ usual approach of translating references to a species in singular form as though they were in plural; see note 3 above.] In contrast, *Targum Yonasan* here renders הכנָם as קַלְמֵי, lice, in plural form (see also *Berachos* 57b and *Niddah* 20b).

Notably, *Rabbeinu Tam* (cited in *Or Zarua*, Sec. 2, Ch. §31) uses Onkelos here to prove that the Hebrew word כְּנִים means lice rather than fleas: Since the

Gemara (*Berachos* and *Niddah* *ibid.*) refers to קַלְמֵי when discussing infestations that are typical of lice, and we know from Onkelos that קַלְמֵי/קַלְמֶתָא is the Aramaic parallel of כְּנִים, it follows that כְּנִים are lice. This identification is critical for the proper application of the Gemara’s ruling with regard to killing כְּנִים on Shabbos (see *Shabbos* 12a and 107a; see further, *Tosafos, Shabbos* 12a שׁמָא ד־יְדָה שׁמָא *Or HaChaim* to v. 13; *Marpei Lashon* here).

12. I.e., they too struck the dust (*Ibn Ezra*; see *Ramban* for a further approach).

13. They tried to produce lice by way of demonic incantations, but demons have no power over creatures that are smaller than a grain of barley, such as lice (*Rashi*).

אֶצְבַּע אֱלֹהִים הוּא וַיַּחֲזֹק לִב־פַּרְעֹה וְלֹא־שָׁמַע אֲלֵהֶם  
 \*מָחָא מִן קָדָם יְיָ הִיא וְאַתְקַף לְבָא דְפַרְעֹה וְלֹא קָבִיל מִנְהוֹן  
 כַּאֲשֶׁר דָּבַר יְהוָה: ס טו וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲשִׁבֶם בְּבִקְרָא  
 כְּמָא דְמַלִּיל יְיָ: טז וְאָמַר יְיָ לְמֹשֶׁה אִקְדָּם בְּצַפְרָא  
 וְהִתְיַצֵּב לִפְנֵי פַרְעֹה הִנֵּה יוֹצֵא הַמִּימָה וְאָמַרְתָּ אֵלָיו כֹּה  
 וְאִתְעַמַּד קָדָם פַּרְעֹה הָא נִפְק לְמִיָּא וְתִימַר לֵה כַדְוֹן  
 אָמַר יְהוָה שְׁלַח עַמִּי וַיַּעֲבֹדְנִי: יז כִּי אִם־אֵינְךָ מְשַׁלַּח אֶת־  
 אָמַר יְיָ שְׁלַח עַמִּי וַיִּפְלְחוּן קְדָמִי: יז אַרְי אִם לִיתְךָ מְשַׁלַּח יֵת  
 עַמִּי הַנְּנִי מִשְׁלִיחַ בְּךָ וּבַעֲבָדֶיךָ וּבַעֲמָךָ וּבַבְּתִיךָ אֶת־הָעֶרְב  
 עַמִּי הָא אָנָּא \*\*מְשַׁלַּח בְּךָ וּבַעֲבָדֶיךָ וּבַעֲמָךָ וּבַבְּתִיךָ יֵת עֶרְוָא

\*נ"א: הָא מָחָא \*\*נ"א: מְגַרִי

רש"י

צַפְרָא צְוִינְךָ, וְהָיוּ מִשְׁחִיתִים צִהָם (שְׁמוֹת רַבֵּה י"א, ד"ג). וַיֵּשׁ טַטַס  
 צִדְצֵר צְחֻמָּה צְכָל מַכָּה וּמַכָּה לְמָה זֹו וְלָמָּה זֹו. צְטַכְסִיסִי  
 מַלְחָמוֹת מַלְכִים צָח טְלִיחָם, כְּסֹדֵר מַלְכוּת כְּשֶׁלָּרָה עַל טֵיר.  
 צַחְלָה מְקַלְקֵל מְטִינֹתֶיךָ, וְאַחַר כֵּךְ תּוֹקְעִין טְלִיחָם וּמְרִיעִין  
 צְשׁוּפְרוֹת לִירָאָם וְלִצְהָלָם. וְכֵן הַפְּרָדְעִים מְקַרְקְרִים וְהוֹמִים

(טו) אֶצְבַּע אֱלֹהִים הוּא. מַכָּה זֹו חִינָה עַל יְדֵי כְּשָׁפִים,  
 מֵאֵת הַמַּקּוֹס הִיא (שְׁמוֹת רַבֵּה י', ז): כַּאֲשֶׁר דָּבַר ה' "וְלֹא  
 שָׁמַע אֱלֹהִים פַּרְעֹה" (לְעִיל ז, ז): (יז) מִשְׁלִיחַ בְּךָ. מְגַרֵּה בְּךָ.  
 וְכֵן וַיִּשְׁן צִהָמוֹת אֲשֶׁלַּח צָם" (דְּבָרִים ל"ב, כ"ד). לְשׁוֹן שְׁסוּי, חֲלִטִי"ר  
 צְלַט": אֵת הָעֶרְב. כָּל מִינֵי חַיִּים רַעוּת וְנִחְשִׁים וְטַקְרָצִים

CHUMASH TRANSLATION

"It is a **finger of God!**" But Pharaoh's heart became hardened and he did not listen to them, as Hashem had spoken.

<sup>16</sup>Hashem said to Moshe, "Arise early in the morning and station yourself before Pharaoh — behold, he goes out to the water — and you shall say to him, 'So said Hashem: Send out My people that they may serve Me.' <sup>17</sup>For if you will not send out My people, behold, I shall **incite** against you, and against your servants, your people, and your houses, the mixture of wild beasts;

ONKELOS ELUCIDATED

"It is a STRIKE FROM BEFORE HASHEM!"<sup>[14]</sup> — מָחָא מִן קָדָם יְיָ הִיא — But Pharaoh's heart became hardened — וְאַתְקַף לְבָא דְפַרְעֹה — and he did not HEED THEM, — וְלֹא קָבִיל מִנְהוֹן — as Hashem had spoken.

16. Hashem said to Moshe, — וְאָמַר יְיָ לְמֹשֶׁה — and station yourself before Pharaoh<sup>[15]</sup> — וְאִתְעַמַּד קָדָם פַּרְעֹה — and you shall say to him, — וְתִימַר לֵה — 'So said Hashem: — בְּדָנֹן אָמַר יְיָ — Send out My people, — עַמִּי — that they may serve BEFORE Me.

17. For if you will not send out My people, — אַרְי אִם לִיתְךָ מְשַׁלַּח יֵת עַמִּי — behold, I shall DISPATCH against you,<sup>[16]</sup> — הָא אָנָּא מְשַׁלַּח בְּךָ — and against your servants, your people, and your houses, — וּבַעֲבָדֶיךָ וּבַעֲמָךָ — and against your servants, your people, and your houses, — יֵת עֶרְוָא — the mixture of wild beasts;

14. Onkelos avoids translating Hebrew phrases that refer to Hashem's "finger" (as in our verse) or His "hand," and explains what they mean in context.

Although a "strike" is typically presented as coming from Hashem's hand (see above, 7:4 with note 4), the sorcerers referred to the Plague of Lice as Hashem's finger in order to minimize its severity, seeking to reassure Pharaoh that it could be endured (*Ramban* here and in *Toras Hashem Temimah*).

15. See above, 2:4 note 7, regarding the Aramaic וְאִתְעַמַּד.

16. *Nefesh HaGer* associates Onkelos' translation of the Hebrew מְשַׁלַּח as מְשַׁלַּח, *dispatch*, with *Ramban* in v. 18, who says that the plague of the Wild Beasts, was a *roving plague*, unlike the three that preceded it. Hashem thus meant that He would have the wild animals roam among the Egyptians.

Onkelos is unlike *Rashi*, who maintains that the Hebrew מְשַׁלַּח means *incite*. An alternate version of Onkelos, however, reads מְגַרִי, *incite*, like *Rashi*.

וּמְלֵאוּ בֵּיתֵי מִצְרַיִם אֶת־הָעֶרְבִים וְגַם הָאֲדָמָה אֲשֶׁר־הֵם עָלֶיהָ:  
 וַיִּתְמַלֵּן בֵּיתֵי מִצְרַיִם יַת עֶרְוָבָא וְאַף אַרְעָא דְאַנּוֹן עֲלָה:  
 יח וְהַפְלִיתִי בַיּוֹם הַהוּא אֶת־אֶרֶץ גֹּשֶׁן אֲשֶׁר עִמִּי עַמֹּד עָלֶיהָ  
 יח וְאַפְרִישׁ בַּיּוֹמָא הַהוּא יַת אַרְעָא דְגֹשֶׁן דִּי עִמִּי \*\*קָאִים עֲלָה  
 לְבִלְתֵּי הֵיוֹת־שָׁם עֶרְבִים לְמַעַן תִּדַּע כִּי אֲנִי יְהוָה בְּקִרְבֵּי הָאָרֶץ:  
 בְּדִיל דְּלֹא לְמַהוּי תַּמָּן עֶרְוָבָא בְּדִיל דְּתַדַּע אַרִי אָנָא יְיָ שְׁלִיט בְּגוּ אַרְעָא:  
 ששי יט וְשִׁמְתִּי פְדוּת בֵּין עַמִּי וּבֵין עַמָּךְ לְמַחֵר יִהְיֶה הָאֵת הַזֶּה:  
 יט וְאַשׁוּי פּוֹרְקָן לְעַמִּי וְעַל עַמָּךְ לְמַחֵר יִהְיֶה אֶתָּא הַדִּין:  
 אִיתִי מַחָא

\*נ"א: מִצְרַאִי \*\*נ"א: שְׁרִי

כ"ט

וכו', פְּדוּתָא צְמִדְרָשׁ רַבִּי סְנַחוּמָא (בא ד: (יח) וְהַפְלִיתִי. וְהַפְרָשְׁתִּי וְכֵן "וְהַפְלִי" (להלן ט, ד, וכן "לא נפלאה היא ממך" (דברים ל, יא) לא מוּבְדָלָת וּמוּפְרָשְׁתָּת היא מִמֶּךָ: לְמַעַן תִּדַּע כִּי אֲנִי ה' בְּקִרְבֵּי הָאָרֶץ. אִף עַל פִּי שְׁשִׁכְנֵי בְּשָׂמִים, גֹּשֶׁן מִתְקַיְיֶמֶת צְפִתְסוּפּוּסִים: (יט) וְשִׁמְתִּי פְדוּת. שְׁלִיט בְּגוּ אַרְעָא: עִמִּי וּבֵין עַמָּךְ:

CHUMASH TRANSLATION

and the houses of Egypt shall be filled with the mixture of wild beasts, and even the ground upon which they are. <sup>18</sup>And on that day I shall set apart the land of Goshen upon which My people stands, that there shall be no mixture of wild beasts there; so that you will know that I am Hashem in the midst of the land. <sup>19</sup>I shall bring about redemption — between My people and your people — tomorrow this sign will come about.’”

ONKELOS ELUCIDATED

— and the houses of Egypt shall be filled with the mixture of wild beasts,<sup>[17]</sup> and even the ground upon which [the Egyptians] are will be filled with it.  
 18. — And on that day I shall set apart the land of Goshen — upon which My people stands,<sup>[18]</sup> that there shall be no mixture of wild beasts there; so that you will know that I am Hashem, WHO RULES in the midst of the land.<sup>[19]</sup>  
 19. — I shall bring about redemption FOR MY PEOPLE — AND UPON YOUR PEOPLE I SHALL BRING A PLAGUE<sup>[20]</sup> — tomorrow this sign will come about.’”

17. In the Torah’s earlier record of Aharon raising his hand over the waters, in advance of the Plagues of Blood and Frogs, Onkelos translated the word מִצְרַיִם as *Egyptians*, rather than *Egypt*, thus expressing that the Jews were not affected by these plagues (see 7:19 note 23; and v. 2 above, note 1). Here, though, he translates the phrase בֵּיתֵי מִצְרַיִם as *the houses of Egypt*, even though the next verses clearly state that the Jews would not be affected by the Plague of Wild Beasts! *Parshegen* suggests that Onkelos means to stress that the wild animals would not merely affect the Egyptians in *their own* homes; rather, even if the Egyptians ran into empty buildings, the wild animals would pursue them there. An alternate version of Onkelos, however, reads בֵּיתֵי מִצְרַאִי, *the houses of the Egyptians*.

18. This version of Onkelos is a direct translation of the Hebrew אֲשֶׁר עִמִּי עַמֹּד עָלֶיהָ, with the word, *stands*, connoting

that the Jewish people yet *tarries* in the land of Goshen (*Sechel Tov*; cf. *Malbim*). An alternate version of Onkelos reads בֵּיתֵי שְׁרִי עִמִּי עָלָה, *upon which my people dwells*.

19. Onkelos clarifies that Hashem’s statement that He is “in the midst of the land” means that He rules over the land and orchestrates its events. As *Ramban* explains (here and to 13:16 below), this is to counter those who imagine (as Pharaoh did — see *Rabbeinu Bachya*) that Hashem dwells in the heavens and is disconnected from events on earth (*Shaarei Aharon*). See also *Sechel Tov*.

20. Onkelos, like *Ramban* here, understands that the Hebrew word פְּדוּת means *redemption*. The idea of “redemption” is to exchange one thing for another; for example, one “redeems” a consecrated item by transferring its sanctity to another item. The phrase וְשִׁמְתִּי פְדוּת בֵּין עַמִּי וּבֵין עַמָּךְ, *and I will bring about redemption*

כ וַיַּעַשׂ יְהוָה לְכֵן וַיָּבֵא עָרֹב כְּבֵד בֵּיתָהּ פְּרָעָה וּבֵית עֲבָדָיו  
 כ וַעֲבַד יְיָ בֵּן וְאִתָּא עָרוֹבָא תַקִּיף לְבֵית פְּרָעָה וּלְבֵית עֲבָדוּהִי  
 וּבְכָל-אֶרֶץ מִצְרַיִם תִּשְׁחַת הָאֶרֶץ מִפְּנֵי הָעָרֹב: כֵּא וַיִּקְרָא  
 וּבְכָל אֶרֶעָא דְמִצְרַיִם אֶתְחַבֵּלֵת אֶרֶעָא מִן קֳדָם עָרוֹבָא: כֵּא וַקְרָא  
 פְּרָעָה אֶל-מֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר לָכֵן זָבְחוּ לְאֱלֹהֵיכֶם בְּאֶרֶץ:  
 פְּרָעָה לְמֹשֶׁה וּלְאַהֲרֹן וַאֲמַר אֲזִילוּ דְבַחוּ קֳדָם אֱלֹהֵיכֹן בְּאֶרֶעָא:  
 כב וַיֹּאמֶר מֹשֶׁה לֹא נִכּוֹן לַעֲשׂוֹת לְכֵן כִּי תִזְעַבְתָּ מִצְרַיִם  
 כב וַאֲמַר מֹשֶׁה לֹא תִקַּן לְמַעַבְדַּב בֵּן אֲרִי בְעִירָא דְמִצְרַיִם  
 דְחִלִּין לָהּ

רש"י

תועבת צני עמון" (מלכים-ב, כג, יג), ואלל ישראל קורא חוקה  
 תועבה. ועוד יש לומר פלגון חמר, תועבת מזרים, דבר  
 שגאו הוא למזרים זביחה שגאו זבחים, שהרי ירחקס אנו  
 זבחים:

(ב) תשחת הארץ. נשחתת הארץ, "מתחצלת חרעא" (אונקלוס) ונ"ל: נשחתת הארץ, "מתחצלת חרעא": (כא) זבחו לאלהיכם בארץ. צמקומס, ולא תלכו צמקדזר: (כב) תועבת מצרים. ירשת מזרים, כמו "ולמלכס"

## CHUMASH TRANSLATION

<sup>20</sup> Hashem did so, and a severe mixture of wild beasts came to the house of Pharaoh and to the house of his servants; and throughout the land of Egypt the land was being destroyed because of the mixture of wild beasts.

<sup>21</sup> Pharaoh summoned Moshe and Aharon and said, "Go — slaughter unto your God in the land." <sup>22</sup> Moshe said, "It is not proper to do so, for we will offer the abomination of Egypt

## ONKELOS ELUCIDATED

20. וַאֲתָא עָרוֹבָא תַקִּיף לְבֵית — Hashem did so, — and a severe mixture of wild beasts came to the house of Pharaoh <sup>[21]</sup> — and to the house of his servants; — and throughout the land of Egypt — the land was being destroyed <sup>[22]</sup> — because of the mixture of wild beasts.

21. פְּרָעָה וַקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַאֲמַר — Pharaoh summoned Moshe and Aharon and said, "Go — slaughter sacrifices BEFORE your God in the land." <sup>[23]</sup>

22. וַאֲמַר מֹשֶׁה — Moshe said, "It is not proper to do so, אַרִי בְעִירָא דְמִצְרַיִם דְחִלִּין לָהּ — for THE ANIMAL THAT THE EGYPTIANS WORSHIP <sup>[24]</sup>

"between My people and your people" thus means that instead of this plague befalling the Jews, it would be visited upon the Egyptians. The Jews needed redemption from this *makkah* in particular because it was a traveling plague, since wild animals roam, and it would have been natural for them to enter Goshen. Hashem incited the animals against the Egyptians to save the Jews (*Shemos Rabbah* 11:2, as explained by *Yefeh To'ar* and *Eitz Yosef*; see *Ramban*).

A number of Rishonim, however, understand the Hebrew term פָּרַד to mean *distinction*. Thus, Hashem is saying here that He will make a *distinction* "between My people and your people" (*Ibn Ezra*; *Rashbam*; see *Rashi*).

21. Onkelos interprets the Torah's statement that the mixture of wild beasts was כְּבֵד, *heavy*, to mean that it was תַּקִּיף, *severe*. This is apparently unlike *R' Saadiah Gaon* and *Sechel Tov*, who explain that it was vast in number [which would be סְגִי in Aramaic] (see *Shaarei Aharon*).

22. *Rashi* cites Onkelos in support of his contention that the Hebrew תִּשְׁחַת הָאֶרֶץ is not to be understood in *future* tense, *will be destroyed*, since the animals had already come and begun the destruction (see *Mizrachi*).

Also, Onkelos here does not interpret the word הָאֶרֶץ, *the land*, as a reference to the *inhabitants* of the land, unlike his approach in numerous other places in the Torah (e.g., *Bereishis* 41:47 and 57). This is in keeping with *Sechel Tov*, *Abarbanel*, and *Or HaChaim*, who explain that the animals indeed destroyed *everything* in their path, including trees and vegetation (*Shaarei Aharon*).

23. I.e., in Egypt; I am not granting your request to go into the wilderness (*Rashi*).

24. Onkelos' translation is consistent with *Rashi's* first explanation of the Hebrew phrase תִּזְעַבְתָּ מִצְרַיִם, *the abomination of Egypt*. The Torah refers to the false god of the Egyptians as an abomination.

*Moreh Nevuchim* (3:46) cites Onkelos when he

נִזְבַּח לַיהוָה אֱלֹהֵינוּ הֵן נִזְבַּח אֶת־תּוֹעֵבַת מִצְרַיִם  
 מִנֶּה אֲנַחְנָא קָדָם יְיָ אֱלֹהֵנָא הָא נִדְבַח ית בְּעִירָא דְּמִצְרַיִם  
 נְסֻבִין לְדַבְּחָא דְּחִלִּין לָהּ  
 לְעִינֵיהֶם וְלֹא יִסְקְלָנוּ: כַּג דְּרַךְ שְׁלֹשַׁת יָמִים נֵלְךְ בְּמִדְבָּר  
 וְאֲנֹן יְהוֹן קָדָם יְיָ אֱלֹהֵנוּ יִמְרוּן לְמַרְגְּמָנָא: כַּג מִהֲלַךְ תִּלְתָּא יוֹמִין גִּזְיֹל בְּמִדְבָּרָא  
 חוֹן  
 וְנִזְבַּחְנוּ לַיהוָה אֱלֹהֵינוּ כַּאֲשֶׁר יֹאמֵר אֱלֹהֵינוּ: כַּד וַיֹּאמֶר פְּרַעְה  
 וְנִדְבַח קָדָם יְיָ אֱלֹהֵנָא כְּמָא דִּי יִימַר לָנָא: כַּד וַיֹּאמֶר פְּרַעְה  
 אֲנִכִּי אֲשַׁלַּח אֶתְכֶם וְנִזְבַּחְתֶּם לַיהוָה אֱלֹהֵיכֶם בְּמִדְבָּר  
 אֲנָא אֲשַׁלַּח יִתְכוּן וְתִדְבַחוּן קָדָם יְיָ אֱלֹהֵכוּן בְּמִדְבָּרָא

רס"ו  
 וְלֹא יִסְקְלָנוּ. בְּתַמִּינָא:

— CHUMASH TRANSLATION —

*to Hashem, our God; behold, if we were to slaughter the abomination of Egypt in their sight, will they not stone us?* <sup>23</sup>We will go on a three-day journey in the wilderness, and slaughter to Hashem, our God, as He will tell us."

<sup>24</sup>Pharaoh said, "I will send you and you shall slaughter to Hashem, your God, in the wilderness;

— ONKELOS ELUCIDATED —

— FROM IT WE SHALL TAKE TO SLAUGHTER BEFORE Hashem our God;<sup>[25]</sup> הָא נִדְבַח ית בְּעִירָא דְּמִצְרַיִם — behold, if we were to slaughter THE ANIMAL THAT THE EGYPTIANS WORSHIP — AND ANON YEHON CHON — WHILE THEY SEE us doing so, הָלֹא יִמְרוּן לְמַרְגְּמָנָא — will they not PROPOSE TO stone us?<sup>[26]</sup>

**23.** We will go on a three-day journey in the Wilderness — and slaughter sacrifices BEFORE Hashem, our God, — as He will tell us."

**24.** Pharaoh said, "I will send you — and you shall slaughter sacrifices BEFORE Hashem in the wilderness;

proposes that the reason the Torah tells us to bring offerings to Hashem specifically from sheep and cattle is in order to counter the attitudes of the ancient idolaters. He writes that, according to Onkelos, the Egyptians deified the Aries constellation (מְזֵל טָלָה), and they therefore forbade the slaughter of *sheep*, and hated shepherds (see Bereishis 44:16). He adds that most idolaters were repulsed by the idea of slaughtering cattle. See similarly, *Ibn Ezra* here.

*Me'at Tzori* notes, though, that Onkelos does not say "the sheep [צֶמָא] that the Egyptians worship," but rather "the animal [בְּעִירָא] that the Egyptians worship." Since בְּעִירָא is a general term for domesticated animals, Onkelos implies that the Egyptians worshiped both sheep and cattle. *Me'at Tzori* therefore suggests that Onkelos follows *Zohar* (Vol. 3, p. 251b), who maintains that the Egyptians indeed deified all domesticated animals, and that is why Hashem killed the firstborn of all such animals (see below, 12:29).

<sup>25</sup>The Hebrew phrase הֵן תּוֹעֵבַת מִצְרַיִם נִזְבַּח לָהּ אֱלֹהֵינוּ, for the abomination of Egypt we will slaughter to Hashem,

*our God*, could have been taken to mean that the Jews would slaughter only those particular, individual animals that the Egyptians had worshiped. Onkelos therefore clarifies that Moshe meant that they would take from that type of animal to bring as offerings. Onkelos uses the words מִנֶּה אֲנַחְנָא נְסֻבִין קָדָם יְיָ אֱלֹהֵינוּ, *from it we shall take*, based on 10:26 below, where Moshe insists that the Jews would take all of their livestock with them into the wilderness, saying: לְעִבְדֵי אֱתֵי דֵי אֱלֹהֵינוּ; for "from it we shall take" to serve Hashem, our God; see Onkelos there. That verse shows that the Jews would be slaughtering those kinds of animals, not specifically those that had been worshiped by the Egyptians (see *Lechem VeSimlah*).

<sup>26</sup>The simple understanding of the Hebrew וְלֹא יִסְקְלָנוּ, *will they not stone us*, is that it refers to death by stoning. But this cannot be taken at face value, since it would be impossible for the Egyptians to stone all the Jews to death (*Beurei Onkelos*), and Moshe was certain of Hashem's protection in any event (*R' Avigdor Nebenzahl*, cited by *Parshegen*). Onkelos therefore

רַק הַרְחַק לֹא-תִרְחִיקוּ לְלַכַּת הָעֲתִירוּ בְּעַדֵּי: כֹּה וַיֹּאמֶר  
 לְחוּד אֲרַחֵק לֹא תִרְחִקוּן לְמִיזֵל צֵלוּ \*עָלַי: כֹּה וַאֲמַר  
 מֹשֶׁה הִנֵּה אָנֹכִי יוֹצֵא מֵעַמְּךָ וְהָעֲתִירְתִּי אֶל-יְהוָה וְסָר  
 מֹשֶׁה הָא אָנֹא נִפְק מֵעַמְּךָ וַאֲצִלִּי קָדָם יְיָ וַיַּעֲדֵי  
 הָעֲרֹב מִפְּרֻעָה מֵעַבְדֹּוהִי וּמֵעַמּוֹ מָחָר רַק אֶל-יֹסֵף פְּרֻעָה  
 עָרֹבָא מִפְּרֻעָה מֵעַבְדֹּוהִי וּמֵעַמּוֹ מָחָר לְחוּד לֹא יוֹסֵף פְּרֻעָה  
 הַתֵּל לְבִלְתִּי שִׁלַּח אֶת-הָעַם לְזִבְחַ לַיהוָה: כֹּה וַיֵּצֵא מֹשֶׁה  
 לְשִׁקְרָא בְּדִיל דְּלֹא לְשִׁלְחָא יְת עֲמָא לְדִבְחָא קָדָם יְיָ: כֹּה וּנְפַק מֹשֶׁה  
 מֵעַם פְּרֻעָה וַיַּעֲתֵר אֶל-יְהוָה: כֹּה וַיַּעַשׂ יְהוָה בְּדַבַּר מֹשֶׁה  
 מִן קָדָם פְּרֻעָה וַצִּלִּי קָדָם יְיָ: כֹּה וַעֲבַד יְיָ כְּפַתְגָּמָא דְּמֹשֶׁה  
 וַיֹּסֶר הָעֲרֹב מִפְּרֻעָה מֵעַבְדֹּוהִי וּמֵעַמּוֹ לֹא נִשְׁאַר אֶחָד:  
 וַאֲעֵדִי עָרֹבָא מִפְּרֻעָה מֵעַבְדֹּוהִי וּמֵעַמּוֹ לֹא אֲשַׁתָּאֵר חָד:

\*נ"א: אף עלי

ר"ט

(כה) התל. כמו להתל: (כו) ויעתר אל ה'. נתאמן וירצה בתפלה. טכשוו כשהוא חומר בלשון ויפטל, משמע וירצה בתפלה. וכן חס צא לומר "ועתיר" היא יכול לומר, ומשמע להתפלל: (כז) ויסר הערב. ולא מתו כמו שמתו הלפרדטים,

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only do not go far off — **entreat** for me!"

<sup>25</sup> Moshe said, "Behold! I leave you and I shall **entreat** Hashem — and the mixture of wild beasts will depart from Pharaoh, from his servants, and from his people — tomorrow. Only let Pharaoh not continue **to mock**, by not sending out the people to slaughter **to Hashem**."

<sup>26</sup> Moshe left Pharaoh's presence **and entreated** Hashem.

<sup>27</sup> Hashem did in accordance with Moshe's word and He removed the mixture of wild beasts from Pharaoh, from his servants, and from his people; not one remained.

צלו — only do not go far off — לְחוּד אֲרַחֵק לֹא תִרְחִיקוּן לְמִיזֵל עָלַי — **PRAY** for me!<sup>[27]</sup>

**25.** "Behold! — הָא אָנֹא נִפְק מֵעַמְּךָ — Moshe said, וַאֲמַר מֹשֶׁה — I leave you יְיָ וַאֲצִלִּי קָדָם יְיָ — and I shall **PRAY BEFORE** Hashem, וַיַּעֲדֵי עָרֹבָא מִפְּרֻעָה מֵעַבְדֹּוהִי וּמֵעַמּוֹ מָחָר — and the mixture of wild beasts will depart from Pharaoh, from his servants, and from his people — tomorrow. לְחוּד לֹא יוֹסֵף — Only let Pharaoh not continue **TO DECEIVE**,<sup>[28]</sup> פְּרֻעָה לְשִׁקְרָא — by not sending out the people לְשִׁלְחָא יְת עֲמָא — to slaughter sacrifices **BEFORE Hashem**."

**26.** Moshe left Pharaoh's presence, וּנְפַק מֵעַם פְּרֻעָה — AND **PRAYED BEFORE** Hashem. וַצִּלִּי קָדָם יְיָ

**27.** Hashem did in accordance with Moshe's word וַעֲבַד יְיָ כְּפַתְגָּמָא דְּמֹשֶׁה — and He removed the mixture of wild beasts from Pharaoh, from his servants, and from his people; לֹא אֲשַׁתָּאֵר חָד — **not one remained**.<sup>[29]</sup>

clarifies that Moshe meant that the Egyptians would want to stone them.

Rashbam, however, explains Moshe's statement to mean that the Egyptians would hurl stones not to kill the Jews, but out of contempt for them.

27. See note 3 above regarding the meaning of the Hebrew word העתירו.

An alternate version of Onkelos reads עלי אף עלי, pray for me "as well," paralleling Pharaoh's later request, upon freeing the Jews, that they bless him as well (below, 12:32; see *Lechem VeSimlah*).

28. Onkelos consistently renders the Hebrew root התל as שקר, deceive; see also *Bereishis* 31:7.

29. Hashem removed the wild animals, and did not

כח וַיִּכְבֵּד פַּרְעֹה אֶת־לְבוֹ גַם בַּפַּעַם הַזֹּאת וְלֹא שִׁלַּח אֶת־  
 כח וַיִּקַּר פַּרְעֹה יֵת לְבָה אַף בְּזִמְנָא הֲדָא וְלֹא שִׁלַּח יֵת

הָעַם: פ  
 עָמָא:

[ט] א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה וְדַבַּרְתָּ אֵלָיו כֹּה־  
 ט א וַאֲמַר יְיָ לְמֹשֶׁה עוֹל לְוֵת פַּרְעֹה וְתַמְלִל עִמָּה בְּדַנְן

אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שִׁלַּח אֶת־עַמִּי וַיַּעֲבֹדְנִי: ב כִּי־  
 אָמַר יְיָ אֱלֹהָא דִּיהוּדָאֵי שִׁלַּח יֵת עַמִּי וַיִּפְלְחוּן קֳדָמִי: ב אַרִי

אִם־מֵאֵן אַתָּה לְשִׁלַּח וְעוֹדָךָ מִחֲזוּק בָּם: ג הֲנֵה יַד־יְהוָה הַזֹּאת  
 אִם מְסָרְב אַתָּ לְשִׁלְחָא וְעַד כְּעַן < מִתְקַף בְּהוֹן: ג הָא מִחָא מִן < הוּיָא  
 אַתָּ קָדָם יְיָ

בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בְּסוֹסִים בְּחֻמְרִים בְּגַמְלִים בַּבָּקָר וּבְצֹאֵן  
 בַּבְּעִירָךְ דֵּי בַחֲקֵלָא בְּסוֹסוֹתָא בַחֲמָרֵי בְּגַמְלֵי בְּתוֹרֵי וּבְעֵנָא

רַשִׁי

שָׁחַם מִתּוֹ יְהוָה לָהֶם הַנֶּאֱחָה צְעוּרוֹתָם (שְׁמוֹת רַבֵּה שֵׁם א):  
 (כח) גַּם בַּפַּעַם הַזֹּאת. אֵף עַל פִּי שְׁאֵמַר "אֲלֹכֵי אֲשַׁלַּח  
 תִּהְיֶה, כִּי כֵן יֹאמַר צִלְשׁוֹן נִקְצָה, עַל שֶׁטָּצַר הַיָּסֵה, וְעַל הַטְּעוּד  
 תִּהְיֶה, וְעַל הַטְּעוּד הַזֶּה, כִּמוֹ עוֹשֶׂה, רוֹלֵה, רוֹטֵה:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>28</sup>But Pharaoh made his heart stubborn even this time, and he did not send out the people.

28. וַיִּקַּר פַּרְעֹה יֵת לְבָה — But Pharaoh made his heart stubborn — וְלֹא שִׁלַּח יֵת עָמָא — even this time,<sup>[30]</sup> and he did not send out the people.

9.

9.

<sup>1</sup>Hashem said to Moshe, “Come to Pharaoh and speak to him, ‘So said Hashem, the God of the Hebrews: Send out My people that they may serve Me.  
<sup>2</sup>For if you refuse to send out, and you continue to hold them;  
<sup>3</sup>behold, the hand of Hashem is on your livestock that are in the field, on the horses, on the donkeys, on the camels, on the cattle, and on the flock —

1. עוֹל לְוֵת פַּרְעֹה — Hashem said to Moshe, וַאֲמַר יְיָ לְמֹשֶׁה — and speak WITH HIM as follows, וְתַמְלִל עִמָּה — “GO IN to Pharaoh — ‘So said Hashem, the God OF THE JEWS:<sup>[1]</sup> שִׁלַּח יֵת עַמִּי — Send out my people וַיִּפְלְחוּן קֳדָמִי — that they may perform service BEFORE ME.  
 2. אַרִי אִם מְסָרְב אַתָּ לְשִׁלְחָא — For if you refuse to send them out, וְעַד כְּעַן אַתָּ מִתְקַף בְּהוֹן — and you continue to hold them;  
 3. הָא מִחָא מִן קָדָם יְיָ — behold, A STRIKE FROM BEFORE Hashem<sup>[2]</sup> הוּיָא — is on your livestock that are in the field בְּחֻמְרֵי — on the donkeys, בְּתוֹרֵי — on the cattle, וּבְעֵנָא — and

have them die like the frogs, so that the Egyptians would not benefit from their hides (*Rashi*).  
 30. That is, even though he had promised to release them (v. 24), he did not fulfill his promise (*Rashi*).  
 1. See above, 1:15 note 15.  
 2. In earlier verses in the *parashah* (above, 7:4-5), Onkelos presented references to Hashem’s hand as *מַחָה* וּבְדוֹרְתָא, a stroke of might, whereas Onkelos here renders

הַיָּד, the hand of Hashem, simply as a strike from before Hashem. This is because the earlier verses refer to the *makkos* as a whole that would affect the Egyptians themselves, whereas our verse introduces a specific *makkah* that would affect only the animals (*Torah U’Peirushah*). Alternatively, the Name of Hashem that appears in our verse already alludes to His might, so there is no need to explicitly mention it (*Lechem VeSimlah*).



דָּבַר כְּבֹד מָאֵד: דַּ וְהַפְּלָה יְהוָה בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין  
 מוֹתָא \*תְּקִיף לַחֲדָא: דַּ וַיִּפְרֹשׁ יְיָ בֵּין בְּעִירָא דְיִשְׂרָאֵל וּבֵין  
 מִקְנֵה מִצְרַיִם וְלֹא יָמוּת מִכָּל-לִבְנֵי יִשְׂרָאֵל דְּבָר: הַ וַיִּשָּׂם  
 בְּעִירָא דְּמִצְרַיִם וְלֹא יָמוּת מִכָּל לִבְנֵי יִשְׂרָאֵל מִדְּעַם: הַ וַשׁוּי  
 יְהוָה מוֹעֵד לֵאמֹר מָחָר יַעֲשֶׂה יְהוָה הַדְּבָר הַזֶּה בְּאַרְצָ:  
 יְיָ זְמַנָּא לְמֵימַר מָחָר יַעֲבֹד יְיָ פְּתִגְמָא הַדִּין בְּאַרְעָא:  
 וַיַּעַשׂ יְהוָה אֶת-הַדְּבָר הַזֶּה מִמְּחֻרָת וַיָּמָת כָּל מִקְנֵה  
 וַיַּעֲבֹד יְיָ יֵת פְּתִגְמָא הַדִּין בְּיוֹמָא < וּמִית כָּל בְּעִירָא  
 דְּבִתְרוּהִי >  
 מִצְרַיִם וּמִמִּקְנֵה בְנֵי-יִשְׂרָאֵל לֹא-מָת אֶחָד: זַ וַיִּשְׁלַח פְּרָעָה  
 דְּמִצְרַיִם וּמִבְּעִירָא דְּבְנֵי יִשְׂרָאֵל לֹא מִית חָד: זַ וַשְּׁלַח פְּרָעָה

\*ב"א: סג"י

רע"ז

(ד) וְהַפְּלָה. וְהַכְדִּיל:

## CHUMASH TRANSLATION

a very severe *epidemic*.  
<sup>4</sup>Hashem shall distinguish  
 between the livestock of Israel  
 and the livestock of Egypt,  
 and not a thing of all that be-  
 longs to the Children of Israel  
 will die. <sup>5</sup>Hashem has set an  
 appointed time, saying: To-  
 morrow Hashem shall carry  
 out this word in the land.”

<sup>6</sup>Hashem carried out this  
 word on the next day, and  
 all the livestock of Egypt  
 died, and of the livestock of  
 the Children of Israel not  
 one died. <sup>7</sup>Pharaoh sent

## ONKELOS ELUCIDATED

on the flock — מוֹתָא תְּקִיף לַחֲדָא — a very severe DEATH.<sup>[3]</sup>

4. וַיִּפְרֹשׁ יְיָ בֵּין בְּעִירָא דְיִשְׂרָאֵל וּבֵין בְּעִירָא דְּמִצְרַיִם — Hashem shall distinguish between the livestock of Israel and the livestock of Egypt, — and not a thing of all that belongs to the Children of Israel will die.<sup>[4]</sup>

5. וַשׁוּי יְיָ זְמַנָּא לְמֵימַר — Hashem has set an appointed time, say-  
 ing: מָחָר יַעֲבֹד יְיָ פְּתִגְמָא הַדִּין בְּאַרְעָא — Tomorrow Hashem shall carry out this word in the land.”

6. וַיַּעֲבֹד יְיָ יֵת פְּתִגְמָא הַדִּין — Hashem carried out this word — ומִית כָּל בְּעִירָא דְּמִצְרַיִם — on the next day, — and all the livestock of Egypt died,<sup>[5]</sup> — ומִבְּעִירָא דְּבְנֵי יִשְׂרָאֵל לֹא — and of the livestock of the Children of Israel not one died.

7. וַשְּׁלַח פְּרָעָה — Pharaoh sent messengers to survey the damage,<sup>[6]</sup>

3. An alternate version of Onkelos reads מוֹתָא סְגִי לַחֲדָא, a very abundant death, i.e., the death toll would be very high. It seems that these two versions reflect different understandings of the Aramaic מוֹתָא, death. If it refers to the *plague*, it makes sense to call it *severe*. But if it refers to the actual *death* of the animals, then calling it *severe* implies that the animals would die in a severe manner, which was not necessarily the case. The verse means, rather, that the death would be widespread.

4. The Hebrew term דָּבַר and the Aramaic מִדְּעַם, a thing, denote that not only would there be no death of animals among the Jews (as stated in verse 6 below), but even a *part* of their animals, such as a limb,

would not lose its vitality (*HaKesav VeHaKabbalah*). Alternatively, Onkelos is alluding to the teaching of the *Midrash (Shemos Rabbah 11:4)*, which derives from our verse that any animal on which a Jew had even a claim of partial ownership did not die. [See further, *Haamek Davar*:]

5. Onkelos here translates the Hebrew מִקְנֵה מִצְרַיִם as בְּעִירָא דְּמִצְרַיִם, the livestock of Egypt, rather than בְּעִירָא דְּמִצְרַיִם, the livestock of the Egyptians, thus indicating that even the animals in Egypt that belonged to other nations died (*Parshegen*; see also *Haamek Davar* to v. 4 above).

6. See *Targum Yonasan*.

וְהָיָה לֹא־מִית מִמְּקַנְהָ יִשְׂרָאֵל עַד־אֶחָד וַיִּכְבַּד לֵב פְּרָעָה וְלֹא  
וְהָא לֹא מִית מִבְּעִירָא דִּישְׂרָאֵל עַד חַד וְאַתְיַקֵּר לִבָּא דְּפְרָעָה וְלֹא  
שְׁלַח אֶת־הָעָם: פ  
שְׁלַח יֵת עֲמָא:

ח וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן קְחוּ לָכֶם מִלֵּא חֲפִינֵיכֶם  
ח וַאֲמַר יי לְמֹשֶׁה וְלֵאחֲרָיו סִיבוּ לְכוּן מְלִי חֲפִינֵיכוֹן  
פִּיחַ כִּבְשָׁן וּזְרְקוּ מִשֶּׁה הַשְּׂמִימָה לְעֵינֵי פְרָעָה: ט וְהָיָה לְאַבְקָא  
פִּיחָא דְאַתּוֹנָא וּזְרַקְנָהּ מִשֶּׁה לְצִית שְׂמִיָּא לְעֵינֵי פְרָעָה: ט וַיְהִי לְאַבְקָא  
עַל כָּל־אַרְץ מִצְרַיִם וְהָיָה עַל־הָאָדָם וְעַל־הַבְּהֵמָה לְשַׁחִין  
עַל כָּל אַרְעָא דְמִצְרַיִם וַיְהִי עַל אֲנָשָׂא וְעַל בְּעִירָא לְשַׁחִין  
פֶּרַח אֲבַעְבְּעִת בְּכָל־אַרְץ מִצְרַיִם: י וַיִּקְחוּ אֶת־פִּיחַ הַכִּבְשָׁן  
סְגִי אֲבַעְבְּעִין בְּכָל אַרְעָא דְמִצְרַיִם: י וְנָסִיבוּ יֵת פִּיחָא דְאַתּוֹנָא

רש"י

(ח) מִלֵּא חֲפִינֵיכֶם. ילוני"ש צ"ע: פִּיחַ כִּבְשָׁן. דָּבָר  
הַגִּפְּחַ מִן הַגְּחָלִים עֲמוּמִים הַנִּשְׂרָפִים כְּכִצְדָן, וּבִלְע"ז חֹלְבֵי"ש.  
"פִּיחַ" לְשׁוֹן הַפֶּחָה, שֶׁהַרְחֵף מִפִּיחַן וּמִפְּרִיחָן: וּזְרְקוּ מִשֶּׁה.  
וְכָל דָּבָר הַזֶּה צָרִיךְ חֵינּוּ חֶזֶק חָלָף צִיד חֲסִי, הָרִי נִיפִיס  
הַרְצָה, חֲסֵד, שֶׁהַחִזִּיק קוֹמֵנוּ עַל מִשֶּׁה מִלֵּא חֲפִינִים שְׁלוּ וְשָׁל

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and behold, of the livestock of Israel not even one had died — yet Pharaoh's heart became stubborn and he did not send out the people.  
<sup>8</sup>Hashem said to Moshe and Aharon, "Take for yourselves your handfuls of kiln soot, and let Moshe hurl it heavenward before Pharaoh's eyes. <sup>9</sup>It will become dust over the entire land of Egypt, and it will become **boils erupting into blisters** on man and beast throughout the land of Egypt."<sup>10</sup> They took soot of the kiln,

of the livestock of Israel not even one had died — and behold, Pharaoh's heart became stubborn and he did not send out the people.  
8. Hashem said to Moshe and Aharon, "Take for yourselves your handfuls of kiln soot<sup>[7]</sup> and let Moshe hurl it toward the heavens<sup>[8]</sup> before Pharaoh's eyes.  
9. It will become dust over the entire land of Egypt, and it will become **boils erupting into blisters** on man and beast<sup>[9]</sup> throughout the land of Egypt."  
10. They took soot of the kiln,

7. The Aramaic word אַתּוֹנָא, furnace, appears in Daniel 3:6, where Rashi explains that it refers to a pit in which stones are burned and made into lime.  
8. Translation of אֶת־הַשְּׂמִימָה לְצִית שְׂמִיָּא as toward the heavens follows Mizrahi here, and Meturgeman (עֵרַךְ צִית). Others understand it to mean the peak of the heavens (Nesinah LaGer and Divrei Shaul to Bereishis 28:12).  
9. Although in everyday language the Hebrew word

שַׁחִין is used to describe boils and the fluid that oozes from them, the Hebrew phrase פֶּרַח אֲבַעְבְּעַת cannot be understood to mean, "boils that grow blisters," since the process is the opposite; it is blisters that eventually form boils. Therefore, in our context, the word שַׁחִין is to be interpreted according to its etymological root, which is heat, as we find in the Gemara (Yoma 53b) that a hot year is called a שְׁחֻזָּה

וַיַּעֲמֵדוּ לְפָנַי פְּרַעַה וַיִּזְרַק אֹתוֹ מֹשֶׁה הַשְּׂמִימָה וַיְהִי שְׁחִין  
 וְקָמוּ קָדָם פְּרַעַה וַיִּזְרַק יְתֵהּ מֹשֶׁה לְצִית שְׂמִיָּא וַהֲוָה שְׁחִין  
 אֲבַעְבְּעֵן פָּרַח בְּאָדָם וּבַבְּהֵמָה: יא וְלֹא־יָכְלוּ הַחֲרָטְמִים  
 אֲבַעְבְּעֵן סָגִי בְּאִנְשָׁא וּבַבְּעִירָא: יב וְלֹא יָכִילוּ חֲרָשִׁיא  
 לַעֲמֹד לְפָנַי מֹשֶׁה מִפְּנֵי הַשְּׁחִין כִּי־הָיָה הַשְּׁחִין בְּחֲרָטְמָם  
 לְמָקָם קָדָם מֹשֶׁה מִן קָדָם שִׁיחְנָא אַרִי הָוָה שִׁיחְנָא בְּחֲרָשִׁיא  
 וּבְכָל־מִצְרָיִם: יג וַיַּחֲזֶק יְהוָה אֶת־לֵב פְּרַעַה וְלֹא שָׁמַע  
 וּבְכָל מִצְרָאִי: יד וְאֶתְקַף יְיָ יֵת לֵבָא דְפְרַעַה וְלֹא קָבִיל  
 אֲלֵהֶם בְּאֶשֶׁר דִּבֶּר יְהוָה אֶל־מֹשֶׁה: טו וַיֹּאמֶר יְהוָה  
 מִנְהוֹן כְּמָא דִּי מְלִיל יְיָ עִם מֹשֶׁה: יז וַיֹּאמֶר יְיָ  
 אֶל־מֹשֶׁה הַשְּׂכָם בְּבִקֹּר וְהִתִּיצֵב לְפָנַי פְּרַעַה וְאָמַרְתָּ אֵלָיו  
 לְמֹשֶׁה אֶקְדָּם בְּצַפְרָא וְאֶתְעַמַּד קָדָם פְּרַעַה וְתִימַר לֵה

רס"י

(י) בְּאָדָם וּבַבְּהֵמָה. וְאִם פֹּאֲמַר מֵאִין הָיָה לְהַסֵּם הַבְּהֵמוֹת, וְהָלַח כְּפֶדֶר נַחֲמַר "וַיִּמַּת כָּל מִקְנֵה מִצְרָיִם" (וְעִיל פְּסוּק ו). הָלַח לֹא נִגְזְרָה גְזֵרָה הָלַח עַל חֹסֶן שְׂשֻׁדוֹת בְּלִבָּד, שְׁנֵאֲמַר "בְּמִקְנֵךְ

חֲשֶׁר צִשְׁדָּה" (טס ג), וְהִירָא אֶת דְּבַר ה' הַיִּסּ אֶת מִקְנֵהוּ אֶל הַבְּתִיּוֹת. וְכֵן שְׁנִיָּה בְּמִכְלִיפָא אֶלֶל "וַיִּקַּח שֵׁשׁ מֵאוֹת רְכָב צְהוּר" (להֲנִן יד, ז).

— CHUMASH TRANSLATION —

and stood before Pharaoh, and Moshe threw it heavenward; and it became **boils and blisters**, erupting on man and beast.<sup>11</sup> The necromancers could not stand before Moshe because of the boils, because the boils were on the **necromancers** and on all of **Egypt**.<sup>12</sup> Hashem strengthened the heart of Pharaoh and he did not **listen to them**, as Hashem had spoken to Moshe.

<sup>13</sup>Hashem spoke to Moshe, "Arise early in the morning and station yourself before Pharaoh; say to him,

— ONKELOS ELUCIDATED —

וַיִּזְרַק יְתֵהּ מֹשֶׁה — and stood before Pharaoh, וְקָמוּ קָדָם פְּרַעַה — and Moshe threw it toward the heavens; לְצִית שְׂמִיָּא — and it became HEAT OF blisters, סָגִי — SPREADING them on man and beast.<sup>10</sup>

11. THE SORCERERS could not stand before Moshe — because of the boils, because the boils were on the necromancers and on all of THE EGYPTIANS.

12. Hashem strengthened the heart of Pharaoh — and he did not HEED THEM,<sup>12</sup> as Hashem had spoken WITH Moshe.

13. Hashem said to Moshe, — "Arise early in the morning and station yourself before Pharaoh; say to him,

(Rashi, as explained by Mizrahi; cf. Be'er BaSadeh). Onkelos leaves the Hebrew word שְׁחִין untranslated since it means *heat* in Aramaic as well; see *Targum Yonasan to I Melachim* 1:1, cited by *Sechel Tov* to v. 7 (Parshegen).

Since the word שְׁחִין means *heat*, the next part of the verse — פָּרַח אֲבַעְבְּעֵן — cannot mean *growing with blisters* (literally, *blossoming with blisters*), since nothing grows on heat. Onkelos therefore translates it as *סָגִי אֲבַעְבְּעֵן*, which *spreads blisters*, i.e., the heat would cause blisters to grow on the person (Rashi, as

explained by *Sefer Zikaron*).

10. The earlier *makkah* of Pestilence killed off only the animals that were *in the fields* (see v. 3), and those Egyptians who feared Hashem's word had brought their livestock into the homes. That livestock was now affected by the *makkah* of Boils (Rashi).

11. The Aramaic שִׁיחְנָא refers to the boils themselves (rather than the heat that produces them; see note 9). See also Onkelos to *Vayikra* 13:18.

12. See above, 3:18 note 24.

כָּה־אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדֵנִי:  
 בְּדָנָן אָמַר יְיָ אֱלֹהָא דִּיהוּדַאי שְׁלַח יְתַ עַמִּי וַיִּפְלְחוּן קֳדָמִי:  
 יד כִּי | בַּפְעַם הַזֹּאת אֲנִי שְׁלַח אֶת־כָּל־מַגְפָּתִי אֶל־לִבְךָ  
 יד אַרְי בּוֹמְנָא הָדָא אֲנָא שְׁלַח יְתַ כָּל מַחְתִּי \*לְלִבְךָ  
 וּבַעֲבֹדֶיךָ וּבַעֲמֻךָ בַּעֲבוּר תִּדְעַ כִּי אֲיִן כְּמֹנִי בְּכָל־הָאָרֶץ:  
 וּבַעֲבֹדֶיךָ וּבַעֲמֻךָ בְּדִיל דְתִדְעַ אַרְי לִית דְּכּוֹתִי שְׁלִיט בְּכָל אַרְעָא:  
 טו כִּי עַתָּה שְׁלַחְתִּי אֶת־יָדֵי וְאָךְ אוֹתְךָ וְאֶת־עַמֻּךָ בַּדָּבָר  
 טו אַרְי כְּעַן קָרִיב קֳדָמִי יְתַ מַחַת < גְּבוּרָתִי > וּמַחִית יְתַךְ וַיְתַ עַמֻּךָ בְּמוֹתָא  
 דְּשְׁלַחִית פּוֹן < גְּבוּרָתִי >

\*נ"א: בלבך

רש"י

(יד) אֵת כָּל מַגְפָּתִי. לְמַדְנוּ מִכָּאן שֶׁמַּחַת שְׂמֹכֶת צְכוּרוֹת וְנ"ל: אֵת יָדֵי וְגו'. כִּי אֵילּוּ לְיָדֵי, כְּשֶׁהִיטָה יָדֵי צְמַקְךָ שֶׁהִפְתִּים צְכוּרוֹת] שְׂקוּלָה כְּנֶגֶד כָּל הַמַּפּוֹת: (טו-טז) כִּי עַתָּה שְׁלַחְתִּי צְדָדָר, שֶׁלַחְתִּיהָ וְהִפְתִּי אוֹתְךָ וְאֵת עַמֻּךָ עַם הַבְּהֵמוֹת וְתִבְחָד

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

‘So said Hashem, the God of *the Hebrews*: Send out My people that they may serve Me. <sup>14</sup>For this time I shall send all My plagues against your heart, and against your servants and your people, so that you shall know that there is none like Me in all the world. <sup>15</sup>For now I could have sent My hand and stricken you and your people with the pestilence

— So said Hashem, the God of **THE JEWS**: — בְּדָנָן אָמַר יְיָ אֱלֹהָא דִּיהוּדַאי — Send out my people — וַיִּפְלְחוּן קֳדָמִי — that they may perform service BEFORE ME.  
 14. אֲנָא שְׁלַח יְתַ כָּל מַחְתִּי לְלִבְךָ — For this time I shall send all MY STRIKES against your heart<sup>[13]</sup> וּבַעֲבֹדֶיךָ בְּדִיל — and against your servants and your people, — וּבַעֲמֻךָ — so that you shall know — אַרְי לִית דְּכּוֹתִי — that there is none THAT IS LIKE ME,<sup>[14]</sup> — שְׁלִיט בְּכָל אַרְעָא — WHO RULES in all the world.<sup>[15]</sup>  
 15. אַרְי כְּעַן קָרִיב קֳדָמִי — For it was now NEAR BEFORE ME (i.e., it nearly happened)<sup>[16]</sup> — דְּשְׁלַחִית פּוֹן יְתַ מַחַת גְּבוּרָתִי — THAT I WOULD HAVE SENT THE STROKE OF MY MIGHT<sup>[17]</sup> וַיְתַ וְיָתַר וְיָתַ עַמֻּךָ — and stricken you and your people WITH THE DEATH

13. The essential meaning of the Hebrew מַגְפָּה, *plague* (as in the word מַגְפָּתִי, *My plagues*) is a *strike* (see *Rashi* to 7:27 above). Onkelos accordingly here translates it as *My strikes*. In other places, though, where the Torah uses the word מַגְפָּה in reference to an epidemic, Onkelos renders it מוֹתָנָא, *death* (see, e.g., *Bamidbar* 14:37). [The English word “plague” can likewise refer to either a strike (as in the Ten Plagues of Egypt) or an epidemic.]  
 From Hashem’s reference to the upcoming Plague of Hail as מַגְפָּתִי, “all” *My plagues*, we learn that the destruction of the early-ripening crops (see v. 31) is equal in severity to all the other *makkos* (*Rashi*, as explained by *Mizrachi* and others).  
 14. Onkelos renders the Hebrew כְּמֹנִי, *like Me*, as דְּכּוֹתִי, “that is” *like Me* (as opposed to כְּמֹנִי, *like Me*), to convey that the difference between Hashem and others is not merely *quantitative*, but rather that He is unlike them in any way (*Lechem VeSimlah* to v. 18). See further, note 23.  
 15. The meaning of Hashem’s statement, that there

is none like Him in the world, is that He is its sole, absolute ruler, and no one can prevent Him from carrying out His Will. Hashem meant to counter Pharaoh’s misconception that He lacks the absolute power to affect matters in this world at His Will (*Ramban* to 13:16 below; *Rabbeinu Bachya* here; see also *R’ S. R. Hirsch*).  
 16. Onkelos clarifies that Hashem here is describing what He *had almost done*, not what He was still going to do or what he had already done (see *Nesinah LaGer* and *Devek Tov*). *Rashi* similarly explains that Hashem was saying what He *could have done* (see *Nesinah LaGer*).  
 See *Nefesh HaGer* for an entirely different understanding of Onkelos’ words here.  
 17. The Aramaic word פּוֹן has no Hebrew parallel. According to many commentators it is a grammatical “helping word” that implies that the action being described is a conditional one. Without this word, דְּשְׁלַחִית would mean literally, *that I sent*. The word פּוֹן changes it to, *that I “would have” sent* (see Introduction of *Nefesh*

וַתִּכְחַד מִן־הָאָרֶץ: טו וְאוֹלָם בְּעִבּוֹר זֹאת הָעֲמֻדָּתִיךָ  
וְאֲשַׁתִּיבֶינָא מִן אֶרְעָא: טו וּבָרַם בְּדִיל דָּא קִימִיתָךְ

בְּעִבּוֹר הִרְאָתְךָ אֶת־כַּחֲזִי וְלִמְעַן סִפֵּר שְׁמִי בְּכָל־הָאָרֶץ:  
בְּדִיל לְאַחֲזִייתָךְ יֵת חִילִי וּבְדִיל דִּיהוּן < גְּבוּרַת < בְּכָל אֶרְעָא:  
מִשְׁתַּעַן < שְׁמִי

שְׁבִיעִי יז עוֹדֶךָ מִסְתּוֹלֵל בְּעַמִּי לְבַלְתִּי שְׁלָחֶם: יח הַנְּנִי מִמְטִיר  
יז עַד כְּעַן אֶת כְּבִשֶׁת בַּהּ בְּעַמִּי בְּדִיל דְּלֹא לְשַׁלְּחוּתְהוּן: יח הָא אָנָּא \*מַחִית

כְּעֵת מָחָר בְּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיָה כְּמֹהוּ בְּמִצְרַיִם  
כְּעֵדְנָא < מָחָר בְּרָדָא תְּקִיף לְחָדָא דִּי לֹא הָיָה דְכּוֹתָהּ בְּמִצְרַיִם  
הַדִּין

\*י"א: מחית מטרא

רש"י

נותן הפס"ו של שמוש צ'אמלט חותיות של עיקר, כגון זו, וכגון  
"ויספול הקנב" (קהלת יב, ה) מגזרת סבל. "פי תספיר עלינו"  
(במדבר טז, יז) מגזרת שר וגידה. וכן "משפול היות" (דניאל ז,  
ח): (יח) בעת מחר. כעת הזאת למחר. קרט לו קריטה  
צפוקל, למחר כשפניע חמה לכאן, ירד הקרד (שמות רבה יב, ט):

מִן הָאָרֶץ, אֶזְל בְּעִבּוֹר זֹאת הָעֲמֻדָּתִיךָ וגו': (יז) עוֹדֶךָ  
מִסְתּוֹלֵל בְּעַמִּי. כְּפִתְרוֹמוֹ, "כְּבִישֶׁת צִיָּה צַעֲמִי", וְהוּא מְגַזְרַת  
"מִסְלָה" (במדבר כ, יט), דְּמִתְרַגְּמִין "אוֹרַח כְּבִישָׁא", וּצְלַע"ז  
לְקַלְקִ"ל. וְכַזֵּר פִּירְשָׁתִּי צִסּוֹף וַיְהִי מִקֵּץ (בראשית מד, טז), כֵּל  
פִּיבָה שְׁתַּחֲלַת יְסוּדָה סְמ"ךְ וְהִיא צָהָה לְדַזֵּר צִלְשׁוֹן מִתַּפְטַל,

CHUMASH TRANSLATION

and you would have been obliterated from the earth.<sup>16</sup> However, on account of this have I left you standing: in order to show you My power and so that My Name may be declared throughout the world.

<sup>17</sup>You still oppress My people, by not sending them out. <sup>18</sup>Behold, at this time tomorrow I shall rain a very heavy hail, that there has never been like it in Egypt,

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I inflicted upon the animals of Egypt, and you would have been obliterated from the earth.

16. However, it is on account of this that I have left you standing:<sup>[18]</sup> — בְּדִיל לְאַחֲזִייתָךְ יֵת חִילִי — in order to show you My power, — and so that THEY SHALL RECOUNT THE MIGHT OF MY NAME<sup>[19]</sup> — בְּכָל אֶרְעָא — throughout the world.

17. You still oppress My people<sup>[20]</sup> — עַד כְּעַן אֶת כְּבִשֶׁת בַּהּ בְּעַמִּי — by not sending them out.

18. Behold, at this time tomorrow I shall BRING DOWN<sup>[21]</sup> a very STRONG hail<sup>[22]</sup> — דִּי לֹא הָיָה דְכּוֹתָהּ בְּמִצְרַיִם — that there

HaGer, Mahadura Tinyana [printed at beginning of Vayikra], p. 27; Nesinah LaGer; Me'at Tzori). [For other understandings of the term בּוֹן, see Pas'shegen here; Lechem VeSimlah to Bereishis 26:10. See also below, 17:4 with note 4 there.]

18. The Aramaic קִימִיתָךְ can also be interpreted as I have kept you alive (see Sechel Tov).

19. When Hashem here says that people would recount His "Name," it means that they would talk about "the might" of His Name, i.e., the miracles He performed to effect the Jews' release from the Egyptian bondage (see above, 7:4 note 4).

Onkelos' rendition of the Hebrew סִפֵּר as they shall recount makes it clear that Hashem did not mean that Pharaoh would do this recounting, but rather that others would do so (throughout the generations). See

also Ibn Ezra; cf. Chizkuni.

20. The root of the Hebrew מִסְתּוֹלֵל is סלל, as in the word מסלה, a road [Bamidbar 20:19] (Rashi). Hashem's statement meant that Pharaoh was continuing to bear down on the Jews with his crushing rule, as one paves a road by flattening it with a heavy weight. The Aramaic כְּבִשֶׁת likewise conveys pressing down hard, as when paving a road. Targum Yonasan to Yeshayah 11:16 and 19:23 renders the word כְּבִישָׁא, as אֹרַח כְּבִישָׁא, a flattened road.

This is unlike Radak (Sefer HaShorashim, שורש סלל), who maintains that the Hebrew word מִסְתּוֹלֵל means raising yourself up, i.e., Pharaoh was inflating his ego by refusing to send the Jews out. See also Targum Yonasan and Ibn Ezra.

21. See note 26.

22. The verse says that the hail would be כָּבֵד, heavy.

לְמַן-הַיּוֹם הַזֶּה הַיּוֹסֵדָה וְעַד-עֶתָּה: יט וְעֵתָּה שְׁלַח הָעֹז אֶת-מִקְנֶךָ  
 לְמַן יוֹמָא דְאַשְׁתַּבְּלַת וְעַד בְּעֵן: יט וּכְעַן שְׁלַח כְּנוֹשׁ יֵת בְּעִירְךָ  
 וְאֵת כָּל-אֲשֶׁר לָךְ בַּשָּׂדֶה כָּל-הָאָדָם וְהַבְּהֵמָה אֲשֶׁר-יִמְצָא  
 וְיֵת כָּל דִּי לָךְ בַּחֲקֵלָא כָּל אַנְשָׁא וּבְעִירָא דִּי יִשְׁתַּבַּח  
 בַּשָּׂדֶה וְלֹא יֵאָסֵף הַבֵּיתָה וְיֵרֵד עֲלֵהֶם הַבָּרָד וַיָּמָתוּ: כ הַיָּרָא  
 בַּחֲקֵלָא וְלֹא יִתְבַּנֵּשׁ לְבֵיתָא וְיִחֹת עֲלֵיהוֹן בְּרָדָא וַיָּמוּתוּן: כ דְּדַחַל  
 אֶת-דִּבְרֵי יְהוָה מֵעַבְדֵי פְרָעָה הֵנִיס אֶת-עַבְדָּיו וְאֶת-מִקְנֵהוּ  
 יֵת פִּתְגָמָא דִּינִי מֵעַבְדֵי פְרָעָה כְּנוֹשׁ יֵת עַבְדוּהִי וְיֵת בְּעִירָה  
 אֶל-הַבָּתִּים: כא וְאֲשֶׁר לֹא-שָׁם לְבוֹ אֶל-דִּבְרֵי יְהוָה וַיַּעֲזֹב  
 לְבַתְּיָא: כא וְדִי לֹא שְׂוִי לְבָה לְפִתְגָמָא דִּינִי וּשְׁבַק  
 אֶת-עַבְדָּיו וְאֶת-מִקְנֵהוּ בַּשָּׂדֶה: פ  
 יֵת עַבְדוּהִי וְיֵת בְּעִירָה בַּחֲקֵלָא:

רש"י

הַיּוֹסֵדָה. שְׁמֵתִּסְדָּה. וְכָל תִּיבָה שְׁתַּחֲלַת יוֹסְדָה יו"ד, כְּגוֹן יֵסֵד, כְּטו, יטו: (יט) שְׁלַח הָעֹז. פְּתַרְגוּמוֹ, "שְׁלַח כְּנוֹשׁ". וְכֵן "יֹשְׁבֵי יֵלֵד, יֵדֵעַ, יֵסֵר, כְּשֶׁהֵיחַ מִתְּפַעֲלַת קָבַח הַיּו"ו צִמְקוֹס הַיּו"ד, כְּמוֹ הַיּוֹסְדָה, "הַיּוֹלְדָה" (הוֹשַׁע ב, ה), "וַיֹּלְדֵעַ" (אִסְתֵּר ב, כב), "וַיֹּלְדֵ לְיוֹסֵף" (בְּרָאשִׁית מו, כ), "בְּדַרְדְּרִים לֹא יֹסֵר טַבָּד" (מִשְׁלֵי

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from the day it was founded until now.<sup>19</sup> And now send, gather in your livestock and everything you have in the field; all the people and animals that will be found in the field and will not gathered into the house — the hail shall descend upon them and they shall die.’”

<sup>20</sup>Whoever among the servants of Pharaoh feared the word of Hashem **chased** his servants and his livestock into the houses.<sup>21</sup> And whoever did not take the word of God to heart — he left his servants and livestock in the field.

has never been anything THAT IS LIKE IT in Egypt,<sup>[23]</sup> לְמַן יוֹמָא — from the day IT WAS ESTABLISHED until now.

19. — And now send word — כְּנוֹשׁ יֵת בְּעִירְךָ — to gather in your livestock — וְיֵת כָּל דִּי לָךְ בַּחֲקֵלָא — and everything you have in the field; — כָּל אַנְשָׁא וּבְעִירָא דִּי יִשְׁתַּבַּח — all the people and animals that will be found in the field, — וְלֹא יִתְבַּנֵּשׁ לְבֵיתָא — and will not be gathered into the house — וְיִחֹת עֲלֵיהוֹן בְּרָדָא — the hail shall descend upon them — and they shall die.’”

20. — Whoever among the servants of Pharaoh feared the word of Hashem — דְּדַחַל יֵת פִּתְגָמָא דִּינִי מֵעַבְדֵי פְרָעָה — Whoever among the servants of Pharaoh feared the word of Hashem **chased** his servants and his livestock into the houses.<sup>[24]</sup> — יֵת עַבְדוּהִי וְיֵת בְּעִירָה לְבַתְּיָא

21. — And whoever did not take the word of Hashem to heart — וְדִי לֹא שְׂוִי לְבָה לְפִתְגָמָא דִּינִי — he left his servants and livestock in the field.

Onkelos conveys that it would not be *heavy* in the sense of weighing a lot (יָקִיר in Aramaic), but that it would be *strong*. See similarly above, v. 3, and 8:20 with note 21.

23. Onkelos' rendition of the Hebrew כְּמִדּוֹ, *like it*, as דְּכֹתָה, "that is" *like it* (as opposed to כְּתִיבָה, *like it*), conveys that this hail would not merely be stronger than any previous hailstorms, but would be

completely unlike them (*Lechem VeSimlah*; see note 14 above).

24. *Rashi* explains the Hebrew הֵנִיס as *chased*, so the verse describes *how* they made the servants and livestock come in. Onkelos' translation, however, focuses on the *purpose*, which was gathering the servants and livestock to safety, rather than on the *process* of chasing them (see *Pas'shegen*).

כב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נָטֵה אֶת־יָדְךָ עַל־הַשָּׁמַיִם וַיְהִי  
 כב וַאֲמַר יי לְמֹשֶׁה אָרִים יָת יָדְךָ עַל צֵית שָׁמַיָא וַיְהִי  
 בָרָד בְּכָל־אֶרֶץ מִצְרַיִם עַל־הָאָדָם וְעַל־הַבְּהֵמָה וְעַל  
 בְּרֵדָא בְּכָל אֶרְעָא דְמִצְרַיִם עַל אֲנָשָׁא וְעַל בְּעִירָא וְעַל  
 כָּל־עֵשֶׂב הַשָּׂדֶה בְּאֶרֶץ מִצְרַיִם: כג וַיִּט מֹשֶׁה אֶת־מַטְּהוֹ  
 כָּל עֶסְבָּא דְחֻקְלָא בְּאֶרְעָא דְמִצְרַיִם: כג וַאֲרִים מֹשֶׁה יָת חֲטָרָה  
 עַל־הַשָּׁמַיִם וַיְהוֶה נָתַן קֶלֶת וּבָרָד וַתִּהְלַךְ־אֵשׁ אֶרְצָה  
 עַל צֵית שָׁמַיָא וַיִּי יְהִי קֶלֶין וּבָרָדָא וּמַהֲלָכָא אֲשַׁתָּא עַל אֶרְעָא  
 וַיִּמְטֵר יְהוֶה בָּרָד עַל־אֶרֶץ מִצְרַיִם: כד וַיְהִי בָרָד וְאֵשׁ  
 וַאֲמַטֵּר יי בְּרֵדָא עַל אֶרְעָא דְמִצְרַיִם: כד וַהוֶה בְּרֵדָא וְאֲשַׁתָּא  
 מִתְלַקַּחַת בְּתוֹף הַבָּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיָה כָמוֹהוּ  
 מִשְׁתַּלְּחָבָא בְּגוֹ בְּרֵדָא תְּקִיף לְחֻדָּא דִּי לֹא הוֶה דְכּוֹתָהּ

כ"ז

(כב) על השמים. ללד השמים. ומדרש חגדה, הגזירה הקצ'ה למשה למטלה מן השמים: (כד) מתלקחת בתוף

הברד. גם צחוף גם. האש והברד מעורבין, והברד מים הוא, ולעשות ללון קונים עשוי שלום ציניהם (שמות רבה טז ע"ד)

CHUMASH TRANSLATION

<sup>22</sup>Hashem said to Moshe, “Stretch out your hand toward the heavens and there will be hail in the entire land of Egypt, on man and beast, and on all the grass of the field in the land of Egypt.”

<sup>23</sup>Moshe stretched out his staff toward the heavens, and Hashem sent thunderclaps and hail, and fire went earthward, and Hashem rained hail upon the land of Egypt. <sup>24</sup>There was hail, and fire blazing inside the hail — very heavy, that there had never been like it

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22. אָרִים יָת יָדְךָ — Hashem said to Moshe, — “RAISE your hand toward the heavens — and there will be hail in the entire land of Egypt, — on man and beast, — and on all the grass of the field in the land of Egypt.”

23. וַאֲרִים מֹשֶׁה יָת חֲטָרָה עַל צֵית שָׁמַיָא — Moshe RAISED his staff toward the heavens, — and Hashem sent thunderclaps and hail, — and fire WAS GOING UPON THE EARTH,<sup>[25]</sup> — and Hashem rained hail upon the land of Egypt.<sup>[26]</sup>

24. וַהוֶה בְּרֵדָא — There was hail, — and fire blazing inside the hail<sup>[27]</sup> — very STRONG, דִּי לֹא הוֶה דְכּוֹתָהּ — that there has never been

25. According to Onkelos, the Hebrew phrase וַתִּהְלַךְ אֵשׁ אֶרְצָה does not mean that the fire went (in past tense) toward the earth, but rather that it was moving about toward the earth, in the constant form) from place to place along the earth (*Lechem VeSimlah*; see also Onkelos to *Bereishis* 7:18).

26. Both our verse and v. 18 above feature the root מטר in verb form (וַיִּמְטֵר here and מִמְטֵר in verse 18), but Onkelos here renders it as אַמְטֵר, rained, and there translated it as מַחִית, bring down. The general rule is that when the verse is referring to actual rain, Onkelos

renders it מַחִית, bring down rain (see, for example, *Bereishis* 2:5). If, however, the verse is “borrowing” this root to refer to other things falling from heaven, it depends: If the verse uses the word על, upon (as in our verse), and it is thus clear that the thing is moving downward, Onkelos uses the root מטר, rained. But if the verse does not use the word על (as in verse 18), then Onkelos renders it מַחִית, bring down (*Me'at Tzori; Parshegen*).

27. This was a miracle within a miracle: The fire and hail were intermingled; and even though hail is made

בְּכָל־אֶרֶץ מִצְרַיִם מֵאִזְ הָיְתָה לְגוֹי: כה וַיֵּךְ הַבָּרָד בְּכָל־אֶרֶץ  
 בְּכָל אֶרֶעָא דְּמִצְרַיִם מֵעַדְן דְּהָוָה לָעָם: כה וּמָחָא בְּרָדָא בְּכָל אֶרֶעָא  
 מִצְרַיִם אֶת כָּל־אֲשֶׁר בַּשָּׂדֶה מֵאָדָם וְעַד־בְּהֵמָה וְאֶת  
 דְּמִצְרַיִם יָת כָּל דֵּי בַחְקָלָא מֵאֲנָשָׁא וְעַד בְּעִירָא וְיָת  
 כָּל־עֵשֶׂב הַשָּׂדֶה הִכָּה הַבָּרָד וְאֶת־כָּל־עֵץ הַשָּׂדֶה שָׁבַר:  
 כל עֶסְבָּא דְּחֻקְלָא מְחָא בְּרָדָא וְיָת כָּל אֵילָנֵי חֻקְלָא תִּבְרָ:  
 כו רַק בְּאֶרֶץ גֹּשֶׁן אֲשֶׁר־שָׂם בְּנֵי יִשְׂרָאֵל לֹא הָיָה בְּרָד:  
 כו לְחֹד בְּאֶרֶעָא דְּגֹשֶׁן דֵּי תַמָּן בְּנֵי יִשְׂרָאֵל לֹא הָוָה בְּרָדָא:  
 כז וַיִּשְׁלַח פְּרֹעָה וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַיֹּאמֶר אֲלֵהֶם  
 כז וּשְׁלַח פְּרֹעָה וּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן וַאֲמַר לְהוֹן  
 חֲטָאתִי הַפַּעַם יְהוָה הַצְּדִיק וְאֲנִי וְעַמִּי הָרְשָׁעִים:  
 חֲבִית וּמָנָא הָדָא יֵי וּזְכָאָה וְאֲנָא וְעַמִּי חַיִּבִין:

CHUMASH TRANSLATION

in the entire land of Egypt, from the time it became a nation.

<sup>25</sup>The hail struck in the entire land of Egypt, everything that was in the field from man to beast; all the grass of the field the hail struck and every tree of the field it smashed. <sup>26</sup>Only in the land of Goshen, where the Children of Israel were, there was no hail.

<sup>27</sup>Pharaoh sent and summoned Moshe and Aharon and said to them, “I have sinned this time; Hashem is the Righteous One, and I and my people are the wicked ones.

ONKELOS ELUCIDATED

anything THAT IS LIKE IT בְּכָל אֶרֶעָא דְּמִצְרַיִם — in the entire land of Egypt, מֵעַדְן דְּהָוָה לָעָם — from the time it became a nation.

25. The hail struck in the entire land of Egypt, וְיָת כָּל דֵּי בַחְקָלָא — everything that was in the field מֵאֲנָשָׁא וְעַד בְּעִירָא — from man to beast; וְיָת כָּל עֶסְבָּא דְּחֻקְלָא מְחָא בְּרָדָא — all the grass in the field the hail struck וְיָת כָּל אֵילָנֵי חֻקְלָא תִּבְרָ — and ALL THE TREES of the field it smashed.<sup>[28]</sup>

26. Only in the land of Goshen, דֵּי תַמָּן — where the Children of Israel were, לֹא הָוָה בְּרָדָא — there was no hail.

27. Pharaoh sent and summoned Moshe and Aharon וַיִּשְׁלַח פְּרֹעָה וּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן — and said to them, חֲבִית וּמָנָא הָדָא — “I have sinned this time;<sup>[29]</sup> יֵי וּזְכָאָה — Hashem is the Righteous One,<sup>[30]</sup> וְאֲנָא וְעַמִּי חַיִּבִין — and I and my people ARE WICKED.<sup>[31]</sup>

of water, which by nature cannot coexist with fire, they made peace between themselves to perform the Will of Hashem (*Rashi*).

28. The verse refers collectively to the trees that were destroyed as עֵץ הַשָּׂדֶה, the tree of the field, in singular. Onkelos uses the plural form, as he often does in such cases (see above, 7:18 note 20).

29. Onkelos generally translates the Hebrew root חטא, sin, as חוב (literally, guilt), when used in reference to sins against Hashem. The word חֲבִית, I have sinned, is of the same root, in verb form.

[The root חוב further bears the connotation of debt. *Reishis Chochmah* (*Shaar HaTeshuvah* §3, cited by *Me’at Tzori*) explains that when one sins, he “borrows” the life and abilities that Hashem has given him to use for good, and misuses them. The sin thus creates a debt toward Hashem that He collects, as it were, by way of punishing the sinner.]

30. The word יֵי וּזְכָאָה, Righteous One, literally means, innocent, i.e., Hashem is blameless and vindicated (see *Ramban to Bereishis* 6:9).

31. Onkelos’ renders the Hebrew הָרְשָׁעִים, the wicked



כח הַעֲתִירוּ אֶל־יְהוָה וְרַב מְהִיֵּת קִלְת אֱלֹהִים וּבְרָד  
 כח צֵלוּ קִדְמוֹהֵי דְלֵא יְהוֹן קְלוֹן דְלִיט מִן קִדְמֵי יְיָ וּבְרָדָא  
 רִיחַ עֲלֵנָא בְּאֵלִין  
 וְאֲשַׁלְּחָה אֶתְכֶם וְלֹא תִסְכְּפוֹן לַעֲמֹד: כט וַיֹּאמֶר אֵלָיו מֹשֶׁה  
 וְאֲשַׁלַּח יִתְכוֹן וְלֹא תִוְסָפוֹן לְאֶתְעַבְבָּא: כט וַיֹּאמֶר לֵה מֹשֶׁה  
 בְּצִאתִי אֶת־הָעִיר אֶפְרָשׁ אֶת־כַּפְּי אֶל־יְהוָה הַקְּלוֹת יִחְדְּלוּן  
 בְּמַפְקֵי יֵת קִרְתָּא אֶפְרוֹשׁ יֵת יְדֵי קִדְמֵי יְיָ קְלִיָּא יִתְמַנְעוּן  
 בְּצֵלוּ

רש"י

(כח) וְרַב. דִּי לֹא צִמָּה שְׁהוּרִיד כְּזֶר: (כט) בְּצִאתִי אֶת הָעִיר. מִן הָעִיר. אֲחַבֵּל צְתוּדָה הָעִיר לֹא הַתְּפַלֵּל, לְפִי שֶׁהִיטָה מִלְּתָה גְלוּלִים (מְכִילֵתָא בֵּא פ"ה, שְׁמוֹת רַבֵּה שֵׁם ה):

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

<sup>28</sup> *Entreat Hashem — there has been an overabundance of Godly thunder and hail; I shall send you out and you shall not continue to remain.*"

<sup>29</sup> *Moshe said to him, "When I leave the city I shall spread out my hands to Hashem; the thunderclaps will cease*

28. AND — וְיִסְגִי קְדִמּוֹהֵי רִיחַ — וְיִסְגִי קְדִמּוֹהֵי רִיחַ — AND since THERE IS ABUNDANT RELIEF BEFORE HIM,<sup>[32]</sup> דְלֵא יְהוֹן עֲלֵנָא — קְלוֹן דְלִיט מִן קִדְמֵי יְיָ — it will be granted THAT THERE WILL NOT BE UPON US ACCURSED THUNDERCLAPS SUCH AS THESE FROM BEFORE HASHEM,<sup>[33]</sup> וּבְרָדָא — and there should also not be hail;<sup>[34]</sup> וְאֲשַׁלַּח — I shall send you out — and you will not continue to TARRY here."

29. — וַיֹּאמֶר לֵה מֹשֶׁה — Moshe said to him, — בְּצִאתִי אֶת הָעִיר, where I cannot pray because it is full of idols, — וְאֲשַׁלְּחָה אֶת־כַּפְּי אֶל־יְהוָה — I shall spread out my hands IN PRAYER BEFORE Hashem,<sup>[35]</sup> — קְלִיָּא יִתְמַנְעוּן — the thunderclaps will cease

ones, as הַיְבִינָא, *wicked* (rather than הַיְבִינָא, *the wicked ones*) because Pharaoh had conceded only that he sinned *this time*, not that they were sinners in general (*Torah U'Peirushah*).

32. In keeping with his general effort to avoid any impertinent phrases about Hashem, Onkelos does not explain the Hebrew phrase וְרַב מְהִיֵּת קִלְת אֱלֹהִים וּבְרָד like *Rashi*, that Pharaoh was saying that Hashem had delivered *enough* thunderclaps and hail. Instead, Onkelos interprets the word וְרַב as an independent clause that relates not to the thunder and hail, but to Hashem Himself, Who was just mentioned in the verse. It means that Hashem has *abundance*, and in context the meaning is that He has abundant power to provide relief (*Beurei Onkelos, Nefesh HaGer*; see further, *Haamek Davar*). In essence, then, this clause parallels the words וְרַב לְהוֹשִׁיעַ, *and abundantly able to save*, of the *Shemoneh Esrei* prayer [see also *Yeshayah* 63:1] (see *Rabbeinu Bachya; Marpei Lashon*).

Onkelos specifically chose to use the word רִיחַ, *relief*, since the Torah uses it above (8:11), with regard to the cessation of a *makkah* (*Marpei Lashon*).

33. Onkelos combines three different interpretations of

the word אֱלֹהִים in the phrase קִלְת אֱלֹהִים, relating it to the word אֵלָה, *curse*; אֵלָה, *these*; and אֱלֹהִים, *God*. Thus, Pharaoh says that there should not be "accursed" thunderclaps such as "these" from before "Hashem" (*Lechem VeSimlah*). [Onkelos adds the word עֲלֵנָא, *upon us*, since Pharaoh's request pertained only to himself and his people.]

34. Onkelos markedly separates Pharaoh's earlier request about the thunderclaps, and this one regarding the hail. Pharaoh was asking for the cessation of the *accursed* thunderclaps, but did not mind the normal sounds that accompany rainfall. When it came to hail, though, he wanted none at all (see *Nesinah LaGer; Marpei Lashon*).

35. See *HaKesav VeHaKabbalah* for an explanation of why Moshe used the expression "I shall spread out my hands" to convey that he would pray. [For a Kabbalistic discussion of the concept of raising the hands in prayer, see *Ramban* and *Rabbeinu Bachya* to 17:13 below. For discussion of the propriety of praying nowadays with the hands spread out toward the heavens, see *Mekor Chaim* (Bachrach), *Orach Chaim* 95:3; *Hagahos R' Akiva Eiger, Orach Chaim* 89:1; *Pesach HaDevir* 95:2.]

וְהַבָּרָד לֹא יִהְיֶה-עוֹד לְמַעַן תִּדְעַ בְּכִי לִיהוָה הָאָרֶץ: ־ וְאֶתְּה  
וּבְרָדָא לָא יְהִי עוֹד בְּדִיל דְתִדְעַ אַרְי דִּי אַרְעָא: ־ וְאֶתְּ  
וְעַבְדֵּיךָ יִדְעַתִּי בְּכִי טָרָם תִּירָאוּן מִפְּנֵי יְהוָה אֱלֹהִים:  
וְעַבְדֵּיךָ יִדְעַנָּא אַרְי עַד בְּעֵן לֹא אֶתְכַנְעִתוּן מִן קֳדָם יְיָ אֱלֹהִים:  
לֹא וְהַפְּשֻׁתָה וְהַשְׁעֵרָה נִכְתָּה בְּכִי הַשְׁעֵרָה אֲזִיב וְהַפְּשֻׁתָה  
לֹא וְכַתְנָא וְסַעְרֵי לְקוֹ אַרְי סַעְרֵי אֲזִיבִין \*אֲזִיבִין וְכַתְנָא  
גְּבֻעַל: ־ וְהַחֲטָה וְהַכְּסֵמַת לֹא נָבֹו בְּכִי אֲפִילַת הַנָּה:  
גְּבֻעוּלִין: ־ וְחֲטָיָא וְכֹונְתָיָא לֹא לְקָהָה אַרְי אֲפִילַתָא אַנִּין:

\*א"א: אָזִיב

רש"י

שָׁחִין נו"ן במקום ה"ח לפרש נוכחה כמו הוכחה, כמו כמו הכו, חלל הכו"ן שורש צפיפה, והרי הוא מגזרת "ושפו עלמותיו" (ויזב לב, כא): כי השערה אָזִיב. כָּבֵד צִיפְרָה וְעוֹמֶדֶת צִקְשִׁיָּה, וְנִשְׁפָּרוּ וְנִפְלוּ. וְכֵן הַפְּשֻׁתָה גְּדֻלָּה כָּבֵד וְהוֹקְשָׁה לְעִמּוּד צְנֻטוּלִיָּה: הַשְׁעֵרָה אֲזִיב. טְמֵדָה צִאֲזִיָּה, לָשׁוֹן "צִאֲזִי הַנְּחַל" (שיר השירים ו, יא): (לב) בְּכִי אֲפִילַת הַנָּה. מֵאֲחֻקְרוֹת, וְעִדְיִין הִיוּ רְפוּת וְיִכּוּלוֹת לְעִמּוּד צְפִנֵי קָשָׁה. וְאִף עַל פִּי שְׁחָמַר

(ל) טָרָם תִּירָאוּן. עִדְיִין לֹא תִירָאוּן. וְכֵן כָּל "טָרָם" שְׂצֻמְקָרָא "עִדְיִין לֹא" הוּא, וְאִינוּ לָשׁוֹן "קוֹדֶם". כִּמוּ "טָרָם יִשְׁכְּבוּ" וּבְרָחֲשִׁיָּה יֵט, ד, "עַד לֹא שְׁכִיבִי". "טָרָם יִמַּח" שֶׁס ב, ה, "עַד לֹא לָמַח". אִף זֶה כֵּן הוּא, יִדְעַתִּי כִּי עִדְיִין חִינְכֵס יִרְחִיס, וּמִשְׁתַּהֲיֶה הַרְוּחָה פְּעֻמְדוֹ צְקֻלְקוּלְכֵס: (לֹא) וְהַפְּשֻׁתָה וְהַשְׁעֵרָה נִכְתָּה. לְשֻׁרָה. לָשׁוֹן "פְּרֻטָה נִכָּה" (מלכים ב, כג, כט), "נִכְאִיס" וְשַׁעֲיָה מ, ז, וְכֵן "לֹא כִּמוּ" (להלן פסוק לב). וְלֹא יִסְכַּן לְפָרְשׁוֹ לָשׁוֹן הַפָּהָה,

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and the hail will no longer be, so that you shall know that the earth is Hashem's.<sup>36</sup> And as for you and your servants, I know that you are not yet afraid of Hashem, God.<sup>37</sup> The flax and the barley were struck, for the barley was nearly ripe and the flax was in its stalks.<sup>38</sup> And the wheat and the spelt were not struck, for they are late-ripening.<sup>39</sup>

בְּדִיל דְתִדְעַ אַרְי — and the hail will no longer be, וּבְרָדָא לֹא יְהִי עוֹד — so that you shall know that the earth is Hashem's.<sup>36</sup> 30. וְאֶתְּ וְעַבְדֵּיךָ — And as for you and your servants, יִדְעַנָּא אַרְי — I know that you STILL HAVE NOT BEEN HUMBLLED<sup>37</sup> מִן קֳדָם יְיָ אֱלֹהִים — BEFORE Hashem, God." 31. וְכַתְנָא וְסַעְרֵי לְקוֹ — The flax and the barley WERE DAMAGED,<sup>38</sup> וְכַתְנָא אֲזִיבִין — for the barley was nearly ripe אֲזִיבִין — and the flax was in its stalks.<sup>39</sup> 32. וְחֲטָיָא וְכֹונְתָיָא לֹא לְקָהָה — And the wheat and the spelt were not DAMAGED,<sup>40</sup> אַרְי אֲפִילַתָא אַנִּין — for they are late-ripening.<sup>41</sup>

36. I.e., that He created the earth and thus controls everything that is in it (Ramban below, 13:16).

37. Onkelos provides unusual translations for two Hebrew words in this clause. The first is טָרָם, which he usually renders עַד לֹא, not yet (see, e.g., 12:34 below), but here he translates it as עַד בְּעֵן לֹא, still not. The point of "still not" is that, while Pharaoh claimed to recognize Hashem's righteousness (v. 27), he actually continued to be unhumiliated and would revert to his arrogant behavior after Moshe prayed to end the makkah (based on Rashi; see Parshegen and Lechem VeSimlah). [See Radak, Ibn Ezra, and Ramban for another understanding of the term טָרָם.]

Onkelos' second departure from the norm is his translation of the word תִּירָאוּן. The root ירא is usually rendered fear (see, e.g., Bereishis 22:12), but Onkelos here says אֶתְכַנְעִתוּן, been humbled. Perhaps this is because

Moshe's words indicate that Pharaoh and his servants would eventually experience fear before Hashem, and we see that they never gained a true fear of Him, but were merely humbled before Him on account of the makkos (see Parshegen; cf. Chalifos Semalos).

38. See note 40.

39. These plants were at the point that they were hard and brittle, and they therefore broke upon being hit by the hail (see Rashi).

40. The Hebrew word נָכָה (and נָכָה in the previous verse) does not mean, struck (מרא in Aramaic), as all the vegetation in Egypt was struck (i.e., hit) by the hail. The Torah means that the barley and flax were damaged (לֹאָ in Aramaic) whereas the wheat and spelt were not. See also Rashi to v. 31.

41. These plants were still soft and supple, so they were able to withstand the hail (Rashi).

מפטיר לג וַיֵּצֵא מֹשֶׁה יָמָּעַם פְּרַעֲהַ אֶת־הָעִיר וַיִּפְרֹשׂ בְּפָיו אֶל־  
 לג וַיִּפְרֹשׂ מֹשֶׁה מִלִּפְתַּי פְּרַעֲהַ יָת קָרְתָּא וַיִּפְרֹשׂ יְדוּהֵי בְּצִלּוֹ קָדָם  
 בְּצִלּוֹ

יְהוָה וַיַּחְדְּלוּ הַקְּלוֹת וְהַבָּרָד וּמָטָר לֹא־נָתַן אֶרְצָה: לד וַיֵּרָא  
 יי וְאֵתְמַנְעוּ קִלְיָא וּבְרָדָא וּמָטָרָא לֹא מָטָא עַל אֶרְעָא: לד וַחֲזָא  
 דְּהוּהַ נְחִית

פְּרַעֲהַ כִּי־חָדַל הַמָּטָר וְהַבָּרָד וְהַקְּלוֹת וַיִּסַּף לְחַטָּא וַיִּכְבַּד לְבוֹ  
 פְּרַעֲהַ אַרְי אֵתְמַנְעַ מָטָרָא וּבְרָדָא וְקִלְיָא וְאוֹסַף לְמַחֲטֵי וַיִּקְרִיֵה לְלַבְיָה  
 הוּא וַעֲבָדָיו: לה וַיַּחֲזֹק לֵב פְּרַעֲהַ וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל  
 הוּא וַעֲבָדָיו: לה וְאֵתְקַף לְבָא דְפְרַעֲהַ וְלֹא שִׁלַּח יָת בְּנֵי יִשְׂרָאֵל  
 כְּבָאֲשֶׁר דִּבֶּר יְהוָה בְּיַד־מֹשֶׁה: פ פ פ  
 קב"א פסוקים. גיבעו"ל סימן. יעיא"ל סימן.  
 כְּמָא דִּי מְלִיל יי בְּיַד דְּמֹשֶׁה:

THE HAFTARAH FOR VA'EIRA APPEARS ON PAGE 467.

When Rosh Chodesh Shevat coincides with Va'eira, the regular Maftir and Haftarah are replaced with the readings for Rosh Chodesh: Maftir, page 484 (28:9-15); Haftarah, page 484.

רש"י

לֶאֱרָז. וְדוּמָה לוֹ "וַיִּפְרֹשׂ עַלְיָו הָאֵלֶּה וְהַשָּׁעֵטָה" (דעזרח) (דניאל ט, יא), וַיִּפְרֹשׂ עַלְיָו. וּמִנְחָס בְּן סְרוּק חֲזְרוּ צְחֻלָּק "פְּהַפּוּדָא בְּסַף" (יחזקאל כב, כז) לְשׁוֹן יְלִיקַת מִסְכַּת. וְרוּחָה חֲנִי חֵט דְּצָרְיוֹ, פְּתַרְגּוּמוֹ "וַיִּלַּךְ" (להלן לו, לו) "וַיִּפְרֹשׂ", "לְלִיקַת" (להלן לה, כז) "לְאֶתְקַף", חָף זֶה, לֹא נִפְדָּ לְאֶרְזָה, לֹא הִנָּק לְאֶרְזָה:

"וְאֵת כָּל עֶשֶׂב הַשָּׂדֶה הִפֵּה הַצֶּרֶד" (ועיל פסוק כה), יֵש לְפִרְשׂ פְּשׁוּטוֹ עַל מִקְרָא צַעֲשָׁזִים הַעוֹמְדִים צְקֻלָּחַס הַרְאוּיִים לְלִקוּת צְצָרָד. וּבְמִדְרָשׁ רַבִּי פִּנְחוּמָח (טז), יֵש מִרְצוּתֵינוּ שְׁנַחֲלָקוּ עַל זֹאת, וְדָרְשׁוּ "כִּי חֲפִילוֹת", פְּלַחֵי פְלַחוֹת נַעֲשׂוּ לְהֵס שְׁלַח לְקוּ: (לג) לֹא נָתַן. לֹא הִגִּישׁ, וְחָף חוֹתָן שְׁהִיו צְחוּיִר לֹא הִגִּישׁוּ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>33</sup> Moshe went out from Pharaoh, from the city, and he stretched out his hands to Hashem; the thunderclaps and hail ceased, and rain did not reach the earth. <sup>34</sup> Pharaoh saw that the rain, the hail, and the thunderclaps ceased, and he continued to sin; and he made his heart stubborn, he and his servants. <sup>35</sup> Pharaoh's heart became strong and he did not send out the Children of Israel, as Hashem had spoken through Moshe.

**33.** Moshe went out from Pharaoh, from the city, and he stretched out his hands in prayer before Hashem; and he stretched out his hands in prayer before Hashem; the thunderclaps and hail ceased, and rain did not reach the earth. <sup>[42]</sup>

**34.** Pharaoh saw that the rain, the hail, and the thunderclaps ceased, and he continued to sin; and he made his heart stubborn, he and his servants.

**35.** Pharaoh's heart became strong and he did not send out the Children of Israel, as Hashem had spoken through Moshe.

42. The added phrase *that was descending*, is in accordance with the Gemara (*Berachos* 54b; see *Rashi*

there and to our verse), which teaches that even the hailstones that were in midair did not reach the ground.

