

וְהָיָה מִשְׁנֵה עַל אֲשֶׁר-יִלְקְטוּ יוֹם | יוֹם: וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן
 וַיְהִי עַל חֵד תְּרִין עַל דִּי יִלְקְטוּן יוֹם יוֹם: וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן
 אֶל-כָּל-בְּנֵי יִשְׂרָאֵל עָרֵב וַיִּדְעֵתֶם כִּי יִהְיֶה הוֹצִיא אֶתְכֶם
 לְכָל בְּנֵי יִשְׂרָאֵל בְּרִמְשָׁא וְתִדְעוּן אֲרִי יְיָ אִפִּיק יִתְכוּן
 מֵאֶרֶץ מִצְרַיִם: וַיִּבְקֶר וּרְאִיתֶם אֶת-כְּבוֹד יְהוָה בְּשִׁמְעוּ אֶת-
 מֵאֲרָעָא דְמִצְרַיִם: וַיִּבְצַרְא וְתַחֲזוּן יִת יִקְרָא דִּי כַּד שְׁמִיעַ יִת
 קְדְמוּהִי

כ"ה

מִצְרַיִם. לְפִי שְׁחִמְרַס לְנוּ "כִּי הוֹצֵאתָם אֶתְכֶם" (לְעֵיל פְּסוּק ג), תְּדַעוּ כִּי לֹא אֶתְכֶם הַמּוֹלִיחִים, אֲלֵלָּהּ ה' הוֹצִיא אֶתְכֶם, שְׁיִגִּיז לְכֶס אֵת הַשְּׁלִיו: (ז) וּבִקֶּר וּרְאִיתֶם. לֹא עַל הַכְּבוֹד שְׁחִמְרַס "וְהִנֵּה כְבוֹד ה' נִרְאָה בְּעֵינֵינוּ" (לְעֵיל פְּסוּק י), נִחְמַר. אֲלֵלָּהּ כִּד אֲחִמַר לְהַס: "עָרֵב וַיִּדְעֵתֶם" כִּי הַיְכֹלֶת בְּיָדוֹ לִיתָן תְּחִלְתֶּם, וַיִּבְקֶר יִתָּן, אֲדָךְ לֹא בְּפִימֵי מַחֲיוֹת יִתְּנֶנָּה לְכֶס, כִּי שְׁלֹחַ כְּהוֹנֵן שְׁחִלְתֶּם אֲחִתָּו, וּמִכְרַס מִלְאָה. וְהַלְתֶּם שְׁחִלְתֶּם לְזוֹרֵךְ, בְּיִרְדִיתוֹ לְבִקֶּר תְּרִאוּ אֵת כְּבוֹד חוֹר פְּנִי, שְׁיִרְדִיתוֹ לְכֶס דְּרָךְ חֲזָה בְּבִקֶּר שִׁשׁ

(ה) וְהָיָה מִשְׁנֵה. לְיוֹם וּלְמִחְרָת: מִשְׁנֵה. עַל שְׁהִי רְגִילִים לְלִקְוֹט יוֹם יוֹם עַל שְׁחֵר יְמֹת הַשְּׁבוּעָה. וְחֹמֶר אֲנִי: "אֲשֶׁר יִבְיָאוּ וְהָיָה מִשְׁנֵה", לְאַחַר שְׁיִבְיָאוּ יִמְלָאוּ מִשְׁנֵה בְּמִדְקָה עַל אֲשֶׁר יִלְקְטוּ וַיִּמְדוּ "יוֹם יוֹם", וְהוּא "לְקִטּוֹ לְחֶס מִשְׁנֵה" (לְהַלֵּן פְּסוּק כג), בְּלִקְוֹטוֹ הָיָה נִמְלָח לְחֶס מִשְׁנֵה. וְהוּא "עַל כֵּן הוּא נוֹתֵן לְכֶס בְּיוֹם הַשְּׁשִׁי לְחֶס יוֹמִים" (כס פְּסוּק כט), נוֹתֵן לְכֶס בְּרִכְהָ, פּוּיִישׁוֹ, צְבִית לְמִלְאוֹת הַעוֹמֵר פְּעֻמִּים לְחֶס יוֹמִים: (ו) עָרֵב. כְּמוֹ לְעָרֵב: וַיִּדְעֵתֶם כִּי ה' הוֹצִיא אֶתְכֶם מֵאֶרֶץ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and it will be double what they gather every day."

⁶Moshe and Aharon said to all the Children of Israel, "Evening, you shall know that Hashem took you out of the land of Egypt. ⁷And morning you will see the glory of Hashem, though He hears your

they bring,^[7] and shall find that it will be twice as much as what they gather every day."^[8]

6. Moshe and Aharon said to all the Children of Israel, — IN THE evening, you shall know — that Hashem is the One Who took you out of the land of Egypt.^[9]

7. And IN THE morning — you shall see the glory of Hashem,^[10] that

in the Wilderness with no access to food, forced to rely on a daily miracle of bread from Heaven (*Ramban*). [See *Kli Yakar* who reconciles the two approaches.]

7. For the Hebrew וַיִּתְקַנּוּ, they shall prepare, Onkelos uses the verb וַיִּתְקַנּוּ — a term that more literally means “they shall fix” — referring to physical preparation of the food, such as by cooking or baking it. *Targum Yonasan*, however, uses the verb וַיִּמְנְנוּ, which connotes mental preparation, i.e., designating the food for Shabbos use. The latter translation reflects the view of Rabbah in the Gemara (*Beitzah* 2b), that this verse teaches that the Shabbos foods must be designated before Shabbos (*הַבְּנָה* [דְּרַבָּה]). The verse thus instructs that they shall prepare the extra manna by designating it for Shabbos use. Onkelos, though, concurs with other Amoraim in the Gemara there who hold that there is no such requirement. Accordingly, the verse means simply that they will need to cook the Shabbos portion on Friday, since cooking is prohibited on Shabbos (*Nefesh HaGer*; *Bircas Ish*).

8. Although they will gather the same amount on Friday as on other days, when they measure it at home it will come to a double portion — one for Friday and another for Shabbos (*Rashi*).

9. You complained to us (Moshe and Aharon) “for you took us out to this Wilderness to kill this entire congregation by famine.” In the evening, Hashem will provide you meat in this Wilderness, and that miracle will make you recognize that it was He, not us, Who redeemed you from Egypt (*Rashi*; *Ramban*).

10. *Ramban* explains that the miracle of the manna that came in the morning was of a different dimension than the miracle of the meat that came in the evening. The meat consisted of existing pheasants that were blown into the Wilderness from the sea. By showing that He could grant their desire even in the Wilderness, Hashem demonstrated His mastery over nature. The manna, however, was a creation that Hashem had brought into being specifically for the purpose of feeding them. Those meriting to witness the astonishing miracle of Hashem creating something new are said to “see Hashem’s glory.” *Ramban* notes that Onkelos supports this approach, since he translates the verse literally, rather than saying, “Hashem’s glory will be revealed to you.” Since Onkelos usually does not mention “seeing” Hashem’s glory, the point here must be that they would recognize His glory. [See also *R’ Avraham*

תִּלְנֹתֵיכֶם עַל־יְהוָה וְנָחֲנוּ מָה בִּי תִלְיִנוּ [תִּלּוּנוּ בִּי] עֲלֵינוּ:
 תִּרְעַמְתְּכוֹן עַל יִי וְנַחֲנָא מָה אַרִי אַתְרַעְמַתוֹן עֲלָנָא:
 ח וַיֹּאמֶר מֹשֶׁה בְּתַת יְהוָה לָכֶם בְּעָרְב בָּשָׂר לֶאֱכֹל וּלְחֶם
 ח וַאֲמַר מֹשֶׁה בְּדִיתָן יִי לְכוֹן בְּרַמְשָׂא בִסְרָא לְמִיכַל וּלְחַמָּא
 בְּבִקָּר לְשִׁבְעַ בְּשִׁמְעַ יְהוָה אֶת־תִּלְנֹתֵיכֶם אֲשֶׁר־אַתֶּם מְלִינִם
 בְּצַפְרָא לְמַסְבַּע כַּד שְׁמִיעַ קְדָם יִי יַת תִּרְעַמְתְּכוֹן דִּי אַתּוֹן מִתְרַעְמִין
 עֲלֵיו וְנָחֲנוּ מָה לֹא־עֲלֵינוּ תִלְנֹתֵיכֶם בִּי עַל־יְהוָה:
 עֲלוּהִי וְנַחֲנָא מָא לֹא עֲלָנָא תִרְעַמְתְּכוֹן אֶלְהוֹן עַל מִימְרָא דִּי:

רש"י

מִשְׁמַע תִּלְיִנוּ אֶת הַחֲרִים, כְּמוֹ בְּמִרְגְּלִים "וַיִּלְיִנוּ עֲלָיו אֶת כָּל הַעֲדָה" (בְּמִדְבַר יד, לו): (ח) בָּשָׂר לֶאֱכֹל. וְלֹא לְשׂוֹבַע. לְמַדָּה תּוֹרָה דְרָךְ חָרָן חָרִין אֲוֹכְלִין צִבְרָא לְשׂוֹבַע. וְמֵה רָחַה לְהוֹרִיד לְחֶם צִבְרָקָר וּצִבְרָא צִבְרָב. לְפִי שֶׁהֲלָחַס שְׁחֵלוּ כְּהוֹגֵן, שְׁחֵי חֶפְשָׁר לֹא לְחֶסֶם צִלָּא לְחֶס, חֲצֵל צִבְרָא שְׁחֵלוּ שְׁלָא כְּהוֹגֵן, שֶׁהֲרַפְּהָ כְּהוֹמֹת הִיּוּ לְחֶס, וְעוֹד שְׁחֵיָה חֶפְשָׁר לְחֶס צִלָּא צִבְרָא, לְפִיכָד קָתַן לְחֶס צִבְשֶׁת טוֹרַח שְׁלָא כְּהוֹגֵן (יוֹמָא טה): אֲשֶׁר אַתֶּם מְלִינִים עֲלָיו. אֶת הַחֲרִים הַשְׂמוּעִים חֶתְכֶם מִתּוֹלְנִים:

שְׂעוֹת (נ"א: שְׂעוֹת) לְהַכִּינוּ, וְטַל מִלְמַעְלָה וְטַל מִלְמַטָּה כְּמוֹנָח צְקוּפְסָח (מִכִּילָח; יוֹמָא טה): אֶת תִּלְנֹתֵיכֶם עַל ה'. כְּמוֹ חֶשֶׁר עַל ה': וְנָחֲנוּ מָה. מָה חֲנִינוּ חֲשׂוֹבִין: בִּי תִלְיִנוּ עֲלֵינוּ. שְׁפִרְעִימוּ עֲלֵינוּ אֶת הַפֶּל, אֶת צִינִים וְנִשִּׁים וְצִנּוֹתֵיכֶם וְעִרְב רַב. וְטַל פְּרָחֵי חֲמֵי זְקוּק לְפִרְשׁ "תִּלְיִנוּ" צִלְשׁוֹן תְּפִטְלוּ מִפְּנֵי דְגִשׁוּת וּקְרִיָּתוֹ. שְׁחֵיָה הִיּוּ רַפְּה הִיָּתִי מִפְּרָשׁוּ צִלְשׁוֹן תְּפִטְלוּ, כְּמוֹ "וַיִּלֶן הַעַם עַל מֹשֶׁה" (לֵהֲלֵן ז, ג). אִזּוּ חֵס הִיּוּ דְגוּשׁ וְחִין צוּ יו"ד וְנַקְרָא "תִּלְוִנוּ", הִיָּתִי מִפְּרָשׁוּ לְשׁוֹן תְּתוֹלְנִי. עַכְשָׁיו הוּא

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complaints against Hashem — for what are we that you should **incite complaints against us?**⁸ And Moshe said, “When, in the evening, Hashem shall give you meat to eat and in the morning bread to satiety, though **Hashem hears your complaints that you incite against Him** — for what are we? — not against us are your complaints, but against Hashem!”

though your complaints against Hashem IS HEARD BEFORE HIM — and we — for what are we that you HAVE COMPLAINED against us?”¹¹
 8. And Moshe said further, “You shall know that Hashem took you out of Egypt when, in the evening, Hashem shall give you meat to eat, and you shall see the glory of Hashem when in the morning He shall give you bread to satiety,¹² though BEFORE HASHEM ARE HEARD your complaints — that you COMPLAIN against Him — for what are we? — not against us are your complaints, but against THE WORD OF Hashem!”¹³

ben HaRambam; and see further, note 15.]
 Rashi, however, explains that the expression “see Hashem’s glory” is used in a borrowed sense, and means that Hashem gave the manna lovingly, “with a shining countenance,” since their request for bread had been justified, as it is a basic necessity. By contrast, Hashem sent meat “without a shining countenance,” since their request for meat had been unjustified, as it is a luxury, and moreover, they actually had animals to eat. Thus, the manna was given in the morning, with ample time to prepare it for consumption, and it came wrapped between layers of dew; but the meat was given in the evening, when preparing it was burdensome.
 11. [I.e., although you directed your complaints toward us, they are actually complaints against Hashem, since we have no stature.] Onkelos’ translation fits with the written version of the verse, תִּלּוּנוּ, you complain. Rashi

notes, however, that since the word is read as תִּלְיִנוּ, it must mean you incite complaints. See Pas’shegen.
 12. Elucidation follows Ramban, who explains that here Moshe elaborated on the statement that he and Aharon had made in the previous verses.
 Moshe mentioned “satiety” only with bread because it is appropriate to eat bread to satiety, but meat should be eaten in moderation (Rashi).
 13. Simply, Moshe seems to mean that whatever he and Aharon had done was by Hashem’s command, so any complaint against them was automatically a challenge to Hashem’s Word (Parshegen). According to Akeidas Yitzchak (Shaar 31), who explains that “the Word of Hashem” refers to His Providence (הַשְׁגָּחָה), the point here would be that the people’s complaint was against Hashem’s management of their affairs. Ramban

ט וַיֹּאמֶר מֹשֶׁה אֶל־אֶהֱרֹן אָמַר אֶל־כָּל־עֵדֶת בְּנֵי יִשְׂרָאֵל קִרְבוּ
ט וַאֲמַר מֹשֶׁה לְאֶהֱרֹן אָמַר לְכָל כְּנֻשְׂתָּא דְבְנֵי יִשְׂרָאֵל קִרְבוּ
לְפָנַי יְהוָה כִּי שָׁמַע אֶת תְּלַנְתֵּיכֶם: י וַיְהִי כַּדְבָר
קָדָם יי אַרְי שְׁמִיעַ קְדָמוּהִי ית תְּרַעַמְתְּכוֹן: י וַהֲוֵה כַד מְלִיל
אֶהֱרֹן אֶל־כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל וַיִּפְּנּוּ אֶל־הַמִּדְבָּר וַהֲנִהּ
אֶהֱרֹן לְכָל כְּנֻשְׂתָּא דְבְנֵי יִשְׂרָאֵל וְאִתְּפָנוּ לְמִדְבָּרָא וְהָא
כְּבוֹד יְהוָה נִרְאָה בְּעַנָּן: פ
יִקְרָא דִּי אִתְגְּלִי בְּעַנְנָא:

שׁוֹי יא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יב שְׁמַעְתִּי אֶת־תְּלוֹנֹתַי
יא וּמְלִיל יי עִם מֹשֶׁה לְמִימַר: יב שְׁמִיעַ קְדָמִי ית תְּרַעַמְתַּת
בְּנֵי יִשְׂרָאֵל דִּבְרַת אֱלֹהִים לֵאמֹר בֵּין הָעֲרַבִּים תֹּאכְלוּ בָשָׂר
בְּנֵי יִשְׂרָאֵל מְלִיל עִמְהוֹן לְמִימַר בֵּין שְׁמֻשְׂיָא תִיכְלוֹן בְּסָרָא
וּבְבֹקֶר תִּשְׁבְּעוּ־לַחֶם וַיִּדְעֹתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:
וּבְצַפְרָא תִשְׁבְּעוּן לַחֲמָא וְתִדְעוּן אַרְי אָנָא יי אֱלֹהֵכוֹן:

רז”

(ט) קרבו. למקום שהענן ירד:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

⁹ Moshe said to Aharon, “Say to the entire assembly of the Children of Israel, ‘Approach before of Hashem, for **He has heard** your complaints.’”¹⁰ It was when Aharon spoke to the entire assembly of the Children of Israel that they turned to the Wilderness and behold! — the glory of Hashem **appeared** in a cloud.

¹¹ Hashem spoke to Moshe, saying, ¹² “**I have heard** the complaints of the Children of Israel. Speak to them, saying, ‘In the afternoon you shall eat meat and in the morning you shall be sated with bread, and you shall know that I am Hashem, your God.’”

אָמַר לְכָל — Moshe said to Aharon, — “Say to the entire assembly of the Children of Israel, — קרבו קדם יי — ‘Approach to stand before Hashem,^[14] — for your complaints ARE HEARD BEFORE HIM.’”

10. לְכָל — It was when Aharon spoke — וַהֲוֵה כַד מְלִיל אֶהֱרֹן — to the entire assembly of the Children of Israel — וְאִתְּפָנוּ לְמִדְבָּרָא — that they turned to the Wilderness — וְהָא יִקְרָא דִּי אִתְגְּלִי בְּעַנְנָא — and behold! — the glory of Hashem WAS REVEALED in a cloud.^[15]

11. Hashem spoke to Moshe, saying,

12. — “The complaints of the Children of Israel HAVE BEEN HEARD BEFORE ME. מְלִיל — Speak to them, saying, — עִמְהוֹן לְמִימַר — ‘In the afternoon you shall eat meat — בְּסָרָא — and in the morning you shall be sated with bread,^[16] — תִּשְׁבְּעוּן לַחֲמָא — and you shall know that I am Hashem, your God.’”

(Bereishis 46:1), however, asserts that Onkelos has a Kabbalistic reason for saying “against the Word of Hashem” rather than simply “against Hashem.”

14. I.e., to the place where the cloud will descend and allow His glory to be revealed (*Rashi*).

15. As a rule, Onkelos avoids the literal translation that Hashem “appeared,” so as not to give the impression

that Hashem can be seen. Rather, he translates that the Presence of Hashem became *revealed* to the people. Above in v. 7, however, Onkelos translates literally as *you will see the glory of Hashem*, because there the idea is that the people would *recognize* Hashem’s greatness through His giving of the manna (see note 10).

16. See *Rashi* cited in note 12.

יג וַיְהִי בְעֶרְבַּב וַתַּעַל הַשְּׁלֹו וַתִּכַּס אֶת־הַמַּחֲנֶה וּבִבְקָר
 יג וַיְהִי בְרִמְשָׁא וּסְלִיקַת סְלִיז וַחֲפַת יַת מְשָׁרִיתָא וּבִצְפָרָא
 הַיְתָהּ שְׁכַבַּת הַטֵּל סְבִיב לַמַּחֲנֶה: יד וַתַּעַל שְׁכַבַּת הַטֵּל
 הַיְתָה נִחַתַּת טֵלָא סְחֹור סְחֹור לַמְּשָׁרִיתָא: יד וּסְלִיקַת נִחַתַּת טֵלָא
 וַהֲיָה עַל־פְּנֵי הַמַּדְבָּר דִּק מְחֻסְפָּס דִּק כְּפָפֹר עַל־הָאָרֶץ:
 וְהָא עַל אִפִּי מַדְבָּרָא דְעֵדֶק מְקַלְף כְּגִיר בְּגִלְדָּא עַל אֶרְעָא:
 *כְּגִיר

*נ"א: דגיר

רש"י

לומר "מחוספס" לשון חפיסה ודלוסקמא שצ'לשון משנה (ובא מ'יעא כ.). כשנתגלה משכבת הטל ראו שהיה דבר דק מחוספס צ'תוכו צין שפי שכבות הפול. ואונקלוס תרגם: "מקלף" לשון "מחשף הלצן" (בראשית ל, ז): בכפור. "כפפור" גיליד"א צ'לע"ז. "דעק כגיר", "כאצני גר" (ישעיה כז, טו). והוא מין לצב שחור, כדאמרין צ'פי כפוי הדס: הגיר והצ'רניך (חולין פהא). "דעק כגיר כגילידא על ארעא" (אונקלוס), דק היה כגיר וצ'כב מוגלד כקרח על הארץ. וכן פירושו, "דק כפפור", שטוח קלוג ומחוצר כגיליד. "דק" טינצ"ש צ'לע"ז, שהיה מגלד גלד דק מלמעלה. וכן "גיר" שתרגם אונקלוס תוספת הוא על לשון העצרת, ואין לו תיבה צ'פסוק:

— CHUMASH TRANSLATION —

¹³It was toward evening that the pheasant ascended and covered the camp; and in the morning there was a layer of dew around the camp.
¹⁴The layer of dew ascended and behold! — upon the surface of the Wilderness was something thin, *exposed* — thin as frost on the ground.

— ONKELOS ELUCIDATED —

13. וסליקת סליו — ויהי ברמשא — and covered the camp; — and covered that pheasant ascended — and in the morning there was a layer of dew — around the camp.
 14. — When the sun rose, the layer of dew ascended — and behold! — beneath the dew upon the surface of the Wilderness — was something thin like seed with its cover PEELED AWAY¹⁷ — דעק דעק — was something thin AS GIR granules, spread out LIKE FROST on the ground.¹⁸

17. I.e., like a seed (see v. 31) whose peel has been removed (*Me'at Tzori*). This is unlike *Rashi*, who renders מְחֻסְפָּס as revealed.

18. The elucidation of this phrase follows *Rashi*, who explains that גיר is a certain type of granule that is used to produce black dye. The manna was actually white (as stated in v. 31), but the verse means that its seed was thin like *gir* granules; and the seeds were attached to each other, laying hardened and spread out on the ground like a coating of frost. *Rashi* notes that the verse contains no reference to *gir*, and he states that Onkelos added that term for the sake of clarification.

Ramban, however, argues that גיר is actually a white substance like chalk or limestone that is pulverized and used to whitewash walls. *Ramban* further explains that there is a source in the verse for the term *gir*; for Onkelos sees a double meaning in the word בכפור:

It means "[thin] like a coating," since כפר is related to וּכְפַרְתָּ אֹתוֹ, *you shall coat it [inside and out with pitch]* (*Bereishit* 6:14); and it means "like frost," as in the verse כִּפּוֹר כְּאֶפֶר יִפּוֹר (*Tehillim* 147:16). Onkelos thus translates בכפור twice, as he often does when a word has two meanings, and renders it כגיר, as *gir*; and also כגילידא, like frost. The verse thus means that the substance on the earth was "thin as *gir* (i.e., a coat of lime), spread out like frost on the ground."

Ramban notes, though, that the Hebrew word גיר (chalk, or limestone) would be rendered גירא in Aramaic (with an א at the end, like גילידא). Rather, he says, accurate versions of Onkelos read דגיר in place of כגיר. The term דגיר means "piled up" (see Onkelos above, 8:10), so the verse is saying that the manna was a thin substance piled up like ice that has accumulated on the ground.

טו וַיִּרְאוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מֶן הוּא כִּי לֹא
טו וַחֲזוּ בְנֵי יִשְׂרָאֵל וַאֲמָרוּ גֹבֵר לְאָחִוְהִי מִנָּא הוּא אָרִי לֹא
יָדְעוּ מֵה־הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה
יָדְעוּ מָא הוּא וַאֲמַר מֹשֶׁה לְהוֹן הוּא לְחֶמָא דִּי יְהִב יְיָ
לְכֶם לְאֹכְלָהּ: טז זֶה הַדְּבַר אֲשֶׁר צִוָּה יְהוָה לְקַטְו מִמֶּנּוּ אִישׁ
לְכוֹן לְמִיכֶל: טז דִּין פִּתְגָמָא דִּי פְקִיד יְיָ לְקוּטוּ מִנָּה גֹבֵר
לְפִי אָכְלוּ עֹמֶר לְגִלְגֶּלֶת מִסֵּפֶר נַפְשֹׁתֵיכֶם אִישׁ לְאֲשֶׁר בְּאֹהֶלוֹ
לְפֹם מִיכֶלָה עֹמְרָא לְגִלְגֶּלֶתָא מִנִּין נַפְשֹׁתֵיכוֹן גֹּבֵר לְדִי בְּמִשְׁכְּנָה
תִּקְחוּ: יז וַיַּעֲשׂוּ־כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמְרֻבָּה וְהַמְּעִיט:
תִּסְבוּן: יז וַעֲבְדוּ כֵן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ דְאֶסְגִּי וּדְאֹזְעַר:

כ"ט

שְׁלֶקְטוּ הַרְבֵּה וַיֵּשׁ שְׁלֶקְטוּ מִטְט, וּכְשָׂאוֹ לְבִיתָם מִדְּדוּ צְטוּמֶר
חִישׁ חִישׁ מֵה שְׁלֶקְטוּ, וּמִלְחוּ שְׁהַמְרֻבָּה לְלֶקוּט לֹא הִטְדִּיף עַל
טוּמֶר לְגוּלְגוּלֶת חִישׁר צְהָלוּ, וְהַמְּמַעִיט לְלֶקוּט לֹא מִלְח חֶסֶר
מִטְטֶר לְגוּלְגוּלֶת, וְחֵזוּ כֵּן גְדוּל שְׁטַעָה צוּ:

(טו) מִן הוּא. הַכֵּת מִזוֹן הוּא, כְּמוֹ "וַיִּמְנַן לֶהֱם הַמֶּלֶךְ" (וּדִיחָל
א, ה): כִּי לֹא יָדְעוּ מֵה הוּא. שְׁיִקְרָאוּהוּ צְטוּמֶ: (טו) עֹמֶר.
שֶׁס מִדָּה: מִסֵּפֶר נַפְשֹׁתֵיכֶם. כְּפִי מִנִּין נְפִשׁוֹת שְׁיֵשׁ לְחִישׁ
צְהָלוּ תִקְחוּ, טְמֶר לְכָל גוּלְגֶלֶת: (יז) הַמְרֻבָּה וְהַמְּמַעִיט. יֵשׁ

CHUMASH TRANSLATION

¹⁵The Children of Israel saw and said to one another, "It is a **ra-tion!**" — for they did not know what it was. Moshe said to them, "This is the bread that Hashem has given you for eating. ¹⁶This is the thing that Hashem has commanded, 'Gather from it, every man according to what he eats — an omer per head — according to the number of your souls, every man for each that is in his tent shall you take.'"

¹⁷The Children of Israel did so and they gathered — he who took more and he who took less —

ONKELOS ELUCIDATED

15. וַאֲמָרוּ גֹבֵר — The Children of Israel saw — and said to one another, "It is MAN-NA!"^[19] — אָרִי לֹא יָדְעוּ מָא הוּא — for they did not know what it was. הוּא לְחֶמָא — Moshe said to them, — "This is the bread לְכוֹן לְמִיכֶל — that Hashem has given you for eating.

16. דִּין פִּתְגָמָא דִּי פְקִיד יְיָ — This is the thing that Hashem has commanded, גְּבֵר לְפֹם — 'Gather from it, עֹמְרָא — every man according to what he eats — מִיכֶלָה — accord- ing to the number of your souls, גֹּבֵר לְדִי בְּמִשְׁכְּנָה תִסְבוּן — every man for each person that is in his tent shall you take.'"^[20]

17. וַעֲבְדוּ כֵן בְּנֵי יִשְׂרָאֵל — The Children of Israel did so וַיִּלְקְטוּ — and they gathered — דְאֶסְגִּי וּדְאֹזְעַר — he who [took] more and he who [took] less^[21] —

For other approaches to Onkelos, see *Gur Aryeh; Levush HaOrah; Pas'shegen*.

19. *Rashi* explains that the word מֶן means "a prepared portion" or "a ration," and the Jews called it by this name because they knew it was a type of food but could not identify it. *Rashbam* maintains that מֶן means "What?" in the Egyptian dialect that they spoke. Onkelos, however, simply renders the word as "manna" — the name that the Jews gave this substance (v. 31) — and does not provide an explanation of what the Jews meant to say (*Me'at Tzori; Parshegen*). Perhaps, Onkelos understands the verse in line with *Or HaChaim*, that מֶן is not

a regular word, but simply the name that Hashem gave this substance; and when the Jews wondered what this substance was, they meant to say מֵה הוּא ("What is it?"), but Hashem caused them to instead say מֶן ("It is manna") because He wanted them to call it "manna."

20. Every head of household should gather the measure of an *omer* a day for each member of his household (*Rashi*; see v. 36 for the definition of an *omer*).

21. Some people collected more than an *omer* and some collected less (*Rashi*). Since they collected the manna in the field without a measuring vessel, they were unable to pick exactly an *omer* (*Rashbam*; see also *Mizrachi*).

יח וַיִּמְדוּ בְעֹמֶר וְלֹא הָעֲדִיף הַמֶּרְבֵּה וְהַמְמַעֵיט לֹא
 יח וְכֵלּוּ בְעֹמֶרָא וְלֹא אוֹתֵר דְּאֶסְגִּי וּדְאֶזְעֵר לֹא
 הַחֲסִיר אִישׁ לְפִי-אֶכְלוּ לְקִטּוֹ: יט וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִישׁ
 חֲסֵר גָּבֵר לְפֹנֵם מִיכְלָה לְקִטּוֹ: יט וַיֹּאמֶר מֹשֶׁה לְהוֹן אֲנָשׁ
 אֶל-יּוֹתֵר מִמֶּנּוּ עַד-בְּקָר: כ וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה וַיּוֹתֵרוּ
 לֹא יִשְׂאֵר מִנֶּה עַד צִפְרָא: כ וְלֹא קִבְּלוּ מִן מֹשֶׁה וְאִשְׁאֵרוּ
 אֲנָשִׁים מִמֶּנּוּ עַד-בְּקָר וַיִּרְם תּוֹלְעִים וַיִּבְאֵשׁ וַיִּקְצֹף עֲלֵהֶם
 גְּבֵרִיא מִנֶּה עַד צִפְרָא וַרְחֵשׁ וַרְחֵשׁ רִיחֵשׂא וּסְרִי וּרְגֹז עֲלִיהוֹן
 מֹשֶׁה: כא וַיִּלְקְטוּ אֹתוֹ בַּבֶּקֶר בַּבֶּקֶר אִישׁ כְּפִי אֶכְלוּ
 מֹשֶׁה: כא וְלִקְטוּ יִתָּה בְּצִפֵּר בְּצִפֵּר גָּבֵר לְפֹנֵם מִיכְלָה

כ"ט

(ב) וַיּוֹתֵרוּ אֲנָשִׁים. דָּקֵן וְאֶבְרֵס (שמות רבה כה, י: וַיִּרְם תּוֹלְעִים וַיִּבְאֵשׁ. הֲרִי זֶה מִקְרָא הַפֶּה, שֶׁצִּתְּחֵלָה
 הַבְּאִישׁ וְלִצְסוֹף הַתְּלִיט, כְּעִנְיַן שֶׁנֶּאֱמַר "לֹא הַבְּאִישׁ וְרָמָה לֹא
 הִסִּיחָה זו" (להלן פסוק כד), וְכֵן דָּרְךְ כָּל הַמְּתַלְיִטִּים (מכילתא):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

¹⁸and they measured in an omer and whoever took more had nothing extra and whoever took less was not lacking; every man according to what he eats had they gathered.

¹⁹Moshe said to them, "No man may leave over from it until morning."²⁰ But they did not obey Moshe and people left over from it until morning and it became infested with worms and stank; and Moshe became angry with them.

²¹They gathered it morning by morning, every man according to what he eats,

18. and when they came home they all measured what they had gathered in a vessel that held an omer, and discovered that whoever [took] more had nothing extra and whoever [took] less was not lacking; every man according to what he eats had they gathered.^[22]

19. Moshe said to them, "NO ONE may leave over from [the manna] until morning."^[23]

20. But they did not obey Moshe and CERTAIN MEN left over from it until morning,^[24] and it became infested with worms and stank,^[25] and Moshe became angry with them.

21. They gathered it morning by morning, every man according to what he eats,

22. Miraculously, no matter how much anyone picked in the field, when he came home it measured exactly an omer for each member of the household (Rashi).

23. This did not obligate them to finish all the manna, but rather, to discard anything that was left uneaten and not hoard it. They were required to have complete faith that Hashem would provide their needs each and every day (Ibn Ezra).

In verses 16 and 18, Onkelos translated אִישׁ as גָּבֵר, man, but here he translates it as אֲנָשׁ, person, or one, which includes women (see above, 10:23 note 29). This is because the men went out to the field to gather manna, but the men and the women were prohibited

to leave over any manna until morning (Nefesh HaGer, Mavo, pp. 1-2; Parshegen).

24. These were the villains Dasan and Aviram (Rashi; Targum Yonasan). Onkelos alludes to this by rendering the Hebrew אֲנָשִׁים (men, or people), as גְּבֵרִיא, "the men" — rather than גְּבָרִין, men (see Pas'shegen; Beurei Onkelos; Parshegen).

25. Rashi notes that the verse does not relate the events in order, for food that spoils begins to stink before it becomes wormy. Ramban argues, however, that it was in any event miraculous for the manna to become wormy after only one day, so perhaps it actually became wormy first and stank afterward.

וְחַם הַשֶּׁמֶשׁ וְנָמַס׃ כב וַיְהִי | בַּיּוֹם הַשְּׁנַיִ לִקְטוֹ לֶחֶם
 וּמָה דְמִשְׁתָּאָר מִנָּה < כב וְהָוָה פָּשָׁר׃ כב וְהָוָה
 עַל אֲפִי חֻקְלָא כֹּד
 חָמָא עֲלוּהֵי שְׁמֵשׁ

מִשְׁנָה שְׁנֵי הָעֹמֵר לְאֶחָד וַיָּבֵאוּ כָּל־נְשֵׂי־אֵי הָעֵדָה וַיִּגִּדּוּ
 עַל חֹד תְּרִין תְּרִין עֹמֵר לְחֹד וְאֵתוּ כָּל רַבְרָבֵי כְנֻשְׁתָּא וְחוּיָאוּ

לְמֹשֶׁה׃ כג וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר דִּבֶּר יְהוָה שְׁבַתוֹן
 לְמֹשֶׁה׃ כג וַאֲמַר לְהוֹן הוּא דִּי מְלִיל יֵי שְׁבַתָּא

שְׁבַת־קֹדֶשׁ לִיהוָה מָחָר אֵת אֲשֶׁר־תֹּאפוּ אָפוּ וְאֵת
 שְׁבַת קוֹדֶשׁא קֹדֶם יֵי מָחָר יֵת דִּי אֲתוֹן עֲתִידִין < אִיפוּ וְיֵת
 לְמִיפָא

רס"ז

ורית) (תנחומא ישן כד): וַיִּגִּדּוּ לְמֹשֶׁה. שְׁאֵלוּהוּ מַה הַיּוֹם מִיּוֹמִים, וּמִכָּתוֹן יֵשׁ לְלִמּוּד שְׁטַדְיִין לֹא הִגִּיד לְהֵם מַעֲה פְרָשַׁת שְׁבַת, שְׁנֵי עֹמֵר לְחֹד לְהֵם "וְהָיָה צִיּוֹם הַשְּׁעִי וְהִכִּינוּ וְגו'" (לְעֵיל פְּסוּק ה), עַד שֶׁשְׁאֵלוּ אֵת זֹאת. אָמַר לְהֵם, "הוּא אֲשֶׁר דִּבֶּר ה'", שְׁנֵי עֹמֵר לְחֹד לְחֹד, וְלִכְךָ עֲלֵשׁוּ הַפְּתוּב, שְׁאֵמַר לוֹ "עַד אֵינָה מִיֵּאֲמַרְס" (וְהֵלֵן פְּסוּק כח), וְלֹא הוֹצִיאוּ מִן הַכֹּל (שְׁמוֹת רַבָּה כה, י: (כג) אֵת אֲשֶׁר תֹּאפוּ אָפוּ. מַה שְׁאֵתְס רֹאִים לְאַפּוֹת צִפְנוֹר אָפוּ הַיּוֹם הַכֹּל לְשָׁנֵי יָמִים. וּמַה שְׁאֵתְס לְרִיכִים לְצַעַל מִמֶּנּוּ צִמִּים צִעֲלוּ הַיּוֹם. לְשׁוֹן אֲפִיָּה נּוֹפֵל צֶלְחָס, וְלְשׁוֹן צִישׁוֹל צִצְתְּצִילִי:

(כא) וְחַם הַשֶּׁמֶשׁ וְנָמַס. הַשֶּׁשֶׁר צִעֲדָה נְמוֹחַ וְנִטְשָׁה נְחִילִים וְזֹתִין מִמֶּנּוּ חֲזִילִים וְצִחִים, וְאוֹמוֹת הַעוֹלָם לְדִין מֵהֶם וְטוֹעֲמִים צֶהֶם טַעַם מִן וְיֹדְעִים מַה שֶׁצָּתוּן עַל יִשְׂרָאֵל (מְכִילֵתֵא). "וְנָמַס", פָּשָׁר (אוֹנְקֵלוֹס) לְשׁוֹן פּוֹשְׁרִים, עַל יְדֵי הַשֶּׁמֶשׁ מִתְחַמֵּם וּמִפְּשִׁירִי: וְנָמַס. דִּישְׁטַנְפֶּרִי"ר. וְדוּגְמָתוֹ צִנְהֶדְרִין צֶסוֹף ד' מִיֵּתוֹת (סז:)

(כב) לִקְטוֹ לֶחֶם מִשְׁנָה. כְּשֶׁמֶדְדוּ אֵת לְקִיטָתָס צִחֶהֲלִיָּהֶם מִלְּאוּ כְּפִלִּים, שְׁנֵי הַעוֹמֵר לְאֶחָד. וּמְדַרְשׁ אֲגֻדָּה: לְחֵם מִשְׁנָה, חוֹתוֹ הַיּוֹם נִשְׁתַּנָּה לְשֶׁשֶׁב צִרְיָחוּ וְטַעֲמוֹ. וְשֵׁחַס לְהִגִּיד שְׁשִׁנִּים הַיּוֹ, וְהֵלֵא פְתִיב "שְׁנֵי הָעֹמֵר לְאֶחָד", אֲלֵא מִשְׁנָה צֶטַעַס

— CHUMASH TRANSLATION —

and when the sun grew hot it melted.

²²It happened on the sixth day that they gathered a double [portion of] bread, two omers for each individual; and all the leaders of the assembly came and told Moshe. ²³He said to them, "This is what Hashem has spoken; tomorrow is a rest day, a holy Shabbos to Hashem. Bake what you will bake

— ONKELOS ELUCIDATED —

AND WHATEVER WAS LEFT OF IT UPON THE SURFACE OF THE FIELD^[26] — כֹּד חָמָא עֲלוּהֵי שְׁמֵשׁא פָּשָׁר — when the sun grew hot OVER IT, it melted.^[27]

22. It happened on the sixth day, Friday, that they gathered twice as much bread as usual, two omers for each individual,^[28] and all the leaders of the assembly came and told Moshe, wondering why this had occurred.^[29]

23. He said to them, "This is what Hashem has spoken; tomorrow is a rest day, a holy Shabbos BEFORE Hashem. That which you WERE GOING TO BAKE for consumption today and tomorrow, bake today, וְיֵת

26. Onkelos adds this clause to clarify that only what was left on the ground melted, not what they gathered for food.

27. The melted manna flowed away in rivulets and was drunk by gazelles and deer. When members of other nations trapped those animals and ate them, they tasted in them the flavor of the manna and realized the prominence of the Jewish people (*Rashi*).

28. They gathered the same amount of manna as they did every day, but when they measured it in their tents

they discovered twice the usual amount (*Rashi*; see note 8 above).

29. Moshe had not yet conveyed to them Hashem's teaching (in v. 5) that on Friday they would receive an extra portion of manna for Shabbos. That is why he responded (in the coming verse), "This is what Hashem has spoken," i.e., at an earlier time. Hashem later admonished Moshe for this omission, for when some Jews went out to gather manna on Shabbos, Hashem said (v. 28), "How long will you refuse [מֵאַתָּם; plural "you"] to

אֲשֶׁר־תִּבְשְׁלוּ בַּשִּׁלּוֹ וְאֵת כָּל־הָעֵדֻף הַנִּיחֹ לָכֶם לְמִשְׁמֶרֶת
 די אתון עתידין בשילו וית כל מותרא אצנעו לכון למטרא
 לבשלא

עַד־הַבֶּקֶר: כִּד וַיִּנְיֹחוּ אֹתוֹ עַד־הַבֶּקֶר כַּאֲשֶׁר צִוָּה מֹשֶׁה וְלֹא
 עד צפרא: כד ואצנעו יתה עד צפרא כמא די פקיד משה ולא
 הַבְּאִישׁ וְרִמָּה לֹא־הָיְתָה בּוֹ: כה ויאמר משה אכלהו היום
 סרי וריחשא לא הנה בה: כה ואמר משה אכלהו יומא דין
 כִּי־שַׁבַּת הַיּוֹם לִיהוּהָ הַיּוֹם לֹא תִמְצְאוּהוּ בַּשָּׂדֶה:
 ארי שבתא יומא דין קדם יי יומא דין לא תשכחנה בחקלא:
 כו ששת ימים תלקטהו וביום השביעי שבת לא יהיה בו:
 כו שתא יומין תלקטנה וביומא שביעאה שבתא לא יהי בה:

רס”

למשמרת. לגיזמה: (כה) ויאמר משה אכלהו היום וגו'.
 שחרית שהיו רגילין ללחם וללקוח, צאו לשחול חם גלח חם לחו,
 חמר להם: את שצידכם אכלו. לערב חזרו לפניו ושאלוהו מהו
 ללאת, חמר להם "שפת היום". ראה חותם דואגים שמתא פסק

המן ולא ירד עוד, חמר להם "היום לא תמלאוהו", מה תלמוד
 לומר "היום", היום לא תמלאוהו חבל מקר תמלאוהו (מכילתא):
 (כו) וביום השביעי שבת. שפת הוא, המן לא יהיה בו.
 ולא צא הכתוב ללחם לרבות יום הפגורים וימים טובים (שס):

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

and cook what you *will* cook; and anything extra, leave for yourselves as a safekeeping until the morning.²⁴ They put it away until morning, as Moshe had commanded; it did not stink and there was no infestation in it.

²⁵ Moshe said, "Eat it today, for today is Shabbos to Hashem; today you shall not find it in the field."²⁶ Six days shall you gather it, but the seventh day is Shabbos; on it there will be none."

and that which you WERE GOING TO COOK for consumption on both days, cook today; וית כל אצנעו לכון למטרא עד צפרא — and anything extra that remains from the two omers after you have eaten your fill today, STORE for yourselves as a safekeeping until the morning.^[30]

24. THEY STORED IT until morning, ויאצנעו יתה עד צפרא — as Moshe had commanded; ולא ארי שבתא יומא דין קדם יי — it did not stink and there was no infestation in it.^[31]

25. Moshe then said to them, אכליהו יומא דין — for today is Shabbos BEFORE Hashem; ארי שבתא יומא דין קדם יי — today you shall not find it in the field.

26. Six days shall you gather it, וביומא שתא יומין תלקטנה — but the seventh day is Shabbos; ולא יהי בה — on it there will not be any manna."

observe My commandments and My teachings," rather than, "How long will they refuse" [מאנן] (*Rashi*).

30. They were not required to eat one omer on Friday and save one omer for Shabbos. Rather, they could eat as much of the two omers as they desired on Friday, and could prepare as much as they desired for Shabbos. Even if they left more than an omer for Shabbos it would remain fresh, and even if they left less than an omer it would suffice because it contained Hashem's blessing (*Ramban*; see also *Targum Yonasan*; cf. *Ibn Ezra*).

31. The people did not merely save the manna overnight, but "stored" it [ואצנעו], i.e., in covered vessels.

Although food tends to spoil more rapidly when covered, the manna stayed fresh. By contrast, v. 20 states that (on a weekday) the people "left over" [ואשארו] some manna until morning, meaning that they left it in the open where it was less likely to spoil, yet it became infested and stank (*Meshech Chochmah, Vayikra* 22:29).

32. Although Moshe had permitted the people to leave the manna until morning, and they saw that it was not infested, he had not explicitly permitted them to eat it. Thus, they asked Moshe what to do with it, and he permitted them to eat it on *that* day only, since it was Shabbos (*Ramban; Ibn Ezra*; see *Rashi*).

כו וַיְהִי בַיּוֹם הַשְּׁבִיעִי יֵצְאוּ מִן־הָעַם לְלַקֵּט וְלֹא
 כו וַהֲוָה בַּיּוֹמָא שְׁבִיעָא נִפְקוּ מִן עֲמָא לְמַלְקֵט וְלֹא
 מֵצְאוּ: ס כח וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עַד־אָנֹכָה מֵאַנְתָּם
 אֲשַׁבְּחוּ: כח וַאֲמַר יי לְמֹשֶׁה עַד אֵימְתִי אֲתוֹן מְסַרְבִּין
 לְשֹׁמֵר מִצְוֹתַי וְתוֹרָתִי: כט רְאוּ כִּי־יְהוּהָ נָתַן לָכֶם הַשְּׁבֹתָת
 לְמִטְרָ פְּקוּדֵי וְאוֹרֵייתִי: כט חֲזוּ אַרְיִי יי יְהִב לָכוֹן שְׁבֹתָא
 עַל־כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים שְׁבוּ | אִישׁ
 עַל כֵּן הוּא יְהִב לָכוֹן בַּיּוֹמָא שְׁתִּיתָאָה לֶחֶם תְּרִין יוֹמִין תִּיבוּ אֲנִשׁ
 תַּחְתָּיו אֶל־יֵצְא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי: ל וַיִּשְׁבְּתוּ
 תַּחְתוּהִי לֹא יְפוּק אֲנִשׁ מֵאַתְרָהּ בַּיּוֹמָא שְׁבִיעָא: ל וַיִּנְחוּ
 הָעַם בַּיּוֹם הַשְּׁבִיעִי: לא וַיִּקְרָאוּ בֵּית־יִשְׂרָאֵל אֶת־שְׁמוֹ מִן
 עֲמָא בַּיּוֹמָא שְׁבִיעָא: לא וַקְרוּ בֵּית יִשְׂרָאֵל יְת שְׁמָהּ מִנָּא

*א: ושבחו

רש"י

תַּחְתָּיו. מִכַּחַן סִמְכוּ חֲקִמִים חֲרָצַע חֲמוּה לִיזְלָא חוּן לְתַחוּם
 (מְכִילֵתָא; עִירוּבִין נָח), שְׁלֵשׁ לְגִיפּוֹ וְחֲקַת לְפִישׁוּבַי יְדִים וְרַגְלִים
 (עִירוּבִין מַח): אֵל יֵצְא אִישׁ מִמְּקוֹמוֹ. חֲלוּ חֲלָפִים חֲמוּה עַל
 תַּחוּם שְׁבֹתָא (שֵׁם נָח; מְכִילֵתָא), וְלֹא צְמַפּוּרָשׁ, שְׁחִין תַּחוּמִין חֲלוּ

(כח) עַד אָנֹכָה מֵאַנְתָּם. מִשַּׁל הַדְּיוּט הוּא: צְהַדִי הוֹלָא לְקִי
 כְּרָצָא (בַּבָּא קַמָּא נַב), עַל יְדֵי הַקְּשָׁעִים מִתְּגַמִּין הַקְּשָׁרִין: (בט)
 רְאוּ. צְעִינְכֶם פִּי ה' צְבָדוֹ מִזְהִיר חֲתִכֶם עַל הַשְּׁבֹתָא, שְׁהַרְי
 נִס נַעֲשֶׂה צָכַל עַרְצַ שְׁבֹתָא לְתַת לָכֶם לָחֶם יוֹמִים: שְׁבוּ אִישׁ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

27 *But it happened on the seventh day that some of the people went out to gather, and they did not find.*

28 *Hashem said to Moshe, "How long have you refused to observe My commandments and My teachings?"* 29 *See that Hashem has given you the Shabbos; that is why He gives you on the sixth day bread of two days. Let every man remain in his place; no man may leave his place on the seventh day.* 30 *So the people rested on the seventh day.*

31 *The House of Israel called its name "manna."*

27. וַהֲוָה בַּיּוֹמָא שְׁבִיעָא — But despite Moshe's instruction, it happened on the seventh day נִפְקוּ מִן עֲמָא לְמַלְקֵט — that some of the people went out to gather manna, וְלֹא אֲשַׁבְּחוּ — and they did not find any.

28. עַד אֵימְתִי אֲתוֹן — Hashem said to Moshe, לְמִטְרָ פְּקוּדֵי — "How long WILL YOU REFUSE^[33] — מְסַרְבִּין — to observe My commandments and My teachings?

29. חֲזוּ — See אַרְיִי יי יְהִב לָכוֹן שְׁבֹתָא — that Hashem has given you the Shabbos;^[34] עַל כֵּן הוּא יְהִב לָכוֹן — that is why He gives you בַּיּוֹמָא שְׁתִּיתָאָה — on the sixth day bread of two days. לֶחֶם תְּרִין יוֹמִין — Let EVERYONE remain in his place; לֹא יְפוּק אֲנִשׁ מֵאַתְרָהּ בַּיּוֹמָא — NO ONE may leave his place on the seventh day."^[35]

30. וַיִּנְחוּ עֲמָא בַּיּוֹמָא שְׁבִיעָא — So the people rested^[36] on the seventh day.

31. וַקְרוּ בֵּית יִשְׂרָאֵל יְת שְׁמָהּ מִנָּא — The House of Israel called

33. By saying "you," Hashem was referring to the people as well as Moshe, as explained in note 29.

34. You can see this with your eyes, since you receive a double portion of manna every Friday (*Rashi*).

35. Understood simply, this verse prohibits going out to gather manna (*Ibn Ezra*). The Sages see it as alluding also to the idea of *techum Shabbos*, which restricts a

person from going more than 2,000 *amos* from his place of residence on Shabbos (*Rashi*; see *Targum Yonasan*; *Erwin* 17b). [Onkelos seems to interpret the verse the latter way, since he uses the term אֲנִשׁ, *person*, or *one*, here. If the reference was to the gathering of manna, he would have said גְּבַר, *man*; see note 23 (*Nefesh HaGer*; *Mavo*, p. 1; *Parshegen*).]

36. Some texts read וַשְׁבְּחוּ עֲמָא, *so the people observed*

וְהוּא כְּזֶרַע גַּד לֶבֶן וְטַעְמֹו כְּצִפְיֹתָת בְּדִבְשׁ: לֵב וַיֹּאמֶר
וְהוּא כְּכֹר זֶרַע גָּדָא חֲזָר וְטַעְמָהּ כְּאַסְקֵרִיטֹון בְּדִבְשׁ: לֵב וַאֲמַר
מֹשֶׁה זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה מִלֵּא הָעֵמֶל מִמְּנוֹ
מֹשֶׁה דִּין פְּתִגְמָא דִּי פְקִיר יִי מְלִי עֵמְרָא מְנָה
לְמִשְׁמֶרֶת לְדֹרְתֵיכֶם לְמַעַן | יִרְאוּ אֶת־הַלֶּחֶם אֲשֶׁר
לְמִטְרָא לְדְרִיכֹון בְּדִיל דִּיחֲזֹון יִת לְחֵמָא דִּי
הָאֲכַלְתִּי אֶתְכֶם בַּמִּדְבָּר בְּהוֹצִיאִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:
אוֹכִילִית יִתְכוֹן בַּמִּדְבָּרָא בְּאַפְקוּתִי יִתְכוֹן מֵאֶרְעָא דְמִצְרַיִם:
לֵב וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן קַח צְנֻצָּת אַחַת וְתֵן־שָׁמָּה
לֵב וַאֲמַר מֹשֶׁה לְאַהֲרֹן סֵב צְלוּחִית חֲדָא וְהֵב תַּמָּן
מִלֵּא־הָעֵמֶר מִן וְהִנַּח אֹתוֹ לִפְנֵי יְהוָה לְמִשְׁמֶרֶת לְדֹרְתֵיכֶם:
מְלִי עֵמְרָא מְנָא וְאַצְנַע יִתָּה קְדָם יִי לְמִטְרָא לְדְרִיכֹון:

כ"ט

מוכחים: למה חין חפס עוסקים פתורה, והם אומרים: גיח מלאכתנו ונטסוק פתורה מהיכן נפתרנו, הוליא להם ללגת המן, חמר להם "הדור חפס רחוי דבר ה'" (ירמיה ב, לא), "שמעו" לא נחמר אלל "ראו", צזה נפתרנו אבותיכם, הרצה פלוחין יש לו למקום להכין מזון לירחיו (מכילתא): (לג) צנצנת. ללוחית של חרס, פתרגומו: והנח אתו לפני ה'. לפני הארון. ולא נחמר מקרא זה עד שנבנה אהל מועד, אלל שנכתב פחו צפרשט המן:

מדברי סופרים (עירובין מו; סוטה ל), ועיקרו של מקרא על לוקטי המן נחמר: (לא) והוא כזרע גד לבן. עשז ששמו אליינדר"ח, זרע שלו עגול וחיו לבן, והמן היה לבן, וחיו נמשל לזרע גד אלל לענין העגול. כזרע גד היה, והוא לבן (וימא טה): בצפיחת. צלק שמתגין אותו כדבש, וקורין לו אסקריטין צלשון משנה (חלה א, ד; פסחים לו), והוא פרגוס של אקלום: (לב) למשמרת. לגיזה: לדורתיכם. צימי ירמיהו, פשהי ירמיהו

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

It was like coriander seed, it was white, and it tasted like a wafer fried in honey.³² Moshe said, "This is the thing that Hashem has commanded: An omer-full of it shall be as a safekeeping for your generations, so that they will see the bread that I fed you in the Wilderness when I took you out of the land of Egypt."³³ Moshe said to Aharon, "Take one jug and put an omer-full of manna into it; place it before Hashem for a safekeeping for your generations."

It was round like coriander seed, but it was white, and it tasted like wafers fried in honey.^[37] — and its name "manna." — והוא כבזרע גד לבן וטעמה כבדבש — and it tasted like wafers fried in honey.^[37]

32. — Moshe said, "This is the thing that Hashem has commanded: An omer-full of [the manna] shall be set aside as a safekeeping for your generations, so that they will see the bread that I fed you in the Wilderness when I took you out of the land of Egypt."^[38]
33. — Moshe said to Aharon, "Take one earthenware jug and put an omer-full of manna into it; and put an omer-full of manna into it; STORE it before Hashem, near the Aron in the Holy of Holies, as a safekeeping for your generations."^[39]

Shabbos; meaning, they rested for the sake of the mitzvah (Marpei Lashon; see Chelek HaDikduk).

37. are wafers made from loose batter and fried in honey (Rashi here and to Pesachim 37a דיה ע' צפח; cf. Radak, Shorashim; Meleches Shlomo, Challah 1:4; Marpei Lashon).

38. Centuries later, when the prophet Yirmiyahu rebuked the Jewish people for not devoting enough

time to Torah study, and they retorted that they were busy earning their livelihood, he showed them the jar of manna that had been put away and said, "This is how your ancestors were sustained! Hashem has many ways to provide for those who fear Him" (Rashi). Miraculously, the manna that was put away for safekeeping never spoiled (Ibn Ezra).

39. Moshe said this to Aharon after the Mishkan was

לָד בְּאֶשֶׁר צִוָּה יְהוָה אֶל־מֹשֶׁה וַיְנַיֵּחֵהוּ אֶהָרֶן לִפְנֵי הָעֵדוּת
 לָד בְּמֵא דִּי פְקִיד יִי לְמֹשֶׁה וְאַצְנָעָה אֶהָרֶן קָדָם סְהָדוּתָא
 לְמִשְׁמֶרֶת: לָה וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת־הַמָּן אַרְבָּעִים שָׁנָה
 לְמִטְרָא: לָה וּבְנֵי יִשְׂרָאֵל אָכְלוּ יַת מִנָּא אַרְבָּעִין שָׁנִין
 עַד־בְּאֵם אֶל־אַרְץ נוֹשֶׁבֶת אֶת־הַמָּן אָכְלוּ עַד־בְּאֵם אֶל־קְצֵה
 עַד *מִיתִיהוֹן לְאַרְעָא יְתִיבְתָא יַת מִנָּא אָכְלוּ עַד דְּאָתוּ לְסִיפֵי
 אַרְץ כְּנָעַן: לוּ וְהֶעֱמַר עֲשָׂרִית הָאִיפָה הוּא: פ
 אַרְעָא דְכְנָעַן: לוּ וְעִמְרָא חֹד מִן עִסְרָא < הוּא:
 בְּתֵלַת סָאִין

*נ"א: דַּעְלוּ

רש"י

בְּנָעַן. בְּתַחֲלַת הַגְּבֹול קוֹדֵם שֶׁעָבְרוּ אֶת הַיַּרְדֵּן, וְהוּא עֲרֻבֹת
 מוֹאָב. כְּמֵלֶכֶה מְכַוְּשִׁין זֶה אֶת זֶה. אֲלֹהַ עֲרֻבֹת מוֹאָב כְּשֵׁמֶת
 מִשָּׁה בְּשִׁעָה צִאָר פֶּסֶק הַמֶּן מִלִּירֵד, וְכִסְפָּקוּ מִמֶּן שֶׁלְקַטּוּ צו
 צִיִּים עַד שֶׁהִקְרִיבוּ הַעוֹמֵר צִשָּׁה עֶשֶׂר צִיִּים, שֶׁנֶּאֱמַר "וַיֹּאכְלוּ
 מִמֵּבֶר הַיַּרְדֵּן מִמִּחֲרַת הַפֶּסַח" (וַיִּשְׁעֵה ה', יא; קִדּוּשֵׁין שֵׁס: לו) וְהַקֵּץ
 עֲשָׂרִית הָאִיפָה. הָאִיפָה שֶׁלֹּא סָאִין, וְהַסָּאִה שֶׁשֶׁה קִצִּין, וְהַקֵּץ
 אַרְבָּעָה לוֹגִין, וְהַלּוֹג שֶׁשֶׁה צִיִּים. כְּמֵלֶכֶה עֲשָׂרִית הָאִיפָה מ"ג
 צִיִּים וְחֹמֶשׁ צִיָּה, וְהוּא שִׁיעוֹר לְחֵלֶה וְלִמְנַחֹת (עִירוּבִין פג:

(לָה) אַרְבָּעִים שָׁנָה. וְהֵלֵךְ חֶסֶר שְׁלֹשִׁים יוֹם, שֶׁהָיָה צְחֻמָּשָׁה
 עֶשֶׂר צִאָרִי יָרַד לָהֶם הַמֶּן פְּחֵלָה וּבְחֻמָּשָׁה עֶשֶׂר צִיִּים פֶּסֶק,
 שֶׁנֶּאֱמַר "וַיִּשְׁבֹּת הַמֶּן מִמִּחֲרַת" (וַיִּשְׁעֵה ה', יב). אֲלֹהַ מְגִיד
 שֶׁהַעוֹבֹת שֶׁהוֹלִיאוּ יִשְׂרָאֵל מִמִּנְרִים עֲשֶׂמוּ כֵּהָ עַם מִן (קוֹדֵשִׁין
 לז:). אֶל אַרְץ נוֹשֶׁבֶת. לְאַחַר שֶׁעָבְרוּ אֶת הַיַּרְדֵּן, אִשְׁחֹתָה
 שֶׁעָבְרָה הַיַּרְדֵּן מִיִּשְׁבֹּת וּטוֹבָה, שֶׁנֶּאֱמַר "חֲטָבְרָה נָח וְאַרְחָה
 אֶת הַיַּרְדֵּן הַטּוֹבָה אֲשֶׁר צְעַבַר הַיַּרְדֵּן" (דְּבָרִים ב, כה). וְתַרְגוּם
 שֶׁל "וַיִּשְׁבֹּת" "יְחַבְרָה", רָלָה לומר מִיִּשְׁבֹּת: אֶל קְצֵה אַרְץ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

³⁴As Hashem had commanded to Moshe, Aharon placed it before the [Aron of] Testimony as a safekeeping. ³⁵The Children of Israel ate the manna for forty years, until their arrival in an inhabited land; they ate the manna until their arrival at the edge of the land of Canaan. ³⁶The omer is a tenth of an ephah.

34. — As Hashem had commanded to Moshe,^[40] Aharon STORED IT before the Aron of Testimony — as a safekeeping.
 35. — The Children of Israel ate the manna for forty years, until their arrival in^[41] an inhabited land; until THEY ARRIVED at the edge of the land of Canaan.^[42]
 36. — The measure of an omer — is one-tenth of THREE SE'AHs.^[43]

built, but the verse is written here because it pertains to the manna (*Rashi*).

40. The Torah often states *as Hashem had commanded Moshe*, which Onkelos renders *בְּמֵא דִּי פְקִיד יִי לְוֵת מֹשֶׁה*, but this is the only place where it says *as Hashem had commanded "to" Moshe*, which Onkelos renders *פְקִיד דִּי פְקִיד יִי לְוֵת מֹשֶׁה*. See *Haamek Davar* for a possible explanation.

41. Some texts read *עַד דַּעְלוּ*, until they entered. See *Pas'shegen*.

42. I.e., until they reached the bank of the Jordan River, which was the border of Canaan. This seems to contradict the beginning of the verse that states "until their arrival in an inhabited land," meaning until they had entered the land of Canaan. The explanation is that the

manna stopped falling on the 7th of Adar, when Moshe passed away, and at that time they were on the bank of the Jordan. But the manna they gathered that day lasted them more than another month, until the 15th of Nissan. They then made the first *Omer*-offering on the 16th and became permitted to eat from the new crop of grain of the Land, as stated in *Yehoshua* 5:11-12 (*Rashi*; see there for further discussion; cf. *Ibn Ezra* to v. 13).

43. An *ephah* equals three *se'ahs*. Since the *se'ah* was a more familiar measure in his time, Onkelos renders *עֲשָׂרִית הָאִיפָה* (*a tenth of an ephah*) as "a tenth of three *se'ahs*."

A *se'ah* has the volume of 144 eggs, so three *se'ahs* have the volume of 432 eggs. The *omer* thus equals the volume of 43.2 eggs. This is the minimum measure of dough that is subject to the obligation of *challah* (see *Rashi*).