

## ויתנו (את) הילד בזונה – זונה And they gave away the child for a

### OVERVIEW

ר' אביתר taught that the people who come to study in א"י are practicing what the נביא decries as 'ויתנו הילד בזונה וגו'. Our תוספות explains what is meant by this comparison.

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לפי<sup>1</sup> שהן משתהין בארץ ישראל בניהם ובנותיהם משתעבדים בשביל מזונות -  
א"י, would tarry in א"י to learn תורה, בני בבל, Since the  
their sons and daughters would be 'enslaved' on account of food; they had  
to work in order to sustain themselves -

והיינו בזונה בשביל מזונות –

And that it the meaning of the verse that the child was given away for a  
'זונה'; that means on account of food. The word זונה has the same root as the word  
מזונות.

תוספות offers an alternate explanation:

ועוד מפרש<sup>2</sup> כדאמר בירושלמי עובדא הוה בחד שמכר בתו ללמוד תורה והלך ולמד:  
And an additional<sup>3</sup> explanation is as the ירושלמי relates there was a  
story where one person sold his daughter<sup>4</sup> (for a maid) in order to study  
תורה, and he left her and studied.

### SUMMARY

The בני בבל would cause their children to become enslaved for food since  
they left them. One even sold his daughter for a maid to enable him to study.

### THINKING IT OVER

What are the relative merits of the two explanations in תוספות?

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<sup>1</sup> (see 91 # אמ"ה) פרש"י is negating תוספות.

<sup>2</sup> See מהר"ם who (either) inserts 'ר"ת' or 'ר"י'; or deletes 'כדאמר'. This statement is not found in our ירושלמי (See 92 # אמ"ה).

<sup>3</sup> See נח"מ that this interpretation explains the end of the פסוק, which states והילדה מכרו ביין.

<sup>4</sup> According to this interpretation the verse would be more literal; for he actually sold his daughter (not merely caused her to find work). In addition selling a daughter for a maid has a more literal connotation of her becoming a זונה (as opposed to משתעבדים בשביל מזונות).