

אם און בידך הרחיקהו זה שטר פסים ושטר אמנה –

‘If there is an iniquity in your possession, distance it from you’;
this refers to a שטר פסים and a שטר אמנה¹.

OVERVIEW

In Tosfos they interpreted the פסוק of הרחיקהו און שטר פסים to refer to a שטר פסים and the end of the verse עולה שטר אמנה to refer to a שטר פרוע. Tosfos is puzzled that we derive two שטרות from און and one שטר from עולה. Seemingly we can derive them all from the same phrase. In addition why are שטר פסים derived from און and שטר פרוע from עולה.

דהכי משמע לשון און דמעיקרא היה שקר -

For the expression of און indicates that it was initially false. A שטר פסים and a שטר אמנה were never proper שטרות; there were no monies borrowed with them –

ואל תשכן באהליך עולה זה שטר פרוע שעתה הוא עולה אבל מעיקרא היה אמת -

And the end of the verse ‘do not let a wrongdoing rest in your tent’ this refers to a paid up note for (only) now it is an עולה (to retain it); since it was paid up **however initially it was a true שטר**; there was a loan made with this שטר.

SUMMARY

The etymology of און refers to something which is initially false; thus the association with שטר פסים ושטר אמנה; while עולה (אל תשכן באהליך) refers to something that evolved into a falsehood, thus the connection with a שטר פרוע.

THINKING IT OVER

Concerning און, Tosfos explicitly states that the word און means that it was initially false. Concerning עולה, however, Tosfos does not state explicitly that the word 'עולה' means that now it is an עולה and before it was אמת; but rather Tosfos states that the [entire] phrase of 'אל תשכן באהליך עולה' indicates that. Is it possible that concerning עולה it is necessary for Tosfos to cite the entire phrase in order to support his contention?²

¹ A שטר פסים is when someone requests that a promissory note be given to him so he can inflate his assets. A שטר אמנה is when a prospective לוה presents his prospective מלוה with a שט"ח to be used when the loan is eventually made.

² See מהר"ם שי"ף.