

he not stumble in it. If one is walking in a dangerous place, such as a place where there are packs of wild animals, or robbers, and the time for prayer comes, he prays one blessing, namely: “The needs of Your people Israel are many and their minds are limited. May it be Your will, Lord our God, to give each one sufficient for his sustenance and each body sufficient for what it lacks. And do what is good in Your eyes. Blessed are You, Lord, Who hears prayer.” He prays it on the road as he is walking. If he can stand, he should stand. When he reaches a settled place and his mind becomes calm, he must pray again, [this time saying] the prayers according to its proper arrangement: [i.e., all] nineteen blessings.

לְהִסְדִּיר תְּפִלָּתוֹ וְאַחַר כֵּן עוֹמֵד בְּיָדָיו וּמִתְפַּלֵּל כִּי שֵׁלָא יִכְשַׁל בְּהוּ. הִיָּה מִהֲלֵךְ בְּמָקוֹם סַכְנָה בְּגוֹן מָקוֹם גְּדוּדֵי חַיּוֹת וְלִסְטִים וְהַגִּיעַ זְמַן תְּפִלָּה מִתְפַּלֵּל בְּרִכָּה אַחַת וְזוֹ הִיא. צְרִכִי עִמָּךְ יִשְׂרָאֵל מְרַבִּים וְדַעְתָּם קְצָרָה. יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ שֶׁתִּתֵּן לְכָל אֶחָד וְאֶחָד כִּי פִרְנָסָתוֹ וְלְכָל גּוֹיָה וְגוֹיָה דִּי מִחוֹסְרָה וְהַטּוֹב בְּעֵינֶיךָ עֲשֵׂה. בְּרוּךְ אַתָּה ה' שׁוֹמֵעַ תְּפִלָּה. וּמִתְפַּלֵּל אוֹתָהּ בְּדֶרֶךְ כִּשְׁהוּא מִהֲלֵךְ וְאִם יָכוֹל לַעֲמוֹד עוֹמֵד, וּכְשֶׁהוּא מַגִּיעַ לְיִשׁוּב וְתִתְקַרֵּר דַּעְתּוֹ חוֹזֵר וּמִתְפַּלֵּל תְּפִלָּה בְּתַקּוּנָהּ תִּשַׁע עֲשָׂרָה בְּרִכּוֹת:

## BEHAR FOR THURSDAY NIGHT

## בהר ליל ששי

צירוף יהוה

כּוּ וַיַּחֲשֹׁב אֶת־שְׁנֵי מִמְּכָרוֹ וְהֵשִׁיב אֶת־

(27) Then he may calculate the years of his sale [left until the following *Yoveil*

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(27) וחשב את שני ממכרו — [literally, “He will calculate the years of his sale.” The original owner asks the person who had purchased the field from him:] “How many years are left until the [next] Yoveil?” He answers: “Such-and-such [number of years].” The owner continues:] “And how much did I

רש"י (כו) וחשב את-שני ממכרו. במה שנים היו עד היובל, כך וכך. ובכמה מכרתיך לך, בכך וכך. עתיד היית להחזירה ביובל, נמצאת קונה מספר התבואות כפי השבון של כל שנה: אכלת אותה שלש שנים, או ארבע, הוצאת את דמיהן מן החשבון וטל את השאר, וזהו: “והשיב את-העדה”, בדמי

sell it to you for?” He answers: “Such-and-such [amount of money].” [Continues the original owner:] “You would have eventually had to return the field to me at Yoveil. Hence, [rather than buying actual land,] you really effectively bought [from me] a number of produce yields, according to how many crops are yielded for every year [remaining until Yoveil]. Now, you have benefited from the field for three or four years' worth [or whatever the amount may be]. Therefore, subtract those crops' value from the calculation [i.e., deduct their value from the original sale price], and take the [monetary value for the years' crops] remaining [until Yoveil].” And this is the meaning of *והשיב את העדה*, i.e., he must then recompense the purchaser by giving him the amount of money remaining from the original purchase price,

וַיִּתֵּב יֵת מוֹתְרָא לְגִבְרַי דִּי זִבְנֵן  
 לִיה וַיִּתּוּב לְאַחְסַנְתֵּיהּ: כַּח וְאִם  
 לֹא תִשְׁכַּח יְדָה כְּמִסַּת אֲתָב  
 לִיה וַיְהִי זְבִינוּהִי בִידָא דְזִבְנֵן  
 יְתִיה עַד שְׁתָּא דְיוֹבְלָא וַיִּפּוֹק  
 בְּיוֹבְלָא וַיִּתּוּב לְאַחְסַנְתֵּיהּ:  
 כַּטּ וְגִבְרַי אַרְיֵי זִבְנֵן בֵּית מוֹתֵב  
 קָרְתָא מְקַפָּא שׁוּר וְתַהִי  
 כְּרִקְנִיָּה עַד מְשָׁלֵם שְׁתָּא  
 דְּזִבְנוּהִי עֲדֵן בְּעֲדֵן תַּהִי

הַעֲדִף לְאִישׁ אֲשֶׁר מָכַר-לוֹ וְשָׁב לְאַחֲזָתוֹ:  
 כַּח וְאִם לֹא-מִצָּאָה יָדוֹ דֵּי הַשִּׁיב לוֹ וְהִיָּה  
 מִמְּכָרוֹ בְּיַד הַקֹּנֵה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל  
 וַיֵּצֵא בְּיַבֵּל וְשָׁב לְאַחֲזָתוֹ: ס חֲמִישִׁי שְׁלִישִׁי בַמְּחֻבְרִין  
 כַּטּ וְאִישׁ כִּי-יִמְכַר בֵּית-מוֹשָׁב עִיר חוֹמָה  
 וְהִיָּתָה גְּאֻלְתּוֹ עַד-תֵּם שְׁנַת מִמְּכָרוֹ יָמִים

year] and recompense the man to whom he had sold [it] with the remaining years' worth, and then he may return to his inheritance. (28) But if he cannot afford enough to repay him, then his sale will remain in the possession of the one who had purchased it, until the *Yoveil* year. And then, in the *Yoveil* year, it will go out and revert to his inheritance. (29) And when a man sells a residential house in a walled city, its redemption may be exacted until a full year passes

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after deducting the years' worth of crops from which he had already benefited to date. **The man to whom he had sold [it]** — [i.e., “The man to whom he —] this original seller who is now coming to redeem it — [had sold it.” That is to say, in a case where the first purchaser went and sold it to another person for a higher price, the original owner only makes the above calculation and recompense with the first purchaser to whom he sold the field and not with the subsequent purchaser] (Arakhin 30a; Mizrachi). (28) **But if he cannot afford enough to repay him** — From here, [we learn] that a redeemer [must have “enough” to redeem the whole field. He] cannot redeem part of a field [but rather must redeem all or nothing] (Torat Kohanim 25:48; Sifteï Chakhamim). **Until the Yoveil year** — [i.e., until, but not including the Yoveil year (Torat Kohanim 25:50; Mizrachi), and hence the purchaser] must not enter into the Yoveil year whatsoever [while still in possession of the field, because] the Yoveil year releases [the field from his possession] at its very onset (Arakhin 28b and Rashi there). (29) **בית מושב עיר חומה** — [means:] A house (בית) that is within a city (עיר) which is surrounded [or had been surrounded (see Rashi next verse)] by a wall (חומה) since the days of Yehoshua the son of Nunn[’s conquering the Land of Israel (Sifteï Chakhamim; Torat Kohanim 25:53)]. **Its redemption may be exacted [until a full year passes after its sale]** — Because regarding a field, Scripture states that one may redeem it any time one wishes after two years have elapsed [since the date of sale] and onwards [until Yoveil] and that within the first two

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 המִקְחָ עַל הָאֲכִילָה שְׁאֵכַל, וַיִּתְּנֵם לְלוֹקָח. לְאִישׁ  
 אֲשֶׁר מָכַר-לוֹ. הַמּוֹכֵר הָזֶה שָׂבָא לְגְאֻלָּה: (כַּח) דֵּי  
 הַשִּׁיב לוֹ. מִכָּאֵן, שְׁאִינוּ גּוֹאֵל לְחֻצְאִין. עַד שְׁנַת  
 הַיּוֹבֵל. (תּוֹרַת כַּהֲנִים) שְׁלֹא יִכְנַס לְתוֹךְ אוֹתָהּ שְׁנָה  
 כְּלוּם, שְׁהַיּוֹבֵל מְשַׁמֵּט בְּתַחֲלוֹתוֹ: (כַּטּ) בֵּית-מוֹשָׁב  
 עִיר-חוֹמָה. (תּוֹרַת כַּהֲנִים) בֵּית בְּתוּךְ עִיר הַמְּקַפֶּת  
 חוֹמָה מִימּוֹת יְהוֹשֻׁעַ בֶּן-נּוּן. וְהִיָּתָה גְּאֻלְתּוֹ. לְפִי  
 שְׁנָאֵמַר בְּשׂוּדָה, שִׁיכּוֹל, לְגְאֻלָּה מִשְׁתֵּי שָׁנִים וְאֵילָף

פְּרָקְנִיָּה: לֹא יִתְפָּרֵק עַד  
מִשְׁלֵם לֵיה שְׂתָא שְׁלִמְתָא  
וּיקוּם בֵּיתָא דִּי בְקִרְתָּא דִּי  
לֵיה שׁוּרָא לְחִלוּטִין לְדִי זְבָן  
יְתִיה לְדִרוּהִי לֹא יִפּוּק

תְּהִיָּה גְּאֻלְתּוֹ: ֹּ וְאִם לֹא יִגְאֹל עַד־מְלֹאת  
לוֹ שָׁנָה תְּמִימָה וְקָם הַבַּיִת אֲשֶׁר־בְּעִיר  
אֲשֶׁר־לֹא חֲמָה לְצִמְיַתָּת לְקִנְיָה אֹתוֹ

after its sale. Its [period] of [possible] redemption will be [a year of] days. (30) But if it is not redeemed by the end of a complete year, then that house which is in the city with a wall, will arise [and] permanently [become the property] of the one who purchased it [and] throughout his generations. It will

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*years [following the sale] one may not redeem it [then one might think that this is the same regarding houses in walled cities]. Therefore, Scripture found it necessary to specify that in our case [of a house in a walled city], the opposite applies, namely, that if one wishes to redeem it within the first year [following the sale], one may redeem it, while after that, one may not redeem it. והיתה גאלתו — [meaning “its redemption will be,” or “his redemption will be,” could be mistakenly thought to refer here to the*

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כָּל זְמַן שְׁיִרְצֶה, וּבִתּוֹךְ שְׁתֵּי שָׁנִים הִרְאִשׁוּנִים אֵינּוּ יְכוּל לְגַאֲלָהּ, הַצֵּרֵךְ לְפָרֵשׁ בְּדָה שֶׁהוּא חֲלוּף, שְׂאֵם רְצָה לְגַאֲלֵ בַשָּׁנָה רִאשׁוֹנָה, גּוֹאֲלָהּ, וְלֵאחֵר מִכָּאֵן אֵינּוּ גּוֹאֲלָהּ. וְהִיתָה גְּאֻלְתּוֹ. שֶׁל בַּיִת: יָמִים. יְמֵי שָׁנָה שְׁלֵמָה קְרוּיִים יָמִים, וְכֵן (בְּרֵאשִׁית כד, נה): “תִּשָּׁב הַנַּעֲרָה אִתָּנוּ יָמִים”: (ל) וְקָם הַבַּיִת... לְצִמְיַתָּת. יֵצֵא מִכַּחֲוֹ שֶׁל מוֹכֵר וְעַמּוּד בְּכַחֲוֹ שֶׁל קוּנָה. אֲשֶׁר־לֹא חֲמָה. “לוֹ” קְרִינֵן. אָמְרוּ רַבּוֹתֵינוּ, זְכוּרִים לְבִרְכָה: אֵף עַל פִּי שְׂאִין לוֹ עֲבָשׁ, הוֹאִיל וְהִיתָה לוֹ קֹדֶם לְכֵן. וְ“עִיר”, נִקְבָּה הִיא, וְהַצֵּרֵךְ לְכַתֵּב “לָהּ”, אֵלָא מִתּוֹךְ שְׁצָרִיק לְכַתֵּב “לֹא” בַּפְּנִים,

*redemption of the sale or the redemption of the seller; however, here, it refers to the redemption] of the house (Mizrachi). ימים — [literally, “days,” here meaning] the amount of days that make up a complete year, [which period of time] is termed [in Scripture] ימים. Likewise, [we find the expression appearing in] the verse (Genesis 24:55), “Let the girl stay with us for [a year of] days (ימים).” (30) Then that house ... will arise [and] permanently [(become the property) of the one who purchased it] — [i.e., now that the first year passed, the house] altogether leaves the jurisdiction of the one who sold it, and is transferred [entirely] to the jurisdiction of the purchaser. אשר לא חמה — [The word לא here is written with an א, alef, and means “no.” However, Oral Tradition teaches us that here, this word] must be read [and understood as if spelled with a ו, vav, i.e.,] לוֹ, meaning “to him” or “to it” [thus, אשר לו חמה means “a city that has a wall”]. Say our Rabbis of blessed memory: [The way this phrase is written, בעיר אשר לא חמה also teaches us something, namely, that] even if the city does not (לא) have a wall now, since it had it before [from the days of Yehoshua, the laws of our passage still apply to it] (Arakhin 32a). Now, actually, the word [for city,] עיר is feminine and therefore, Scripture should have technically written לה [חמה] [where לה is the feminine form of “to it”], however, since the word לא had to appear inside [the written version of the Torah in order to teach us the lesson above], our Rabbis set this word*

בְּיֹבֵלָא: לא וּבִתְי פְּצֻחָא דִּי  
לִית לְהוֹן שׁוּר מְקַף סְחוּר  
סְחוּר עַל חֶקֶל אֶרְעָא יִתְחַשֵּׁב  
פְּרָקָנָא תְּהִי לִיהּ וּבְיֹבֵלָא  
פְּוֹק: לב וְקָרְוִי לְיוֹאֵי בְּתִי

לְדֹרֹתֵינוּ לֹא יֵצֵא בְּיֹבֵל: לא וּבִתְי הַחֲצֵרִים  
אֲשֶׁר אֵינ־לָהֶם חֹמָה סְבִיב עַל־שְׂדֵה הָאָרֶץ  
יִחַשְׁבּ גְּאֻלָּה תְּהִי־לוֹ וּבְיֹבֵל יֵצֵא: לב וְעָרֵי

not leave [his possession] in the *Yoveil*. (31) But houses in open cities that do not have a wall surrounding them, are to be considered as the field of the Land. It may have [immediate] redemption and will leave [the purchaser's possession] in the *Yoveil*. (32) And, [regarding] the cities of the Levites, the houses of their

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*to be read according to the Oral Tradition as* לא *because the word* לו *matches the word* [since they are pronounced identically, unlike [לה]. **It will not leave [his possession] in the Yoveil** — [But what does this phrase teach us, if the verse has already stated that the house becomes the permanent property of the purchaser?] Says Rabbi Safrā: [Even] if the Yoveil year occurs within the first year of the sale, the house will still “not leave [his possession]” without the proper redemption].

(Arakhin 31b) (31) **ובתי החצרים** — [This word *החצרים* is to be understood] as it is translated [by Onkelos, namely]: פְּצֻחָא, meaning open towns, without any [surrounding] wall. There are many instances of this term in the Book of Yehoshua, [for example in the verse] (13:28), “[their families,] cities and their open towns (וּחֲצֵרֵיהֶם);” [likewise in the verse] (Genesis 25:16), “in their open cities (בְּחֲצֵרֵיהֶם) or in their fortifications.” **[But houses in open cities ...] are to be considered as the field of the Land** — They are like fields in that [unlike houses in walled cities (see Rashi on verse 29 above),] they may be redeemed until the Yoveil and leave [the possession of the purchaser, reverting] to the [original] owners come Yoveil if they had not been redeemed [until then]. **לו** — [meaning, “It may have redemption”] immediately, if one wishes [to redeem it]. And by virtue of this element [namely, that they may be redeemed immediately,] they have a greater advantage [to the original owner] than do fields, since fields may not be redeemed unless two years have elapsed [since the sale (see Rashi on verse 15 above)] (Arakhin 33a). **And will leave [the purchaser's possession] in the Yoveil** — without payment [for regarding fields, which are required to remain with the purchaser for two years (see Rashi on verse 15 above), if the Yoveil occurs after only one year has elapsed from the sale, then the field reverts to the owner for the Yoveil year, but the purchaser takes it back for one more year afterwards (Arakhin 29b). Scripture teaches us here, however, in the case of houses in open cities, that even if the Yoveil occurs after only one year, the house reverts to the original owner, without any payment necessary

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תְּקַנּוּ "לו" בְּמִסְתָּרָת; זֶה נוֹפֵל עַל זֶה. לֹא יֵצֵא בְּיֹבֵל. אָמַר רַב סַפְרָא: אִם פָּגַע בּוֹ יוֹבֵל בְּתוֹךְ שְׁנָתוֹ, לֹא יֵצֵא: (לא) וּבִתְי הַחֲצֵרִים. כְּתַרְגּוּמוֹ: "פְּצֻחָא", עִירוֹת פְּתוּחוֹת מֵאֵין חוֹמָה, וְיֵשׁ הֶרְבֵּה בְּסִפְרֵי יְהוֹשֻׁעַ (שֵׁם יג, כח): "הָעָרִים וְחֲצֵרֵיהֶם"; (בראשית כה, טז): "בְּחֲצֵרֵיהֶם וּבְטִירְתָּם". עַל־שְׂדֵה הָאָרֶץ יִחַשְׁבּ. הָרִי הֵן בְּשָׂדוֹת הַנֶּגְאָלִים עַד הַיּוֹבֵל וְיוֹצֵאֵין בְּיּוֹבֵל לְבַעֲלֵים \_ אִם לֹא נִגְאָלוּ. גְּאֻלָּה תְּהִי־לוֹ. (ת"כ) מִיַּד אִם יִרְצֶה. וּבָזֶה יִפֶּה כְּחוֹ מִכַּח שְׂדוֹת, שֶׁהַשְּׂדוֹת אֵין נִגְאָלוֹת עַד שְׁתֵּי שָׁנִים. וּבְיֹבֵל יֵצֵא. בְּחֻבָּם:

קְרוֹי אַחֲסַנְתְּהוֹן פְּרָקֵן עָלֶיךָ  
תְּהִי לְלִיּוֹאִי: לֵבֵן יִפְרוֹק מִן  
לִיּוֹאִי וְיִפּוֹק זָבִין בֵּיתָא וְקִרְתָּא

הַלְלוֹיִם בְּתֵי עָרֵי אַחֲזַתֶּם גְּאֻלַּת עוֹלָם תִּהְיֶה  
לְלִיּוֹיִם: לֵבֵן יִפְרוֹק מִן הַלְלוֹיִם וְיִצְאָ

inherited cities will forever have a [right of] redemption for the Levites.  
(33) And that which is purchased from the Levites, a house or an inherited city,

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*for compensation (Siftei Chakhamim).*  
(32) **The cities of the Levites** — [namely,] *the forty-eight cities that were given to the Levites (see Numbers 35:7). Will forever have a [right of] redemption* — *If a Levite sells a field from one of the fields that were given to them in the two-thousand cubit [belt of open land area] surrounding [each of] their [forty-eight] cities (see Numbers 35:4-5), then he may redeem it immediately, i.e., even before two years have elapsed [since the sale]. And if he sells a house in a walled city, then he may always redeem it, and the house is not transferred absolutely*

*[to the purchaser] at the end of the [first] year [after the sale, as opposed to the case of a non-Levite owner, when it is transferred thus (see Rashi on verse 29 above)] (Arakhin 33b).*  
(33) **ואשר יגאל מן הלויים** — [means:] *And if someone buys (יגאל) a house or a city from them it will leave in Yoveil, i.e., the sale of that house or city will leave [the possession of that purchaser], and will revert to the Levite who sold it. And it will not be transferred absolutely [to the purchaser] as would be the case of any other house in a walled city owned by an Israelite. Thus, the expression of גאולה [usually meaning “redemption”], here denotes “purchase” [and therefore ואשר יגאל means here “which is purchased”]. Another explanation [of ואשר יגאל מן הלויים keeping the usual meaning of גאולה here, namely, “redemption,” as follows]: Since our verse here says “the Levites will forever have a [right of] redemption,” one might assume that this verse is only speaking about the case of a non-Levite who purchased a house from a Levite city [and that the Levite owner may always redeem this house]; but if a Levite purchased from another Levite, then in that case [one may assume that since the purchaser himself is a Levite,] the house would be transferred absolutely to the [Levite] purchaser [and that therefore, the original owner Levite does not enjoy his usual right to redeem it. However, this above assumption is incorrect, and] Scripture therefore says here, “[A house ...] which is (יגאל) redeemed from the Levites” — [now if it is redeemed from a Levite, by definition that means, that a Levite purchased it from the original Levite owner]*

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(לב) וְעָרֵי הַלְלוֹיִם. אַרְבָּעִים וּשְׁמוֹנֶה עֵיר שֶׁנָּתַן לָהֶם. גְּאֻלַּת עוֹלָם. גּוֹאֵל מִיָּד אֶפְלוּ לִפְנֵי שְׁתֵּי שָׁנִים אִם מָכְרוּ שָׂדֶה מִשְׂדוֹתֵיהֶם הַנְּתוּנוֹת לָהֶם בְּאַלְפִים אַמָּה סְבִיבוֹת הָעָרִים, אוֹ אִם מָכְרוּ בֵּית בְּעִיר חוֹמָה, גּוֹאֵלִין לְעוֹלָם וְאֵינוּ חַלוּט לְסוֹף שָׁנָה: (לג) וְאֲשֶׁר יִגְאֹל מִן-הַלְלוֹיִם. וְאִם יִקְנֶה בֵּית, אוֹ עִיר מִמֶּהֶם. וְיִצְאָ ... בְּיָבֵל. אוֹתוֹ מִמְכָּר שֶׁל בֵּית, אוֹ שֶׁל עִיר, וְיָשׁוּב לְלוֹי שֶׁמָּכְרוּ, וְלֹא יִהְיֶה חַלוּט כְּשֶׂאֵר בְּתֵי עָרֵי חוֹמָה שֶׁל יִשְׂרָאֵל וְיִגְאֹלָהּ, זֶה, לְשׁוֹן מְכִירָהּ, דְּבָר אַחֵר: לְפִי שֶׁנֶּאֱמַר: “גְּאֻלַּת עוֹלָם תִּהְיֶה לְלִיּוֹיִם”, יְכוּל, לֹא דְבַר הַכְּתוּב אֶלָּא בְּלוֹקַח יִשְׂרָאֵל שֶׁקָּנָה בֵּית בְּעָרֵי הַלְלוֹיִים, אֲבָל לוֹי שֶׁקָּנָה מְלוֹי, יִהְיֶה חַלוּט, תִּלְמוּד לּוֹמְרִי: “וְאֲשֶׁר יִגְאֹל מִן-הַלְלוֹיִם”, אִף

אֲחֻסְנֵיהֶּ בְּיֹבֵל־אֲרִי בְּתִי  
 קָרְוִי לְיֹאֵי הִיא אֲחֻסְנֵיהֶּוֹן  
 בְּגוֹ בְּנֵי יִשְׂרָאֵל: לֹד וְחֻקֵּל רוּחַ  
 קָרְוֵיהֶּוֹן לֹא יִדְבֹּן אֲרִי אֲחֻסְנֵהּ

מִמְכַר-בַּיִת וְעִיר אֲחֻזָּתוֹ בַּיֹּבֵל כִּי בְּתִי עָרֵי  
 הַלְוִיִּם הוּא אֲחֻזָּתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:  
 לֹד וְשָׂדֵה מִגֵּרֶשׁ עָרֵיהֶם לֹא יִמְכַר כִּי-אֲחֻזָּת

will leave [the possession of the purchaser] in the *Yoveil*, because the houses of the cities of the Levites, are their inherited property amidst the Children of Israel. (34) And a field in the open areas of their cities cannot be sold [by the

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*i.e., even when a Levite redeems from a Levite [still the owner,] “will forever have a [right of] redemption.” (Torat Kohanim 25:66)*

**Will leave [the possession of the purchaser] in the *Yoveil*** — *[In the preceding Rashi, according to the first explanation of the phrase ואשר יגאל מן הלוויים, the verse continues naturally here to state that the house purchased by a non-Levite “will leave (the possession of the purchaser)*

*in the Yoveil,” as above. However, according to the alternative explanation, where this first phrase ואשר יגאל מן הלוויים independently teaches us about the case of a Levite purchaser, then the second phrase here, namely, “will leave the possession of the purchaser in the Yoveil”] comes to state a separate law here, namely, that [in this case of a Levite buying from a Levite owner,] if the Levite owner did not [exercise his right to] redeem the house, then [even though the purchaser is a Levite, nevertheless, the house] leaves the possession of the purchaser come Yoveil and does not transfer absolutely to the purchaser at the end [of the year following the sale], as it would in the case of a house owned by a non-Levite. **Because the houses of the cities of the Levites, are their inherited property** — *[When the Land of Israel was apportioned,] the Levites did not receive a tribal inheritance of [territories containing] fields and vineyards [as did all the other tribes], but rather, they received [forty-eight] cities in which to live and open areas of [land belts surrounding] these cities (see Numbers 35:1-8). These [cities and their open areas,] therefore, are to be considered for them [as their inheritance] in place of [territories containing] fields. Consequently, the Levites enjoy the same redemption [rights] as do [regular] fields [of non-Levites and also, this property reverts to them on Yoveil (Siftei Chakhamim)]. All this, to ensure that their inheritance never be removed from them. (34) ושדה מגרש עריהם לא ימכר* — *[literally, “And a field in the open areas of their cities cannot be sold,” meaning here, that it cannot be] sold by the Holy Temple’s treasurer. I.e., if a Levite dedicated his field over to the Holy Temple and did not redeem it [thus making the current “owners” the priests], and subsequently the Holy Temple treasurer sold it, then come Yoveil, the field does not leave the possession of the purchaser**

הגואל מיד לוי, גואל גאלת עולם. וינצא  
 ממכר-בית. הרי זו מצוה אחרת. ואם לא גאלה  
 יוצאה ביובל, ואינו נחלט לסוף שנה כבית של  
 ישראל. כי בתי ערי הלוויים הוא אחוזתם. לא היו  
 להם נחלת שדות וכרמים, אלא ערים לשבת  
 ומגרשיהם, לפיכך הם להם במקום שדות, ויש להם  
 גאלה בשדות, כדי שלא תפקע נחלתם מהם:  
 (לד) ושדה מגרש עריהם לא ימכר. מכר גזבר,  
 שאם הקדיש בן לוי את שדהו ולא גאלה, ומכרה

עֲלֵם הוּא לְהוֹן: לֹא וְאֲרִי  
 יִתְמַסְכֵּן אַחֲרָיָהּ וּתְמוּט יְדֵיהָ  
 עִמָּךְ וּתְתַקֵּף בֵּיהָ דִּיר וְתוֹתֵב  
 וַיְחִי עִמָּךְ: לוֹ לֹא תִסַּב מִגְּנֵיהָ

עוֹלָם הוּא לְהֵם: ס לֹא וְכִי־יִמּוֹךְ אַחֲיֶיךָ  
 וּמִטָּה יָדוֹ עִמָּךְ וְהִחֲזַקְתָּ בּוֹ גֵר וְתוֹשֵׁב וְחִי  
 עִמָּךְ: לוֹ אֶל־תִּקַּח מֵאֲתוֹ נִשְׁךְ וְתִרְבִּית

Holy Temple's treasurer], because this is their eternal inheritance. (35) If your brother becomes destitute and his hand falters near you, you must give him support [whether] a convert or a resident, so that he can live with you. (36) [When you lend him money,] do not take *neshekh* or *tarbit* [i.e., interest]

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*and “revert” to the priests, [as it would in the case of a field originally owned by a non-Levite, but rather, reverts to the Levite.] For indeed Scripture says regarding a non-Levite [owner who had dedicated his field to the Holy Temple] (Leviticus 27:20-21), “[But if he did not redeem the field] and if [the treasurer of the Holy Temple] sold the field to another man — then it may no longer be redeemed. [And therefore, when the field leaves the possession of that purchaser on the Yoveil, it remains holy to the Lord ... it will*

*belong to the priest as his inherited property.]” Rather, [in our case of the original owner being a Levite,] the Levite [remains the original owner, as explained, and] can always redeem [his field] (Torat Kohanim 25:70). (35) **You must give him support** — [meaning:] Do not leave him to fall down and collapse altogether, in which case it would be difficult to pick him up again [from his dire poverty]. Rather, “give him support” while his hand is still faltering [for then it is easier to help him out of his trouble]. To what can this be compared? To a big [cumbersome] load on a donkey — while it is still on top of the donkey, [it only takes] one person to support it and keep it in its place. However, once it has fallen to the ground, [even] five people cannot pick it up. [So too, here, in the case of “supporting” one’s fellow Jew] (Torat Kohanim 25:71). **גר ותושב** — [means:] Even if he is a convert (גר) or a “resident (תושב).” And what is the definition of a “resident” [here]? Any [non-Jew] who has accepted upon himself not to serve idolatry and [since he has not converted to Judaism, he] may eat [the meat of unslaughtered] carrion (Torat Kohanim 25:72; and compare Rashi verse 47). [These people are called “residents,” as they are permitted to reside permanently in the Land of Israel (Rambam Avodah Zarah 10:6).] (36) **נשך ותרבית** — Our Rabbis have taught that these two terms are identical [and mean “interest”]; and [the Torah uses two terms here to describe the same thing, in order] to make the transgressor answerable to two negative commandments (Bava Metzia 60b).*

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גִּזְרָה, אֵינָהּ יוֹצֵאָה לְכַהֲנִים בַּיּוֹבֵל, כְּמוֹ שְׁנֵאמַר  
 בְּיִשְׂרָאֵל (וּיקרא כז, ב): “וְאִם־מִכֹּר אֶת־הַשָּׂדֶה  
 לְאִישׁ אַחֵר לֹא־יִגָּאֵל עוֹד,” אָבֵל בֶּן לֵוִי גוֹאֵל  
 לְעוֹלָם: (לֹא) וְהִחֲזַקְתָּ בּוֹ. אֵל תְּנִיחָהוּ שְׂיָרֵד וַיִּפֹּל  
 וַיְהִיָּה קָשָׁה לְהִקְיָמוֹ, אֶלָּא חֲזָקוֹ מִשְׁעַת מוֹטֵת הַיָּד.  
 לְמָה זֶה דוֹמָה, לְמִשְׁאֵוִי שֶׁעַל הַחֲמוֹר; עוֹדֵהוּ עַל  
 הַחֲמוֹר, אֲחָד תּוֹפֵס בּוֹ וּמַעֲמִידוֹ; נֶפֶל לְאַרְץ, חֲמִשָּׁה  
 אֲנָן מַעֲמִידִין אוֹתוֹ. גֵּר וְתוֹשֵׁב. אִף אִם הוּא גֵר, אִו  
 תוֹשֵׁב. וְאִיזְהוּ תוֹשֵׁב, כֹּל שֶׁקִּבֵּל עָלָיו שְׁלֵא לְעַבֵּד  
 עֲבוֹדַת אֱלִילִים וְאוֹכֵל נְבֵלוֹת: (לוֹ) נִשְׁךְ וְתִרְבִּית.  
 חֵד שׁוֹיְנֵהוּ רַבָּנָן, וְלַעֲבֵר עָלָיו בְּשָׁנֵי לְאוּיָן.

חבולִיָּא וּרְבִיתָא וְתִדְחַל  
מֵאֱלֹהֶיךָ וְיַחֲוֵי אַחוּךָ עִמָּךְ: לוֹ יֵת  
כֶּסֶף לֹא תִתֵּן לִיָּה בְּחִבּוּלִיָּא  
וּבְרִבִיתָא לֹא תִתֵּן מִיכְלֶיךָ:  
לֹח אָנָּה יִי אֱלֹהֶיךָ דִּי אַפְקִית  
יְתָכוֹן מֵאַרְעָא דְּמִצְרַיִם לְמִתָּן  
לְכוֹן יֵת אַרְעָא דְּכַנְעַן לְמַהוּי

וִירָאתָ מֵאֱלֹהֶיךָ וְיַחֲוֵי אַחוּךָ עִמָּךְ: לוֹ אֶת־  
כֶּסֶף לֹא־תִתֵּן לוֹ בְּנִשְׁךָ וּבְמִרְבִּית לֹא־  
תִתֵּן אֲכִלְךָ: לֹח אֲנִי יְדוּהָ אֱלֹהֵיכֶם אֲשֶׁר־  
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְתֵת לָכֶם

from him. You must fear your God, and [help] your brother live with you. (37) Do not give him your money [as a loan] with interest, nor must you give your food [on loan] with interest. (38) I am the Lord your God Who took you out from the land of Egypt, to give you the Land of Canaan, to be a God to

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**You must fear your God** — *A person is naturally inclined to indulge in interest and it is a thing from which it is difficult for a person to separate himself, for he [rationalizes and] grants himself [false] permission [to charge interest to his Jewish debtor, as, says he,] his money could not earn him any profit while in the debtor's hands. Because of this, Scripture found it necessary to state here "You must fear your God." Likewise, is the case if someone [deceptively] deposits his money with a non-Jew in order to [unlawfully] lend it to a Jew with interest*

וִירָאתָ מֵאֱלֹהֶיךָ. לְפִי שְׂדַעְתּוֹ שֶׁל אָדָם נִמְשַׁכֶּת אַחַר הָרַבִּית וְקִשָּׁה לְפָרֵשׁ הַיְמִינוֹ וּמוֹרָה לְעַצְמוֹ הַתֵּר בְּשִׁבִיל מְעוֹתָיו שֶׁהָיוּ בְּטוֹלוֹת אֶצְלוֹ, הִצְרֵךְ לוֹמַר: "וִירָאתָ מֵאֱלֹהֶיךָ". אוֹ הַתּוֹלָה מְעוֹתָיו בְּנִכְרֵי כְּדֵי לְהַלּוֹתָם לְיִשְׂרָאֵל בְּרַבִּית, הָרִי זֶה דָּבָר הַמְּסוּר לְלִבּוֹ שֶׁל אָדָם וּמַחֲשַׁבְתּוֹ, לְכַף הִצְרֵךְ לוֹמַר: "וִירָאתָ מֵאֱלֹהֶיךָ": (לֹח) אֲשֶׁר־הוֹצֵאתִי וְגו'. וְהַבְּחִנְתִּי בֵּין כְּבוֹד לְשֵׁאִינוֹ בְּכוֹר, אִף אֲנִי יוֹדֵעַ וְנִפְרַע מִן הַמְּלוּחָה מְעוֹת לְיִשְׂרָאֵל בְּרַבִּית וְאוֹמַר: "שֶׁל נִכְרֵי הַס' דָּבָר אַחֲרָי: "אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם", עַל מִנְתָּ שֶׁתִּקְבְּלוּ עֲלֵיכֶם מִצְוֹתַי, אִפְלוּ הֵן כְּבוֹדוֹת עֲלֵיכֶם. לְתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן. בְּשִׁכָר

[claiming (falsely) that it is the non-Jew who is the lender!] This [deceit] falls into the category of matters that are held [secretly] in a man's heart and thoughts [for who would know about such a trickster's scheme other than himself?] Therefore, Scripture deems it necessary to state here "You must fear your God" [Who is privy to all inner thoughts] (Bava Metzia 61b) [and] (38) **Who took [you] out [from the land of Egypt]** — [at which time I displayed My Omnipotence when] I distinguished between a firstborn [Egyptian] and a non-firstborn [in the plague where only firstborn Egyptians died and which ushered Israel's Exodus from Egypt (see Exodus 12:29-42)] — so too, I am capable of discerning and exacting punishment from someone who lends money to his fellow Jew with interest, [falsely] claiming that the money belongs to a non-Jew! (Bava Metzia 61b) Another explanation: [God is effectively saying here, "I am the Lord your God] Who took you out from the land of Egypt" on the condition that you keep My commandments — even if they are hard for you to keep" [like the prohibition of taking interest from a fellow Jew (see Rashi on verse 36 above; see Torat Kohanim 25:77); **To give you the Land of Canaan** — as a reward for accepting [the yoke of] My



לְכוּן לְאֱלֹהִים: לט וְאֲרִי  
 יִתְמַסְכֵּן אַחֲרָיְךָ עִמָּךְ וַיִּזְדַּבֵּן לָךְ  
 לֹא תִפְלַח בֵּיהּ פְּלִחֵן עֲבָדֶיךָ:  
 מ כִּאֲגִירָא כְּתוּבָא יְהִי עִמָּךְ  
 עַד שְׁתֵּא דְיוֹבֵלָא יִפְלַח עִמָּךְ:  
 מא וְיִפּוֹק מֵעִמָּךְ הוּא וּבְנֵוָהִי  
 עִמֶּיהָ וַיִּתּוּב לְיִזְרְעֵיתִיהָ  
 וּלְאֲחֵסְנָתָא אֲבָהָתוֹהִי יִתּוּב:

אֶת-אֶרֶץ כְּנָעַן לְהִיּוֹת לָכֶם לְאֱלֹהִים: ס  
 ששי רביעי במחוברין לט וְכִי-יִמּוֹךְ אַחֲרֶיךָ עִמָּךְ  
 וְנִמְכַר-לָךְ לֹא-תַעֲבֹד בּוֹ עֲבַדְתָּ עֲבָד:  
 מ כְּשֹׁכֵיר פְּתוּשֵׁב יִהְיֶה עִמָּךְ עַד-שְׁנַת  
 הַיָּבֵל יַעֲבֹד עִמָּךְ: מא וַיֵּצֵא מֵעִמָּךְ הוּא  
 וּבְנָיו עִמּוֹ וְשָׁב אֶל-מִשְׁפַּחְתּוֹ וְאֶל-אֲחֵזַת

you. (39) And if your brother becomes destitute with you, and is sold to you, do not give him work that [makes him appear] like a slave. (40) Rather, he must be with you as an employee or a [hired] resident. He will work with you until the *Yoveil* year. (41) Then, he will leave you — he, together with his children, and he will go back to his family and resume the former status of his fathers.

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*commandments. [To give you the Land of Canaan,] to be a God to you — [God is effectively saying here, by linking these two phrases,] that I am a God to anyone who lives in the Land of Israel, — but anyone who leaves it [without halachic permission] is like one who serves idolatry (Torat Kohanim 25:77; Ketubot 110b). (39) עַבְדַת עֶבֶד — [This expression means:] Degrading work, through which he is made to look like a slave (עֶבֶד), e.g., he must not be told to walk behind his master to the bathhouse, carrying the master's clothes, or to dress the master in his shoes [and other degrading jobs like those] (Torat Kohanim 25:80). (40) Rather, [he must be with you] as an employee or a [hired] resident — i.e., you should treat him like any of your other employees, [giving him dignified jobs, e.g.] work in agriculture and craftsmanship. [He will work with you] until the Yoveil year — i.e., if the Yoveil year occurs before the six years [of his servitude have elapsed (see Exodus 21:2)], then the Yoveil [immediately] takes him out [of his bond as a servant]. (41) He, together with his children — Says Rabbi Shimon: [Just because] a man is sold [to become a servant] — who says that his children are also sold [that Scripture finds it necessary to state that his children go free together with him]?! However, from our verse here, [we learn] that a servant's master is obligated to provide food [also] for the servant's children [and it is in this sense that they are released, as it were, along with their father] (Kiddushin 22a). וְאֶל אֲחֵזַת אֲבֹתָיו — [means here:] To his fathers' [former] honor, [i.e., he*

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שְׁתַּקְבְּלוּ מִצֹּטִי. לְהִיּוֹת לָכֶם לְאֱלֹהִים. (תורת כהנים) שְׁכַל הָדָר בְּאֶרֶץ יִשְׂרָאֵל, אֲנִי לוֹ לְאֱלֹהִים, וְכָל הַיּוֹצֵא מִמֶּנּוּ, בְּעוֹבֵד עֲבֹדַת אֱלִילִים: (לט) עֲבַדְתָּ עֶבֶד. עֲבֹדָה שֶׁל גְּנָאִי, שִׁיְהָא נִכְר בַּהּ בְּעֶבֶד: שְׁלֵא יוֹלִיף בְּלִי אַחֲרָיו לְבֵית הַמְּרֻחָץ, וְלֹא יִנְעַל לוֹ מִנְעָלָיו: (מ) כְּשֹׁכֵיר פְּתוּשֵׁב. עֲבֹדַת קֶרֶקַע וּמְלֵאכֶת אֲמֻנוֹת, כְּשֶׁאֵר שְׂכִירִים הִתְנַהֵג בּוֹ. עַד שְׁנַת הַיָּבֵל. אִם פָּגַע בּוֹ יוֹבֵל לִפְנֵי שֵׁשׁ שָׁנִים, הַיּוֹבֵל מוֹצִיאֵו: (מא) הוּא וּבְנָיו עִמּוֹ. אָמַר רַבִּי שְׁמַעוֹן: אִם הוּא נִמְכַר, בְּנָיו מִי מְכָרָן, אֶלָּא מִכָּאן, שָׂרְבוּ חֵיב בְּמִזְוֹנוֹת בְּנָיו. וְאֶל-אֲחֵזַת אֲבֹתָיו. אֶל כְּבוֹד

מב אֲרִי עֲבָדֵי אֲנֹחַן דִּי אַפְקִית  
 יְהוֹן מֵאַרְעָא דְּמִצְרַיִם לֹא  
 יִדְבַּגְנוּן זְבוּן עֲבָדֵין: מַג לֹא  
 תִּפְלַח בֵּיהּ בְּקִשְׁיוֹ וְתִדְחַל  
 מֵאַלְהֵךְ: מַד וְעַבְדְּךָ וְאִמְתְּךָ דִּי  
 יְהוֹן לָךְ מִן עַמְּמֵיָא דִּי

אֲבֹתָיו יָשׁוּבוּ: מַב מִי־עֲבָדֵי הֵם אֲשֶׁר־  
 הוֹצֵאתִי אֶתְּם מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְרוּ  
 מִמִּפְרֵת עֶבֶד: מַג לֹא־תִרְדֶּה בּוֹ בַּפֶּרֶךְ  
 וְיִרְאתָ מֵאֱלֹהֶיךָ: מַד וְעַבְדְּךָ וְאִמְתְּךָ אֲשֶׁר־

(42) For they are My servants, whom I brought out of the land of Egypt — they must not be sold in the way a slave is sold. (43) Do not enslave him through demeaning labor; and fear your God. (44) Your male slave or female slave that

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*resumes the former non-servile status of his fathers,] and he must not be degraded for it [i.e., for having been a servant] (Makkot 13a and Rashi there). [Thus, the word here.] אחזת — [means here:] “The status of.” (ibid.) (42) For they are My servants — [says God to the current master of the Jewish servant, as it were,] “My contractual claim [to him as My servant] came before yours!” [And thus, come Yoveil, the servant must be released and revert to being God's servant rather than man's] (Torat Kohanim 25:85). saying: “Here is a slave for sale!” Neither*

**They must not be sold in the way a slave is sold** — namely, by public announcement, must they stand him up on an auctioning block [for public sale] (Torat Kohanim 25:85). (43) לא לֹא — [means: Do not give him] unnecessary jobs, for the purpose of tormenting him. E.g., do not say to him: “Warm up this drink for me,” when you do not really need it; or “dig up the earth under this vine until I come back” [where you may never come back there (Siftei Chakhamim on verse 53 below); and other meaningless, unnecessary tasks]. Now the master may [falsely defend himself,] saying “No one really knows whether [the job I have given him] is necessary or not, so I shall tell the servant that it is necessary!” [Since] this matter is held [secretly] in a man's heart [and thoughts — for who would know his true intentions?! —] therefore, Scripture states here, “fear [your God] for He is privy to all inner thoughts] (Torat Kohanim 25:86). (44) Your male slave or female slave that you have — If you say, “Well, if so [that I may only give my Jewish servant skilled labor to do,] then who can I use [to serve me]? Over my [Jewish] servants I do not have real power [as I must treat them like hired employees (see verse 40 above)], and I am not allowed to possess [a slave from] the nations, for You have warned me (Deuteronomy 20:16), You must not keep alive

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אֲבֹתָיו, וְאִין לְזַלְזֹלוּ בְּכָר. אַחְזֹת. חֻזְקָת: (מב) מִי עֲבָדֵי הֵם, (תּוֹרַת כּוֹהֲנִים): שְׁטָרֵי קוּדְם. לֹא יִמְכְרוּ מִמִּפְרֵת עֶבֶד. בְּהִכְרֹזָה: 'כָּאֵן יֵשׁ עֶבֶד לְמִכְרָא' וְלֹא יַעֲמִידְנּוּ עַל אֲבוֹן הַלְקָח: (מג) לֹא־תִרְדֶּה בּוֹ בַּפֶּרֶךְ. מִלְּאֲכָה שְׁלֵא לְעֶרְךָ בְּדֵי לְעֻגְתּוֹ. אֵל תֹּאמֶר לוֹ: "הֵחֵם אֶת הַכּוֹס הַזֶּה!" וְהוּא אֵינּוּ צָרִיךְ, "עֲדֵר תַּחַת הַגֶּפֶן עַד שְׁאֲבוֹא!" שְׁמָא תֹאמֶר: אֵין מִכִּיר בְּדָבָר אִם לְעֶרְךָ אִם לֹא, וְאוֹמֵר אֲנִי לוֹ שְׁהוּא לְעֶרְךָ, הֲרֵי הִדְבָר הַזֶּה מִסּוּר לְלָבוּ, לְכָר נֶאֱמַר: "וְיִרְאתָ:" (מד) וְעַבְדְּךָ וְאִמְתְּךָ אֲשֶׁר יְהוּי־לָךְ. אִם תֹּאמֶר: אִם־כֵּן, בְּמָה אֶשְׁתַּמְשׁ, בְּעַבְדֵי אֵינִי מוֹשֵׁל, בּוֹ אֲמוֹת אֵינִי נוֹחַל, שְׁהֲרֵי הוֹרַתְנִי (דְּבָרִים כ, טז):

בְּסַחְרֵי־כּוֹן מִגֵּהוֹן תִּקְנֶנּוּ  
 עֲבָדִין וְאִמָּהֶן: מִה וְאִף מִבְּנֵי  
 תּוֹתֵבִיא עַרְלֵיא דְדִירִין עִמְכוֹן  
 מִגֵּהוֹן תִּקְנֶנּוּ וּמִזֵּרְעֵיהוֹן  
 דְּעִמְכוֹן דִּי אֲתִילִידוּ בְּאַרְעֶכוֹן  
 וַיְהוֹן לְכוֹן לְאַחְסָנָא:  
 מו וַתִּחַסְנֹן יִתְהוֹן לְבְנֵי־כוֹן

יְהִיו־לָךְ מֵאֵת הַגּוֹיִם אֲשֶׁר סְבִיבֹתֶיכֶם  
 מֵהֶם תִּקְנֶנּוּ עֶבֶד וְאִמָּה: מִה וְגַם מִבְּנֵי  
 הַתּוֹשְׁבִים הַגֵּרִים עִמָּכֶם מֵהֶם תִּקְנֶנּוּ  
 וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוּלִידוּ  
 בְּאַרְצְכֶם וְהִיוּ לָכֶם לְאִחֻזָּה: מו וְהִתְנַחֲלֹתֶם

you have, will come from the nations that are around you; you may acquire a male slave or female slave from them. (45) And also from the children of the residents that live among you, from them you may acquire [as slaves] and from their family that is with you whom were born in your Land and they will become your inheritance. (46) You should hold onto them as an inheritance for

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*anything that breathes! So who will serve me [as a slave]?” [To this, God answers:]*

**From the nations** — *They will be slaves for you; That are around you* — *But not from those [seven Canaanite nations] that are within your borders, for indeed it was regarding those, that I said (ibid.), “You must not keep alive anything that breathes;”* (45) **And also from the children of the residents** — *that came from surrounding lands [to Canaan prior to its capture] in order to marry [Canaanite] women in your*

*Land and that subsequently had children [through these Canaanite women. In these cases,] the [lineage of the] child follows the father and thus, the child [is not considered a “Canaanite,” and hence] does not fall under [the commandment of] (ibid.), “You must not keep alive [anything that breathes].” Rather, [the child is from the father's nation and therefore] you are permitted to acquire him as a slave (Kiddushin 67b). מהם תקנו* — *[If understood literally, “you may acquire from them,” might mean that we may acquire slaves by buying from their slaves. However, the meaning here is:] You may acquire them [i.e., the actual residents' children, as slaves] (Siftei Chakhamim; Torat Kohanim 25:87). והתנחלתם* **אתם לבניכם** — *[means:] “You should [positively] hold onto them as an inheritance for the needs of your children after you.” And it would be incorrect to explain this [phrase והתנחלתם* **אתם לבניכם** *to mean “You should pass them on to your children as an inheritance” [where the word והתנחלתם is a causative conjugation,] for if so, then Scripture would have had to write והנחלתם אתם לבניכם. [Rather, Scripture writes:] והתנחלתם — *[with the verb in the reflexive conjugation,] just like [the word] והתחזקתם [and similarly, just as והתחזקתם (in**

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“לא תחיה כל-נשמה”, אלא מי ישמשני, מאת הגוים. הם יהיו לך לעבדים. אשר סביבתיכם. ולא שבתוך גבול ארצכם, שהרי בהם אמרתי: “לא תחיה כל-נשמה”: (מה) וגם מבני התושבים. שבאו מסביבותיכם לשא נשים בארצכם וילדו להם, הבן הולך אחר האב ואינו בכלל “לא תחיה”, אלא אתה מתר לקנותו בעבד. מהם תקנו. אותם תקנו: (מו) והתנחלתם אתם לבניכם. החזיקו בהם לנחלה לצורך בניכם אחריכם; ולא יתכן לפרש: “הנחילום לבניכם”, שאם-כן, היה לו לכתב ‘הנחלתם אותם לבניכם’. והתנחלתם. כמו”

בְּתַרְיִכּוֹן לִירֵתָת אַחְסָנָא לְעָלָם  
 בְּהוֹן תְּפִלְחוֹן וּבְאַחֲיִכּוֹן בְּנֵי  
 יִשְׂרָאֵל גָּבֵר בְּאַחוּדֵי לָא תְּפִלַּח  
 בֵּיהּ בְּקִשְׁיוֹ: מִזוּ וְאֵרִי תִּדְבֹק יָד  
 עָרַל וְתוֹתֵב עִמָּךְ וְיִתְמַסְכֵּן  
 אַחוּדָךְ עִמִּיהּ וְיִזְדָּבֵן לְעָרַל

אַתֶּם לְבְנֵיכֶם אַחֲרֵיכֶם לְרֵשֶׁת אַחֲזָה לְעָלָם  
 בָּהֶם תַּעֲבֹדוּ וּבְאַחֲיֶיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ  
 בְּאָחִיו לֹא־תִרְדֶּה בוּ בְּפָרְךְ: ׀ שְׁבִיעֵי מִזוּ וְכִי  
 תִּשְׁיֵג יָד גֵּר וְתוֹשֵׁב עִמָּךְ וּמָךְ אַחִיד עִמּוֹ

your children after you, as acquired property, and may thus have them serve you forever. But when it comes to your brothers the Children of Israel, a man must not enslave through demeaning labor, his brother. (47) If a resident non-Jew gains wealth among you, while your brother becomes destitute with him and

**RASHI**

*Numbers 13:20* is an intransitive verb, so too, here, our verb *והתנחלתם* must be considered not to be causative but rather, reflexive (see preceding Rashi) and means “You should keep them as an inheritance” (Seifer Hazikaron). **[But when it comes to ... the Children of Israel,] a man [must not enslave through demeaning labor,] his brother** —

רש"י

והתנחלתם. איש באחיו. להביא נשיא בעמיו ומלך במשרתיו, שלא לרדות בפרך: (מז) יד גר ותושב. גר והוא תושב, בתרגומו: "ערל תותב", וסופו מוכיח: "ונמכר לגר תושב". וכי תשיג יד גר ותושב עמך. מי גרם לו שיעשיר, דבוקו עמך. ומך אחיד עמו. מי גרם לו שיומך, דבוקו עמו, על-ידי שלמד ממעשיו. משפחת גר. זהו עכו"ם, כשהוא

*[But has this prohibition regarding a Jewish servant not already been stated in verse 43 above (Mizrachi)? Yes, but it is repeated here.] to include [in the prohibition] the cases of a leader regarding his people and a king regarding his attendants, i.e., that these [rulers] must not enslave through demoralizing labor [just as a regular master must not do so with his Jewish servant (see Be-eir Basadeh)]. (47) יד גר ותושב* — *[The letter ׀ here does not mean “or” but rather “and,” i.e., as opposed to the meaning in verse 35 above, the verse is referring here to one person, namely one who is] “A stranger (גר) and [also] a resident (תושב),” [stranger here meaning non-Jew.] just as this [expression] is indeed translated [by Onkelos]: ערל תותב, “a resident non-Jew.” And the end of our verse proves that this is the meaning here, since [the same expression, referring to the same person, is used without the ׀, when our verse continues:] ונמכר לגר תושב. If a resident non-Jew gains wealth among you* — *[The seemingly superfluous עמך, “among you,” teaches us the following:] What caused this resident non-Jew to become wealthy? The fact that he became connected “with you (עמך)” [and thus gained wealth through the blessing of the Jewish people] (Torat Kohanim 25:93). [And along the same lines, the seemingly superfluous עמו, “with him,” in the phrase:] While your brother becomes destitute with him* — *[comes to teach us the following:] What caused his destitution? The fact that this Jew became connected “with him (עמו),” i.e., he learned from [and imitated] this non-Jew’s ways (Torat Kohanim 25:93). משפחת גר* — *[Without the word לעקר,] this [expression] means [the Jew is sold to] an [actual] idolater;*

תֹּתֵב עֶמְךָ אוֹ לְאַרְמֵי יִרְעִית  
גִּיּוֹרָא: מִחַ בְּתֵר דִּינִיבְנָן  
פְּרִקְנָא תְּהֵי לִיָּה חַד מֵאַחֻוּהֵי

וְנִמְכַר לְגֵר תּוֹשֵׁב עִמָּךְ אוֹ לְעֶקֶר מִשְׁפַּחַת  
גֵּר: מִחַ אַחֲרֵי נִמְכַר גְּאֻלָּה תְּהִיָּה-לוֹ אֶחָד

is sold to that resident non-Jew among you or [sold as an attendant for a deity,] that which must be rooted out from a non-Jew's family, (48) After he is sold,

### RASHI

but when Scripture then adds the word לעקר [literally “to uproot,” to the expression, making it גר לעקר משפחת גר], it then refers to a Jew who is sold to the idol itself [where לעקר has the meaning “that which is to be uprooted”] — i.e., he becomes an attendant to the actual idol. He does not worship the deity, but rather, [is forced out of destitution, to sell himself to become the attendant and] chops wood and draws water (Torat Kohanim 25:94). (48) — גאולה תהיה לו — [He should be redeemed from that idolatrous environment]

immediately — do not allow him to [remain there and] become steeped in [idolatrous] defilement (Siftei Chakhamim; Torat Kohanim 25:95). (50) **Until the Yoveil year** — [Why is the calculation made until Yoveil?] For the purchaser's sole purpose here was to acquire this man so that he would serve him until the Yoveil, for indeed the servant goes free come Yoveil, as Scripture itself states below (verse 54), “[And if he has not been redeemed ...] he will [nevertheless] go out [of his purchaser's possession] in the Yoveil year.” Now, naturally here, Scripture must be speaking about a non-Jew who is under the jurisdiction of Israel [and therefore who is subservient to the Torah's decrees, for otherwise, the Torah stating “he will go out in the Yoveil year” would be ignored by a defiant non-Jew]. Nevertheless, do not [take advantage of this obedient non-Jew and] cheat him [out of his purchase], since [this may cause] a desecration of God's Name [far be it]; rather, when the servant is to be redeemed, he must be meticulous in his calculation [as to how much money is owed to the purchaser], according to the amount of money that works out for each and every year [which can be calculated by dividing the original purchase price by the number of years from the date of purchase until Yoveil, which was the period that the purchaser wished to hire the services of this man. Thus, a yearly “rate” is calculated] and the non-Jew should then [multiply this annual hiring rate by the number of years the servant had already spent serving him, and] deduct this amount from his [original purchase] price for the servant [since the servant had already “earned” this money. For example,] if there were twenty years from the date of sale [of the Jew as his servant] until the Yoveil, and the non-Jew had purchased him for twenty maneh — then it works out that the non-Jew had effectively hired him at an annual rate of one

רש"י

אומר “לעקר”, זה הנמכר לעבודת אלילים עצמה להיות לה שמש, ולא לאלהות, אלא לחטב עצים ולשאב מים: (מח) גאולה תהיה-לו. מיד, אל תניחהו שישמע עד שנת היובל, שהרי כל עצמו לא קנאו אלא לעבדו עד היובל, שהרי ביובל יצא, כמו שנאמר למטה: “ויצא בשנת היובל”, ובנכרי שתחת ירך הכתוב מדבר, ואף-על-פי-כן, לא תבא עליו בעקיפין מפני חלול ה', אלא בשבא לגאל, ידקדק בהשבון, לפי המגיע בכל שנה ושנה ינכה לו הנכרי מן דמיו: אם היו עשרים שנה משנמכר עד היובל, וקנאו בעשרים מנה, נמצא שקנה הגוי עבודת שנה

יִפְרֹקְנִיהַ: מִט אֹ אוֹ אִח אָבוֹהֵי אֹ  
 בֵר אִח אָבוֹהֵי יִפְרֹקְנִיהַ אֹ  
 מִקָּרִיב בְּשָׂרִיהַ מִזֶּרְעִיתִיהַ  
 יִפְרֹקְנִיהַ אֹ דִתְדַבֵּק יְדִיהַ  
 וַיִּתְּפֹרֵק: נ וַיִּחְשֹב עִם זְבֻנֵיהַ  
 מִשְׁתָּא דְאַזְדַּבֵּן לִיהַ עַד שְׁתָּא  
 דְיֻבְלָא וַיְהִי כֶסֶף זְבִינוּהִי  
 בְּמִנְיַן שְׁנֵי פְיֻמֵי אַגְרָא יְהִי  
 עֲמִיהַ: נא אִם עוֹד סְגִיֹת

מֵאֲחֵיו יִגְאָלְנֹ: מִט אֹ-הֲדֹ אוֹ בֶן-הֲדֹ  
 יִגְאָלְנֹ אוֹ-מִשְׂאֵר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ  
 יִגְאָלְנֹ אוֹ-הַשִּׁיגָה יְדוֹ וְנִגְאָל: נ וַיִּחְשֹב  
 עִם-קְנֻהוֹ מִשְׁנַת הַמִּכְרוֹ לֹ עַד שְׁנַת הַיּוֹבֵל  
 וַהֲיָה כֶסֶף מִמִּכְרוֹ בְּמִסְפַּר שָׁנִים פְּיֻמֵי  
 שְׁכִיר יְהִיהַ עֲמוֹ: נא אִם-עוֹד רַבּוֹת בַּשָּׁנִים

he must have [immediate] redemption; one of his brothers must redeem him, (49) Or his uncle or his cousin must redeem him, or the closest [other] relative from his family must redeem him; or, if he becomes able to afford it, he can be redeemed [on his own]. (50) He will calculate with his purchaser [the number of years] from the year of his having been sold to him until the *Yoveil* year; then, the purchase price is to be divided by that number of years, as if he had been employed by him for that period of time; (51) Then, if there are still many years [until the *Yoveil*], according to [how many] they are, he should return [to

#### RASHI

maneh. Now, if, at the time when he was going to be redeemed, this Jewish servant had already spent five years serving the non-Jew, then the non-Jew should deduct [from the twenty maneh that amount of money that he had already earned by working for him for five years, namely,] five maneh, and then the servant [in order to be redeemed,] will then

have to give the non-Jew [compensation for the amount of years left until the Yoveil, i.e., for the remaining fifteen years, namely,] fifteen maneh. This, then, is the meaning of the phrase here: והיה כסף ממכרו במספר שנים, “then, the purchase price is to be divided by that number of years” [in order to determine the annual hiring rate, as above] (Torat Kohanim 25:103; Bava Kamma 113b). [Accordingly, the verse continues:] כימי שכיר יהיה עמו — [meaning:] The servant must calculate the amount [of money] that works out for each and every year, “as if he had been employed by him [for that period of time.” This] annual rate [works out to be] one maneh [in the example cited in the preceding Rashi]. The non-Jew should then [multiply this annual hiring rate by the number of years the servant had already spent serving him, and] deduct this amount for the servant [as explained in the preceding Rashi]. (51) אם עוד רבות בשנים — [meaning: “If there are still many years”] i.e., until the Yoveil. According to [how many] they are — [This is] all [understood] just as I have explained [above (see Rashi on preceding verse)].

רש"י

בְּמִנְהַ; וְאִם שָׁהָה זֶה אֶצְלוֹ חֲמֵשׁ שָׁנִים וּבָא לְגָאֵל  
 יִנְבֶּה לֹ חֲמִשָּׁה מְנִים וַיִּתֵּן לוֹ הָעֶבֶד ט"ו מְנִים, וְזָהוּ  
 וַהֲיָה כֶסֶף מִמִּכְרוֹ בְּמִסְפַּר שָׁנִים: (נ) פְּיֻמֵי שְׁכִיר  
 יְהִיהַ עֲמוֹ. חֲשׁוֹבֵן הַמְגִיעַ לְכָל שָׁנָה וְשָׁנָה, יִחְשֹב  
 כְּאִלּוֹ נִשְׁכַּר עֲמוֹ כֹל שָׁנָה בְּמִנְהַ, וַיִּנְבֶּה לֹ:  
 (נא) אִם-עוֹד רַבּוֹת בַּשָּׁנִים. עַד הַיּוֹבֵל. לְפִיָּהוּ.  
 הַכֹּל, כְּמוֹ שִׁפְרָשְׁתִּי:

בשניא לפומהו יתיב פרקניה  
מכסף זבינוהי: נב ואם זער  
ישתאר בשניא עד שתא  
דיובלא ויחשב ליה כפום  
שנוהי יתב ית פרקניה:

לְפִיֶּהוּ יִשֵּׁב גְּאֻלְתּוֹ מִכֶּסֶף מִקְנָתוֹ: נב וְאִם-  
מֵעַט נִשְׁאָר בַּשָּׁנִים עַד-שְׁנַת הַיָּבֵל  
וַחֲשַׁב-לוֹ כְּפִי שָׁנָיו יִשֵּׁב אֶת-גְּאֻלְתּוֹ:

the purchaser] this redemption [money which is thereby deducted] from the [original] purchase price; (52) And if only a few years remain until the *Yoveil* year, he must make the [same] calculation, thereby returning the redemption [money] according to his years [that remain until *Yoveil*].

## BEHAR FOR FRIDAY

## בהר ליום ששי

נג כְּאֶגֶר שָׁנָא שָׁנָא בְּשָׁנָא יְהִי  
עֲמִיָּה לֹא יִפְלַח בֵּיהּ בְּקִשְׁיוֹ  
לְעֵינֶיךָ: נד וְאִם לֹא יִתְפָּרֵק  
בְּאֵלֶּיךָ וַיִּפּוֹק בְּשִׂטְא דְיֹוֹבֵלָא  
הוּא וּבְנוֹהֵי עֲמִיָּה: נה אֲרִי  
דִּילֵי בְנֵי יִשְׂרָאֵל עֲבָדִין עֲבָדֵי

נג כְּשֹׁכֵר שָׁנָה בְּשָׁנָה יִהְיֶה עִמּוֹ לֹא-יִרְדְּנוּ  
בְּפָרֶךְ לְעֵינֶיךָ: נד וְאִם-לֹא יִגָּאֵל בְּאֵלֶּהָ  
וַיֵּצֵא בְּשְׁנַת הַיָּבֵל הוּא וּבְנָיו עִמּוֹ: מַפְטִיר  
נה כִּי-לִי בְנֵי-יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם

(53) He will be with him as an employee hired year by year, and he must not enslave him through demeaning labor in your sight. (54) And if he has not redeemed through [any of] these [ways], he will [nevertheless] go out [of his purchaser's possession] in the *Yoveil* year — he, together with his children. (55) For the Children of Israel are servants [only] to Me; they are My servants,

## RASHI

## רש"י

(53) לא ירדנו בפרך לעיניך — [literally, “he must not enslave him through demoralizing labor in your sight,”] that is to say, while you see this [i.e., a Jew must not see a non-Jew forcing this type of labor upon his Jewish servant without doing anything, (Gur Aryeih)]

(נג) לא-ירדנו בפרך לעיניך. כלומר ואתה רואה: (נד) ואם-לא יגאל באלה, הוא נגאל, ואינו נגאל בשש. הוא ובניו עמו. הנכרי חוב במזונות בניו: (נה) כי-לי בני-ישראל עבדים.

(Torat Kohanim 25:101). (54) **And if he has not been redeemed through [any of] these [ways]** — [This phrase teaches us that] this [Jewish servant of a non-Jew] may be redeemed [only] through “these ways” [described in the verses here], while he is not to be redeemed [i.e., released] through six [years passing from the date of his sale, as is indeed the case of a Jew sold as a servant to a fellow Jew (see Exodus 21:2; Kiddushin 15b)]. **He, together with his children** — [But are his children also sold, that Scripture finds it necessary to state here that his children go free together with him?! However, we learn from here that] just like a Jewish master, so too, the non-Jewish master is obligated to provide food [also] for the servant's children [and it is in this sense that they are released, as it were, along with their father] (Kiddushin 22a; see Rashi verse 41 above). (55) **For the Children of Israel are servants [only] to Me** — [says God to the