



Likkutei Sichos

Volume 16 | Mishpatim | Sicha 2

Source Sheet

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1. שמות כ"א:ב

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבְשִׁבְעַת יָצֵא לְחִפְשֵׁי חֲנָם:

Shemos 21:2

Should you buy a Hebrew slave, he shall work [for] six years, and in the seventh [year], he shall go out to freedom without charge.

2. רש"י על שמות כ"א:ב

כי תקנה עבד עברי. עבד שֶהוא עִבְרִי; או אִינוֹ אֵלָא עֶבְדוֹ שֶׁל עִבְרִי – עֶבֶד כְּנַעֲנִי שֶׁלְקָחְתוּ מִיִּשְׂרָאֵל – וְעָלְיוֹ הוּא אוֹמֵר שֵׁשׁ שָׁנִים יַעֲבֹד? וְמָה אֲנִי מְקַיֵּם וְהִתְנַחֲלֶתֶם אֹתָם (וַיִּקְרָא כ"ה), בְּלִקּוּחַ מִן הַגּוֹי, אֲבָל בְּלִקּוּחַ מִיִּשְׂרָאֵל יֵצֵא בְּשֵׁשׁ? ת"ל כִּי יִמְכַר לְךָ אַחִיךָ הָעִבְרִי (דְּבָרִים ט"ו), לֹא אִמְרַתִּי אֵלָא בְּאַחִיךָ:

Rashi on Shemos 21:2:1

Should you buy a Hebrew slave: This means a servant who is a Hebrew. Or perhaps this is not so, but it means a servant of a Hebrew (one who had been the servant of a Hebrew), i. e. a Canaanite servant whom you bought from a Hebrew, Should your brother, a Hebrew man... be sold to you, [he shall serve you for six years]! — And if you ask, how I will then explain the commandment, (**Vayikra 25:46**) “and you shall leave them (the Canaanite servants) as an inheritance for your children [and they shall serve you forever]”? then I reply, that this refers to the case of a Canaanite servant who has been bought from a non-Jew; but if such a servant has been bought from an Israelite he shall go free at the end of six years! — This explanation that our text refers to a Canaanite servant will not hold, for the Torah states, (**Devarim 15:12**) “Should your brother, a Hebrew man... be sold to you, [he shall serve you for six years]” — the Torah says, as it were, by using the two terms העברי and אחיך: I tell you this (that the servant shall go free in the seventh year) only with regard to your brother!

3. רש"י על שמות כ"א:ב

כי תקנה. מיד בית דין שמכרוהו בגנבתו, כמו שנאמר אם אין לו ונמכר בגנבתו, או אינו אלא במוכר עצמו מפני דחקו, אבל מכרוהו בית דין לא יצא בשש? קשהוא אומר וכי ימוך אחיך עמה ונמכר לה (ויקרא כ"ה), הרי מוכר עצמו מפני דחקו אמור, ומה אני מקיים כי תקנה? בנמכר בבית דין:

Rashi on Shemos 21:2:2

Should you buy: — This means an Hebrew servant whom you bought from the hand of the court which sold him [into servitude] because of his theft, as it is said, (Shemos 22:2) "If he has no [money], he shall be sold for his theft". Or perhaps this is not so, but Scripture is referring to the case of one who sells himself as a servant because of poverty, but if the court sold him, he does not go free after six [years]? This assumption it erroneous, When he [the Torah] says: "And if your brother becomes impoverished beside you and is sold to you" (Vayikra 25:39), it is plain that in this passage there is mentioned the case of one who sells himself on because of poverty. So [to avoid repetition,] how do I apply "Should you buy"? [By understanding that this is] concerning one sold by the court.

4. בראשית מ"א:י"ב

ושם אתנו גער עברי עבד לשר הטבחים ונספרלו ויפתרו לנו את חלמתינו איש כחלמו פתרו:

Bereishis 41:12

A Hebrew youth was there with us, a servant of the chief steward; and when we told him our dreams, he interpreted them for us, telling each of the meaning of his dream.

5. דברי הימים א ב:ל"ד

ולאהיה לששן בנים כי אם בגנות ולששן עבד מצרי ושמו ירחה:

Divrei Hayamim I 2:34

Sheshan had no sons, only daughters; Sheshan had an Egyptian slave, whose name was Yarcha.

6. שמואל א ל:י"ג

ויאמר לו דוד למי אתה ואי מזה אתה ויאמר גער מצרי אנכי עבד לאיש עמלקי ויעזבני אדני כי חליתי היזם שלשה:

I Shmuel 30:13

Then Dovid asked him, "To whom do you belong and where are you from?" "I am an Egyptian boy," he answered, "the slave of an Amalekite. My master abandoned me when I fell ill three days ago.

ב.

7. שמות י"ב:ל"ה-ל"ו

וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כְדִבְרֵי מֹשֶׁה וַיִּשְׁאַלּוּ מִמִּצְרַיִם כְּלֵי־כֶסֶף וְכֵלֵי זָהָב וּשְׂמֵלֹת: וַיְהִי־הָהָרָה נָתַן אֶת־חֶן הָעַם בְּעֵינֵי מִצְרַיִם וַיִּשְׁאַלּוּם וַיִּנְצְלוּ אֶת־מִצְרַיִם:

Shemos 12:35-36

The Israelites had done Moshe's bidding and borrowed from the Egyptians objects of silver and gold, and clothing. And Hashem had disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians.

8. שמות ט"ו:כ"ב

וַיֹּטַע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף...

Shemos 15:22

And Moshe caused Israel to journey from the Red Sea ...

9. רש"י על שמות ט"ו:כ"ב

ויסע משה. הסייען בעל כרחם, ששטרו מצרים את סוסייהם בתכשיטי זהב וכסף ואבנים טובות, והיו ישראל מוצאין אותן בים – וגדולה היתה בזית הים מבזת מצרים שנאמר "יתורי זהב נעשה לך עם נקודות הכסף" (שיר השירים א') – לפיכך הצרך להסייען בעל כרחם:

Rashi on Shemos 15:22:1

AND MOSHE CAUSED [ISRAEL] TO JOURNEY — He made them journey against their own will, because the Egyptians had adorned their horses with ornaments of gold and silver and with precious stones, and the Israelites were finding these in the sea. Greater, indeed, was the booty they obtained at the Red Sea than the booty they had brought out of Egypt — as it is said (Song 1:11) "Circlets of gold (the booty of the Sea) will we make thee together with the studs of silver" (which we brought forth from Egypt) (Mekhilta d'Rabbi Yishmael 12:36). On this account he was compelled to make them journey on against their will.

10. בראשית ט"ו:ג-י"ד

וַיֹּאמֶר לְאַבְרָם יְדַע תְּדַע כִּי־גֵר אֶהְיֶה זָרְעֲךָ בְּאֶרֶץ לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּן אֲנִי וְאַחֲרָיִךְ יֵצְאוּ בְּרַכְּשׁ גָּדוֹל:

Bereishis 15:13-14

And [Hashem] said to Avram, "Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years: but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth.

11. שמות כ"י:ט-כ"ב

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם: לֹא תַעֲשֶׂוּן אֵתִי אֱלֹהִי לְסוֹף וְאֱלֹהִי זָהָב לֹא תַעֲשֶׂוּ לָכֶם: מִזְבַּח אֲדָמָה תַעֲשֶׂה־לִּי וְזָבַחַת עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלֵמֶיךָ אֶת־צֹאֲנֶךָ וְאֶת־בְּקָרְךָ בְּכֹל־הַמְקוֹם אֲשֶׁר אֶזְכְּרֶה אֶת־שְׁמִי אֲבֹא אֵלֶיךָ וּבְרַכְתִּיךָ: וְאִם־מִזְבַּח אֲבָנִים תַעֲשֶׂה־לִּי לֹא־תִבְנֶנּוּ אֹתָהּן גִּזְיֹת כִּי חֲרָבָה הִנְפֹּת עָלֶיהָ וְתִחַלְלָהּ:

Shemos 20:19-22

Hashem said to Moshe: Thus shall you say to the Israelites: You yourselves saw that I spoke to you from the very heavens: With Me, therefore, you shall not make any G-ds of silver, nor shall you make for yourselves any G-ds of gold. Make for Me an altar of earth and sacrifice on it your burnt offerings and your sacrifices of well-being, your sheep and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you. Make for Me an altar of earth and sacrifice on it your burnt offerings and your sacrifices of well-being, your sheep and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you. And if you make for Me an altar of stones, do not build it of hewn stones; for by wielding your tool upon them you have profaned them.

12. שמות כ"י:

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר כֹּה תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל אַתֶּם רְאִיתֶם כִּי מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם: לֹא תַעֲשֶׂוּן אֵתִי אֱלֹהִי לְסוֹף וְאֱלֹהִי זָהָב לֹא תַעֲשֶׂוּ לָכֶם: מִזְבַּח אֲדָמָה תַעֲשֶׂה־לִּי וְזָבַחַת עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלֵמֶיךָ אֶת־צֹאֲנֶךָ וְאֶת־בְּקָרְךָ בְּכֹל־הַמְקוֹם אֲשֶׁר אֶזְכְּרֶה אֶת־שְׁמִי אֲבֹא אֵלֶיךָ וּבְרַכְתִּיךָ: וְאִם־מִזְבַּח אֲבָנִים תַעֲשֶׂה־לִּי לֹא־תִבְנֶנּוּ אֹתָהּן גִּזְיֹת כִּי חֲרָבָה הִנְפֹּת עָלֶיהָ וְתִחַלְלָהּ:

Shemos 20:10

but the seventh day is a Sabbath of Hashem your G-d: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.

13. שמות כ"י:ד

לֹא תַחַמַּד בֵּית רַעֲךָ לֹא־תַחַמַּד אִשְׁתְּ רַעֲךָ וְעַבְדְּךָ וְעַמְּתוֹ וְשׁוֹרְךָ וְחִמְלֹךָ וְכָל־אֲשֶׁר לְרַעֲךָ:

Shemos 20:14

You shall not covet your neighbor's house: you shall not covet your neighbor's wife, or his male or female slave, or his ox or his donkey, or anything that is your neighbor's.

ג.

14. בראשית כ"ד:א-ד

וַאֲבָרְהָם זָקֵן בָּא בַיָּמִים וַיהוָה בֵּרַךְ אֶת־אֲבָרְהָם בְּכֹל־אֲשֶׁר־לָו שִׁים־גָּא יָדָה תַחַת יָרְכִי: וְאֲשָׁבִיעֶךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנִי יוֹשֵׁב בְּקִרְבֹּךָ: כִּי אֶל־אֶרֶץ וְאֶל־מִוֹלַדְתִּי תִלָּךְ וְלִקַּחְתָּ אִשָּׁה לְבְנִי לִי־צַחֲקִי:

Bereishis 24:1-4

Avraham was now old, advanced in years, and Hashem had blessed Avraham in all things. And Avraham said to the senior servant of his household, who had charge of all that he owned, "Put your hand under my thigh: and I will make you swear by the LORD, the G-d of heaven and the G-d of the earth, that you will not

take a wife for my son from the daughters of the Canaanites among whom I dwell, but will go to the land of my birth and get a wife for my son Isaac.”

15. בראשית כ"ו:ה'

עָקַב אֲשֶׁר־שָׁמַע אֲבָרָהָם בְּקוֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי מִצְוֹתַי חֻקֹּתַי וְתוֹרָתִי:

Bereishis 26:5

inasmuch as Avraham obeyed Me and kept My charge: My commandments, My laws, and My teachings.

16. רש"י על בראשית כ"ו:ה'

שמע אברהם בקולי. כְּשִׁנְסִיתִי אוֹתוֹ: וישמר משמרתִי. גְזָרוֹת לְהַרְסָקָה עַל הָאֲזָהָרוֹת שְׁבִתוֹרָה, כְּגוֹן שְׁנֵיזוֹת לְעֵרִיזוֹת וְשִׁבּוֹת לְשִׁבְתִּי: מִצְוֹתַי. דְּבָרִים שְׁאֵלּוּ לֹא נִכְתְּבוּ רְאוּיָן הֵם לְהַצְטוּזוֹת, כְּגוֹן גְּזֵל וְשִׁפְיָכוֹת דְּמִים: חֻקֹּתַי. דְּבָרִים שֶׁיֵּצֵר הָרַע וְאֲמוֹת הָעוֹלָם מְשִׁיבִין עֲלֵיהֶם, כְּגוֹן אֲכִילַת חֲזִיר וְלִבִּישַׁת שַׁעֲטָנָז, שְׂאִין טַעַם בְּדָבָר, אֲלֵא גְזַרַת הַמֶּלֶךְ וְחֻקֹּתָיו עַל עֲבָדָיו: וְתוֹרָתִי. לְהַבִּיא תוֹרָה שְׁבַעֵל פֶּה הִלְכָה לְמֹשֶׁה מִסִּינַי:

Rashi on Bereishis 26:5

AVRAHAM OBEYED ME - when I put him to the test. **AND KEPT MY CHARGE** — This refers to precautionary measures which are intended to make us avoid the infringement of Biblical prohibitions: such are the Rabbinical inhibition of marriage between relatives in the second degree and the Rabbinical regulations regarding not doing certain acts on the Sabbath. **MY COMMANDMENTS** — those matters which, had they not been written in the Torah, we would nevertheless hold that they are fitting matters to be the subject of a commandment, such as robbery and murder. **MY ORDINANCES** — matters which our evil inclination and the heathen nations argue against the necessity of prohibiting, such as the eating of pigs's flesh and the wearing of garments made of a mixture of wool and linen — things for which there are no apparent reasons but which are the King's decrees and enactments imposed on His subjects. **AND MY LAWS** — The plural serves to include with the written Law also the Oral Law which prescribes commands that are an ancient institution given by G-d to Moshe from Sinai.

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17. שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשִּׂים לִפְנֵיהֶם:

Shemos 21:1

And these are the rules that you shall set before them:

18. רש"י על שמות כ"א:א'

ואלה המשפטים. כָּל מְקוֹם שֶׁנֶּאֱמַר "אֵלֶּה" פֶּסֶל אֶת הָרֵאשׁוֹנִים, "וְאֵלֶּה" מוֹסִיף עַל הָרֵאשׁוֹנִים, מֵה הָרֵאשׁוֹנִים מִסִּינַי, אִף אֵלּוּ מִסִּינַי. וְלָמָּה נִסְמְכָה פְּרֻשַׁת דִּינִין לְפְרֻשַׁת מִצְוָה? לומר לָךְ, שֶׁתִּשִּׂים סִנְהֶדְרִין אֲצֶל הַמִּקְדָּשׁ:

Rashi on Shemos 21:1

AND THESE ARE THE JUDGMENTS — Wherever אלה, “these are”, is used it cuts off the preceding section from that which it introduces; where, however, אלה “and these” is used it adds something to the

former subject (i. e. forms a continuation of it). So also here: “And these are the judgments (i. e. these, also)”: What is the case with the former commandments (the ten commandments)? They were given at Sinai! So these, too, were given at Sinai! (R. Yishmael's opinion in Mekhilta d'Rabbi Yishmael 21:1).

Now why is this section dealing with the “civil laws” placed immediately after that commanding the making of the altar? To tell you that you should seat (i. e. provide quarters for) the Sanhedrin in the vicinity of the Temple.

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19. שמות כ"א-הו

ואם-אמר יאמר העבד אהבתי את-אדני את-אשתי ואת-בני לא אצא חפשי: והגישו אדניו אל-האלהים והגישו אל-הדלת או אל-המזוזה ורצע אדניו את-אזנו במרצע ועבדו לעלם:

Shemos 21:5-6

But if the slave declares, “I love my master, and my wife and children: I do not wish to go free,” his master shall take him before G-d. He shall be brought to the door or the doorpost, and his master shall pierce his ear with an awl; and he shall then remain his slave for life.

20. רש"י על שמות כ"א:ו'ג'

ורצע אדניו את אזנו במרצע. ... ומה ראה אמן לרצע מקל שאר אברים שבגוף? אמר רבן יוחנן בן זכאי: אמן זאת ששמעה על הר סיני לא תגנב, והלה וגנב, תרצע. ואם מוכר עצמו, אמן ששמעה על הר סיני כי לי בני ישראל עבדים, והלה וקנה אדון לעצמו, תרצע. רבי שמעון היה דורש מקרא זה כמין חמר: מה נשתנו דלת ומזוזה מקל כלים שבבית? אמר הקב"ה דלת ומזוזה שהיו עדים במצרים כשפסחתי על המשקוף ועל שתי המזוזות ואמרתי כי לי בני ישראל עבדים – עבדי הם ולא עבדים לעבדים – והלה זה וקנה אדון לעצמו, ורצע בפניהם (קידושין כ"ב):

Rashi on Shemos 21:6:3

AND HIS MASTER SHALL BORE HIS EAR — ... What is the reason that the ear had to be pierced rather than any other limb of the servant's body? Rabban Yochanan ben Zakai said: That ear which heard on Mount Sinai, (Shemos 20:13) “Thou shalt not steal” and yet its owner went and stole and was therefore sold as a slave — let it be pierced! Or, in the case of him who sold himself from destitution, having committed no theft, the reason is: That ear which heard on Mount Sinai what I said, (Vayikra 25:55) “For unto Me the children Israel are servants” and yet its owner went and procured for himself another master — let it be pierced! (Mekhilta d'Rabbi Yishmael 21:6:3; Kiddushin 22b). Rabbi Shimon used to interpret this verse [in a beautiful manner] like a bundle of pearls [or a great amount of perfume in this way]: In what respect are door and doorpost different from all other objects in the house that they should be singled out for this purpose? G-d, in effect, said: door and doorpost that were eye-witnesses in Egypt when I passed over the lintel and the two doorposts, freeing Israel from slavery, and when I said, (Vayikra 25:55) “For unto Me the children of Israel are servants” — servants to Me but not servants of servants (of human beings), and yet this man went and procured another master for himself — let him be pieced in their presence (i.e. let them be eye-witnesses now when this man voluntarily prolongs his state of slavery)!
