

ולימא ליה הקדש עד האידנא כולי –

And the master should say to him, until now, etc.

OVERVIEW

The גמרא initially proved from the ruling of רב (that המקדיש ידי עבדו, the עבד must borrow in order to eat) that the master has a right to tell the slave עשה עמי ואיני זנך. The גמרא rejected this proof, for רב may be discussing a case where the master is feeding the slave, and the slave is borrowing in order to eat more than necessary. The גמרא asked that הקדש should prevent him from working to pay off the loan in order to eat extra. תוספות explains why when we initially assumed that the master is not feeding him, there was no thought that הקדש should also prevent him from working to pay off the loan.

לענין¹ עשה עמי ואיני זנך ניחא דלא אמר ליה הקדש הכי² –

Regarding the presumed rule of עשה עמי ואיני זנך, it is understood why הקדש does not say this to the slave -

אף על גב דרבו מצי אמר ליה –

even though his master can tell the slave עשה עמי ואיני זנך. The reason הקדש does not tell the slave עשה עמי ואיני זנך, is -

משום דפשיטא דהקדש ניחא ליה שלא ימות עבדו ברעב³:

Because it is obvious that הקדש prefers that its slave should not die of hunger.⁴

SUMMARY

עשה עמי ואיני זנך has no interest in telling its slave עשה עמי ואיני זנך.

THINKING IT OVER

Can הקדש tell the slave עשה עמי ואיני זנך (if the master can)?⁵

¹ עשה עמי ואיני זנך הו"א when we assumed that the master has the right to say עשה עמי ואיני זנך (and therefore he can be המקדיש ידי עבדו); see 'Overview'.

² הקדש should seemingly also be able tell the slave, עשה עמי ואיני זנך, and you cannot work to pay off the loan, for all your work belongs to הקדש; just as according to the מסקנא, the גמרא asks that הקדש should prevent the slave from working to pay off the העדפה.

³ See נה"מ, that it does not mean he will die from hunger; rather he will have to beg for food.

⁴ However, according to the מסקנא that the עבד is working to pay off for the extra food, the גמרא initially thought that הקדש can (and should) prevent him from working for himself (for extra food), when he can be working for הקדש. The גמרא concludes that הקדש prefers that the עבד have the extra food.

⁵ See סוכ"ד אות מב.