

שביק ליה ועריק ואזיל לעלמא –

He will leave him, run away and go elsewhere

OVERVIEW

ר"מ is saying to the חכמים you cannot say that (receiving) the שטר שחרור is not a חוב for the עבד since the owner can free him regardless by throwing a גט שחרור at him; this is not true, for the עבד can run away and the master will not be able to free him and yet (seemingly) the עבד will still be able to eat תרומה, therefore this שחרור גט (קבלת) is a חוב for the slave. questions and explains the logic of this premise that the עבד can eat תרומה.

משמע דאי עריק אוכל בתרומה¹ -

It is apparent that if the slave runs away he can still eat תרומה (without his master).

תוספות asks:

ואם תאמר ליחוש שמא מכרו לישראל ומיתסר בתרומה² -

And if you will say; let us be concerned that perhaps the master sold the עבד to a ישראל which forbids the עבד to eat תרומה!

תוספות answers:

ויש לומר דלא שכיח שיקנהו ישראל מאחר³ שברח:

And one can say that it is not usual that a ישראל will buy this עבד since he ran away, and therefore there is no concern and he is permitted to eat תרומה.

SUMMARY

A runaway slave may eat תרומה since the master cannot sell him.

THINKING IT OVER

If we are concerned that the master sold him לישראל, then the whole argument of ר"מ is refuted as the גמרא⁴ later concludes.⁵

¹ See 'Overview'.

² If indeed the עבד is forbidden to eat תרומה (when he runs away) then it would be understood why the שחרור is not a חוב, for the master can either throw him a גט שחרור (depriving him from תרומה), and if he runs away from his master he will also be אסור בתרומה and still be an עבד, which is even worse than שחרור.

³ No one buys a slave who is not here and he is not sure if he will ever find him.

⁴ יג,א.

⁵ See אמ"ה # 121-123.