

‘For you’; but not for your heir

לך ולא ליורש –

Overview

The גמרא states that¹ רבי אלעזר (who argues with the חכמים and maintains that both ועבדך² of פסוק may work for only six years) expounds the מוכר עצמו and מכרוהו ב"ד מוכר עצמו (which the חכמים utilize [from the limitation of ועבדך] to exclude שש שנים from the limitation of six years), to teach us that an עבד עברי is required to work for the master (only; – ועבדך), but not for the heirs. תוספות qualifies this exclusion.

פירוש³ כגון בת ואח אבל עובד הוא את הבן כדלקמן (דף יז, ב):

The explanation of לך ולא ליורש is to exclude for instance the daughter or the brother of the master; the ע"ע does not need to work for them if his master dies before his term of servitude is completed; **However** the ע"ע is required to serve the son of the master if the master dies, as the ברייתא states **later** in the גמרא.

Summary

If the master dies, the ע"ע needs to serve only if there is a son; however he need not serve any other heir.

Thinking it over

The גמרא now assumes that we utilize the ש"ש of שכיר לנכרי. By an ע"ע הנמכר לנכרי he does not serve the heirs;⁴ we derive this from the פסוק of יורשי⁵ ולא עם קונהו, וחשב עם קונהו. Why therefore is there a need for ועבדך to exclude the יורש, since we can derive this exclusion from שכיר שכיר?⁶

¹ See (הב') ר' אליעזר or ר' אלעזר is גירסא תוס' טז, ד"ה ואידך (הב').

² דברים (ראה) טז, יב.

³ The word פירוש denotes that the true meaning of the גמרא is not the way it seems superficially (like here where one may assume that the exclusion of לך ולא ליורש means that once the master dies the ע"ע is freed even if the master left a son). See ד"ה ולא רש"י here that he writes the same as תוספות.

⁴ יז, ב.

⁵ ויקרא (בהר) כה, ג.

⁶ See פני יהושע.