

מצוות
עשה
#232

 We learn this mitzvah from Parshas Mishpatim: (שמות כא:ב)

כִּי תִקְנֶה עֶבֶד וְגוֹ'

We need to follow the *halachos* about an *Eved Ivri*, a Jewish slave.

 The details of this mitzvah are explained in Mishnayos & Gemara:
beginning of Mesechta Kiddushin

מצוות
לא תעשה
#258

 We learn this mitzvah from Parshas Behar: (ויקרא כה:מג)

לֹא יִמְכְרוּ מִמֶּכְרֵת עֶבֶד

We are not allowed to sell a Jewish slave like most slaves are usually sold, in a market where people choose the slaves that look best. A Jewish slave needs to be sold in a private, *kavodike* way.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Kiddushin perek Alef

מצוות
לא תעשה
#259

 We learn this mitzvah from Parshas Behar: (ויקרא כה:מג)

לֹא תַרְדֵּה בוּ בְּפֶרֶךְ

We are not allowed to make a Jewish slave do any work for no reason, even little things like asking him to make a cup of tea that we know we won't drink, just so he'll be busy.

מִצְוֹת
לֹא תַעֲשֶׂה
#257

 We learn this mitzvah from Parshas Behar: (ויקרא בה:לט)

לֹא תַעֲבֹד בּוֹ עֲבֹדַת עֶבֶד

We are not allowed to make a Jewish slave do kinds of work that show he is a slave. We are only allowed to ask him to do work that a person will do in a regular job.

מִצְוֹת
לֹא תַעֲשֶׂה
#260

 We learn this mitzvah from Parshas Behar: (ויקרא בה:נג)

לֹא יִרְדְּנוּ בְּפֶרֶךְ לְעֵינֶיךָ

If we see a non-Jewish person who has a Jewish slave, we are not allowed to let him treat his slave in a not-nice way. We shouldn't say that since the Yidden sold himself to the *goy*, it's his own fault that he is suffering. We need to do something about it!

Servants of Hashem

The Rebbe teaches that *Eved Ivri* (a Jewish slave) and *Eved Kenaani* (a non-Jewish slave) are also two ways of serving Hashem:

An *Eved Kenaani* knows that he will be a slave forever. Because he is afraid of his master, he does whatever his master tells him. This is the idea of serving Hashem from *Yirah*, fear.

But an *Eved Ivri* is different — he knows he will be freed in a few years, and that his master will give him presents. He wants to make his master happy, so he does whatever he is told. This is the idea of serving Hashem with *Ahava*, love.

But one thing we see is the same with both ways of serving Hashem: Both

of them do what they are told!

This is the most important part of *Avodas Hashem*. Whether we are serving Hashem in a way of *Yirah* or of *Ahava*, we need to LISTEN to Hashem and keep all of His *mitzvos*!

Rambam: Hilchos Avodim

PEREK ALEF

The *Beis Din* can sell a thief as a slave if he can't pay back what he stole, and a person can sell himself only if he has NOTHING left.

We need to treat an *Eved Ivri* nicely, since he already feels bad that he was sold: We can't give him work without a reason or an end, like telling him to dig and not saying when he can stop. We can't have him do "servant" kind of jobs, like carrying our clothes to the bathhouse or taking off our shoes. (But we can HIRE a Yid to do it.) We have to give our slave good food, a comfortable bed, and a nice place to sleep — at least as good as ours! That's why the *Chachomim* say that when a person buys a slave, it's like he bought a master!

PEREK BEIS

We learn about how a Jewish slave is sold, and when they go free. When the *Beis Din* sells a person, they sell them for 6 years, and they go free in the seventh year. But if a *Yovel* year comes, they go free right away, even if they are supposed to be slaves for longer.

PEREK GIMMEL

This *perek* has the *halachos* about the wife and children of a slave. If the slave is married, his master needs to take care of them too. We also learn the *halachos* about how a slave can stay a slave if he wants. (One of the things we do is pierce his ear by the door.)