

חומש עם רש"י • ראה • ששי

Complete Word-for-Word Interlinear • Navy & Gold Edition

RE'EH • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah introduces us to the beautiful and sensitive mitzvos of Shemittas Kesafim (the releasing of debts in the seventh year) and the laws of tzedakah. Hashem is teaching us how a Yid must look at his money—not as his own personal possession, but as a deposit from Hashem to be shared with those in need. We are warned in the strongest terms not to withhold loans just because the Shemittah year is approaching, which would cancel the debt, but rather to open our hands and hearts to our needy brothers.

The second part of the aliyah transitions into the halachos of an Eved Ivri (a Hebrew servant). The Torah details the obligation to free the servant after six years of service and the special mitzvah of Ha'anakah—sending him away with generous gifts from our own blessings so he can rebuild his life. We also learn the halachos of a servant who refuses to leave his master, requiring his ear to be pierced with an awl against the doorpost.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

מקץ שבע שנים תעשה שמיטה:

a release you shall make years seven At the end of

רש"י

מקץ שבע שנים. יכול שבע שנים לכל מלוה ומלוה, ת"ל "קרבך
approaches Scripture teaches and loan loan for each years seven one might think years seven At the end of

שנת השבע, ואם אתה אומר שבע שנים לכל מלוה ומלוה, להלוואות כל אחד
one every for the loans of and loan loan for each years seven say you and if the seventh the year of

ואחד, היאך היא קרבה? הלא למדת שבע שנים למנין השמיטה ספרי
Sifrei the Shmittah according to the reckoning years seven you have learned behold approaching is it how and one
of

:

פסוק ב

Pasuk 2

וזה דבר השמיטה שמוט כל בעל משה ידו אשר ישה ברעהו
to his fellow he lent which his hand of a loan of creditor every there shall release the release is the matter of And this

לא יגש את רעהו ואת אחיו כי קרא שמיטה ליהוה:
to Hashem a release he has proclaimed because his brother and — his fellow — demand payment from he shall not

רש"י

שמוט כל בעל משה ידו. שמוט את ידו של כל בעל משה:

of a loan creditor every of the hand — release his hand of a loan creditor every release

פסוק ג

Pasuk 3

את הנכרי תגש ואשר יהיה לך את אחיך תשמיט ידך:

your hand shall release your brother with to you will be but that which you may dun the foreigner —

רש"י

את הנכרי תגש. זו מצות עשה שם:

there action is a commandment of this you shall exact the foreigner —

פסוק ד

Pasuk 4

אפס כי לא יהיה בך אביון כי ברוך יהוה בארץ

in the land Hashem He will bless you surely for a needy person among you there shall be not because However

אשר יהוה אלהיך נתן לך נחלה לרשתה:

to possess it as an inheritance to you is giving your God Hashem which

רש"י

אפס כי לא יהיה בך אביון. ויהלך הוא אומר "כי לא יחדל אביון?"

the needy" shall cease not "For says it but further on a needy person among you there shall be not that Howbeit

אלא בזמן שאתם עושים רצונו של מקום אביונים באחרים ולא בכם.

among you and not among others the needy will be the Omnipresent of the will do that you at a time rather

ובשאינ אתם עושים רצונו של מקום אביונים בכם:

among you the needy will be the Omnipresent of the will do you and when not

רש"י

אביון. דל מעני, ולשון אביון שהוא תאב לכל דבר עי' ויקרא רבה

Rabbah Vayikra see thing for every longs is that he evyon and the expression than a poor person is poorer An evyon

ל"ד:

34

פסוק ה

Pasuk 5

רק אם שמוע תשמע בקול יהוה אלהיך לשמר לעשות את כל

all of — to perform to be careful your God Hashem to the voice of you will hearken surely if only

המצוה הזאת אשר אנכי מצוה היום:

today command you I which this the commandment

רש"י

רק אם שמוע תשמע. אז לא יהיה בך אביון:

a needy person among you there will be not then you will hearken surely if Only

רש"י

שמוע תשמע. שָׁמַע קִמְעָא מִשְׁמִיעִין אוֹתוֹ הִרְבֵּה סִפְרֵי :

Sifrei much him they cause to hear a little if one hears you will hearken surely

פסוק ו

Pasuk 6

כִּי יִהְיֶה אֱלֹהֶיךָ בִּרְכָּךָ פֶּאֶשֶׁר דִּבֶּר לָךְ וְהִעֲבַטְתָּ גוֹיִם רַבִּים וְאַתָּה

but you many nations and you will lend to you He spoke as has blessed you your God Hashem For

לֹא תִעֲבֹט וּמִשְׁלָתָּ בְּגוֹיִם רַבִּים וּבָךְ לֹא יִמְשְׁלוּ:

rule they will not but over you many over nations and you will rule borrow will not

רש"י

כֹּאשֶׁר דִּבֶּר לָךְ. וְהִיכֵן דִּבֶּר? דְּבָרִים כ"ח בְּרוּךְ אַתָּה בְּעִיר סִפְרֵי :

Sifrei in the city shall you be Blessed 28 Devarim did He speak and where to you He spoke as

רש"י

וְהִעֲבַטְתָּ. כָּל לְשׁוֹן הַלְוָאָה כְּשֶׁנוֹפֵל עַל הַמְּלוֹה נֹפֵל בְּלְשׁוֹן מִפְּעִיל, כְּגוֹן

such as causative in the expression it falls the lender upon when it falls lending expression of every And you shall lend

וְהַלְוִיתָ, וְהִעֲבַטְתָּ. וְאִם הָיָה אוֹמֵר וְעֲבַטְתָּ הָיָה נֹפֵל עַל הַלְוָה, כְּמוֹ

like the borrower upon fall it would and you shall borrow saying it were and if and you shall lend and you shall lend

וְלִוִיתָ:

and you shall borrow

רש"י

וְהִעֲבַטְתָּ גוֹיִם. יָכוֹל שֶׁתִּהְיֶה לְוָה מְוָה וּמְלוֹה לְוָה, ת"ל

Scripture teaches to this one and lending from this one borrowing that you will be one might think nations And you shall lend

"וְאַתָּה לֹא תִעֲבֹט":

borrow shall not but you

רש"י

וּמִשְׁלָתָּ בְּגוֹיִם רַבִּים. יָכוֹל גוֹיִם אֲחֵרִים מוֹשְׁלִים עָלֶיךָ, ת"ל "וּבָךְ

but over you Scripture teaches over you will rule other nations One might think many over nations And you shall rule

לֹא יִמְשְׁלוּ" שָׁם :

there shall they rule not

פסוק ז

Pasuk 7

כִּי יִהְיֶה בָּךְ אֶבְיוֹן מֵאַחַד אֲחֵיךָ בְּאַחַד שַׁעְרֶיךָ בְּאַרְצְךָ אֲשֶׁר

which in your land your gates in one of your brothers from one of a needy person among you there shall be If

יִהְיֶה אֱלֹהֶיךָ נֹתֵן לָךְ לֹא תִאֲמֵץ אֶת לִבְּךָ וְלֹא תִקְפֹּץ אֶת יָדְךָ

your hand — shut and do not your heart — harden do not to you is giving your God Hashem

מֵאֲחֵיךָ הָאֶבְיּוֹן:

the needy from your brother

רש"י

כי יהיה בך אביון. התאב תאב קודם:

comes first desiring the most desiring a needy man among you there will be If

רש"י

מאחד אחיר. אחיר מאביר קודם לאחיר מאמר:

from your mother over your brother takes precedence from your father your brother your brethren From one of

רש"י

שעריך. עניי עירך קודמים לעניי עיר אחרת:

another a city over the poor of have preference your city the poor of your gates

רש"י

לא תאמץ. יש לך אדם שמצטער אם יתן אם לא יתן, לךך

therefore he will give not or he will give whether who distresses himself a person to you there is you shall harden not

נאמר "לא תאמץ". יש לך שפושט את ידו וקופצה, לךך נאמר "לא

not it is said therefore and closes it his hand — who stretches out to you there is you shall harden not it is said

תקפץ" שם :

there you shall close

רש"י

מאחיר האביון. אם לא תתן לו, סופך להיות אחיו של אביון שם :

there a needy person of the brother to be your end is to him you will give not if the needy from your brother

פסוק ח

Pasuk 8

כי פתח תפתח את ידך לו והעבט תעביטנו די מחסרו

his need sufficient for you shall lend him and surely lend to him your hand — you shall open surely Rather

אשר יחסר לו:

to him is lacking which

רש"י

פתח תפתח. אפלו כמה פעמים שם :

there times many even you shall open Open

רש"י

כי פתח תפתח. הרי כי משמש בלשון אלא:

but in the meaning of serves the word כי behold you shall open surely Because

רש"י

והעבט תעביטנו. אם לא רצה במתנה תן לו בלהוא עי' שם; כתובות ס"ז :

67b Kesubos there see as a loan to him give as a gift he wanted not if him on pledge And you shall lend

רש"י

די מחסרו. ואי אתה מצוה להעשירו:

to make him rich commanded are you but not his lack sufficient for

רש"י

אשר יחסר לו. אפלו סוס לרכב עליו ועבד לרוץ לפניו שם :
there before him to run and a servant upon it to ride a horse even to him will be lacking that

רש"י

לו. זו אשה וכן הוא אומר בראשית ב' אעשה לו עזר כנגדו ספרי :
Sifrei corresponding to him a helper for him I will make two Bereishis says it and so a wife this is For him

פסוק ט

Pasuk 9

השמר לה פן יהיה דבר עם לבבך בליעל לאמר קרבה שנת
the year of has approached saying of lawlessness your heart in a matter there will be lest for yourself Beware
השבע שנת השמטה ורעה עינה באחיה האביון ולא תתן
you will give and not the needy against your brother your eye and will be mean the release the year of the seventh
לו וקרא עליה אל יהוה והיה בך חטא:
a sin in you and it will be Hashem to against you and he will cry to him

רש"י

וקרא עליך. יכול מצוה, ת"ל ולא יקרא:
he will cry so that not Scripture teaches it is a mitzvah one might think against you And he will cry

רש"י

והיה בך חטא. מכל מקום, אפלו לא יקרא. אם כן למה נאמר "וקרא עליה"?
against you and he cry is it said why so if he will cry not even if place from any sin in you And it will be
ממהר אני לפרע על ידי הקורא יותר ממי שאינו קורא שם :
there crying that is not than from who more the one who cries hands of by to punish I hasten

פסוק י

Pasuk 10

נתון תתן לו ולא ירע לבבך בתתה לו פי בגלל הדבר
matter on account of because to him when you give your heart shall be grieved and not to him you shall give Giving
הזה יברכה יהוה אלהיה בכל מעשה ובכל משלח ידה:
your hand the putting forth of and in all your work in all your God Hashem will bless you this

רש"י

נתון תתן לו. אפלו מאה פעמים:
times one hundred even to him you shall give Giving

רש"י

לו. בינו ובינה:
and between you between him to him

רש"י

כי בגלל הדבר. אפלו אמרת ליתן, אתה נוטל שכר האמירה עם שכר
the reward of with the saying the reward of receive you to give you said even if the word on account of Because
המעשה שם :
there the action

פסוק יא

Pasuk 11

כי לא יחדל אביון מקרב הארץ על פן אנכי מצוה לאמר
saying command you I · therefore the land from the midst of a needy person will cease not Because
פתח תפתח את ידה לאחיה לעניו ולאביונה בארצה:
in your land and to your needy to your poor to your brother your hand — you shall open surely

רש"י

על כן. מפני כן:
this because of · Therefore

רש"י

לאמר. עצה לטובתך אני משיאך:
am advising you I for your benefit advice To say

רש"י

לאחיו לעניו. לאיזה אח? לעני:
to the poor brother to which to your poor to your brother

רש"י

לעניו. ביו"ד אחד — לשון עני אחד הוא, אבל עניו בשני יוד"ן — שני
two yuds with two your poor but it is one a poor person an expression of one with a yud your poor
עניים:
poor people

פסוק יב

Pasuk 12

כי ימכר לך אחיך העברי או העבריה ועבדך שש שנים
years six and he shall serve you the Hebrew woman or the Hebrew your brother to you there is sold If
ובשנה השביעית תשלחנו חפשי מעמך:
from with you free you shall send him the seventh and in the year

רש"י

כי ימכר לך. על ידי אחרים, במקרוהו בית דין בגונבתו הפתוב מדבר;
speaks the verse for his theft · the court when they sold him others the hands of by to you he is sold If
והרי כבר נאמר "כי תקנה עבד עברי" ובמקרוהו בית דין הפתוב מדבר?
speaks the verse · the court and when they sold him Hebrew" a servant you buy "If it was said already but behold
אלא מפני שני דברים שנתחדשו כאן, אחד שפתוב או העבריה אף היא
she even a Hebrew woman or that it is written one here that were innovated things two because of rather

תֵּצֵא בָּשִׁשׁ. וְלֹא שֶׁמָּכְרוּהָ בֵּית דִּין, שְׂאִין הָאִשָּׁה נִמְכַּרְתָּ בְּגִנְבָתָהּ, שְׁנַאֲמַר
 as it is said for her theft sold woman for there is no · the court that they sold her and not in six goes free
 "בְּגִנְבָתוֹ" וְלֹא "כְּגִנְבָתָהּ" – אֲלָא בְּקִטְנָה שֶׁמָּכְרָהּ אָבִיהָ, וְלִמַּד כָּאן שְׂאֵם
 that if here and it taught her father whom he sold her regarding a minor girl rather "for her theft" and not "for his theft"
 יֵצְאוּ שֵׁשׁ שָׁנִים קֹדֶם שֶׁתָּבִיא סִמְנֵינָן תֵּצֵא, וְעוֹד הִדָּשׁ כָּאן הָעֲנִיק
 furnishing here it innovated and further she goes free signs of puberty that she brings before years six passed
 תַּעֲנִיק :
 you shall furnish

פסוק יג

Pasuk 13

וְכִי תִשְׁלְחֶנּוּ חֲפָשִׁי מֵעַמְּךָ לֹא תִשְׁלְחֶנּוּ רֵיקָם:
 empty-handed send him out you shall not from you free you send him out And when

פסוק יד

Pasuk 14

הָעֲנִיק תַּעֲנִיק לוֹ מִצֹּאֲנֶךָ וּמִגֶּרְנֶךָ וּמִיִּקְבֶּךָ אֲשֶׁר
 that and from your and from your from your flock for him provide You shall surely provide
 winepress threshing floor
 בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תִתֵּן לוֹ:
 to him you shall give your God Hashem has blessed you

רש"י

הָעֲנִיק תַּעֲנִיק. לְשׁוֹן עֲדִי בְּגִבָּהּ וּבִמְרֹאֵית הָעֵינַן, דָּכַר שְׂיָהָא נִפְרָ
 noticeable that will be something the eye and in sight of on high an ornament an expression of you shall furnish Furnish
 שֶׁהִטִּיבוֹתָ לוֹ; וַיֵּשׁ מְפָרְשִׁים לְשׁוֹן הַטְעָנָה עַל צְוֹארוֹ:
 his neck upon loading an expression of who explain and there are to him that you did good

רש"י

מִצֹּאֲנֶךָ וּמִגֶּרְנֶךָ וּמִיִּקְבֶּךָ. יָכוֹל אֵין לִי אֲלֹא אֵלּוּ בַלְבֵּד,
 alone these except to me there is not one might think and from your wine-press and from your threshing-
 floor
 ת"ל אֲשֶׁר בֵּרַכְךָ – מִכָּל מָה שֶׁבֵּרַכְךָ בּוֹרְאֶךָ. וְלָמָּה נֶאֱמָרוּ אֵלּוּ? מָה אֵלּוּ
 these just as these were said and why your Creator which blessed you that from all blessed you that Scripture teaches
 מִיִּחְדָּים שֶׁהֵם בְּכָלֵל בִּרְכָּה אַף כָּל שְׁהוּא בְּכָלֵל בִּרְכָּה, יֵצְאוּ פְרָדוֹת;
 mules are excluded blessing in the category of that is all so too blessing in the category of that they are distinguished
 וְלָמָּדוּ רַבּוֹתֵינוּ בְּמַסְכֶּת קִידּוּשִׁין דָּף י"ז בְּגִזְרָה שְׁוֵה פָמָה נוֹתֵן לוֹ מִכָּל מִין
 kind from all to him one gives how much equal by a decree 17 page Kiddushin in the tractate of our Rabbis and learned
 וּמִיָּין:
 and kind

פסוק טו

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדֶּךָ יְהוָה אֱלֹהֶיךָ
 your God Hashem and Hashem redeemed Mitzrayim in the land of you were a slave that And you shall remember

עַל כֵּן אֲנֹכִי מְצַוְךָ אֶת הַדְּבָר הַזֶּה הַיּוֹם:
 today this the matter — command you I . therefore

רש"י

וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ. וְהֶעֱנַקְתִּי לְךָ מִבְּזוֹת מִצְרַיִם וּבְזוֹת
 and the spoil of Mitzrayim from the spoil of for you and I repeated and I loaded you were a servant that And you shall remember
 הַיּוֹם, אֵף אֶתָּה הֶעֱנַק וּשְׁנֵה לֹ סִפְרֵי:
 Sifrei for him and repeat load you so the Sea

פסוק טז

וְהָיָה כִּי יֹאמַר אֵלֶיךָ לֹא אֵצֶא מֵעִמָּךְ כִּי אֶהְבֶּךָ וְאַתָּה בֵּיתְךָ
 your household and — he loves you because from with you go out I will not to you he says if And it shall be
 כִּי טוֹב לֹ עִמָּךְ:
 with you for him it is good because

פסוק יז

וְלָקַחְתָּ אֶת הַמֶּרְצֵעַ וְנָתַתָּה בְּאָזְנוֹ וּבִדְלָתוֹ וְהָיָה לְךָ עֶבֶד
 a slave to you and he shall be and into the door through his ear and you shall put the awl — and you shall take
 עוֹלָם וְאֵף לְאִמָּתְךָ תַּעֲשֶׂה כֵּן:
 so you shall do to your maidservant and also forever

רש"י

עֶבֶד עוֹלָם. יָכוֹל כְּמִשְׁמָעוֹ, ת"ל "וְשָׁבְתֶם אִישׁ אֶל אֲחֻזָּתוֹ
 his inheritance to each man "and you shall return Scripture teaches according to its literal meaning one might think forever A servant
 וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תָּשָׁבוּ" וַיִּקְרָא כ"ה, הָא לְמִדָּת שְׂאִין זֶה אֵלָּא
 but this that there is not you have learned behold 25 Vayikra you shall return" his family to and each man
 עוֹלָמוֹ שֶׁל יוֹבֵל מְכִילְתָּא שְׁמוֹת כ"א:
 21 Shemos Mekhilta Yovel of his world

רש"י

וְאֵף לְאִמָּתְךָ תַּעֲשֶׂה כֵּן. הֶעֱנַק לָהּ; יָכוֹל אֵף לְרִצְעָהּ הַשּׁוֹהַ הַפְּתוּב
 the verse compared for piercing even One might think to her furnishing likewise you shall do to your maidservant And also
 אוֹתָהּ, ת"ל שְׁמוֹת כ"א "וְאֵם אָמַר יֹאמַר הָעֶבֶד" – עֶבֶד נִרְצָע וְאִין
 but not is pierced a manservant the servant shall say plainly And if 21 Shemos the Torah teaches her
 אָמָה נִרְצָעַת סִפְרֵי:
 Sifrei is pierced a maidservant

לֹא יִקָּשֶׁה בְּעֵינֶיךָ בְּשִׁלְחֶךָ אֹתוֹ חֶפְשִׁי מֵעֲמָךְ כִּי מִשְׁנֶה שְׂכָר

the wage of double for from with you free him when you send in your eyes shall it be hard not

שְׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבִרְכָּךְ יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תַּעֲשֶׂה:

you do that in all your God Hashem and will bless you years six he served you a hired worker

רש"י

כִּי מִשְׁנֶה שְׂכָר שְׂכִיר. מִכָּאן אָמְרוּ עֲבָד עוֹבְדֵי בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה,

by night and both by day both works Hebrew a servant they said from here a hired servant wage of a double For

וְזֶהוּ כְּפָלִים שְׁפַעְעוּבֹדָת שְׂכִירֵי יוֹם. וּמָהוּ עֲבֹדָתוֹ בַּלַּיְלָה? רַבּוֹ מוֹסֵר לוֹ

to him hands over his master by night his labor and what is day of hired servants of that of the labor double and this is

שְׁפָחָה כְּנַעֲנִית וְהוֹלָדוֹת לְאֲדוֹן סַפְרֵי:

Sifrei belong to the master and the children Canaanite a maidservant

CHAPTER SUMMARY

The aliyah begins with the commandment of Shemittas Kesafim, requiring creditors to release all outstanding loans in the seventh year, while promising that keeping this mitzvah will bring Hashem's ultimate blessing of prosperity. The Torah then commands us to give tzedakah and provide loans to the poor, warning us against harboring bad thoughts about the approaching Shemittah year. Finally, the Torah details the laws of the Eved Ivri, including the six-year limit of his service, the obligation of Ha'anakah upon his release, and the procedure of Retzi'ah (piercing the ear) if he insists on staying with his master.

In this parsha, the Torah warns us against a very natural human reaction. When the Shmita year approaches, a person might hesitate to lend money, thinking, "Why should I give a loan now if the debt will soon be wiped out?" The Torah calls this hesitation a "davar beliya'al", a base, worthless thought. We see a similar yesod by the mitzvah of ha'anaka, where we are commanded to give generous gifts to a Hebrew servant when he goes free, and the Torah warns us, "Do not feel aggrieved when you set him free."

Lichoira, why does the Torah have to warn us so sharply here? The answer is that Hashem is teaching us a fundamental klal in emunah and bitachon. The money in your pocket is not actually yours; you are merely a gizbar, a trustee, holding Hashem's money. When you hold back from lending or giving because of your own calculations, you are acting as if you are the ba'al habayis. The Torah is telling us: open your hand anyway, because your parnassah does not depend on the borrower paying you back. It depends entirely on Hashem, who promises that "in return, Hashem your God will bless you in all your efforts."

This is our daily avodah. Whenever we are asked to give tzedakah, or when a friend asks to borrow something and we feel that squeeze in our chest, that fear of "what will be with my money?", we have to stop and realize that this is the yetzer hara trying to make us closed-handed. We must train ourselves to break that natural reflex and give with a warm, open heart, knowing that we lose absolutely nothing by doing Hashem's will.

Today, when someone asks you for help, a favor, or tzedakah, do not hesitate or make calculations. Open your hand immediately with a warm smile, trusting completely that Hashem will more than make up for whatever you give.