

## **"If he comes in by himself, he shall go out by himself." (21:3)**

*Rashi* derives from this *pasuk* that the dispensation which permits a master to give a *shifcha Canaanis*, non-Jewish maidservant, to the *eved Ivri*, Hebrew slave, does not apply if the *eved* had not been married prior to his servitude. What difference should it make if he had been married once before? *Horav Moshe Shternbuch, Shlita*, suggests that an *eved* who had been married to a Jewish woman is able to differentiate between married life with a Jewess and life with a non-Jewish maidservant. The warmth, discipline, and lasting happiness, the true love, respect and dignity which are manifest in a Jewish marriage is clearly distinguishable from a matrimonial state with a woman of another faith. Hence, the *eved Ivri* would not have a tendency to "continue" this relationship with the non-Jewish maidservant.

One who has not yet experienced the harmony and beauty of Jewish matrimony, who has not been inspired by the manifest sanctity in a Jewish marriage, will have no compunction concerning matrimony with a maidservant. He will not perceive the degradation of fathering the children of this woman. One who has not yet recognized the inherent beauty of Jewish homelife may fall prey to the blandishments of physical attraction to this woman. Indeed, one who has not had the opportunity to appreciate the beauty of Jewish life will experience difficulty in retaining allegiance to his heritage.