

הלנת שכר- Withholding the wages of a hired laborer**בבא מציעא קיא**

Anyone who withholds the wages of a hired laborer violates these five negative prohibitions and

דברים כ"ד: י"ד-ט"ו

בְּיוֹמוֹ תִּתֶּן שְ�כָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֹּׁמֶשׁ כִּי עֲנִי הוּא וְאֵלָיו הוּא נֹשֵׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֱלֹהֵי וְהָיָה בְּךָ חַטָּא: {ס}

Deuteronomy 24: 14-15

You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities of your land. You must pay out the wages due on the same day, before the sun sets, for the worker is needy and urgently depends on it; .will be issued against you and you will incur guilt ה' else a cry to

ויקרא י"ט: י"ג

לֹא־תַעֲשֶׂק אֶת־הָעֶדְוָה וְלֹא תִגָּזַל לֹא־תִלְוֶה פְּעֻלַּת שָׂכִיר אֶתְּךָ עַד־בֹּקֶר:

Leviticus 19: 13

You shall not defraud your fellow [Israelite]. You shall not commit robbery. The wages .of a laborer shall not remain with you until morning

תרגום יונתן דברים כד טו

In his day thou shalt pay him his hire. Nor let the sun go down upon it; because he is poor, and he hopes (for that hire) to sustain his life: lest he appeal against thee before the Lord, and it be guilt in thee.

ספרי דברים ר"ט

"and to it he 'takes' his soul"? To teach that if one holds back a hired laborer's wage, it is reckoned to him as if he took his soul.

רמב"ן, דברים כד טו

And so Scripture commands [the employer] to pay him during his day as soon as he finishes his work, and that the sun should not set upon him [before he is paid], in order that he should be able to purchase with his wages what he, his wife, and his children, need to eat at night, for he is poor as are most of those who hire themselves out for the day, he has staked his life upon this wage to buy with it food to sustain his life. Thus, he teaches us here that the intent of what He said in the Torah, *the wages of a hired servant shall not abide with thee all night until the morning* is that you pay him during his day, for if you do not pay him when he leaves his work, he will go home and his wage will be left with you until morning and he may die of hunger at night.

אור החיים לדברים כד טו

"and his life depends on it." The Torah tells us that although paying a labourer late is at worst only a sin comparable to robbery, the penalty the Torah has in mind for the employer is as if he had committed a capital crime. When the Torah writes יהיה בך חטא "for it **shall remain** a sin against you," this is similar to what we find in Kings I 1,21 "and I and my son will remain sinners." In this instance the

Torah first gave the reason for the penalty of the employer when it wrote: ואליו הוא נושא את נפשו "for he is risking his life for it," i.e. the penalty too will be that applicable when one had taken someone else's life.

עקדת יצחק(רבי יצחק עראמה) סט

After all these lessons, the Torah repeats that instead of extending help only in return for interest charges, a relationship of mutual brotherhood or partnership is expected from Jew towards fellow Jew.

Pirkei Avot 6: 5

Do not ask for glory for yourself, and do not covet honor...do not yearn for the tables of kings since your table is greater than theirs and your crown is greater than theirs. And your Employer is faithful; He will pay you the wages of your labor