

ParShaT *Ki ThaYTzaY*- One Pager Series

<https://www.Rashiyomi.com/rule3519.pdf> Adapted from The Rashi Newsletter,

(c) Rashiyomi.com Aug 2021, Dr. Hendel, President,

Full statement of copyright is found at www.Rashiyomi.com/copyrights.htm

[Background: The following Rashis all deal with the prohibition of *delaying* wages to a worker a theme repeated from Leviticus. For the reader's convenience both passages are brought. Also note that consistent with requests made to me during the askathon, these one-pagers are more *dinner-table-friendly*. You can ask the questions at the Sabbath dinner table and then compare your family's answers to Rashi's answer (or mine).]

Rashi #1, #2, #3: Biblical Text: Dt24-14: Lv19-13

| | |
|---|--|
| Dt24-14) <i>Don't without wages from a worker who is poor (Avi) or destitute (Evyon), from (1) your brothers, or from (2) your sojourners,(3) from those in your gates.</i> | Lv19-13) <i>Don't withhold wages from your friend; don't steal; the wages of a worker should not be stayed over by you till morning.</i> |
|---|--|

Rashi text #1: Why the two verses?

Rashi text #2: The biblical text uses the two words *ani* and *evyon* to describe poverty. What is the difference between these two terms.

Rashi text #3: The verse mentions three categories: i) Brothers, ii) sojourners, iii) those in your gates. Who are these three categories of people

Rashi text #1: What is new in Dt24-14 is the emphasis on poor/destitute workers. Hence the Rashi comment: Withholding wages from an at-means person violates Lv19-13. Withholding wages from a poor person is a violation of two verses, both Lv19-13 and Dt24-14. In English we say, "There are two counts of violations" This is always more serious when it comes to sentencing.

Rashi text #2: Rashi himself does not give a full answer so part of this is mine. The word *ani* comes from the root ayin-nun-hey meaning to answer. So, an *ani* is a person that "has to answer to everyone." In other words, he lacks independence. By contrast, *evyon* comes from alpeh-beth-hey which although usually translated as *desire* really means to *acquiesce*. Rav Hirsch describes the *aniyoth eyveh*, literally *acquiescing boats*, as a sort of sailboat (perhaps a dinky) that acquiesces to any wind and adjusts direction. An *evyon* would be a person who is always *acquiescing* to demands. This is a harsher level than *answering* to everyone; the *evyon* never gets to say anything. He simply has to acquiesce or give in.

Rashi text #3: 1) Brothers= fellow Jews (Jewish from birth); 2) sojourners = full converts to Judaism (so they are full fledged Jews); 3) those in your gates = righteous Noachides who accept God's law for Noachides but are still non-Jewish.