

BH. Sicha Vayeitzei Vol 25, Sicha 1

Rambam – Laws of Employer-Employee (chapter 13):

Halacha 6: A worker may not perform work at night & then hire himself out during the day, because it's stealing his employer's work, for his energy will be sapped and he won't do his **work with strength**.

Halacha 7: Worker is obligated to **work with all his strength**, for Jacob the Tzadik said: "I served your father with all my strength". Therefore he was granted this reward even in this world.

Alter Rebbe's Code of Law:

Worker is obligated to **work with all his strength**, for Jacob the Tzadik said: "I served your father with all my strength". Therefore he was granted his reward even in this world. Therefore, a worker may not perform work at night & then hire himself out during the day, because his energy will be sapped and he won't be able to do his employer's **work with strength**.

Rebbe's question: Why does AR reverse Rambam's order? And includes it all in one Halacha?

Rebbe's 1st explanation:

"Just laws" – in order of time sequence

"Laws with their reasons" – prefaces law's definition

BUT: Indication is Halacha 7 is a new law. Rebbe concludes:

'strength' & 'all his strength' – separate laws

'strength' & all his strength' – same law

DISCUSSION: 'all his strength': LEGAL OBLIGATION or MORAL OBLIGATION?

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FIRST: CLOSER LOOK @ RAMBAM’S PRECISE LANGUAGE:

Halacha 6: A worker may not perform work at night & then hire himself out during the day, because it’s stealing his employer’s work, for his energy will be sapped and he won’t do his work with strength.

Halacha 7: Worker is obligated to work with all his strength, **for Jacob the Tzadik** said: “I served your father with all my strength”. Therefore **he was granted this reward** even in this world.

1. Why discuss reward in a law book?
2. Reward indicates it’s not obligatory!
3. “for Jacob...” – why not “as it is written”?
4. “Yaakov the Tzadik” is unusual.

PERHAPS: “Laws aren’t derived from pre-Sinai”.

BUT: Actually they are (e.g. no weddings on Chol Hamoed; laws of unpaid guardian)

CONCLUSION: Rambam emphasizing ‘all his strength’ too is LEGAL OBLIGATION, not just MORAL OBLIGATION.

	RAMBAM	ALTER REBBE
STRENGTH:	WORK done honestly (level A)	WORKER’S obligation to employer’s WORK (level A)
ALL STRENGTH:	WORKER’S legal obligation (level B) (not just moral obligation (level C))	WORKER’S obligation to employer’s WORK (level A)

RAMBAM

(STRENGTH: WORK done honestly (level A)
ALL STRENGTH: WORKER'S legal obligation (level B)
(not just moral obligation (level C)

ALTER REBBE

WORKER'S obligation to employer's WORK (level A)
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Explains further nuanced differences:

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Halacha 7: Worker is obligated to **work with all his strength**, for Jacob the Tzadik said: "I served your father with all my strength". Therefore he was granted this reward even in this world.

'he won't do'

'his work with strength'

'this reward'

Alter Rebbe's Code of Law:

Worker is obligated to **work with all his strength**, for Jacob the Tzadik said: "I served your father with all my strength". Therefore he was granted his reward even in this world. Therefore, a worker may not perform work at night & then hire himself out during the day, because his energy will be sapped and he won't be able to do his employer's **work with strength**.

'he won't be able to do'

'his employer's work with strength'

'his reward'