

מִצְוֹת
לֹא תַעֲשֶׂה
#266

 We learn this mitzvah from Parshas Vaeschanan: (דברים ה:יח)

וְלֹא תִתְאָוֶה בֵּית רֵעֶךָ

Today's *mitzvah* is that we aren't allowed to even think about how much we like something that belongs to another person, and to let ourselves feel jealous of it.

The Torah tells us that thinking about how jealous we are of someone else's things is an *aveira*, and it will bring us to do other *aveiros*! We will start wanting it so much that we will figure out ways to get it. Either it will make us do the *aveira* which we learned yesterday, of convincing the other person to sell or trade it to us. Or else, if he doesn't agree, it will make us take it from him by force, which is the *aveira* of robbing!

The Rambam tells us to think about an example of this from Navi, with King Achav and the field of Navos:

Achav was one of the kings of Yisrael, who lived during the times of the first *Beis Hamikdash*. One of the main *Neviim* of his time was Eliyahu *Hanavi*.

Next to Achav's palace was a beautiful vineyard that belonged to a man named Navos. Achav liked this vineyard very much, and decided that it would be a perfect place for him to plant a garden, since it was so close to his palace. One day, he tried to convince Navos to sell it to him, but Navos refused. Achav tried to trade the vineyard for a better field somewhere else, but Navos didn't want to do that either. He had gotten the vineyard as a *yerusha* from his father, and he didn't want to give it up.

Achav went home in a very bad mood. His wicked wife, Izevel, saw that something was making Achav upset, and asked him what was wrong. When Izevel heard that Navos didn't want to let Achav have his field, she got upset too! "You are the king! You can have whatever you want! Don't be sad, because I will make sure to get the field for you."

Izevel arranged that two false witnesses would say that Navos had said things against Hashem and against Achav. For this kind of *aveira*, a person deserves to be killed with *Sekilah*, being stoned.

Once Navos was killed, Izevel went to Achav and told him happily that now he could have the vineyard.

Eliyahu *Hanavi* came to Achav and told him that because of this *aveira*, he did not deserve to be king. He would be killed and not even get buried with *kavod*.

When Achav heard this, he felt very bad. He tore his clothes and did *teshuvah*.

Hashem then told Eliyahu *Hanavi* that because of his *teshuvah*, Achav himself would not be punished, but his *melucha* would not last.

From this story of Achav and Navos, we see that since Achav was busy thinking about how much he wanted the field (the *aveira* of *Lo Sisaveh*), it led him to try to get Navos to sell it to him (the *aveira* of *Lo Sachmod*), and finally, when he couldn't get it that way, he took it by force (the *aveira* of *Lo Sigzol*) — and even worse.

Rambam: Hilchos Gezeilah VaAveidah

PEREK YUD

One of the things we learn is what happens if a person robbed a field and then fixed up part of it, or planted or built something there.

PEREK YUD-ALEF

The Rambam teaches us the *halachos* about *Hashovas Aveidah*, returning something that someone lost. Keeping someone from losing money or property is also part of the *mitzvah* of *Hashovas Aveidah*!

PEREK YUD-BEIS

This *perek* explains what we do if WE will lose money by keeping someone else from losing money. There are times we get paid for what we lost. We also learn that if we DON'T lose money or time, we can't ask for money for doing the *mitzvah*.