

## "And you shall not covet your fellow's wife, you shall not desire your friend's house... or anything that belongs to your fellow." (5:18)

In the beginning of *Parashas Kedoshim*, the *Ramban* demonstrates how the *Aseres Ha'dibros* are parallel to the *mitzvos* presented at the beginning of *Parashas Kedoshim*. He cites the *Midrash* that equates the prohibition, "Do not covet," with the positive command, "You shall love your fellow man as yourself." This is a remarkable *chiddush*, novel idea. How is not coveting correlated to caring for one's fellow man? One would think that coveting is a consequence of envy and insecurity. How is it analogous to lack of friendship?

**Horav Simcha Zissel Broide, Shlita**, infers from here that the root of desiring that which does not belong to us is not envy. It does not result from an insatiable greed for more and more. No, *Chazal* teach us a compelling lesson. True, lust and greed are the reasons we desire to gratify ourselves with more material satisfaction. The fact that we desire that which belongs to our friend is the result of a lack of respect and love for our friend. One who truly cares for and loves his friend does not covet his possessions.

Perhaps the greatest proof is derived from a parent's relationship to his child. Is a parent envious of his child's success? Does a parent covet his child's home, or car, or whatever material success he has achieved? Obviously, a caring parent is overjoyed with his child's success. Thus, if the *Torah* equates "*Lo sachmod*" with "*V'ohavta L'raiacha*" it is because it goes against the nature of a real friend to covet. The love one feels for his friend supersedes all envy and desire.