**Class # 28 – Touring the homes of the wealthy: Entertainment or Coveting?**

Senior Fellowship Leadership Program

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12 Steps to Redemption

**Inside The World's Multi-Million Dollar Homes**

<https://www.youtube.com/watch?v=4PPTA0vUxKM>

1. Why do so many people love to watch these types of shows?
2. Is the wealthy lady a sympathetic character? Why or why not?
3. Give an example of the nature of the wealthy lady from the scene with the household staff?
4. What do you think of the woman asking for “the most expensive ring in the store”?
5. Why do you think the show brings out this character of the wealthy ladies? How does this technique of filming fit in with the purpose of the show?
6. The Rambam states, that one “should not be greedy, rushing for wealth and possessions, nor lazy and an idler from work. Rather, he should be of a goodly eye and limit his business endeavors so that he may occupy himself with Torah study. He should be happy with the little which is his lot.” Why does he assume that people only have a little?!?
7. How does these shows play upon that sense of entitlement?
8. Do you think fantasizing about another person’s luxurious lifestyle, a violation of “do not covet”?

**The 10th commandment – Lo Tachmod**

Do not covet [Tachmod] of your neighbor's house.

Do not be covet of your neighbor's wife, his slave, his maid, his ox, his donkey, or anything else that is your neighbor's.

**Moshe’s review of the Aseret Ha’dibros in Devarim – The Tenth Commandment – Lo Tachmod & Lo Tita’aveh**

- 5:18 Do not covet [tachmod] your friend's wife. Do not desire [tita’aveh] your friend's house, his field, his male or female slave, his ox, his donkey, or anything else that belongs to your friend

Rambam, Laws of Gezailah 1:9-12

**Halacha 9**

Anyone who covets a servant, a maidservant, a house or utensils that belong to a colleague, or any other article that he can purchase from him and pressures him with friends and requests until he agrees to sell it to him, violates a negative commandment, even though he pays much money for it, as [Exodus 20:14](http://www.chabad.org/9881#v14) states: "Do not covet."

The violation of this commandment is not punished by lashes, because it does not involve a deed. One does not violate this commandment until one actually takes the article he covets, as reflected by [Deuteronomy 7:25](http://www.chabad.org/9971#v25): "Do not covet the gold and silver on these statues and take it for yourself." Implied is that the Hebrew *tachmod* refers to coveting accompanied by a deed.

**Halacha 10**

Anyone who desires a home, a wife, utensils, or anything else belonging to a colleague that he can acquire from him, violates a negative commandment at the time he thinks in his heart, "How is it possible to acquire this from him?" and his heart is aroused by the matter, as [Deuteronomy 5:18](http://www.chabad.org/9969#v18) states: "Do not desire...." Desire refers to feelings in the heart alone.

**Halacha 11**

Desire leads to coveting and coveting leads to robbery. For if the owners do not desire to sell despite the offer of much money and many supplications by friends, the person motivated by desire will be moved to robbery, as [Michah 2:2](http://www.chabad.org/16188#v2) states: "They coveted houses and stole."

And if the owner stands up against them to save his property, or in another way prevents the person motivated by desire from robbing, he will be moved to murder. Take, for example, the narrative of Ach'av and Navot.

**Halacha 12**

Thus, we see that a person who desires another person's property violates one negative commandment. One who purchases an object he desires after pressuring the owners and repeatedly asking them, violates two negative commandments. For that reason, the Torah prohibits both desiring and coveting. If he takes the article by robbery, he violates three negative commandments.

1. What is the difference between - Desiring *[lo titaveh] and coveting [lo tachmod]?*
2. What is the cause of this?
3. How can the Torah legislate on how you feel?