

HALACHA V'HALICHA... By Rav Chaim Schabes

There are two similar מצוות: the מצוה of ואהבת לרעך כמוך – you should love your friend like yourself, and the מצוה of והלכת בדרכיו - you should follow in His ways, which means that we should act in the ways and with the “character traits” that Hashem reveals of Himself and with which He relates to us. Some מפרשים learn that ואהבת לרעך כמוך means that we should have good feelings in our heart toward others, and thereby refrain from doing unto others negative things, and it also means that we should do whatever necessary to avoid causing monetary loss, pain or shame to others (יד הקטנה פ"ה מדע), whereas והלכת בדרכיו refers to doing positive acts of kindness, and making our מדות similar to those of Hashem (רמ"ב סה"מ ר"ו). Others say, that ואהבת also means to do positive acts of חסד, in addition to not doing anything negative to others, but והלכת means that a person should develop a closeness and an attachment to Hashem through the constant practice of acts of חסד. The מצוה of (ס' הינוך רמ"ג) applies to all people at all times, and this includes being מהנך our children in this מצוה as well. This is the source that we must love every Jew like ourselves, meaning, to care for others and their property as we do for ourselves, and when we speak about others we should praise them, and by acting this way, there will be שלום between us (רמ"ב). Included in this מצוה is also that we should not be jealous of others when they are more successful than we are in wealth, wisdom or honor, but rather, we should be happy with their fortune as we would be for own (רמ"ב ויקרא י"ט י"ח). The מצוה of ואהבת לרעך כמוך does not apply to a נכרי, except in cases of איבה - situations that might bring them to hate us, or cases of חילול ה' or because of שלום דרכי. It also doesn't apply to an אפיקורוס or to a מין (heretic), nor does it apply to an informer (מלשין) or to a מומר להכעיס - a person who transgresses a well known מצוה even if there isn't an important need, just to cause anger to Hashem. Many say that any רשע that one is allowed to hate, there is no מצוה of ואהבת see (וכ"כ אהבת חסד) סמ"ק ורמ"ב דברים כ"ג כ' ו"כ אהבת חסד). The מצוה of והלכת בדרכיו means to follow in Hashem's ways by acting with His מדות, just like Hashem acts with kindness, we too should clothe the naked, visit the sick, comfort the mourners and bury the dead just as we find that Hashem did. There is obviously a מצוה of חינוך in this מצוה too. We are accustomed to train our children to become responsible for different house chores, and one reason for this is the מצוה of refining one's מדות, as well as אב ואם. It would seem that the main intent of this חינוך is that the older children should help the younger ones, and help as well in maintaining order in the house, because of the מצוה of והלכת בדרכיו. According to this, parents should not look only for the desired outcome, rather and more importantly, they should look for the effort of the child, lest they see negligence, laziness or procrastination from the child; even then, the intention should be for the חינוך of the child, instead of expecting the benefit of their acts. One should train them to help, even if under the present circumstances there would be no need for their service, but at the same time we must be careful not to be עובר on בפרך, לא תרדה בו בפרך, not to cause them to work backbreaking labor, which refers to making someone do something totally unnecessary. Actually, it is clear that a basic principle of education is to imbue in children proper מדות with which they will be able to serve Hashem all their lives, and it is clear that helping at home will develop in them the qualities of kindness, tenacity and responsibility, in addition to the fact that if others do everything for them and they just sit idly, we know that that emptiness brings to madness and עבירות (בטלה) (טוב לגבר כי ישא עול מנעוריו) and we know that it is good to carry the yoke of responsibility from the time we are young [extracted from ספר משפטי השלום פרק י"ג].

THOUGHTS ON THE HAFTARAH ... By Rabbi Yaakov Shapiro (Zecharya 2:14-4:7)

This week we encounter the first haftara of P'YH several during the year whose connection is not to the *paresha* we read but rather to the time of year. The haftaras we read on any given Shabbos are often different in shuls throughout the world with varying *minhagim* between the Sefaradim and Ashkenazim and even others. The haftaras we read on the special occasions of the year are brought down specifically in the Gemara and are generally universally accepted. The Gemara (Megilah 31a) tells us that on the first Shabbos of Chanukah we read the haftara of נרות זכריה. Rashi explains that this refers to the *pasuk* (4:2): ראיני והנה מנורת זהב כולה. Some say that the Menorah that Zecharya was shown was totally unlike the one in the Bais Hamikdash; for example, there were 49 flames. What was the significance of this special pure golden menorah, and of course to Chanukah? When the proper time comes and Bnei Yisrael are worthy, their salvation will be the purest possible, i.e., not through any intermediary but directly through Hashem's light and glory! לא בחיל ולא בכח כי אם ברוחי אמר ה', just as we were saved on Chanukah not through the great strength of the Maccabim, but with great miracles of Hashem, so, too, will the final redemption come directly from Hashem, and not through an intermediary.

ON LANGUAGE... By R' Moshe Orlian

In the initial stages of the famine Ya'akov says to his sons למה תתראו (B'reishis 42:1). Various interpretations are given as to the meaning of תתראו but, for the most part, they concur that the word is a *hispa'el* form of the root ראה, to see. One interpretation is that it means "to give the appearance of," i.e., Ya'akov is asking "why are you giving the appearance of not being starved." Another understanding is based on the idiomatic expression נתראה פנים (Divrei Hayamim 2 25:17), which connotes confrontation. According to this, Ya'akov is asking his sons why they are quarreling with each other (presumably about what to do in face of the famine). A third explanation is that it means "to look at one another"; which here would mean that the question is "why are you looking at each other (out of uncertainty regarding what to do about the lack of food)". A fourth explanation, cited by Rashi based on a Midrash, would have תתראו derive from the root רוה and imply weakness ("why should you be weak from hunger"), but this is rejected outright by Ramban as בהם ממש.

