

## Bais HaVaad on the Parsha, Parshas Kedoshim

### A Cautionary Tale

*Excerpted and adapted from a shiur by HaRav Chaim Weg*

May 5, 2022

[https://baishavaad.org/wp-content/uploads/2022/05/VAY82\\_007\\_Kedoshim\\_Tattle\\_Tale\\_Laws\\_and\\_Concepts\\_of\\_Rechilus-.mp3](https://baishavaad.org/wp-content/uploads/2022/05/VAY82_007_Kedoshim_Tattle_Tale_Laws_and_Concepts_of_Rechilus-.mp3)

*You shall not go as a talebearer amid your people; you shall not stand by your fellow's blood. I am Hashem.*

Vayikra 19:16

The *mefarshim* offer two explanations for the juxtaposition of the prohibitions of *rechilus* (telling a person something that may cause him to have ill will toward another) and *lo sa'amod*.

According to the Or Hachaim, it teaches us that *rechilus* may be spoken for *to'eles* (beneficial purposes). Due to the *issur* to allow another Jew to be hurt, one must speak *rechilus* to a person that others wish to harm, in order to enable him to avoid the harm.

Rav Hirsch understands it this way: As the Gemara (Arachin 15b) says, *rechilus* can be deadly for three people: the who says it, the one to whom it is said, and the one about whom it is said. Thus one who tells *rechilus* harms people indirectly; *lo sa'amod* teaches that not only is it forbidden to harm another Jew even indirectly, it is also forbidden to stand by and passively allow him to be harmed.

According to these *mefarshim*, our *pasuk* refers to *rechilus*. *Lashon hara* (speaking derogatorily about another) is a more severe sin that is derived by *kal vachomer* from *rechilus*. But the Ra'avad holds that *rechilus* is more severe than *lashon hara*, and the prohibition of *lashon hara* is derived in another way (see Chafetz Chaim, Be'eir Mayim Chaim 1:4).