

“Each one of you shall not aggrieve his fellow.” (25:17)

The *Sefer Yereim* contends that just as there is an admonition against *onaas devarim*, hurting a person with words, saying something to him that disconcerts and makes him feel bad, there is also an enjoinderment against looking at someone with a bad/evil look. The way we look at someone – be it with disdain, scorn, or hatred – can and does hurt.

Onaas mamone is the prohibition against cheating someone financially. It is a surreptitious form of stealing. In truth, one only fools himself. *Horav Menachem Mendel, z.l., m’Varko*, said, “According to *Halachah*, one should not cheat another Jew. *Lifnim meshuras ha’din*, going beyond the letter of the law, one should not cheat/fool himself. *Horav Yisrael, z.l., m’Koznitz* would say it is better not to fast and fool people than to fast and fool oneself. A person must have integrity in everything he does. The *Chidushei HaRim* would say that a thief steals only what he needs, what he himself is lacking. One who is *gonev daas*, fools someone, indicates that he lacks *daas*, common sense, intelligence.

Last, the *Kotzker Rebbe* would say that whoever emits a sound that lacks integrity, that is not from his heart, is a *gonev daas*: The *kvetch* that is not real; the moan that is a put on; the *shuckling* – moving to and fro – during *davening* insincerely, performed only to call attention to oneself, is *geneivas daas*.