

# SCHEDULE

שבת קדש

|                                    |                |
|------------------------------------|----------------|
| Mincha Erev Shabbos                | <b>7:00 PM</b> |
| Shacharis- Followed by Kiddush     | <b>8:30 AM</b> |
| Sof Zman K'S- מ"א 8:55 < גר"א 9:31 |                |
| Pirkei Avos Shiur                  | <b>7:00 PM</b> |
| Mincha- Followed by Shalosh Seudos | <b>7:45 PM</b> |
| Maariv                             | <b>8:58 PM</b> |



Sunday

**Mothers Day!**



Shacharis **8:30 AM**  
~ No shiur this week

Mincha / Maariv **7:55 PM**

## Weekday Minyanim & Shiurim

|                   |                |
|-------------------|----------------|
| Shacharis         |                |
| Monday & Thursday | <b>6:40 AM</b> |
| Tues, Wed.        | <b>6:45 AM</b> |
| Friday ראש חודש   | <b>6:35 AM</b> |
| Mincha (Mon-Thur) | <b>1:45 PM</b> |
| Mincha / Maariv   | <b>7:55 PM</b> |
| Maariv (Mon-Thur) | <b>9:45 PM</b> |

Thursday Night Shiur by Rabbi Teichman after Maariv

# SPONSORSHIPS

## Kiddush

Sponsored by

**Chaim & Rachel Amster**

And proud grandparents

**Jack & Clara Nyman**

In celebration of the Birth of

*Tehilla*

## Shalosh Seudos

Sponsored by

**Brian & Nasrin Simon & Family**

לע"נ בנימין בן סימן טוב

### Donation to the Building Fund:

By the Wealcatch & Rosenblum Families for  
the Yahrtzeit of Gali & Azi's Grandfather

יעקב בן יוסף

מזל טוב

Shayna & Gobbie Cohn

On the birth

Of a baby boy!

**Shalom Zachar at**

**3207 Hatton after 9:30pm**

מזל טוב

## Shul Contacts

@OhelMosheBaltimore.com

### Gaboim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

### Laining Schedule:

Gavi Cohn- Lain@

### Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

### Shul Upkeep and General Repair & Maintenance:

Dovid Wealcatch & Shuie Steinharter- Fixlt@

### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

CONGREGATION OHEL MOSHE

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פרשת בהר-בחוקותי  
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כ"ד אייר

**אהל משה**



Rabbi Zvi Teichman

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## RABBI'S MESSAGE

### Ship of Fools!

In the midst of the description of the command regarding שמיטה and יובל, the Sabbatical Year and the Jubilee, we are introduced to the laws of אונאה, cheating. In calculating the correct price for a sale of land one must consider the accurate value based on its limited ownership by the purchaser insofar as all ancestral lands return to its original owner on the Jubilee year. The Torah exhorts, (ויקרא כה, יד), אל תונו איש את אחיו (ויקרא כה, יד), *Do not cheat one another*, act honestly in your business transaction in not deceiving each other. Several verses later the Torah reiterates this precept, (שם שם יז) *Each of you shall not cheat his fellow, and you shall fear G-d.*

רש"י informs us that this second verse is not referring to אונאת ממון, monetary cheating, but rather to אונאת דברים, aggrieving with words, hurting others through verbal assault.

The Mishna (בי"מ נח:) states unequivocally כשם שאונאה במקח וממכר כך אונאה בדברים, *Just as deceit in a sale is forbidden, also deceit through words.* The Mishna cites the following examples: *One may not ask the price of an item if he does not intend to buy it; One may not say to a sinner that repented, 'Remember your prior deeds!'; One may not say to a convert's son, 'Remember your ancestors' deeds'.*

Although the first case could relate to a form of "deception" through words, the next two illustrations are plain insults, in what way do we categorize this as "אונאה" through words?

Truth be told the word אונאה has two connotations in תנ"ך, one of deceit and one of pain (see ישעיה מט,כו quoting the verse in תנ"ך, referring to those who impose pain, צער ומצוק, upon you). Perhaps the implication here is that even regarding deception in business it is the "hurt" that it causes to the one who feels cheated, more than the loss of money, that is emphasized as the essence of this prohibition. However, were this the case then the Mishna should have stated conversely, כשם שאונאה בדברים, *just as pain inflicted through words is prohibited*, כך אונאת, *so too the "hurt" that comes from being cheated in business ?!*

The Vilna Gaon in his commentary to Yonah which is based on the Zohar's premise, defines the אניה, the ship that "יונה" gets passage, as our physical container, our body, that rides the troubled waves that brings us (ישעיה כט,ב), תאניה ואניה (ישעיה כט,ב), *mourning and moaning!*

So here we have the key to understanding our dilemma. יונה, אניה, אונאה, *יונה בו אמיתי!* the Prophet, fools himself into thinking one can elude Hashem and personal responsibility, by escaping on a אניה, a ship. ויונה ירד אל ירכתי הספינה (יונה א,ה), he lowers himself to the bowel of the ship, the place called ספינה, from the root ספן, hidden, he is hiding from reality! From self deception comes the greatest pain. From אונאה, deceit, comes אונאה, aggravation!

When we hurl invective, subtle or overt, we are simply reacting out of a lack of self worth. When we create false facades of scholarship, piety, kindness we are more likely to lash out at those we view as "inferior" to us. Sometimes it is with a consciousness but most often we instinctively blurt out and display our unhappiness with ourselves and attempt to maintain a guise of success.

כשם שאונאה במקח וממכר, just as one may not delude his fellow man, כך אונאה בדברים, even more grievous is the pain that is caused and stems from self deception!

The Zohar concludes that the רב החובל (יונה א,ו), *the shipmaster*, is none other than the יצר טוב, the good inclination that summons us to break out of our illusion. He attempts to awake him from his stupor, מה מלאכתך... (שם ח), *what is your mission*, don't be misguided from your worthy role in this journey! ומאין תבא... *remember your humble beginnings*, and do not be misled by arrogance. ...מה ארצך... *you will return to the earth you came from*, the facade will fall! ואי מזה עם אתה, *realize the legacy you represent*, be ennobled by the greatness that resides within you!

The moment we face reality, the instant we wake up from this self induced trance, is the moment when we will relieve others and ourselves from anguish!

באהבה,  
צבי טייכמן

P.S. The Holy Kitzker said that since there is a concept that "ע" and "א" are interchangeable, when we read the verse "ע"ימינו איש את "א"ימינו איש את, we should read it "א"ימינו איש את "ע"ימינו איש את, *a man shall not deceive his truth (himself)!* Only when one is honest with ones self will he succeed in dealing kindly with others.

Perhaps it is thus (מלשון אונאה) "יונה" who is indeed (בן מלשון אמת), the one who comprehends (בן מלשון בינה) his true self!

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