

## SCHEDULE

### שבת קודש

Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- מל"א 9:49 < גר"א 9:13	
Pirkei Avot Shiur	6:45 PM
Mincha- Followed by Shalosh Seudos	7:20 PM
Maariv	8:31 PM

### Sunday

Shacharis	8:30 AM
Followed by Shiur	
Mincha / Maariv	7:30 PM

### Weekday Minyanim & Shiurim

#### Shacharis

Monday, Thur	6:40 AM & 8:10 AM
Tues, Wed, Fri.	6:45 AM & 8:10 AM
Mincha (Mon-Thur)	1:45 PM
Mincha / Maariv (Sunday-Th)	7:30 PM
Shiur Sefer Da Es Atzmecha (M-Th)	9:30 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

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אהל משה



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Issue #105

## Tone Deaf

Although the Torah does not give a direct prescription on how to raise children successfully, it does however portray a picture of an errant child that is beyond hope, the *בן סורר ומורה*, the rebellious son. This child is only cast off if every opportunity was afforded him by his parents and there is no rationale for his having gone astray other than some deep flaw that can not be corrected. The Torah thus dictates that he is therefore better off being executed rather than reaching a more bitter and inevitable end. If he is missing a parent he is exempt from consequence for it may be due to this deficiency and the vacuum in his growth that led him to rebel. If one of the parents is handicapped by blindness, inability to speak, deafness or lacking full mobility in an arm or leg, we suspect that it was their inability to provide fully that may have caused distress and frustration in their child that may have brought him to dejection, ultimately rejecting authority completely and leading a life of sin and corruption. We can not label him inherently "rotten" and is thus saved from punishment. There is still hope that providing him with the elements he lacked may enable him to be rehabilitated.

Three times the Torah emphasizes the son's not accepting the messages his parents desire to impart, *איננו שומע, ולא ישמע*, we can not "communicate" to, is doomed to failure. If the parents are the source of his ignoring them he can not be condemned. The previous situations exempted are so excused because the child out of his sense of feeling deprived and "neglected" as a result of his parent's infirmity, is thus not willing to respond nor "listen" to the calling of his parents.

Wherein lies the secret to get a child to "hear" what we are teaching him and to "get" it? Is it merely by amply "providing" the child with his physical needs or is there something more fundamental?

The *גמרא (סנהדרין עא)* derives from the verse where the parents exclaim "איננו שומע בקולנו", *he does not hearken to our voice*, that if the parents are deaf they are ineligible to label him a *בן סורר ומורה*. Where is it evident in the verse that if they are deaf they are excluded? The verse speaks of a "son" who possesses an ability but displays an unwillingness to hear them, where is "their" potential to "hear" expressed in this sentiment?

On one level we can answer that the Torah is teaching us a vital concept in communication. If one can't "listen", one can not expect to be "heard". It's a two way street, a child who senses his parents don't "hear" what he is emoting will have no interest in what they have to say!

I believe there is even a more profound sentiment being expressed here.

The Torah here seems to accentuate the child not hearing the "קול", the "sound" of their voice, *איננו שומע, איננו שומע בקולנו*, *he doesn't hearken to the "voice"*.... Sound is a undefined description of speech, wouldn't *בציווי*, to the *directives*, *בדיבור*, to the *words*, be a more apt usage?

One who is deaf can possibly speak correctly but the voice often lacks the proper tone and the accurate inflections that transmit the true deeper emotions of the speaker. When we speak to our children especially or to anyone in general it is imperative that we convey the appropriate "voice" and "tone" not just the right words. The "music" in our speech is what gets the message across. Perhaps there is a concern that the rebellious child of deaf parents was insufficiently nourished by the "warmth" of their words and this may have been the catalyst for his rebellion. There is no fatal flaw but rather a deficiency that with the proper emotional compensation can be corrected.

May we elevate the levels of our conversation and communication by being good listeners. May we not be "tone deaf" in the words we wish to express. With this heightened awareness we will succeed in improving many a relationship and look forward to raising happy and healthy children!

באהבה,  
צבי טייכמן

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# TESHUVA



## Just Do It.

### Rabbi Teichman, Unplugged

Join us weekly for 30 minutes of uninhibited Hashkafa & Mussar with Rabbi Teichman.

### Thursday Nights after the 9:45 Maariv.

Topics cover a variety of subjects from Shalom Bayis, to Chinuch, to matters of Parnassa and more!

You don't want to miss this...

- For Men -

