

# SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Mincha & Candles	8:19 PM
Daf Yomi	7:30 AM
Shacharis- Followed by Kiddush	8:30 AM
-Sof Zman K'S-	9:26 גר"א < 8:34 מ"א
Mincha	2:15 PM
Pirkei Avos	7:35 PM
Mincha - Followed by Shalosh Seudos	8:15 PM
Maariv -	9:28 PM

## Weekday Minyanim & Shiurim

### Sunday & Thursday

Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:25 PM

### Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
Shacharis:	
Monday	6:40 AM
Tuesday & Wednesday	6:45 AM
Mincha (Mon-Fri *Not Thursday)	1:45 PM
MINCHA/MAARIV	8:25 PM
Daf Yomi -Take II	9:00 PM
Maariv (M-We)	9:45 PM



Shacharis I	6:50 AM
Daf Yomi- By R' Teichman	7:30 AM
Shacharis II	8:30 AM
Mincha / Maariv	8:25 PM

(No 9PM Daf or 9:45 Maariv)

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## Shalosh Seudos

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In honor of Dovid's Bar Mitzva this week!

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**Shoshana & Mark Goldberg**  
 On the birth of a  
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 Shalom Zachar after 9:15  
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## Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

#### Gaboim:

Naftali Miller (Rishon) & Chaim Meister (Sheni)- Gabbai@

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Issue#290

# RABBI'S MESSAGE

## Repairing the Breach

I: After thirty nine years in the desert a second census of the nation takes place.

Rashi ponders why in the listing of the families comprising the tribe of Gad the family of אֶצְבוֹן, *Etzbon*, seems to be missing and is replaced with a new family going by the name of אוֹזְנִי, *Ozni*. He conjectures that they are indeed the very same family, yet still wondering as to why it is no longer known by its previous name. (טו במדבר כ ט)

The Holy Shelah, relating an idea he heard, explains the relationship between these two names.

The family name אֶצְבוֹן alludes to the word אֶצְבַּע, finger, and אוֹזְנִי referring to אוֹז, the ear. The Talmud (כתובות ה:) teaches that our fingers are tapered like pegs so that when we hear inappropriate words we can easily plug our ears with our fingers, filtering out the verbal assault. He was therefore called אֶצְבוֹן because of his having implemented the instruments of his fingers in conquering the susceptibility of his ears to negative influence.

Perhaps Rashi intuited this correlation as well, and thus postulated that these families were one in the same, even without Midrashic support. Yet Rashi was questioning the fact that he was left with the name אוֹזְנִי rather than אֶצְבוֹן which accentuates the implementation of this unique skill rather than merely the problem. Wouldn't the legacy of אֶצְבוֹן be the more appropriate one?

II: Of all the faculties we were endowed with, the most vulnerable is our ears. Our eyes are equipped with lids that can easily protect the eye from danger. The mouth can easily close to prevent the entry or exit of foreign matter. But our ears are widely exposed unless we insert an external limb to shield our ears from evil.

Why didn't G-d equip us with a more instinctive tool as He did with our eyes and mouth?

There is a fascinating Midrash that reveals that it was only with the birth of Noah that man first developed with defined digits; individual fingers, until then our fingers were joined together. This is the meaning behind the verse that states that his father named Noah, נֹחַ, because, *This one will bring us rest from our work and from the toil of our hands, from the ground which G-d had cursed.* (פננת רזא)

With Noah's birth man gained greater dexterity, with newly defined digits, enabling him to conquer the land more easily. Evidently as man continued to deteriorate from his previous stature so too did the difficulties entailed with reaping the fruits of his labors. Noah would herald some relief with the newly acquired "tools" that could aid him against this curse.

This being the case the question now begs; What about the need for "the pegs that plug our ears from evil"? Was this utility of our fingers not necessary prior to the birth of Noah?

III: Reb Itzikel Hamburger the great Rav of the communities of Altuna, Hamburg and Wandsbeck reveals a remarkable idea in order to resolve this dilemma.

Angels are provided with "eyelids" because there are times when even angels must refrain from gazing directly at the radiance of the Divine Countenance. They are outfitted with "lips" because there are times for silence and times for praise even in the Heavenly realm. But there is no need for anything other than "open ears" that can absorb the pure and holy "message of the Living G-d", constantly.

Man too, in a perfect world, would need eyelids and lips but would be ready and equipped at all time to "receive" the word of G-d unhindered.

The very first vulnerability man experienced was our being influenced by the sweet words of our arch-enemy the snake, who seduced us with his poisonous message that corrupted our "ears", that would now need repair.

We would be destined to be exposed time and again in a post-sin world to the influences around us which would seek to capture our ears and prevent us from hearing the pristine words of a Living G-d.

Noah would rebuild a world empowered with these new devices with which we would be able to ward off these foreign influence more successfully. (מובא בשמו בפי' גאון יעקב בעין יעקב שם)

IV: The Holy Izbitzer teaches that it was at the onset our our nations sojourn in the defiled environment of Egypt that אֶצְבוֹן is so referred. When the families are enumerated as they first descended to Egypt, at the end of the Book of Breishis, *Etzbon* began to utilize this ability to ward off the impurities that assaulted their senses and sought to weaken their receptivity to the word of G-d.

As they were however now poised to enter the Holy Land and its atmosphere of inherent holiness and purity, he begins to retrieve his natural state of *Ozni*, open and ready to absorb and be enveloped in G-d's constant embrace without interference.

This might resolve Rashi's query. In a perfect world we need nothing else than a total consciousness and readiness to receive G-d's message, unimpaired. The more perfect appellation is indeed *Ozni*.

V: The tribe of Gad travelled together in the encampment of the tribes of Reuven and Shimon.

In the mystical *Sefer Yetzirah* we are taught that each month in the year corresponds to a different tribe. The months of Tamuz, Av and Elul parallel the tribes of Reuven, Shimon and Gad respectively.

ראובן represents the power of sight as alluded to in his name ראו meaning to see. שמעון has the root word, שמע, to hear, embedded in his name גד. וגד and its mighty soldiers represent the world of מעשה, action.

The tribes of Reuven and Shimon each succumbed to temptation.

The members of the tribe of Reuven to the glorious images of honor that Korach promised them in their rebellion against Moshe. The twenty four thousand members of the tribe of Shimon were soothed by the sweet voices of the Moabite women, who seduced them to sin.

The tribe of Gad remained uninfluenced, because they possessed a powerful grip with strong "fingers" that were capable of plugging off negative influences.

In these months we face an onslaught of images that adversely effect our sight. We are exposed to the allure of the summer season that beckons us to listen to its message of easy seduction. We can only survive if we emulate the power of Gad in implementing protective actions that will filter out these dangerous influences.

VI: We began the "Three Weeks" with the advent of Shiva Asar B'Tamuz. It was a day when the "walls of Jerusalem were breached".

We must repair the walls that protect us by disallowing our senses in becoming numb to the message of redemption.

It is not by accident that these months coincide with these portions we read.

If we are to celebrate Tisha B'Av as the holiday it is destined to be, we must let our fingers gain a firm grasp on our situation and begin the process of finally hearing the footsteps of Moshiach in the distance, and letting it make a difference in how we live our lives.

באהבה,  
צבי טייכמן

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Maya Bas Mazal Miriram Bier  
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SHIUR FOR WOMEN:

Mrs. Teichman invites the members of Ohel Moshe to join her Shabbos afternoon Shiur at 5PM

2705 Summerson Rd