

## SCHEDULE

ליל שבת קדש

**Mincha & Shabbos Candles 5:37 PM**

יום שבת קדש

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis - *Followed by Kiddush* 8:30 AM


-Sof Zman K"ס- א"ח 8:51 א"ג 9:31

Mincha - 2:15 PM

Mincha - *Followed by Shalosh Seudos* 5:30 PM

Maariv 6:47 PM

**CANDLES NEXT SHABBOS - 5:44 PM**

<p><b>Avos U'Banim</b>    <i>This Week at 7:30pm</i>  <i>Learning, Prizes, Pizza &amp; a story from the Rabbi!</i>  <b>NO SPONSOR YET</b>                  Thank you Richard Levy for last weeks sponsorship!                  For more information and <b>sponsorship opportunities</b> contact Yoni Herman at <a href="mailto:yonahherman@yahoo.com">yonahherman@yahoo.com</a></p>	<p><b>BNOS GROUPS</b>  <b>FOR</b>  <b>GIRLS</b>  <b>AGES 4 - 6</b>                  2:15 SHABBOS DAY                  @The Social Hall</p>
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## Evenings@Ohel Moshe!

8:05PM (Mo - Th) **EARLY MAARIV**

8:20PM - 9:45PM (Su - Th) **SEDER LIMUD**

*Daf Hayomi Behalacha: 8:20pm or 9:15pm, Daf Yomi: 9:00pm*

9:45PM (Su - Th) **MAARIV**

*Join us! hot & cold beverages on tap!*

## Weekday Minyanim

### Sunday

Shacharis I- 6:50 AM

Daf Yomi - *By Rabbi Teichman* 7:30 AM

Shacharis II - 8:30 AM

Mincha / Maariv 5:45 PM

Maariv (Su - Th) 9:45 PM

### Weekdays

Daf Yomi - *By Rabbi Teichman* 5:45 AM

Shacharis - Mo - & Th 6:35 AM

Shacharis - Tu, We, Fr 6:45 AM

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 5:45 PM

Maariv (Mo - Th) 8:05 PM

Daf Yomi (Take II) 9:00 PM

Daf Hayomi Behalacha (Su-Th) 9:15 PM

Maariv (Su - Th) 9:45 PM

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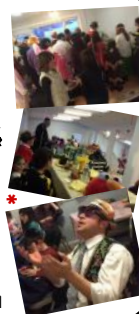
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**The Member Directory is ONLINE!**

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(Not you if you didn't, you still need to!)



## Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

410-570-3333 or [ravztz@ohelmoshebaltimore.com](mailto:ravztz@ohelmoshebaltimore.com)

#### Gaboim:

Naftali Miller & Chaim Mordechai Meister - [Gabbai@OhelMosheBaltimore.com](mailto:Gabbai@OhelMosheBaltimore.com)

#### Laining Schedule:

Pinchas Friedman - [Lain@OhelMosheBaltimore.com](mailto:Lain@OhelMosheBaltimore.com)

#### Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - [Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

#### Shmira:

R' Motty Rabinowitz & Michael Denise—[Shmira@OhelMosheBaltimore.com](mailto:Shmira@OhelMosheBaltimore.com)

#### Sforim & Siddurim:

Dovi Becker— [Library@OhelMosheBaltimore.com](mailto:Library@OhelMosheBaltimore.com)

#### Repair & Maintenance:

Shuie Steinharter & Dovid Wealcatch— [FixIt@OhelMosheBaltimore.com](mailto:FixIt@OhelMosheBaltimore.com)

#### Agudah Scrip:

Sasha Zakharin - [szakharin@gmail.com](mailto:szakharin@gmail.com)

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פרשת כי תשא

י"ח אדר-א תשע"ו

אהל משה



*Rabbi Zvi Teichman*

## CONGREGATION OHEL MOSHE

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Issue # 421

## RABBI'S MESSAGE:

## Lend Me Your Ears!

Aharon finds himself between a rock and a hard place. The people are fretting over Moshe's unexpected delay and absence. They angrily react to Aharon's nephew, Chur, in his attempt to calm them down, by promptly slaughtering him. Aharon knows he must act fast or he is next, so he devises a plan. He instructs them to 'remove the gold earrings that are in the ears of your wives, sons, and daughters, and bring them to me'. He sought to give them the false belief that from the donated gold he would construct a replacement for Moshe, to lead them. This, however, was merely a delay tactic in gaining time so that Moshe could return and quell the panic before they would accomplish their mission. Aharon figured that certainly the women and children would resist in relinquishing their prized jewelry to their desperate husbands and fathers, and would therefore create enough of a delay to save the day.

What was Aharon possibly thinking? After all, he was the legendary 'lover of peace' who successfully resolved thousands of marital quarrels and family spats. Could he have possibly entertained provoking this maddened crowd, who had just murdered his beloved nephew, the son of Miriam, in encouraging them to request from their wives and children their most cherished possessions? This would no doubt arouse much tension between the wives and their frustrated and angry husbands. Wasn't Aharon possibly even endangering the women's very lives by inciting their husbands against them?

Why did Aharon prod them to specifically collect their wife's and children's earrings? Was that the only gold jewelry they owned? He could have just as well told them to gather any gold pieces from their collections, since either way the women would be reluctant to give it up and would cause the hoped for delay he plotted.

Although the Torah initially describes how Aharon directs the men to collect their wife's and children's earrings, nevertheless what the men actually end up bringing was their own earrings, as the verse states, *וְהָיָה כָּל עַם אֲשֶׁר בְּהוֹדוֹם (שמעו לב ג), The entire people removed the gold earrings that were in their ears.*

The Pirkei D'Rebbe Eliezer depicts how upon realizing that the women wouldn't budge in their refusal to participate in this effort, He could have just as well told them to gather any gold pieces from their collections, since either way the women would be reluctant to give it up and would cause the hoped for delay he plotted.

The notion of 'earrings', in general, goes back to an episode much earlier, when after the fiasco at Shechem and the incident of Dina and her brothers' revenge, Yaakov travels to Beth-el. Before erecting an Altar there he seeks to sanctify his family anew and requests of them to 'discard the alien gods that are in your midst; cleanse yourselves and change your clothes'. The Torah goes on to report how they responded by giving him their 'alien gods', as well as 'the rings that were in their ears'. Rashi clarifies by telling us that during their having taken the booty in their battle against Shechem they had inadvertently scooped up these idolatrous artifacts, that they now rid themselves of.

It would seem that the singling out of the earrings specifically, despite the fact they weren't directly mentioned by Yaakov, is somehow very significant in this cleansing themselves from the influence of Shechem.

The Prophet Yeshayahu uses a mysterious word to describe earrings, *לְהִשִּׁימ (ישעיה ג כ)*.

Rashi explains that the root *לְהִשִּׁימ*, which means to whisper, is used to describe earrings, since they are located on the ear which people 'whisper' into. This association would appear to be incidental, absent of any integral relationship between the adornment of stunning earrings and its proximity to the passageway for whispers.

The word *לְהִשִּׁימ* has an additional connotation, that of the quiet incantation associated with talismans and good luck charms, that forbode good fortune and the future, and is used as a term that refers to these magical amulets.

The ear is the portal to our hearts and minds. It represents our ability to 'hear' and 'listen', absorbing the message and meaning in all that we unattendedly hear. Yet so often, we really aren't interested in hearing and evaluating the ideas and experiences that come our way, we merely seek to use our ears to help us navigate the turf ahead allowing us to fulfill our own personal goals, not necessarily what is correct and just.

That is precisely our challenge. Will we use our unique ability to comprehend, to sense, to listen and hear the subtle whispers of truth in every encounter in life, or will we feed our 'ears' with quiet hopes of personal control and manipulation in promoting our selfish interests, that are bereft of any quest for an absolute truth?

*חַמַּת לְמוֹ כְּדַמּוֹת חַמַּת נַחַשׁ כְּמוֹ פֶתֶן חָרַשׁ יֵאָטֵם אֹזְנוֹ, Venom they have like the venom of a snake, like a viper that is deaf and closes its ear.*

*אֲשֶׁר לֹא יִשְׁמַע לְקוֹל מְלֻחָשִׁים חוֹבֵר חֶבֶר מִזְחָכִים (תהלים ד-ו)*

*charmners, even the caster of spells who is most skillful.*

Snakes possess no external ears and have a very primitive sense of hearing.

The proverbial snake too, whether it be our enemies or the evil inclination within us, has an agenda that will not be influenced, because he is 'deaf' to reason and refuses to listen to the 'whispers' of truth.

From time immemorial we have faced this test. Will we discern the truth through the morass the snake constantly places in our path or will we emulate his 'talent' to deafen our ears and follow our instincts?

Although Chava was the first to succumb to this temptation, these righteous women refused to fall into the pit this time. Aharon knew of this great gift these women had acquired during the years of slavery, who always 'heard' the word of G-d even in the murkiest of times, who anchored their men and again, from falling into the quagmire of despair. Aharon cleverly directed the menfolk to request the 'earrings' from these master 'listeners', who he hoped, through their brutally honest comprehension of the situation at hand, would brighten their spouses despondency with rays of hope-filled truth and detour them from their perilous path.

The men feared the truth and rather than engage in honest debate, charged forward with their falsehoods, throwing into the hat their symbol of belief, the 'talismanic earrings' that they utilized to promote their own selfish path towards self-destruction.

In the terrible episode when Dinah was violated by Shechem the son of Chamor, the Torah refers to him as *הַחִיבִיטִי*, the Chivvite. The Aramaic word for snake is *חִיבִיטִי* intimating that Shechem was serpentine in his devious ways, utilizing his cunning to dupe her by 'appealing to the maiden's emotions' in a most similar way that Chava was seduced by the Snake.

It was while under the influence of this 'snake infested' region of Shechem that Dinah faltered in not discerning the truth through the clouds of deception. It was in this land that one could impose one's desires without being attuned to 'hear' the voice of morality and truth.

No wonder it was the talismanic earrings, which symbolized this poisonous attitude, that was readily discarded when Yaakov pleaded with his family to cleanse themselves from the influence of Shechem. They 'heard' the message loud and clear.

We are taught that the city of Shechem is 'disposed towards trouble' since it was here that the brothers turned a 'deaf' ear to the desperate pleas of Yosef, following their selfish interests in selling him down into Egypt. It was here in Shechem too, many years later, that the young Rechavom, the newly crowned son of King Shlomo, wouldn't 'listen' to the sage wisdom of the elders, choosing rather to adhere to his impetuous peers, in their advice to assert his newfound authority by imposing heavy taxes upon the people, which led to the eventual secession of the charismatic Yeravom and his followers, that split the nation in half.

The Holy Shelah says that when the people offered their earrings in order to make the Golden Calf they were revoking that great principle that is the very credo of our nation, that which we so enthusiastically declared upon receiving the Torah: *נַעֲשֶׂה וְנִשְׁמָע, We Will Do and We Will Hear!*

This wasn't simply a pledge of allegiance but an assertion that 'hearing' is not merely a practical prerequisite to doing, but the very goal itself. That genuine pursuit of the unadulterated truth, to 'hear' with absolute clarity and selflessness the directive of G-d in all that we undertake, is what defines us and makes us so great.

There is an ancient tradition recorded that a bride receive a pair of earrings from her new husband on her wedding day.

We assert that special quality that women displayed when they refused to participate in the sin of the Golden Calf and forfeit that badge of honor they so proudly wear, that attests to their being great and ardent listeners. It was those very same earrings they eagerly donated when it came to constructing the Mishkan, the Tabernacle.

It is not only a testament to our wives, but an affirmation of our need to hear the whispers of truth that are audible to those who are committed to removing self-interests and are ready to honestly be led solely by the word of G-d in all that we endeavor.

בְּהוֹדוֹם,

צְבִי טִיכְנָאן

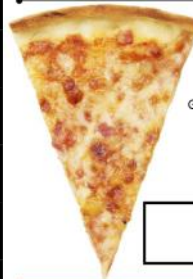


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Lisa Friedman - for her father  
פינחס מענדל בן זאב וואלף הכהן

Mark your calendars!

The next YAH (Young at heart) event will be a  
Shabbos luncheon after Kiddush on March 19th!

Details to follow!

For more info and to RSVP, can be made to Bev  
Berger at [morahbev@yahoo.com](mailto:morahbev@yahoo.com) or 410-484-4392



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