

SCHEDULE

ליל שבת קודש

Mincha & Shabbos Candles 4:41 PM

יום שבת קודש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Followed by Kiddush 8:30 AM

-Sof Zman K'S- א"ח 8:34 א"ח 9:15

Mincha - 2:15 PM

Mincha - Followed by Shalosh Seudos 4:30 PM

Guest Speaker: Rabbi Nasan Maimon Exec Dir, Breslov World Ctr

Maariv 5:49 PM

CANDLES NEXT SHABBOS - 4:35 PM



Mazel Tov
on your
Bar Mitzvah

Mazel Tov
BINYOMIN
RUBIN!!!

Mazel Tov to Moshe Meir & Shoshana Rubin and their entire family on this exciting Simcha. Mazel Tov as well to the proud grandparents, Dr. & Mrs Bodenheimer, Mrs. Levi, & Mr. Rubin. Welcome family and friends who have joined us for the Simcha!

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis II - 8:30 AM

Mincha / Maariv 4:45 PM

Maariv (Su - Th) ***Now Sundays Too!*** 9:45 PM

Weekdays

Daf Yomi - By Rabbi Teichman 5:45 AM

Shacharis:

- Mo 6:35 AM

- Tu, Wed 6:45 AM

- Th & Fr - Rosh Chodesh 6:30 AM

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 4:45 PM

Daf Yomi (Take II) 9:00 PM

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

Maariv (Su - Th) ***Now Sundays Too!*** 9:45 PM

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Abramson

New members will have a big red cup at their first Kiddush or two. Say Hi!



Avos U'Banim

FIRST WEEK! 6:45pm

Learning, Pizza & a story from the Rabbi!

For more information and sponsorship opportunities contact Yoni Herman at yonaherman@yahoo.com

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

Donny & Miri Adler - Kiddush@

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פרשת חיי שרה
כ"ה חשוון תשע"ו

אהל משה



Rabbi Zvi Teichman

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Issue # 405

RABBI'S MESSAGE:

Avraham having just eulogized and paid his last respects to his beloved wife finds himself with a corpse in front of him and no place to bury her.

In an attempt to procure an appropriate burial plot for Sarah he appeals to the descendants of Cheis the son of Canaan, who evidently governed the region.

Realizing he is an alien in their midst and therefore not entitled, at least in their eyes, by any inherent right to a gravesite, he presents himself as such, humbly asking of them to grant him an estate for a burial ground.

They first respond with great respect asserting that in their eyes he is a prince of G-d and no mere resident alien. They immediately assert their willingness to let him bury his dear wife in any of the choicest spots he so chooses reiterating that no one will withhold a burial place from him.

Although this is not exactly what he had asked for, as he previously requested an estate not simply a spot to bury her, nevertheless Avraham graciously bows to them in gratitude for their generosity.

Avraham then appeals for them to intercede on his behalf in approaching Ephron, who possesses an apparently forsaken cave at the edge of his field, to sell it to him at full price so he may acquire the more significant burial estate.

Ephron takes the initiative even before their approaching him and grandiosely proffers to Avraham not only the cave but the surrounding field as well as an outright gift.

Avraham once again impressed with the very generous offer bows in deep appreciation before the entire council.

Avraham though wants to secure the property fully by paying its full price. He turns to Ephron in the presence of the council and asks of him to heed his offer allowing him to purchase it.

The 'generous' Ephron makes a quick about face and grabs at the offer, expressing the now famous quote: "Between me and you - what is a mere four hundred silver shekels? Bury your dead!"

Ephron not only accepts the money but he intimates his 'willingness' to accept the greatly more expensive four hundred silver shekels in 'negotiable currency'. For this greedy nature his name in this verse lacks a 'vov' and appears as the deficient עפרן rather than the more fully noble עפרון.

What need was there for the Torah to expend twenty verses in recording the entire sequence of these negotiations until Avraham secured the Mearas HaMachpela, the Double Cave? Was it merely to expose the stingy attitude of Ephron? The Torah could have simply stated for posterity that Avraham had purchased it without going into all the painful details.

On Ephron's seemingly self-serving statement "Between me and you - what is a mere four hundred silver shekels?", Rashi portrays it as if Ephron was intimidating: "Between such friends as us, of what significance is four hundred silver shekels".

The renowned 18th century Gaon and rabbinic figure, Rav Shaul of Amsterdam, suggests that Rashi inferred this testament of 'friendship' from Ephron's having first referred to himself before Avraham when he stated, "Between 'me' and 'you'". Normally a person would first, out of protocol of respect, mention the other person before mentioning oneself. The reason Ephron indeed first referred to himself was because he was asserting an affinity and love for Avraham which he could only attest to based on what he felt in his own heart towards Avraham. After sensing that love for Avraham in his own heart could he then affirm the existence of a reciprocal love by Avraham towards him based on the principle expressed in the verse, "As in water, where a face reflects a face, so is the heart of a man to a man". (משלי כו יט)

Ephron therefore knew that if he indeed sensed a kinship towards Avraham it must have been forthcoming from Avraham as well. That is why Ephron made reference to 'me' before 'you'.

Chaver!

Could it be that Avraham truly loved Ephron? Wasn't Ephron's whole attitude laced with greed? Wasn't his original grandiose display of generosity merely a performance and a ploy to get Avraham to ultimately 'cough up the goods'?

We are told that חֶבְרוֹן, Hebron, the city the Mearas HaMacpela is located in, is named such because there is buried the תָּבֵר נָאָה, the beautiful friend, Avraham Avinu, who purchased the cave there. תָּבֵר נָאָה is also numerically equivalent to חֶבְרוֹן! (ב"ר פג יג מ"א תר"ש)

Perhaps this entire episode is recorded so as to portray the nobility of Avraham who despite encountering subtle resistance to his intended plan to purchase a burial plot genuinely offers gratitude and appreciation for any efforts extended his way even when they don't quite meet his expectations.

Avraham was capable of valuing people for whom they were despite their conflicting attitudes. A person doesn't have to be perfect to be appreciated and admired for those moments of generosity that surface. People are complex and one must not seek fault in others and should only search for the positive in them.

אהבת צדק ותשנה רשע על כן משחק אלקים אלקים שמן ששוק מהבירך (תהלים מה ה), You love righteousness and hate wickedness, therefore anointed you has G-d, your G-d, with oil of joy from among your friends.

This verse the Midrash teaches us refers to Avraham.

The 'love of righteousness' is more specifically the seeking of what is good and just in a person, and the 'hate of wickedness' refers more accurately to detesting the condemnation of people. We must seek the positive and not look for the negative in a friend. This was Avraham's credo and that is why G-d anointed him with oil of joy from among his 'friends'. He was the ultimate 'Chaver'. (ב"ר לז ו)

Avraham in his most stressful moments never lost sight of his role as a Chaver. Even when faced with disappointing responses he never lost faith in man. Ephron rightfully sensed a genuine fondness for Avraham for in fact Avraham loved him as well despite Ephron's deficiencies.

Can it be that these two ideas עפרון and חֶבְרוֹן are related?

עפרון is rooted in עפר, dust or soil which consists of particles that are not inherently connected merely clumped together. חֶבֶר with its root of חָבַר, to connect is the antidote to the notion of עפר

There are people who merely exist 'clumped' together with others in the societies they live together in, toiling together but never developing a true connection, just one of practical utility, for after all we need each other for the provisions each one contributes to the greater community. But without real connection we are simply doomed to return to עפר, the soil of the earth.

Our mission is to create חֶבְרוֹן a meaningful appreciation of one another that assures us that although our physical bodies may deteriorate we are destined to remain connected and be reunited once again in a world of תחיית המתים, the Revival of the Dead.

Avraham sought to transform עפרון into חֶבְרוֹן. The letters נה and גע related as they are both guttural. חֶבֶר and נֶפֶס are both labial and uttered through our lips.

The numerical difference between these two is 140, the word קום, to arise on the day of תחיית המתים!

May we dust ourselves off from the attitude of selfishness and apathy and connect with one another, for only then can we nourish our souls from the עיר האבות, the City of our Forefathers, חֶבְרוֹן!

חֶבְרוֹן מאז ולתמיד!

באהבה,

צבי טייטלבוים

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Momo Goldberg, Shalom Kermaier**

!!!HAPPY ANNIVERSARY!!!

**Dovid & Gali Wealcath,
Dani & Ora Kermaier**

MESSAGE FROM THE SISTERHOOD:

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Shabbos, Parshas Toldos, November 14th

RSVP NOW! Space Limited!

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Dirshu Daf HaYomi B'Halacha Seder

Sunday through Thursday from 9:15-9:45 PM

with Friday and Shabbos devoted to review

Contact dmoss613@gmail.com/443-540-4134 to join!



Kvias Itim: Come home!

Daf Yomi By Rabbi Teichman:

5:45am M-Fr, 7:30am Shabbos & Su, 9:45pm M-Th

Twice weekly Gemara Chabura. By Reb Dovid Barer. The group will meet from 9-9:45. Please contact djbarer@gmail.com or 443-980-4638 to join or for more info.