


## SCHEDULE

ליל שבת קדש

**Mincha & Shabbos Candles 5:44 PM**

יום שבת קדש

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

Shacharis - *Followed by Kiddush* 8:30 AM

-Sof Zman K'S- א"ג 9:25 א"פ 8:46


Mincha - 2:15 PM

Mincha - *Followed by Shalosh Seudos* 5:35 PM

Guest Speaker: R' Moshe Grossberg

Maariv 6:54 PM

**CANDLES NEXT SHABBOS - 5:52 PM**

 **Avos U'Banim**  
This Week at 7:35pm  
Learning, Prizes, Pizza & a story!

Guest Story Teller, R' Hillel Hexter

LAST WEEK OF THE SEASON

Sponsored, thank you Goldsmith & Herman Families!

Special thank you to the anonymous sponsor that covered 50% of each weeks cost! You're the man!

**BNOS GROUPS**

**FOR GIRLS**

AGES 4 - 6

2:15 SHABBOS DAY

@The Social Hall

## 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 5:50 PM

Maariv (Su - Th) 9:45 PM

### Weekdays

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

Shacharis - Mo 6:35 AM

Shacharis - Tu, We 6:45 AM

Shacharis - Th, Fr - Rosh Chodesh 6:30 AM

Mincha (Mo-Th) 1:45 PM

Mincha/Maariv (Mo-Th) 5:50 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

RABBI TEICHMAN IS AWAY FOR SHABBOS

## SPONSORSHIPS

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To Sponsor an event or book the social hall please contact Donny or Miri Adler at [Kiddush@OhelMosheBaltimore.com](mailto:Kiddush@OhelMosheBaltimore.com)

**Yael & Pinchas Friedman**

*on the birth of Shayna Rachel!*

**Rivka & Shimy Klein**

*on the birth of a BABY GIRL!*

**Moe Breitowitz**

*on his engagement to Tamara Shapiro Jakobi!!*

**Ari Drabkin**

*on his engagement to Chana Lombardo!!*

### Shul Contacts

@OhelMosheBaltimore.com

### Rabbi Teichman

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

#### Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

#### Laining Schedule:

Pinchas Friedman - Lain@

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

Donny & Miri Adler - Kiddush@

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R' Motty Rabinowitz & Michael Denise—Shmira@

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

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אהל משה



*Rabbi Zvi Teichman*

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Issue # 422

## RABBI'S MESSAGE:

At the fateful moment when Eliezer, the devoted servant and disciple of Avraham, discovers the sterling character of the young Rivka, he is immediately convinced that the legacy of Avraham will be fulfilled and realized through the union of Rivka and Yitzchak.

The very first gift he bestows on this future matriarch of our nation, is a golden nose ring, בקע משקל, *its weight a beka*. A *beka* is a half-shekel, which symbolized the amount each Jew would one day contribute to the Sanctuary yearly.

Why of all the magnificent concepts embodied within the 613 commandments is this one highlighted particularly? True, he also gave her two bracelets symbolizing the Two Tablets of the Law, which weighed ten shekels alluding to the Ten Commandments etched within it, portending the defining experience of our nation, yet it is this simple nose ring and its symbolism that seemed to be foremost on his mind.

The word *beka* signifying a half-shekel is due to the literal meaning of this word בקע, which means split, thus referring to its being a 'fraction of a whole'.

Remarkably, from this union was born יעקב, Yaakov, whose future we are told was portended at the Akeida, when Avraham in preparation for his burning of Yitzchok, as a sacrifice upon the Altar, ריבקה עצי עולה, he split the wood for the offering. The word ריבקה has the same letters as the name יעקב, with an added 'ל', as it appears five times throughout Torah, signifying his robust character and righteousness in whose merit we will eventually be redeemed.

What is so significant in the splitting of logs more than in the willingness to slaughter Yitzchok, that Yaakov is alluded to specifically in this seemingly insignificant act?

Is the use of the term בקע both at the Akeida, the binding of his father Yitzchok, and in the gift to Yaakov's mother, merely coincidental?

The contribution of the half-shekel was initiated prior to constructing the Tabernacle. The Midrash gives us four reasons why we use this denomination for the nation's collective obligation.

Firstly, the 'half' corresponds to the sinning with the Golden Calf that took place at mid-day. We therefore give a 'half' to atone for this transgression at 'half-time'.

Secondly, the sin took place at the end of the sixth hour of the day, when according to their miscalculation Moshe should have returned. A full shekel is comprised of twelve units of weight, each called a *gramsin*. By presenting a half coin that possesses six *gramsin* we acknowledge this sin that transpired at the sixth hour.

Thirdly, the Torah explicitly states that a full shekel consists of עשרים גרה, twenty *gera*. By bringing half a shekel, which comprises ten *gera*, we are admitting our regret over the breaking of the Two Tablets which housed the Ten Commandments.

Lastly, when the brothers sold Yosef they received in exchange עשרים כסף, twenty silver *dinarim*. As there are four *dinarim* per shekel, that would mean they received five shekhalim collectively. Being there were ten brothers involved in the sale, that would mean that if they divided the money equally, each brother would have received two *dinarim*, a half of a shekel. We therefore bring a yearly half shekel to atone for their grave sin.

There seems to be an obsession with breaking down this shekel into differing representative fractions. One half of the day, emphasizing a reduction of the day into two halves. The six hours represented in the half shekel's six *gramsin*, accents the day being divided into twelve parts, i.e. hours. The half shekel consisting of ten *gera*, stresses a division of being half of twenty components. The two *dinarim* value in a half shekel relates to a grouping of four components, *dinarim*, that form a full shekel.

The Torah instructs regarding the bringing of the *Machtzis HaShekel*, this half

## Multiplying Fractions

shekel, העשיר לא ירבה והדל לא ימעט ממחצית השקל (שמות ל ד), *The wealthy shall not increase and the destitute shall not decrease from half a shekel*.

The Holy Noam Elimelech, whose *yahrtzeit* was commemorated this week, offers a marvelous interpretation of this verse.

There are those who are 'wealthy' in their spiritual pursuits, having amassed great accomplishments in *Avodas Hashem*, in their serving G-d. To those the Torah says, don't ingratiate yourself in your success with complacent satisfaction, you have only yet begun, so many more possibilities lay ahead of you.

And then there are the ones who feel impoverished, not having risen to their strengths and abilities, feeling unworthy, viewing themselves as failures. To them the Torah encourages: do not despair, do not diminish the things you have attained, no matter how small they may appear in your eyes. Only G-d knows every one's struggles and can truly evaluate the worth of your achievements. Despite one's concern that one possesses merely a fraction of what he could have or should have acquired, G-d knows how to multiply fractions like no one else can!

Rivka although thrilled at the opportunity to be the wife of Yitzchok was overawed by his presence and accomplishments, after all he was the עולה תמימה, the 'perfect offering' who was willing to submit himself totally to G-d. When she sees him from the distance she falls off her camel, overwhelmed by his greatness. Eliezer sought to teach Rivka a most vital lesson: that she isn't any smaller in G-d's eyes. Despite her sensing she was merely a 'fraction' of Yitzchok's stature, he taught her the message she would carry with her for a lifetime, the lesson of the half of a shekel. No matter what fraction a person represents, it is all relative to each one's circumstances and opportunities afforded one. And even if we falter we are never worthless.

That is what gave Rivka the verve and courage later on to stand up for her belief and conviction, even going on to defy the holy Yitzchok's perspective regarding the relationship of Yaakov and Esav.

Let not the 'destitute' 'decrease' their sense of worthiness, for by offering even a 'half' and what may appear as a small fraction, G-d treasures each morsel of sincere devotion as priceless.

At the Akeida it is not just the brave offering of Yitzchok that is supremely valued, but the simple chopping of the wood as well. It was in that devotion to what may seem as something secondary and insignificant, that G-d allowed for this great marriage of Rivka to Yitzchok to bring about Yaakov.

The words for this principle of multiplying fractions מחצית שקל, half shekel, has embedded within it יצחק's name. The central letters ח צ ה in מחצית and the ק, שקל, are the letters that spell out ח-צ-ה-ק-י!

Were the brothers to have felt secure in their self-worth might they have been able to suffer Yosef better and not be jealous of him?

Might the people have been more appreciative of their value in G-d's eyes, would they have been less frustrated and more tolerant in reacting to the disappointment in Moshe's delay?

We must never be overly confident and always remember that we have so much more to attain. In the same vein we must always know that G-d multiplies our fractions, knows our challenges and prods us on with confidence, love, and supreme hope.

May we continue to chip away, fraction by fraction, until we reach the peak of our noble aspirations in coming ever closer to Him.

באהבה,  
צבי טייכמאן

**Eden Cafe** Now Serving Saturday Night Pizza!  
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**David Delaney, Yossi Zidell,**  
**Chedva Kermaier, Dani Kermaier,**  
**Yaakov Boruch Beren, Adam Langer**

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

**Details Coming Soon!**

**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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