



SCHEDULE

שבת קדש

Mincha Erev Shabbos		7:00 PM
ON TIME SHABBOS:		8:17 PM
Daf Yomi- By R' Teichman		7:30 AM
Shacharis-Followed by Kiddush		8:30 AM
-Sof Zman K"ס-	ג"ר א"א 9:23 ז"א 8:47	
Pirkei Avos -		7:30 PM
Mincha - Followed by Shalosh Seudos		8:20 PM
Maariv -		9:26 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman	7:30 AM
Shacharis	8:30 AM

Mincha / Maariv	8:25 PM
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Monday - Friday

Daf Yomi- By R' Teichman	5:45 AM
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Shacharis

Monday	6:40 AM
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Tues., Fri.	6:45 AM
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Wednesday, Thursday ראש חודש	6:30 AM
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Mincha (Mon-Thur)	1:45 PM
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Mincha/Maariv	8:25 PM
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Maariv (Mon-Thur)	9:45 PM
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Rabbi Teichman's Thursday Night
Shiur After Maariv

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Ronnie & Lisa Pachino

*In commemoration of the First Yartzheit
of Lisa's mother*

&

Ronnie Berman

~~~~~ MAZEL TOV! ~~~~~
**In honor of the Aufruf of
Shlomo Berman
on his upcoming marriage to
Adina Bernstein**

Shalosh Seudos

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Rabbi Teichman

410-570-3333 or ravzt@hotmail.com

Gabaim:

Naftali Miller (Rishon) & Yossi Frydman (Sheni)- Gabbai@

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כ"ו סיון

אהל משה



Rabbi Zvi Teichman

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Issue#238

Fresh Start

Subsequent to the sin of the spies, the Torah commands that from every batch of dough, a portion known as חלה, *challah*, be given to the Kohanim.

This, in fact, is the very first mitzvah that would be incumbent upon the nation after entering the land. As contrasted with other agricultural obligations that were to be initiated after conquering and settling the land, this law would begin immediately, *when you come into the land*.

The Midrash (נמדר רבה י ב) indeed states that this mitzvah was a declaration from God on His having been appeased from the sin of the slander of the spies, exclaiming: *Go, eat your your bread with joy!*

What is so significant about the taking of *challah*, a small percentage of one's bread, and distributing it to the Kohen, that evokes reconciliation for this grave error?

The Talmud (שבט ל ב) tells us that as a consequence of one not apportioning *challah*, in addition to being punished with a lack of blessing in his stored grain, is that there will also be a *curse affecting market prices*.

What message lies in this specific curse of the fluctuation of market values more than the general lack of successful crops?

There are numerous commandments and obligations that govern all stages of growth of healthy grain. In the course of one's investment of effort, one must pay credence to the Creator who accompanies each phase of its development. That allegiance holds true whether one is dedicated to the labors of agriculture or in the realm of creativity in business. Each endeavor comes with its own unique and specific statutes that reflect our cognizance of the Almighty.

Man leaves the homestead, toiling arduously in the commerce of productivity, in order to bring home the bread. With his objective fulfilled, man sits down to partake of the fruit of his hard earned labors. He has reached his goal while putting God's presence into proper and healthy context. As his wife prepares the dough for baking, to ultimately present him the delicious reward of his efforts, she must step back one more time and reassert a consciousness of the chain of events and interactions that enabled them to achieve this result.

She separates חלה, rooted in the idea of התחלה, to begin once again, because in truth there is never an endgame, just a new beginning; continuing from where we left off. (ראה הכתב והקבלה)

Our sustenance is not an end in itself, but rather serves to fuel us towards our next enterprise and accomplishment.

The moment one forgets that, and merely views life as a pursuit of a finite goal, is the instant when one finds oneself susceptible to succumbing to the dangers of greed, fear, and jealousy.

If we worry only so as to protect our profits, then the seeds of avarice, insecurity, and distrust will govern our actions leading to disastrous consequences for our investments. Aren't these the character flaws that lead to unwarranted suspicions that cause markets to fluctuate wildly?

The Talmud quotes a verse from the *Admonition* at the end of Vayikra, that accentuates this point.

There it states that God warns us; *And I will assign upon you panic.*

The Talmud says *do not read it in panic, but*

because of (the sin of not taking) challah. This is based on the principle that all the guttural letters, *challah* are interchangeable.

Panic is the product of fear and anxiety. When one suddenly fears losing that which he has worked so hard to gain, one panics. The assumption that what I have acquired is "mine" to keep, that it is "the pot of gold at the end of the rainbow" and it is not merely a stepping stone towards my next "rainbow", is where the basis of fear lies.

The lesson of *challah* teaches that every achievement is a fresh start anew, a continuation of the chain of accomplishment. It is a stepping stone towards the next goal. However, one who misses this message will be eventually be gripped with panic, fearing that all will be lost.

One who fathoms the depth of "new beginnings" will be able to be resilient despite the pitfalls and losses, knowing that in each moment lies a new mission and opportunity.

(Inspired by the thoughts of HaRav A.Y. Kook as expressed in his *עין איה*)

The spies regaled in the stature they achieved. They relished the joy of the relationship they had with God in the desert, being privileged to eat of the Manna and inspired by the close proximity to the Divine Presence.

When they realized there was a change in the game plan they panicked. A contagion of fear gripped the nation.

All of you approached me. Moshe relates in his parting statement how they confronted him in a disorderly and disrespectful manner, young people pushing their way before the elderly and their leaders. It was a state of *panic*.

The sentence assigned to this generation, that would not live to enter and see the land, is outlined as *one day for a year*. In retribution for their forty day journey of slanderous intent they would be sequestered to forty years in the desert, thus a day for a year.

They wouldn't accept change. They were unwilling to step up to a "new start" that awaited them in the promised land. They would learn in those forty years the lesson of "fresh starts".

A year represents the full cycle of accomplishment, especially when measured in terms of agricultural cycles. It is the yardstick by which we measure our growth.

In truth, however, each day is chock full of opportunity and awaits our tackling it.

Man is called the *challah* of the world. *Challah* of the world. God mixed earth and water and fashioned the dough that man was formed from.

Man has the capacity to start afresh each day and each moment. In the realm of "beginnings", there is never failure, only the chance to start once again!

We enter our promised land with the tool of our survival, *challah*, because in this mitzvah lies the seeds of our eternal hope.

May we be inspired by our innate ability to never fail nor be discouraged because after each downfall the possibilities of greatness awaits us anew.

באהבה,

צבי טייכמאן

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!!Happy Birthday!!

To the following celebrating birthdays this week

Pinchas Friedman

Sara Silberberg

Shaina Ermine

Info provided by YOU through our new member database

!!Happy Anniversary!!

Renee & Herbert Siegel

Shoshana & Mordechai Goldberg

Upcoming Yartzeits

Marion Cooper, Mother of Lisa Pachino

Baruch Dayan Emes

Our deepest condolences go out to Heather Berner on the loss of her Grandmother, Ruth Lynn, Mr. Barry Lynn's mother.

Hey Members!
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