

## SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos @MAIN SHUL 7:00 PM

Mincha & Shabbos Candles @MAIN SHUL 8:18 PM

יום שבת קדש

Daf Yomi - By Rabbi Teichman 7:30 AM

Shacharis - Sof Zman K"Z- 8:32 א"ת , 9:25- א"ת 8:30 AM  
Followed by Kiddush

Mincha - 2:15 PM

Pirkei Avos - By Rabbi Teichman 7:20 PM

Mincha - 8:10 PM

Followed by Shalosh Seudos

Maariv 9:27 PM

<b>88/74</b> מזג האוויר בשבת *	<b>CANDLES NEXT</b> <b>SHABBOS - 8:19 PM</b>
<b>87/67</b> Ohel Moshe Weather <small>*Only Hashem can guarantee</small>	

**Yehudis & Elimelech Katz**  
 On the Birth of  
**a BABY BOY!**  
 Shalom Zachor at their home,  
 6716 Chokeberry Rd, after 9:15 PM

WELCOME NEW MEMBERS!

**HELLO**  
my name is  
 Jeff & Barbara Ifrah

**HELLO**  
my name is  
 Avi & Brocha Schoenfeld

### Weekday Minyanim & Shiurim

#### Sunday Minyanim – ROSH CHODESH

Shacharis 6:30 AM, 8:30 AM

Mincha/Maariv 8:25 PM

Maariv 9:45 PM

#### Weekday Minyanim

Shacharis (M, Th) 6:35 AM

Shacharis (Tu, We, Fr) 6:45 AM

**Shacharis—NEW!! 7:50 AM**

Mincha (M - Th) 1:45 PM

Mincha/Maariv (M - Th) 8:25 PM

Maariv (M-Th) 9:45 PM

#### Shiurim & Learning Opportunities

Daf Yomi 7:30 AM(Su), 5:45 AM(M-F), 8:00 PM(M-Th)

Daf Hayomi Behalacha- with Rabbi Teichman 7:25 AM

or 8:20 PM or 9:15 PM with Chavrusa's

Seder Limud (Sun-Th) 8:45 PM

## SPONSORSHIPS



### Kiddush

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### Shalosh Seudos

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 at Kiddush@OhelMosheBaltimore.com

### IT TAKES A VILLAGE... Please Help!

In recent weeks there has been an increasing amount of malicious activity taking place in the Shul on Shabbos afternoon. Specifically; the hot water urns are being loaded with tea bags, food supplies are being ruined or thrown around the coffee room, window frosting is being peeled off the windows upstairs, the small mechtzah is being opened improperly, and tables are being moved in the Shiur Room. This activity, which goes far beyond reasonable wear and tear or cost of supplies, is costly and impacting the quality of the Shuls facility. We are asking those who spend time in the Shul on Shabbos afternoon to help resolve this issue the following ways.

**Report suspicious behavior or unsupervised children ~ Lock the front doors if you are the last person out ~ If your children spend time in either of these spaces over Shabbos please supervise them and speak to them about what has been happening ~ Keep your eyes open as you spend time in the Shul to see if we can figure out what is going on.**

### Shul Contacts

@OhelMosheBaltimore.com

#### Rabbi Teichman

410-570-3333 or ravzt@ohelmoshebaltimore.com

#### Gaboim:

Naftali Miller & Chaim Mordechai  
 Meister - Gabbai@

#### Repair & Maintenance:

Shuie Steinharter & Dovid  
 Wealcatch- FixIt@

#### Laining Schedule:

Pinchas Friedman- Lain@

#### Bulletin & Announcements:

Shoshana Goldberg & Gali  
 Wealcatch- Bulletin@

#### Kiddush, Shalosh Seudos

#### Sponsorship & Hall rental:

Miri Adler - Kiddush@

#### Sisterhood@

Bracha Caine, Shira Friedman,  
 Elise Steinharter, Gali Wealcatch

#### Sforim & Siddurim:

Dovi Becker- Library@

#### Agudah Scrip

Sasha Zakharin - scrip@

#### Pledge Balances:

Miri Adler- Pledges@

#### Building Committee - Building@

## CONGREGATION OHEL MOSHE

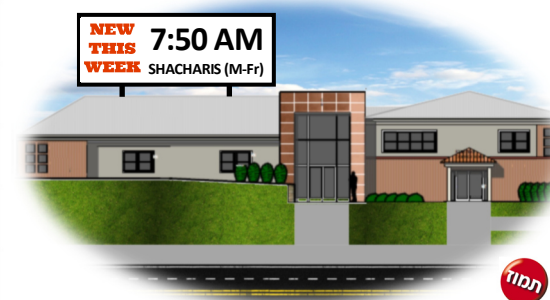
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ל' סיון תשע"ז

אהל משה



Rabbi Zvi Teichman

### CONGREGATION OHEL MOSHE

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Issue # 487

## RABBI'S MESSAGE:

In an apparent moment of total exasperation, Moshe simply 'falls on his face'. Moshe is seemingly at a total loss as to how to proceed. Having interceded with his heartfelt prayers to bring the Jewish nation back from the brink of obliteration time and again, he senses he can no longer approach G-d and proceeds to fall flat on his face. (תנחומא)

Three times during the course of this difficult interaction with Korach and his cohorts, the Torah describes how Moshe and Aharon fell upon their faces.

At the first expression of their rebellious intentions the Torah describes how after Moshe hears their harsh words he is taken aback, ויפול על פניו, *and fell on his face.* (במדבר טז ד)

After Moshe throws down the gauntlet by challenging Korach and the 250 leaders of the assembly to offer incense and see whose offering will be accepted in determining the chosen one, Korach goes on to plant seeds of doubt among the wider populace. When the morning arrives and G-d instructs Moshe and Aharon to separate from the rest of the assembly lest they be destroyed with them, Moshe senses that G-d intended to destroy anyone who sinned in their hearts by not protesting the rebels. Once again Moshe and Aharon's immediate reaction is, ויפלו על פניהם, *They fell on their faces.* (שם שם כב)

Finally after the harrowing episode of the earth swallowing up the rebels and the 250 presenters of incense being consumed by fire, the people once again question Moshe and Aharon's culpability in the death of all these men, G-d instructs them once again to remove themselves from their midst intending to destroy the detractors. For one last time again their natural response is, ויפלו על פניהם, *They fell on their faces.* (שם ט' ז)

Is this 'falling on their faces' some form of posture of prayer? There seems to be no specific petition associated with these acts? Could it really be they were proverbially throwing in the towel, falling on their faces helplessly?

Rabbeinu Bechaye reveals that this 'falling on the face' was an implementation of the mode of prayer we commonly refer to as *Tachanun*, and more accurately as *Nefillas Apayim*, literally 'falling on our faces', the *tefillah* we say each day after the *Amidah*.

He asserts that that are three concepts being conveyed in burying our faces. It is firstly a sign of consciousness of G-d's presence that affects an instinctive reaction of humility and shy hesitance in His presence, similar to when Moshe became aware of the Divine presence at the Burning Bush he intuitively conceals his face. Secondly it is an expression of one who is in pain who conceals his face submissively to his fate. Thirdly, by hiding our eyes and mouths we are declaring that we are incapable of neither sensing properly nor being able to genuinely articulate our true needs, for only G-d can know what is best for us. Our five senses are bound, and our emotions are subjected, to the will of G-d alone.

Perhaps this is reflected in each one of their reactions to the events unfolding by falling on the face.

At first Moshe sought to demonstrate by his absolute silence to their attack, that it was never about him and only about the will of G-d and the loyalty to His mission alone. In the presence of G-d there is no 'self', merely the will of G-d.

The second manifestation of their falling on their faces was to display before G-d their pain in seeing the Jewish nation be destroyed through the influence of Korach and his cohorts.

Lastly in their final portrayal of self-abnegation they attempted to convey to the masses that man despite his noblest intentions can never truly know what is best and one must stifle one's senses and emotions in allegiance to the word of G-d alone.

When standard *tefillah* does not bring about the hoped for results there is the daily *Nefillas Apayim*, where in frustrated pain we place ourselves totally before G-d, shearing away the layers of self-interest that are often the barriers between us and G-d, with the awareness that if we are sincere He will not ignore our pain and He will relieve our affliction.

The Beis Yosef offers three reasons why we 'fall on our faces' specifically on our left side when reciting *Tachanun*:

1. Since the *Shechina*, the Divine Presence resides to the 'right' we seek to face him by situating ourselves opposite him on our left.
2. The daily *Tamid* sacrifice was laid down onto its left side when slaughtering it.
3. On *Pesach* when we recline in order to portray ourselves like nobility who are free, we do so, on our left side. To show our total submission to G-d we fall precisely on that left side declaring that we give ourselves over totally to His will.

These three ideas correspond exactly to the essence of what *Nefillas Apayim* is about: to stand in humility before His constant presence; to place our pain before G-d; to submit our entire being to His will.

## Falling on Our Faces

The Holy Zohar takes this to a deeper and more profound level by asserting that the 'falling on our face' is tantamount to our physically sacrificing our lives for G-d. This posture of falling on our faces is to serve as a testament to our willingness to forfeit our lives for his will. We are figuratively 'falling dead' before G-d.

According to Sephardic tradition the Psalm recited for *Tachanun* is the twenty fifth one. It was selected because of its first verse where King David proclaims, מִלִּיךְ ד' נִפְשִׁי אֲשָׁא, *to You G-d my soul I raise up*, affirming this very notion of our willingness to give our lives up for G-d.

But the Zohar warns that one who professes preparedness to sacrifice one's life for G-d must have absolute clear intention to, for one who expresses it but doesn't mean it wholeheartedly is putting their very life in danger. It is for this reason that although the Sephardim recite this chapter, they nevertheless refrain from 'falling on their faces' and recite it while sitting upright, so as to avoid the appearance as if they claim to be worthy to sacrifice their lives.

Ashkenazim, however, do fall on their faces but have chosen to recite a different chapter in Psalms in order to evade this risky endeavor. (מ"א ס' קלא)

They say chapter six where King David describes his troubled state, enduring sickness and suffering, beseeching G-d to treat him with kindness in releasing his soul from torment. He describes his literally swimming nightly through the anguished tears that drench his bed.

Here though, rather than emphasizing the sentiment of sacrificing one's life, the psalmist appeals for exactly the opposite.

*Desist, G-d, release my soul; save me as befits Your kindness.*

לֹךְ בְּיָדֶיךָ זִכְרֶךָ בְּשִׂאשׁוֹל מִי יוֹדֵה לָךְ, *For not in death is there mention of You, in the grave who will praise You?*

In earlier times there were Jews who in their times of frustrated petitioning of G-d would be capable of falling on their faces and affirming before G-d their willingness to forfeit their lives to fulfill His will, humbly presenting before G-d their anguish and pain and affect thereby the power of *Nefillas Apayim* in being granted their greatest hopes.

But as the consequences of exile diminished our former stature we've weakened in that sterling ability. But what we can do, is to fear that very death and commit to life, a life inspired by purpose; a life powered by our thirst for closeness; a life filled with multiple opportunities to 'mention' Him constantly, to praise Him through every action and deed.

Although in the course of our regular prayers we may come up deficient, being distracted and absorbed in the numerous worthless pre-occupations that life thrusts our way, we can engage in a moment of 'falling on our face', considering the alternative to life and the demise of free choice. For one brief moment we can get in touch with the true reality and privilege of existence and the many chances we get to choose for greatness, connecting to G-d, revealing to Him our pained frustration and eternal hopes. That state of mind; that awareness; that presenting ourselves wholly and honestly before G-d, can affect a response that explicit prayer cannot.

When we are ready to surrender our distractions and commit to a life infused with His presence, we are assured our *Tachanun*, will bring forth fruit.

When we find ourselves at a loss in dealing with frustration there are two options before us.


We can fall on our faces in despair as that very first 'fallen face', Kayin did. When discouraged by his brothers sacrifice being accepted and his not, even though Kayin had been the initiator of the concept of a sacrifice, G-d turns to him and questions him, לָמָּה חָרָה לְךָ וְלָמָּה נָפְלוּ פָנֶיךָ, *"Why are you annoyed, and why has your countenance fallen?"* (בראשית ד ו')

The great Sar Sholom of Belz explains that there is a fundamental difference when one falls on his face out of annoyance and anger than when one reacts out of a frustration to achieve holiness.


If what prods us is the aspiration to be close to G-d than our falling on our face will result in being inspired. Indeed that was G-d's concluding message to Kayin when he told him, אַם תִּיטִיב שְׂאֵת, *Surely if you improve, you will be 'uplifted'*, the great sage avers.

May we merit to 'fall on our faces', standing humbly before G-d, relinquishing our personal needs, and presenting before Him our pains and frustrated desire to get close to Him. If we do, we will merit the fulfillment of the verse, שְׂמֹאלוֹ תַּתָּה רֹאשִׁי וְיְמִינוֹ תַּחְבֵּקֵנִי (שה"ש ח ג), *His left hand supports my head and His right hand embraces me in support.*

באהבה,  
צבי טייכמאן



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**!!!HAPPY BIRTHDAY!!!**  
*Karen Delaney, Tzvi Meth, Chaim Zidell, Pinchas Friedman, Kayla Fink, Elyahu Berkowitz, Rami Wealcath*

**!!!HAPPY ANNIVERSARY!!!**  
*Shlomo & Adina Berman, Yossi & Naomi Frydman, Yonah & Rifka Cohen, Yakov & Leah Shafranovich*

**YAH RZEIT:**  
**David Barer, for his father, Seymour Barer**  
שמואל זנוויל בן משה ליב


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**PLEASE keep your account update with your family info.**  
**MAJOR ALIYAH CARD RE-PRINT THE FIRST WEEK OF JULY**

**Upcoming YAH Shalosh Seudos for Women**

July 1st - at the home of Rabbi & Mrs. Teichman - 2610 Summerson Rd.  
July 15th - at the home of Mr. & Mrs. Michael Cooperman - 2712 Smith Ave.  
July 29th - at the home of Mr. & Mrs. Herb Siegel - 2900 Smith Ave.

**We will meet at 7:00pm for food, a D'var Torah & good company. Calling all women 50+ to join us.**

**Building Project - Phase III**  
*Expanding Our Boundaries & Increasing Our Possibilities!*



**TOTAL PLEDGES: \$50,001.05**  
**TOTAL COLLECTED: \$23,882.72**

*In new pledges and payments toward the Phase III Fundraising Goal of \$999,999*

To learn more or get involved in this exciting project contact The Building Committee at [building@ohelmoshebaltimore.com](mailto:building@ohelmoshebaltimore.com) or talk to Rocky Caine, Noki Ganz, Joel Gedalius, Yoni Herman, Chaim Meister, Azi Rosenblum or Moshe Meir Rubini!