

## SCHEDULE

שבת קדש


Mincha Erev Shabbos	7:00 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K'S- מ"א 9:05 < גר"א 9:41	
Pirkei Avos Shiur	6:45 PM
Mincha- Followed by Shalosh Seudos	7:30 PM
Maariv	8:44 PM

### Sunday

Shacharis	8:30 AM
~ Shiur will resume next week	
Mincha / Maariv	7:45 PM

### Weekday Minyanim & Shiurim

#### Shacharis

Monday	ב ה"ב	6:30 AM
Thursday		6:40 AM
Tues, Wed., Fri		6:45 AM
Mincha (Mon-Thur)		1:45 PM
Mincha / Maariv		7:45 PM
Maariv (Mon-Thur)		9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

## SPONSORSHIPS

### Kiddush

Sponsored by

### Shalosh Seudos

Sponsored by

**Kiddush Sponsorship: Contact Jeremy Schnittman**  
**Kiddush@ohelmoshebaltimore.com**  
*Donations Can Be Made For Any Occasion*

Lag B' Omer: "Music and The Message of Brotherhood."

May 1st-Motzi Shabbos/Lag B'Omer.

A first-ever "achdus" event to benefit JobKatif. Featuring a stellar lineup of musicians and esteemed community Rabbis in an unforgettable evening of song and story-telling! Directed by "Diaspora's" Avraham Rosenblum. At Shomrei Emunah,

9:45 PM. Adults-\$18, Children-\$10.

For info contact: 410-358-0671, option 2

### Shul Contacts

@OhelMosheBaltimore.com

#### Gaboim:

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

#### Laining Schedule:

Gavi Cohn- Lain@

#### Kiddush & Shalosh Seudos Sponsorship:

Jeremy Schnittman- Kiddush@

#### Shul Upkeep and General Repair & Maintenance:

David Wealcatch & Shuie Steinharter- FixIt@

#### Seforim & Sidurim Library Manager & Dedication Contact:

Dovi Becker- Library@

#### For more information:

Rabbi Zvi Teichman

ravzt@hotmail.com

410-570-3333

Azi Rosenblum  
azirozenblum@gmail.com  
443-854-2172

Eitan Schuchman  
schuchbalt@yahoo.com  
443-929-0755

CONGREGATION OHEL MOSHE

שבת קודש  
פרשת אחרי מות-קדושים

י' אייר

# אהל משה



Rabbi Zvi Teichman

CONGREGATION OHEL MOSHE  
2808 SMITH AVE  
BALTIMORE, MD 21209  
WWW.OHELMOSHEBALTIMORE.COM  
DAVEN@OHELMOSHEBALTIMORE.COM  
(410) 878-7521

Issue#136

## RABBI'S MESSAGE

### Kids Ain't Just Small Fry!

One of the most powerful idolatrous practices that tempted us in ancient times was that of מולך, the submitting of one's child to the Molech priests where he would be passed through fire and ultimately consumed by the flames (see Ramban).

The Torah warns us three times to avoid this abomination, first in Acharei Mos (ויקרא יח, כא) and finally in Shoftim (דברים יח, ז).

The temptation to engage in this worship is so potent that the Torah declares, (ויקרא כ, ג), *ואני אתן את פני באיש ההוא... and I shall concentrate My attention upon that man*, a extremely strong expression of Hashem's direct involvement to seek out the perpetrators of this terrible sin that is used solely here!

What was so pernicious about this specific practice that is so worthy of "His" special attention?

Another anomaly regarding this portion is the Torah placing this prohibition smack in the middle of the פרשת עריות, the section dealing with forbidden relationships. Immediately prior to it are a long list of relatives who are restricted from cohabiting, concluding with the prohibition of adultery. Directly after the recording of the prohibition of Molech it then cautions to refrain from sodomy and bestiality. Why did the Torah choose this precise location for the recording of this specific form of idolatry which is seemingly unrelated to any promiscuous activity?

What would motivate someone to offer their child as a sacrifice? One might suggest that a boundless, albeit misguided, love for the deity might induce one to such an extreme act of devotion. If so, then why is he being taken to task for the passionate devotion in his sacrifice? Didn't Avraham Avinu exhibit a "exemplary" level of devotion to Hashem in his willingness to offer his son Yitzchak? Its the object of his devotion that is gravely mistaken not necessarily the fervor of his offering?

The Sefer HaChinuch (רמב"ם) reveals that the priest's of Molech would enticingly promise parents that in the merit of their offering a child as a sacrifice great success would be in store for their other surviving children. The סנהדרין חים (סנהדרין טד) posits that perhaps it was the illegitimate children born from illicit unions, that they were ashamed of, that would be conveniently "disposed" of by "nobly" presenting them to the gods, bringing with it the extra benefit of blessing for their other children! This would explain the ritual of Molech's placement amidst the portion of prohibited relations!

Perhaps it wasn't just the "unlawfully" born children they so expediently discarded, but any child they deemed "inferior" due to developmental or health issues that were "sacrificed" for the sake of the family! (Heard from the Tolna Rebbe Sichas Kodesh 5764)

Wherein lies the seed of such a callous attitude towards "unworthy" children?

The verse directly prior to the injunction (ויקרא יח, כא), *and from your "seed" you shall not present to pass through for Molech*, states *ואל זרעך לא תתן להעביר למולך*, and *to the wife of your "colleague" you shall not give "your copulation for seed"*. The phrase used here to describe their union, *שכבתך לזרע*, is most unusual and not found anywhere else. It is also odd that the woman who is a partner to the crime of adultery is described as the wife of "עמיתך", your colleague?

The משך חכמה explains that we are dealing with a man who is unable to sire a child with his own wife and has made a "friendly" pact with his "colleague" to have his friend's wife serve not as a vehicle for his sensual pleasure but rather to fulfill his intense passion to to be the "proud" father of a child! His intent is indeed לזרע, for "seed", children, in full consent with his caring friend!

Parenthood should never be the fulfillment of having a "pride" of "cubs", a gratification of self expression. It is rather a privilege bestowed on us to enable the most selfless of giving without any expectation of return.

The Malbim ( see הרמל, זרע ) defines the usage of the term "זרע", seed, as a level beneath that of בנים, children. The word זרע is used to describe animal as well as vegetative growth. It simply implies the potential of growth which is contained within the conceiver, which is not unique to man. Perhaps we can add that זרע, the upper arm, the source from where ones might and ability becomes evident in the actions that are the "outgrowth" of initiatives of the "arm", is related to this self centered idea of זרע!

Man shall not view ones children as "seed", the realized potential that resides within "us". One must perceive them as בנים, from the word בנין, building, as independent entities. We are here to build them up and make them stand unfettered, free from being expressions of our own ambitions!

The "seeds" of a humanity that breeds their desire for "parenthood" at all costs, is the foundation for a society that sees children as an extension of self. One who lives with this perception will inevitably seek to discard the unworthy children who stand in their way of achieving "pride"!

This is the poisonous attitude that is the sin of Molech. This is the essential distinction between Avraham Avinu and the הבדיל, them. אשר אהבת (בראשית כב, ב), *את בנך ... אשר אהבת*, your son...that you love. Avraham's loyalty lies in his willingness to offer, if so be His will, his "beloved" son. The followers of Molech saw weak and "shameful" children as disposable and obstacles towards achieving personal "pride" and were willing to sacrifice them for their own selfish goals.

We must be honest with ourselves, how do we view our children?

When we are "proud" is it for us or for them?

When we are disappointed in them is it because they have failed "us" or have we betrayed them? They sense the difference! In this lies our success in raising happy children.

Do we worship ourselves, in a modern day version of Molech, or are we dedicated to building up the בנים של מקום, the children of Hashem?!

באהבה,  
צבי טייכמן

Free Wi-Fi  
JCC membership is not required

to visit the cafe

Park Heights JCC  
5700 Park Heights  
Tel 410-542-5185

Hours:  
Sun. 9am to 5pm  
Mon.-Thru.  
9am to 8pm  
Fri. 9am to 3pm



**Bris Special - \$5.99** per person

Assorted Bagel and Cream Cheese's, White Tuna Salad, Egg Salad, Scrambled Eggs, Veggie's, Home fries and paper goods.  
Minimum 50 people

מ  
ל  
ל  
ט  
ו  
ב

Ronnie & Aliza Samet

On the birth  
Of a Baby Boy!

Shalom Zachar after 9:15  
6618 Pebble Brooke Rd.

מ  
ל  
ל  
ט  
ו  
ב

Shloshim Siyum & Seudah  
In Memory Of Beni Simon

On behalf of our entire family, we would like to express our thanks to all our dear friends and neighbors for your support during this difficult time.

We would especially like to express our deepest appreciation to Rabbi Teichman for his dedication to our family.

On Sunday, י"ז אייר, May 2nd (Lag Ba'Omer) we wish invite you to join us for a Siyum and breakfast at Ohel Moshe in commemoration of the Shloshim of בנימין בן סימן טוב

Shacharis 8:30am  
Followed by a Siyum & Seudah  
~Brian & Nasrin Simon & Family~