



# RABBI SHALOM

## ROSNER

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# The Secret to Parenting Hidden in the Parsha

After a woman gives birth, she is commanded to offer two *korbanos*. As the *pasuk* states: “*Keves ben she-naso l’olah, uben Yonah oh sor l’chatas*” (Vayikra 12:6). The Torah clearly dictates that the first offering is an *olah*, that is to be consumed totally and man may not partake in the meat of the offering, and the second is a *chatas*, which may be consumed by the Kohen. Offering an *olah* is appropriate as an expression of appreciation for having been granted a child. But why bring a *chatas*, which is typically required of someone who committed an unintentional transgression? Several *mefarshim* (based on Niddah 31b) explain that perhaps while experiencing the pain of child labor, the women may have sworn not to get pregnant again and go through this agony.

She therefore offers a *chatas*, to atone for her inadvertent promise, which she likely regrets after seeing the results of her labor.

There is something unusual though with respect to the order of the *korbanos* that the *yoldes* offers. The gemara (Zevachin 7b) states that when one offers both a *korban chatas* and a *korban olah*, the *korban chatas* should be brought first- to symbolize *sur mei’rah* (requesting forgiveness from the unintentional transgression), followed by the *korban olah*, which represents the *asei tov* (a complete submission to Hashem), and an expression of gratitude. First you wipe the slate clean before you offer a present.

If that is the case, then why are the *korbanos* offered by the *yoldes* in the opposite order, as the *pasuk* dictates that she first offers an *olah*, followed by a *chatas*?

The Menachem Zion (son-in-law of R’ Tzvi Pesach) offers a fascinating insight highlighting the relevance of the symbolic nature of these *korbanos*.

Perhaps, hidden in this slight nuance is the secret to successful parenting. On the one hand a parent has aspirations for a child. Dreams and hopes of their future success. In Hebrew this is referred to a *she’ifos*. On the other hand, reality or *met’zius*, kicks in and often those original hopes and goals are not attained. It is crucial for a parent to set the bar high, have

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their children reach for the stars, yet be appreciative and satisfied with what their hard efforts actually achieved. A parent should provide a child with all the tools necessary for his or her success, bearing in mind, *chanoch l'na'ar a; pi darko*, that each child is different and is blessed with unique capabilities with which they can flourish. We must proceed cautiously as not to expect too much, but be certain not to shoot for mediocrity, or the result will be inferiority.

Unfortunately, sometimes as parents and grandparents, we are negligent in both directions. On the one hand, we often try to push the children even beyond their capabilities, maybe trying to have them do what WE want to accomplish, instead of thinking about what's good for them. This could then lead to our feelings of disappointment, and their feelings of failure. But on the other hand, we sometimes are too reticent and passive with our children. In our very open world, we as parents, at times, forget that we are tasked with educating our children and not leaving the child with the freedom to choose at every corner. We need to motivate them as much as possible to reach for the stars, and make the most out of every spiritual opportunity that presents itself.

The *yoledes* brings the *olah* first, to symbolize that a parent should reach for the stars and expect the best from their child. Yet, the *olah* is followed by a *chatas*, to symbolize that in reality, even if our child is not perfect, he or she is still holy, as a *chatas*, that is partly offered to Hashem and partly consumed here on earth by the Kohen.

There is a halacha quoted in the

*Shulchan Aruch* (YD 81:7), that states that a Jewish child should not nurse from an Egyptian woman. The reason given is that Moshe Rabbeinu would not drink from an Egyptian woman, because the mouth that would speak directly with the *Shechinah* could not be fed by an Egyptian source. Is this applicable to anyone else, other than Moshe Rabbeinu?! If not, then why is this halacha quoted in the *Shulchan Aruch*? It is highly unlikely that other children will reach that level. Yet, Rav Yaakov Kamintetzky suggests that every one of our children is a potential Moshe Rabbeinu. Every child should be looked at as the next *gadol hador*, the next unbelievable man and woman who will change the destiny of Klal Yisrael! There's an *olah* in front of me!

That should be our *sheifa*, our goal, but *l'maaseh*, if my child is not a R' Moshe Feinstein, if he is not an *olah*, at least he will be a *chatas*, which is *chatzi l'Hahem*. It's all *kadosh*. He or she can be a ben or bas Torah, a *gomel chesed* and a *yerei shamayim*. Let's shoot for the stars (*olah*), yet remain with our feet on the ground (*chatas*) and properly balance the expectations that we have from our children with the proper appreciation of their actual achievements. ■

May the Torah learning in this week's  
Tidbits be a zechut for a speedy  
and full recovery of:

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