

PARENTING *in the* PARSHA

יז Humiliated

דבר אל־אהרן ואל־בניו לאמר זאת תורת החטאת במקום אשר תשחט העלה תשחט החטאת
Speak to Aaron and his sons thus: This is the ritual of the sin offering: the sin offering shall be slaughtered at the spot where the burnt offering is slaughtered

וכדי שלא יבוש החוטא הזהיר הכתוב כי קרבן חטאת הבא על חטא המעשה שישחט באותו מקום עצמו שהעולה נשחטת, כדי שלא ירגישו בני אדם בזה שמביא קרבנו אם חטא בהרהור או במעשה.

Seeing that the Torah did not want to embarrass the sinner offering a sin-offering, we are told that his offering has been assigned the same site for slaughter as the burnt-offering which is totally burned up on the Altar, i.e. an offering very dear to the Lord. Seeing that this is so, an outsider will not know whether the person offering this particular offering was guilty of an actual trespass or whether he was guilty only of sinful thoughts

- Rabbeinu Bachye

כל המלבין פני חבריו ברבים כאילו שופך דמים
Anyone who humiliates another in public, it is as though he were spilling blood

- Bava Metzia 58b

Each time we embarrass children with a punishment we pay a price, and we drive them away from us, and we lose our ability to be a role model for them.

- Katharine Kersey

By now, there is broad consensus about the harm caused by the physical abuse of children. In the enlightened world, we no longer control our children through corporal punishment, recognizing that the short-term control that we gain is far outweighed by the long-term harm. What we are beginning to recognize as well, is the terrible toll that emotional abuse can take on children.

The Torah places great emphasis on our being careful to avoid embarrassing people. In fact, the act of embarrassing another is likened to murder. Even a sinner in the act of repentance is entitled to be free of shame. That is why the *chatas* is *shechted* in the same place as the *korban olah*. In that way, nobody but the sinner and *Kohen* will know which *korban* he is bringing and for what offense. But, despite the great emphasis on avoiding the embarrassment of others, we often don't view our children as others, and are not as careful as we should be about their dignity.

Sometimes, the issue is relatively benign, where we tell our friends or family members stories about our children that we find adorable, but our children may find embarrassing. When the children find out that we are repeating those stories, they feel ashamed. And, while they will get past the relatively minor embarrassment, what they have learned is that to you, ingratiating yourself to friends and family is more important than their dignity.

Other times, the shame is more harmful, when parents openly complain about their children in front of others and make public that which goes on in the privacy of their homes. Those parents are not just retelling cute stories, oblivious to the shame they cause their children, but are causing true, lasting harm by broadcasting their children's shame to the world at large.

Then, there is the most malignant form of child-shaming. That is when parents deliberately embarrass their children as means of

punishment or retribution. When parents purposely shame their children to cause them harm, the wounds they open up leave deep and lasting scars. Children who grow up with parents who deliberately embarrass and shame them will usually become adults with low self-esteem, and terrible feelings of inadequacy and incompetence. If a parent spends enough time making a child feel worthless, he will grow up feeling worthless.

Our job as parents is to build our children into adults, not to break them down. It is true, that at times one must break something apart in order to rebuild it. But, if you smash it to pieces, it cannot be put back together. Parents who shame their children shatter them into shards to tiny to

reassemble. As a parent, always build, never destroy.

The great emphasis the Torah places on maintaining the dignity of others, and the extreme severity of shaming another applies equally to your children as to any other. Look at your child not as a child, but as the father of the adult he will become.

View your child as a small version of the adult you hope he will become, and he will reward you by becoming that adult.

Good Shabbos,
Rabbi Yisroel Gottlieb



פרשת צו - שבת הגדול
שנים מקרא ואחד תרגום



This weeks program שנים מקרא ואחד תרגום is sponsored in honor of the

AMAZING

**Hanhala, Rabbeim, Morohs, Teachers,
and Staff of YKOR**

who have made these weeks of potential
disruption of learning
into an amazing week of structure, calm,
and engaged education.

Hashem should bless all
with health, happiness, and only nachas!

**Most פרשיות of this year
are still available for sponsorship!**

Monthly (4 weeks) sponsorship: \$275

One week full sponsorship: \$75

One week partial sponsorship: \$40

To sponsor a פרשה please contact Rabbi Plotzker.
bplotzker@ohrreuven.com

First

Last

Name of תלמיד (Please Print Clearly)

Class: (Please Check One)

- ☐ 1st Grade – 5 פסוקים
- ☐ 2nd Grade – 10 פסוקים
- ☐ 3rd Grade – 15 פסוקים
- ☐ 4th Grade – 20 פסוקים
- ☐ 5th Grade – 25 פסוקים
- ☐ 6th Grade – 30 פסוקים
- ☐ 7th Grade – 40 פסוקים
- ☐ 8th Grade – The whole פרשה

My son completed שנים מקרא ואחד תרגום for
this פרשה in the amount specified for his class.

Parent's signature

Machzikei Torah
Zichron Yitzchak



מחזיקי תורה
זכרון יצחק

LEARNING PROGRAM

Erev Shabbos & Shabbos



ALL
LEARNING
COUNTS!

שנים מקרא ואחד תרגום

Raffle

Grades 1-2: Until שני

Grades 3-4: Until שלישי

Grades 5-6: Until רביעי

Grades 7-8: Whole פרשה

לז"נ הרב ירחמיאל שלום
משה בן הרב ישראל זצ"ל
מגיד שיעור - ישיבה דרך חיים

**GRAND RAFFLE
ON APRIL 26**

IN ADDITION THERE WILL BE A
WEEKLY RAFFLE
FOR A \$25 GIFT CARD

שבת פרשת

Name _____

Yeshiva _____ Grade _____

Phone _____ Parent's Signature _____

Please fill in the information below clearly:

☐ Learned 15 minutes on
Erev Shabbos/Friday Night

☐ Learned on Shabbos
(Grades 1-4) 15 minutes / (Grades 5-8) 30 minutes

☐ Learned שנים מקרא
ואחד תרגום

☐ Bonus

You can do any or all of the above options, if you do all three options please mark a check in the bonus box.

First time participants should also fill out the information below:

Address _____

City _____ State _____ Zip _____

Completed forms must be received by April 21st to be included in the raffle.

Completed forms should be faxed to 646-595-2402 or emailed to egoldberg417@gmail.com.

**DUE TO THE CURRENT MATZAV WE HOPE TO INCLUDE ALL PRIZES
FROM THE MARCH 26 RAFFLE IN THE NEXT RAFFLE.**

Grand raffle will take place on April 26

50 PRIZES WILL BE RAFFLED OFF!!

For more information or for sponsorship opportunities please call
Rabbi Eliyohu Goldberg 347.420.0906 or email egoldberg417@gmail.com

LAST WEEK'S WINNER:

YEHUDA MINKIN
PROVIDENCE HEBREW
DAY SCHOOL

עת לעשות RAFFLE

WHILE QUARANTINED AT HOME DUE TO THE COVID-19 PANDEMIC
IT IS MORE IMPERATIVE THAN EVER BEFORE TO REIGNITE THE
FLAMES OF OUR LIMUD HATORAH THIS BEIN HAZMANIM.

GRAND PRIZE

\$1,800

FIVE RUNNER-UP DRAWINGS OF

\$500

All those who learn 3 hours a day (3 miss days allowed) will receive a \$20 Eichler's gift certificate

TO EARN TICKETS

30 Min	I Ticket
I Daf	I Ticket
I Perek Mishnayos*	I Ticket
CHECKPOINT BONUSSES!	
5 Daf	5 Perakim* + 3
10 Daf	10 Perakim* + 5
15 Daf	15 Perakim* + 7
20 Daf	20 Perakim* + 10
30 Daf	30 Perakim* + 15
40 Daf	40 Perakim* + 20
50 Daf	50 Perakim* + 50
75 Daf	75 Perakim* + 72
100 Daf	100 Perakim* + 144

* Mishnayos option is available only for those 8th grade and younger.

To Submit Total Tickets or For Questions Email eichlasosraffle@gmail.com

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All Additional
Learning
Inspired By This
Program Should
Be L'iluy
Nishmas Those
Who Were Niftar
From The
Coronavirus
And Be A Zchus
For A Refuah
Sheleima
B'karov Of
Those Sick

HOW TO ENTER THE RAFFLE:

All time spent learning any topic, including shnayim mikra, earns you tickets. A person can earn tickets even if his learning is required by his yeshiva. A person does not need to learn new blatt/mishnayos, in fact, thoughtful chazara is encouraged.

To enter, after the program ends, send a blank email to eislaasosraffle@gmail.com to receive a form to fill out.

April 1  ז' ניסן	April 2  ח' ניסן	April 3  ט' ניסן	April 4  י' ניסן	April 5  יא' ניסן	April 6  יב' ניסן
April 7  יג' ניסן	April 8  יד' ניסן	April 9  טו' ניסן	April 10  טז' ניסן	April 11  יז' ניסן	April 12  יח' ניסן
April 13  יט' ניסן	April 14  כ' ניסן	April 15  כא' ניסן	April 16  כב' ניסן	April 17  כג' ניסן	April 18  כד' ניסן
April 19  כה' ניסן	April 20  כו' ניסן	April 21  כז' ניסן	April 22  כח' ניסן	April 23  כט' ניסן	April 24  א' אייר
April 25  ב' אייר	April 26  ג' אייר	April 27  ד' אייר	April 28  ה' אייר	April 29  ו' אייר	April 30  ז' אייר

Submission ends May 10th, and the raffle will be held May 15th.

For any questions please email eislaasosraffle@gmail.com with the subject "question".

All those entering are mochel any inadvertent mistakes, and all shailos will be decided by our posek.

Interested sponsors for this program and future programs should please reach out to us at eislaasosraffle@gmail.com.

No proof required for your learning; we trust in your integrity.