

least I was treated with respect!" On other occasions, the rich homeowner will grumble through my pitch, not even letting me finish my words. Respect? Forget about it! But then he presents me with a beautiful donation and it makes it all worth it. That is when I think to myself, "This, too, should be a *āḥōē*. At least the amount of the donation was worth it!"

"Now, the *Torah* tells us that a woman who has just recently given birth, must bring two *korbonos*: 'A sheep within its first year for an Olah, and a young dove for a Chatos.' Such a woman needs two atonements before she becomes pure again." R' Meir paused for a moment. Then he said loudly, "*Reb Yid*, today in your home, I was neither treated with respect nor did I receive a worthy donation. In such a situation I feel exactly like that woman who has just given birth. She needs two atonements and I received two atonements! But I'm not a woman and I don't deserve these *úâðôë*!" The rich man was impressed by R' Meir's devotion and became a fervent supporter of the *yeshiva*.

TORAH GEMS

(ä-ée) 'äëä áúú íéíé úúúà íáé íéúúà äüäðë íèòàú äàîèä äîú ää÷ íää

The *Torah* tells us that when a woman gives birth to a daughter, she remains in a state of impurity for sixty-six days, twice as long as the applicable time when the child is a male. What is the significance of this extra period of time?

R' Shamshon Raphael Hirsch ZT"l Likens this to the first duty of a new father, to perform the *Bris Milah* on his son. This *mitzvah* will allow the father to imbue his son with a moral strength of character and a means to serve as a model for a G-dly way of life. Similarly, the fact that a woman's path to purity following the birth of a daughter is twice as long as after the birth of a son, will certainly serve to impress upon herself the importance and grandeur of her own task to become teacher, guide and role model for her daughter and all Jewish women of the future. After all, the mother's influence in molding the moral standards of her daughters is twice as great as her influence on the moral development of her sons. The main thrust of a young boy's training generally comes from his father, to whom he can look to as a model for his own future role as a productive and knowledgeable Jewish man. With daughters, on the other hand, the mother is not only their greatest role model but also the person who actually molds their character. It follows thus, that after the birth of each daughter, a mother will do well to prepare herself with redoubled intensity, both for her own sake and for the sake of her newborn child, in order that they both ascend the lofty path of purity and morality to match the heights of *Hashem's* own lofty ideals of spirituality and holiness.

[illegible]

ú÷ç úùøð úíēçúá iēā," 'àí iáø÷ íēí áéø÷é ēē íāā" (á-à) àø÷ēā úùøðá iēā
 ò"ìòā"."à òéùáú āíāāá íāā" (æ-ài) íēíēáúá iēā,"ìāāá úáíē ēē íāā" (āē-ēē)
 ?"íāā" úáéú øēøðù àììā úāāø÷íā iē iēá øù÷ā
 íē÷āñò äðáøð íìòìù, **āììù úāāā "ñā,ì"øē øāì÷ āììù ø"āíāā** ùøðíā
 úāēí) ēíìùāøéā øðāāíēā.ì"æç é"ò úāāāāíā āāāùù ēēøā òáøàì íēēíøí àììā
 àìàù.äðø óāāøú íēàēç,āíēç āøíà?àùðāò āāí àēāç,āíēçì àìàù" (ā"ā á"ò
 àēāç,āøāùì àìàù.úāíù āēā úāēāçā ùòðā,āøíà?àùðāò āāí àēāç,āāāāðì
 ,øíā?àùðāò āāí àēāç,ā"á÷āì àìàù.āì øòēùēā íùā àēāé,āøíà?àùðāò āāí
 ,āēùāðāò ìò āøòē àì àēāé àēāçāù ēāē,ùāøéò.ù"ēēò"āì øòēùēā āāāùù āùòē
 íāā" 'úēā āāāā,íēøāñē é"ò øñēēùēù āðēēāā,äðø óāāøù íēàēāçāù āíēç āøíā
 úāíē ēē íāā" 'úēā āðēēāā,úāíē àēāçāù āāāāð āøíā".āøùā øāòā āēāē ēē
 íēí áéø÷é ēē íāā" 'úēāē,øòēùēā íāø÷ àēāçā àēāéù āøāù āøíā".ìāāā
 ".à òéùáú āíāāá íāā" 'úēā āðēēāā āāāùù àēāçā āùòéù ā"á÷ā øíā".íāø÷
 .āēēçùì āíāāā.íāø÷ā,íēøāñēā,úāí í ìòðò íāāā āāāùùā é"ò iēāā

מעשה אבות... סימן לבנים

(æ-áé) 'áëá úáíáéá úøáú úææ äéîä øä÷îî äøäèä äéìò øøëä 'ä éðòì ááéø÷ää

In the famous "*Yeshivas Chachmei Lublin*," debts were piling up and the founder and *Rosh Yeshiva*, **R' Meir Shapiro ZT"L**, was forced to go out, once again, and collect funds to keep the *yeshiva* afloat. R' Meir had a way with words and most of the wealthy people he approached usually responded in a generous way. One time, however, R' Meir came to the house of a notably rich individual but instead of being warmly welcomed by the owner of the house, he was made to wait in the parlor for quite a bit of time before a paltry sum, totally unbecoming a *Rosh Yeshiva*, was handed to him.

A disappointed R' Meir looked at the few pennies in his hand and then called out with a sigh, "*Reb Yid*, you should know, that I'm not a childbearing woman and I don't need two *úâðöë* - *Atonements*!"

The rich man had already turned his back on R' Meir and now he slowly turned around to face the *Rosh Yeshiva*. "What was that you said? I didn't understand the meaning of your words," he said with mock interest.

R' Meir looked at the rich man and realized what type of person he was dealing with. "Allow me to explain myself," answered R' Meir with a hint of a smile. "You see, I do quite a bit of collecting for this great *yeshiva* and I've met many people, including wealthy ones like yourself. I've found that each experience that I encounter falls into one of two categories. There are times where I will be warmly welcomed into a home, treated with utmost respect, even offered a hot meal. But when the time to give a donation comes, a small amount is all I receive. It is then that I think to myself, 'It should be a *ħöðē*. At