



A Sole Soul

We must educate our children according to their capability, as it says, *Chanoch l'naar al pi darko*—train the youth according to his way (Mishlei 22:6). The word *chinuch* itself, which contains the word *chein*, hints at the unique path every *chinuch* takes. Every child has a *chein*, grace, and we must bring this out in each child. There is an expression, “Be a teacher of students, not a teacher of subjects.” As Rav Pam articulated it, “Teach students, not gemara.” A wise man once remarked that the first time a student comes to a class, it is because of the subject, whereas the second time, it is because of the teacher.

It is written, *shem ha'echad Gershom...v'shem ha'echad Eliezer*—the name of one of Tzipora's sons was Gershom and the name of one was Eliezer (Shemos 18:3,4). R' Mordechai Shapiro (he was the father of R' Efraim Shapiro) is bothered: Why does it say *v'shem ha'echad Eliezer* and not *v'shem ha'sheini Eliezer*? The answer is that we need to see each child as a *yachid*, an individual.

We must remember not to compare one child or student to another. Each one is unique. It has been said, “The only competition should be between a person and his potential.” Personal growth is not achieved by doing better than someone else.

In the words of a quote: “Success is not measured by what you do compared to what others do. It is measured by what you do with the ability G-d gave you.” Someone else put it this way: “It is not how much or how little you have that makes you great or small, but how much or how little you accomplish with what you have.”

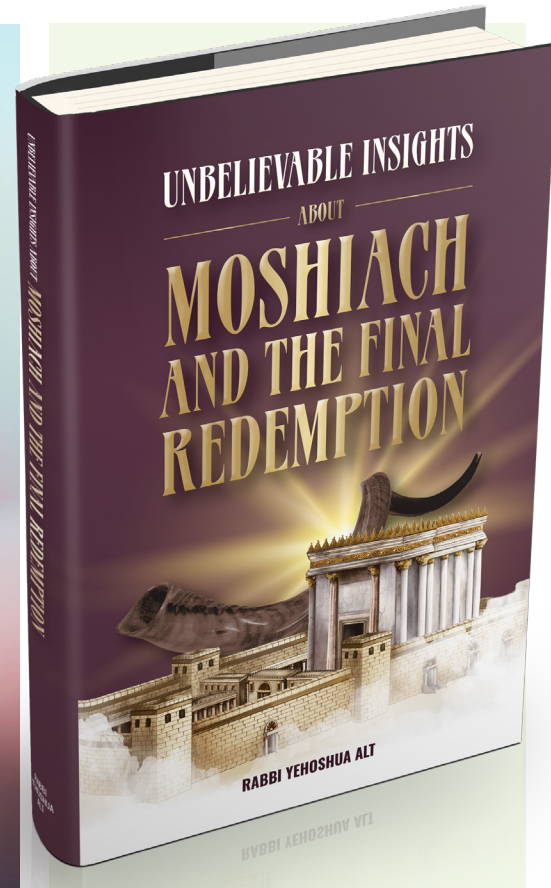
The story is told of two brothers, Levi and Yaakov. Levi had twelve children but little money, while Yaakov had no children and was wealthy. Yaakov called Levi saying that he would give him one million dollars in exchange for one of his children. This way, each one would fill the other's lack. They agreed and signed a contract. Levi and his wife then entered into their children's bedroom to see whom they would choose, but they were unable to forfeit any child. Consequently, they called off the deal. When Yaakov objected, saying that Levi had signed the contract, Levi responded that he hadn't broken the contract: “In the contract it said I have twelve children, but I realised that's not true. I have one Shimmy, one Chani, one Yehuda, one Esti, etc. Each child is unique and has a special purpose.”

In many schools an objective grade on a test

defines you, as opposed to a grade according to your capabilities. (Similarly, in life many people set goals based on another's expectation.) This is not the Torah view, which is according to one's skills. Hashem doesn't give reward based on an act, rather in accordance with how difficult it was. *L'fum tzaara agra*, the reward is in proportion to the exertion (Avos 5:26).

The *pasuk* states: *Rachel mevakah al baneha mai'ana l'hinacheim al baneha ki einenu*—Rachel cries for her children; she refuses to be consoled, for they are gone (Yirmiya 31:14). *Einenu* can mean that they are gone in a spiritual sense as well. What can be done in such a case? When the brothers were talking to Yosef, they said, “We are twelve brothers; the youngest (Binyomin) is now with our father, and *v'ha'echad einenu*, one (Yosef) is gone” (Bereishis 42:13). The truth is that Yosef was right there, although they weren't aware. The same is with children who have veered from the path of Judaism. Although it seems *einenu*, that they are lost spiritually, they are right there, waiting to be turned around. When these children do change, they often become leaders—becoming great in Torah, authors of *sefarim*, principals in schools, developing special and unique programmes for the youth and so forth. Turn the *v'ha'echad einenu* around, and they become *echad yachid um'yuchad*—unique, special individuals.

Although parents may try their best, sometimes they may make mistakes, which causes their children to have complaints against them. (We say on Yom Kippur *al chet...b'zilzul horim u'morim*, for the sin that we have sinned before You by showing contempt for parents and teachers. Another explanation given is that the parents and teachers are saying we sinned in that we didn't fulfil our proper role as parents and teachers since we didn't believe in these children and didn't educate them to become even greater.) However, often when the children have children of their own, it is much easier for them to forgive their parents. This idea is shown in *u'raih Banim l'vanecha shalom al Yisrael*—may you see children born to your children, peace upon Israel (Tehillim 128:6). The question is asked, what is the connection of the beginning of the *pasuk* to its end? Children may have complaints on their parents, but when they have children of their own, they realise it is not so easy. As a result, they forgive their parents. So *u'raih vanim l'vanecha*—when children have offspring of their own, then *shalom al Yisrael*, peace upon Israel, since they let go of the complaints they had on their parents.



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The newly released book “Unbelievable Insights about Moshiach and the Final Redemption” is now available (as a paperback, hardcover and digitized version) for purchase and delivery on Amazon at <https://www.amazon.co.uk/dp/BOD14Z6283> or by sending an email to yalt3285@gmail.com

Some of the questions discussed in this book are the following.
What is the correlation between the rapid advancement of technology and Moshiach coming?
What concrete actions can we take to express our anticipation of Moshiach?
In what ways can we accelerate Moshiach's arrival?
What will the future redemption look like?

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 Thank you.