

providing poor חינוך or not admonishing the child when it would have been appropriate, the parent would likewise be punished. And this can apply even years after the parent's demise. We see this clearly with regards to Eli, the Kohen Gadol, when Hashem tells Shmuel to inform him that *כי שפט אני את ביתו עד עולם בעון אשר ידע כי מקללים להם בניו ולא כהה בם / I am executing judgement against his house forever for the sin he committed that he was aware that his sons were blaspheming themselves and he did not censure them.* Shmuel's two sons unfortunately, were also not righteous. In his later years, Shmuel appointed them as judges and the Torah testifies that *ולא הלכו בניו בדרכו... / But his sons did not follow his ways...* Shmuel was concerned that although they "went off the derech," especially after he died, he would undergo another judgement for their sins.

Why did Shmuel choose Moshe to accompany him? Rav Meir Simcha refers us to Bamidbar Rabba on the pasuk in *Chukas*, *אז ישיר וישא אל / Then Israel sang* and tells us that "this is one of three matters that Moshe said to HKBH and He told him: 'You have taught Me.'... The second, when HKBH said to him: *אבות על בנים / I will reckon the iniquity of the fathers upon children*' and Moshe said to Him: '...how many wicked men begot righteous men?... Terach worshipped idols, and Avraham his son was righteous... Is it appropriate for the righteous to be stricken for the iniquity of their fathers?' HKBH said to him: 'You have taught Me. ...I am voiding My words and fulfilling yours,' as it is stated: *לא יומתו אבות על בנים ובנים לא יומתו על אבות / Parents shall not be put to death for children nor children be put to death for parents.* And as you live, I will write this in your name,' as it is stated (in ו יד' מלכים ב): *ככתוב בספר תורת: (מלכים ב יד' ו) לא יומתו אבות על בנים ובנים לא יומתו על אבות / As it is written in the book of the Torah of Moshe that Hashem commanded, 'Fathers will not be put to death for children, and children will not be put to death for fathers.'*" So that it was Moshe Rabbeinu who rescinded punishment to parents for the sin of their child and Rav Meir Simcha adds that this applies only if the child's sin is in no way related to the parent. Shmuel traveled across the Land rebuking people to stay away from sinning. He surely did this with his own children! But still, *ולא הלכו בניו בדרכו*, they went their own way. And that is why the Midrash utilizes the pasuk *וידע כל ישראל מִדֶּן וְעַד בְּאֵר שֶׁבַע כִּי נֶאֱמַן שְׁמוּאֵל לְנְבִיא ה'* i.e., it is a testimony that in his lifetime, Shmuel was the perfect role model for a *נביא*-someone who was able to lead the Nation in the ways of Hashem. And that is why he brought Moshe Rabbeinu along, to "remind" the *Beis Din* of Moshe's *psak* and that it applies to him: *לא יומתו אבות על בנים*-because Shmuel had no part in his sons *aveiros*.

Another wonderful example of our author's ability "to gather Torah from all-over" and provide us with a refreshingly novel approach to esoteric *חז"ל*!

לזכר נשמת אבי מורי ר' ישראל מנחם בן ר' שלום ז"ל
לזכר נשמת אמי מורתי רחל בת ר' אלחנן אביגדור ע"ה
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