



Dayan Yehoshua Posen

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Parshah

CHANOCH

The Torah tells us that *Kayin* and his wife had a son and they called him *Chanoch*, and he built a city and called the city like his son, *Chanoch*.

As opposed to many other names in the Torah which explain the reason for the name given, here there is no explanation why *Kayin* chose this name specifically?

The *Netziv* explains that this was the first child since the creation of the world, which received a *Chinuch* – “Upbringing” from his father, who could rebuke him when required. *Kayin* was born a grown man, and as such he didn’t have the opportunity to be “brought up” by *Odom Ho'Rishon*. As such, any shortcomings in *Kayin's Middos*, remained as they were. It was too late for *Odom* to try to nurture him. As a result of that, *Kayin* went on to commit the first murder the world ever saw, and of his own brother. After having time to examine how he could do such a thing, *Kayin* began to appreciate the importance of *Chinuch*, and how if each child received a tailor made *chinuch* – “*Chanoch Le'Naar al pi Darkoi*” they would be in a better position to be in control of their *middos*. To make sure that *Kayin* never forgot this, he called his son *Chanoch*. But he didn’t stop there, he built a city and called that *Chanoch* as well. This would seem to be a sign that *Kayin* didn’t think that *chinuch* was limited to the home, but rather was also impacted by the neighbourhood and environment one brings one’s children up in. Therefore, he also called the city *Chanoch*.

There are many areas that we can help our children, develop their *Middos Tovos*, but one of them can be learnt from next week’s *Parsha*.

Rashi relates that when *Noach's* generation saw him building the *Teivoh* they asked him what he was doing? He explained about the

upcoming flood which *Hashem* was going to bring on the world, as a punishment for all their sins. He told them that they should repent in order to be allowed to be saved on the *Teivoh*. They responded that if they saw the time had come and *Noach* was entering the *Teivoh*, they would smash the *Teivoh* and kill him! *Hashem* responded, “I will bring them into the *Teivoh* in full view of everyone, and we’ll see who will succeed!” Therefore the *Possuk* tells us that they entered “*B'etzem hayoim hazeh*”, right in the middle of the day!

This is an incredible insight into human behaviour. The generation of *Noach* were prepared to accept that *Noach* might be right, and that the world as they know it might be destroyed. However what they couldn’t accept, was the possibility that *Noach* would survive, and they wouldn’t. Therefore, they threatened to destroy the *Teivoh* if need be, rather than see someone else outlive them.

We find a similar concept in *Ki Seitzei*, where the *Torah* rules that when *Klal Yisroel* go to war, there were certain people exempt from military service. This included someone who was newly married, or had built a new house or planted a new vineyard, but hadn’t yet had a chance to benefit from it yet. The *Torah* explains that we are worried they will be distracted, by the thought of being killed at battle. However, what exactly is the “distraction” which the *Torah* is most worried about?

I would have thought that their worry would be that after all their hard work, they wouldn’t be able to reap the rewards of their labour.

However, the *Torah* tells us that there is a more powerful concern than this: “*פן ימות במלחמה ופן יקחנה*”- “Maybe they will be killed at battle, and someone else will take their wife/house/vineyard!” It was one thing that they might not get to benefit, but the thought that someone else would benefit instead, was too distracting a worry, for a soldier to be able to focus on the battle!

The same was the driving force that led *Kayin* to kill *Hevel*. It was one thing that his *Korban*, wasn’t accepted, but that *Hevel* should copy his idea, and *Hevel's Korban* should be accepted, was too much for *Kayin*; who never merited to have a *Chinuch*; to bear!

Kayin wanted to make sure that when it came to his son, he would give him the best preparation and training he could, so that he wouldn’t go through life looking at others and being consumed with jealousy and rage if they’re more successful than him, or more popular than him etc , rather *Kayin* would try to be *Mechnech* his son, that we have to be satisfied with what we have, and realise how lucky we are to have it; rather than always looking at the “greener grass” in our neighbour’s garden!

May we too merit to give our children a gift more precious than any gifts we could shower them with, the gift of being *Sameach Be'chelko*- which the *Tanna* in *Ovos* tells us is the ultimate Wealth!

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2. Only after the sin was man given clothes. Why not given them as soon as he was created?