

Upon the completion of the days of her purity for a son or for a daughter, she shall bring a sheep within its first year for an Elevation-offering, and a young dove or a turtledove for a Sin-offering. (12:6)

Upon completing her period of purification, the *yolodes*, woman who gave birth, brings two *korbanos*, offerings, because she seeks atonement for two types of sin. The *Korban Olah*, Elevation-offering, atones for any resentful thoughts she may have had against her husband or Hashem during the painful moments of childbirth. The Sin-offering atones for the possibility that, in her dire pain, she might have sworn never to have physical relations with her husband. The requisite of two atonements for one activity is rare. The following anecdote reinforces this idea, lending us insight into the character of one of this past century's most inspiring *gedolim*, Torah giants.

Fundraising is an art – and a difficult one – to master. I am not sure if anyone really enjoys it, regardless of the degree of his success. One is often subject to some form of demeaning behavior on the part of the would be benefactor. There are, of course, those unique individuals who actually enjoy giving *tzedakah*, charity. They are truly blessed, and so is the fundraiser who has the good fortune of soliciting them for funds. **Horav Meir Shapiro, zl**, was a master in so many areas. A prolific *talmid chacham*, Torah scholar, a brilliant speaker, and intellectual, he was the founder of not only the *Daf Yomi*, but also the great *Yeshivah* of Lublin. Unlike any other *yeshivah*, it catered to the best of the best, providing its students with excellent physical amenities, such as a beautiful *bais ha'medrash*, dormitory and real food. All of this cost money, which kept its *Rosh Yeshivah* quite busy, traveling the world to raise money for his beloved *yeshivah*.

The story goes that, on one of his trips, *Rav Meir* had occasion to visit a city in Eastern Europe, which was home to a very wealthy Jewish industrialist. There was one problem: This man wrote the book on tightfistedness. He lived well, but he refused to share his wealth with anyone. The *Lubliner Rav* visited him. The man not only refused to give him anything, he even kept him waiting before he would see him. This was tremendous *zilzul b'kavod ha'rav*, humiliation of the honor becoming such a distinguished Torah personage.

Rav Meir refused to ignore the man's snub. He said, "I am not a *yolodes*; I did not recently give birth that I require two *kaparos*." He turned his face to the door and was about to leave, when the man who he was soliciting blocked his exit. "You may not leave until you explain to me the meaning of your statement," the man said.

Rav Meir replied, "My intentions were simple. There are times when I visit a wealthy man and, while I do not receive my desired sum or sometimes anything at all, at least I am treated royally and given the respect that a man of my position demands. When this occurs, I say 'A *kaparah*, the

money! The money is an atonement.’ At least I received a little honor. I was not mistreated. In other instances, I meet a philanthropist who gives me a nice check, but does not assuage my ego. I then say ‘A *kaparah* the *kavod*. At least I received a nice check.’

“In your case, however, I was mistreated, allowed to cool my heels for one hour in the hall, and – to add insult to injury – I received no check for all my troubles. That is why I declared that I was no *yolodes*, because only a woman who recently gave birth brings two *kaparos*.”

When the man heard this explanation, he realized that he was speaking to no ordinary person. He immediately wrote out a nice check to *Chachmei Lublin*, and he continued to do so every year for quite some time.