

**"And the son of an Israelite woman went out... and he was the son of an Egyptian man. And the son of an Israelite woman pronounced the Name of Hashem and blasphemed... and the name of his mother was Shlomis Bas Divri..."  
(24:10,11)**

*Horav S.R. Hirsch, z.l.*, notes that the *Torah* mentions the mother's name only after the son had sinned. Prior to his sin, he is referred to simply as "*the son of an Israelite woman*." The *Torah* mentions the mother's prior immorality in light of the sin performed by the son. Without the mother's immoral behavior, such an outbreak of un-Jewish depravity would never have occurred. Shlomis' anonymity would have been secured. After her son's transgression, however, it became evident that only the mother's immoral relationship with an Egyptian could have nurtured such miscreant behavior among *Klal Yisrael*. The horror of the son's crime provided evidence that the mother was the actual source of this evil.

How piercing are these words! One can go through life performing evil, scorning and ridiculing the framework of *Torah* law, only to have his illicit behavior highlighted in his child's dysfunctional behavior. One may think he has deceived the world by veiling his actions with a facade of piety. His iniquities, however, will become apparent through his child's baneful activity, which will return to haunt and castigate him.

On a more positive note, our good deeds and proper behavior transmit valuable attitudes to our children. They learn to replicate our blessed ways. Although it may not always be readily obvious, a parent's exemplary devotion to *Torah* and *mitzvos* will be imbued in his children enabling them to carry on his legacy.