

GUILT RELATED: CHILDREN ATONING FOR PARENTS' SINS

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Two reasons for reciting the *bracha* of *Boruch Shepotrani* by a bar mitzvah.

1. *Magen Avraham* - Till the bar mitzvah the father is punished for son's sins, and now the son is punished for his own sins.
2. *Levush*- the reverse. The father is reciting a brocho giving gratitude in relieving the son from enduring punishment for the father's sin.
Question- the *pasuk* says *bonim lo yumsu al avon avos*- sons won't die on account of sins of their fathers.
Rambam-This *passuk* is only once he becomes an *ish*-an adult-but prior to then, a son may be punished on account of his father's sins.
Chochmas Shlomo /Rav Shlomo Kluger asks on the *Levush*: It can't be that the brocho is to give gratitude for now relieving the son of punishment for his father because it contradicts an explicit *passuk* in our *parsha* : *uvaharon hisanaf lehashmido*. This means that Aaron's children, who were already past bar mitzvah, were killed on account of Aaron HaKohen's sins.
Question- The source for the *Levush* is a Rambam. And although the question from Aaron's children is a valid question, it doesn't vacate the reality of this concept.
A possible answer is that perhaps the *passuk* in our *parsha* has a different connotation based on an apparent contradiction in two *psukim*.
One *passuk* is - *poiked avon avos al bonim* that implies that children are punished on account of parents sins. The other *passuk* - *bonim lo yumsu al avon avos* implies to the contrary. How to reconcile the two contradicting *psukim*?
The gemara answers- when sons continue in their father's path with committing the same *aveiros* as their fathers', then sons can get punished. Our *passuk* is referring to when the children are not continuing in the father's path.