

"And you shall teach them diligently to your children." (6:7)

Rashi explains that "*your children*" refers to one's students. Indeed as *Rashi* notes, "*talmidim*," students, are often referred to as "*banim*," children. It seems puzzling that the *Torah* would refer to students as children, thereby attributing to the *rebbe*, teacher, the status of a father. *Chazal* clearly state that a *rebbe* has greater *halachic* status than a father, since the *rebbe* "brings" the student into "*Olam Ha'bah*," while the father brings him only into *Olam Ha'zeh*.

Horav M. Feinstein, z.l., explains that, just as a father bequeaths his child specific natural traits, so, too, a *rebbe* imbues his student with his own unique personality. A student should reflect his *rebbe's* character, just as a son reflects that of his father.

We may suggest a similar idea to be derived from here regarding the *rebbe-talmid* relationship. A *rebbe* should view his students as his own children. The love and concern which are synonymous with parenthood should be reflected by a teacher toward his student. Undoubtedly, when the student senses this special affection, he will reciprocate in kind.