

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

In a departure from the literal translation, *Rashi* defines "*banecha*," which is usually translated as "*your children*," to mean "*talmidecha*," your students. Why is this? We are taught that the respect for a *rebbe*, *Torah* teacher, takes precedence over respecting one's father. One is obligated to show a greater degree of respect towards his *rebbe* than towards his father. Why would the *Torah* analogize a *rebbe's Torah*-teaching to a father and son relationship? Moreover, we find that Elisha referred to his *rebbe*, Eliyahu *Hanavi*, as "*Avi, Avi*," "My father, My father." If a *rebbe* is to be held in greater esteem, he should have called Eliyahu, "*rebbe, rebbe*."

Horav Moshe Feinstein, zl, explains that just as a father bequeaths his natural physical and emotional characteristics to his son, so, too, should a *rebbe* inspire and influence his students to be like him - naturally. His personality and character, his *middos tovos*, positive character traits, devotion to and love for *Torah* and virtue should be innately imbued in his students. The *rebbe* should be like a father, not only in his love for his students, but also in his influence on them.