

## "And these are the generations of Aharon and Moshe... and these are the names of the sons of Aharon, the first-born, Nadav and Avihu, Elazar and Isamar." (3:2,3)

*Rashi* notes that although the *Torah* begins by stating, "*These are the generations of Aharon and Moshe,*" it lists only the sons of Aharon. He cites the *Talmud Sanhedrin 19b* that derives from here that one who teaches *Torah* to his friend's child is considered as if he gave birth to him. Moshe is also viewed as a "father" to Aharon's sons. We find that *talmidim*, students, are referred to as sons in other areas of *Tanach*. The *pasuk* in *Devarim 6:7* states, "*And you shall teach them diligently unto your children.*" *Rashi* once again interprets "*your children*" as including "*your students.*"

Chizkiyahu *Ha'melech* refers to *Klal Yisrael* to whom he taught *Torah* as "*banim*," sons/children. Just as students are referred to as sons, the *rebbe* is considered to be a father. This is indicated by Elisha *Ha'navi's* famous lament for his great *rebbe*, Eliyahu, when he cries out, "*Avi, Avi, 'My father, my father! The chariots of Yisrael and their riders!'*" Thus, we see that a student perceives his teacher to be like a father.

**Horav Elimelech Moller, Shlita**, makes a striking observation. *Klal Yisrael* is called "*banim l'Hashem*," children of Hashem. Why are we given this distinction? Is it because Hashem is our Creator? If that is the case, did Hashem not create the entire world? Why are we distinguished as children of Hashem more so than anyone else? *Horav Moller* posits that our distinctiveness is the result of our having received the *Torah*. As students become children of their *rebbe*, so, too, did we become the children of Hashem as a result of receiving the *Torah*. In contrast, one who rejects *Torah* not only rejects Hashem's greatest gift, the lifeblood of our people, but he also communicates a very clear message - he has no desire to be considered a child of Hashem!

Why is the *rebbe/talmid* relationship compared to that of a father and son? *Horav Moller* explains that through the knowledge of *Torah* one becomes a new human being. The *Torah* one absorbs infuses new life into him, transforming him entirely. He supports this thesis with the words of *Chazal* on the *pasuk* in *Shemos 4: 12*, when Hashem instructs Moshe to go to Pharaoh. Hashem tells Moshe, *racs, rat l,hruvu, "And I will teach you what to say.* *Chazal* analyze the term *l,hruvu* as a derivative of *in iuhrv*, related to pregnancy and the birth process.

Hashem told Moshe He would make him into a new person. This implies that to teach is to create a new entity. It is to breathe new life into a person. Consequently, one who teaches *Torah* to a student is actually giving birth to him. Just as a father shares in the physical creation of his child, so, too, does the *rebbe* play a primary role in his spiritual conception.