

"Say to the Kohanim, the sons of Aharon, and tell them." (21:1)

The commentators question the repetition of the word *runt*, say (,rntu wrunt). *Rashi* cites the *Sifra* which views this redundancy as a special enjoinder to the Kohanim to speak to their children. By emphasizing to their children to guard themselves from contact with any form of *tumah*, spiritual contaminant, they will safeguard the holiness of their families. This explanation suggests that the second "*amirah*," saying, was directed towards the children. The text, however, seems to imply that each "*amirah*" was directed to the *Kohanim*.

Horav Elyakim Schlesinger, Shlita, contends that both "*amiros*" were intended for the *Kohanim*. Indeed, an important lesson in education may be inferred from this explanation. Children develop a proclivity towards the direction in which adults/parents/teachers encourage them. They follow, however, only those activities that the adults themselves practice and honor. If the parents maintain a lifestyle which is not consistent with what they want for their child, they are sending mixed messages which will have a negative effect. This is the reason for the two "*amiros*." The adult is admonished to teach his children and also to act in the prescribed manner, so that his educational goals will be realized.