

## And make known to your children and your children's children - the day that you stood before Hashem at Choreiv. (4:9,10)

In the *Talmud Kiddushin* 30A *Chazal* infer from this *pasuk's* command to teach *Torah* to one's grandchildren that one who does so is considered as if he received the *Torah* from *Har Sinai*. This is derived from the juxtaposition of the revelation at *Har Sinai* to the *mitzvah* of *talmud Torah*. In a lecture in *Hilchos chinuch*, **Horav Reuven Grosovsky, zl**, explains that one who teaches *Torah* becomes a *shaliach*, agent, of Hashem to transmit *Torah* to future generations. He parallels *Moshe Rabbeinu*, the quintessential teacher and lawgiver, who transmitted the *Torah* to *Bnei Yisrael*.

This unique relationship gives rise to *Chazal's* statement in the *Talmud Nedarim* 37A, that those who teach *Torah* should do so for no charge. Since *Torah* educators are agents of Hashem who taught the *Torah* to Moshe "free of charge," they should follow suit.

Being Hashem's agents for transmitting His *Torah* creates enormous responsibility for the teacher. He must be conscious of his character, degree of spiritual intensity, indeed, his total demeanor. *Chazal* assert that only if one views his *rebbe*, *Torah* teacher, as an angel of G-d should he study *Torah* from him. After all, since he is Hashem's agent, he should be G-d-like.

*Horav Grosovsky* continues, to pose the dilemma of the director of a *Torah* oriented school who is faced with the moral dilemma of choosing between two teachers. One is an experienced pedagogist whose level of *yiraas Shomayim* is limited. The second teacher, although lacking in experience and pedagogical skills, is a devout *yarei Shomayim* and *talmid chacham*. It is obvious whom he should choose. While it may be obvious to *Rav Reuven*, is it obvious to us? What is the obvious answer? Based upon the premise that a *rebbe* who teaches *Torah* is a *shaliach* of Hashem, his pedagogical skills, although yet unrefined, necessarily take a secondary position to his fear of Hashem. When a person is ill, he chooses a doctor, regardless of his level of competence, not a lawyer. The **Chofetz Chaim** once said that if a person must choose between two trains which are traveling to a specific place, he should not take the faster train if it is not headed in the right direction. He will obviously select the train that is traveling his way, regardless of its lack of speed or shabby interior. Likewise, while some of us might be inclined to have a greater sense of confidence in the teacher with impressive pedagogical skills, he, however, may not be going in the direction we hopefully seek for our children. Pedagogic competence in *Torah* is impossible without *Yiras Shomayim*.