

And you shall teach them to your sons. (11:19)

Regarding the word "*v'nitzaltem*" "*and you will empty out (Egypt)*", in *Sefer Shemos (3:22)*, *Rashi* comments that the word "*v'limadtem*," "*and you will teach them*", which appears in our *pasuk*, is the *piel* form, intensive conjugation, of the word "*lilmod*," to learn. Actually, the word that should be used to describe "teaching" should be the '*hiphil*,' causative form, of the verb. Hence, the *Torah* should have said, *le'halmid*, to make someone learn. This would be similar to the word, *l'halbish*, to dress someone. What is the reason for this change in the conjugation of the word?

Horav Yosef Berl, zl, infers a profound lesson from this. Teaching an individual *Torah* is an entirely different act than simply dressing him. It is not sufficient to merely impart knowledge to a pupil. It is necessary for one's teaching be an intensification of one's own learning. The *rebbe's Torah* study should be so powerful that it overflows and reaches out to the *talmidim*. The *rebbe's metzuis*, essence, pours out with love and enthusiasm for the *Torah* and the students.

This idea helps us to understand the sequence of the *pasuk* in *Krias Shma*: "*And you shall teach them to your sons, and you shall speak in them.*" It would make sense that one first acquire the *Torah* by studying it before he speaks words of *Torah*. Should not *Torah* learning precede *Torah* speaking? The *Torah* is teaching us that even after one has personally acquired *Torah* knowledge, in order to disseminate this knowledge to others one should speak the *Torah* wherever he goes, when he sits down, when he travels. In this way, the *Torah* he teaches is the product of his own unremitting learning. This comprises the *Torah's* idea of "continuing education."