

"Speak unto the kohanim, the sons of Aharon, and say unto them." (21:1)

Rashi explains the apparent redundancy of "speak unto, and say." He suggests that this is the *Torah's* way to emphasize its admonishment for adults to educate minors. The adult *kohanim* should be extra vigilant in transmitting the laws of *kehunah* to their sons. This *pasuk* has traditionally been viewed as a paradigm for parents' obligation to transmit *Torah* values to their children. Although *Rashi* states an essential prerequisite for effective parenting, his concept does not seem to be indicated in the context of this *pasuk*. The word, ,rntu, "and say," seems to focus upon adults, consistent with the earlier part of the *pasuk*.

Horav Moshe Feinstein z.l. explains that in order for parents to educate their children effectively, they must teach their child by personal example. Parents can insist that their children perform a certain activity or adhere to a specific lifestyle. This parental wish will only be successfully adapted by children, however, if the parents themselves exude an affinity with this particular activity or lifestyle.

There is no greater "turn-off" for a child than to listen to his parents describe the various hardships endured in order to remain observant. It is also destructive when children whose parents devote themselves to *Torah* dissemination hear their parents express indifference, or even disdain, for various aspects of the profession. As children mature, they will invariably communicate their reticence to following in their parents footsteps. They may cite a lack of either physical or mental stamina to withstand the trials. Alternatively, they may be reflecting an antipathetic attitude to the way of life which caused their parents so much "suffering."

As parents, it is important for us to measure every word we utter in the presence of sensitive, impressionable children. Even our innocuous statements can have a lasting effect in shaping ideas in our childrens' minds. By responding to *Torah* and *mitzvos* with enthusiasm and joy, we inculcate positive *Torah* values and attitudes in our childrens' hearts.

Horav Feinstein explains that there are two "*amiros*, "sayings, which focus on the adults. First, the *Torah* admonishes the parents in their observance. Second, the *Torah* demands that this observance be performed with alacrity, vibrance and joy, so that the impressionable next generation will be positively influenced by their parents' behavior. This is the correct method to insure that the minors follow in the path forged by the adults.