

"And these (are) the generations of Aharon and Moshe... and these (are) the names of the sons of Aharon." (3:1,2)

In response to this *pasuk*, *Rashi* cites the *Talmud* in *Sanhedrin 19b*. Although the *Torah* mentions Aharon and Moshe's generations, it goes on to enumerate only Aharon's children. *Chazal* derive from this *pasuk* that the scripture considers an individual who teaches his neighbor's son *Torah* as if he has actually begotten the child. The *Talmud* in *Sanhedrin 99b* offers a slight variation to this statement. *Chazal* view the *Rebbe* as the one who fashioned the child. Is there a difference between uskh, begotten, and uvag, fashioned or made him?

Each in their own distinct manner, the commentaries cite differences between these two terms. *Horav E. Schlesinger, Shlita*, suggests that these two terms complement one another. A father and a *Rebbe* each has his own distinct qualities which are critical for raising and educating a child. The father possesses a natural instinctive characteristic of compassion towards his son. Indeed, we entreat Hashem to show compassion as "*a father has compassion for his son.*" Although this trait is noble, it is also problematic. Because of his great compassion for his child, the father may avoid placing heavy obligations upon him. This approach is often applied to *Torah* and *mitzvos*. How often do we hear wonderful "compassionate" parents saying they don't want to overburden their child with too much work -- or that it is too difficult to get up early in the morning to attend *minyán*. A parent seems to lose his objectivity.

On the other hand, the *mechanech*, educator, does not possess the same degree of parental compassion. He is, however, able to demonstrate a higher degree of objectivity. In his goal to educate the student, to inculcate him with *Torah* and *mitzvos*, he must at times be aloof and dispassionate. He must make demands which may seem overwhelming. If the student is to grow, he must allow his *Rebbe* to guide him in a very definite and consistent manner.

The *Torah* describes the ideal *mechanech* as one who possesses the parental quality of compassion, yet maintains the educator's objectivity. The teacher must maintain this balance in order to succeed in his goal. Educational success is a product of the encouragement the teacher gives to his student, building his sense of self worth, showing wisdom, fairness and compassion, in his relationship with all students. The *Torah mechanech* is to be a surrogate parent, while the parent should take note of his educational obligations to imbue and inspire, guide and direct, the future of his children.