

A U T H O R I T Y

A Jewish conception of authority might best begin with a theological statement:

God is the Authority in the world, ~~in THE Authority in the~~  
~~world.~~ Furthermore, the One who creates and commands and brings  
man to account is not only an Authority, but he possesses absolute  
Authority. Now ~~from this fundamental thesis of God as the absolute~~  
~~Authority,~~ there can flow one of two consequences <sup>which,</sup> and paradoxically,  
~~these consequences~~ are diametrically opposed to each other.

a) ~~From the idea of God as the absolute Authority we can~~  
~~conclude that~~ Since God is the absolute Authority, hence no other  
Authority is permissible.

b) ~~The second consequence would be that~~ Since God is an  
Authority, therefore human society too should be organized around  
an Authority. *authority.*

The first consequence emphasizes the unlikeness and the  
dissimilarity between God and man; God is so transcendent that man  
is utterly different, <sup>Hence, a</sup> and therefore it has its radical stress on  
God's exclusiveness.

<sup>The principle of</sup>  
The second accepts God's Authority as an ethos, God is the  
norm-setter and therefore, as an act of <sup>t</sup> imitation Dei, ~~of the imitation~~

of God, ~~what we find above we find below and hence human society~~  
~~in the world as such should~~ <sup>structure</sup> ~~organize~~ <sup>+ respect</sup> itself around ~~Authority, or authorities.~~

~~You have I think~~ <sup>exists</sup> a somewhat analogous situation with regard  
 to the ~~great Jewish~~ principle of the unity of God, ~~God~~ <sup>is</sup> absolutely  
 one; ~~He~~ is unique. From this ~~therefore there~~ can follow one of two  
 consequences. Either because God is absolutely one, therefore  
 the world is plural. ~~And as a matter of fact~~ (Saadia Gaon a thousand  
<sup>years</sup> ~~ago argued of~~ <sup>but</sup> this line, <sup>the direction. Observing</sup> ~~except he reversed it.~~ Looking  
 at the world as ~~an~~ empirically <sup>observer</sup>, he found that creation is  
 pluralistic. ~~there are so many things, hence, God,~~ <sup>This, he maintained, points to the unity of</sup> ~~must be only~~  
~~one.~~ But there is a relationship. Or, ~~you can conclude that~~  
 since God is one, then His creation <sup>process</sup> ~~has~~ an inner unity, and the  
 entire world is one organism, that it is a universe. (That is the  
 conclusion to which Maimonides came, ~~and in this way~~ anticipating  
 both Spinoza and Descartes.) <sup>the position of God as</sup> And so too, ~~in our case the problem of~~  
 Authority <sup>is not</sup> ~~leads to~~ <sup>two opposite conclusions.</sup>

<sup>Now</sup> ~~at~~ the first conclusion, that since God is the absolute  
 Authority, <sup>^</sup> therefore there is no other Authority, leads to a



~~theory of~~ conclusion of radical theocracy. ~~That only God is the boss,~~ the sole <sup>P</sup>ower to whom we must bring an accounting, and no man or <sup>system</sup> ~~structure~~ can take <sup>H</sup>is place. The historic exponent of this

radical theocracy is the prophet Samuel in the first chapters of the <sup>F</sup>irst Book of Samuel.

*The concept was carried to an extreme by the Zealots, during the Second Commonwealth, who sought refuge in Masada & preferred suicide to submission to Rome*

b) <sup>The</sup> second conclusion, that since God is <sup>an</sup> Authority

therefore <sup>society</sup> ~~man~~ must have <sup>such</sup> ~~an~~ Authority, leads to the monarchic

structure of government, ~~to having a king.~~ Even as there is a <sup>divine</sup> King,

~~king of kings of kings,~~ although I'm jumping <sup>al</sup> ~~historic/epochs~~

and going into the                      period with that metaphor, so

<sup>human</sup> ~~man~~ in his <sup>knows</sup> ~~society~~ has a king. This <sup>is</sup> ~~may be said to be~~ the theology <sup>that</sup>

~~if you will of the people who were the contemporaries of~~

<sup>and</sup> ~~Samuel/who said we prefer~~ <sup>express the desire</sup> to be like other nations and have a

king as they do.

Now the Bible records that Samuel, the radical theocrat, ~~who~~ ~~believed that there is no Authority but God,~~ sooner or later

became reconciled to the idea of a human <sup>A</sup> Authority. Even God

as it were, was forced to concede to man the right and even the

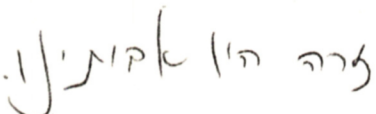
duty to organize himself around what Dr. Saperstein has called a "pecking order" or a hierarchical structure. But when Samuel did concede to his people the idea of a king as an Authority, he warned his people about the excesses of monarchy. Nevertheless he accepted it. And therefore you find the Jewish conception of a king is a monarch but one who is limited. In the book of Deuteronomy we have the whole parshat melahim, the whole portion dealing with the laws of kings, and there you find the idea of a king who has authority but it is not an unlimited authority. So that out of a clash between the radical prophetic stance against human authority -- that's any human authority. I'm dealing now with government. And the realistic ~~fix~~ political demand or perhaps psychological need for authority, there arose a normative Jewish conception what I would define as: An authority that is authoritative but not authoritarian. Like God - an authority; but unlike God only a relative authority, for only God remains absolute. Thus this conception of authority contains within itself



the seeds and the roots of both a conservative and a liberal, radical attitude to the whole problem of authority.

Now let us arbitrarily consider the question of authority for Jewish purposes under the rubric of three headings for they shade into each other both historically and substantively: political, spiritual or juridical, and familial.

And when we do this we see something quite interesting, that Judaism begins with a revolution against Authority, against all three. There is a spiritual revolution. That's how we were born. Abraham is a great iconoclast. He smashes the idols of his society and just this past week in the Haggadah,

 *מִתְחִילָה בָּרַבּוֹת אֱלֹהִים הָיָה הָעוֹלָם*, "In the beginning our ancestors were pagans, they were idol worshippers, but we came to God. So we overthrew the idols, the icons of that day.

Second, Jewish tradition maintains that Abraham also was a rebel against his father. I don't know if he did it with the same

disrespect that we have come to expect of our own children. I would doubt it, but a rebel nonetheless. And <sup>if</sup> he didn't say to him "Hey Pop how do you go?" but he did leave him, leave his ways

and that is why the Jewish tradition maintains that

*only three* "Only three are referred to as patriarchs" namely, Abraham, Isaac, and Jacob. There the regressive line ends. Terakh may have been our geneological forebear <sup>certainly</sup> but/not our religious spiritual forebear.

And politically again we begin with revolution.

*Revolution*  
The exodus. Moses rebels against Pharoah, and if we are to accept the interpretation of Harvey Cox, the Protestant theologian, and I think he is correct in this respect, Moses' act of defiance against Pharoah was not simply a political revolution. There was a philosophical idea behind it. Moses proclaimed the desacralization of politics. He maintained that the divine right of kings by which the pagan emperors had ruled was nonsense. That there is only one divine right and that is God's right and that



therefore Pharoah does not rule as a God and hence he has to be defied. So we have a case of all three beginning with the revolt against Authority. But I must add that all three were revolts, uprisings against specific forms and abuses of Authority in the name of a higher Authority, the absolute Authority of a moral Creator. And not by any means can they be understood as heralding an anarchic point of view.

Again: The authority of God leads us to a predisposition in favor of authorities. But the radical notion of God's exclusive absolute Authority is just that, exclusivist -- and no human Authority therefore can claim absoluteness. Hence every human authority in any human area is answerable, must give an account and therefore is dispensable and if necessary can be thrown out.

Let me now try to divide this into the three sections. To begin with politics and of course in advance I apologize for the sketchiness and impressionistic quality of my remarks. I hope you will bear with me. It is all for your sake, ladies and gentlemen, otherwise it would take me too long.

II. Let me begin with a rabbinic interpretation that goes back approximately two thousand years or maybe more possibly more according to some scholars. The Targum Yonatan to Genesis.

You know the story of Cain and Abel. They had a disagreement and the nature of this disagreement is rather mysterious, rather vague in the biblical account. We don't know exactly what happened which means the door is wide open for a great deal of dialogue that wasn't written down earlier. According to Targum Yonatan, Cain and Abel got into their argument and in the course of this argument one of the key elements in the dispute was that Cain argued against his brother Abel and he said

לֹא שֹׁפֵט וְלֹא דִין, "There is no judge and there is no justice."

He argued in other words against an Authority. He argued against the existence of Authority and hence since there is no Authority he felt no restraint; everything goes. As a result what the Rabbis were trying to tell us is that when there is a complete abandonment or rejection of Authority, the result must be fratricide, civil war, brother killing brother.

To go a little bit later to the great first century scholar



before the destruction of the Temple in the year 70. In a famous passage, a famous Mishnah in the Ethics of the Fathers, we read

that *ר' חנינא, תלמיד ר' עקיבא*, the assistant, next in command

of the Priests said, *אמר ר' חנינא תמיד תפלה תעשה* Always pray for the

peace, the welfare of the government *לשלום המלכות ולרווחתה*

because if not for the fact that people had fear of government, or

had a fear of the policeman, then one man would swallow up the other

one alive. Here you find a preachment in favor of Authority.

I'm not interested right now in the contemporary politics of that

day. Possibly Rabbi Hanina could have made this statement because

he was a member of the Peace Party, <sup>who</sup> those ~~who~~ wanted to make peace

with Rome. That's irrelevant for us because his faith in has

passed into the mainstream of Jewish teaching and has become a

part of normative Judaism. Yet interesting, here is a man who

made such a conservative statement in favor of Authority, even

Rome, or if you want to apply it to the Judaism of his day, it

was a very corrupt government that we Jews had at that time.

Nevertheless, he believed that some government is better than none. Yet despite his approval of Authority, it is not unconditional. The same Rabbi Hanina, s'gan hakohanim, echoed Samuel's radicalism in a statement in which he berates the

Judeans of his day for accepting upon themselves *על דבר מלך*, a human king rather than a divine king. It's almost istic

He says on the one hand you accept, you must pay for the existing Authority, but on the other hand I am unhappy with any kind of

*על דבר מלך*. The same source finds Hanina, s'gan hakohanim praising Moses for his great and heroic act of killing the Egyptian.

Thus we find this ambivalence to Authority inherent in the concept of political Authority and also evident throughout. I mean it's fascinating. Moses the lawgiver, the law and order man. Is Moses the revolutionary? Samuel the anti-monarchist is the man who presides over the coronation and the annointment of the first two kings of Israel. Rabbi Hanina who pleads for peace and welfare of the governments is theoretically against



human government and for revolution. And the halakhah which maintains the principle of *אין אדם מורה אדם אחר*, "The law of the government must be accepted, said yes, it must be accepted provided it does not go against the higher law of the Torah. At this point we overthrow the law of the government and we must if necessary under certain conditions accept martyrdom, submit to martyrdom in favor of the higher Authority.

To go quickly into the element of Spiritual Authority and I emphasize again that it is very difficult to draw clear lines especially in early Jewish history between political and juridical spiritual Authority or even more the majesterial office of *הדיין*, of teaching, and then teaching and judging were really alive.

The term *קדוש* in the Jewish tradition is both *קדוש* *שמי*. It has both a sacred connotation, it means God; it also has a secular connotation -- it means the

powers that be, whether they are political powers or more usually juridical powers, the judge or the court is referred to as *פוסק-ה*. The great statement of human authority for

the court is found in Deuteronomy in two or three verses which contain the great warrent for all subsequent rabbinic legislation, which leading quickly <sup>in</sup> to a rather colloquial translation,

If you have any problems in justice, in judgment, then you should go to the place which God will choose, which of course, much later the *בית דין*, to Jerusalem. You should come to the

Priests or <sup>or</sup> the judge who will be on that day and you shall do

what they shall tell you, *אשר יאמרו לך ה' ואלה*

you shall not depart from what they say to you to the left or to

the right. Here you have the concept of continuation of Authority

or as the Rabbis put it more blatantly,

*אשר יאמרו לך ה' ואלה*

What Samuel was in his generation even Jeftah so infinitely inferior

morally to Samuel was in his generation. An authority, even if



it's a bad authority but there has to be an authority.

But this Authority was always a constitutional Authority. I'll have to ask you to take it on faith. The Sanhedrin were in many ways limited in terms of its own grant of Authority by the Torah and the Court, for instance, could never pass a decree which the majority of the people found intolerable.

You have the same thing, or similar thing in the ethics of teacher-student relationship in Judaism where we are told:

אדם יורד אדם יורד, A student must never have the presumption of wielding authority in the presence of his teacher. He can't אדם יורד, he can't give a verdict, a decision. Nevertheless, while he can't presume to judge, he certainly may disagree, אדם יורד, It's the Torah and Torah cannot be given by a dictatorial \_\_\_\_\_

It must be studied and understood. Man is free to question authority.

Now this in turn follows the pattern of relationships in the Sanhedrin, <sup>where there is a</sup> serious and rather extensive halakhic literature

on the problem of *MAN 175*, the rebellious elder. The law is that if a man who is an elder in his community, an authority, he came to the high court, the Sanhedrin and asked a question and they decided he was responsible for pouring out their decision. What happens if he came back to his town, he is the head of a court too, and he issued a verdict in contradiction to the high court, then no matter how trivial the ruling may be or the case may be, he is liable to a death sentence because he overthrew the authority of the high court. Nonetheless, while he may not overthrow their authority in practice, if he came back and he did not in practice issue a juridical ruling against them, but he said this is my opinion against them, that is perfectly kosher. As you know disagreements are part and parcel of Jewish life. If you didn't have two Jews and three opinions, you probably wouldn't have a problem. And you probably wouldn't have all that <sup>interesting thing that</sup> goes under the name of Israeli politics.



This ambivalence can be weighted in one of two directions.

You can weight it more to the conservative side; you can weight it more to the liberal or even radical side. An example -- I

quoted a verse a few moments ago purposely in the Hebrew:

*למה תפוש ימין ושמאלך, You should not depart*

from what the High Court tells you, the Sanhedrin, the Authorities of the age, to the right or to the left. The rabbis were intrigued

by the metaphor to the right or to the left, and they said as

follows in a famous passage in the Sifrei which has caused a

great deal of comment in the Rabbinic literature, a great deal of

dismay to young up and coming democratically convinced libertarian

Jews when they said that:

*למה תפוש ימין ושמאלך, you have no choice but to accept,*

which means even if they tell you about your right hand that it's

a left hand, or about your left hand that it's a right hand,

listen to them. Disagree if you want to, but listen to them.

This is their right to decide a law even if it's black on white

you know they are wrong. That's rather authoritarian or leans towards authoritarian. I say rather, I do not mean to make it a kind of witty understatement because I have to obey them but I can disagree with them. The disagreement, I can argue, I can get people to disagree with them, but I must accept the decision. It's not as if my thinking is controlled. On the other hand what is less known is another passage by the Jerusalem Talmud, which taking the same passage of the right or the left tells us in direct

contravention to the Sifrei just quoted: *למה נאמר דאין ימין ושמאל*

*אין ימין ושמאל דאין ימין ושמאל*, "You might think that when they tell you your right hand is a left hand and that your

left hand is a right hand you have to obey them, nonsense, says the Yerushalmi,

*אין ימין ושמאל דאין ימין ושמאל דאין ימין ושמאל*

"You need not accept what they say until you feel there is logic and reason and sense behind it, till they tell you that the right hand is the right, and the left hand is the left. But because of the two elements in the conception of Authority, you have the



ability to shift to the right or to the left, and here you have

a double metaphor now,

*תנאי* , and more reactionary

and more liberal.

My last part of the trilogy, I almost said trinity, is the Authority in Family Life.

Parental Authority as a derivative from divine Authority is well known I am sure to most of us. The famous rabbinic statement:

*אב, אמה, הקדוש ברוך הוא*

"There are three partners in the making of a man, the Holy One, a father, and a mother.

It seems Dr. Saperstein, all three have had the same bitter disillusionment with discipline in our day. Now the equation goes both ways. I don't want to encroach upon the prerogatives of the Chairman and my predecessor on this platform but obviously there is a ~~psy~~psychic element involved, a psychological element involved in calling God father. Nevertheless, it is there.

In our tradition we use *יהוה יי' אלהים*, He is God the Father,  
*יהוה רחמן*, the Merciful Father. Mr. Baron points out in  
one of his major works, all of them are major works, the Rabbis  
kept up the metaphor of God the Father even when the Christians  
Jesus and the Apostles appropriated it for a much more different  
kind of meaning, a more metaphysical meaning in which they refer  
to the creative aspects of God and they refer to the Father  
as part of the Trinity, literally now. Nevertheless the Jews  
whose normal reaction would have been to drop the whole metaphor  
and get rid of it, a typical Jewish reaction throughout a good  
part of our history if the idea sounded like something that was  
heredical it wasn't used, it was changed. Nevertheless, the term  
God the Father was used and it was meant to imply not so much  
the divine authority of the Father, we'll come to that in a moment.  
Much more the mellowness, the kindness, the generosity, and the  
love that one comes to associate with an affectionate <sup>CAREING</sup> and loving God.



So too for the moral Authority in the family. Adultery is outlawed by Judaism not because it's an offense against the husband, not because it's anti-social, not because as some liberal religious thinkers now tell us in those nearly hysterical articles they always write -- Adultery is bad because it's not good for society and the family, but rather <sup>quite</sup> simply because it denies and defies a commandment of God adultery is a religious crime. It is a sin against God.

The Authority of the parent in the Bible is found in three areas. Two of them are simple Biblical commandments, one mentioned by Dr. Sapirstein. The fifth commandment, *כבד את אבך ואת אמך* "Honor your father and mother" The other one is the adverse of it in Leviticus *פ' ע'ב"ד - כל יראת ה' יראתו* "Every person should fear, this fear should not be taken in the

?  
sense that most American Jews are so upset by to fear God, that's terrible, but rather in the sense of

reverence or respect. Every man should revere his mother and his father. The other area where the problem is taken up is a rather astounding one; the whole matter of *דיין דיין* (2) the problem of the rebellious son. The rebellious son who is a glutton, a drunkard, and immoral was taken by his parents (this Biblical juvenile delinquent) to the court and put to death. All three of these therefore reflective offer concept of authority in the family. The majority opinion of the Rabbis was that *דיין דיין* (2) is in theory only. *לוי* 18, 17, 18 There never was such a sentence carried out in history. True, one Rabbi says it was carried out and he knows where the man is buried. But the majority of opinion is and this is the opinion almost accepted throughout/all Jewish literature, at least halakhic literature but *לוי* 18, 17, 18 it never was meant to be carried out, it never was carried out, it never will be carried out. Why is it there? Simple to define the pecking order and even if it has to peck very hard. More interesting are the first two



commandments, honoring father and mother. As a son, I must obey my parents. Is this a limitless thing, or is it conditional? To answer clearly -- it is conditional. I am required to obey my parents until they tell me to do something which countermands the higher Authority. Only if he is *g'mel aviv aviv*, he is a moral father, and his commandment to me is a moral commandment, must I listen to him no matter how difficult it is for me? If he tells me to do something immoral, something that countermands the Torah, I am not required to listen to him. This is not only theoretical. In the latest issue of the halakhic journal, the Or Hamizrakh, there are two serious weighty articles about contemporary problems. Children who want to go on aliyah and their parents say no, you stay here in New York, Scarsdale, Great Neck, or the other holy places, and the children refuse, they want to go to Israel. Now they come to a Rabbi with a religious question. This is a real *sh'as*. And the brunt of opinion in both of these articles is the children ought to go

and not to listen to their parents.

The breakdown of Authority in contemporary society we are told begins with the deterioration of parental discipline in the family. It is fashionable of course as we heard to attribute all our problems to Dr. Spock. Yet for whatever it's worth I'd like to point out that the problem of rebellion against parental authority or whatever name it may be known, whether generation gap or anything else, this is not the first time in history. It even precedes the Russian Revolution, although in a much different way. You know a generation or two ago our great problem was parents were too strict. I've had more than one experience in my limited experience, where a man would tell me, "I'll never walk into a synagogue;" a forty or fifty year old man. "Why won't you walk into a synagogue?" And I await the great theological argument. "Because my Hebrew school teacher beat me, or my father forced me to go." It is true that a large part



of the generation was alienated because of parents who were too strict especially in sociologically volatile conditions with all the alienation from the past and coming into a new society.

Today our concern is with a society which preaches over-permissiveness as an act of democracy and psychologically sophisticated parent who is going to be a democratic. The one who grew up in Brooklyn telling his father this is a free country now feeling honor bound to prove it to his children that it is a free country, and therefore instead of being a father to his family largely presiding over it like a highly democratic chairman of the board.

Nevertheless, despite the contemporary proclivity for parental leniency, as I say the problem did exist before. Listen to this. To me it is fascinating, and is testimony to what I think the universality of is/excessive forbearance by parents and now translating from the Hebrew:

There is yet one other evilsickness regarding raising children that is not practiced by other peoples. A child sits at the table with his father and mother, and he is the first to stretch for his hand to partake of the food. He thus grows up arrogant, without fear or culture or refinement

acting as if he father and mother were his friends or pals or siblings. By the time he is eight or nine years old and his parents wish to correct their earlier mistakes, they no longer are able to, for childish habit has already become second nature....

Another bad and bitter practice says our author: parents take the child to school, and, in front of the child, warn the teacher not to punish him. When the child hears this he no longer pays attention to his school work and his disobedience grows worse. This was not the practice of our ancestors. In their days, if a child came crying to his father and mother and told of being punished by a teacher, they would send with him a gift to the teacher, and congratulate the teacher...

This report comes to us from the Tzeror Hahayim by Rabbi Moshe Hagiz over two hundred and twenty years ago. So the specifically Jewish penchant for over-indulging their little nebulakh is not so modern after all.

Nevertheless, parental discipline following the same ambivalence that I'm trying to develop, (I hope I've developed it)



must not be administered with authoritarianism or with brutality. Nor is there any single rule that applies equally to all situations and all children. A great deal depends upon the specific situation for the treatment of which there is required the singular quality called sekhel, common sense. Discipline must be administered with good common sense and this we know from the following report by a German Jew, a brief passage:

A man should begin to train his children in the service of God and in good character when they are yet very young. He must be careful not to permit his love for them to lead him to indulge them and permit them to do whatever they wish ... However, he must be very careful not to frighten them unnecessarily, lest the children be harmed or driven to harm themselves... Every parent must judge his child's individual personality and treat him accordingly. Also, if a parent is always of angry mien, the child will come to despise him and pay no more attention to his reproach than to a barking dog.

This intelligent advise was uttered about 350 years ago by

Reb Yosef

in his famous Yosef Ometz. I think it is

worth listening to closely because it represents the cumulative wisdom of 3,000<sup>years</sup>/of Jewish experience, success and failure, in bringing up children.

I'll conclude with this. The Jewish Sages saw the consequences of the misuse, abuse, and the disuse of Authority in the family as having wider implications, both symbolically and by reason of the central position of the family in society. Thus, that parental indulgence and the forfeit of authority have broader consequences, we read in a charming and yet quite illuminating Talmudic passage. The Talmud in Berakhot tells us that when Moses pleaded on behalf of Israel after the disastrous episode of the golden calf, he said: "Master of the world, it is the gold and the silver which You gave to them in such abundance when they left Egypt that led them astray and caused them to worship the calf." The Almighty, of course, had good reason to indulge His Jews -- it was in fulfillment of a promise made to Abraham that after their enslavement they would leave with great wealth.



What the Rabbis meant to tell us, to put it quite boldly, is that the Almighty teaches us ka-veyakhol, as it were, by His own mistakes. He spoiled us by overindulging us, by letting His authority be whittled down and it did us no good at all. Jewish parents here have a powerful lesson they ought never to forget. There are all kinds of good reasons for giving our children material means to excess but none quite good enough because the idolatry of pleasure, the hedonism of our day is anarchic and self-perpetuating. It undermines both parental and moral authority and ultimately all authority, including divine authority.

So that the attrition of authority is one of the most significant features of contemporary life as Dr. Sapirstein has so well pointed out. Parents have yielded to peer groups, teachers sit at the feet of their students, Rabbis have become functionaries, and politics is in a state bordering on chaos.

The attack on Authority AS SUCH on all authority, cannot be endowed with the sanction of Judaism. Yet there is nothing sacred

about the so-called Establishment and the moral spiritual rectitude of the status quo ante. And certainly there is nothing to sanction or recommend the frightful reaction that some of us fear from the Right.

To summarize then:

1. Jewish tradition does believe in the respect for Authority but only if it is the best alternative to chaos.

2. No Authority is absolute save that of the Deity.

3. Authority must prove itself, it must never degenerate into authoritarianism. It may not therefore arbitrarily expand itself.

4. Perhaps all of this is best expressed in a Hasidic bon-mot which I read you. The Rabbis taught in the Mishnah that

*פחד מהשם כפחד מהרבי* "Your fear of your teacher, your  
reverence for your teacher must be like the reverence for heaven<sup>for God</sup>."

Normally we mean you must fear a teacher even as you fear God.



The Hasidic interpretation is you must fear the teacher in accordance with his fear of God.