

"They shall take for you clear olive oil"

Moshe Rabeinu Exists within Every Talmid Chacham in order to Bestow upon Him the Gift of Pilpul

We read in this week's parsha, parshas Tetzaveh (Shemos 27, 20): "וְאֵתָהּ תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כֹּתִית לְמֵאוֹר לְהַעֲלוֹת נֵר: -- תְּמִיד" **and you shall command Bnei Yisrael that they shall take for you pure olive oil, crushed for illumination, to light a lamp continually.** We must endeavor to comprehend the terminology employed here by HKB"H. He says to Moshe: "וַיִּקְחוּ" **—they shall take for you.** Similar terminology is employed with regards to the "parah adumah" (Bamidbar 19, 2): "וַיִּקְחוּ אֵלֶיךָ" **—and they shall take to you a perfectly red cow.** Rashi comments: **"It shall eternally be ascribed to you—the cow that Moshe prepared in the midbar."** How does this explanation apply to HKB"H's directive here: **"They shall take for you pure olive oil"?**

Additionally, it is worthwhile noting what the Rosh writes here in his commentary on the Torah. He explains why Moshe's name is omitted throughout parshas Tetzaveh:

"תִּמְצָא בְּכָל הַסְּדָרִים אֲשֶׁר בַּתּוֹרָה, מִשְׁנֹלֵד מֹשֶׁה עַד מִשְׁנֵה תּוֹרָה, שֶׁהוּא נֹזְכֵר, מְלֻכָד זֶה הַסְּדֵר, וְתִימָא הוּא. וְשִׁמְעֵתִי מִפִּי הַר"ר דִּן אֲשֶׁכְּנִי ז"ל, לְפִי שִׁמְשָׁה אָמַר לְפָנָי הַקָּב"ה עַל מַחִילַת הָעֵגֶל דְּבַר רַע (שְׁמוֹת לֵב-לֵב) וְאִם אֵין מַחְנִי נָא מִסְּפָרְךָ אֲשֶׁר כִּתְבַת, וְאָמַרְוּ ז"ל (בְּרִכּוֹת נו.). קָלְלַת חֲכָם אֶפִּילוּ עַל תְּנַאי הִיא בָּאָה, אָמַר הַקָּב"ה אֶעֱשֶׂה לְךָ לְפָנִים מְשׁוֹרֵת הַדִּין, אֲמַחָה אוֹתְךָ מִן הַסֵּפֶר אֲשֶׁר כִּתְבַתִּי, כְּלוּמָר מִסְּפָר וְאֵתָהּ תִּצְוֶה שִׁכְתַּבְתִּי לְפָנָי כִּי תִשָּׂא, וְזוֹ הִיא הַקְּלִלָה שֶׁעֲשִׂתָה רוּשָׁם, שֶׁלֹּא נִקְרָא שֵׁם שְׁמוֹ, וּבִשְׁבִיל כֵּךְ לֹא נֹזְכֵר מֹשֶׁה בְּזֵה הַסְּדֵר."

You will find that in all the portions of the Torah, from the birth of Moshe until Mishneh Torah, his name is mentioned, except in this portion. This is peculiar. I heard directly from Rabbi Dan Ashkenazi, z"l, it is because Moshe said an improper thing to HKB"H with regards to the forgiveness for the sin of the "eigel": "If not, erase me now from Your sefer that You have written." Our blessed sages teach us (Berachos 56a): "The curse of a chacham is fulfilled even if there are extenuating circumstances." HKB"H said: "I will act on your behalf beyond the strict letter of the law. I will erase your

name from the sefer that I have written." In other words, from the sefer "וְאֵתָהּ תִּצְוֶה" that I wrote before "כִּי תִשָּׂא". This was the effect of his curse; his name is not mentioned there; this is why his name does not appear in this portion.

It appears that the Rosh's comment is the basis for what his son, the Ba'al HaTurim, writes at the beginning of this week's parsha: "לֹא הִזְכִּיר מֹשֶׁה בְּזֵה הַסְּדֵר, מָה שְׁאֵין כֵּן בְּכָל הַחוּמוֹשׁ, שֶׁמִּשְׁנֹלֵד מֹשֶׁה אֵין Moshe—סְדֵר שֶׁלֹּא הוּזְכֵר בּוֹ. וְהִטְעַם מִשׁוּם שֶׁאָמַר מַחְנִי נָא מִסְּפָרְךָ אֲשֶׁר כִּתְבַת" **is not mentioned in this portion, which does not happen in the entire chumash; from the time Moshe is born, there is not a portion in which he is not mentioned. The reason is because he said: "Erase me now from Your sefer that You have written."** Others note that the source for this notion is the Zohar hakadosh (Pinchas 246a):

"מֵאֵן לֵן רַב מִמִּשָּׁה, דְּאָמַר וְאִם אֵין מַחְנִי נָא מִסְּפָרְךָ אֲשֶׁר כִּתְבַת, וְאָמַר לְצוּרְךָ, וְאֵין עַל גַּב דְּקוּב"ה עֵבִיד רַעוּתִיהָ, עִם כָּל דָּא לֹא אֲשִׁתְּזִיב מֵעוֹנְשָׁא, וְהָא אֲתָמַר, דְּלֹא אֲדוּכֵר בְּפִרְשַׁת וְאֵתָהּ תִּצְוֶה וְאֵתָמַחִי מִתְּמִן."

Who is greater and more important to us than Moshe. He said: "If not, erase me now from Your sefer that You have written." He uttered this remark out of necessity. And even though HKB"H fulfilled his request, nevertheless he was not spared from punishment. For we have learned that his name is not mentioned in parshas Tetzaveh; he is erased from there.

It is obvious to every intelligent person that this matter deserves further explanation. After all, Moshe Rabeinu, the loyal shepherd, was willing to sacrifice his life in order to save Yisrael after the "cheit haeigel," when he said to HKB"H (Shemos 32, 10): "וַיַּעַתָּה" **and now desist from Me! Let My anger burn against them and I shall annihilate them; and I shall make you a great nation.** In response, Moshe places himself in harm's way and challenges HKB"H (ibid. 32): "וַיַּעַתָּה אִם תִּשָּׂא חַטָּאתָם וְאִם אֵין מַחְנִי נָא מִסְּפָרְךָ אֲשֶׁר כִּתְבַת" **— and now, if**

You would but bear their sin; but if not, erase me now from Your book that You have written. In fact, the Zohar hakadosh (Noach 67b) praises Moshe for his willingness to sacrifice his life on behalf of Yisrael. It points out that this is in stark contrast to Noach, who failed to pray on behalf of the rest of his generation. Hence, it is unbelievable that Moshe's name was omitted from the entire parsha of Tetzaveh as a punishment for this valiant act.

Moshe Is Unwilling to Redeem a People Who Are Remiss in Torah Study

We shall begin to shed some light on the subject by referring to the sacred words of the Ohr HaChaim hakadosh addressing the passuk: "ואתה תצוה". He refers to a teaching in the Zohar Chadash (Bereishis) that the future geulah will be led by Moshe Rabeinu; however, he will only agree to do so on the condition that Yisrael actively study the Torah that he was given at Sinai:

"רבי יוסי בן חלפתא ישב לפני רבי יצחק, אמר לו שמה שמע מר מדוע נתארכו כל כך ימות המשיח בגלות זו. אמר לו רבי יצחק, כך שמעתי מרב המנונא סבא, שלוש גלויות גלו ישראל ונגאלו מהן בזכות ג' האבות, אבל מהגלות הרביעית יגאלו ישראל בזכות משה. בא ואראה לך, שלא גלו ישראל אלא על ביטול תורה, שנאמר (ירמיה ט-יב) ויאמר ה' על עזבם את תורתי. אמר הקב"ה, בגלויות הראשונות חזרו בזכות אברהם יצחק ויעקב, עכשיו הם חטאו בתורה שנתתי למשה, כשישבו ויעסקו בתורתו, בזכות משה אני גואלם."

Rabbi Yossi ben Chalafta questions why the current exile is lasting so long. Rabbi Yitzchak answers, in the name of Rabbi Himnuna, that the first three redemptions were in the merit of the three Avos; the fourth redemption, however, will be in the merit of Moshe. He adds that since this exile is the result of forsaking the Torah, which Hashem gave to Moshe, Hashem will redeem them when they occupy themselves once again with His Torah; He will do so in the merit of Moshe.

The Ohr HaChaim concludes: **כי כל עוד שאין "ולזה נתארך הגלות, this is the reason for the lengthy exile; so long as Yisrael do not occupy themselves with Torah and mitzvot, Moshe is unwilling to redeem a people who are remiss in Torah study.** The Ohr HaChaim hakadosh is alluding to that which he writes in Parshas Vayechi (Bereishis 49, 11): "הלא ידעת דברי הזוהר הקדוש (פרשת משפטים קכ). כי משה הוא הגואל אשר גאל את אבותינו, הוא יגאל אותנו וישיב בנינו לגבולם. **The words of the Zohar hakadosh are well-known (Mishpatim 120a). Moshe is the redeemer who redeemed our forefathers; he will redeem us and return the children to their proper place,**

as it is written (Koheles 1, 9): "מ'ה ש'היה ה'וא שיהיה" [literally: "that which was, it will be"]; **the first letters of this phrase spell Moshe.** It is as if the passuk is stating by dint of allusion that "that which was" — i.e. Moshe — "he will be" once again.

This is the allusion inherent in the words: **ואתה תצוה את בני ישראל-- and you shall command Bnei Yisrael.** You, Moshe, are destined to reunite with Bnei Yisrael at the time of the future geulah and you will be a unit, a team so to speak, once again; this is indicated by the term "תצוה" which can be interpreted as being related to the Hebrew word "צוות" or the Aramaic word "צוותא", which imply being together again as a team.

There is a condition, however: "ויקחו אליך שמן זית זך" — they must engage in the study of Torah, which is compared to pure olive oil free of dregs and impurities, which illuminates our existence for all eternity. In other words, the reference is to Torah l'shmah, with the purest of intentions — as opposed to Torah-study for the sake of being confrontational or for the sake of self-esteem. Then the passuk adds: "כתית למאור" — a person must be willing to endure physical hardship for the sake of Torah-study, as the Gemara (Berachos 63b) elucidates from the following passuk (Bamidbar 19, 14): "זאת התורה אדם כי ימות באהל" -- **this is the Torah concerning a man should he die in a tent** — Torah only exists and is retained by someone who is willing to sacrifice on its behalf. This concludes his remarks.

In truth, this, too, is puzzling. After all, Moshe Rabeinu loves Yisrael. This is why the Zohar hakadosh constantly refers to him as "רעיא מהימנא" ("Raiya Mehemna")—the loyal shepherd who was willing to sacrifice his life to save Yisrael in the aftermath of the "cheit haeigel." That being the case, why is he so adamant with regards to their being remiss in their Torah-study? Why is he unwilling to redeem them if they are lax in their attitude toward Torah-study?

For Forty Days Moshe Learned Torah and Forgot It Ultimately It Was Given to Him as a Gift

I was struck by a wonderful idea. We can resolve these difficulties by referring to a cryptic teaching in the Gemara (Nedarim 38.): "אמר רבי יוחנן, בתחילה היה משה למד תורה ומשכחה, עד שניתנה לו במתנה, שנאמר ויתן אל משה ככלותו לדבר אתו". The Gemara teaches us that Moshe Rabeinu learned directly from the Almighty for forty days and kept forgetting what he had learnt; ultimately, at the end of the forty days, Hashem gave him the Torah as a gift—as it is written: "ככלותו לדבר אתו".

for, another scholar cannot reveal that chiddush. This is why the Tanna says **"whoever forgets one word of his Torah-studies"**—specifically that portion which belongs to the essence of his neshamah—if he forgets it, he is liable for his soul.

Thus, we learn that in every generation chiddushim related to the Torah are revealed that had not been previously revealed. For, in His infinite wisdom, the Almighty decreed that these chiddushim be revealed specifically by those scholars in that generation. Even the earlier sages, who resembled malachim, were not permitted to reveal those chiddushim. It seems evident that the source for the Chida's explanation is the writings of his elder, the divine kabbalist Rabbi Avraham Azulai. In his sefer Chesed L'Avraham, he writes:

"כי התורה ונשמתו של ישראל ענין אחד הוא ובחינותיהן שוה, והעד על זה כי התורה בתפארת ובה סוד ישראל שהם ס' רבוא, ובכל נשמה ונשמה יש לה בחינה ידוע בתורה שאי אפשר שתתגלה על ידי זולתו, אלא אותה הנשמה תגלה אותם הסודות, ובעוד שאותה הנשמה לא גילה אותם הסודות, אין הקב"ה מגלה אותם לצדיקים כלל זולתי למושה רבינו ע"ה, שאפילו מה שתלמיד ותיק עתיד לחדש בתורה נאמר למושה, אלא שלא ניתן לו רשות לגלותו כלל, וזהו בכל ביתי נאמן הוא."

The Torah and the neshamos of Yisrael are one and the same; they are equivalent. . . Every individual's neshamah is associated with a specific part of the Torah, which cannot be revealed by anyone else. That particular neshamah must reveal its particular secrets. If that neshamah fails to reveal those secrets, HKB"H does not reveal them to any other tzaddikim other than Moshe Rabeinu, a"h. For, even chiddushim destined to be revealed by veteran Torah-scholars in the future were conveyed to Moshe; however, he was not permitted to reveal them to anyone. This is implied by the depiction: "In My entire house, he is the most trustworthy."

That being the case, it behooves us to reconcile a tremendous contradiction. On the one hand, we learned in the Midrash: **"אפילו מה שתלמיד ותיק עתיד לומר לפני רבו, כולן נאמרו למושה בסיני"**—**even that which a veteran Torah-scholar is destined to say to his teacher, they were all transmitted to Moshe at Sinai.** On the other hand, we learned that every chiddush has a specific time to be revealed, and it is to be revealed by a specific Torah-scholar. For that chiddush belongs to that Torah-scholar's portion and cannot be revealed at an earlier time. Consequently, Acharonim were able to reveal chiddushim in the Torah that could not be revealed earlier by the Rishonim. Yet, we learned that every chiddush was already revealed to Moshe Rabeinu at Sinai.

Moshe Rabeinu Forgot Those Portions of the Torah Whose Time to Be Revealed Had Not Yet Arrived

We can resolve these inconsistencies by recalling that all of Yisrael's six hundred thousand neshamos were incorporated within Moshe Rabeinu. For, we learn in the Midrash Tanchuma (Beshalach): **"מושה ובני ישראל, משה שקול כנגד כל ישראל"**—**Moshe is equivalent to all of Yisrael.** It is now clear why, during those forty days, Moshe was taught the entire Torah, including the novel interpretations of all future generations. Since he encompassed all the neshamos of Yisrael, he had to receive all of their portions in the Torah.

However, since the time for many of those chiddushim to be revealed had not yet arrived—i.e. they would be revealed by various scholars, each in his own time—it was necessary for Moshe to forget them and not present them before their appropriate times. Nonetheless, every Jew's ability to perceive and comprehend his own portion of the Torah is only in the merit of Moshe Rabeinu, the root of all Jewish neshamos, who was the original recipient of that portion of the Torah on Har Sinai.

We find support for this concept in the Gemara (Nidah 30b) concerning an unborn fetus: **"ובלמדין אותו כל התורה כולה... וכיון שבא ולאיר העולם בא מלאך וסטרו על פיו ומשכחו כל התורה כולה"**. The fetus is taught the entire Torah; yet, as he is born, an angel slaps him on his mouth and he forgets it all. Once again, we might wonder, what purpose does it serve to teach the unborn child the entire Torah, if he is destined to forget it all at birth? The Noam Elimelech provides us with an answer in Likutei Shoshanah. If the neshamah would not be taught the Torah initially, prior to birth, it would be impossible for it to achieve and comprehend the Torah by natural means after birth, from within the confines of its physical, material body.

This also applies to Moshe Rabeinu, the embodiment of all Jewish neshamos, during those forty days. It was essential for him to learn all the portions of the Torah belonging to all future Jews. Notwithstanding, HKB"H purposely arranged for him to forget those portions whose time had not yet arrived to be revealed. Had he not forgotten those portions belonging to future generations, he would have been obligated to reveal them to Yisrael before their time. For, we have learned in a Mishnah (Sanhedrin 89a) that a prophet is prohibited from withholding a prophecy he has received. Furthermore, it is only because Moshe already learned them on Har Sinai and ultimately forgot them that all of Yisrael—who were incorporated within his being—are able to attain and comprehend their particular portions of the Torah.

Recall the Torah of My Servant Moshe

Based on what we have discussed, I would like to propose an interpretation of a divine statement transmitted through His prophet (Malachi 3, 22): **זכרו תורת משה עבדי אשר צויתי אותו בחורב: "remember the Torah of Moshe My servant, which I commanded him at Chorev for all of Yisrael—its decrees and its statutes.** Let us endeavor to explain why HKB"H asks Yisrael to **"remember"** the Torah of Moshe rather than to **"learn"** the Torah of Moshe. Additionally, why does HKB"H refer to the Torah as the **"the Torah of Moshe My servant"**? After all, the Torah represents the wisdom of HKB"H, which he merely transmitted to Yisrael through Moshe. In truth, our blessed sages addressed this question and provided the following explanation (Shabbas 89a): **אמר לו הקב"ה למשה הואיל: "HKB"H said to Moshe: Since you have belittled yourself, it will be named after you, as it states: "Remember the Torah of My servant Moshe, etc."** Nevertheless, this still deserves further explanation, seeing as the Torah is in fact HKB"H's.

However, based on what we have learned, we can explain the passuk as follows. HKB"H is beseeching us: **"Remember the Torah of Moshe My servant, which I commanded him at Chorev"**—during his forty-day sojourn on the mountain; **"for all of Yisrael, its decrees and its statutes"**—when I revealed to him all of the "chukim" and "mishpatim" that future generations of scholars were going to introduce, but which he ultimately was made to forget. Therefore, I beseech you to remember all of those portions of the Torah by actively engaging in diligent Torah-study. In this manner, you will successfully restore your part of the Torah that I revealed to Moshe on Har Sinai.

This enables us to better appreciate the comment of the Ohr HaChaim hakadosh: **"This is the reason the galut has been so extended; so long as Yisrael do not occupy themselves with Torah and mitzvot, Moshe is unwilling to redeem a people who are remiss in Torah study.** For, we have learned in the Mishnah (Avos 3, 8): **"Whoever forgets one word of his Torah-studies is regarded by Scripture as having forfeited his soul, as it says (Devarim 4, 9): "Only beware for yourself, and guard your soul diligently, lest you forget the words that your eyes have witnessed."**

According to the Mishnah, so long as Moshe fails to remember everything he learned on Har Sinai during those historic forty days, it is as if, chas v'shalom: **"שוכח דבר אחד ממשנתו"**—he has

forgotten a word of his Torah-study and is concerned for his soul. Yet, if every Jew reveals his allotted portion of the Torah, the portions which Moshe forgot are effectively restored and returned to him. As a result, he will be willing to come and redeem Yisrael.

Furthermore, the future geulah is contingent on the revelation and resToration of all the portions of the Torah that were transmitted to Moshe at Sinai and which he was made to forget. In the words of the wisest of all men (Koheles 12, 12): **ויותר מזהמה: "ויותר מזהמה—beyond these, my son, beware: The making of many books is without limit.** The brilliant Rabbi Shlomo Kluger, ztz"l, in the responsa Tuv Ta'am VaDa'as, explains that the reason it is imperative to generate many sefarim is because the future geulah depends on the revelation of all the portions of the Torah.

He writes that this is implicit in the words of the prophet Malachi. For, after exhorting them to remember the Torah, which Moshe received at Chorev, it states immediately: **"Behold, I send you Elijah hanavi."** This proves that the coming of Eliyahu is contingent on remembering the Torah of Moshe Rabeinu. He concludes: Therefore, with the publishing of every new sefer, the geulah draws nearer.

This provides us with a very nice understanding of the passuk: **"And you shall command Bnei Yisrael that they shall take for you clear olive oil, crushed for illumination, to light a lamp continually."** Let us refer to the Gemara (Horayos 13b): **אמר רבי יוחנן כשם שהזית משכח לימוד של שבעים שנה, כך שמן זית משיב לימוד של שבעים שנה-- Rabbi Yochanan said: Just as the olive causes the forgetting of seventy years of Torah-study; similarly, olive-oil restores seventy years of Torah-study.** For this reason, HKB"H directs Moshe to command Yisrael: **"ויקחו אליך שמן זית זך"**—to bring for Moshe's sake olive-oil, which is beneficial for remembering. Thus, everything Moshe forgot from his Torah-study on Har Sinai during those momentous forty days—in other words, the parts of the Torah belonging to all future generations of Torah-scholars—will be returned to him.

"They shall take for you pure olive oil" to Restore the Torah that You Were Made to Forget

Continuing onward and upward along this exalted path let us proceed to explain the matter in greater depth. How, indeed, are Torah-scholars in each and every generation able to reveal the Torah portions that were forgotten by Moshe Rabeinu? We

shall refer to what we have learned in the Gemara (Nedarim 38a). There we learn that HKB"H bestowed upon Moshe Rabeinu alone the gift of "pilpul." Moshe, however, generously shared this gift with Yisrael. This fact is expressed by the following passuk (Mishlei 22, 9): "טוב עין הוא יבורך"—**one with a good (generous) eye, he will be blessed.** We must endeavor to understand why HKB"H gave the art of "pilpul" only to Moshe. Additionally, where do we find an allusion to the fact that Moshe handed this powerful tool over to Yisrael?

Now, the Gemara teaches us (Temurah 16a): "שלושת אלפים הלכות נשתכחו בימי אבלו של משה... אמר רבי אבהו, אף על פי כן החזירן עתניאל בן קנז" **three thousand halachot were forgotten during the days of mourning over Moshe. . . Rabbi Abahu said: Nevertheless, they were restored by Otniel ben Kenaz, by means of his "pilpul" (erudition).** Similarly, we find elsewhere in the Gemara (Ketubos 103b) that Rabbi Chanina claims: "אם חס ושלום נשתכחה תורה מישראל מהדרנא ליה מפולול" **Torah were to be forgotten from Yisrael, I would restore it through my "pilpul" (expositions and analyses).**

Thus, it appears that this is why HKB"H bequeathed to Moshe the power of "pilpul." With the gift of "pilpul" he would be able to restore all the portions of the Torah that he had forgotten. Seemingly, however, this would serve no purpose. For we have already explained that those portions of the Torah that Moshe forgot could not be revealed by Moshe. Each of those chiddushim was to be revealed at a particular time, in a particular generation, by a particular Torah-scholar.

We can explain the matter based on what we have learned in the Gemara (Shabbas 101b, Succah 39a, Beitzah 38b, Chullin 93a). It was customary for the Amoraim to say to one another: "משה שפיר קאמר" **Moshe, you have spoken well.** The Ohr HaChaim hakadosh at the beginning of this week's parsha and the Shela hakadosh explain that every "talmid-chacham" possesses within him a spark from Moshe Rabeinu. The Tikunei Zohar (Tikun 69, 112a) explains that the neshamah of Moshe expands and expresses itself in every generation in every scholar that engages in Torah-study: "ואתפשטותיה הוא בכל דרא ודרא, בכל צדיק וחכם דמתעסק" **his extension is in every generation, in every tzaddik and scholar who engages in Torah-study, up to six-hundred thousand.**

Based on what we have learned, let us explain. Moshe Rabeinu exists and expresses himself through every "talmid-chacham"; he transfers to him the power of "pilpul" that HKB"H gave him, so that he will be able to restore the parts of the Torah that were forgotten. Therefore, every "talmid-chacham" who disputes and analyzes Torah topics with kedushah and taharah is addressed as Moshe: "משה שפיר קאמר" —acknowledging the fact that Moshe's spark operates within him. This is how Moshe's generosity expresses itself. He shares his art of "pilpul" with Yisrael by inserting himself in every "talmid-chacham" engaged in Torah-study.

We can now rejoice; for we now have a better understanding as to why Moshe's name is not mentioned in this week's parsha, parshas Tetzaveh. It does not represent a punishment as it might initially appear. In fact, just the opposite is true. For saving Yisrael from annihilation, he has been rewarded magnificently. He has merited expressing himself through every "talmid-chacham" in every generation. Thus, his name may not always remain Moshe; instead, in each generation, he takes on the name of the greatest scholars of that generation.

He might be called Rabbi Shimon bar Yochai, or Hillel HaNasi, or Rabbi Akiva, or Rabbi Yehudah HaNasi. He might be called by any of the names of the Tannaim or Amoraim. He might be called the Rambam, the Ramban, the Rashba, the Ritva, or any of the Rishonim. He might be called the Arizal, Rabbi Yisrael Ba'al Shem Tov, Rabbi Eliyahu of Vilna, Rabbi Akiva Eiger, the Ketzos HaChoshen or the Netivot. Similarly, he can take on the name of any great leader of Yisrael in any generation. On each occasion, he may appear under a different name.

This then is the interpretation of the passuk: "ואתה תצוה את בני ישראל" —you will team up with Bnei Yisrael to transfer to them the gift of "pilpul" that I gave you; "ויקחו אליך שמן זית זך" —so that they will function like pure olive-oil to return to you all of the portions of the Torah that you were made to forget on Har Sinai. Then HKB"H proceeds to explain the process: "כתית למאור" — each person must press himself, like olives are pressed for the purpose of illumination, to toil and exert himself in the analysis and disputes characteristic of Torah-study. As a result, he will succeed: "להעלות נר תמיד" —in guaranteeing that the Torah will live on forever and will never be forgotten again. In this merit, Moshe will come to redeem the people that engages in Torah-study, swiftly, in our times. Amen.

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