

INSIGHTS IN THE PARSHA

וְאָתָה תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ
כְּתִיב לְמַאֲוֹר לְהַעֲלֹת נֵר תָּמִיד.

"And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually"

We find an interesting allusion in this Passuk. The Gimatria of the word שמן is 390. That of the word זית is 417. if we subtract 390 from 417, we get $417-390=27$. 27 is the Gimatria of the word זן - pure, the next word in the passuk. What does this all allude to? We know in Tehillim that children are referred to as זית, as it says "בניך כשתילי זיתים." Alternatively, we could explain the allusion via the word כתית, where, to the extent that a person carries his legs toward the study of Torah, the Torah makes him a more pure person, like the שמן זית זך, until ultimately he becomes a נר תמיד, where the Torah illuminates his entire life. (Likutei Yehuda)

GARMENTS AND GARMENTS

וַעֲשׂוּ אֶת בְּגְדֵי אַהֲרֹן לְקֹדְשׁוֹ לְכַהֲנֹנוּ לִי

"And they shall make Aaron's garments to sanctify him, that he serve Me"

The Midrash Ne'elam teaches us that when the people of Israel sin, the Passuk of וּבִפְשָׁעֵיכֶם שְׁלַחָה אִמְכֶם - "For your transgressions your mother was sent away" comes true. What does this cryptic statement mean? Rav Shimon MeOstropoli Ob"m explains that just as on earth there are 8 garments of the Kohen Gadol, so too in the heavenly Mikdash there are 8 garments of the Kohen Gadol which protect us. When we sin, we lose the protection of four of those garments, אבנט, כותונת, מצנפת, מכנסים, which form the word אמנם, but even still we retain the protection of the other four אפוד, ציץ, מעיל, חושן, which form the word אמחץ. This refers to the fact that Hashem will continue to protect us from our enemies, despite the fact that we have sinned.

The Gr"א explains the words לקדשי לכהנו לי, referring to when Bnei Yisrael perform Torah and Mitzvot in an appropriate way, we merit to have the protection of all 8 heavenly garments, like the Kohen Gadol on earth.

TWO RINGS

אֶת שְׁתֵּי הַטְּבָעוֹת

"The two rings."

Rav Shabtai Cohen Ob"m says that in the first letters of the words הַטְּבָעוֹת שְׁתֵּי אֶת אֵשׁה we spell the word אשה -

woman. From here we find allusion to the practice of marrying a woman with a ring.

LEVELS IN TZADAKA

פְּתוּחֵי חֲתָם קֹדֶשׁ לַה'

"Like the engraving of a seal: Holy to the Lord."

The Vilba Gaon, in his book, Kol Eliyahu, teaches us that this passuk alludes to those things which only Hashem could grant us. There is a well known Gemara in T. Taanit, that three gifts exist only in the hands of Hashem, and were not granted to any of Hashem's messengers to give out. They are: Children, Rain, and the Revival of the dead - חיה מטר ותחיית המתים. This passuk alludes to all three of them. The word חתם stands for מטר, תחיה, חיה. All of these things, the passuk continues to say, are קודש לה' - they are unique to Hashem. Only he has the power to grant them. Additionally, the well known Gemara lists a fourth thing - Parnassa. All that we own comes from Hashem. He holds the keys to these four things. This is alluded to in the word מפתח - key. It stands for מטר, פרנסה, תחית המתים, חיה.

THANK HASHEM FOR MAKING ME JEWISH

One Time Rav Shach Ob"m was asked, "Why is the phrasing of the Bracha ברוך אהאמ"ה שלא עשני גוי? Why isn't it instead ישעשני יהודי?" Rav Shach looked at the man and answered, "Because Hashem only makes it that you are not a Goy, the Torah you learn makes you a Jew"

Again he asked, "Why is the phrasing of the Bracha ברוך אהאמ"ה שלא עשני עבד? Why isn't it instead ישעשני חפשי?" Again Rav Shach responded, "Because Hashem only makes it that you are not a slave, the Torah you learn is what sets you free!"

BIG HELP - A JOKE

One Friday afternoon, Salomon saw that his wife was very stressed out, between cleaning the house for shabbat and getting the children ready, and finishing up in the kitchen. He wanted to be of help, so he went to the kitchen and started tasting all the food to make sure that everything was tasty and ready. But he noticed that this was not making things easier for her. "Is there anything you need help with, dear?" he asked her. Frustrated, she responded "If you really want to help me, please get out of the kitchen. Go to the kollel and learn some Gemara or mussar so that I could have room to

finish what I need to do." Happy to help, Soloman left the house. About fifteen minutes later, he returned. "What are you doing back so soon!" she said. He responded.... *Theres only so much a man can help with!*

HASTEN TOWARD MITZVOT

וְאֵתָהּ תְצַוֶּהָ

"And you shall command"

The word **תצוה**, referring to the lighting of the Menora, comes from the root word **צו**, to command, which connotes a strict diligent Mitzva. Interestingly, however, this term is not at all used in last weeks parsha, even though that was the primary commandment to build the Mishkan. However, the difference regarding this Mitzvah is that the lighting of the Menorah was a relatively quick procedure, which took place every day. It was much more easy for such a Mitzvah to become a routine, void of the excitement that we get from a less common Mitzvah, therefore it was necessary to be taught with the introduction of **וְאֵתָהּ תְצַוֶּהָ**.

THE SECRET GEDULAH OF RAV SHARABI

Rabbi Sar-Shalom Mizrachi Didia ben Yitzchak Sharabi, known as the "Rashash", was born in 5480 (1720) in Sana'a, the capital of Yemen. After being miraculously saved from a difficult situation, he fulfilled his vow to go to the Holy Land of Israel in order to live in Jerusalem. After a journey that led him through India, Baghdad and Damascus, he arrived in Jerusalem. Although he had already established himself in his previous countries of residence as a significant Torah scholar and Kabbalist, he was determined to keep his abilities hidden in the Holy Land. He approached Rabbi Gedalia Chayon, the head of Beit El Yeshiva, the major center for Kabbalah study, and applied for the job of shammash (caretaker). All he asked for in return was a roof over his head and some food. The headmaster took pity on the young orphan and gave him the job. In this way he was able to stay anonymous yet quench his thirst for Torah. His official job was to wake up the students for the Midnight Prayer, keep the shelves of holy books in order, bring water and serve hot tea. This enabled him to stand innocently in the corner during lessons as if he was not part of the privileged group of students [which included the famed Chidah], yet he was listening intently.

No one dreamed that this simple shammash was actually a great scholar. Once, an extremely difficult question

arose which no one could solve. Young Shalom noticed Rabbi Gedalya's disappointment and that evening, after all the students left, he wrote down what he knew to be the answer and inserted the note into one of the Rosh Yeshiva's books.

The next day Rabbi Gedalya was delighted, "A note from G-d," he thought. But after this act was repeated a few times, Rabbi Gedalya realized it must be one of his students. He proclaimed, "I decree that the writer of these notes should reveal himself and that we will allot him the respect he deserves."

For the sake of modesty and his desire to stay anonymous, Rabbi Shalom still did not confess, so the issue remained a mystery.

Chana, the daughter of the Rosh Yeshiva, realized how much her father wanted to find out who was the individual leaving the notes. She decided to spy at nights through the window. Finally, one night she saw the Rashash sticking a paper inside a book on the Rosh Yeshiva's desk. She immediately notified her father. The Rashash was forced to admit to him his authorship. He pleaded to be allowed to remain hidden, but Rabbi Gedalia took his daughter's discovery as a sign from Heaven that it was time for the Rashash to be revealed. After Rav Gedalia's death in 5507 (1747), the Rashash, then only 27 years old, was appointed Rosh Yeshiva, according to Rabbi Gedalya's dying wish. He was already married to Chana, with a son whom they named Yitzchak. Among his students were the Chidah, and the Maharit Algazi who became the Rosh Yeshiva after the passing of the Rashash.

YOU SHOULD ALWAYS KNOW THAT...

Whatever a person has - it's good for him
 And whatever a person has - it's what he needs
 And whatever a person doesn't have - it's not for him
 Because what he does and doesn't have is not up to
 him but up to God
*Think of these things, and then you will be happy with
 what you have.*

רציתי לברך אתכם ביום שמה, שפרנסתכם פורח. בריאותינו תתמיד ולא כאורח. חיוך על תצמח כעציץ לא יתאדה כריח שפתינו כאור זורח, וכספנו ונזכה לראות בביאת משיח.

אמן ושבת שלום

Shabat Shalom!!! - Rav David Yaacov