

has a large number of massive topics, some more well-known than others. One of the topics that doesn't get as much attention or isn't learned as much as the others appears right before the section of the **ימים טובים**. Hashem is having a discussion with Moshe (27:15): **וַיִּדְבֶּר מֹשֶׁה אֶל ה' לֵאמֹר**. An unusual pasuk. - **יִפְקֹד ה' אֱלֹהֵי הָרִחוּת לְכָל בָּשָׂר אִישׁ עַל הָעֵדָה** - He wants to have a successor appointed to him. So what does Hashem tell him? **וַיֹּאמֶר ה' אֶל מֹשֶׁה קַח לָךְ אֶת יְהוֹשֻׁעַ בֶּן נּוּן** - **וְאִישׁ אֲשֶׁר רוּחַ בּוֹ וְסָמַכְתָּ אֶת יָדְךָ עָלָיו**. And he should give him **סמיכה**.

What does the pasuk say? **וַיִּסְמַךְ אֶת יָדָיו עָלָיו**. What happens a couple of פסוקים later? **וְסָמַכְתָּ אֶת יָדְךָ**. Hashem said to Moshe **וַיִּצְוֵהוּ בְּאֲשֶׁר דִּבֶּר ה' בְּיַד מֹשֶׁה**, singular, and it says **וַיִּסְמַךְ אֶת יָדָיו** - Moshe used his two hands, plural. **וַיִּסְמַךְ** immediately on the spot says, **יֹתֵר וְיֹתֵר מִמָּה שֶׁנִּצְטָנָה**, **שֶׁהִקְבֵּה אָמַר לוֹ** - **יֹתֵר וְיֹתֵר מִמָּה שֶׁנִּצְטָנָה**, beautifully, with a very generous, with a very generous eye; **בְּעֵינָיו יָפָה** - Hashem said "You should put your hand", and he did it with two hands; **וַיִּסְמַכְתָּ אֶת יָדְךָ** - The **ברכה** he gave was as if he was filling a vessel which was full and overflowing. What does **וַיִּסְמַכְתָּ** mean by that **וַיִּסְמַכְתָּ**?

R' Chaim Kanievsky brings down that the Dubno Maggid asked the Vilna Gaon, how is it that a **צדיק** positively influences his the people around him? So the Gaon explained, that imagine if you have a becher surrounded by a whole series of smaller bechers around it, with little conduits from the big becher to the small ones. If you fill up the large becher, and you keep on filling it and it overflows, then all the little bechers right next to the big becher become filled as well. However, if the big becher is never filled and you just keep pouring off from the big becher into all the other little bechers, they'll never be full because you're going to take away from the big becher. But if you keep pouring in the big becher, it overflows. Similarly, the Gaon said, if the person who's a **מנהיג**, who's a **משפיע**, a person who has the opportunity and the **זכות** to influence those around him, if he works on his **תורה ויראת שמים**, there'll be a trickle down effect, it'll influence those who are around him. However, if a person stops at a certain level of **תורה ויראה** and does not continue to improve himself and wants to give others, he will not succeed. That's what **רש"י** says. He gave so much of his own **מדות** of **תורה ויראת שמים** and with the lesson that that through his own attainments, he would then be worthy of leading **ישראל**.

He brings down a **מדרש** about **רבי עקיבא** that after all his **תלמידים** passed away, he was able to get more **תלמידים** just from seven more because he filled them up to the same exact method of filling up his **תלמידים** that they continue to grow. And he says another **משל**, **חזון איש**, one single person turned **בני ברק** into what **בני ברק** is, sitting in his **אמות ד' תורה**, his **השפעה** was so overwhelming that created an entire **בני ברק**. So we see that **לימוד התורה** is an ongoing process, we have to continue to work on ourselves, to make ourselves better and to have an influence on all those around us.

Another interesting vort from the **sefer פלאות התורה**, which has to do also with the **פרשה** but is not directly connected to this one, has to do with the census that was taken. The **sefer** has a large number of **דברי תורה** on the name **יששכר**, which of course makes me interested because that's my name. So there's a **sefer** called **בני יששכר**, written by R' Tzvi Elimelech of Dinov. Why did he name it **בני יששכר**? It's brought down in the **sefer שלמה בית** that one time he went to his Rebbe, none other than the Chozeh of Lublin, and asked him, "Rebbi, can you tell me which **שבט** I'm from?" He explained that every year when **חנוכה** comes, he feels a tremendous **תשוקה**, a powerful emotional connection to the mitzvah of **חנוכה נר**. More than other **מצות**, he feels drawn to this one in particular. He said, "I know I'm not a **כהן**, so I can't be descended from the **השמונאים**. So where does this feeling come from?"

Even before he finished asking, the Chozeh of Lublin answered, "Your **תשוקה** is from **יששכר**. You're a descendant of those who were part of the **בית דין** at the time of the **השמונאים**. The **בית דין** was made up of **כלל ישראל**, the teachers of **ישראל**. They were the ones who gave direction and **השפעה** to **ישראל** through the **בית דין** that partnered with the **השמונאים**. That's why your **נשמה** has such a yearning for this



mitzvah.” And in the זכות of hearing this דבר תורה, he was so inspired with that he named his very famous ספר בני יששכר, which is a ספר on all the ימים טובים and the months of the year. And we see a living proof of how this yearning, this self improvement has a direct influence on us. We have to learn from that. And בעזרת השם, we should learn from all of these lessons that not only should we continue to improve ourselves, but all those all of those around us and be a very positive influence of all ישראל.

