



Adapted from the sefer **במוצאי שבת** a collection of maamarim on  
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

### Melave Malka Parshas Chukas 5762

Our Parsha begins with the mitzva of Parah Aduma. In the Tosefta of  
Maseches Parah, we find the following statement.

“R. Yehushua ben Kvosai said, ‘All my life I read the **טהור על**, **וזה הטהור על**,  
**טמא**, (and wondered if the **טהור** can sprinkle the water on only one **טמא**,  
or on multiple **טמאים**). I only found a solution to my question in the **אוצר**  
**של יבנה**, (the treasure trove of Yavneh), where I learned that one **טהור**  
can sprinkle the water of the Parah Aduma, even on one hundred  
**טמאים**.”

Rishonim and Acharonim explain the mysterious reference to the **אוצר** of  
Yavneh in a variety of ways. I would like to suggest another explanation.  
The town of Yavneh was known as a place where the chachomim related  
to each other with exceptional love and brotherhood. In Pirkei Avos, we  
find a statement by R. Levitas **ישל יבנה**, **שתקוות**, **מאוד מאוד הוה שפל רוח**,  
"מאוד מאוד הוה שפל רוח, שתקוות", (Be very humble of spirit, for man is destined to decompose in  
the grave).

The sefer **זצ"ל** says, “There is no need to  
speak about the greatness of R. Levitas. If the Mishna identifies him as  
**איש יבנה**, it must be that he was greater than all other chachomim in  
Yavneh.” The **שמואל** adds, “It is possible that R. Levitas denigrated  
arrogance, in order to emphasize that even a leader has no need for any  
measure of arrogance. This is why the Mishna identified him as **איש יבנה**,  
the greatest of the chachomim in Yavneh..., to teach us that despite his  
greatness, he constantly spoke about the importance of humility, and  
certainly applied what he taught.”



[1]

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From R. Levitas, the leader of Chachmei Yavneh, we can learn that he and all of the chachomim under him, both recognized the greatness of their colleagues, and viewed themselves with humility and שפלות.

Someone who approaches others with that combination of midos, gains access to the “treasure trove of Yavneh”. He acquires the treasured understanding that, if he is truly humble, each Jew has the power to influence and purify many other Jews. R. Yehoshua ben Kvosai, found the halacha that one טהור can sprinkle the waters on one hundred טמאים, in the אוצר of Yavneh. Yavneh was the treasure trove of ענוה, the attribute that enables one Jew to bring countless other Jews close to Hashem.

We approach the Yahrzeit of Harav Hakadosh R. Menachem Mendel of Lubavitch זיע"א, who demonstrated this wondrous power, and drew the hearts of countless Jews close to Hashem. He often shared a story that he heard from his father-in-law, הרה"ק הר"י"ץ מליובאביטש זצ"ל, about his own father הרה"ק הרש"ב מליובאוויטש זיע"א. Once, during a farbrengen, one of the wisest chasidim, הרה"ח ר"י הורוויץ ז"ל, asked, “Rebbe, what is a Chossid?”.

The Rebbe Rasha”b, answered, “A chossid is like the lamplighter who carries a long torch. He knows that the flame isn’t his, but he utilizes it to light all of the lamps in the town.”

The Rebbe wanted his chasidim to know that a chossid is defined by his ability to ignite a holy flame in the hearts of other Jews, until they themselves become beacons of light in the darkness.

Bezras Hashem Yisborach, when we increase our love for all Jews, and care for them physically and spiritually, we will bez”h, receive a spirit of להטהר ולהתקדש בקדושה של מעלה, אכי”ר from above, enabling us



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