

That they shall take for you pure, pressed olive oil for illumination. (27:20)

The oil that was used for the *Menorah* was to be pure, untainted by any olive particles or sediment. The oil that was used for the *Menachos*, meal-offerings, was derived from crushed, rather than pressed, olives. Hence, this oil was not as pure. The commentators render this disparity homiletically. *Horav Shlomo Sofer, zl*, cites the fact that the *Menorah* and its light are symbolic of the *Torah* and *daas Torah*, its perspective. When dealing with *Torah* perspective, we must retain the essence of purity. We make no allowance for alien philosophies. It must be pure - like the oil for the *Menorah*. Indeed, our fear has never been in response to those that have chosen to transgress the *Torah*. Rather, the major threat to *Torah* Judaism has been from those whose interpretation of the *Torah* has either been blemished from the start or has been tainted as a result of an alien, non-*Torah*-oriented perspective.

We may add another lesson that can be derived from the fact that the oil for the *Menorah* was prepared by a gentle pressing of the olive, releasing the purest oil. The *Menorah*, which serves as an analogy for *Torah* study, teaches us an important lesson in Jewish education. In order to effect the most desirable and successful result in teaching our students, we must teach them in a gentle and loving manner. By crushing the olive/student, placing upon him almost unbearable demands, we will not produce a *ben-Torah* according to the *Torah's* perspective. "*Divrei Torah b'nachas nishmaim*," words of *Torah*, if taught in a pleasant manner, are heard and received.