



Likkutei Sichos

Volume 18 | Behaaloscha | Sicha 1 Source Sheet

א.

1. במדבר ח' א-ב'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרוֹת אֶל־מִזְבֵּחַ לְפָנַי הַמְנוּרָה יֵאָרוּ שִׁבְעַת הַנֵּרוֹת: רש"י: **בהעלתך**. למה נסמכה פְרֻשֶׁת הַמְנוּרָה לְפָרֻשֶׁת הַנְּשִׂאִים? לְפִי שֶׁכְּשָׂאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂאִים חִלְשָׁה אֶז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בְּחֻנְכָּהּ לֹא הוּא וְלֹא שְׂבִטּוֹ, אָמַר לוֹ הַקַּב"ה חַי"ך שֶׁלְךָ גְדוּלָה מִשְׁלֵהֶם, שֶׁאַתָּה מְדַלֵּק וּמְטִיב אֶת הַנֵּרוֹת

Numbers 8:1-2

The LORD spoke to Moshe, saying: Speak to Aaron and say to him, "When you mount the lamps, let the seven lamps give light at the front of the lampstand."

Rashi: WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps".

2. במדבר ז' א-י"ב

וַיְהִי בַיּוֹם כִּלּוֹת מִשֶּׁה לְהַקִּים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו... וַיִּקְרִיבוּ נְשִׂאֵי יִשְׂרָאֵל... וַיָּבִיאוּ אֶת־קַרְבָּנָם לִפְנֵי ה' שֵׁשׁ־עֶגְלוֹת צֶבַע וְשֵׁנִי עֶשֶׂר בָּקָר... וַיֹּאמֶר ה' אֶל־מֹשֶׁה לֵאמֹר: קַח מֵאֹתָם וְהָיָה לְעֹבֵד אֶת־עֲבֹדַת אֱהֹל מוֹעֵד וְנִתְּנָה אוֹתָם אֶל־הַלְוִיִּם אִישׁ כְּפִי עֲבֹדָתוֹ... וַיִּקְרִיבוּ הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בַּיּוֹם הַמִּשַׁח אֹתוֹ... וַיֹּאמֶר ה' אֶל־מֹשֶׁה נְשִׂיא אֲחֵד לַיּוֹם וַיִּקְרִיבוּ אֶת־קַרְבָּנָם לְחֻנְכַּת הַמִּזְבֵּחַ: וַיְהִי הַמַּקְרִיב בַּיּוֹם הַרִאשׁוֹן אֶת־קַרְבָּנָו נְחֹשֶׁן בֶּן־עַמִּינָדָב לְמִטָּה יְהוּדָה:

2. Numbers 7:1-12

On the day that Moshe finished setting up the Tabernacle, he anointed and consecrated it and all its furnishings... the chieftains of Israel... drew near and brought their offering before the LORD: six draught carts and twelve oxen... the LORD said to Moshe: Accept these from them for use in the service of the Tent of Meeting, and give them to the Levites according to their respective services... The chieftains also brought the dedication offering for the altar upon its being anointed... the LORD said to Moshe: Let them present their

offerings for the dedication of the altar, one chieftain each day. The one who presented his offering on the first day was Nahshon son of Amminadab of the tribe of Judah.

3. רש"י על במדבר ז'א'

כלות משה להקים . ולא נאמר ביום הקים, מלמד שקל שבעת ימי המלואים היה משה מעמידו ומפרקו, ובאותו היום העמידו ולא פרקו, לכה נאמר "כלות משה להקים" — אותו היום קלו הקמותיו, וראש חדש ניסן היה...

Rashi on Numbers 7:1

[AND IT CAME TO PASS ON THE DAY] THAT MOSHE HAD FINISHED SETTING UP [THE TABERNACLE] — but it is not said, "on the day Moshe set up"; this (the phrase כלות ... להקים, "had finished setting up") teaches us that during each of the seven days of installation Moshe used to erect and dismantle it (the Tabernacle), but on that day (the eighth) he erected it but did not again dismantle it; for this reason it is said: "on the day that (Moshe) finished setting up" — i.e. on that day his several erections of it came to an end. — It was the New Moon (the first day) of Nisan...

ב.

4. רמב"ן על במדבר ח'ב'

... ולא נתברר לי, למה ניחמו בהדלקת הנרות, ולא ניחמו בקטורת בקר וערב, ששיבחו בו הכתוב (דברים לג י): "ישימו קטורה באפך", ובכל הקרבנות, ובמנחת חביתין, ובעבודת יום הכפורים שאינה כשרה אלא בו, ונכנס לפני ולפנים, ושהוא קדוש ה' עומד בהיכלו לשרתו ולברך בשמו, ושבתו כלו משרתי אלהינו? ועוד: מה טעם לחלישות הדעת הזו? והלא קרבנו גדול משל נשיאים, שהקריב בימים ההם קרבנות הרבה כל ימי המלואים! ואם תאמר שהיו חובה ונצטו בהם, וחלשה דעתו על שלא הקריב נדבה כמוהם לחנכת המזבח - גם הדלקת הנרות שנחמו בה חובה ונצטו עליה!

Ramban on Numbers 8:2

...But it is not clear to me why G-d consoled Aaron [by reminding him of his function] in lighting the lamps, rather than consoling him with the burning of the incense every morning and evening, which is [the specific function of his] with which Scripture praised him, as it is said, *they shall put incense before Thee*. Or [G-d could have reminded him of] all the offerings [performed only by his descendants], and the meal-offering of baked cakes [which is brought daily by the High Priest personally], and the Service on the Day of Atonement which is only valid if done by him [i.e., Aaron and subsequent High Priests], and [by the fact that it is] he who enters into the innermost part of the Sanctuary, and he is *the holy one of the Eternal*, standing in His Temple *to minister unto Him, and to bless in His Name*, and his entire tribe minister to our G-d! Moreover, what reason was there for Aaron's uneasiness of mind [upon seeing the offerings of the princes]? Was not his [dedication-] offering greater than that of the [other] princes, for he offered up during those days — all the [seven] days of the initiation [of the priests] — many offerings? And if you reply that [he was disheartened because] his offerings were obligatory and he had been commanded to bring them, and therefore he was dispirited because he did not bring a *voluntary* offering for the dedication of the altar as they did — [this cannot be so] because the lighting of the lamps with which He consoled Aaron was also a duty which he had been commanded! [Therefore what consolation did Aaron derive for not sharing in the *voluntary* offerings by being given a commandment which was obligatory?]

5. שמות מ'א-כ"ט

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: בְּיוֹם־הַחֲדָשׁ הַרְאִשׁוֹן בְּאֶחָד לַחֲדָשׁ תִּקְוִים אֶת־מִשְׁכַּן אֹהֶל מוֹעֵד... וַיַּעַשׂ מֹשֶׁה כְּכֹל אֲשֶׁר צִוָּה ה' אֹתוֹ כִּן עָשָׂה... וַיִּקֶּם מֹשֶׁה אֶת־הַמִּשְׁכָּן... וַיִּתֵּן אֶת־הַשְּׁלֵחַן בְּאֹהֶל מוֹעֵד... וַיַּעֲרֶךְ עָלָיו עֵרֶךְ לֶחֶם... וַיַּעַל הַנֶּחֱטֹת לִפְנֵי ה' כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה: וַיִּשֶׂם אֶת־מִזְבַּח הַזֶּהָב בְּאֹהֶל מוֹעֵד לִפְנֵי הַפָּרֹכֶת: וַיִּיקָטֵר עָלָיו קִטְרֵת סַמִּים כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה... וְאֵת מִזְבַּח הָעֹלָה שֶׁם פָּתַח מִשְׁכַּן אֹהֶל־מוֹעֵד וַיַּעַל עָלָיו אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה:

Exodus 40:1-29

And the LORD spoke to Moshe, saying: On the first day of the first month you shall set up the Tabernacle of the Tent of Meeting... This Moshe did; just as the LORD had commanded him, so he did... He placed the table in the Tent of Meeting... Upon it he laid out the setting of bread before the LORD... And he lit the lamps before the LORD... He placed the altar of gold in the Tent of Meeting, before the curtain. On it he burned aromatic incense—as the LORD had commanded Moshe... At the entrance of the Tabernacle of the Tent of Meeting he placed the altar of burnt offering. On it he offered up the burnt offering and the meal offering—as the LORD had commanded Moshe.

6. רש"י על שמות מ'כ"ט

ויעל עליו וגו'. אף ביום השמיני למלואים, שהוא יום הקמת המשכן, שמש משה והקריב קרבנות צבור, חוץ מאותן שנצטוו בו ביום, שנאמר קרב אל המזבח וגומר (ויקרא ט')

Rashi on Exodus 40:29

AND OFFERED UPON IT etc. Not only during the first seven days of the consecration of Aaron and his sons during which Moshe set the dwelling up and then dismantled it, but also on the eighth day of the consecration which was the day of the final erection of the dwelling for its ordinary purposes did Moshe officiate and offer the congregational sacrifices except those which had been commanded exclusively for that very day, as it is said, (Leviticus 9:7) “[And Moshe said to Aaron], approach unto the altar and offer etc.

7. רש"י על שמות מ'כ"ז

ויקטר עליו קטרת. שחרית וערבית, כמו שנאמר בבקר בבקר בהיטיבו את הנרות וגומר (שמות ל')

Rashi on Exodus 40:27

AND HE CAUSED THE INCENSE OF AROMATICS TO ASCEND UPON IT in the morning and in the evening, as it is said, (Exodus 30:7, 8) “[And Aaron shall cause incense of aromatics to ascend thereon in fumes] every morning when he trimmeth the lamps, [and when he trimmeth the lamps at even etc.]”.

8. שמות כ"ז:כ"א

ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד: באהל מועד מחוץ לפרכת אשר על־העזרת יערה אתו אהרן ובניו מערב עד־בקר לפני ה' חקת עולם לדרתם מאת בני ישראל:

Exodus 27:20-21

You shall further instruct the Israelites to bring you clear oil of beaten olives for lighting, for kindling lamps regularly. Aaron and his sons shall set them up in the Tent of Meeting, outside the curtain which is over [the

Ark of] the Pact, [to burn] from evening to morning before the LORD. It shall be a due from the Israelites for all time, throughout the ages.

9. רש"י על שמות כ"ז:כ"א

תמיד. כל לילה ולילה קרוי תמיד, כמו שאתה אומר עלת תמיד ואינה אלא מיום ליום; וכן במנחת חבתין נאמר תמיד ואינה אלא מחציתה בבקר ומחציתה בערב, אבל תמיד האמור בלחם הפנים משבת לשבת הוא:
מערב עד בקר. תן לה מדתה שתהא דולקת מערב ועד בקר, ושערו חכמים חצי לג ללילה וכן ללילה וללילה, ואם ינתר אין בקר פלוס (מנחות פ"ט):

Rashi on Exodus 27:20-21

תמיד CONTINUALLY — doing something every night, as is described here, may be termed תמיד, continually, just as you speak of (Numbers 27:6) “The continual (תמיד) burnt-offering”, although this was sacrificed only from day to day. So, too, in the case of the meal-offering made in a flat pan it is said, (Leviticus 6:13) that it should be brought continually (תמיד) and yet it was only brought thus: “Half of it in the morning, and half of it at evening”. However, the expression תמיד which is used in connection with the show-bread (Exodus 25:30) denotes the whole period without a break from Sabbath to Sabbath).

FROM EVENING TO MORNING — Give it its due measure of oil so that it may burn from evening to morning. Our Rabbis estimated half a log of oil as sufficient for the nights of Tebeth which are long, and they ordained a similar quantity for every night of the year, and if any were left over on the shorter nights it did not matter.

.ח.

10. משנה תורה, הלכות תמידים ומוספין ג'י"ב

דשון המנורה והטבת הנרות בבקר ובין הערבים מצות עשה שנאמר "וערך אתו אהרן ובניו". והדלקת הנרות דוחה את השבת ואת הטמאה פקרבנות שקבוע להן זמן שנאמר "להעלות נר תמיד": ונכמה שמן הוא נתן לכל נר. חצי לוג שמן שנאמר "מערב עד בקר" תן לו פמדה שיהיה דולק מערב עד בקר. ואין מחנכין את המנורה אלא בהדלקת שבועה נרותיה בין הערבים: מהו דשון המנורה. כל נר שכבה מסיר הפתילה וכל השמן שבנר ומקנחו ונתן בו פתילה אחרת ושמן אחר במדה והוא חצי לוג. וזה שהסיר משליכו במקום הדשן אצל המזבח עם דשון המזבח הפנימי והחיצון ומדליק נר שכבה. והדלקת הנרות היא הטבתם. ונר שמצאו שלא כבה מתקנו:

Rambam Temidin uMusafim - Chapter 3, 10-12

The removal of the ashes from the lamps of the *Menorah* and their kindling in the morning and the afternoon is a positive commandment, as [Exodus 27:21] states: "Aaron and his sons shall arrange it." The kindling of the lamps supersedes [the prohibitions of forbidden labor] on the Sabbath and [the restrictions of] ritual impurity, as do the [other] sacrifices that [are offered at] a fixed time, as [*ibid.*:20] states: "To raise up a continuously [burning] lamp."

How much oil should be put in each lamp? Half a *log*. [This is implied by the phrase (*ibid.*:21):] "From the morning until the evening," Implied is that one must use a measure of oil that will enable it to burn from the afternoon until the morning. The *Menorah* may be dedicated only with the kindling of the seven lamps in the afternoon.

What is meant by the expression "the removal of the ashes of the *Menorah*"? Every lamp that has burnt out should have its wick and its [remaining] oil removed and it should be cleaned. The priest should place

another wick and other oil in it, using the half *log* measure. [The wick and oil he removed] should be placed in the ash-heap near the [outer] altar together with the ashes removed from the inner alter and the outer altar. He should kindle [any] lamp that was extinguished. Kindling the lamps is what is meant by the term *hatavah*. When one discovers a lamp that has not been extinguished, he should restore it.

11. שבועות ט"ו א' (עם פירש"י)

מתיב רבא כל הכלים שעשה משה משיחתן (בשמן המשחה מקדשתן קדושת הגוף לכלי שרת ולקדש את הנכנס לתוכו) מקדשתן מכאן ואילך (כלי הדורות לא נמשחו אלא התחלת עבודתן מחנכתן לקדושה וחינוך לשון התחלה) עבודתן מחנכתן.

Shevuot 15a

...Rava raises an objection from a *baraita*: With regard to **all the sacred vessels that Moshe fashioned, their anointment with oil consecrates them. From that point forward**, in the generations after Moshe, new vessels do not require anointment to be consecrated; rather, **their use in the Temple service initiates them** and renders them fit for use.

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12. יומא כ"ד ב'

זר שפסידר את המנורה ליחייב! איכא נתינת פתילה. נתן פתילה ליחייב! איכא נתינת שמן. נתן שמן ליחייב! איכא הדלקה. הדליק ליחייב! הדלקה לאו עבודה היא. ולא? והתניא: "ונתנו בני אהרן הכהן אש על המזבח ופרכו עצים על האש", לימד על הצתת אֵלִיתָא שְׁלֵא תְהֵא אֶלָּא בְּכֵהֵן כָּשֶׁר וּבְכֵלֵי שְׁרֵתָא! הַצֵּתת אֵלִיתָא — עֲבוּדָה הִיא, הַדְּלָקָה — לֹא עֲבוּדָה הִיא.

Yoma 24b

The Gemara asks further with regard to the notion that a non-priest is liable for performing a service that is complete on its own that takes place in the Sanctuary: If so, **a non-priest who arranges the lamps of the candelabrum should be liable**. The Gemara rejects this: **There is** still the **placing of the wicks** in the lamps that remains to be done, so arranging the lamps is not considered a service that is complete on its own. The Gemara asks: If so, a non-priest who **placed a wick** in the candelabrum's lamps **should be liable**. The Gemara answers: That too is not a service that is complete on its own, as **there is** still the necessity of **placing the oil**. The Gemara asks: If so, a non-priest who **placed the oil should be liable**. The Gemara answers: That too is not a service that is complete on its own, as **there is** still the service of **lighting** that needs to be done. The Gemara asks: If so, if a non-priest **who lit** the lamps **should be liable**. The Gemara answers: **Lighting** the lamps **is not** considered a bona fide Temple **service**, since in doing so nothing is done to the candelabrum itself. The Gemara asks: **And is** kindling a fire really **not** considered a Temple service? **But wasn't it taught** in a *baraita* that it is written: **"And the sons of Aaron the priest shall put fire upon the altar and lay out wood in order upon the fire"** (Leviticus 1:7), which **teaches that the kindling of chips [alita] added to keep the altar's fire going must be performed only by a proper priest and that he must be wearing the priestly garments?** This shows that kindling is considered a service. The Gemara answers: **Kindling the chips is a bona fide service**, but **lighting** the candelabrum is **not a bona fide service**.

13. ויקרא ו'ו'

אֵשׁ תְּמִיד תּוֹקֵד עַל-הַמִּזְבֵּחַ לֹא תִכָּבֶה:

רש"י: אש תמיד. אֵשׁ שְׁנֵאָמַר בּוֹ תְּמִיד, הִיא שְׁמֵד־לִיקִין בָּהּ אֶת הַנְּרוֹת שְׁנֵאָמַר בָּהּ לְהַעֲלֵת נֵר תְּמִיד (שמות כ"ז), אֵף הִיא מֵעַל מִזְבֵּחַ הַחִיצוֹן תּוֹקֵד (יומא מ"ה):

Leviticus 6:6

A perpetual fire shall be kept burning on the altar, not to go out.

RASHI: אש תמיד — The redundant word תמיד (because it could have written המזבח לא תכבה; for this, too, would imply that it must be continually burning since it states that it must never go out) intimates: The fire about the use of which the expression תמיד is used, viz., that by which the lamps of the Candelabrum were kindled, with reference to which it is said, (Exodus 27:20) "to light the lamps continually (תמיד), this, too) should be ignited from the fire on the outer altar Yoma 45b).