



דבר אל אהרן 8:2 “בהעלתך את הנרות”

“Speak to Aharon: when you kindle the lamps.” The Midrash says that Aharon was

despondent that his Shevet, specifically himself – the Nasi, was not Zoche to bring Korbonos for the Chanukas Hamizbei'ach like all of the other Shevatim. Hakodosh Baruch Hu sent a message to him that his Avodah of the Lamps would be eternal, while the other Shevatim only brought Korbonos, which is only done when there is a Bais Hamikdash. The Ramban asks on this, but the Menorah was also only done when the Bais Hamikdash stood? He answers that is referring to the Chanukah, which all of Klal Yisroel light for all generations. Why did Hakodosh Baruch Hu speak about the Menorah, and not the Korbonos and Ketores that the Kohanim exclusively brought? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

דבר אל 8:2 – 16:6 – במדבר רבה
“Speak to Aharon: when you kindle the lamps.” All the Nesi'im from all of the Shevatim brought Korbonos for the Chanukas Hamizbei'ach, the inauguration of the Mizbei'ach, except for Shevet Levi – which no one from Shevet Levi brought Korbonos. Who was the Nasi of Shevet Levi? It was Aharon Hakohen. Aharon Hakohen did not bring Korbonos with the rest of the Nesi'im, and said to himself: Woe is to me! Perhaps because of me Hakodosh Baruch Hu is not accepting the Korbonos of Shevet Levi. Aharon was distraught for he thought that perhaps the reason that Shevet Levi was excluded from bringing Korbonos was because he, as the Nasi of the Shevet, was not worthy, and that is why the entire Shevet lost out. Hakodosh Baruch Hu told Moshe Rabbeinu to tell Aharon: Do not be afraid, for you are destined for something even greater than this. Therefore, the Posuk says, **דבר אל אהרן ואמרת אליו** – “Speak to Aharon and say to him: When you kindle the lamps.” The Korbonos are valid only as long as the Bais Hamikdash stands, but the lamps will forever cast light toward the face of the Menorah. Furthermore, all the

Brachos that I gave to you with which to bless My children will never cease.

Parshas – שם משמול

דבר אל אהרן בהעלתך 8:2 Behaloscha 5670 – “Speak to Aharon: when you kindle the lamps.” The Midrash says that Aharon was despondent that his Shevet, specifically himself – the Nasi, was not Zoche to bring Korbonos for the Chanukas Hamizbei'ach like all of the other Shevatim. Hakodosh Baruch Hu sent a message to him that his Avodah of the Lamps would be eternal, while the other Shevatim only brought Korbonos, which are not performed when there is no Bais Hamikdash. The Ramban asks, but the Menorah was also only done when the Bais Hamikdash stood? He answers that is referring to the Chanukah, which all of Klal Yisroel light for all generations. Why did Hakodosh Baruch Hu speak about the Menorah, and not the Korbonos and Ketores that the Kohanim exclusively brought? The kindling of the Menorah was not called an Avodah, for it did not need to be done by a Kohen. In theory, anyone could have done it, but because it was in the Heichal, it was done by Kohanim who were allowed to be there. The Midrash tells us that Hakodosh Baruch Hu said to Moshe: “It is not because I need light that I am telling you to be careful about the lighting of the Menorah, rather it is for your (Klal Yisroel's) Zechus and benefit.” We need to understand this Midrash, for everyone knows that Hakodosh Baruch Hu doesn't need our light. He doesn't have eyes of flesh and blood, and we certainly know that He does not need it. Even the greatest טפש, an imbecile, would not make this mistake to think He needs it. Additionally, Hakodosh Baruch Hu doesn't need anything from us. He doesn't need our Korbonos either. Thus, why does he stress that it is the light of the Menorah that He doesn't need from us? All Mitzvos are needed for גבוה, for Above, to be Mesaken the worlds Above. There are spiritual beings receiving sustenance from Mitzvos. Hakodosh Baruch Hu doesn't need us to do it, for He can sustain everything Himself, but when we do Mitzvos, we are still accomplishing being Mesaken things Above. However, the kindling of the Menorah is not needed to be Mesaken anything in the worlds Above, and thus is only for the Zechus of Klal Yisroel. The

preparation of the Neiros does accomplish in the worlds Above, but not the kindling. Thus, the kindling is exclusively for the Zechus of Klal Yisroel. This is what Hakodosh Baruch Hu was telling Moshe Rabbeinu. The preparing of the Neiros is called עבודה, for that is Mesaken Above, but the kindling is not עבודה, and thus does not need to be performed by a Kohen. The Zechus for Klal Yisroel is that the Menorah is to ignite their hearts on fire with a great love for Hakodosh Baruch Hu, as it says in Shir Hashirim 8:6 **רשפיה רשפי אש** – “Its darts are darts of fire, a blazing flame.” The flame goes upwards towards Shomayim, igniting one's heart. Just as the oil is drawn to the wick and is completely consumed in the fire and smoke – until it is no more, so too the hearts of Klal Yisroel should be drawn to Hakodosh Baruch Hu – as it says in Tehillim 44:23 **כי עליך הורגנו כל היום** – “It is for Your sake that we are slain all day long.”

What is the reason that a מצווה ועושה, one who is commanded to do something and does it, is greater than an אינו מצווה ועושה, one who is not commanded to do something and does it? My father, the Avnei Nezer, explained what a person accomplishes with the performance of a Mitzvah is mainly because he is a Shliach, a messenger, of Hakodosh Baruch Hu, and שלוחו של אדם, the messenger of a person is like the person himself. In this case, the messenger is Kevayachol like Hakodosh Baruch Hu, when he performs the Mitzvah. However, this is only true when one is a מצווה ועושה, but if one is not a מצווה ועושה, then he does not become like Hakodosh Baruch Hu, and thus although he performs the Mitzvah, he is doing it on his own, and thus a much lower level – accomplishes much less.

The Nesi'im were not commanded to bring the Korbonos for the Chanukas Hamizbei'ach. On the contrary, Moshe Rabbeinu wasn't even sure if their Korbonos should be allowed, until Hakodosh Baruch Hu told Moshe Rabbeinu to accept it from them. Their Korbonos were like a מצווה ועושה, and thus not an exalted level of מצווה ועושה. The Midrash (Vayikra Rabbah 8) tells us that the Korbonos of the Nesi'im were very dear to Hakodosh Baruch Hu, like Shira that Klal Yisroel sang at the Yam,

and the שני לוחות הברית. The Nesi'im were so excited regarding the Mikdash, that their burning love for Hakodosh Baruch Hu poured forth, and they wanted to bring Korbonos. These were the sentiments of all of Klal Yisroel, and the Nesi'im were the ones who brought forth what emanated from all of Klal Yisroel. The reason that the Midrash compares it to the Shira at the Yam and the Luchos, for those were out of the realm of nature – with no boundaries. (The splitting of the sea – and the Aron which housed the Luchos did not take up any space in the Mikdash – for they were outside the boundaries of nature). Klal Yisroel's love for Hakodosh Baruch Hu at that time had no boundaries, as such, the Korbonos were greatly desired by Hakodosh Baruch Hu. Aharon Hakohen was despondent, and was very embarrassed, for his part in the creation of the Eigel. He believed that it was all his fault that Hakodosh Baruch Hu did not want Korbonos by the Chanukas Hamizbei'ach from his Shevet. These Korbonos brought by the Nesi'im were not Avodah, rather they were the fire of desire. Hakodosh Baruch Hu told Aharon Hakohen that he didn't need to be sad, for he too would have something which creates that fire of desire, and it is not Avodah, it is the kindling of the Menorah. Hakodosh Baruch Hu told Aharon that his was even better than theirs, for theirs was only for that time, while his was for all future generations – the Chanukah Menorah, which connects to the Menorah – not an Avodah, but an overflowing outpouring of love and desire for Hakodosh Baruch Hu.

The Gemara in Shabbos 23b says that the נר של שבת, the lamp of Shabbos is for Shalom Bayis, to have tranquility in the home. My father, the Avnei Nezer, explained that this is referring to Shalom Bayis, peace within the person himself. During the week, there is no peace for oneself, for his Nefesh constantly seeks to elevate him in Ruchniyos, while his Guf constantly seeks to bring him away from Ruchniyos. Sins drag a person down, while the Neshama and Mitzvos elevate the person. On Shabbos Kodesh, the light of Shabbos Kodesh causes the Guf to be subservient to the Neshama, and thus there is Shalom Bayis, peace within a person. Chazal tell us that even an Am Ha'aretz is believed regarding Demai on

Shabbos Kodesh, for the fear of Shabbos is upon him and he can be believed. Shabbos is set, and nothing down here affects Shabbos Kodesh. There is nothing for us to do to make Shabbos Kodesh, as it does not need Kiddush Bais Din or anything else. Thus, it is like the kindling of the Menorah, which is only for our sakes - "רשפיה רשפי אש שלהבתי" to make our hearts on fire, to connect to Hakodosh Baruch Hu. This is the Koach of Shabbos Kodesh, the lighting of the candles for Shabbos Kodesh, as it brings Shalom Bayis to every Yid.

כי ביום הזה "16:30,31 - באר משה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ד' תטהרו, שבת שבתון היא לכם ועיניכם את נפשתיכם" – "For on this day he shall provide atonement for you to cleanse you; from all your sins before Hashem you shall be cleansed. It is a Shabbos of complete rest for you, and you shall afflict yourselves." The Gemara in Shabbos 119b says that on Leil Shabbos Kodesh, two Malachim escort one to his house. When they find the candles are lit, the table is set, and the beds are made, the good Malach says that it should be Hashem's Will that it should be like this another Shabbos as well, and the evil Malach is forced to answer Amein. The Zohar Hakodosh says that these Malachim are the Yetzer Tov and the Yetzer Hara. If the Yetzer Tov is Zoche, then he gives the person a Bracha, and the Yetzer Hara is forced to answer Amein. This is like Yom Hakippurim, for then too, the prosecutor becomes the defender, and brings Zechus for Klal Yisroel. It says in the Sefer עץ חיים that when one enters his home on Leil Shabbos Kodesh he should say, "שבת שלום ומבורך" – and the source is from a Zohar Hakodosh for on Shabbos Kodesh there is complete peace from Above and below. This is why the Satan puts in much effort on Erev Shabbos that there be fights among Klal Yisroel, and that there should not be peace. Erev Shabbos Kodesh is like Erev Yom Hakippurim. Just as on Erev Yom Hakippurim one can achieve Kapparah for everything that was done on that day for the entire year, so too on Erev Shabbos Kodesh, the sixth day of the week, encompasses all the other six days of Creation, and one can be Mesaken those six days. Klal Yisroel, in their Kedushah, by heeding Shabbos Kodesh, cause there to be Kedushah on

Yom Hakippurim. This is why by Yom Hakippurim the Torah says, "לכם" for it is through Klal Yisroel heeding Shabbos Kodesh which comes from "לך", that they can have Kedushah on Yom Hakippurim.

Now we can understand why Hakodosh Baruch Hu let Aharon Hakohen know that he would be Zoche to the kindling of the Menorah – in his Zechus, which would be eternal. When one performs Mitzvos, he is Mesaken, fixes, matters in the world Above. This is somewhat difficult for us to understand because we do not see it, but Chazal tell us that we are accomplishing this. There is no doubt that Hakodosh Baruch Hu does not need us to do it, and He could do it Himself. However, He gives us this wonderful opportunity to do these Mitzvos. The Midrash tells us that this is not so with the Menorah, the lamps. Hakodosh Baruch Hu tells Klal Yisroel that He does not need their light, meaning that it is not Mesaken anything in the world Above, rather it is totally for Klal Yisroel. The kindling of the lamps is to ignite fires of Ahavah for Hakodosh Baruch Hu. The Nesi'im were motivated to bring the Korbonos for the Chanukas Hamizbei'ach. They did not do so because they were commanded, but did it because they had the feelings to do so, and were given permission to bring them.

While a מצווה ועושה, being commanded to perform a Mitzvah and doing it, makes the person like a messenger of Hashem, and we know that שליח של אדם כמותו, a messenger is like the one who sent him – thus making the person "like" Hashem. Nonetheless, when the Nesi'im brought Korbonos at this time, it was creating a fire within them for their Avodas Hashem and Ahavas Hashem. Thus, Hakodosh Baruch Hu let Aharon know that he too was having a part in this concept of creating fires for Avodas Hashem and Ahavas Hashem, just like the Nesi'im, but his was better. His was for all future generations, while for the Nesi'im, it was only at that time. Hakodosh Baruch Hu didn't mention the Ketores or Korbonos, for they do not have this similar concept of "רשפיה רשפי אש שלהבתי," of igniting a fire for Avodas Hashem and Ahavas Hashem. May we be Zoche to be Misoroer to have a raging fire burning inside of us for Avodas Hashem and Ahavas Hashem.