



PARSHA FROM THE SOURCE

פרשה ממקורה

21 Sivan 5786

פרשת בהעלותך תשפ"ו

The Torah commands regarding the Menorah: *“When you raise up the lamps”* – *“בהעלותך את הנרות”* (Bamidbar 8:2). Why does the Torah use the unusual phrase *“raise up”* the lights instead of simply saying *“light”* the lights?

Rashi Bamidbar 8:2

11th c. France

Because the flame rises upward, the Torah uses a language of elevation regarding their lighting; one must light the wick until the flame rises on its own.

רש"י במדבר ח:ב

רבי שלמה יצחקי

על שם שהלהב עולה, כתוב בהדלקתן לשון עליה, שצריך להדליק עד שתהא שלהבת עולה מאליה.

Rashi teaches that true lighting is not accomplished with a brief spark alone, but by remaining present until the flame can stand independently – transforming a small act of ignition into lasting and self-sustaining light.

Me'at Min Ha'or Parshat Behalotcha

21st c. Israel

One can learn an even deeper principle from this technical instruction to light the Menorah *“until the flame rises on its own.”*

“Man was created for toil,” and even in Torah and the service of Hashem, nothing can truly be achieved without effort. Therefore, there is a mitzvah to kindle the eternal flame, symbolizing the light of Torah and divine service, despite all the labor involved in producing the oil and preparing it for lighting.

But the ultimate goal of serving Hashem is not to *“squeeze every drop”* out of a person or merely test one's endurance. Quite the opposite: the goal is to bring a person to a level where serving Hashem is done with joy and delight – *“until the flame rises on its own”* – naturally, without strain or difficulty.

מעט מן האור פרשת בהעלותך

רב חנן פורת

ניתן ללמוד עוד יסוד עמוק מכל עמוק, מהנחיה טכנית זו, להדליק 'עד שתהא השלהבת עולה מאליה':

'אדם לעמל יולד', ואף בתורה ובעבודת ה' בכללה לא ניתן להשיג דברים ללא יגיעה, ולפיכך 'מצוה להדליק' את נר התמיד, המבטא אור תורה ועבודה, על כל המאמץ הכרוך בהפקת השמן והכנתו להדלקה.

אך תכלית עבודת ה' אינה 'להוציא את המיץ' מהאדם ולבחון את יכולת סבלו, אלא היפוכו של דבר: להביאו למדרגה בה תהא עבודת ה' נעשית ב'כיף' ובעונג – 'עד שתהא השלהבת עולה מאליה' – ללא טורח ויגיעה.

Rav Porat learns from this the idea that serving Hashem begins with effort and hard work, but the ultimate goal is to reach a level where Torah and mitzvot become natural, joyful, and self-sustaining.



Sichot on Bamidbar page 81

21st c. Israel

When the Torah teaches how to light the Menorah, its deeper intention is really to instruct us how to teach Torah. It wishes to teach us that the proper way to pass on wisdom is for the one lighting – the teacher – to remain involved with the lamp, the student, until the student's flame 'rises on its own.'

When you seek to transmit the fire of Torah that is in your hands and ignite the soul of the student with it, you must invest yourself in the student until that fire burns through the student's own inner strength – so that even after you remove your hand, the flame of wisdom will continue burning from the student's own oil.

שיחות לספר במדבר, עמ' פא

רב אביגדור נבנצל

כשהתורה מורה כיצד להדליק את המנורה, כוונתם בעצם להורות: כיצד ללמד תורה. רצונה ללמדנו, שהאופן בו מעבירים את החכמה, הוא בכך שהמדליק המלמד, יעסוק בנר – בתלמיד – עד שתהא שלהבת התלמיד 'עולה מאליה', כשאתה רוצה להעביר את אש התורה שבידך, ולהדליק בה את נפש התלמיד – צריך שתעסוק בו, עד שאש זו תבער מכוחו העצמי, שגם כאשר תסיר את ידך – תמשיך שלהבת החכמה לבעור משמנו האישיעמו בשלום.

Rav Nevenzahl takes this idea regarding the Menorah to the world of education explaining that true education is not just about inspiring a student momentarily, but about nurturing them until they can grow independently.

Questions for Reflection:

1. What does it take for your growth or commitment to become a flame that "rises on its own," rather than something dependent on outside pressure or inspiration?
2. As parents, teachers and friends are we simply "lighting" others momentarily, or are we investing enough to help them develop an inner and lasting fire of their own?

פרשה מקורה is generously sponsored by the members of KJBS



MEDICAL HALACHA SYMPOSIUM
תורה מציון
KOLLEL of CHICAGO

**END OF LIFE THROUGH A JEWISH LENS:
DEMENTIA DILEMMAS**

SUNDAY, JUNE 14

- 7:30PM MINCHA
- 7:45PM PANEL DISCUSSION AND Q&A
- 9:00PM MAARIV

AT ICJA
8233 Central Park Avenue, Skokie

RABBI KALMAN LAUFER,
DIRECTOR, RIETS GRADUATE PROGRAM, BIOETHICS & JEWISH LAW

DR. ELIANA GELLER, DO,
GERIATRIC MEDICINE,
NORTH-WESTERN MEDICAL GROUP

RABBI REUVEN BRAND,
ROSH KOLLEL
YU TORAH MITZION KOLLEL

in partnership with:
www.torahchicago.org | info@torahchicago.org



Shabbat Afternoon
SHIURIM
with **NILIT**
WWW.NILITORAH.ORG

Parshat Beha'alotecha
June 6

SKOKIE 5:30 PM
RABBI MAYER SIMCHA STROMER
hosted by:
MRS. TAMAR SHAMES
9051 SLEEPING BEAR RD.

WEST ROGERS PARK 5:30 PM
RABBI YONATAN GERSHMAN
hosted by:
JODI GERSHMAN
2928 W. FARWELL

LINCOLNWOOD 5:30 PM
RABBI YITZY WEISS
hosted by:
CHAILI GLICKMAN
6559 N. DRAKE

NORTHBROOK 5:00 PM
MRS. ALISSA ZEFFREN
hosted by:
JULIE AVNER
3151 KEYSTONE RD

INFO@NILITORAH.ORG