

"Aharon and his sons shall arrange for the lamps to burn from evening until morning." (27:21)

The *Kohanim* were obliged to tend the lights of the seven-branched *Menorah* every morning and evening. The *Kohain* in charge was to kindle the seven wicks in the following order: working from the last light on the right side toward the center, and then working from the last light on the left side toward the center. The *Sforno* explains this procedure as intending to convey the central point of unity to which all Jews, no matter what their position - whether to the right or to the left - must convene and rally. In *Parashas Beha'alo-secha* he explains that the "right" refers to those who have dedicated themselves exclusively to the study of *Torah*, and are willing to devote their entire efforts and energies to mastering its wisdom. The "left" is an allusion to those who occupy themselves with worldly affairs, while lending support to the students of the *Torah*. The three wicks on the right represent the *Torah* scholars while the three wicks on the left represent the supporters of *Torah*. Both are necessary and when unified, exalt Hashem's Name.

It may be noted from *Sforno's* thesis, that although these two factions are on contrasting sides, they share a common bond in their position toward the central unifying theme, which is Hashem. We may therefore suggest that the concepts of "right" and "left" in the spectrum of positions taken regarding various Jewish themes, must take their basis from the same central point, and have this same central point as the ultimate goal. When a liberal opinion "opposes" a conservative one, in reality it is also opposing the central theme. There should be a harmonious goal which shall emanate from the center, which is the unification of Hashem's Name, and of His intent in giving the *Torah* to *Bnei Yisroel*.