

## "And they shall take for you pure olive oil, crushed, for illumination." (27:20)

*Rashi* explains that a two-stage process was necessary to prepare the olive oil. The olives were first crushed to express the first oil, which was required for lighting the *menorah*. They were then ground up to extract additional oil, which could be used for the *menachos*, meal offerings, but was not suitable for the *menorah*. This is consistent with the *Talmud* in *Menachos 86a* which states, "Crushed oil is required for the *menorah*, but crushed oil is not required for the *menachos*."

This *halacha* carries with it a simple, but profound, lesson. *Horav Eliyahu Meir Kovner z.l.*, suggests that the *Torah* seeks to differentiate between an endeavor one performs for himself and one that he performs for the community.

*Menachos* are a meal offering from which one partakes. Because personal gratification is involved in this act, the *Torah* was not insistent that the oil used for the *menachos* be totally pure. The *menorah*, however, serves to bring spiritual illumination to the world. The *menorah* is lit for the purpose of inspiring others. When the goal is community oriented, one must be certain that every aspect of his endeavor is totally pure. When one assumes the responsibility for inspiring others -- when he seeks to give of himself to illuminate the spiritual darkness within the hearts and souls of his Jewish brethren -- he must deliberate whether his own heart and soul is free of imperfection. In order to qualify to inspire others, one must have sincere intentions and maintain an inviolate standard of ethical behavior.