



Terumah

Likkutei Sichos Vol 26, Terumah 3

With Rabbi Shalom M. Paltiel



Talmud: Five verses are not conclusive

25:34: On Menorah's center branch four goblets **engraved** its knobs and its flowers

כה:לד: ובמנרה ארבעה גבעים
משקלים כפתריה ופרחיה

Exodus - שמות

4:7: If you'll improve it **will stand** if you won't improve your sin crouches at the door

ד:ז: הלוא אם תיטיב שאת ואם
לא תיטיב לפתח חטאת רבץ

Genesis - בראשית

49:6: They desired to uproot an ox **cursed** their rage is fierce

מט:ו: וברצנם עקרו ישור ארור
אפם

Genesis - בראשית

17:9: Go out wage war on Amalek **tomorrow** I'll stand at top of the hill

וצא הלחם בעמלק מחר
אנכי נצב על ראש הגבעה

Exodus - שמות

31:16: You'll pass away and will **rise up** this nation & will go astray

הנה שכתב עם אבותיך וקם העם
הזה וזנה

Deuteronomy - דברים

לג: שְׁלֹשָׁה גְּבֻעִים מְשֻׁקָּדִים בְּקִנְיָה הָאֶחָד כַּפֶּתֶר וּפְרָח וְשִׁלְשָׁה גְּבֻעִים מְשֻׁקָּדִים
בְּקִנְיָה הָאֶחָד כַּפֶּתֶר וּפְרָח

33: Three goblets **engraved** on each branch, a knob and flower... Same applies to all six branches.

לד: וּבְמִנְרָה אַרְבָּעָה גְּבֻעִים מְשֻׁקָּדִים כַּפֶּתֶר וּפְרָח

34 :On Menorah's center branch four goblets; **engraved** its knobs and flowers.

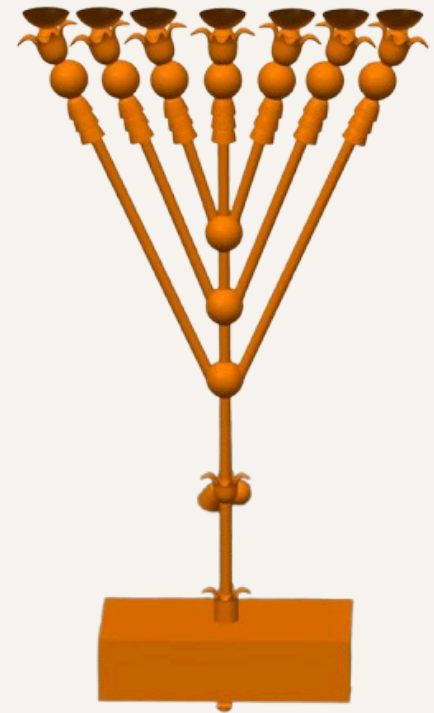


Rambam: All were engraved, goblets, knobs & flowers on all 7 branches.

Kesef Mishna: Since “verse is not conclusive” all are engraved



Rebbe's Question (as asked by Magid Mishna):
Doubt is only (34) regarding center branch.
Why engrave knobs & flowers on all branches?





Rebbe's Question:
Doubt is only (34) regarding center branch. Why engrave knobs & flowers on all branches?



Answer #1 (Mabit):
"Verse is not conclusive" = two verses contradict:
(33) 6 branches – engrave goblets
(34) center branch – engrave knobs & flowers
So we engrave them all.



Rebbe's rejection: (33) 6 branches – explicitly goblets.
Plus - Talmud & Midrash are clear: "verse is not conclusive" refers to (34) alone.



Answer #2 (Commentaries):
Logically all ornaments should be identically designed



Rebbe's rejection:
Such innovation requires a source.
(At minimum, Rambam would write: "It seems to me".)



Preface to Rebbe's Explanation:

How can verse be "inconclusive" in practical instruction?

How can there be doubt on factual issue? Menorah was publicly seen for 800 years!

How/when did doubt arise?

Similar question is asked – how/when did doubt arise regarding:

- Tefillin – Rashi & Rabeinu Tam dispute
- Tzitzis – Beit Hillel & Beit Shammai dispute
- Shofar – definition of teruah sound: 3 medium or 9 short
- Sephardic & Ashkenazic laws

Explanation: Originally were taught in **general manner**, so both ways are bonified.

Rebbe's Explantation:

Menorah verse: Taught in **general manner**; therefore applies practically to both.

"Verse is inconclusive": Not in **LEGAL** sense; rather in **LITERARY** sense.

"Engraved" is not about **DESIGN**; it's about **CRAFTSMANSHIP**; logically it applies to entire Menorah.

(Alternatively: Partially **REQUIRED**; partially **RECOMMENDED** "to beautify mitzvah").