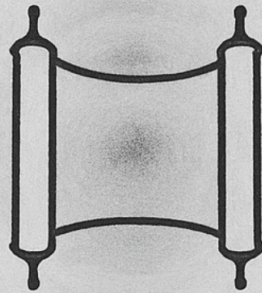


בס"ד
The Rebbe
Sichas Nun Beis
Parshas Tetzaveh (ב)



Dedicated To:

ר' נחום אהרון & חיה
ליטשקאווסקי

May Hashem bless you over the top

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

The Rebbe

Sichas Nun Beis

תצוה ב

משיחות לשבת-פרשת תצוה, י"א אדר-ראשון ה'תשנ"ב

From the talks of Shabbat Parashat Tetzaveh, 11 Adar I, 5752 (1992)

Introduction

Rabbi Menachem Mendel Schneerson (1902–1994), the seventh Lubavitcher Rebbe, transformed Chassidic thought into a living, global program of Divine service. In his teachings on Parashat Tetzaveh, he reveals how the Menorah and the Ketoret are not merely Temple rituals, but the inner architecture of the Jewish soul. Through them, he explains how the deepest point of a Jew, the Yechidah, becomes integrated into daily life, illuminating the world itself.

(א)

At the beginning and the end of Parashat Tetzaveh, there is a discussion regarding the lighting of the Menorah:

- At the beginning of the Parashah – "And they shall take to you pure olive oil... to kindle a continuous lamp, in the Tent of Meeting... Aharon and his sons shall arrange it from evening until morning."

- And at the end of the Parashah – "Every morning, when he cleans the lamps... and when Aharon kindles the lamps in the evening."

And the primary novelty at the end of the Parashah is that the lighting of the lamps is connected to the offering of incense:

"And you shall make an altar for burning incense... and Aharon shall burn upon it incense of spices every morning when he cleans the lamps, he shall burn it. And when Aharon kindles the lamps in the evening, he shall burn it."

That is, the offering of incense is at the time of preparing and kindling the lamps ("When arranging the lamps, incense shall be burned; when kindling the lamps, incense shall be burned").

And even more than this – that the offering of incense is in the middle of the preparation of the lamps:

- According to the opinion of the Sages – "He should not complete the preparation of the lamps (all seven lamps, but only five), and afterward offer the incense; rather, he should offer the

בהתחלת וסיום פרשת תצוה מדבר אודות הדלקת הנרות המנוחה:

בהתחלת הפרשה – "ויקחו אליך שמן זית נדב גו' להעלות נר תמיד, באהל מועד גו' יערוך אתו אהרן ובניו מערב עד בקר גו'".

ובסיום הפרשה – "בבקר בבקר בהיטיבו את הנרות גו' ובהעלת אהרן את הנרות בין הערבים

ועקר החדוש שבסיום הפרשה – שהדלקת הנרות קשורה עם הקטרת:

ועשית מזבח מקטר קטרת וגו' והקטיר עליו אהרן קטרת סמים בבקר בבקר בהיטיבו את הנרות וקטירנה, ובהעלת אהרן את הנרות בין הערבים יקטירנה".

הינו, שהקטרת הקטרת היא בזמן הטבת והעלאת הנרות ("בעדן הטבה תהא מקטר קטרת, בעדן הדלקה תהא מקטר קטרת").

ויתרה מזה – שהקטרת היא באמצע הטבת הנרות:

לדעת חכמים – "לא ייטיב את הנרות (שבע נרות, אלא רק חמש) ואחר-כך יקטיר, אלא יקטיר (באמצע) ואחר-כך ייטיב (יגמר הטבת שתיים)".

The Rebbe

Sichas Nun Beis

תצווה ב

incense (in the middle) and then complete the preparation (finish preparing the remaining two)."

That is, they interrupt between the preparation of the first five lamps and the preparation of the last two lamps with the offering of the incense.

(Unlike the opinion of Abba Shaul, who holds that one first completes the preparation of all the lamps and then offers the incense... as it is written: "In the morning, when he prepares the lamps, then he shall offer it," and they interrupt between the preparation of the five lamps and the preparation of the last two lamps with the sprinkling of the blood of the Tamid offering).

And the halachah follows the Sages – as ruled by Rambam:

- After the blood (of the Tamid offering) is sprinkled, the one in the Heichal prepares five lamps and both exit the Heichal... and afterward, they cast lots... and the one who merits the incense enters and offers it. Then, the one who merited the cleaning of the Menorah enters and prepares the remaining two lamps.

And it is necessary to explain the concept of the offering of incense and the kindling of the lamps and their connection in the service of man—

as it is known that all matters of the Mishkan and the Beit HaMikdash exist in the daily service of man in the Mishkan and Mikdash within him (as it is written: "And they shall make for Me a sanctuary, and I shall dwell within them," it does not say "within it," but rather "within them," meaning within each and every individual).

And as emphasized in our recitation ("And let our lips substitute for bulls") at the beginning of the prayer:

the passage of Terumat HaDeshen, the passage of Tamid, and the passage of Ketoret,

and even to the extent that Abaye would explain the order of the arrangement of the altar, etc.

And with even greater emphasis in the section of the Ketoret—that in addition to the recitation of the passage from the Written Torah (as with the sections of Terumat HaDeshen and Tamid),

הַיְנוּ, שְׁמִפְסִיקוּ בֵּין הַטְּבַת חֲמֵשׁ נְרוֹת לַהֲטַבַּת שְׁתֵּי נְרוֹת בַּקְטָרֶת.

דְּלֹא פְדַעַת אַבָּא שְׁאוּל, שְׁמֵטִיב (פְּלוֹן) וְאַחֲרֵיכֵן מְקַטֵּיר ... דְּכַתְּיב: "בַּבֶּקֶר בַּבֶּקֶר בְּהִיטִיבוּ אֶת הַנְּרוֹת וְהַדָּר יִקְטִירָנָה", וּמִפְסִיקוּ בֵּין הַטְּבַת חֲמֵשׁ נְרוֹת (לַהֲטַבַּת שְׁתֵּי נְרוֹת בְּזֵרִיקַת דָּם הַתָּמִיד).

וְהִלְכָה פְּתַחמֵים – פְּסִקֵּי דִין הַרַמְבַּ"ם

אַחַר שְׁדוּרְקִין אֶת הַדָּם (דְּהַתְּמִיד) מְטִיב זֶה - שְׁבִהִיכַל חֲמֵשׁ נְרוֹת וְיוֹצְאִין שְׁנֵיהֶם מִן הַהִיכָל... וְאַחֲרֵיכֵן מְפִסִּין... וְזוֹכָה בַּקְטָרֶת מִי שְׁזָכָה וְנִכְנָס וּמְקַטֵּיר, וְאַחֲרֵיכֵן נִכְנָס זֶה שְׁזָכָה בְּדִשּׁוֹן הַמְּנוֹרָה "וּמְטִיב שְׁתֵּי הַנְּרוֹת

וַיֵּשׁ לְבָאָר תּוֹכוֹ עַנְיָנִים שֶׁל הַקְטָרֶת וְהַדְּלָקַת הַנְּרוֹת וְשִׂיכוּתָם זֶה-לְזֶה בַּעֲבוּדַת הָאֵדָם

כִּידוּעַ שְׂכָל הָעַנְיָנִים שֶׁבְּמִשְׁכָּן וּבְמִקְדָּשׁ יִשְׁנִים - בַּעֲבוּדַת הָאֵדָם בְּכָל יוֹם וְיוֹם בְּמִשְׁכָּן וּמִקְדָּשׁ שְׁבוּ (כְּמוֹ שְׁפָתוֹב: "וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֵתִי בְּתוֹכְכֶם", בְּתוֹכוֹ לֹא נֶאֱמַר, אֲלֵא "בְּתוֹכְכֶם", בְּתוֹךְ כָּל-אֶחָד (וְאַחַד).

וּכְמִדְגָּשׁ בְּאַמְרֵינָנוּ ("וַיִּשְׁלַמָּה פְּרִים שְׁפִתֵינוּ") בְּהַתְּחִלַּת הַתְּפִלָּה

פְּרִשַׁת תְּרוּמַת הַדֶּשֶׁן, פְּרִשַׁת הַתָּמִיד, וּפְרִשַׁת הַקְטָרֶת,

וְעַד לְאַבְיֵי הָהוּה מְסַבֵּר סֵדֵר הַמְעַרְכָּה כּו

וּבְהַדְגָּשָׁה יִתְרָה בְּפְרִשַׁת הַקְטָרֶת – שְׁמֵלְכֵד אַמִּירַת הַפְּרִשָׁה בְּתוֹרָה שֶׁבְּכַתֵּב (כְּבַפְּרָשִׁיּוֹת דְּתְרוּמַת הַדֶּשֶׁן (וּדְהַתְּמִיד),

The Rebbe

Sichas Nun Beis

תצוה ב

in Parashat Ki Tisa: "Take for yourself spices... and you shall make it into incense... and you shall place some of it..."

בַּפְּרִשְׁתַּת תִּשָּׂא: "קח לך סמים גו' וְעָשִׂיתָ אוֹתָהּ**"
"קְטֹרֶת גו' וְנָתַתָּ מִמֶּנָּה גו'

[Including also an emphasis on its connection to the lighting of the lamps, as it continues and states:

כֹּלֵל גַּם הַדְּגִשְׁתָּ שִׁכִּיחָהּ לְהַדְלִיקֵת הַנְּרוֹת, כְּפִי] שְׂמֵמֵי שִׂיכִים וְנֶאֱמַר

"And Aharon shall burn upon it incense... when he prepares the lamps... and when Aharon kindles the lamps..."],

וְהִקְטִיר עָלָיו אֶהְרֹן קְטֹרֶת גו' בְּהִיטִיבוֹ אֶת הַנְּרוֹת" [גו' וּבְהִעָלֹת אֶהְרֹן אֶת הַנְּרוֹת גו'

they add and elaborate further on the details of the preparation of the Ketoret, as explained in the Baraita:

מוֹסִיפִים וּמֵאֲרִיכִים גַּם בַּפְּרָטִי הַכְּנַת הַקְּטֹרֶת שְׁנֵתְבָאָרוּ בַּבְּרִיתָא

"The Rabbis taught: How was the incense compound prepared?... and there were eleven spices in it...", as will be explained later.

תַּנּוּ רַבָּנָן: פְּטוּם הַקְּטֹרֶת כִּיצַד וְכו' וְאֶחָד עֶשְׂרִי סַמִּימִים הָיוּ בָּהּ וְכו'"] כְּדִלְקָמֵן

(ב)

And first, a question and wonder regarding the section of the lamps and the section of the incense altar at the beginning and end of Parashat Tetzaveh:

וּבְהַקְדָּם שְׂאֵלָה וּתְמִינָה בְּנוֹגַעַל פְּרִשְׁתַּת הַנְּרוֹת . וּפְרִשְׁתַּת מִזְבַּח הַקְּטֹרֶת שְׂבִיחַתְחַלֵּת וְסוּיִם פְּרִשְׁתַּת תְּצַוָּה:

After Parashat Terumah, in which the details of the construction of the Mishkan were explained,

לְאַחֲרֵי פְרִשְׁתַּת תְּרוּמָה, שְׂבִיחַה נִתְבָּאָרוּ פְּרָטִי הָעֲנִינִים, דְּמִלְאֶכֶת הַמִּשְׁכָּן,

Parashat Tetzaveh begins with the priesthood of Aharon and his sons:

— מִתְחִילָה פְרִשְׁתַּת תְּצַוָּה בְּכַהֲנָתוֹ שֶׁל אֶהְרֹן וּבָנָיו

"And you shall bring near to yourself (after you complete the work of the Mishkan) Aharon your brother and his sons... to serve Me as priests,"

וְאִתָּה הִקְרַב אֶלֶיךָ (לְאַחֲרֵי שֶׁתְּגַמֵּר מִלְאֶכֶת הַמִּשְׁכָּן) " אֶת אֶהְרֹן אַחִידָה וְאֶת בָּנָיו גו' לְכַהֲנוּ לִי

through the making of the priestly garments:

עַל־יְדֵי עֲשִׂיתָ בְּגָדֵי כְהֵנָה

"And you shall make sacred garments... to sanctify him to serve Me as a priest," to bring him into the priesthood through the garments so that he will be a priest to Me,

וְעֲשִׂיתָ בְּגָדֵי קֹדֶשׁ גו' לְקַדְּשׁוֹ לְכַהֲנוֹ לִי, " לְהַכְנִיסוֹ" לְכַהֲנָה עַל־יְדֵי הַבְּגָדִים שֶׁיְהֵא פָהוּ לִי

as is detailed further in the continuation of the Parashah (until the fourth Aliyah);

); (פְּמִבְאָר בַּפְּרָטִיּוֹת בְּהַמְשָׁךְ הַפְּרָשָׁה (עַד רְבִיעִי

and until the filling of their hands for the priesthood:

:וְעַד לְמִלּוֹי יְדֵיהֶם לְכַהֲנָה

"And this is the thing that you shall do to them to sanctify them to serve Me as priests... and you shall fill the hands of Aharon and his sons,"

וְזֶה הַדְּבָר אֲשֶׁר תַּעֲשֶׂה לָהֶם לְקַדְּשׁ אֹתָם לְכַהֵן לִי גו'" "וּמִלְאֵת יַד אֶהְרֹן וְיַד בָּנָיו

through the details of the seven days of inauguration,

עַל־יְדֵי פְרָטִי הָעֲנִינִים דְּשִׁבְעַת יְמֵי הַמִּלּוּאִים

(for through these inaugurations, their hands were filled, and they were sanctified to the priesthood),

שְׁעַל־יְדֵי הַמִּלּוּאִים הִלְלוּ נִתְמַלְאוּ יְדֵיהֶם וְנִתְקַדְּשׁוּ) (לְכַהֲנָה

The Rebbe

Sichas Nun Beis

תצוה ב

which are explained in the continuation of the Parashah (from the fourth Aliyah until the sixth).

.שְׁנֵי בָּאָרוֹ בְּהַמִּשְׁכָּה הַפְּרָשָׁה (מְרַבְּעֵי עַד שְׁשֵׁי

And since most of Parashat Tetzaveh deals with the priesthood of Aharon, it is necessary to understand:

וְכִיּוֹן שֶׁרַבְּהַ כְּכֹלֵה נֶשֶׁל פְּרִשְׁתֵּי תְצַוֶּה עוֹסֶקֶת בְּכַהֲנָתוֹ
שֶׁל אַהֲרֹן – צָרִיךְ לְהַבִּין

What is the reason that its beginning is with the section of the lamps and its conclusion is with the section of the incense altar?

מֵהוּ הַטַּעַם שֶׁהִתְחַלְתֶּה בְּפְרִשְׁתֵּי הַנְּרוֹת וְסִיּוּמָה
בְּפְרִשְׁתֵּי מִזְבַּח הַקְּטֹרֶת?

And even more so—these two sections (the section of the lamps and the section of the incense altar) were seemingly written out of place.

וַיִּתְרֶה מִזֶּה – שְׁתֵּי פְרִשְׁיֹת אֵלוֹ (פְּרִשְׁתֵּי הַנְּרוֹת
וּפְרִשְׁתֵּי מִזְבַּח הַקְּטֹרֶת) נִכְתְּבוּ לְכַאוֹרָה שֶׁלֹּא בְּמִקְוָם

The section of the lamps—since it is stated here only in the order of the construction of the Mishkan to explain the necessity of the Menorah,

פְּרִשְׁתֵּי הַנְּרוֹת – כִּיּוֹן שֶׁלֹּא נִאֲמַרְהָ (כָּאֵן) אֶלָּא עַל
"סֹדֵר מְלֹאכֶת הַמִּשְׁכָּן לְפָרֵשׁ צִוָּה הַמְּנוֹרָה

its proper place (seemingly) should be in the order of the construction of the Mishkan, following the making of the Menorah in Parashat Terumah,

מְקוּמָה (לְכַאוֹרָה) בְּסֹדֵר מְלֹאכֶת הַמִּשְׁכָּן, בְּהַמִּשְׁכָּה
לְעִשְׂתֵּי הַמְּנוֹרָה בְּפְרִשְׁתֵּי תְרוּמָה

(especially since at the conclusion of the making of the Menorah, it is stated: "And he shall kindle its lamps")

וּבִפְרָט שְׁבִסְיָוִים מַעֲשֵׂה הַמְּנוֹרָה נֶאֱמַר: "וַהֲעִלָּה אֹת)
("נִרְתְּיָהּ),

and not at the beginning of Parashat Tetzaveh, which discusses the priesthood of Aharon?

וְלֹא בְּהִתְחַלַּת פְּרִשְׁתֵּי תְצַוֶּה, שָׁבָה מְדַבֵּר אוֹדוֹת כַּהֲנָת
אַהֲרֹן?

And the section of the incense altar—as the commentators have questioned—its proper place (seemingly) should be in Parashat Terumah,

וּפְרִשְׁתֵּי מִזְבַּח הַקְּטֹרֶת, כְּפִי שֶׁהִקְשִׁוּ הַמְּפָרְשִׁים,
שְׁמִקוּמָה (לְכַאוֹרָה) בְּפְרִשְׁתֵּי תְרוּמָה

together with all the vessels of the Mishkan (the Aron, the Table, the Menorah, and the Outer Altar),

בְּיַחַד עִם כָּל כְּלֵי הַמִּשְׁכָּן (הָאֲרוֹן, הַשֻּׁלְחָן, הַמְּנוֹרָה,
(וּמִזְבַּח הַחֵיצוֹן),

and not at the end of Parashat Tetzaveh, after all the details of the Mishkan and its vessels, the priestly garments, and the inauguration.

וְלֹא בְּסוֹף פְּרִשְׁתֵּי תְצַוֶּה, לְאַחֲרֵי כָּל פְּרִטֵי הָעֲנֻגִים
דְּמִשְׁכָּן וְכֻלָּיו, בְּגֵדֵי כַהֲנָה וְהַמְּלוּאִים

(ג)

And it can be said that the explanation for this is:

וַיֵּשׁ לֹמֵר הַבִּיאוֹר כְּזֶה

The placement of the section of the incense altar (which is not in its natural place, together with all the vessels of the Mishkan in Parashat Terumah, but rather) after the Mishkan and its vessels, the priestly garments, and the inauguration,

כְּתִיבַת פְּרִשְׁתֵּי מִזְבַּח הַקְּטֹרֶת (שֶׁלֹּא בְּמִקְוָמָה, בְּיַחַד
עִם כָּל כְּלֵי הַמִּשְׁכָּן בְּפְרִשְׁתֵּי תְרוּמָה, אֶלָּא) לְאַחֲרֵי
הַמִּשְׁכָּן וְכֻלָּיו, בְּגֵדֵי כַהֲנָה וְהַמְּלוּאִים

The Rebbe

Sichas Nun Beis

תצווה ב

is in order to emphasize the unique greatness of the incense altar, since through it the primary purpose of the Mishkan is completed ("the initial thought is the final action").

As it is stated in the Midrash, that when the Mishkan and all its vessels were made, and the offerings were slaughtered, etc., the Shechinah did not descend until they offered the Ketoret.

And among the explanations for this in the service of man toward his Creator:

Our Sages, of blessed memory, said: "There were two altars—one of gold (the inner altar), corresponding to the soul of man, and one of copper (the outer altar), corresponding to the body of man..."

Just as the body eats, so too the copper altar "consumes" its sacrifices as food,

and just as souls derive pleasure only from scent, so too nothing was offered upon the gold altar except incense of spices, something that is made for fragrance.

And in addition to this—and one depends on the other—through the offerings on the Copper Altar, a closeness to the Holy One, Blessed be He, is achieved (Korban from the word Karov, meaning "close"),

whereas through the Ketoret, not only is closeness achieved, but even more—a bond and connection (Ketoret from the word Keshet and Chibur, meaning "bond" and "connection"),

to the extent that they become a single entity, as the Zohar states: "With one bond, I am bound."

And from this, it is understood that the primary purpose of the Mishkan—

"And they shall make for Me a sanctuary, and I shall dwell within them,"

is achieved through the Ketoret, in which the essence and completeness of the bond with the Holy One, Blessed be He, is emphasized—to the extent that they become truly one.

And this concept is emphasized in the placement of the section of the incense altar separately—after the construction of the Mishkan, the priestly garments, and the inauguration.

היא, כְּדֵי לְהַדְגִּישׁ הַמַּעֲלָה הַמִּיְחָדָת שֶׁל מִזְבֵּחַ הַקְּטֹרֶת, בִּיּוֹן שֶׁעַל יְדֵהּ נִשְׁלַמֶת עֵיקַר כּוֹנֵת הַמִּשְׁכָּן (***) ("תְּחִלַּת הַמַּחְשָׁבָה סוּף הַמַּעֲשֵׂה

כְּדֵאִתָּא בַּמְדָּרָשׁ, שֶׁכְּשֶׁנַּעֲשֶׂה הַמִּשְׁכָּן וְכָל כְּלָיו וְשֶׁחַט אֶת הַקְּרָבָנוֹת וְכוּ' לֹא יֵרְדֶה שְׁכִינָה עַד שֶׁהִקְרִיבוּ אֶת הַקְּטֹרֶת

וּמֵהִבְיָאוּרִים בָּזָה – בַּעֲבוּדַת הָאָדָם לְקוֹנֵה

אָמְרוּ חֲכָמֵינוּ ז"ל: "שְׁתֵּי מִזְבְּחוֹת הָיוּ, אֶחָד שֶׁל־זָהָב (מִזְבֵּחַ הַפְּנִימִי) כְּנֶגֶד נֶפֶשׁ שֶׁל אָדָם, וְאֶחָד שֶׁל־נְחָשׁוֹת (מִזְבֵּחַ הַחִיצוֹן) כְּנֶגֶד גּוּפוֹ שֶׁל אָדָם

כְּשֶׁם שֶׁהַגּוּף אוֹכֵל, כִּף מִזְבֵּחַ הַנְּחָשׁוֹת קֹרֵבָנוֹתָיו", לְמַאֲכָל

וְכֶשֶׁם שֶׁהַנְּשָׁמוֹת אֵינָן נִהְנֹוֹת אֶלָּא מִן הָרִיחַ, לְכַף לֹא הָיָה נִקְרָב בְּמִזְבֵּחַ הַזָּהָב אֶלָּא קְטֹרֶת סַמִּים, דְּבָר הַעֲשׂוֹי לְרִיחַ

וְנוֹסֵף לָזֶה – וְהָא בָּהֵא תְלִיָּא – שֶׁעַל־יְדֵי הַקְּרָבָנוֹת ** שֶׁעַל־גַּבֵּי מִזְבֵּחַ הַנְּחָשׁוֹת, נַעֲשֶׂה הַקְּרוֹב ("לְהַקְדוֹשׁ־בְּרוּךְ־הוּא (קְרָבָן מִלְשׁוֹן קְרוֹב

וְאֵלוֹ עַל־יְדֵי הַקְּטֹרֶת, נַעֲשֶׂה (לֹא רַק קְרוֹב, אֶלָּא * יִתְרָה מִזֶּה) הַקָּשֶׁר וְהַחֲבוּר (קְטֹרֶת מִלְשׁוֹן קָשֶׁר וְחֲבוּר),

וְעַד שֶׁנַּעֲשִׂים מְצִיאוֹת אַחַת, כְּלִשׁוֹן הַזֶּהָר: "בְּחַד [קְטִירָא אֶתְקַטְרָנָא] =בְּקוֹשֶׁר אֶחָד הַתְּקַשְׁרָתִי

וּמִזֶּה מוֹבֵן שֶׁעֵיקַר כּוֹנֵת הַמִּשְׁכָּן

– "וְעָשׂוֹ לִי מִקְדָּשׁ וְשִׁכְנָתִי בְּתוֹכְכֶם"

נַעֲשִׂית עַל־יְדֵי הַקְּטֹרֶת, שְׂבָה מִתְדַגֵּשׁ עֵיקַר וְשִׁלְמוֹת הַהַתְקַשְׁרוֹת עִם הַקְדוֹשׁ־בְּרוּךְ־הוּא, שֶׁנַּעֲשִׂים חַד מִמֶּשׁ

וְעִנְיָן זֶה מִתְדַגֵּשׁ בְּכַתִּיבַת פְּרִשְׁתַּת מִזְבֵּחַ הַקְּטֹרֶת בְּפִנְי־עֲצָמָה – לְאַחֲרֵי מְלֵאכֶת הַמִּשְׁכָּן, בְּגִדֵי כְהֵנָּה וְהַמְלוּאִים

The Rebbe

Sichas Nun Beis

תצוה ב

At the conclusion and completion of all the details of the construction of the Mishkan, the priestly garments, and the inauguration (in Parashat Terumah and, for the most part, throughout Parashat Tetzaveh)—

the Torah concludes and seals with the overarching purpose of the Mishkan:

"And I will meet there with the Children of Israel, and it (the Mishkan) shall be sanctified by My glory (for My Shechinah shall rest within it)... and I shall dwell among the Children of Israel... to dwell among them."

And after this, it adds (in a separate section):

"And you shall make an altar for burning incense," stating that an additional distinction will be given to them—that they shall make an altar for burning incense.

This represents an even greater level of "to dwell among them," since through the Ketoret, the bond and connection with the Holy One, Blessed be He, is achieved in ultimate completeness.

And it becomes even more understood that the Incense Altar is the conclusion and seal of Parashat Tetzaveh—

for Tetzaveh (תצוה) comes from the root Tzavta (צוּתָא) and Chibur (חִבּוּר), which indicates the bond and connection between Israel and the Holy One, Blessed be He,

whose essence and completion is in the Incense Altar (Ketoret from the root Keshar and Chibur—"connection" and "bond"),

which, as the conclusion and seal of Parashat Tetzaveh, represents the finalization and completion of the connection and bond between Israel and the Holy One, Blessed be He.

(ד)

And on a deeper level—the Incense Altar emphasizes the bond between Israel and the Holy One, Blessed be He ("Israel and the Holy One, Blessed be He, are entirely one"),

from the level of the essence of the soul—the Yechidah,

"Yechidah LeYachadecha"—which is united with His very essence and being, may He be blessed.

בְּסוּיָם וּגְמַר כָּל פְּרָטֵי הָעֲנִינִים דְּמִלְאֲכַת הַמִּשְׁכָּן, בְּגֵדֵי כְהֻנָּה וְהַמְלֵאוּאִים (בְּפָרְשַׁת תְּרוּמָה, וּבְרַבְּהָ כְּכֹלָה—(שָׁל פְּרִשְׁת תְּצַוֶּה

מְסִים וְחוּתָם הַכְּתוּב בְּהַסְפָּד־הַכֹּל דְּכָלְלוּת הַמִּשְׁכָּן

וְנוֹעַדְתִּי שָׁמָּה לְבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ (הַמִּשְׁכָּן) בְּכַבּוּדִי (שֶׁתְּשֻׁרָה שְׁכִינָתִי בוֹ) גּוֹ' וְשִׁכְנָתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. גּוֹ' לְשִׁכְנֵי כְּתוּכָם

(וְלֹא־חֲרִיזָה מוֹסִיף (בְּפָרְשָׁה בְּפִנְי־עֲצָמָה

, "וְעִשִׂיתָ מִזְבֵּחַ מִקֶּטֶר קִטְרֵת"

. "אָמַר כִּי עוֹד יִתְיַחַד לָהֶם שְׁיַעֲשׂוּ מִזְבֵּחַ מִקֶּטֶר קִטְרֵת

, "שְׁוֵהוּ עֲנֵנוּ נַעֲלֶה יוֹתֵר בְּ"לְשִׁכְנֵי כְּתוּכָם

פִּינּוֹן שְׁעֵל־יְדֵי הַקִּטְרֵת נַעֲשֶׂה הַקֶּשֶׁר וְהַחֲבִיב עִם הַקְּדוּשׁ־בְּרוּךְ־הוּא בְּתַכְלִית הַשְּׁלֵמוֹת

וְיִמְתַּק יוֹתֵר שֶׁמִּזְבֵּחַ הַקִּטְרֵת הוּא סוּיָם וְחוּתָם פְּרִשְׁת — תְּצַוֶּה

כִּי, "תְּצַוֶּה", מִלְּשׁוֹן "צוּתָא וְחִבּוּר", מוֹרָה עַל הַצּוּתָא, וְהַחֲבִיב דִּישְׂרָאֵל עִם הַקְּדוּשׁ־בְּרוּךְ־הוּא

("שְׁעִיקְרוּ וּשְׁלֵמוֹתוֹ מִמִּזְבֵּחַ הַקִּטְרֵת ("קֶשֶׁר וְחִבּוּר

שְׁבְּסוּיָם וְחוּתָם פְּרִשְׁת תְּצַוֶּה, גְּמַר וּשְׁלֵמוֹת הַצּוּתָא וְהַחֲבִיב דִּישְׂרָאֵל עִם הַקְּדוּשׁ־בְּרוּךְ־הוּא

וּבְעֵמֶק יוֹתֵר — בְּמִזְבֵּחַ הַקִּטְרֵת מִתְדַּגְּשֵׁת הַהִתְקַשְׁרוֹת דִּישְׂרָאֵל עִם הַקְּדוּשׁ־בְּרוּךְ־הוּא ("יִשְׂרָאֵל וְקְדוּשָׁא (**"בְּרִיף הוּא כְּלֹא חַד

מִצַּד עֲצָם הַנְּשָׁמָה, בְּחִינַת הַיְחִידָה

יְחִידָה לִיְחִידָה", שְׁמִיּוּחֻדָּת עִם מֵהוּתוֹ וְעֲצָמוֹתוֹ" יְחִיבְרָד

The Rebbe

Sichas Nun Beis

תצווה ב

And through this, the primary and complete fulfillment of the idea of "And I shall dwell among them" is achieved—

ועל ידה נעשה עיקר ושלמות הענין ד'לשכון' – בתוכם

"That I Myself shall dwell within them."

לשכון אני בתוכם, "אני" ממשי

And this concept is alluded to:

וענין זה מרמז

A) In the measurements of the altar—"Its length was one cubit, and its width was one cubit,"

א) במדות המזבח – אמה ארכו ואמה רחבו

These are single cubits, which allude to the soul, which is called Yechidah, just as the Holy One, Blessed be He, is One, so too the soul is Yechidah.

אמות יחידות... (שרומז) על הנשמה שנקראת "יחידה", כמו שהקדוש-ברוך-הוא אחד, כך היא "יחידה".

B) In the ingredients of the Ketoret, which are listed in Parashat Ki Tisa and explained in the Baraita of Pitum HaKetoret—"There were eleven ingredients in it."

ב) בסממני הקטרת, שבפרשת תשא, ובפירושה בתורה שבועל-פה בברייתא דפטום הקטרת – "שאתה ועשר סממנים היו בה".

This alludes to the eleven days from Chorev, which are above the Ten Commandments that were given at Chorev, reflecting the concept of "You are One, but not in a count,"

שרומז על אחד עשר יום מהרב, אחד עשר שלמעלה מעשרת הדברות שנתנו בתרב, בחינת "אנת הוא חד" ולא בקשון.

which represents the very essence of His being, Blessed be He, which is above the Ten Sefirot,

עצמותו ומהותו יתברך, שלמעלה מעשר ספירות

and its parallel in the soul—the Yechidah, which is above the ten internal faculties.

ונגמתו בנשמה, בחינת היחידה, שלמעלה מעשרת הכחות הפנימיים.

C) In the service of the Ketoret—when the incense was burned in the Heichal every day, all the people withdrew from the Heichal, as well as from between the Ulam and the Mizbe'ach, so that no person would be present there until the one offering the Ketoret left.

ג) בעבודת הקטרת – שבעת שמקטירין הקטרת, בהיכל בכל יום, פורשין כל העם מן ההיכל

ומבין האולם ולמזבח, לא יהיה שם אדם עד שיציא זה שהקטיר הקטרת

As it is stated (in the order of the Yom Kippur service): "And no man shall be in the Tent of Meeting..."

שנאמר (בסדר עבודת יום-הכפורים): "וְכָל אָדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד וְגו'".

This means that the service of the Ketoret is performed in a way that the Kohen is in absolute unity with the Holy One, Blessed be He,

הינו, שעבודת הקטרת היא באפן שהכהן נמצא ביחידות עם הקדוש-ברוך-הוא

which alludes to the connection that stems from the level of Yechidah.

שרומז על ההתקשרות שמצד בחינת היחידה

And it can be said that this concept is also alluded to in what is written at the conclusion and seal of the section of the Incense Altar (and Parashat Tetzaveh):

ויש לומר, שענין זה מרמז גם במה-שכתוב בסיום (וחותם פרשת מזבח הקטרת) ופרשת תצוה

The Rebbe

Sichas Nun Beis

תצוה ב

"And Aharon shall atone upon its horns once a year; from the blood of the sin-offering of atonements, once a year he shall atone upon it for your generations; it is most holy to Hashem."

Even though this verse relates to the service of Yom Kippur, which belongs in Parashat Acharei Mot,

this alludes to the fact that the daily service of the Ketoret is a semblance of and parallels the Ketoret service of the Kohen Gadol on Yom Kippur in the Holy of Holies,

in which the ultimate unity is emphasized—the Yechidah in the soul (the Kohen Gadol) uniting with the Yechidah in time (*"once a year"—which alludes to the level of Yechidah, which is called "one"),

and the Yechidah in place (the Holy of Holies).

And it becomes even clearer—that even in the recitation of the Baraita of Pitum HaKetoret, mention is made of the Ketoret of the Kohen Gadol on Yom Kippur:

"And three extra portions, from which the Kohen Gadol would take on Yom Kippur."

And not only this, but in addition to the necessary mention of the three portions for Yom Kippur in the calculation of the 368 portions

(which correspond to the 365 days of the year, plus three additional portions for Yom Kippur),

it is further emphasized the unique preparation for the Ketoret of Yom Kippur:

"And they would return it to the mortar on the eve of Yom Kippur... so that it would be even finer than fine."

Through this, the connection of the Ketoret of Yom Kippur to the Ketoret of every day is emphasized.

וכפר אהרן על קרנותיו אחת בשנה, מדם חטאת הפפרים, אחת בשנה וכפר עליו לדרתיקם, קדש קדש'." קדשים הוא לה

אף ששיד לעבודת יום־הפפרים, שמקומה בפרשת) (אחרי מות

שבוזה מרמז שעבודת הקטרת שבכל יום היא מעין ודגמת עבודת הקטרת דכהן גדול ביום הפפרים בקדש הקדשים

שבה מתדגש שלמות ההתאחדות דבחינת היחידה שבנפש (כהן גדול) עם היחידה שבזמן ("אחת"), ("בשנה", שרומז על בחינת היחידה שנקראת "אחת

והיחידה שבמקום) קדש הקדשים

וימתק יותר – שגם באמירת הברייתא דפטום הקטרת, מזכירים על־דבר הקטרת דכהן גדול ביום הפפורים:

ושלשה מנים יתרים, שמקם מקניס כהן גדול ביום" הפפורים

ולא עוד אלא, שנוסף על המכרח להזכיר הג' מנים דיום־הפפורים בנוגע להשבון דשלש מאות ושלשים ושמונה מנים

שהיו בה, לשם"ה ימים, ועוד ג' מנים ליום) (הפפורים

מוסיפים ומדגישים גם ההכנה המיוחדת להקטרת דיום הפפורים

ומחזירו למכתשת בערב יום הפפורים... כדי שתהא" דקה מן הדקה

שבוזה מתדגשת שכיכותה של הקטרת דיום־הפפורים לכל יום

(ה)

Another fundamental concept in the service of the Ketoret:

"And Aharon shall burn upon it incense of spices every morning; when he prepares the lamps, he shall burn it. And when Aharon kindles the lamps in the evening, he shall burn it."

The "lamps" refer to the souls of Israel,

ועוד ענגו עקרי בעבודת הקטרת

והקטיר עליו אהרן קטרת סמים, בבקר בבקר, בהיטיבו את הנרות וקטירנה, ובהעלת אהרן את הנרות בין הערבים, יקטירנה

נרות – קאי על נשמות ישראל

The Rebbe

Sichas Nun Beis

תצווה ב

<p>"The lamp of Hashem is the soul of man," whose preparation and kindling are accomplished through Torah and mitzvot,</p>	<p>"נר ה' נשמת אדם", שְׁהַטְבָּתוֹ וְהַדְלָקתוֹ הִיא עַל־יְדֵי הַתּוֹרָה וּמִצְוֹת</p>
<p>"A mitzvah is a lamp, and the Torah is light." And in addition to this, through the kindling of the lamps, the light of holiness is drawn down and revealed in the world,</p>	<p>"נר מצווה ותורה אור". וְנוֹסֵף לְזֶה, עַל־יְדֵי הַדְלָקַת הַנְּרוֹת, נִמְשָׁךְ וּמִתְגַּלֶּה אוֹר הַקְּדוּשָׁה גַם בְּעוֹלָם</p>
<p>as our Sages expound on the verse:</p>	<p>כְּדַרְשַׁת חֲכָמֵינוּ ז"ל עַל הַפְּסוּק</p>
<p>"And they shall take to you pure olive oil..."—</p>	<p>— "...וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ"</p>
<p>"To you, and not to Me. I do not need its light... And he made the house windows broad on the outside and narrow within."</p>	<p>אֵלֶיךָ וְלֹא לִי, לֹא לְאוֹרָהּ אֲנִי צָרִיךְ... וַיַּעַשׂ לַבַּיִת ".חֲלוּנָיו שְׂקָפִים אֶטְמִים"</p>
<p>The Tanna explains: The windows were broad outward and narrow inward (meaning, the interior opening was small, while the exterior expanded outward),</p>	<p>תַּנָּא: שְׂקוּפִים (רַחְבִּים) מִבַּחוּץ וְאֶטְמוּמִים (פִּיָּהֶם אֶטְמוּם וְקָצָר) מִבְּפָנִים</p>
<p>so that the light should emanate from the Heichal to illuminate the world,</p>	<p>קָצָר מִבְּפָנִים וּמְרַחֵב וְהוֹלֵךְ לְצַד חוּץ, כְּדֵי שְׂתִהְיֶה (אוֹרָהּ יוֹצֵאת מִהֵיכָל לְהַאִיר לְעוֹלָם</p>
<p>for "I do not need its light."</p>	<p>".כִּי "לֹא לְאוֹרָהּ אֲנִי צָרִיךְ"</p>
<p>"Outside the Parochet of the Testimony, in the Tent of Meeting—it is a testimony to all inhabitants of the world that the Shechinah dwells among Israel."</p>	<p>מַחוּץ לַפָּרֹכֶת הַעֲדוּת, בְּאֵהָל מוֹעֵד – עֲדוּת הוּא לְכָל ".בְּאֵי עוֹלָם שֶׁהַשְּׂכִינָה שׁוֹרָה בְּיִשְׂרָאֵל"</p>
<p>This is a fundamental concept in the making of the Mishkan, so that through it, the Shechinah would rest in the world,</p>	<p>שֶׁזֶהוּ עֲנֵן עֶקְרִי בְּעֵשִׂית הַמִּשְׁכָּן כְּדֵי שֶׁעַל יְדוֹ תִהְיֶה הַשְּׂרָאָת הַשְּׂכִינָה בְּעוֹלָם</p>
<p>and through this, the bond and connection between the higher and lower realms, which began at the Giving of the Torah, is completed.</p>	<p>וְעַל־יְדֵי זֶה נִשְׁלַם הַקְּשָׁר וְהַחֲבוּר דְּעוֹלָמוֹת וְתַחְתּוֹנִים, שֶׁהִתְחִיל בְּמַתַּן־תּוֹרָה</p>
<p>And based on this, it is possible to explain the matter of the Ketoret service occurring at the time of the preparation and kindling of the lamps ("at the time of preparation," "at the time of lighting")—</p>	<p>וְעַל־פִּי זֶה יֵשׁ לְבָאֵר הַעֲנָן דְּעִבּוּדַת הַקְּטֹרֶת בְּזִמְנֵי הַטְּבַת וְהַעֲלֵאת הַנְּרוֹת ("בְּעֵדוֹ הַטְּבָה", "בְּעֵדוֹ הַדְּלָקָה").</p>
<p>that the completeness of the bond and connection with the Holy One, Blessed be He (from the level of the Yechidah),</p>	<p>שֶׁשְׁלֵמוֹת הַהֲתַקְשְׁרוֹת וְהַתְּחַבְּרוֹת עִם (הַקְּדוּשׁ־בְּרוּךְ־הוּא (מִצַּד בְּחִינַת הַיְחִידָה</p>
<p>which is the essence of the Ketoret service, is drawn down, revealed, and illuminates through the lamps,</p>	<p>שֶׁעִבּוּדַת הַקְּטֹרֶת נִמְשָׁכָה וּמִתְגַּלֶּה וּמְאִירָה עַל־יְדֵי הַנְּרוֹת</p>
<p>in all levels of "The lamp of Hashem is the soul of man" (including the inner faculties),</p>	<p>בְּכָל פְּרָטֵי הַדְּרָגוֹת ד' "נר ה' נשמת אדם" (גם בכחות , הַפְּנִימִיִּים</p>

The Rebbe

Sichas Nun Beis

תצווה ב

and in all details of the service of mitzvot—"A mitzvah is a lamp, and the Torah is light,"

"ויבְּכַל פְּרָטֵי הָעֲבוּדָה ד'נֵר מִצְוָה וְתוֹרָה אִוֵּר

until this illumination and revelation extends even into the world.

וְעַד לְהַמְשִׁכָּה וְהַגְלוּי גַם בְּעוֹלָם.

And this concept is emphasized even more in that the Ketoret service took place in the middle of the preparation of the lamps.

וְעַנְיָן זֶה מִתְדַגֵּשׁ יוֹתֵר בְּכֹהֵן, שְׁעֲבוּדַת הַקְּטֹרֶת הִיטָה בְּאֵמְצַע הַטְּבַת הַנְּרוֹת.

During this, they would pause between the preparation of the five lamps and the preparation of the two lamps,

שָׁבָה הָיָו מִפְּסִיקוֹן בֵּין הַטְּבַת חֲמֵשׁ נְרוֹת לְהַטְּבַת שְׁתֵּי נְרוֹת,

according to the view of the Sages, who hold that the interruption is with the Ketoret, and not according to Abba Shaul, who holds that the interruption is with the blood of the Tamid offering (as mentioned above in section A).

כְּדַעַת חֲכָמִים, שְׁמִפְּסִיקוֹן בְּקְטֹרֶת, וְלֹא פְּאָאָ שְׂאוּל, ('שְׁמִפְּסִיקוֹן בְּדָם הַתָּמִיד (כְּנִזְכָּר לְעֵיל, סְעִיף א

Through this, an elevation was added to the preparation of the final two lamps,

שְׁעֲלִיזְיָי זֶה נִתּוֹסַף עֲלוּי בְּהַטְּבַת שְׁתֵּי נְרוֹת

for since it followed the Ketoret, it emphasized even more the drawing down and revelation of the level of the Ketoret (which is higher than the level of sacrifices).

שְׁלֵהִיוּתָהּ לְאַחֲרֵי הַקְּטֹרֶת, מִתְדַגֵּשׁ בָּהּ בְּיוֹתֵר הַמְּשִׁכַת (וְהַתְּגַלּוּת דְּרַגַּת הַקְּטֹרֶת (שְׁלִמְעֵלָה מִדְּרַגַּת הַקֶּרְבָּנוֹת

(The general concept of sacrifices is represented by the Tamid offering, as per the opinion of Abba Shaul, who holds that the interruption is with the blood of the Tamid.)

שְׁכָלְלוּתָם קָרְבַּן הַתָּמִיד, כְּדַעַת אָבָא שְׂאוּל, (שְׁמִפְּסִיקוֹן בְּדָם הַתָּמִיד

This means that even this lofty level (of Ketoret being above sacrifices) would be drawn down and revealed in the service of the revealed faculties, and ultimately, even in the world.

שְׁגַם דְּרַגָּא זֶה תּוֹמַשְׁף וְתִתְגַּלֵּה בְּעֲבוּדָה דְּכַחוּת הַגְּלוּיִים, וְעַד גַּם בְּעוֹלָם.

And this becomes even clearer based on what the Rambam writes,

וְיִמְתַק יוֹתֵר עַל־פִּי מֵה־שְׁכַתָּב הַרַמְבַּ"ם

that after the preparation of the five lamps, the one who merited the Ketoret would enter and offer it,

שְׁלֵאֲחֲרֵי הַטְּבַת חֲמֵשׁ נְרוֹת, נִכְנָס (מִי שְׁזָכָה בְּקְטֹרֶת) וּמִקְטִיר

and afterward, the one who merited the cleaning of the Menorah would enter, prepare the two remaining lamps,

וְאַחֲרֵי־כֵן נִכְנָס זֶה שְׁזָכָה בְּדִשּׁוֹן הַמְּנוֹרָה וּמְטִיב שְׁתֵּי הַנְּרוֹת,

and the one who offered the Ketoret would leave together with the one who cleaned the Menorah.

"וְיִוָצֵא זֶה שְׁהַקְטִיר עִם מְדִשָּׁן הַמְּנוֹרָה

The Rambam adds to the language of the Mishnah "They came and stood..." and emphasizes

שְׁמוֹסִיף עַל לְשׁוֹן הַמִּשְׁנָה: "בָּאוּ וְעָמְדוּ כו'", וּמְדַגֵּשׁ

that after the Kohen who burned the Ketoret completed his service, he did not leave immediately,

שְׁלֵאֲחֲרֵי שְׁהַכְהֵן הַמְּקַטֵּר מְסִים עֲבוּדָתוֹ, אֵינּוּ יוֹצֵא מְיָד,

The Rebbe

Sichas Nun Beis

תצוה ב

but remained inside until the Kohen entered to prepare the two lamps,

אלא נשאַר בפנים עד שנקנס הכהן להיטיב שתי הנרות,

and only after the completion of the lamp preparation did both of them leave together.

ורק לאחרי גמר הטבת הנרות יוצאים שניהם יחדו.

It can be said that this alludes to the fact that in the preparation of the final two lamps,

דיש לומר, שפונה מתרמז שבהטבת שתי הנרות

there is also the assistance of the Kohen who offered the Ketoret,

לשנו גם הסיוע של הכהן המקטיר הקטרת

so that through the lamps, the level of connection and bond that is drawn down through the Ketoret is also extended and revealed.

כדי שעליידי הנרות, תימשך ותתגלה גם דרגת ההתקשרות וההתחברות, שעליידי הקטרת.

(ו)

Based on this, it is also possible to explain the reason why Parashat Tetzaveh begins with the section of the lamps:

על-פי זה יש לבאר גם הטעם שהתחלת פרשת תצוה היא בפרשת הנרות

It was explained above (section 3) that Tetzaveh alludes to Tzavta and Chibur (bond and connection) with the Holy One, Blessed be He,

נתבאר לעיל (סעיף ג') ש"תצוה" רומז על הצומא והחבור עם הקדוש-ברוך-הוא

whose essence and completion is in the Incense Altar (Ketoret) at the conclusion and seal of the parashah.

שעיקרה ושלמותה במזבח הקטרת שבסיום וחותם הפרשה.

Just as in the section of the Ketoret at the conclusion of the parashah, it is emphasized that the level of Ketoret (Keshet and Chibur—bond and connection)

וכשם שבפרשת הקטרת שבסיום וחותם הפרשה, (מתדגש שהדרגא דקטרת, קשר וחבור

is drawn down and revealed in the world through the lamps,

נמשכת ומתגלה בעולם על-ידי הנרות

so too, this is emphasized (and primarily so) at the beginning of the parashah,

כך מתדגש גם (ובעיקר) בהתחלת הפרשה

that the level of Tetzaveh (Tzavta and Chibur, like Ketoret) is drawn down, revealed, and illuminates through the lamps.

שהדרגא ד"תצוה" (צומא וחבור, כמו "קטרת") נמשכת ומתגלה ומאירה על-ידי הנרות

Therefore, the beginning of Parashat Tetzaveh is the section of the lamps:

שהתחלת פרשת תצוה היא בפרשת הנרות

"And you shall command the Children of Israel, and they shall take to you pure olive oil... to kindle the lamp continually, in the Tent of Meeting, outside the Parochet which is upon the Testimony..."

ואתה תצוה את בני ישראל, ויקחו אליה שמן זית זך גו' להעלות נר תמיד, באהל מועד, מחוץ לפרכת "אשר על העדות גו'.

This represents the drawing down and revelation of the level of Tetzaveh.

"המשכת וגלוי הדרגא ד"תצוה"

In a slightly different style:

בסגנון אחר קצת:

The Rebbe

Sichas Nun Beis

תצוה ב

The theme of Parashat Tetzaveh (primarily in its entirety) is about the induction of Aharon and his sons into the service in the Mishkan,

תְּכַנֵּה שֶׁל פְּרִשְׁת תְּצַוֶּה (רַבֵּה כְּכֹלֶה) הוּא עַל־דָּבָר הַכְּהֵנָה שֶׁל אַהֲרֹן וּבָנָיו

through which "the Mishkan shall be sanctified by My glory" (meaning, that My Shechinah shall dwell within it).

שְׁעַל־יָדֵי זֶה, "וְנִקְדַּשׁ (הַמִּשְׁכָּן) בְּכְבוֹדִי" (שְׁתִּשְׁרָה שְׁכִינָתִי בּוֹ).

Therefore, the opening of the parashah focuses on the primary service of Aharon and his sons,

וְלָכֵן, פְּתִיחַת הַפְּרָשָׁה הִיא בְּעִבּוּדֵי הָעֲקָרִית שֶׁל אַהֲרֹן וּבָנָיו

through which the Shechinah is revealed in a manifest way—the section of the Nerot (lamps).

שְׁעַל־יָדֵי זֶה נַעֲשִׂית הַשְּׂרָאָת הַשְּׁכִינָה בְּגִלּוּי – פְּרִשְׁת הַנְּרוֹת.

Its conclusion and seal are with the ultimate revelation of the Shechinah,

וְסִיּוּמָהּ וְחֹתֶמָהּ – בְּשִׁלְמוֹת הַשְּׂרָאָת הַשְּׁכִינָה

which is accomplished through the service of the Ketoret,

שְׁעַל־יָדֵי עֲבוּדַת הַקֶּטֶרֶת

(and its drawing down and revelation through the lamps),

(וְהַמְשַׁכְּתָהּ וְהַתְּגַלְוָתָהּ עַל־יָדֵי הַנְּרוֹת)

in the section of the Mizbach HaKetoret,

בְּפְרִשְׁת מִזְבַּח הַקֶּטֶרֶת

at the conclusion and seal of which, the preparation and kindling of the lamps are also mentioned.

שֶׁבְּסִיּוּמָהּ וְחֹתֶמָהּ נִזְכָּר גַּם עַל־דָּבָר הַטְּבַת וְהַעֲלָאת הַנְּרוֹת.

(ז)

Explanation of this matter in the daily service of man:

וּבִיאור הָעֲנָן בְּעִבּוּדַת הָאָדָם בְּכָל יוֹם

Since every day a person is created as a new being ("Every day, let them be in your eyes as new"),

כִּי־כָל יוֹם נִעֲשֶׂה הָאָדָם בְּרִיָּה חֲדָשָׁה, "בְּכָל יוֹם *("יְהִיוּ בְּעֵינַיִךְ חֲדָשִׁים

there must be a renewal in all aspects of his service,

צְרִיךְ לִהְיוֹת חֲדוּשׁ בְּכָל עֲנָנָי עֲבוּדָתוֹ

whose purpose and content is "To dwell within them" ("That I Myself should dwell within them").

"שְׁנִנְדָתָם וְתִכְנֵם – "לְשַׁכְּנִי (לְשַׁכֵּן אֲנִי) בְּתוֹכָם

This begins with the renewal in the service of the Ketoret, which is done at the beginning of the day,

וּמִתְחִיל מִהַחֲדוּשׁ בְּעִבּוּדַת הַקֶּטֶרֶת, ("בְּהִתְחַלַּת הַיּוֹם, ("בְּבִקְרָה בְּבִקְרָה

for it is the essence and completion of "That I may dwell among them", stemming from the level of Yechidah.

שֶׁהִיא עֵיקָר וּשְׁלֵמוֹת ד' "לְשַׁכְּנִי בְּתוֹכָם", מִצַּד בְּחִינַת הַיְחִידָה

And this concept is emphasized in the daily recitation of the Parashat HaKetoret:

וְעֲנָן זֶה מִתְדַגֵּשׁ בְּאִמִּירַת פְּרִשְׁת הַקֶּטֶרֶת בְּכָל יוֹם

In addition to reciting the verses that discuss the Ketoret service performed that day,

נוֹסֵף עַל אִמִּירַת הַפְּסוּקִים שֶׁבָּהֶם נִדְבָר אֹדוֹת עֲבוּדַת הַקֶּטֶרֶת בְּיוֹם זֶה

("And Aharon shall burn upon it incense of spices every morning... and in the evening he shall burn it")

וְהַקְטִיר עָלָיו אַהֲרֹן קֶטֶרֶת סַמִּים בְּבִקְרָה בְּבִקְרָה... ("...")

The Rebbe

Sichas Nun Beis

תצווה ב

we precede them with the verses regarding the preparation of the Ketoret ("Take for yourself spices..."),

מקדימים ואומרים גם הפסוקים שבהם נדבֵר אודות ("הַכֵּן לְךָ קֶטֶרֶת") ("קח לך סמים וגו').

and afterward, we add the details of its preparation as explained in the Baraita of Pitum HaKetoret,

ולאחר־זֶה, מוסיפים גם פְּרָטֵי הָעֲנִינִים דְּהַכֵּן הַקֶּטֶרֶת, שְׁנֵתְבָאָרוּ בְּבִרְיָתָא דְּפִטוּם הַקֶּטֶרֶת.

even though these describe the preparation of the full yearly amount of Ketoret (which was prepared all at once and not daily),

אִף־עַל־פִּי שֶׁהַמְדָּבָר אִוְדוֹת הַכֵּן כֹּל כַּמּוֹת הַקֶּטֶרֶת הַדְּרוּשָׁה לְכֹל הַשָּׁנָה, (שֶׁהָיוּ מְכִינִים בְּבַת אַחַת וְלֹא בְּכָל יוֹם בְּפָנֵי עֲצָמוּ).

As it is written in the Baraita: *"There were 368 portions—365 corresponding to the days of the solar year,

כְּמוֹ־שֶׁכָּתוּב בְּבִרְיָתָא: "שֶׁלֹּשׁ מֵאוֹת וְשָׁשִׁים וּשְׁמוֹנֶה מֵנִים הָיוּ בָּהּ, שֶׁלֹּשׁ מֵאוֹת וְשָׁשִׁים וְחַמְשָׁה, כְּמִנְיַן יָמוֹת הַחֲמָה...

and three additional portions from which the Kohen Gadol would bring on Yom Kippur."*

וְשֶׁלֹּשָׁה מֵנִים יִתְּרִים, שֶׁמֵּהֶם מְכַנִּים כַּהֵן גָּדוֹל בְּיוֹם הַכִּפּוּרִים".

And it can be said that this alludes to the fact that, in addition to the Ketoret service specific to that day,

וְיֵשׁ לוֹמַר, שֶׁבְּזֶה מִתְּרַמֵּז, שְׁנוֹסֵף עַל עֲבוֹדַת הַקֶּטֶרֶת, הַשִּׁיְכָת לְיוֹם זֶה,

there must also be, each day, the general concept of making the Ketoret—

צָרִיךְ לְהִיּוֹת בְּכָל יוֹם כְּלִלוֹת הָעֲנִינִים דְּעֲשִׂיתִי הַקֶּטֶרֶת—

that the overall connection and bond of the essence of the soul, the level of Yechidah, with the Holy One, Blessed be He, is renewed,

שֶׁמִּתְחַדֵּשׁ כְּלִלוֹת הַקֶּשֶׁר וְהַחֲבוּר דְּעֲצָם הַנְּשֻׁמָּה, בְּחֵינַת הַיְחִידָה, עִם הַקְּדוּשׁ־בְּרוּךְ־הוּא,

and through this, the primary and complete realization of "That I may dwell among them" is achieved.

שֶׁעַל־יְדֵי זֶה נַעֲשֶׂה עֵיקָר וְשִׁלְמוֹת הָעֲנִינִים דְּ"לִשְׁכְּנֵי".

(ח)

Furthermore, and most importantly—the service of the Ketoret is performed "when he prepares the lamps... and when Aharon kindles the lamps."

וְעוֹד וְעֵיקָר – שֶׁעֲבוֹדַת הַקֶּטֶרֶת הִיא "בְּהִיטִיבוֹ אֶת הַנֵּרוֹת גּו' וּבְהַעֲלֵת אֶהָרֹן אֶת הַנֵּרוֹת".

That is, the renewal that occurs in the making of the Ketoret (the bond and connection of the essence of the soul with the Holy One, Blessed be He)

הִינוּ, שֶׁהַתְּחִדָּשׁוֹת שֶׁבְּעֲשִׂיתִי הַקֶּטֶרֶת (הַקֶּשֶׁר וְהַחֲבוּר דְּעֲצָם הַנְּשֻׁמָּה עִם הַקְּדוּשׁ־בְּרוּךְ־הוּא

is drawn down, revealed, and illuminates all aspects of the daily service,

נִמְשָׁכָת וּמִתְגַּלָּה וּמְאִירָה בְּכָל עֲנִינֵי עֲבוֹדַת הַיּוֹם

even when engaging in worldly matters ("Let all your actions be for the sake of Heaven"),

וְגַם כְּשֶׁעוֹסֵק בְּעֲנִינֵי הָעוֹלָם ("כֹּל מַעֲשֶׂיךָ יִהְיוּ לַשָּׁמַיִם"),

and "In all your ways, know Him."

".וְיִ" בְּכָל דְּרָכֶיךָ דַּעְהוּ

The renewal of the bond and connection of the essence of the soul with the Holy One, Blessed be He, that occurs every day,

הַתְּחִדָּשׁוֹת הַקֶּשֶׁר וְהַחֲבוּר דְּעֲצָם הַנְּשֻׁמָּה עִם הַקְּדוּשׁ־בְּרוּךְ־הוּא, שֶׁנַּעֲשֶׂה בְּכָל יוֹם,

The Rebbe

Sichas Nun Beis

תצווה ב

<p>takes place during the recitation of Shema and prayer, which is the concept of Mesirat Nefesh (self-sacrifice) in "Echad", and the ultimate state of self-nullification—standing before the King in the Amidah prayer. And this concept extends and is revealed even after the completion of the service of Kriat Shema and prayer, throughout the entire day— so that even when engaging in worldly matters, conducting oneself in the ways of Derech Eretz, when one must contemplate and speak about business matters in a manner of "honest dealings in faith," and necessarily divert his attention and thought from the attachment experienced during Kriat Shema and prayer— (*similar to what the Alter Rebbe writes in Tanya: Although this Yichud above is eternal and everlasting, below, it exists within time, only at the moment when one is engaged in Torah or mitzvot, but afterward, if he engages in something else, he is separated from the Yichud HaElyon below]). Nevertheless, his nekudat haYahadut (Jewish core), which stems from the essence of the soul, remains—the bond and connection with the Holy One, Blessed be He, in absolute unity, "In one bond have I been bound." In every situation and circumstance ("from evening until morning"), this connection remains in an everlasting and eternal state—"an eternal statute."</p>	<p>בשעת קריאת שמע ותפלה, "שהוא ענין המסירת נפש ב"אחד", ותכלית הבטול דעמידה לפני המלך שבתפלת העמידה". וענין זה נמשך ומתגלה גם לאחרי גמר העבודה —דקריאת שמע ותפלה, במשך כל היום כלו שגם בשעה שעוסק בעניני העולם, "הנהג בהם מנהג ", דרך ארץ שאז צריך להרהר ולדבר בעניני העסק באפן ", ד"משאו ומתנו באמונה ובהכרח שיסיח דעתו ומחשבתו מהדבקות שבשעת —קריאת שמע ותפלה ועל-דרך מה-שכתב רבנו הזקן בספר התניא, שאף שיחוד זה למעלה הוא נצחי לעולם ועד מפל-מקום, למטה הוא תחת הזמן, ובאותה שעה לבדה שעוסק בה בתורה או במצוה כי אחר-כך, אם עוסק בדבר אחר, נפרד מהיחוד]. העליון למטה מפל-מקום, נפרת אצלו נקודת היהדות שמצד עצם הנשמה, ההתקשרות וההתחברות עם הקדוש-ברוך-הוא בתכלית היחוד ". בחד קטירא אתקטרנא "), (שבכל מעמד ומצב ("מערב עד בקר ". הרי הוא בקיום ותקוף נצחי—"תקת עולם</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

(ט)

And we can further explain the reason why we recite every day: יגיש להוסיף ולבאר הטעם שאומרים בכל יום

The Rebbe

Sichas Nun Beis

תצווה ב

"Abbaye would arrange the order of the Ma'aracha (the arrangement of the offerings) based on the name of the Talmud, and according to Abba Shaul... The preparation of the five lamps precedes the blood of the Tamid, the blood of the Tamid precedes the preparation of the two lamps, and the preparation of the two lamps precedes the Ketoret."

Even though the halacha follows the Sages, who hold that the Ketoret is between the preparation of the five lamps and the preparation of the two lamps,

The Beit Yosef writes that even though the Rambam ruled like the Sages, who argue with Abba Shaul and say

that the Ketoret interrupts between the preparation of the five lamps and the preparation of the two,

and that the slaughtering and sprinkling of the blood of the Tamid precede the preparation of the five lamps,

and this also appears to be the view of the Sefer Mitzvot Gadol (Smag),

logically, the order should have been arranged as follows:

The blood of the Tamid precedes the preparation of the five lamps, the preparation of the five lamps precedes the Ketoret,

and the Ketoret precedes the preparation of the two lamps.

However, since it was found that the world follows the order established by Abbaye according to Abba Shaul,

it implies that he understood this to be the correct halacha, and therefore, they did not want to change that order.

And seemingly, this requires explanation:

a) The Rambam and the Sefer Mitzvot Gadol (Smag) also knew that Abbaye arranged the order according to Abba Shaul,

from which it would imply that he considered this to be the correct halacha.

Nevertheless, they ruled that the halacha follows the Sages.

So what new reasoning did the world find in the fact that Abbaye arranged the order like Abba Shaul,

אב"י הנה מסדר סדר המערכה משמא דגמרא "ואליבא דאבא שאול... הטבת חמש נרות קודמת לדם התמיד, ודם התמיד קודם להטבת שתי נרות, והטבת שתי נרות קודמת לקטרת".

אף שהלכה פהכמים, שהקטרת היא בין הטבת חמש נרות להטבת שתי נרות:

הבית יוסף כותב, שאף על פי שהרמב"ם... פסק כרבנו דפליגי אבא שאול ואמרי

שהקטרת מפסיקה בין הטבת חמש נרות להטבת שתי,

וישחיתת התמיד וזריקתו קודם להטבת חמש

,וכן נראה דעת הסמ"ג

:ולפי"זה, הנה ראוי לסדר כך:

דם התמיד קודם להטבת חמש נרות, והטבת חמש נרות קודמת לקטרת

.והקטרת קודמת להטבת שתי נרות.

מאחר שמצאו העולם, שאב"י סדר הסדר אליבא דאבא שאול

משמע דסבירא ליה דהכי הלפתא, ולכן לא רצו "לשנות הסדר ההוא

:ולקאורה צריך להבין

(א) הרי גם הרמב"ם והסמ"ג ידעו שאב"י סדר הסדר אליבא דאבא שאול

,שמנה משמע דסבירא ליה דהכי הלפתא

,ואף על פי"כן פסקו שהלכה פהכמים

,ומה חדוש מצאו העולם שאב"י סדר פאבא שאול

The Rebbe

Sichas Nun Beis

תצווה ב

that they did not want to change that order and instead deviated from the ruling of the Rambam and the Smag, who ruled like the Sages?

שְׁלֵכֵן לֹא רָצוּ לְשַׁנּוֹת הַסֵּדֶר הַהוּא, וְשֵׁנוּ פְּסָק
הַרְמַב"ם וְהַסְמ"ג שֶׁהִלְכָה כְּחַכְמִים?

b) More fundamentally: In the order of the service on Yom Kippur, we recite:

(ב:) וְעָקַר: בְּסֵדֶר עֲבוּדַת יוֹם־הַכַּפּוּרִים אוֹמְרִים

"Before he enters, he should prepare the five lamps, burn the morning Ketoret, and then prepare the remaining two lamps,"

לְפָנִים יִכַּנֵּס לְהַטִּיב חֲמֵשׁ נְרוֹת, וְלְהַקְטִיר קֶטֶרֶת" "הַבֶּקֶר, וְלְהַטִּיב אֶת שְׁתֵּי הַנְּרוֹת הַנִּשְׁאָרוֹת

following the view of the Sages, as the halacha follows them, and not like Abbaye, who arranged the order according to Abba Shaul.

כְּדַעַת חַכְמִים, שֶׁהִלְכָה כְּמוֹתָם –

וְלֹא כְּאַבְיֵי שֶׁסֵּדֶר הַסֵּדֶר כְּאַבָּא שְׁאוּל.

So logically, if in the order of the Yom Kippur service, they changed from the words of Abbaye, who ruled like Abba Shaul, why did they not also change the order of the Ma'aracha (arrangement of the offerings) that is recited every day?

וּמָמָה נִפְשָׁד: אִם בְּסֵדֶר עֲבוּדַת יוֹם־הַכַּפּוּרִים שֵׁנוּ
מִדְּבַרֵי אַבְיֵי שֶׁפָּסַק כְּאַבָּא שְׁאוּל

?לָמָּה לֹא שֵׁנוּ בְּסֵדֶר הַמַּעֲרָכָה שֶׁבְּכֹל יוֹם

And it can be explained based on the inner dimension of these matters.

וַיֵּשׁ לֹדֶמֶר הַבְּאוּר בְּזָה בְּפָנִימִיּוֹת הָעֲנִינִים

(They found) "the world"—from the word he'elem (concealment and hiddenness),

(מְצָאוּ) הָעוֹלָם" – מִלְּשׁוֹן הָעֵלֶם (וְהַסְתֵּר)"

indicating the state of exile, "children who have been exiled from their Father's table."

מִזְרָה עַל מַעֲמֵד וּמִצֵּב הַגְּלוּת – "בְּנִים שֶׁגִּלוּ מֵעַל
"שֶׁלַּחַן אֲבִיהֶם

At that time, they are in a state of "orphanhood," as alluded to in Abbaye's name,

שָׂאֵז הֵם בְּמַעֲמֵד וּמִצֵּב ד'יָתוֹם", כְּמִרְמֹז בְּשֵׁמוֹ שֶׁל
"אַבְיֵי

which is an acronym for "Asher Becha Yerachem Yatom"—"For in You, the orphan finds mercy."

"רְאֵשִׁי תְּבוֹת: "אֲשֶׁר בְּךָ יִרְחַם יָתוֹם

Since their Father (Hashem) is seemingly found elsewhere, as alluded to in the name Abba Shaul,

פִּיּוֹן שֶׁ"אַבְיֵיהֶם" נִמְצָא בְּמָקוֹם אַחֵר (כְּבִיכּוֹל), כְּמִרְמֹז
"בְּשֵׁמוֹ שֶׁל אֲבָא שְׁאוּל

meaning that they must "borrow" (as if) their Father from another place.

שֶׁצָּרִיכִים לְהַשְׁאִיל (כְּבִיכּוֹל) אֶת הָאֲבָא מִמָּקוֹם אַחֵר

Therefore, regarding the daily recitation of the Seder HaMa'aracha, they did not want to change the order that Abbaye arranged according to Abba Shaul—that the preparation of the two lamps precedes the Ketoret—

וְלָכֵן, בְּנוֹגַע לְאִמִּירַת סֵדֶר הַמַּעֲרָכָה בְּכֹל יוֹם, לֹא רָצוּ
לְשַׁנּוֹת הַסֵּדֶר הַהוּא
שֶׁסֵּדֶר אַבְיֵי אֵלִיבָא דְאַבָּא שְׁאוּל, שֶׁהִטְבַּח שְׁתֵּי נְרוֹת
—קוֹדְמַת לְקֶטֶרֶת

because in a time of concealment and hiddenness, in the state of exile,

כִּי, בְּמִצֵּב שֶׁל הָעֵלֶם וְהַסְתֵּר דְזָמַן הַגְּלוּת

The Rebbe

Sichas Nun Beis

תצווה ב

it is not (so much) applicable for the level of Yechidah (the innermost soul)

לא שיהי (כל-כף) שְׁבַחֲיִנַת הַיְחִידָה

to be drawn down and revealed within the service of the Penimi'ut (inner faculties),

תּוֹמָשׁוֹ וְתִתְגַּלֶּה בְּעִבּוּדָה בְּכַחוֹת פְּנִימִיִּים

and even more so in drawing it down into the world.

וְעַד לְהַמְשִׁכָה וְלַגְלוֹי בְּעוֹלָם

This is what is alluded to in the precedence of the Ketoret before the preparation of the two lamps.

שְׁמֵרְמֵז בְּהַקְדַּמַת הַקֶּטֶרֶת לְהַטְבַּת שְׁתֵּי נְרוֹת

For according to Abba Shaul, the Ketoret is not a preparation for the preparation of the two lamps,

שֶׁהָרִי לְדַעַת אֲבָא שְׂאוּל, הַקֶּטֶרֶת אֵינָה הַקְדָּמָה לְהַטְבַּת שְׁתֵּי נְרוֹת,

but rather an independent service in its own right.

אֲלֹא עִבּוּדָה בְּפְנֵי-עַצְמָהּ

However, regarding the recitation of the Seder HaAvodah (order of the service) on Yom Kippur—

— אֲבָל בְּנוֹגַע לְאִמִּירַת סֵדֵר הָעִבּוּדָה בְּיוֹם-הַכַּפּוּרִים

since on Yom Kippur, the Jewish people (even during exile) are on an elevated level,

פִּיּוֹן שְׁבוּיֹם הַכַּפּוּרִים נִמְצָאִים בְּנִי-יִשְׂרָאֵל (גַּם בְּזִמָּן הַגְּלוּת) בְּדֶרְגָּא נְעֻלִית

to the extent that each individual Jew resembles the Kohen Gadol, who enters Lifnai V'Lifnim (the Holy of Holies),

וְעַד שְׁכָל-אֶחָד וְאֶחָד מִיִּשְׂרָאֵל הוּא בְּדֶגְמַת כֹּהֵן גָּדוֹל, שְׁוֹכֵן לְפָנָי וְלְפָנָיִם

we recite: "Before he enters, he should prepare the five lamps, burn the morning Ketoret, and then prepare the remaining two lamps,"

אוֹמְרִים: "לְפָנָיִם יִכְנֹס לְהַטִּיב חֲמֵשׁ נְרוֹת, וְלִהְקַטִּיר "קֶטֶרֶת הַבֶּקֶר, וְלִהַטִּיב אֶת שְׁתֵּי הַנְּרוֹת הַנִּשְׁאָרוֹת

following the halacha according to the Sages, that the Ketoret precedes the preparation of the two lamps.

כִּהֵהֲלִכָה כְּדַעַת חֲכָמִים, שֶׁקֶטֶרֶת קוֹדֶמֶת לְהַטְבַּת שְׁתֵּי נְרוֹת,

This alludes to the drawing down and revelation of the level of Yechidah

שְׁרוּמֵז עַל הַמְשִׁכָה וְהַגְלוֹי דְּבַחֲיִנַת הַיְחִידָה

in the service within the Penimi'ut (inner faculties), and even to its extension and revelation in the world.

בְּעִבּוּדָה בְּכַחוֹת פְּנִימִיִּים, וְעַד לְהַמְשִׁכָה וְהַגְלוֹי בְּעוֹלָם

And it can be said that from the recitation of the Seder HaAvodah on Yom Kippur ("Achat BaShanah"—"Once a Year")

וַיֵּשׁ לּוֹמֵר, שְׁמֵאִמִּירַת סֵדֵר הָעִבּוּדָה בְּיוֹם-הַכַּפּוּרִים ("אֶחָת בַּשָּׁנָה")

influence is drawn down for the entire year,

נִמְשָׁךְ עַל כָּל הַשָּׁנָה כְּלָה

as alluded to in the recitation of the Beraita d'Pitum HaKetoret.

כַּמְרְמֵז בְּאִמִּירַת הַבְּרִיתָא דְּפִטוּם הַקֶּטֶרֶת]

And the three extra portions from which the Kohen Gadol brings in on Yom Kippur,

וְשִׁלְשָׁה מִנִּים יִתְרִים שְׁמֵהֶם מְכַנִּים כֹּהֵן גָּדוֹל בְּיוֹם הַכַּפּוּרִים,

and he returns them to the mortar on the eve of Yom Kippur...

...וּמְחִזְרֵן לְמַכְתָּשֶׁת בְּעֶרְבַּיּוֹם הַכַּפּוּרִים

in order that they should be finer than fine,

"כִּדְי שְׁתֵּהָא דְקָה מִן הַדְקָה

so that every day should have an element and likeness of the perfection of Yom Kippur,

שְׁגַם בְּכָל יוֹם יִהְיֶה מְעִין וְדֶגְמַת הַשְּׁלֵמוֹת דְּיוֹם הַכַּפּוּרִים,

The Rebbe

Sichas Nun Beis

תצוה ב

where the Ketoret is in the middle of the preparation of the lamps.

שהקטרת היא באמצע הטבת הנרות.

(י)

And a special empowerment is given in all of the above—

ונתנת כח מיוחדת בכל הנזכר-לעיל

at the specific time of the year ("once a year") when we read in the Torah (publicly, with blessings before and after it)

בזמן המיוחד בשנה ("אחת בשנה") שקורין בתורה ((בצבור ובברכה לפניו ולאחריה

the portion of Tetzaveh.

פרשת תצוה.

The portion of Tetzaveh—which concludes and is sealed with the section about the Mizbach HaKetoret and its offering,

פרשת תצוה – שסיומה וחתימה בפרשת מזבח הקטרת והקטרתה,

and its continuation in Parashat Ki Tisa (after the introduction about the half-shekel),

והמשכתה בפרשת תשא (לאחר ההקדמה דמחצית),

in the making of the Ketoret: "Take for yourself spices... and you shall make it into a Ketoret...,"

בעשית הקטרת – "קח לך סמים... ועשית אותה... קטרת".

is always read in the month of Adar.

קורין לעולם בחדש אדר.

And one of the reasons for this—since on the first of Adar, they announce about the Shekalim

ומהטעמים לזה – ביון שבאחד באדר משמיעין על השקלים

so that each person can prepare his half-shekel

כדי שיכין כל אחד ואחד מחצית השקל שלו

and be ready to give it to the Terumat HaLishkah (the communal donation for the Temple),

ויהיה עתיד לתת לתרומת הלשכה,

from which they would take the daily Tamid offerings and the Ketoret,

שלוקחין ממנה תמידין של כל יום ויום, והקטרת

as well as the wages of those who prepared it.

ושכר עשיתה

When Rosh Chodesh Nissan arrives... they take the Ketoret from the new donation,

ומשגייע ראש חדש ניסן... לוקחין את הקטרת מן התרומה החדשה,

so that it should be offered from the new funds.

כדי להקריבה ממעות תרומה חדשה

And based on this, we can say that the reading of the Parashat HaKetoret

ועל-פי-זה יש לומר, שקריאת פרשת הקטרת

(at the end of Parashat Tetzaveh and the beginning of Parashat Ki Tisa) during the month of Adar

בסוף פרשת תצוה ובהתחלת פרשת כי תשא)) בהודש אדר

serves as a source of strength for the renewal of the entire service of preparing and offering the Ketoret (from the new donation) for the entire year.

היא נתינת כח לחדוש כללות העבודה דעשית הקטרת והקרבנה (מתרומה חדשה) על כל השנה בלה,

In this, the essence and perfection of the service in the Mishkan is emphasized—"Let Me dwell among them,"

שבה מדגש עקר ושלמות העבודה במשכון – "לשכני", "בתוכם",

The Rebbe Sichas Nun Beis תצוה ב

meaning that the connection and attachment to Hashem from the essence of the soul,

שההתקשרות וההתחברות עם הקדוש-ברוך-הוא מצד עצם הנשמה,

the level of Yechidah (Ketoret), is drawn down and revealed,

בחינת היחידה (קטרת), נמשכת ומתגלה,

illuminating the Penimi'ut (inner faculties), all aspects of service, and even service related to worldly matters (the lamps).

ומאירה בכחות הפנימיים, ובכל עניני העבודה (ועד לעבודה בעניני העולם גרות).

And we can add regarding the connection of the lamps (Shemen) and Ketoret to the month of Adar—

ויש להוסיף בהשכיכות דגרות (שמן) וקטרת להדש – אדר

"Oil (Shemen) and Ketoret gladden the heart," and "When Adar enters, we increase in joy."

שמן וקטרת ישמח לב, ומשוננס אדר מרבין".

And all of this is emphasized even more in the setting of this particular year—

– וכל זה מדגש יותר בקביעות שנה זו

when Shabbat Parashat Tetzaveh falls on the 11th of Adar,

שהשבת פרשת תצוה חל ביום י"א אדר

and Erev Shabbat (he who prepares on Erev Shabbat will eat on Shabbat) on the 10th of Adar.

וערב שבת (מי שטרח בערב שבת יאכל בשבת) ביום י"ד אדר.

Shabbat is connected to the Yechidah aspect of Israel—

– יום השבת קשור עם בחינת היחידה שבין ישראל

as our Sages say: "Shabbat said before Hashem: 'Master of the world! Every other day has a pair, but I have no partner!'"

כמאמר רבותינו ז"ל: "אמרה שבת לפני* הקדוש-ברוך-הוא: 'רבנו של עולם! לכל (ישות ימי! השבוע) יש בן זוג, ולי אין בן זוג

Hashem answered her: 'The congregation of Israel is your partner,'

אמר לה הקדוש-ברוך-הוא: 'בנסת ישראל היא בן זוג'."

since Israel, too, is Yechidah (singular, unique),

בין שגם בנסת ישראל היא יחידה,

as it is written: "Behold, a nation that dwells alone."

"כמו שכתוב: "הן עם לבדד ישכון*"

All letters pair with another except for the letters "Heh" and "Nun" (Hen),

כל האותיות מזדוגין, חוץ מב' אותיות אלו ("ה" "ו").

which stand alone—just as Israel stands alone."

שאין אלא לעצמן). כך ישראל אינם... אלא) לעצמן."

This Yechidah aspect is emphasized even more on a Shabbat that falls on the 11th of the month,

בחינת היחידה ובהדגשה יתרה ביום השבת שחל – ביום י"א בחדש

the number 11 (Echad Asar), alluding to "You are One and not in calculation,"

"יום אחד עשר – אנת הוא חד ולא בחשבון

which is connected to the level of Yechidah.

שקשור עם בחינת היחידה.

And Erev Shabbat, which falls on the 10th of the month, alludes to the completion of Israel's service—

וערב שבת, שחל ביום העשירי בחדש, מורה על – שלמות העבודה דישראל

The Rebbe

Sichas Nun Beis

תצוה ב

for they are compared to the moon and count according to the lunar cycle,

– שְׂדוּמִים לְלִבְנָה וּמוֹנִים לְלִבְנָה

through the 10 faculties of the soul, the Penimi'ut (inner faculties).

בְּעֵשְׂרֵה כַּחוֹת הַנֶּפֶשׁ, כַּחוֹת פְּנִימִיִּים.

And their connection together—"He who prepares on Erev Shabbat will eat on Shabbat"—

"וְחִבּוּרָם יַחַד – "מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֹאכַל בְּשַׁבָּת –

alludes to the drawing down and revelation of the Yechidah level (11) into the Penimi'ut faculties (10).

מּוֹרָה עַל הַמְשֻׁכָּת וְגִלּוּי בְּחִינַת הַיְחִידָה (אַחַד עָשָׂר) (בְּכַחוֹת פְּנִימִיִּים) (עָשָׂר).

And we can say that when Parashat Tetzaveh is read in this setting,

וְיֵשׁ לוֹמֵר, שֶׁשִּׁשְׁקוּרֵין פְּרֻשֵׁת תְּצַוֶּה בְּקַבִּיעוֹת זֶה

the theme of the parashah is emphasized even more—

– מִדְּגֵשׁ יוֹתֵר תּוֹכֵן הַפְּרָשָׁה

that through the Nerot (lamps),

שֶׁעַל־יְדֵי הַנְּרוֹת

the drawing down and revelation of the Ketoret (11) is accomplished

(בְּעֵשְׂרֵה הַמְשֻׁכָּת וְגִלּוּי הַקְּטֹרֶת) (אַחַד עָשָׂר)

in all aspects of service that stem from the Penimi'ut faculties (10).

(בְּכָל עֲנִינֵי הָעֲבוּדָה שֶׁמֻצָּד הַכַּחוֹת הַפְּנִימִיִּים) (עָשָׂר)

(יא)

May it be Hashem's will that each and every Jew takes advantage of the empowerment

וְיִהְיֶה רְצוֹן שֶׁכָּל־אַחַד וְאַחַד מִיִּשְׂרָאֵל יִנְצֵל

from Erev Shabbat and the holy Shabbat of Parashat Tetzaveh,

הַנְּתִינַת כַּח דְּעֶרֶב שַׁבָּת וְיּוֹם הַשַּׁבָּת־קֹדֶשׁ פְּרֻשֵׁת תְּצַוֶּה,

the 10th and 11th of Adar Rishon,

י"ד וְי"א אֲדָר־רִאשׁוֹן

to actualize within himself the renewal in the service of Ketoret,

לְפַעַל בְּעֵצְמוֹ הַחֲדוּשׁ בְּעֲבוּדַת הַקְּטֹרֶת

and its drawing down and revelation in all areas of Divine service

וְהַמְשֻׁכָּתָה וְהַתְּגִלוּתָהּ בְּכָל עֲנִינֵי הָעֲבוּדָה

throughout the entire year.

עַל כָּל הַשָּׁנָה כְּלָהּ

And even more so—and primarily—

– וְעוֹד וְעַקֵּר

that beyond bringing this about in himself,

שֶׁנּוֹסֵף עַל הַפְּעֻלָּה בְּעֵצְמוֹ

he should also influence his surroundings,

צָרִיף לְפַעַל כָּל־הַנְּזַכְרֵי־לְעִיל גַּם עַל הַסְּבִיבָה

and, even better, on a Minyan of ten Jews,

וּמֵה טוֹב – עַל עֵשְׂרֵה מִיִּשְׂרָאֵל

a holy assembly,

עֵדָה קְדוּשָׁה

for in this is included the completion of all Jews—

שֶׁבְּזֶה נִכְלָלַת הַשְּׁלֵמוֹת דְּכָל בְּנֵי־יִשְׂרָאֵל

as understood from the wording of Birkat HaMazon:

(בְּמִוֶּכֶן מְנוּסַח בְּרַכַּת הַזְּמִין)

"Ten and ten thousand."

"עֵשְׂרֵה וְעֵשְׂרֵה רְבּוּא"

The Rebbe

Sichas Nun Beis

תצוה ב

And to add, that the influence on one's surroundings is most emphasized in the lighting of the Menorah in Parashat Tetzaveh—

the action of Aharon HaKohen on all seven categories of Bnei Yisrael,

"to kindle a constant lamp"—he lights until the flame rises on its own,

that the "lamp of Hashem is the soul of man" shines with "a mitzvah is a lamp and Torah is light,"

which is also the task of every Jew, as the Mishnah instructs:

"Be among the disciples of Aharon... loving all creatures and bringing them close to Torah."

And the most essential point—

that from the very reading and study of Torah regarding the lighting of the lamps and the offering of the Ketoret,

we should merit immediately to the actual fulfillment of the mitzvah of lighting the lamps

and offering the Ketoret by the Kohen Gadol in the Third Beit HaMikdash,

which is built and perfected, revealed, and comes from Heaven—

at Mincha time on the holy Shabbat of the 11th of Adar Rishon,

immediately following the reading of Parashat Tetzaveh:

"to kindle a constant lamp," and "when Aharon kindles the lamps in the evening, he shall burn the Ketoret."

For "the Mizbe'ach HaZahav is inaugurated only with the Ketoret of the evening,"

and "the Menorah is inaugurated only by the lighting of its seven lamps in the evening"—

may this happen Techef U'Miyad Mamash!

[NOTE Summary:

At the beginning and end of Parashat Tetzaveh, the Torah speaks about the lighting of the Menorah. At its conclusion, it links the lighting of the lamps with the offering of the Ketoret on the Golden Altar. This structure

ולהוסיף, שהפעלה על הסביבה מדגשת ביותר – בהדלקת המנורה שבפרשת תצוה

פעלתו של אהרן הכהן בכל שבעת הסוגים, דבני ישראל,

להעלות נר תמיד" – מדליק עד שתהא שלהבת", עולה מאליה,

שבר הני' נשמת אדם" יאיר ב"נר מצוה ותורה", "אור",

שזוהי גם עבודתו של כל-אחד ואחד מישראל, בהוראת המשנה:

הוי מתלמידיו של אהרן... אוהב את הבריות". "ומקרבן לתורה

– ועקר כל העקרים

שמהקריאה והלימוד בתורה בענין הדלקת הנרות, והקטרת הקטרת,

נזכה תכף ומיד לקיום מצות הדלקת הנרות

והקטרת הקטרת על-ידי הכהן הגדול בבית-המקדש השלישי,

– שבנוי ומשקלל, יגלה ויבוא מן השמים

,בזמן המנחה דיום השבת-קדש, י"א אדר ראשון

בסמיכות ולאחרי הקריאה בפרשת תצוה:

להעלות נר תמיד", ובהעלת אהרן את הנרות בין" "הערבים יקטירנה

אין מחנכין מזבח הנזהב אלא בקטרת של בין" "הערבים",

ואין מחנכין את המנורה אלא בהדלקת שבעה" "נרותיה בין הערבים"

!תכף ומיד ממש!

The Rebbe

Sichas Nun Beis

תצוה ב

is deliberate. The parashah opens with Nerot and closes with Ketoret because the entire theme of Tetzaveh is tzavta and chibur, attachment and bond between Israel and the Holy One, blessed be He.

The Menorah represents the revealed faculties of the soul. “Ner Hashem nishmat adam.” A mitzvah is a lamp and Torah is light. Through Torah and mitzvot, the soul shines. The windows of the Heichal were narrow within and wide without, showing that the light is meant to radiate outward, illuminating the world.

The Ketoret, however, represents something deeper. Unlike korbanot, which create kiruv, closeness, Ketoret from the language of keshet produces essential bond. It corresponds to the Yechidah of the soul, the point that is utterly one with Hashem. The Midrash teaches that the Shechinah did not descend until the Ketoret was offered. This reveals that the ultimate purpose of the Mishkan, “Veshachanti betocham,” is realized through Ketoret, through essential unity.

This is why the Mizbeach HaKetoret is written separately and at the conclusion. After the Mishkan, the vessels, the garments, and the inauguration are complete, the Torah seals everything with the inner altar. The outer structure prepares for the inner bond. Tetzaveh itself means tzavta, connection. Its completion is Ketoret.

Even the details reinforce this. The altar’s measurements were one cubit by one cubit, hinting to Yechidah, singularity. The eleven spices allude to a level beyond the ten sefirot, “Atah Hu Chad v’lo bechushban.” On Yom Kippur, the Kohen Gadol enters alone to offer Ketoret in the Holy of Holies, reflecting Yechidah in soul, time, and place. Daily Ketoret is a reflection of that ultimate unity.

Yet the Torah insists that Ketoret be offered specifically during the preparation and lighting of the lamps. According to the Sages, it interrupts between the five and the two lamps. This means the essence, the Yechidah, must penetrate the revealed faculties. The Rambam notes that the Kohen who offered Ketoret remained inside while the final two lamps were prepared, alluding that the power of Yechidah assists the completion of the revealed service.

In exile, this unity is concealed. Therefore, in the daily Seder HaMa’arachah we follow the order of Abbaye according to Abba Shaul, where Ketoret stands more independently. But on Yom Kippur, when every Jew reaches a state similar to the Kohen Gadol, we follow the Sages: Ketoret precedes and elevates the lamps. From Yom Kippur flows strength for the entire year, that every day contain a trace of that unity.

Parashat Tetzaveh is always read in Adar, the month of joy. “Shemen u’Ketoret yesamach lev.” Oil and incense gladden the heart. Adar is also connected to the renewal of the Shekalim, from which the Tamid and Ketoret were purchased anew. Thus the reading itself empowers a yearly renewal of inner connection.

When Tetzaveh falls on the eleventh of Adar, the symbolism deepens. Ten represents the revealed faculties. Eleven hints to transcendence beyond structure. “Mi shetarach b’Erev Shabbat yochal b’Shabbat” expresses that

The Rebbe

Sichas Nun Beis

תענית ב

the labor of the ten draws down the revelation of the eleven. Yechidah illuminates the ten faculties and through them the world.

In daily life, this begins with prayer. During Shema and Amidah, a Jew experiences mesirat nefesh, standing before the King. Even when one later turns to worldly matters, conducting business with integrity and derech erez, the nekudat haYahadut remains intact. The essential bond never breaks. Ketoret must permeate Nerot. The inner unity must illuminate action.

Ultimately, the goal is not only personal transformation but influence upon others. Just as Aharon kindled until the flame rose on its own, so must each Jew awaken the “Ner Hashem” within others, especially within a minyan, a holy congregation. In this lies the completion of “Veshachanti betocham.”

Practical Takeaway:

Begin each day by consciously renewing your essential bond with Hashem, especially in Shema and Amidah. Recognize that this is your Ketoret moment, the awakening of Yechidah.

Then ensure that this inner unity flows into the “lamps”: your intellect, emotions, speech, and actions. Let Torah study and mitzvot illuminate your environment. Conduct business and daily affairs with the awareness that the essential bond remains unbroken.

Influence at least ten others in some way, whether through teaching, encouragement, or example. Help another person’s flame rise independently.

Approach the month of Adar as a time of inner joy rooted in essential connection, not merely external celebration.

Chassidic Story:

During one farbrengen in the month of Adar, the Rebbe spoke at length about the inner meaning of Ketoret and the Yechidah of the soul. A chassid later shared that he had been struggling privately with a deep spiritual dryness. He fulfilled mitzvot, studied Torah, and attended shiurim, yet felt disconnected.

That Shabbat, when Parashat Tetzaveh was read, the Rebbe emphasized that even in exile, even when one feels like a “yatom,” the essential bond is untouched. The chassid described that during the repetition of the Amidah, he focused on the word “Echad” with mesirat nefesh, as the Rebbe had instructed in earlier talks.

Nothing outwardly changed in his life the next day. He returned to his work. Yet he reported that something subtle but decisive shifted. He no longer sought to recreate an emotional high. Instead, he acted from the certainty that “b’chad ketira itkatarna,” he was bound in one bond. Over time, that quiet certainty transformed not only his own service but the atmosphere of his home and workplace. Others felt it.

The Rebbe

Sichas Nun Beis

תְּצַוֶּה ב

The Rebbe later remarked in a different sichah that the greatest revelation is when the essential bond expresses itself in ordinary deeds. That is the true fulfillment of Tetzaveh: the Ketoret of Yechidah illuminating the Nerot of everyday life.

TPX - From Flame to Fragrance: Integrating Your Deepest Self

The Rebbe's teaching on the Menorah and the Ketoret is not just Temple mysticism. It is a map of your inner life.

The Menorah represents your visible self. Your thoughts. Your emotions. Your behavior. The parts of you that function, produce, interact, decide.

The Ketoret represents something much deeper. Your Yechidah. The point of you that is not fragmented. The part that is not conflicted. The part that is simply one with truth.

Most people live from the Menorah level. We manage our habits. We try to improve our emotions. We work on our character. That is real avodah.

But the Rebbe is saying: without Ketoret, the Menorah remains incomplete.

The Difference Between Closeness and Bond

Korbanot create closeness. Ketoret creates bond.

Closeness means you feel near. Bond means you are inseparable.

Psychologically, this is the difference between feeling inspired and knowing who you are.

Inspiration fluctuates.

Identity stabilizes.

On Yom Kippur, when the Kohen Gadol enters alone to offer Ketoret, it mirrors the moment when a person strips away roles, defenses, narratives, and stands as pure self. Not performing. Not proving. Just essential being.

That essential core is untouched by failure. Untouched by ego distortion. Untouched by exile.

The Rebbe

Sichas Nun Beis

תְּצַוֶּה ב

The problem is not that we lack it.
The problem is that we forget it.

Why the Ketoret Interrupts the Lamps

The Rebbe notes that the incense is offered in the middle of preparing the lamps. That interruption is intentional.

It means: before you perfect your personality, reconnect to your essence.

Before you fix your anger, reconnect to your essence.

Before you optimize productivity, reconnect to your essence.

Before you manage your relationships, reconnect to your essence.

Otherwise, self-improvement becomes ego-improvement.

When Yechidah flows into your faculties, then growth becomes aligned.

The Ego Problem

The wall between you and G-d is subtle arrogance. Not loud arrogance. The quiet assumption that you are self-sustaining.

When you operate purely from intellect and emotion, you subtly believe everything depends on your calculations.

Ketoret dissolves that illusion.

Incense is fragrance. It is intangible. You cannot grab it. It enters without force. That is how essential connection works. It is not dramatic. It is penetrating.

It enters quietly and shifts everything.

Adar Energy: Joy from Essence

Tetzaveh is read in Adar. "Oil and incense gladden the heart."

Real joy does not come from stimulation. It comes from alignment.

When your daily actions reflect your essential self, there is joy.

When you are split inside, there is tension.

Adar is not about external excitement. It is about the joy that comes when your inner bond shines through your outer life.

The Rebbe

Sichas Nun Beis

תְּצַוֶּה ב

Modern Story

A high-performing professional once told his mentor, "I feel like I'm always on stage. Even in private, I'm performing."

The mentor asked him a simple question: "Who are you when you are not trying to be impressive?"

He had no answer.

Over time, instead of adding new strategies or techniques, he began each morning sitting quietly for five minutes, reminding himself: "I am not my performance. I am not my success. I am not my failure."

That small daily reconnection changed how he entered meetings. He listened more. Reacted less. His confidence became quieter but stronger.

He didn't lose his drive.

He integrated it.

That was his Ketoret moment.

Your Daily Practice

Before prayer, before work, before interaction, pause and reconnect to your essential bond.

Not to feel something.

To remember something.

From there, light your lamps.

Let your intellect, emotions, speech, and actions shine.

The goal is not escape from the world.

The goal is that your deepest self fragrances your entire life.

That is the Menorah infused with Ketoret.

That is the Rebbe's psychology of redemption. **END NOTE]**