

ב"ה

# תמידים כסדרם

## Spiritual life lessons from the Daily Tamid

Explanations and lessons for spiritual living and Avodas Hashem from the different parts of the daily Tamid sacrifice based on the teachings of Chassidus

**Rabbi Yonason Johnson**



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Life Lessons from

# **The Daily Tamid**

Explanations and lessons for spiritual living and Avodas Hashem from the different parts of the daily Tamid sacrifice based on the teachings of Chassidus

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**A Kollel Menachem publication**



KOLLEL MENACHEM  
LUBAVITCH

To our dear friends<sup>שיח</sup>,

While the Jewish people were in exile in Bavel, Hashem instructed the prophet Yechezkel to teach them the details of the design of the Beis Hamikdash. Yechezkel challenged Hashem, “how are they capable of making the Beis Hamikdash while they are in exile? First let them leave their exile and then I will tell them!” Hashem responded “just because My children are in exile should the construction of My home be neglected?”

Based on this Midrash, the Rebbe encouraged us to learn about the Beis Hamikdash during the Three Weeks. At this time of the year, we mourn the destruction of the Beis Hamikdash. But rather than just mourn our loss, by learning about the Beis Hamikdash, we are actively taking part in rebuilding Hashem’s home.

The Mitzvah of building a Mikdash is sourced in the Posuk ועשו לי מקדש ושכנתי בתוכם. Literally this means “build for Me a sanctuary and I will dwell *within them*”. Hashem’s true desire is to reside within us and in our lives. Every aspect of the Beis Hamikdash and the Avodah has inner spiritual lessons and counterpart, in our personal Avodah to become a dwelling place for the Divine Presence.

In this Kuntres, we explore the lessons that we can learn from the different parts of the daily Temple Avodah and the Seder

Korban Tamid. The ideas within this Kuntres are based on the teachings of Chassidus from the Rebbes of Chabad.

This Kuntres has been published in honour of the Barmitzvah of our son Yosef Chaim<sup>שיח"ש</sup> which took place on the 6<sup>th</sup> of Menachem Av.

Our heartfelt Bracha is that he continues to grow to be a **חסיד** **ולמדן** **ירא שמים**, a Chossid who is G-d fearing and a Torah scholar, dedicated to Torah and Chassidus and Mekushar to our Rebbe.

We are indebted to the Rebbe, whose teachings have and continue to inspire us and who has directed us to our Shlichus and granted us the Zechus to run Kollel Menachem Lubavitch of Melbourne and be able to share Torah learning with this wonderful community.

In the Zechus of our learning about the Beis Hamikdash and the Avodah and living with its inner lessons, may we merit the immediate coming of Moshiach and the restoration of the Avodah in the Third Beis Hamikdash **במהרה בימינו אמן**.

### **Yonason and Rivka Johnson**

The contents of this Kuntres are an excerpt from a Sefer that we plan to publish, containing over 120 unique insights on different aspects of the design of the Beis Hamikdash, the Temple vessels, the Avodah and Bigdei Kehuna and the spiritual lessons that they teach us.

These insights are taken from our popular annual Daily Beis Hamikdash Thought series published during the Three Weeks.

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# Two Types of Ash; Bitterness & Depression

The first Avodah that was performed each day in the Beis Hamikdash was Terumas Hadeshen.

One of the Kohanim, selected by a lottery, would go up onto the Mizbeach and take a panful of ashes. He would bring the ashes down the ramp and place them on the side of the Mizbeach. The ashes would become absorbed on the floor of the courtyard.

In addition to the Terumas Hadeshen, the Kohanim would remove the excess ashes from on top of the Mizbeach. Unlike the ashes of the Terumas Hadeshen that were placed next to the Mizbeach, these ashes would be taken to a designated place outside of the camp.

The ashes are the residual that remains after the Korbanos have been burned. The choice parts of the Korban would burn and ascend on High. The ashes that remain are the Pesoles, the 'waste' that remains below.

The two removings of ashes described above represent two different types of Pesoles and how they must be treated. One type of Pesoles cannot be elevated and we must distance it completely, removing it from our camp. The other type of

Pesoles has some good quality in it that can be refined, elevated and incorporated into the side of Holiness.

In our personal Avodah, these two types of Pesoles are Merirus and Atzvus; bitterness and depression.

Service of Hashem must be with joy. Therefore, being negative emotions, both Merirus and Atzvus are considered as Pesoles; undesirable states of mind.

But there is a difference between them. Merirus is feeling bad about one's self and spiritual standing in a way that leads to resolve to change and to take active steps to grow. There is a positive element within Merirus that ultimately leads a person back to a service of Simcha.

Atzvus – depression, is an overwhelming feeling of lowness that leads to despondency and giving up. There is no positive gain from Atzvus.

Merirus, like the ashes placed by the side of the Mizbeach that remain within the Azarah, can be elevated and used as a tool in our service of Hashem. Atzvus, like the ashes that were taken out of the camp, must be removed entirely from our experience.

~ Based on Maamarim Kuntreisim volume 1 page 545

# Removing the Ashes of our Negative Baggage

The first Avodah that was done in the Beis Hamikdash each day was Terumas Hadeshen. This was done before any sacrifices could be brought.

The Kohen designated by a lottery, would go up onto the Mizbeach and take a panful of ashes. He would bring the ashes down the ramp and place them on the side of the Mizbeach. These ashes would miraculously be absorbed by the floor of the Azarah.

In addition to the Terumas Hadeshen, the Kohanim would remove the excess ashes from the Mizbeach and take them to a designated place outside of the camp.

The sacrifices represent our spiritual growth and personal Avodah. But before we can engage in meaningful positive growth, we need to remove and deal with our negative baggage – our ashes. If we don't, they will hold us back and create a blockage and hinderance to achieving the growth that we seek.

The ashes placed beside the Mizbeach represents the negative baggage that we can deal with, overcome and transform.

But there may be things that we presently don't have the ability or strength to deal with. Instead of letting them linger, we need to move them outside; to put them completely out of our mind and out of our experience, so that they too will not pull us down. They should remain outside until we have the strength to face them.

~ Based on Maamar Parshas Reeh 5714

# Changing Garments to Remove the Ashes

Before removing the excess ashes from the Mizbeach and taking them outside of the camp, the Torah teaches “he shall remove his garments and put on other garments”. The Kohen would have to change his clothing, to prevent his Priestly robes becoming soiled.

Even though the removal of the ashes was also a necessary part of the Temple service, it could not be compared to the actual Avodah that was performed inside the Beis Hamikdash. To highlight this, a more inferior set of clothing was worn for removing the ashes.

Rashi illustrates this with a parable; the clothing worn by a servant when cooking for their master, should not be worn when pouring the master’s drink.

Cooking the meal is a necessary preparation to be able to serve the meal, but the cooking is merely a means to reach the ultimate objective, to serve the meal and honour one’s master with it. The removal of the ashes was a necessary preparation, to create space to serve Hashem with the new offerings.

In the previous articles, we explained that the removal of the ashes represents our inner work to confront and remove our negative issues and baggage. Our sages teach that a person

should only start to pray having experienced a sense of contrition.

But this should only be a preparation to make space for a deeper emotional experience. Once we start the Avodah of davening itself, we must push away this sense of contrition and daven from a place of true joy and love.

Like the Kohen removing the ashes, we don't want our dealing with negative baggage to sully us, so we must 'put on other garments'. But after we've removed our ashes, we divest ourselves of these 'garments', pushing away all association with the negative, to honour our Master with the fresh, clean garments of joy and positivity.

# Wood to Keep the Fire Burning

In the next stage of the Avodah, the Kohanim would arrange the pyres on top of the Mizbeach, including the large pyre for the sacrifices and the smaller pyre for the incense. In addition, 2 blocks of wood would be placed on the main fire each morning, referred to as the Shnei Gizrei Eitzim.

Our sages tell us that fireball would fall from Heaven onto the altar to consume the Korbanos. Nonetheless, it was still a Mitzvah to place wood on the Mizbeach each day, to fuel the fire in a natural way, through earthly, human effort.

The same is true in maintaining the love that the Neshama has for Hashem. Love is like a fire. The flames of passion burn with intensity. But if not maintained, the flames eventually die down and the fire will go out.

Our relationship with Hashem has 'fireball' moments. We become inspired on the Yomim Tovim and Yomim Noraim. We may experience a personal awakening from Above where we feel connected and Hashem draws us close, through little or no effort of our own. This love comes to us as a gift from Heaven.

But to keep our love burning, we can't rely only on these fireball moments to do the trick. Hashem wants us to feeding the fire on a daily basis through our own earthly efforts. We do this in

study and prayer, by using our own minds and hearts to meditate on Hashem's greatness and try to connect to Him and sense His presence.

The earthly fire, fuelled by the wood each day was the magnet that elicited the fireball from Heaven. When we try to cultivate and develop our love for Hashem through our own efforts, the fire from below, Hashem will respond with a powerful revelation of His presence within our lives with His fire from above.

# The Offering of Consistency

In the Midrash, the sages debate which verse from the Torah encapsulates the essence of the Torah.

Ben Zoma teaches that it is the verse Shema Yisrael, which proclaims Hashem as King and declares His oneness. Ben Nanas (and elsewhere Rabbi Akiva) teach that it is the verse ואהבת לרעך כמוך – to love your fellow as yourself.

Rabbi Shimon ben Pazi says that it is the verse את הכבש האחד תעשה בבוקר and the second lamb you shall sacrifice in the evening.” The Midrash concludes that Rabbi Ploni said that the Halacha accords with ben Pazi.

Seemingly, the verses of Shema Yisrael and Veahavta L'reiacha embody beliefs which are more central in the Torah. Why does the Midrash consider a verse discussing the daily Temple sacrifices to be more fundamental?

The Mahara”I explains that the uniqueness of this verse is that it expresses the idea of consistency in the service of Hashem; to serve him like a dedicated and faithful servant.

This is why the daily sacrifice was called the Tamid, meaning constant – an offering in the morning and an offering in the evening, day-in, day-out without change. Whether it was Shabbos, Yomim Tovim, Yom Kippur or a regular weekday, the Tamid was brought without fail.

The glue that builds solid relationships is not the moments of ecstasy and passion. Rather it is the small daily expressions of loyalty and dependability done with consistency. The same is true in our relationship with Hashem.

The message of the Tamid is that above all, Hashem wants our simple, consistent, daily acts, performed with discipline and dedication, which communicate “I am always thinking of You”.

# Elevating the Blood of our Inner Animal

The sheep for the Tamid offering would be Shected in the northern part of the Azarah. A Kohen had to collect the blood from the sacrifice in a sanctified vessel and carry it to the Mizbeach. The blood would be applied to the north-east and south-west corners of the Mizbeach and the remaining blood would be poured on the altar's base.

On a personal level, sacrifices represent the refining and elevating of our animalistic side, which is the source of our selfish drives, negative emotions and the pursuit of physical gratification.

The lifeforce (Nefesh) of the animal is its blood as taught in the verse **כי הדם הוא הנפש**. In addition to meaning soul, Nefesh can also mean desire. The boiling blood represents the Animalistic soul's passionate desires for materialism.

The Animalistic soul itself is not intrinsically bad. Its strong desires can be harnessed and redirected in a positive way towards G-dliness. Through this we fulfil the directive of the Shema as explained by the sages, to love Hashem with both of our inclinations.

Draining the blood from the animal represents removing our passion and excitement from its expression in selfish, material desires.

Pouring the blood on the Mizbeach teaches us that our passionate desire and enthusiasm can and should be channelled towards the service of Hashem.

# Preparing the Menorah

## Five then Two

One of the steps in the order of the morning Tamid was Hatavas Haneiros. According to the Rambam, this refers to the lighting of the Menorah. Other authorities maintain that the Menorah was only kindled in the afternoon. The Hatavas Haneiros in the morning was the cleaning and preparing of the Menorah with new wicks and oil to be lit in the evening.

When the Menorah was prepared or kindled, not all seven lamps were done at once. The Kohen who was tasked with preparing or lighting the Menorah would first do five of the lights. After this, a different Avodah would be performed and only then the Kohen would attend to the remaining two candles.

According to the sages, the Avodah that was performed in between the five candles and the two candles was the offering of the Ketores.

In Chassidus, Ketores represents the essence of the soul and its desire for and oneness with Hashem. With this desire, the Neshama seeks to transcend the world and cleave to Hashem. The word Ketores is related to the term קטר, which means a knot in Aramaic. The essence of the soul is bound-up and united with Hashem.

The Menorah reflects the conscious levels of the soul, which are very much within the world. The seven branches represent the seven Middos, the emotions of the soul.

These emotions are divided into two groups; the first five Middos are the primary emotions of the Neshama which are employed in its own Avodah of Torah, Mitzvos and prayer. The final two, Yesod and Malchus refer to the soul's ability to interact with and influence the world around it.

The ultimate objective is that the experience of oneness (the Ketores) not remain detached from the world and isolated in moments of spiritual upliftment.

We need to permeate our conscious day-to-day living (the Menorah) with the absolute awareness, connection and surrender to Hashem of the soul's essence; not only in the holy activities of our lives (the five Middos) but also in our day-to-day worldly involvements as well (the final two Middos).

# A Different Sequence of the Avodah

In the previous article we discussed how the preparing of the Menorah was done in two stages; the first five candles, followed by the remaining two. They were separated by the offering of the Ketores in between. This follows the opinion of the sages.

According to Abba Shaul, the Ketores was only offered after all of the candles had been prepared. In his view, the Avodah that separated between the preparation of the candles of the Menorah was the application of the blood of the Tamid to the corners of the Mizbeach.

In the order of the Korbanos in our daily prayers, we recite the order of the Tamid in accordance with the opinion of Abba Shaul, “the preparation of the five candles preceded the blood of the Tamid and the blood of the Tamid preceded the preparation of the two candles”.

However, in the Yom Kippur Musaf, when we describe the Yom Kippur Avodah of the Kohen Gadol in the Beis Hamikdash, the order follows the opinion of the sages; “He would enter to prepare the five candles and to offer the morning Ketores and to prepare the two remaining candles.”

Drawing down the essence of the soul (represented by the Ketores) into our daily, mundane, conscious living (represented by the seven lamps of the Menorah) is a very lofty Avodah. We are not all capable of reaching such great heights, certainly not on a sustained, daily basis.

Like the order of Abba Shaul, our primary daily Avodah is to focus on curbing the desires and negative character traits of our animalistic soul, represented by the blood of the Tamid.

But at certain times, like Yom Kippur, when the essence of the soul is revealed, we can connect to its powerful devotion to Hashem and harness its energy to infuse our daily lives, following the sequence of the sages.

~ Based on Sefer Hasichos Tetzaveh 5752

# Glowing Coals and Burning Incense

When burning the Ketores (incense), the Kohen who was selected by lottery, would bring a panful of glowing coals from the outer sacrificial altar. These coals would be placed on the golden surface of the incense altar. The Ketores would then be sprinkled onto the coals, giving off their fragrance and cloud of smoke as it burned.

The external sacrificial altar represents the Avodah of refining our animalistic side, like the physical animal which would be elevated through the fires of the altar. We elevate our selfish impulses and behaviours and our material desires through the consuming fires of love of the G-dly soul, aroused by meditation on Hashem's greatness in prayer.

Like the wood on the altar, what is left after this rectification are the glowing coals. In a glowing coal, the coarse wood has been consumed by the fire. The fire permeates the coal so that the fire and the coal become one.

The incense altar, as discussed previously, represents the essence of the soul and its desire for and oneness with Hashem. This is a far loftier experience than the conscious emotions of

the Neshama and its involvement in refining our animalistic soul.

However, the coals on which the Ketores was burned on the inner altar had to come from the outer altar.

Refining our animalistic side is a prerequisite to attaining the deeper oneness of the Ketores. It is specifically through the Avodah of elevating our animalistic soul that our G-dly soul can then achieve its own elevation.

# A Sacrifice that is Completely Consumed

After offering the incense, the designated Kohanim would take the limbs of the Korban Tamid and cast them onto the fire of the primary pyre on the Mizbeach.

The Korban Tamid was an Olah – where the entire animal was burned on the Mizbeach. This is in contrast to a Chatas or Shelamim offering, where only parts of the Korban were burned on the Mizbeach and rest would be eaten by the Kohanim and/or the owners who brought the Korban.

The offerings which were not completely burned represent a yearning for G-dliness that is tinged with a sense of self and our personal spiritual aspirations, such as the desire for personal understanding of G-dliness or the spiritual rewards of Gan Eden.

Since one does not completely transcend their sense of self, one's devotion will be limited and a degree of separation will remain. Like the Chatas which is not completely burned, this Avodah will not be able to completely burn away the negative desires and thoughts of our animalistic self, which can re-emerge at a later time.

The Olah which is completely consumed, represents a complete surrender to Hashem and His will. This is a total and selfless surrender (Bittul) to Hashem, where one does not seek spiritual reward or fulfillment, delight or understanding. The self does not matter. All that matters is Hashem.

This love is encapsulated in the verse “Whom else do I have in heaven and having You I want no one on earth.” These fires completely burn away our negative thoughts and desires.

Olah means to rise up and Tamid means constantly. When we retain a sense of self in our service of Hashem, we may have our ups of spiritual successes. But we are still liable to fall. But with absolute surrender that comes from the essence of the soul, we will be an Olah Tamid – a constant state of elevation.

~ Based on Or Hatorah Acharei and Pinchas

# Pouring the Wine into the Depths

The Korban Tamid, like other Korbanos, was accompanied by Nesachim (a wine libation).

One of the Kohanim would bring a measure of wine up to the top of the Mizbeach and pour it down one of two holes which were built into the South-Western corner of the Mizbeach. The wine would flow down through the Altar and collect in the Shittin beneath the Temple floor.

Korbanos, like the rising flames of the Altar, are about spiritual elevation. The fire rises upwards, elevating the sacrifice and arousing lofty G-dly energies. But these energies remain above, hidden in the spiritual worlds.

Wine, which is drawn from inside of the grape in which it was hidden, has the ability to reveal that which is hidden. Our sages teach that when wine enters, secrets emerge.

Pouring the Nesachim draws the energies aroused by the Korban downwards, bringing them from their hidden state all the way down into the lowest dimensions of our world.

Today, our prayers replace the Korbanos. Our daily davening provides us with an outer-worldly spiritual experience and

upliftment. But we need to bring it down to impact the world and help us grow in our daily reality.

The Nesachim reminds us that whilst we need the elevation experience, Hashem's ultimate desire is that we reveal His presence within the physical world and pour down this connection into the lowest and most mundane aspects of our lives.

# **The Mincha and Nesachim – Drawing our Intellect Down**

In addition to the Nesachim wine libation, the Korban Tamid was accompanied by a Mincha offering made of wheat flour and olive oil.

Our sages teach that whoever says Shema without wearing Tefillin, it is as though they had offered a sacrifice without its Nesachim and Mincha.

Shema is a meditation. When we use our mind to meditate on the unity of Hashem and how all existence is like nothing before Him, this arouses a powerful desire of the soul to escape the limitations of the world and unite with Hashem. Shema is a movement upwards.

In Tefillin, we take the same passage of the Shema describing Hashem's oneness, but it is channelled downwards into the world, to be transcribed on physical parchment with physical ink.

In Jewish belief, the ultimate purpose of meditation is not to take us out of the world, but rather for the inspiration to be

channelled into actualising Hashem's desire that we transform our world to become a place where G-dliness is revealed.

Like Shema, the sacrifices are also an elevation. But just as the Shema needs Tefillin to bring it down, so too the sacrifices need the Nesachim and the Menachos.

In Kabbalah, oil is associated with the Sefira of Chochma. Wine is connected to the Sefirah of Binah and wheat represents the Sefirah of Daas. These are the 3 aspects of the intellect.

The Nesachim and Mincha reminds us that we need to focus on how we can channel our intellectual meditations into practical actions that will impact our conscious lives and the world around us.

# Burning Away our Worries About Parnasa

Part of the flour of the Korban Mincha was burned on the fires of the Mizbeach.

Flour, from which bread is made, represents Parnasa (livelihood). Earning a Parnasa in and of itself is not a negative thing. On the contrary, the Torah obligates us to work in order to earn a living and praises a person who eats from the toil of their hands.

Whilst earning a Parnasa is a good thing, worrying about Parnasa is not. Worrying about one's Parnasa is a symptom of a lack of Bitachon – trust in Hashem.

These worries stem from the desires of our animalistic soul and our attachment to materialism.

The message of the Mincha is that we need to burn these worries away with the fires of our G-dly soul, the source of our Bitachon and connection to Hashem. We do this through Davening, where we focus on our connection with Hashem.

This is why our sages teach that a person should not eat before Davening. When we wake up in the morning, we are more connected to the physicality of our body. Since we are not yet spiritually connected, we will be unable to elevate the food that

we eat. Instead, the physicality of the food will feed our animalistic desires and pull us down.

Through our meditation during Davening, we reveal the fiery flames of passion that our Neshama has for Hashem. This holy fire burns away our worries of Parnasa and attachment to materialism.

After burning the Kemitza, the remainder of the Mincha could be consumed in a state of purity. After burning our worries over Parnasa, we can engage with physicality and use it properly in the service of Hashem.

~ Based on Likutei Torah Sukkos p78d

לזכות החתן הבר מצוה בננו היקר

## יוסף חיים שיחי'

ויהי רצון שיגדל להיות חסיד ירא שמים  
ולמדן ויגרום נח"ר לכ"ק אדמו"ר נשיא  
דורנו

ולזכות כל יוצ"ח שיינא מרים, ברוריא  
אלישבע, מנחם מענדל, חי' מושקא, שניאור  
זלמן, סימא לאה ויהודה צבי שיחי'  
נדבת הוריהם יונתן פסח ורבקה ג'ונסון



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