

And Aharon shall burn upon it (the mizbayach of ketores) the incense--spices every morning; when he cleans the lamp he is to burn it. (30:7)

Aharon was commanded to burn the *Ketores* at the same time that he cleaned the lamps of the *Menorah*. Is there some significance to performing these two seemingly unrelated aspects of the *avodah* together? **Horav David Feinstein, Shlita**, cites *Chazal* who say the burning of the *Ketores* atoned for the sin of *lashon hora*. The *Menorah*, on the other hand, was the symbol of *limud ha'Torah*. The *Menorah* is the remedy for the sin of *lashon hora*. One who studies *Torah* will invariably sanctify his entire body, including his power of speech. How can he use the mouth that studies *Torah* to slander another Jew? How can he defile his G-d-given power of speech? This represents the essence of *Torah*.

We may supplement this idea when we take into consideration that it was specifically the cleaning of the *Menorah* that was performed at the same time as the burning of the *Ketores*. One should view the preparation for the lighting as being an integral part of the lighting. Likewise, one's attitude and approach towards *Torah* study from the time of preparation will affect the actual learning. In fact, the attitude is the most critical. If one approaches *Torah* study as an exercise in mental gymnastics, it will not be an endeavor that sanctifies him. If, however, from the very onset his approach is one of *kedushah* and *taharah*, holiness and purity, it will have a dual effect on him, protecting him from sin.