

## Rabbi's Article II

Boruch Hashem

*Let the Pure Come and Occupy Themselves With the Pure!*

Our sages teach us in *Vayikra Rabba* (-[Link](#); Portion 7:3), "Why are infants initiated in *Torat Kohanim* (another name for the *Book of Leviticus*) and not in *Genesis*? Because the infants are pure and the sacrificial animals are pure, come pure ones and occupy yourselves with the pure."

Question: The *Midrash* clearly defines sacrifices as being 'pure' (of kosher species) --and not that they, (i) must be brought by someone who is pure, or, (ii) that sacrifices purify us from the impurity of sin. However, where do we find any *Torah* stated distinction of sacrifices being *pure*? The *Torah* states that the animal, bird, or flour, used for sacrifices be without blemish, of the choicest, etc.. However, there is no mention in the *Torah* of it being specifically 'pure'.

Here the Rebbe begins to lay the foundation that we find different eras of sacrifices in the *Torah*: (i) *Pre Torah-Given, of Noah*, (ii) *Pre Torah-Given, of the Forefathers*, and (iii) *Post Torah-Given*. And concerning the *Pre-Torah* sacrifices, our sages say (-Zevachim 115b), "All animals were fit to be sacrificed: A domesticated animal, an undomesticated animal, or a bird; males and females; unblemished and blemished, pure animals, but not from impure ones." Hence, the *Pre-Torah* sacrifices are distinctly categorized as pure (and the beautiful connection with infants studying about them is that both, *infants studying Torah* and *Pre-Torah sacrifices*, are not obligatory!). However, presently, the Rebbe dismisses this explanation, since we speaking of the infants studying *Leviticus*, which speaks only of Post-Torah sacrifices.

Our teaching, when taught in *Midrash Tanchumah* (-[Link](#); Tzav, Portion 14), is taught within the discussion of G-d saying that studying about that which we cannot actually perform during the times of exile (building the Holy Temple and offering sacrifices) is considered as if we are actually performing the mitzva: "Why do the infants of school begin to study from the *Book of Leviticus*? Only because all the sacrifices are written in it, and because they are pure presently, and do not know what the taste of sin is, therefore, the Holy One, blessed be He said that they should begin with the order of sacrifices. 'Let the pure come and occupy themselves with the works of purity. Therefore, I will consider it as if they were standing and offering before Me the sacrifices... Were it not for the infants reading the order of sacrifices, the world would not sustain.'" However, the *Tanchumah* then continues with, "Therefore, the Holy One, blessed be he said to Israel (not just infants, but, any and every Jew!), even though the Holy Temple was destroyed, and the sacrifices were nullified... If you will occupy yourselves reading... and studying the portion of the sacrifices, I will consider it upon you as if you were (actually) offering the sacrifice..."?!

*The Explanation:* There is a distinct connection between *Noah's* sacrifice and the *Post-Torah* sacrifices, in that which the verse by *Noah* explicitly states (-Genesis 8:2), "From all the pure animals," upon which the Talmud (-ibid) asks, "Was there such a thing as pure and impure animals at the time?!" And answers, "From those that in the future (*Post-Torah*) will be pure!" Hence, *Noah's* sacrifice embodied two antithetical concepts: (i) They were not a mitzva --especially since we don't find that *Noah* (unlike our forefathers) kept the *Torah*--, but of a personal feeling of gratitude toward G-d. (ii) While for *Noah* there was no distinction of pure and impure concerning what may be eaten, nevertheless, there already was a sacrificial distinction of pure and impure, "that in the future (*Post-Torah*) will be." And being that we find the connection between *Noah* and the *Torah* only concerning the laws of (pure and impure) sacrifices, hence, we must say that it is distinctly sacrifices that are connected to the *Pre-Torah* Era.

The reason for this is, even though *Post-Torah* sacrifices are of the 613 *Mitzvot*, nevertheless, their influence and essence transcend Torah and Mitzvot, and therefore have the power to atone and rectify a blemish caused by a non-observance of *Torah and Mitzvot*. In other words, in bringing a sacrifice to G-d, the Jew is embracing his (trans-Torah and Mitzvot) Essence Connection with G-d, based solely on his being a Jew, which cannot be blemished by a non-observance of *Torah and Mitzvot*. This is likened to that which is stated (-Kiddushin 36a) upon the verse (-Deuteronomy 14:1), "Children are you to the L-rd your G-d," "Even though they sinned, they are My children!" Therefore, through the service of bringing a sacrifice, which arouses within the person their, "Essence connection with G-d," in where sin is not a possibility, the Jew atones for, and erases, any blemish formed by sin.

With this we can now understand the extraordinary concept that a Jew's unique power of atonement for sin is -- not through a spiritual service of the heart, but-- through physically bringing an animal sacrifice, which according to *Torah* law, even a gentile is allowed to bring an animal sacrifice, and even in the Holy Temple!?! We explained that atonement for a blemish caused by a non-observance of *Torah and Mitzvot* can only happen from the Jew's Essence Connection with G-d, which is not a logical connection earned through the observance of *Torah and Mitzvot*, but rather, it is only of G-d's trans-rational, freely, "You chose us from among all nations." Therefore, this Jewish Essence Connection with G-d, expresses itself specifically within the service of sacrifices, which outwardly seems to be no different (hence, the trans-rational, free, choice) than that of a gentile's bringing a sacrifice to G-d. This is why we find *Noah's Pre-Torah* connection with the *Torah* being specifically by sacrifices.

*Noah's* offering a sacrifice was in gratitude for the (-Genesis 8:1), "And G-d remembered *Noah*," which is one of the *Ten Verses of Remembrance* (-[Link](#)) we recite in our *Rosh Hashanah Prayers!* Chassidus (-Hemshech 5672, Vol I, Chapter 201) explains the, "And G-d remembered *Noah*," being of the (-Rosh Hashanah 16a), "So that your remembrance will rise before Me for good," being because it ("And G-d remembered *Noah*") is, "Of the Essence virtue of the Jew's soul." Thus we say, "And also *Noah* with Love (referring to G-d's Internal Essence Love for the Jewish soul) You remembered!" Hence, even though *Noah* was before the *Post-Torah's*, "And us You chose," and before the

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patriarchs' being *chosen* as the *forefathers* of the Jewish people, and nevertheless, Noah was, "with Love (G-d's *Internal Essence Love* for the Jewish soul) *You remembered.*" Hence, thereafter, Noah brought a sacrifice specifically as it embodied the Post-Torah ("from pure animals") Jewish (*Essence Connection*) service of sacrifices.

We can now understand why the *Midrash* is referring to the *Leviticus'* Post-Torah sacrifices specifically with the Pre-Torah distinction of 'pure'. Being that the *Essence* of sacrifices is about the Jew's *Essence Love Connection* with

G-d, which *transcends* G-d's *Torah and Mitzvot Love* for the Jew, therefore, the sages are emphasizing the Pre-Torah distinction of the sacrifices, before sacrifices were a mitzva!

So too, we can now understand why the sages want the "infants" to be studying the "Pure Sacrifices". For the three eras within sacrifices of, (i) *Pre Torah-Given, of Noah*, (ii) *Pre Torah-Given, of the Forefathers*, and (iii) *Post Torah-Given*, exist within the lifespan of the individual, as well: (i) *Infant's Pre-Torah Education*, but nevertheless, being a *Jewish child*, has an *Inheritance Essence Connection* with the Torah, (ii) *Child's Post-Education*, and (iii) *Post-Bar/Bat Mitzvah Torah-Obligations*. And being that the Jew's *Infant's Pre-Torah Education Era* has no *Torah and Mitzvah Service*, therefore, this era is where one can openly recognize G-d's *Essence Love* to the Jew, which is the *essence* of the service of sacrifices. Hence, "Let the pure (the *Essence Connection* of, "do not know what the taste of sin is") come and occupy themselves with the pure!"

The reason for, "Were it not for the infants reading in the order of sacrifices, the world would not sustain," now becomes clear, as well. In an adult's study, it isn't about the Action, but about the *Thought* and *Speech*, which manifest one's faculties of *Intellect* and *Emotion*, in his *understanding* what he is studying. However, an *Infant* in *Pre-Torah Education Era*, their, "Occupy themselves with the pure," is solely of the action of lip movement in their *reading-out-loud*. Therefore, it is precisely in the *Infant's*, "Let the pure come and occupy themselves with the pure," that G-d's, "trans-rational, freely," and *You chose*," the physical body of the Jew expresses itself, and hence, brings about, "the (physical) world will sustain."