

## Discourse 14

### *“Tzav Et B’nei Yisroel - Command the children of Israel”*

Delivered on Shabbat Parashat Pinchas,  
Shabbat Mevarchim Menachem-Av, 5711  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>900</sup> “Command the children of Israel and say to them: Take care to offer Me My offering of My food for My fire offerings, My pleasing aroma in its appointed time.” Sifri comments on this,<sup>901</sup> “What is stated above this verse?”<sup>902</sup> Our teacher Moshe said, ‘Let *HaShem*-יהוה, the God of the spirits of all flesh, appoint a man over the congregation, who will go forth before them and come before them, who will lead them out and bring them in, so that the congregation of *HaShem*-יהוה will not be like a flock without a shepherd.’ The Holy One, blessed is He, said to him, ‘Before you command Me regarding My children (which is unnecessary), command My children regarding Me.’”

Now, from the fact that before Moshe’s passing, the Holy One, blessed is He, told him to, “Command My children

---

<sup>900</sup> Numbers 28:2

<sup>901</sup> Sifri Pinchas 24 in Rashi ibid.; Also see Midrash Shir HaShirim Rabba 1:3

<sup>902</sup> Numbers 27:16-17

regarding Me,” specifically about the matter of sacrificial offerings (*Korbanot*), it is understood that the sacrificial offerings (*Korbanot*) are primary to the service of *HaShem*-יהו"ה, blessed is He.

However, this needs to be understood. For we find that the Prophets admonished the Jewish people,<sup>903</sup> “Does *HaShem*-יהו"ה delight in burnt-offerings and feast-offerings as (He does) in obedience to the voice of *HaShem*-יהו"ה? Surely, to obey is better than a choice offering, to be attentive is better than the fat of rams.” It likewise states,<sup>904</sup> “For I desire kindness, not sacrifice; and knowledge of God, rather than burnt-offerings.” This seems to indicate that the primary matter is obedience (*Shmo'a*-שמיע) and kindness (*Chessed*-חסד), rather than sacrificial offerings.

In addition, we must understand the matter of sacrificial offerings, in and of themselves. The very first sacrificial offering that the Jewish people were commanded through Moshe, was the daily *Tamid*-offering. About the daily-*Tamid* offerings, our sages, of blessed memory stated,<sup>905</sup> “The daily *Tamid*-offering of the morning atones for the sins of the previous night and the daily *Tamid*-offering of dusk atones for the sins of that day.” The well-known question is,<sup>906</sup> how can the sacrificial offering of an animal atone for the sins of man?

---

<sup>903</sup> Samuel I 15:22

<sup>904</sup> Hosea 6:6

<sup>905</sup> Midrash Tanchuma Pinchas 13, Bamidbar Rabba 21:21; Tanya Iggeret HaTeshuvah Ch. 11 (100b).

<sup>906</sup> See Maamarei Admor HaZaken 5567 p. 289 and notes there; Ohr HaTorah Matot p. 1,255 and elsewhere.

In the words of our sages, of blessed memory,<sup>907</sup> “If the man sinned, in what way did the animal sin?” However, the explanation<sup>908</sup> is that atonement comes about when the man contemplates that whatever is done to the animal should have fittingly been done to him.<sup>909</sup>

This also applies to the matter of prayer (*Tefillah*<sup>910</sup>), which was established in place of the sacrificial offerings, as our sages, of blessed memory, stated,<sup>911</sup> “The *Tefillah*-prayer was instituted corresponding to the daily *Tamid* offerings.” It is similarly explained in Likkutei Torah,<sup>912</sup> that in the burnt offerings (*Korban Olah*), they would offer the flesh (*Basar*), the veins (*Gidin*), and the bones (*Atzamot*). It explains there that the bones are drawn from the brain, the flesh is drawn from the blood, which mainly resides in the heart, and the flesh is drawn from the blood. It explains these matters there in relation to prayer (*Tefillah*), which corresponds to the sacrificial offerings.

That is, the contemplation (*Hitbonenut*) into the matter that relative to the Unlimited Light of *HaShem*-יהו"ה Himself, blessed is He, the worlds (and their entire chaining down – *Seder Hishtalshelut*) take up no space and their entire existence is nullified and sublimated to Him, in that before Him they literally are nothing, corresponds to the aspect of the bones,

---

<sup>907</sup> Talmud Bavli, Yoma 22b

<sup>908</sup> Ohr HaTorah, Matot ibid. Sefer HaMaamarim 5698 p. 227 and elsewhere.

<sup>909</sup> See Ramban to Leviticus 1:9; Rekanti to the beginning of Vayikra, cited in the Shnei Luchot HaBrit in his Mesechet Taanit 211b; Also see Rashi to Genesis 22:13.

<sup>910</sup> Referring to the silent Amidah prayer.

<sup>911</sup> Talmud Bavli, Brachot 26b

<sup>912</sup> Likkutei Torah Pinchas 77d and on

which are drawn from the brain. In contrast, the awakening of the emotions of love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, that is brought about through contemplation (*Hitbonenut*),<sup>913</sup> is the aspect of the flesh that is drawn from the blood of the heart. For, the emotions are a mere glimmer of the grasp of the intellect of the brain, as it is drawn to be manifest in the heart by way of the veins and arteries, through which the bones and flesh are bonded.

Now, based on the above, we find that there is an advantage to prayer, over and above the sacrificial offerings. For, the matter of the offerings is that it is only **as if** everything being done to the animal is being done to the man. In contrast, in prayer, the actual service of the sacrificial offerings is being done within the soul of man himself, in the most literal sense. For, the contemplation (*Hitbonenut*) and awakening (*Hit'orerut*) of love and fear, are themselves the matters of offering the bones, veins and flesh, literally, as stated above. This being the case, we would think that prayer is a loftier level than the sacrificial offerings.<sup>914</sup> However, we nevertheless find that the sacrificial offerings are loftier than prayer. We recite

---

<sup>913</sup> See Rambam Hilchot Yesodei HaTorah (Laws of the Foundations of the Torah) 2:2; For an explanation of all of the states of love and fear of *HaShem*, blessed is He, which are awakened through the above *Hitbonenut*-contemplation, see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration. For an elucidation of the methodology and approach to *Hitbonenut*-contemplation, as well as the entire subject matter that one is to contemplate, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity.

<sup>914</sup> See Torah Ohr, Vayechei 46b; Torat Chaim 95a and on; Ohr HaTorah ibid. Vol. 6, p. 1,129a and on; p. 1,137a and on; Vol. 7 p. 1,269a and on; *Hemshech* entitled "*VeKachah*" 5637 Ch. 19; Derech Chaim, Shaar HaTefilah Ch. 92.

this in our prayers,<sup>915</sup> “May it be desirable before You, *HaShem*-יהוה our God and the God of our fathers, that the Holy Temple will be built speedily, in our days,” where we will then be able to bring the sacrificial offerings (*Korbanot*).

Additionally, according to the explanation given for the advantage of the sacrificial offerings (*Korbanot*), namely, that the spark of Godliness in the animal is rooted in a loftier source,<sup>916</sup> since whatever is higher descends lower,<sup>917</sup> it makes sense that the primary advantage of the sacrificial offerings was specifically in the first and second Holy Temples, at which time the Godly spark in the physical animal had descended very low, but not in the sacrificial offerings of the coming future, about which the verse states<sup>918</sup> “I will remove the spirit of impurity from the land.”

Nevertheless, we find that the primary advantage of sacrificial offerings will specifically be in the coming future. This is as we recite in our prayer Liturgy,<sup>919</sup> “There we will offer our obligatory sacrifices to You, the daily burnt-offerings according to their order and the additional-*Musaf* offerings according to their rule... we will prepare and offer them to You with love and in accordance with the commandments that You desire...” This seems to indicate that specifically in the coming

---

<sup>915</sup> At the conclusion of the *Shemoneh Esreh* prayer.

<sup>916</sup> See Maamarei Admor HaZaken 5567 p. 289 and notes there; Ohr HaTorah Matot p. 1,255 and elsewhere.

<sup>917</sup> See Likkutei Torah Re'eh 19c

<sup>918</sup> Zachariah 13:2

<sup>919</sup> In the *Musaf* liturgy

future the service of the sacrificial offerings will be completed to perfection.

Now, this needs to be understood, because from either angle, this matter requires clarification. If we examine it from the spiritual perspective, it would seem that the primary advantage should be in the matter of prayer. However, if we examine it from the physical angle, it would seem that the primary advantage should be in the sacrificial offerings of the first and second Holy Temples. Why then do we say that, specifically the sacrificial offerings of the coming future will be completed to perfection, “in accordance with the commandments that You desire”?

## 2.

To understand this, we must preface with the following. As known,<sup>920</sup> the ultimate purpose in creating the worlds is that,<sup>921</sup> “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds.” The explanation of a, “dwelling place,” is that, just as the totality of one’s essential self and being dwells in his home,<sup>922</sup> so likewise, “The Holy One, blessed is He” – meaning, the Essential Self of the Unlimited One, *HaShem*-יהוה Himself, blessed is He –

---

<sup>920</sup> See Sefer HaMaamarim 5670, p. 214 and on;

<sup>921</sup> Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

<sup>922</sup> See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the notes in Ohr HaTorah Shir HaShirim Vol. 2, p. 680); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

“desires to have a dwelling place for Himself in the lower worlds,” specifically.

This is also the meaning of the teaching of our sages, of blessed memory, about the verse,<sup>923</sup> “I have come to My garden-*Gani*-גני,” meaning,<sup>924</sup> “to My wedding canopy-*Genuni*-גנוני,’ that the **essential root** of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lowest world.” They specifically used the term, “The **essential root** of the Indwelling Presence of *HaShem*-יהו"ה,” as opposed to the general term “the Indwelling Presence of *HaShem*-יהו"ה-*Shechinah*,” which only refers only to revelations of Godliness. Rather, the “**essential root** of the Indwelling Presence of *HaShem*-יהו"ה-*Shechinah*,” refers to the Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is specifically about this that it states, “The Holy One, blessed is He, desired to have a dwelling place **for Himself** in the lower worlds.”

This matter is accomplished through man’s service of *HaShem*-יהו"ה, blessed is He, here below. This is similar to how it was originally, when the, “the essential root of the *Shechinah*-The Indwelling Presence of *HaShem*-יהו"ה was in the lowest world.” For, even then, there was a matter of service of *HaShem*-יהו"ה, blessed is He, as it states,<sup>925</sup> “And *HaShem*-יהו"ה

---

<sup>923</sup> Song of Songs 5:1

<sup>924</sup> Midrash Rabba, Shir HaShirim 5:1; See the discourse entitled “I have come to My garden-*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111 and on) and the first discourse by the same title from this year.

<sup>925</sup> Genesis 2:15

God, took the man (*Adam*) and placed him in the Garden of Eden, to work it and to guard it.”

The explanation is that the verse states,<sup>926</sup> “God ceased from all the work that God created to be done-*La’asot*-לעשות.” Our sages, of blessed memory, commented on the word, “to be done-*La’asot*-לעשות,” and said that this means,<sup>927</sup> “To be done-*La’asot*-לעשות and to be repaired-*LeTakken*-לתקן.” In other words, there are two aspects to everything. The first aspect is what it is, in and of itself. The second aspect is added to it through man’s work in the service of *HaShem*-יהו"ה, blessed is He. This even applies to the Garden of Eden, which transcends the world. For, as known, the floor of the Garden of Eden is the spirituality of the physicality of the world.<sup>928</sup> That is, there is the aspect of the Garden of Eden as it is, in and of itself, and there is what is added to it through man’s service of *HaShem*-יהו"ה, blessed is He, here below.

The explanation is that the Garden of Eden is loftier than this world.<sup>929</sup> This is because the world is connected to the aspect of the emotive attributes, as it states,<sup>930</sup> “For I said, the world is built of kindness-*Chessed*.” In contrast, generally speaking, the Garden of Eden is the world of Creation-*Briyah*, wherein there is an illumination of the wisdom-*Chochmah*,

---

<sup>926</sup> Genesis 2:3

<sup>927</sup> Bereishit Rabba 11:6 and the commentaries there; Rashi to Genesis 2:3

<sup>928</sup> See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 703; Sefer HaMaamarim 5662 p. 299; Discourse entitled “*Vayikach HaShem Elokim*” 5712; Ohr HaTorah Bereishit Vol. 7, p. 1,163a and on, and elsewhere.

<sup>929</sup> See Biurei HaZohar of the Mittler Rebbe, Acharei 75a; Sefer HaMaamarim 5698 p. 222.

<sup>930</sup> Psalms 89:3; Ohr HaTorah (*Yahal Ohr*) to Psalms 89:3; Sefer HaMaamarim 5698 p. 220 and on;

understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, blessed is He. (That is, it is **His** wisdom-*Chochmah*, **His** understanding-*Binah*, and **His** knowledge-*Da'at*.) In other words, it is the aspect of the intellect (*Mochin*), and as known, intellect transcends emotions. This is why the drawing forth of intellect to the emotions is specifically through the narrowing of the neck (*Meitzar HaGaron*). In other words, in order for the emotions to come into existence from the intellect, there must first be the concealment of the intellect. Only then is it possible for the emotions to come forth into existence. It is therefore understood that there is a vast difference between the emotions and the intellect, when compared to each other. Because of this, there must first be a concealment of the intellect, until a state of neither intellect nor emotions, and only afterwards can there be the existence of emotions.

In the same way, we may understand the vast distance in comparison between this world, the existence of which is from the emotive attributes, in comparison to the Garden of Eden, in which there is an illumination of the aspect of the intellect. Moreover, in this world there only is the knowledge of *HaShem* 's-יה"ה existence (*Yediyat HaMetziyut*), but not any grasp of His Essential Being itself (*Hasagat HaMahut*).<sup>931</sup> This applies to both the spiritual, as well as the material matters of this world. There is no grasp of His Essential Being in their existence, neither physically nor spiritually.

---

<sup>931</sup> See Likkutei Torah Ve'Etchanan 6a and on; Also see the introduction and opening gateway – *Petach HaSha'ar* – to Imrei Binah of the Mittler Rebbe, translated and adapted into English under the title, *The Gateway to Understanding*, Chapter 22 and on.

This is because the essential being of every novel creature is the Godly power manifest within it. For, if the power of the Actor would be withdrawn from the acted upon, the acted upon would revert to utter nothingness.<sup>932</sup> Thus, because the very existence of the novel creature is the Godly power manifest within it, and there is no grasp of the Godly power itself, we therefore find that amongst the physical, there is no grasp of *HaShem's* יהו"ה Essential Being (*Hasagat HaMahut*) whatsoever, but only the knowledge of His existence (*Yediyat HaMetziyut*).

However, such is not the case in the Garden of Eden, in which there is actual grasp of the Essential Being of *HaShem's* יהו"ה Godliness.<sup>933</sup> This is similar to the teaching that in the Garden of Eden,<sup>934</sup> “The righteous delight in the ray of the *Shechinah*-The Indwelling Presence of *HaShem*-יהו"ה. That is, their delight is specifically in the grasp of His Essential Being (*Hasagat HaMahut*).<sup>935</sup>

Now, although this world cannot in any way be compared to the Garden of Eden, nevertheless, it is specifically through the service of *HaShem*-יהו"ה, blessed is He, in this world, that we bring about additional illumination of Godly light in the Garden of Eden. For, the revelations in the Garden of Eden (that is, “their delight in the ray of the *Shechinah*-The

---

<sup>932</sup> See Tanya, Shaar HaYichud V'HaEmunah, Ch. 1, and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1.

<sup>933</sup> See Torah Ohr, Chaye Sarah 16a; Sefer HaMaamarim 5698 p. 224 and on.

<sup>934</sup> Talmud Bavli, Brachot 17a

<sup>935</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, The Gate of The Sanctuary

Indwelling Presence of *HaShem*-יהו"ה), is from the ray of the Torah learning and service of *HaShem*-יהו"ה that they accomplished in this world.<sup>936</sup> Moreover, it is just an illumination of a light and ray (*Ohr V'Ziv*),<sup>937</sup> affected through their service of *HaShem*-יהו"ה, blessed is He, here below.

This is similar to what we explained before, in the discourse entitled, "I have come to My garden – *Bati LeGani*,"<sup>938</sup> regarding the matter of the additional illumination in the world of Emanation-*Atzilut*, caused through man's service of *HaShem*-יהו"ה, blessed is He, here below. That is, the illuminations of light in the world of Emanation-*Atzilut* are comparable to something that is placed in storage. That is, their purpose is not for the world of Emanation-*Atzilut*, but rather, for the needs of this lower world. Thus, they are not actually revealed in the world of Emanation-*Atzilut*.

The same is true of the revelation in the Garden of Eden. It is only the aspect of a ray (*Ziv*) of the Torah and *mitzvot* that the righteous fulfilled in this world. Nonetheless, it is specifically this that adds additional light and illumination in the Garden of Eden.

To further explain, the novel introduction of illumination in the Garden of Eden through man's service of *HaShem*-יהו"ה, blessed is He, in this world, is an illumination that is drawn forth from the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). That is,

---

<sup>936</sup> Tanya, Ch. 39 (52b)

<sup>937</sup> See Ohr HaTorah Bamidbar p. 9.

<sup>938</sup> See the prior discourse, Ch. 5.

in the Garden of Eden itself, there only is an illumination of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).<sup>939</sup> This is why the Garden of Eden is called,<sup>940</sup> "The clear world – *Olam Barur*." This is because, in the Garden of Eden, all matters are in their proper place and order and everything is according to its proper state and station. This is also why in the Garden of Eden repentance (*Teshuvah*) is no longer effective. This is because repentance (*Teshuvah*) is the transformation of one's self from one state of being to another state of being, which is entirely inapplicable to the Garden of Eden, since it is, "a clear world," within which there is an illumination of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).

That is, the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is the aspect of lights (*Orot*) and vessels (*Keilim*), wherein the lights (*Orot*) are commensurate to the capacity of the vessels (*Keilim*) to receive them, and the vessels can only contain the illumination of light appropriate to them, and no more. Thus, the novel introduction of illumination in the Garden of Eden, caused specifically by man's service of *HaShem*-יהו"ה, blessed is He, in this world, is that an illumination from the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) is drawn forth.

---

<sup>939</sup> Likkutei Torah, Pinchas 75c

<sup>940</sup> Talmud Bavli, Pesachim 50a

Now, the primary service of *HaShem*-יהו"ה, blessed is He, by which this lower world becomes a dwelling place for His Presence, is specifically the service of the sacrificial offerings (*Korbanot*).<sup>941</sup> The same is true of the service of *HaShem*-יהו"ה, blessed is He, at the very beginning of creation, about which it states,<sup>942</sup> "And *HaShem*-יהו"ה God, took the man (*Adam*) and placed him in the Garden of Eden, to work it and guard it." Our sages, of blessed memory, explained<sup>943</sup> that the term, "to guard it-*Leshamrah*-לשמרה," refers to the sacrificial offerings, about which it states,<sup>944</sup> "You shall take care-*Tishmeru*-תשמרו to offer it to Me at its appointed time."

This may be understood as follows: We explained before that the "dwelling place" means that the Intrinsic Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, will be here below. Moreover, the matter of a "dwelling place" is that the drawing down of His Presence will not just be in a transcendent manner (*Makif*), but rather, that it will be drawn into the creatures in an inner manner (*Pnimi*) that is openly revealed. In order to bring this about it is necessary to remove the hiddenness and concealments, because as long as there is hiddenness and concealment, the drawing down is only

---

<sup>941</sup> See discourse entitled "I have come to My garden – *Bati Legani*" 5732, Ch. 4, and note 22 there.

<sup>942</sup> Genesis 2:15

<sup>943</sup> Midrash Bereishit Rabba 16:5; Also see Likkutei Torah Shir HaShirim 48d and on.

<sup>944</sup> Numbers 28:2

in a transcendent manner (*Makif*), or the drawing down is in an inner manner (*Pnimi*), but remains concealed and is not openly revealed. It therefore is necessary to remove the hiddenness and concealment, at which point the drawing down will be both in an inner manner (*Pnimi*) and will be openly revealed, since there will be nothing to obstruct it from being openly revealed.

Now, this is specifically accomplished through the service of sacrificial offerings (*Korbanot*) to *HaShem*-יהו"ה, blessed is He. For, when they were offered, it was openly revealed that the physical animal was subsumed and consumed by a fire from above, which is the aspect of the, "Fiery Lion that consumed the sacrifices."<sup>945</sup> Additionally, the term, "sacrifice-*Korban*-קרבן" is of the same root as, "bringing close-*Kiruv*-קירוב,"<sup>946</sup> and refers to bringing the faculties and senses of man close to Godliness, that is, that Godliness is drawn into the creatures in an inner way.

Moreover, the drawing forth that comes about from the sacrifices (*Korbanot*) is the drawing down of the Essential Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This is as stated,<sup>947</sup> "The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*)," that is, to the mystery of the Singular Intrinsic Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He! This is evident from the precise usage of the term, "the mystery of

---

<sup>945</sup> Zohar III 32b; Talmud Bavli Yoma 21b; Likkutei Torah Bamidbar 11a

<sup>946</sup> See Sefer HaBahir, Section 46 (p. 109); Zohar III 5a; Shnei Luchot HaBrit note 10; Pri Etz Chaim, Shaar HaTefilah Ch. 5

<sup>947</sup> Zohar II 239a; Zohar III 26b

the Unlimited One-*Ein Sof*-אין סוף,” as opposed to, “the mystery of the Light of the Unlimited One – *Ohr Ein Sof*-אור אין סוף.”

Thus, the primary service of *HaShem*-יהו"ה, blessed is He, that actualizes His dwelling in the lower worlds, is the service of the sacrificial offerings (*Korbanot*). For, it is through this service that we reach the aspect of the very Essence of His Being, blessed is He, and moreover, we draw Him forth in an inner manner within creation, in a way of open revelation!

Because of this, the superiority of the sacrificial offerings (*Korbanot*) is primarily when they are performed in actuality, that is, specifically with a physical animal, and not only through prayer. This is because it is specifically through the offering of a physical animal, that it becomes openly revealed that the animal is consumed in the Upper Fire, as mentioned above. Similarly, it is for this reason that the initial service of *HaShem*-יהו"ה, blessed is He, at the beginning of creation, was with the matter of sacrificial offerings (*Korbanot*). For, it is specifically through this that the intent in creation is fulfilled, namely, that “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds.”

This is also the reason for the specific usage of the term “and He placed him-*VaYanicheihu*-ויניחהו” in the verse,<sup>948</sup> “And *HaShem*-יהו"ה God, took the man (*Adam*) and placed him in the Garden of Eden, to work it and to guard it.” For, it is through

---

<sup>948</sup> Genesis 2:15

the sacrificial offerings that the matter of “satisfaction-*Naycha-naycha*” comes about.<sup>949</sup>

#### 4.

Now, in the service of the sacrificial offerings itself, there is a superiority to how it was at the beginning of creation, in the Garden of Eden. For, as explained before, the Garden of Eden is the spiritual aspect within the physical world. In other words, although it is part of the physicality of the world, it is the spiritual of the physical, within which there was no existence of evil at all (in that evil was external to the Garden of Eden). It is thus understood that the service of the sacrificial offerings in the Garden of Eden was not a matter of refinement (*Birurim*), but was rather the matter of drawing forth Godliness.

(This is similar to how it was in the times of Shlomo (Solomon), about whom it states,<sup>950</sup> “Behold, a son will be born to you, he will be a man of calm, and I shall calm him of all his surrounding enemies. For his name will be Shlomo-His Peace.” That is, for him, the matter of refinement (*Birurim*) was automatic.)<sup>951</sup>

However, after the sin of the Tree of the knowledge of good and evil (*Eitz HaDa'at*), it states,<sup>952</sup> “And He banished man,” meaning that,<sup>953</sup> “He was judged to be punished by

---

<sup>949</sup> See Likkutei Torah, Shir HaShirim 49a

<sup>950</sup> Chronicles I 22:9

<sup>951</sup> See Torah Ohr, Bereishit 6a; Likkutei Torah Bamidbar 4a, and elsewhere.

<sup>952</sup> Genesis 3:24

<sup>953</sup> Midrash Bereishit Rabba 19:9; Petichta to Eicha Rabbati 4

banishment.” The is because in the Garden of Eden, the existence of evil is not applicable.<sup>954</sup> Although the simple reason the Torah gives for his banishment is,<sup>955</sup> “Lest he put forth his hand and take also of the Tree of Life, and eat and live forever,” nevertheless, this reason, in and of itself, does not necessitate that the punishment should specifically be through banishment, and *HaShem*-יהו"ה, the All-Present One, blessed is He, has many methods available at His disposal, besides banishment. Rather, the inner reason that he was specifically banished, is because in the Garden of Eden the existence of evil is not applicable.

Because of this, it states,<sup>956</sup> “So *HaShem*-יהו"ה God banished him from the Garden of Eden to work the earth from which he was taken.” That is, since it was the earth from which he was taken that caused him to come to sin, therefore, instead of his service of *HaShem*-יהו"ה in the Garden of Eden, in which his toil was to draw forth Godliness, he was instead given to toil in the earth, which is the matter of the service of refinement (*Avodat HaBirurim*).

This then, is the advantage of the service of the sacrificial offerings (*Korbanot*) as they were in the Garden of Eden. Namely, the primary matter of the service of *HaShem*-יהו"ה, blessed is He, as it was in the Garden of Eden, was to draw forth Godliness, without any involvement or relationship to evil altogether. This likewise will be the service of the

---

<sup>954</sup> Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 703; Sefer HaMaamarim 5662 p. 299; Discourse entitled “*Vayikach HaShem Elokim*” 5712 and elsewhere.

<sup>955</sup> Genesis 3:22

<sup>956</sup> Genesis 3:23

sacrificial offerings (*Korbanot*) of the coming future. For, since,<sup>957</sup> “I will remove the spirit of impurity from the land,” the sacrificial offerings will no longer be for the service of refinement (*Avodat HaBirurim*), for that will have been completed. Rather, as it was in the Garden of Eden at the beginning of creation, they will be to draw forth Godliness.

5.

However, the **essential completion** of the service of *HaShem*-יהו"ה, blessed is He, through sacrificial offerings, will specifically be attained to perfection in the coming future. For, then, the sacrificial offerings (*Korbanot*) will be on an even loftier level than the sacrificial offerings of the Garden of Eden.

More particularly, it states about the sacrificial offerings, “My bread, for My fire... you shall take care to offer to Me.” Three matters are enumerated here: The word “My bread-*Lachmi*-לחמי” refers to that which is presented in offering. “You shall take care-*Tishmeru*-תשמרו,” refers to the one who brings the offering and, “for My fire-*L'Ishay*-לאש” refers to the Upper Fire. In other words, according to that which is brought in the offering and the one who brings the offering, so likewise will be the manner of drawing forth of the Upper Fire from Above. In the coming future, all three matters will be completed to perfection, and thus, at that time, the matter of

---

<sup>957</sup> Zachariah 13:2

sacrificial offerings (*Korbanot*) will reach the ultimate level of perfection.

The explanation is that the sacrificial offerings of the Garden of Eden preceded the giving of the Torah. Thus, at that time the edict that,<sup>958</sup> “The Romans shall not descend to Syria and the Syrians shall not ascend to Rome,” was still in effect, meaning that, “The upper did not descend to the lower and the lower did not ascend to the upper.” This is why it states that,<sup>959</sup> “all of the *mitzvot* performed by our forefathers were only in the aspect of a scent.” In other words, the drawing forth of the Essence, that occurred at the giving of the Torah, had not yet happened. As explained by the Rebbe Rashab,<sup>960</sup> whose soul is in Eden, the matter of scent also applied to Adam, even though, actually, his service was loftier than that of the forefathers, being that he was,<sup>961</sup> “formed by the hand of the Holy One, blessed is He,” and that he was in the Garden of Eden itself.

Now, it can be said that the novelty of this is that even though he was, “formed by the hand of the Holy One, blessed is He,” nevertheless, his service of *HaShem*-יהוה, was only in this manner of a scent. For, in regard to the soul, every Jew is equal. As the Alter Rebbe explained in Tanya,<sup>962</sup> the Godly soul, “is, literally, a portion of Godliness from Above,<sup>963</sup> as written,<sup>964</sup> ‘And He blew into his nostrils a soul of life,’ and we

---

<sup>958</sup> Midrash Tanchuma Va'era 15; Shmot Rabba 12:3

<sup>959</sup> Midrash Shir HaShirim Rabba 1:3

<sup>960</sup> Sefer HaMaamarim 5670, p. 217

<sup>961</sup> See Midrash Bereishit Rabba 24:5 and elsewhere.

<sup>962</sup> Tanya, Ch. 2

<sup>963</sup> Job 31:2

<sup>964</sup> Genesis 2:7

recite,<sup>965</sup> ‘You blew into me,’ and as it states in the Zohar,<sup>966</sup> ‘He who blows, blows from within himself,’ meaning from his inwardness and innermost being.”

The superiority of Adam, however, was that even in regard to his body, he was, “formed by the hand of the Holy One, blessed is He.” In other words, even as his body was down here in this world, below ten handbreadths, nevertheless, he was, “formed by the hand of the Holy One, blessed is He,” who “is above ten handbreadths.”<sup>967</sup> In other words, we find that, in Adam, there was a bond between the Upper and the lower.

The novelty is that, even so, his service of *HaShem*-יהו"ה, blessed is He, was only the aspect of scent. This is because the aforementioned edict that, “the Upper shall not descend to the lower and the lower shall not ascend to the Upper,” had not yet been nullified. Rather, the nullification of this edict only happened through the giving of the Torah, which was a drawing forth of the Essential Being of *HaShem*-יהו"ה, blessed is He, in the most literal sense. For, this is the meaning of,<sup>968</sup> “I am *HaShem-Anochi HaShem*-יהו"ה,” which is an acronym for,<sup>969</sup> “I have placed My soul in My writings-*Ana Nafshi Katavit Yahavit* יְהִיבִית בְּתַבִּית אֲנִי נַפְשִׁי כָּטַוִּית יָהוֹוֶה.”

It is for this reason that the general matter of the giving of the Torah was actually much loftier than the state and

---

<sup>965</sup> Morning blessings Liturgy

<sup>966</sup> Cited in Tanya *ibid.* in the name of the Zohar; See Igrot Kodesh, Vol. 20, p. 131.

<sup>967</sup> Talmud Bavli, Sukkah 5a

<sup>968</sup> Exodus 20:2; Deuteronomy 5:6; The first word of the Ten Commandments that states, “I am *HaShem*, your God-*Anochi HaShem Elohe*”-אֲנִי יְהוָה אֱלֹהֶיךָ-*cha*.”

<sup>969</sup> Talmud Bavli, Shabbat 105a (Ein Yaakov)

standing of the Garden of Eden at the beginning of creation. This is as understood from the teaching of our sages,<sup>970</sup> of blessed memory, regarding the verse,<sup>971</sup> “And there was morning and there was evening, the sixth day-*HaShishi*-שֵׁשִׁי.” They asked, “Why do I require the superfluous letter *Hey*-ה? It teaches that the Holy One, blessed is He, established a condition with the act of creation, and said, ‘If Israel accepts the Torah, you will exist; and if not, then I will return the world to chaos and disorder.’” This is because it was specifically at the giving of the Torah that there was a drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, although there was great superiority to the service of *HaShem*-יהו"ה through the sacrificial offerings (*Korbanot*) of the Garden of Eden, and it was not a matter of refinement (since in the Garden of Eden there is no existence of evil to refine) but was rather a matter of drawing forth Godliness, nevertheless, it did not yet affect a drawing forth of the true Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

On the other hand, although the service of *HaShem*-יהו"ה with sacrificial offerings of the first and second Holy Temples occurred after the giving of the Torah, at which point there was a drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, nevertheless, because after the sin of the Tree of the knowledge of good and evil there came to be an admixture of good and evil, the primary aspect of the sacrificial service at that time was the matter of refinement (*Birurim*).

---

<sup>970</sup> Talmud Bavli, Shabbat 88a; Rashi to Genesis 1:31

<sup>971</sup> Genesis 1:31

In contrast, with the coming of Moshiach both superior elements will be present.<sup>972</sup> For, it states regarding the coming future,<sup>973</sup> “I will remove the spirit of impurity from the land,” and in that time the three completely impure husks of evil (*Shalosh Kelipot HaTmei’ot*) will be nullified. This is the meaning of the verse,<sup>974</sup> “And the wolf shall dwell with the lamb.” That is, there will be a matter of refinement even of the wolf (an impure animal), which is of the three completely impure husks of evil. It thus is understood that the shining husk (*Kelipat Nogah*), which is the intermediary between holiness and the three completely impure husks, will certainly be elevated to a much higher level.

This being the case, we thus find that in the coming future, both the animal that is being brought in sacrifice, as well as the man bringing the sacrifice, will be on a much loftier level. This automatically necessitates that the purpose of the sacrificial offerings of that time will not be for the service of refinement (*Avodat HaBirurim*), but rather, in order to draw forth Godliness, like in the Garden of Eden. Moreover, they also will possess the superiority that followed the giving of the Torah, namely, that they will bring about a drawing forth of the Singular Intrinsic Essential Being of *HaShem*-יהוה Himself, blessed is He! They will therefore be even loftier than the sacrificial offerings (*Korbanot*) of the Garden of Eden! Thus, it is specifically in regard to the sacrificial offerings of the

---

<sup>972</sup> Also see discourse entitled “*Tzav et b’nei Yisroel*” 5615; Sefer HaMaamarim 5635, Vol. 2, p. 386 and note 205.

<sup>973</sup> Zachariah 13:2

<sup>974</sup> Isaiah 11:6

coming future that it states,<sup>975</sup> “There we will offer to You... in accordance with the commandments that You desire.” For, then there will be the fulfillment of the primary desire and primary matter of, “a dwelling place for Himself, blessed is He, in the lower worlds.”

## 6.

Now, the complete perfection of the service of *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings of the coming future, is accomplished specifically through the toil in service of *HaShem*-יהו"ה in exile.<sup>976</sup> This is in accordance with the known principle<sup>977</sup> that the cause is loftier than that which is caused by it, since it is specifically in its power to cause that which is effected. We may thus understand the great superiority of our service of *HaShem*-יהו"ה, blessed is He, during exile, since it is specifically through such service that we come to the complete perfection in the service of the sacrificial offerings, “in accordance with the commandments that You desire.”

It can be said that this is the meaning of the verse,<sup>978</sup> “All of her pursuers overtook her in dire straits-*Heeseegoohah Bein HaMitzarim*-השיגוה בין המצרים.” This is to say that it is specifically when we are, “in dire straits-*Bein HaMitzarim*-בין המצרים,” that we are given the ability to attain the level of

---

<sup>975</sup> In the *Musaf* liturgy

<sup>976</sup> Tanya Ch. 37

<sup>977</sup> See *Hemshech* entitled “*VeKachah*” 5637 Ch. 15

<sup>978</sup> Lamentations 1:3; Also see Ohr HaTorah, Na”Ch Vol. 2 to Lamentations 1:3 (p. 1,035 and on).

“*Heeseegoohah*-השיגוה,” which refers to the attainment of the loftiest levels of “grasp-*Hasagah*-השגה,” until we finally attain the time in which we will serve *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*) of the coming future, which are the culmination and perfect completion of the “dwelling place in the lower worlds,” with the coming of our righteous Moshiach, may it be speedily in our days!