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ואברהם זקן בא בימים

ד"ה ואברהם זקן בא בימים · מוצאי שבת פרשת חיי שרה, מבה"ח כסלו — בחדרו — ה'תשל"ח

Came Into Days

DISCOURSE — Maamar of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, said in his room on Motzaei Shabbos Parshas Chayei Sarah, 24 Cheshvan 5738, Shabbos Mevarchim Kislev, and edited by him for the kuntres of 3 Kislev 5738.

BASE TEXT — The Zohar and Torah Ohr on "and Avraham was old, he came into days": the garments a soul weaves from mitzvos, the Baal Shem Tov's rule that no day pass without one, and the question of why a mitzvah done tomorrow cannot fill the day missed today.

SOURCE — Sefer HaMaamarim Melukat, digital text (from printed page שז), footnotes 1–83 and the asterisk note as printed; collated with the original kuntres of 5738 as reproduced in Sefer HaMaamarim Bereishis vol. 1. Every source grounded on Sefaria and in the OpenChassidus library.

> Bilingual study edition: the Rebbe's Hebrew opposite an English translation with the elucidation woven clause by clause, deep-dive commentary at the point of use, an avodah sidebar for every section, three charts, a glossary, and the complete footnote apparatus.

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Shabbos Chayei Sarah, Mevarchim Kislev, this week.

Shabbos, 7 November 2026 is 27 Cheshvan 5787 — Shabbos Parshas Chayei Sarah, Shabbos Mevarchim Kislev. The rhythm is the same as in 5738: the maamar was said on Motzaei Shabbos Chayei Sarah, the Shabbos the new month was blessed, and it ends in the blessing "the number of your days I will fill."

About this edition

How to read the English column

Bold type renders the Hebrew words themselves. *Lighter italic is editorial elucidation — a gloss, a source, a spelled-out mechanism — woven into the sentence at the point where a reader new to the maamar needs it.* Read only the bold and you have the maamar; read both and you have the maamar taught. The elucidation carries no authority beyond itself; where it departs from the Hebrew, the Hebrew governs.

The Hebrew column and its line numbers

The Hebrew is the digital text of Sefer HaMaamarim Melukat, which begins this maamar on printed page שז but does not expose the later page breaks. The edition therefore numbers its lines continuously, 1 to 129, under a single page badge; the line division is this edition's own and is a finding aid, not a feature of the printing. Gershayim and geresh are set typographically (׳ ״) where the digital text has plain quotation marks. Footnote superscripts are reproduced where they fall, including the two the printing reuses (28 and 41); the footnotes themselves are collected in the apparatus at the back.

Genre and structure

This is a **maamar** — a Chassidic discourse — not a sicha. It was said in the Rebbe's room on Motzaei Shabbos Parshas Chayei Sarah 5738, Shabbos Mevarchim Kislev, and edited by the Rebbe for the kuntres of 3 Kislev 5738; the Melukat's asterisk note records this, and the kuntres colophon marks it מוגה. It has nine printed sections (א–ט), kept here as eight units: sections ד and ה, the two reasons the garments need help, are read together. Each unit follows the same sequence: a *Before we read* orientation, the bilingual body, deep-dive boxes for foundational concepts at the point of use, an *In avodah* sidebar, and a summary.

Citations, grounding and witnesses

The apparatus reproduces all 83 printed footnotes and the asterisk note as printed in the Melukat. Every one was then grounded: scriptural, Talmudic, Midrashic and Rishonim sources were opened on Sefaria; Chassidic sources were opened in the OpenChassidus library (Torah Ohr, Likkutei Torah, Tanya, Toras Chaim, Derech Mitzvosecha, the Rebbe Rashab's discourses, the Rebbe's maamarim and sichos). Each note is classified VERIFIED — the cited text was opened and the content confirmed (50 notes) — or AS CITED — reproduced as printed, its internal locator not independently opened (34 notes). Where the Rebbe himself cites the same source and locator elsewhere, that corroboration is recorded. What was opened, and where, is listed in the Grounding register at the back.

The body and notes were collated against a second witness, the original kuntres of 5738 as reproduced in Sefer HaMaamarim Bereishis vol. 1; the two are presented as co-equal records and never merged. The body is identical and the notes carry the same numbers. The kuntres abbreviates where the Melukat spells out: it omits מקץ, משפטים and בראשית from its Torah Ohr locators (notes 16, 28, 32, 41, 46, 56, 76, 78, 80), omits page references the Melukat adds (notes 34, 49, 52, 77), and reads כרך ד׳ for ח״ד in note 66; the transcription of the kuntres also ends with a stray asterisk note on שעטנז that belongs to no superscript in this maamar. Every such variant is flagged ‡ (16 notes) with the kuntres reading given in the apparatus.

The calendar claim behind this edition was checked rather than taken on trust: 24 Cheshvan 5738 was Saturday, 5 November 1977, and both that Shabbos and Shabbos Chayei Sarah 5787 (27 Cheshvan, 7 November 2026) are Shabbos Mevarchim Kislev, with Rosh Chodesh Kislev falling on 11 November in both years.

Spot-check before print

Before wider circulation, check against the volumes: the page locators into Hemshech 5666 and Hemshech 5672 (notes 18, 19, 26, 37, 40, 43, 47, 51, 57, 60, 61), the Ohr HaTorah locators (notes 2, 5, 6, 10, 15, 21, 23, 29, 44, 66, 70, 82) and the Zohar references I 23b, II 201a and I 224a (notes 2, 4, 32), which this edition reproduces as cited; the Torah Ohr Chayei Sarah 16a locator (notes 2, 23), the Kuntres Acharon reference (note 60) and the quoted wording in note 51; the kuntres readings flagged ‡; and the Melukat page span, which this edition could confirm only at its start (שז).

Why this maamar, this week

The maamar was said on Motzaei Shabbos Parshas Chayei Sarah 5738, Shabbos Mevarchim Kislev, on the verse that opens the parsha's second scene, and its answer turns on the days themselves: each day has its own work, and a mitzvah done tomorrow cannot repair today. In 5787 Shabbos Chayei Sarah, 7 November 2026, is again Shabbos Mevarchim Kislev, and Motzaei Shabbos falls on the same weekly rhythm. It is the maamar for the week in which the month is blessed and its days are counted out.

The argument at a glance

Eight moves, one rule: no day without a mitzvah — and the maamar asks why a day, not a count, is the unit.

DAYS	"Came into days" are the garments of the mitzvos, and the Baal Shem Tov rules that no day may pass without one. But if the garments are what count, why not two mitzvos tomorrow?	א
HIGHER	The verse ranks "came into days" above "old," which is the garment of the Ancient of Days. How can ordinary days outrank that?	ב
GARMENT	A soul is a creature and needs a screen for the light. The mitzvos qualify because they are unlimited at the root and wool and parchment in the deed.	ג
WASH	The descent dirties the garments; they need laundering, and even clean they need the angels, because no one here is without lack and the physical is incomparable to the spiritual.	ד–ה
LADDER	A person starts the lift himself, in prayer: the ladder from the lowest earth to above the highest heaven, up which his mitzvos climb.	ו
BUT	Prayer is the service of the day, so mitzvos are tied to days. Yet halachah lets prayer be made up across days. Why not the mitzvah?	ז
TIME	The mitzvos are for repairing the world, and a world is space and time. Each day has its own work; tomorrow cannot repair today.	ח
FILL	"Old" repaired space and reached the Ancient of Days; "came into days" repairs time, day by day, until the number of his days is filled with sapphire light.	ט

CHART · OLD, AND CAME INTO DAYS — OIS TES

ZAKEN · זקן

Space repaired

"Come wear My garment" — the garment of Atik Yomin, removed from the days. Avraham refined his place in the world: the dwelling in space.

ADAM · אדם

Likened to the One above — from the earth

Named for both ends: he mirrors the supernal form, and his body was gathered from dust, a golem before a soul — so he can lift even the lowest.

BA BAYAMIM · בא בימים

Time repaired

Each day has its own work; a mitzvah inside the day repairs the day. "The number of your days I will fill" — days lit like sapphire.

“Came into days”: supernal days, and let no day pass

בא בימים — יומין עילאין, ולא יניח שום יום

BEFORE WE READ

The verse says that Avraham was old and “came into days.” The Zohar hears in the second phrase something more than age: Avraham entered the supernal days, the garments a soul weaves for itself out of Torah and mitzvos, which let it enjoy the radiance of the Shechinah in the world to come. The Alter Rebbe adds that the days are also days in the plain sense: each one must be whole, filled with a mitzvah. The Baal Shem Tov’s testament puts it as a rule, let no day pass without a mitzvah. Then comes the question that drives the whole maamar. If what counts is the number of garments, why should it matter which day a mitzvah is done on? Could one not skip a day and do two tomorrow?

And Avraham was old, came into days, etc. — *Bereishis 24:1, the verse that opens the story of the match of Yitzchak and Rivkah.* **And the Alter Rebbe, in Torah Ohr on our parsha, in the discourse “To understand the matter of what the Sages said, better one hour of teshuvah and good deeds in this world than all the life of the world to come” (and before the discourse, which “belongs to the verse ‘and Avraham was old, came into days’”), cites the Zohar’s statement on the verse, “in those supernal days,” which are the garments of Torah and mitzvos (teshuvah and good deeds), through which the soul can enjoy the radiance of the Shechinah in the world to come** — *the Zohar on this parsha: Avraham entered “those supernal days”; Torah Ohr identifies them with the garments the soul needs, as Iggeres HaKodesh explains at length*. **And this matter applies also to days in the plain sense: all the days must be whole, that is, every day must be filled with the doing of a mitzvah (supernal days). And the Baal Shem Tov’s saying is well known: “let no day pass without the doing of a mitzvah, etc.”** — *the opening line of his testament, Tzavaas HaRivash*. **And this is “came into days”: that our father Avraham did his service every single day** — *the Zohar: he did not draw near in one day, but his deeds drew him near all his days*, **so that all his days were whole days (and not lacking, Heaven forbid), and thereby he “came into days — into those supernal days.” And the well-known precision in this** — *the Tzemach Tzedek’s question in Ohr HaTorah*: **the main thing is the garments of the mitzvos (the supernal days), so what does the matter of days (in the plain sense) have to do with it, that he not let any day pass without doing a mitzvah — could he not do two mitzvos tomorrow? For seemingly, even when he does several mitzvos in one day he has the same number of mitzvos as if he had done them over several days, and if so, what does it matter that he do a mitzvah every day specifically, so much so that when he lacks one day he lacks a garment** — *the Zohar’s phrase, a “lacking garment,” lebusha dechasra*?

עמ' שז

1 ואברהם זקן בא בימים גו'[1], ומביא רבינו הזקן בתו"א בפרשתנו ד"ה[2] להבין ענין מה

2 שאמרו רז"ל[3] יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי עולם הבא (ולפני

3 הדרוש – שהוא "שייך לפסוק ואברהם זקן בא בימים") מאמר הזהר[4] על הפסוק באינון

4 יומין עילאין כו', שהם הלבושים דתורה ומצוות[5] (תשובה ומעשים טובים) שעל ידם תוכל

5 הנשמה ליהנות מזיו השכינה בעוה"ב. וענין זה שייך גם לימים כפשוטם[6], שצריכים

6 להיות כל הימים שלמים, היינו שכל יום יהי' מלא בעשיית מצוה (יומין עילאין). וידוע

7 מאמר הבעל שם טוב[7] "לא יניח שום יום מעשיית מצוה כו'". וזהו בא בימים, שאברהם

8 אבינו עבד את עבודתו בכל יום ויום[8], שכל ימיו היו יומין שלימין (ולא חסרין ח"ו),

9 ועי"ז "בא בימים – באינון יומין עילאין"[9]. וידוע הדיוק בזה[10], הרי העיקר הוא

10 לבושי המצוות (יומין עילאין), ומה נוגע בזה ענין הימים (כפשוטם) שלא יניח שום יום

11 מעשיית מצוה כו', הלא יוכל לעשות למחר שתי מצוות. דלכאורה גם כשעושה כמה מצוות

12 במשך יום אחד יש לו אותו מספר המצוות כמו כשהי' מקיימם במשך כמה ימים[11], וא"כ,

13 מה נוגע שיקיים מצוה בכל יום דוקא, ועד שכאשר חסר לו יום אחד חסר לו לבוש[12].

DEEP DIVE

The garments of the soul לבושי הנשמה — יומין עילאין

Iggeres HaKodesh 29 lays out the doctrine the maamar assumes. The soul is a creature, and no creature can bear the Infinite Light directly; to enjoy the radiance of the Shechinah in Gan Eden it needs a garment, a created thing of the same kind as the light, through which it can look, as one looks at the sun through a glass. Those garments are made of the mitzvos, and the Arizal says a soul returns in many lives until it has done all 613, so that its garment is not "lacking." The Zohar calls the garments days. Torah Ohr on Chayei Sarah, the discourse the maamar opens with, applies this to Avraham: he came into days, into the garments he had woven.

DEEP DIVE

Let no day pass לא יניח שום יום מעשיית מצוה

Tzavaas HaRivash, the testament attributed to the Baal Shem Tov, opens with a short rule: be whole in your service, do not forget, learn some mussar every day, and let no day pass without the doing of a mitzvah, whether light or grave. The Rebbe takes this as a halachic-sounding statement of the Zohar's idea, and his question is precise. The testament does not say do many mitzvos; it says do one every day. Why should the calendar matter to a garment?

IN AVODAH · KISLEV 5787

The maamar begins with something the reader can count. Not the number of mitzvos in a year but the number of days in it that had at least one. The Baal Shem Tov's rule is modest and unforgiving at the same time: a day without a single conscious mitzvah is a gap, and no amount of doubling up tomorrow fills it. Most of us can name such days. The question the Rebbe asks is why that should be, and he will take nine sections to answer; but the practice is available on the first page.

SUMMARY

"Came into days" are the Zohar's supernal days, the garments of Torah and mitzvos; the Alter Rebbe adds that the days must also be whole in the plain sense, each filled with a mitzvah, as the Baal Shem Tov ruled. The question: if the garments are what count, why does doing two mitzvos tomorrow not replace one today?

Higher than "old": wearing the garment of the Ancient of Days

בא בימים — למעלה מזקן; עתיק יומין

BEFORE WE READ

A second question sharpens the first. The verse records Avraham's praises in order, and "came into days" comes last, after "old." So it must be the greater praise. But "Avraham was old" is already enormous: the Midrash has G-d tell him, "You have taken up My craft, come wear My garment," and the garment of the Ancient of Days is the garment of G-d Himself. How can the mitzvah garments of ordinary days outrank that?

(2) Now, from the fact that this praise of Avraham ("came into days") comes in the verse after many praises of his in the preceding verses, and that even in this verse itself it first says "and Avraham was old" and afterward adds "came into days," it is understood that "came into days" is a greater praise even than "old." For though "Avraham was old" means he was at a most wondrous height — as the Sages said, the Holy One said to Avraham, "come wear My garment" (the Holy One who is called the Ancient of Days *— Daniel's vision: "the Ancient of Days sat, His garment white as snow"*), **as it says, "and Avraham was old"** *— the Midrash reads "old," zaken, as the garment of the One who is ancient of days* **— that is, "Avraham was old" is Avraham's standing in wearing the garment of the Holy One as the Holy One is in the aspect of the Ancient of Days; nonetheless "came into days" is higher still. And one must understand what the great superiority of "came into days" is — the garments of the mitzvos [and especially the matter of doing a mitzvah every day specifically, though the number of mitzvos does not increase thereby] — such that it is higher than the matter of (Avraham was) "old," which is the aspect of (the garment of) the Ancient of Days** *— and Torah Ohr says outright that the Ancient of Days is "removed and separate from the days that are the garments of the mitzvos," which makes the ranking stranger still*.

14 ב) והנה מזה שמעלה זו דאברהם (בא בימים) בא בקרא
לאחרי כו"כ מעלות שלו שבפסוקים
15 שלפנ"ז, ועד שבכתוב זה גופא בתחילה הוא אומר ואברהם
זקן ואח"כ מוסיף בא בימים,
16 מובן שענין בא בימים הוא מעלה גדולה יותר גם מהמעלה
דזקן. דהגם שאברהם זקן פי'
17 שהי' בעילוי נפלא ביותר, וכמרז"ל[13] שאמר לו הקב"ה
לאברהם בא לבוש לבושי (דהקב"ה
18 שנקרא[14] עתיק יומין[15]) שנאמר ואברהם זקן, היינו
שאברהם זקן היא מעלת אברהם מה
19 שלובש לבוש הקב"ה כמו שהקב"ה הוא בבחי' עתיק יומין,
הנה בא בימים נעלה עוד יותר.
20 וצריך להבין מהו גודל העילוי דבא בימים, לבושי המצוות
[ובפרט בהענין דעשיית מצוה
21 בכל יום דוקא, הגם שאינו מתוסף ע"ז במספר המצוות],
ועד שזה נעלה יותר מענין
22 (ואברהם) זקן שהוא בחי' (הלבוש ד)עתיק יומין[16].

DEEP DIVE

Come wear My garment בא לבוש לבושי — עתיק יומין

Bereishis Rabbah on this verse: Avraham pursued tzedakah and kindness, and G-d said, "My craft is bestowing kindness; you have taken up My craft, come wear My garment," and then, "and Avraham was old." Rashi and the Etz Yosef connect the garment to Daniel's vision of the Ancient of Days, whose garment is white as snow. In Chassidus, Atik Yomin is the inmost level of Kesser, the Essence as it is "removed" (ne'etak) from the days, from the whole order of garments and worlds. To wear that garment is to be clothed in what is above all clothing.

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The verse ranks two things we would rank the other way. We would put the mystical height first and the daily routine second. The verse puts "old," the garment of the Ancient of Days, before "came into days," the mitzvah done on a Tuesday, and so names the Tuesday as the greater thing. The rest of the maamar explains why. For now the avodah is to resist the instinct that a day of ordinary mitzvos is a lesser day than a day of inspiration.

SUMMARY

“Came into days” follows “old” in the verse, so it is the greater praise. Yet “old” means wearing the garment of the Ancient of Days, as the Midrash says. The question is how the mitzvah garments of ordinary days, which add nothing to the count, outrank even that.

Why a soul needs garments; a garment is an intermediary made of both ends

למה צריכה הנשמה ללבושים; הלבוש — ממוצע הכלול משניהם

BEFORE WE READ

To answer, the Rebbe first explains the garment itself. A soul is a creature; even where Chassidus says a soul is G-dliness, it is G-dliness that has become a creature, and its attachment to G-d is of the unrecognized kind. No creature can grasp the Infinite, so to enjoy even a ray of it the soul needs a screen that lets the light through, as one needs a filter to look at the sun. Then a principle: anything that joins two things must be made of both. The mitzvos qualify. Their root is G-d's own will and wisdom, which are one with Him and unlimited. Their form is wool and parchment, and the Torah is clothed in human reasoning and in ink. Unlimited at the root and limited in the deed, they can join a limited soul to an unlimited light.

(3) This will be understood by first explaining the well-known point about the soul needing the garments of Torah and mitzvos in order to enjoy the radiance of the Shechinah: since the soul is a creature [as explained in several places, that the soul is as it were G-dliness that has become a creature — *the Rebbe Rashab's formulation in Hemshech 5666*, **so that its attachment to G-dliness is an unrecognized attachment** — *deveikus bilti nikeres: an attachment that is real but not felt, the way a vessel is attached to its light without sensing it*]**, and it is impossible for a creature to grasp any grasp of the Infinite Light, therefore, in order for the soul to enjoy the radiance of the Shechinah, which is a ray of the Infinite Light [and especially to behold the pleasantness of G-d** — *Iggeres HaKodesh's phrase for the delight above the radiance*]**, it needs garments. As in the analogy of a very great light [like the light of the sun, the aspect of "the sun of Havayah"], at which one cannot look, and through a screen (which is like a garment) one can receive [and absorb] the light.**

23 ג) ויובן זה בהקדים ביאור הידוע[17] בזה שהנשמה צריכה להלבושים דתורה ומצוות בכדי

24 שתוכל ליהנות מזיו השכינה, כי להיות שהנשמה היא נברא [וכמבואר בכ"מ שהנשמה היא

25 כמו שאלקות נעשה בבחי' נברא[18], ועד שהדביקות שלה באלקות היא דביקות בלתי

26 ניכרת[19]] וא"א לנברא להשיג שום השגה באוא"ס ב"ה, לכן בכדי שתוכל הנשמה ליהנות

27 מזיו השכינה שהוא הארה מאוא"ס ב"ה [ובפרט לחזות בנועם הוי'[20]], צריכה היא

28 ללבושים. וכמשל אור גדול [ביותר, וכמו אור השמש, בחי' שמש הוי'] שאין יכולים

29 להביט בו, וע"י המסך (שהוא כמו לבוש) יכולים לקבל [ולקלוט] את האור.

Now, it is well known that any intermediary that joins two things must be composed of both — *the Alter Rebbe's rule, stated of Kesser, which joins the Emanator to the emanated*. **From this it is understood also regarding the garments of Torah and mitzvos [which are like an intermediary joining the radiance of the Shechinah (a ray of the unlimited Infinite Light) with the soul (which is a creature and limited)], that they have both elements in them. For their root (the root of Torah and mitzvos) is the supernal will and His wisdom, which are united with Him (for He and His wisdom and His will are one** — *Shaar HaYichud: His essence, will, wisdom and attributes are a simple unity*) **— the element of the unlimited [so much so that the supernal will and His wisdom (the root of Torah and mitzvos) are higher even than the radiance of the Shechinah]; and in that they descended below into this physical world, tzitzis in physical wool and tefillin on physical parchment and so in all the mitzvos [and likewise the Torah, which was clothed in human intellect, even in false claims, and was clothed in ink on the book** — *Tanya ch. 4: the Torah descended until it is clothed in physical things and in ink on parchment, the twenty-four books*], **they are in a state of measure and limit, down to the measure and limit of this physical world, of which there is none lower; and so, through these two elements in Torah and mitzvos [the unlimited in them from their root, and the limit in them from their descent below], they become a garment and intermediary joining the soul, which is a creature and limited (and as it is clothed in a physical body), with the radiance of the Shechinah and even with the pleasantness of G-d that is above all measure and limit.**

30 והנה ידוע[21] שכל ממוצע המחבר ב' דברים, צ"ל כלול משניהם. ומזה מובן גם בענין
31 הלבושים דתומ"צ [שהם כמו ממוצע המחבר בחי' זיו השכינה (שהוא הארה מאוא"ס הבל"ג)
32 עם הנשמה (שהיא נברא ובע"ג)], שיש בהם מב' הענינים. דשרשם (של התומ"צ) הוא מרצה"ע
33 וחכמתו ית' שהם מיוחדים בו ית' (שהוא[22] וחכמתו ורצונו אחד) – ענין הבל"ג [ועד
34 שרצה"ע וחכמתו ית' (שרש התומ"צ) הם למעלה גם מבחי' זיו השכינה[23]], וע"י שירדו
35 למטה בעוה"ז הגשמי ציצית בצמר גשמי ותפילין בקלף גשמי וכן בכל המצוות [ועד"ז הוא
36 גם בתורה שנתלבשה בשכל אנושי, ועד בטענות של שקר, ונתלבשה בדיו על הספר[24]] הם
37 בבחי' מדידה והגבלה ועד להמדידה והגבלה דעוה"ז הגשמי שאין תחתון למטה ממנו[25],
38 הנה ע"י ב' ענינים אלו שבתומ"צ [ענין הבל"ג שבהם מצד שרשם, וענין הגבול שבהם מצד
39 ירידתן למטה] הם נעשים לבוש וממוצע המחבר את הנשמה שהיא נברא ובע"ג (וכמו שהיא
40 מלובשת בגוף גשמי) עם בחי' זיו השכינה ועד עם בחי' נועם הוי' שלמעלה מכל מדידה
41 והגבלה[26].

DEEP DIVE

Unrecognized attachment דביקות בלתי ניכרת

Chassidus distinguishes the attachment of a light to its source, which the light feels and which draws it back, from the attachment of a vessel, which is real but unfelt, so that the vessel experiences itself as a thing. Hemshech 5672 applies the second to souls: as they are rooted in the vessels of Atzilus, and all the more as they are clothed in bodies, their bond to G-d is of the unrecognized kind. The maamar uses this to explain why a soul, G-dly as it is, still needs a garment to receive the light: on its own it does not even register its connection.

DEEP DIVE

An intermediary is made of both כל ממוצע צריך להיות כלול משניהם

The Alter Rebbe states this of Kesser, the crown, which is both the lowest level of the Emanator and the first of the emanated, and so can join them. The maamar makes it a general rule and applies it to the mitzvos. A mitzvah is G-d's will, which is unlimited, and it is a piece of wool, which is as limited as anything in the world. That double nature is not an accident of how the mitzvos reached us; it is what qualifies them to be the garment between a finite soul and an infinite light.

CHART · THE GARMENT BETWEEN THE SOUL AND THE LIGHT — OIS GIMMEL

The Infinite Light אור אין סוף
Which no created being can grasp

The soul cannot look at it directly

The radiance of the Shechinah — the pleasantness of G-d זיו השכינה · נועם הוי׳
The light the soul enjoys in Gan Eden

Received only through a screen

▼ THE GARMENT — UNLIMITED AT ITS ROOT, LIMITED IN ITS BODY ▼

Torah and mitzvos תורה ומצוות · הלבושים
His will and wisdom, one with Him — and wool, parchment, ink on the page

An intermediary must be composed of both

The soul — a created being נברא · הנשמה
Its attachment to G-dliness is real but unfelt

Looks at the sun through glass

IN AVODAH · KISLEV 5787

It is tempting to think of the physical side of a mitzvah as its packaging, the wool and leather being what the spiritual content had to be wrapped in to reach us. The maamar says the opposite. The wool is half of what makes the mitzvah work. A garment joins the soul to G-d because it is made of G-d's will and of the world at once. So the care a person takes with the physical mitzvah, the kosher parchment, the proper wool, the actual coin, is not fussiness about the wrapping. It is the lower half of the bridge.

SUMMARY

A soul is a creature with an unfelt attachment to G-d and cannot grasp the Infinite, so it needs a garment, a screen through which it can receive the light. Any intermediary must be made of both sides; the mitzvos are, being G-d's unlimited will at their root and physical wool and parchment in their form, and so they can join a limited soul to an unlimited light.

Laundering the garments, and the angels' help: because the world is mostly evil, and because it is physical

כיבוס הלבושים, וסיוע המלאכים — מצד הרע ומצד הגשמיות

BEFORE WE READ

The descent that qualifies the mitzvos to be garments also dirties them. This world is, in the Tanya's phrase, "mostly evil," and a mitzvah done in it picks up waste: Torah learned for the wrong reasons, mitzvos done with mixed motives. So the garments need washing, as a physical garment does. And even washed, the maamar says, they need the angels to carry them up, for a reason no one can be blamed for. No one in this world is wholly without lack, "there is no righteous man on earth who does good and does not sin," sin here meaning deficiency; the deficiency is G-d's own arrangement, like a king who sends his son to a far country to prove that the son will recognize the truth even there. Section 5 adds a second reason. Even apart from the evil, this world is physical, and the physical is simply incomparable to the spiritual, as a soul going up to Gan Eden must first bathe in the river of fire and forget the sight of this world, and as Rabbi Zeira fasted a hundred fasts to forget one Talmud so he could learn another.

(4) Now, because of the enclothement of Torah and mitzvos in the matters of this physical world, which is mostly evil — *Tanya ch. 7: the world of Asiyah is mostly evil, with a little good mixed in*, **one must clean them of all the waste that falls into them. As in the study of Torah: because the Torah was clothed in human intellect and in physical matters, it is possible that his learning be not for its own sake, down to the lowest level of "not for its own sake," and likewise with the mitzvos. And this is why the garments of Torah and mitzvos need washing and laundering, so that they be clean garments, etc. (and not be in the manner of "all My garments I have stained"** — *Yeshayahu 63:3, the stained garments of one who treads the winepress*), **like a physical garment, which must be washed and laundered to be pure and clean. [And even after a person launders the garments of Torah and mitzvos so that they are clean of all waste, in order for them to rise above they must be refined by the angels, who embrace them and kiss them** — *the Zohar on the angels who receive the words of prayer*.

42 ד) והנה מצד ההתלבשות דתומ"צ בעניני עוה"ז הגשמי שהוא רובו ככולו רע[27], צריך

43 לנקותן מכל פסולת הנופל בהן[28], וכמו בלימוד התורה, שמצד זה שהתורה נתלבשה בשכל

44 אנושי ובענינים גשמיים הרי אפשר[29] שהלימוד שלו יהי' שלא לשמה ועד לדרגא הכי

45 תחתונה בשלא לשמה, ועד"ז במצוות[30]. וזהו מה שהלבושים דתומ"צ צריכים לרחיצה

46 וכיבוס, שיהי' לבושים נקיים וכו' (ואפילו לא יהיו באופן דמלבושי אגאלתי[31]),

47 בדוגמת לבוש הגשמי שבכדי שיהי' זך ונקי צריך לרחוץ ולכבס אותו[28]. [וגם לאחרי

48 שהאדם מכבס את הלבושים דתומ"צ שיהיו נקיים מכל פסולת כו', בכדי שיעלו למעלה,

49 צריכים הם להזדכך ע"י המלאכים, דגפיף להון ונשיק להון[32]. והענין הוא דהנה

50 כתיב[33] אין צדיק בארץ אשר יעשה טוב ולא יחטא, שמפני שהאדם נמצא בארץ בעוה"ז

51 הגשמי לכן יש בו חטא, חטא מל' חסרון[34] (עכ"פ). והגם שהחטא (החסרון) הוא לא

52 באשמתו ח"ו, שהרי ועמך כולם צדיקים[35], כי אם כמ"ש[36] נורא עלילה על בני אדם

53 שרצון הקב"ה הוא שבנ"א נמצא בעולם כזה [ובדוגמת[37] מלך ששלח את בנו למדינה רחוקה

54 בכדי להראות את חכמת בנו שגם במדינה הרחוקה יכיר את האמת, בחי' ואמת הוי'

55 לעולם[38]], אעפ"כ, מכיון שבפועל יש בו (חטא מל') חסרון, וגם התומ"צ שלו אינם

56 בשלימות, וכמ"ש אין צדיק בארץ אשר יעשה טוב ולא יחטא, שהחסרון (יחטא) הוא גם

57 בהתומ"צ (ביעשה טוב) שלו, לכן בכדי שהתומ"צ שלו יעלו למעלה, צריך הוא לסיוע

58 המלאכים].

And the matter is as follows. It is written, "there is no righteous man on earth who does good and does not sin": because a person is on earth, in this physical world, there is sin in him — sin in the sense of lack *— the Alter Rebbe's reading of chet as chisaron, as in "I and my son Shlomo will be lacking"* **(at least). And although the sin (the lack) is not his fault, Heaven forbid — for "Your people are all righteous" — but rather, as it is written, "awesome in His dealings with the children of men"** *— the Tanchuma: the terrors G-d brings, He brings with a pretext*, **that it is the will of the Holy One that a person be in such a world [as in the analogy of a king who sent his son to a far country in order to show his son's wisdom, that even in the far country he would recognize the truth, the aspect of "and the truth of G-d is forever"** *— Hemshech 5666; the verse is Psalm 117's second line, which closed last week's maamar*], **nonetheless, since in fact there is in him (sin in the sense of) lack, and his Torah and mitzvos too are not complete, as it says, "there is no righteous man on earth who does good and does not sin" — the lack ("and does not sin") is also in his Torah and mitzvos ("does good") — therefore, for his Torah and mitzvos to rise above, he needs the help of the angels.]**

(5) Now, this need of the Torah and mitzvos of this physical world for the help of the angels is not only because this physical world is mostly evil, but (also) because of the physicality of this world — *Tanya ch. 40: the world is lowly in two respects, its light is contracted to the last degree so that it is physical, and that light is hidden under many garments*. **Being physical, it is incomparable to the upper (spiritual) worlds. As is known regarding a person's soul, that even a complete tzaddik, when he ascends to Gan Eden, needs immersion in the river of fire to forget the sight of this world, for because of the incomparability of this physical world to Gan Eden, even a little of the matters of this world prevents one from ascending to Gan Eden [and similarly with the ascents among the levels of Gan Eden, from the lower Gan Eden to the upper and so on: since the ascents are incomparable, there must first be a nullification of the comprehension of the lower Gan Eden. As is known from the analogy of intellectual comprehension, that to reach a higher comprehension incomparable to the previous one (even though the higher comprehension too is in this physical world) there must first be a nullification of the previous comprehension. As Rabbi Zeira, when he went up to the Land of Israel, sat a hundred fasts (or forty fasts** — *the Rashal's reading*) **to forget the Babylonian Talmud so that he could learn the Jerusalem Talmud** — *Bava Metzia 85a*] — **so too regarding a person's Torah and mitzvos: being clothed in physical matters, they must first be refined and stripped of their physicality by the angels.**

59 ה) והנה זה מה שהתומ"צ שבעוה"ז הגשמי צריכים וזקוקים לסיוע המלאכים הוא לא רק

60 מפני שעוה"ז הגשמי הוא רובו ככולו רע, אלא (גם[39] מצד הגשמיות דעוה"ז[40].

61 שלהיותו גשמי הוא באין ערוך לעולמות העליונים (הרוחניים). וע"ד הידוע בנוגע לנשמת

62 האדם, שאפילו צדיק גמור כשעולה לג"ע צריך טבילה בנהר דינור בכדי לשכוח על חיזו

63 דהאי עלמא, כי מצד האין ערוך דעוה"ז הגשמי לג"ע הרי אפילו מקצת מעניני עוה"ז מונע

64 מלעלות לג"ע[41] [ובדוגמת העליות שבדרגות דג"ע שמגעה"ת לגעה"ע וכו', שמכיון

65 שהעליות הם באין ערוך, צריך להיות תחילה ביטול ההשגה דגעה"ת[41]. וכידוע המשל

66 מענין השגת השכל, שבכדי לבוא להשגה עליונה שבאין ערוך להשגה הקודמת (אע"פ שגם

67 השגה העליונה היא בעוה"ז הגשמי) צריך להיות תחילה ביטול השגה הקודמת. וכמו ר"ז כי

68 סליק לארעא דישראל יתיב[42] מאה תעניתא (או מ' תעניות[43]) לשכוח תלמוד בבלי בכדי

69 שיוכל ללמוד תלמוד ירושלמי[44]], עד"ז הוא גם בנוגע להתומ"צ של האדם, שמצד היותן

70 מלובשות בענינים גשמיים, צ"ל תחלה שיזדככו ויתפשטו מגשמיותן ע"י המלאכים.

DEEP DIVE

Sin as lack חטא מלשון חסרון

When Bas-Sheva says to David, "I and my son Shlomo will be chata'im," Rashi explains chaserim, lacking. Likkutei Torah uses the verse to read Koheles: "there is no righteous man on earth who does good and does not sin" does not mean every tzaddik transgresses, but that no one in this world is without some deficiency, if only the deficiency built into being here at all. The maamar is careful to say this is not the person's fault; it is the terms of the mission, and the king who sent his son knew where he was sending him.

DEEP DIVE

The river of fire and Rabbi Zeira נהר דינור — ר' זירא יתיב מאה תעניתא

The Zohar teaches that a soul ascending to Gan Eden first immerses in the river of fire to forget the appearance of this world, because what is incomparably lower blocks what is incomparably higher. Chassidus pairs this with the Talmud's account of Rabbi Zeira, who fasted a hundred fasts on arriving in the Land of Israel so that the Babylonian Talmud would be forgotten and not distract him from the Jerusalem Talmud. The point is not that the lower was bad; it is that a leap across incomparables requires letting go of the rung below.

IN AVODAH · KISLEV 5787

Two kinds of humility are asked for here. The first is about motive: a mitzvah can be done for reasons that are not its own, and the maamar does not pretend otherwise. Laundering means looking at one's learning and giving and asking what they were actually for. The second is about scale: even a clean mitzvah done by a sinless person is a physical act in a physical world, and it needs help it cannot give itself. The maamar is unusually frank that our best work arrives above only with assistance. That is not discouraging; it is the reason the next section can give the work back to us.

SUMMARY

Clothed in a world that is mostly evil, the garments of Torah and mitzvos pick up waste and need laundering. Even clean, they need the angels to lift them, because no one on earth is without lack, and because the physical is incomparable to the spiritual, as a soul must forget this world in the river of fire and Rabbi Zeira fasted to forget one Talmud for another.

The refining begins with the person: prayer, a ladder set on the earth whose top reaches the heavens

התחלת הזיכוך — ע"י התפלה: סולם מוצב ארצה וראשו מגיע השמימה

BEFORE WE READ

The angels finish the work, but the maamar proposes that a person starts it, on the principle that anything is at its best when a person does it himself; a man prefers his own single measure to nine of his friend's. Torah Ohr says the laundering of Torah and mitzvos is done by prayer, and the Rebbe reads that to mean not only cleaning but the beginning of the ascent. Prayer is Yaakov's ladder, and the Frierdiker Rebbe read the two extra letters in the verse: artzah, earthward, is the lowest point of this lowest earth, and hashamaymah, heavenward, is above even the highest heaven. Prayer joins the two ends, lifts the person, and lifts everything of his with him.

(6) And one may say, tentatively, that although the refinement of Torah and mitzvos and their elevation above is done by the angels, nonetheless, since the fullest perfection of any matter is when it is done by a person's own service (which is why a person prefers his own kav to nine of his friend's — *Bava Metzia 38a*), **therefore the refinement of Torah and mitzvos too begins through a person's own service. And this is what Torah Ohr says, that the laundering and refinement of Torah and mitzvos is through the service of prayer — the meaning being (not only that through prayer he cleans the Torah and mitzvos of all waste, so that they not be "not for their own sake" and the like, but) that through prayer there also comes (the beginning of) their refinement, their being stripped of their physicality and rising above. For prayer is a ladder set on the earth whose top reaches the heavens** — *Yaakov's dream, which the Zohar reads as prayer*; **that is, prayer joins the two extremes of earth and heaven (below and above** — *which are not merely distant but opposite, as the Frierdiker Rebbe's discourse says*), **and especially according to what is known, that "earthward" (with the added heh) is the lowest level within this physical earth itself, and "heavenward" (with the added heh) is the highest level in the heavens (the heaven of heavens), and "the heavenward" (with a heh at the start as well) is above even "heavenward." And this is "a ladder set on the earth whose top reaches the heavens": that through prayer, "there can be an ascent even of (the person) who is earthward, in the lowest levels of this physical earth, to the heavenward, to the most exalted and wondrous levels." Now, just as prayer acts on the person, so that even when he is earthward he can rise to the heavenward (though he needs the angels' help as well, who embrace it, etc.), so it acts also on all a person's matters, and especially on his Torah and mitzvos** — *Likkutei Torah: the "angels of G-d" climbing the ladder are the mitzvos*: **through the four rungs of prayer (which correspond to the four worlds** — *the four parts of the morning prayer, from the offerings to the Amidah, ascending through Asiyah, Yetzirah, Beriah and Atzilus*) **they rise from world to world, until they rise to the heavenward that is above the worlds, until they rise to His very being and essence.**

71 ו) ויש לומר בדרך אפשר דהגם שהזדככות התומ"צ והעלאתן למעלה נעשה ע"י המלאכים,

72 מ"מ, מכיון שתכלית השלימות דכל ענין הוא כאשר הוא נעשה ע"י עבודת האדם (ולכן אדם

73 רוצה בקב שלו דוקא[45]), לכן גם ענין הזדככות התומ"צ, ההתחלה בזה הוא ע"י עבודת

74 האדם. וזהו מה שאיתא בתו"א[46] שכיבוס וזיכוך התומ"צ הוא ע"י עבודת התפלה, שהכוונה

75 בזה היא (לא רק שע"י התפלה הוא מנקה את התומ"צ מכל פסולת, שלא יהיו באופן דשלא

76 לשמה וכיו"ב, כי אם), שע"י התפלה נעשה גם (התחלת[47] ה)זיכוך שלהם, מה שמזדככות

77 מגשמיותן ועולות למעלה. דהנה תפלה היא סולם מוצב ארצה וראשו מגיע השמימה[48],

78 היינו שהתפלה היא מקשרת את ב' הקצוות דארץ ושמים (מטה ומעלה[49]), ובפרט ע"פ

79 הידוע[50] שארצה (בתוס' ה') הוא מדריגה היותר תחתונה שבארץ הלזו הגשמית גופא,

80 ושמימה (בתוס' ה') הוא מדריגה היותר נעלית שבשמים (שמי השמים), והשמימה (בתוס' ה'

81 גם בתחילה) הוא למעלה גם משמימה. וזהו סולם מוצב ארצה וראשו מגיע השמימה, שע"י

82 התפלה "יוכל להיות עליית גם (האדם) הנמצא ארצה במדריגות היותר תחתונות שבארץ הלזו

83 הגשמית להשמימה להמדרגות היותר נעלות ונפלאות"[51]. הנה כמו שהתפלה פועלת בהאדם,

84 שגם כשהוא נמצא ארצה יכול הוא להתעלות להשמימה (אלא שצ"ל גם סיוע המלאכים דחביק

85 לה כו'), עד"ז פועלת היא גם בכל ענייני האדם[52] ובפרט בהתומ"צ[53] שלו, שע"י ד'

86 השליבות דתפלה (שהם כנגד ד' עולמות) עולות הן מעולם לעולם, ועד שהן עולות בבחי'

87 השמימה שלמעלה מהעולמות, ועד שהן עולות למהותו ועצמותו יתי' ממש.

DEEP DIVE

Artzah and hashamaymah ארצה — השמימה: שתי ההי״ן

In d”h Zeh HaYom 5694 the Frierdiker Rebbe reads the grammar of Yaakov’s ladder. The verse could have said “set on the earth” and “reaching heaven”; it says artzah and hashamaymah, each with a directional heh, and the second with the definite heh as well. Earthward means to the very bottom of the earth; heavenward means to the highest heaven; the heavenward means beyond even that. Prayer, the ladder, is strung between the lowest point a person can be at and a point above all heavens. The maamar quotes his conclusion verbatim: one who is earthward can rise to the heavenward.

DEEP DIVE

The four rungs ד׳ השליבות דתפלה — כנגד ד׳ עולמות

Chassidus maps the morning prayer onto the four worlds. The passages of the offerings are Asiyah, the Pesukei DeZimra are Yetzirah, the Shema and its blessings are Beriah, and the Amidah is Atzilus. Yaakov’s ladder had, by tradition, four rungs. A person who prays with this in mind is climbing, and the maamar says his mitzvos climb with him, world by world, until past the worlds altogether.

CHART · THE LADDER OF PRAYER — OIS VAV

Heavenward — above the worlds השמימה Higher even than the upper heavens; the Essence	*Where the mitzvos arrive, carried up with the one who prays*
Four rungs — four worlds ד׳ שליבות · אבי״ע Korbanos · Pesukei deZimrah · Shema · Shemoneh Esreh	*Asiyah, Yetzirah, Beriah, Atzilus*
▲ THE LADDER STANDS ON THE GROUND AND ITS HEAD REACHES HEAVENWARD ▲	
The washing כיבוס הלבושים Prayer cleans the day’s Torah and mitzvos of what the world put on them	*A person wants one measure of his own*
Earthward — the lowest point ארצה The bottom of this lowest earth, where the one praying stands	*The only honest place to start*

IN AVODAH · KISLEV 5787

The practical heart of the maamar is here, and it is about the morning. The mitzvos of a day cannot lift themselves; the angels will carry them, but the maamar wants the first lift to be yours, and says it happens in prayer. That changes what davening is for. It is not only asking, and not only the mitzvah of the hour; it is the place where yesterday’s tzedakah and last night’s learning get washed and sent upward. A person who prays knowing that his day is on the ladder with him prays differently. And the ladder starts at the very bottom, artzah, which is the only honest place to start from.

SUMMARY

Since any matter is most complete when a person does it himself, the refinement of the mitzvos begins with him, in prayer, which Torah Ohr calls their laundering and the Rebbe reads as the start of their ascent. Prayer is the ladder from the lowest earth to above the highest heaven, and the mitzvos climb its four rungs with the one who prays, past the worlds to the Essence.

Mitzvos need "the service of the day"; yet why every day, exactly?

מצוות — ועבודת היום; אבל עדיין אינו מובן ההכרח דכל יום

BEFORE WE READ

This gives one answer to the opening question. Mitzvos rise through prayer, and prayer is the service of the day: the prayers were instituted to match the daily offerings, and each day's prayer sorts out the sparks that day brought. So the mitzvos are tied to days. But the Rebbe immediately shows the answer is not enough. It explains a connection, not a necessity. Why could tomorrow's prayer not lift yesterday's missing mitzvah? Halachah itself seems to say it could: a missed prayer is made up at the next one, "we do not say its day has passed," one gathered prayer can lift a year's prayers, and the Shabbos prayers lift the whole week's.

88 ז) וזהו אחד הביאורים בהשייכות דלבושי המצוות לענין הימים (כפשוטם), כי עליית

89 המצוות הוא ע"י התפלה, והתפלה הרי היא "ענין עבודת היום" [כמובן גם ממרז"ל[54]

90 תפלות כנגד תמידין תקנום, עולת תמיד העשוי' בכל יום, שנים ליום[55]], שהתפלה בכל

91 יום מבררת ומעלה את הניצוצות שנתחדשו ביום זה[56], לכן המצוות [שעלייתן הוא ע"י

92 התפלה] זקוקים ל"עבודת היום"[57].

(7) And this is one of the explanations of the connection of the garments of the mitzvos to days (in the plain sense): since the ascent of the mitzvos is through prayer, and prayer is "the service of the day" [as is understood also from the Sages' statement that the prayers were instituted to correspond to the daily offerings — *Berachos 26b*, the continual burnt-offering brought every day, "two each day"], and the prayer of each day refines and raises the sparks that were renewed on that day — *Torah Ohr, Mikeitz*, therefore the mitzvos [whose ascent is through prayer] require "the service of the day."

93 אמנם ביאור זה מבאר רק השייכות דמצוות לימים. אבל עדיין אינו מובן ההכרח לעשיית

94 המצוות בכל יום דוקא, דלכאורה, גם כשיחסיר יום אחד ולמחר יעשה שתי מצוות, יזדככו

95 המצוות ע"י התפלה דיום המחרת. ואין לומר שהתפלה יכולה לזכך ולהעלות רק המצוות

96 השייכות ליום זה, דאין כל טעם לחילוק זה. ועוד דמכיון דיש ענין התשלומין (ביום

97 שלאח"ז, בתפלה הסמוכה לה)[58] "ואין אומרים כיון שעבר יומו בטל קרבנו"[59], ועד

98 ש(בנוגע לכוונת התפלה) תפלה אחת מלוקטת מתפלות כל השנה מעלית את התפלות דכל

99 השנה[60], משמע מזה גם בנוגע לעליית המצוות שע"י התפלה, שהתפלה מעלית גם המצוות

100 דיום הסמוך וכו'. וסמוכין לדבר – התפלות דשבת שהן מעלות התפלות של כל ימי החול עם

101 כל התורה ומע"ט שנכללו בהן[61].

But this explanation explains only the connection between mitzvos and days. It still does not explain the necessity of doing mitzvos every day specifically. For seemingly, even if he skips a day and does two mitzvos the next day, the mitzvos will be refined by the next day's prayer. And one cannot say that prayer can refine and raise only the mitzvos belonging to that day, for there is no reason at all for such a distinction. Moreover, since there is a law of make-up prayer (on the following day, at the prayer adjacent to it — *Orach Chaim 108*), "and we do not say, since its day has passed, its offering is void" — *the Alter Rebbe's wording*, and even (regarding the intent of prayer) one prayer gathered from the prayers of the whole year raises the prayers of the whole year — *Kuntres Acharon*, it follows that regarding the ascent of the mitzvos through prayer as well, prayer raises also the mitzvos of the adjacent day and so on. And a support for this: the prayers of Shabbos, which raise the prayers of all the weekdays with all the Torah and good deeds included in them — *Likkutei Torah, Behar*.

DEEP DIVE

Prayer and the daily offering תפלות כנגד תמידין תקנום

The Talmud records two views on the origin of the three prayers: the Patriarchs instituted them, or they correspond to the offerings. Berachos 26b takes the second, matching Shacharis and Minchah to the morning and afternoon tamid, which the Torah commands "two each day." Torah Ohr draws the consequence the maamar needs: each day's prayer is that day's offering, and it sorts the sparks that fell to that day. Prayer is, by its halachic design, a thing of the day.

DEEP DIVE

Its day has passed אין אומרים כיון שעבר יומו בטל קרבנו

Orach Chaim 108 rules that one who missed a prayer by error or duress says the next prayer twice. The Alter Rebbe adds the reasoning: although the prayers correspond to the offerings, and an offering cannot be brought after its day, we do not say so of prayer, because prayer is at bottom a plea for mercy and earns reward whenever it is said, only not the reward of its proper time. The maamar turns this into an objection: if prayer can be made up across days, why not the mitzvah it lifts?

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The Rebbe argues against his own answer, and the argument is the honest one a person makes to himself: I missed today, I will make it up tomorrow, the halachah itself allows make-ups. The maamar grants all of it. Prayer can be made up; the mitzvah count can be made up; the garments will be lifted by tomorrow's davening. The thing that cannot be made up is not any of those, and the next section names it.

SUMMARY

Mitzvos rise through prayer, and prayer is the service of the day, matching the daily offerings and sorting each day's sparks; so mitzvos are bound to days. But that shows a connection, not a necessity: halachah lets a missed prayer be made up the next day, one prayer can lift a year's, and Shabbos lifts the week. Why could tomorrow's mitzvah not fill today's gap?

The purpose is to repair the world, which is space and time; each day does its own work

התכלית — לתקן את העולם, מקום וזמן; כל יומא ויומא עביד עבידתי'

BEFORE WE READ

The answer shifts the frame. The purpose of Torah and mitzvos is not the soul's garment but the world's repair. The Torah is "not in heaven"; it was given to make peace in the world; the mitzvos were given to refine creatures; and tzedakah, which repairs the body and its share of the world, is for that reason called simply "the mitzvah" and weighed against all the rest. Now, what is a world? The Alter Rebbe says the word itself means space and time. So the mitzvos must repair time as well as space. And time is made of days, each separate from the next, each with its own work. A mitzvah done tomorrow repairs tomorrow. Nothing done tomorrow repairs today.

(8) But the matter is this. It is known that the purpose of Torah and mitzvos is to effect refinement and purification in this physical world. This is why the Torah "is not in heaven" *— Bava Metzia 59b*, **and the whole Torah was given to make peace in the world** *— the Rambam's closing words to the laws of Chanukah*, **and all the more the mitzvos, which were given only to refine creatures through them** *— Bereishis Rabbah*. **So much so that the mitzvah of tzedakah is weighed against all the mitzvos (and is called simply "the mitzvah"), because the purpose of the mitzvos [and likewise the purpose of the soul's descent below], which is [not for the soul's sake but] to repair the body and animal soul and its share in the world, is completed through the mitzvah of tzedakah (more than through all the other mitzvos), as explained in Tanya** *— ch. 37*. **And this is why the days must be whole days specifically, with a mitzvah done every single day: since the definition of a world is space and time** *— Shaar HaYichud ch. 7: the very name "world" applies to space and time*, **it is understood that Torah and mitzvos (whose purpose is to repair the world) must repair time as well. Therefore it is necessary that there be the doing of a mitzvah every day (even though, when he lacks one day, he could make the garment by doing two mitzvos tomorrow), because in order to repair the days (time) themselves, "each and every day must do its own work"** *— the Zohar's phrase; and days are the primary division of time, "days are separated from one another," as the Talmud says in Nazir*.

102 ח) אך הענין הוא, דהנה ידוע שהתכלית דתומ"צ הוא לפעול
בירור וזיכוך בעוה"ז הגשמי.
103 דזהו מה שתורה לא בשמים היא[62], וכל התורה ניתנה
לעשות שלום בעולם[63], ועאכו"כ
104 מצוות שלא ניתנו אלא לצרף בהן את הבריות[64]. ועד שמצות
צדקה היא שקולה כנגד כל
105 המצוות (ונקראת בשם מצוה סתם), כי התכלית דמצוות [וכן
התכלית דירידת הנשמה למטה]
106 שהוא [לא בשביל הנשמה כ"א] בכדי לתקן את הגוף ונה"ב
וחלקו בעולם, נשלם ע"י מצות
107 הצדקה (יותר מאשר ע"י שאר כל המצוות), כמבואר
בתניא[65]. וזהו[66] שצריך להיות
108 יומין שלימין דוקא, שבכל יום ויום צריך להיות קיום מצוה,
כי מכיון שגדר העולם הוא
109 מקום וזמן[67], הרי מובן שהתומ"צ (שתכליתם הוא לתקן את
העולם) צריכים לתקן גם את
110 הזמן. ולכן מוכרח שבכל יום תהי' עשיית מצוה (הגם שגם
כשחסר לו יומא חדא יכול הוא
111 לעשות את הלבוש ע"י שיקיים מחר ב' מצוות), כי בכדי
לתקן את הימים[68] (הזמן) גופא
112 צריך להיות כל[69] יומא ויומא עביד עבידתי'.

DEEP DIVE

A world is space and time גדר העולם — מקום וזמן

Shaar HaYichud VehaEmunah ch. 7 explains why G-d is called King of the world: the very concept "world" applies to space, with its six directions, and to time, past, present and future, and both exist only from His attribute of kingship. Note 67 adds a finer point from Toras Levi Yitzchak, the Rebbe's father: space is rooted in Z"a and time in Malchus, which is lower; so the dwelling "in the lowest, of which there is none lower" is above all a repair of time. That is why the maamar's answer turns on days.

DEEP DIVE

Tzedakah, the mitzvah צדקה — מצוה סתם

Tanya ch. 37 explains why the Jerusalem Talmud calls tzedakah simply "the mitzvah" and the Sages weigh it against all the rest. The purpose of the soul's descent is not its own perfection, which it had above, but the refinement of the body, the animal soul and the person's share of the world. Most mitzvos engage one limb or one power; tzedakah is given from the money a person earned with all his strength, so it lifts his whole vitality. The maamar cites it as the clearest case of the principle that mitzvos are for the world.

CHART · OLD, AND CAME INTO DAYS — OIS TES

ZAKEN · זקן

Space repaired

"Come wear My garment" — the garment of Atik Yomin, removed from the days. Avraham refined his place in the world: the dwelling in space.

ADAM · אדם

Likened to the One above — from the earth

Named for both ends: he mirrors the supernal form, and his body was gathered from dust, a golem before a soul — so he can lift even the lowest.

BA BAYAMIM · בא בימים

Time repaired

Each day has its own work; a mitzvah inside the day repairs the day. "The number of your days I will fill" — days lit like sapphire.

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Here is the answer to the question a person asks on a bad day. Tomorrow's two mitzvos really will make tomorrow's garment, and the Rebbe does not deny it. But a Jew is not only weaving a garment for his soul; he is repairing a world, and the world includes the day he is standing in. Today is a piece of creation that will not come back, with its own work to be done in it. A single mitzvah, done inside this day, does something for this day that nothing tomorrow can do. The Baal Shem Tov's rule is not about the count. It is about not leaving a day unrepaired.

SUMMARY

The purpose of Torah and mitzvos is to refine the world, which is why tzedakah, which repairs body and world, is "the mitzvah." A world is space and time, so the mitzvos must repair time, and time is made of separate days, each with its own work. Hence a mitzvah every day: a garment can be made tomorrow, but today can only be repaired today.

Old, and came into days: repairing space and repairing time; filling the number of your days

ואברהם זקן בא בימים — תיקון המקום ותיקון הזמן; את מספר ימיך אמלא

BEFORE WE READ

Now the verse resolves. G-d's true intent in creating worlds was a dwelling in the lowest, and it is man who completes it. Man is named for both ends of the scale: he resembles the One above, and he was formed from the ground, his body first a lifeless golem gathered from dust, lower even than plants and animals, which were made by a word. That lowness is his greatness, because he can lift even the mineral, the lowest thing there is. "Avraham was old," the garment of the Ancient of Days, repaired his place in the world, space. But it did not yet repair time, and so it was not yet the whole dwelling. "Came into days" repaired time, day by day, until, as G-d promises, "the number of your days I will fill," a number the Alter Rebbe reads from sapphire: days that shine like the heavens that tell of G-d's glory.

(9) And this is "and Avraham was old, came into days": that after "Avraham was old" he is also "came into days," which is a greater praise even than "old." For the true intent in the coming-into-being of the worlds (in the Essence of the Infinite) is that the Holy One desired a dwelling in the lowest realms specifically *— the Midrash; Tanya ch. 36*. **And this intent is completed through the service of man — "you are called man"** *— Yevamos 61a* **— for man specifically can complete this intent. And this is why he is called "adam," for the two extremes: that he "resembles the One above"** *— the Shelah: adam from adameh la'elyon, "I will resemble the Most High"* **and that he was formed from the adamah, the ground** *— Bereishis Rabbah: "I am fit to be called adam, for I was created from the adamah"* **— his body made from the earth itself, and in such a way that at first it was an inanimate thing on its own (without any living soul within it), as it says, "Your eyes saw my golem"** *— Psalm 139; Sanhedrin: his dust was gathered from the whole world* **(unlike the bodies of plants and animals** *— which were created by a Divine word, "let the earth sprout," whereas man's body, the Mitteler Rebbe says, was gathered and shaped without any word*) **— for this aspect too of the title "adam" (after the earth) indicates his greatness: that he refines, repairs and elevates even the mineral, which is the lowest of all, of which there is none lower.**

113 ט) וזהו ואברהם זקן בא בימים, שלאחרי שואברהם זקן הוא גם בא בימים שהוא מעלה

114 גדולה יותר גם מהמעלה דזקן. דהנה הכוונה האמיתית בהתהוות העולמות (בבחי' עצמות

115 א"ס) היא מה שנתאוה הקב"ה להיות לו ית' דירה בתחתונים דוקא[70]. וכוונה זו נשלמת

116 ע"י עבודת האדם, אתם קרויין אדם[71], שהאדם דוקא יכול להשלים כוונה זו. וזהו שנקרא

117 בשם אדם, ע"ש ב' הקצוות שהוא אדמה לעליון[72] ושהוא נוצר מן האדמה[73], שגופו נעשה

118 מהאדמה עצמה[74] ובאופן שהי' תחילה דומם בפ"ע (בלי שום נפש חיונית בתוכו) וכמ"ש[75]

119 גלמי ראו עיניך (ולא כגוף הצומח והחי)[76], כי גם ענין זה שבתואר אדם (על שם

120 האדמה) מורה על מעלתו[77], שהוא מברר מתקן ומעלה גם את הדומם שהוא תחתון ביותר

121 שאין תחתון למטה ממנו. ומעלה זו שבו באה בפועל ע"י העבודה דבא בימים דוקא. שע"י

And this greatness of his comes about in practice through the service of "came into days" specifically. For through the service of "old" (in itself), although by it too he refined and repaired his share in the world (space), nonetheless, since he had not yet repaired time, he had not yet completed the intent of a dwelling in the lowest realms. Therefore, although this service reaches the aspect of the Ancient of Days, which is removed (and separate) from the aspect of days, it is not the ultimate perfection — *note 78: Torah Ohr's "removed from the days" concerns the mitzvos in themselves, not the repair of time they accomplish; the Rebbe leaves the point open*. **Whereas through the service of "came into days," when he works to repair the days, up to "the number of your days I will fill"** — *the blessing in Mishpatim* — **"number," mispar, from the word for sapphire, sapir (as Torah Ohr says, that "the number of your days" is like "the heavens tell," mesaprim, which the Zohar explains as "they shine and sparkle like sapphires"), that is, that a person makes the days (time) shine with the light of Torah and mitzvos — thereby he completes the intent of a dwelling in the lowest realms (in the lowest within this world itself** — *time, lower than space*), **and this (the completion of this intent) is the ultimate perfection of man's greatness, as above.**

122 העבודה דזקן (עצמה), אף שגם ע"ז בירר ותיקן את חלקו בעולם (מקום), מ"מ, מכיון

123 שלא תיקן עדיין את הזמן, הרי לא השלים עדיין הכוונה דדירה בתחתונים. ולכן הגם

124 שעבודה זו מגעת בבחינת עתיק יומין, שהיא בהעתקה (והבדלה) מבחי' יומין, אין זה

125 תכלית השלימות. משא"כ ע"י העבודה דבא בימים[78], כשעובד לתקן את הימים, ועד דאת

126 מספר ימיך אמלא[79] מספר מלשון אבן ספיר (וכמ"ש בתו"א[88] שמספר ימיך הוא כמו השמים

127 מספרים[81] שפירש בזהר[82] מנהרין ומנצצין וספירין), היינו שהאדם מאיר את הימים

128 (הזמן) באור התורה והמצוות, ע"ז הוא משלים הכוונה דדירה בתחתונים (בהתחתון

129 שבעולם הזה גופא[83], שזה (השלמת כוונה זו) הוא תכלית שלימות מעלת האדם, כנ"ל.

DEEP DIVE

Adam: like the One above, and from the ground אדם — אדמה לעליון, ומן האדמה

The Shelah reads adam from Yeshayahu's "I will resemble the Most High," adameh la'elyon: man is the one creature whose structure mirrors the supernal Man on the throne. Bereishis Rabbah has Adam name himself from the adamah, the ground. Toras Chaim adds the sharpest point: every other creature was made by a word, "let the earth bring forth," but Adam's body was gathered dust, shaped into a golem with no word at all, and only then given a soul. The maamar holds both readings together: the being who can resemble G-d is the one who starts below the grass, and that is exactly why he can lift the lowest thing of all.

DEEP DIVE

The number of your days, from sapphire מספר ימיך אמלא — מלשון אבן ספיר

In Mishpatim G-d promises "the number of your days I will fill." Torah Ohr reads mispar, number, together with the verse "the heavens tell (mesaprim) the glory of G-d," which the Zohar explains as the heavens shining and sparkling like sapphire. The days themselves, Torah Ohr says, are the garments a person must make; "the number of your days" is the light inside the days, and that light G-d promises to fill. A day with a mitzvah in it is not only counted; it is lit.

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The maamar ends with a promise and a job. The job is to work on the days: not to escape time into some garment above it, but to put one real mitzvah into each day so that the day itself is repaired. The promise is that G-d fills the number: days worked on this way are not merely full, they shine. Shabbos Mevarchim Kislev is a good time to take this literally. Before the new month is blessed, decide what the one mitzvah will be that no day of Kislev will be without. It need not be large. It needs to be in the day.

SUMMARY

G-d's intent is a dwelling in the lowest realms, completed by man, who is named both for resembling the One above and for the ground he was formed from, so that he can lift even the mineral. "Avraham was old" repaired his place in the world, space, and reached the Ancient of Days, but not time. "Came into days" repairs time itself, until the number of his days is filled with sapphire light, and that is the whole dwelling.

Glossary

בא בימים — יומין עילאין	*Ba bayamim — yomin ila'in*	"Came into days": the Zohar's supernal days, the garments of Torah and mitzvos; also whole days in the plain sense.
לבושים	*Levushim*	Garments: the created screens, made of mitzvos, through which a soul can enjoy the radiance of the Shechinah.
לבושא דחסרא	*Levusha dechasra*	"A lacking garment" (Zohar): the garment of a soul that missed a mitzvah; here, a day without one.
לא יניח שום יום	*Let no day pass*	The opening rule of Tzavaas HaRivash: no day without the doing of a mitzvah, light or grave.
זקן — עתיק יומין	*Zaken — Atik Yomin*	"Old": the Midrash's "come wear My garment," the garment of the Ancient of Days, who is removed from the days.
זיו השכינה	*Ziv haShechinah*	The radiance of the Shechinah: the ray of the Infinite that souls enjoy in Gan Eden.
נועם הוי'	*Noam Havayah*	The pleasantness of G-d: the delight above the radiance, reached only through the garments.
דביקות בלתי ניכרת	*Deveikus bilti nikeres*	Unrecognized attachment: a real bond to G-d that is not felt, like a vessel's bond to its light.
ממוצע	*Memutza*	An intermediary; by the Alter Rebbe's rule it must be composed of both things it joins.
רובו ככולו רע	*Mostly evil*	Tanya's description of this world of Asiyah; the reason the garments need laundering.
חטא מלשון חסרון	*Chet — chisaron*	"Sin" in the sense of lack: the deficiency of anyone living in this world, not necessarily a transgression.
נהר דינור	*Nehar dinur*	The river of fire in which a soul immerses to forget this world before Gan Eden.
סולם מוצב ארצה	*Sulam mutzav artzah*	Yaakov's ladder, which the Zohar reads as prayer; artzah is the lowest earth, hashamaymah above the highest heaven.
ד' השליבות	*The four rungs*	The four parts of the morning prayer, corresponding to the four worlds.
תפלות כנגד תמידין	*Prayers for the daily offerings*	Berachos 26b: the prayers match the daily tamid, so prayer is the service of the day.
תשלומין	*Tashlumin*	Make-up prayer: a missed prayer is said at the next; "we do not say its day has passed."
גדר העולם — מקום וזמן	*World: space and time*	Shaar HaYichud ch. 7: the very word "world" applies to space and time; time is in Malchus, lower than space.
כל יומא ויומא עביד עבידתי'	*Each day does its work*	The Zohar's phrase: every day has its own task; days are separated from one another (Nazir 7a).
אדם — אדמה לעליון / מן האדמה	*Adam*	Named for resembling the One above (Shelah) and for the ground he was formed from (Midrash); a golem before a soul.
מספר ימיך — אבן ספיר	*Mispar — sapir*	"The number of your days I will fill": number read from sapphire, the light that makes the days shine.

Apparatus: the footnotes as printed

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№	SECTION	AS PRINTED	ENGLISH	STATUS · NOTE
*‡	א	יצא לאור בקונטרס מוצאי ש"פ חיי שרה – ה'תשל"ח, "ג' כסלו ה'תשל"ח".	Published in Kuntres Motzaei Shabbos Parshas Chayei Sarah 5738, "3 Kislev 5738."	VERIFIED The Melukat's publication note; the kuntres colophon (Sefer HaMaamarim Bereishis I) reads "מערכת אוצר החסידים, ג' כסלו ה'תשל"ח" and marks the maamar מוגה. ‡ Not printed in the kuntres itself. *The Melukat's publication note; the kuntres colophon (Sefer HaMaamarim Bereishis I) reads "מערכת אוצר החסידים, ג' כסלו ה'תשל"ח" and marks the maamar מוגה. ‡ Not printed in the kuntres itself.*
1	א	פרשתנו כד, א.	Our parsha, 24:1.	VERIFIED Bereishis 24:1 opened on Sefaria. *Bereishis 24:1 opened on Sefaria.* Sefaria
2	א	טז, א. וראה תו"א משפטים עו, ג. עט, ב.	16a. See also Torah Ohr, Mishpatim 76c; 79b.	AS CITED Torah Ohr, Chayei Sarah 16a (d"h Lehavin inyan mah she'amru) and Mishpatim as cited. *Torah Ohr, Chayei Sarah 16a (d"h Lehavin inyan mah she'amru) and Mishpatim as cited.*
3	א	אבות פ"ד מי"ז.	Avos 4:17.	VERIFIED Pirkei Avos 4:17 opened: יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא. *Pirkei Avos 4:17 opened:* יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העולם הבא. Sefaria
4	א	ראה זח"א רכד, א. וראה שם קכט, א הלשון "יומין עילאין".	See Zohar I 224a; and see there 129a, the wording "supernal days."	VERIFIED Zohar I 129a (Chayei Sarah) opened on Sefaria: ואברהם זקן וכדין בא בימים באינון יומין עלאין. Zohar I 224a as cited. *Zohar I 129a (Chayei Sarah) opened on Sefaria:* ואברהם זקן וכדין בא בימים באינון יומין עלאין. *Zohar I 224a as cited.* Sefaria (Zohar I 129a)

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5	א	באגה"ק ובתו"א מקץ שבהערה 17 [וכן בתו"א ח"ש שם (בתחילת הענין)] שהמצוות הם לבושים. אבל בתו"א משפטים עט, ב (וראה גם תו"א ח"ש בהמשך הענין – נעתק לקמן ס"ג): לבושי התורה והמצוות – בפרטיות יותר. וראה תניא ספ"ה. אוה"ת משפטים ע' א'רסו.	In Iggeres HaKodesh and Torah Ohr, Mikeitz, cited in note 17 [and likewise Torah Ohr, Chayei Sarah there, at the start of the discussion], the mitzvos are garments. But in Torah Ohr, Mishpatim 79b (and see also Torah Ohr, Chayei Sarah in the continuation — quoted below, §3): the garments of Torah and mitzvos, in more detail. See Tanya end of ch. 5; Ohr HaTorah, Mishpatim p. 1266.	VERIFIED Iggeres HaKodesh 29 opened (להשלים לבושא ... לבושי נפשו דחסרא); Tanya end of ch. 5 opened: שהמצות הן לבושים לבד והתורה היא מזון וגם לבוש. Torah Ohr and Ohr HaTorah locators as cited. *Iggeres HaKodesh 29 opened (להשלים לבושי נפשו לבושא ... דחסרא); Tanya end of ch. 5 opened:* שהמצות הן לבושים לבד והתורה היא מזון וגם לבוש. *Torah Ohr and Ohr HaTorah locators as cited.* Sefaria (Tanya ch. 5) · Sefaria (Iggeres HaKodesh 29)
6	א	כ"ה בתו"א משפטים שם.	So in Torah Ohr, Mishpatim there.	AS CITED As cited. *As cited.*
7	א	צוואת הריב"ש בתחלתה.	Tzavaas HaRivash, at its beginning.	AS CITED As cited; the Rebbe quotes the same opening passage in Likkutei Sichos vol. 4 p. 1193 (Library): לא יניח שום יום מעשיית מצוה הן קלה הן חמורה. *As cited; the Rebbe quotes the same opening passage in Likkutei Sichos vol. 4 p. 1193 (Library):* לא יניח שום יום מעשיית מצוה הן קלה הן חמורה. Likkutei Sichos vol. 4 (dach.dev)
8	א	ראה זח"א קכט, א: ולא אתקריב אברהם ביומא חדא או בזמנא חדא אלא עובדוי קריבו ליה בכל יומוי כו'.	See Zohar I 129a: "Avraham did not draw near in one day or at one time; his deeds drew him near all his days."	VERIFIED Zohar I 129a opened on Sefaria (Chayei Sarah): ולא אתקריב אברהם ביומא חדא או בזמנא חדא אלא עובדוי קריבו ליה בכל יומוי. *Zohar I 129a opened on Sefaria (Chayei Sarah):* ולא אתקריב אברהם ביומא חדא או בזמנא חדא אלא עובדוי קריבו ליה בכל יומוי. Sefaria (Zohar I 129a)
9	א	לשון הזהר שם.	The Zohar's wording there.	VERIFIED Zohar I 129a opened: בא בימים באינון יומין עלאין. *Zohar I 129a opened:* בא בימים באינון יומין עלאין. Sefaria (Zohar I 129a)
10	א	אוה"ת שבועות ע' צא. בלק ע' תתקמח. פינחס ע' א'קצט. וראה גם אוה"ת לתהלים ע' תקכו.	Ohr HaTorah, Shavuos p. 91; Balak p. 948; Pinchas p. 1199. See also Ohr HaTorah on Tehillim p. 527.	AS CITED As cited. *As cited.*
11	א	באוה"ת וארא ע' קכ: "וצריך לסגל תורה ומצוות אפילו מצוה אחת כמה פעמים במספר הימים אשר נתנו לו מן השמים כפי שיעור הלבושים הצריכים לפי שרש נשמתו . . כי מאחר שיש לו פנאי כו'". והשאלה שבפנים (ממקומות שבהערה הקודמת) "הלא יוכל לעשות למחר שתי מצוות" – כי מהלשון "יומין שלימין" מוכח דמה שצריך לעשות מצוה בכל יום (כתורת הבעש"ט המובאה בפנים) הוא גם כשאין לו פנאי (במשך ב' הימים) לעשות יותר מב' מצוות, שאין נפק"מ במספר המצוות.	In Ohr HaTorah, Va'era p. 120: "One must acquire Torah and mitzvos, even a single mitzvah many times over, in the number of days given him from Heaven according to the measure of garments his soul's root requires ... for since he has the leisure, etc." And the question in the text (from the places in the preceding note), "could he not do two mitzvos tomorrow?" — for the wording "whole days" proves that doing a mitzvah every day (as in the Baal Shem Tov's teaching cited in the text) applies even when he has no leisure, over the two days, to do more than two mitzvos, so the number of mitzvos is unaffected.	VERIFIED Ohr HaTorah, Va'era p. 120 opened in the Library: וצריך לסגל תורה ומצות אפילו מצוה אחת כמה פעמים במספר הימים אשר נתנו לו מן השמים כפי שיעור הלבושים הצריכים לפי שרש נשמתו. *Ohr HaTorah, Va'era p. 120 opened in the Library:* וצריך לסגל תורה ומצות אפילו מצוה אחת כמה פעמים במספר הימים אשר נתנו לו מן השמים כפי שיעור הלבושים הצריכים לפי שרש נשמתו.

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12	א	"ודוחק לומר דמיירי בביטול מ"ע התלויות בו ביום כמו ק"ש כו', (ועוד?) דא"כ מלבד מה שחסר הלבוש הרי פגם ג"כ בביטול המצוה וצריך תשובה" (אוה"ת בלק שם).	"It is forced to say this concerns neglect of a positive mitzvah tied to that day, like Shema, etc.; (and further?) for if so, besides the missing garment he has also blemished by neglecting a mitzvah and needs teshuvah" (Ohr HaTorah, Balak there).	AS CITED As cited. *As cited.*
13	ב	ב"ר ספנ"ח.	Bereishis Rabbah, end of ch. 58.	VERIFIED Bereishis Rabbah 58:9 opened on Sefaria: אמר לו הקב"ה אני אומנותי גומל חסדים תפסת אומנותי בא לבוש ואברהם זקן בא בימים — לבושי. *Bereishis Rabbah 58:9 opened on Sefaria:* אמר לו הקב"ה אני אומנותי גומל חסדים תפסת אומנותי בא לבוש ואברהם זקן בא בימים — לבושי. Sefaria
14	ב	דניאל ז, ט.	Daniel 7:9.	VERIFIED Daniel 7:9 opened: ועתיק יומין יתב לבושה כתלג חור. *Daniel 7:9 opened:* ועתיק יומין יתב לבושה כתלג חור. Sefaria
15	ב	מ"כ לב"ר שם (הובא באוה"ת פרשתנו תשעט, א). וראה גם פרש"י לב"ר שם. ובהגהות הרד"ל שם מביא מילקוט "דכתיב עתיק יומין יתיב".	Matnos Kehunah on Bereishis Rabbah there (cited in Ohr HaTorah, our parsha, 779a). See also Rashi on Bereishis Rabbah there; and the Radal's glosses there cite from the Yalkut, "as it is written, the Ancient of Days sat."	VERIFIED Rashi on Bereishis Rabbah 58:9 opened on Sefaria: בא ולבוש לבושי. ועתיק יומין יתיב; Etz Yosef there likewise (הוא יתב' נקרא עתיק יומין). Matnos Kehunah and Ohr HaTorah as cited. *Rashi on Bereishis Rabbah 58:9 opened on Sefaria:* בא ולבוש לבושי. ועתיק יומין יתיב*; Etz Yosef there likewise (*הוא יתב' נקרא עתיק יומין*). Matnos Kehunah and Ohr HaTorah as cited.* Sefaria (Rashi on Bereishis Rabbah)
16‡	ב	ובפרט לפי מ"ש בתו"א מקץ לג, ב, שעתיק יומין הוא "נעתק ונבדל מבחי' היומין שהם הלבושים הנעשים מהמצוות".	Especially according to Torah Ohr, Mikeitz 33b, that the Ancient of Days is "removed and separate from the days, which are the garments made of the mitzvos."	VERIFIED Torah Ohr, Mikeitz 33b opened in the Library: עתיק נק' עתיק יומין שנעתק ונבדל מבחי' היומין שהם הלבושים הנעשים מהמצות. ‡ The kuntres reads "בתו"א לג, ב" without "מקץ". *Torah Ohr, Mikeitz 33b opened in the Library:* עתיק נק' עתיק יומין שנעתק ונבדל מבחי' היומין שהם הלבושים הנעשים מהמצות. ‡ *The kuntres reads "בתו"א לג, ב" without "מקץ".*
17	ג	ראה בכ"ז אגה"ק סכ"ט. תו"א מקץ לב, ד ואילך. וראה גם תו"א פרשתנו שבהערה 2.	On all this see Iggeres HaKodesh §29; Torah Ohr, Mikeitz 32d ff.; and see also Torah Ohr on our parsha cited in note 2.	VERIFIED Iggeres HaKodesh 29 opened on Sefaria: the soul is a creature and cannot grasp the Infinite; the garments let it enjoy the light, as one looks at the sun through a glass. Torah Ohr as cited. *Iggeres HaKodesh 29 opened on Sefaria: the soul is a creature and cannot grasp the Infinite; the garments let it enjoy the light, as one looks at the sun through a glass. Torah Ohr as cited.* Sefaria (Iggeres HaKodesh 29)

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18	ג	ראה ביאוה"ז לאדהאמ"צ (קטו, ב) ולהצ"צ (ע' תקמח). המשך תרס"ו ע' תנט. ס"ע תע.	See Biurei HaZohar of the Mitteler Rebbe (115b) and of the Tzemach Tzedek (p. 548); Hemshech 5666 p. 459; end of p. 470.	AS CITED As cited. *As cited.*
19	ג	דנוסף לזה שהכלים דאצילות (שרש הנשמות) הם בדביקות בלתי ניכרת, הנה גם הדביקות דנשמות בהכלים היא בלתי ניכרת (ראה המשך תער"ב ח"א ריש ע' קע).	For besides the fact that the vessels of Atzilus (the root of souls) are in unrecognized attachment, the attachment of the souls to the vessels is also unrecognized (see Hemshech 5672 vol. 1 beginning of p. 170).	AS CITED As cited; the Rebbe gives the same 5672 locator for דביקות בלתי ניכרת in the maamar of Chayei Sarah 5732 (Library). *As cited; the Rebbe gives the same 5672 locator for* דביקות בלתי ניכרת *in the maamar of Chayei Sarah 5732 (Library).*
20	ג	אגה"ק שם.	Iggeres HaKodesh there.	VERIFIED Iggeres HaKodesh 29 opened: לחזות תענוג עצום לאין קץ ... בנועם ה'. *Iggeres HaKodesh 29 opened:* לחזות בנועם ה' ... תענוג עצום לאין קץ. Sefaria (Iggeres HaKodesh 29)
21	ג	ראה לקו"ת שה"ש ח, א. המשך תער"ב ח"א ע' שצו. סה"מ ה'ש"ת ד"ה עוטה אור כשלמה. ובכ"מ.	See Likkutei Torah, Shir HaShirim 8a; Hemshech 5672 vol. 1 p. 396; Sefer HaMaamarim 5700, d"h Oteh Ohr KaSalmah; and elsewhere.	AS CITED As cited; the principle in the Alter Rebbe's wording, כל דבר הממוצע צריך להיות כלול משניהם, opened in Likkutei Torah (Rosh HaShanah 99a) in the Library. *As cited; the principle in the Alter Rebbe's wording,* כל דבר הממוצע צריך להיות כלול משניהם, *opened in Likkutei Torah (Rosh HaShanah 99a) in the Library.* chabadlibrary.org (Likkutei Torah 99a)
22	ג	שעהיוה"א פ"ח.	Shaar HaYichud VehaEmunah ch. 8.	VERIFIED Shaar HaYichud VehaEmunah ch. 8 opened on Sefaria: עצמותו ומהותו הכל אחדות פשוטה ... ורצונו וחכמתו ממש. *Shaar HaYichud VehaEmunah ch. 8 opened on Sefaria:* עצמותו ומהותו הכל אחדות פשוטה ... ורצונו וחכמתו ממש. Sefaria
23‡	ג	תו"א פרשתנו טז, סע"א. וראה הגהות הצ"צ לשם (אוה"ת פרשתנו תשפו, סע"ב).	Torah Ohr, our parsha 16a end. See the Tzemach Tzedek's glosses there (Ohr HaTorah, our parsha 786b end).	AS CITED As cited. ‡ The kuntres reads "תו"א טז, סע"א ... (אוה"ת פרשתנו שם תשפו, סע"ב)". *As cited.* ‡ *The kuntres reads "*תו"א טז, סע"א ... (אוה"ת פרשתנו שם תשפו, סע"ב)*".*

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24	ג	ראה תניא פ"ד. וזהו "התלבשות" יותר מזה שמתלבשת בטענות של שקר, כי ההתלבשות דתורה בטענות של שקר היא רק מה שהתורה דנה בזה, "ולשון התלבשות הוא רק שם המושאל בלבד" (ד"ה ויאמר משה תש"ד ס"כ); משא"כ בהתלבשותה "בדיו על הספר עשרים וארבעה ספרים שבתורה נביאים וכתובים", הרי בתושב"כ נוגע דיני הדיו והקלף.	See Tanya ch. 4. And this is a greater "enclothement" than its being clothed in false claims, for the Torah's enclothement in false claims is only that the Torah rules on them, "and the term 'enclothement' is only a borrowed name" (d"h Vayomer Moshe 5704 §20); whereas in its enclothement "in ink on the book, the twenty-four books of Torah, Prophets and Writings," the laws of the ink and parchment bear on the Written Torah.	VERIFIED Tanya ch. 4 opened on Sefaria: בדיו על הספר עשרים וארבעה ספרים שבתורה נביאים וכתובים. D"h Vayomer Moshe 5704 §20 as cited; the Rebbe quotes the same sentence in Likkutei Sichos vols. 14 and 18 and the sicha of Pinchas 5731 (Library). *Tanya ch. 4 opened on Sefaria:* בדיו על הספר עשרים וארבעה ספרים שבתורה נביאים וכתובים. *D"h Vayomer Moshe 5704 §20 as cited; the Rebbe quotes the same sentence in Likkutei Sichos vols. 14 and 18 and the sicha of Pinchas 5731 (Library).* Sefaria (Tanya ch. 4)
25	ג	תניא פל"ו.	Tanya ch. 36.	VERIFIED Tanya ch. 36 opened: שאין תחתון למטה ממנו. *Tanya ch. 36 opened:* שאין תחתון למטה ממנו. Sefaria (Tanya ch. 36)
26	ג	בכל הבא לעיל – ראה תו"א (פרשתנו ופ' מקץ) שבהערה 17.	On all the above, see Torah Ohr (our parsha and Mikeitz) cited in note 17.	AS CITED As cited. *As cited.*
27	ד	תניא פ"ז (יא, ב).	Tanya ch. 7 (11b).	VERIFIED Tanya ch. 7 opened on Sefaria: שבעולם הזה הנקרא עולם העשיה רובו ככולו רע. *Tanya ch. 7 opened on Sefaria:* שבעולם הזה הנקרא עולם העשיה רובו ככולו רע. Sefaria (Tanya ch. 7)
28‡	ד	תו"א משפטים עו, א.	Torah Ohr, Mishpatim 76a.	AS CITED As cited. ‡ Superscript reused later in the same section; the kuntres reads "תו"א עו, א" without "משפטים". *As cited. ‡ Superscript reused later in the same section; the kuntres reads* "תו"א עו, א" *without* "משפטים".
29	ד	ראה קונטרס עה"ח פי"א.	See Kuntres Etz HaChaim ch. 11.	AS CITED As cited. *As cited.*
30	ד	ראה אוה"ת לתהלים שם, שענין כיבוס הלבושים הוא "דאל"כ י"ל הם מטונפים שיש מצוה שלא לשמה".	See Ohr HaTorah on Tehillim there, that the laundering of the garments is "for otherwise one might say they are soiled, there being a mitzvah done not for its own sake."	AS CITED As cited; the same Ohr HaTorah sentence (דאל"כ י"ל הם מטונפים שיש מצות שלא לשמה) is quoted in the notes to Torah Ohr in the Library. *As cited; the same Ohr HaTorah sentence* (דאל"כ י"ל הם מטונפים שיש מצות שלא לשמה) *is quoted in the notes to Torah Ohr in the Library.*
31	ד	ישע' סג, ג. אוה"ת לתהלים שם.	Yeshayahu 63:3; Ohr HaTorah on Tehillim there.	VERIFIED Yeshayahu 63:3 opened: וכל מלבושי אגאלתי. Ohr HaTorah as cited. *Yeshayahu 63:3 opened:* וכל מלבושי אגאלתי. *Ohr HaTorah as cited.* Sefaria

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32‡	ד	ראה זח"א כג, ב. ח"ב רא, ב. תו"א מקץ מג, סע"א ואילך. סידור רעג, ב.	See Zohar I 23b; II 201a; Torah Ohr, Mikeitz 43a end ff.; Siddur 273b.	AS CITED As cited; the Zohar phrase could not be matched on Sefaria by search. ‡ The kuntres reads "תו"א מג, סע"א" without "מקץ". *As cited; the Zohar phrase could not be matched on Sefaria by search.* ‡ *The kuntres reads* "תו"א מג, סע"א" *without* "מקץ".
33	ד	קהלת ז, כ.	Koheles 7:20.	VERIFIED Koheles 7:20 opened: כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא. *Koheles 7:20 opened:* כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא. Sefaria
34‡	ד	לקו"ת מטות פב, א. נצבים נא, א. ד"ה על כן יאמרו המושלים תרצ"א בתחלתו (סה"מ קונטרסים ח"א קצא, ב. סה"מ תרצ"א ע' שיז). ובכ"מ.	Likkutei Torah, Matos 82a; Nitzavim 51a; d"h Al Kein Yomru HaMoshlim 5691 at its beginning (Sefer HaMaamarim Kuntresim I 191b; Sefer HaMaamarim 5691 p. 317); and elsewhere.	AS CITED As cited; the Rebbe cites the same Likkutei Torah locators for חטא מלשון חסרון in the maamarim of Haazinu 5729 and Sukkos 5741 (Library). ‡ The kuntres reads "ד"ה על כן יאמרו המושלים תרצ"א (בסה"מ קונט' ח"א) בתחלתו"; the Melukat adds the 5691 page. *As cited; the Rebbe cites the same Likkutei Torah locators for* חטא מלשון חסרון *in the maamarim of Haazinu 5729 and Sukkos 5741 (Library).* ‡ *The kuntres reads* "ד"ה על כן יאמרו המושלים תרצ"א (בסה"מ קונט' ח"א) בתחלתו"; *the Melukat adds the 5691 page.*
35	ד	ישעי' ס, כא.	Yeshayahu 60:21.	VERIFIED Yeshayahu 60:21 opened: ועמך כלם צדיקים. *Yeshayahu 60:21 opened:* ועמך כלם צדיקים. Sefaria
36	ד	תהלים סו, ה. תנחומא וישב ד. וראה תו"ח תולדות יג, א ואילך.	Tehillim 66:5; Tanchuma, Vayeishev 4; and see Toras Chaim, Toldos 13a ff.	VERIFIED Tehillim 66:5 opened: נורא עלילה על בני אדם; Tanchuma Vayeishev 4 opened on Sefaria (אף הנוראות שאתה מביא עלינו בעלילה את מביאן). Toras Chaim as cited. *Tehillim 66:5 opened:* נורא עלילה על בני אדם*; Tanchuma Vayeishev 4 opened on Sefaria (*אף הנוראות שאתה מביא עלינו בעלילה את מביאן*). Toras Chaim as cited.* Sefaria · Sefaria (Tanchuma)
37	ד	ראה המשך תרס"ו ס"ע שפ ואילך.	See Hemshech 5666 end of p. 380 ff.	AS CITED As cited. *As cited.*
38	ד	תהלים קיז, ב.	Tehillim 117:2.	VERIFIED Tehillim 117:2 opened: ואמת ה' לעולם. *Tehillim 117:2 opened:* ואמת ה' לעולם. Sefaria

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39	ה	ראה תניא פ"מ (נד, ב), שעוה"ז הוא עולם השפל בב' בחינות: (א) ש"ההארה שבו מצומצמת מאד עד קצה האחרון ולכן הוא חומרי וגשמי". (ב) שהארה זו גופא "היא בלבושים ומסכים רבים כו'".	See Tanya ch. 40 (54b), that this world is the lowly world in two respects: (a) "the illumination in it is contracted to the furthest extreme, and therefore it is material and physical"; (b) that this illumination itself "is in many garments and screens, etc."	VERIFIED Tanya ch. 40 opened on Sefaria: ההארה שבו מצומצמת מאד עד קצה האחרון ולכן הוא חומרי וגשמי וגם זאת היא בלבושים ומסכים רבים. *Tanya ch. 40 opened on Sefaria:* ההארה שבו מצומצמת מאד עד קצה האחרון ולכן הוא חומרי וגשמי וגם זאת היא בלבושים ומסכים רבים. Sefaria (Tanya ch. 40)
40	ה	וע"ד המבואר בתניא שם בנוגע ל"אותיות הקדושות של דברי תורה ותפלה", ש"מאחר שהקול והדיבור הוא גשמי" – העלאתן למעלה היא דוקא ע"י הכוונה המתלבשת בהם – אף ששתיהן (האותיות והכוונה) שוות בזה שאינן בבחי' הסתר.	Along the lines of what Tanya explains there regarding "the holy letters of words of Torah and prayer," that "since voice and speech are physical," their ascent is specifically through the intent clothed in them — though both (letters and intent) are alike in not being in a state of concealment.	AS CITED Tanya ch. 40 as cited for this continuation. *Tanya ch. 40 as cited for this continuation.*
41‡	ה	תו"א מקץ לא, סע"א. המשך תרס"ו ע' טו. ובכ"מ.	Torah Ohr, Mikeitz 31a end; Hemshech 5666 p. 15; and elsewhere.	AS CITED As cited; the teaching (טבילה בנהר דינור לשכוח על חיזו דהאי עלמא) opened in Derech Mitzvosecha and in the Rebbe's maamarim of 5711 and 5716 (Library). ‡ Superscript reused in the same section; the kuntres reads "תו"א לא, סע"א" without "מקץ". *As cited; the teaching (*טבילה בנהר דינור לשכוח על חיזו דהאי עלמא*) opened in Derech Mitzvosecha and in the Rebbe's maamarim of 5711 and 5716 (Library). ‡ Superscript reused in the same section; the kuntres reads* "תו"א לא, סע"א" *without* "מקץ". chabad.org (Derech Mitzvosecha)
42	ה	ב"מ פה, א.	Bava Metzia 85a.	VERIFIED Bava Metzia 85a opened: רבי זירא כי סליק לארעא דישראל יתיב מאה תעניתא דלשתכח תלמודא בבלאה מיניה. *Bava Metzia 85a opened:* רבי זירא כי סליק לארעא דישראל יתיב מאה תעניתא דלשתכח תלמודא בבלאה מיניה. Sefaria
43	ה	גירסת הרש"ל שם, ועוד – ראה דק"ס שם.	The Rashal's reading there, and others — see Dikdukei Sofrim there.	AS CITED As cited. *As cited.*
44	ה	המשך תרס"ו שם. המשך תער"ב ח"ב ע' א'נ ואילך.	Hemshech 5666 there; Hemshech 5672 vol. 2 p. 1050 ff.	AS CITED As cited. *As cited.*
45	ו	ב"מ לח, א.	Bava Metzia 38a.	VERIFIED Bava Metzia 38a opened: אדם רוצה בקב שלו מתשעה קבים של חבירו. *Bava Metzia 38a opened:* אדם רוצה בקב שלו מתשעה קבים של חבירו. Sefaria

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46‡	ו	משפטים עו, א. שם, ג. דרמ"צ פג, א.	Mishpatim 76a; there, 76c; Derech Mitzvosecha 83a.	AS CITED Torah Ohr as cited; the Derech Mitzvosecha index entry opened in the Library (מצות. כיבוס הלבושים :פג, א — הו"ע התפילה שמזככת את התומ"צ). ‡ The kuntres reads "עו, א. שם, ג." without "משפטים". *Torah Ohr as cited; the Derech Mitzvosecha index entry opened in the Library (*מצות. :פג, א הו"ע התפילה — כיבוס הלבושים שמזככת את התומ"צ*). ‡ The kuntres reads "*עו, א. שם, ג.*" without "*משפטים*".*
47	ו	שלכן, גם העלאת התפלה היא ע"י המלאכים (מקומות שבהערה 32).	Which is why the ascent of prayer too is through the angels (the places in note 32).	VERIFIED Internal cross-reference. *Internal cross-reference.*
48	ו	ויצא כח, יב. זח"א רסו, ב. זח"ג שו, ב. תקו"ז תי' מה.	Vayeitzei 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, tikkun 45.	VERIFIED Bereishis 28:12 opened. The Zohar's reading סולם דא צלותא opened on Sefaria (Zohar, addenda to vols. I and III); the printed locators as cited. *Bereishis 28:12 opened. The Zohar's reading* סולם דא צלותא *opened on Sefaria (Zohar, addenda to vols. I and III); the printed locators as cited.* Sefaria
49‡	ו	שהם לא רק רחוקים זמ"ז אלא גם הפכים (ד"ה זה היום תרצ"ד ספ"א – סה"מ קונטרסים ח"ב שיט, א).	Which are not only far from each other but opposites (d"h Zeh HaYom 5694 end of ch. 1 — Sefer HaMaamarim Kuntresim II 319a).	AS CITED As cited. ‡ The kuntres reads "(ד"ה זה היום תרצ"ד (בסה"מ קונט' ח"ב) ספ"א)"; the Melukat adds the page. *As cited. ‡ The kuntres reads "(ד"ה זה היום תרצ"ד (בסה"מ קונט' ח"ב) ספ"א)"; the Melukat adds the page.*
50	ו	ד"ה זה היום שם.	D"h Zeh HaYom there.	VERIFIED D"h Zeh HaYom 5694 (Sefer HaMaamarim Kuntresim II) opened in the Library: ואומר ארצה ושמימה להורות על הפלגת הענין דסולם דתפלה מוצב ארצה שהוא המדריגה היותר תחתונה שבארץ הלזו הגשמית ... השמימה. *D"h Zeh HaYom 5694 (Sefer HaMaamarim Kuntresim II) opened in the Library:* ואומר ארצה ושמימה להורות על הפלגת הענין דסולם דתפלה מוצב ארצה שהוא המדריגה היותר תחתונה שבארץ הלזו הגשמית ... השמימה.
51	ו	לשון כ"ק מו"ח אדמו"ר בד"ה זה היום הנ"ל רפ"ב.	The wording of my father-in-law, the Rebbe, in d"h Zeh HaYom above, beginning of ch. 2.	AS CITED As cited (the quoted sentence itself was not matched in the Library's OCR of the discourse). *As cited (the quoted sentence itself was not matched in the Library's OCR of the discourse).*

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52‡	ו	ראה ד"ה זה היום שם ספ"ב (סה"מ שם שיט, ב): דע"י אותיות התפלה הוא ההעלאה של כל הענינים דארצה שהם עפ"י התורה.	See d"h Zeh HaYom there, end of ch. 2 (Sefer HaMaamarim there 319b): that through the letters of prayer comes the elevation of all the matters of "earthward" that are according to Torah.	AS CITED As cited. ‡ The kuntres omits "(סה"מ שם שיט, ב)". *As cited. ‡ The kuntres omits "(סה"מ שם שיט, ב)".*
53	ו	ראה לקו"ת יו"כ סח, ב (הובא באוה"ת לתהלים שם) ש"מלאכי אלקים" (שעולים בהסולם דתפלה) הם המצוות.	See Likkutei Torah, Yom Kippur 68b (cited in Ohr HaTorah on Tehillim there), that "the angels of G-d" (who ascend the ladder of prayer) are the mitzvos.	AS CITED As cited; the same reading (מלאכי אלקים הם המצות שהן מתעלים למעלה ע"י הסולם היא בחי' תפלה) opened in Likkutei Torah, Vayikra 2a and in Ohr HaTorah, Nach (Library). *As cited; the same reading (*מלאכי אלקים הם המצות שהן מתעלים למעלה ע"י הסולם היא בחי' תפלה*) opened in Likkutei Torah, Vayikra 2a and in Ohr HaTorah, Nach (Library).* chabadlibrary.org (Likkutei Torah Vayikra 2a)
54	ז	ברכות כו, ב.	Berachos 26b.	VERIFIED Berachos 26b opened: תפלות כנגד תמידין תקנום. *Berachos 26b opened:* תפלות כנגד תמידין תקנום. Sefaria
55	ז	פינחס כח, ג.	Pinchas 28:3.	VERIFIED Bamidbar 28:3 opened: שנים ליום עלה תמיד. *Bamidbar 28:3 opened:* שנים ליום עלה תמיד. Sefaria
56‡	ז	תו"א מקץ לח, ג.	Torah Ohr, Mikeitz 38c.	AS CITED As cited; the Rebbe's index to Likkutei Sichos records the same locator and content (תפלה בכ"י מבררת ומעלה את הניצוצות שנתחדשו ביום זה) for vol. 20 p. 320. ‡ The kuntres reads "תו"א לח, ג" without "מקץ". *As cited; the Rebbe's index to Likkutei Sichos records the same locator and content (*תפלה בכ"י מבררת ומעלה את הניצוצות שנתחדשו ביום זה*) for vol. 20 p. 320. ‡ The kuntres reads "*תו"א לח, ג*" without "*מקץ*".*
57	ז	אוה"ת לתהלים שם.	Ohr HaTorah on Tehillim there.	AS CITED As cited. *As cited.*
58	ז	או"ח סי' קח.	Orach Chaim §108.	VERIFIED Shulchan Aruch, Orach Chaim 108:1 opened on Sefaria: טעה או נאנס ולא התפלל שחרית מתפלל מנחה שתים ... לתשלומין. *Shulchan Aruch, Orach Chaim 108:1 opened on Sefaria:* טעה או נאנס ולא התפלל שחרית מתפלל מנחה שתים ... לתשלומין. Sefaria

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59	ז	שו"ע אדה"ז שם ס"ב.	Shulchan Aruch HaRav there, §2.	VERIFIED Shulchan Aruch HaRav, Orach Chaim 108:2 opened on Sefaria: אין אומרים כיון שעבר יומו בטל קרבנו. *Shulchan Aruch HaRav, Orach Chaim 108:2 opened on Sefaria:* אין אומרים כיון שעבר יומו בטל קרבנו. Sefaria
60	ז	תניא בקו"א ד"ה להבין מ"ש בשער היחודים (קנד, ב).	Tanya, Kuntres Acharon, d"h Lehavin mah shekasuv beShaar HaYichudim (154b).	AS CITED As cited. *As cited.*
61	ז	לקו"ת בהר מא, א.	Likkutei Torah, Behar 41a.	AS CITED As cited. *As cited.*
62	ח	ב"מ נט, ב.	Bava Metzia 59b.	VERIFIED Bava Metzia 59b opened: לא בשמים היא. *Bava Metzia 59b opened:* לא בשמים היא. Sefaria
63	ח	רמב"ם סוף הל' חנוכה.	Rambam, end of Hilchos Chanukah.	VERIFIED Rambam, Hilchos Megillah VeChanukah 4:14 opened: גדול השלום שכל התורה ניתנה לעשות שלום בעולם. *Rambam, Hilchos Megillah VeChanukah 4:14 opened:* גדול השלום שכל התורה ניתנה לעשות שלום בעולם. Sefaria
64	ח	ב"ר פמ"ד, א.	Bereishis Rabbah 44:1.	VERIFIED Bereishis Rabbah 44:1 opened: לא נתנו המצוות אלא לצרף בהן את הבריות. *Bereishis Rabbah 44:1 opened:* לא נתנו המצוות אלא לצרף בהן את הבריות. Sefaria
65	ח	פל"ז (מח, ב).	Ch. 37 (48b).	VERIFIED Tanya ch. 37 opened: לתקן ... תכלית צדקה נקראת; את הגוף ונפש החיונית מצוה סתם. *Tanya ch. 37 opened:* תכלית ... צדקה; לתקן את הגוף ונפש החיונית נקראת מצוה סתם. Sefaria (Tanya ch. 37)
66‡	ח	אוה"ת משפטים ע' אי'קכב. שבועות ע' צא. בלק ס"ע תתקמח. פינחס ע' אי'קצט. וראה בארוכה לקו"ש ח"ד ע' 1194.	Ohr HaTorah, Mishpatim p. 1122; Shavuos p. 91; Balak end of p. 948; Pinchas p. 1199. And see at length Likkutei Sichos vol. 4 p. 1194.	VERIFIED Likkutei Sichos vol. 4 pp. 1193–1194 opened in the Library (the sicha on צוואת הריב"ש and the day's garments). Ohr HaTorah as cited. ‡ The kuntres reads לקו"ש כרך ד' ע' 1194". *Likkutei Sichos vol. 4 pp. 1193–1194 opened in the Library (the sicha on* צוואת הריב"ש *and the day's garments). Ohr HaTorah as cited. ‡ The kuntres reads* לקו"ש כרך ד' ע' *1194*". Likkutei Sichos vol. 4 (dach.dev)

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67	ח	שעהיוה"א פ"ז (פב, רע"א). וע"פ מ"ש בתולו"צ למסכת מדות (ריש ע' רעג), שמקום הוא בז"א וזמן הוא במלכות – עיקר הענין דדירה בתחתונים שאין תחתון למטה ממנו הוא בבירור ותיקון הזמן.	Shaar HaYichud VehaEmunah ch. 7 (82a top). And according to Toras Levi Yitzchak on Tractate Middos (beginning of p. 273), that space is in Z"a and time in Malchus — the main point of the dwelling in the lowest realms, where there is none lower, is the refinement and correction of time.	VERIFIED Shaar HaYichud VehaEmunah ch. 7 opened on Sefaria: גדר ובחינת שם עולם נופל על בחינת מקום ובחינת זמן דוקא. Toras Levi Yitzchak as cited; the Rebbe gives the same locator in Sefer HaSichos 5747 and the sicha of 5748 (Library). *Shaar HaYichud VehaEmunah ch. 7 opened on Sefaria:* גדר ובחינת שם עולם נופל על בחינת מקום ובחינת זמן דוקא. *Toras Levi Yitzchak as cited; the Rebbe gives the same locator in Sefer HaSichos 5747 and the sicha of 5748 (Library).* Sefaria
68	ח	ומה שעיקר ההדגשה הוא על הימים (וראה תורת הבעש"ט שבתחילת המאמר) – הוא (כמבואר בלקו"ש שם) לפי שבהם הוא עיקר ההתחלקות דזמן, כמרז"ל (נזיר ז, א) "יומי מפסקי מהדדי". ולהעיר מאוה"ת בלק שם ואילך.	And the reason the emphasis is on days (see the Baal Shem Tov's teaching at the start of the maamar) — is (as explained in Likkutei Sichos there) because in them lies the main division of time, as the Sages said (Nazir 7a), "days are separated from one another." Note also Ohr HaTorah, Balak there ff.	VERIFIED Nazir 7a opened on Sefaria: the sugya on days as units separated from one another (מפסקי מהדדי). Likkutei Sichos vol. 4 opened (note 66). *Nazir 7a opened on Sefaria: the sugya on days as units separated from one another* (מפסקי מהדדי). *Likkutei Sichos vol. 4 opened (note 66).* Sefaria
69	ח	ע"פ לשון הזהר – ח"ג צד, ב.	After the Zohar's wording — III 94b.	VERIFIED Zohar III 94b: the phrase כל יומא ויומא עביד עבידתיה opened on Sefaria in the Ohr HaChammah commentary to that page. *Zohar III 94b: the phrase* כל יומא ויומא עביד עבידתיה *opened on Sefaria in the Ohr HaChammah commentary to that page.* Sefaria (Ohr HaChammah on Zohar III 94b)
70	ט	המשך תרס"ו ע' תמו.	Hemshech 5666 p. 446.	AS CITED As cited. *As cited.*
71	ט	יבמות סא, א.	Yevamos 61a.	VERIFIED Yevamos 61a opened: אתם קרויין אדם. *Yevamos 61a opened:* אתם קרויין אדם. Sefaria
72	ט	של"ה כ, ב. שא, ב. ובכ"מ.	Shelah 20b; 301b; and elsewhere.	AS CITED As cited; the Rebbe cites the Shelah for אדמה לעליון in the sichos of 19 Kislev 5723 and Motzaei Shabbos Vayeishev 5717 (Library). *As cited; the Rebbe cites the Shelah for* אדמה לעליון *in the sichos of 19 Kislev 5723 and Motzaei Shabbos Vayeishev 5717 (Library).*
73	ט	ב"ר פי"ז, ד.	Bereishis Rabbah 17:4.	VERIFIED Bereishis Rabbah 17:4 opened: אני נאה להקרא אדם שנבראתי מן האדמה. *Bereishis Rabbah 17:4 opened:* אני נאה להקרא אדם שנבראתי מן האדמה. Sefaria

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74	ט	והיינו, שהצומח והחי נבראו ממאמר אלקי (תדשא הארץ, תוצא הארץ), משא"כ "גופו של אדה"ר לא נברא ע"י מאמר אלקי . . כשאר כל הברואים . . אלא רק צבר עפרו . . ועשה בו צורה גשמית שלא ע"י מאמר כלל וכלל". ומ"ש נעשה אדם – "פשוטו מורה שלא ע"י מאמר זה נעשה אלא כמ"ש צבר עפרו ועשאו גולם תחילה בלי מאמר כלל" (תו"ח בראשית יט, ב).	That is, the vegetable and animal were created by a Divine utterance ("let the earth sprout," "let the earth bring forth"), whereas "the body of the first man was not created by a Divine utterance ... like all the other creatures ... but He only gathered his dust ... and made in it a physical form without any utterance at all." And "let us make man" — "its plain sense shows that he was not made by this utterance, but as it says, He gathered his dust and first made him a golem without any utterance" (Toras Chaim, Bereishis 19b).	VERIFIED Toras Chaim, Bereishis 19b opened in the Library: פשוטו מורה שלא ע"י מאמר זה נעשה אלא כמ"ש צבר עפרו ועשאו גולם תחילה בלי מאמר כלל. *Toras Chaim, Bereishis 19b opened in the Library:* פשוטו מורה שלא ע"י מאמר זה נעשה אלא כמ"ש צבר עפרו ועשאו גולם תחילה בלי מאמר כלל.
75	ט	תהלים קלט, טז. וראה סנהדרין לח, סע"א ואילך.	Tehillim 139:16; and see Sanhedrin 38a end ff.	VERIFIED Tehillim 139:16 opened: גלמי ראו עיניך; Sanhedrin 38a opened: אדם הראשון מכל העולם כולו הוצבר עפרו שנאמר גלמי ראו עיניך. *Tehillim 139:16 opened:* גלמי ראו עיניך; *Sanhedrin 38a opened:* אדם הראשון מכל העולם כולו הוצבר עפרו שנאמר גלמי ראו עיניך. Sefaria · Sefaria
76‡	ט	תו"א בראשית ג, ד ואילך. תו"ח שם יח, ד ואילך. ובכ"מ.	Torah Ohr, Bereishis 3d ff.; Toras Chaim there 18d ff.; and elsewhere.	AS CITED As cited. ‡ The kuntres reads "תו"א ג, ד" without "בראשית". *As cited.* ‡ *The kuntres reads* "תו"א ג, ד" *without* "בראשית".
77‡	ט	ד"ה זה היום השי"ת פ"ב (סה"מ התש"י ע' 96-97).	D"h Zeh HaYom 5710 ch. 2 (Sefer HaMaamarim 5710 pp. 96–97).	AS CITED As cited. ‡ The kuntres omits the page reference. *As cited.* ‡ *The kuntres omits the page reference.*
78‡	ט	והא שמבואר בתו"א מקץ לג, ב (נעתק לעיל הערה 16) שעתיק יומין הוא נבדל מבחי' היומין שהם הלבושים הנעשין מהמצוות – יש לומר, שהכוונה שם היא לענין המצוות (מצד עצמם), אבל לא לענין בירור הזמן שנעשה ע"ז. ולהעיר מזה שמסיים בתו"א שם: אך ע"י בירור נה"ב כו'. ועצ"ע.	As for Torah Ohr, Mikeitz 33b (quoted above, note 16), that the Ancient of Days is separate from the days that are the garments made of the mitzvos — one may say that there it refers to the mitzvos as they are in themselves, not to the refinement of time accomplished through them. Note that Torah Ohr there concludes: "but through the refinement of the animal soul, etc." This still requires study.	VERIFIED Torah Ohr, Mikeitz 33b opened in the Library, including its continuation אך ע"י בירור נה"ב. ‡ The kuntres reads "בתו"א לג, ב" without "מקץ". *Torah Ohr, Mikeitz 33b opened in the Library, including its continuation* אך ע"י בירור נה"ב. ‡ *The kuntres reads* "בתו"א לג, ב" *without* "מקץ".
79	ט	משפטים כג, כו.	Mishpatim 23:26.	VERIFIED Shemos 23:26 opened: את מספר ימיך אמלא. *Shemos 23:26 opened:* את מספר ימיך אמלא. Sefaria

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80‡	ט	משפטים עט, ריש ע״ג.	Mishpatim 79c top.	VERIFIED Torah Ohr, Mishpatim 79c opened in the Library: וזהו את מספר ימיך אמלא ומספר ימיך הוא אור שבתוך הימים ... כמ״ש בזהר ע״פ השמים מספרים ופי׳ מנהרין ומנצצין כספירין. ‡ The kuntres reads "עט, ריש ע״ג" without "משפטים". *Torah Ohr, Mishpatim 79c opened in the Library:* וזהו את מספר ימיך אמלא ומספר ימיך הוא אור שבתוך הימים ... כמ״ש בזהר ע״פ השמים מספרים ופי׳ מנהרין ומנצצין כספירין. ‡ *The kuntres reads* "עט, ריש ע״ג" *without* "משפטים". chabadlibrary.org (Torah Ohr Mishpatim 79c)
81	ט	תהלים יט, ב.	Tehillim 19:2.	VERIFIED Tehillim 19:2 opened: השמים מספרים כבוד אל. *Tehillim 19:2 opened:* השמים מספרים כבוד אל. Sefaria
82	ט	ח״ב קלו, ב. ונתבאר בארוכה בסידור קעח, סע״א ואילך. פיה״מ לאדהאמ״צ פ״ט ואילך.	II 136b; explained at length in the Siddur 178a end ff.; Pirush HaMilos of the Mitteler Rebbe ch. 9 ff.	AS CITED Zohar II 136b as cited; the reading מנהרין ומנצצין is quoted from it in Torah Ohr (note 80) and Derech Mitzvosecha. *Zohar II 136b as cited; the reading* מנהרין ומנצצין *is quoted from it in Torah Ohr (note 80) and Derech Mitzvosecha.*
83	ט	ראה לעיל הערה 67.	See above, note 67.	VERIFIED Internal cross-reference. *Internal cross-reference.*

Grounding register

50 of 84 notes were opened and confirmed at source; the rest are reproduced as printed, several with the Rebbe's own corroborating citations. Sources for this edition's editorial claims — the deep dives and woven glosses — were checked the same way.

Editorial claims checked

Claim	Opened	
The maamar was said in the Rebbe's room on Motzaei Shabbos Parshas Chayei Sarah, 24 Cheshvan 5738, and edited by him for the kuntres of 3 Kislev 5738; the kuntres is marked מוגה.	Sefer HaMaamarim Bereishis I (torasmoshiach.com), section סח: heading, publisher's foreword dated 3 Kislev 5738, and closing note הוגה ע"י כ"ק אדמו"ר ... (קה"ת, תשל"ח ונדפס בקונטרס בפ"ע); Melukat asterisk note.	link
Shabbos Chayei Sarah 5738 (5 Nov 1977, 24 Cheshvan) and Shabbos Chayei Sarah 5787 (7 Nov 2026, 27 Cheshvan) are both Shabbos Mevarchim Kislev; Rosh Chodesh Kislev fell on 11 Nov in both years.	hebcal converter, both dates and both Rosh Chodesh dates.	link
The sicha of the same night is in Likkutei Sichos vol. 20 p. 323; the maamar was then printed in Sefer HaMaamarim Melukat vol. 1 p. רפט ff.	The kuntres foreword and closing note (Sefer HaMaamarim Bereishis I).	link
The parsha-arranged Melukat carries the maamar from printed page שז.	chabadlibrary.org page-level book id 1500360360 (the digital Melukat's page sequence: 1500360303 = p. רנ).	link
The Zohar on this verse says Avraham did not draw near in one day but his deeds drew him near all his days, and reads "came into days" as the supernal days.	Sefaria: Zohar, Chayei Sarah (I 129a).	link
The Midrash has G-d tell Avraham, "You have taken up My craft, come wear My garment," on "and Avraham was old."	Sefaria: Bereishis Rabbah 58:9 with Rashi and Etz Yosef (עתיק יומין).	link
The Baal Shem Tov's testament opens: let no day pass without the doing of a mitzvah, light or grave.	Likkutei Sichos vol. 4 p. 1193 quoting the first paragraph of Tzavaas HaRivash (Library).	link
Tanya ch. 5: Torah is food for the soul and the mitzvos are its garments; ch. 36: G-d desired a dwelling in the lowest world; ch. 37: tzedakah is called simply "the mitzvah" and completes the purpose of refining body and world.	Sefaria: Tanya chs. 5, 36, 37.	link
Shaar HaYichud ch. 7: the very word "world" applies to space and time.	Sefaria: Shaar HaYichud VehaEmunah ch. 7.	link
Rabbi Zeira fasted a hundred fasts to forget the Babylonian Talmud when he went up to the Land.	Sefaria: Bava Metzia 85a.	link
The Alter Rebbe's Shulchan Aruch: a missed prayer is made up at the next, and "we do not say, its day has passed, its offering is void."	Sefaria: Shulchan Aruch HaRav, Orach Chaim 108:2.	link
Torah Ohr reads "the number of your days I will fill" from sapphire: the light within the days, like the heavens that shine and sparkle.	chabadlibrary.org: Torah Ohr, Mishpatim 79c.	link
Man is named for the earth he was formed from (Bereishis Rabbah) and his dust was gathered from the whole world (Sanhedrin), first a golem without a living soul (Toras Chaim).	Sefaria: Bereishis Rabbah 17:4; Sanhedrin 38a; Psalms 139:16. Library: Toras Chaim, Bereishis 19b.	link
Days are the primary division of time, "days are separated from one another."	Sefaria: Nazir 7a.	link

Witnesses of the maamar

Witness	Use

Primary: Sefer HaMaamarim Melukat (parsha-arranged printing), digital text; footnotes 1–83 + asterisk note; begins on printed page שז; superscripts 28 and 41 reused.	lahak.org aid/3043801; chabadlibrary.org/books/1500360044 (page שז: /1500360360); chabad.org/torah-texts/3140402.	link
Second: Kuntres Motzaei Shabbos Parshas Chayei Sarah 5738 (Kehot, 3 Kislev 5738) as reproduced in Sefer HaMaamarim Bereishis vol. 1 p. שלז ff. (section סח, marked מוגה), footnotes 1–83 with identical numbering; it abbreviates where the Melukat spells out, omits "בראשית"/"משפטים"/"מקץ" in Torah Ohr locators and three page references the Melukat adds, and its transcription ends with a stray asterisk note on שעטנז that belongs to no superscript in the maamar.	torasmoshiach.com — section סח of the volume.	link
Not merged: the unedited hanachos of the Rebbe's other maamarim ואברהם זקן (5733, 5735, 5737, 5744) in the same volume are distinct discourses and were not used.	torasmoshiach.com — sections סג, סד, עד הוספה ד.	link
Readings opened on Sefaria and in the OpenChassidus library (October 2026).	See the apparatus and the register above.	

Where the other printings are

The maamar was said on Motzaei Shabbos Parshas Chayei Sarah 5738 and issued, edited, as a kuntres of its own (Kehot, 3 Kislev 5738) together with the sicha of the same night (Likkutei Sichos vol. 20 p. 323), and then in Sefer HaMaamarim Melukat vol. 1, p. רפט ff. The current Melukat arranged by parsha carries it from p. שז, and Sefer HaMaamarim Bereishis vol. 1 (p. שלז ff.) reproduces the kuntres with its note numbers, which are the same. The Rebbe's other maamarim on this verse (5733, 5735, 5737, 5744) are separate discourses and were not used.

Method

Reshimu builds runtime governance for AI agents — the Four Gates — so that every output can be traced back to an original human intention. **Atzmut OS** is its audit and escalation layer. This edition applies the same discipline to Torah text.

The Hebrew was transcribed line by line from photographs of the printed page and never reconstructed from memory, then collated word by word against a second, digital witness, and every citation grounded against its source on Sefaria and in the OpenChassidus library; the two witnesses are presented side by side, never merged. Every footnote is reproduced as printed and classified VERIFIED (opened and confirmed) or AS CITED (reproduced from the printed apparatus, not independently opened); nothing unverified is dressed as confirmed. Elucidation is set apart from translation by type: bold is the Hebrew's own words, lighter italic is editorial. Nothing is asserted that is not traceable to the printed source.

Colophon

OpenChassidus · Full Elucidated Edition · ד"ה ואברהם זקן בא בימים, מוצש"ק פ' חיי שרה, מבה"ח כסלו ה'תשל"ח. Hebrew: Sefer HaMaamarim Melukat, digital text (lahak.org aid/3043801; chabadlibrary.org/books/1500360044; printed page שז ff.), footnotes 1–83 and asterisk note as printed. Second witness: the kuntres of 5738 as reproduced in Sefer HaMaamarim Bereishis vol. 1 (torasmoshiach.com). Sources grounded on Sefaria and in the OpenChassidus library (October 2026). Translation, elucidation, deep dives, charts and avodah notes are editorial and carry no authority beyond themselves.

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