— MAAMAR · MOTZAEI SHABBOS CHAYEI SARAH, MEVARCHIM KISLEV 5738 —

ואברהם זקן בא בימים

Came *into days.*

DAYS

"He came into days" — the supernal days, the garments a soul weaves from mitzvos. The Baal Shem Tov's rule: let no day pass without one. But if the count is what matters, why not two tomorrow?

LADDER

The garments need washing, and lifting. Prayer is the ladder — set on the lowest ground, its head above the heavens — and the day's mitzvos climb it with the one who prays.

TIME

Torah and mitzvos are for repairing the world, and "world" means space and time. Each day has its own work. Zaken repaired space; came into days repairs time — until "the number of your days I will fill."

How to read this edition

The Rebbe's Hebrew runs on the right; the English on the left. **Bold is the translation of the Hebrew itself.** *Lighter italic is explanation woven in where it helps.* Read the bold alone and you have the maamar; read both and you have it taught.

This is the Reshimu Edition: the text without the scholarly apparatus, with short Key Point sidebars, a Shabbos-table Dvar Torah, and a one-page summary. A Full Elucidated Edition with line numbers, footnotes and source notes accompanies it.

The maamar in eight moves

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?
HIGHER	The verse ranks "came into days" above "old," which is the garment of the Ancient of Days. How can ordinary days outrank that?
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.
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.
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.
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?
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.
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.

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

“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*?

ואברהם זקן בא בימים גו’, ומביא רבינו הזקן בתו”א בפרשתנו ד”ה להבין ענין מה שאמרו רז”ל יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי עולם הבא (ולפני הדרוש – שהוא “שייך לפסוק ואברהם זקן בא בימים”) מאמר הזהר על הפסוק באינון יומין עילאין כו’, שהם הלבושים דתורה ומצוות (תשובה ומעשים טובים) שעל ידם תוכל הנשמה ליהנות מזיו השכינה בעוה”ב. וענין זה שייך גם לימים כפשוטם, שצריכים להיות כל הימים שלמים, היינו שכל יום יהי’ מלא בעשיית מצוה (יומין עילאין). וידוע מאמר הבעל שם טוב ”לא יניח שום יום מעשיית מצוה כו’”. וזהו בא בימים, שאברהם אבינו עבד את עבודתו בכל יום ויום, שכל ימיו היו יומין שלימין (ולא חסרין ח”ו), ועי”ז ”בא בימים – באינון יומין עילאין”. וידוע הדיוק בזה, הרי העיקר הוא לבושי המצוות (יומין עילאין), ומה נוגע בזה ענין הימים (כפשוטם) שלא יניח שום יום מעשיית מצוה כו’, הלא יוכל לעשות למחר שתי מצוות. דלכאורה גם כשעושה כמה מצוות במשך יום אחד יש לו אותו מספר המצוות כמו כשהי’ מקיימם במשך כמה ימים, וא”כ, מה נוגע שיקיים מצוה בכל יום דוקא, ועד שכאשר חסר לו יום אחד חסר לו לבוש.

KEY POINT

Supernal days. “Came into days” is the Zohar’s supernal days: the garments the soul weaves from Torah and mitzvos, through which it enjoys the radiance of the Shechinah.

KEY POINT

No day without a mitzvah. The Alter Rebbe adds: the days must be whole as days. The Baal Shem Tov's testament: let no day pass without a mitzvah. So why does a day matter, and not the count?

IN SHORT

"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*.

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

KEY POINT

Higher than old. The verse lists “came into days” after “old,” so it is the greater. But “old” is already the garment of Atik Yomin — “come wear My garment.”

IN SHORT

“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.**

ג) ויובן זה בהקדים ביאור הידוע בזה שהנשמה צריכה להלבושים דתורה ומצוות בכדי שתוכל ליהנות מזיו השכינה, כי להיות שהנשמה היא נברא [וכמבואר בכ"מ שהנשמה היא כמו שאלקות נעשה בבחי' נברא, ועד שהדביקות שלה באלקות היא דביקות בלתי ניכרת] וא"א לנברא להשיג שום השגה באוא"ס ב"ה, לכן בכדי שתוכל הנשמה ליהנות מזיו השכינה שהוא הארה מאוא"ס ב"ה [ובפרט לחזות בנועם הוי'], צריכה היא ללבושים. וכמשל אור גדול [ביותר, וכמו אור השמש, בחי' שמש הוי'] שאין יכולים להביט בו, וע"י המסך (שהוא כמו לבוש) יכולים לקבל [ולקלוט] את האור.

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

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.**

KEY POINT

Why a garment. The soul is a created being with an unfelt attachment to G-d; it cannot grasp the Infinite and needs a screen, as one looks at the sun through glass.

KEY POINT

Composed of both. An intermediary must contain both sides. Mitzvos are His will, without limit, and wool and parchment, limited — so they can join a finite soul to an infinite light.

IN SHORT

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*.

ד) והנה מצד ההתלבשות דתומ"צ בענייני עוה"ז הגשמי שהוא רובו ככולו רע, צריך לנקותן מכל פסולת הנופל בהן, וכמו בלימוד התורה, שמצד זה שהתורה נתלבשה בשכל אנושי ובענינים גשמיים הרי אפשר שהלימוד שלו יהי' שלא לשמה ועד לדרגא הכי תחתונה בשלא לשמה, ועד"ז במצוות. וזהו מה שהלבושים דתומ"צ צריכים לרחיצה וכיבוס, שיהי' לבושים נקיים וכו' (ואפילו לא יהיו באופן דמלבושי אגאלתי), בדוגמת לבוש הגשמי שבכדי שיהי' זך ונקי צריך לרחוץ ולכבס אותו. [וגם לאחרי שהאדם מכבס את הלבושים דתומ"צ שיהיו נקיים מכל פסולת כו', בכדי שיעלו למעלה, צריכים הם להזדכך ע"י המלאכים, דגפיף להון ונשיק להון. והענין הוא דהנה

כתיב אין צדיק בארץ אשר יעשה טוב ולא יחטא, שמפני שהאדם נמצא בארץ בעוה"ז הגשמי לכן יש בו חטא, חטא מל' חסרון (עכ"פ). והגם שהחטא (החסרון) הוא לא באשמתו ח"ו, שהרי ועמך כולם צדיקים, כי אם כמ"ש נורא עלילה על בני אדם שרצון הקב"ה הוא שבנ"א נמצא בעולם כזה [ובדוגמת מלך ששלח את בנו למדינה רחוקה בכדי להראות את חכמת בנו שגם במדינה הרחוקה יכיר את האמת, בחי' ואמת הוי' לעולם], אעפ"כ, מכיון שבפועל יש בו (חטא מל') חסרון, וגם התומ"צ שלו אינם בשלימות, וכמ"ש אין צדיק בארץ אשר יעשה טוב ולא יחטא, שהחסרון (יחטא) הוא גם בהתומ"צ (ביעשה טוב) שלו, לכן בכדי שהתומ"צ שלו יעלו למעלה, צריך הוא לסיוע 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.]**

ה) והנה זה מה שהתומ"צ שבעוה"ז הגשמי צריכים וזקוקים לסיוע המלאכים הוא לא רק מפני שעוה"ז הגשמי הוא רובו ככולו רע, אלא (גם) מצד הגשמיות דעוה"ז. שלהיותו גשמי הוא באין ערוך לעולמות העליונים (הרוחניים). וע"ד הידוע בנוגע לנשמת האדם, שאפילו צדיק גמור כשעולה לג"ע צריך טבילה בנהר דינור בכדי לשכוח על חיזו דהאי עלמא, כי מצד האין ערוך דעוה"ז הגשמי לג"ע הרי אפילו מקצת מעניני עוה"ז מונע מלעלות לג"ע [ובדוגמת העליות שבדרגות דג"ע שמגעה"ת לגעה"ע וכו', שמכיון שהעליות הם באין ערוך, צריך להיות תחילה ביטול ההשגה דגעה"ת. וכידוע המשל מענין השגת השכל, שבכדי לבוא להשגה עליונה שבאין ערוך להשגה הקודמת (אע"פ שגם השגה העליונה היא בעוה"ז הגשמי) צריך להיות תחילה ביטול השגה הקודמת. וכמו ר"ז כי סליק לארעא דישראל יתיב מאה תעניתא (או מ' תעניות) לשכוח תלמוד בבלי בכדי שיוכל ללמוד תלמוד ירושלמי], עד"ז הוא גם בנוגע להתומ"צ של האדם, שמצד היותן מלובשות בענינים גשמיים, צ"ל תחלה שיזדככו ויתפשטו מגשמיותן ע"י המלאכים.

(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.**

KEY POINT

Washing. Done in a world that is mostly evil, the garments pick up waste and need washing, as a garment does.

KEY POINT

Lifting. Even clean, they need angels to raise them: no one here is without lack, and the physical is of no proportion to the spiritual — the river of fire, Rabbi Zeira's hundred fasts.

IN SHORT

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.

ו) ויש לומר בדרך אפשר דהגם שהזדככות התומ"צ והעלאתן למעלה נעשה ע"י המלאכים, מ"מ, מכיון שתכלית השלימות דכל ענין הוא כאשר הוא נעשה ע"י עבודת האדם (ולכן אדם רוצה בקב שלו דוקא), לכן גם ענין הזדככות התומ"צ, ההתחלה בזה הוא ע"י עבודת האדם. וזהו מה שאיתא בתו"א שכיבוס וזיכוך התומ"צ הוא ע"י עבודת התפלה, שהכוונה בזה היא (לא רק שע"י התפלה הוא מנקה את התומ"צ מכל פסולת, שלא יהיו באופן דשלא לשמה וכיו"ב, כי אם), שע"י התפלה נעשה גם (התחלת ה)זיכוך שלהם, מה שמזדככות מגשמיותן ועולות למעלה. דהנה תפלה היא סולם מוצב ארצה וראשו מגיע השמימה, היינו שהתפלה היא מקשרת את ב' הקצוות דארץ ושמים (מטה ומעלה), ובפרט ע"פ הידוע שארצה (בתוס' ה') הוא מדריגה היותר תחתונה שבארץ הלזו הגשמית גופא, ושמימה (בתוס' ה') הוא מדריגה היותר נעלית שבשמים (שמי השמים), והשמימה (בתוס' ה' גם בתחילה) הוא למעלה גם משמימה. וזהו סולם מוצב ארצה וראשו מגיע השמימה, שע"י התפלה "יוכל להיות עליית גם (האדם) הנמצא ארצה במדריגות היותר תחתונות שבארץ הלזו הגשמית להשמימה להמדרגות היותר נעלות ונפלאות". הנה כמו שהתפלה פועלת בהאדם, שגם כשהוא נמצא ארצה יכול הוא להתעלות להשמימה (אלא שצ"ל גם סיוע המלאכים דחביק לה כו'), עד"ז פועלת היא גם בכל ענייני האדם ובפרט בהתומ"צ שלו, שע"י ד' השליבות דתפלה (שהם כנגד ד' עולמות) עולות הן מעולם לעולם, ועד שהן עולות בבחי' השמימה שלמעלה מהעולמות, ועד שהן עולות למהותו ועצמותו ית' ממש.

KEY POINT

His own measure. A person wants one measure of his own; the refining begins with him, in prayer, which Torah Ohr calls the washing of the mitzvos.

KEY POINT

Ladder on the ground. Prayer is Yaakov's ladder, set at the bottom of this earth and reaching above the upper heavens, and the day's mitzvos climb its four rungs with him.

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 SHORT

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.

(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.”

ז) וזהו אחד הביאורים בהשייכות דלבושי המצוות לענין הימים (כפשוטם), כי עליית המצוות הוא ע”י התפלה, והתפלה הרי היא ”ענין עבודת היום” [כמובן גם ממרז”ל תפלות כנגד תמידין תקנום, עולת תמיד העשוי בכל יום, שנים ליום], שהתפלה בכל יום מבררת ומעלה את הניצוצות שנתחדשו ביום זה, לכן המצוות [שעלייתן הוא ע”י התפלה] זקוקים ל”עבודת היום”.

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*.

אמנם ביאור זה מבאר רק השייכות דמצוות לימים. אבל עדיין אינו מובן ההכרח לעשיית המצוות בכל יום דוקא, דלכאורה, גם כשיחסיר יום אחד ולמחר יעשה שתי מצוות, יזדככו המצוות ע”י התפלה דיום המחרת. ואין לומר שהתפלה יכולה לזכך ולהעלות רק המצוות השייכות ליום זה, דאין כל טעם לחילוק זה. ועוד דמכיון דיש ענין התשלומין (ביום שלאח”ז, בתפלה הסמוכה לה) ”ואין אומרים כיון שעבר יומו בטל קרבנו”, ועד ש(בנוגע לכוונת התפלה) תפלה אחת מלוקטת מתפלות כל השנה מעלית את התפלות דכל השנה, משמע מזה גם בנוגע לעליית המצוות שע”י התפלה, שהתפלה מעלית גם המצוות דיום הסמוך וכו’. וסמוכין לדבר – התפלות דשבת שהן מעלות התפלות של כל ימי החול עם כל התורה ומע”ט שנכללו בהן.

KEY POINT

The day’s service. Prayer corresponds to the daily offerings and refines each day’s sparks; so mitzvos belong to days.

KEY POINT

Still not necessary. But halachah lets a missed prayer be made up at the next, and one prayer lifts a year. Why can tomorrow’s mitzvah not fill today?

IN SHORT

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*.

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

KEY POINT

For the world. Torah is not in heaven; it was given to make peace in the world and to refine creatures. Tzedakah, which repairs body and world, is simply "the mitzvah."

KEY POINT

Space and time. "World" means space and time. Time is made of days, each separate, each with its own work. Nothing done tomorrow repairs today.

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.

IN SHORT

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.**

ט) וזהו ואברהם זקן בא בימים, שלאחרי שואברהם זקן הוא גם בא בימים שהוא מעלה גדולה יותר גם מהמעלה דזקן. דהנה הכוונה האמיתית בהתהוות העולמות (בבחי' עצמות א"ס) היא מה שנתאוה הקב"ה להיות לו ית' דירה בתחתונים דוקא. וכוונה זו נשלמת ע"י עבודת האדם, אתם קרויין אדם, שהאדם דוקא יכול להשלים כוונה זו. וזהו שנקרא בשם אדם, ע"ש ב' הקצוות שהוא אדמה לעליון ושהוא נוצר מן האדמה, שגופו נעשה מהאדמה עצמה ובאופן שהי' תחילה דומם בפ"ע (בלי שום נפש חיונית בתוכו) וכמ"ש גלמי ראו עיניך (ולא כגוף הצומח והחי), כי גם ענין זה שבתואר אדם (על שם האדמה) מורה על מעלתו, שהוא מברר מתקן ומעלה גם את הדומם שהוא תחתון ביותר שאין תחתון למטה ממנו. ומעלה זו שבו באה בפועל ע"י העבודה דבא בימים דוקא. שע"י

העבודה דזקן (עצמה), אף שגם ע״ז בירר ותיקן את חלקו בעולם (מקום), מ״מ, מכיון שלא תיקן עדיין את הזמן, הרי לא השלים עדיין הכוונה דדירה בתחתונים. ולכן הגם שעבודה זו מגעת בבחינת עתיק יומין, שהיא בהעתקה (והבדלה) מבחי׳ יומין, אין זה תכלית השלימות. משא״כ ע״י העבודה דבא בימים, כשעובד לתקן את הימים, ועד דאת מספר ימיך אמלא מספר מלשון אבן ספיר (וכמ״ש בתו״א שמספר ימיך הוא כמו השמים מספרים שפירש בזהר מנהרין ומנצצין וספירין), היינו שהאדם מאיר את הימים (הזמן) באור התורה והמצוות, ע״ז הוא משלים הכוונה דדירה בתחתונים (בהתחתון שבעולם הזה גופא), שזה (השלמת כוונה זו) הוא תכלית שלימות מעלת האדם, כנ״ל.

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.**

KEY POINT

Named for both ends. Man is likened to the One above and formed from the earth, a golem before a soul — and so he can lift even the inanimate.

KEY POINT

Old, and into days. "Old" repaired space and reached Atik Yomin; "came into days" repairs time, day after day, until the number of his days is filled with sapphire light.

IN SHORT

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.

FOR THE SHABBOS TABLE

One mitzvah inside the day

The Torah says that Avraham was old and "came into days." The Zohar hears more than age in those last words: Avraham entered the supernal days, the garments a soul weaves for itself out of Torah and mitzvos, the only thing through which a created soul can enjoy the light of the Shechinah in the world to come. The Alter Rebbe adds that the days are also days: each one has to be whole, with a mitzvah in it. The Baal Shem Tov's testament turns that into a rule, the first line of it in fact: let no day pass without a mitzvah. And then the Rebbe, on Motzaei Shabbos Chayei Sarah 5738, asks the question that runs the whole maamar. If what matters is the number of garments, why does the day matter? Skip Tuesday, do two on Wednesday. The count is the same.

The answer takes nine sections, and it begins by taking the garment apart. A mitzvah can be a garment for the soul because it is made of both things at once: G-d's own will, which has no limit, and a piece of wool, which has every limit the world has. That second half is also the problem. A mitzvah done down here picks up the world's dirt, learning done for the wrong reasons, giving done with mixed motives, and even a clean one is a physical act in a physical world. It needs washing, and then it needs lifting. The angels do the lifting. But the Rebbe wants the first lift to be ours, and he says it happens in the morning, in prayer: the ladder set on the lowest ground, its head above the heavens, and the day's mitzvos climb it with the one praying.

So mitzvos belong to days because prayer, the day's service, is what carries them up. And then the Rebbe argues against his own answer, the way a person argues on a bad day: halachah lets you make up a missed prayer at the next one. If prayer can be made up, why not the mitzvah it carries? The real answer changes the frame. Torah and mitzvos are not finally about the soul's wardrobe. They are for repairing the world, and "world," the Alter Rebbe says, means space and time. Time is made of days, each one separate, each one with its own work. A mitzvah done tomorrow repairs tomorrow. Nothing done tomorrow repairs today.

That is why "came into days" stands higher in the verse than "old," even though "old" means wearing the garment of Atik Yomin itself. Avraham, old, had repaired his place in the world, space. Coming into days, he repaired time, one day at a time, until G-d could promise him what He promises in Mishpatim: "the number of your days I will fill." The Alter Rebbe reads "number" from sapphire. A day with a mitzvah in it is not only counted. It is lit.

This Shabbos is Chayei Sarah again, Shabbos Mevarchim Kislev, the same rhythm as 5738. The practical shape of the maamar is small enough to carry. Before the month is blessed, decide what the one mitzvah will be that no day in Kislev goes without. It does not have to be large. It has to be inside the day.

AROUND THE TABLE

· Which days of last week had at least one mitzvah you did on purpose? The maamar counts days, not deeds. What does your count look like?

· Prayer is where yesterday's learning and giving get washed and sent up. Does knowing that change what you bring into davening tomorrow morning?

· What is the one mitzvah that no day in Kislev will go without? Name it before the month is blessed.

The whole maamar on one page

א · "CAME INTO DAYS": SUPERNAL DAYS, AND LET NO DAY PASS

"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?

ב · HIGHER THAN "OLD": WEARING THE GARMENT OF THE ANCIENT OF DAYS

"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.

ג · WHY A SOUL NEEDS GARMENTS; A GARMENT IS AN INTERMEDIARY MADE OF BOTH ENDS

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.

ד–ה · LAUNDERING THE GARMENTS, AND THE ANGELS' HELP: BECAUSE THE WORLD IS MOSTLY EVIL, AND BECAUSE IT IS PHYSICAL

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.

ו · THE REFINING BEGINS WITH THE PERSON: PRAYER, A LADDER SET ON THE EARTH WHOSE TOP REACHES THE HEAVENS

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.

ז · MITZVOS NEED "THE SERVICE OF THE DAY"; YET WHY EVERY DAY, EXACTLY?

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?

ח · THE PURPOSE IS TO REPAIR THE WORLD, WHICH IS SPACE AND TIME; EACH DAY DOES ITS OWN WORK

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.

ט · OLD, AND CAME INTO DAYS: REPAIRING SPACE AND REPAIRING TIME; FILLING THE NUMBER OF YOUR DAYS

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.

Colophon

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> **Method.** Reshimu builds runtime governance for AI agents (the Four Gates), with Atzmut OS as its audit and escalation layer. The same discipline governs this text: Hebrew transcribed from the printed page, never from memory; every source traceable; translation and elucidation kept typographically apart.

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