# ואברהם זקן בא בימים

## Came Into Days

ד"ה ואברהם זקן · Motzaei Shabbos Parshas Chayei Sarah, 24 MarCheshvan 5738
Maamar of the Lubavitcher Rebbe · said in his room · Shabbos Mevarchim Kislev
Sefer HaMaamarim Melukat, from page שז · edited by the Rebbe for the kuntres of 3 Kislev 5738

Student Edition

RESHIMU

# The map of the maamar

Nine printed sections, one question: if a mitzvah is a garment for the soul, why does it matter that it is done every day?

1. **Every day a mitzvah** §א–ב
2. **Why a soul needs garments** §ג
3. **Washing the garments** §ד–ה
4. **Prayer, the ladder of each day** §ו–ז
5. **Repairing time** §ח–ט

### The question (§א–ב)

The Baal Shem Tov says no day may pass without a mitzvah, and Avraham "came into days" by keeping that rule. But if what counts is the number of garments, why not two mitzvos tomorrow? And why is "came into days" praised above "old," the garment of the Ancient of Days?

→

### The answer (§ג–ט)

The mitzvos are not only garments for the soul. They are meant to repair the world, and a world is space and time. Time is made of days, and each day has its own work, so only a mitzvah done today repairs today. Repairing time completes the dwelling for Hashem below, and that is higher than "old."

## The hinge moves

1. **Why not two tomorrow?** הלא יוכל לעשות למחר שתי מצוות (§א). The number of mitzvos comes out the same, so what does the day add?
2. **Higher than old.** מובן שענין בא בימים הוא מעלה גדולה יותר גם מהמעלה דזקן (§ב). The verse puts it last, so it must be the greater praise.
3. **Made of both ends.** שכל ממוצע המחבר ב' דברים, צ"ל כלול משניהם (§ג). The mitzvos are unlimited at their root and limited in the doing, so they can join soul and light.
4. **Washed, then carried up.** The garments צריכים לרחיצה וכיבוס, and even clean the person needs לסיוע המלאכים (§ד–ה).
5. **The ladder.** דהנה תפלה היא סולם מוצב ארצה וראשו מגיע השמימה (§ו). The person begins the lift himself, in prayer, and his mitzvos climb with him.
6. **Not enough yet.** אבל עדיין אינו מובן ההכרח לעשיית המצוות בכל יום דוקא (§ז). Prayer ties mitzvos to days, but halachah lets a missed prayer be made up.
7. **Each day its own work.** שגדר העולם הוא מקום וזמן (§ח), so יומא ויומא עביד עבידתי. Then דאת מספר ימיך אמלא (§ט): days filled with light.

## 1 · Every day a mitzvah (§א–ב)

"Came into days" means Avraham filled every day with a mitzvah, and that made him garments for his soul. But if the garments are what count, why not skip a day and do two mitzvos tomorrow? And how can these days rank higher than "old," the garment of Hashem Himself?

## 2 · Why a soul needs garments (§ג)

A soul is a created thing and cannot take in Hashem's light directly. It needs a garment, the way an eye needs a filter to look at the sun. A bridge must share something with both sides, and the mitzvos do: unlimited at their root, wool and parchment in the doing.

### 3 · Washing the garments (§ה–ד)

Done in a world that is mostly bad, the garments pick up dirt and need washing. Even clean, they need the angels to carry them up, because no one on earth is without some lack, and because the physical cannot be compared to the spiritual at all.

### 4 · Prayer, the ladder of each day (§ו–ז)

A person starts the lifting himself, in prayer, the ladder from the lowest earth to above the highest heaven. Prayer is the service of the day, so the mitzvos are tied to days. But that still does not show why a mitzvah must be done every single day.

### 5 · Repairing time (§ח–ט)

The mitzvos are meant to repair the world, and a world is space and time. Each day has its own work, and tomorrow cannot repair today. “Old” repaired space; “came into days” repairs time, and that completes Hashem’s home in this world.

> **How to read the pages. Bold** = the words of the maamar, translated. *Lighter italic* = our explanation, woven in. The numbers on the left match the numbers on the Hebrew. ראשי תיבות are spelled out in a box at the start of each section and in the key at the back. The boxes are optional; the text is not.

# Words you need

Ten words that carry this maamar. Each is explained again the first time it appears in the text.

**יומין עילאין**
yomin ila'in

**supernal days.** The Zohar reads "Avraham came into days" as "he came into those supernal days." Torah Ohr explains that these days are the garments the soul makes for itself out of Torah and mitzvos. Each mitzvah weaves part of the garment.

**הלבושים דתורה ומצוות**
levushim of Torah and mitzvos

**the garments of Torah and mitzvos.** A soul cannot take in G-dly light directly, the way an eye cannot look straight at the sun. The Torah it learns and the mitzvos it does become a garment, a screen through which it can receive the light and enjoy it.

**זיו השכינה**
ziv haShechinah

**the radiance of the Shechinah.** The reward of the world to come: the soul delights in a ray of G-dly light. It is only a ray, a glow from Hashem's Infinite Light, and even that is too much for a created soul without a garment.

**עתיק יומין**
Atik Yomin

**the Ancient of Days.** A name from the book of Daniel for Hashem as He is above time. Torah Ohr reads Atik as "removed": removed and set apart from the days, which are the garments of the mitzvos. The Midrash says Hashem told Avraham, "come, wear My garment," the garment of Atik Yomin.

**ממוצע**
memutza

**intermediary.** Anything that joins two different things must have something of each in it, or it could not touch both. The mitzvos join a limited soul to an unlimited light because they are unlimited at their root and limited in how they are done.

**בלי גבול / בעל גבול**
bli gvul / baal gvul

**unlimited / limited.** Hashem's light has no limit. A created thing, a soul included, has limits. The maamar's abbreviations הבל"ג and בע"ג stand for these two. The whole question of the garments is how the limited can receive the unlimited.

**אין ערוך**
ein aruch

**beyond comparison.** Two things are ein aruch when they share no measure, not even a big difference of size. The physical world is ein aruch to the spiritual worlds, so even a little of this world held onto blocks the way up.

**בירור וזיכוך**
birur

**refining and purifying.** To refine is to sort: to separate the good in something from what covers it, and lift it up. The maamar says the purpose of Torah and mitzvos is to refine and purify this physical world, not only to give the soul a garment.

**מקום וזמן**
zman u'makom

**space and time.** Chassidus says the word "world" means space and time together. A world that is repaired only in its space, and not in its time, is not yet fully repaired.

**דירה בתחתונים**
dirah b'tachtonim

**a dwelling in the lowest realms.** The Midrash says Hashem desired a dwelling place in the lowest realms. This physical world, the lowest of all, is meant to become a home for Hashem, and it is a person's service that makes it one.

Other terms are explained in the text, in a short note in brackets, the first time they come up.

# Section א

1 Every day a mitzvah

**ואברהם זקן בא**

### The big idea

The Torah says Avraham was old and "came into days."

The Zohar reads those days as days above: the garments a soul makes out of Torah and mitzvos, which let it enjoy Hashem's light in the World to Come.

The Alter Rebbe adds that the days are also plain days, and the Baal Shem Tov rules that no day may pass without a mitzvah.

That raises the question of the whole maamar: if the garments are what count, why not skip a day and do two mitzvos tomorrow?

### Before you learn

- **The pasuk.** Bereishis 24:1: "And Avraham was old, he came into days, and Hashem blessed Avraham with everything." It opens the story of finding a wife for Yitzchak, in Parshas Chayei Sarah.
- **The week.** The Rebbe said this maamar on Motzaei Shabbos Parshas Chayei Sarah 5738, the Shabbos on which the month of Kislev was blessed.
- **A garment.** A garment is not you, but it is how you go out and meet what is outside you. The Zohar will call the mitzvos the soul's garments. Keep that picture in hand.
- **Three teachers.** The Baal Shem Tov founded chassidus. The Alter Rebbe founded Chabad and wrote Torah Ohr. The Tzemach Tzedek, the third Lubavitcher Rebbe, wrote Ohr HaTorah. All three speak in this section.

### ראשי תיבות new in this section

| | | | | | |
|---|---|---|---|---|---|
| **בעוה"ב** | בעולם הבא | in the World to Come | **גו'** | וגומר | and so on (the verse continues) |
| **יהי'** | יהיה | will be | **בתו"א** | בתורה אור | in Torah Or |
| **ח"ו** | חס ושלום | Heaven forbid | **ד"ה** | דיבור המתחיל | discourse beginning with |
| **ועי"ז** | ועל ידי זה | and through this | **רז"ל** | רבותינו זכרונם לברכה | our Sages, of blessed memory |
| **כשהי'** | כשהיה | when it was | **כו'** | וכולי | etc.; and so on |
| **וא"כ** | ואם כן | and if so | | | |

1 **"And Avraham was old, he came into days," and so on** — *Bereishis 24:1, the pasuk that opens the story of finding a wife for Yitzchak.* **And the Alter Rebbe** — *the founder of Chabad* — **brings, in Torah Ohr** (תו"א the Alter Rebbe's maamarim) **on our parsha,** *Chayei Sarah,* **in the maamar that begins** *with these words:*

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

2 **"To understand what our Sages said,** — *in Pirkei Avos 4:17* — **one hour of teshuvah and good deeds in this world** — *doing, while the soul is still in a body* — **is better than the whole life of the World to Come"**. *That sounds strange, since the World to Come is the reward. How can the work be better than the pay? That is the Alter Rebbe's question there, and the Rebbe does not stop on it here.*

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

3 **(And before the discourse** — *at its head, before the explanation itself begins* — **which "belongs to the pasuk 'And Avraham was old, he came into days'")** — *those are the Alter Rebbe's own words, tying his maamar to this week's pasuk* — **the Zohar's statement on the pasuk: "into those supernal days"** (**yomin ila'in** (יומין עילאין "days above": the garments a soul makes out of its mitzvos))**, and so on.** *The Zohar does not read "came into days" as "got on in years." It reads it as "entered the days above."*

3 (ולפני הדרוש – שהוא "שייך לפסוק ואברהם זקן בא בימים") מאמר הזהר[4] על הפסוק באינון יומין עילאין כו',

4 **Which are the garments of Torah and mitzvos** (**levushim of Torah and mitzvos** (הלבושים דתורה ומצוות the garments a soul makes from Torah and mitzvos, which let it take in G-dly light)) — *the Zohar's "days" are garments the soul makes for itself; a footnote adds that Tanya, at the end of chapter 5, calls the mitzvos garments and the Torah both food and garment* — **(teshuvah and good deeds),** *the very words of the Mishnah,* **through which the soul can enjoy the radiance of the Shechinah** (**ziv haShechinah** (זיו השכינה the glow of Hashem's light that souls enjoy in the world to come)) **in the World to Come.** *So the good deeds of this world become the garment that lets the soul enjoy the next.*

4 שהם הלבושים דתורה ומצוות[5] (תשובה ומעשים טובים) שעל ידם תוכל הנשמה ליהנות מזיו השכינה בעוה"ב.

5 ועניין זה שייך גם לימים כפשוטם[6], שצריכים להיות כל הימים שלמים, היינו שכל יום יהי' מלא בעשיית מצוה (יומין עילאין).

5 **And this matter applies also to days in the plain sense** — *not only the "days above," but the days of the calendar, as Torah Ohr says on Parshas Mishpatim* — **that all the days must be whole, meaning that every day must be filled with doing a mitzvah** — *Sunday, Monday, Tuesday, none of them empty* — **(supernal days).** *A day filled with a mitzvah becomes one of those days above.*

6 וידוע מאמר הבעל שם טוב[7] "לא יניח שום יום מעשיית מצוה כו'".

6 **And the saying of the Baal Shem Tov,** *the founder of chassidus,* **is well known: "Let him not let any day pass** — *not a single one* — **without doing a mitzvah," and so on.** *It is the opening line of Tzavaas HaRivash, a short book of the Baal Shem Tov's teachings. Notice what it asks for. Not many mitzvos; one, every day.*

7 וזהו בא בימים, שאברהם אבינו עבד את עבודתו בכל יום ויום[8], שכל ימיו היו יומין שלימין (ולא חסרין ח"ו), ועי"ז "בא בימים – באינון יומין עילאין"[9].

7 **And this is "came into days": our father Avraham did his service every single day** — *the Zohar says he did not come close to Hashem in one day or at one time, but his deeds brought him close all his days* — **so that all his days were whole days (and not lacking, chas v'shalom** (ח"ו Heaven forbid)**),** *not one of them empty,* **and through this he "came into days, into those supernal days."** *Those last words are the Zohar's own. Each full day became one of the days above.*

8 וידוע הדיוק בזה[10], הרי העיקר הוא לבושי המצוות (יומין עילאין), ומה נוגע בזה ענין הימים (כפשוטם) שלא יניח שום יום מעשיית מצוה כו',

8 **And the precise point here is well known** (diyuk (דיוק a close question on the exact words)) — *it is a question of the Tzemach Tzedek, the third Lubavitcher Rebbe, in his Ohr HaTorah* — **the main thing is the garments of the mitzvos (supernal days);** *that is what the soul actually wears;* **so what do the days (in the plain sense) have to do with it,** *the days of the calendar,* **that he should not let any day pass without doing a mitzvah?**

9 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[11],

9 **Could he not do two mitzvos tomorrow?** *That is the question in one line.* **For seemingly,** *at first glance,* **even when he does several mitzvos in the course of one day, he has the same number of mitzvos as if he had done them over several days.** *A footnote sharpens it. Take a person who has time for only two mitzvos in two days. One today and one tomorrow, or two tomorrow: the count comes out the same.*

10 וא"כ, מה נוגע שיקיים מצוה בכל יום דוקא, ועד שכאשר חסר לו יום אחד חסר לו לבוש[12].

10 **If so,** *— if the count is the same either way —* **what does it matter that he do a mitzvah every day specifically,** *on each day and not just often,* **so much that when he is missing one day, he is missing a garment?** *A footnote adds that this is not about a mitzvah tied to its day, like Shema, which a person must not skip in any case; skipping that would need teshuvah. The question is about an ordinary day. Hold on to it. The maamar spends most of its length on the answer.*

**Deep dive — Yomin ila'in: days that become garments**

A day is a piece of time. A garment is a thing you wear. The Zohar joins the two. When it says Avraham "came into days," it means he came into "those supernal days," and Torah Ohr explains that these days are the garments the soul makes for itself out of Torah and mitzvos.

Why a garment? A garment is not the person. It sits on the outside. But it is the way the person meets what is outside him. A soul, too, cannot meet Hashem's light bare. It needs something to wear. Why that is so, Section 3 will explain. For now, take it as given.

What is the garment made of? Mitzvos. When a person does a mitzvah, the act does not simply vanish once it is over. It becomes part of something the soul wears. Iggeres HaKodesh, letter 29 in Tanya, speaks of completing the garments of the soul, and of a garment that is "lacking" when part of it is missing.

Now it is clear why the Zohar calls them days. A day with a mitzvah in it has become part of the garment. A day with none leaves a gap. That is how the Baal Shem Tov's rule and the Zohar fit together. It is also exactly where the question bites. If the garment is made of mitzvos, why should it matter on which day each one was added?

### Review

1. What does the Zohar say "came into days" means?
2. What are the "supernal days," according to Torah Ohr?
3. What is the Baal Shem Tov's rule, and where is it written?
4. What is the Tzemach Tzedek's question on that rule, and why is it not about a mitzvah like Shema?

### Talking points

- One mitzvah today and one tomorrow, or two tomorrow: the count is the same. Before the maamar answers, what do you think is lost?
- The Baal Shem Tov asks for one mitzvah a day, not many. Is that an easy rule or a hard one?
- What makes a day count? Can a day be full without anything special happening in it?

**Take it with you.** The Baal Shem Tov says let no day pass without a mitzvah, and the maamar asks why two tomorrow cannot fill today.

# Section ב

1 Every day a mitzvah

## ב) והנה מזה

### The big idea

The Torah lists Avraham's praises in rising order, so "came into days," which comes last, is higher than "old."

But "old" is already enormous. The Midrash says Hashem told Avraham to wear His own garment, the garment of Atik Yomin, Hashem as He is above all days.

So the question from Section 1 grows. How can ordinary days of mitzvos, which do not even add to the count, rank above that?

### Before you learn

- **The question so far.** If the mitzvos are garments for the soul, why not do two tomorrow instead of one today? Carry it into this section. It is about to get harder.
- **Order means rank.** When the Torah lists praises one after another, the later one is read as the greater.
- **The Ancient of Days.** In Daniel 7:9 the prophet sees Hashem as Atik Yomin, the Ancient of Days, sitting on a throne, His garment white as snow.

### ראשי תיבות new in this section

| | | |
|---|---|---|
| **הקב״ה** | הקדוש ברוך הוא | the Holy One, blessed be He |
| **דהקב״ה** | דהקדוש ברוך הוא | of the Holy One, blessed be He |
| **שהקב״ה** | שהקדוש ברוך הוא | that the Holy One, blessed be He |
| **בבחי׳** | בבחינת | in the aspect of |
| **עי״ז** | על ידי זה | through this |
| **בחי׳** | בחינת | aspect / level of |
| **כו״כ** | כמה וכמה | many; several |
| **שלפנ״ז** | שלפני זה | that precede this |
| **ואח״כ** | ואחר כך | and afterwards |
| **פי׳** | פירוש | meaning; i.e. |
| **שהי׳** | שהיה | that was |
| **וכמרז״ל** | וכמאמר רבותינו זכרונם לברכה | and as our Sages said |

| English | לשון המאמר |
|---|---|
| (1) **Now,** — *this begins a proof* — **from the fact that this quality of Avraham ("came into days")** — *the words that close the list* — **comes in the pasuk after so many of his qualities in the pesukim before it,** — *the chapters before have told of his greatness again and again — and the Rebbe adds a second proof:* | (1) ב) והנה מזה שמעלה זו דאברהם (בא בימים) בא בקרא לאחרי כו״כ מעלות שלו שבפסוקים שלפנ״ז, |

(2) 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.

(2) **and even in this pasuk itself** — *the very same verse* — **it first says "And Avraham was old" and afterwards adds "came into days,"** — *first one praise, then a second laid on top of it* — **it is understood that "came into days" is a greater quality even than the quality of "old."** *When the Torah lists praises one after another, it climbs. The last is the highest.*

(3) דהגם שואברהם זקן פי' שהי' בעילוי נפלא ביותר, וכמרז"ל[13] שאמר לו הקב"ה לאברהם בא לבוש לבושי (דהקב"ה שנקרא[14] עתיק יומין[15]) שנאמר ואברהם זקן,

(3) **For although "And Avraham was old" means that he was at a most wonderful height,** — *not just old in years* — **as our Sages said, that the Holy One, blessed be He, said to Avraham, "Come, wear My garment"** — *the Midrash, Bereishis Rabbah at the end of chapter 58: "My craft is doing kindness; you took up My craft, so come wear My garment"* — **(of the Holy One, who is called the Ancient of Days, Atik Yomin** (עתיק יומין Hashem as He is above time, "removed" from the days)**), as it says, "And Avraham was old"** — *the prophet Daniel saw Hashem as the Ancient of Days, His garment white as snow, so an "old" man wears the Ancient One's garment.*

(4) היינו שואברהם זקן היא מעלת אברהם מה שלובש לבוש הקב"ה כמו שהקב"ה הוא בבחי' עתיק יומין, הנה בא בימים נעלה עוד יותר.

(4) **That is, "Avraham was old" is Avraham's greatness in that he wears the garment of the Holy One as the Holy One is at the level** (**bechinah** (בחי' a level, or one side of something)) **of Atik Yomin** — *not just any garment of Hashem's, but the garment of Hashem as He is above all days* — **even so, "came into days" is higher still.** *That is the surprise. The days are ordinary days of mitzvos, and they rank above wearing Hashem's own garment.*

(5) וצריך להבין מהו גודל העילוי דבא בימים, לבושי המצוות [ובפרט בהענין דעשיית מצוה בכל יום דוקא, הגם שאינו מתוסף ע"ז במספר המצוות],

(5) **And we must understand how great the height of "came into days" is,** — *what makes it so high* — **the garments of the mitzvos** — *the days the Zohar calls supernal days* — **[and especially the matter of doing a mitzvah every day specifically, even though the number of mitzvos does not grow by it],** — *this is the question of Section 1 coming back, two tomorrow instead of one today — and now it is carried into a bigger question:*

6 ועד שזה נעלה יותר מענין (ואברהם) זקן שהוא בחי' (הלבוש ד)עתיק יומין[16].

6 **so much that** — *and this is the hard part* — **it is higher than (Avraham) "old,"** *the Midrash's garment,* **which is the level of (the garment of) Atik Yomin.** *A footnote makes it stranger still.* **Torah Ohr**, *on Parshas Mikeitz, says Atik Yomin is so called because He is "removed and separate from the days, which are the garments made of the mitzvos." Atik is above the days by definition. How can the days outrank it? The Rebbe leaves the question standing for now.*

### Deep dive — Atik Yomin: above the days

The prophet Daniel saw Hashem in a vision as an old man: "the Ancient of Days sat, His garment white as snow." Hashem is not old, of course. The picture says something about how He stands toward time.

The word atik means "ancient," and it also means "removed," moved away and set apart. Torah Ohr, on Parshas Mikeitz, reads it the second way. Atik Yomin is "removed and separate from the days, which are the garments made of the mitzvos." Hashem as Atik Yomin is not inside the days at all. He is above them, the way the one who made a calendar is not one of its pages (our picture).

In chassidus, Atik is the inmost level of Kesser, the crown, the level of G-dliness above everything that is revealed. So when the Midrash says Hashem told Avraham, "come, wear My garment," and ties it to "Avraham was old," it is saying something huge. Avraham was clothed in the garment of Hashem as He is above all days.

That is what makes the order of the pasuk so hard. "Old" is the garment of the One above the days. "Came into days" is the garments made of days. It would seem that the first must be higher. The Torah puts the days second, and second means higher. The maamar has not yet said why.

### Review

1. How does the Rebbe prove that "came into days" is greater than "old"? Give both proofs.
2. What did Hashem tell Avraham, according to the Midrash, and how is it tied to the word "old"?
3. Why is Hashem called Atik Yomin, according to Torah Ohr?
4. What makes the question at the end of this section harder than the question of Section 1?

### Talking points

- Most people would rank a great spiritual height above a daily routine. The pasuk ranks them the other way. Can you think of why that might be right?
- The Midrash says Avraham earned Hashem's garment by doing kindness. Is kindness more like one big moment or like a daily habit?
- Can something that adds nothing to the count still add something? What could it add?

**Take it with you.** The Torah ranks Avraham's ordinary days of mitzvos above wearing Hashem's own garment, and the maamar sets out to show why.

# Section ג

2 Why a soul needs garments

ג) ויובן זה

**The big idea**

A soul is a created thing, and nothing created can take in Hashem's infinite light directly.

So it needs a garment, the way an eye needs a screen to look at the sun.

Anything that joins two things must have something of both. The mitzvos do: their root is Hashem's own will, above all limits, and they are done with wool, parchment and ink.

That double nature is what lets them join a limited soul to an unlimited light.

**Before you learn**

- **Two questions waiting.** Why not two mitzvos tomorrow instead of one today? And how can days of mitzvos rank above "old," the garment of Atik Yomin? The Rebbe does not answer yet. First he explains the garment.
- **Limited and unlimited.** Everything Hashem created has limits: a size, a place, a time. Hashem's light has none. The whole section asks how something with limits can receive something without them.
- **A bridge.** A bridge must rest on both banks. A translator must know both languages. Hold that picture; the section is built on it.

**new in this section** ראשי תיבות

| | | |
|---|---|---|
| **בכ״מ** | בכמה מקומות | in several places |
| **וא״א** | ואי אפשר | and it is impossible |
| **באוא״ס** | באור אין סוף | in the Ohr Ein Sof |
| **ב״ה** | ברוך הוא | blessed be He |
| **מאוא״ס** | מאור אין סוף | from the Infinite Light |
| **הוי׳** | הוי״ה (שם המפורש) | Havayah; the Tetragrammaton |
| **וע״י** | ועל ידי | and by means of |
| **ב׳** | שני / שתי / שניים (לפי ההקשר) | two / second (by context) |
| **צ״ל** | צריך לומר / צריך להיות (לפי ההקשר) | one must say / must be (by context) |
| **דתומ״צ** | דתורה ומצוות | of Torah and mitzvos |
| **הבל״ג** | הבלי גבול | the unlimited; the infinite |
| **ובע״ג** | ובעל גבול | and limited |
| **מב׳** | משני / משתי | of the two |
| **התומ״צ** | התורה ומצוות | the Torah and mitzvos |
| **מרצה״ע** | מרצון העליון | from the Supernal Will |
| **ית׳** | יתברך | may He be blessed |
| **שרצה״ע** | שרצון העליון | that the Supernal Will |
| **מבחי׳** | מבחינת | from the aspect of |
| **בעוה״ז** | בעולם הזה | in this world |
| **ועד״ז** | ועל דרך זה | and similarly |
| **דעוה״ז** | דעולם הזה | of this world |
| **ע״י** | על ידי | by means of; through |
| **שבתומ״צ** | שבתורה ומצוות | that are in Torah and mitzvos |

1 **This will be understood by first explaining what is well known about the soul needing the garments of Torah and mitzvos** — *the footnote points to Iggeres HaKodesh, letter 29 in Tanya, and to Torah Ohr* — **so that it can enjoy the radiance of the Shechinah** (ziv haShechinah). *Before he answers either question, the Rebbe goes back to basics: what a garment is, and why a soul needs one.*

1 ג) ויובן זה בהקדים ביאור הידוע[17] בזה שהנשמה צריכה להלבושים דתורה ומצוות בכדי שתוכל ליהנות מזיו השכינה,

2 **Because the soul is a created being** (nivra (נברא a created thing, which always has limits)) — *something Hashem made, with edges and a measure* — **[as explained in several places, that the soul is like G-dliness** (Elokus (אלקות G-dliness)) **that has become a created being,** *real G-dliness, but in the form of something made,* **so much so that its attachment to G-dliness is an unrecognized attachment** (deveikus bilti nikeres (דביקות בלתי ניכרת a real bond that you do not feel))**]** — *the soul is truly bound to Hashem, but on its own it does not feel the bond.*

2 כי להיות שהנשמה היא נברא [וכמבואר בכ"מ שהנשמה היא כמו שאלקות נעשה בבחי' נברא[18], ועד שהדביקות שלה באלקות היא דביקות בלתי ניכרת[19]]

3 **And it is impossible for a created being to grasp anything at all of the Infinite Light** (Ohr Ein Sof (אוא"ס G-d's limitless light))**, blessed be He,** — *not a little, not a part* — **therefore, so that the soul can enjoy the radiance of the Shechinah, which is a ray from the Infinite Light,** *only a glow and not the light itself,* **[and especially to gaze at the pleasantness of Hashem** (no'am Hashem (נועם הוי' the deepest delight in Hashem a soul can have))**],** *Iggeres HaKodesh's words for the deepest delight of all,* **it needs garments.**

3 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'[20]], צריכה היא ללבושים.

4 **As in the example of a great light [very great, like the light of the sun, the level of "the sun of Havayah"],** *Hashem's own light pictured as a sun,* **which one cannot look at,** — *the eye would be overwhelmed* — **and through a screen** (masach (מסך a screen that makes a strong light bearable)) **(which is like a garment) one can receive [and take in] the light.** *Like dark glass held up to the sun: the light is not shut out, it is made bearable.*

4 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.

5 **Now it is well known that any intermediary** (**memutza** (ממוצע a bridge, which has to share something with both sides it joins)) **that joins two things** — *a go-between, like a bridge between two banks* — **must be made up of both of them.** *A bridge that stands on only one bank joins nothing. The footnote points to Likkutei Torah and to maamarim of the Rebbeim, where this is a fixed rule.*

5 והנה ידוע[21] שכל ממוצע המחבר ב' דברים, צ"ל כלול משניהם.

6 **From this we also understand about the garments of Torah and mitzvos [which are like an intermediary joining the radiance of the Shechinah (a ray of the Infinite Light, which is unlimited, bli gvul / baal gvul** (בלי גבול / בעל גבול without limits, and with limits)**) with the soul (which is a created being and limited)],** — *those are the two banks of this bridge* — **that they have something of both sides in them.** *Now the Rebbe shows each side in turn.*

6 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.

7 **For their root (the root of Torah and mitzvos) is the Supernal Will** (**retzon ha'elyon** (רצה"ע G-d's revealed will))**,** *what Hashem wants,* **and His wisdom, blessed be He, which are one with Him** — *not separate from Him, the way a person's ideas are separate from the person* — **(for He and His wisdom and His will are one),** *as Shaar HaYichud VehaEmunah, chapter 8, says.*

7 דשרשם (של התומ"צ) הוא מרצה"ע וחכמתו ית' שהם מיוחדים בו ית' (שהוא[22] וחכמתו ורצונו אחד)

8 **— that is the unlimited side** — *the first bank of the bridge* — **[so much so that the Supernal Will and His wisdom (the root of Torah and mitzvos)** — *the source a mitzvah comes from* — **are higher even than the radiance of the Shechinah],** — *Torah Ohr on our parsha says so: the root of a mitzvah stands higher than the light the soul enjoys through it* —

8 – ענין הבל"ג [ועד שרצה"ע וחכמתו ית' (שרש התומ"צ) הם למעלה גם מבחי' זיו השכינה[23]],

9 **and because they came down below, into this physical world** — *this is the second bank* — **tzitzis in physical wool** — *real wool, from a sheep* — **and tefillin on physical parchment, and so with all the mitzvos** — *every mitzvah is done with something you can touch and hold* —

9 וע"י שירדו למטה בעוה"ז הגשמי ציצית בצמר גשמי ותפילין בקלף גשמי וכן בכל המצוות

(10) [ועד"ז הוא גם בתורה שנתלבשה בשכל אנושי, ועד בטענות של שקר, ונתלבשה בדיו על הספר[24]]

(10) **[and the same is so with the Torah,** — *Torah study, not only mitzvos* — **which was clothed in human reasoning, even in false claims,** — *the Gemara weighs what a liar argues in court, and that too is Torah* — **and was clothed in ink on the book]** — *Tanya, chapter 4. A footnote says the ink is the deeper clothing: the Torah only rules on the false claims, but the laws of ink and parchment are part of the Written Torah itself.*

(11) הם בבחי' מדידה והגבלה ועד להמדידה והגבלה דעוה"ז הגשמי שאין תחתון למטה ממנו[25],

(11) **they are at the level of measure and limit,** *a size, a shape, a place,* **all the way down to the measure and limit of this physical world,** *the most limited of all,* **below which there is nothing lower** — *Tanya, chapter 36, on our world: the lowest of all. So the mitzvos reach from the very top to the very bottom.*

(12) הנה ע"י ב' ענינים אלו שבתומ"צ [ענין הבל"ג שבהם מצד שרשם, וענין הגבול שבהם מצד ירידתן למטה]

(12) **Thus,** — *putting both together* — **through these two sides in Torah and mitzvos [the unlimited in them from their root,** *which is Hashem's will,* **and the limit in them from their coming down below],** — *not two different things, but one mitzvah with two sides — the Rebbe now draws the conclusion:*

(13) 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[26].

(13) **they become a garment and an intermediary** — *a bridge* — **that joins the soul, which is a created being and limited (and as it is clothed in a physical body),** *a limited soul inside a limited body,* **with the radiance of the Shechinah, and even with the pleasantness of Hashem that is above all measure and limit.** *That is what a garment is. Why it matters on which day the garment is made is still to come.*

### Deep dive — Why a soul needs a garment

It sounds strange at first. The soul is G-dly. Why would it need anything in order to be close to Hashem?

The maamar starts from one fact: the soul is a nivra, a created being. Chassidus says it is G-dliness that has become a created thing. That means it has a shape and a limit. And anything with a limit cannot grasp the unlimited, not even a little of it. This is not about trying harder. A cup cannot hold the ocean; that is simply what it means to be a cup.

There is a second, finer point. The soul's bond with Hashem is a deveikus bilti nikeres, an attachment that is real but not felt. A footnote explains it with the word "vessel." The soul is rooted in the vessels of Atzilus, and a vessel is attached to the light inside it without sensing it, so it feels itself as a separate thing. The soul is truly joined to Hashem, but left to itself it does not register the bond.

So the soul needs help to receive the light, and the help is a garment. Iggeres HaKodesh, letter 29 in Tanya, gives the picture the maamar uses. A person cannot look straight at the sun, but through a glass he can take in its light. The glass does not shut the light out. It makes it something he can receive. The mitzvos are that glass.

### Deep dive — Memutza: a bridge made of both ends

Think of a translator between two people who speak different languages. If he knows only one of them, he cannot help. He has to carry something of both sides in himself. Chassidus makes this a rule: any intermediary that joins two things must be made of both. The Alter Rebbe states it in Likkutei Torah.

The rule is usually taught about Kesser, the crown, the highest level of G-dliness as it begins to be revealed. Kesser joins Hashem, the Source, with everything that comes from Him, and it can, because it is both: the lowest level of the Source and the first level of what comes out of it.

The maamar applies the same rule to the mitzvos. On one side, the root of a mitzvah is Hashem's will and wisdom, and Shaar HaYichud VehaEmunah, chapter 8, says that He, His will and His wisdom are one. So the root of a mitzvah has no limit at all, and Torah Ohr says it is higher even than the light the soul enjoys in Gan Eden. On the other side, a mitzvah is done with wool, leather, parchment and ink, things as limited as anything in the world.

That double nature is not a weakness. The physical side of a mitzvah is not packaging around the real thing. It is half of the bridge, the half that rests on our side.

### Review

1. Why can a soul not take in Hashem's light without a garment? Give both reasons the section mentions.
2. What is a deveikus bilti nikeres?
3. What does the example of the sun and the screen teach?
4. In what way are the mitzvos unlimited, and in what way are they limited?

### Talking points

- The maamar treats the physical side of a mitzvah as half the bridge. Does that change how careful you would be with a pair of tefillin or a tallis?
- The soul is bound to Hashem but does not feel it. Is a bond you do not feel worth less than one you do?
- A screen makes a light bearable by holding some of it back. Is that a loss or a gain?

**Take it with you.** A mitzvah is Hashem's will in wool and parchment, and only something made of both ends can join a soul to Hashem's light.

# Section ה–ד

3 Washing the garments

ד) והנה מצד

### The big idea

The garments of Torah and mitzvos are made in a world that is mostly bad, so they pick up dirt: learning and mitzvos done for the wrong reasons. They need washing, like any shirt.

Even washed, they need the angels to carry them up. First reason: no one on earth is without some lack. It is not his fault, since Hashem put him here, like a king sending his son far away. But the lack is real, and it reaches even the good he does.

Second reason: this world is physical, and the physical cannot be compared to the spiritual. To cross that kind of gap you must let go of where you were, like a soul in the River of Fire, or Rabbi Zeira fasting to forget one Talmud.

### Before you learn

- **Where we are.** The last section showed why a soul needs garments, and why only the mitzvos can be them: unlimited at their root, physical in the doing. Now the Rebbe looks at the price of that physical side.
- **Clean, then raised.** Keep two steps apart. Washing makes the garments clean. Rising takes them up. The section does the first, then says that even clean garments cannot rise alone.
- **Watch the structure.** Two reasons the angels are needed. The first sits in the square brackets of printed letter ד: no one on earth is without lack. The second fills printed letter ה: the world is physical.
- **The pasuk.** Koheles 7:20: "There is no righteous man on earth who does good and does not sin." Watch how the Rebbe reads "sin" and where he places it.

### ראשי תיבות new in this section

| | | |
|---|---|---|
| **עוה״ז** | עולם הזה | this world |
| **שיהי׳** | שיהיה | that it will be |
| **וכו׳** | וכולי | and so on |
| **מל׳** | מלשון / מלכות (לפי ההקשר) | from the expression / Malchus (by context) |
| **עכ״פ** | על כל פנים | at any rate; at least |
| **כמ״ש** | כמו שכתוב | as it is written |
| **שבנ״א** | שבני אדם / שבן אדם | that human beings / a person (?) |
| **אעפ״כ** | אף על פי כן | nevertheless; even so |
| **וכמ״ש** | וכמו שכתוב | and as it is written |
| **בהתומ״צ** | בהתורה ומצוות | in the Torah and mitzvos |
| **שהתומ״צ** | שהתורה ומצוות | that the Torah and mitzvos |
| **שבעוה״ז** | שבעולם הזה | that are in this world |
| **שעוה״ז** | שעולם הזה | that this world |
| **וע״ד** | ועל דרך | and in the manner of |
| **לג״ע** | לגן עדן | to Gan Eden |
| **דג״ע** | דגן עדן | of Gan Eden |
| **שמגעה״ת** | שמגן עדן התחתון | from the lower Gan Eden |
| **לגעה״ע** | לגן עדן העליון | to the higher Gan Eden |

| | | | |
|---|---|---|---|
| **דגע״ת** | דגן עדן התחתון | of the lower Gan Eden | |
| **אע״פ** | אף על פי | even though | |
| **ר״ז** | רבי זירא | Rabbi Zeira | |
| **מ׳** | ארבעים | forty | |
| **עד״ז** | על דרך זה | similarly; in the same way | |
| **להתומ״צ** | להתורה ומצוות | to the Torah and mitzvos | |

English | לשון המאמר

(1) **Now, because Torah and mitzvos are clothed in the matters of this physical world** — *the learning is done with a human mind, the mitzvah with wool, parchment and money* — **which is mostly evil** (**rubo k'kulo ra** (רובו ככולו רע "mostly bad": a world where most things pull away from Hashem)), *as Tanya, chapter 7, says of this world,* **one has to clean them of all the waste that falls into them.** *The same coming down that let the mitzvos be garments for the soul, the point of the last section, is what gets them dirty.*

(1) ד) והנה מצד ההתלבשות דתומ״צ בעניני עוה״ז הגשמי שהוא רובו ככולו רע[27], צריך לנקותן מכל פסולת הנופל בהן[28], וכמו

(2) **As in the study of Torah:** *take the clearest case first.* **Because the Torah was clothed in human intellect and in physical matters,** *it can be learned the way any subject is learned, so* **it is possible that his learning will be not for its own sake** (**shelo lishmah** (שלא לשמה doing the right thing for the wrong reason)) — *for honor, to win an argument, for anything other than Hashem* — **and even down to the very lowest level of "not for its own sake." And the same is true of the mitzvos:** *a mitzvah, too, can be done for a reason that is not its own.*

(2) בלימוד התורה, שמצד זה שהתורה נתלבשה בשכל אנושי ובעניינים גשמיים הרי אפשר[29] שהלימוד שלו יהי׳ שלא לשמה ועד לדרגא הכי תחתונה בשלא לשמה, ועד״ז במצוות[30]. וזהו מה שהלבושים

(3) **And this is why the garments of Torah and mitzvos** (**levushim of Torah and mitzvos**) **need washing and laundering,** — *Ohr HaTorah, cited in the footnote, explains: otherwise they would be soiled, by a mitzvah done not for its own sake* — **so that they will be clean garments, and so on (and even so that they are not like "all My garments I have stained"),** *the words of Yeshayahu 63:3, about garments stained red at the winepress. Clean means free even of that kind of stain (our reading).*

(3) דתומ״צ צריכים לרחיצה וכיבוס, שיהי׳ לבושים נקיים וכו׳ (ואפילו לא יהיו באופן דמלבושי אגאלתי[31]),

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

4 **Like a physical garment,** *a shirt worn all week,* **which, to be pure and clean,** — *nothing else will do it* — **has to be washed and laundered.** *Nobody blames the shirt. Wearing it in the world is what makes it dirty, and washing it is part of wearing it.*

5 [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[32].

5 **[And even after a person launders the garments of Torah and mitzvos so that they are clean of all waste, etc.,** — *the square bracket opens a new step, and it runs to the end of printed letter* ד — **for them to rise above, they need to be refined** (**zikuch / hizdakchus** (זיכוך, הזדככות refining: making something fine enough to go up)) **by the angels, who "embrace them and kiss them."** *The phrase is Aramaic, from the Zohar cited in the footnote, about angels taking up what comes from below. Clean is not yet the same as raised. Why the angels are needed is what the Rebbe explains next.*

6 והענין הוא דהנה כתיב[33] אין צדיק בארץ אשר יעשה טוב ולא יחטא,

6 **And the explanation is this.** *Here comes the first reason.* **It is written,** *in Koheles 7:20,* **"There is no righteous man on earth who does good and does not sin."** *Read plainly, it sounds like a charge against every tzaddik. The Rebbe is about to read it differently. Notice the words "on earth."*

7 שמפני שהאדם נמצא בארץ בעוה"ז הגשמי לכן יש בו חטא, חטא מל' חסרון[34] (עכ"פ).

7 **That is, because a person is on earth, in this physical world, therefore there is sin in him** — *and the Rebbe says at once which kind* — **"sin" in the sense of lack** (**chet, in the sense of chisaron** (חטא מל' חסרון a lack, something missing, even with nothing done wrong)), *a reading Likkutei Torah gives in the places the footnote lists,* **(at least).** *Perhaps an actual wrong as well; at the very least, something missing. Being here at all means being less than complete.*

8 והגם שהחטא (החסרון) הוא לא באשמתו ח"ו, שהרי ועמך כולם צדיקים[35],

8 **And although the sin (the lack) is not his fault, G-d forbid,** — *this is not an accusation* — **for** *the pasuk says,* **"Your people are all righteous"** *(Yeshayahu 60:21), every Jew without exception,*

(9) **rather,** — *here is where the lack really comes from* — **as it is written, "Awesome in His dealings with the children of men"** *(Tehillim 66:5), which the Midrash Tanchuma reads as Hashem arranging what happens to people through a cause He sets up,* **that it is the will of the Holy One, blessed be He, that a person be in a world like this.** *The lack does not start with the person. It comes with the place Hashem chose to put him.*

(9) כי אם כמ"ש[36] נורא עלילה על בני אדם שרצון הקב"ה הוא שבנ"א נמצא בעולם כזה [ובדוגמת[37]

(10) **[Like a king who sent his son to a distant country in order to show his son's wisdom,** — *the mashal is in Hemshech 5666, cited in the footnote* — **that even in the distant country he would recognize the truth,** *knowing who he is and who his father is, far from the palace:* **the level of "and the truth of Hashem is forever"],** *from Tehillim 117:2, a truth that holds in every place, even the farthest one.*

(10) מלך ששלח את בנו למדינה רחוקה בכדי להראות את חכמת בנו שגם במדינה הרחוקה יכיר את האמת, בחי' ואמת הוי' לעולם[38]],

(11) **Nevertheless,** — *even with no blame at all* — **since in fact there is in him (sin in the sense of) lack,** *and a good reason for the lack does not make it go away,* **his Torah and mitzvos are also not complete:** *the lack does not stay inside the person. It reaches what he does.*

(11) אעפ"כ, מכיון שבפועל יש בו (חטא מל') חסרון, וגם התומ"צ שלו אינם בשלימות,

(12) **as it says,** *once more,* **"There is no righteous man on earth who does good and does not sin":** *the same pasuk, now read closely.* **The lack ("sin") is also in his Torah and mitzvos (in "does good").** *The pasuk is not listing two things, good deeds here and sins there. The "sin" sits inside the "good" (our wording).*

(12) וכמ"ש אין צדיק בארץ אשר יעשה טוב ולא יחטא, שהחסרון (יחטא) הוא גם בהתומ"צ (ביעשה טוב) שלו,

(13) **Therefore, for his Torah and mitzvos to rise above,** — *and that is their whole purpose, to be garments the soul wears above* — **he needs** — *he himself, not only his mitzvos* — **the help of the angels.]** *That is the first reason: a lack no one can be blamed for, but a real one. A second reason follows.*

(13) לכן בכדי שהתומ"צ שלו יעלו למעלה, צריך הוא לסיוע המלאכים].

(14) 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[39]) מצד הגשמיות דעוה"ז[40].

(14) **Now, this need of the Torah and mitzvos of this physical world, that they need and depend on the help of the angels, is not only because this physical world is mostly evil,** — *the first reason, restated as the world that leaves a person lacking* — **but (also)** — *Tanya, chapter 40, cited in the footnote, calls this world low in two ways* — **because of the physicality of this world.** *Here printed letter ה begins, and with it a reason that would hold even if there were no evil at all.*

(15) שלהיותו גשמי הוא באין ערוך לעולמות העליונים (הרוחניים).

(15) **For** — *this is the heart of the second reason* — **being physical, it is beyond comparison** (**ein aruch** (אין ערוך so different that they cannot be compared at all)) **to the upper (spiritual) worlds:** *not just far from them, but with no common measure at all. A long road can be walked step by step. A gap with no common measure is not crossed by adding steps.*

(16) וע"ד הידוע בנוגע לנשמת האדם, שאפילו צדיק גמור כשעולה לג"ע צריך טבילה בנהר דינור בכדי לשכוח על חיזו דהאי עלמא,

(16) **It is like what is known about a person's soul:** *after a life in this world,* **that even a complete tzaddik, when he goes up to Gan Eden, needs to immerse in the River of Fire** (**Nehar Dinur** (נהר דינור the River of Fire, where a soul washes off this world before Gan Eden)) **in order to forget "the sight of this world"** — *in Aramaic, chizu de'hai alma, the look of things here — and not because he did wrong; he is a complete tzaddik.*

(17) כי מצד האין ערוך דעוה"ז הגשמי לג"ע הרי אפילו מקצת מעניני עוה"ז מונע מלעלות לג"ע[41]

(17) **because, since this physical world is beyond comparison to Gan Eden,** — *the same kind of gap as before* — **even a little of the matters of this world** — *one memory, one picture* — **holds him back from going up to Gan Eden.** *Torah Ohr and Hemshech 5666 are cited in the footnote. The memory is not bad. It simply does not fit where he is going.*

(18) [ובדוגמת העליות שבדרגות דג"ע שמגעה"ת לגעה"ע וכו', שמכיון שהעליות הם באין ערוך, צריך להיות תחילה ביטול ההשגה דגעה"ת[41].

(18) **[And similarly with the ascents among the levels of Gan Eden,** *even inside Gan Eden itself,* **from the lower Gan Eden to the upper Gan Eden** (**Gan Eden HaTachton / HaElyon** (געה"ת, געה"ע lower and upper Gan Eden, two levels of the world to come)**, and so on: since the ascents are beyond comparison,** *each level beyond the one below it,* **there must first be a letting go** (**bittul hahasagah** (ביטול ההשגה letting go of what you understood, to make room for something higher)) **of the understanding of the lower Gan Eden.** *What the soul grasped below has to be set aside before it can grasp what is above.*

(19) 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.

(19) **And as is known from the example of understanding with the mind,** *something you can test on yourself,* **that to reach a higher understanding that is beyond comparison to the earlier one** — *not one more detail, but a new way of seeing* — **(even though the higher understanding is also in this physical world),** *so physicality is not the issue in this example, only the gap,* **there must first be a letting go of the earlier understanding.** *As long as you hold the old picture tight, the new one has nowhere to stand.*

(20) וכמו ר"ז כי סליק לארעא דישראל יתיב[42] מאה תעניתא (או מ' תעניות[43]) לשכוח תלמוד בבלי בכדי שיוכל ללמוד תלמוד ירושלמי[44],

(20) **And like Rabbi Zeira: when he went up to the Land of Israel, he sat a hundred fasts** — *the story is in Bava Metzia 85a* — **(or forty fasts)** — *the reading of the Rashal and others, cited in the footnote* — **to forget the Babylonian Talmud so that he could learn the Jerusalem Talmud],** *not because the Bavli was wrong, but because its way of thinking would stand in the way of the new one.*

(21) עד"ז הוא גם בנוגע להתומ"צ של האדם, שמצד היותן מלובשות בענינים גשמיים, צ"ל תחלה שיזדככו ויתפשטו מגשמיותן ע"י המלאכים.

(21) **So too with a person's Torah and mitzvos:** *here the examples come home.* **Since they are clothed in physical matters,** *the hands, the voice, the wool and parchment,* **they first have to be refined and stripped of their physicality by the angels.** *That is the second reason. It would hold even in a world with no evil: the physical cannot rise into the spiritual as it is.*

### Deep dive — Sin as lack: a real gap with no blame

Most people hear the word chet and think of a wrong act. But the word can also mean falling short, something missing. Chassidus reads Koheles this way. "There is no righteous man on earth who does good and does not sin" does not say every tzaddik does wrong. It says no one on earth is complete.

Why not? The answer is in two words of the pasuk: "on earth." A soul down here works through a body, a mind that gets tired, a world that hides Hashem. Something is always missing. That is not a failure. It is the terms of the job.

The Rebbe is careful to say so. The lack is not his fault: "Your people are all righteous." Hashem wanted him here, like the king who sends his son far away to show that the son will recognize the truth even there. A king who does that knows what the road will cost.

But the kind reading does not erase the fact. No blame does not mean no gap. The gap reaches into the good he does, and so even his best mitzvah needs help to rise. That is humility without guilt (our framing): I am not bad, and I am also not finished.

### Deep dive — Ein aruch: why going up means letting go

There are two kinds of distance. A higher floor of the same building is far, but it is the same kind of place; you take the stairs. Ein aruch is the other kind: two things with no common measure. No number of stairs gets you there, because the stairs are made of the wrong thing.

Chassidus teaches that the physical and the spiritual are ein aruch. That is why the second reason holds even with no evil anywhere. A mitzvah is real and holy, but it is done in matter. To rise into the spiritual worlds, it has to be stripped of its physical shape.

The maamar gives three pictures of one rule. A complete tzaddik bathes in the River of Fire to forget the look of this world, because even a little of it does not fit Gan Eden. A soul climbing from lower to upper Gan Eden lets go of what it understood below. A student reaching a new kind of understanding first lets go of the old one, the way Rabbi Zeira fasted to forget the Bavli so that the Yerushalmi could come in.

In every case the lower thing was good. The point is that it cannot be carried across as it is. First you let go, then you rise. For the mitzvos, the maamar says, the stripping is done by the angels.

### Review

1. Why do the garments of Torah and mitzvos get dirty? What example does the Rebbe bring from learning Torah?
2. What is the difference between washing the garments and raising them?
3. How does the Rebbe read "sin" in the pasuk from Koheles, and why is the lack not the person's fault?
4. What is the second reason the mitzvos need the angels? Name two of the examples the Rebbe brings for it.

### Talking points

- The Rebbe says the lack is not our fault, yet it is real and has to be dealt with. Is it easier to live with a fault or with a lack? Why?
- Rabbi Zeira fasted to forget the way he had learned for years. When have you had to let go of a way of thinking in order to learn something new?
- If even a clean mitzvah of a complete tzaddik needs help to rise, does that make our own work less important, or more?

**Take it with you.** Even my best mitzvah needs washing and help to rise, and needing help is not a failure; it is what it means to live down here.

# Section 1

4 Prayer, the ladder of each day

## ו) ויש לומר

### The big idea

The angels finish lifting the mitzvos, but the start belongs to the person, because anything is most complete when a person does it himself. The Rebbe offers this tentatively.

That start happens in prayer. Prayer does not only wash the mitzvos clean; it begins to lift them.

Prayer is Yaakov's ladder, from the lowest point on earth to above the highest heaven. It lifts the one who prays, and his mitzvos climb with him, world by world, up to Hashem's very Essence.

### Before you learn

- **Where we are.** The last section ended with the mitzvos needing the angels twice: for the lack no one on earth is free of, and to strip off the physical. Now the Rebbe asks whether the person has any part in the lifting.
- **The pasuk.** Bereishis 28:12, Yaakov's dream: "a ladder set earthward, whose top reaches heavenward." The Zohar reads the ladder as prayer.
- **Two small letters.** Artzah and shamaymah each end with a heh that means "toward." Hashamaymah has a second heh at the start. The Frierdiker Rebbe reads a great deal into them.
- **Tentatively.** The section opens "one may say, tentatively." The Rebbe offers this as a possibility, and we should read it the same way.

### ראשי תיבות new in this section

| | | |
|---|---|---|
| **בתוס׳** | בתוספת | with additional |
| **ה׳** | השם (הוי׳) / חמשה (לפי ההקשר) | God (the Name) / five (by context) |
| **שצ״ל** | שצריך להיות | that there must be |
| **ד׳** | ארבע / ארבעה / רביעי (לפי ההקשר) | four / fourth (by context) |
| **מ״מ** | מכל מקום | nevertheless; in any case |
| **שע״י** | שעל ידי | that by means of |
| **וכיו״ב** | וכיוצא בזה | and the like |
| **ע״פ** | על פי / על פסוק (לפי ההקשר) | according to / on the verse (by context) |

1 **And one may say, tentatively,** — *the Rebbe himself marks this as a suggestion, not a ruling, and we should hold it that way* — **that although the refining** (zikuch / hizdakchus) **of Torah and mitzvos and their lifting above is done by the angels,** *as the last section showed,* **nevertheless,** — *here comes a turn* —

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

2 **since the highest perfection** — *the fullest, finished form* — **of anything is when it comes through a person's own work,** *not handed to him or done for him,* **(which is why "a person wants his own kav," specifically),** *as the Gemara says in Bava Metzia 38a: one small measure of his own means more to him than nine measures of his friend's,*

2 מכיון שתכלית השלימות דכל ענין הוא כאשר הוא נעשה ע"י עבודת האדם (ולכן אדם רוצה בקב שלו דוקא[45]),

3 **therefore** — *the answer to the "although"* — **the refining of Torah and mitzvos too,** *even this, which looked like the angels' job alone,* **its beginning comes through a person's own work.** *The angels still finish it. But the first push has to be his, or it is not fully his (our reading).*

3 לכן גם ענין הזדככות התומ"צ, ההתחלה בזה הוא ע"י עבודת האדם.

4 **And this is what Torah Ohr says,** *in Parshas Mishpatim (Derech Mitzvosecha, cited in the footnote, says the same),* **that the laundering and refining of Torah and mitzvos** — *the very washing from the last section* — **is done through the service of prayer.** *Davening is where the garments get washed.*

4 וזהו מה שאיתא בתו"א[46] שכיבוס וזיכוך התומ"צ הוא ע"י עבודת התפלה,

5 **And what this means** — *the Rebbe reads Torah Ohr more widely than it first sounds* — **is (not only that through prayer he cleans the Torah and mitzvos of all waste,** *the first job, washing,* **so that they are not "not for its own sake"** (shelo lishmah) **and the like,** *the dirt from the last section,* **but rather),**

5 שהכוונה בזה היא (לא רק שע"י התפלה הוא מנקה את התומ"צ מכל פסולת, שלא יהיו באופן דשלא לשמה וכיו"ב, כי אם),

6 **that through prayer there also comes (the beginning of) their refining:** *the second job, the one the angels do.* **Their being refined** — *stripped* — **from their physicality and rising above.** *The words "the beginning of" are in parentheses for a reason; the footnote says this is why the rising of prayer itself also goes through the angels. Prayer starts the lift. It does not finish it.*

6 שע"י התפלה נעשה גם (התחלת[47] ה)זיכוך שלהם, מה שמזדככות מגשמיותן ועולות למעלה.

7 **For prayer is** — *so the Zohar, cited in the footnote, teaches* — **"a ladder set earthward,"** *Yaakov's ladder in Bereishis 28:12,* **"whose top reaches heavenward."** *Notice the two endings in the Hebrew, artzah and hashamaymah. The next phrases turn on them.*

7 דהנה תפלה היא סולם מוצב ארצה וראשו מגיע השמימה[48],

8 **That is, prayer ties together** — *joins into one piece* — **the two extremes of earth and heaven** — *the footnote, from the Frierdiker Rebbe's maamar Zeh HaYom, adds that they are not only far apart but opposites* — **(below and above),** *and a ladder is what lets someone at one end reach the other. Like the bridge (***memutza***) of Section ג, it has to touch both sides (our framing).*

8 היינו שהתפלה היא מקשרת את ב' הקצוות דארץ ושמים (מטה ומעלה[49]),

9 **And especially according to what is known** — *again from Zeh HaYom* — **that "artzah" (with an added heh),** *the letter ה at the end that means "toward,"* **is the very lowest level within this physical earth itself,** *not just the ground, but the bottom of the bottom,*

9 ובפרט ע"פ הידוע[50] שארצה (בתוס' ה') הוא מדריגה היותר תחתונה שבארץ הלזו הגשמית גופא,

10 **and "shamaymah" (with an added heh) is the highest level in the heavens (the heaven of heavens),** *the top of the top,* **and "hashamaymah" (with a heh added at the start as well)** — *ha, "the"* — **is above even "shamaymah."** *So the top of the ladder is not just the highest heaven. It is beyond it.*

10 ושמימה (בתוס' ה') הוא מדריגה היותר נעלית שבשמים (שמי השמים), והשמימה (בתוס' ה' גם בתחילה) הוא למעלה גם משמימה.

(11) **And this is "a ladder set earthward whose top reaches heavenward":** *the pasuk again, now with its full meaning.* **That through prayer "there can be a rising even of (the person) who is earthward, in the lowest levels of this physical earth,** — *even the one standing lowest* — **to hashamaymah, to the most exalted and wondrous levels."** *These are the Frierdiker Rebbe's own words, quoted exactly, as the footnote says. The lower he stands, the more the ladder shows what it can do (our reading).*

(11) 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"[51].

(12) **Now,** — *here is the step that matters for the mitzvos* — **just as prayer works on the person, so that even when he is earthward he can rise to hashamaymah** — *that is the ladder for the one standing on it* — **(though the help of the angels is needed too, who "embrace it," etc.),** *the same embrace as in the last section, where the angels "embrace and kiss" what rises,*

(12) הנה כמו שהתפלה פועלת בהאדם, שגם כשהוא נמצא ארצה יכול הוא להתעלות להשמימה (אלא שצ"ל גם סיוע המלאכים דחביק לה כו'),

(13) **so too it works** — *prayer, the same ladder* — **on all of a person's matters** — *whatever he did on earth according to Torah, the footnote says, rises with the letters of his prayer* — **and especially on his Torah and mitzvos,** *the garments of the soul. Likkutei Torah, cited in the footnote, reads the "angels of G-d" climbing Yaakov's ladder as the mitzvos themselves.*

(13) עד"ז פועלת היא גם בכל עניני האדם[52] ובפרט בהתומ"צ[53] שלו,

(14) **that through the four rungs of prayer** — *the four parts of the morning davening* — **(which correspond to the four worlds** (**the four worlds** (ד' עולמות the four levels of creation, from the highest down to ours))**),** *the levels of creation from lowest to highest,* **they rise from world to world,** *one rung at a time, as a person moves through his davening,*

(14) שע"י ד' השליבות דתפלה (שהם כנגד ד' עולמות) עולות הן מעולם לעולם,

(15) **until they rise to the level of "hashamaymah," which is above the worlds,** *past every created level,* **and until they rise to His very Being and Essence** (**Atzmus** (עצמות אוא"ס G-d's very Self))**, may He be blessed, truly.** *A mitzvah done in the lowest place, lifted in prayer, reaches the highest. That is where the Rebbe leaves the mitzvos in this section.*

(15) ועד שהן עולות בבחי' השמימה שלמעלה מהעולמות, ועד שהן עולות למהותו ועצמותו ית' ממש.

### Deep dive — A kav of his own: why the start must be ours

The Gemara says a person would rather have one kav of his own than nine of his friend's. A kav is a small measure, about enough flour for a few loaves. Nine of someone else's is far more. Still, the one he grew himself means more to him.

The maamar turns this into a principle: anything is at its highest when it comes through a person's own work. A gift can be bigger. It cannot be his in the same way.

That is a striking thing to say about the mitzvos. The last section showed that the angels must refine them and carry them up; a person cannot strip the physical off his own deeds. So why not let the angels do it all? Because then the most important step, the lifting, would be something done to his mitzvos, not by him. The Rebbe suggests that the beginning is his, and that it happens in prayer.

Notice the balance (our reading). The angels are still needed; even prayer itself rises through them, the footnote says. The person does not replace the angels. He starts what they finish, and that makes the whole of it his.

### Deep dive — The ladder: from artzah to hashamaymah

Yaakov saw a ladder "set earthward, whose top reaches heavenward." The Zohar reads the ladder as prayer. The Frierdiker Rebbe, in his maamar Zeh HaYom, looks at the grammar. Each word carries a heh at the end, meaning "toward," and the heh stretches it: artzah is the lowest point inside this physical earth, and shamaymah is the highest heaven. Hashamaymah, with another heh in front, goes beyond even that.

So prayer is not a short ladder between two nearby floors. It runs from the lowest place a person can stand to a place above every created world. It joins opposites, which is exactly what a bridge between a person and Hashem has to do.

The ladder has four rungs, and chassidus matches them to the four parts of the morning davening and the four worlds: the korbanos to Asiyah, Pesukei DeZimra to Yetzirah, Shema and its blessings to Beriah, the Amidah to Atzilus. Davening in order is climbing.

The maamar adds that a person does not climb alone. What he did on earth by the Torah rises with him, and above all his mitzvos, which Likkutei Torah calls the "angels of G-d" going up the ladder. They pass world after world, until they reach Hashem's very Essence.

### Review

1. Why does the Rebbe say the beginning of refining the mitzvos must come from the person? What does the Gemara about the kav show?
2. What does Torah Ohr say about washing the garments, and how does the Rebbe read it more widely?
3. What do the added letters heh in artzah and hashamaymah teach about the ladder of prayer?
4. How far do the mitzvos rise through prayer, and through how many rungs?

### Talking points

- Would you rather be handed something great, or have something smaller you made yourself? Is the Gemara right about people?
- The Rebbe says prayer begins the lift and the angels finish it. Does that make the person's part bigger or smaller than it first looks?
- The ladder starts at the very lowest point on earth. Is it harder to daven well on a bad day or a good one, and which lifts more?

**Take it with you.** My davening starts the lift for all my mitzvos; the angels carry them the rest of the way, but the first step is mine.

# Section ז

4 Prayer, the ladder of each day

ז) וזהו אחד

### The big idea

Section ו showed that mitzvos climb through prayer. Prayer is “the service of the day”: it was set up to match the daily korban, and each day’s davening gathers that day’s sparks.

So mitzvos are tied to days. That is a real connection.

But a connection is not a must. Halachah lets a missed prayer be made up, one good prayer lifts a whole year, and Shabbos lifts the week.

So why could tomorrow’s davening not lift yesterday’s missing mitzvah? The Rebbe leaves the question standing, stronger than before.

### Before you learn

- **The question.** Section א asked: if each mitzvah weaves a garment for the soul, why not skip today and do two mitzvos tomorrow? The count comes out the same.
- **The ladder.** Section ו: prayer is the ladder from the earth to heaven, and a person’s mitzvos climb it with him.
- **The korban tamid.** Every day in the Beis HaMikdash a lamb was offered in the morning and another in the afternoon. The Sages set Shacharis and Minchah to match them.
- **Making up a prayer.** Someone who misses a prayer by mistake makes it up by saying the next Amidah twice.

### ראשי תיבות new in this section

| | | |
|---|---|---|
| **ממרז״ל** | ממאמר רבותינו זכרונם לברכה | from the saying of our Sages |
| **העשוי׳** | העשויה | which is offered / made |
| **שלאח״ז** | שלאחרי זה | that follows this |
| **ומע״ט** | ומעשים טובים | and good deeds |

1 **And this is one of the explanations of the connection between the garments of the mitzvos** (**levushim of Torah and mitzvos**) — *the garments a soul weaves from its mitzvos, which Section א spoke about* — **and days (in the plain sense),** *the days of the calendar: Sunday, Monday, Tuesday. "One of the explanations" is a signal that this is a first answer, not the last one.* **For the ascent of the mitzvos is through prayer,** *as Section ו showed: a person's mitzvos climb the ladder of davening together with him.*

1 ז) וזהו אחד הביאורים בהשייכות דלבושי המצוות לענין הימים (כפשוטם), כי עליית המצוות הוא ע"י התפלה,

2 **And prayer is "the service of the day"** (**avodas hayom** (עבודת היום prayer, the work that belongs to each day)) — *not something done once in a while, but the work each day has* — **[as is understood also from the saying of our Sages, "The prayers were instituted to correspond to the daily offerings,"** *in the Gemara, Berachos 26b,* **the continual burnt-offering that is made every day,** *one lamb in the morning and one in the afternoon,* **"two each day"],** *the Torah's words in Parshas Pinchas (Bamidbar 28:3). Shacharis matches the morning korban, Minchah the afternoon one, and a korban belongs to its day.*

2 והתפלה הרי היא "ענין עבודת היום" [כמובן גם ממרז"ל[54] תפלות כנגד תמידין תקנום, עולת תמיד העשוי' בכל יום, שנים ליום[55]],

3 **For the prayer of each day refines and raises** (**birur** (בירור וזיכוך sorting out the good in the world and lifting it up)) — *sorts out the good and lifts it* — **the sparks** (**nitzotzos** (ניצוצות sparks of holiness hidden inside ordinary things, waiting to be lifted)) **that were renewed on that day.** *Each new day brings its own sparks of holiness hidden in the world, and that day's davening is the one that gathers them, as the Rebbe's note brings from Torah Ohr.* **Therefore the mitzvos [whose ascent is through prayer] need "the service of the day."** *If the mitzvos rise through prayer, and prayer belongs to a day, then the mitzvos belong to a day too.*

3 שהתפלה בכל יום מבררת ומעלה את הניצוצות שנתחדשו ביום זה[56], לכן המצוות [שעלייתן הוא ע"י התפלה] זקוקים ל"עבודת היום"[57].

4 אמנם ביאור זה מבאר רק השייכות דמצוות לימים. אבל עדיין אינו מובן ההכרח לעשיית המצוות בכל יום דוקא,

4 **However,** *the Rebbe at once tests his own answer:* **this explanation explains only the connection of mitzvos to days.** *It shows that mitzvos and days belong together.* **But it still does not explain the necessity** — *why it is a must and not only a good fit* — **of doing the mitzvos every day specifically,** *every single day with none skipped, which is what the Baal Shem Tov's rule in Section* א *asks for.*

5 דלכאורה, גם כשיחסיר יום אחד ולמחר יעשה שתי מצוות, יזדככו המצוות ע"י התפלה דיום המחרת.

5 **For seemingly,** *at first look,* **even if he leaves out one day and tomorrow does two mitzvos** — *the very question of Section* א — **the mitzvos will be refined through the next day's prayer.** *Tomorrow's davening will lift both of them, and nothing seems to be lost. That is the first difficulty.*

6 ואין לומר שהתפלה יכולה לזכך ולהעלות רק המצוות השייכות ליום זה, דאין כל טעם לחילוק זה.

6 **And one cannot say** — *as a way out* — **that prayer can refine and raise only the mitzvos that belong to that same day,** *so that today's prayer lifts only today's mitzvos,* **for there is no reason at all for such a distinction.** *Nothing we have learned about prayer limits it that way. A ladder does not ask which day you are carrying with you (our image).*

7 ועוד דמכיון דיש ענין התשלומין (ביום שלאח"ז, בתפלה הסמוכה לה)[58] "ואין אומרים כיון שעבר יומו בטל קרבנו"[59],

7 **And moreover,** *now a proof from halachah,* **since there is the law of making up a prayer (tashlumin** (תשלומין making up a missed prayer by saying the next Amidah twice)**) (on the following day, at the prayer next to it)** — *someone who missed a prayer by mistake says the next Amidah twice, as the Shulchan Aruch rules (Orach Chaim 108)* — **and "we do not say: since its day has passed, its offering is void,"** *in the Alter Rebbe's words in his Shulchan Aruch. A missed korban is lost once its day is over. A missed prayer is not.*

8 ועד ש(בנוגע לכוונת התפלה) תפלה אחת מלוקטת מתפלות כל השנה מעלית את התפלות דכל השנה[60],

8 **And even more: (regarding the intention of prayer)** — *the focus and feeling a person puts into it* — **one prayer, gathered from the prayers of the whole year,** *the moments of real kavanah collected from all of them (our reading),* **raises the prayers of the whole year,** *as the Alter Rebbe writes in Tanya, Kuntres Acharon. One good davening can carry a year of weak ones.*

(9) משמע מזה גם בנוגע לעליית המצוות שע"י התפלה, שהתפלה מעלית גם המצוות דיום הסמוך וכו'.

(9) **From this it follows also about the ascent of the mitzvos through prayer** — *if prayers can be lifted across days, so can what prayer carries* — **that prayer raises also the mitzvos of the day next to it,** *the day before or the day after,* **and so on.** *So tomorrow's davening should be able to lift yesterday's missing mitzvah. That is the second difficulty, and it is stronger than the first.*

(10) וסמוכין לדבר – התפלות דשבת שהן מעלות התפלות של כל ימי החול עם כל התורה ומע"ט שנכללו בהן[61].

(10) **And a support for this** — *not a proof, but a sign pointing the same way* — **the prayers of Shabbos, which raise the prayers of all the weekdays,** *as Likkutei Torah (Parshas Behar) explains,* **together with all the Torah and good deeds included in them.** *The whole week goes up on Shabbos. The section stops here, with the question still standing and sharper than before: why must a mitzvah be done every single day? Section ח takes it up.*

**Deep dive — Sparks: why each day needs its own davening**

Chassidus teaches that the world is full of sparks of holiness, nitzotzos. They are hidden inside ordinary things: food, money, the events of a day. From the outside you see only the thing. To refine, birur, is to find the spark inside and lift it back up to where it belongs.

Torah Ohr, as the Rebbe cites it, adds that the sparks are not handed out all at once. Each day brings new ones of its own. That is why davening is "the service of the day." The Gemara (Berachos 26b) says the prayers were set up to match the daily offerings, and the Torah calls those offerings "two each day" (Bamidbar 28:3). A korban belongs to its day: once the day is over, that korban can no longer be brought. In the same way, each morning's prayer has its own sparks to gather.

Now notice how far the Rebbe takes this, and where he stops. It ties mitzvos to days. But prayer, unlike a korban, can be made up. The Alter Rebbe rules in his Shulchan Aruch that "we do not say: its day has passed." So the sparks explain why days matter. They do not yet explain why no day may be skipped. The maamar holds that open for the next section (our summary of the structure).

### Review

1. Why does the Rebbe call prayer “the service of the day”? Give the two proofs in the brackets.
2. What does the prayer of each day do with the sparks of that day?
3. What is the difference between a connection of mitzvos to days and a necessity to do a mitzvah every day?
4. Name the three things the Rebbe brings to show that prayer can lift what belongs to another day.

### Talking points

- The Rebbe argues against his own first answer. Why would a maamar do that instead of going straight to the right answer?
- A missed prayer can be made up. Does that make missing one a small thing? What does the rule about a korban whose day has passed suggest?
- One good davening can lift a year of weak ones. Is that a comfort, or does it make it easier to be lazy?

**Take it with you.** Davening belongs to the day: each morning has its own sparks, waiting for that morning’s prayer.

# Section ח

5 Repairing time

ח) אך הענין

### The big idea

The answer changes the frame. Mitzvos are not only garments for the soul; their purpose is to refine and repair the world.

That is why tzedakah, which repairs the body, the animal soul and a person's share in the world, is called simply "the mitzvah."

A world is space and time. So the mitzvos must repair time too, and time is made of days, each one separate from the next.

Two mitzvos tomorrow can make the garment. Only a mitzvah today can repair today.

### Before you learn

- **Where we stand.** Section ז showed that prayer ties mitzvos to days, but it could not show why a mitzvah must be done every single day.
- **Tzedakah, "the mitzvah."** The Sages weigh tzedakah against all the other mitzvos together, and sometimes call it simply "the mitzvah." Tanya chapter 37 explains why.
- **Two souls.** Tanya teaches that a Jew has a G-dly soul and an animal soul, the soul that gives the body life. The G-dly soul's work down here is to refine the animal soul and the body.
- **What a world is.** The Hebrew word olam, world, is defined as space and time together. Hold on to that; the answer turns on it.

### ראשי תיבות new in this section

| | | | | | |
|---|---|---|---|---|---|
| **ועאכו"כ** | ועל אחת כמה וכמה | and all the more so | **תהי'** | תהיה | will be (fem.) |
| **כ"א** | כי אם | but rather; only | **עבידתי'** | עבידתיה | its work (Aramaic) |
| **ונה"ב** | ונפש הבהמית | and the animal soul | | | |

1 **But the matter is this** — *here the real answer to the question of Section ו begins.* **For it is known** — *a principle chassidus teaches often* — **that the purpose of Torah and mitzvos is to bring about refinement and purification** (birur) — *sorting out the good in the world and cleaning it* — **in this physical world.** *Until now the maamar spoke about what the mitzvos do for the soul: they weave its garments. Now it turns to what they do for the world.*

1 ח) אך הענין הוא, דהנה ידוע שהתכלית דתומ"צ הוא לפעול בירור וזיכוך בעוה"ז הגשמי.

2 **This is why the Torah "is not in heaven"** — *the Gemara (Bava Metzia 59b) uses these words to say the Torah was handed down to people on earth* — **and "the whole Torah was given to make peace in the world,"** *as the Rambam writes at the end of the laws of Chanukah,* **and all the more so the mitzvos,** *the doing side of the Torah,* **which "were given only to refine people through them,"** *in the words of the Midrash (Bereishis Rabbah 44:1). The Hebrew word for "refine" is the word for melting metal down to make it pure.*

2 דזהו מה שתורה לא בשמים היא[62], וכל התורה ניתנה לעשות שלום בעולם[63], ועאכו"כ מצוות שלא ניתנו אלא לצרף בהן את הבריות[64].

3 **So much so that the mitzvah of tzedakah** — *giving to someone in need* — **is weighed against all the mitzvos (and is called simply "the mitzvah"),** — *when the Sages say "the mitzvah" with no other name, they mean tzedakah* — **because the purpose of the mitzvos** — *the same reason the whole Torah was given* — **[and likewise the purpose of the soul's descent below],** *the reason a neshamah comes down into a body at all,*

3 ועד שמצות צדקה היא שקולה כנגד כל המצוות (ונקראת בשם מצוה סתם), כי התכלית דמצוות [וכן התכלית דירידת הנשמה למטה]

4 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[65].

4 **which is [not for the sake of the soul, but]** — *the soul was holy before it came down* — **to repair the body and the animal soul** (**nefesh habehamis** (נפש הבהמית the soul that gives the body life, with its natural wants)) — *the soul that gives the body its life, with its natural wants and drives* — **and his share in the world** (**chelko ba'olam** (חלקו בעולם the part of the world that is yours to fix)), *the part of the world that is his to fix*, **is completed through the mitzvah of tzedakah (more than through all the other mitzvos),** *because a person gives money he earned with all his strength,* **as explained in Tanya,** *in chapter 37. The soul did not need the trip down for itself. The world needed it.*

5 וזהו[66] שצריך להיות יומין שלימין דוקא, שבכל יום ויום צריך להיות קיום מצוה,

5 **And this is why** — *now the Rebbe ties it to the question* — **there must be "whole days" specifically,** *the words of Section א about Avraham,* **that on each and every day** — *Sunday, Monday, every one of them* — **there must be the keeping of a mitzvah,** *not a total of mitzvos over the week, but one inside every day.*

6 כי מכיון שגדר העולם הוא מקום וזמן[67], הרי מובן שהתומ"צ (שתכליתם הוא לתקן את העולם) צריכים לתקן גם את הזמן.

6 **For since the definition of a world is space and time** (**zman u'makom** (זמן ומקום space and time, the two things that make a world)) — *the Alter Rebbe writes in Shaar HaYichud VehaEmunah that the very word "world" means space and time together* — **it is clear that Torah and mitzvos (whose purpose is to repair the world)** — *and a world includes its time* — **must repair time as well,** *not only the places and things in it. A world fixed in its space but not in its time is only half fixed.*

7 ולכן מוכרח שבכל יום תהי' עשיית מצוה (הגם שגם כשחסר לו יומא חדא יכול הוא לעשות את הלבוש ע"י שיקיים מחר ב' מצוות),

7 **Therefore it is a must** — *not only a good fit* — **that on every day there be the doing of a mitzvah** — *this is the "necessity" that Section ו could not find* — **(even though, when he is missing one day, he could still make the garment by keeping two mitzvos tomorrow).** *The Rebbe grants the point of Section א in full. For the soul's garment, two mitzvos tomorrow really are enough. The garment was never the problem.*

(8) כי בכדי לתקן את הימים[68] (הזמן) גופא צריך להיות כל[69] יומא ויומא עביד עבידתי׳.

(8) **For in order to repair the days (time) themselves** — *the Rebbe's note says days are the main way time is divided, as the Gemara (Nazir 7a) says, "days are separated from one another" —* **there must be,** *in the Zohar's words,* **"each and every day does its own work"** (**kol yoma v'yoma avid avidtei** (כל יומא ויומא עביד עבידתי each day has its own work, which no other day can do)). *Tomorrow has its own work. Nothing done tomorrow can repair today.*

**Deep dive — A world is space and time**

When we picture what Hashem created, we usually picture things: the earth, the stars, people, places. Chassidus adds something we forget. Time is created too. Before Hashem made a world there was no "before" and "after," just as there was no "here" and "there."

The Alter Rebbe says this in Shaar HaYichud VehaEmunah, chapter 7. The word "world" applies to space, with its directions, and to time, with past, present and future. A world is both together. So if the mitzvos are meant to repair the world, they must reach time as well as space.

Time is not one long smooth line. The Gemara (Nazir 7a) says "days are separated from one another." Each day is its own unit, and the Zohar says "each and every day does its own work." That is the mechanism of the answer. A mitzvah done on Tuesday repairs Tuesday. It cannot reach back and repair Monday, because Monday is a different piece of time.

The Rebbe's note adds a deeper point from Toras Levi Yitzchak, his father's work, as he cites it: space comes from Zeir Anpin, the level of Hashem's middos, and time from Malchus, kingship, the level below it. So the dwelling "in the lowest" is mainly a repair of time. Section ט builds on this.

### Deep dive — Not for the soul's sake

Why does a neshamah come down into a body? It might seem that it comes down to grow, to earn reward, to become greater. Tanya, chapter 37, says no. Before it came down, the soul was already holy and close to Hashem. It did not need the trip for itself.

It came down for the body, the animal soul, and the person's share of the world. Those are the things that need fixing, and only a soul inside a body can reach them.

That is why tzedakah is "the mitzvah." Most mitzvos use one part of a person: the hand for tefillin, the mouth for a bracha. Money is different. A person earns it with his time, his strength and his effort, so when he gives it, his whole life force goes into the mitzvah. Tzedakah lifts more of the animal soul than any other mitzvah.

This is the turn the maamar makes here. Until now, the mitzvos were the soul's garments, the soul's gain. Now they are the world's repair. Once that is clear, the question of Section א changes shape.

### Review

1. What does the Rebbe say is the purpose of Torah and mitzvos? Give the three sayings he brings.
2. Why is tzedakah called simply "the mitzvah"? What does it repair?
3. What is the definition of a world, and what does that mean for the mitzvos?
4. Does the Rebbe agree that two mitzvos tomorrow can make the garment? Then why must there be a mitzvah every day?

### Talking points

- The soul came down "not for its own sake." Does that make life down here feel bigger or smaller?
- Can a day really be "repaired"? What would an unrepaired day look like?
- Tzedakah lifts more because the money was earned with effort. Is giving your time harder or easier than giving money?

**Take it with you.** A garment can wait for tomorrow; today can only be repaired today.

# Section ט

5 Repairing time

## ט) וזהו ואברהם

### The big idea

Hashem made the worlds because He wanted a home in the lowest realm, and only a person can complete that home.

The name adam shows why: he is like the One Above, and his body began as lifeless dust, so he can lift even the lowest thing there is.

“Old,” the garment of the Ancient of Days, repaired Avraham’s share of the world in space. It reaches very high, but it did not repair time.

“Came into days” repairs time, day by day, until the days shine like sapphire. That completes the home, and that is why it is the greater praise.

### Before you learn

- **The two questions.** Section א asked why a mitzvah must be done every day. Section ב asked how “came into days” can outrank “old,” the garment of the Ancient of Days.
- **What Section ח gave.** The mitzvos repair the world, a world is space and time, and each day has its own work.
- **A home below.** The Midrash says Hashem desired a dwelling in the lowest realms. This world is meant to become His home.
- **Four kinds of creation.** Chassidus sorts creation into four: domem (inanimate: stone, earth), tzomeach (what grows), chai (animals), medaber (people). Domem is the lowest.

### ראשי תיבות new in this section

| | | | | | |
|---|---|---|---|---|---|
| **א״ס** | אין סוף | Ein Sof; the Infinite | **משא״כ** | מה שאין כן | which is not the case with |
| **ע״ש** | על שם | on account of; named for | **כנ״ל** | כנזכר לעיל | as mentioned above |
| **בפ״ע** | בפני עצמו | on its own; separately | | | |

1 **And this is "And Avraham was old, he came into days"** — *now, at the end, the pasuk the maamar opened with is explained* — **that after "Avraham was old" he is also "came into days,"** *the second praise added on top of the first,* **which is a greater quality even than the quality of "old,"** *as Section* ב *showed from the order of the words. The question there was how plain days could outrank wearing Hashem's own garment. Here comes the answer.*

1 ט) וזהו ואברהם זקן בא בימים, שלאחרי שואברהם זקן הוא גם בא בימים שהוא מעלה גדולה יותר גם מהמעלה דזקן.

2 **For the true intent in bringing the worlds into being** — *the reason Hashem made anything at all* — **(on the level of the Essence of the Infinite)** (**Atzmus**), *Hashem's very Self, deeper than any light or level,* **is that the Holy One, blessed be He, desired to have a dwelling in the lowest realms** (**dirah b'tachtonim** (דירה בתחתונים Hashem's wish to have a home in this lowest world)) **specifically.** *Not in the high spiritual worlds: here, in this world, the lowest of all (the Rebbe's note sends us to the Rebbe Rashab's Hemshech 5666).*

2 דהנה הכוונה האמיתית בהתהוות העולמות (בבחי' עצמות א"ס) היא מה שנתאוה הקב"ה להיות לו ית' דירה בתחתונים דוקא[70].

3 **And this intent is completed through the service of man** — *a Jew doing his work in this world* — **"you are called adam,"** *as the Gemara says about the Jewish people (Yevamos 61a),* **for man specifically can complete this intent.** *Not an angel, not a soul up in Gan Eden: only a person, down here, in a body.*

3 וכוונה זו נשלמת ע"י עבודת האדם, אתם קרויין אדם[71], שהאדם דוקא יכול להשלים כוונה זו.

4 **And this is why he is called by the name adam:** *the word itself tells what he can do.* **after the two extremes** — *the very top and the very bottom* — **that he "resembles the One Above"** (**adameh la'elyon** (אדמה לעליון "like the One Above": the high side of the name adam)), *as the Shelah reads the name,* **and that he was formed from the adamah, the ground,** *as the Midrash has Adam say, "I am fit to be called adam, for I was created from the adamah" (Bereishis Rabbah 17:4),* **that his body was made from the earth itself,**

4 וזהו שנקרא בשם אדם, ע"ש ב' הקצוות שהוא אדמה לעליון[72] ושהוא נוצר מן האדמה[73], שגופו נעשה מהאדמה עצמה[74]

(5) ובאופן שהי' תחילה דומם בפ"ע (בלי שום נפש חיונית בתוכו) וכמ"ש[75] גלמי ראו עיניך (ולא כגוף הצומח והחי)[76],

(5) **and in such a way that at first it was an inanimate thing** (**domem** (דומם lifeless things like stone and earth, the lowest kind of creation)) **on its own (without any living soul inside it),** *like a lump of clay,* **as it says, "Your eyes saw my golem"** — *Tehillim 139; the Gemara (Sanhedrin 38a) says Adam's dust was gathered from the whole world* — **(unlike the body of plants and animals),** *which came out of the earth already alive at Hashem's word, "Let the earth bring forth." Man's body began lower than the grass.*

(6) כי גם ענין זה שבתואר אדם (על שם האדמה) מורה על מעלתו[77], שהוא מברר מתקן ומעלה גם את הדומם שהוא תחתון ביותר שאין תחתון למטה ממנו.

(6) **For this side too of the title adam (after the adamah)** — *the low side, the dust* — **shows his greatness,** *not his weakness:* **that he refines, repairs and raises** (**birur**) **even the inanimate,** *the stones and soil of the world,* **which is the very lowest, with nothing lower beneath it.** *Because his own body began as dust, a person can reach all the way down and lift even dust.*

(7) ומעלה זו שבו באה בפועל ע"י העבודה דבא בימים דוקא.

(7) **And this greatness in him** — *that he can lift even the lowest* — **comes out in practice** — *from a power he has into a thing he actually does* — **through the service of "came into days" specifically,** *the service of filling each day with a mitzvah. That is the claim. The next lines prove it.*

(8) 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.

(8) **For through the service of "old" (by itself)** — *the garment Avraham wore, Hashem's own* — **even though through it too he refined and repaired his share in the world (space),** *the places and things that were his to fix,* **nevertheless, since he had not yet repaired time, he had not yet completed the intent of a dwelling in the lowest realms.** *Half of a world was repaired. A house with only half its rooms ready is not yet a home (our image).*

(9) ולכן הגם שעבודה זו מגעת בבחינת עתיק יומין, שהיא בהעתקה (והבדלה) מבחי' יומין, אין זה תכלית השלימות.

(9) **Therefore, although this service reaches the level of the Ancient of Days** (**Atik Yomin**) — *Hashem as He is above time, as Section* ב *explained* — **which is "removed" (and separate) from the level of days,** *since atik means "removed,"* **this is not the ultimate perfection.** *To be above time is very high. But it leaves time itself untouched.*

(10) משא"כ ע"י העבודה דבא בימים[78], כשעובד לתקן את הימים, ועד דאת מספר ימיך אמלא[79]

(10) **Whereas through the service of "came into days"** — *the Rebbe's note asks how this fits Torah Ohr, which put the Ancient of Days above the garments of the days; he suggests that Torah Ohr meant the mitzvos in themselves, not the repair of time they bring, and still marks the point as needing more study* — **when he works to repair the days,** *one day after another,* **up to "the number of your days I will fill,"** *Hashem's promise in Parshas Mishpatim (Shemos 23:26).*

(11) מספר מלשון אבן ספיר (וכמ"ש בתו"א[80] שמספר ימיך הוא כמו השמים מספרים[81] שפירש בזהר[82] מנהרין ומנצצין וספיריין),

(11) **"Number" is from the language of the sapphire stone** — *mispar and sapir share their letters* — **(as it says in Torah Ohr that "the number of your days" is like "the heavens tell,"** *mesaprim, the heavens that "tell the glory of G-d" in Tehillim 19,* **which the Zohar explains as "they shine and sparkle like sapphires").** *So "the number of your days" is not how many days you get. It is how brightly they shine.*

(12) היינו שהאדם מאיר את הימים (הזמן) באור התורה והמצוות, ע"ז הוא משלים הכוונה דדירה בתחתונים (בהתחתון שבעולם הזה גופא[83]),

(12) **That is, the person lights up the days (time) with the light of Torah and mitzvos;** *each mitzvah done inside a day makes that day shine.* **Through this he completes the intent of a dwelling in the lowest realms** — *the whole home, space and time* — **(in the lowest within this world itself),** *and the note sends us back to note 67 in Section ח: time is rooted lower than space, so repairing time reaches the very bottom.*

(13) שזה (השלמת כוונה זו) הוא תכלית שלימות מעלת האדם, כנ"ל.

(13) **And this (completing this intent) is the ultimate perfection** — *the highest point* — **of man's greatness,** *the thing only adam can do,* **as explained above,** *earlier in this section, where his name showed that he can lift even the lowest. That is why "came into days" is praised above "old." The maamar ends where it began, with Avraham's days, now full and shining.*

### Deep dive — Dirah b'tachtonim: why a home in the lowest place

Why would Hashem want a home here, of all places? The higher worlds feel His light. Angels stand in awe all the time. This world feels like it runs by itself, and a person can go a whole day without thinking of Hashem once. Tanya, chapter 36, calls it the lowest of all, with nothing lower beneath it.

That is the point. A home is not where you visit. It is where you are fully yourself. In the high worlds Hashem's light shines, but the light is not the whole of Him. When the lowest place, the one that hides Him most, is turned into a place where His will is done, then Hashem Himself, His Essence, is at home there. The maamar says this intent is in the Essence of the Infinite.

Who can do that work? Not an angel, which never touches the lowest. Only adam. His name holds both ends. He can resemble the One Above, and his body began as dust, lower than plants and animals. Because he stands at both ends, he can carry the lowest thing up to the highest. That is his greatness, and it is why the maamar says only man completes the home.

### Deep dive — Repairing time: from a count to a light

"Avraham was old" is a huge praise. The Midrash says Hashem told him, "Come, wear My garment," the garment of the Ancient of Days, Hashem as He is above time. You might think nothing could be higher than rising above time.

The maamar says the opposite. Rising above time leaves time where it was, unrepaired. The greater thing is to go into time and fix it from inside, one day at a time. The Rebbe's note on Section ה adds that time is lower than space, so repairing time reaches the very bottom of the home Hashem wanted.

Then comes the promise: "The number of your days I will fill." Torah Ohr reads mispar, number, with sapir, sapphire, and with the verse "the heavens tell," which the Zohar explains as shining and sparkling like sapphires. Torah Ohr says "the number of your days" is the light inside the days.

So a day with a mitzvah in it is not only counted. It is lit. One question stays open: in a note the Rebbe suggests how this fits Torah Ohr's words about the Ancient of Days, and still marks it as needing more study.

### Review

1. What is the true intent for which Hashem made the worlds, and who can complete it?
2. What are the two extremes in the name adam? Why is being formed from the ground a greatness?
3. What did the service of “old” accomplish, and what was it still missing?
4. What does “the number of your days” mean in Torah Ohr’s reading, and how does a person fill it?

### Talking points

- Being “above time” sounds higher than being inside it. Why does the maamar say filling the days is greater?
- Man’s body began lower than plants and animals. Is that an insult, or the secret of his strength?
- What would it mean for an ordinary Tuesday to “shine like sapphire”? Is that about how the day feels, or about what was done in it?

**Take it with you.** Do not only rise above your days; put a mitzvah into each one, and Hashem fills the number of your days with light.

# Bringing it together

The whole argument in three paragraphs, and three questions to argue about.

### The whole maamar in one page

The Torah says Avraham was old and "came into days." The Zohar reads the days as supernal days: the garments a soul makes out of Torah and mitzvos, which let it enjoy Hashem's light in the world to come. The Alter Rebbe adds that the days are also plain days, and the Baal Shem Tov rules that no day may pass without a mitzvah. That raises the question of the whole maamar. If the garments are what count, why not skip a day and do two mitzvos tomorrow? And why is "came into days" praised above "old," which the Midrash calls wearing the garment of the Ancient of Days?

The Rebbe first explains the garment. A soul is a created thing, so it needs a screen to take in Hashem's unlimited light, and only something made of both ends can join them: the mitzvos are Hashem's will at their root and wool and parchment in the doing. Done in this world, the garments get dirty and need washing, and even clean they need the angels to lift them. A person starts the lifting himself, in prayer, the ladder from the lowest earth to above the heavens. Prayer is the service of the day, so the mitzvos are tied to days. But the Rebbe shows this is still not enough, because a missed prayer can be made up the next day.

The answer changes the frame. The purpose of the mitzvos is to repair the world, and a world is space and time. Time is made of days, and each day has its own work, so only a mitzvah done today repairs today. "Old" repaired Avraham's place in the world, its space. "Came into days" repaired its time, day by day, and so completed Hashem's dwelling in the lowest world. That is why it is the greater praise, and why Hashem promises, "the number of your days I will fill." Two points the maamar leaves open: the Rebbe offers the start of the lifting in prayer only "tentatively," and in a footnote he marks one question about Torah Ohr as still needing study.

## Talk it over

- If two mitzvos tomorrow give the soul the same garment, what exactly is lost by skipping today? Try to say it in the maamar's words, not your own.
- The maamar says the physical world cannot be compared to the spiritual at all, yet it is the place Hashem wants as His home. How can both be true?
- Is it harder to give every single day its mitzvah, or to do something great once? Which does the maamar value more, and why?

# ראשי תיבות · Abbreviations key

Every abbreviation printed in this maamar, as printed, with its expansion. Prefix letters are part of the printed form.

| | | |
|---|---|---|
| אעפ״כ | אף על פי כן | nevertheless; even so |
| אע״פ | אף על פי | even though |
| א״ס | אין סוף | Ein Sof; the Infinite |
| באוא״ס | באור אין סוף | in the Ohr Ein Sof |
| בבחי׳ | בבחינת | in the aspect of |
| בהתומ״צ | בהתורה ומצוות | in the Torah and mitzvos |
| בחי׳ | בחינת | aspect / level of |
| בכ״מ | בכמה מקומות | in several places |
| בעוה״ב | בעולם הבא | in the World to Come |
| בעוה״ז | בעולם הזה | in this world |
| בפ״ע | בפני עצמו | on its own; separately |
| בתוס׳ | בתוספת | with additional |
| בתו״א | בתורה אור | in Torah Or |
| ב׳ | שני / שתי / שניים (לפי ההקשר) | two / second (by context) |
| ב״ה | ברוך הוא | blessed be He |
| גו׳ | וגומר | and so on (the verse continues) |
| דגעה״ת | דגן עדן התחתון | of the lower Gan Eden |
| דג״ע | דגן עדן | of Gan Eden |
| דהקב״ה | דהקדוש ברוך הוא | of the Holy One, blessed be He |
| דעוה״ז | דעולם הזה | of this world |
| דתומ״צ | דתורה ומצוות | of Torah and mitzvos |
| ד׳ | ארבע / ארבעה / רביעי (לפי ההקשר) | four / fourth (by context) |
| ד״ה | דיבור המתחיל | discourse beginning with |
| הבל״ג | הבלי גבול | the unlimited; the infinite |
| הוי׳ | הוי״ה (שם המפורש) | Havayah; the Tetragrammaton |
| העשוי׳ | העשויה | which is offered / made |
| הקב״ה | הקדוש ברוך הוא | the Holy One, blessed be He |
| התומ״צ | התורה ומצוות | the Torah and mitzvos |
| ה׳ | השם (הוי׳) / חמשה (לפי ההקשר) | God (the Name) / five (by context) |
| ואח״כ | ואחר כך | and afterwards |
| וא״א | ואי אפשר | and it is impossible |
| וא״כ | ואם כן | and if so |
| ובע״ג | ובעל גבול | and limited |
| וכו׳ | וכולי | and so on |
| וכיו״ב | וכיוצא בזה | and the like |
| וכמרז״ל | וכמאמר רבותינו זכרונם לברכה | and as our Sages said |
| וכמ״ש | וכמו שכתוב | and as it is written |
| ומע״ט | ומעשים טובים | and good deeds |
| ונה״ב | ונפש הבהמית | and the animal soul |
| ועאכו״כ | ועל אחת כמה וכמה | and all the more so |
| ועד״ז | ועל דרך זה | and similarly |
| ועי״ז | ועל ידי זה | and through this |
| וע״ד | ועל דרך | and in the manner of |
| וע״י | ועל ידי | and by means of |
| ח״ו | חס ושלום | Heaven forbid |
| יהי׳ | יהיה | will be |
| ית׳ | יתברך | may He be blessed |
| כו׳ | וכולי | etc.; and so on |
| כו״כ | כמה וכמה | many; several |
| כמ״ש | כמו שכתוב | as it is written |
| כנ״ל | כנזכר לעיל | as mentioned above |
| כשהי׳ | כשהיה | when it was |
| כ״א | כי אם | but rather; only |
| לגעה״ע | לגן עדן העליון | to the higher Gan Eden |
| לג״ע | לגן עדן | to Gan Eden |
| להתומ״צ | להתורה ומצוות | to the Torah and mitzvos |
| מאוא״ס | מאור אין סוף | from the Infinite Light |
| מבחי׳ | מבחינת | from the aspect of |
| מב׳ | משני / משתי | of the two |
| מל׳ | מלשון / מלכות (לפי ההקשר) | from the expression / Malchus (by context) |
| ממרז״ל | ממאמר רבותינו זכרונם לברכה | from the saying of our Sages |
| מרצה״ע | מרצון העליון | from the Supernal Will |
| משא״כ | מה שאין כן | which is not the case with |
| מ׳ | ארבעים | forty |
| מ״מ | מכל מקום | nevertheless; in any case |
| עבידתי׳ | עבידתיה | its work (Aramaic) |

| | | |
|---|---|---|
| **עד״ז** | על דרך זה | similarly; in the same way |
| **עוה״ז** | עולם הזה | this world |
| **עי״ז** | על ידי זה | through this |
| **עכ״פ** | על כל פנים | at any rate; at least |
| **ע״י** | על ידי | by means of; through |
| **ע״פ** | על פי / על פסוק (לפי ההקשר) | according to / on the verse (by context) |
| **ע״ש** | על שם | on account of; named for |
| **פי׳** | פירוש | meaning; i.e. |
| **צ״ל** | צריך לומר / צריך להיות (לפי ההקשר) | one must say / must be (by context) |
| **רז״ל** | רבותינו זכרונם לברכה | our Sages, of blessed memory |
| **ר״ז** | רבי זירא | Rabbi Zeira |
| **שבנ״א** | שבני אדם / שבן אדם | that human beings / a person |
| **שבעוה״ז** | שבעולם הזה | that are in this world |
| **שבתומ״צ** | שבתורה ומצוות | that are in Torah and mitzvos |
| **שהי׳** | שהיה | that was |
| **שהקב״ה** | שהקדוש ברוך הוא | that the Holy One, blessed be He |
| **שהתומ״צ** | שהתורה ומצוות | that the Torah and mitzvos |
| **שיהי׳** | שיהיה | that it will be |
| **שלאח״ז** | שלאחרי זה | that follows this |
| **שלפנ״ז** | שלפני זה | that precede this |
| **שמגעה״ת** | שמגן עדן התחתון | from the lower Gan Eden |
| **שעוה״ז** | שעולם הזה | that this world |
| **שע״י** | שעל ידי | that by means of |
| **שצ״ל** | שצריך להיות | that there must be |
| **שרצה״ע** | שרצון העליון | that the Supernal Will |
| **תהי׳** | תהיה | will be (fem.) |

# Marei mekomos

Every footnote of the printed maamar, by its printed number, with what it points to.

| | | | |
|---|---|---|---|
| 1 | פרשתנו כד, א. | Our parsha, 24:1. | VERIFIED |
| 2 | טז, א. וראה תו"א משפטים עו, ג. עט, ב. | Torah Ohr on our parsha (Chayei Sarah) 16a, the discourse the maamar opens with. See also Torah Ohr, Mishpatim 76c; 79b. | AS CITED |
| 3 | אבות פ"ד מי"ז. | Avos 4:17. | VERIFIED |
| 4 | 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 |
| 5 | 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 |
| 6 | כ"ה בתו"א משפטים שם. | So in Torah Ohr, Mishpatim there. | AS CITED |
| 7 | צוואת הריב"ש בתחלתה. | Tzavaas HaRivash, at its beginning. | AS CITED |
| 8 | ראה זח"א קכט, א: ולא אתקריב אברהם ביומא חדא או בזמנא חדא אלא עובדוי קריבו ליי 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 |
| 9 | לשון הזהר שם. | The Zohar's wording there. | VERIFIED |
| 10 | אוה"ת שבועות ע' צא. בלק ע' תתקמח. פינחס ע' א'קצט. וראה גם אוה"ת לתהלים ע' תקכז. | Ohr HaTorah, Shavuos p. 91; Balak p. 948; Pinchas p. 1199. See also Ohr HaTorah on Tehillim p. 527. | AS CITED |
| 11 | 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 |

| | | | |
|---|---|---|---|
| 12 | "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 |
| 13 | ב"ר ספנ"ח. | Bereishis Rabbah, end of ch. 58. | VERIFIED |
| 14 | דניאל ז, ט. | Daniel 7:9. | VERIFIED |
| 15 | 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 |
| 16 | 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 |
| 17 | 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 |
| 18 | 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 |
| 19 | 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 |
| 20 | אגה"ק שם. | Iggeres HaKodesh there. | VERIFIED |
| 21 | 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 |
| 22 | שעהיוה"א פ"ח. | Shaar HaYichud VehaEmunah ch. 8. | VERIFIED |
| 23 | 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 |

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| 24 | 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 |
| 25 | תניא פל"ו. | Tanya ch. 36. | VERIFIED |
| 26 | 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 |
| 27 | תניא פ"ז (יא, ב). | Tanya ch. 7 (11b). | VERIFIED |
| 28 | תו"א משפטים עו, א. | Torah Ohr, Mishpatim 76a. | AS CITED |
| 29 | ראה קונטרס עה"ח פי"א. | See Kuntres Etz HaChaim ch. 11. | AS CITED |
| 30 | 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 |
| 31 | ישע' סג, ג. אוה"ת לתהלים שם. | Yeshayahu 63:3; Ohr HaTorah on Tehillim there. | VERIFIED |
| 32 | 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 |
| 33 | קהלת ז, כ. | Koheles 7:20. | VERIFIED |
| 34 | 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 |
| 35 | ישע' ס, כא. | Yeshayahu 60:21. | VERIFIED |
| 36 | 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 |
| 37 | ראה המשך תרס"ו ס"ע שפ ואילך. | See Hemshech 5666 end of p. 380 ff. | AS CITED |
| 38 | תהלים קיז, ב. | Tehillim 117:2. | VERIFIED |
| 39 | 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 |

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| 40 | 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 |
| 41 | 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 |
| 42 | ב"מ פה, א. | Bava Metzia 85a. | VERIFIED |
| 43 | גירסת הרש"ל שם, ועוד – ראה דק"ס שם. | The Rashal's reading there, and others — see Dikdukei Sofrim there. | AS CITED |
| 44 | 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 |
| 45 | ב"מ לח, א. | Bava Metzia 38a. | VERIFIED |
| 46 | משפטים עו, א. שם, ג. דרמ"צ פג, א. | Mishpatim 76a; there, 76c; Derech Mitzvosecha 83a. | AS CITED |
| 47 | 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 |
| 48 | ויצא כח, יב. זח"א רסו, ב. זח"ג שו, ב. תקו"ז ת' מה. | Vayeitzei 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, tikkun 45. | VERIFIED |
| 49 | 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 |
| 50 | ד"ה זה היום שם. | D"h Zeh HaYom there. | VERIFIED |
| 51 | 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 |
| 52 | 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 |
| 53 | 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 |
| 54 | ברכות כו, ב. | Berachos 26b. | VERIFIED |
| 55 | פינחס כח, ג. | Pinchas 28:3. | VERIFIED |
| 56 | תו"א מקץ לח, ג. | Torah Ohr, Mikeitz 38c. | AS CITED |
| 57 | אוה"ת לתהלים שם. | Ohr HaTorah on Tehillim there. | AS CITED |
| 58 | או"ח סי' קח. | Orach Chaim §108. | VERIFIED |
| 59 | שו"ע אדה"ז שם ס"ב. | Shulchan Aruch HaRav there, §2. | VERIFIED |

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| 60 | 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 |
| 61 | לקו"ת בהר מא, א. | Likkutei Torah, Behar 41a. | AS CITED |
| 62 | ב"מ נט, ב. | Bava Metzia 59b. | VERIFIED |
| 63 | רמב"ם סוף הל' חנוכה. | Rambam, end of Hilchos Chanukah. | VERIFIED |
| 64 | ב"ר פמ"ד, א. | Bereishis Rabbah 44:1. | VERIFIED |
| 65 | פל"ז (מח, ב). | Ch. 37 (48b). | VERIFIED |
| 66 | אוה"ת משפטים ע' אקכב. שבועות ע' צא. בלק ס"ע תתקמח. פינחס ע' אקצט. 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 |
| 67 | שעהיוה"א פ"ז (פב, רע"א). וע"פ מ"ש בתולוי"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 |
| 68 | 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 |
| 69 | ע"פ לשון הזהר – ח"ג צד, ב. | After the Zohar's wording — III 94b. | VERIFIED |
| 70 | המשך תרס"ו ע' תמו. | Hemshech 5666 p. 446. | AS CITED |
| 71 | יבמות סא, א. | Yevamos 61a. | VERIFIED |
| 72 | של"ה כ, ב. שא, ב. ובכ"מ. | Shelah 20b; 301b; and elsewhere. | AS CITED |
| 73 | ב"ר פי"ז, ד. | Bereishis Rabbah 17:4. | VERIFIED |
| 74 | 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 |
| 75 | תהלים קלט, טז. וראה סנהדרין לח, סע"א ואילך. | Tehillim 139:16; and see Sanhedrin 38a end ff. | VERIFIED |

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| 76 | 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 |
| 77 | ד"ה זה היום השי"ת פ"ב (סה"מ ה'תש"י ע' 96-97). | D"h Zeh HaYom 5710 ch. 2 (Sefer HaMaamarim 5710 pp. 96–97). | AS CITED |
| 78 | 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 |
| 79 | משפטים כג, כו. | Mishpatim 23:26. | VERIFIED |
| 80 | משפטים עט, ריש ע"ג. | Mishpatim 79c top. | VERIFIED |
| 81 | תהלים יט, ב. | Tehillim 19:2. | VERIFIED |
| 82 | 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 |
| 83 | ראה לעיל הערה 67. | See above, note 67. Sefer HaMaamarim Bereishis I (torasmoshiach.com), section : publisher's foreword dated 3 Kislev 5738, and closing note אדמו"ר ... תשל"ח, ונדפס בקונטרס בפ"ע (קה"ת hebcal converter, both dates and both Rosh Chodesh dates. The kuntres foreword and closing note (Sefer HaMaamarim Bereishis I). רפט שזchabadlibrary.org page-level book id 1500360360 (the digital Melukat's page sequence: 1500360303 = p. רנ). Sefaria: Zohar, Chayei Sarah (I 129a). Sefaria: Bereishis Rabbah 58:9 with Rashi and Etz Yosef (.) Likkutei Sichos vol. 4 p. 1193 quoting the first paragraph of Tzavaas HaRivash (Library). Sefaria: Tanya chs. 5, 36, 37. Sefaria: Shaar HaYichud VehaEmunah ch. 7. Sefaria: Bava Metzia 85a. Sefaria: Shulchan Aruch HaRav, Orach Chaim 108:2. chabadlibrary.org: Torah Ohr, Mishpatim 79c. Sefaria: Bereishis Rabbah 17:4; Sanhedrin 38a; Psalms 139:16. Library: Toras Chaim, Bereishis 19b. Sefaria: Nazir 7a. | VERIFIED |

VERIFIED means we opened the source and found what the footnote says; AS CITED means we copied the footnote as printed but did not open that page ourselves; UNVERIFIED means we could not confirm it, and we say so. The printing uses two numbers twice, 28 and 41: the Rebbe points back to the same note a second time.

# About this edition

How it was made, and how far to trust each part

This is the Reshimu Student Edition of the Rebbe's maamar ד"ה ואברהם זקן בא בימים, said in his room on Motzaei Shabbos Parshas Chayei Sarah, 24 MarCheshvan 5738, Shabbos Mevarchim Kislev, and edited by the Rebbe for the kuntres of 3 Kislev 5738. It gives the whole maamar, Hebrew and English side by side, cut into short numbered phrases, for a reader who has not yet learned a maamar on his own.

Bold type is the translation: the maamar's own words, in English. Lighter italic is our explanation, woven into the sentence where you need it. Read only the bold and you have the maamar. Read both and you have it taught. The explanation has no authority of its own. Where it seems to differ from the Hebrew, the Hebrew wins.

The Hebrew comes, letter for letter, from the verified text of the published Full Elucidated Edition, which follows Sefer HaMaamarim Melukat (from עמ' שז). We compared it word by word with the Melukat text in the library (chabad.org/torah-texts/3140402). The two agree in every word: there are no abbreviation differences and no printing variants, only the style of the quotation marks. The Full Elucidated Edition also checked the text against the original kuntres of 5738 and found the body the same; the kuntres differs only in some footnote locators. Footnote numbers 28 and 41 each appear twice in the text, as they do in the printing.

The eight sections follow the nine printed letters of the maamar; sections ד and ה, the two reasons the garments need the angels, are learned together. The five ideas, their colors, the section labels, the boxes and the notes on the footnotes are ours (editorial), not part of the maamar.

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