

ואברהם זקן

תשל"ח

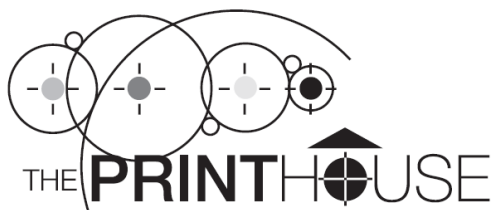
V'Avraham Zaken

5738

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## Translator's Introduction

With tremendous praise and gratitude to Hashem, we present the first translation of 5775 – the Rebbe's *ma'amar* V'Avraham Zaken from 5738.

In this *ma'amar*, we learn about the impact of Torah and mitzvos on the **dimension of time** itself. On the surface, it would seem that we need to fill our time with mitzvos in order to maximize the **number** of mitzvos we can do – but in reality the connection between mitzvos and time is much deeper and more central to the ultimate purpose of creation.

In this *ma'amar*, the Rebbe touches on several fundamental concepts in Chassidus, such as whether or not the soul is a creation, how our performance of mitzvos impacts our soul's experience in *Gan Eden*, and the role that *davening* plays in elevating the mitzvos that we do.

As always, please contact us with any feedback through our website at [www.simplychassidus.com](http://www.simplychassidus.com). This feedback is tremendously valuable for the release of revised versions and the selection and translation of *ma'amarim* in the future.

May we all be inspired to make the most of our time, using every moment for Torah, mitzvos, love of a fellow Jew, and acts of goodness and kindness, bringing the world closer to the coming of Moshiach, may it happen speedily in our days!

Simcha Kanter

Translator, Simply Chassidus

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## Section One

The Rebbe said this *ma'amar* on *motzoai Shabbos parshas Chayei Sarah* in 5738 (1977), and is based on the following *possuk* (Bereishis 24:1):

And Avraham was old, advanced **וְאֶבְרָהָם זָקֵן בָּא בַּיָּמִים וַיְיָ בְּרַךְ**  
 in days, and Hashem had blessed **אֶת אֶבְרָהָם בְּכָל:**  
 Avraham with everything.

The Rebbe begins by referencing a *ma'amar* from the Alter Rebbe:

**ואברהם זקן בא בימים** גו'<sup>1</sup>, ומביא רבינו הזקן בתו"א בפרשתנו ד"ה<sup>2</sup> להבין ענין מה שאמרו רז"ל<sup>3</sup> יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי עולם הבא (ולפני הדרוש - שהוא "שייך לפסוק ואברהם זקן בא בימים") מאמר הזהר<sup>4</sup> על הפסוק באינן יומין עילאין כו', שהם הלבושים דתורה ומצוות<sup>5</sup> (תשובה ומעשים טובים) שעל ידם תוכל הנשמה ליהנות מזיו השכינה בעוה"ב.

In Torah Ohr, The Alter Rebbe explains the statement from *Pirkei Avos*, "A single moment of repentance and good deeds in this world is greater than all of the World to Come (which refers to *Gan Eden*)."

In order to explain the superiority of mitzvos that a Jew performs in this physical world over the revelation he experiences in *Gan Eden*, the Alter Rebbe quotes a statement of the Zohar on our *possuk*. This Zohar explains that the "days" mentioned in "בא בימים" (advanced in days) refer to Avraham's "garments" that were created by his performance of Torah and mitzvos in this world. The Zohar refers to these garments as "יומין עילאין" (supernal days), and explains that the function of these garments is to enable the soul to receive the revelation of G-dliness in *Gan Eden*. (This will be the main focus of the next section of the *ma'amar*.)

In addition to needing the **mitzvos** as garments, the ability of the soul to receive the revelation of G-dliness in *Gan Eden* is also dependent on a Jew's "ימים" (**days**) in the literal sense:

וענין זה שייך גם לימים כפשוטם<sup>6</sup>, שצריכים להיות כל הימים שלמים, היינו שכל יום יהי' מלא בעשיית מצוה (יומין עילאין). וידוע מאמר הבעל שם טוב<sup>7</sup> "לא יניח שום יום מעשיית מצוה כו'". וזהו בא בימים, שאברהם אבינו עבד את עבודתו בכל יום ויום<sup>8</sup>, שכל ימיו היו יומין שלימין (ולא חסרין ח"ו), ועי"ז "בא בימים - באינן יומין עילאין."<sup>9</sup>

In addition to performing a sufficient **quantity** of mitzvos throughout his lifetime, a Jew also needs to fill his **time** with mitzvos, as the Ba'al Shem Tov says, "Don't let a single day pass by without doing a mitzvah."

The Zohar explains that, in addition to having a large **quantity** of mitzvos, Avraham also maximized the potential of all his **time** with the performance of mitzvos. This is why the *possuk* says that Avraham was "בא בימים" (advanced in **days**); he had the "garment" of fulfilling mitzvos every **day** of his life.

Based on this, the Rebbe asks the fundamental question of this *ma'amar*:

וידוע הדיוק בזה<sup>10</sup>, הרי העיקר הוא לבושי המצוות (יומין עילאין), ומה נוגע בזה ענין הימים (כפשוטם) שלא יניח שום יום מעשיית מצוה כו', הלא יוכל לעשות למחר שתי מצוות. דלכאורה גם כשעושה כמה מצוות במשך יום אחד יש לו אותו מספר המצוות כמו כשהי' מקיימם במשך כמה ימים<sup>11</sup>, וא"כ, מה נוגע שיקיים מצוה בכל יום דוקא, ועד שכאשר חסר לו יום אחד חסר לו לבוש<sup>12</sup>.

### Question:

Why is it important for every **day** to have a mitzvah? It makes sense that the **number** of mitzvos that one accomplishes is important, but

what's the difference **when** they're done? Theoretically, a person could perform ten mitzvot in one day and then take two days "off" or he could perform the same ten mitzvot in three days – either way will produce ten mitzvot.

In reality, a Jew can't take a break from doing mitzvot. The intent of this question is to understand why the dimension of time is so important that the Zohar refers to the garments created by the mitzvot as "**days**" and says that if "one **day** is missing, one garment is missing." If the garments are created by the **mitzvot**, shouldn't it say, "if one **mitzvah** is missing, one garment is missing?" What is the relationship between the dimension of time and the garments created by the fulfillment of mitzvot?

(ב) **והנה** מזה שמעלה זו דאברהם (בא בימים) בא בקרא לאחרי כו"כ מעלות שלו שבפסוקים שלפנ"ז, ועד שבכתוב זה גופא בתחילה הוא אומר ואברהם זקן ואח"כ מוסיף בא בימים, מובן שענין בא בימים הוא מעלה גדולה יותר גם מהמעלה דזקן.

Because the Torah mentions that Avraham was "בא בימים" (advanced in days) **after** it discusses many of Avraham's other qualities, we see that the fact that Avraham didn't let a single day pass without the fulfillment of a mitzvah is one of his **greatest** qualities. (Otherwise, what use is there in listing an additional quality if it is inferior to the previous ones?)

In fact, since this *passuk* mentions this quality in addition to the fact that Avraham was "זקן" (old), we see that it even surpasses the level of "זקן" (which the *ma'amar* will now explain in more detail).

דהגם שואברהם זקן פי' שהי' בעילוי נפלא ביותר, וכמרז"ל<sup>13</sup> שאמר לו הקב"ה לאברהם בא לבוש לבושי (דהקב"ה שנקרא<sup>14</sup> עתיק יומין<sup>15</sup>) שנאמר ואברהם זקן, היינו שואברהם זקן היא מעלת אברהם

מה ששובש לבוש הקב"ה כמו שהקב"ה הוא בבחי' עתיק יומין, הנה בא בימים נעלה עוד יותר.

The Midrash says, "HaKadosh Boruch Hu said to Avraham, 'My profession is bestowing kindness. Since you took up my profession, come and wear my clothing.'" The Matnas Kahnuna explains that Hashem is called "עתיק יומין" (Ancient of Days) in the Book of Daniel, and Hashem blessed Avraham with His "garment" of old age. This is why it says, "And Avraham was old, advanced in days."

According to Chassidus, the level of *Atik Yomin* is the highest level of *kesser* which is beyond the limits of creation. In Torah Ohr, the Alter Rebbe says that the name *Atik Yomin* indicates that this level is separated from ("נעתיק", meaning "incomparably higher than") the level of "יומין" (days, referring to the garments created by the performance of mitzvos).

Based on this explanation of *Atik Yomin*, we would conclude that it is far superior to "בא בימים" (the garments created through the performance of mitzvos every day). However, from the fact that the *possuk* lists "בא בימים" **after** the fact that Avraham was "זקן" ("old", referring to the level of *Atik Yomin*) we see that the level of "בא בימים" is **superior** to the level of *Atik Yomin*.

וצריך להבין מהו גודל העילוי דבא בימים, לבושי המצוות [ובפרט בהענין דעשיית מצוה בכל יום דוקא, הגם שאינו מתוסף עי"ז במספר המצוות], ועד שזה נעלה יותר מענין (ואברהם) זקן שהוא בחי' (הלבוש ד) עתיק יומין<sup>16</sup>.

### Question:

What is so special about the garments created by performing mitzvos – and making sure that they are done every day – that makes them superior to the level of *Atik Yomin*?



In order to answer these questions, the Rebbe first explains why the soul needs these garments in order to receive the revelation in *Gan Eden*.

(ג) **ויובן** זה בהקדים ביאור הידוע<sup>17</sup> בזה שהנשמה צריכה להלבושים דתורה ומצוות בכדי שתוכל ליהנות מזיו השכינה, כי להיות שהנשמה היא נברא [וכמבואר בכ"מ שהנשמה היא כמו שאלקות נעשה בבחי' נברא<sup>18</sup>, ועד שהדביקות שלה באלקות היא דביקות בלתי ניכרת<sup>19</sup>] 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']<sup>20</sup>, צריכה היא ללבושים. וכמשל אור גדול [ביותר, וכמו אור השמש, בחי' שמש הוי'] שאין יכולים להביט בו, וע"י המסך (שהוא כמו לבוש) יכולים לקבל [ולקלוט] את האור.

In *Gan Eden*, Hashem grants the soul a revelation of G-dliness that is not accessible to a Jew in this physical world. This revelation is called "זיו השכינה" – a "ray" of Hashem's presence. However, enabling a soul, which is a created being, to tolerate this revelation requires "breaking" a fundamental rule of creation regarding the separation between "Creator" and "creation."

Ultimately, there is no true existence besides Hashem. As the Rambam explains at the beginning of the Mishnah Torah, all of creation has a "conditional" existence – it exists **because** Hashem makes it (and allows it to) exist. However, Hashem's existence isn't caused by anything – His existence is **essential**, not conditional. He exists because He exists.

Since Hashem is the only true existence, there is nothing besides Him. In other words, from Hashem's perspective, the entire creation is an extension of His existence. The fact that we, as creation, feel as if we exist independently, is because He has prevented us from feeling His existence which enables us to feel our own existence. The

process of doing this is called "creation." Based on this, we call Hashem "בורא" (Creator) and the creation "נברא" (created being).

Since the only way that a creation can exist is by concealing the Creator, it should therefore be impossible to reveal the Creator to His creation. If that would happen, the creation would instantly feel that it has no true existence on its own, would recognize that it was part of the Creator, and cease to exist as a creation.

This situation presents a problem for the revelation of G-dliness to the soul in *Gan Eden*. G-dliness is in the category of "Creator." The soul, even though it's source is a "literal part of Hashem" (Tanya, Chapter 2), was put into the form of a creation in order to perform its mission in this world. Therefore, revealing the Creator (the ray of G-dliness in *Gan Eden*) to a creation (the soul as it takes on the form of a limited creation) should cause the soul to cease to exist!

If so, how is the soul able to withstand the revelations of *Gan Eden*?

**[Editor's note:** The following information is provided to explain some of the difficult terms mentioned in the paragraph above, "אלקות נברא" and "דביקות בלתי ניכרת":

Hashem gave the soul a type of existence that is unique from anything else in creation. As explained above, the two categories of existence are "Creator" and "creation." The revelation of G-dliness in creation, even as expressed in a "limited" way through the ten *sefiros*, is still in the category of "Creator." Just like Hashem's existence is essential (He exists because He exists), so too the existence of G-dliness is essential (it exists because He exists).

The soul is brought into existence from the *kelim* (vessels) of *Atzilus*, which are ultimately rooted in Hashem's infinite capability to create something finite (known as *koach ha'gvul*). However, just as the *kelim* of *Atzilus* are still G-dly and in the category of "Creator," so too the

soul is still G-dly and stays in the category of "Creator." (See *Iggeres HaKodesh* Chapter 20.)

However, in order to allow the soul to perform its mission in the limited physical world and enable the Jew to work to reveal the G-dliness within it, Hashem "broke the rules" of creation and put the soul into the category of a "creation" – while still retaining its G-dly nature. This process is called the "birth of the soul," which is said to be "as difficult [for Hashem] as the splitting of the sea." (This is why the seventh night of Pesach is the time of the birth of the soul – it's the time of the splitting of the sea.) Since nothing is truly "difficult" for Hashem, this statement is explained to refer to a situation where Hashem chooses to break the rules that He has set up to govern the structure of Creation. By definition, something "separate" from Him is no longer considered G-dliness – but the creation of the soul breaks that rule.

The phrase that Chassidus uses to describe the state of the soul's existence is "אלקות נעשה בבחי' נברא" (G-dliness made into a creation). In order to preserve this state of being G-dly but nevertheless existing as a creation, the soul's **connection** to Hashem is a "דביקות בלתי ניכרת" (a connection that is not recognizable). "Connection" implies that two things are clearly united as one entity, so an "unrecognizable connection" is an oxymoron. On one hand, the soul is connected to Hashem and its entire existence is G-dliness. On the other hand, the soul functions as an independent creation that is "separate" from G-dliness. This type of connection is a unique quality that Hashem gives the soul to enable it to retain the quality of G-dliness while taking on the form of a limited creation.

For more information, see the sources mentioned in footnotes 17 – 19. **End of editor's note.]**

Hashem resolves this impossibility and allows the soul (creation) to receive the revelation of G-dliness (Creator) in *Gan Eden* through the

intermediary of the garments created by the performance of physical mitzvos in this world. Just like a curtain filters the rays of the sun and dims their intensity, these "garments" form a protective layer that shelters the soul from becoming nullified in the unity of Hashem.

In addition to enabling the soul to **tolerate** this revelation (and retain its own existence), the garments also become an intermediary to enable the soul to **receive** this revelation – which causes the soul to experience a tremendous pleasure referred to as "לחזות בנועם הוי'" (to see the pleasantness of *Havayah*). This type of intermediary is called "ממוצע המחבר" (a connecting intermediary), and is necessary whenever two things which are fundamentally incompatible need to join together.

The Rebbe continues to explain how the mitzvos function as this intermediary:

**והנה** ידוע<sup>21</sup> שכל ממוצע המחבר ב' דברים, צ"ל כלול משניהם. ומזה מובן גם בענין הלבושים דתומ"צ [שהם כמו ממוצע המחבר בחי' זיו השכינה (שהוא הארה מאוא"ס הבל"ג) עם הנשמה (שהיא נברא ובע"ג)], שיש בהם מב' הענינים.

In order to perform its function, every "ממוצע המחבר" (connecting intermediary) needs to have something in common with each side that it connects to. Since this intermediary is connecting the limited soul to the unlimited "זיו השכינה" (ray of Hashem's infinite presence), the garments of Torah and mitzvos must contain within them both an aspect of "בורא" (the **unlimited** Creator) and "נברא" (the **limited** creation).

The *ma'amar* now explains these two aspects.

דשרשם (של התומ"צ) הוא מרצה"ע וחכמתו ית' שהם מיוחדים בו ית' (שהוא<sup>22</sup> וחכמתו ורצונו אחד) - ענין הבל"ג [ועד שרצה"ע וחכמתו ית' (שרש התומ"צ) הם למעלה גם מבחי' זיו השכינה<sup>23</sup>], וע"י

שירדו למטה בעוה"ז הגשמי ציצית בצמר גשמי ותפילין בקלף גשמי וכן בכל המצוות [ועד"ז הוא גם בתורה שנתלבשה בשכל אנושי, ועד בטענות של שקר, ונתלבשה בדיו על הספר<sup>24</sup>] הם בבחי' מדידה והגבלה ועד להמדידה והגבלה דעוה"ז הגשמי שאין תחתון למטה ממנו<sup>25</sup>,

On one hand, Torah and mitzvos are the wisdom and will of Hashem – which are united with Hashem Himself. From this perspective, Torah and mitzvos are connected to the infinite Creator (בורא).

On the other hand, Torah and mitzvos descend into this physical world to take the form of physical actions that we need to perform, physical concepts that we are able to understand, and a physical *sefer* Torah that we are able to read. From this perspective, Torah and mitzvos are connected to the finite creation (נברא).

**[Editor's note:** We have listed four types of "existences:"

1. **Creator** – Hashem's unlimited essence and the revelation of G-dliness within creation.
2. **Creation** – The limited, dependent existence that is brought into being when Hashem completely conceals Himself.
3. **The Soul** – A unique existence where a "piece" of G-dliness (type one) becomes a limited creation (type two) in order to carry out its mission in the physical world.
4. **Torah and Mitzvos** – Another unique existence that includes the aspect of both unlimited G-dliness (type one) and a limited creation (type two) but **retains** the properties of both.

**End of Editor's note.]**

Because Torah has both of these qualities, it becomes the connecting intermediary between the limited soul and the unlimited revelation of Hashem's presence in *Gan Eden*:

הנה ע"י ב' ענינים אלו שבתומ"צ [ענין הבל"ג שבהם מצד שרשם, וענין הגבול שבהם מצד ירידתן למטה] הם נעשים לבוש וממוצע המחבר את הנשמה שהיא נברא ובע"ג (וכמו שהיא מלובשת בגוף גשמי) עם בחי' זיו השכינה ועד עם בחי' נועם הוי' שלמעלה מכל מדידה והגבלה.<sup>26</sup>

Because the Jew learned the **infinite** Torah which Hashem made accessible to his **finite** intellect and performed **infinite** physical mitzvos which Hashem commanded to a Jew in a **finite** physical body, he therefore retains these "garments" as connecting intermediaries to enable his soul (**finite**) to receive tremendous pleasure from the revelation of G-dliness (**infinite**) in *Gan Eden*.

However, in order for the mitzvos performed in the physical world to become proper garments in *Gan Eden*, they need to be refined and elevated from their physical state. In the next section, the Rebbe will explain the role of *malachim* (angels) and the impact our *davening* has on refining these physical mitzvos.

## Section Two

In the first section, the Rebbe referenced a section of the Zohar which explains our *possuk*, "ואברהם זקן בא בימים" (And Avraham was old, advanced in days). The Zohar explains that since the days of Avraham's life were filled with mitzvos, these days became "garments" for his soul that enabled him to receive the revelation of G-dliness in *Gan Eden*.

However, it seems that the main focus should be the **mitzvos** that he performed, not the **days** on which he performed mitzvos. Why does the Zohar focus on the **day** rather than the **mitzvah**? Wouldn't doing two mitzvos on the same day have the same impact as doing one mitzvah on two different days?

In order to understand the relevance of "days" – the dimension of time – to the performance of mitzvos, we first explained how the garments created by the performance of mitzvos enable the soul to receive the revelation of G-dliness in *Gan Eden*.

The soul is a **limited** creation, and would not be able to tolerate or benefit from the **unlimited** revelation of G-dliness in *Gan Eden*. The moment the soul would experience this unlimited revelation, the complete unity of Hashem would be so obvious that the soul could not continue to sense itself as an existence that is "independent" from Him. By performing Torah and mitzvos in the physical world, the soul acquires a garment that functions as a protective layer to limit the intensity of this revelation.

Additionally, this garment functions as an "adapter" that enables the limited soul to "plug in" to unlimited G-dliness. This "adapter" is able to attach the limited soul to unlimited G-dliness because it contains within it both aspects:

- On one hand, Torah and mitzvos are Hashem's will and wisdom, and are therefore completely united with His **unlimited essence**.
- On the other hand, Torah and mitzvos are done with physical objects and deal with physical, logical concepts that a limited creation can use and relate to.

Because Torah and mitzvos include both of these extremes within one package, it enables the soul (limited) to connect to the revelation of G-dliness (unlimited) in *Gan Eden* by using the garment created by Torah and mitzvos as a "connecting intermediary."

However, even though both the soul and the physical world are limited, the soul has a more refined, spiritual existence. Since the garments are created through **physical** actions in the **physical** world, they require some refinement before they are fitting garments for the **spiritual** soul in *Gan Eden*. The following section of the *ma'amar* will explain this process of refinement.

(ד) **והנה** מצד ההתלבשות דתומ"צ בעניני עוה"ז הגשמי שהוא רובו ככולו רע<sup>27</sup>, צריך לנקותן מכל פסולת הנופל בהן<sup>28</sup>, וכמו בלימוד התורה, שמצד זה שהתורה נתלבשה בשכל אנושי ובענינים גשמיים הרי אפשר<sup>29</sup> שהלימוד שלו יהי' שלא לשמה ועד לדרגא הכי תחתונה בשלא לשמה, ועד"ז במצוות<sup>30</sup>.

Ultimately, there is no true existence besides Hashem. Therefore, in order to bring a limited creation into existence, Hashem conceals the truth of His existence and enables the creation to perceive itself as an independent entity. However, this does not mean that all limited creations are created equal.

While the soul and the physical world are both limited creations, there are different degrees of concealment involved in creating and sustaining them. True, the soul is limited, but it is constantly aware



of its dependence on and connection to Hashem, the only true source of life. The soul's awareness and behavior reflect the fact that it is a refined spiritual existence, despite its limitation. Anyone who would "meet" a soul would immediately recognize that it is acutely aware of G-dliness.

On the other hand, the physical world is the ultimate expression of perceived independence from Hashem. When we look at the physical world, it appears to be an independent existence. True, one can conceptually recognize that Hashem is the force **behind** creation, but there is nothing about a physical rock that would indicate that it is dependent on Hashem for its continued existence. From this perspective, we say that the physical world is "רובו ככולו רע" ("almost entirely evil," where "evil" means "perceiving itself as independent and lacking any outward indication that Hashem is the only true reality").

On their own, Torah and mitzvos are G-dly and reveal G-dliness. However, because Torah and mitzvos are performed in this physical world which is almost completely devoid of any G-dly revelation whatsoever, a Jew's **performance** of Torah and mitzvos can create garments of compromised purity.

For example, when a Jew learns a Gemara that deals with the laws of damages, or property acquisition, the **content itself** is G-dly. However, it's dependent on the **Jew** to remember that these are **Hashem's** laws, and that he is only learning them in order to fulfill **Hashem's** will. (This is especially difficult when learning Gemara; when learning Chumash, we are constantly reminded that, "And **Hashem** spoke to Moshe, saying" or "I am **Hashem**." Gemara, on the other hand, does not have this built-in reminder.)

The only proper reason to learn Torah is to fulfill the will of Hashem; we are learning the Torah because He commanded us to learn it. This is called learning Torah "לשמה" - for its own sake. However,

because learning Torah involves dealing with physical, mundane concepts and is heavily dependent on a Jew using his intellect to learn properly, it's possible for ulterior motives to creep in. Not only could a person forget that it is **Hashem's** Torah, he could even be motivated for **selfish** reasons, like becoming a scholar or being honored with the title "Rabbi." This same dynamic can occur with the performance of mitzvos.

וזהו מה שהלבושים דתומ"צ צריכים לרחיצה וכיבוס, שיהי' לבושים נקיים וכו' (ואפילו לא יהיו באופן דמלבושי אגאלת<sup>31</sup>), בדוגמת לבוש הגשמי שבכדי שיהי' זך ונקי צריך לרחוץ ולכבס אותו<sup>28</sup>.

Even though Torah and mitzvos **themselves** are G-dly, the **garments** created by their performance need "washing and laundering" before they can be fitting for the soul in *Gan Eden*. Just like a physical garment can be essentially perfect but may have some superficial stains that make it unwearable, the garments created through the performance of mitzvos can also acquire superficial "stains" that make it "unwearable" for the soul in *Gan Eden*.

Parenthetically, the Rebbe explains that even if a Jew "cleanses his garments" (does *teshuvah* for the mitzvos he performed or the Torah he learned in a compromised way), the garments still need to be purified in order to serve as proper garments for the soul in *Gan Eden*:

[וגם לאחר שהאדם מכבס את הלבושים דתומ"צ שיהיו נקיים מכל פסולת כו', בכדי שיעלו למעלה, צריכים הם להזדכך ע"י המלאכים, דגפיף להון ונשיק להון<sup>32</sup>].

Even after a person "cleanses his garments" (does *teshuvah*), the garments **still** need to be purified by the angels that "hug them and kiss them," as explained in the Zohar.

If the garments are no longer "stained" by a Jew's compromised performance, why is the additional purification of the angels a necessary task?

והענין הוא דהנה כתיב<sup>33</sup> אין צדיק בארץ אשר יעשה טוב ולא יחטא, שמפני שהאדם נמצא בארץ בעוה"ז הגשמי לכן יש בו חטא, חטא מל' חסרון<sup>34</sup> (עכ"פ).

The very fact that a Jew exists in this physical world (which is the ultimate concealment of G-dliness) causes the mitzvos that he performs to have some level of imperfection. As it says in *Koheles*, "אין צדיק בארץ אשר יעשה טוב ולא יחטא" (There is no *tzadik* on earth who does good and does not sin). Here, the word "חטא" (sin) doesn't necessarily mean that a person does something **wrong**; it can also mean that the person is "lacking" something. In our case, a Jew is lacking a selflessness that is not achievable in this physical world. Therefore, the mitvos he does in the physical world also have a "חטא" – a lack.

But how is this considered as the Jew "missing something"? Existing in the physical world is not his fault, and not even in his control!

והגם שהחטא (החסרון) הוא לא באשמתו ח"ו, שהרי ועמך כולם צדיקים<sup>35</sup>, כי אם כמ"ש<sup>36</sup> נורא עלילה על בני אדם שרצון הקב"ה הוא שבנ"א נמצא בעולם כזה [ובדוגמת<sup>37</sup> מלך ששלח את בנו למדינה רחוקה בכדי להראות את חכמת בנו שגם במדינה הרחוקה יכיר את האמת, בחי' ואמת הוי' לעולם<sup>38</sup>], אעפ"כ, מכיון שבפועל יש בו (חטא מל') חסרון, וגם התומ"צ שלו אינם בשלימות, וכמ"ש אין צדיק בארץ אשר יעשה טוב ולא יחטא, שהחסרון (יחטא) הוא גם בהתומ"צ (ביעשה טוב) שלו, לכן בכדי שהתומ"צ שלו יעלו למעלה, צריך הוא לסיוע המלאכים.]

True, the fact that the physical world brings imperfection into the Jew's service of Hashem isn't his **fault**, but it's the **reality** of his situation. The Jew is compared to a prince whose father wants to

reveal his potential by sending him to a distant land. The ultimate potential of the prince is revealed in this far-flung place (even though the prince can't do things the way he would at the palace) when he still recognizes the truth of his own royalty and remembers who his father is. So too, Hashem wants us to serve Him in this compromised physical world that is "far from the royal palace" – even though it has a "negative" impact on the quality of our mitzvos.

The byproduct of this situation is that our Torah and mitzvos – even when done perfectly by a "prince" (because all Jews in their essence are *tzadikim*) – need a little help from the angels in order to reach their destination. This is not a punishment for our lack; rather, it's a necessary mechanism that Hashem has built into creation to account for the situation He has placed us in.

In addition to the fact that the physical world is "רובו ככולו רע" (almost entirely evil), there is a more fundamental reason why the garments created by the mitzvos need refinement before they are suitable for the soul in *Gan Eden*:

**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<sup>39</sup>) מצד הגשמיות דעוה"ז<sup>40</sup>. שלהיותו גשמי הוא באין ערוך לעולמות העליונים (הרוחניים).

Regardless of how "evil" (presenting itself as independent from Hashem) the physical world is, the very fact that the physical and spiritual worlds have incomparably different levels of G-dliness that create and sustain them requires the garments created by the performance of mitzvos in the physical world to undergo a transformation in order to enter the spiritual world.

The Rebbe now provides some examples where we see the need for an additional process to assist with fundamental transformation:

וע"ד הידוע בנוגע לנשמת האדם, שאפילו צדיק גמור כשעולה לג"ע צריך טבילה בנהר דינור בכדי לשכוח על חיזו דהאי עלמא, כי מצד האין ערוך דעוה"ז הגשמי לג"ע הרי אפילו מקצת מעניני עוה"ז מונע מלעלות לג"ע<sup>41</sup>

When a soul leaves this world and ascends to the spiritual world of *Gan Eden*, it is immersed in the *Nahar Dinor* (a spiritual river of fire) to remove the memory of its physical experiences in this world. This is not because physicality is "bad;" rather, it's because having the physical world in memory as a reference point for reality prevents the soul from being able to recognize the new reality of the spiritual world. The concepts are so different that it is impossible for the soul to contain both of them at the same time.

Just as this is true with the transition between the physical world and *Gan Eden*, it's also true for the transition between the levels within *Gan Eden* itself:

[ובדוגמת העליות שבדרגות דג"ע שמגעה"ת לגעה"ע וכו', שמכיון שהעליות הם באין ערוך, צריך להיות תחילה ביטול ההשגה דגעה"ת<sup>41</sup>. וכידוע המשל מענין השגת השכל, שבכדי לבוא להשגה עליונה שבאין ערוך להשגה הקודמת (אע"פ שגם השגה העליונה היא בעוה"ז הגשמי) צריך להיות תחילה ביטול השגה הקודמת. וכמו ר"ז כי סליק לארעא דישראל יתיב<sup>42</sup> מאה תעניתא (או מ' תעניות<sup>43</sup>) לשכוח תלמוד בבלי בכדי שיוכל ללמוד תלמוד ירושלמי<sup>44</sup>],

Since each level of *Gan Eden* is infinitely higher than the previous level, the soul also needs to undergo a purification process to "forget" the experience of the previous level before ascending to the higher level.

We can see an analogy for this in the physical world; when a student first learns a concept, the "mental model" of how the concept works is often adapted to the student's current understanding. Then, in order to advance to an incomparably deeper understanding of the concept, the student has to "forget" his previous understanding in order to grasp the new approach.

For example, when Reb Zeira left *Bavel* and went to *Eretz Yisroel* to learn from Rabbi Yochanan, he needed to fast for many days in order to "forget" his previous approach to learning and adapt to the way Torah was learned in *Eretz Yisroel*. In *Bavel*, they would arrive at their final conclusion by asking questions and resolving them; in *Eretz Yisroel* they were able to arrive at the answer in a direct way, without the questions and answers. This transition was so extreme that Reb Zeira needed to forget the previous approach in order to adapt to the new one.

These examples all explain why the angels need to help our physical mitzvos make the journey to the spiritual world:

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

Since the physical and spiritual worlds are infinitely different, the angels (who are outside of our physical world) help purify the mitzvos from their attachment to the physical world and enable them to enter the spiritual world.

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Based on what we learned above, it would seem that our involvement in mitzvos is limited to doing them properly (or doing *teshuvah* in order to fix those that were not done properly), at which point they are "shipped off" to the angels for the next stage of processing.

However, the Rebbe explains that we **also** take part in refining the mitzvos from their physicality to allow them to enter the spiritual world:

(ו) **ויש** לומר בדרך אפשר דהגם שהזדככות התומ"צ והעלאתן למעלה נעשה ע"י המלאכים, מ"מ, מכיון שתכלית השלימות דכל ענין הוא כאשר הוא נעשה ע"י עבודת האדם (ולכן אדם רוצה בקב שלו דוקא<sup>45</sup>), לכן גם ענין הזדככות התומ"צ, ההתחלה בזה הוא ע"י עבודת האדם.

Since the ultimate purpose of creation is for Jews to perform Hashem's mitzvos through their own effort, therefore Hashem also enabled the Jews to take part in this "garment refinement" process.

וזהו מה שאיתא בתו"א<sup>46</sup> שכיבוס וזיכוך התומ"צ הוא ע"י עבודת התפלה, שהכוונה בזה היא (לא רק שע"י התפלה הוא מנקה את התומ"צ מכל פסולת, שלא יהיו באופן דשלא לשמה וכיו"ב, כי אם), שע"י התפלה נעשה גם (התחלת<sup>47</sup> ה)זיכוך שלהם, מה שמזדככות מגשמיותן ועולות למעלה.

The Alter Rebbe explains in Torah Ohr that during *davening* a person is able to meditate on G-dliness in such a way that the G-dly concepts become part of his reality. When something is part of your reality, you're not just **intellectually** aware of it; you react to it on an **emotional** level as well. For example, a person is not just "aware" of the fact that a train is headed in his direction – he is terrified!

When a Jew perceives G-dliness as **real**, he reacts to G-dly things with emotion; he is drawn toward G-dliness and is repulsed by the opposite. This feeling enables the Jew to perform Torah and mitzvos with love and fear of Hashem, which creates garments that are perfect **except** for the fact that they are done in the physical world.

We could infer from the Alter Rebbe's words that *davening* only enables a person to **prepare** to do mitzvos properly, which therefore

creates proper (unstained) garments. In truth, the Alter Rebbe is also explaining that *davening* refines the garments that were **already created** and enables them to ascend to the spiritual world.

How is *davening* able to elevate the garment of the mitzvah performed in the physical world up to the spiritual world?

דהנה תפלה היא סולם מוצב ארצה וראשו מגיע השמימה<sup>48</sup>, היינו שהתפלה היא מקשרת את ב' הקצוות דארץ ושמים (מטה ומעלה<sup>49</sup>), ובפרט ע"פ הידוע<sup>50</sup> שארצה (בתוס' ה') הוא מדריגה היותר תחתונה שבארץ הלזו הגשמית גופא, ושמימה (בתוס' ה') הוא מדריגה היותר נעלית שבשמים (שמי השמים), והשמימה (בתוס' ה' גם בתחילה) הוא למעלה גם משמימה. וזהו סולם מוצב ארצה וראשו מגיע השמימה, שע"י התפלה "יוכל להיות עליית גם (האדם) הנמצא ארצה במדריגות היותר תחתונות שבארץ הלזו הגשמית להשמימה להמדרגות היותר נעלות ונפלאות."<sup>51</sup>

When Ya'akov had a dream, he dreamt of a "ladder set up on the ground and its top reached to heaven." This ladder represents *davening*, which connects the "ground" with the "heavens." Chassidus explains that the terms used for "ground" (ארצה) and "heaven" (השמימה) refer to the lowest level of physicality and the highest level of spirituality. The Frierdiker Rebbe explains that this means that even a person who finds himself involved in the lowest levels of this physical world can be elevated to the highest spiritual levels through the process of *davening*.

We see from here that the process of *davening* can bring a person from one level to an incomparably higher level. The Rebbe now applies this to the garments created by our performance of mitzvos:

הנה כמו שהתפלה פועלת בהאדם, שגם כשהוא נמצא ארצה יכול הוא להתעלות להשמימה (אלא שצ"ל גם סיוע המלאכים דחביק לה כו'), עד"ז פועלת היא גם בכל עניני האדם<sup>52</sup> ובפרט בהתומ"צ<sup>53</sup> שלו, שע"ד' השליבות דתפלה (שהם כנגד ד' עולמות) עולות הן מעולם



לעולם, ועד שהן עולות בבחי' השמימה שלמעלה מהעולמות, ועד שהן עולות למהותו ועצמותו ית' ממש.

Just like *davening* (with some help from the angels) can take a Jew from one level to an incomparably higher one, it also can elevate all of his activities – especially his Torah and mitzvos – along with him. The four levels of *davening* (*modeh ani*, *pesukei d'zimra*, *krias shma*, *shimone esrei*) elevate these garments through all four worlds and beyond, all the way to the essence of Hashem.

We see from here that, although the angels play a role in refining the mitzvos to enable their transformation between the physical and spiritual worlds, this transformation is **started** by a Jew's *davening*, and **continued** by the angels.

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We now understand why the garments are necessary for the soul in *Gan Eden* and how they undergo the transition from the physical world to the spiritual world. In the next section we will return to our original question; what is the connection between “days” and the performance of mitzvos?

## Section Three

In the beginning of the *ma'amar*, the Rebbe referenced a section of the Zohar which explains our *possuk*, "ואברהם זקן בא בימים" (And Avraham was old, advanced in days). The Zohar explains that since the days of Avraham's life were filled with mitzvos, these days became "garments" for his soul that enabled him to receive the revelation of G-dliness in *Gan Eden*.

However, it seems that the main focus should be the **mitzvos** that he performed, not the **days** on which he performed mitzvos. Why does the Zohar focus on the **day** rather than the **mitzvah**? Wouldn't doing two mitzvos on the same day have the same impact as doing one mitzvah on two different days?

In order to answer this question, the *ma'amar* explained **why** the soul needs a garment in order to receive the revelation of G-dliness in *Gan Eden*. Since the soul is a limited creation, it is not able to tolerate a revelation of infinite G-dliness. Because Torah and mitzvos are both the infinite knowledge and will of Hashem **and** deal with limited physical things and concepts, they are able to function as an "adapter" that attaches the limited soul to the unlimited revelation of G-dliness.

The second section of the *ma'amar* explained that the garments created by the performance of Torah and mitzvos in the physical world need to be refined before they are ready for the soul in *Gan Eden*. This is necessary for three reasons:

1. The concealment of G-dliness in the physical world can lead someone to doing Torah and mitzvos for the wrong reasons. For example, someone could learn Torah for personal gain in order to become a scholar.
2. Even when a *tzadik* does a mitzvah perfectly, the mitzvah is inherently limited by the concealment of G-dliness in the

physical world. This is not the *tzadik's* fault; it's an automatic result of the process of creation.

3. Regardless of the concealment, even the **G-dliness** that creates and sustains the physical world is incomparably lower than the G-dliness that is present in the spiritual world. Since the difference is **incomparable**, the garment requires an additional step to fundamentally transform it from one level to the next.

This refinement is started by *davening*, which is a "ladder" that is able to connect the physical world to the spiritual world, and continued by the angels who further refine the mitzvos so they are ready to serve as garments for the soul in *Gan Eden*.

Returning to our original question, the Rebbe begins to explain the relevance of (literal) days to the garments of Torah and mitzvos:

(ז) **וזהו** אחד הביאורים בהשייכות דלבושי המצוות לענין הימים (כפשוטם), כי עליית המצוות הוא ע"י התפלה, והתפלה הרי היא "ענין עבודת היום" [כמובן גם ממרז"ל<sup>54</sup> תפלות כנגד תמידין תקנום, עולת תמיד העשוי' בכל יום, שנים ליום<sup>55</sup>], שהתפלה בכל יום מבררת ומעלה את הניצוצות שנתחדשו ביום זה<sup>56</sup>, לכן המצוות [שעלייתן הוא ע"י התפלה] זקוקים ל"עבודת היום"<sup>57</sup>.

As explained in the previous section, the mitzvos that we do are refined by our daily *davening*. *Davening*, which was established to correspond to the **daily** sacrifices brought in the *Bais HaMikdash*, elevates the "sparks of G-dliness" – the elements of the Jew's animal soul and the physical world – that the soul refines each day. We see from this that there is a connection between mitzvos and days; the refinement of a mitzvah is dependent on the *davening* of that day.

However, this explanation is not sufficient to answer our original question:

**אמנם** ביאור זה מבאר רק השייכות דמצוות לימים. אבל עדיין אינו מובן ההכרח לעשיית המצוות בכל יום דוקא, דלכאורה, גם כשיחסיר יום אחד ולמחר יעשה שתי מצוות, יזדככו המצוות ע"י התפלה דיום המחרת.

Originally, we asked why **every day** must be full of mitzvos. However, this only explains the **connection** between mitzvos and days; *davening* (daily) is the **method** through which our daily mitzvos are elevated. It doesn't explain why each **day** must have mitzvos!

The Rebbe provides (and rejects) a possible answer:

ואין לומר שהתפלה יכולה לזכך ולהעלות רק המצוות השייכות ליום זה, דאין כל טעם לחילוק זה. ועוד דמכיון דיש ענין התשלומין (ביום שלאח"ז, בתפלה הסמוכה לה)<sup>58</sup> "ואין אומרים כיון שעבר יומו בטל קרבנו"<sup>59</sup>, ועד ש(בנוגע לכוונת התפלה) תפלה אחת מלוקטת מתפלות כל השנה מעלית את התפלות דכל השנה<sup>60</sup>, משמע מזה גם בנוגע לעליית המצוות שע"י התפלה, שהתפלה מעלית גם המצוות דיום הסמוך וכו'. וסמוכין לדבר - התפלות דשבת שהן מעלות התפלות של כל ימי החול עם כל התורה ומע"ט שנכללו בהן<sup>61</sup>.

One could suggest that a mitzvah which a Jew has the opportunity to do can **only** be refined through the *davening* of **that day**, and if the mitzvah is postponed until another day, the mitzvah cannot be refined by the *davening* of another day. We would then explain the fact that the Zohar says that "if a day is missing, a garment is missing" to mean that "if a Jew misses the opportunity to do a mitzvah on its appointed day, the garments created by that mitzvah are never able to be prepared for the soul by the *davening* of another day."

However, there is no basis in Torah for such a distinction. In fact, there are several sources that would indicate the opposite:

1. If someone accidentally missed *mincha*, he is able to make up that *davening* by *davening ma'ariv* twice – which is on the **following day** (which starts at night). We see from here that *davening* (unlike the sacrifices on which it is based) **is** able to have an effect on another day.
2. Even if someone does not *daven* with the proper intent every day, a single complete *davening* can be pieced together by combining sections of *davening* that were said properly on different days throughout the year. This “compilation” is then able to elevate all the *davenings* of the entire year. If this “compilation” is able to affect the **davenings** of the entire year, it should also be able to affect the **mitzvos** of the entire year! This provides a strong basis to say that mitzvos are able to be elevated by the davening of a subsequent day.
3. *Davening* on Shabbos elevates all the Torah and mitzvos that a person has done throughout the week. We see from here that, in addition to the first two points (which state that *davening* can have **some** effect outside of its own day), *davening* is capable of **refining mitzvos** that were done on another day!

**[Editor's note:** If the third reason explicitly mentions the ability of *davening* to elevate mitzvos that were done on a different day, why does the Rebbe provide the first two reasons? One could answer that the ability to elevate mitzvos from other days is a special property of **Shabbos**, but does not apply to weekdays. The first two points support the fact that **every** day has a capability to have an effect outside of its appointed time. Combined, these three reasons provide enough basis to contradict the claim that *davening* is incapable of refining mitzvos done on another day.]

If mitzvos could be postponed and then elevated through the *davening* of another day, and would result in the same total number

of mitzvos performed, why is it so important to do mitzvos **every day**?

The *ma'amar* now begins to explain the answer:

ח) אך הענין הוא, דהנה ידוע שהתכלית דתומ"צ הוא לפעול בירור וזיכוך בעוה"ז הגשמי. דזהו מה שתורה לא בשמים היא<sup>62</sup>, וכל התורה ניתנה לעשות שלום בעולם<sup>63</sup>, ועאכו"כ מצוות שלא ניתנו אלא לצרף בהן את הבריות<sup>64</sup>. ועד שמצוות צדקה היא שקולה כנגד כל המצוות (ונקראת בשם מצוה סתם), כי התכלית דמצוות [וכן התכלית דירידת הנשמה למטה] שהוא [לא בשביל הנשמה כ"א] בכדי לתקן את הגוף ונה"ב וחלקו בעולם, נשלם ע"י מצות הצדקה (יותר מאשר ע"י שאר כל המצוות), כמבואר בתניא<sup>65</sup>.

In order to understand why it is necessary to do mitzvos every **day**, we first need to examine their ultimate purpose.

The ultimate purpose for Torah and mitzvos is to make a *dirah b'tachtonim*; to reveal Hashem's essence in this physical world. In other words, the **ultimate** purpose of the mitzvos is not to create garments for the soul in *Gan Eden*; the soul receives garments in *Gan Eden* **because** it fulfilled the purpose of creation by performing the mitzvos. This ultimate purpose is reflected in many areas in Torah. For example:

- "תורה לא בשמים היא" (The Torah is not in heaven): This statement of the Gemara explains that the Jews are exclusively responsible for determining *Halacha*, and "heavenly signs" are of no consequence. This shows that the process for determining *Halacha* **must** be anchored in the "world" (human intellect based on Torah principles) in order to achieve its purpose.
- "וכל התורה ניתנה לעשות שלום בעולם" (The entire Torah was given to make peace in the world): This **explicitly** states

that the purpose of Torah and mitzvos is to impact the physical world.

- “מצוות שלא ניתנו אלא לצרף בהן את הבריות” (The mitzvos were only given in order to refine creation): Not only should the world be at peace (previous quote), but it should actually be **refined** through the process of mitzvos.
- “מצות צדקה היא שקולה כנגד כל המצוות” (The mitzvah of *tzedakah* is equal to all other mitzvos combined): When doing the mitzvah of *tzedakah*, a person takes their hard-earned money – which is not easy to come by in this world – and gives it away to someone else. This is the ultimate example of the purpose of mitzvos; to take one of man’s most base drives and desires and refine it into something holy.

Based on this ultimate purpose, we can understand why it’s critical that mitzvos are done **every day**:

וזהו<sup>66</sup> שצריך להיות יומין שלימין דוקא, שבכל יום ויום צריך להיות קיום מצוה, כי מכיון שגדר העולם הוא מקום וזמן<sup>67</sup>, הרי מובן שהתומ"צ (שתכליתם הוא לתקן את העולם) צריכים לתקן גם את הזמן. ולכן מוכרח שבכל יום תהי' עשיית מצוה (הגם שגם כשחסר לו יומא חדא יכול הוא לעשות את הלבוש ע"י שיקיים מחר ב' מצוות), כי בכדי לתקן את הימים<sup>68</sup> (הזמן) גופא צריך להיות כל<sup>69</sup> יומא ויומא עביד עבידת'.

The physical world is defined by two primary dimensions of limitation: space and time. (Two objects can exist separately if they are in a different **space**, or if they are in the same space at a different **time**. In other words, the limits of our world are defined by the fact that it is impossible to have two objects in the same space at the same time.)

Since the purpose of Torah and mitzvos is to refine the physical world, and the physical world is defined by both time and space, Torah and mitzvos must refine both time **and** space in order to achieve its ultimate purpose.

Until this point in the *ma'amar*, we have assumed that the only important aspect of a mitzvah is that the mitzvah gets **done**. Therefore, we did not understand why it matters **when** the mitzvah is done – in the end, it's the same total number of mitzvos performed. However, now that we understand that the **action** of a mitzvah refines the dimension of **space** and the **timing** of a mitzvah refines the dimension of **time**, we can see that if only one of the dimensions is refined, the ultimate purpose has not been achieved.

At the beginning of the *ma'amar* we asked why a Jew is considered to be "missing a garment" if he misses a day of mitzvos; can't he just make the mitzvos up later so that the total number of mitzvos (and garments) is still the same?

Here, we answer the question. Can a Jew make up a mitzvah the next day and end up with the same total number of garments? Yes! Will it still be the complete accomplishment of the ultimate purpose of creation? No!

When the Zohar says that "if a day is missing, a garment is missing" it doesn't mean that a mitzvah done the next day doesn't become a garment for the soul **at all**; it means that a missed opportunity to refine the dimension of time is a missed opportunity for the achievement of the purpose of creation, and **therefore** the "time aspect" of garment is missing. Even though the soul gets the aspect of the garment for the **action**, it doesn't receive the aspect of the garment for the **timing**.

**[Editor's note:** The Zohar seems to say that if a "day" is missing (an opportunity is missed), a garment is missing – **even** if that mitzvah is



done the next day instead. However, the Rebbe clearly writes in the previous paragraph that if a person would be able to make up the mitzvah the next day, it **would** create the same number of garments. This would seem to imply that each mitzvah has two aspects to its garment – an aspect related to the timing and an aspect related to the action. When the Rebbe says that the garment **can** be made up the next day, this refers to the “action aspect” of the garment. When the Zohar says that a garment is missing, this refers to the fact that, even if the mitzvah is performed the next day, the garment will be missing the aspect of **time**. This understanding is supported by the *ma’amar* from *Ohr HaTorah parshas Balak* in footnote 66.]

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Now that we understand why each **day** must be filled with mitzvos in order to achieve the purpose of creation we can understand why the fact that Avraham was “בא בימים” was even greater than the fact that we was “זקן” (old, referring to the level of *Atik Yomin*):

ט) **זיהו** ואברהם זקן בא בימים, שלאחרי שואברהם זקן הוא גם בא בימים שהוא מעלה גדולה יותר גם מהמעלה דזקן. דהנה הכוונה האמיתית בהתהוות העולמות (בבחי' עצמות א"ס) היא מה שנתאווה הקב"ה להיות לו ית' דירה בתחתונים דוקא<sup>70</sup>. וכוונה זו נשלמת ע"י עבודת האדם, אתם קרויין אדם<sup>71</sup>, שהאדם דוקא יכול להשלים כוונה זו. וזהו שנקרא בשם אדם, ע"ש ב' הקצוות שהוא אדמה לעליון<sup>72</sup> ושהוא נוצר מן האדמה<sup>73</sup>, שגופו נעשה מהאדמה עצמה<sup>74</sup> ובאופן שהי' תחילה דומם בפ"ע (בלי שום נפש חיונית בתוכו) וכמ"ש<sup>75</sup> גלמי ראו עיניך (ולא כגוף הצומח והחי)<sup>76</sup>, כי גם ענין זה שבתואר אדם (על שם האדמה) מורה על מעלתו<sup>77</sup>, שהוא מברר מתקן ומעלה גם את הדומם שהוא תחתון ביותר שאין תחתון למטה ממנו.

As explained above, the ultimate purpose of creation is to make a *dirah b'tachtonim* (to reveal the essence of Hashem in the physical world), and this purpose can only be achieved by the Jews.

Our unique ability to achieve *dirah b'tachtonim* is why the Jews are referred to as "אדם" (Adam); "אדם" represents bringing the highest level (the essence of Hashem) into the lowest level (the physical world) in order to make a *dirah b'tachtonim*:

- The Jews are called "אדם" (Adam) because we are "אדמה לעליון" (compared to the Supernal One), indicating that the Jews are connected to the highest level of G-dliness.
- Additionally, we are called "אדם" because our body was created from the "אדמה" (earth) – the lowest level. (Not only was Adam's body created from earth; it wasn't even alive until Hashem blew a soul into his nostrils. Other creations were created as "alive" from the moment of creation. This shows the extent of the "lowliness" of Adam's body.)

The fact that Adam is related to "אדמה" (earth) is not negative; rather, it represents the fact that Jews are able to reveal Hashem's essence **even** in inanimate things, the lowest category of creation.

Since the Jews can only reach their own potential when they bring G-dliness into every aspect of creation, we can now understand what the level of "בא בימים" adds to the level of "זקן" (which represents *Atik Yomin*):

ומעלה זו שבו באה בפועל ע"י העבודה דבא בימים דוקא. שע"י העבודה דזקן (עצמה), אף שגם עי"ז בירר ותיקן את חלקו בעולם (מקום), מ"מ, מכיון שלא תיקן עדיין את הזמן, הרי לא השלים עדיין הכוונה דדירה בתחתונים. ולכן הגם שעבודה זו מגעת בבחינת עתיק יומין, שהיא בהעתקה (והבדלה) מבחי' יומין, אין זה תכלית השלימות.

Taken literally, the phrase *Atik Yomin* means "separate from days." This means that the level of "זקן" (old, which corresponds to *Atik Yomin*) represents the ability to refine the physical **space** of the

world, but is still "separate" from the dimension of **time**. Since a Jew achieves his ultimate purpose when he makes a **complete dirah b'tachtonim** in both **time and space**, and the level of "זקן" only refines **space**, the level of "זקן" cannot be the ultimate level that a Jew can reach.

משא"כ ע"י העבודה דבא בימים<sup>78</sup>, כשעובד לתקן את הימים, ועד דאת מספר ימיך אמלא<sup>79</sup> מספר מלשון אבן ספיר (וכמ"ש בתו"א<sup>80</sup> שמספר ימיך הוא כמו השמים מספרים<sup>81</sup> שפירש בזהר<sup>82</sup> מנהרין ומנצצין וספירין), היינו שהאדם מאיר את הימים (הזמן) באור התורה והמצוות, עי"ז הוא משלים הכוונה דדירה בתחתונים (בהתחון שבעולם הזה גופא<sup>83</sup>), שזה (השלמת כוונה זו) הוא תכלית שלימות מעלת האדם, כנ"ל.

The level of "בא בימים" (advanced in days) adds to the level of "זקן" by stating that Avraham also revealed Hashem's essence in the dimension of **time** by filling every day with mitzvos. Because this accomplished the ultimate purpose of creation, it also brought Avraham to the ultimate level that he could achieve.

When a Jew fills every moment of his life with Torah and mitzvos he accomplishes the ultimate purpose of creation – to make a *dirah b'tachtonim* – and therefore reaches the ultimate expression of his own potential.

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## Notes from the Original Hebrew Text

(\* יצא לאור בקונטרס מוצאי ש"פ חיי שרה - ה'תשל"ח, ג' כסלו ה'תשל"ח).

(1) פרשתנו כד, א.

(2) טז, א. וראה תו"א משפטים עו, ג. עט, ב.

(3) אבות פ"ד מ"ז.

(4) ראה זח"א רכז, א. וראה שם קכט, א הלשון "יומין עילאין".

(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.

(6) כ"ה בתו"א משפטים שם.

(7) צוואת הריב"ש בתחלתה.

(8) ראה זח"א קכט, א: ולא אתקריב אברהם ביומא חדא או בזמנא חדא אלא עובדוי קריבו לי בכל יומי כו'.

(9) לשון הזהר שם.

(10) אוה"ת שבועות ע' צא. בלק ע' תתקמח. פינחס ע' א'קצט. וראה גם אוה"ת לתהלים ע' תקכו.

(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.

(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).

(13) ב"ר ספנ"ח.

(14) דניאל ז, ט.

(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".

## ד"ה ואברהם זקן, תשל"ח

- 16) ובפרט לפי מ"ש בתו"א מקץ לג, ב, שעתיק יומין הוא "נעתק ונבדל מבחי' היומין שהם הלבושים הנעשים מהמצוות."
- 17) ראה בכ"ז אגה"ק סכ"ט. תו"א מקץ לב, ד ואילך. וראה גם תו"א פרשתנו שבהערה 2.
- 18) ראה ביאורה"ז לאדהאמ"צ (קטו, ב) ולהצ"צ (ע' תקמוח). המשך תרס"ו ע' תנט. ס"ע תע.
- 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).
- 20) אגה"ק שם.
- 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.
- 22) שעהיוה"א פ"ח.
- 23) תו"א פרשתנו טז, סע"א. וראה הגהות הצ"צ לשם (אוה"ת פרשתנו תשפו, סע"ב).
- 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.
- 25) תניא פל"ו.
- 26) בכל הבא לעיל - ראה תו"א (פרשתנו ופ' מקץ) שבהערה 17.
- 27) תניא פ"ז (יא, ב).
- 28) תו"א משפטים עו, א.
- 29) ראה קונטרס עה"ח פי"א.
- 30) ראה אוה"ת לתהלים שם, שענין כיבוס הלבושים הוא "דאל"כ י"ל הם מטונפים שיש מצוה שלא לשמה."
- 31) ישעי' סג, ג. אוה"ת לתהלים שם.
- 32) ראה זח"א כג, ב. ח"ב רא, ב. תו"א מקץ מג, סע"א ואילך. סידור רעג, ב.
- 33) קהלת ז, כ.
- 34) לקו"ת מטות פב, א. נצבים נא, א. ד"ה על כן יאמרו המושלים תרצ"א בתחלתו (סה"מ קונטרסים ח"א ע' 382). ובכ"מ.
- 35) ישעי' ס, כא.
- 36) תהלים סו, ה. תנחומא וישב ד. וראה תו"ח תולדות יג, א ואילך.

(37) ראה המשך תרס"ו ס"ע שפ ואילך.

(38) תהלים קיז, ב.

(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."

(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.

(41) תו"א מקץ לא, סע"א. המשך תרס"ו ע' טו. ובכ"מ.

(42) ב"מ פה, א.

(43) גירסת הרש"ל שם, ועוד - ראה דק"ס שם.

(44) המשך תרס"ו שם. המשך תער"ב ח"ב ע' א'נ ואילך.

(45) ב"מ לח, א.

(46) משפטים עו, א. שם, ג. דרמ"צ פג, א.

(47) שלכן, גם העלאת התפלה היא ע"י המלאכים (מקומות שבהערה 32).

(48) ויצא כח, יב. זח"א רסו, ב. זח"ג שו, ב. תקו"ז תל' מה.

(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).

(50) ד"ה זה היום שם.

(51) לשון כ"ק מו"ח אדמו"ר בד"ה זה היום הנ"ל רפ"ב.

(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.

(53) ראה לקו"ת יו"כ סח, ב (הובא באוה"ת לתהלים שם) ש"מלאכי אלקים" (שעולים בהסולם דתפלה) הם המצוות.

(54) ברכות כו, ב.

(55) פינחס כח, ג.

(56) תו"א מקץ לח, ג.

(57) אוה"ת לתהלים שם.

(58) או"ח סי' קח.

## ד"ה ואברהם זקן, תשל"ח

(59) שו"ע אדה"ז שם ס"ב.

(60) תניא בקו"א ד"ה להבין מ"ש בשער היחודים (קנד, ב).

(61) לקו"ת בהר מא, א.

(62) ב"מ נט, ב.

(63) רמב"ם סוף הל' חנוכה.

(64) ב"ר פמ"ד, א.

(65) פל"ז (מח, ב).

(66) אוה"ת משפטים ע' א'קכב. שבועות ע' צא. בלק ס"ע תתקמח. פינחס ע' א'קצט. וראה בארוכה לקו"ש ח"ד ע' 1194.

(67) שעה"ה א פ"ז (פב, רע"א). וע"פ מ"ש בתורת לוי"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.

(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.

(69) ע"פ לשון הזהר - ח"ג צד, ב.

(70) המשך תרס"ו ע' תמו.

(71) יבמות סא, א.

(72) של"ה כ, ב. שא, ב. ובכ"מ.

(73) ב"ר פי"ז, ד.

(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).

(75) תהלים קלט, טז. וראה סנהדרין לח, סע"א ואילך.

(76) תו"א בראשית ג, ד ואילך. תו"ח שם יח, ד ואילך. ובכ"מ.

(77) ד"ה זה היום השי"ת פ"ב (סה"מ ה'תש"י ע' 96-97).

(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 עי"ז. ולהעיר מזה שמסיים בתו"א שם: אך ע"י בירור נה"ב כו'. ועצ"ע.

(79 משפטים כג, כו.

(80 משפטים עט, ריש ע"ג.

(81 תהלים יט, ב.

(82 ח"ב קלו, ב. ונתבאר בארוכה בסידור קעה, סע"א ואילך. פיה"מ לאדהאמ"צ פ"ט ואילך.

(83 ראה לעיל הערה 67.





ב"ה

לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ

ר' דניאל יצחק ע"ה

בן יבלחט"א ר' אפרים שליט"א

מאסקאוויץ

שליח כ"ק אדמו"ר זי"ע

למדינת אילינוי

גלב"ע ב' אדר שני ה'תשע"ד

ת.נ.צ.ב.ה



DEDICATED IN MEMORY OF

RABBI DANIEL ז"ל MOSCOWITZ

LUBAVITCH CHABAD OF ILLINOIS

REGIONAL DIRECTOR



**וְאֲנִי דָנִיֵּאל נְהִייתִי... וְאָקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ**

**AND I, DANIEL ... ROSE AND DID THE KING'S WORK**

(DANIEL 8:27)