TORAH OHR · PARSHAS CHAYEI SARAH · MAAMAR 2

להבין ענין משארז"ל יפה שעה אחת בתשובה ומע"ט...

To understand the teaching of our Sages, "Better is one hour..."

◇

Torah and mitzvos are rooted in G-d's own will and wisdom, higher than the radiance of the Shechinah that souls enjoy in the World to Come; clothed in physical things, they become the garments through which a created soul can grasp that radiance, as Moshe was nourished through the cloud. So one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

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THE BIG IDEA

Torah and mitzvos are rooted in G-d's own will and wisdom, higher than the radiance of the Shechinah that souls enjoy in the World to Come; clothed in physical things, they become the garments through which a created soul can grasp that radiance, as Moshe was nourished through the cloud. So one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

On the verse "And Avraham was old, advanced in days," the maamar asks how one hour of teshuvah and good deeds in this world can be better than all the life of the World to Come, when their purpose is to be the soul's garments for enjoying the radiance of the Shechinah there. The divine life-force within the worlds is hidden, seen only in its effects, as the soul's life shows in the limbs; giving the worlds life is G-d's humility, not His greatness. In the World to Come that same life-force is grasped openly, in its very essence: this is the radiance of the Shechinah. A created soul grasps it only through a garment, as Moshe was nourished within the cloud. Torah and mitzvos, from G-d's will and wisdom, are higher than that radiance and clothed in parchment, wool and charity; so they surpass the World to Come yet are its garments. Then love: contemplating in the Shema how the worlds are nullified in their source awakens a longing to stay bound to G-d; since the body cannot hold that, he resolves in the Shema to study Torah, which unites the soul with Him. G-d separates the good in a person from the evil so long as he has not done evil in deed, and the bow of the blessings shows that nullification, which should reach the heart.

OUTLINE

1 **The question** ¶1–2

On "And Avraham was old, advanced in days": if teshuvah and good deeds are the soul's garments for enjoying the radiance of the Shechinah, how can one hour of them be better than all the life of the World to Come?

2 **The hidden life-force and the revealed radiance** ¶3–6

The life-force in the worlds is hidden, like the soul's in the limbs, and unlimited though it takes the form of its vessel. "The whole earth is full of His glory" and "The heavens and the earth I fill" are both true; giving life to the worlds is His humility. In the World to Come the essence of that life-force is grasped openly: the radiance of the Shechinah.

3 **The soul's garments, like Moshe's cloud** ¶7–8

The soul descended, like seed drawn from the brain, to become a created being, so it cannot grasp G-dliness by itself. As the cloud let Moshe be fed by spiritual food, Torah and mitzvos, rooted in the Supernal Will and clothed in physical things, become the garments through which it grasps the radiance, and so they are greater than it.

4 **Love in the Shema and Torah study** ¶9–11

Love and awe are wings that lift Torah and good deeds. Contemplating how the radiance is nullified in G-d's essence, like the sun's rays in the sun, awakens a longing to stay bound to Him; since the body cannot hold that nullification, he resolves in the Shema to study Torah, in which the soul is truly united with G-d.

5 **G-d separates good from evil** ¶12–13

One who feels his evil is still whole within him should not despair: so long as he has not done evil in deed, G-d brings him out of Egypt, separating the G-dly soul from the animal soul. Even the wicked draw light through Torah study, but it does not reach their inner being.

6 **The blessings and the dwelling below** ¶14

"Blessed are You, Havayah" draws Havayah into revelation. Until the future the body conceals, so the bow shows the nullification outwardly and must reach the heart, for G-d's intent is a dwelling place among the lower realms.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר • מוצאי ש"פ חיי שרה, מבה"ח כסלו - בחדרו - ה'תשל"ח • 5738 • ד"ה ואברהם זקן בא בימים גו' המאמרים תשל"ח P. נו

The Rebbe opens from the Zohar that the Alter Rebbe brings at the start of this maamar: Avraham "came into the supernal days," the garments made from Torah and good deeds, and "the day that he blemished is missing from that garment." He reads the days literally, as the Baal Shem Tov teaches that one should not let a single day pass without doing a mitzvah. This raises a question: if the point is the garment made of mitzvos, why must there be a mitzvah every day? One could do two tomorrow and have the same number. He also asks why the verse places "ba bayamim" after "zaken" as a still higher level, when "zaken" already means that Avraham wore the garment of the Holy One, the Atik Yomin.

To answer, the Rebbe first explains why the soul needs garments at all. A created soul cannot grasp the infinite. Torah and mitzvos act as an intermediary that holds both sides: they are unlimited in their root in G-d's will and wisdom, and limited through their descent into physical things. Because they are clothed in physicality, they must be washed clean and, even after the person's washing, refined by the angels; the Rebbe suggests, as a possible explanation, that this refinement begins through prayer. This links mitzvos to days, but it does not yet explain why a mitzvah must be done every single day, since prayer can also lift up yesterday's deeds. The real answer is that the purpose of Torah and mitzvos is to refine the world, and the world consists of both space and time. Time itself, day by day, must therefore

be refined. This is why "ba bayamim" is higher than "zaken." Reaching Atik Yomin, which stands apart from the days, still leaves time unrefined. Illuminating every day with Torah and mitzvos completes the purpose of a dwelling for G-d in the lowest realm.

The lesson: A person should not let a single day pass without a mitzvah, because each day of his life is a part of the world he was given to refine and illuminate with Torah and mitzvos, making a dwelling for G-d in time as well as in space.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The maamar asks how „שעה אחת בתשובה ומע"ט" (an hour of teshuvah and good deeds), which only make the soul's garments (לבושים), can be better than all the life of the World to Come. In a sicha of Shabbos Chayei Sarah 5722 the Rebbe brings the explanation of Chassidus (the Rebbe Maharash's V'kacha 5637), which turns on whose pleasure is at stake: the World to Come is the pleasure of a created being, while teshuvah and good deeds in this world „האט תענוג דער בורא" (give pleasure to the Creator). On the garments, his maamar Vayishlach Yehoshua 5736 explains that a garment is rooted higher than its wearer and raises the soul above its own level, which is also why only through the mitzvos can it enjoy the radiance, and his maamar V'Avraham Zakein 5738 shows the Torah clothed like the mitzvos, in human intellect and in the ink of the scroll. On the humility the maamar praises, a sicha of Shabbos Naso 5732 reads G-d's lowering Himself to give life to the worlds as „ענוה בעצם" (a humility of essence), with no reckoning behind it. Perhaps (biur b'derech efshar) a reader comes away seeing that the hour of good deeds is not measured by the soul's reward: its deeds please the Creator, and its garments are rooted higher than the soul that wears them.

KEY CONCEPTS

the radiance of the Shechinah זיו השכינה

What souls enjoy in the World to Come: a revealed grasp of the essence of the divine life-force that is hidden within the worlds. It is only a radiance, lower than G-d's will and wisdom.

garments (levushim) לבושין

What the soul's Torah and mitzvos make for it; like Moshe's cloud, they let a created being grasp G-dliness, which it could not grasp by itself.

the Supernal Will רצה"ע

The root of Torah and mitzvos, one with G-d through His wisdom; since it is higher than the radiance of the Shechinah, an hour of good deeds is better than all the World to Come.

His humility ענותנותו

G-d's lowering Himself to be clothed in the worlds and give them life; giving life to the worlds is praise of His humility, not of His greatness.

wings (love and awe) גדפין

Love and awe are not the main thing but the wings that lift it, Torah and good deeds.

self-nullification (bittul) ביטול

The worlds' being nothing within the source of their life, as rays are nothing within the sun. A person contemplates it in the Shema, and in the blessings shows it outwardly by bowing.

a dwelling place among the lower realms דירה בתחתונים

G-d's ultimate intent: to dwell in the lowest realm. It is "the end of the deed, first in thought," and so "the earth was created first."

SECTION 1 • ¶1–2

The question

1 שייך לפסוק ואברהם זקן בא בימים[1]

Pertaining to the verse "And Avraham was old, advanced in days."

A heading for a second, separate discourse, based on the opening verse of Genesis 24: Avraham grew old, "coming into days." The Zohar reads "days" as the garments of the soul, and that reading is the key to what follows.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe's heading ties the maamar to the verse but does not analyze its two phrases. The Rebbe notes that 'ba bayamim' follows 'zaken,' which the Midrash explains as Avraham wearing the garment of Atik Yomin. He concludes that 'coming into the days' must be an even higher level, and the rest of his maamar explains why.

The Alter Rebbe: שייך לפסוק ואברהם זקן בא בימים

The Rebbe: מובן שענין בא בימים הוא מעלה גדולה יותר גם מהמעלה דזקן

2 להבין ענין[2] משארז"ל [מה שאמרו רבותינו זכרונם לברכה] יפה שעה אחת[3] בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי עוה"ב [עולם הבא].[4] וצריך להבין והלא תכלית תשובה ומע"ט [ומעשים טובים] הוא שמהם נעשו לבושין לנשמה[5] שתוכל ליהנות מזיו השכינה בעוה"ב [בעולם הבא]

To understand the teaching of our Sages, of blessed memory: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." And this must be understood: is not the purpose of teshuvah and good deeds that garments for the soul are made from them, so that it can enjoy the radiance of the Shechinah in the World to Come,

The Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. That is puzzling: the whole point of teshuvah and good deeds is that they become "garments" for the soul, which let it enjoy the radiance of the Shechinah in the World to Come. How can the means be greater than the goal?

כמאמר הזוהר ע"פ ואברהם זקן[6] בא בימים באינון יומין עילאין[7,8] כוי ווי ליה להההוא גברא דגרע יומין לעילא דכד בעיין לאלבשא ליה באינון יומין יומא דפגם חסרא ליה מההוא לבושא כנ"ל.

as the Zohar says on the verse "And Avraham was old, advanced in days": "in those supernal days," etc.; "Woe to the man who diminished days above! For when they come to clothe him in those days, the day that he blemished is missing from that garment," as mentioned above?

> The Zohar reads "Avraham came into days" as meaning he entered the World to Come clothed in his days, each day of good deeds becoming part of the soul's garment. A person who spoiled a day finds that day missing from his garment. So the good deeds seem to exist for the sake of the World to Come.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

A sicha of Shabbos Chayei Sarah 5722 (Likkutei Sichos vol. 3) asks why the Midrash takes Sarah as its example of "as they are whole, so are their years whole" and what it means that Avraham had both "old age" and "days"; explaining the two, it comes to why Chassidus stresses ba bayamim („בא בימים").

In a sicha of Shabbos Chayei Sarah 5722 the Rebbe reads "old" (zaken) as „שלימות נפשו" (the perfecting of one's own soul), "one who acquired wisdom," and "advanced in days" (ba bayamim) as Avraham coming with all his days, no day without mitzvos (his note cites the Zohar and this passage of Torah Ohr for it), which is the work of refining a world bound up with time. Both are needed, but Chassidus puts the main stress on ba bayamim, and he explains why from the Mishnah our paragraph opens with, as Chassidus explains it (he cites the Rebbe Maharash's V'kacha 5637): the life of the World to Come, however high, „איז עס נאר דער תענוג וואס דער נברא האט" (is the pleasure of a created being), while teshuvah and good deeds in this world give pleasure to the Creator, and a creature „האט דאך קיין שום ערך ניט לגבי בורא" (bears no comparison to the Creator).

The Alter Rebbe: יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב

The Rebbe: חיי העולם הבא ווי הויך דאָס זאָל ניט זיין, איז עס נאָר דער תענוג וואָס דער נברא האָט

Likkutei Sichos, vol. ג, p. 777 (Chayei Sarah, sec. 8); note 13 on p. 774 cites Torah Ohr 16a · ש"פ חיי שרה, מבה"ח כסלו, ה'תשכ"ב (Toras Menachem vol. 32, p. 206)

BACKGROUND FROM THE REBBE

The maamar V'Avraham Zakein of Shabbos Chayei Sarah 5729 (only an outline survives, Toras Menachem vol. 54) opens by retelling this maamar's question and answer and goes on to the Cave of Machpelah; on the way it adds a precision in the Mishnah's wording.

On Shabbos Chayei Sarah 5729 the Rebbe said a maamar that opened by retelling this one; only the editors' outline of it survives. In that outline he adds a precision in the Mishnah's wording: "one hour of teshuvah," „תשובה דייקא" (teshuvah specifically). Above, before its descent, the soul is at the level of a tzaddik; the purpose of its descent, and „כל החידוש בעבודה בעוה"ז" (the whole novelty of its work in this world), is that through it the soul reaches the level of a baal teshuvah (as he writes in the edited sicha of that Shabbos, Likkutei Sichos vol. 5, p. 110, citing Likkutei Torah, Balak 73a). On this reading the Mishnah names the one thing the soul could not be before it came down.

The Alter Rebbe: להבין ענין משארז"ל יפה שעה אחת בתשובה ומע"ט בעוה"ז

Toras Menachem (Hisvaaduyos), bilti mugah: the editors' outline only, vol. (תשכ"ט א) נד, p. 263 · ש"פ חיי שרה, מבה"ח כסלו, ה'תשכ"ט

FROM THE REBBE'S MAAMAR 5738 ,ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe cites the Zohar's "יומין עילאין" to establish that mitzvos are garments for the soul, and also cites "יומא דפגם חסרא ליה מההוא לבושא," without interpreting the days literally. The Rebbe reads the days literally ("לימים כפשוטם"), as the Baal Shem Tov's call not to miss a mitzvah on any day. He then sharpens a question the Alter Rebbe's maamar does not raise: if what matters is the garment, why does a missed day leave a gap, when the number of mitzvos can be made up?

The Alter Rebbe: יומא דפגם חסרא ליה מההוא לבושא

The Rebbe: הלא יוכל לעשות למחר שתי מצוות

SECTION 2 · ¶3–6

The hidden life-force and the revealed radiance

3 והענין דהנה ענין זיו השכינה[9] בעוה"ב [בעולם הבא] אינו כמו התפשטות חיות אלקות בתוך העולמות. כמ"ש ואתה מחיה את כולם[10] שהחיות אלקות המתלבש תוך עלמין אינו מושג ונראה.[11]

The explanation is that the radiance of the Shechinah in the World to Come is not like the spreading forth of the divine life-force within the worlds, as it is written, "And You give life to them all"; for the divine life-force that is clothed within the worlds is not grasped or seen.

The answer begins by distinguishing two things. The radiance of the Shechinah enjoyed in the World to Come is not the same as the divine life that spreads through the worlds and keeps them alive, of which it is said "You give life to them all." That life-force, clothed within the worlds, is neither grasped nor seen.

כמשל התפשטות החיות של הנשמה תוך הגוף בהתחלקות האברים ובודאי בהחיות רוחני לא שייך כלל שיהיה בו ג"כ התחלקות החיות לחלקים כי אין ברוחניות שום תמונה וציור.

As in the analogy of the spreading forth of the soul's life-force within the body, divided among the limbs; and certainly, in the spiritual life-force, division of the life-force into parts does not apply at all, for in spirituality there is no image or form.

An analogy: the soul's life spreads through the body and seems divided among the limbs, sight in the eye, hearing in the ear. But the soul's life itself cannot really be divided into parts, since something spiritual has no shape or form.

4 והנה התפעלות החיות באברים[12] ניכר ונראה. אבל מהות ועצמות החיות אינו נראה וניכר כלל.

Now the effect of the life-force in the limbs is recognizable and visible, but the essence and being of the life-force is not visible or recognizable at all.

> What we see in the limbs is the life-force's effect, the movement and action it produces; the life-force itself, its essence, is not seen at all.

כמו כן חיות אלקות המחיה כל העולמות בע"ג [בעלי גבול / בעל גבול] ותכלית בודאי אין בהחיות הרוחני בחי' גבול ותכלית ד"מ [דרך משל] חיות המחיה את עיגול כדור השמים[13] בודאי לא יתכן לומר שגם החיות הרוחני הוא בתמונת עיגול כנ"ל

So too the divine life-force that gives life to all the worlds, which are bounded and finite: certainly in the spiritual life-force there is no aspect of limit and end. For example, the life-force that gives life to the round sphere of the heavens: certainly it cannot be said that the spiritual life-force too is in the form of a circle, as mentioned above;

> The same is true of the divine life-force in the worlds, which are finite. The life-force itself has no limits. The life-force that animates the round sphere of the heavens, for example, is not itself round.

רק שהתפשטות החיות הוא לפי תמונת כלי המקבל החיות ואע"פ [ואף על פי] שהחיות מתלבש לתוכו מ"מ החיות עצמו אינו בגדר מקום וגבול:[14]

only that the spreading forth of the life-force accords with the form of the vessel that receives the life-force; and even though the life-force is clothed within it, nevertheless the life-force itself is not within the bounds of place and limit.

> Its expression only takes the shape of the vessel that receives it. Though it is clothed in that vessel, the life-force itself is not bound by place or limit.

5 ובזה יובן דכתיב מכה"כ [מלא כל הארץ כבודו][15] ותרגומו זיו יקריה[16] שהוא רק זיו והתפשטות הארה בלבד.[17] וכתיב את השמים ואת הארץ אני מלא.[18]

And with this will be understood what is written, "The whole earth is full of His glory," and its Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth of illumination alone. And it is written, "The heavens and the earth I fill."

> This explains two verses that seem to conflict. The seraphim in Isaiah's vision call, "the whole earth is full of His glory," and the Targum renders it "the radiance of His glory": only a radiance spreads through the world. Yet Jeremiah has G-d say "I fill the heavens and the earth," which speaks of G-d Himself.

והענין ששניהם אמת כנ"ל[19] וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו[20] של הקב"ה שם אתה מוצא ענותנותו כו'.

And the explanation is that both are true, as mentioned above. And this is what our Sages, of blessed memory, said: "Wherever you find the greatness of the Holy One, blessed be He, there you find His humility," etc.

> Both are true, in the way just explained: the radiance is what is clothed in the world, while G-d's essence fills it without being contained. This is what the Talmud means by "Wherever you find G-d's greatness, there you find His humility."

דהיינו לא כמו שהעולם סוברים שגדולת הבורא נק' מה שהוא יתי' מחיה כל העולמות שאדרבה זו היא ירידה אצלו יתי' שמשפיל עצמו ומתלבש תוך כ"ע [כל עלמין] להחיותם ולקיימם.

That is: not as people think, that what is called the greatness of the Creator is that He, blessed be He, gives life to all the worlds; for on the contrary, this is a descent for Him, blessed be He, that He lowers Himself and is clothed within all the worlds to give them life and to sustain them.

> People usually think G-d's greatness lies in His giving life to all the worlds. On the contrary: that is a descent for Him, a lowering of Himself to be clothed in the worlds in order to give them life and keep them in existence.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In a maamar of the Previous Rebbe of 13 Nissan 5700, dibbur hamaschil Or LeArba'ah Asar (Sefer HaMaamarim 5700, pp. 37 ff.), explaining "Great is Havayah ... in the city of our G-d" and "His greatness is unsearchable," the Previous Rebbe quotes „במקום שאתה מוצא גדולתו של הקב"ה שם אתה מוצא ענותנותו" ("Wherever you find His greatness, there you find His humility"), and the Rebbe's source note there gives the saying's source and reading.
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> The Alter Rebbe quotes the Talmud as „במקום שאתה מוצא גדולתו של הקב"ה" ("Wherever you find the greatness, gedulaso, of the Holy One"). In his source notes to a maamar of the Previous Rebbe, the Rebbe gives Megillah 31a for this saying „ע"פ הגירסא" ("according to the reading") of the Yalkut Shimoni, the Rambam's commentary on Avos and other sources, cites Iyei HaYam „שדוקא גירסא זו מדויקת" (that precisely this reading is exact), and adds „אין צורך למה שנדחק בנודע ביהודא" (that the Noda BiYehuda's forced answer is then unnecessary). So "gedulaso" here is a reading with sources behind it, not a slip for the printed Talmud's "gevuraso" (His might).
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> The Alter Rebbe: וזשארז"ל במקום שאתה מוצא גדולתו של הקב"ה שם אתה מוצא ענותנותו
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> The Rebbe: וראה באיי הים שדוקא גירסא זו מדויקת. — וא"כ אין צורך למה שנדחק בנודע ביהודא
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> Sefer HaMaamarim 5700 (the Previous Rebbe), the Rebbe's source notes, vol. ש"ת, p. 40 · י"ג ניסן, ה'ת"ש (the Previous Rebbe's maamar)

6 ומ"ש ואתה מחיה את כלם אינו שבח בבחי' גדולתו יתי' שלגדולתו אין חקר[21] ולתבונתו אין מספר[22] אלא השבח הוא בבחי' ענוה שלו שיוכל להשפיל עצמו וכו'.

And what is written, "And You give life to them all," is not praise in terms of His greatness, blessed be He, for "His greatness is unsearchable" and "His understanding is beyond number"; rather, the praise is in terms of His humility, that He is able to lower Himself, etc.

So the verse "You give life to them all" is not praising G-d's greatness, which Psalms calls unsearchable and beyond number. It praises His humility, His willingness to lower Himself.

אבל ענין עוה"ב [עולם הבא] שנהנין מזיו השכינה הוא השגת מהות ועצמות התפשטות החיות אלקות בבחי' גילוי:[23]

But the World to Come, in which they enjoy the radiance of the Shechinah, is the grasp of the essence and being of the spreading forth of the divine life-force, in a manner of revelation.

The World to Come is different. There the soul enjoys the radiance of the Shechinah by actually grasping the essence of the divine life-force as it spreads forth, openly revealed, not just its effects.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

A sicha of Shabbos Naso 5732 (Likkutei Sichos vol. 13, Behaaloscha 3) asks how Moshe could be "the humblest of all men" while knowing his own greatness, and why Rav Yosef and Rav Nachman said "do not teach humility (or fear of sin), for there is I"; it distinguishes a humility built on reckoning from a humility of essence, and proves the latter from G-d's humility.

In a sicha of Shabbos Naso 5732 the Rebbe proves from "Wherever you find His greatness, there you find His humility" that there is „ענוה כזו שהיא בלי שום חשבון כלל ענוה בעצם" (a humility of essence, with no reckoning behind it), since no reckoning can apply to G-d. In a note he adds that such a humility, in the manner of Keser, can be present wherever service goes beyond reason, and so in this saying too: by one explanation, the one in Torah Ohr here that ties it to „ואתה מחיה את כולם" ("And You give life to them all"), it is in the sefirah of Malchus. So on this reading G-d's lowering Himself to give life to the worlds is in Malchus, and yet it is a humility (ענוה) of essence, not the result of a reckoning.

The Alter Rebbe: השבח הוא בבחי' ענוה שלו שיוכל להשפיל עצמו

The Rebbe: ומזה מוכרח, שישנה ענוה כזו שהיא בלי שום חשבון כלל, ענוה בעצם

Likkutei Sichos, vol. יג, p. 36–37, note 46 (Behaaloscha 3, sec. 9); the same note in Otzar Likkutei Sichos – Leshitaseihu, p. 296 · ש"פ נשא, ה'תשל"ב

SECTION 3 • ¶7–8

The soul's garments, like Moshe's cloud

7 ועתה צריך להבין איך תוכל הנשמה שהיא בחינת נברא יש ודבר בפ"ע [בפני עצמו] להשיג מהות ועצמות אלקות[24] שאינו בבחי' השגה וגבול

Now it must be understood: how can the soul, which is a created being, an existence and a thing unto itself, grasp the essence and being of G-dliness, which is not within the bounds of comprehension and limit?

> A new question: the soul is a created being, a separate existence. How can it grasp the essence of G-dliness, which is beyond all comprehension and limit?

ואף שהנשמה היא חלק אלוה ממעל[25] הוא ד"מ [דרך משל] כענין טפת הזרע שנמשכה מן המוח שלא יתכן לומר שגם עודנה במוחו היתה טפת זרע גשמית שא"כ הי' [היה] נחסר מהמוח כו'.

And even though the soul is "a part of G-d above," this is, by way of analogy, like the drop of seed that is drawn from the brain: it cannot be said that while still in his brain it was a physical drop of seed, for if so, the brain would be diminished, etc.

> True, the soul is "a part of G-d above." But that works like the analogy of the seed drawn from the brain: while it is still in the brain it is not a physical drop, or the brain would be diminished by its loss.

אך שבאמת התחלת המשכתה מן המוח הוא כח רוחני לבד אלא שאח"כ בהשתלשלות ירידתה דרך חוט השדרה נשתנית ונעשית טפה גשמית.

Rather, in truth, the beginning of its drawing forth from the brain is a spiritual power alone; only afterward, in the successive stages of its descent through the spinal cord, it is changed and becomes a physical drop.

> Its source in the brain is a purely spiritual power; only as it descends through the spinal cord does it change and become a physical drop.

כן עד"מ הנשמה עיקר שרשה מבחי' אלקות ממש רק שנשתלשלה בירידתה להיות בחי' נברא יש ודבר בפ"ע [בפני עצמו] כו'.[26,27]

So, by way of analogy, the soul: its essential root is from the level of G-dliness itself, only that it descended step by step to become a created being, an existence and a thing unto itself, etc.

> So too the soul: its root is G-dliness itself, but it came down in stages until it became a created being, a separate existence. As such, it cannot of itself grasp G-d's essence.

8 וא"כ איך תוכל להשיג מהות ועצמות אלקות. והענין דהנה כתיב ויבא משה בתוך הענן[28] ויהי שם ארבעים יום וארבעים לילה לחם לא אכל[29, 30] כו'.

If so, how can it grasp the essence and being of G-dliness? The explanation: it is written, "And Moshe came into the midst of the cloud... and he was there forty days and forty nights; bread he did not eat," etc.

> The answer comes from Moshe at Sinai: he entered the cloud and stayed forty days and forty nights without eating bread.

והי' [והיה] גופו הגשמי ניזון ממזון רוחני לבד כמ"ש לחם אבירים אכל איש וכו' ממש כמו המלאכים[31] ואיך יוכל להיות זה שגשמי יקבל מזון וחיות מרוחני שמובדלים זמ"ז [זה מזה] בתכלית.

And his physical body was nourished by spiritual food alone, as it is written, "Man ate the bread of the mighty," etc., just like the angels. And how can this be, that something physical should receive food and life-force from something spiritual, when they are utterly separate from one another?

> His physical body lived on spiritual food alone, like the "bread of the mighty," the food of angels. But how can a physical body be fed by something spiritual, when the two are utterly different?

אך זהו ענין הענן שהיה משה ע"ה [עליו השלום] מתכסה בו דהיינו שהיה הענן שרשו ממדרגת אלקות מאד נעלה.

But this is the meaning of the cloud with which Moshe, peace be upon him, was covered: the cloud had its root in a very exalted level of G-dliness,

> The answer lies in the cloud that covered Moshe. The cloud's root was in a very high level of G-dliness.

אך שנשתלשל ונתגשם להיות לבוש למשה ע"ה [עליו השלום] שע"י יוכל להשיג אלקות והיה לו למזון כמשל אדם הרואה ומסתכל באור צח דרך יריעה.

only it descended step by step and became material, to be a garment for Moshe, peace be upon him, through which he could grasp G-dliness, and it was food for him; as in the analogy of a person who sees and gazes at a bright light through a curtain.

> From there the cloud came down in stages and became material, a garment for Moshe through which he could grasp G-dliness, and that was his food. It is like looking at a dazzling light through a curtain: the screen lets you see what you could not look at directly.

כמו כן תורה ומצות מעשיות ששרשם מרצה"ע [מרצון העליון] מחכמתו ית' שהם מיוחדים בו ית' הוא חכים[32] כוי

So too the Torah and the practical mitzvos, whose root is from the Supernal Will, from His wisdom, blessed be He, which are one with Him, blessed be He: "He is wise," etc.,

> The Torah and the practical mitzvos work the same way. Their root is in G-d's Supernal Will and wisdom, which are one with Him, as Eliyahu's prayer in the Tikkunei Zohar says, He is "wise, but not with a knowable wisdom."

שהם למעלה מזיו השכינה שהוא רק התפשטות החיות כוי ונשתלשלו ונתפשטו ונתלבשו בעניני זה העולם הגשמי כמו קלף של תפלין וצמר של ציצית וצדקה כוי

which are higher than the radiance of the Shechinah, which is only the spreading forth of the life-force, etc.; and they descended step by step, spread forth and were clothed in the matters of this physical world, such as the parchment of tefillin, the wool of tzitzis, and charity, etc.

> So they are higher than the radiance of the Shechinah, which is only a spreading forth of divine life. Yet they came down and were clothed in physical things: the parchment of tefillin, the wool of tzitzis, charity.

כשאדם עוסק בתורה ובמצות נעשה לנשמתו לבושים[33] שנתלבש בהם בגעה"ע [בגן עדן העליון] שע"י תוכל הנשמה שהיא בחי' נברא להשיג זיו השכינה עצמות אלקות.

When a person occupies himself with Torah and mitzvos, garments are made for his soul, in which it is clothed in the Upper Gan Eden, through which the soul, which is a created being, can grasp the radiance of the Shechinah, the essence of G-dliness.

> When a person studies Torah and keeps the mitzvos, these become garments for his soul in the Upper Gan Eden. Like Moshe's cloud, they let a created soul grasp the radiance of the Shechinah, the essence of G-dliness.

וזהו יפה שעה אחת בתשובה ומע"ט [ומעשים טובים][34] שהם שרשם מרצה"ע [מרצון העליון] ב"ה. מכל חיי עוה"ב [עולם הבא] שהוא רק זיו השכינה כידוע מ"מ הם נקראים לבושים שע"י תוכל להשיג זיו השכינה ודי"ל [ודי למבין]:

And this is "Better is one hour of teshuvah and good deeds," whose root is from the Supernal Will, blessed be He, "than all the life of the World to Come," which is only the radiance of the Shechinah, as is known. Nevertheless, they are called garments, through which [the soul] can grasp the radiance of the Shechinah. And this will suffice for one who understands.

> This answers the opening question. An hour of teshuvah and good deeds touches their root in the Supernal Will itself, which is higher than all the life of the World to Come, the radiance of the Shechinah. Only in relation to the soul are they called garments, since they are how it grasps that radiance.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In his maamar V'Avraham Zakein, said in his room on the night after Shabbos Chayei Sarah 5738, which asks why ba bayamim is a higher level than zaken and why a mitzvah is needed every day, the Rebbe first explains why the soul needs the garments of Torah and mitzvos as an intermediary that holds both the unlimited and the limited, and retells how they are clothed in physical things.

In his maamar V'Avraham Zakein 5738, built on this one, the Rebbe retells the Alter Rebbe's examples here, tzitzis in physical wool and tefillin in physical parchment, and adds that the Torah too is clothed this way: „שנתלבשה בשכל אנושי ועד בטענות של שקר ונתלבשה בדיו על הספר" (in human intellect, even in false claims, and in ink on a scroll). In a note he distinguishes them: the Torah's being "clothed" in false claims means only that it rules on them, and „ולשון התלבשות הוא רק שם המושאל בלבד" ("the word 'clothing' is only borrowed") (he quotes the Previous Rebbe), while its being clothed in ink on a scroll is more truly a clothing, which is why the laws of ink and parchment apply to the Written Torah.

The Alter Rebbe: ונשתלשלו ונתפשטו ונתלבשו בעניני זה העולם הגשמי כמו קלף של תפלין וצמר של ציצית וצדקה

The Rebbe: ועד"ז הוא גם בתורה שנתלבשה בשכל אנושי, ועד בטענות של שקר

Sefer HaMaamarim Melukat, vol. א, p. רצא, note 24 · מוצאי ש"פ חיי שרה, מבה"ח כסלו, ה'תשל"ח

A QUESTION THE REBBE RAISES

In the maamar Vayechi Yaakov of Shabbos Vayechi, 11 Teves 5727, which asks how the seventeen years Yaakov lived in Egypt could be the best years of his life, the Rebbe explains that true life is the soul's descent to do Torah and mitzvos, and on the way raises this maamar's question.

In a maamar of Shabbos Vayechi 5727 the Rebbe poses this maamar's question (the editors' note there points to it): if teshuvah and good deeds are only garments for enjoying the radiance in the Garden of Eden, how can one hour of them be better than all the World to Come? His answer, which the editors trace to the Rebbe Maharash's maamar Vayechi Yaakov 5628, moves the weight to the future: the main reward is not in the Garden of Eden but at the Resurrection, for souls in bodies; the Garden of Eden receives only the "radiance" of the mitzvos, while their essential light will be revealed in this world. The soul needs the garments to receive that radiance first, yet „המצוות עצמם הם גבוהים יותר מהזיו הנמשך על ידם" (the mitzvos themselves are higher than the radiance drawn through them), since they exist mainly for the future revelation.

The Alter Rebbe: מ"מ הם נקראים לבושים שע"י תוכל להשיג זיו השכינה

The Rebbe: ומ"מ, המצוות עצמם הם גבוהים יותר מהזיו הנמשך על ידם בג"ע, כי עיקרם הוא בשביל גילוי עצם האור לעתיד לבוא

Sefer HaMaamarim 5727 (bilti mugah), vol. תשכ"ז, p. קכח-קכט · ש"פ ויחי, י"א טבת, ה'תשכ"ז

BACKGROUND FROM THE REBBE

In the maamar Vayishlach Yehoshua of Shabbos Shelach, 28 Sivan 5736, explaining why the command falls on thought, speech and action and not on the feelings of the heart, the Rebbe says it is because they are the soul's garments, and garments, rooted higher than their wearer, also matter more.

In a maamar of Shabbos Shelach 5736 the Rebbe brings the principle, explained in many places, „דשרש הלבושים הוא למעלה משרש האדם" (that the root of garments is higher than the root of the person) they clothe, and that this shows even below: garments surround a person and add beauty and honor. So too thought, speech and action in the 613 mitzvos, the garments of the G-dly soul, raise

the soul „למעלה יותר מכמו שהיא מצד עצמה" (above its own level), and this, he adds, is also why the mitzvos are garments „שעל ידם דוקא יכולה ליהנות מזיו השכינה" (through which alone the soul can enjoy the radiance of the Shechinah); his note there cites this maamar with Iggeres HaKodesh 29.

The Alter Rebbe: כשאדם עוסק בתורה ובמצות נעשה לנשמתו לבושים שנתלבש בהם בגעה"ע

The Rebbe: נעשה עלי' בהנשמה, למעלה יותר מכמו שהיא מצד עצמה [דזהו גם מה שהמצוות הם לבושים להנשמה שעל ידם דוקא יכולה ליהנות מזיו השכינה

Sefer HaMaamarim Melukat, vol. ב, p. שיג, note 27 · ש"פ שלח, כ"ח סיון, מבה"ח תמוז, ה'תשל"ו

FROM THE REBBE'S MAAMAR 5738 ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe says that Torah and mitzvos are rooted in the Supernal Will, above the radiance of the Shechinah, and descended into physical things. The Rebbe reads these two facts through the rule of the intermediary. The unlimited quality from their root and the limited quality from their descent are exactly what let mitzvos connect the limited, created soul with the radiance of the Shechinah, and even with what is beyond all measure.

The Alter Rebbe: שהם למעלה מזיו השכינה שהוא רק התפשטות החיות

The Rebbe: שכל ממוצע המחבר ב' דברים, צ"ל כלול משניהם

FROM THE REBBE'S MAAMAR 5738 ד"ה ואברהם זקן בא בימים גו'

The Alter Rebbe's maamar presents the clothing of mitzvos in physical parchment and wool as what makes them usable garments. The Rebbe adds the consequence: because they are physical, the garments need cleansing from impure motives and also refinement from physicality itself before they can rise, through the angels. He proposes that this refinement begins with a person's own daily prayer. He then shows that this explains why mitzvos are connected to days, but not yet why every day is required.

The Alter Rebbe: כמו קלף של תפלין וצמר של ציצית וצדקה

The Rebbe: צ"ל תחלה שיזדככו ויתפשטו מגשמיותן ע"י המלאכים

SECTION 4 • ¶9–11

Love in the Shema and Torah study

9 ועתה צריך להבין ענין אוי"ר [אהבה ויראה] שהם רק גדפין לבד להגביה עיקר הדבר שהם תורה ומע"ט [ומעשים טובים]. ולהבין מהות האהבה מה היא. הנה בק"ש [בקריאת שמע] צריך שימליכוהו למעלה ולמטה ולדי' רוחות העולם.[35]

Now it must be understood what love and awe are, [given] that they are only "wings" to lift up the main thing, which is Torah and good deeds. And [one must] understand the essence of love, what it is. Now in the Shema, one must crown Him above and below and to the four directions of the world.

A new question: love and awe of G-d are called "wings" that lift up the main thing, Torah and good deeds. What, then, is this love in its essence? The Talmud says that when saying "One" in the Shema one must crown G-d above, below and in all four directions.

פי' דכתיב מכה"כ [מלא כל הארץ כבודו] ותרגומו זיו יקריה[36] שהוא רק זיו והתפשטות והארה בלבד המתלבשת תוך כ"ע [כל עלמין] וכתיב את השמים ואת הארץ אני מלא[37] בבחי' עצמות אלקות שאינו נתפס תוך מדה וגבול.

Explanation: it is written, "The whole earth is full of His glory," and its Targum [renders], "the radiance of His glory," which is only a radiance, a spreading forth and an illumination alone, that is clothed within all the worlds; and it is written, "The heavens and the earth I fill," in the level of the essence of G-dliness, which is not held within measure and limit.

> The meaning of that crowning rests on the two verses discussed earlier: the "glory" that fills the earth is only a radiance clothed within the worlds, while "I fill the heavens and the earth" speaks of G-d's essence, which no measure or limit can contain.

והענין ששניהם אמת כו'. כמשל בטול זיו השמש במקור השמש עצמה כידוע שבאמת עצמות אלקות מלא כל הארץ. אך מה שהוא מתפשט תוך כלי וגבול הוא בטל ונכלל במהו"ע [במהותו ועצמותו] אלקות כו'.

And the explanation is that both are true, etc., as in the analogy of the nullification of the sun's radiance within the source, the sun itself, as is known; for in truth the essence of G-dliness fills the whole earth. But what spreads forth into vessel and limit is nullified and included in the essence and being of G-dliness, etc.

> Both are true, like the sun's rays, which inside the sun itself are nothing at all. G-d's essence truly fills the whole earth, and whatever spreads out into a vessel and a limit, the worlds included, is nullified and absorbed in that essence.

10 והנה כשיתבונן אדם היטב בזה בפסוד"ז [בפסוקי דזמרה] ובק"ש [ובקריאת שמע] איך שבאמת הוא כן שהעולמות בטלים במקור חיותם רק מפני שהאדם הוא בכלי גשמי הגוף

Now when a person contemplates this well in Pesukei deZimra and in the Shema, how in truth it is so, that the worlds are nullified within the source of their life, only that because the person is in a physical vessel, the body,

> A person should reflect on this carefully during Pesukei deZimra, the verses of praise before the Shema, and in the Shema itself. He sees that the worlds really are nullified within their source, and that he fails to see it only because he lives in a physical body.

שהוא משכא דחויא שמתגדל ומתרבה מגשמיות המסתיר ומעלים שלא יוכל לראות בעיני ראי' [ראיה] חושית אזי יתעורר בלב תשוקה שיהי' [שיהיה] קשור בהתבוננות זו כל היום ולא יפרד ממש כלל.

which is "the snake's skin," which grows and increases from physicality that hides and conceals, so that he cannot see [this] with the eyes of sensory sight, then a longing will be aroused in the heart to be bound up in this contemplation all day long and not to be separated [from it] at all.

> This is the body called in Kabbalah "the snake's skin," which grows from physical food and hides the truth from his senses. When he reflects this way, a longing awakens in his heart to stay bound to this thought all day and never be parted from it.

11 וזהו קבלת מ"ש בפסוק ראשון ואהבת[38] שיהי' [שיהיה] הוי' אלקיך שיהא תמיד קשור בהתבוננות זו ביטול העולמות להמחי' [להמחיה] ומהווה אותם רק מפני היות

And this is the acceptance of the Kingdom of Heaven in the first verse. "And you shall love": that Havayah be "your G-d," so that he will always be bound up in this contemplation, the nullification of the worlds to the One who gives them life and brings them into being. Only, because

> The first verse of the Shema, "Hear, O Israel... Havayah is One," is the acceptance of the Kingdom of Heaven, taking on G-d's sovereignty, and here that means taking on this contemplation. Then "And you shall love Havayah your G-d" means that Havayah, the transcendent G-d, become "your G-d": that a person stay bound always to the contemplation of how the worlds are nullified before the One who gives them life and being.

כי גופו הגשמי לא יוכל לקבל ביטול אמתי הנ"ל יגמור בדעתו בק"ש [בקריאת שמע] ענין לימוד התורה באמרו ודברת בם.[39]

his physical body cannot receive the true nullification described above, he should resolve in his mind, in the Shema, upon the matter of Torah study, as he says, "And you shall speak of them."

> His physical body, however, cannot sustain that true nullification all day. So he resolves in his mind, in the Shema, to study Torah, as he says "And you shall speak of them."

דהיינו שנפשו האלקית בעסקו בתורה נעשה יחוד אמתי עם התורה ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד[40] ממש

That is: as he occupies himself with Torah, his G-dly soul becomes a true union with the Torah; and the Torah and the Holy One, blessed be He, are all truly one.

> When the G-dly soul engages in Torah it becomes truly one with the Torah, and the Zohar teaches that the Torah and the Holy One, blessed be He, are entirely one.

כי אורייתא מחי"ע [מחכמה עילאה] נפקת[41,42] ונתלבשה בעניני זה העולם וכשאדם מלביש נפשו האלקית בעניני לימוד התורה שבזה העולם

For the Torah came forth from supernal Chochmah and was clothed in the matters of this world; and when a person clothes his G-dly soul in the matters of Torah study in this world,

> The Torah came forth from supernal Chochmah and was clothed in the matters of this world. Here below, a person clothes his G-dly soul in studying it.

אזי גם שרש נפשו למעלה מתלבש ג"כ בתורה שלמעלה עד רום המעלות ונעשה שם יחוד גמור. וזהו הקב"ה יושב ושונה כנגדו[43,44] כנ"ל. וזהו ה' צלך[45] פי' כמו צל.

then the root of his soul above is also clothed in the Torah above, up to the highest heights, and a complete union is made there. And this is [the meaning of] "The Holy One, blessed be He, sits and studies opposite him," as mentioned above. And this is "Havayah is your shadow": meaning, like a shadow.

> When he does, the root of his soul above is clothed in the Torah as it is above, up to the very highest levels, and a complete union takes place there. That is why the Midrash says that when a person studies, G-d sits and studies opposite him, and why the Psalm says "Havayah is your shadow": He does what we do, as a shadow follows one's movements.

SECTION 5 • ¶12–13

G-d separates good from evil

12 והנה כתיב אני הוי' אלקיכם אשר הוצאתי אתכם מארץ מצרים. פי' שלא יאמר האדם בדרך שפלות האיך יגיע למדרגת היחוד בתורה ותפלה מאחר

Now it is written, "I am Havayah your G-d, who brought you out of the land of Egypt." Meaning: a person should not say, in a spirit of lowliness, "How will I reach the level of union in Torah and prayer, since

> The Shema ends with "I am Havayah your G-d, who brought you out of the land of Egypt." Its message: a person should not say, in humility, "How can I reach union with G-d in Torah and prayer?"

שהוא עדיין אינו סור מרע גמור כו' והוא עדיין בשלימות אצלו. זאת ישיב אל לבו שהשם הוא המוציא אותו מארץ מצרים.

I have not yet completely turned away from evil, etc., and [the evil] is still whole within me?" This he should take to heart: that G-d is the One who brings him out of the land of Egypt.

> He should not hold back because he has not yet turned completely away from evil and it is still whole within him. He should take to heart that G-d is the One who brings him out of "Egypt," out of his own limitations.

פי' שהוא מבדיל ומפריש בנפשו הטוב מן הרע הנפש אלקית מנה"ב [מנפש הבהמית] כשהוא עדיין לא עשה רע בפו"מ [בפועל ממש].[46]

Meaning: that He separates and sets apart, within his soul, the good from the evil, the G-dly soul from the animal soul, when he has not yet actually done evil.

> That is, G-d Himself separates the good from the evil within him, the G-dly soul from the animal soul, so long as he has not actually done evil. His union with G-d does not wait for him to have finished refining himself.

13 ואפי' [ואפילו] רשע גמור הוא ממשיך בנפשו האלקית[47] בעסקו בתורה רק שעליו נאמר ולרשע אמר אלקים[48] מה לך לספר חוקי.

And even a completely wicked person draws [light] into his G-dly soul when he occupies himself with Torah; only, concerning him it is said, "But to the wicked, G-d said: What have you to do with recounting My statutes?"

> Even a completely wicked person draws divine light into his G-dly soul when he studies Torah. But the Psalm says of him, "To the wicked G-d said: What have you to do with recounting My statutes?"

פי' שאין תועלת לנפשו האלקי' מפני שעליו נאמר ותשלך דברי אחריך[49] שלא יוכל להמשיך בתוך פנימיותו וד"ל [ודי למבין]:

Meaning: there is no benefit to his G-dly soul, because concerning him it is said, "And you cast My words behind you," so that he cannot draw [it] into his inner being. And this will suffice for one who understands.

> His study does not benefit his G-dly soul, because, as the next verse says, "you cast My words behind you": the light cannot enter his inner self. The phrase "this will suffice for one who understands" signals a deeper point left unsaid.

SECTION 6 • ¶14

The blessings and the dwelling below

14 והנה בענין ברכות. ברוך אתה הוי' פי' ברוך הוא המשכה ורבוי שיהי' [שיהיה] הוי' שהוא בחי' צמצום והתפשטות כו' יהי' [יהיה] בחי' אתה לנוכח התגלות כו'.

Now, concerning blessings: "Blessed are You, Havayah." Meaning: "blessed" (baruch) is a drawing down and increase, so that Havayah, which is the level of contraction and expansion, etc., will be in the level of "You," [addressed] face to face, revelation, etc.

> Now blessings. "Blessed are You, Havayah": baruch, "blessed," means drawing down and increase. The Name Havayah, which contains both contraction and expansion, is drawn down so that it becomes "You," addressed face to face, openly revealed.

אך להיות כי הגוף הוא המסתיר ומחשיך רק לע"ל [לעתיד לבוא] יהיה התגלות אלקות וראו כל בשר[50] ויהי' [ויהיה] בבחי' ביטול אבל עכשיו צריך להראות עכ"פ [על כל פנים] ענין הביטול בחיצוניות בכריעה והשתחוא' [והשתחואה] בראש הכורע כורע בברוך.[51]

But since the body is what hides and darkens, and only in the time to come will there be the revelation of G-dliness, "and all flesh shall see," and it will be in [a state of] self-nullification (bittul), now, [therefore,] one must at least show the bittul externally, by bowing and by prostrating the head: "One who bows, bows at 'Blessed.'"

> Yet the body hides and darkens G-dliness, and only in the time to come will it be revealed so that "all flesh shall see" and be nullified. So for now one must at least show nullification outwardly, by bowing the head, as the Talmud says: one bows at "Blessed."

וענין רופא חולים וגואל ישראל ומברך השנים הם כלים לבחי' המשכה והתגלות אלקות כו' והכורע צריך שיראה איסר כנגד לבו.[52]

And [the blessings] "Who heals the sick," "Who redeems Israel" and "Who blesses the years" are vessels for the level of the drawing down and revelation of G-dliness, etc. And one who bows must [bow until] an issar is seen opposite his heart.

> The particular blessings of the Amidah, "Who heals the sick," "Who redeems Israel," "Who blesses the years," are vessels for this drawing down and revealing of G-dliness. The Talmud says one must bow until an issar, a small coin, is seen opposite one's heart.

פי' עיקר המשכה יהי' [יהיה] במוח עד שיתפשט ג"כ בלבו אפי' [אפילו] מעט היינו בחי' איסר (ועמ"ש לקמן בפי' אוסרי לגפן)[53]

Meaning: the main drawing down will be in the brain, until it spreads also into his heart, even a little; this is the level of issar (and see what is written below on the explanation of "binding (osri) to the vine"),

> This means the drawing down should be mainly in the mind, but spread at least a little into the heart. The word issar is related to osri, "binding," as Torah Ohr explains further on, on the verse "binding (osri) his foal to the vine."

שהוא בחי' חפץ כדכתי' [כדכתיב] הודו על ארץ ושמים[54] אפי' [אפילו] בבחי' זיו והתפשטות החיות המלובש תוך כ"ע [כל עלמין] ותכלית הכוונה להיות לו דירה בתחתונים וסוף מעשה במחשבה תחלה נעוץ סופן בתחלתן[55, 56] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ארץ נבראת תחלה[57] כו':

which is the level of desire, as it is written, "His splendor is upon the earth and the heavens," even in the level of the radiance and spreading forth of the life-force that is clothed within all the worlds. And the ultimate intent is for Him to have a dwelling place among the lower realms; and "the end of the deed is first in thought," "their end is wedged in their beginning." And therefore our Sages, of blessed memory, said, "The earth was created first," etc.

> This binding is desire: G-d's desire, "His splendor upon the earth and the heavens," reaches even the radiance clothed in all the worlds. His ultimate intent is a dwelling place among the lower realms. What comes last in action was first in thought, and the end is wedged in the beginning; that is why the Sages said the earth was created first.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR 5738** ,ד"ה ואברהם זקן בא בימים גו'
>
> The Alter Rebbe closes with the purpose of a dwelling for G-d in the lowest realms. The Rebbe extends this to time: since the world is space and time, the refining done by mitzvos must reach each day itself. This answers why a mitzvah is needed every day even if the number could be made up. It also explains why 'ba bayamim,' the refining of time, completes the dwelling below, beyond the level of Atik Yomin, which stands apart from the days.
>
> The Alter Rebbe: ותכלית הכוונה להיות לו דירה בתחתונים
>
> The Rebbe: שהתומ"צ (שתכליתם הוא לתקן את העולם) צריכים לתקן גם את הזמן

IN ONE'S AVODAH

Value one hour of teshuvah and good deeds above all the life of the World to Come. In Pesukei deZimra and the Shema, contemplate how the worlds are nullified within their source until a longing awakens to stay bound to G-d all day; since the body cannot hold that nullification, resolve in the Shema to study Torah, "And you shall speak of them," which unites the soul with G-d. Do not say, out of lowliness, that one who has not yet left evil cannot reach that union: so long as one has not done evil in deed, G-d Himself separates the G-dly soul from the animal soul. In the blessings, show the nullification at least outwardly by bowing at "Blessed," and let what is drawn into the mind reach the heart, even a little.

QUESTIONS FOR DISCUSSION

1. If Torah and mitzvos are garments for enjoying the World to Come, how can one hour of them be better than all of it?
2. Why is G-d's giving life to the worlds praise of His humility rather than of His greatness?
3. What does Moshe in the cloud teach about how a created soul can grasp G-dliness?
4. Why must the love awakened in the Shema lead to the resolve to study Torah, "And you shall speak of them"?
5. How does "who brought you out of the land of Egypt" answer one who feels he cannot reach union with G-d while his evil is still whole within him?

FOR CHILDREN · AGES 9–13

For the children at the table

One hour better than the World to Come

THE BIG IDEA

Torah and mitzvos come from G-d's own will, higher than the light of the World to Come, so one hour of teshuvah and good deeds in this world is better than all of it.

Our Sages said, "Better is one hour of teshuvah (returning to G-d) and good deeds in this world than all the life of the World to Come." But the mitzvos are the soul's "garments" for enjoying G-d's light there, so how can they be better? G-d's life is hidden inside every world, as we see a body move but not the soul that gives it life. In the World to Come the soul grasps that same life openly: that is the light it enjoys there. Yet a created soul needs a garment to grasp G-dliness, as Moshe, inside a cloud for forty days, was fed through it with spiritual food. Torah and mitzvos are such garments: from G-d's own will and wisdom, higher than the light of the World to Come, they are clothed in the parchment of tefillin, the wool of tzitzis and charity. When we think in the Shema about how all the worlds are as nothing before G-d, like the sun's light inside the sun, we long to stay close to Him, and Torah study truly joins our soul to Him. Even if the bad in us is still all there, we need not despair: so long as we have not actually done wrong, G-d Himself separates the good in us from the bad.

THE MASHAL

A person cannot look straight at a very bright light, but through a curtain they can gaze at it. So Moshe, inside the cloud, could take in G-dliness, and it was food for him. Torah and mitzvos are the soul's cloud and curtain: through them a created soul can enjoy G-d's light in the World to Come.

QUESTIONS FOR THE SHABBOS TABLE

1. If the mitzvos are garments for the World to Come, how can one hour of them be better than all of it?
2. Moshe was inside a cloud for forty days without eating bread. How is that cloud like the mitzvos we do?
3. What is one good deed, or one hour of Torah study, you can do this week, knowing it is higher than all the World to Come?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואברהם זקן בא בימים**

The Torah says Avraham was old, "advanced in days," plainly, well on in years. The Zohar reads "came with his days": he entered the World to Come clothed in his days, and the discourse builds on that reading.

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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PARAGRAPH 2

2 **להבין ענין**

The note records that this discourse was delivered in 5557, citing the editors' note in the Alter Rebbe's short discourses.

KEHOT'S NOTE

נאמרה בשנת תקנ"ז, ראה מאמרי אדה"ז הקצרים ע' תריז הערה 76. בכמה כת"י: שקלאוו וישלח תקנ"ז. בכת"י א': מברכין חשון תקנ"ז. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת בראשית כרך ד תשפה, ב. תתפה, א. מאמר זה נזכר בלקו"ת ואתחנן ז, ב. שה"ש יח, ג. כב, ב. באוה"ת ויחי שסו, א מציין "בתו"א פ' חיי ענין ג"ע שבו גילוי הזיו בבחי' השגת המהות, משא"כ בעולמות בי"ע הרי עולם ל' העלם" ע"ש. לכללות מאמר זה ראה בסה"מ תרכ"ח ע' נ ואילך. סה"מ תרל"ד ע' נט. סה"מ תרמ"ג ע' כ ואילך. ד"ה לך לך תרנ"ד ע' נ ואילך. ד"ה וטהר לבנו עזר"ת ע' כו. ד"ה ואברהם זקן תשל"ח (נדפס בלקו"ש ח"כ ע' 315 ובסה"מ מלוקט ח"א ע' רפט). פלח הרמון בראשית קטו, ג.

3 **יפה שעה אחת**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות ד, יז.

4 **יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב**

Rabbi Yaakov teaches in the Mishnah that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. It is the teaching the discourse sets out to explain.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

5 **שמהם נעשו לבושין לנשמה**

Iggeres HaKodesh 29 discusses the garments of the soul in the Garden of Eden made from Torah and mitzvos, the idea this paragraph assumes.

KEHOT'S NOTE

ראה אגה"ק סי' כט. אוה"ת בראשית כרך ד תשפז, א. סה"מ תש"א ד"ה זכרנו לחיים ע' 153.

6 **כמאמר הזהר ע"פ ואברהם זקן**

The Toldos passage brings the Zohar on "And Avraham was old, advanced in days," contrasting baalei teshuvah, who draw down an encompassing light beyond any vessel, with Avraham, who "came in days," with vessels and garments.

KEHOT'S NOTE

ח"א רכד, א. וראה שם קכט, א הלשון "יומין עילאין". וראה לקמן כ, ד. מו, ג. עה, ד. עט, ב. פב, א. לקו"ת שלח לח, ד. נא, ג. יוהכ"פ סט, א. שמע"צ פז, סע"ב. שה"ש טז, ג.

7 **ואברהם זקן בא בימים באינון יומין עילאין**

The Zohar reads "advanced in days" as Avraham entering in his supernal days, and warns that a blemished day is missing from the soul's garment. The Alter Rebbe uses it to show that good deeds are garments for the World to Come.

Zohar, Vayechi 32:294–303 ספר הזהר, ויחי ל"ב:רצ"ד-ש"ג

8 **באינון יומין עילאין**

The Kehot notes point here for the Zohar's phrase "supernal days."

Zohar, Chayei Sara 15:114–16:121 ספר הזהר, חיי שרה ט"ו:קי"ד-ט"ז:קכ"א

Hence we read that when Abraham was old he "came into days", i.e. he entered into those supernal days, the days familiar in the doctrine of true faith. Further, "the L-rd blessed Abraham in all things (ba-kol)", the region called kol (all) being the source whence issue all boons and blessings.

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 3

9 **דהנה ענין זיו השכינה . . השגת מהות**

The note observes that the Devarim passage implies that even in the World of Beriah only the existence of G-dliness is grasped, not its essence, which is grasped only in the Garden of Eden.

KEHOT'S NOTE

ראה באוה"ת פ' בראשית כרך ג תקל, א. וראה גם באוה"ת דברים כרך ו ד"ה למען תירא ע' ב'רל, שכאן משמע שאפילו בעולם הבריאה אינו מושג המהות רק המציאות כ"א בג"ע מושג המהות, שלכאורה זה סותר למ"ש בלקו"ת פ' ואתחנן י', ב אופן התהוות בי"ע מבחי' מל'. נזכר באוה"ת זכור ע' א'תשע.

10 **ואתה מחי' את כולם**

"You give life to them all." The Levites' praise describes the divine life-force within creation, which the Alter Rebbe contrasts with the radiance enjoyed in the World to Come.

Nehemiah 9:6 נחמיה ט':ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

11 **התפשטות חיות . . אינו מושג ונראה**

A marginal gloss in Torah Ohr points to this Likkutei Torah discourse, which explains that the soul itself is not seen.

KEHOT'S NOTE

"ע' בלקו"ת ד"ה ע"כ יאמרו המושלים אשר הנשמה אינו נראה" — הג"ה בתו"א על הגיליון.

PARAGRAPH 4

12 **והנה התפעלות החיות באברים**

A marginal gloss points to Likkutei Torah's explanation of the word hispa'alus, "effect" or "being affected," used here.

KEHOT'S NOTE

"ע' לקו"ת ד"ה ונקדשתי סע"י א פי' תיבת התפעלות" הג"ה בגיליון תו"א.

13 **כדור השמים**

This manuscript reads "the sphere of the sun" instead of "the sphere of the heavens."

KEHOT'S NOTE

בבוך תקצ"ה: כדור השמש.

14 **מ"מ החיות עצמו אינו בגדר מקום וגבול**

A marginal gloss points to the opening of Likkutei Torah's explanation of "Sos Asis" for the point that the life-force itself is not bound by place or limit.

KEHOT'S NOTE

"ע' בתחלת ביאור שוש אשיש בלקו"ת" הג"ה בגיליון התו"א.

PARAGRAPH 5

15 **מכה"כ**

In Isaiah's vision the seraphim call to one another, "the whole earth is full of His glory." The Alter Rebbe, with the Targum, reads "glory" as only a radiance of G-d.

Isaiah 6:3 ישעיהו ו':ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

16 **זיו יקריה**

The Aramaic translation renders "His glory" as "the radiance of His glory," which the Alter Rebbe takes as proof that only a radiance fills the world.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו':ג

וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

17 **שהוא רק זיו והתפשטות הארה בלבד**

That maamar glosses the radiance as the light "drawn from the Infinite Light and clothed in all the worlds, to bring them into being and give them life from nothing," and "I" as the Infinite One's essence, not held within measure or limit.

KEHOT'S NOTE

"הנמשכת מאוא"ס ומתלבשת תוך כל העולמות להוותם ולהחיותם מאין ליש" — ד"ה עטרת תפארת תרמ"ז ע' לה. מענין זיו השכינה — בלקו"ת האזינו עח, א מציין לכאן.

18 **את השמים ואת הארץ אני מלא**

G-d says through Jeremiah, to prophets who think they can hide from Him, "Do I not fill the heavens and the earth?" Here G-d speaks of Himself, not of a radiance, which seems to contradict Isaiah.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

express.

Psalms 147:5 תהילים קמ"ז:ה

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

23 **אבל ענין עוה"ב . . בבחי' גילוי**

A parallel discussion in Or HaTorah of the World to Come as a revealed grasp of the essence of the divine radiance.

KEHOT'S NOTE

ראה באוה"ת פי' ויצא כרך ד תשפח, א.

PARAGRAPH 7

24 **איך תוכל הנשמה . . להשיג מהות ועצמות אלקות**

A later discourse on how a created soul can grasp the essence of G-dliness.

KEHOT'S NOTE

ראה בסה"מ תרכ"ח ע' נד. סה"מ תרל"ד ע' נט.

25 **חלק אלוה ממעל**

Job asks, "What portion of G-d is there from above?", plainly, what lot G-d allots a person. Chassidus (Tanya, chapter 2) reads the words as "a part of G-d above," describing the G-dly soul, whose root is G-d Himself.

Job 31:2 איוב ל"א:ב'

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים׃

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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26 **ועתה צ"ל**

The note says that a passage from here onward is quoted in Sefer HaMaamarim 5634.

KEHOT'S NOTE

קטע מכאן בסה"מ תרל"ד ע' נט.

27 **כו' וא"כ איך תוכל להשיג מהות ועצמות אלקות**

The gloss reports a manuscript reading that adds: therefore the soul can be subject to reward and punishment, able to act against G-d's will, as it says "a soul that sins."

KEHOT'S NOTE

"בכ"י מצאתי כו' לכן תוכל להיות בבחי' שכר ועונש שתוכל לעשות היפך הרצון כמ"ש נפש כי תחטא, ועי' בלקו"ת ביאור שבתותי אות ב' וא"כ". הג"ה בגיליון תו"א מחסיד.

PARAGRAPH 8

28 **ויבא משה בתוך הענן**

Moshe entered the cloud and ascended the mountain, and was there forty days and forty nights. The Alter Rebbe

ירמי' כג, כד. "ואני הוא בחי' א"ס עצומ"ה שאינו נתפס בתוך מדה וגבול" — סה"מ תרמ"ז ע' לה.

19 **שו"ה והענין — כנ"ל**

A marginal gloss reads "as mentioned below" in place of "as mentioned above."

KEHOT'S NOTE

"כנזכר לקמן" — הג"ה בגיליון התו"א.

20 **במקום שאתה מוצא גדולתו**

Rabbi Yochanan teaches that wherever Scripture mentions G-d's greatness it also mentions His humility. The Alter Rebbe reads it as saying that G-d's giving life to the worlds is humility, not greatness.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים ת"ש ע' 40. תש"ד ע' 210 בדיוק גי' זו. ראה לקמן לא, ד. ס, א.

PARAGRAPH 6

21 **שלגדולתו אין חקר**

David's praise, "Great is Havayah and much praised, and His greatness is unsearchable." G-d's true greatness is beyond any relation to the worlds.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

22 **ולתבונתו אין מספר**

"His understanding is beyond number." A second verse for the greatness that giving life to the worlds does not

reads the cloud as a garment for grasping G-dliness.

Exodus 24:18 שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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KEHOT'S NOTE

שמות כד, יח. לקמן לג, א. בלקו"ת ויקרא ז, א. שמע"צ פז, ב. שה"ש מט, א מציין לכאן. ראה אגה"ק סי' כט.

29 לחם לא אכל

Moshe was with G-d forty days and forty nights and ate no bread. The Alter Rebbe asks how a physical body could live on spiritual food.

Exodus 34:28 שמות ל"ד:כ"ח

וַיְהִי־שָׁם עִם־ה' אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֶת דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים׃

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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30 לחם לא אכל

The Midrash says that on the mountain, where there is no eating, Moshe was like the angels: he ate no bread, but he ate the "bread" of the Torah. The Rebbe's note, cited by Kehot, draws on it to reconcile the two views of how Moshe was nourished.

Shemot Rabbah 47:5 שמות רבה מ"ז:ה'

... וכי קלה היא בעיניך, שמכרתי דבר שנברא בששה ימים, וקניתי דבר שניתן לארבעים יום, עולם כולו ומלואו נברא בו' ימים, אבל התורה ניתנה לארבעים יום. לחם לא אכל, אבל מלחמה של תורה אכל. ומים לא שתה, אבל מימיה של תורה שתה, והיה למד תורה ביום ופושט אותה בינו לבין עצמו בלילה. ולמה היה עושה כך? אלא ללמד את ישראל, שיהו יגעים בתורה ביום ובלילה. ר' שמעון בן לקיש היה אומר לתלמידיו: בואו ולמדו תורה דשחרין, ודקרין בלילה. ורבי יוחנן היה אומר לתלמידיו: בואו ולמדו תורה דאימטין, אלא אעפ"כ מודה ...

"He was there with the L-rd forty days and forty nights; he did not eat bread, and he did not drink water. He wrote upon the tablets the words of the covenant, the ten precepts" (Exodus 34:28). "He was there with the L-rd." Is it possible for a person to be forty days without food and without drink? Rabbi Tanḥuma says in the name of Rabbi Elazar ben Rabbi Avin in the name of Rabbi Meir: The proverb says: You went to the city, follow its conventions. Above, where there ...

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31 לחם אבירים . . כמו המלאכים

Asaph recalls the manna in the wilderness: "Man ate the bread of the mighty." Rabbi Akiva in the Talmud reads it as the bread the ministering angels eat; the maamar compares Moshe, fed by spiritual food alone, to the angels.

Psalms 78:25 תהילים ע"ח:כ"ה

לֶחֶם אַבִּירִים אָכַל אִישׁ צֵידָה שָׁלַח לָהֶם לָשֹׂבַע׃

Man did eat the bread of the mighty; He sent them provisions to the full.

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Yoma 76a יומא ע"ו א

Yoma 75b:11 יומא ע"ה ב:י"א

תָּנוּ רַבָּנַן: "לֶחֶם אַבִּירִים אָכַל אִישׁ", לֶחֶם שֶׁמַּלְאֲכֵי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דִּבְרֵי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל, אָמַר לָהֶם: צְאוּ וְאִמְרוּ לוֹ לַעֲקִיבָא: עֲקִיבָא טָעִיתָ! וְכִי מַלְאֲכֵי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וַהֲלֹא כְּבָר נֶאֱמַר: "לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי"! אֶלָּא, מָה אֲנִי מְקַיֵּים "אַבִּירִים" — לֶחֶם שֶׁנִּבְלַע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

תהלים עח, כה. עפמ"ש בס' התמונה הובא בילקוט ראובני בשלח טז, ד. עמק המלך עד, ג. ראה יומא עו, א (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"א ע' 154). בלקו"ש ח"ד ע' 1037 שוה"ג להערה 19 כ' וז"ל: במ"ש בדא"ח במקום א' שמשה רבינו ע"ה הי' ניזון ממזון רוחני, ובמקום שני מלחם אבירים לא ניזון, ה"ה מותיב לה והוא מפרק לה במכתבו, שבכל אחד מהנ"ל מבאר דיעה אחת אשר בש"ס (יומא עה, ב). ויותר נכון (כי בש"ס משמע דלרע"ק אכל איש — קאי על כל בנ"י) עפ"י הדיעה אשר בשמו"ר פמ"ז ה, ז שאלו ואלו דא"ח. ועואפ"ל לתווך בין הדעות — שנפק"מ במשה עצמו בין כשלומד מן הקב"ה או כששונה לעצמו, שאז הוא במדרי' מלאך, ודו"ק בתו"א ולקו"ת עכ"ל. ראה לקמן עד, א. פט, א. קיג, ג. וראה גם לקו"ש ח"ט ע' 19 ובהערה *36.

32 הוא חכים

In Eliyahu's prayer, G-d is wise but not with a knowable wisdom. The Alter Rebbe uses it for G-d's wisdom, the root of Torah and mitzvos, being one with Him.

Tikkunei Zohar 17a תקוני הזהר י"ז א

33 עוסק בתורה ובמצות נעשה לנשמתו לבושים

That note explains that in general Torah and mitzvos are both garments, but in detail only the mitzvos are garments ("days"), while the Torah is "old" (zaken).

KEHOT'S NOTE

ראה בד"ה ואברהם זקן תשל"ז (נדפס בסה"מ מלוקט כרך ד ע' נה) הערה 27 שכ"ה גם בתו"א פ' משפטים עט, ס"ג. ובכ"מ. שבדרך כלל תורה ומצות הם בחי' לבושים אבל בפרטיות רק המצות הם לבושים ("ימים"), משא"כ התורה הו"ע "זקן" ע"ש. לקמן לג, א. מציין לכאן. וראה לקו"ת שלח לח, ד.

34 יפה שעה אחת בתשובה ומע"ט

The Mishnah the discourse opened with. Now it is answered: good deeds are rooted higher than the World to Come.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 9

35 **שימליכוהו למעלה ולמטה ולדי רוחות העולם**

The Talmud says that when one has crowned G-d above, below and to the four directions in saying "One," he need not prolong it further. The Alter Rebbe reads this crowning as recognizing that everything is nullified in G-d.

Berakhot 13b:15–16 ברכות י"ג ב:ט"ו-ט"ז

רַבִּי יִרְמְיָה הֲוָה יָתִיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיהּ: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכַתְּ. אָמַר רַב נָתָן בַּר מָר עוּקְבָא אָמַר רַב יְהוּדָה: "עַל לְבָבֶךָ" בַּעֲמִידָה. "עַל לְבָבֶךָ" סָלְקָא דַּעְתָּךְ?! אֶלָּא אֵימָא עַד "עַל לְבָבֶךָ" בַּעֲמִידָה. מִכָּאן וְאֵילָךְ — לֹא. וְרַבִּי יוֹחָנָן אָמַר כָּל הַפָּרָשָׁה כּוּלָּהּ בַּעֲמִידָה.

Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, more than that is not required of thee. Rab Nathan b. Mar 'Ukba said in the name of Rab Judah : "Upon thine heart" [should be recited] standing. Dost thou imagine that applies only to the words "Upon thine heart"? No ; but say, [From the commencement of ...

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36 **זיו יקריה**

The Targum's "the radiance of His glory" shows that only a radiance is clothed in the worlds.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו':ג'

וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

37 **את השמים ואת הארץ אני מלא**

"I fill the heavens and the earth" speaks of G-d's very essence, unlimited by measure.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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PARAGRAPH 11

38 **ואהבת**

Moshe commands, "And you shall love Havayah your G-d with all your heart." The Alter Rebbe reads it as the resolve to stay bound to the contemplation of G-d.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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39 **ודברת בם**

"And you shall speak of them." In the Shema this commits a person to Torah study, which carries his love into practice.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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40 **ואורייתא וקוב"ה כולא חד**

That discourse explains the Zohar's "the Torah and the Holy One, blessed be He, are all one" as meaning G-d Himself, holy and utterly beyond the worlds, which even His radiance could not sustain, is present in the Torah and mitzvos.

KEHOT'S NOTE

נסמן לקמן נז, ג.

41 **אורייתא מח"ע נפקת**

The Zohar teaches that the Torah came forth from supernal Chochmah. The Alter Rebbe uses it to explain how studying Torah below unites the soul with its root above.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, ב.

42 **אורייתא מח"ע נפקת**

The Kehot notes point here as a further Zohar source for the Torah's origin in supernal Chochmah.

Zohar, Mishpatim 20:502–511 ספר הזהר, משפטים כ':תק"ב-תק"יא

43 **הקב"ה יושב ושונה כנגדו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה תדב"א רבה רפי"ח. ילי"ש איכה רמז תתרלה.

44 **הקב"ה יושב ושונה כנגדו**

The Midrash says that when a person sits and studies, G-d sits and studies opposite him. It pictures the union formed through Torah study.

Tanna DeBei Eliyahu Rabbah 18:1–2 תנא דבי אליהו רבה י"ח:א'-ב'

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

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45 **ה' צלך**

The psalmist assures the one who looks to G-d, "Havayah is your shadow at your right hand," plainly, your shelter. The Alter Rebbe reads "shadow" as G-d responding like a shadow to a person's study.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

PARAGRAPH 12

46 **אני ה' אלקיכם**

G-d's words closing the passage of tzitzis, the last verse of the Shema: "I am Havayah your G-d, who brought you out of the land of Egypt." The Alter Rebbe reads it as G-d bringing each person out of his own "Egypt."

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם׃

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

PARAGRAPH 13

47 **ואפי' רשע גמור הוא ממשיך בנפשו האלקית**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

"ראה פרדס שער הנשמות סוף פרק יא" הג"ה בגיליון תו"א.

48 **ולרשע אמר אלקים**

G-d asks the wicked what right he has to recite His statutes. The Alter Rebbe explains it as study that brings no inner benefit.

Psalms 50:16 תהילים נ':ט"ז

וְלָרָשָׁע אָמַר אֱלֹקִים מַה־לְּךָ לְסַפֵּר חֻקַּי וַתִּשָּׂא בְרִיתִי עָלַי־פִּיךָ׃

But unto the wicked G-d saith: 'What hast thou to do to declare My statutes, And that thou hast taken My covenant in thy mouth?

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KEHOT'S NOTE

תהלים נ, טז.

49 **ותשלך דברי אחריך**

"And you cast My words behind you." This is why the wicked person's study cannot enter his inner self.

Psalms 50:17 תהילים נ':י"ז

וְאַתָּה שָׂנֵאתָ מוּסָר וַתַּשְׁלֵךְ דְּבָרַי אַחֲרֶיךָ׃

Seeing thou hatest instruction, and castest My words behind thee.

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PARAGRAPH 14

50 **וראו כל בשר**

Isaiah's comfort: "The glory of Havayah shall be revealed, and all flesh shall see together." In the time to come G-dliness will be seen even by the physical body.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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51 **הכורע כורע בברוך**

The Talmud rules that one who bows in prayer bows at "Blessed" and straightens up at the Name. The Alter Rebbe explains the bow as outward nullification.

Berakhot 12a:24–26 ברכות י"ב א:כ"ד-כ"ו

וְאָמַר רַבָּה בַּר חִינָּנָא [סָבָא] מִשְּׁמֵיהּ דְּרַב: הַמִּתְפַּלֵּל, כְּשֶׁהוּא כּוֹרֵעַ כּוֹרֵעַ בְּבָרוּךְ, וּכְשֶׁהוּא זוֹקֵף — זוֹקֵף בַּשֵּׁם. אָמַר שְׁמוּאֵל: מַאי טַעְמָא דְּרַב — דִּכְתִיב: "ה' זוֹקֵף כְּפוּפִים". מֵתִיבִי: "מִפָּנַי שְׁמִי נִחַת הוּא".

Rabbah b. Hinnana [the Elder] also said in the name of Rab : When one prays [the Tefillah] and has to bow, he should bow at the word "Blessed" ; and when returning to the erect position, he should do so on mentioning the Divine Name. Samuel asked : What is Rab's reason ? Because it is written, "The L-rd raiseth up them that are bowed down" (ibid, cxlvi. 8). Against this is quoted, "And from before My name he is afraid" (Mal. ii. 5)!

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52 **שיראה איסר כנגד לבו**

The Talmud says one must bow until an issar coin is seen opposite the heart. The Alter Rebbe reads issar as the

drawing down reaching the heart.

Berakhot 28b:19–20 ברכות כ"ח ב:י"ט-כ'

עוּלָּא אָמַר: עַד כְּדֵי שֶׁיִּרְאֶה אִיסָּר כְּנֶגֶד לִבּוֹ. רַבִּי חֲנִינָא אָמַר: כְּיָון שֶׁנַּעֲנַע רֹאשׁוֹ — שׁוּב אֵינוֹ צָרִיךְ. אָמַר רָבָא: וְהוּא דִּמְצַעַר נַפְשֵׁיהּ, וּמְחֲזֵי כְּמַאן דְּכָרַע. הָנֵי תַּמְנֵי סָרֵי?! תְּשַׁסְרֵי הָווּן!

'Ulla said : [He must bow] until he sees a ring [of flesh formed] opposite his heart. R. Hannina said : If he lowered his head, more than that is unnecessary. Raba said : That is so, if it gives him pain [to bow low] and he appears like one making obeisance. As to those eighteen benedictions — there are nineteen !

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53 אוסרי לגפן

Yaakov's blessing of Yehudah: "Binding his foal to the vine." The Alter Rebbe refers to his explanation of this verse, further on in Torah Ohr, for issar as binding.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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54 הודו על ארץ ושמים

"His splendor is upon the earth and the heavens." The earth is mentioned first, showing that G-d's desire is in the lower realm.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

55 נעוץ סופן בתחלתן

That discourse explains "their beginning is wedged in their end" through direct light, where the higher is superior, and reflected light, where the lower is superior, so that the "foot" is called "head." It fills in why the earth, last in creation, is first in thought.

KEHOT'S NOTE

ס"י פ"א מ"ז. וראה לעיל א, ב ובמ"מ לשם.

56 נעוץ סופן בתחלתן

Sefer Yetzirah says the end of the Sefiros is wedged in their beginning. The Alter Rebbe uses it for the lowest realm being rooted in G-d's first intent.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

57 ארץ נבראת תחלה

Beis Hillel say the earth was created first. The Alter Rebbe reads it as the earth being first in G-d's thought.

Chagigah 12a:16–17 חגיגה י"ב א:ט"ז-י"ז

תָּנוּ רַבָּנַן, בֵּית שַׁמַּאי אוֹמְרִים: שָׁמַיִם נִבְרְאוּ תְּחִלָּה וְאַחַר כָּךְ נִבְרֵאת הָאָרֶץ, שֶׁנֶּאֱמַר: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ". וּבֵית הִלֵּל אוֹמְרִים: אָרֶץ נִבְרֵאת תְּחִלָּה וְאַחַר כָּךְ שָׁמַיִם, שֶׁנֶּאֱמַר: "בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם". אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, אָדָם בּוֹנֶה עֲלִיָּיה וְאַחַר כָּךְ בּוֹנֶה בַּיִת?! שֶׁנֶּאֱמַר: "הַבּוֹנֶה בַשָּׁמַיִם מַעֲלוֹתָיו וַאֲגֻדָּתוֹ עַל אֶרֶץ יְסָדָהּ". אָמְרוּ לָהֶם בֵּית שַׁמַּאי לְבֵית הִלֵּל: לְדִבְרֵיכֶם, אָדָם עוֹשֶׂה שְׁרַפְרַף, וְאַחַר כָּךְ עוֹשֶׂה ...

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KEHOT'S NOTE

חגיגה יב, א.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok