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# LESSONS IN TORAH

# OR

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧  
TRANSLATED AND EXPLAINED

## תּוֹרַה אֹר

### פְּרִשְׁת חַיֵּי שָׂרָה

דְּבוּר הַמְתַּחִיל

### וַיֵּצֵא וַיַּחֲזֵק לְשׁוֹנֵחַ בְּשָׂרָה

## “Grasping the Torah with its Details”

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### Torah Or English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

### The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website [www.ChassidutBehirah.com](http://www.ChassidutBehirah.com), to R' Baruch Katz for creating and managing the website, and Rabbi Yitzchok Miller for editing.

# Torah Or

## תורה אור

דבור המתחיל

וַיֵּצֵא יִצְחָק לְשׁוּחַ בִּשְׂדֵהוּ<sup>1</sup>

פְּרִשְׁתַּת חַיֵּי שְׂרָה דָף יז, א - יז, ב

### “Grasping the Torah with its Details”

In Parshas Chayei Sara, the Torah describes the marriage of Yitzchok and Rivka. While Avraham’s servant Eliezer was bringing Rivka to meet Yitzchok, Yitzchok went out to the field to talk to Hashem (in prayer) in the evening, before sunset. The Gemara (Brachos 26b) teaches that this verse indicates that Yitzchok established the custom to pray in the afternoon (what we call Mincha).

Another interpretation of the fact that Yitzchok went out to the field to “talk” is that he went to say words of Torah.

In this maamar, the Alter Rebbe will explain, on a mystical level, the significance of the fact that Yitzchok went out specifically to the “field” to pray (or to learn), and did not do so in a house within the city. The maamar also explains the lesson that we can derive from the fact that he went out “before sunset.”

In order to explain this, the Alter Rebbe will explain the idea of “a field,” in contrast to the concept of “a house in the city” as a metaphor for two different types of Torah study, known as “Mishna” and “Beraisa.”

#### (א) Part 1

וַיֵּצֵא יִצְחָק לְשׁוּחַ בִּשְׂדֵהוּ לְפָנוֹת עֶרֶב וַיִּשָּׂא  
עֵינָיו וַיֵּרָא וְהִנֵּה גַמְלִים בָּאִים: כו" (פְּרִשְׁתַּנוּ כד,  
:ג)

“And Yitzchok went out to talk in the field before sunset, and he lifted up his eyes and he saw that there were camels coming [and Eliezer and Rivka were on those camels].” (Bereishis 24:63)

<sup>1</sup> (המאמר מתקופת ליאָוֵני).

לְבַאֵר זֶה, דִּהְיֵה יֵשׁ מִשְׁנָה וּבְרִייתָא.

**To explain this, we need to first explain the difference between a “Mishna” and a “Beraiisa.”**<sup>2</sup>

וּבְרִייתָא - פִּירוּשׁ הַמִּשְׁנָה, כִּי הַמִּשְׁנָה הוּא הַכֹּלֵל, וּבְרִייתָא הִיא הַפְּרֵט שֶׁל הַמִּשְׁנָה, וְ"אֵין בְּכֹלֵל אֶלָּא מֵה שְׁבַפְרֵט".

**The Beraiisa is the explanation of the Mishna, since the Mishna is a general teaching that could be understood in different ways and could be applied in many ways, and the Beraiisa is a detail explaining the reasoning or application of the Mishna, and there is a rule that, “the information of a general teaching comprises no more than the sum of all its details.”**

וְלְכַאוּרָה הַבְּרִייתָא הִיא לְמַטָּה מִן הַמִּשְׁנָה, שֶׁנִּשְׁתַּלְשַׁלָּה יוֹתֵר לְמַטָּה.

**It would seem, superficially, that the Beraiisa is lower than the Mishna, since it comes down lower to explain specific details, as opposed to a more general teaching.**

אָבֵל הָאֵמֶת הוּא, שֶׁהַבְּרִייתָא גְבוּהָ יוֹתֵר, דְ"סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה".

**However, the truth is just the opposite; the Beraiisa is higher, since “the actual deed [of the Mitzvos] was [Hashem’s] original intention [for creation].”** (Shabbos Prayers, Lecha Dodi)

Since only through the knowledge of the details of the Mitzvos explained in the Beraiisa are we able to actual fulfill mitzvot, there is an advantage in the Beraiisa

<sup>2</sup> The word מִשְׁנָה-Mishna comes from the word שִׁינוּן-learning, especially teaching orally to a student, as in the phrase from the Krias Shema “וְשִׁנַּנְתָּם לְבָנֶיךָ”-and you should teach these [words of Torah] to your children”. The Mishna is the main compilation of the laws of the Torah as they were passed down orally (the Oral Torah) from generation to generation. The Mishna was compiled by Rabbi Yehuda Hanasi with his contemporaries and students towards the end of the time of the Second Beis Hamikdash. Since one of the goals of the Mishna was to be memorized and recited by heart, only the most essential teachings of the laws of the Torah were compiled in the text of the Mishna. Many of the details pertaining to these laws and their reasonings were left out of the text of the Mishna and taught separately under the name בְּרִייתָא-Beraiisa which comes from the word בַּר-outside, since these teachings were left “outside” of the carefully chosen text of the Mishna.

(which teaches the exact details of the mitzvos) over the Mishna (which relates general teachings).

דְּהֵנָּה הַתּוֹרָה נִשְׁתַּלְשְׁלָה לְמִטָּה אֶפֶילוּ  
בְּדַבַּר שֶׁקֶר.

**We see that the Torah descended to deal with lowly things** of our world, **even dealing with** people who say **lies**.

כְּגוֹן: "זֶה אוֹמֵר אֲנִי מִצְאָתִיהָ כִּי".

**For example:** The Torah deals with a case where two people find a garment at the same time and are both holding onto it, and while holding onto it, they go to the Beis Din (Jewish court) and present their claims: **This one says, ‘I found it** and I should keep the entire thing,’ and the other one says, ‘I found it and I should keep the entire thing.’

The law is that each one swears that he doesn’t own less than half of the garment, and they sell the garment and each one keeps half of the value of the garment.” (Baba Metzia 2a)

In this case, one of them is definitely lying, since each one claims to be the only one to have found it and therefore should have the right to keep the entire thing. Even in a case where the claimants are lying, the Torah describes what we should do.

וּלְפִי הַנִּרְאָה הִיא יְרִידָה לְמִטָּה מְאֹד.

**This appears to be a very great descent,** for the Torah to have address the laws of (partially) false claims.

וּמִכָּל מְקוֹם הִיא גְבוּהָ, כִּי "סוֹף מַעֲשֵׂה  
כִּי".<sup>4</sup>

**Nonetheless, this** ability to present a correct solution in a situation where people are lying **comes from a higher level** of Hashem’s Wisdom than just dealing with things that are naturally true and correct, **since “the actual deed** was the original intention [of Hashem].”

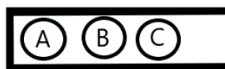
<sup>3</sup> (בְּבֵא מְצִיעָא ב, א: "שְׁנַיִם אוֹחֲזִין בְּטִלִית, זֶה אוֹמֵר אֲנִי מִצְאָתִיהָ וְזֶה אוֹמֵר אֲנִי מִצְאָתִיהָ").

<sup>4</sup> (בְּמַחֲשָׁבָה תְּחִלָּה).

In other words, the original intention of Hashem is that we should serve Him in this physical world, where the possibility for the opposite of truth exists. Thus, some people lie and act in a dishonest fashion. But Hashem's original intention was to show us how to live even under such circumstances. Thus, the ability to descend to show us what to do in these situations comes from a higher level of Hashem's Wisdom than the abstract knowledge of Kabbalah that describes spiritual worlds that are naturally and automatically holy.

וּבְמִשְׁלַל הַשְּׁפוּפֵרֶת - הַנִּכְנָס רֵאשׁוֹן יוֹצֵא אַחֲרוֹן.

**An analogy for this: If there is a tube that is sealed on one end, and someone puts objects (that take up the width of the tube) into that tube, then **whatever was put into the tube first will leave the tube last.****



In this picture, the ball inserted first, ball A, will be the third ball to exit the tube, after balls C and B.

וּבְכִמּוֹ הָאָדָם, שֶׁהוּא סוּף כָּל הַנִּבְרָאִים - וְהוּא בְּמַעְלָה עַל כּוֹלָם, וְהֵכֵל נִבְרָא בְּעִבּוּרוֹ.

**So too regarding a person, the fact that he was the last of all the creations<sup>5</sup> is because he is higher than all of them, and all of them were created for him.**

Just like the first ball in comes out last, so too, the fact that man came out last in creation is because he was the first thing in Hashem's original plan and intention for creation.

וְלִכֵּן נִמְצָא הָעוֹלָם כּוֹלּוֹ בְּאָדָם אֶחָד, לְהוֹרוֹת שֶׁהֵכֵל נִבְרָא בְּעִבּוּרוֹ - כִּי זֶה כָּל הָאָדָם.<sup>6</sup>

**Therefore, we find aspects of the entire world in every single person, to show that the entire world was created just for him, since "This was the entire purpose of creation- for man." (Koheles 12:13).<sup>7</sup>**

<sup>5</sup> Man was created on the sixth day of creation, after everything else was created.

<sup>6</sup> (כי זה כל האדם: קהלת יב, יג).

<sup>7</sup> In this maamar it doesn't elaborate on this concept, but in other places it explains how the various parts of the body and of the soul correspond to all the different aspects of the physical and spiritual worlds, to show how each person is of fundamental importance to

וְזֶהוּ מֵאִמֵּר רַז"ל: "יִפֶּה שָׁעָה אַחַת כּוֹיֹם".

**This is the meaning of the saying of our Sages, “One minute of Teshuva and good deeds in this world is better than all of the life of the World to Come.”** (Pirkei Avos 4:17)

דְּהֵנָּה בְּעוֹלָם־הַבָּא "צְדִיקִים יוֹשְׁבִים כּוֹיֹם",

**The idea behind this is that in the spiritual World to Come, “the righteous [all Jewish People] dwell and enjoy the radiance of the Shechina [Divine Presence].”** (Brachos 17a)

וְהוּא רַק בְּחִינַת אַחוּרִיִּים, כְּמֵאִמֵּר (תּשׂא לַג, כג): "וְרֵאִיתָ אֶת אַחוּרֵי כּוֹיֹם",

**This revelation of “the radiance of the Shechina” is only an external aspect of Hashem’s revelation that is limited to the understanding of the created beings, as it says, (Shemos 33:23) “And [Hashem said to Moshe,] ‘You will be able to perceive an external aspect of My revelation, however the innermost aspect of My revelation will not be revealed’”.**<sup>10</sup>

the purpose of the entire world.

<sup>8</sup> ("בתשובה ומעשים טובים בעולם־הזה מכל חיי העולם־הבא". אבות ד, יז).

<sup>9</sup> ("וְנִהְיֶינָּה מְזִיזֵי הַשְּׂכִינָה". בְּרֻכּוֹת יז, א).

<sup>10</sup> The verses (Shemos 23:18-23) read in full:

וַיֹּאמֶר הָרֵאֵנִי נָא אֶת כְּבוֹדְךָ: וַיֹּאמֶר אֲנִי אֶעֱבִיר כָּל טוֹבֵי עַל פְּנֵיךָ וְקִרְאתִי בְּשֵׁם ה' לְפָנֶיךָ וְחַנּוּתִי אֶת אֲשֶׁר אַחַד וְרַחֲמֹתַי אֶת אֲשֶׁר אֶרְחַם: וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת פָּנַי כִּי לֹא יִרְאֵנִי הָאָדָם וְחַי: וַיֹּאמֶר ה' הִנֵּה מְקוֹם אֲתִי וְנִצַּבְתָּ עַל הַצּוּר: וְהָיָה בְּעֵבֶר כְּבֹדִי וְשִׁמְתִּיךָ בְּנִקְרַת הַצּוּר וְשִׁכַּתִּי כַּפִּי עָלֶיךָ עַד עֲבָרִי. וְהִסְרֹתִי אֶת כְּפִי וְרֵאִיתָ אֶת אַחֲרֵי וּפְנֵי לֹא יִרְאוּ:

And [Moshe] said [to Hashem]: “Please show me Your Glory”. And [Hashem] said: “I will cause My ‘Goodness’ to pass before you and I will call out the name of Hashem before you, and I will be gracious and merciful to those that I choose.” And [Hashem] further said: “You will not be able to see My innermost aspect, for no man can see me and live.” Hashem said [to Moshe]: “See, there is a place with Me that you can stand near a rock. When My Glory will pass, I will place you in a hole in that rock and I will cover you with my ‘Hand’ until my Glory passes. After I remove My ‘Hand’ you will see my external aspect, however my innermost aspect shall not be seen.”

הַתַּעֲנוּג שֶׁמְשִׁיג הָאָדָם בְּעִבּוּדָתוֹ הוּא  
בְּחִינַת אַחוּרִים,

This means that **the enjoyment that a person has in his understanding of his service of Hashem is only an external aspect** of connection to Hashem.

"וּפְנִי אֵינוֹ בְּאִפְשָׁרֵי לְהַשִּׁיג, כִּי "לֹא יִרְאֵנִי  
הָאָדָם וְחָי" (תּוֹשָׁא לֵג, ב);

The “innermost aspect” of Hashem’s revelation **cannot be grasped** by created beings, **since** “[Hashem says,] ‘**No man can see Me and live.**’” (Shemos 33:20)

וְעַל דֶּרֶךְ זֶה גַּם הַגְּלוּי בְּגֵן־עֵדֶן הוּא רַק  
בְּחִינַת זֵיו וְהֶאֱרָה לְבַד.

Similarly, **the revelation of Hashem in Gan Eden** (the spiritual ‘World to Come’), **is only like a “ray of light”** of Hashem’s True Revelation, an external expression of the Infinite Truth of Hashem.

וְלִכֵּן "יִפָּה שְׁעָה אַחַת כּו" - שֶׁהוּא  
הַמַּעֲשֶׂה עֲצֻמָּה בְּלִי תַעֲנוּג וּבְלִי שִׂכָּל -  
"מִכָּל חַיֵּי הָעוֹלָם־הַבָּא" - ד'סוּף מַעֲשֶׂה  
בְּמַחְשָׁבָה תַחֲלָה".

Therefore, **“one minute of Teshuva and good deeds in this world is better,”** meaning **the actual performance of the mitzvah itself, even without any enjoyment or understanding,** is **“better than all of the Life of the World to Come,”** since **“the actual deed [of the Mitzvos] was the original intention [of Hashem].”**

In Gan Eden there is only a “radiance” of the Divine Presence, which is only an external aspect of Hashem’s revelation (that is limited to what the created beings can understand), but through Mitzvos in this world we connect to Hashem’s Innermost aspect (that cannot be understood or grasped by any created being).

וְזֶהוּ גַּם כֵּן עֲנִין מִשְׁנָה וּבְרִייתָא:  
שֶׁהַמִּשְׁנָה הוּא כְּלָל. כְּמוֹ: "ד' צִיצִית  
מְעַבְּבוֹת"<sup>11</sup>;

This is also the difference between **the Mishna and the Beraisa: The Mishna is like a general teaching,** for example, the laws of Tzitzis are only mentioned as follows: **“The**

<sup>11</sup> (מְנַחוֹת כּח, א בַּמִּשְׁנָה: "ד' צִיצִית מְעַבְּבוֹת זֶה אֵת זֶה - שְׂאֵרְבַּעְתָּן מִצְוָה אַחַת").



**Tzitzis on each of the four corners of the garment invalidate each other** if one of them is missing, since the Tzitzis on all four corners are all part of one mitzvah.”

In the Mishna, the laws of Tzitzis are not explained in detail; there are only two Mishnayos (plural of Mishna) that directly discuss Tzitzis: the last Mishna of chapter 3 of Menachos, and the first Mishna of chapter 4 of Menachos (where the obligation of putting Techeiles<sup>12</sup> color on the Tzitzis is mentioned). However, in the Gemara of Menachos, there are 6 folios explaining the laws of Tzitzis (38a-44a). In these 6 folios of the Gemara, numerous Beraisos (plural of Beraisai) are brought to explain the detailed laws of Tzitzis. We see clearly in regards to Tzitzis that the Mishna’s teachings are only general, whereas (almost) all of the details are only explained in the Beraisai (which is quoted and further specified in the Gemara).

וְכֵן "סוּכָה שֶׁהִיא גְבוּהָ כו"י.<sup>13</sup> **So too**, the Mishna says regarding a Sukka, **“A Sukka that its Sechach (covering)<sup>14</sup> is higher than 20 amos<sup>15</sup> is invalid.”**

The Mishna doesn’t give any reason for this statement; in the Gemara, the Sages analyze this statement and give various possible reasons. Based on the different explanations of the reasoning from the Sages of the Gemara, there are different opinions of which cases the Mishna refers to when it states that a Sukka will be invalid if its Sechach is higher than 20 amos.<sup>16</sup> Thus, we see that this is a general statement that includes various interpretations and details.

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<sup>12</sup> Techeiles is a turquoise/dark blue color that is derived from a certain creature called the Chilazon, whose identity is now unknown (according to most opinions). The Torah says that we must dye one of the strings of each corner in the Techeiles color and wrap it around the remaining strings of that corner.

<sup>13</sup> (סוּכָה ב, א בַּמִּשְׁנָה: "סוּכָה שֶׁהִיא גְבוּהָ לְמַעְלָה מִעֶשְׂרִים אַמָּה פְּסוּלָה").

<sup>14</sup> Sechach is the cover of the Sukka that must be made of plants detached from the ground, like tree branches or raw wooden boards etc.

<sup>15</sup> An amah (plural amos) is a measurement of distance of around 19 inches, thus 20 amos is around 32 feet.

<sup>16</sup> In the Gemara there are three explanations of why a Sukka is invalid if its Sechach is higher than 20 amos: 1- Rabba: until 20 amos we “know” we are in a Sukka, higher than that we don’t notice the Sechach and we don’t “know” we are in Sukka; 2- Rabbi Zeira: until 20 amos we are protected by the shade of the Sechach, higher than 20 amos we are

וַיֵּשׁ לְמִצּוֹא טַעַם לָזֶה, כְּעֵנִין "תְּכַלֵּת דּוּמָה לַיָּם כו"<sup>17</sup>;

Now, regarding these general statements of the Mishna, it is possible to find a reason to explain them. For example, when the Mishna mentions the obligation to put Techeiles color on the Tzitzis, there is a general explanation: "The color of Techeiles is similar to the color of the sea, and the color of the sea is similar to the color of the sky, and the sky reminds us of the Throne of Glory [that Hashem's presence 'sits' on]." (Menachos 43b)

וְגַבֵּי סוּכָה יֵשׁ טַעַם<sup>18</sup> - "לְמַעַן יִדְעוּ דוֹרוֹתֵיכֶם" - "עַד כ' אָמָה כו".

So too regarding the case of Sukka (mentioned above), there is a reason: The Torah (Vayikra 23:42-43) says, "You shall dwell in Sukkos for seven days...in order that your future generations will know that I [Hashem] caused the Children of Israel to dwell in 'Sukkos' when I took them out of Egypt." Now, only when the Sechach is less than 20 amos high does a person know that he is in a Sukka, i.e., notice the Sechach.

אֲבָל הַבְּרִייתָא הוּא פְּרִט לְבֵאֵר הַמְּשֻׁנָּה בְּכֹל דְּקְדוּקִים וּפְרִטִים.

However, the Beraisa contains the details to explain the Mishna in all of its details and intricacies.

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protected by the shade of the walls; 3- Rava: until 20 amos it is considered a temporary dwelling, higher than 20 amos it is considered a permanent dwelling.

<sup>17</sup> (מנחות מג, ב (ורש"י): "תניא הנה רבי מאיר אומר: מה נשתנה תכלת (שיחדו הקדוש ברוך הוא למצוה זו) מכל מיני צבעונין? מפני שהתכלת דומה לים, וים דומה לרקיע, ורקיע לכסא הכבוד". זהר חלק א קבא, א.

<sup>18</sup> (סוכה שם בגמרא: "מנא הני מילי? אמר רבה דאמר קרא (אמור בג, מג): "למען ידעו דרתיכם כי בסכות הושבתי את בני ישראל", עד עשרים אמה - אדם יודע שהוא דר בסוכה, למעלה מעשרים אמה - אין אדם יודע שדר בסוכה, משום דלא שלטא בה עינא").

כְּמוֹ סוּכַת גַּנְבָּ"ךְ וְרַבְקָ"שׁ<sup>19</sup> שֶׁאֵין טַעַם  
לְדַבֵּר, וְנִרְאֶה בְּחוּשׁ שֶׁהוּא לְמַעַלְהָ  
מִהַשְּׂכָל וְהַטַּעַם<sup>20</sup>.

For example, the cases of the Sukkos known as Ganba"ch and Rabka"sh,<sup>21</sup> in these detailed cases there is no revealed explanation as to why these Sukkos are permitted to be used, and we can clearly see that these laws of the Torah are higher than any logical explanation known to man. Rather, they are just the Divine Will and Wisdom.

Even though the Gemara gives explanations for the reason of the Mishna's statement (that a Sukka which is higher than 20 amos is invalid), the Gemara does not offer an explanation as to why a Sukka is valid even though it was not made for the purpose of the mitzvah at all, and was instead made for protection from the sun, as in the cases of Ganba"ch Rabka"sh, where the sukka was built to be used during the year for shade and not for the mitzvah on the Festival of Sukkos. We see that even though we find general explanations for the reasons of mitzvos, when it comes to the details, we have no such explanations.

(Another prime example of this is the mitzva of Tefillin: Even though we have a general explanation for why we put on Tefillin, (to place the Unity of Hashem, written in the Shema, on our minds and near our hearts and thus to dedicate ourselves to Hashem), when it comes to the details of the mitzvah, (that they must

<sup>19</sup> (סוּכָה ח, ב: "תָּנוּ רַבָּנָן: גַּנְבָּ"ךְ - סוּכַת גוֹיִם, סוּכַת נָשִׁים, סוּכַת בְּהֵמָה, סוּכַת כּוֹתִים . . סוּכַת רַבְקָ"שׁ - סוּכַת רוּעִים, סוּכַת קְיֻצִּים, סוּכַת בּוֹרְגָנִין, סוּכַת שׁוּמְרֵי פִירוֹת . . כְּשֶׁרָה, וּבִלְבַד שֶׁתְּהֵא מְסוּכַת כְּהִלְכָתָהּ. מֵאֵי כְּהִלְכָתָהּ? אָמַר רַב חֲסֵדָא: וְהוּא שֶׁשְּׂאָהָ לְצַל סוּכָה").  
<sup>20</sup> (רֵאָה גַם לְקוּטֵי תוֹרָה שִׁיר הַשִּׁירִים מֵא, ב).

<sup>21</sup> These two words are acronyms for Hebrew words of cases of sukkos that were not originally made to be used for the mitzvah of sukka by those who are obligated in the mitzvah, but nonetheless are valid to be used for the mitzvah as long as they were made to provide shade from the sun. They stand for:

ganba"ch - sukka of gentiles, sukka of women (who are exempt from the mitzvah of sukka), sukka made as a shelter for animals, Kutim (people who pretended to convert to Judaism but really didn't)

sukka of shepherds while on the job (during the rest of the year), sukka used by people drying fruit in the field during the summer, sukka of shopkeepers (during the year), sukka of people who guard the fields (during the year)

be perfectly square and the straps must be black etc.), we have no logical explanation).

We see from these details of the mitzvas that we cannot explain the reason for the mitzvos. They are Hashem's Will and Wisdom, which is beyond human understanding.

וְזֶהוּ "אֵין בְּכֹלל אֶלָּא מֵה שֶׁבִּפְרָט":

**This is the meaning of the principle stated above, "The information of a general teaching comprises no more than the sum of all its details."**

שְׂאִין בְּמִשְׁנָה - בְּכֹלל, יוֹתֵר מִבִּפְרָט -  
הַבְּרִייתָא.

**This means that there is nothing contained in the Mishna - which is a general teaching - more than what is contained in its details -referring to the Beraisos.**

וּמֵה שֶׁלֹּא נִתְגַּלָּה טַעְמָה הוּא יוֹתֵר גְּבוּהָ.

**The fact that the reasons for these details have not been revealed to us is because they come from a higher place in Hashem's Wisdom than the Mishna, and therefore, it is beyond our ability to understand them.**

כִּי טַעְמֵי הַמִּצְוֹת לֹא נִתְגַּלוּ<sup>22</sup>, וְלַעֲתִיד-  
לָבֹא, אִם יִרְצֶה הַשֵּׁם, יִתְגַּלוּ.

**Like our Sages say, "The reasons for the Mitzvos were never revealed [by Hashem]." However, in the Future Era [after Moshiach comes], when Hashem desires to reveal them, then they will be revealed.**

וְזֶהוּ "רַבִּי שִׁמְעוֹן דְּרִישׁ טַעְמֵי דְקֵרְאִי"<sup>23</sup>:

**This is the meaning of the statement, "Rabbi Shimon [Ben Yochai] would explain the reasoning of the verses." (Baba Metzia 115a)**

שְׁדַרְשׁ, שְׂמָה שְׁנֹאֲמַר בְּפִסּוּק טַעַם שֶׁל  
דְּבַר, לֹא זֶהוּ עֵיקַר, רַק שֵׁישׁ טַעַם בְּזֵה

**He would explain that the reason for mitzvos mentioned in the verse is not really the main reason for it, rather,**

<sup>22</sup> (רָאָה טְנֵה־רִינָן כֹּא, ב.).

<sup>23</sup> (בְּבָא מְצִיעָא קְטו, א. וְשֵׁם נִסְמָן).

גְבוּרָה יוֹתֵר לְמַעַלְהָ מִהַטַּעַם. **there is a higher [deeper] reason for them that is beyond our understanding.**

For example, with regard to a Jewish king, the Torah says that he may not marry more than 18 wives. The reason given (in Devarim 17:17) is that “he should not increase for himself wives in order that his heart not be turned away [from serving Hashem].”

The Gemara explains that according to Rabbi Shimon, the king cannot marry even one wife who will turn his heart from Hashem. Even though the reason mentioned in the verse is an explanation for why he cannot marry many wives, and not why he cannot have even one wife who is improper, nonetheless, Rabbi Shimon explains that the reason for the mitzvah of not having too many wives is avoid any negative effect on the king. Therefore, even one improper wife is forbidden. The fact that the verse mentions that he should not have too many wives is a separate prohibition - that he should not have more than 18 wives, even if they are all righteous and he wishes to add another righteous wife.

We see from Rabbi Shimon’s approach that even where the verse itself gives a reason for a mitzvah, there is more to the reasoning of the mitzvah than what the verse says, since he interprets the verse’s reason of “in order that his heart not be turned away,” as an additional prohibition against marrying even one improper wife, rather than as an explanation for why he cannot marry more than 18 wives.

We see from this that (according to Rabbi Shimon) whenever the Torah gives a “reason” for a mitzvah, it is actually providing additional details to the mitzvah, since the ultimate reasons for the mitzvos are completely beyond human understanding and were never revealed.

נִמְצָא, שְׁבַמְצוּהָ שְׂאִין מְשִׁיג בָּה טַעַם, **Resultantly, a mitzvah where the person does not grasp any logical explanation for it is higher [in a certain aspect] than if he would have some understanding of the mitzvah.**  
הוא יותר גבוה.

This simple fulfillment of the mitzvah, out of pure dedication to Hashem, without one’s own intellect being mixed in, expresses the real truth of the mitzvah: That it is completely beyond human understanding, and any understanding is limiting the mitzvah, [in a certain sense].

וּמָה שְׁמְשִׁיג טַעַם וְתַעֲנוּג הוּא רַק בְּחִינַת **Any understanding and enjoyment that a person perceives in fulfilling the mitzvah is only an “external”**  
אֶחָוְרִים.

aspect of Hashem's revelation that is able to become limited to a level that we can understand and enjoy.

וְלֹא כִּמּוֹ שְׂסוּבְרִים הָעוֹלָם שֶׁהַעֵינָן הוּא הַלֵּב, שֶׁמִּשִּׁיג תַּעֲנוּג וְעוֹבֵד בְּהַתְּלֵהבוֹת, וְאֵינוֹ כֵּן הָאֱמֶת.

This approach is **not like the general approach that many people have, that the main service of Hashem depends on what we feel in our hearts, and that we should have enjoyment and excitement in our service of Hashem. But this is not the truth.**

רַק עֵינָן הוּא הַמַּעֲשֶׂה בְּלִי תַּעֲנוּג, וְהַלֵּב אֵינוֹ כִּי אִם סִיוֵעַ בְּחִינַת "גְּדַפִּין".

**Rather, [the truth is that] the main service of Hashem is just the actual performance of the mitzvos, even without personal enjoyment, and the purpose of the excitement of the heart is only to help the mitzvos by being “wings” to make them fly up to holiness.<sup>24</sup> The actual service of Hashem is the act of doing what He wants, regardless of one's feelings.**

We see from all of this that there is an advantage in knowing the details of how to fulfill the mitzvos (as explained in the Beraisa and Gemara) even over the knowledge of the Mishna, which contains all of the Oral Torah in a general manner. This is because the main thing is the actual performance of the mitzvos, even if we don't understand the reasoning for these details. Not only that, but the fact that we can't understand the reasons for the details is because they are rooted in Hashem's Wisdom, which is far deeper than any human understanding can relate to or grasp.

Thus, the main way that we can establish our connection to Hashem is not based on what we can understand and feel, which is inherently limited, but on the performance of His mitzvos, which, being His Will and His Wisdom, contain infinite depth, beyond what any created being could ever fathom.

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<sup>24</sup> In Tanya chapters 39 and 40 the Alter Rebbe describes how the love and fear of Hashem are the two “wings” that cause our Torah and Mitzvos to “fly up” to Hashem, i.e. to become spiritually elevated to a level where their holiness can be revealed.

## (ב) Part 2

וְהִנֵּה, מִשְׁנֵה נִקְרָא "עִיר", וּבְרֵייתָא -  
בְּחֵינֵת "שָׂדֶה", לְשׁוֹן "בֵּר" - חוּץ לְעִיר.<sup>25</sup>  
וְלִכְאוּרָה הָעִיר הוּא עֵיקַר - שְׂדֵרִים בָּהּ  
בְּנֵי אָדָם.

Now, the Mishna is compared to a  
"city" and the בְּרֵייתָא-Beraisa is  
compared to a "field," since the root  
of the word בְּרֵייתָא is "בֵּר-outside,"  
meaning outside of the city.

Seemingly, the city is on a much higher level than the field, since people live specifically in the city and not in the field. So too, it would seem that the Mishna is much higher than the Beraisa.

אָךְ נִרְאֶה מִי הוּא מְחִיָּה אוֹתָם? הַשָּׂדֶה  
שְׂחוּץ לְעִיר שְׂמֵבִיאִים מִשָּׁם הַתְּבוּאָה!

However, let's look at the following:  
Which of these [two, the field or the  
city], is providing sustenance for  
people? It is the field (that is outside  
of the city) from which grain is  
brought [to provide bread for people]!

כֵּךְ הוּא הַבְּרֵייתָא מְחִיָּה הַמִּשְׁנָה,  
וּמְבַאֵרֵת הַהֲלָכָה יוֹתֵר בְּפֶרֶט הֵיאֵךְ  
לְעִשׂוֹת.

So too, it is the Beraisa that "gives  
life" to the Mishna, and explains the  
halacha [Torah laws] in detail how  
the mitzvos should actually be  
fulfilled.

כִּי הַתְּנָאִים - "מְבַלֵּי עוֹלָם"<sup>26</sup> - שְׂמוּרִים  
מִתּוֹךְ הַמִּשְׁנָה.

Like our Sages say, (Sota 22a) "Those  
who only teach Mishnyos destroy  
the world," since they render  
decisions of halacha based on a  
superficial reading of the Mishna  
itself, without the commentary of the  
Beraisa (or Gemara).

The Alter Rebbe has explained the difference between the Mishna and the Beraisa, and the advantage that the Beraisa, the "field," has in 'sustaining' us with detailed Torah laws, (ie. that the physical field gives grain, which is used to make bread, which, in turn, sustains one's very life).

<sup>25</sup> (רִאֵה מֵאוּרֵי אוֹר ב, נג).

<sup>26</sup> (סוֹטָה כב, א: "תְּנָא: הַתְּנָאִים מְבַלֵּי עוֹלָם. מְבַלֵּי עוֹלָם סִלְקָא דְעֵתְךָ? אָמַר רַבִּינָא: שְׂמוּרֵין הֲלָכָה מִתּוֹךְ מִשְׁנֵתוֹ").

Now he will return to explain the verse quoted at the beginning of the maamar, describing how Yitzchok went out to ‘talk’ in the ‘field’ before evening:

וְזָהוּ "וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה" 27 - הוּא  
 לְשׁוֹן דְּבוּר וְשִׁיחָה, וְלְשׁוֹן שְׁחִיבָה לְמַטָּה,  
 מְלִשׁוֹן "וְשַׁח רוּם אֲנָשִׁים" (יִשְׁעִיה ב, יא). וְכֵן  
 "כְּאִשֶּׁר יִפְרֹשׁ הַשּׁוֹחָה לְשַׁחוֹת" (בִּישְׁעִיה  
 כ"ה, יא) 28.

**This is the meaning of the verse, (Bereishis 24:63) “And Yitzchok went out ‘to talk’ in the field.” This word, ‘to talk,’ is an expression of speech and ‘talking,’ but it is also an expression of ‘bending over’ downwards, as in the phrase, (Yeshaya 2:11) “and He will bend down’ the arrogance of man,” and in the phrase, (ibid. 25:11) “Just as the swimmer spreads out his hands to swim,” a swimmer is bent over on his stomach in order to swim.**

We see from this that the word ‘to talk,’ mentioned regarding Yitzchok, can mean either, 1- to talk, or 2- to bend down.

"בְּשָׂדֵה" הוּא בֵּר. Our verse continues, “He went out **to talk in the field,**” which is outside of the city.

This is similar to the Beraisa, which is outside of the Mishna, like the field is outside of the city.

וְ"לִפְנֵי עֶרֶב" - לִפְנֵי הָעֶרֶב וְהַחֹשֶׁךְ: The verse continues, “**before night,**” meaning that Yitzchok bent down to a level ‘outside’ of holiness in order **to clear out** the spiritual **night and darkness.**

The word ‘before’ is the same letters as ‘to clear out’ or remove.

Based on the above, we can translate the verse as follows:

and Yitzchok went out

27 (פְּרָשְׁתָנוּ כד, טג): "וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה לְפָנֵי עֶרֶב, וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה גִמְלִים בָּאִים".  
 28 (וְעֵינָיו מֵה שֶׁנִּתְבָּאָר בְּזֶה עַל פְּסוּק "תִּבְנֶנָּה וְתִכּוֹנֵן עִיר סִיחוֹן כו" עֵינָיו שָׁם (לְקוּטֵי תוֹרָה חֻקֵּי טו, א)).



לְשׁוֹחַ - to bend himself down to the level of

בַּשָּׂדֶה - in the 'field,' a place outside of the city where people live, (referring even to dealing with people or things in an unholy situation)

לְפָנוֹת עָרַב - in order to clear out and remove the spiritual darkness from that place.

The Alter Rebbe will elaborate on this process as it applies to Torah study:

דְּהֵנָּה הַתּוֹרָה נִשְׁתַּלְּשֵׁל בַּחֹשֶׁךְ,  
כְּמֵאֲמַר<sup>29</sup>: "בְּמַחְשָׁכִים הוֹשִׁיבֵנִי" (אֵיכָה ג,ו)  
זֶה תִּלְמוּד בְּבָבֶלִי, שֶׁנִּשְׁתַּלְּשֵׁל לְמַטָּה  
אֶפִּילוּ בְּשֶׁקֶר.

**The idea behind this is that the Torah descends to address spiritual darkness, like the saying of our Sages, (Sanhedrin 24a) "What is the verse referring to when it says, (Eicha 3:6) 'He [Hashem] caused me [the Jewish People] to dwell in darkness?' This is a reference to the Talmud Bavli [Babylonian Talmud], in which the Torah descends to deal even with false claims.**

We mentioned earlier in the maamar that the Torah addresses how to deal with situations where two people are arguing and one of them is definitely lying. For example, two people claim full ownership of the same object. The fact that the Torah deals with such lowly matters is a great descent from its lofty source in Hashem's Wisdom.

לְמָה הוּא כֵּן? כְּדֵי לְפָנוֹת הָעָרֵב וְהַחֹשֶׁךְ  
- "וַיְהִי אֹרֶךְ", כְּמֵאֲמַר (זְכַרְיָה יד, ז): "לְעֵת  
עָרַב יִהְיֶה אֹרֶךְ."

**Why is this so [that it must descend so far down]? In order to clear out the spiritual 'night' and darkness so that it should become transformed into light, like it says, (Zecharya 14:7) "At the time of night, it should become light."**

כְּמִשְׁלַל מִי שְׂרוּצָה לְפָנוֹת אֵיזָה דְּבַר, צָרִיךְ  
הוּא לְכַנּוֹס בְּתוֹכָהּ כְּדֵי לְפָנוֹתָהּ, אֲבָל לֹא  
שִׁישָׂאָר בְּתוֹכָהּ.

**An analogy for this: If someone wants to clean out a place, he first needs to go into that place in order to clean it out. However, the intention is not that he should remain in that empty, cleaned out place. Rather, after he cleans it out, he**

<sup>29</sup> (סְנֵהֲרִין כד, א).

fills it up with whatever should actually be there.

גם מה<sup>30</sup> שִׁנְשַׁתְּלִשְׁלָה הַתּוֹרָה וְנִתְלַבְּשָׁה  
בַּחֹשֶׁךְ - טְעָנוֹת שֶׁקֶר, הוּא כְּדֵי לְפָנוֹת  
הַחֹשֶׁךְ "לֹא־הִפְכָּא חֲשׂוּכָא לְנִהוּרָא"<sup>31</sup>.

**So too, the fact that the Torah descended to become invested in a place of spiritual darkness, into false claims or the like, is in order to clear out that spiritual darkness, and to ‘transform the darkness into light.’**

וְכֵן הָעֵסֶק בַּתּוֹרָה - לְדַחֲוֵת הַחֹשֶׁךְ  
וְהַקּוֹשְׁיּוֹת הַמְּסַתִּיר עַל הַשְּׂכֵלֶת הַדִּין  
הָאֵמֶת לְאֵמֶתוֹ, וְלְמִצַּא הָאֵמֶת - גִּילּוּי  
רְצוֹן-עֲלִיּוֹן בְּרוּךְ-הוּא<sup>32</sup> :

**So too, regarding the involvement in Torah study, the intention [of the study of the Talmud Bavli, which includes Beraisos or similar styles of learning], is to push away the spiritual darkness of the questions that conceal our understanding of the Torah laws according to their ultimate, true meaning, and to find the truth, to reveal the True Will of Hashem.**

וְזֶהוּ "וַיֵּצֵא יִצְחָק לְשׁוֹחַ": כִּי כְּדֵי לְפָנוֹת  
הָעֵרֶב וְהַחֹשֶׁךְ וּלְתַקְּנוֹ, הוּא עַל יְדֵי יִצְחָק,  
שֶׁהוּא בְּחִינַת פְּחַד<sup>33</sup> וַיִּרְאֵת ה'.

**This is the meaning of, “And Yitzchok went out to bend down to the level of the field...:” The clearing out of the spiritual ‘night’ and darkness, and its transformation, is through the aspect of “Yitzchok,” which refers to awe and fear of Hashem.**

וּבְמִצַּאֲמֵר<sup>34</sup>: "אִם אֵין יִרְאָה אֵין חִכְמָה כו"<sup>35</sup>.

**Like it says, (Pirkei Avos 3:17) “If there is no fear [of Hashem] then there is no wisdom.”**

<sup>30</sup> [גם מה נראה לי בדרך אפשר שצריך להיות: בך מה - הערת כבוד קדושת אדמו"ר].  
<sup>31</sup> (ראה זהר בהקדמה ד, א).

<sup>32</sup> וכמו שנתבאר על פסוק "והמשכילים יזהירו וגו'" עיין שם (תנ"א, אגרת הקדש סימן כו).  
<sup>33</sup> ("ופחד יצחק" - ויצא לא, מב).

<sup>34</sup> (אבות ג, יז).

<sup>35</sup> (ועיין בזהר בראשית, ד' כ"א, סוף עמוד א'): [ושם: "תננא נהירו דאזיל לאתחשכא לעת פנות ערב, רזא

Only someone who is truly dedicated to doing what Hashem wants will be able to really grasp the ultimate Will of Hashem, as it exists in the Torah laws.

וְזוּהוּ "הָאוֹמֵר אֵין לִי אֵלָא תוֹרָה אֶפִּילוּ  
תוֹרָה אֵין לוֹ"<sup>36</sup> וְנִשְׁאָר בַּחֹשֶׁךְ.

**This is the meaning of the statement of our Sages, (Yevamos 109b) Whoever says that he only has Torah knowledge without true fear of Hashem, then even Torah knowledge he does not have," and he remains in spiritual darkness despite his learning.**

Since he lacks fear of Hashem, his knowledge of the Torah's laws is only superficial and not their true intention, since only one who actually really cares about doing what Hashem wants will understand what Hashem wants.

אֶבֶל בְּאַמְת כְּתִיב (תְּהִלִּים יח, יב): "יִשֶׁת  
חֹשֶׁךְ סִתְרוֹ", שֶׁאֵף שֶׁהוּא חֹשֶׁךְ, מִכֹּל  
מְקוֹם הוּא "סִתְרוֹ".

**But the truth is that in the seeming darkness of the Beraisos and in the Talmud Bavli, he reaches a deeper connection to Hashem, as it is written, (Tehillim 18:12) "He [Hashem] makes 'darkness' His hiding place," meaning that even though this type of Torah study is 'dark,' nonetheless it is "His hiding place."**

Even though it requires more effort to see Hashem in this type of Torah study, since one has to deal with finding the halacha in situations involving unholiness, and in resolving many questions and contradictions in the Gemara, until he arrives at the correct conclusion, it is specifically in discovering the halacha in this 'darkness' that one connects to Hashem more deeply than if the halacha were obvious and dealt only with holy things. This is why it is called "Hashem's hiding place."

וְזוּהוּ לְפָנוֹת הָעֶרֶב וְהַחֹשֶׁךְ, וְ"לַעֲת עֶרֶב

**This is the meaning of 'לפנות ערב - before night: 'לפנות הערב'**

דְּעֻלוֹתָ דְיַצְחָק - לְאַתְקָנָא הָאֵי דְרַגָּא. דְכְתִיב: 'וַיֵּצֵא יַצְחָק לְשׁוֹן בְּשָׂדֵה לְפָנוֹת עֶרֶב', אִסְתַּכְּלוּתָא דְ'עֶרֶב'  
וְחִשׁוּכְן כְּלָהוּ לְגַבְיָהּ. בְּהָאֵי 'פְּנוֹת עֶרֶב'." [

<sup>36</sup> (יְבָמוֹת קט, ב).

יהיה אור", **out the night' and darkness, so that "at the time of night there should be light."**

והיינו "ליבון הלכתא"<sup>37</sup> **For this reason, this type of learning is referred to as "ליבון-whitening [clarifying] the halacha,"** since the intention is to take the spiritual 'darkness' and make it 'white,' representing light and revelation.

Through a person attaining a true fear of Hashem, he will come to care about what Hashem wants, and he will be able to reveal Hashem in the seemingly 'dark' learning of Gemara, which discusses physical matters and unholy situations.

וגם זה פירוש "ברכו בתורה"<sup>38</sup> : **This is also the meaning of "making a bracha (blessing) on the Torah before learning."**

It says in the verse, (Yirmiya 9:11-12) "[Hashem says:] 'Why was the Land [of Israel] lost? Because they [the Jewish People] abandoned my Torah.'"

Our Sages comment, (Nedarim 81b) "What is the meaning of this verse, that the Land was lost because they abandoned the Torah? We find that they learned Torah diligently and did not abandon it? The answer is that they didn't make a bracha on the Torah before they learned it."

Chassidus explains that making a bracha on the Torah doesn't just mean saying the words of the bracha printed in the siddur. It really means that prior to learning Torah, one must come to appreciate the holiness of the Torah and how it connects us to Hashem. This comes from the morning prayers prior to Torah study, when a Jew awakens a love and fear for Hashem and recognizes that the yearning to connect to Hashem (that he awakens during prayer) can only be fulfilled by learning Torah.

The phrase "ברכו בתורה-they made a blessing on the Torah" can also be translated as "ברכו בתורה-they drew down into the Torah," since ברוך can mean 'to bless' or 'to draw down (bend down)'. This means that through the prayer before Torah study, we draw down Hashem's Light into the Torah that we learn, revealing how

<sup>37</sup> (ראה זהר חלק ג ברעיא מהימנא בהעלותך קנא א. פינחס רמח, ב).

<sup>38</sup> (ועיין מה שנתבאר על פסוק "קול דודי" (לקמן נא, ג), ועל פסוק "ששים המה מלכות" (לקוטי תורה שיר השירים מא, ב)).

Hashem is really “hiding Himself” in the Torah, and we connect to Him specifically there.

This completes the idea mentioned in the maamar, that when a Jew fears Hashem—the aspect of Yitzchok, then he ‘bends down’ into the ‘field,’ meaning he reveals how Hashem is ‘hiding’ in the darkness of the Gemara and Beraisa, which causes that the ‘night’ should be ‘cleared out’ and replaced with Light.



### Summary

- 1- The verse says, (Bereishis 24:63) “ וַיֵּצֵא יִצְחָק לְשׁוּמָה בַּשָּׂדֶה לְפְנוֹת עֶרֶב ” וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה גַמְלִים בָּאִים אִתּוֹ. And Yitzchok went out to talk in the field before night, and he lifted up his eyes and he saw that there were camels coming [and Eliezer and Rivka were coming on them].” The simple meaning of the verse is that Yitzchok went out before nightfall to pray Mincha, or to learn Torah, and while he was in the field, he saw Eliezer and Rivka coming.
- 2- The Alter Rebbe explains the deeper meaning of the verse by first explaining the significance represented by the “field,” as opposed to the “city.” The field is where grain grows, which is then used to provide sustenance for the people; but people don’t live in the field, they only live in the city. Similarly, there are two aspects of learning the Oral Torah (Torah SheBaal Peh): Mishna and Beraisa. The Mishna teaches the most essential teachings of the Torah laws (the Halacha), and the Beraisa explains the details of the application of those laws. In the Mishna, where the laws are presented in a general form, we are able to understand and explain much of the reasoning. However, in the Beraisos, where the details and possible applications are presented, we find that we are not able to explain their reasoning. Rather, they are just the essential Will of Hashem.
- 3- Even though it would seem that the Beraisa and Gemara are on a lower level than the Mishna, the truth is that they have a great advantage, since only through them can we know the actual application of how to fulfill the Mitzvos in all of their details. This advantage of the Beraisa (and Gemara) over the Mishna is similar to the advantage of the field over the city: Even though the field is not where people live, all the sustenance comes from the field, and

the city (where people do live) cannot be sustained without the grain derived from the field. So too, even though our minds grasp the Mishna and it's reasoning more easily than the Beraisa, nonetheless, our main spiritual sustenance is from the Beraisa, where the details are specified, since only with the details can we fulfill Mitzvos.

- 4- Now, we can give a mystical interpretation of the verse as follows: *“וַיֵּצֵא יִצְחָק”* and *Yitzchok went out.* His attribute is fear of Hashem, meaning that when a G-d fearing Jew goes out *“לְשׂוֹת”* to talk/to bend down from learning the Mishna into a seemingly lower level of *“בַּשָּׂדֶה”* in the field a reference to the Beraisa and Gemara *“לפְּנוֹת עֶרֶב”* before night, the intention of this is *“לְפָנוֹת”* to clear out the spiritual *“עֶרֶב”* -darkness of this world by revealing the details of the Torah laws as they apply within our physical world. Even though in our world there are ‘dark’ situations of unholiness, like dealing with people who are lying, the Torah shows us how to reveal Hashem in those situations. Only through defining the details of the halacha in the Beraisa and Gemara are we able to deal with and refine the darkness of the physical world.
- 5- The Alter Rebbe adds another explanation of the verse: *“וַיֵּצֵא יִצְחָק”* and *Yitzchok went out,* when a Jew goes out of his own limitations to really fear Hashem, which is accomplished through the morning prayers with an awareness of Hashem, ie. *“לְשׂוֹת”* to talk/to bend down, then, through this talking to Hashem in prayer he is able to ‘bend down,’ to draw down Hashem’s Infinite Light *“בַּשָּׂדֶה”* into the field, a reference to the Beraisa and Gemara, meaning into the Torah that he studies afterwards, *“לפְּנוֹת עֶרֶב”* before night, thereby causing *“לְפָנוֹת”* to clear out the superficial *“עֶרֶב”* -darkness of the Beraisa and Gemara, which discuss physical matters and unholy situations, by revealing how Hashem Himself is actually ‘hiding’ in the Gemara. By learning Gemara with the proper intention, a Jew is connecting to Hashem much more deeply than if he had only learnt parts of the Torah that are more obviously “lit up” and reveal Hashem.

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