



# The Community

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Boruch Hashem

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## Rabbi's Article

### Torah-study vs. Mitzvot-observance

There is a teaching in the Talmud at the closing of, (i) Tractate *Brochot*, and (ii) Tractate *Moed Kattan*: "Torah scholars have rest neither in this world nor in the World-to-Come...", only that at the end of the *Moed Kattan*, instead of, "Torah scholars," it states, "The righteous". The difference is that *Brochot* is speaking of the virtue of Torah-study ("scholars"), while *Moed Kattan* is speaking of the virtue of Mitzvot-observance ("righteous"). *Brochot's* reason is, as the *Arizal* ([-Link](#)) teaches, "For in the world after death, Torah-scholars occupy themselves with Torah-study, and ascend from level to level, from school to school... For just as G-d, blessed be He, has no end, so too, His Torah has no end ("Infinite")." Therefore, just as the 'object' of Torah-study (the Torah) has no end, so too, it effects that the 'person' of the Torah-study (the Scholar) has no end or rest. Not so with Mitzvot, even though they are the will of the infinite G-d, nevertheless, Mitzvot themselves are, and must be, with boundaries ("Finite"), as in being 613 Mitzvot and, "You shall not add to them, nor decrease them," and so too, within each Mitzvah itself, for example, "teffilin can only be made up of four (Torah-)portion, and not five." --Unlike Torah-study, in which we are commanded to consistently add in our understanding and insights. So too, the 'person' of Mitzvot-observance has a rest. So too, concerning the obligation of the person in Torah-study and in Mitzvot-observance. The obligation of Torah-study is without boundaries, (i) "everyone is obligated," and (ii) "always." While in Mitzvot-observance obligation, each Mitzvah has its defined parameters of when, where, and who.

We need to understand *Moed Kattan's* version of, "The righteous (Mitzvah-observers) has no rest...", being that we are explaining that Mitzvot-observance do have a finite limitation (rest). Concerning the law (-*Moed Kattan* 9a), "for a Mitzvah that cannot be done by others, one interrupts his Torah-studies," the *Alter Rebbe* ([-Link](#)) states (-Laws of Torah-Study, Chapter 4, Law 3), "He should stop his studies and do the Mitzvah... because this is the whole (purpose) of man, as the sages said, 'The fulfillment of wisdom is repentance and good deeds...' And if he does not do so, it means that he studied for not doing and 'he who studies in order not to do would have been better off had he not been born.'" Hence, we see that this which, "this (Torah-study) is the whole (purpose) of man," Mitzvot-observance is the completion, to the point that Torah-study without Mitzvah-observance is, "better... not be born!" Now, we must say that Mitzvot-observance has within it also the infinite, as it is the completion of Torah-study, which is infinite.

In Mitzvot-observance there are: (i) The, "Who has sanctified us with His commandments," which is the infinite will within all Mitzvot, and (ii) the finite distinct details of each individual Mitzvah. More than this, being that the reason for (-*Sukka* 25a), "One who is occupied with (one) Mitzvah is exempt from (at the time) doing (another) Mitzvah," is because each Mitzvah is encompassed within all Mitzvot --hence, when doing this one Mitzvah, there is already included the other Mitzvah, therefore, within each individual Mitzvah there is also the infinite (all-inclusiveness within all) of Mitzvot. So too, concerning the 'person' there is the all-inclusive infinite in the Mitzvah-observers, for, "I was created (only) to serve my Maker," and, "In all your ways know Him," and, "All your actions be for the sake of Heaven." This is *Moed Kattan's* opinion that, "The righteous (Mitzvah-observers) have not rest..."

Another understanding of the two opinions is, *Brochot* is referring to the afterlife of the Garden of Eden (in which there is only the soul, and no body) as World-to-Come, in which there is only Torah-study ("Torah-scholars"), while *Moed Kattan* is referring to the World-to-Come as the Era of Resurrection (in which there is also the body), when there will also be Mitzvot-Observance ("Mitzvah-observers"). However, our sages teach us (-*Nidah* 61b), "Mitzvot will be nullified in the future (World to Come: Era of Resurrection)?"! The answer is that the World to Come (Era of Resurrection) is made up of two. The first era is that of which we say in our prayers, "And there we will do before You... as the Mitzvot of Your Will," while the second era, there will be the totality of Shabbat (rest) and, "Mitzvot will be nullified." And from the perspective of the Mitzvah-observer, --which demands there be also a body, and in the Garden of Eden there is no body,-- therefore, the Garden of Eden afterlife portion of time --between life now and the Era of Resurrection,-- is not considered a break (rest). Additionally, "For the 'Completely Righteous,' even in the Garden of Eden, the Infinite Encompassing Light shines upon them," and the Infinite Encompassing Light is of Mitzvot-observance, while the Finite Permeating Light is of Torah-study. Hence, Maimonides (Laws of Teshuvah, Chapter 8, Law 2) writes that, "World to Come (Garden of Eden)... sit with the crown upon their heads (Infinite Encompassing Light; Mitzvot-observance) and enjoy (perceive: Torah-study) from the radiance (Finite Permeating Light) of G-d."

FRIDAY, NOVEMBER 11, 2022 ★ חשוון תשפ"ג י'  
Shabbat Candle Lighting: North Miami: 5:19 PM · Mincha: 5:15 PM

**This Week...**

SATURDAY, NOVEMBER 12, 2022 ★ י"א חשוון תשפ"ג  
TORAH READING: [Vayeira](#) (Genesis 18:1-22:24) · HAFTORAH: [Kings II](#): 4:1-37  
Shacharit: 9:30 AM · Mincha: 5:00 PM · Shabbat Ends: North Miami: 6:08 PM.

MONDAY, NOVEMBER 14, 2022 ★ כ' חשוון תשפ"ג  
BIRTHDAY: [Rabbi Shalom DovBer Schneerson](#), fifth Rebbe of Chabad Lubavitch (1860-1920).