ואברהם זקן

ש"פ חיי שרה, מבה"ח כסלו, ה'תשל"ז · ספר המאמרים מלוקט (חשון) ע' ש–שו

A maamar of the Rebbe, fully elucidated with every haarah weighed

Full Elucidated Edition

Hebrew and English · every haarah weighed · deep dives and idea maps

THE ARGUMENT AT A GLANCE

Seven moves, one question: what is "in all," and why does the greatest blessing read like a preface?

QUESTION	Why does the verse say "in all" without naming a content, how does the Zohar's reading connect to Rashi's, and why is the greatest blessing only the preface to a marriage? (Ois alef)
TRIALS	God tests before He raises. Ten trials correspond to ten sefiros; "all" is the inner Crown, outside the count, reached by no arousal from below. The blessing waits for a complete vessel. (Ois bet)
GARMENT	"Zakein, advanced in days" is Arich, the Holy One's garment: sealed brain (Torah) and skull (mitzvos), drawn by Avraham's own service. "All" is Atik, drawn from above, only after the service is whole. (Ois gimmel)
TWO ALLS	"All" has levels: through negative commandments (service of refraining) and through the trials (beyond will). Only the second, a service no one chose, has anything in common with what is removed. (Ois dalet)
AKEIDAH	Why the tenth trial: the Akeidah has something beyond measure, as "Anochi" is eleven in the ten. Against his nature, and for his only son: outer and inner Crown. (Ois hei)
RIVER	The Essence is drawn as a river without end, through Yitzchak's might and Rivkah's union, down into the lowest worlds. The blessing is a preface because the marriage carries it down. (Ois vav)
TOIL	Hora'ah: toil beyond the ordinary in Torah, in mitzvos, in spreading the wellsprings outward, which brings the revelation of the Essence and Mashiach. (Ois zayin)

One verse, two subjects, and the path of "all" from the Essence to the thorns

QUESTIONS · OIS ALEF

- Why "in all" with no content?
- Zohar (source of all blessings) vs Rashi (= Yitzchak): how do they connect?
- Why is the greatest blessing only the preface to a marriage?

THE MECHANISM · OIS BET–HEI

- **ב · Ten trials ↔ ten sefiros; "all" is outside the count; service makes a vessel, not a cause**
- **ג · Zakein / ba bayamim = Arich (Torah / mitzvos); "all" = Atik**
- **ד · Two "alls": via negative commandments (willed) and via trials (unwilled)**
- **ה · The Akeidah is Keser-like: counted and beyond the count; against nature / for his only son**

ANSWERS · OIS VAV–ZAYIN

- **Unspecified because it is the Essential Concealment, above particulars**
- **Yitzchak's might is the channel through which the source of all blessings flows into particulars**
- **The marriage carries "all" down to the thorns; the preface is the purpose**
- **ז · Hora'ah: toil beyond the ordinary, in Torah, mitzvos, and spreading the wellsprings → Mashiach**

what Avraham's service reaches (Arich, the outer Keser) · what comes from above (Atik, the inner Keser, "all") · the lowest place, where it is meant to arrive

THE VERTICAL MAP · WHERE EACH WORD OF THE VERSE SITS

העלם העצמי · Essence	"בכל"	The Essential Concealment. Unspecified because above all particulars. Reached by no service; rests on a complete vessel after the service of the trials (ois alef, bet, dalet).
עתיק · ג"ר	"בכל" through negative commandments	Inner Atik, not clothed in Arich; still has a relation to the order (ois dalet, haarah 33).
עתיק · ז"ת	—	Clothed within Arich; the reason Arich is also called "Atik Yomin" (ois gimmel, haarah 21).
אריך · גלגלתא	"בא בימים"	The skull, encompassing; root of mitzvos; drawn down by Avraham's mitzvos (ois gimmel).
אריך · מוחא סתימאה · דיקנא	"זקן"	The sealed brain and the thirteen tikkunei dikna, inner; root of Torah; drawn down by Avraham's Torah (ois gimmel).
עשר ספירות · השתלשלות	the ten trials	One trial per sefirah; the measured ladder whose completion makes the vessel (ois bet, hei).
יצחק · גבורה · מ"ה / רבקה · ב"ן	"בן = "בכל (Rashi)	The channel: might multiplies the flow into particulars with the simplicity still felt; Ban reveals below (ois vav).
"ביע · "שושנה בין החוחים	the shlichus for a wife	The lowest place, where "all" is meant to arrive; the preface is the purpose (ois vav, zayin).

Three questions on a verse that names no content

אות א

BEFORE WE READ

The verse says Hashem blessed Avraham "in all," and names no content. The Rebbe, following the Rebbe Rashab, hears that silence as the point: "all" is the Essential Concealment. Two ancient readings of the word stand side by side (Zohar: the source of all blessings; Rashi: Yitzchak, by gematria), and a third question hangs over the verse: why does the greatest blessing sound like a mere preface to a marriage?

"And Avraham was old, advanced in days, and Hashem blessed Avraham in all," *(Genesis 24:1)* and the Rebbe Rashab, **of blessed memory, is exacting in his maamar** that begins with these same words *(said in 5666)*: **the verse says "in all" without specifying, and does not state with what He blessed him.** *The exactness: a blessing normally names its content. This one names none.*

ואברהם זקן בא בימים וה' ברך את אברהם בכל[1], ומדייק אדמו"ר (מהורש"ב) נ"ע במאמרו ד"ה זה (דשנת תרס"ו[2]) מה שאומר בכל סתם ואינו מפרש במה ברכו.

And the point of the explanation *(in that maamar)* **is that "kol" — "all" — is the level of the Essential Concealment, from which all revelations are drawn.** *This is not a concealment of something hidden behind a veil; it is the Essence itself, which no single revelation can contain, and from which every revelation flows precisely because it is none of them.*

ונקודת הביאור[3], דכל הוא בחינת העלם העצמי, שמשם נמשכים כל הגילויים.

As it is said in the Zohar on this verse: Avraham was blessed from the place from which all blessings issue. *(The Zohar's Aramaic: "atar d'chol birchan nafki mitamon.")*

כדאיתא בזהר[4] עה"פ וה' ברך את אברהם בכל, דאברהם אתברך מאתר דכל ברכאן נפקי מתמן.

Therefore it says "in all" without specifying, and does not detail particulars, because it is a level without limit, above particulars.

ולכן אומר בכל סתם ואינו מפרט פרטים, לפי שהוא בחינת בלי גבול שלמעלה מפרטים.

And it must be understood the connection and relevance between the Zohar's explanation — that "in all" means the place from which all blessings issue — and Rashi's explanation on the verse, that "in all" refers to Yitzchak *(Rashi: the word "bakol" has the numerical value of "ben," son). The question is not which reading wins. It is how two readings of one word can belong to a single meaning.*

וצריך להבין הקשר והשייכות דפירוש הזהר שבכל הוא אתר דכל ברכאן נפקי מתמן עם פירוש רש"י עה"פ[5] שבכל קאי על יצחק (בכל בגימטריא בן).

And further: from the flow of the verses it seems that this verse "and Avraham was old..." is the introduction to "And Avraham said to his servant... and take a wife for my son, for Yitzchak," and it must be understood what connection there is between "Hashem blessed Avraham in all" — that he was blessed from the place all blessings issue — and the fact that he sent his servant to take a wife for his son.

וגם, דמהמשך הכתובים משמע שפסוק זה (ואברהם זקן וגו') הוא הקדמה לויאמר אברהם אל עבדו גו' ולקחת אשה לבני ליצחק[6], וצריך להבין מהי השייכות דוה' ברך את אברהם בכל, שנתברך מאתר דכל ברכאן נפקי מתמן, לזה ששלח את עבדו לקחת אשה לבנו[7].

גם צריך להבין גודל העילוי דנשואי יצחק ורבקה שהוא נעלה יותר גם מבחינת בכל (אתר דכל ברכאן נפקי מתמן), ועד דזה שהוי' ברך את אברהם בכל הוא רק הקדמה לנשואי יצחק ורבקה.

It also needs to be understood the greatness of the loftiness of the marriage of Yitzchak and Rivkah, that it is higher even than the level of "in all," to the point that "Hashem blessed Avraham in all" is only the introduction to the marriage of Yitzchak and Rivkah.
Three questions are now on the table, and the maamar will answer all three: why "in all" is unspecified, how Zohar and Rashi connect, and why the greatest blessing is only a preface.

DEEP DIVE · הערה 5

Why Rashi and the Zohar must agree

5) דנוסף לזה שכל הפירושים שבאותו הפסוק שייכים זל"ז** — מכיון שפירוש רש"י על התורה הוא "יינה של תורה" ("היום יום" כט שבט), יש לו שייכות מיוחדת עם הפירוש ע"ד הסוד (זהר). וראה בארוכה לקו"ש ח"ה בתחלתו, ובהערות שם.

The maamar does not treat the Zohar and Rashi as competing readings that merely coexist. The haarah gives the reason: beyond the general principle that all readings of a single verse belong to one another (the star-note points to the well-known proof from שעטנז, Niddah 61b, and to Likkutei Sichos vol. 3 p. 782), Rashi's commentary on the Torah is "the wine of Torah" (HaYom Yom, 29 Shevat), so it has a special kinship with the reading according to Sod, the Zohar.

This is why the maamar can ask "what is the connection?" rather than "which is right?" The connection is not optional; the method of the whole maamar depends on it, and the answer arrives in ois vav, where Yitzchak (Rashi's "ben") is shown to be the very channel through which the Zohar's "place of all blessings" flows into the world.

Read the pointer to Likkutei Sichos vol. 5, "at its beginning, and the notes there," as the Rebbe's own extended treatment of how Rashi's pshat relates to the inner dimension of Torah.

PARTLY VERIFIED · HaYom Yom 29 Shevat opened (chabadlibrary.org): Rashi on Chumash is יינה של תורה. Open: Likkutei Sichos vol. 5, opening sicha.

DEEP DIVE · הערה 7

The blessing as the reason for the shlichus

7) בנצוצי אורות לזהר שם, שוהוי' ברך את אברהם בכל (לפירוש הזהר) הוא טעם על זה שצוה שלא לקחת אשה מבנות הכנעני. ואולי י"ל, דכמו שלפירוש רש"י, וה' ברך גו' בכל הוא טעם גם על השליחות לקחת אשה לבנו ("מאחר שהי' לו בן הי' צריך להשיאו אשה"), עד"ז הוא גם לפי פירוש הזהר (ראה לעיל הערה 5).

In the plain flow of the verses, "Hashem blessed Avraham in all" is followed by Avraham sending his servant to find a wife for Yitzchak. The haarah brings the Nitzotzei Oros on the Zohar: according to the Zohar's reading, the blessing "in all" is the reason Avraham commanded that the wife not be taken from the daughters of the Canaanites.

The Rebbe then proposes a parallel. According to Rashi, "in all" (= a son) is the reason for the mission itself: "since he had a son, he needed to marry him off." Perhaps, says the haarah, the same is true according to the Zohar: the blessing from the place of all blessings is itself the reason for the shlichus to find a wife.

This is the seed of the maamar's third question and its answer. If the blessing is the cause of the mission, then the mission is where the blessing is going. Ois vav will say exactly that: "all" is drawn down through the marriage of Yitzchak and Rivkah to the lowest place, "a rose among the thorns."

OPEN · Open: Nitzotzei Oros on Zohar I 130b; Rashi on Genesis 24:1.

SEE IT

The verse, split the way the maamar reads it

ואברהם זקן בא בימים וה' ברך את אברהם בכל

ואברהם זקן בא בימים

Subject: Avraham. What his own service reached.

↓

Arich Anpin · outer Keser

zakein = Torah (sealed brain, beard) · ba bayamim = mitzvos (skull)

וה' ברך את אברהם בכל

Subject: Hashem. What came from above after the service was whole.

↓

Atik · inner Keser · **העלם העצמי**

unspecified, above particulars, the place from which all blessings issue

Three questions hang on this split: why "all" is unspecified; how Zohar (source of all blessings) and Rashi (= Yitzchak) read one word; why the whole verse is only the introduction to the marriage of Yitzchak and Rivkah.

CONCEPT

העלם העצמי · the Essential Concealment

The phrase is the maamar's name for what "all" is, and it is easy to hear it wrong. "Concealment" here does not mean something hidden behind a curtain that could in principle be pulled back. It means the Essence itself, which is "concealed" only in the sense that no revelation can express it: a revelation is always of something in particular, and the Essence is not a particular. That is why the Zohar can call it "the place from which all blessings issue": it is the source of every particular flow precisely because it is none of them.

The verse's grammar carries the idea. A blessing names its content ("blessed with children, with wealth"). This one says "in all" and stops. The Rebbe Rashab in 5666 reads the silence as exact: a level without limit cannot be named by one of its effects. Everything the maamar builds, the ten trials, the two Kesers, the Akeidah, the river without end, is an answer to how such a level can nevertheless come to rest on a person and flow into the world.

Keep two uses apart as you read. "Concealment" in the ordinary Chassidic sense (העלם והסתר) is a lack of revelation that service removes. The Essential Concealment is the opposite: the fullness that service cannot reach and that comes on its own once the vessel is whole (ois bet, gimmel).

Drawn from the text of the maamar itself (ois alef)

SUMMARY · אות א

The verse's silence about what "all" contains means "all" is the Essential Concealment. Three questions are set: how Zohar and Rashi connect; how the blessing relates to sending the servant; and why it is only the introduction to Yitzchak and Rivkah.

Ten trials, ten sefiros, and a blessing outside the count

אות ב

BEFORE WE READ

> The Midrash says God tests before He elevates, and ties the ten trials to the blessing "in all." The Tzemach Tzedek maps ten trials onto ten sefiros and "all" onto the inner Crown, which is outside the count. So the blessing could only follow the trials: arousal from below prepares a vessel for a flow that comes entirely from above.

ויובן זה בהקדים מה דאיתא במדרש[8] אין הקב"ה מעלה את האדם לשררה עד שבודק ובוחן אותו וכו' וכן אתה מוצא באבינו אברהם נסהו הקב"ה עשר נסיונות ועמד בהן ואח"כ ברכו שנאמר וה' ברך את אברהם בכל.

This will be understood by first introducing what is said in the Midrash: the Holy One, blessed be He, does not elevate a person to greatness until He examines and tests him, etc. And so you find with our father Avraham: the Holy One tested him with ten trials, and he withstood them, and afterwards He blessed him, as it says "and Hashem blessed Avraham in all." *The order is the point: trial first, blessing after.*

ומבאר הצ"צ[9], דעשר נסיונות הם כנגד עשר ספירות, משא"כ כל הוא פנימיות הכתר שאינו[10] עמ' שא בחשבון ע"ס.

And the Tzemach Tzedek explains *(in his maamar of the same title)* **that the ten trials correspond to the ten sefiros, whereas "kol" is the inwardness of Keser, which is not within the count of the ten sefiros.** *The ten trials form a measured, countable ladder, one rung per sefirah. "All" is the inner dimension of the Crown, which stands outside that count.*

דבבחינה זו, אין אתערותא דלתתא מגעת לשם.

For with respect to this level, arousal from below (isarusa d'lesata) does not reach there. *Nothing a person builds from below reaches what lies outside every measured level.*

ולאחרי שעמד אברהם בעשר נסיונות כנגד ע"ס שבהן שייך אתעדל"ת, אזי ברכו בכל, פנימיות הכתר.

And after Avraham withstood ten trials corresponding to the ten sefiros — in which arousal from below applies — then He blessed him "in all": the inwardness of Keser.

ויש לומר, דזהו גם דיוק לשון הכתוב ואברהם זקן בא בימים וה' ברך את אברהם בכל, דזה שהי' זקן בא בימים, עם היות שזהו ברכת הקב"ה, מייחס הכתוב לאברהם (ואברהם זקן בא בימים)

And one can say that this is also the exactness of the verse's wording, "And Avraham was old, advanced in days, and Hashem blessed Avraham in all": that he was old, advanced in days — though this too is a blessing of the Holy One — the verse attributes to Avraham ("and Avraham was old, advanced in days"),

משא"כ בנוגע כל אינו אומר שאברהם הי' לו כל כ"א שהוי' ברכו בכל, דיש לומר הביאור בזה[11], דזה שנתברך בזקנה ובימים הוא אתערותא דלעילא שמתעוררת ונמשכת ע"י אתעדל"ת[12], עבודתו של אברהם

whereas regarding "all," it does not say that Avraham had all, but that Hashem blessed him in all. And one can say the explanation is this: his being blessed with old age and days is an arousal from above that is awakened and drawn forth through arousal from below — the service of Avraham — *he reached it, so the verse credits him.*

משא"כ זה שנתברך בכל הוא אתעדל"ע הבאה מלמעלה שאין אתעדל"ת מגעת לשם

whereas his being blessed with "all" is an arousal from above that comes from on high, which arousal from below does not reach.

[וזה שברכה זו באה דוקא לאחרי שעמד בעשר נסיונות הוא לפי שצריך להיות אתר[13] שלים[14]]

[And the reason this blessing came specifically after he stood the ten trials is that there needs to be a complete place — a whole vessel.] *The service does not cause the blessing; it prepares a vessel able to hold it.*

ולכן כתיב בה וה' ברך גו'.

And therefore it is written of it, "and Hashem blessed..." *— with the divine name as the subject.*

REFERENCE · הערה 9

The Tzemach Tzedek's maamar on this verse

9) בד"ה זה באוה"ת פרשתנו (כרך ד) תשעט, סע"א.

The maamar leans on the Tzemach Tzedek's d"h Ve'Avraham Zakein in Ohr HaTorah, Chayei Sarah (vol. 4), p. 779, col. 1, and returns to it repeatedly (haaros 12, 18, 21, 27). It is the source for the mapping of ten trials onto ten sefiros, for "kol" as the inwardness of Keser outside the count, and later for the distinction between "all" reached through negative commandments and "all" reached through the trials. A reader who wants the full mechanism should open that maamar alongside this one.

VERIFIED · Ohr HaTorah, Bereishis vol. 4, p. תשעט: the ten trials match the ten sefiros; the blessing "בכל" is above arousal from below, from Atik that is not counted among the sefiros. Opened in the Tzemach Tzedek's Sefer HaLikkutim, which reproduces the passage with its Ohr HaTorah locator.

REFERENCE · הערה 11

The Rebbe Rashab's parallel treatment

11) ראה עד"ז ד"ה ואברהם זקן תרע"ג בסופו (המשך תער"ב ח"א ע' קצ).

The haarah points to d"h Ve'Avraham Zakein 5673 at its end (Hemshech 5672 vol. 1, p. 190), as a parallel for the distinction the maamar is drawing: what Avraham's own service reached, versus what was given from above. Together with the 5666 maamar cited in ois alef, this gives the reader both of the Rebbe Rashab's treatments of the verse.

VERIFIED · Hemshech 5672, vol. 1, p. קצ (end of 5673 זקן ואברהם (ד"ה), opened (chabadlibrary.org): "bayamim" is drawn by his own avodah; then "Hashem blessed Avraham" is the higher flow given from above.

DEEP DIVE · הערה 12

Does "zakein ba bayamim" reach the inner Crown too?

12) באוה"ת שבהערה 9, שגם "זקן בא בימים" הוא פנימיות הכתר שאין שייך בו אתעדל"ת. ואולי יש לומר, שזהו בכללות, אבל בפרטיות, ענין זה (המשכה מלמעלה שלא ע"י אתעדל"ת) הוא דוקא בבחינת בכל — ראה לקמן סוף ס"ג ובהערה 31 שם. ועפ"ז מובן: (א) לשון הכתוב "ואברהם זקן בא בימים", ולא שהוי' ברכו כמ"ש בנוגע ל"בכל", כבפנים. (ב) זה שבמדרש שבהערה 8 מעתיק רק "וה' ברך את אברהם בכל" (ולא תחלת הכתוב) — כי רק לזה הוצרך להיות קדימת עשר נסיונות (שלימות העבודה, שרק אז נמשכת האתעדל"ע מלמעלה), משא"כ "זקן בא בימים".

The Ohr HaTorah seems to say that "zakein ba bayamim" is also the inwardness of Keser, where arousal from below has no reach. If so, the maamar's distinction between the two halves of the verse would dissolve. The Rebbe resolves it with a general/particular distinction: in general terms, both are the inner Crown; in particular, the specific feature of a drawing-down from above with no arousal from below at all belongs to "bakol" alone (see the end of ois gimmel and haarah 31).

Two textual facts then fall into place. (a) The verse says "and Avraham was old, advanced in days," crediting Avraham, and only for "all" says that Hashem blessed him. (b) The Midrash in haarah 8 quotes only "and Hashem blessed Avraham in all," not the start of the verse, because only "all" required the ten trials to come first (the completeness of service, after which the arousal from above descends), whereas "zakein ba bayamim" did not.

This is a small example of the Rebbe's habit of letting a Midrash's choice of what to quote carry an argument.

VERIFIED · Ohr HaTorah, Bereishis vol. 4, pp. תשעט and תשפד, opened: the blessing "בכל" follows "ba bayamim" (the mitzvos) and comes from the inwardness of Atik above Arich.

SEE IT

Ten trials, ten sefiros, and the level outside the count

בכל · פנימיות הכתר
not in the count of ten · אתעדל"ת does not reach · given from above after the service is complete

— THE LINE AROUSAL FROM BELOW CANNOT CROSS —

10	Tenth trial · the Akeidah	Malchus … and (ois hei) something above the ten
9–2	Trials two through nine	one trial per sefirah, a measured ladder
1	First trial	Chochmah

אתעדל"ת · arousal from below
Avraham's service: Torah, mitzvos, the ten trials. Reaches as high as the outer Keser (Arich). Makes an אתר שלים, a complete vessel.

The Tzemach Tzedek's mapping (haarah 9). The Midrash's order, trials first then "all," is not cause and effect. The trials complete the place; "all" arrives on its own once the place is complete.

CONCEPT

אתערותא דלתתא / אתערותא דלעילא · and the vessel that does not cause the light

Two Aramaic phrases from the Zohar organize the whole maamar. Arousal from below (אתעדל"ת) is human initiative: study, mitzvos, effort. Arousal from above (אתעדל"ע) is divine initiative. The usual Chassidic rule is that the first draws the second, measure for measure. The maamar is interested in the exception: a level of arousal from above that no arousal from below reaches at all.

The verse distinguishes them by its subjects. "Avraham was old, advanced in days" is credited to Avraham: that is the arousal from above that his own service drew down. "Hashem blessed Avraham in all" has Hashem as the subject: an arousal from above that comes from on high and that service does not produce.

Then why do the trials have to come first? The maamar's answer is the phrase אתר שלים, a complete place. Service does not cause this light, but a light of this kind rests only where the vessel is whole. The relation is not cause and effect; it is readiness and arrival. Haarah 35 (ois dalet) sharpens this: even a vessel that does not cause the light must bear some proportion to it, which is why there are grades of "all."

Drawn from ois bet with haarah 12 and haarah 35; the Zohar terminology is as used in the maamar

SUMMARY · אות ב

Trials first, blessing after, as the Midrash teaches. Ten trials correspond to ten sefiros; "all" is the inner Crown, outside the count, beyond arousal from below. The verse credits Avraham with old age and days, but gives God the subject of "all." Avraham's service makes a complete vessel; it does not cause the blessing.

Zakein, ba bayamim, and the Holy One's garment

אות ג

BEFORE WE READ

> Even "old, advanced in days" is called Atik Yomin, the Ancient of Days, so the Rebbe has to separate the levels. "Zakein" and "advanced in days" are Arich Anpin (its sealed brain and its skull), mirroring Torah and mitzvos. "All" is Atik itself, beyond the reach of avodah, which is why the verse credits Avraham with the first and God with the second.

והגם שגם זקן בא בימים הוא בחינת עתיק יומין, כדאיתא במדרש[15] שאמר הקב"ה לאברהם בא ולבוש לבושי שנאמר ואברהם זקן בא בימים, ופירש במתנות כהונה דזה שבא בימים הוא לבושו של הקב"ה הוא כי הקב"ה נק'[16] עתיק יומין

Although even "old, advanced in days" is the level of Atik Yomin ("the Ancient of Days"), as the Midrash says that the Holy One said to Avraham: "Come and put on My garment," as it says "And Avraham was old, advanced in days"; and the Matnos Kehunah explains that "advanced in days" is the garment of the Holy One, because the Holy One is called Atik Yomin *(the title from Daniel's vision, 7:9)*

[והצ"צ[17] מוסיף שגם זקן (דיקנא[18]) הוא לבושו דהקב"ה, כי בעתיק יומין כתיב[16] לבושי' כתלג חיוור[19] שהוא[20] בחינת י"ג תיקוני דיקנא]

[and the Tzemach Tzedek adds that "zakein" too — the beard, dikna — is the Holy One's garment, because of Atik Yomin it is written "his garment is white as snow," which is the level of the thirteen rectifications of the beard (dikna)], *"zakein" can mean "old man" and "beard." In Daniel's vision the Ancient of Days wears a garment white as snow, with hair like clean wool.*

יש לומר, שהכוונה בזה היא (לא לעתיק ממש, אלא[21]) לאריך שנקרא ג"כ בשם עתיק יומין[22]

one can say that the intent here is (not Atik proper, but) Arich Anpin, which is also called Atik Yomin

[ויש לומר דזה שאריך נקרא בשם עתיק יומין הוא לפי שבו מלובשים ז"ת דעתיק[23]]

[and one can say that Arich is called Atik Yomin because the seven lower sefiros of Atik are clothed within it], *one name, two bearers: Atik itself, and Arich, who carries Atik's lower sefiros inside.*

משא"כ כל הוא עתיק עצמו.

whereas "kol" is Atik itself.

ויתירה מזו, שבעתיק גופא הוא בחינת ג"ר דעתיק שאינם מלובשים באריך[24], עמ\' שב ועד לבחינת פנימיות עתיק ולמעלה יותר, וכנ"ל (סעיף א) מהמאמר שכל הוא בחינת העלם העצמי.

And moreover: within Atik itself, "kol" is the level of the three upper sefiros of Atik, which are not clothed within Arich, up to the inwardness of Atik and higher, as stated above (sif alef) from the maamar that "kol" is the Essential Concealment.

וזהו שהענין דזקן בא בימים מייחס הכתוב לאברהם (ואברהם זקן בא בימים) משא"כ בנוגע כל אומר שהוי' ברך את אברהם בכל, כי זה שהי' לאברהם בחינת זקן בא בימים, שהוא בחיצוניות הכתר, המשיך זה ע"י עבודתו.

And this is that the matter of "old, advanced in days" the verse attributes to Avraham ("and Avraham was old..."), whereas regarding "all" it says that Hashem blessed Avraham in all: for that Avraham had the level of "old, advanced in days," which is in the outer dimension of Keser, he drew down through his own service.

ויש לומר, דזוהי גם השייכות דהפירוש שזקן בא בימים הוא לבושו דהקב"ה עם הפירוש[25] שזקן הוא זה שקנה חכמה[26] (תורה) ובא בימים הוא לבושי המצוות[27], כי זה שהי' לאברהם לבושו של הקב"ה, המשיך זה ע"י התורה והמצוות שלו.

And one can say this is also the relevance of the explanation that "old, advanced in days" is the garment of the Holy One, to the explanation that "zakein" is one who acquired wisdom (Torah) and "advanced in days" are the garments of the mitzvos: for that Avraham had the garment of the Holy One, he drew down through his Torah and his mitzvos.

ויש לבאר זה בפרטיות יותר, דזקן ובא בימים הם שתי מדריגות.

And to explain this in more detail: "zakein" and "advanced in days" are two levels.

זקן שהוא י"ג תיקוני דיקנא, הוא במוחא סתימאה דאריך, ובא בימים הוא אריך עצמו [דזה שאריך נקרא בשם עתיק יומין[28] הוא בעיקר בעצמיות אריך], גלגלתא דאריך.

"Zakein," which is the thirteen rectifications of the beard, is in the sealed brain (mocha stima'ah) of Arich; and "advanced in days" is Arich itself [for Arich being called Atik Yomin is chiefly in Arich's own essence], the skull (gulgalta) of Arich.

וזוהי השייכות דשני ענינים אלו (זקן ובא בימים) שלמעלה (לבושו של הקב"ה) עם שני ענינים אלו בעבודת האדם, כי מוחא סתימאה דאריך הוא פנימי, השרש דתורה[29], וגלגלתא דאריך הוא מקיף, השרש דמצוות[29].

And this is the relevance of these two matters above (zakein and advanced in days — the Holy One's garment) to these two matters in man's service: for the sealed brain of Arich is inner, the root of Torah, and the skull of Arich is encompassing, the root of mitzvos. *Torah is absorbed within; mitzvos wrap around. The heavenly anatomy mirrors the two forms of service.*

וע"י עסק התורה דאברהם, זקן שקנה חכמה, המשיך בחינת הדיקנא ומוחא סתימאה דאריך (זקן), וע"י שהי' בא בימים, לבושי המצוות, המשיך בחינת גלגלתא[30] דאריך (בא בימים).

And through Avraham's engagement in Torah — "zakein," one who acquired wisdom — he drew down the beard and sealed brain of Arich ("zakein"); and by being "advanced in days," the garments of the mitzvos, he drew down the skull of Arich ("advanced in days").

משא"כ כל שהוא בחינת עתיק, אין אתעדל"ת מגעת לשם, ולכן כתיב וה' ברך את אברהם בכל, אתערותא דלעילא הבאה מלמעלה.

Whereas "kol," which is the level of Atik, arousal from below does not reach there, and therefore it is written "and Hashem blessed Avraham in all": an arousal from above that comes from on high.

אלא שאתערותא דלעילא זו[31] שורה ומתגלה דוקא לאחרי שלימות העבודה (והאתערותא דלעילא שע"י האתערותא דלתתא), לכן, מה שברך ה' את אברהם בכל הי' זה דוקא לאחרי שעמד בעשר נסיונות, כנ"ל (סעיף ב בתחלתו).

Except that this arousal from above comes to rest and is revealed only after the completion of the service (and the arousal from above that follows arousal from below); therefore, the fact that Hashem blessed Avraham in all came specifically after he stood the ten trials, as above (sif bet, at its beginning).

Avraham asked for old age

DEEP DIVE · הערה 18

18) ראה ב"ר פס"ה, ט (ועד"ז בב"מ פז, א) "אברהם תבע זקנה . . כיון שעמד אברהם נתן לו זקנה ואברהם זקן", וביפ"ת שם (הובא באוה"ת שם תשעח, ב. תשעט, ב. ד"ה הנ"ל תרכ"ז בתחלתו — ע' כח) שמקודם הי' הזקנה ניכר מהפנים והגוף, ומאברהם הותחל חתימת זקן (דיקנא).

Bereishis Rabbah 65:9 (and similarly Bava Metzia 87a) records that "Avraham requested old age... once Avraham arose, He gave him old age: and Avraham was old." The Yefeh Toar there (brought in Ohr HaTorah p. 778b and 779b, and at the opening of the 5627 maamar, p. 28) explains that before Avraham, age was recognizable from the face and body; from Avraham began the sign of the beard (dikna).

This matters to the maamar because "zakein" is being read not as a stage of life but as a feature, the beard, which in Kabbalah is the thirteen tikkunei dikna of Arich Anpin. The Midrash supplies the bridge: Avraham is the first man for whom "zakein" meant a visible beard, so the verse "and Avraham was old" is the first appearance of this feature in the world.

VERIFIED · Bereishis Rabbah 65:9 opened (Sefaria). Yefeh Toar's reading (old age showed in face and body, but no beard) opened as quoted by the Tzemach Tzedek in Ohr HaTorah, Kitzurim, p. תשפד.

DEEP DIVE · הערה 19

The Maharsha: white hair, white garment

19) בחדא"ג מהרש"א לב"מ שם, שגם מקודם הי' חתימת זקן, והחידוש ד"ואברהם זקן" הוא שנעשה הזקנה בליבון שער. ועפ"ז מובן הקשר ד"ואברהם זקן" עם "לבושי' כתלג חיוור".

The Maharsha (Chiddushei Aggados to Bava Metzia 87a) reads the Gemara differently: the beard existed before Avraham too; what was new with "and Avraham was old" was the whitening of the hair. The Rebbe draws out the consequence: this is why "and Avraham was old" connects to "His garment is white as snow" (Daniel 7:9), the verse the Tzemach Tzedek used for "zakein" as the Holy One's garment.

So two readings of the Midrash yield two links in the same chain: either the beard itself (Yefeh Toar) or its whiteness (Maharsha) is what "zakein" newly brought, and both land on the imagery of Atik Yomin in Daniel. The maamar uses the word "zakein" at every level: old man, beard, white beard, the thirteen tikkunim, Torah.

VERIFIED · Maharsha, Chiddushei Aggados, Bava Metzia 87a, opened (Sefaria, Vilna): old age existed before; the novelty was old age visible in white hair.

DEEP DIVE · הערה 21

Arich Anpin is also called "Atik Yomin"

21) וכמפורש באוה"ת שם תשפה, ב בהקיצורים "בא בימים . . א"א הנק' עתיק יומין".

The maamar's central move in ois gimmel is to say that "zakein ba bayamim" is Arich, even though the Midrash called it the garment of Atik Yomin. The haarah shows this is explicit in the Tzemach Tzedek's own summary (Ohr HaTorah p. 785b, in the kitzurim): "ba bayamim... Arich Anpin, which is called Atik Yomin."

The reason, offered in the body in brackets, is that the seven lower sefiros of Atik are clothed within Arich, so Arich carries the name of what it carries. Without this haarah the reader might think the Rebbe is reinterpreting the Midrash; with it, the reader sees he is following the Tzemach Tzedek's own words.

VERIFIED · Ohr HaTorah, Bereishis vol. 4, Kitzurim, p. ב ,תשפה, opened: "בא בימים ע"י המצות ... א"א הנק' עתיק יומין".

DEEP DIVE · הערה 27

Are the garments Torah and mitzvos, or only mitzvos?

27) ראה זח"א רכד, א. תו"א פרשתנו טז, א ואילך. ובארוכה בד"ה זה ה'תשל"ח (לקמן ע' שז ואילך). וש"נ. בתו"א שם סע"א ואילך, שהלבושים הם תורה ומצוות. וכ"ה בתו"א משפטים עט, סע"ג (הובא באוה"ת שם תשפב, א. ד"ה הנ"ל תרכ"ז פ"ו (סה"מ תרכ"ז ע' לח)) "הימים הם בחינת לבושים והם לבושי התורה והמצוות". אבל בפרטיות, רק המצוות הם לבושים ("ימים"), משא"כ התורה הו"ע "זקן", כמפורש באוה"ת וסה"מ תרכ"ז שבהערה 25.

The body says "zakein" is Torah and "ba bayamim" the garments of the mitzvos. The haarah is honest about a tension. Torah Ohr on our parsha (16a ff.), and Torah Ohr Mishpatim (79c, brought in Ohr HaTorah 782a and the 5627 maamar ch. 6), say that "the days are the garments, and they are the garments of Torah and mitzvos," both together.

The resolution: in general terms, Torah and mitzvos are both "garments" (both are "days"). In particular, only the mitzvos are the garments ("days"), whereas Torah is the matter of "zakein," as the Ohr HaTorah and the 5627 maamar cited in haarah 25 say explicitly. The same general/particular pattern that governed haarah 12 governs here.

The haarah also sends the reader forward to the 5738 maamar on this verse (printed next in the volume, p. 307 ff.) for the fullest treatment.

VERIFIED · Zohar I 224a (Vayechi), Torah Ohr Chayei Sarah 16a and Torah Ohr Mishpatim (79c), all opened (Sefaria): the days are garments made of Torah and mitzvos.

DEEP DIVE · הערה 28

Only "ba bayamim" is Atik Yomin; "zakein" is its garment

(28) "בא בימים" הוא כמו "עתיק יומין". משא"כ "זקן" שהוא "לבושי' כתלג חיוור" (כנ"ל מהצ"צ), אינו נקרא בשם "עתיק יומין" ורק לבושו של "עתיק יומין".

A precision the body states briefly: "ba bayamim" is like Atik Yomin itself (the gulgalta, the skull, the essence of Arich), whereas "zakein," which the Tzemach Tzedek identified with "His garment is white as snow," is not called Atik Yomin but only the garment of Atik Yomin.

The practical effect for the reader: the two words of the verse are not synonyms piled up for emphasis. One names the encompassing essence (mitzvos, the skull); the other names what that essence wears (Torah, the beard, the sealed brain). This is why the body can assign Torah to one and mitzvos to the other.

NO EXTERNAL SOURCE · The Rebbe's own distinction; no external source.

DEEP DIVE · הערה 30

How high does arousal from below reach?

(30) בלקו"ת שה"ש כד, ב משמע שאתעדל"ת מגעת רק עד עצם ח"ס, משא"כ בגלגלתא. אבל ראה לקוטי לוי"צ לתנ"ך ומחז"ל ע' קט, שבכללות — אתעדל"ת מגעת גם בגלגלתא דאריך. עיי"ש בארוכה.

The body says Avraham drew down even the skull (gulgalta) of Arich by his mitzvos. The haarah flags a source that seems to disagree: Likkutei Torah, Shir HaShirim 24b implies that arousal from below reaches only the essence of the sealed brain (ח"ס, chochmah stima'ah), not the gulgalta.

The Rebbe answers from his father's writings: Likkutei Levi Yitzchak on Tanach and Maamarei Chazal, p. 109, says that in general terms arousal from below reaches the gulgalta of Arich as well, "see there at length." Once again the general/particular distinction does the work, and once again the limit that truly cannot be crossed from below is placed at Atik, not within Arich.

Note that this haarah and haarah 31 are a pair: 30 sets the upper edge of what service reaches; 31 analyzes what lies beyond that edge.

PARTLY VERIFIED · Likkutei Torah, Shir HaShirim 24a–b, opened (Sefaria): mitzvos come from the outer Crown (גלגלתא), the outer side of "ח"ס דעתיקא" (ח"ס = chochmah stima'ah). Open: Likkutei Levi Yitzchak l'Tanach u'Maamarei Chazal, p. קט.

DEEP DIVE · הערה 31

Two kinds of arousal from above

(31) ראה בארוכה לקו"ת שה"ש שבהערה 14, שבאתעדל"ע שאין אתעדל"ת מגעת לשם — שתי בחינות: אתעדל"ע שלפני האתעדל"ת, ואתעדל"ע שלאחרי שלימות העבודה. ובלקוטי לוי"צ שם ע' קי, שבחינה הראשונה היא בב"ן דעתיק, והשני' במ"ה דעתיק. עיי"ש בארוכה.

Likkutei Torah, Shir HaShirim (the passage cited in haarah 14), distinguishes two kinds of arousal from above that arousal from below cannot reach: one that precedes any arousal from below, and one that follows the completion of the service. Likkutei Levi Yitzchak (p. 110) locates them: the first in Ban of Atik, the second in Mah of Atik.

This is the key to the body's phrase "after the completion of the service." Avraham's "all" is the second kind: not a gift that ignores service, and not a result that service produced, but a descent from above that waits for the vessel to be whole and then comes on its own. The ten trials are the completion; "all" is what arrives after.

A reader comparing this with ois vav, where Yitzchak is Mah and Rivkah is Ban, should not force the two mappings together; they operate at different levels, and the maamar does not reconcile them explicitly. Flagged here rather than smoothed over.

PARTLY VERIFIED · Likkutei Torah, Shir HaShirim 24a–b, opened: a higher arousal from above that rests only "when the deeds below are complete". Open: Likkutei Levi Yitzchak, p. קי.

SEE IT

Anatomy of Keser as the maamar uses it



Avraham's Torah drew down the sealed brain (zakein); his mitzvos drew down the skull (ba bayamim). Neither reaches Atik. "All" is Atik, and within Atik the three upper sefiros that are not clothed in Arich (haarah 33).

CONCEPT

Atik Yomin and Arich Anpin · one Crown, two faces

Kabbalah describes Keser, the Crown above the ten sefiros, as having two partzufim. Atik Yomin, "the Ancient of Days" (the title from Daniel 7:9, where He sits with "His garment white as snow and the hair of His head like clean wool"), is the inner Keser: the lowest level of the Emanator, facing upward, removed from the order of worlds. Arich Anpin, "the Long Face," is the outer Keser: the highest level of the emanated, facing downward, the root and source of the sefiros, and therefore counted as the first of the ten.

The maamar needs both because the Midrash calls "zakein ba bayamim" the garment of Atik Yomin, and yet the Rebbe wants to say that Avraham's own service reached it. The resolution (ois gimmel, haarah 21) is that Arich is itself called Atik Yomin, because the seven lower sefiros of Atik are clothed inside it. So the Midrash is right that the verse speaks of Atik Yomin, and the Rebbe is right that it means Arich.

Inside Arich the maamar uses two features from Daniel's image: the skull (גלגלתא), the encompassing dimension, root of mitzvos, "advanced in days"; and the sealed brain (מוחא סתימאה) with the thirteen rectifications of the beard, the inner dimension, root of Torah, "zakein." The white garment and white hair of Daniel 7:9 are what the Tzemach Tzedek and the Maharsha (haaros 18–19) attach to Avraham's whitened beard.

VERIFIED · Daniel 7:9 opened on Sefaria. Partzuf descriptions are standard Kabbalistic usage as the maamar employs them, not quotations.

SUMMARY · אות ג

"Zakein" is the sealed brain of Arich (the root of Torah); "advanced in days" is the skull of Arich (the root of mitzvos); both are drawn by Avraham's Torah and mitzvos. "All" is Atik, not reached by avodah, and revealed only after the avodah is complete.

Two kinds of "all," and why only a trial reaches the higher

אות ד

BEFORE WE READ

"All" itself has levels. Negative commandments reach a form of Atik that stands in some relation to the order of descent; the ten trials reach a form that is removed and separate. Only service that does not depend on one's will, a trial, has anything in common with what is beyond will.

והנה גם בבחינת כל (עתיק) שלמעלה מבא בימים (אריך) יש כמה מדריגות.

And behold, even within the level of "kol" (Atik), which is above "advanced in days" (Arich), there are several levels.

וכמובן מהמבואר בהמאמר (ד"ה ואברהם זקן) דהצ"צ[32], שבתחלה אומר, שאברהם זכה לבחינת כל ע"י קיום מל"ת וגם בבחינה זו דכל אומר שהוא פנימיות עתיק עמ\' שג

As is understood from what is explained in the maamar (d"h Ve'Avraham Zakein) of the Tzemach Tzedek: first he says that Avraham merited the level of "kol" through fulfilling negative commandments, and even in this level of "kol" he says it is the inwardness of Atik

[כמבואר שם, דזה שוהוי' ברך את אברהם בכל הוא לאחרי שנאמר בא בימים, כי ימים הם מ"ע, וע"י העבודה דבא בימים קיום מ"ע זכה לבחינת אריך (בחינת בא בימים דלמעלה)

[as explained there: that "Hashem blessed Avraham in all" came after it said "advanced in days" — for "days" are the positive commandments, and through the service of "advanced in days," fulfilling positive commandments, he merited the level of Arich (the level of "advanced in days" above) —

משא"כ זה שזכה לבחינת כל שזכה לזה ע"י קיום מל"ת הוא פנימיות עתיק שלמעלה מאריך[33]]

whereas "kol," which he merited through negative commandments, is the inwardness of Atik, above Arich].

ולאח"ז אומר שאברהם זכה לזה ע"י העשרה נסיונות (כנ"ל סעיף ב מהמדרש), דיש לומר, שבחינת כל שזכה ע"י הנסיונות הוא נעלה יותר מבחינת כל שזכה ע"י קיום מל"ת.

And afterward he says that Avraham merited it through the ten trials (as above, sif bet, from the Midrash); so one can say that the level of "kol" he merited through the trials is higher than the level of "kol" he merited through negative commandments.

וי"ל הביאור בזה, דבחינת עתיק (כל) שזכה ע"י קיום מל"ת, יש לו שייכות להשתלשלות, ולכן, עבודת האדם שעל ידה זוכה לזה היא עבודה שתלוי' ברצונו (היינו עבודה שבסדר והדרגה), אלא שבזה גופא, מכיון שעתיק הוא למעלה מהשתלשלות, לכן העבודה היא לא בעשי' אלא בשב ואל תעשה, שלילה[34].

And the explanation: the level of Atik ("kol") merited through negative commandments has a relevance to hishtalshelus (the chain of descent); therefore man's service through which he merits it is service that depends on his will (that is, service in order and gradation) — except that within this too, since Atik is above hishtalshelus, the service is not in doing but in "sit and do nothing" — negation. *Mitzvos lo ta'aseh are service by refraining, which is why they can reach a level above action.*

משא"כ בחינת עתיק (כל) שזכה ע"י הנסיונות, הוא נעתק ונבדל לגמרי, וכנ"ל (סעיף א) מהמאמר שהוא העלם העצמי.

Whereas the level of Atik ("kol") merited through the trials is removed and entirely separate, as above (sif alef) from the maamar that it is the Essential Concealment.

ולכן, כשעבודת האדם היא תלוי' ברצונו, אין לה שום דמיון[35] לבחינה זו דעתיק שנעתק ומובדל לגמרי.

Therefore, when man's service depends on his will, it has no semblance to this level of Atik, which is removed and separate entirely.

ורק ע"י העבודה דנסיונות שאינה תלוי' ברצון האדם [שהרי אסור לאדם להעמיד עצמו בנסיון, ולא עוד אלא שנצטווינו לבקש אל תביאנו לידי נסיון[36]], עי"ז דוקא זוכים לגילוי בחינה זו.

Only through the service of the trials, which does not depend on man's will [for it is forbidden for a person to place himself in a trial; moreover we were commanded to ask "do not bring us into trial"] — through this alone do they merit the revelation of this level. *A trial is service no one chose; that is why it can touch what lies beyond choice.*

Which "inwardness of Atik"?

DEEP DIVE · הערה 33

33) וי"ל שהכוונה כאן ב"פנימיות עתיק שלמעלה מאריך" היא לג"ר דעתיק שאינם מתלבשות באריך. ולהעיר מהמשך תרס"ו ע' רסא, דשרש המ"ע הוא באריך ובז"ת דעתיק שמתלבשות באריך, ושרש המל"ת הוא בג"ר דעתיק שאינן מתלבשות באריך.

The Tzemach Tzedek says the "all" reached through negative commandments is "the inwardness of Atik above Arich." The haarah proposes that this means the three upper sefiros of Atik, which are not clothed in Arich (as opposed to its seven lower sefiros, which are, per ois gimmel).

It then brings Hemshech 5666, p. 261: the root of positive commandments is in Arich and in the seven lower sefiros of Atik that are clothed in Arich; the root of negative commandments is in the three upper sefiros of Atik that are not clothed in Arich. This grounds the body's claim that "sit and do nothing" reaches above "do," and prepares the next step: if even the negative commandments reach only the three upper sefiros of Atik, the "all" of the trials must be higher still, the Essential Concealment itself.

PARTLY VERIFIED · The doctrine (prohibitions rooted higher than positive mitzvos) opened in Hemshech 5666. Open: the exact page cited, p. רסא.

A vessel must still have some relation to what it holds

DEEP DIVE · הערה 35

35) והגם שצורך העבודה להמשכת בחינה זו היא (לא שהעבודה מעוררת אותה, ורק) מפני שצ"ל אתר שלים (כנ"ל ס"ב) — השלימות דהמקום (שבו נמשכת האתעדל"ע) צריך להיות לו איזה שייכות וערך להההמשכה.

Ois bet said that the service does not awaken the blessing; it only makes "a complete place" for it. The haarah adds a necessary refinement: even if the service is only preparing the place, the completeness of the place must have some relation and proportion to what will be drawn into it.

This is why ois dalet can rank two kinds of "all." A place prepared by service that depends on will (even the refraining of negative commandments) bears some relation to the order of descent, so what rests there is a level of Atik that has a relation to hishtalshelus. A place prepared by trials, which do not depend on will, bears no relation to the ordinary order, so what rests there is the "all" that is removed and separate. The vessel does not cause the light, but the kind of vessel still decides which light can rest.

NO EXTERNAL SOURCE · The Rebbe's own reasoning; no external source.

SEE IT

Two ways to "all," and why only one reaches the top



Haarah 35 is the hinge: a vessel need not cause the light, but it must bear some relation to it. A vessel made by willed service relates to the order; a vessel made by trials does not. Each receives the "all" it is proportioned to.

CONCEPT

Why "sit and do nothing" reaches higher than doing

The Tzemach Tzedek credits Avraham's first "all" to negative commandments, and the maamar explains why that is not strange. A positive commandment draws a specific light into a specific vessel; it works inside the order of descent, which is why its root is in Arich and in the seven lower sefiros of Atik that are clothed in Arich (Hemshech 5666 as cited in haarah 33). A negative commandment is kept by not acting, שב ואל תעשה. It draws nothing in particular; it keeps the person from blocking what is above all particulars. Its root is therefore higher: the three upper sefiros of Atik, which are not clothed in Arich.

But even refraining is something the person decides to do. It is still service that depends on his will, and so it still bears a relation to the ordered world of choices. The "all" it reaches is a level of Atik that has some relation to hishtalshelus. The trials are different in kind. "A person may not bring himself into a trial" (Sanhedrin 107a), and we ask daily "do not bring us into trial." A trial is service that was never chosen. Only that can touch what is removed from choice entirely.

The practical echo comes in ois zayin: the hora'ah is not to seek trials but to bring the quality of a trial, effort beyond what one's will would select, into ordinary Torah and mitzvos.

VERIFIED · Sanhedrin 107a (Rav Yehudah in the name of Rav) opened on Sefaria. Hemshech 5666: the doctrine opened; p. רסא itself OPEN (haarah 33).

SUMMARY · אות ד

Two forms of "all": through negative commandments (service of refraining, bound to will) and through the ten trials (beyond will). The second is higher; since a trial cannot be chosen, it alone has anything in common with what is removed and separate.

Why the tenth trial: the Akeidah and the Crown

אות ה

BEFORE WE READ

> Why was the tenth trial, the Akeidah, the gateway? The ten trials are measured; the Akeidah is the one with something beyond measure, just as "Anochi" is counted among the ten yet called "eleven." Its two aspects (against his nature of kindness; for his only son) parallel the outer and inner Crown.

ויש לומר, דזה שהוי' ברך את אברהם בכל דוקא לאחרי שעמד בנסיון העשירי הוא, כי עשרה הנסיונות הם כנגד ע"ס (כנ"ל סעיף ב), והשלימות דכל ענין הוא כשהוא כלול מכל הע"ס.

And one can say: that "Hashem blessed Avraham in all" came specifically after he withstood the tenth trial is because the ten trials correspond to the ten sefiros (as above, sif bet), and the completeness of any matter is when it is included in all the ten sefiros.

ובעומק יותר יש לומר, שבכדי לזכות לבחינת כל שנעתק ומובדל לגמרי מהשתלשלות, הוא דוקא ע"י עבודה שלמעלה ממדידה והגבלה לגמרי.

And more deeply one can say: in order to merit the level of "kol," which is removed and entirely separate from hishtalshelus, it is specifically through service that is above measure and limitation entirely.

וכיון שעשר הנסיונות הם כנגד ע"ס (השתלשלות), ועד שהם כנגד עשרה מאמרות[37] (שהם למטה מהספירות עצמם[38]), הרי זה שעמד בנסיונות אלו קשור עדיין עם מדידה והגבלה, ולכן הי' צריך להיות נסיון העשירי, הוא נסיון העקידה[39], המיוחד דכל הנסיונות, שלמעלה ממדידה והגבלה.

And since the ten trials correspond to the ten sefiros (hishtalshelus), even to the ten Utterances (which are below the sefiros themselves), the fact that he stood these trials is still bound with measure and limitation; therefore the tenth trial had to be the trial of the Akeidah, which is unique among all the trials, above measure and limitation.

דהגם שגם נסיון זה הוא בכלל עשר הנסיונות, יש לומר, שבנסיון זה יש (גם) ענין שלמעלה מע"ס.

For though this trial too is within the ten trials, one can say that in this trial there is also something above the ten sefiros.

וע"ד דאיתא במדרש[40] עה"פ[41] אחד עשר יום מחורב שקאי על הדבור אנכי (דבור הראשון דעשרת הדברות), המיוחד שבעשרה.

Similar to what is said in the Midrash on the verse "eleven days from Horeb," that it refers to the Utterance "Anochi" (the first of the Ten Commandments), the unique one among the ten.

ומבואר בחסידות[42], דזה שהדבור אנכי [עמ\' שד] נקרא בשם אחד עשר, הגם שהוא ממנין עשרת הדברות, הוא, כי הדבור אנכי הוא בכתר.

And it is explained in Chassidus that the reason the Utterance "Anochi" is called "eleven," though it is counted among the Ten Commandments, is that "Anochi" is in Keser.

וכיון שבכתר יש ב' מדריגות, חיצוניות הכתר שנמנה במנין הע"ס ופנימיות הכתר שאינו נמנה עמהם[43], לכן, זה שהדבור אנכי הוא ממנין עשרת הדברות הוא מצד חיצוניות הכתר שבו, אבל מצד פנימיות הכתר שבו הוא אחד עשר שאינו במנין עשרת הדברות[44], חד ולא בחושבן[45].

And since in Keser there are two levels — the outer Keser, which is counted in the count of the ten sefiros, and the inner Keser, which is not counted with them — therefore that "Anochi" is of the count of the Ten Commandments is from its outer Keser; but from the aspect of its inner Keser it is eleven, not in the count of the Ten Commandments: "one, and not counted."

ויש לומר, שעד"ז הוא בנסיון העקידה, שהי' נסיון גדול יותר מהנסיונות שלפניו (בדוגמת הכתר שלמעלה מכל הספירות), שיש בזה שני ענינים.

And one can say that the same is true of the trial of the Akeidah, which was a greater trial than the trials before it (like Keser, above all the sefiros), in which there are two aspects.

זה שהגם שאברהם בטבעו הי' איש החסד (וטבע החסד שלו הי' מצד שרשו), מ"מ עקד את יצחק בנו ולקח את המאכלת לשחוט את בנו, היפך הטבע שלו (שמצד שרשו)[46].

The first: though Avraham was by nature a man of kindness (and the nature of his kindness was from his root), nevertheless he bound Yitzchak his son and took the knife to slaughter his son — the opposite of his nature (which is from his root).

וז"ש[47] עתה ידעתי כי ירא אלקים אתה, עתה דוקא, כי הנסיונות שלפני נסיון העקידה לא היו היפך הטבע דחסד, ועתה (לאחרי הנסיון דעקידה) ידעתי כי ירא אלקים אתה, מדת היראה והגבורה.

And this is what is said, "Now I know that you are God-fearing": now specifically — since the trials before the Akeidah were not opposite the nature of kindness, and now (after the trial of the Akeidah) "I know that you fear God" — the attribute of fear and might.

וזה שכל הנסיונות היו בנוגע לעצמו, ונסיון העקידה הי' בנוגע לבנו יחידו.

The second: that all the trials were regarding himself, and the trial of the Akeidah was regarding his only son.

דאהבת אדם לבנו, ובפרט לבנו יחידו, היא גדולה יותר מהאהבה לעצמו, וכל אשר לאיש יתן בעד בנו.

For a person's love for his son, and especially his only son, is greater than love of himself — "all that a man has he will give for his son."

ולכן, נסיון העקידה הוא למעלה מהנסיונות שלפני העקידה.

Therefore the trial of the Akeidah is above the trials that preceded it.

ויש לומר, דענין הראשון בנסיון העקידה, שזה הי' היפך טבע החסד דאברהם, מכיון שגם ענין זה הוא בנוגע לעצמו, יש לו איזה ערך לנסיונות שלפניו, אלא שהוא נעלה מהם.

And one can say: the first aspect of the Akeidah, that it was opposite Avraham's nature of kindness — since this matter too is regarding himself, it has some value relative to the earlier trials, though it is higher than them.

[ויש לומר, דזה שנסיון העקידה הוכיח שגם נסיונות הקודמים יש בהם ממש[48], הוא מפני שיש ערך ביניהם.

[And one can say: that the Akeidah proved that the earlier trials too have substance is because there is a value between them.

דבדברים שאין שום ערך ביניהם, אין שייך להביא הוכחה מזה על זה].

For in matters between which there is no value, it is not relevant to bring proof from one to the other.] *A proof needs a common measure. If the Akeidah could vouch for the earlier trials, they must be measurable against it.*

בדוגמת חיצוניות הכתר (אריך), שעם היותו למעלה משאר הספירות, מ"מ הוא שרש ומקור להם, ועד שהוא נמנה במנין הספירות.

Like the outer Keser (Arich), which, though above the other sefiros, is yet their root and source, to the point that it is counted in the count of the sefiros.

וענין השני שבנסיון העקידה, שנסיון זה הי' בנוגע לבנו יחידו, הוא ענין חדש לגמרי שלא הי' דוגמתו בהנסיונות שלפניו.

And the second aspect of the Akeidah, that this trial was regarding his only son, is a totally new matter that had no parallel in the earlier trials.

ובדוגמת עתיק (פנימיות הכתר) שהוא נעתק ומובדל.

Like Atik (the inner Keser), which is removed and separate.

וז"ש[49] בי נשבעתי גו', בי ממש בחינת עתיק[50], והטעם לזה הוא כי יען גו' ולא חשכת את בנך את יחידך[49].

And this is what is said, "By Myself I have sworn..." — "By Myself," literally the level of Atik — and the reason for this is "because you did this and did not withhold your son, your only one."

וע"פ כל הנ"ל מובן שלאחרי שעמד אברהם בנסיון העקידה, אז דוקא ברך ה' את אברהם בכל, כי זה שעקד גם את בנו יחידו היא עבודה שלמעלה ממדידה והגבלה לגמרי, ולכן אז דוקא ברך ה' את אברהם בכל, פנימית עתיק, העלם העצמי.

And according to all the above it is understood that after Avraham withstood the trial of the Akeidah, then specifically "Hashem blessed Avraham in all": for his binding even his only son is service above measure and limitation entirely; therefore then, specifically, Hashem blessed Avraham in all — the inwardness of Atik, the Essential Concealment. *The two aspects of the Akeidah map onto the two Kesers. In its first aspect it is the outer Keser, higher than the other trials but still measurable against them; in its second it is the inner Keser, new and removed. That is why the inner "all" arrives only here.*

DEEP DIVE · הערה 44

Is "Anochi" counted among the 613?

44) וראה סה"מ עטר"ת שם שזהו גם ביאור הפלוגתא (ראה סהמ"צ להרמב"ם מ"ע א' ובהשגות הרמב"ן שם) אם אנכי נמנה בתרי"ג מצוות. עיי"ש בארוכה.

The body explained that "Anochi" is counted among the Ten Commandments from the side of its outer Keser, and is "eleven, one and not counted" from the side of its inner Keser. The haarah points to Sefer HaMaamarim 5679, which uses this very structure to explain the classic dispute whether "Anochi" is counted among the 613 mitzvos: Rambam (Sefer HaMitzvos, positive commandment 1) counts it; Ramban in his glosses there does not.

In the maamar's terms, both are right at different levels. From the outer Crown "Anochi" is a commandment among commandments; from the inner Crown it is the ground of all commandments and not one of them. The Akeidah is about to receive the same two-level treatment: counted among the ten trials, and at the same time beyond them.

PARTLY VERIFIED · Rambam, Sefer HaMitzvos, Aseh 1, and Ramban's hasagos there, opened (Sefaria): the dispute whether Anochi is counted. Open: Sefer HaMaamarim 5679, p. תקפז.

DEEP DIVE · הערה 48

"Your son, your only one, whom you love"

48) סנהדרין פט, ב. תנחומא וירא כב. פרש"י עה"פ וירא שם. — נתבאר בלקו"ש ח"כ שיחה ג' לפ' וירא (ע' 73 ואילך).

The body says the Akeidah was unique because it concerned Avraham's only son. The haarah grounds the point in Sanhedrin 89b, Tanchuma Vayeira 22, and Rashi on Genesis 22:2, the sources for the dialogue in which God names the son step by step ("your son," "your only one," "whom you love," "Yitzchak"), and refers to Likkutei Sichos vol. 20, Vayeira sicha 3 (p. 73 ff.), where the Rebbe analyzes that dialogue at length.

The connection to the maamar's argument: the earlier trials were "regarding himself"; the Akeidah is the first trial whose object is another person, and specifically the one person a father loves more than himself ("all that a man has he will give for his son"). That is the "totally new matter" that the body maps onto the inner Keser, Atik, "removed and separate."

PARTLY VERIFIED · Sanhedrin 89b, Tanchuma Vayeira 22 and Rashi on Genesis 22:2, opened (Sefaria). Open: Likkutei Sichos vol. 20, p. 73 ff.

SEE IT

"Anochi" is eleven within the ten; the Akeidah is one trial with two faces

אנכי · the first Utterance
counted among the Ten Commandments

↓

from its outer Keser
in the count · Rambam counts it among the 613

↓

from its inner Keser
"eleven days from Horeb" · חד ולא בחושבן · Ramban does not count it

עקידה · the tenth trial
counted among the ten trials

↓

first aspect · against his nature
kindness bound Yitzchak and took the knife; still "regarding himself," so measurable against the earlier trials · outer Keser

↓

second aspect · his only son
a love greater than self-love; nothing in the earlier trials to compare · inner Keser, Atik · "By Myself I have sworn"

The first aspect lets the Akeidah vouch for the earlier trials (haarah 48 area: proof needs a common measure). The second aspect is what makes "all" arrive only after it.

CONCEPT

חד ולא בחושבן · counted and not counted at once

The Tikkunei Zohar's introduction (פתח אליהו, cited in haarah 45) says of the Crown: "one, and not in the count." The maamar turns this into a tool. Anything that is "Keser" relative to a set of ten can be looked at from two sides: from its outer side it is the first of the ten and belongs to the count; from its inner side it is the source of the ten and stands outside them. "Anochi" is the example given in Chassidus: the Midrash reads "eleven days from Horeb" (Devarim 1:2) as the eleventh Utterance, yet it is also plainly the first of the ten.

The move is then applied to the Akeidah. It is the tenth trial, and the Midrash says "all" came after the tenth. But if the trials map onto the sefiros, and the sefiros are measured, how does the tenth trial reach what is beyond measure? Answer: because the tenth trial is Keser-like, counted among the trials from one side and beyond them from the other. Its two aspects, against his nature and for his only son, are the two sides.

A reader will notice the Rebbe's care with the word ערך, commensurability. Two things with no common measure cannot prove anything about each other. Since the Akeidah did vouch for the earlier trials ("now I know"), its first aspect must share a measure with them. Its second aspect does not, and that is where the new thing enters.

VERIFIED · Tikkunei Zohar introduction 17a, Devarim 1:2, Shemos Rabbah 42:8, Rambam Sefer HaMitzvos Aseh 1 and the Ramban there, all opened on Sefaria (haaros 41, 44, 45). OPEN · Sefer HaMaamarim 5679, p. תקפז.

SUMMARY · אות ה

The tenth trial, the Akeidah, is the one with something beyond measure, as "Anochi" is eleven within the ten. Against his nature, and for his only son: those two aspects line up with the outer and inner Crown, and so "all" came only after the Akeidah.

A river without end: Yitzchak, Rivkah, and the purpose of the preface אות ו

BEFORE WE READ

> What is the "all" for? Not to remain concealed but to flow without limit, "a river whose waters never cease," through Yitzchak's might into the particulars. The blessing is a preface to the marriage because the marriage carries it down to the lowest place.

והנה הכוונה בהמשכת העלם העצמי שנמשך לאברהם היא, שהעלם זה יהי' לא רק כמו שהוא במקומו, בעצמותו, אלא שיומשך ממנו השפעה בלי גבול. עמ\' שה

And behold, the intent in drawing the Essential Concealment to Avraham is that this concealment be not only as it is in its place, in its essence, but that influence without limit be drawn from it.

וכדאיתא בזהר[51], מאי בכל, אתר דנהרא דלא פסיק מימוי לעלמין.

As is said in the Zohar: "What is 'in all'? The place of a river whose waters never cease, forever."

וזוהי השייכות דפירוש הזהר שבכל הוא העלם העצמי עם פירוש רש"י שבכל קאי על יצחק (בכל בגימטריא בן), כי אברהם הוא חסד דעתיק ויצחק גבורה דעתיק[52], וזהו שביצחק כתיב[53] וארבה את זרעו ואתן לו את יצחק, דריבוי ההשפעה (וארבה את זרעו) הוא מהגבורות דוקא, תגבורת ההשפעה, כמבואר בארוכה בסידור (עם דא"ח) ד"ה להבין ענין תק"ש ע"פ כוונת הבעש"ט[54].

And this is the relevance of the Zohar's explanation — that "in all" is the Essential Concealment — to Rashi's explanation that "in all" refers to Yitzchak ("all" = "ben"): for Avraham is the kindness of Atik and Yitzchak the might of Atik, and therefore of Yitzchak it is written "and I multiplied his seed and gave him Yitzchak": for abundance of influence ("and I multiplied his seed") is specifically from the might, the intensification of influence, as explained at length in the Siddur (with Chassidus), in the discourse on the matter of the shofar-blowing according to the Baal Shem Tov's intentions.

והגם שריבוי הוא התחלקות פרטים, הנה הריבוי שנמשך מהגבורות דיצחק, הוא באופן שגם בהפרטים נרגש בגילוי ששרש המשכתם הוא מהפשיטות דהעלם העצמי דלא פסיק מימוי לעלמין.

And though multiplication is a division into particulars, the multiplication drawn from the might of Yitzchak is in a manner that even in the particulars it is felt, in revelation, that the root of their drawing is from the simplicity of the Essential Concealment, "whose waters never cease."

וע"י שגם בהפרטים ניכר הפשיטות, עי"ז מתגלה הפנימיות והעצמיות שלו, שאינו מוגדר בשום גדר וביכלתו לבוא (בגילוי) גם בפרטים.

And through the simplicity being recognizable even in the particulars, thereby is revealed its inwardness and essence, which is not defined by any definition, and which has the ability to come (in revelation) even in particulars.

וזהו שלע"ל יאמרו ליצחק כי אתה אבינו כי אברהם לא ידענו[55], כי לע"ל יהי' גילוי פנימיות עתיק[56], והגילוי דפנימיות עתיק הוא דוקא ע"י הגבורות דיצחק[57].

And this is that in the future they will say to Yitzchak, "For you are our father, for Avraham did not know us," because in the future there will be a revelation of the inwardness of Atik, and the revelation of the inwardness of Atik is specifically through the might of Yitzchak.

וזהו שוהוי' ברך את אברהם בכל הוא הקדמה לנשואי יצחק ורבקה, כי תכלית הכוונה הוא שפנימיות הכתר יומשך בגילוי עד למטה מטה, וזה נעשה ע"י יחוד יצחק ורבקה, כי יצחק ורבקה, השרש דשניהם הוא בגבורה דעתיק, אלא שיצחק הוא בחינת מ"ה ורבקה היא בחינת ב"ן, והגילוי למטה הוא ע"י שם ב"ן[58].

And this is that "Hashem blessed Avraham in all" is the introduction to the marriage of Yitzchak and Rivkah: for the purpose of the intent is that the inwardness of Keser be drawn in revelation all the way down below, and this is accomplished through the union of Yitzchak and Rivkah; for Yitzchak and Rivkah — the root of both is in the might of Atik, except that Yitzchak is the level of Mah and Rivkah the level of Ban, and the revelation below is through the name Ban.

וזהו שוהוי' ברך את אברהם בכל הוא רק הקדמה לנשואי יצחק ורבקה, כי תכלית הכוונה דברכה זו הוא שבחינת כל יומשך גם בבי"ע, בעוה"ז התחתון, ועד בהמקום שבו היתה רבקה, שושנה בין החוחים[59], שגם שם יומשך הגילוי דפנימיות עתיק.

And this is that "Hashem blessed Avraham in all" is only the introduction to the marriage of Yitzchak and Rivkah: for the purpose of this blessing is that the level of "all" be drawn also into Beriah-Yetzirah-Asiyah, into this lowest world, to the very place where Rivkah was, "a rose among the thorns," that there too the revelation of the inwardness of Atik be drawn. *This closes the third question from sif alef: the preface is the purpose. The deepest blessing is given so that it can be carried to the lowest place.*

SEE IT

From the Essence to the thorns: how "all" is carried down

העלם העצמי · the Essential Concealment
not only in its place; its intent is to flow

→

נהרא דלא פסיק מימוי
a river whose waters never cease · flow without limit

→

גבורה דיצחק · the might of Yitzchak
intensification of flow · "I multiplied his seed" · the simplicity felt even in the particulars

→

יצחק = מ"ה · רבקה = ב"ן
the union of giver and receiver; revelation below is through Ban

→

בי"ע · שושנה בין החוחים
the lowest world, the house of Besuel and Lavan, where Rivkah stood

This is the answer to all three questions of ois alef at once: Rashi's Yitzchak is the channel of the Zohar's "place of all blessings," the blessing is the reason for the shlichus, and the preface is the purpose.

CONCEPT

Why might, not kindness, carries the Essence down

Avraham is kindness, Yitzchak is might, and one would expect kindness to be the giver. The maamar says the opposite for this level, and the reason is in the Siddur discourse on the shofar according to the Baal Shem Tov's kavanos (haarah 54): abundance of influence, "I multiplied his seed," comes specifically from gevurah, the intensification of flow. Kindness gives what fits the receiver; might gives with force, more than the receiver's measure.

That is exactly what the Essential Concealment needs. Its mark is that it is above particulars; a kindness-shaped flow would be shaped by the particulars it enters and would lose that mark. The might of Yitzchak multiplies into particulars in such a way that the simplicity of the source is still felt in each one, "whose waters never cease." And when the simplicity is felt even in the particulars, what is revealed is the inwardness that no definition defines, which has the power to come even into particulars.

Hence the Gemara's future scene (Shabbos 89b, as cited in haarah 55): Israel will say to Yitzchak, "for you are our father," because the future revelation is the inwardness of Atik, and its channel is the might of Yitzchak. And hence the maamar's closing identification: the union of Yitzchak (Mah) and Rivkah (Ban) is how the inner Keser reaches Beriah-Yetzirah-Asiyah, down to "a rose among the thorns."

VERIFIED · Shabbos 89b ("for you are our father") opened on Sefaria. OPEN · Siddur im Dach, p. רמז (haarah 54).

SUMMARY · אות ו

The Essential Concealment is drawn as a river of unlimited flow. Yitzchak (might, Mah) and Rivkah (Ban) carry it into particulars and down into Beriah-Yetzirah-Asiyah. The preface is the purpose: the blessing exists to be brought down to where Rivkah stood.

Hora'ah: toil, the wellsprings, and Mashiach

BEFORE WE READ

The Torah's account of the trials is an instruction (hora'ah) for us. The Rebbe draws it to a practical close: toil beyond the ordinary in Torah, in mitzvos, and in bringing the wellsprings to those standing outside, which is what brings Mashiach.

והנה זה שמסופר בתורה שבע"פ שאברהם זכה לבחינת כל ע"י שעמד בעשר בעשר נסיונות הוא (ככל הענינים שבתורה מלשון הוראה[60]) הוראה שצריך להיות (דוגמת[61]) העבודה דנסיונות, היינו, שהעבודה צריכה להיות ביגיעה גדולה, יגיעה שלא ע"ד הרגיל, בדוגמת העבודה דנסיונות.

And behold: that it is told in the Oral Torah that Avraham merited the level of "all" by standing ten trials is (like all matters in the Torah, from the word "hora'ah," instruction) an instruction that there should be (similar to) the service of the trials — that is, that the service must be with great toil, toil not in the ordinary way, similar to the service of the trials.

וזהו דאיתא בזהר שם עה"פ[62] עין לא ראתה גו' יעשה למחכה לו, מאי למחכה לו כו' אינון דדחקין למלה דחוכמתא כו'

And this is what is said in the Zohar there, on the verse "No eye has seen... He will do for the one who waits for Him": "What is 'for the one who waits for Him'? Those who press upon the word of wisdom," etc.

[וענין זה שבזהר בא בהמשך להפירוש מאי בכל, כמובא בהמאמר]

[and this matter in the Zohar comes as the continuation of the explanation of "what is 'in all'," as cited in the maamar,]

שע"י היגיעה בתורה, יגיעה שלא ע"ד הרגיל [וכמבואר בהמאמר דדחקין למלה דחוכמתא הוא עמ' ש ו] יגיעה בדרך אור חוזר]

that through toil in Torah, toil not in the ordinary way [and as explained in the maamar, "pressing upon the word of wisdom" is toil by way of returning light (ohr chozer)],

ומזה נמשך שגם קיום המצוות יהי' ביגיעה גדולה (ע"ד מרז"ל[63] גדול לימוד שמביא לידי מעשה), כולל גם היגיעה בהפצת המעינות חוצה, דנוסף להיגיעה שצריכה להיות בלימוד והבנת המעינות (דחקין למלה דחוכמתא), צריכה להיות יגיעה מיוחדת להפיץ את המעינות חוצה, להביא את המעינות גם לאלו שנמצאים חוצה, "בין החוחים", ועי"ז יהי' אתי מר דא מלכא משיחא[64], שאז יהי' גילוי העלם העצמי, עין לא ראתה, במהרה בימינו ממש.

there follows that the fulfillment of the mitzvos too be with great toil (like our Sages' saying, "Great is study that brings to action"), including also the toil in spreading the wellsprings outward: for in addition to the toil that must be in the study and understanding of the wellsprings ("pressing upon the word of wisdom"), there must be special toil to spread the wellsprings outward, to bring the wellsprings also to those who are found outside, "among the thorns" — and thereby "the master, this King Mashiach, will come," for then there will be the revelation of the Essential Concealment, "no eye has seen," speedily in our days, literally. *The chain runs: Avraham's trials, an instruction in toil, toil in Torah, toil in mitzvos, toil in spreading the wellsprings, and the revelation of the Essence. The rose among the thorns of the last section is the person standing outside, who is where the wellsprings must go.*

"Similar to" the trials, not the trials themselves

DEEP DIVE · הערה 61

(61) אבל לא ממש — שהרי נצטווינו לבקש אל תביאנו לידי נסיון (כנ"ל סוף סעיף ד).

The body says the hora'ah is that our service should be "similar to" the service of the trials, with toil beyond the ordinary. The haarah closes a door a reader might otherwise walk through: not actual trials, "for we were commanded to ask 'do not bring us into trial'" (as above, end of ois dalet).

So the application is precise. One does not seek trials; one is forbidden to. What one takes from Avraham's trials is their quality, service that is not measured by what comes naturally or by what the person's own will would choose, and brings that quality into Torah study, mitzvah observance, and spreading the wellsprings. The maamar ends with toil, not with danger.

NO EXTERNAL SOURCE · The Rebbe's own qualification; no external source.

DEEP DIVE · 64 הערה

The Baal Shem Tov's letter

(64 אגה"ק דהבעש"ט, נדפסה גם בכתר שם טוב בתחלתו.

The maamar closes with "the master, this King Mashiach, will come" when the wellsprings are spread outward. The haarah identifies the source: the Baal Shem Tov's letter (Iggeres HaKodesh), printed also at the beginning of Kesser Shem Tov, in which the Baal Shem Tov records Mashiach's answer to "when will the master come?": when your wellsprings spread outward.

Placing this at the very end of a maamar on "all" being drawn down to "a rose among the thorns" is deliberate. The Essential Concealment that no service reaches is nonetheless the thing that is promised to be revealed, "no eye has seen," and the maamar says the toil that brings it is the toil of carrying the wellsprings to those standing outside.

OPEN · Open: the Baal Shem Tov's letter as printed at the start of Kesser Shem Tov (Kehot).

SEE IT

From the trials to Mashiach: the chain of toil



The Zohar passage on "no eye has seen" is the continuation of its "what is 'in all'?" (haarah 62), so the maamar's ending is drawn from the same page as its beginning.

CONCEPT

אור חוזר · toil as returning light

Chassidus distinguishes direct light (אור ישר), which descends from above and is received, from returning light (אור חוזר), which is generated from below by the effort of the receiver pushing back upward. The maamar (citing the 5666 treatment) reads the Zohar's "those who press upon the word of wisdom" as toil in Torah "by way of returning light": not the understanding that comes when a point is explained to you, but the understanding you force out by pressing where the text resists.

This is why the hora'ah of the trials lands on toil rather than on trials themselves (haarah 61). Returning light is the one form of service in which the person goes beyond what his own measure would give; it is the ordinary-life analogue of a trial. And the maamar is careful that the toil has three objects in sequence: Torah, then mitzvos ("study that leads to action"), then the distinct toil of carrying the wellsprings outside, to the person who is not in the beis medrash at all.

The final line ties the outward toil to the opening theme. The Essential Concealment is "no eye has seen" (Yeshayahu 64:3); its revelation is promised for the one "who waits for Him," which the Zohar glosses as the one who toils. The Baal Shem Tov's letter (haarah 64) says when: when the wellsprings reach outward. The rose among the thorns of ois vav is the person standing outside, and that is where the river is meant to arrive.

Drawn from ois zayin with haaros 61–64. OPEN · Yeshayahu 64:3 (haarah 62).

SUMMARY · אות ד

The trials are a hora'ah in toil: great toil in Torah, then in mitzvos, then in spreading the wellsprings outward. That outward toil brings the revelation of the Essence, "no eye has seen," and Mashiach.

Words you need

bakol, "in all" — בכל

The unspecified blessing of Bereishis 24:1. Every earlier blessing to Avraham names its content (a great nation, a great name); this one names none. The maamar reads the silence as the point: "all" is the Essential Concealment, the inwardness of Keser (Atik), from which every revelation flows and which no single revelation contains. That is why it can only be given "from above," and why it came only after the ten trials. Ois alef–beis.

he'elem ha'atzmi — העלם העצמי

The Essential Concealment. Not something hidden behind a veil that could in principle be lifted, but the Essence itself, "concealed" only in the sense that no revelation can express it. Every revelation is a particular; the Essence is not a particular. In the maamar this is what "bakol" names, and what the Akeidah, a trial above the count, opened.

isarusa d'lesata / d'leila — אתעדל''ת / אתעדל''ע

Arousal from below (human service) and arousal from above (divine initiative). The maamar sorts three levels: an arousal from above that answers service and matches it; one that service cannot reach at all, which comes "of itself"; and between them, the decisive case, an arousal from above that service does not cause but that rests only where service has made the place complete (Likkutei Torah, Shir HaShirim 24). "Bakol" is the third.

Keser — כתר

The Crown, above the ten sefiros and their source. It has two dimensions. Its outer dimension (Arich Anpin) is the will that faces creation; it is sometimes counted as the first of the ten. Its inner dimension (Atik Yomin) is the delight within the will, removed from creation and "one, not in the count." Most of the maamar's distinctions are distinctions inside Keser.

Arich Anpin — אריך אנפין

The "Long Face" (literally, long-suffering): the outer Keser, the root of the sefiros. Its skull (גלגלתא) is the root of the mitzvos; its sealed brain (מוחא סתימאה) the root of Torah; its beard the thirteen channels of mercy. Arich is also called Atik Yomin, because the seven lower sefiros of Atik are clothed in it (Ohr HaTorah, Kitzurim: "א״א הנק׳ עתיק יומין"). "Zakein, ba bayamim" is this level.

Atik Yomin — עתיק יומין

The "Ancient of Days" (Daniel 7:9), whose garment is "white as snow." The inner Keser, "removed" (ne'etak) from the chain of worlds. Its seven lower sefiros clothe themselves in Arich; its three upper ones do not, and remain beyond any arousal from below. "Bakol" is drawn from here.

thirteen tikkunei dikna — י''ג תיקוני דיקנא

The thirteen rectifications of the "beard" of Arich Anpin: the thirteen attributes of mercy as channels through which the Crown flows downward. Hair is a channel, not the source; it carries light outward in a measured way. The maamar's "zakein" at the level of Arich, and the white hair that Maharsha says began with Avraham.

gulgalta / mocha stima'ah — גלגלתא / מוחא סתימאה

The skull and the sealed brain of Arich Anpin. The skull encompasses; the brain is inward. Correspondingly: mitzvos (encompassing, drawn by deed) and Torah (inward, drawn by understanding); "ba bayamim," the days as garments of mitzvos, and "zakein," acquired wisdom. Likkutei Torah places the mitzvos at the skull, the outer side of the hidden wisdom of Atik.

ten trials — עשר נסיונות

The ten trials of Avraham (Avos 5:3). The Tzemach Tzedek maps them onto the ten sefiros (Ohr HaTorah, Chayei Sarah). Each trial refines one dimension of the person against concealment. Their completion is the "complete place" in which "all," which no trial could earn, comes to rest.

Akeidah — עקידה

The binding of Yitzchak, the tenth trial. The maamar finds two aspects in it: it ran against Avraham's nature of kindness, which touches the outer Keser; and it concerned his only son, the continuity of everything promised to him, which touches the inner Keser. So the Akeidah is both within the count of ten and above it, like Anochi among the Ten Commandments.

"Anochi" — אנכי

The first of the Ten Commandments. The Midrash reads "eleven days from Horeb" as "the unique one among the ten, the head of all the commandments, Anochi" (Shemos Rabbah 42:8). It is one of the ten, and also above them, because it is in Keser. The Rambam counts it among the 613; Bahag does not (Sefer HaMitzvos, Aseh 1, with the Ramban). The maamar's model for the Akeidah.

chad v'lo b'chushban — חד ולא בחושבן

"You are One, and not in the count" (Tikkunei Zohar, introduction, "Pasach Eliyahu"). Said of the Essence relative to the ten sefiros, and applied to the inner Keser: it is not an eleventh item added to the ten, but the oneness present in all ten that none of them counts.

Mah / Ban — מ"ה / ב"ן

Two spellings of the four-letter name, with numerical values 45 and 52: Mah the masculine giver, Ban the feminine receiver. In ois vav: Yitzchak is Mah and Rivkah is Ban, and revelation reaches below specifically through Ban. That is why "all" given to Avraham is only the introduction to Yitzchak's marriage.

a river whose waters never cease — נהרא דלא פסיק מימוי

The maamar's image for "bakol": not a one-time gift but a flow without limit, because it comes from the Essence, which is not used up by giving. The blessing does not stop with Avraham; it runs through Yitzchak and Rivkah into the world.

a rose among the thorns — שושנה בין החוחים

Shir HaShirim 2:2. Applied to Rivkah, raised in the house of Besuel and Lavan. The lowest place, among thorns, is where "all" must finally be drawn; a rose there is worth more than a rose in a garden.

ohr chozer — אור חוזר

"Returning light": light that pushes back upward from the vessel with effort, as opposed to light received from above (ohr yashar). In the maamar, service beyond one's nature and measure, "pressing upon the word of wisdom," is ohr chozer, and it is what readies the place for "all."

spreading the wellsprings outward

הפצת המעינות חוצה

From the Baal Shem Tov's well-known letter, as the maamar cites it: Mashiach comes when the wellsprings of Chassidus spread "outside." The maamar's final application: the flow that never stops must reach the furthest place, through effort beyond the usual.

Sources and their status

The other 40 haaros are bare marei mekomos and were set aside; they are not reproduced here (see the printed Melukat volume). Each haarah below is printed as in the Melukat volume, with every source it names marked VERIFIED (opened and confirmed, with where), PARTLY VERIFIED (the open item named), OPEN, or NO EXTERNAL SOURCE.

**)	ELUCIDATED **PARTLY VERIFIED**	כידוע הראי' לזה מ"שעטנז" (נדה סא, ב) — ראה לקו"ש ח"ג ע' 782. ובכ"מ. Niddah 61b opened (Sefaria): שעטנז = שוע, טווי וגוז together. Open: Likkutei Sichos vol. 3, p. 782.
5)	ELUCIDATED **PARTLY VERIFIED**	דנוסף לזה שכל הפירושים שבאותו הפסוק שייכים זל"ז** — מכיון שפירוש רש"י על התורה הוא "יינה של תורה" ("היום יום" כט שבט), יש לו שייכות מיוחדת עם הפירוש ע"ד הסוד (זהר). וראה בארוכה לקו"ש ח"ה בתחלתו, ובהערות שם. HaYom Yom 29 Shevat opened (chabadlibrary.org): Rashi on Chumash is יינה של תורה. Open: Likkutei Sichos vol. 5, opening sicha.
7)	ELUCIDATED **OPEN**	בנצוצי אורות לזהר שם, שוהוי' ברך את אברהם בכל (לפירוש הזהר) הוא טעם על זה שצוה שלא לקחת אשה מבנות הכנעני. ואולי י"ל, דכמו שלפירוש רש"י, וה' ברך גו' בכל הוא טעם גם על השליחות לקחת אשה לבנו ("מאחר שהי' לו בן הי' צריך להשיאו אשה"), עד"ז הוא גם לפי פירוש הזהר (ראה לעיל הערה 5). Open: Nitzotzei Oros on Zohar I 130b; Rashi on Genesis 24:1.
9)	REFERENCE **VERIFIED**	בד"ה זה באוה"ת פרשתנו (כרך ד) תשעט, סע"א. Ohr HaTorah, Bereishis vol. 4, p. תשעט: the ten trials match the ten sefiros; the blessing "בכל" is above arousal from below, from Atik that is not counted among the sefiros. Opened in the Tzemach Tzedek's Sefer HaLikkutim, which reproduces the passage with its Ohr HaTorah locator.
11)	REFERENCE **VERIFIED**	ראה עד"ז ד"ה ואברהם זקן תרע"ג בסופו (המשך תער"ב ח"א ע' קצ). Hemshech 5672, vol. 1, p. קצ (end of 5673 ד"ה ואברהם זקן), opened (chabadlibrary.org): "bayamim" is drawn by his own avodah; then "Hashem blessed Avraham" is the higher flow given from above.
12)	ELUCIDATED **VERIFIED**	באוה"ת שבהערה 9, שגם "זקן בא בימים" הוא פנימיות הכתר שאין שייך בו אתעדל"ת. ואולי יש לומר, שזהו בכללות, אבל בפרטיות, ענין זה (המשכה מלמעלה שלא ע"י אתעדל"ת) הוא דוקא בבחינת בכל — ראה לקמן סוף ס"ג ובהערה 31 שם. ועפ"ז מובן: (א) לשון הכתוב "ואברהם זקן בא בימים", ולא שהוי' ברכו כמ"ש בנוגע ל"בכל", כבפנים. (ב) זה שבמדרש שבהערה 8 מעתיק רק "וה' ברך את אברהם בכל" (ולא תחלת הכתוב) — כי רק לזה הוצרך להיות קדימת עשר נסיונות (שלימות העבודה, שרק אז נמשכת האתעדל"ע מלמעלה), משא"כ "זקן בא בימים". Ohr HaTorah, Bereishis vol. 4, pp. תשעט and תשפד, opened: the blessing "בכל" follows "ba bayamim" (the mitzvos) and comes from the inwardness of Atik above Arich.
18)	ELUCIDATED **VERIFIED**	ראה ב"ר פס"ה, ט (ועד"ז בב"מ פז, א) "אברהם תבע זקנה . . כיון שעמד אברהם נתן לו זקנה ואברהם זקן", וביפ"ת שם (הובא באוה"ת שם תשעח, ב. תשעט, ב. ד"ה הנ"ל תרכ"ז בתחלתו — ע' כח) שמקודם הי' הזקנה ניכר מהפנים והגוף, ומאברהם הותחל חתימת זקן (דיקנא). Bereishis Rabbah 65:9 opened (Sefaria). Yefeh Toar's reading (old age showed in face and body, but no beard) opened as quoted by the Tzemach Tzedek in Ohr HaTorah, Kitzurim, p. תשפד.
19)	ELUCIDATED **VERIFIED**	בחדא"ג מהרש"א לב"מ שם, שגם מקודם הי' חתימת זקן, והחידוש ד"ואברהם זקן" הוא שנעשה הזקנה בליבון שער. ועפ"ז מובן הקשר ד"ואברהם זקן" עם "לבושי' כתלג חיוור". Maharsha, Chiddushei Aggados, Bava Metzia 87a, opened (Sefaria, Vilna): old age existed before; the novelty was old age visible in white hair.
21)	ELUCIDATED **VERIFIED**	וכמפורש באוה"ת שם תשפה, ב בהקיצורים "בא בימים . . א"א הנק' עתיק יומין". Ohr HaTorah, Bereishis vol. 4, Kitzurim, p. תשפה, opened: "בא בימים ע"י המצות ... א"א הנק' עתיק יומין".
27)	ELUCIDATED **VERIFIED**	ראה זח"א רכד, א. תו"א פרשתנו טז, א ואילך. ובארוכה בד"ה זה ה'תשל"ח (לקמן ע' שז ואילך). וש"נ. בתו"א שם סע"א ואילך, שהלבושים הם תורה ומצוות. וכ"ה בתו"א משפטים עט, סע"ג (הובא באוה"ת שם תשפב, א. ד"ה הנ"ל

תרכ"ז פ"ו (סה"מ תרכ"ז ע' לח)) "הימים הם בחינת לבושים והם לבושי התורה והמצוות". אבל בפרטיות, רק המצוות הם לבושים ("ימים"), משא"כ התורה הוא"ע "זקן", כמפורש באוה"ת וסה"מ תרכ"ז שבהערה 25.

Zohar I 224a (Vayechi), Torah Ohr Chayei Sarah 16a and Torah Ohr Mishpatim (79c), all opened (Sefaria): the days are garments made of Torah and mitzvos.

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28) ELUCIDATED · NO EXTERNAL SOURCE

"בא בימים" הוא כמו "עתיק יומין". משא"כ "זקן" שהוא "לבושי' כתלג חיוור" (כנ"ל מהצ"צ), אינו נקרא בשם "עתיק יומין" ורק לבושו של "עתיק יומין".

The Rebbe's own distinction; no external source.

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30) ELUCIDATED · PARTLY VERIFIED

בלקו"ת שה"ש כד, ב משמע שאתעדל"ת מגעת רק עד עצם ח"ס, משא"כ בגלגלתא. אבל ראה לקוטי לוי"צ לתנ"ך ומחז"ל ע' קט, שבכללות — אתעדל"ת מגעת גם בגלגלתא דאריך. עיי"ש בארוכה.

Likkutei Torah, Shir HaShirim 24a–b, opened (Sefaria): mitzvos come from the outer Crown (גלגלתא), the outer side of ח"ס דעתיקא" (ח"ס = chochmah stima'ah). Open: Likkutei Levi Yitzchak l'Tanach u'Maamarei Chazal, p. קט.

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31) ELUCIDATED · PARTLY VERIFIED

ראה בארוכה לקו"ת שה"ש שבהערה 14, שבאתעדל"ע שאין אתעדל"ת מגעת לשם — שתי בחינות: אתעדל"ע שלפני האתעדל"ת, ואתעדל"ע שלאחרי שלימות העבודה. ובלקוטי לוי"צ שם ע' קי, שבחינה הראשונה היא בב"ן דעתיק, והשני' במ"ה דעתיק. עיי"ש בארוכה.

Likkutei Torah, Shir HaShirim 24a–b, opened: a higher arousal from above that rests only "when the deeds below are complete". Open: Likkutei Levi Yitzchak, p. קי.

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33) ELUCIDATED · PARTLY VERIFIED

וי"ל שהכוונה כאן ב"פנימיות עתיק שלמעלה מאריך" היא לג"ר דעתיק שאינם מתלבשות באריך. ולהעיר מהמשך תרס"ו ע' רסא, דשרש המ"ע הוא באריך ובז"ת דעתיק שמתלבשות באריך, ושרש המל"ת הוא בג"ר דעתיק שאינן מתלבשות באריך.

The doctrine (prohibitions rooted higher than positive mitzvos) opened in Hemshech 5666. Open: the exact page cited, p. רסא.

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35) ELUCIDATED · NO EXTERNAL SOURCE

והגם שצורך העבודה להמשכת בחינה זו היא (לא שהעבודה מעוררת אותה, ורק) מפני שצ"ל אתר שלים (כנ"ל ס"ב) — השלימות דהמקום (שבו נמשכת האתעדל"ע) צריך להיות לו איזה שייכות וערך להההמשכה.

The Rebbe's own reasoning; no external source.

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41) CONCEPT DIVE · VERIFIED

דברים א, ב.

Devarim 1:2 and Shemos Rabbah 42:8 opened (Sefaria): "אחד עשר יום מחורב — במיוחד שבעשרה ... אנכי".

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44) ELUCIDATED · PARTLY VERIFIED

וראה סה"מ עטר"ת שם שזהו גם ביאור הפלוגתא (ראה סהמ"צ להרמב"ם מ"ע א' ובהשגות הרמב"ן שם) אם אנכי נמנה בתרי"ג מצוות. עיי"ש בארוכה.

Rambam, Sefer HaMitzvos, Aseh 1, and Ramban's hasagos there, opened (Sefaria): the dispute whether Anochi is counted. Open: Sefer HaMaamarim 5679, p. תקפז.

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45) CONCEPT DIVE · VERIFIED

תקו"ז בהקדמה ("פתח אליהו") יז, א.

Tikkunei Zohar, introduction ("Pasach Eliyahu") 17a, opened (Sefaria): "אנת הוא חד ולא בחושבן".

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48) ELUCIDATED · PARTLY VERIFIED

סנהדרין פט, ב. תנחומא וירא כב. פרש"י עה"פ וירא שם. — נתבאר בלקו"ש ח"כ שיחה ג' לפ' וירא (ע' 73 ואילך).

Sanhedrin 89b, Tanchuma Vayeira 22 and Rashi on Genesis 22:2, opened (Sefaria). Open: Likkutei Sichos vol. 20, p. 73 ff.

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54) CONCEPT DIVE · OPEN

רמז, א-ב.

Open: Siddur im Dach, p. רמז.

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55) CONCEPT DIVE · VERIFIED

ישעי' סג, טז. שבת פט, ב.

Shabbos 89b opened (Sefaria): "כי אתה אבינו".

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61) ELUCIDATED · NO EXTERNAL SOURCE

אבל לא ממש — שהרי נצטווינו לבקש אל תביאנו לידי נסיון (כנ"ל סוף סעיף ד).

The Rebbe's own qualification; no external source.

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62) CONCEPT DIVE · OPEN

ישעי' סד, ג.

Open: Isaiah 64:3 (Sefaria was unreachable at check time).

63)	CONCEPT DIVE **OPEN**	קידושין מ, ב. ב"ק יז, א. Open: Kiddushin 40b; Bava Kamma 17a (Sefaria was unreachable at check time).
64)	ELUCIDATED **OPEN**	אגה"ק דהבעש"ט, נדפסה גם בכתר שם טוב בתחלתו. Open: the Baal Shem Tov's letter as printed at the start of Kesser Shem Tov (Kehot).

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The Hebrew is taken from the printed Melukat text and checked line by line against the page images; never reconstructed from memory. Every footnote is reproduced as printed. Every source the edition uses was opened where it could be and is marked **VERIFIED** with where it was checked; anything not yet opened is marked **OPEN**, never dressed as confirmed.

Elucidation layer

Hebrew right, English left, aligned clause by clause. **Bold** is the Rebbe's own words; lighter italic is the teaching woven in. All 64 haaros were read and sorted by one test, does it do work beyond locating a source: 16 elucidated in deep-dive bars, 2 referenced; the rest, bare marei mekomos, set aside.

Governance layer

Reshimu builds runtime governance for AI agents (the Four Gates): every output traceable to its source and to the human intention behind it. Atzmut OS is the audit and escalation layer that enforces it. The same discipline produces these editions: nothing asserted that is not traceable to the printed page, every uncertainty surfaced rather than smoothed, and a human editor signing the result.

Prepared by Shimon Rosenberg · shimon@reshimu.ai · OpenChassidus · Full Elucidated Edition · ואברהם זקן ה'תשל"ז · Parkland Full Elucidated format, developed with reader feedback from Chabad of Parkland