LIKKUTEI TORAH · PARSHAS SHELACH · MAAMAR 15

מעט ביאור ע"פ אני דפ' ציצית

A brief explanation on "I" in the section of tzitzis (Numbers 15:41)

The doubled "I" of "I am Havayah your G-d" is Ayin and Ani, the two sides of Keser: the first, the hidden "nothing," is the root of Gan Eden, revealed through the Torah, and the second, G-d's own "I," the Malchus of the Infinite One, will be revealed below at the Resurrection through the mitzvos, when what is now Ayin to us is seen as the true "I."

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

THE BIG IDEA

The doubled "I" of "I am Havayah your G-d" is Ayin and Ani, the two sides of Keser: the first, the hidden "nothing," is the root of Gan Eden, revealed through the Torah, and the second, G-d's own "I," the Malchus of the Infinite One, will be revealed below at the Resurrection through the mitzvos, when what is now Ayin to us is seen as the true "I."

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

THE MAAMAR IN BRIEF

Why does the section of tzitzis say "I am Havayah your G-d" twice? The Alter Rebbe first places the two "I"s in Malchus of Atzilus, the root of Gan Eden, and in Keser, the Ayin from which wisdom is found. Following the Arizal, he places both in Keser, which is first and last at once: as the root of all that is emanated it is Ayin, and as the Malchus of the Emanator it is Ani, the same letters. The first "I" is the revelation of Gan Eden through the Torah, "the hair of His head"; the second is the revelation of Malchus of the Infinite One at the Resurrection, through the mitzvos, "His garment," which is Arich Anpin clothing Atik Yomin. It will come in two modes, from above and from below, like kadkod, "like this and like this." Now G-d is Ayin to us, hidden; then He will be seen as Ani, as in "See now that I, I am He," and the "I" that fills heaven and earth will shine openly. As Pharaoh's "I" brought Yosef honor, G-d's "I," the kingship that brings all worlds into being, brings far more; the 620 mitzvos draw it down.

OUTLINE

1 **Two readings of the doubled "I"** ¶1–2

The first "I" is Malchus of Atzilus, the root of Gan Eden, and the second is Keser; or both are in Keser, which is Ayin as the root of the emanated and Ani as the Malchus of the Emanator. The first is revealed in Gan Eden through the Torah, "the hair of His head," the second at the Resurrection through the mitzvos, "His garment," and it will come in two modes, as kadkod is "like this and like this."

2 **Torah and mitzvos, reward and punishment** ¶3

The doubled second "I" is the reward of the Resurrection coming from above through the Torah and from below through the mitzvos. The Talmud reads the two "I"s as reward and punishment, Chesed and Gevurah, hinted in the white and blue of tzitzis, and the Midrash learns G-d's "I" from Pharaoh's "I am Pharaoh."

3 **Ani and Ayin** ¶4–5

Ani is G-d's Being and Essence, and Havayah brings all into being through the tzimtzum of Chochmah. Keser is called Ayin only because it is hidden from us; from below G-d is Ayin and the world yesh, from above the reverse, and in the Time to Come the Ayin will be revealed as Ani.

4 “See now that I, I am He” ¶6–7

Verses and sayings of the Sages show that at the Resurrection G-d’s very “I” will be seen below as above, the sun taken out of its sheath. What fills the worlds openly now is only the radiance of His glory, while “I fill the heavens and the earth” is hidden, sovev kol almin, which will then shine as an inner light.

5 Pharaoh’s “I” and G-d’s kingship ¶8–9

The revelation below will be as above, like “I am the first and I am the last.” Pharaoh’s “I” is royal loftiness; G-d’s “I” is His Malchus, the thought “I will reign” from which all worlds come, so He is the true yesh. The doubled “I,” like “exalted, exalted,” is sovev kol almin and what is far above it, drawn down by the 620 mitzvos; in the Time to Come G-d Himself, alone, will be revealed.

KEY CONCEPTS

Ani and Ayin אני / אין

“I” and “nothing,” written with the same three letters. Ayin is G-d as hidden from us and beyond grasp; Ani is G-d revealed as the true existence. Keser is both: Ayin as the root of all emanated levels, Ani as the Malchus of the Emanator.

Keser (the Crown) כתר

The level above intellect, standing between the Infinite and all the emanated levels; Chochmah comes forth from it. It is called Ayin, “nothing,” because it is too hidden to be grasped.

Malchus of the Infinite One מלכות דאין סוף

G-d’s own kingship, the thought “I will reign” through which all the worlds come into being. It is called Ani, and it will be revealed at the Resurrection of the Dead.

Arich Anpin and Atik Yomin אריך אנפין / עתיק יומין

The outer and inner levels of Keser. Following the Arizal, Arich Anpin is the “garment” of Atik Yomin, and its hair is “the hair of His head like pure wool.”

“His garment” and “the hair of His head” לבושיה / שער רישיה

From Daniel’s vision of the Ancient of Days. The mitzvos are His garment, Arich Anpin itself, through which Atik Yomin will be revealed; the Torah is the hair of Arich Anpin’s head, the source of the revelation in Gan Eden.

yesh and Ayin יש / אין

“Something” and “nothing.” From below, the world seems yesh and G-d Ayin; from above, G-d is the true yesh and the world is as nothing. In the Time to Come the view from above will be revealed below.

the light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d’s very “I,” present in all the worlds but hidden, as in “Do I not fill the heavens and the earth?”; not a light that surrounds them in space. In the Time to Come it will shine as an inner light.

the 620 pillars of light תר”ך עמודי אור

The 613 mitzvos of the Torah and the seven of the Rabbis. 620 is twice yesh (310), and through them the doubled “I” is drawn down.

SECTION 1 • ¶1–2

Two readings of the doubled "I"

1 מעט ביאור ע"פ אני דפ' ציצית

A brief explanation on "I" (Ani) in the section of tzitzis

This short piece adds to the maamar before it (Likkutei Torah, Sh'lach 14, on "I am Havayah your G-d"), on the last verse of the section of tzitzis, where the words "I am Havayah your G-d" come twice. It looks at the word "I" (Ani) itself and asks what each of its two appearances means.

2 הנה בענין ב"פ [בי פעמים] אני. עמ"ש בביאור ע"פ ויקרא. וי"ל [ויש לומר] דהראשון במל' דאצילות שנעשית עתיק לבריאה והוא בחי' שרש הג"ע [הגן עדן] העליון וג"ע [וגן עדן] התחתון.

Now, regarding the matter of "I" [being said] twice, see what is written in the explanation on the verse "And He called" (Vayikra). And it may be said that the first is in Malchus (sovereignty) of the World of Atzilus (Emanation), which becomes Atik for [the World of] Beriah (Creation); and it is the level of the root of the upper Gan Eden and the lower Gan Eden.

After pointing to his explanation on "And He called" (in Likkutei Torah, Vayikra, "I am the first" is Ayin, the source of wisdom, and "I am the last" is G-d's Malchus), the Alter Rebbe offers a first answer: the two times "I" are two different levels. The first is Malchus, the last Sefirah of Atzilus, which becomes Atik (literally "the Ancient One"), the innermost and highest level, of the world below it, Beriah. As such it is the root of the upper and lower Gan Eden, where souls receive their reward after death.

והב' בכתר שהוא בחי' אין שממנו תמצא החכמה וגם במל' דאצילות היינו מה שמקבלת מבחינת ונהר יוצא מעדן[1] שהוא חו"ב [חכמה ובינה] כו'

And the second is in Keser (the Crown), which is the level of Ayin (nothingness), from which Chochmah (wisdom) is found; and also in Malchus of Atzilus, that is, what it receives from the level of "And a river goes out of Eden," which is Chochmah and Binah (understanding), etc.

The second "I" is in Keser, the level above intellect, called Ayin (nothingness) because it cannot be grasped; "from which Chochmah is found" echoes Job's "wisdom, from where (me'ayin) shall it be found?", read as "from Ayin." It is also in Malchus of Atzilus, in what Malchus receives from "the river that goes out of Eden": in Kabbalah Eden is Chochmah and the river that flows from it is Binah.

וכמ"ש בביאור ע"פ אז ישיר ישראל[2] כו' עלי באר[3] בענין מעין גנים[4] כו' ע"ש.

And as is written in the explanation on the verse "Then Israel sang," etc., "Spring up, O well," on the matter of "a fountain of gardens," etc.; see there.

The Alter Rebbe refers to his explanation of the Song of the Well in Likkutei Torah, Chukas, where "a fountain of gardens" is Binah of Atzilus, which comes down into the lower worlds by first being clothed in Malchus.

(ועוי"ל [ועוד יש לומר] כי ב"פ [בי פעמים] אני שניהם בכתר אלא שהוא ע"ד מ"ש בע"ח [בעץ חיים] שמ"א ספ"ג [סוף פרק ג'][5] בפי' אני ראשון ואני אחרון[6]

(And one may further say that both times "I" [is said] are in Keser, only that it is along the lines of what is written in Etz Chaim, Sha'ar (Gate) 41, at the end of chapter 3, on the meaning of "I am the first and I am the last."

> In parentheses comes a second answer: both times "I" are in Keser, as Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings, explains "I am the first and I am the last." The Kehot note says that "Sha'ar (Gate) 41, end of chapter 3" is the numbering of the Shklov printing of 5560 (1800); in current editions it is Sha'ar (Gate) 42, end of chapter 1.

וז"ל [וזה לשונו] כי הכתר הוא ראשון והוא אחרון והוא אין והוא אני[7] כי בבחי' מל' של המציל אשר בו הוא אחרון ונק' אני שהוא המל' ובבחי' שרש הנאצלים אשר בו שהוא בחי' כתר הוא הראשון נק' אין אותיות אני עכ"ל [עד כאן לשונו].

These are his words: "For Keser is first and it is last, and it is Ayin (nothing) and it is Ani (I); for in the aspect of the Malchus of the Emanator that is in it, it is last and is called Ani, which is Malchus; and in the aspect of the root of the emanated [beings] that is in it, which is the level of Keser, it is the first, called Ayin, the letters of Ani." End of quote.

> Etz Chaim says that Keser is both first and last, both Ayin and Ani, two Hebrew words written with the same letters (אני, אין). Keser stands between the Emanator, the Infinite One, and everything emanated: its upper side is the last level of the Emanator, His Malchus, and is called Ani, "I"; its lower side is the root and first of all that is emanated, and is called Ayin, "nothing."

ולפ"ז [ולפי זה] י"ל [יש לומר] גם כאן דפי' אני הוי' אלקיכם. דפעם הראשון. היינו בחי' אין דהיינו שרש הנאצלים ומבחינה זו הוא שרש ההתגלות שבג"ע [שבגן עדן] ע"י בחי' ושער רישי' [רישיה] כעמר נקא[8].

Accordingly, it may be said here too that the meaning of "I am Havayah your G-d," the first time, is the level of Ayin, that is, the root of the emanated [beings]; and from this level is the root of the revelation that is in Gan Eden, through the level of "and the hair of His head like pure wool."

> Applying this, the first "I am Havayah your G-d" is Keser as Ayin, the root of the emanated levels. From there comes the revelation of Gan Eden, which passes through "the hair of His head like pure wool" in Daniel's vision, which, as he says below, stands for the Torah.

אמנם מה שכפל עוד פעם ב' אני הוי' אלקיכם זהו התגלות בחי' מל' דא"ס שנק' אני והוא ההתגלות שיהי' [שיהיה] בתחה"מ [בתחיית המתים]

However, what it repeats once more, a second [time], "I am Havayah your G-d": this is the revelation of the level of Malchus of the Infinite One (Ein Sof), which is called Ani; and it is the revelation that will be at the Resurrection of the Dead.

> The second, repeated "I am Havayah your G-d" is the revelation of Malchus of the Infinite One itself, the true Ani, which will be revealed at the Resurrection of the Dead.

וענין שגילוי זה הוא ע"י לבושיה כתלג חיור י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] במבוא שערים ש"ג ח"ב [חלק ב'] פ"ב [פרק ב'] ובלק"ת [ובלקוטי תורה (להאריז"ל)] בהשמטות דדניאל[9] בפי' לבושי [לבושין / לבושים] כתלג פי' האריך הוא לבושיה דעתיק יומין. ושער רישיה של לבושיה הנזכר שהוא א"א הוא כעמר נקא עכ"ל [עד כאן לשונו].

And the matter that this revelation is through "His garment white as snow" may be explained according to what is written in Mevo She'arim, Sha'ar (Gate) 3, Part 2, chapter 2, and in the Likkutei Torah of the Arizal, in the Hashmatos (omitted passages) on Daniel, on the meaning of "His garment as snow": "The meaning: Arich [Anpin] is the garment of Atik Yomin; and the hair of the head of the garment mentioned, which is Arich Anpin, is like pure wool." End of quote.

> This revelation comes through the other image in Daniel's vision, "His garment white as snow." To explain it the Alter Rebbe quotes the Arizal from Mevo She'arim, Rabbi Chaim Vital's systematic work on the Arizal's Kabbalah, and from the Arizal's comments on Scripture (his Likkutei Torah), in the omitted passages (Hashmatos) on Daniel: the "garment" is Arich Anpin, the outer level of Keser that clothes Atik Yomin, its inner level, and "the hair of His head" is the hair of that garment, the hair of Arich Anpin.

וא"כ לפ"ז [לפי זה] התורה שנק' שער רישיה היינו שער רישיה דא"א. והמצות שנק' לבושיה היינו א"א עצמו שע"י לבוש זה יומשך ויתגלה בחי' ע"י שהוא מל' דא"ס ממש וכנודע דשרש המצות בגלגלתא דא"א כו').

If so, accordingly, the Torah, which is called "the hair of His head," is the hair of the head of Arich Anpin; and the mitzvos, which are called "His garment," are Arich Anpin itself; for through this garment there will be drawn down and revealed the level of Atik Yomin, which is Malchus of the Infinite One itself, as is known that the root of the mitzvos is in the Gulgalta (skull) of Arich Anpin, etc.)

> So the Torah, "the hair of His head," comes from the hair of Arich Anpin, while the mitzvos, "His garment," are Arich Anpin itself, the garment that clothes Atik Yomin. Through this garment Atik Yomin, which is Malchus of the Infinite One, will be drawn down and revealed, which fits the known teaching that the root of the mitzvos is in the Gulgalta, the "skull" of Arich Anpin.

והנה במ"א נתבאר בענין כדכד[10, 11] כדין וכדין[12] שלע"ל [שלעתיד לבוא] יהי' [יהיה] ג"כ ב' בחי' אופני הגילוי מלמעלה למטה ומלמטה למעלה.

Now, elsewhere it was explained, on the matter of kadkod, "like this and like this" (kedin ukedin), that in the Time to Come there will also be two levels, [two] modes of revelation: from above to below and from below to above.

> The Talmud (Bava Basra 75a) tells that on Isaiah's "I will make your windows of kadkod," two angels disagreed whether the stone would be shoham or yashpeh, and G-d said, "Let it be like this and like this" (kedin ukedin), a play on kadkod, as if kad-kad, "like this, like this." In Likkutei Torah, Re'eh, the Alter Rebbe explains this as two modes of revelation, one drawn down from above to below and one rising from below to above; here he says the Time to Come will also have both.

וזהו ענין שהם וישפה שהם[13] בחי' יוסף ובנימין ועפ"ז י"ל [יש לומר] דלכך י"א שיחיד המתפלל לעצמו חוזר תיבות אני ה' אלקיכם להשלים מנין רמ"ח תיבות דק"ש [דקריאת שמע]. נמצא כופל אני הב' שני פעמים.[14, 15, 16]

And this is the matter of shoham and yashpeh, which are the levels of Yosef and Binyamin. And according to this it may be said that this is why some say that an individual who prays by himself repeats the words "I am Havayah your G-d," to complete the count of 248 words of the Shema. It follows that he doubles the second "I," [saying it] two times.

> Shoham and yashpeh are the last two stones of the High Priest's breastplate, which bore the names of Yosef and Binyamin (the Kehot note points to Rashi and the Targumim on Exodus 28). Some hold that one who prays alone repeats "I am Havayah your G-d" to bring the Shema, which has 245 words, to 248; he then says the second "I" twice, a hint that the revelation of the second "I" will itself come in two modes.

SECTION 2 • ¶3

Torah and mitzvos, reward and punishment

3 ומבואר למעלה דבחי' אני הב' זהו ענין נאמן לשלם שכר[17] לע"ל [לעתיד לבוא] בתחה"מ [בתחיית המתים] והכפל היינו שגם לע"ל [לעתיד לבוא] יהיה בגילוי זה ג"כ ב' בחי' כנ"ל מלמעלה למטה ומלמטה למעלה והיינו ג"כ מבחי' התורה ומבחי' המצות.

And it is explained above that the level of the second "I" is the matter of "faithful to pay reward" in the Time to Come, at the Resurrection of the Dead; and the doubling means that in the Time to Come, too, there will be in this revelation also two levels, as mentioned above, from above to below and from below to above; and this is also from the level of the Torah and from the level of the mitzvos.

> In the preceding maamar (Likkutei Torah, Sh'lach 14), the second "I" was explained as "faithful to pay reward," the reward that comes chiefly at the Resurrection. Its doubling now means that this future revelation will itself have two modes, from above to below and from below to above, which come from the Torah and from the mitzvos respectively.

ועיין מ"ש בד"ה המגביהי לשבת[18] שהמצות הן מלמטה למעלה וכמ"ש וצדקה תרומם[19] והתורה היא מלמעלה למטה כו' וכמ"ש ג"כ בד"ה נר חנוכה[20] כו' כדי שתהא מזוזה מימין[21] כו'.

And see what is written in the discourse beginning "Who is enthroned on high," that the mitzvos are from below to above, as it is written, "Charity exalts," and the Torah is from above to below, etc.; as is also written in the discourse beginning "The Chanukah lamp," etc., "so that the mezuzah will be on the right," etc.

> In Torah Ohr, Miketz, in the discourse "Who is enthroned on high," the Alter Rebbe explains that all the mitzvos are called tzedakah, and "tzedakah exalts": they raise up from below to above, while the Torah is drawn down from above to below. His discourse on the Talmud's rule that the Chanukah lamp stands at the left of the doorway, "so that the mezuzah will be on the right," makes the same point: the mezuzah on the right is the ascent of the mitzvos, and the Chanukah lamp the light of the Torah drawn down.

ועיין עוד מענין ב"פ [בי פעמים] אני שנאמר במצות ציצית בגמרא (פ"ד דמנחות דף מ"ד ע"א) דשם פי' א' על שכר ואחד על עונש[22] וכ"ה בזח"ג [בזהר חלק ג] פי' אחרי דע"ח סע"ב [סוף עמוד ב].

And see further on the matter of "I" [said] twice in the mitzvah of tzitzis, in the Gemara (chapter 4 of Menachos, folio 44, side a), where it is explained that one is for reward and one for punishment; and so it is in the Zohar, Part III, Parshas Acharei, folio 78, at the end of side b.

> The Talmud tells of a man saved from sin by his tzitzis, who explained that "I am Havayah your G-d" is written twice: "I am He who will exact punishment, and I am He who will pay reward." The Alter Rebbe adds that the Zohar in Parshas Acharei says the same.

והם ג"כ ב' בחי' חו"ג [חסד וגבורה] ומה שנאמר זה בציצית דוקא היינו לפי שע"ז מרמזים ב' בחי' תכלת ולבן שבציצית עמ"ש מזה בד"ה ויקח קרח.[23]

And these too are two levels, Chesed (kindness) and Gevurah (restraint). And the reason this is said in tzitzis specifically is that the two levels of techeles (blue) and white that are in tzitzis allude to this; see what is written about this in the discourse beginning "And Korach took."

> Reward and punishment correspond to Chesed (kindness) and Gevurah (restraint). The doubled "I" appears in tzitzis in particular because its white threads and its blue (techeles) thread hint at these two attributes; in Kabbalah white is the color of Chesed and blue of Gevurah.

עוד יש להעיר ממ"ש ברבות מקץ [ר"פ צ'] ובפ' קדושים [ס"פ כ"ד] מן אני של בשר ודם אתה למד אני של הקב"ה[24] כו'

One may further note what is said in the Midrash Rabbah, Miketz [at the beginning of section 90], and in Parshas Kedoshim [at the end of section 24]: "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He," etc.:

> The Midrash, in two places, learns the greatness of G-d's "I" from the "I" of a human king. The human "I" is Pharaoh's "I am Pharaoh," the words with which he set Yosef over all of Egypt. If a mortal king's "I" carries such authority, how much greater is the "I" of G-d.

ע"י שאמר פרעה ליוסף אני פרעה[25] זכה לכל הכבוד הזה[26] לכשיבוא אני של הקב"ה כו' אני ראשון ואני אחרון[27] עאכו"כ [על אחת כמה וכמה].

"through Pharaoh's saying to Yosef, 'I am Pharaoh,' [Yosef] merited all this honor; when the 'I' of the Holy One, blessed be He, comes," etc., "'I am the first and I am the last,' how much more so."

> Pharaoh's words to Yosef, "I am Pharaoh," brought Yosef great honor; when G-d's "I" comes, the "I" of "I am the first and I am the last," the honor will be greater by far. The Alter Rebbe will read this coming of G-d's "I" as the revelation of the Time to Come.

SECTION 3 • ¶4–5

Ani and Ayin

4 והענין כי פי' אני הוי' היינו שבחי' אני הוא מהותו ועצמותו ית' והוי"ה הוא מה שמהוה ע"י צמצום יו"ד חכמה כו'

The explanation of the matter is this: the meaning of "I am Havayah" is that the level of Ani is His Being and Essence, may He be blessed; and Havayah is that which brings into being (mehaveh) through the tzimtzum (contraction) of the yud, Chochmah, etc.

> Now the Alter Rebbe explains the words "I am Havayah" themselves. Ani, "I," is G-d's own Being and Essence, while Havayah, which shares its root with mehaveh, "brings into being," is the power that creates through the contraction (tzimtzum) of the yud, the first letter of the Name, which is Chochmah. He explains "I am Havayah" the same way in Likkutei Torah, Behar, on "You shall revere My Sanctuary; I am Havayah."

והנה והחכמה מאין תמצא[28] בחי' אין הוא אותיות אני[29] והוא סתימו דכל סתימין כו' כנ"ל ונקרא אצלינו אין לרוב העלמו שאינו בגדר תפיסא והשגה ועיין מ"ש בד"ה שחורה אני[30] ונאוה[31] אש שחורה בפי' ישת חשך סתרו.[32]

Now, "and wisdom is found from Ayin (nothing)": the level of Ayin has the letters of Ani, and it is "the most hidden of all hidden," etc., as mentioned above. And it is called Ayin in relation to us because of the greatness of its concealment, for it is not within the bounds of being grasped and comprehended. And see what is written in the discourse beginning "I am black and comely," [on] "black fire," on the meaning of "He made darkness His hiding place."

> Job's verse is read, "wisdom is found from Ayin": Chochmah comes from Keser, called Ayin, whose letters are those of Ani, "the most hidden of all hidden." It is called "nothing" not because it lacks being, but from our side, because it is too hidden to be grasped. In Likkutei Torah, Shir HaShirim ("I am black and comely"), the Alter Rebbe explains from the Sages' "black fire on white fire" that even Keser is called darkness and "black fire" before the Infinite One, the "white fire," and that this is "He made darkness His hiding place."

5 ומ"ש במ"א בענין כי אל דעות[33] שמלמטה למעלה נקרא למטה היש ולמעלה אין לפי שאינו מושג אבל מלמעלה למטה הוא בהפך שלמעלה היש ולמטה אין משום דכולא קמיה כלא חשיב[34]

And what is written elsewhere on the matter of "For a G-d of knowledges (de'os)" [is] that from below to above, what is below is called yesh (something) and what is above Ayin (nothing), because it is not grasped; but from above to below it is the reverse: above is the yesh and below is Ayin, because "all before Him is accounted as nothing."

> The verse calls G-d "a G-d of knowledges," in the plural, which is read as two ways of knowing. Seen from below, from our side, the created world is yesh, "something" real, and G-d above is Ayin, "nothing," because we cannot grasp Him; seen from above, from G-d's side, it is the reverse: He is the true yesh and the world is as nothing, as the Zohar says, "all before Him is accounted as nothing."

ולע"ל [ולעתיד לבוא] שיהיה גילוי אלקות הנה מבחי' אין והעלם יהיה בחי' אני אשר אני מורה על גילוי

And in the Time to Come, when there will be a revelation of G-dliness, then from the level of Ayin and concealment there will be the level of Ani, for Ani indicates revelation.

> In the Time to Come, when G-dliness is revealed, what is now Ayin and hidden will become Ani, "I": the same letters, now pointing to a presence that is revealed.

והיינו שיהיה גילוי בחי' אני דהיינו מה שלמעלה היש כו' ועמ"ש מזה סד"ה בשעה שהקדימו[35] ישראל נעשה.[36]

That is, there will be a revelation of the level of Ani, namely, that above is the yesh, etc. And see what is written about this at the end of the discourse beginning "When Israel put 'we will do' first."

> That is, the higher view, that G-d alone is truly yesh, will be revealed below as well. In Likkutei Torah, Bamidbar ("When Israel put 'we will do' first"), the Alter Rebbe explains that the purpose of the Torah and the mitzvos is that the view from above be revealed from below too, so that all will see that everything is as nothing before Him.

SECTION 4 · ¶6–7

"See now that I, I am He"

6 וכמ"ש ראו עתה כי אני[37] אני הוא בפי' האזינו. ופי' בזח"ב [בזהר חלק ב'] משפטים ק"ח ב'.[38] עתה ראו מה דלא תוכלו למיחמי מקודם לכן.[39]

And as it is written, "See now that I, I am He," in Parshas Haazinu. And it is explained in the Zohar, Part II, Mishpatim, 108b: "Now see what you were not able to see before this."

> In the Song of Haazinu, which Moshe taught Israel, G-d declares, "See now that I, I am He," with "I" said twice. The Zohar reads "now" as a seeing of what could not be seen before.

ועמ"ש מזה בד"ה במדבר סיני באוהל מועד.[40] וכן מבואר בגמרא (פ"ו דפסחים דס"ח סע"א [סוף עמוד א]) דקאי אלע"ל [על לעתיד לבוא]

And see what is written about this in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting." And so it is explained in the Gemara (chapter 6 of Pesachim, folio 68, at the end of side a), that it refers to the Time to Come,

> In Likkutei Torah, Bamidbar ("In the wilderness of Sinai"), the Alter Rebbe explains that this verse speaks of the Time to Come, when G-d will be seen with the senses, while now the soul only thirsts for that sight. The Talmud in Pesachim also reads the verse as speaking of the Time to Come.

דהיינו בעת תחיית המתים שע"ז נאמר אני אמית ואחיה[41, 42, 43] וכ"ה בסנהדרין (דצ"א ע"ב)

that is, at the time of the Resurrection of the Dead, of which it is said, "I put to death and I bring to life"; and so it is in Sanhedrin (folio 91b).

> The same verse goes on, "I put to death and I bring to life," and the Talmud reads it as a promise of the Resurrection of the Dead: the One who puts to death brings the same person back to life.

וזהו לכשיבוא אני של הקב"ה כי אני הוא אותיות אין דהיינו מה שעכשיו בחי' העלם בתכלית ונק' מלמטה למעלה בשם אין יומשך לע"ל [לעתיד לבוא] בבחי' גילוי

And this is [the meaning of] "when the 'I' of the Holy One, blessed be He, comes." For Ani has the letters of Ayin; that is, what is now the level of utter concealment, and is called, from below to above, by the name Ayin, will be drawn down in the Time to Come in a manner of revelation,

> This, says the Alter Rebbe, is the Midrash's "when the 'I' of the Holy One, blessed be He, comes." Since Ani and Ayin have the same letters, what is now utterly hidden, and known to us from below only as Ayin, "nothing," will be drawn down in the Time to Come as a revealed "I."

להיות הגילוי למטה ג"כ כמו שהוא למעלה להיות ראו עתה כי אני אני הוא כו'

so that the revelation will be below as well, just as it is above, so that it will be "See now that I, I am He," etc.

> The revelation will then be below as it is above, and that is the meaning of "See now that I, I am He": G-d's very "I" will be seen.

וכמ"ש ואמר ביום ההוא הנה[44] אלקינו זה כו' והוא ע"ד לע"ל [לעתיד לבוא] הקב"ה מוציא חמה מנרתיקה[47, 46, 45] כו' שלא יהיה נרתק והעלם לבחי' שמש[48] הוי'.

And as it is written, "And it shall be said on that day, 'Behold, this is our G-d,'" etc. And this is along the lines of "In the Time to Come the Holy One, blessed be He, will take the sun out of its sheath," etc.: that there will be no sheath and concealment for the level of "the sun, Havayah."

> Isaiah prophesies that on that day Israel will say, "Behold, this is our G-d," pointing, as it were, to what they plainly see. The Talmud's image of G-d taking the sun out of its sheath is read to mean that the "sun," the Name Havayah (as in "Havayah G-d is a sun and a shield"), will shine with no cover hiding it.

גם כמ"ש במ"א בהא דכתיב הלא את השמים ואת הארץ[49] אני מלא. דמשמע אני ממש מהותו ועצמותו יתי' וכתיב מלא כל הארץ כבודו.[50]

Also, as is explained elsewhere on what is written, "Do I not fill the heavens and the earth?": that it implies Ani itself, His Being and Essence, may He be blessed; and it is written, "The whole earth is full of His glory."

> Another proof: in Jeremiah G-d says, "Do I not fill the heavens and the earth?", so the "I" that fills them is His very Essence. Yet Isaiah says that what fills the earth is "His glory," and the Alter Rebbe goes on to explain the difference.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE REBBE RASHAB, IN A MAAMAR THE REBBE REPEATED WITH SLIGHT CHANGES IN MAYIM RABIM, SHABBOS TOLDOS 5717 AND THE REBBE**
>
> „ראו עתה" (see now) speaks in the present, yet our paragraph, with the Zohar and the Talmud, reads „אני אני הוא" (I, I am He) of the Time to Come; a reader may ask what 'now' adds, as the Zohar itself asks. Our commentary gives only the Zohar's answer, a seeing then of what could not be seen before.
>
> The Zohar there itself asks „מאי עתה" (why 'now'?). In a maamar of the Rebbe Rashab that the Rebbe repeated, with slight changes, on Shabbos Toldos 5717, the doubled 'I' is „אני ראשון ואני אחרון" (I am the first and I am the last): now only the light that fills the worlds is revealed, while in the Time to Come the light that encompasses them will be revealed too, and the two joined; and 'now' means „שההכנה לזה הוא עכשיו" (that the preparation for it is now), through the service of refinement. In a maamar of Shabbos Haazinu 5722 (unedited), which sets out the Rebbe Maharash's, the answer is that through the mitzvos, and especially teshuvah, a foretaste of that revelation is present even now. Perhaps (biur b'derech efshar) that is the 'now' inside our paragraph's future.
>
> the Rebbe Rashab, in a maamar the Rebbe repeated with slight changes in Mayim Rabim, Shabbos Toldos 5717 (so the note to 'צריך להבין' there): Sefer HaMaamarim Melukat, vol. א, p. נח-נה · the Rebbe (unedited transcript; this section sets out the Rebbe Maharash's 'את הוי' האמרתי' of 5632, as the editors' notes 5 and 78 say): Sefer HaMaamarim Melukat (new edition), Tishrei-Cheshvan, vol. א, p. שסד-שסא (dibbur hamaschil Kenesher Ya'ir Kino, Shabbos Haazinu 5722)

7 וכבודו היינו זיו יקריה. והפי' דמה שמלובש בבחי' גילוי בהעולמות הוא רק זיו יקריה. ובחי' אני מלא הוא בבחי' העלם וסוכ"ע דסובב אין פי' מקיף מלמעלה[51] כמ"ש בסש"ב [בספר של בינונים] פמ"ח.

And "His glory" means "the radiance of His glory" (ziv yekarei). The explanation: what is clothed in the worlds in a manner of revelation is only the radiance of His glory; and the level of "I fill" is in a manner of concealment, and [is] the light that encompasses all worlds (sovev kol almin); for "encompasses" does not mean surrounding from above, as is written in Sefer Shel Beinonim (Tanya), chapter 48.

> The "glory" that fills the earth is only ziv yekarei, "the radiance of His glory," the light that is clothed in the worlds and gives them life. "I fill," G-d's Essence, is present too, but hidden: this is sovev kol almin, which, as Tanya explains, does not mean that it surrounds the worlds from above in space, but that it is in them without being revealed.

ולע"ל [ולעתיד לבוא] שיהיה בחינת סוכ"ע מאיר בבחי' גילוי ממש באור פנימי מה שעכשיו אני מלא בבחי' העלם ע"ז אמר לכשיבוא אני של הקב"ה.

And in the Time to Come, when the level of sovev kol almin will shine in a manner of actual revelation, as an inner light, what is now "I fill" in a manner of concealment: of this it says, "When the 'I' of the Holy One, blessed be He, comes."

> In the Time to Come this encompassing light will shine openly, as an inner light within the worlds. That revelation of the "I" that now fills all in hiding is what the Midrash calls the coming of G-d's "I."

SECTION 5 · ¶8–9

Pharaoh's "I" and G-d's kingship

8 ועד"ז נתבאר בת"א [בתורה אור] פ' בראשית בביאור ע"פ כי כאשר השמים החדשים והארץ החדשה אשר אני עושה.[52] אני דייקא עושה היינו המאציל העליון ב"ה שממנו נמשך התגלות נשמות חדשות כו' ע"ש

And along these lines it was explained in Torah Ohr, Parshas Bereishis, in the explanation on the verse "For as the new heavens and the new earth that I make." "I" specifically "make": that is, the Supreme Emanator, blessed be He, from Whom is drawn the revelation of new souls, etc.; see there.

> The Alter Rebbe brings a parallel from Torah Ohr, Bereishis, on Isaiah's "the new heavens and the new earth that I make": it is "I," the Supreme Emanator Himself, who makes them, and from Him new souls will be revealed. There he explains that this renewal comes from above the whole chain of descent, from the Infinite One Himself.

וזהו ענין ב"פ [בי פעמים] אני ע"ד אני ראשון ואני אחרון[53] היינו שיהיה הגילוי למטה ממש כמו למעלה (כמ"ש בד"ה נאוו לחייך בתורים).[54, 55]

And this is the matter of "I" [said] twice, along the lines of "I am the first and I am the last": that is, that the revelation will be below truly as it is above (as is written in the discourse beginning "Your cheeks are comely with rows").

> The doubled "I," like "I am the first and I am the last," means that the revelation below will be exactly as it is above. In Likkutei Torah, Shir HaShirim, on "Your cheeks are comely with rows," the "rows" are two rows, one from below to above and one from above to below.

ועמ"ש בד"ה ראשי המטות[56] בפי' אני ראשון ואני אחרון וזהו מן אני של בשר ודם אתה למד אני של הקב"ה[57]

And see what is written in the discourse beginning "The heads of the tribes," on the meaning of "I am the first and I am the last." And this is [the meaning of] "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He."

> In Likkutei Torah, Matos, the Alter Rebbe explains "I am the first" as G-d before the world was created and "I am the last" as G-d after the days of Moshiach, when there will be only He and His Name. Now he explains the Midrash on Pharaoh's "I" and what it teaches about G-d's "I."

כי הנה אני פרעה מורה על רוממות והתנשאות שכל העם שפלים ובטלים לפניו והם עבדים אליו והוא המרומם מהם וזהו ענין אני פרעה בחי' רוממות

For behold, "I am Pharaoh" indicates loftiness and exaltation: that all the people are lowly and nullified before him, and they are servants to him, and he is exalted above them. And this is the matter of "I am Pharaoh": the level of loftiness.

> When Pharaoh said "I am Pharaoh," he declared his supremacy: all his people were lowly and nullified before him, his servants, and he was raised above them. His "I" stands for royal loftiness.

ולכן מזה נמשך אשר ומבלעדיך לא ירים כוי[58] ועיין מזה בבחיי ס"פ בהר

And therefore from this there followed "and without you no man shall lift up," etc. And see about this in [Rabbeinu] Bachya at the end of Parshas Behar.

> From that loftiness came Pharaoh's grant to Yosef, "without you no man shall lift up his hand or his foot." Rabbeinu Bachya ben Asher, the Spanish Torah commentator, at the end of Parshas Behar brings the Midrash Tanchuma: if Pharaoh's "I am Pharaoh" raised Yosef so high, how much more the reward of the mitzvos on which G-d says "I am Havayah."

א"כ מזה אתה למד אני של הקב"ה[59] שהרי במדת מלכותו יתי' העולמות מתהוים ממש. שע"י מחשבת אנא אמלוך מזה לבד העולמות נתהוו.

If so, from this you learn the "I" of the Holy One, blessed be He, for through the attribute of His Malchus (sovereignty), may He be blessed, the worlds actually come into being; for through the thought "I will reign" (ana emloch), from this alone the worlds came into being.

> So from Pharaoh's "I" we learn about G-d's "I," which is His kingship, Malchus: the worlds come into being through it, through the single thought "I will reign" alone. If a human king's "I" is so great, the "I" of G-d, which brings all worlds into being, is far greater.

9 וזהו אני הוי' שבבחי' זו נמשך שרש התהוות כל הנבראים. א"כ עאכ"ו [על אחת כמה וכמה] שלמעלה היש וכולא קמיה כלא ממש חשיבא[60]

And this is "I am Havayah": that from this level is drawn the root of the coming into being of all the created beings. If so, how much more so that above is the yesh, and "all before Him is accounted as truly nothing."

> "I am Havayah" means that from the level of "I," G-d's Malchus, comes the root of all creation. If all creation comes from it, then all the more is He the true yesh, and everything before Him is as truly nothing.

וזהו ענין הלא את השמים ואת הארץ אני מלא.[61] רק שהוא בבחי' העלם ולע"ל [ולעתיד לבוא] שיהיה גילוי בחי' זו זהו לכשיבוא אני של הקב"ה.

And this is the matter of "Do I not fill the heavens and the earth?": only that it is in a manner of concealment. And in the Time to Come, when there will be a revelation of this level, this is "when the 'I' of the Holy One, blessed be He, comes."

> This is "Do I not fill the heavens and the earth?": G-d's "I" fills all, though hidden. Its revelation in the Time to Come is the coming of G-d's "I."

(ועמ"ש בפי' הפסוק אני כברוש רענן[62] בד"ה לבאר ענין יוהכ"פ [יום הכפורים][63] ובד"ה שבת שבתון[64] ובד"ה כי ביום הזה יכפר)[65, 66]

(And see what is written on the meaning of the verse "I am like a fresh cypress" in the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "A Shabbos of complete rest," and in the discourse beginning "For on this day He shall atone.")

> In parentheses the Alter Rebbe points to three discourses that explain Hoshea's "I am like a fresh cypress," another verse in which G-d says "I." There (Likkutei Torah, Yom Kippur and Acharei) the young cypress can be bent down to the ground and, springing back, lifts what was set on it very high: so G-d's "I," His Malchus, comes down into the physical mitzvos and then rises, lifting the one who keeps them even higher than Malchus stood before it came down, to sovev kol almin.

והנה כתיב כי גאה גאה.[67] ב"פ [בי פעמים] גאה היינו בחי' סוכ"ע ומה שלמעלה מעלה מבחי' סוכ"ע.

Now, it is written, "For He is exalted, exalted" (ga'oh ga'ah). "Exalted" [said] twice is the level of the light that encompasses all worlds (sovev kol almin) and what is far above the level of sovev kol almin.

> The Song at the Sea says ga'oh ga'ah, "exalted, exalted." The two words are two levels: sovev kol almin, which encompasses all worlds, and a level far higher than even that.

וזהו ענין ב"פ [בי פעמים] אני. וכ"ז [וכל זה] נמשך ע"י מעשה המצות שהם תרי"ג מצות דאורייתא וז' דרבנן הם תר"ך עמודי אור שהם ב' פעמים יש כו'.[68] שעי"ז נמשך מבחי' גאה גאה אדון הנפלאות[69] כו'.

And this is the matter of "I" [said] twice. And all this is drawn down through the performance of the mitzvos, which are the 613 mitzvos of the Torah and the seven of the Rabbis: they are the 620 pillars of light, which are two times yesh, etc.; for through this there is drawn down from the level of ga'oh ga'ah, "Master of wonders," etc.

> These two levels are the two times "I," and they are drawn down through doing the mitzvos: 613 from the Torah and seven from the Rabbis make 620, the "620 pillars of light," and 620 is twice yesh, a word whose letters add up to 310. Through them light is drawn from that doubly exalted level, "Master of wonders," words from the Yishtabach blessing of the morning prayers.

עוי"ל [עוד יש לומר] פי' לכשיבוא אני של הקב"ה ע"ד מ"ש ברבות ס"פ בא אבל לע"ל [לעתיד לבוא] אני לבדי[70] כו' ע"ש:

One may further say that the meaning of "when the 'I' of the Holy One, blessed be He, comes" is along the lines of what is said in the Midrash Rabbah at the end of Parshas Bo: "But in the Time to Come, I alone," etc.; see there.

> A further reading of the Midrash: at the end of Parshas Bo the Midrash says that in the past G-d went before Israel with His court, but in the Time to Come He alone will go before them. So the coming of G-d's "I" is the revelation of G-d Himself.

IN ONE'S AVODAH

The maamar ends its explanation with the practical side: all of this, the revelation of the doubled "I" and of what is far above sovev kol almin, is drawn down through the actual performance of the mitzvos, the 613 of the Torah and the seven of the Rabbis, the 620 "pillars of light." The mitzvos are "His garment," and through them G-d's own "I" will be revealed below.

QUESTIONS FOR DISCUSSION

1. Why is Keser called both Ayin and Ani, and how does that explain the two times "I" in the section of tzitzis?
2. Why is the Torah compared to "the hair of His head" and the mitzvos to "His garment," and why does the deeper revelation of the Resurrection come through the garment?
3. From below the world is yesh and G-d is Ayin; from above it is the reverse. What, according to the maamar, will change in the Time to Come?
4. What does Pharaoh's "I am Pharaoh" teach about G-d's "I," and how is it connected to the thought "I will reign"?
5. How do the 620 mitzvos, "two times yesh," draw down the doubled "I" and the doubled "exalted, exalted"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **ונהר יוצא מעדן**

In the Torah's account of the Garden: "A river goes out of Eden to water the garden." In Kabbalah Eden is Chochmah and the river is Binah; the Alter Rebbe uses the verse for what Malchus of Atzilus receives from them.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בראשית ב, י.

2 **בביאור ע"פ אז ישיר ישראל**

There the Alter Rebbe explains that "a fountain of gardens" is Binah of Atzilus, also called the primordial sea, which comes down to Beriah, Yetzirah and Asiyah by first being clothed in Malchus.

KEHOT'S NOTE

לקמן פ' חוקת סג, ג.

3 **אז ישיר ישראל כוי עלי באר**

When G-d gave Israel water at the well in the wilderness, "Then Israel sang this song: Spring up, O well." The Alter Rebbe refers to his explanation of this verse in Likkutei Torah, Chukas.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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4 **מעין גנים**

The beloved praises his bride as "a fountain of gardens, a well of living waters." In the explanation the Alter Rebbe points to, the fountain is Binah of Atzilus flowing down into Malchus.

Song of Songs 4:15 שיר השירים ד:ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן׃

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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5 **בע"ח שמ"א ספ"ג**

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

KEHOT'S NOTE

דפוס שקלאוו תק"ס. לפננו שמ"ב ספ"א. [כ].

6 "Thus says Havayah, King of Israel … I am the first and I am the last, and besides Me there is no G-d." Etz Chaim reads the two "I"s as the two sides of Keser.

Isaiah 44:6 ישעיהו מ"ד:ו

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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7 **כי הכתר הוא ראשון והוא אחרון והוא אין והוא אני**

The Arizal explains that Keser stands between the Emanator and the emanated: as the Malchus of the Emanator it is last and is called Ani, and as the root of the emanated it is first and is called Ayin, the same letters. Kehot notes that the Alter Rebbe cites the Shklov printing (Sha'ar (Gate) 41, end of chapter 3), which in current editions is Sha'ar (Gate) 42, end of chapter 1.

Sefer Etz Chaim 42:1:3 עץ חיים מ"ב:א':ג

… ודע כי עד"ז הוא בכל הי"ס שבכל עולם ועולם וכן בפרטות בכל פרצוף ופרצוף כי לעולם כל בחי' ובחינה נקרא עליונה מאציל ותחתונה נאצל ואין הנאצל פחות מד' אותיות הוי"ה אפילו בי"ס פרטיות ופרטי פרטיות ויש בחי' אמצעי ביניהן הנקרא כתר והבן זה מאד כי בו יובנו כל הדרושים שנבאר וזהו אני ראשון ואני אחרון כי הכתר הוא ראשון והוא אחרון והוא איי"ן והוא אני" כי בבחי' מלכות של מאציל אשר בו הוא אחרון ונקרא אני" שהוא המל' ובבחינת שורש הנאצלים אשר בו שהוא בחינת כתר הוא הראשון ונקרא …

Sefer Etz Chaim (Public Domain)

8 In Daniel's night vision thrones are set and the Ancient of Days (Atik Yomin) sits, "His garment white as snow, and the hair of His head like pure wool." Following the Arizal, the Alter Rebbe reads the hair as the Torah and the garment as the mitzvos.

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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9 **ובלקו"ת בהשמטות דדניאל**

The note sends the reader there as well ("see also") on the passage from the Arizal's Likkutei Torah on Daniel quoted here.

KEHOT'S NOTE

ראה גם סה"מ תרנ"א ע' פה.

10 **במ"א נתבאר בענין כדכד**

There "I will make your windows (shimshosayich) of kadkod" is read as two kinds of "sun": one drawn from above to below, which shines in the month of Elul, and one from below to above, the ascents of Rosh HaShanah and Yom Kippur.

KEHOT'S NOTE

לקמן פ' ראה כה, ד.

11 **כדכד**

G-d comforts Jerusalem, afflicted and storm-tossed, promising to rebuild her in precious stones: "I will make your windows of kadkod, and your gates of carbuncle stones." Plainly kadkod is a gem; the Talmud hears in it kedin ukedin, "like this and like this," and in Likkutei Torah, Re'eh, the Alter Rebbe also reads shimshosayich, "your windows," as "your suns": two suns, one shining from above and one rising from below. (context: Steinsaltz Tanakh)

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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12 **כדכד כדין וכדין**

On "I will make your windows of kadkod," two angels disagreed whether the stone is shoham or yashpeh, and the Holy One, blessed be He, said, "Let it be like this and like this" (kedin ukedin), a play on kadkod, as if kad-kad. The Alter Rebbe takes this as two modes of revelation in the Time to Come.

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ" - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרַקִּיעָא - גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעְרָבָא, וּמַאן אינון - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶהֱוֵי כְּדֵין וּכְדֵין.

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13 **שהם וישפה שהם יוסף ובנימין**

G-d's instructions to Moshe for the High Priest's breastplate: "and the fourth row: tarshish, shoham and yashpeh." Each stone bore the name of a tribe, in the order of their birth (Rashi), so shoham was Yosef's and yashpeh Binyamin's; the Kehot note points to Rashi and the Targumim there. (Kehot: Exodus 28:2)

Exodus 28:20 שמות כ"ח:כ'

וְהַטּוּר הָרְבִיעִי תַּרְשִׁישׁ וְשֹׁהַם וְיָשְׁפֵּה מְשֻׁבָּצִים זָהָב יִהְיוּ בְּמִלּוּאֹתָם׃

and the fourth row a beryl, and an onyx, and a jasper; they shall be inclosed in gold in their settings.

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KEHOT'S NOTE

שמות כח, ב. ראה שם ברש"י ובתרגום יונתן וירושׁ'.

14 **כי — והוא אחרון**

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

בע"ח שקלאוו ליתא. [כ].

15 Kehot's note points to Leviticus 19:2 for these words.

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם׃

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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16 **אני הוי' אלקיכם**

G-d's words through Moshe that close the section of tzitzis: "I am Havayah your G-d, who took you out of the land of Egypt to be your G-d: I am Havayah your G-d." Plainly they remind Israel that the G-d who freed them is their G-d; the Alter Rebbe reads the twice-said "I am Havayah your G-d" as two levels of revelation.

Numbers 15:41 במדבר ט"ו:מ"א

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

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

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PARAGRAPH 3

17 In the story of the man saved by his tzitzis, he says that "I am Havayah your G-d" is written there twice: "I am He who will exact punishment, and I am He who will pay reward."

Menachot 44a:7 מנחות מ"ד א:ז'

אמר לה העבודה שלא ראיתי אשה יפה כמותך אלא מצוה אחת ציונו ה' אלקינו וציצית שמה וכתיב בה (במדבר טו, מא) אני ה' אלקיכם שתי פעמים אני הוא שעתיד ליפרע ואני הוא שעתיד לשלם שכר עכשיו נדמו עלי כדי עדים

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18 **המגביהי לשבת**

The psalmist praises G-d: "Who is like Havayah our G-d, who is enthroned on high," yet looks down low. Its words open the Torah Ohr discourse the Alter Rebbe refers to (Miketz), where "enthroned on high" is the ascent through the mitzvos and "looks down" the Torah drawn down.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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19 **וצדקה תרומם**

Shlomo's proverb, "Tzedakah exalts a nation": plainly, righteousness raises a people up. The Alter Rebbe reads tzedakah as charity, the name for all the mitzvos, which raise from below to above.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְּרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

20 **בד"ה נר חנוכה**

The discourse that opens with the Talmud's rule, "The Chanukah lamp … on the left, so that the mezuzah will be on the right," explains that the mezuzah on the right is the ascent from below to above, like the mitzvos, while the Chanukah lamp is the light of the Torah drawn down; its explanation (Miketz 15) says, "the mitzvos are from below to above and the Torah from above to below," like one who climbs a ladder while the other comes down until they meet. (Kehot: Torah Ohr 32d)

KEHOT'S NOTE

תו"א לב, ד.

21 **כדי שתהא מזוזה מימין**

The Talmud rules that the Chanukah lamp is placed at the left of the doorway, "so that the Chanukah lamp is on the left and the mezuzah on the right." The Alter Rebbe cites it from his discourse on the Chanukah lamp.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵקֶהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מֵימִין רַב שְׁמוּאֵל מִדְּפָתְיֵי אָמַר: מִשְּׂמאל. וְהִילְכְתָא מִשְּׂמאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מְשֻׂמאל וּמְזוּזָה מִימִין.

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22 **א' על שכר ואחד על עונש**

The Alter Rebbe cites the Zohar in Parshas Acharei as saying the same: one "I" is for reward and one for punishment.

Zohar, Achrei Mot 66:388–67:396 ספר הזהר, אחרי מות ס"ו:שפ"ח-ס"ז:שצ"ו

For it has been taught that Bathsheba was destined for David from the Creation, and what kept her from him was his marrying the daughter of King Saul. On that day Uriah obtained her by a special grace, though she was not really his. Afterwards David came and took his own; and it was because David anticipated matters by killing Uriah that G-d was displeased with him, and He punished him that he might be established in the supernal holy kingdom. I AM THE L-RD. R. Jose taught: 'This means, …

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

23 **ויקח קרח**

"And Korach took." Its words open the discourse to which the Alter Rebbe refers for the white and the blue of tzitzis.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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24 **מן אני של בשר ודם אתה למד אני של הקב"ה**

On "I am Pharaoh": "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He"; if Pharaoh's "I" brought Yosef such honor, how much more when G-d's "I" comes.

Bereshit Rabbah 90:2 בראשית רבה צ':ב'

… אני פרעה, יכול כמוני?! ת"ל: אני פרעה, גדולתי למעלה מגדולתך. ר' יהושע דסכנין בשם ר' לוי אמר: מן אני של בשר ודם, את למד אני של הקב"ה. מה אני של בשר ודם, על ידי שאמר פרעה הרשע ליוסף: אני פרעה! היה לו כל הכבוד הזה, לכשיבא אני של הקדוש ברוך הוא, (ישעיה מו): אני עשיתי ואני אשא ואני אסבול ואמלט!

"Pharaoh said to Joseph: Since G-d has disclosed all this to you, there is no one as insightful and wise as you" (Genesis 41:39). "You will be in charge of my house, and my entire people will be sustained at your directive; only the throne will I make greater than you" (Genesis 41:40). "Pharaoh said to Joseph…You will be in charge of my house…" – there will be no person who will kiss me other than you. "And my entire people will be sustained [yishak] at your directive" – there …

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25 **שאמר פרעה ליוסף אני פרעה**

Pharaoh, appointing Yosef over Egypt, says to him: "I am Pharaoh, and without you no man shall lift up his hand or his foot in all the land of Egypt."

Genesis 41:44 בראשית מ"א:מ"ד

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם׃

And Pharaoh said unto Joseph: 'I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.'

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26 ע"י שאמר פרעה ליוסף אני פרעה זכה לכל הכבוד הזה

The same teaching at the end of the section on Kedoshim, ending with "I am the first and I am the last … how much more so," as the Alter Rebbe quotes it.

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

27 אני ראשון ואני אחרון

"I am the first and I am the last, and besides Me there is no G-d." The Midrash brings it as the "I" of the Holy One, blessed be He.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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PARAGRAPH 4

28 והחכמה מאין תמצא

In Job's poem on wisdom, men find treasures hidden deep in the earth, "but wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from Ayin": Chochmah comes from Keser, the level called "nothing." (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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29 אין אותיות אני

On "You shall revere My Sanctuary; I am Havayah," the Alter Rebbe explains there, as here, that Ani has the letters of Ayin, the essence of the Infinite Light that no thought can grasp, and that Havayah is the light drawn down through the tzimtzum of the yud, which is Chochmah.

KEHOT'S NOTE

נסמן לעיל פ' בהר מד, ד.

30 בד"ה שחורה אני

That discourse opens from the Sages' teaching that the Torah was given as black fire on white fire.

KEHOT'S NOTE

ראה לקמן שה"ש ה, א.

31 שחורה אני ונאוה

The maiden says to the daughters of Jerusalem, "I am black and comely." Its words open the discourse the Alter Rebbe refers to (Likkutei Torah, Shir HaShirim), on the Torah's black fire on white fire.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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32 ישת חשך סתרו

In David's song of deliverance G-d comes down in the storm, and "He made darkness His hiding place," the dark clouds around Him. The Alter Rebbe refers to a discourse that reads this darkness as the concealment of what no thought can grasp.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 5

33 כי אל דעות

Chanah, giving thanks for the birth of Shmuel, warns the arrogant not to speak haughtily, "for Havayah is a G-d of knowledges (de'os)," who knows all. The plural is read here as two ways of knowing, from below and from above. (context: Steinsaltz Tanakh)

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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34 כולא קמיה כלא חשיב

The Zohar's words "all before Him is accounted as nothing"; Kehot gives this place for the phrase later in the maamar.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

35 סד"ה בשעה שהקדימו

There the Alter Rebbe explains that from G-d's side whatever is higher is called yesh, as in "to cause those who love Me to inherit yesh," while from below what is seen is yesh and what is above it Ayin.

KEHOT'S NOTE

לעיל פ' במדבר יג, ב ואילך.

36 **בשעה שהקדימו ישראל נעשה**

"When Israel put 'we will do' before 'we will hear,'" angels tied two crowns on each of them. Its words open the discourse the Alter Rebbe refers to.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בַּרְבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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PARAGRAPH 6

37 **ראו עתה כי אני**

In the Song of Haazinu G-d declares: "See now that I, I am He, and there is no god with Me; I put to death and I bring to life." Plainly it speaks of the time of redemption, when all will see that the gods they trusted are nothing; the Alter Rebbe reads the twofold "I" as the revelation of the Time to Come, and "I put to death and I bring to life" as the Resurrection. (context: Steinsaltz Tanakh)

Deuteronomy 32:39 דברים ל"ב:ל"ט

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT'S NOTE

דברים לב, לט.

38 **בזחי"ב משפטים ק"ח ב'**

In the discourse "In the wilderness of Sinai" the Alter Rebbe gives the same sources (Pesachim 68a, Sanhedrin 91b, the Zohar on Lech Lecha, 87b, and on Mishpatim, 108b), and adds that every soul of Israel draws from the soul of Moshe the power to bind its thought to G-d as firmly as to something seen with physical eyes, though it takes great effort.

KEHOT'S NOTE

ראה לעיל בפי במדבר ב, ד במ"מ.

39 **עתה ראו מה דלא תוכלו למיחמי מקודם לכן**

The Zohar explains "See now" as "now see what you were not able to see before this," a new seeing of G-d.

Zohar, Mishpatim 3:264–275 ספר הזהר, משפטים ג':רס"ד-ער"ה

It is concerning this time that it is written: "See now that I, even I, am He, and there is no god with me; I kill, and I make alive" (Deut. 32, 39). The double "I, I" indicates the absoluteness of the Divine Presence in the Messianic time, when the "other side" shall be vanquished and be no more seen.

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

40 **בד"ה במדבר סיני באוהל מועד**

That discourse explains that "See now that I, I am He" is said of the Time to Come, when G-d will be seen with actual sight, as "the glory of Havayah shall be revealed, and all flesh shall see," while now, in exile, the soul thirsts to reach that sight; and that even now every soul of Israel draws from Moshe the power to feel G-d's presence as if seeing it, though it takes great effort.

KEHOT'S NOTE

לעיל פי במדבר ב, ג.

41 **אני אמית ואחיי**

The words here quote Deuteronomy 32:39; the passage is shown below.

Deuteronomy 32:39 דברים ל"ב:ל"ט

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹקִים עִמָּדִי אֲנִי אָמִית וַאֲחַיֶּה מָחַצְתִּי וַאֲנִי אֶרְפָּא וְאֵין מִיָּדִי מַצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT'S NOTE

דברים לב, לט.

42 The same teaching on "I put to death and I bring to life," as a source in the Torah for the Resurrection of the Dead.

Sanhedrin 91b:13 סנהדרין צ"א ב:י"ג

תָּנוּ רַבָּנַן: "אֲנִי אָמִית וַאֲחַיֶּה" – יָכוֹל שֶׁתְּהֵא מִיתָה בְּאֶחָד וְחַיִּים בְּאֶחָד, כְּדֶרֶךְ שֶׁהָעוֹלָם נוֹהֵג? תַּלְמוּד לוֹמַר: "מָחַצְתִּי וַאֲנִי אֶרְפָּא" – מָה מְחִיצָה וּרְפוּאָה בְּאֶחָד, אַף מִיתָה וְחַיִּים בְּאֶחָד. מִיכָּן תְּשׁוּבָה לָאוֹמְרִין אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה.

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43 The Talmud reads "I put to death and I bring to life" as death and life in one and the same person, and calls it a reply to those who say the Resurrection of the Dead is not from the Torah.

Pesachim 68a:19 פסחים ס"ח א:י"ט

תָּנוּ רַבָּנַן: "אֲנִי אָמִית וַאֲחַיֶּה" יָכוֹל מִיתָה בְּאֶחָד וְחַיִּים בְּאֶחָד, כְּדֶרֶךְ שֶׁהָעוֹלָם נוֹהֵג, תַּלְמוּד לוֹמַר: "מָחַצְתִּי וַאֲנִי אֶרְפָּא", מָה מַכָּה וּרְפוּאָה בְּאֶחָד, אַף מִיתָה וְחַיִּים בְּאֶחָד. מִכָּאן תְּשׁוּבָה לָאוֹמְרִים אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה. דָּבָר אַחֵר: בַּתְּחִלָּה מַה שֶּׁאֲנִי מֵמִית אֲנִי מְחַיֶּה, וְהַדַּר מַה שֶּׁמָּחַצְתִּי וַאֲנִי אֶרְפָּא.

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44 **ואמר ביום ההוא הנה**

Isaiah prophesies that on the day of salvation Israel will say: "Behold, this is our G-d; we hoped in Him and He saved us," of the One now revealed to them. The Alter

Rebbe brings it for the open revelation of G-dliness in the Time to Come. (context: Steinsaltz Tanakh)

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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KEHOT'S NOTE

ישע' כה, ט.

45 **לע"ל הקב"ה . . מנרתקה**

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

KEHOT'S NOTE

ע"ז ג, סע"ב, וש"נ. זח"ג יז, רע"א.

46 **הקב"ה מוציא חמה מנרתיקה**

"In the Time to Come the Holy One, blessed be He, will take the sun out of its sheath": by it the wicked are judged and the righteous healed. The Alter Rebbe takes from it only that the "sun" of Havayah will shine without any covering.

Avodah Zarah 3b:18 עבודה זרה ג' ב:י"ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הַבָּא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנָּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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47 **הקב"ה מוציא חמה מנרתיקה**

Kehot gives this Zohar passage, with the Talmud, for the sun that is taken out of its sheath in the Time to Come.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

48 **שמש הוי'**

"For Havayah G-d is a sun and a shield." The Name Havayah is the "sun" that will be revealed without its sheath.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

ראה תהלים פד, יב.

49 **הלא את השמים ואת הארץ**

G-d, through Jeremiah, rebukes the false prophets: "Can a man hide in secret places and I not see him? … Do I not fill the heavens and the earth?" Plainly nothing is hidden from Him; the Alter Rebbe reads the "I" that fills them as G-d's Essence, now hidden.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

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

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

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KEHOT'S NOTE

ירמי' כג, כד.

50 **מלא כל הארץ כבודו**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy … the whole earth is full of His glory." Here what fills the earth is His "glory," which the Alter Rebbe explains as only a radiance.

Isaiah 6:3 ישעיהו ו':ג'

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

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

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KEHOT'S NOTE

ישע' ו, ג.

PARAGRAPH 7

51 **דסובב אין פי' מקיף מלמעלה**

Tanya explains that "encompassing" does not mean surrounding from above in space, but an influence that is hidden: the Infinite Light is within the world, yet it is called "encompassing" because it is not revealed there.

Tanya, Likkutei Amarim 48:5–6 תניא, חלק ראשון; ליקוטי אמרים מ"ח:ה'-ו'

וְאֵין הַפֵּירוּשׁ סוֹבֵב וּמַקִּיף מִלְמַעְלָה בִּבְחִינַת מָקוֹם חַס וְשָׁלוֹם, כִּי לֹא שַׁיָּיךְ כְּלָל בְּחִינַת מָקוֹם בְּרוּחָנִיּוּת. אֶלָּא רוֹצֶה לוֹמַר, סוֹבֵב וּמַקִּיף מִלְמַעְלָה לְעִנְיַן בְּחִינַת גִּילּוּי הַשְׁפָּעָה, כִּי הַהַשְׁפָּעָה שֶׁהוּא בִּבְחִינַת גִּילּוּי בָּעוֹלָמוֹת - נִקְרֵאת בְּשֵׁם "הַלְבָּשָׁה", שֶׁמִּתְלַבֶּשֶׁת בָּעוֹלָמוֹת, כִּי הֵם מַלְבִּישִׁים וּמַשִּׂיגִים הַהַשְׁפָּעָה שֶׁמְּקַבְּלִים, מַה שֶּׁאֵין כֵּן הַהַשְׁפָּעָה שֶׁאֵינָהּ בִּבְחִינַת גִּילּוּי אֶלָּא בְּהֶסְתֵּר וְהֶעְלֵם, וְאֵין הָעוֹלָמוֹת מַשִּׂיגִים אוֹתָהּ - אֵינָהּ נִקְרֵאת "מִתְלַבֶּשֶׁת" אֶלָּא מַקֶּפֶת …

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PARAGRAPH 8

52 **כי כאשר השמים החדשים והארץ החדשה אשר אני עושה**

G-d's promise through Isaiah: "For as the new heavens and the new earth that I make shall stand before Me, says

Havayah, so shall your seed and your name stand." The Alter Rebbe stresses that it is "I" who makes them.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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53 אני ראשון ואני אחרון

"I am the first and I am the last, and besides Me there is no G-d." The doubled "I" means the revelation below will be as above.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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54 בד"ה נאוו לחייך בתורים

There the "rows" (torim) are two rows, one from below to above and one from above to below, which are the two Torahs, the Written Torah and the Oral Torah; this matches the revelation below being as it is above.

KEHOT'S NOTE

לקמן שה"ש יג, ב.

55 נאוו לחייך בתורים

The beloved praises his bride: "Your cheeks are comely with rows (torim) of ornaments, your neck with strings of beads." Its words open the discourse the Alter Rebbe refers to, where the "rows" are two rows, from below to above and from above to below.

Song of Songs 1:10 שיר השירים א':י'

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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56 בד"ה ראשי המטות

There "I am the first and I am the last" is explained: "I am the first" before the world was created, and "I am the last" after the days of Moshiach and the life of the World to Come, when there will be only He and His Name, as before creation; what fills the worlds now is only a radiance of His Malchus, from the thought "I will reign." The note adds that several other places on the verse are cited there.

KEHOT'S NOTE

לקמן פ' מטות פא, א, ושם מציין לכמה מקומות להפסוק.

57 מן אני של בשר ודם אתה למד אני של הקב"ה

"From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He": if Pharaoh's "I am Pharaoh" brought Yosef all this honor, how much more G-d's "I."

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט'

58 ומבלעדיך לא ירים כו'

"And Pharaoh said to Yosef, I am Pharaoh, and without you no man shall lift up his hand or his foot in all the land of Egypt." Pharaoh's "I" is followed at once by the power he grants Yosef.

Genesis 41:44 בראשית מ"א:מ"ד

וַיֹּאמֶר פַּרְעֹה אֶל־יוֹסֵף אֲנִי פַרְעֹה וּבִלְעָדֶיךָ לֹא־יָרִים אִישׁ אֶת־יָדוֹ וְאֶת־רַגְלוֹ בְּכָל־אֶרֶץ מִצְרָיִם׃

And Pharaoh said unto Joseph: 'I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.'

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KEHOT'S NOTE

בראשית מא, מד.

59 מזה אתה למד אני של הקב"ה

On "I am Havayah" at the end of Behar, Rabbeinu Bachya brings the Midrash Tanchuma: when Pharaoh said to Yosef "I am Pharaoh," how greatly he raised him; the Holy One, blessed be He, who says "I am Havayah" on every mitzvah, how much more so, to teach that the reward of the mitzvos has no limit.

Rabbeinu Bahya, Vayikra 26:2:2 רבנו בחיי, ויקרא כ"ו:ב':ב'

... וכל הפושע בה מתחייב בנפשו והמקיימה יש לו שכר גדול. וכן אמרו במדרש תנחומא בפרשת בראשית צא ולמד מתן שכרן של מצות, כשאמר פרעה ליוסף אני פרעה כמה גדלו ונתן לו שכר שנאמר (בראשית מ"א:מ"ב) ויסר פרעה את טבעתו וגו', הקב"ה שאמר על כל מצוה ומצוה אני ה' על אחת כמה וכמה, ללמדך שאין קצבה למתן שכרם עד כאן. ענין המדרש הזה כי יש בכל מצוה ומצוה שהזכיר בה אני ה' שכר עצום ועקב רב, וקל וחומר מבשר ודם, ולכך הזהיר שלמה ע"ה על האדם שישמור כל מצוה שהקב"ה ...

אני ה, "I am the L-rd." These words are a reminder that G'd's stature as the L-rd means that He either rewards or punishes those that observe or transgress the laws of the Torah. Wherever the words אני ה' appear they mean that the commandment they refer to is a very important commandment and that G'd is the one Who rewards or punishes people who observe it or ignore it. This is the reason that this portion concludes with these two important commandments. It is natural that a king commands ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

PARAGRAPH 9

60 כולא קמי' כלא ממש חשיבא

The Zohar: "all before Him is accounted as nothing." Kehot gives this place for the words.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

atonement; in the discourse that opens with these words (Likkutei Torah, Acharei) the Alter Rebbe reads the unnamed "He shall atone" as G-d Himself, beyond every Name. (context: Steinsaltz Tanakh)

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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67 כי גאה גאה

Moshe and Israel sing at the Sea: "I will sing to Havayah, for He is exalted, exalted (ga'oh ga'ah)." Plainly the doubled word says He is highly exalted, having shown His might; the Alter Rebbe reads the two words as two levels, sovev kol almin and what is far above it. (context: Steinsaltz Tanakh)

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

68 שהם בי' פעמים יש כו'

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע' ע"ח ש' ז"א פ"א. [כ].

69 אדון הנפלאות

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

KEHOT'S NOTE

ברכות ישתבח.

70 אבל לע"ל אני לבדי

"In the past I and My court went before them … but in the Time to Come, I alone," as it says, "For Havayah will go before you." The coming of G-d's "I" is the revelation of G-d Himself, alone.

Shemot Rabbah 19:6 שמות רבה י"ט:ו'

… לשעבר, אני ובית דיני, הייתי מהלך לפניהם, שנאמר (שם יג, כא): וה' הולך לפניהם יומם, אבל לעתיד לבוא אני לבדי, שנאמר (ישעיה שם, שם): כי הולך לפניכם ה' ומאספכם אלקי ישראל:

"No foreigner shall eat of it" – to fulfill what is stated: "He declares His word to Jacob, His statutes and His ordinances unto Israel" (Psalms 147:19). The Holy One blessed be He said to them that they should not intermingle with another nation, and they should not know its secrets, but rather you shall remain by yourselves. In this world, when Israel partook of the paschal offering, they ate it hastily, as it is stated:

61 הלא את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah." G-d's "I" fills all, though now in hiding.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

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

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

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62 אני כברוש רענן

G-d answers Efraim, who turns from his idols: "I am like a fresh cypress; from Me your fruit is found." The Yom Kippur discourses the Alter Rebbe lists read this "I" as Malchus, which bends down into the mitzvos and rises again, lifting those who keep them. (context: Steinsaltz Tanakh)

Hosea 14:9 הושע י"ד:ט'

אֶפְרַיִם מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן מִמֶּנִּי פִּרְיְךָ נִמְצָא׃

Ephraim [shall say]: 'What have I to do any more with idols?' As for Me, I respond and look on him; I am like a leafy cypress-tree; From Me is thy fruit found.

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63 בד"ה לבאר ענין יוהכ"פ

There "I am like a fresh cypress" is explained: the young cypress, the tallest of trees, can be bent to the ground, and when it springs back it lifts what was set on it very high.

KEHOT'S NOTE

לקמן דרושים ליוהכ"פ סח, ב.

64 ובד"ה שבת שבתון

There Ani is G-d's Malchus, which like a fresh cypress comes down and is clothed in the physical mitzvos, then rises to the highest level and lifts the one who keeps the mitzvos even above Malchus as it was before its descent, to the supernal holiness, sovev kol almin.

KEHOT'S NOTE

לקמן דרושים ליוהכ"פ סט, ג.

65 ובד"ה כי ביום הזה יכפר

There, on the ways by which G-d's light is drawn down into physical things and human understanding, the Holy One says, as it were, "I am He who is clothed in the deeds of the lower beings, like a fresh cypress," bending His stature so that a person's soul rises from level to level in the Infinite Light, bound up in the bond of life with G-d.

KEHOT'S NOTE

לעיל פ' אחרי כו, ב.

66 כי ביום הזה יכפר

The Torah on Yom Kippur: "For on this day he shall atone for you, to purify you; from all your sins before Havayah you shall be purified." Plainly the day and its service bring

"So you shall eat it…[and you shall eat it hastily]" (Exodus 12:11), commemorating: "For …

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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