

# אני לדודי ודודי לי

תשכ"ו

Ani L'Dodi V'Dodi Li

5726

*Simply*  
CHASSIDUS

[www.simplychassidus.com](http://www.simplychassidus.com)

## About Simply Chassidus

Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

Simply Chassidus is translated by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz. Simply Chassidus is written in the *zechus* of *refuah shleima* for גיטל בת סימא.

Reviewed with Rabbi Fischel Oster in the *zechus* of *refuah shleima* for ארי' יהודה בן שרה רבקה.

Made possible by



538 Johnson Avenue | Brooklyn, NY 11237  
 t 718.628.6700 f 718.628.6900 e jobs@tphny.com w tphny.com

The *ma'amar* "Ani L'Dodi 5726" from Sefer Hamaamorim Volume 4 is copyrighted by Kehot Publication Society, a division of Merkos L'inyonei Chinuch, and is reprinted here with permission.

## Section One

The Rebbe said this *ma'amar* on Shabbos Mevarchim Elul in 5726 (1966), and it is based on a well-known *ma'amar* of the Alter Rebbe explaining the following *possuk* from Shir HaShirim:

I am my Beloved's, and my Beloved is mine; **אָנִי לְדוּדִי וְדוּדִי לִי**  
 [my Beloved] who grazes [His sheep] among **הַרְוֵעָה בְּשׁוֹשְׁנִים:**  
 the roses.

Shir HaShirim is an analogy for the love between Hashem and the Jewish people, and in this *possuk* the Jews respond to the nations of the world who ask, "Where has your Beloved (Hashem) gone?" The Jews respond that Hashem still grazes his flock (the Jews) in the "gardens" of *galus* and enjoys the "roses" of their Torah study.

The Alter Rebbe quotes the explanation (from earlier sources) that the first letter of each of the first four words in this *possuk* spell the word "אלול" (Elul), the month that serves as a preparation for the auspicious days of Rosh Hashanah and Yom Kippur.

In this *ma'amar* the Rebbe will analyze this explanation of the Alter Rebbe.

**אני** לדודי ודודי לי<sup>1</sup> ר"ת אלול<sup>2</sup>, ומבואר בלקו"ת בהמאמר ד"ה זה<sup>3</sup> השייכות דאלול לאני לדודי ודודי לי<sup>4</sup>, כי באלול הוא אתערותא דלתתא, אני לדודי, ובראש השנה ויום הכיפורים היא ההמשכה מלמעלה למטה (אתערותא דלעילא), ודודי לי. וההמשכה שבר"ה ויוהכ"פ היא ע"י האתדל"ת שבאלול.

In Likkutei Torah, after stating that the first letter of the words "Ani l'dodi v'dodi li" (I am my Beloved's and my Beloved is mine) form the word "Elul," the Alter Rebbe explains why this phrase represents the month of Elul:

1. "*Ani l'dodi*" (I am my Beloved's) represents the connection to Hashem that is achieved in the month of Elul when the Jews strengthen their connection to Him through their **own** efforts. This is called a connection that is created "from below to above."
2. "*V'dodi li*" (and my Beloved is mine) represents the connection to Hashem which **He** brings about on Rosh Hashanah and Yom Kippur in response to the Jews' efforts during Elul. This is called a connection that is created "from above to below."

At first glance, it would seem that only "*Ani l'dodi*" is related to the month of Elul, and "*v'dodi li*" is related to Rosh Hashanah and Yom Kippur – which makes it hard to understand why **both** phrases are included in the word "Elul." However, based on the Alter Rebbe's explanation we understand why this second half of the phrase is also included in the word "Elul":

וזהו שאלול הוא ר"ת אני לדודי ודודי לי [שגם ודודי לי נכלל בר"ת אלול], כי האתעדל"ת שבאלול (אני לדודי) היא (גם) הקדמה להמשכה (ודודי לי) שבר"ה ויוהכ"פ.<sup>5</sup>

Based on the Alter Rebbe's *ma'amar*, it seems that the reason why the word "אלול" (Elul) also contains the letters "ו" and "ל" (representing *v'dodi li*) is because our efforts "from below to above" in Elul (*ani l'dodi*) serve as a **preparation** for the revelation "from above to below" (*v'dodi li*) on Rosh Hashanah and Yom Kippur.

וצריך ביאור, כי מזה שהאותיות ו' ל' (ר"ת ודודי לי) הם מתיבת אלול עצמה, משמע, שחודש אלול הוא לא רק הקדמה לודודי לי, אלא שבחודש אלול הוא גם הענין דודודי לי.

However, the fact that the word Elul contains **within it** the letters which represent "*v'dodi li*" implies a stronger connection. It implies

that Elul is not only a **preparation** for *v'dodi li*; Elul also contains **within it** the aspect of *v'dodi li*.

### Question One:

How do we see the aspect of *v'dodi li* (the revelation of G-dliness "from above to below") within the month of Elul itself?

In order to answer this question, the Rebbe analyzes the Alter Rebbe's explanation of the role that the Thirteen Attributes of Mercy (the *yud gimmel midos ha'rachamim*) play in the month of Elul:

(ב) **וממשיך** בהמאמר, שבאלול הוא זמן י"ג מדות הרחמים.<sup>6</sup> דהגם שבאלול הוא אני לדודי, אתערותא דלתתא, מ"מ, האתערותא דלתתא של האדם, ובפרט כשהוא רחוק מאלקות, הוא ע"י התעוררות ונתינת כח מלמעלה. וגילוי י"ג מדות הרחמים שבאלול, דגילוי זה הוא לכאו"א מישראל, גם להרחוקים ביותר;<sup>7</sup> הוא הנתינת כח מלמעלה על העבודה דאני לדודי. אלא שהגילוי שבאלול הוא (בעיקר) רק נתינת כח (ולא שהגילוי מעורר את האדם), והעבודה עצמה באה מהאדם, **אני לדודי**.

The Alter Rebbe explains that the month of Elul is the time when the Thirteen Attributes of Mercy are revealed to every Jew. Seemingly, the fact that the level of G-dliness referred to as "The Thirteen Attributes of Mercy" is revealed to the Jews implies that Elul is a time of revelation from "above to below" – which would contradict his statement that Elul is a time to serve Hashem "from below to above."

However, there are two ways in which G-dliness can impact a person:

1. A person can be overwhelmed by a revelation of G-dliness which automatically brings out his intense desire to connect to Hashem.

2. A person can be given the **ability** to connect to Him through his own effort (without experiencing the overwhelming inspiration).

In Elul, the Thirteen Attributes of Mercy are drawn down (primarily) through the second way, giving **every** Jew (even those who are "distant" from His service) the ability to connect to Hashem through their **own** efforts (*ani l'dodi*).

This explains the unique advantage that Elul has over the Ten Days of Teshuva (from Rosh Hashanah until Yom Kippur):

זוהי המעלה שבאלול לגבי עשי"ת, דבעשי"ת ובפרט בר"ה ויוהכ"פ, הגילוי הוא באופן שהגילוי מעורר את האדם ועבודת האדם היא כמו תוצאה מהגילוי מלמעלה. ועיקר הענין והמעלה דעבודת האדם (עבודה בכח עצמו) אני לדודי, הוא באלול.

During the Ten Days of Teshuva (*Aseres Y'mei Teshuva*), the revelation of G-dliness **inspires** a Jew to connect to Hashem and his own efforts are (to a certain extent) a **reaction** to this revelation. Since the main advantage of a Jew's service of Hashem is only present when he serves Him based on his **own** efforts, this advantage cannot be present (to the same degree) during the "inspiring" Ten Days of Teshuva. The time of Elul (*Ani l'dodi*), in contrast, **is** able to express this unique advantage.

[**Editor's note:** Of course, all of a person's abilities – and his energy to use them – are provided by Hashem. We refer to this type of service as "one's **own** efforts" because it requires a Jew to overcome his challenges without any **revealed** external assistance or inspiration.]

The Rebbe continues to explain the *ma'amar* of the Alter Rebbe:

(ג) **ובכדי** לבאר שני ענינים הנ"ל בהגילוי דיגמה"ר שבאלול - שהגילוי דאלול הוא לכאו"א גם להרחוקים ביותר, ושאעפ"כ הגילוי אינו מעורר את האדם והוא רק נתינת כח - ממשיך בהמאמר, שהגילוי דיגמה"ר באלול הוא דוגמת מלך בשדה.

Based on the previous section, we see that the revelation of the Thirteen Attributes of Mercy in Elul has a unique combination of two different qualities:

- On one hand, it is a **powerful revelation** which reaches every Jew – even a Jew who is currently distant from serving Hashem.
- On the other hand, this revelation **isn't experienced** as "inspiration." Rather, it gives a Jew the ability to serve Hashem on his own.

In order to explain this unique situation, the Alter Rebbe provides the famous analogy of "the king in the field":

"[Hashem's attitude towards the Jews during Elul] can be compared to a king who, on his way back from a journey [outside the palace], makes himself accessible to common folk. Anyone who wants to is allowed to [leave their homes and] go out to greet the king in the field. When the king greets them, he receives all of them in a friendly manner and shows a smiling face to everyone.

"Then, when the king travels to the city [where his palace is], they follow behind him. Afterwards, when he reaches his royal palace, no one can enter without permission – and only the elite members of the nation and other special individuals are eligible to receive permission."

The Rebbe contrasts a "king in the palace" and a "king in the field" by focusing on two key differences between them:

דמהחילוקים בין מלך בשדה ומלך בהיכל הם שני הענינים.<sup>8</sup> בנוגע לדרגת הגילוי, עיקר הגילוי דמלך ביפיו (תחזינה עיניך)<sup>9</sup> הוא בהיכל מלכותו, כשהוא בלבושי מלכות ובכתר מלכות, משא"כ כשהוא בשדה<sup>10</sup>. אבל הגילוי עצמו הוא בעיקר כשהוא בשדה. דבהיותו בהיכל מלכותו אין נכנסים אליו אלא ברשות ורק המובחרים שבעם ויחידי סגולה, ובהיותו בשדה, רשאים [ויכולים<sup>11</sup>] להקביל פניו כל מי שרוצה, והמלך מקבל את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם.

1. In the palace, the **royalty** of the king is revealed to a greater degree; his kingly robes and crown give him a majestic appearance. In contrast, when the king is in the field he wears the clothes of a common person. [This difference describes the "quality" of the king's revelation.]
2. In the field, the king is revealed to a greater **audience**; everyone is permitted (and able) to come and meet him, and (as the Alter Rebbe says) he "receives them in a friendly manner and shows a smiling face to everyone." In contrast, when the king is in his palace only the elite members of society are allowed to visit – and they still require explicit approval. [This difference describes the "quantity" of the king's revelation.]

The same is true on a spiritual level:

ועד"ז הוא בהנמשל, שהגילוי דר"ה ויוהכ"פ ועד"ז בעשי"ת בכלל שהוא בדוגמת מלך בהיכלו הוא באופן שהגילוי מעורר את האדם, בדוגמת מלך בהיכלו (בלבושי מלכות ובכתר מלכות), שהוא מטיל אימה ופחד. אבל בכדי שהאדם ירגיש הגילוי דר"ה ויוהכ"פ, הוא (בעיקר) לאחרי קדימת העבודה בחודש אלול, שע"ז הוא נעשה מהמובחרים שבעם והיחידי סגולה שנכנסים להיכל המלך.

The time of Rosh Hashanah and Yom Kippur – and the Ten Days of Teshuva in general – represent the time when the "King is in the palace." Since the King (Hashem) is revealed in His glory (a high



"quality" revelation), it causes an automatic reaction of awe and fear for those who experience it.

However, in order to become an "elite" member of society who is able to "enter the King's chamber" (someone who is spiritually sensitive enough to experience the G-dliness of the Ten Days of Teshuva), a Jew needs to prepare himself during the month of Elul. (Without this preparation, he won't get "permission" to "**see** the King" when the King is "in His palace.")

והגילוי דאלול שהוא דוגמת מלך בשדה, הוא באופן שהגילוי אינו מעורר את האדם והוא רק נתינת כח לעבודה, אבל הנתינת כח לעבודה שע"י גילוי זה הוא לכאורה גם להרחוקים ביותר. בדוגמת מלך בשדה, דכשהמלך הוא במצב זה אינו מטיל אימה ופחד. ובפרט על אלו הנמצאים בשדה, שהם בדרגא נמוכה.

The month of Elul, on the other hand, represents the time when the "King is in the field." Just like a king doesn't cast a sense of awe over the people when he's dressed in common clothes, so too Hashem presents Himself in Elul in a way that gives everyone – even the most distant Jew – the ability to "meet" Him **without** automatically inspiring that desire within the Jew. Because this type of "meeting" doesn't require the ability to "appreciate the King's glory," it is therefore accessible to everyone – especially those on the lowest levels, who aren't (currently) capable of appreciating the King for who He "is."

ויתירה מזו, דכשהמלך הוא במצב זה, אינו מעורר אפילו תשוקה להקביל את פניו<sup>12</sup>. וזהו שמדייק בהמאמר כל מי **שרוצה** לצאת להקביל פניו, דזה שהם יוצאים להקביל את פני המלך הוא מצד הרצון שלהם<sup>13</sup>. אלא שהנתינת כח להקביל את פני המלך הוא ע"י שהמלך בשדה. שאז (בהיותו בשדה) ישנו הרשות והיכולת לכאורה להקביל את פני המלך.

Furthermore, when the King presents Himself this way, not only doesn't it inspire awe among the common people; it doesn't even awaken within them the desire to go out and meet Him! This is why the Alter Rebbe specifically says that "anyone who **wants to** is able to go out and greet him"; the desire to go to see the king is self-motivated and isn't an automatic reaction to the king's presence. (In contrast, people will wait a tremendous amount of time in order to get a chance to see the king in his palace.)

Even though this **desire** is self-motivated, the **ability** to go out to greet the king is only possible because the **king** made himself available in the field; if he wasn't in the field, the common person wouldn't be able to see the king **at all**.

Based on this understanding of the Alter Rebbe's analogy, the Rebbe continues to analyze it in detail:

ד) **וצריך** להבין, דלכאורה בכדי לבאר שהגילוי דאלול (והנתינת כח שע"י הגילוי) הוא לכאור"א, נוגע רק שכשהמלך בשדה רשאים ויכולים כל מי שרוצה להקביל פניו, ולמה מוסיף שהמלך מקבל את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם.

### Question Two (Part One):

In order to explain how Hashem gives **every Jew** the ability to connect to Him the Alter Rebbe only needed to state that "when the king is in the field, everyone is permitted (and able) to greet him." Why does the Alter Rebbe add (the seemingly **unnecessary** fact) that the king "receives them in a friendly manner and shows a smiling face to everyone"?

Not only does this addition seem unnecessary; it also seems to contradict the entire spirit of Elul:

ובפרט דזה שהמלך מקבל את כולם בסבר פנים יפות ומראה להם פנים שוחקות הוא ההמשכה והגילוי מלמעלה שלאחרי העבודה<sup>14</sup>, ואינו מובן, דההמשכה והגילוי שלאחרי העבודה (ודודי לי) היא בעשי"ת, והמשל דמלך בשדה הוא ביאור על הגילוי דאלול שהוא (נתינת כח ו) לפני העבודה.

The fact that the king "receives them in a friendly manner and shows a smiling face to everyone" seems to represent the revelation from the king ("above to below") which happens **after** the efforts of the Jews. This seems to fit with the theme of "v'dodi li" which happens during the Ten Days of Teshuva, but the entire analogy of the "king in the field" explains the revelation in the month of Elul which comes **before** (and enables) the efforts of the Jews.

### Question Two (Part Two):

Why does the Alter Rebbe add (the seemingly **contradictory** point) that the king "receives them in a friendly manner and shows a smiling face to everyone" during Elul if the reaction "from above to below" doesn't happen until the Ten Days of Teshuva?

גם צריך להבין שני הענינים שהוא **מקבלם** בסבר פנים יפות **ושמראה** להם פנים שוחקות.

### Question Three:

What is the significance of the two statements that "the king receives them in a friendly manner" **and** he "shows a smiling face to everyone"?

וגם, שבנוגע למקבלם אומר בסבר פנים יפות ובנוגע למראה להם אומר פנים שוחקות.

### Question Four

Why does the Alter Rebbe use the term "friendly" (*panim yafos*) to describe the king's face when he **receives** the people and the term "smiling" (*panim sochakos*) to describe the king's face which he **shows** to the people?

---

In the next section, the Rebbe will explain how the revelation of Elul can affect even the most distant Jew and actually **does** inspire him to connect to the King.

## Section Two

In the first section of the *ma'amar* the Rebbe explained the following points:

- In Likkutei Torah, the Alter Rebbe quotes the statement that the word "Elul" is an acronym for the words "*Ani l'dodi v'dodi li*" (I am my Beloved's and my Beloved is mine). "*Ani l'dodi*" represents the service of the Jews during Elul "from below to above," while "*v'dodi li*" represents Hashem's reaction to the Jews which takes place during Rosh Hashanah and Yom Kippur.
- This led us to **Question One**: Since the word "Elul" contains within it the reference to "*v'dodi li*" (from above to below), this means that the month of Elul itself must have an aspect of "above to below." Where can we find this within the month of Elul (which is the time of "below to above")?
- The Alter Rebbe also explained that Elul is a time of the revelation of the Thirteen Attributes of Mercy. However, this is a unique type of revelation; even though it is a very powerful revelation, it isn't experienced by a person as "inspiration." Rather, this revelation gives a Jew the **ability** to serve Hashem on his own.
- In order to explain this unique revelation (a powerful revelation which is not experienced as "inspiration"), the Alter Rebbe provided the analogy of "a king in the field." Just like a king who is dressed as a common person out in the field makes himself available without casting a sense of awe over the people, so too Hashem reveals the Thirteen Attributes of Mercy to the Jews **without** giving them the inspiration that would normally result from such a revelation.

- A careful analysis of this analogy resulted in three additional questions:
  - **Question Two:** If the Alter Rebbe is using the analogy of the "king in the field" to stress how the "king" does **not** inspire the people when he is in the field, why does he add the fact that the king "receives them in a friendly manner and shows a smiling face to everyone"? Doesn't the King's reaction happen later during the Ten Days of Teshuva?
  - **Question Three:** What is the significance of the two statements that "the king receives them in a friendly manner" **and** he "shows a smiling face to everyone"?
  - **Question Four:** Why does the Alter Rebbe use the term "friendly" (*panim yafos*) to describe the king's face when he **receives** the people and the term "smiling" (*panim sochakos*) to describe the king's face which he **shows** to the people?

In order to answer these questions, the Rebbe first analyzes two unique attributes of the revelation of the Thirteen Attributes of Mercy in Elul (in comparison to the revelation of G-dliness on Rosh Hashanah and Yom Kippur):

**ויש** לומר הביאור בזה בהקדים שהחידוש בהגילוי דיגמה"ר באלול לגבי הגילוי בר"ה ויוהכ"פ הוא בשני ענינים. שבכדי לקבל הגילוי דר"ה ויוהכ"פ הוא ע"י עבודה נעלית (מובחרים שבעם ויחידי סגולה) ובכדי לקבל הגילוי דאלול צריכה להיות רק הקבלת פני המלך, דבנמשל הוא התעוררות הקבלת עול מלכות שמים<sup>15</sup>.

The first unique aspect of Elul is the type of preparation that is required in order to receive the revelation:

- The revelation of G-dliness on Rosh Hashanah and Yom Kippur requires a Jew to attain a very high level of spiritual service (to become one of the "elite members of the nation and special individuals") in order to receive the revelation.
- The revelation of G-dliness in Elul is unique because it only requires a Jew to "**greet** the king." This represents *kabbalas of malchus shamayim*, the simple acceptance of Hashem's complete and total authority.

ועוד חידוש בהגילוי דאלול שהגילוי הוא גם לאלה הנמצאים במדבר<sup>16</sup> דלעו<sup>17</sup>. וכמובן גם מזה שעיקר הגילוי דיגמה"ר שבאלול הוא נתינת כח על תשובה<sup>18</sup>, דתשובה כפשוטה היא על ענינים בלתי רצויים (בחינת מדבר), ועיקר התשובה הוא על פריקת עול<sup>19</sup>, דמזה מובן, שהגילוי דאלול הוא גם לאלה שהם בתכלית הריחוק.

The second unique aspect of Elul is the quantity of people that it is able to reach:

- The revelation of G-dliness on Rosh Hashanah and Yom Kippur is limited to those who have reached a high level of divine service (the "elite members of the nation and special individuals").
- The revelation of G-dliness in Elul is unique because it is even able to reach those who are found in "the desert of the 'opposite side' (from the side of holiness)." (This refers to people who are currently distant from Hashem's service, as the "desert" represents a place where life (holiness) does not exist.)

The fact that the revelation of Elul can reach even those who are in the "desert" is understood from the fact that the revelation of the Thirteen Attributes of Mercy is intended to give people the **ability** to do *teshuva*.

At the most basic level, *teshuva* is required for someone who has "cast off the yoke" of Hashem's authority and is involved in negative things. Therefore, the Thirteen Attributes of Mercy (which gives a Jew the ability to do *teshuva*) must be able to reach even those people who are "in the desert" and require this most basic level of *teshuva*.

If one of the unique qualities of the revelation of G-dliness during Elul is the fact that it can even be revealed in the "**desert**," why does the Alter Rebbe only mention a "field"?

ומ"ש בהמאמר שהגילוי דאלול הוא בשדה (ולא במדבר), הוא, כי הגילוי דיגמה"ר הוא (לא בהמדבר עצמו, דבענינים שהם היפך רצון ה'<sup>ט</sup>, אין שייך שיהי' בהם גילוי אלקות, אלא) בישראל הנמצאים במדבר, והגילוי בהם הוא הנתינת כח לצאת ממדבר לשדה לקבל פני המלך.

The "desert of the 'opposite side'" represents the **actual actions** which contradict Hashem's will. Since these actions oppose holiness, it is impossible for G-dliness to be revealed within the actions themselves.

Rather, the Thirteen Attributes of Mercy are revealed (even) to the **Jews** who are found in the desert. This revelation gives them the ability to leave the "desert" (abandon their negative behaviors) and go out to the field (where life [holiness] **does** exist) to "greet the king" (accept Hashem's authority). Therefore, the Alter Rebbe says that the "king" (the revelation of G-dliness) is in the **field**, and not in the desert.

This gives us additional insight into the exact wording that the Alter Rebbe used in his analogy:

ועפ"ז יש לומר, דמ"ש בהמאמר שהמלך מקבל את כולם בסבר פנים יפות, הכוונה בזה שמדגיש את **כולם** היא, שגם אלה שהם רק רוצים להקביל את פני המלך אלא שהם שבויים בידי יצרם וגם כשמתעורר אצלם רצון לעשות תשובה ולקבל עליהם עול מלכות שמים אין זה



בא בפועל, גם אותם הוא מקבל בסבר פנים יפות, וזה מעורר אצלם רצון חזק ותקיף להקביל את פני המלך, וע"י רצון זה הם מתגברים על המניעות והעיכובים.

When describing how the king greets the people in the field, the Alter Rebbe said that "he receives **all of them** in a friendly manner." The Alter Rebbe stressed "all of them" to include even those people who **want** to go and greet the "King in the field" but are held captive by their *yetzer hora*; people who are **inspired** to do *teshuva* and accept Hashem's authority, but don't successfully accomplish this goal.

The "King" (Hashem) receives even these people in a "friendly manner" (by appreciating their **desire** to come close to Him), which brings out an even greater desire within them to "greet the king" (accept Hashem's authority) and enables them to overcome their challenges and accomplish their goal.

The *ma'amar* continues to explain the exact wording which the Alter Rebbe used in the analogy:

(ה) **ומוסיף** בהמאמר ומראה פנים שוחקות לכולם, דהחילוק בין מקבל (בסבר פנים יפות) למראה (פנים שוחקות) הוא, דלשון מקבל נופל על דבר שישנו מקודם (לפני שקיבל) והוא מקבל את הדבר, ומראה פנים שוחקות הוא שהפנים שוחקות **שלו** (שישנם גם לפני שמראה) הוא מראה ומגלה אותם לזולתו.

After saying that "the king **receives** them in a friendly manner," the Alter Rebbe adds that "he **shows** a smiling face to everyone." The difference between **receiving** and **showing** is as follows:

- "Receiving" something from someone represents the process of **reacting** to something external.
- "Showing" something to someone else represents the process of **initiating** from within oneself.

וזהו דלאחרי שאומר שהמלך מקבל את כולם בסבר פנים יפות מוסיף שהוא מראה פנים שוחקות לכולם, דזה שהוא מקבלם בסבר פנים יפות הוא שהרצון **דהעם** (להקביל את פני המלך) מתקבל אצל המלך בסבר פנים יפות, וההוספה **דמראה** פנים שוחקות הוא דכשמתעורר ברצון לעשות תשובה נמשך לו הגילוי דפנים שוחקות דלמעלה, התענוג (שחוק) דהמלך עצמו.

As explained above, when the Alter Rebbe says that the "king **receives** them in a friendly manner," this refers to how Hashem **reacts** to their desire to "greet the King" (accept His authority). Then the Alter Rebbe adds the fact that the king "**shows** a smiling face to everyone" to refer to the revelation of Hashem's essential pleasure (His "smiling face") which Hashem **initiates** on His own (and **not** as a "reaction") after a Jew desires to "greet the King."

דתענוג זה הוא למעלה מהתענוג (דבחינת פנים יפות) שמהתעוררות התשובה, וכמבואר במק"א<sup>20</sup>, דשורש השחוק (פנים **שוחקות**) הוא בעצמות התענוג (תענוג עצמי הבלתי מורכב) שלמעלה מתענוג הבא ע"י דבר (תענוג המורכב).

Even though this "essential pleasure" (represented by the "smiling face") is revealed after the Jew expresses his desire to do *teshuva*, it is not a direct reaction to this *teshuva*. This "essential pleasure" (the "**smiling** face") is **higher** than the pleasure which is caused by the Jew's desire to do *teshuva* (represented by the "**friendly** face"), and is referred to as an "essential pleasure which has no cause". This pleasure is "essential" because it is higher than a pleasure which results from something which the Jew **does** (referred to as "pleasure which is caused by an **external** factor").

The Rebbe explains the nature and impact of this "essential pleasure":

**ויש** לומר, דענין פנים שוחקות בהנמשל הוא התענוג דלמעלה שבישראל עצמם<sup>21</sup> (שלמעלה מהתענוג שמקיום התורה ומצוות

דישראל, ולמעלה גם מהתענוג שמעבודת התשובה) דתענוג זה הוא בהעצמות.

The "King's essential pleasure" refers to Hashem's pleasure in the **Jew himself**, which is even deeper than His pleasure from the Jew's fulfillment of Torah and mitzvos – and even deeper than His pleasure from the Jew's *teshuva*. This pleasure exists within Hashem's **essence**, and is a result of the fact that Hashem and the Jews are truly one entity.

[**Editor's note:** This obviously does **not** mean that Hashem doesn't care if the Jew does Torah and mitzvos. Rather, it means that when a Jew **does** (or truly desires to do) Torah and mitzvos and comes closer to Hashem through *teshuva* (revealing the Jew's **essence**), this creates an environment where Hashem is "able" to enjoy the Jew himself.]

The Rebbe explains how the revelation of this level of "essential pleasure" affects the Jew:

וע"י **שמראה** להם פנים שוחקות, שתענוג זה מתגלה להאדם (המתעורר ברצון לתשובה), זה מעורר אצלו (כמים הפנים לפנים<sup>22</sup>) התענוג באלקות ועד שהתענוג באלקות הוא עצם התענוג שלו, וזה נותן לו הכח עוד יותר להתגבר על המניעות ועיכובים ולשוב בתשובה שלימה.

When a Jew is inspired to do *teshuva* and connect to Hashem, Hashem lovingly accepts his (desire for) *teshuva* and reveals His **essential pleasure** in the Jew himself. This revelation of Hashem's essential pleasure (correspondingly) awakens the Jew's **essential pleasure** in G-dliness (the fact that his only true pleasure is his connection to Hashem). The experience of this essential pleasure gives the Jew an even greater ability to overcome his challenges and return to Hashem with complete *teshuva*.

Based on this explanation, we are now able to answer questions two, three, and four:

**Question Two:**

If the Alter Rebbe is using the analogy of the "king in the field" to stress how the "king" does **not** inspire the people while he is in the field, why does he add the fact that the king "receives them in a friendly manner and shows a smiling face to everyone"? Doesn't the King's reaction happen later during the Ten Days of Teshuva?

**Answer to Question Two:**

During the month of Elul, the "king is in the field" (the Thirteen Attributes of Mercy are revealed) in order to reach **every** Jew – even those who are held captive by their *yetzer hora* and don't accomplish their goal to do *teshuvah*. In order to reach **every** Jew, the "King" needs to receive them with a friendly face (even if they aren't successful) and show them a smiling face (encourage them by revealing His essential pleasure in the Jews). Based on this, we see that the "friendly manner" and "smiling face" refer to the month of Elul, **not** the Ten Days of Teshuva.

**Question Three:**

What is the significance of the two statements that "the king receives them in a friendly manner" **and** he "shows a smiling face to everyone"?

**Answer to Question Three:**

The statement that "the king receives them in a friendly manner" refers to how Hashem has pleasure in the Jews **desire** to do *teshuvah*, and "shows a smiling face to everyone" refers to Hashem's essential pleasure in the Jew himself.

**Question Four:**

Why does the Alter Rebbe use the term "friendly" (*panim yafos*) to describe the king's face when he **receives** the people and the term

"smiling" (*panim sochakos*) to describe the king's face which he **shows** to the people?

#### Answer to Question Four:

When the Alter Rebbe says that "the king receives them with a friendly face (*panim yafos*)," this is stressing that Hashem receives the Jew in a **positive** way (*yafos*) even if he wasn't successful in accomplishing his desire to do *teshuva*.

Then, Hashem reveals his "smiling face" (*panim sochakos*) to the Jew, representing His essential **pleasure** (represented by the "smile") in the Jew himself.

However, based on the explanation above, it's difficult to see how the King's reaction fits into the overall theme of Elul:

ו) **וצריך** להבין, דמהנ"ל מובן שהגילוי שבאלול הוא לא רק נתינת כח לעבודה [דכשהמלך בשדה ישנו **הרשות והיכולת** לכל אחד להקביל את פניו] אלא גם מעורר את האדם [דע"י שהמלך מקבל את כולם בסבר פנים יפות ובפרט ע"י שמראה פנים שוחקות לכולם, זה מעורר אותם לשוב בתשובה שלימה], ואעפ"כ העבודה באלול היא **אני לדודי, עבודת האדם**.

In the previous section we explained that Hashem's reaction **does** occur during Elul; He inspires and encourages the Jew to connect to Him by accepting the Jew's desire for *teshuva* and especially by revealing His essential pleasure in the Jew himself.

#### Question Five:

If Hashem inspires the Jew during Elul, how can the Alter Rebbe say that the time of Elul is (exclusively) a time which follows the pattern of "from below to above"?

The Rebbe strengthens this question even further:

**ויש** להוסיף, דענין זה שהגילוי דאלול הוא לא רק נתינת כח אלא גם מעורר<sup>23</sup>, מובן גם מכללות הענין דמלך בשדה<sup>24</sup>, דכשהמלך בשדה הרי נוסף שאז יש לכל אחד הרשות והיכולת להקביל את פני המלך, הנה הידיעה של העם שהמלך הוא בשדה, באותו המקום שהם נמצאים, מעורר אצלם את הרצון להקביל את פני המלך<sup>25</sup>.

In the previous section we explained that the “inspiration” which Hashem reveals during Elul is specifically aimed at those who are **in need** of this inspiration to overcome their *yetzer hora* (as they were not successful at doing this on their own).

However, the **entire analogy** of the “king in the field” implies that the revelation of G-dliness in Elul inspires **all** the Jews to connect to Him (and not just the ones who are “in need” of inspiration). In addition to the fact that every Jew is allowed (and able) to go and greet the King, the mere knowledge that the King has come to their “location” to make Himself available to them is enough to **inspire all of them** to go out to greet Him.

If **every Jew** is inspired during Elul, how can we say that Elul is a month of serving Hashem “from below to above”?

**[Editor’s note:** This is different than the explanation which the Rebbe provided at the beginning of the *ma’amar*. Earlier, the Rebbe said that the king makes himself accessible **without** inspiring them to come out and see him – which is why the Alter Rebbe says that anyone who **wants** to is able to go out and see him (but they are not inspired to do so). Now, the Rebbe is saying that they **are** inspired to go out and see the king.

However, in the following paragraphs, the Rebbe will explain how this type of inspiration which **does exist** in Elul is different than the

inspiration which we previously mentioned (at the beginning of the *ma'amar*) which does **not** exist in Elul. **End of editor's note.**]

The Rebbe begins to resolve this apparent contradiction:

**ויש** לומר הביאור בזה, שהרצון של העם להקביל את פני המלך הוא מצד עצם מציאותם. דכיון שהמלך הוא הלב של כל העם<sup>26</sup>, לכן התקשרותם להמלך הוא בעצם מציאותם<sup>27</sup>, אלא שמ"מ, כאשר המלך והעם הם בריחוק מקום, אפשר שההתקשרות שלהם להמלך, (ובמילא גם) הרצון שלהם להקביל את פניו יהי' בהעלם, וע"י שהמלך הוא בשדה, באותו המקום שהם נמצאים, הרצון הוא בגילוי.

In the analogy, the nation is not inspired to go out and greet the king in the field because of any external attraction (as the king's majesty is only revealed when he is in his palace). Rather, the nation wants to greet the king because their connection to the king is a part of their **essence** (and not a desire which is created by an external force). As the Rambam says, the "king is the heart of the nation," showing that the king and the nation are **essentially** connected to each other (they are part of the same "body").

Nevertheless, when the king and the people are distant from each other, it's possible that the nation's connection to the king – and therefore their **desire** to connect to him – can be concealed. However, when the king comes out to the field to be **together** with the people, this essential desire is awakened and revealed.

The Rebbe now explains the spiritual significance of this:

**ועד"ז** הוא בהנמשל, שההתעוררות לתשובה הבאה ע"י גילוי יגמה"ר שבאלול הוא שע"י הגילוי דיגמה"ר מתגלה הרצון הפנימי דישראל

When Hashem inspires the Jews to do *teshuva* during Elul by revealing the Thirteen Attributes of Mercy, this is **not** an "external

force" which **creates** a corresponding reaction in the Jewish people. (This type of interaction would be considered part of the "above to below" category.) Rather, the Thirteen Attributes of Mercy is a revelation of Hashem's essence which awakens the Jews **essential** (and pre-existing) desire to connect to the King.

Parenthetically, the Rebbe shows how this concept is reflected in the continuation of the Alter Rebbe's *ma'amar*:

[וכמובן גם מהמבואר בהמשך המאמר<sup>28</sup> (לאחרי המשל דמלך בשדה), דשם א-ל הוא ראשית כל הי"ג מדות ומקורן וכללותן. וענין שם א-ל הוא אור א"ס ב"ה ממש, כמ"ש<sup>29</sup> א-ל הוי' ויאר לנו, דאור הוא כמו העצם [וכמבואר בכ"מ<sup>30</sup> החילוק בין אור לשפע, דשפע הוא שהמשפיע מצמצם עצמו לפי"ע המקבל, ואור הוא מעין המאור].

After concluding the analogy of "the king in the field," the Alter Rebbe says that Hashem's name "*Keil*" ("kind G-d") is the first of the Thirteen Attributes of Mercy, their source, and their general theme.

[**Editor's note:** Hashem taught Moshe the "Thirteen Attributes of Mercy" when he went up on Mount Sinai to receive the second tablets on the first day of Elul, 2448. Hashem said to Moshe that he would show him "My back but not My face," and then revealed to him the Thirteen Attributes listed in the *pesukim* (*Shmos* 34:6-34:7): "Hashem, Hashem, **kind G-d**, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth, preserving loving kindness for thousands, forgiving iniquity and rebellion and sin." Commentaries differ on the exact definition of which words correspond to each of the Thirteen Attributes.]

Chassidus explains that the name *Keil* literally refers to the *ohr ein sof* Blessed be He (Hashem's essence), as it says "*Keil is Havayah and He gives us light.*" A revelation of G-dliness described as "light" (*ohr*) is different than a revelation described as "influence" (*shefa*), as light has the same quality as its source (Hashem's essence), while



"influence" is tailored to the recipient through a process of concealment. [This difference between *ohr* and *shefa* is explained at length in other places in Chassidus.]

We understand from this that *Keil*, the first of the Thirteen Attributes of Mercy (the **primary** attribute which reflects the significance of **all** of them), refers to a revelation of Hashem's **essence**.

ובכל אחד מישראל מאיר גילוי זה, ויתירה מזו שהגילוי דשם א-ל שבכ"א מישראל הוא השר והמושל שבקרבו, דישראל הוא אותיות יו"ד<sup>31</sup> שר א-ל.

This revelation of the name *Keil* exists within every Jew. Furthermore, it is the driving force and "ruler" within every Jew, as the name Yisroel can be broken up into "*yud sar Keil*." (*Yud* represents an ongoing effect, and "*sar*" means "ruler." Together, the phrase is interpreted to mean that "the name *Keil* is the constant force which rules within the Jew.")

וזהו שהביטול לאלקות שבכל אחד מישראל הוא ביטול שלמעלה מטעם ודעת, כי בישראל הוא גילוי אור א"ס ב"ה עצמו ממש שלמעלה מהשתלשלות. וע"י הגילוי די"ג מדות הרחמים (שבאלול) שראשיתן ומקורן וכללותן הוא א-ל, מתעורר ומתגלה בחינת א-ל שבכל אחד מישראל].

This also explains why the *bittul* which a Jew has to Hashem is a super-rational (unlimited) *bittul*; this *bittul* is caused by a revelation of *ohr ein sof* (represented by the name *Keil*) which is beyond the limits of creation.

Therefore, we see that the revelation of the Thirteen Attributes of Mercy in Elul which begin with *Keil* (Hashem's essence) awakens the name *Keil* within the Jew – the essence of his soul.

After concluding this parenthetical explanation about the name *Keil*, the Rebbe returns to the previous point:

וזהו שהעבודה דאלול היא **אני** לדודי, אף שההתעוררות היא ע"ג הגילוי מלמעלה, כי הגילוי שמלמעלה הוא רק סיבה שעל ידו מתגלה הרצון הפנימי **דהאדם**.

We can now understand why the fact that Hashem inspires the Jew during Elul (both by the very fact that He is accessible in the field and by "receiving all of them with a friendly face and showing a smiling face to everyone") is not a contradiction to Elul's theme of "from below to above."

### Answer to Question Five:

An inspiration "from above to below" refers to an **external** revelation (the **majesty** of the "king in his palace") which the Jew **reacts** to. Since the revelation in Elul is a revelation of Hashem's **essence** (and **not** an external revelation), we can't say that the resulting inspiration was a **reaction** "from above to below". Rather, the revelation of Hashem's essence (the king coming down to the field, the "place of the people") "reminded" the Jews of who they are in their essence, revealing their (pre-existing) essential desire to connect to the King "from below to above".

---

In the next section the Rebbe will explain how the aspect of "*v'dodi li*" can also be found within Elul itself.

## Section Three

In the first two sections of the *ma'amar* the Rebbe explained the following points:

- In Likkutei Torah, the Alter Rebbe quotes the statement that the word "Elul" is an acronym for the words "*Ani l'dodi v'dodi li*" (I am my Beloved's and my Beloved is mine). "*Ani l'dodi*" represents the service of the Jews during Elul "from below to above," while "*v'dodi li*" represents Hashem's reaction to the Jews which takes place during Rosh Hashanah and Yom Kippur.
- This led us to **Question One**: Since the word "Elul" contains within it the reference to "*v'dodi li*" (from above to below), this means that the month of Elul itself must have an aspect of "above to below." Where can we find this within the month of Elul (which is the time of "below to above")?
- The Alter Rebbe also explained that Elul is a time of the revelation of the Thirteen Attributes of Mercy. However, this is a unique type of revelation; even though it is a very powerful revelation, it isn't experienced by a person as "inspiration." Rather, this revelation gives a Jew the **ability** to serve Hashem on his own.
- In order to explain this unique revelation (a powerful revelation which is not experienced as "inspiration"), the Alter Rebbe provided the analogy of "a king in the field." Just like a king who is dressed as a common person out in the field makes himself available **without** casting a sense of awe over the people, so too Hashem reveals the Thirteen Attributes of Mercy to the Jews **without** giving them the inspiration that would normally result from such a revelation.

- However, we noted that one part of the Alter Rebbe's analogy doesn't seem to fit with the overall theme of "from below to above" in Elul: the fact that the king "greet[s] all of them in a friendly manner and shows a smiling face to everyone." Furthermore, the very fact that the king makes the effort to make himself accessible in the field inspires the people to want to see him.
- We then clarified that "inspiration from above to below" refers to an **external** revelation which creates a **reaction** in the recipient. When the king is in the field, he doesn't appear there in his "awe-inspiring majestic presence"; rather, he appears there in simple clothing. The only reason why the people come to see him is because of their essential bond with the king, who is the "heart of the nation."
- Similarly, in Elul Hashem doesn't motivate the Jews through an **inspiring** experience; rather, the revelation of the Thirteen Attributes of Mercy awakens the Jew's **essential** desire to connect to Hashem. So too, the "king receiving them in a friendly manner and showing them a smiling face" represents Hashem's "appreciation" of the Jew's essential desire to connect to Him (the "friendly face"), and His essential pleasure in the Jew himself (the "smiling face").

---

The *ma'amar* now explains what happens to the Thirteen Attributes of Mercy when they awaken the Jews' essential desire to connect to Hashem:

ז) **ויש** לומר, דע"י שהגילוי די"ג מדות הרחמים מעורר ומגלה הרצון הפנימי דישראל, שהרצון דישראל באלקות הוא לפי שהם מושרשים בהעצמות, נעשה עילוי בי"ג מדות הרחמים.

The fact that the Thirteen Attributes of Mercy are able to awaken the Jews' essential desire to connect to Hashem implies that the Thirteen Attributes of Mercy are **higher** than the Jews themselves (the "higher" level is able to affect the "lower" level). Therefore, it would seem that the Jews are the only ones who reach a higher level when the Thirteen Attributes of Mercy are revealed.

In truth, however, when the Thirteen Attributes of Mercy reveal that the Jews have a desire to connect to Hashem because their **essence** is connected to Hashem's essence, this also brings the Thirteen Attributes of Mercy **themselves** to a higher level.

This can be understood by comparing the revelation of the Thirteen Attributes of Mercy to the creation of the entire world:

והענין הוא, דזה שהבריאה היא בשביל ישראל<sup>32</sup>, הכוונה בזה היא<sup>33</sup> לא רק לבריאת העולם אלא לכל הגילויים, גם לגילויים הכי נעלים. שע"י הירידה די"ג מדות הרחמים ממקומם (היכל מלכותו, למעלה מהשתלשלות) לשדה בכדי לעורר ולגלות הרצון הפנימי בישראל מתגלה בהם שהכוונה בהם היא בשביל ישראל ששרשם הוא בהעצמות<sup>34</sup>.

As quoted by Rashi on the first *possuk* in the Torah, the Midrash states that the entire creation exists for the sake of the Jews. Therefore, the way that each aspect of creation is able to **reveal** its ultimate purpose (how it exists "for the sake of the Jews") is by actually **participating** in something which enhances the Jews' connection to Hashem.

In addition to referring to the **creation**, this statement of the Midrash **also** applies to the highest levels of G-dly revelation (which are **higher** than creation) – including the Thirteen Attributes of Mercy. Therefore, the only way for the Thirteen Attributes of Mercy to reveal their ultimate purpose (their "essence") is by helping the Jews enhance their connection to Hashem.

This explains why the Thirteen Attributes of Mercy are “motivated” to **descend** from the “palace of the King” (beyond creation) to the “field” (concealment within creation) in order to awaken and reveal the Jews’ essential desire to connect to Hashem. When they awaken the Jews’ essence, this reveals the essence (ultimate purpose) of the Thirteen Attributes of Mercy **themselves** by fulfilling their role in helping the Jews connect to Hashem.

The Rebbe connects this concept to a *possuk* in Koheles:

And the loftiness of the earth is **וְיִתְרוֹן אֶרֶץ בְּכָל הוּא (כְּתִיב הִיא)** in everything; even the King is **מֶלֶךְ לְשָׂדֵה נֶעְבֵּד:** subservient to the field.

ויש לקשר זה עם מ"ש<sup>35</sup> מלך לשדה נעבד, שאפילו המלך שאין למעלה ממנו נעבד לשדה כי ממנו מחיתו<sup>36</sup>, ולפי מ"ש בזהר<sup>37</sup> מאן מלך דא מלך עילאה דאתחבר לשדה יש לומר שגם מחייתו כביכול של מלך עילאה<sup>38</sup> הוא ע"י שיורד ונמשך לשדה, כי עי"ז מתגלה שהכוונה בו היא בשביל ישראל ששרשם בהעצמות.

According to its simple interpretation, the *possuk* means that even the king of the nation – who is superior to everyone else – is dependent on the produce of the field for his own sustenance. The Zohar, however, states that this “king” refers to the “[revelation of the] supernal King who is connected to the field.”

Based on this, we can see the concept explained above reflected in this *possuk*: the “king” (the revelation of the Thirteen Attributes of Mercy) is (so to speak) “dependent” on (revealing himself in) the field (the limits of creation), because this is the source of his “sustenance” (this is how he is able to reveal his “essence” – his ultimate goal within creation – by revealing the essential connection between Hashem and the Jews).

וע"פ מ"ש בזהר<sup>37</sup> אית שדה ואית שדה, שדה דקדושה ושדה דלעו"ז, יש לומר<sup>39</sup>, דענין מלך לשדה נעבד (שע"י הירידה וההמשכה לשדה נעשה עילוי במלך עילאה) הוא בעיקר ע"י שהגילוי די"ג מדות הרחמים שלמעלה מהשתלשלות (דבכללות הוא מלך עילאה<sup>40</sup>) הוא גם לישראל הנמצאים במדבר (שדה<sup>41</sup> דלעו"ז) שע"ז מתגלה הרצון פנימי שלהם ויוצאים ממדבר (שדה דלעו"ז) לשדה דקדושה להקביל את פני המלך.

Additionally, based on the fact that the Zohar states that "there is a field [of holiness] and a field [of *kelipah*]" we can say that the fact that the "king" (the Thirteen Attributes of Mercy) is "dependent on the field of *kelipah*" (to reveal his essence) is even **more significant** than the fact that he is "dependent on the field of *kedusha*" (to reveal his essence).

Why is this more significant?

כי ע"י התשובה דישראל שהיו תחלה בתכלית הריחוק מתגלה עוד יותר הפנימיות דישראל שרצונם האמיתי (גם בשעת החטא) הוא באלקות רק שיצרום הוא שתקפם<sup>42</sup>

When the Thirteen Attributes of Mercy are revealed to the Jews who are in the "field of *kedusha*", this means that the Jews who experience this revelation **already** had a desire to fulfill (and were successful in fulfilling) Hashem's will.

In this case, the connection of the Thirteen Attributes of Mercy to the essence of the Jew is not as clear. Since these Jews already had a connection to "build" on, it's not obvious that their new inspiration came from the essence of their souls.

On the other hand, when the Thirteen Attributes of Mercy are revealed to the Jews who are in the "field of *kelipah*" (the "desert" described in the previous section, which represents Jews who are currently controlled by their *yetzer hora*), and **those** Jews "suddenly" do *teshuva*, this clearly shows that the *teshuva* **must** have come from

their essence (as there wasn't any "revealed" connection to start from). Furthermore, this shows that these Jews **always** had this essential desire inside them, and it was only hidden because they were under the influence of their *yetzer hora*.

Since this case is the **clearest** way of showing the connection between the Thirteen Attributes of Mercy (the "king") and the **essence** of the Jew, therefore we see that the king is **most** dependent on the "field of *kelipah*" in order to reveal his ultimate purpose of creation (the fact that the Thirteen Attributes of Mercy are responsible for revealing the Jews' **essential** connection to Hashem).

Parenthetically, the Rebbe connects this to an explanation of the Tzemach Tzedek on the following *possuk*:

[Only a man who violated a **כִּי בִשְׂדֵה מִצָּאָה צָעָקָה הַנְּעָרָה** (כתיב הנער) **הַמְאֲרָשָׁה וְאִין מוֹשִׁיעַ לָהּ:**  
 betrothed girl is guilty and the girl herself is innocent] Because he found her in the field; the betrothed girl had cried out, but there was no one to save her.

[כפירוש הצ"צ<sup>43</sup> עה"פ<sup>44</sup> כי בשדה מצאה צעקה הנערה ואין מושיע לה, שגם כשהנערה (הנשמה) היא בשדה דלעו"ז, ויתירה מזו, שזה גרם שעשו איש שדה החזיק בה ושכב עמה<sup>45</sup>, הנה גם אז הרצון דהנשמה הוא בקדושה, והיא צועקת במר נפשה על זה שעשו איש שדה מחזיק בה, צעקה הנערה, ועי"ז אין מושיע לה, שנמשך לה ישועה מבחינת אין שלמעלה מהשתלשלות].

The Tzemach Tzedek explains that the "girl" refers to the Jewish soul, and the "field" refers to the "field of *kelipah*." Even when a Jewish soul is found in the "field," and because of its involvement in negative things it enables "Eisav, (who is referred to as) a man of the field, to grab hold of her" (an even stronger connection to the *kelipah*), the soul will **still** "cry out" to be connected to Hashem.



Through this cry of the soul, the soul will be "rescued" from the *kelipah* (when its essential desire to connect to Hashem is brought into revelation) by a revelation which is beyond the limits of creation.

(The Tzemach Tzedek interprets the word "אין" (*ein*, no one [to save her]) as "*ayin*" from the phrase "*yesh m'ayin*" (the creation of something from nothing). Chassidus explains that we refer to Hashem as "nothing" because He is "nothing that we can relate to from our limited perspective.")

The *ma'amar* returns to the original point:

וכיון שגילוי רצון הפנימי דישראל (שמצד שרשם בהעצמות) הוא ע"י התשובה דישראל שהיו תחלה בשדה דלעו"ז (מדבר), לכן העילוי שנעשה בהי"ג מדות ע"י ירידתם והמשכתם למטה לעורר את האדם הוא בעיקר ע"י שמעוררים את אלה שהיו תחלה בתכלית הריחוק.

Since the essential will of the Jews to connect to Hashem (because Hashem and the Jews are truly one essence) is revealed by the *teshuvah* of the Jews who were found in the "field of *kelipah*", therefore the most significant elevation of the Thirteen Attributes of Mercy is achieved when it is revealed to the Jews who were the "farthest" from Hashem.

Based on this explanation, we are now able to answer question one:

### Question One:

How do we see the aspect of *v'dodi li* (the revelation of G-dliness "from above to below") within the month of Elul itself?

ח) **זזהו** אני לדודי ודודי לי ר"ת אלול, דיש לומר<sup>46</sup> שודודי לי שבר"ת אלול קאי (בעיקר) על הגילוי דיגמה"ר שבאלול.

### Answer to Question One:

The aspect of *v'dodi li* (the revelation of G-dliness "from above to below") refers (mainly) to the revelation of the Thirteen Attributes of Mercy during the month of Elul. (It also refers to the resulting revelation during the Ten Days of Teshuva, but **mainly** refers to the revelation of the Thirteen Attributes of Mercy during the month of Elul.)

However, it would seem that since *v'dodi li* (the revelation of the Thirteen Attributes of Mercy) gives the Jews the ability to reveal this essential connection through their own efforts (*ani l'dodi*), *v'dodi li* should come **before** *ani l'dodi*. Why does the word "Elul" place *ani l'dodi* first if it (chronologically) comes second?

וזה שנאמר ודודי לי לאחרי אני לדודי [אף שהגילוי דיגמה"ר שבאלול הוא הנתינת כח על העבודה דאני לדודי] הוא, כי בפנימיות הענינים, אני לדודי (עבודת האדם) הוא למעלה מודודי לי (גילוי מלמעלה), וכנ"ל (סעיף ו וסעיף ז) שהכוונה בהגילוי דיגמה"ר היא בכדי לעורר עבודת האדם, ועי"ז נעשה עילוי ביגמה"ר.

True, *v'dodi li* (the revelation of the Thirteen Attributes of Mercy) comes before *ani l'dodi* (the service of the Jews through their own efforts) **chronologically**, but in terms of **the ultimate goal of creation** *v'dodi li* serves the *ani l'dodi* – the entire point of the revelation of the Thirteen Attributes of Mercy is to **enable** the service of the Jews (which then enables the Thirteen Attributes of Mercy to reach their ultimate purpose). Therefore, *ani l'dodi* comes **before** *v'dodi li* because *ani l'dodi* is the **ultimate goal**.

The Rebbe breaks this down into two steps:

ושני ענינים בזה. העילוי שנעשה בהגילוי מלמעלה ע"י ירידתו למטה בכדי לעורר את האדם (כנ"ל סעיף ז), והעילוי שנעשה ע"י התעוררות תשובה דהאדם בפועל.

1. The fact that the Thirteen Attributes of Mercy descend from their "natural home" (above creation) to **enable** the service of the Jews brings the Thirteen Attributes of Mercy to a higher level.
2. When the Jew **uses** this potential and actually **does teshuva**, this also brings the Thirteen Attributes of Mercy to a higher level.

The Rebbe subdivides this even further:

ובזה עצמו - שני ענינים. העילוי שמצד התענוג דלמעלה שבעבודת האדם ובפרט בעבודת התשובה - מקבל כו' בסבר פנים יפות, ועי"ז מתגלה אח"כ התענוג העצמי שבישראל עצמם (דשורש הנשמות הוא למעלה מהשורש דתומ"צ, גם ממצות התשובה) - פנים שוחקות (כנ"ל סעיף ה).

The second elevation of the Thirteen Attributes of Mercy can be broken down into two parts:

1. The elevation which is brought about through Hashem's enjoyment of the Jew's *teshuva* (or **desire** to do *teshuva*) - represented by the king "receiving all of them with a **friendly** face."
2. The elevation which is brought about through Hashem's essential pleasure in the Jew himself (which is beyond what the Jew does, and is a reflection of the fact that Hashem and the Jews are truly one essence) - represented by the king "showing a **smiling** face to everyone."

ויש לומר, דכיון שהתעוררות התשובה דהאדם (שעל ידה הוא הגילוי דפנים יפות ופנים שוחקות) באה ע"י הגילוי דודודי לי (הגילוי דיגמה"ר שבאלול), לכן, הפעולה דאני לדודי בודודי לי הוא שגם הגילוי דודודי לי מתעלה להתענוג דפנים יפות ופנים שוחקות.

Because the revelation of the Thirteen Attributes of Mercy (*v'dodi li*) gives the Jew the **ability** to bring about all these revelations through his *teshuva*, therefore the Thirteen Attributes of Mercy **themselves** are elevated to the levels of (Hashem's pleasure represented by) the "**friendly** face" and "**smiling** face."

The Rebbe concludes:

**ויהי** רצון, שע"י מעשינו ועבודתינו<sup>47</sup>, ובפרט ע"י העבודה דחודש אלול, נזכה בקרוב ממש לגאולה העתידה, שאז יהי' אמיתית הענין דמראה פנים שוחקות, וכמבואר בכ"מ<sup>48</sup> בענין הקניגיא שעתיד הקב"ה לעשות לצדיקים לע"ל<sup>49</sup>, שיראו בגילוי שכל המלחמה דטוב ורע (שבעולם הזה) הוא רק בכדי שיהי' שחוק ותענוג, ואז ימלא שחוק פינו<sup>50</sup>, וכל זה - בקרוב ממש.

May it be Hashem's will that through our actions and our efforts, especially through our work in the month of Elul, that we speedily merit the future redemption when there will be the true revelation of the "smiling face," as explained in many places regarding the feast that Hashem will make for the *tzadikim* when Moshiach comes.

Then, we will clearly see how the struggle in this world between good and evil is only in order to give Hashem the ultimate pleasure of our accomplishments, fulfilling the statement of the *possuk*, "Then [when Moshiach comes] our mouths will be filled with laughter" (because we will see Hashem's ultimate pleasure from our work).

May this all happen speedily!

---

Sign up online to receive weekly translations as they are released.

**[www.simplychassidus.com](http://www.simplychassidus.com)**

## Footnotes from the Original Hebrew

\* יצא לאור בקונטרס ר"ח אלול - תש"נ, "לקראת ר"ח אלול . . ער"ח אלול, שנת ה'תש"נ".

(1) שה"ש ו, ג.

(2) אבודרהם סדר תפלת ר"ה ופירושה פ"א. פע"ח שער כ"ד (שער ר"ה) פ"א. שעה"פ להאריז"ל עה"פ. ב"ח לטור או"ח הל' ר"ה סתקפ"א ד"ה והעבירו. הנסמן לקמן ע' רמה הערה 67.

(3) פרשת ראה לב, א ואילך. וראה ד"ה אני לדודי תשמ"ו (לקמן ע' רל ואילך) השייכות דמאמר זה (שבלקו"ת) לפרשת ראה והרמז לדף לב.

(4) כמפורש בלקו"ת שם בהתחלת המאמר "והענין כי באלול כו", דזה שבאלול הוא אתערותא דלתתא כו' הוא ביאור הענין דאני לדודי ודודי לי ר"ת אלול.

(5) ועפ"ז יומתק מ"ש בהמאמר שבכדי שיהי' דודי לי בר"ה וביוהכ"פ צריך תחילה אתעדל"ת באלול - אף שמאמר זה מדבר בענין אלול, ולא בר"ה ויוהכ"פ - כי זהו ביאור על אני לדודי ודודי לי ר"ת אלול.

(6) ראה מ"ח מס' אלול פ"א מ"ג. פע"ח שם.

(7) סה"מ ה'ש"ת ע' 166.

(8) בהבא לקמן ראה גם לקו"ש ח"ד ע' 1343 ואילך. לקמן ע' רכג ואילך.

(9) ישע"י לג, יז. וברמב"ם הל' מלכים פ"ב ה"ה "המלך כו' מתנאה במלבושין נאים ומפוארים שנאמר מלך ביפיו תחזינה עיניך".

(10) להעיר מלקו"ת ראה כה, ג, דכשהמלך בשדה "הוא לבוש עד"מ לבוש החיצון".

(11) הוספת כ"ק מו"ח אדמו"ר בסה"מ ה'ש"ת ע' 167.

(12) משא"כ כשהוא בהיכל מלכותו, הרי "כמה וכמה מצפים ימים ושנים לראות עוזו וכבודו" (אגה"ק סכ"ד - תניא קלז, ב).

(13) להעיר מתו"א מג"א צח, ד ואילך בפירוש מרז"ל (שבת פח, א) כפה עליהם הר כגיגית כו' מודעא רבה לאורייתא, דכיון שהקדימו נעשה לנשמע מצד הגילוי מלמעלה ולא מצד עצמם - אין זה בבחירה ורצון, כפה. ודוקא בימי אחשוורוש. זמן של הסתר, קבלו ברצון גמור, רצון שמצד עצמם.

(14) שהרי זה שהמלך מקבל את כולם כו' קאי (בפשטות) על אלה שמקבלים את פניו.

(15) סה"מ ה'ש"ת ע' 167.

16) להעיר ממאמרי אדה"ז על פרשיות התורה ד"ה ענין אלול (ס"ע תתכה) "ונק' שדה ומדבר כמו מלך הנוסע בדרך במדבר". ו"ל שהכוונה שם היא שבאלול הגילוי דיגמה"ר הוא לישראל הנמצאים במדבר, ככפנים.

17) ראה המאמר שבלקו"ת רפ"ב (לד, ב). ובכ"מ.

18) ראה לקו"ת ראה לג, סע"ג "י"ג מכילין דרחמי המאירים ומתגלים בחודש אלול להיות עושים תשובה". ובאוה"ת פ' ראה ס"ע תתז "י"ג מדות המאירים באלול הם הרחמים על חיי הנשמה לעוררה בתשובה".

19) להעיר מאגה"ת פ"א (תניא צא, רע"א) דענין התשובה הוא שיגמור בלבו שלא למרוד במלכותו ית' ולא יעבור עוד מצות המלך.

20) ראה בארוכה תו"ח תולדות ב, ג-ד.

21) מהטעמים על המעלה דבע"ת על צדיקים היא שתשובה באה מצד הנשמה, שלמעלה מתורה (סה"מ תש"ה ע' 125. ובכ"מ). ולכן, ע"י התשובה מתגלית (אח"כ) המעלה דישראל עצמם. אלא שאעפ"כ, ענין התשובה הוא רק הקדמה לגילוי התענוג שבישראל עצמם - כי הנשמה עצמה היא למעלה גם מענין התשובה (ראה בארוכה ד"ה שובה ישראל דשבת שובה ה'תשל"ז ס"ד (לעיל ח"א ע' צט ואילך) בענין עיצומו של יום מכפר. ובכ"מ).

22) משלי כז, יט. וראה תניא פמ"ו.

23) להעיר גם מהלשון באוה"ת שבהערה 18 "לעוררה בתשובה".

24) ולהעיר דמהפרטים שמוסיף (שמקבל בסבר פנים יפות ומראה פנים שוחקות) מובן רק שהגילוי מלמעלה שבאלול פועל שהרצון להקביל פני המלך יהי' בתוקף יותר; ומהענין דמלך בשדה מובן שהגילוי מלמעלה פועל גם התעוררות הרצון מלכתחילה, כדלקמן בפנים.

25) ובפרט ע"י ההתבוננות שכוונת המלך בירידתו לשדה היא בכדי שגם אנשי השדה יוכלו להקביל את פניו - ובשביל זה הוא מוותר על גילוי כתר מלכותו ולבושי מלכותו - שע"ז יתעורר עוד יותר (כמים הפנים לפנים) הרצון להקביל את פני המלך.

26) ראה רמב"ם הל' מלכים פ"ג ה"ו.

27) ראה לקו"ש ח"ד ע' 1050. ח"ח ע' 25. ובכ"מ.

28) לקו"ת ראה לב, ב.

29) תהלים קיח, כז.

30) ראה ספר הערכים - חב"ד כרך ב' ע' תנח ואילך. וש"נ.

31) בלקו"ת שם שהיו"ד מורה על התמדת הפעולה. היינו, שהענין ד"שר א-ל" הוא תמידי. ושם בה"קיצור" (לב, ד) דישראל הוא "ישר א-ל".

32) פירש"י ר"פ בראשית.

(33) ראה גם לעיל ע' קצט ואילך.

(34) וראה לעיל שם כמה פרטים בזה.

(35) קהלת ה, ת.

(36) פירוש הראב"ע שם. וראה ביאווה"ז (בהוספות) חיי שרה קכט, סע"א ואילך, דפירוש הפשוט בהכתוב הוא שגם המלך לשדה נעבד שצריך לקבל השפיע מתבואותיו ופירותיו.

(37) ח"א קכב, א.

(38) בזהר שם מפרש שנעבד קאי על שדה ולא על מלך. אבל כיון שלפי פשוטו נעבד קאי על מלך, יש מקום לפירוש זה גם להפירוש שמלך הוא מלך עילאה.

(39) וראה עד"ז לעיל ע' קעא ואילך.

(40) בביאווה"ז שם שמלך עילאה הוא ז"א. אבל בד"ה נחמו עת"ר (סה"מ עת"ר ס"ע ריח; שם ס"ע רכג ואילך) שמלך עילאה הוא הכתר שלמעלה מהשתלשלות.

(41) ראה אוה"ת תולדות קמג, סע"ב (בשם הרד"ק בשרשים ובמכלול) "לפעמים נאמר שדה והפירוש מדבר".

(42) רמב"ם הל' גירושין ספ"ב.

(43) אוה"ת שם קמד, א ואילך.

(44) תצא כב, כז.

(45) שם כב, כה.

(46) עוד ביאור בזה - ראה לקמן ס"ע רכח ואילך.

(47) תניא רפל"ז.

(48) תו"ח תולדות יו"ד, סע"ד ואילך. שערי תשובה לאדמו"ר האמצעי ח"א כא, ד. ועוד.

(49) ויק"ר פי"ג, ג.

(50) תהלים קכו, ב.

ב"ה

לע"נ

הרה"ח הרה"ת אי"א נו"נ עוסק בצ"צ

ר' דניאל יצחק ע"ה

בן יבלחט"א ר' אפרים שליט"א

מאסקאוויץ

שליח כ"ק אדמו"ר זי"ע

למדינת אילינוי

נלב"ע ב' אדר שני ה'תשע"ד

ת.נ.צ.ב.ה



DEDICATED IN MEMORY OF

RABBI DANIEL ז"ל MOSCOWITZ

LUBAVITCH CHABAD OF ILLINOIS

REGIONAL DIRECTOR



וְאֲנִי דָּנִיֵּאל נְהֵייתִי... וְנִאְקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

AND I, DANIEL ... ROSE AND DID THE KING'S WORK

(DANIEL 8:27)