

אני לדודי ודודי לי

תשל"ב

Ani L'Dodi V'Dodi Li

5732

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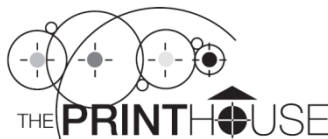
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Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually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

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

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Section One

The Rebbe said this *ma'amar* on the first day of Rosh Chodesh Elul in 5732 (1972), 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 הַרֹעֶה בְּשׁוֹשְׁבִימִים:
 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 explains 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 ר"ת אלול², ומבואר בלקו"ת בהמאמר ד"ה זה³, שבאלול הוא אתערותא דלתתא, אני לדודי, ובראש השנה ויום הכיפורים היא ההמשכה מלמעלה למטה (אתערותא דלעילא), ודודי לי.

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 divides the *possuk* into two sections:

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 Hashem 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."

וצריך להבין, דבתחלת המאמר אומר שאלול הוא ר"ת אני לדודי ודודי לי, ומיד לאח"ז מבאר שאלול הוא (רק) אני לדודי, ודודי לי הוא בר"ה ויוהכ"פ.

At the beginning of the *ma'amar*, the Alter Rebbe says that the **entire phrase** "*Ani l'dodi v'dodi li*" represents (and spells the letters of) the month of Elul. However, immediately afterwards, he says that only "*Ani l'dodi*" corresponds to Elul, while "*v'dodi li*" corresponds to Rosh Hashanah and Yom Kippur.

Question One:

If "*v'dodi li*" only represents Rosh Hashanah and Yom Kippur, why is it part of the phrase that spells out the word "Elul?"

The Rebbe continues to analyze the Alter Rebbe's *ma'amar*:

וממשיך בהמאמר, שאלול הוא זמן התגלות י"ג מדות הרחמים⁴. ומבאר שהגילוי די"ג מדה"ר באלול הוא לכא"א, גם להרחוקים ביותר⁵. וכמו מלך שקודם בואו לעיר יוצאין אנשי העיר לקראתו ומקבלים פניו בשדה, ואז רשאים [ויכולים]⁶ כל מי שרוצה להקביל פניו, והוא מקבל את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם.

The Alter Rebbe goes on to explain that the month of Elul is the time when the "Thirteen Attributes of Mercy" are revealed. **[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.]

Furthermore, the Alter Rebbe says that Elul is a time of the revelation of the Thirteen Attributes of Mercy to every single Jew – even those who seem distant from His service. In order to explain this point, the Alter Rebbe provides an analogy:

"[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. Every person is allowed (and able) to [leave their homes and] go out to greet the king in the field. When the king greets them, he receives them in a friendly manner and shows a smiling face to everyone."

The Rebbe contrasts the Alter Rebbe's description of Elul with the description of Elul mentioned in *Halacha*:

וצריך להבין, איך זה מתאים עם מ"ש הטור¹, שמר"ח אלול ואילך תוקעין בשופר בכל יום כדי להזהיר את העם שיעשו תשובה, שנאמר² אם יתקע שופר בעיר ועם לא יחרדו, דלכאורה מכיון שבאלול המלך מקבל את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם, הרי עיקר העבודה דאלול היא (לכאורה) אהבה, וגם התשובה דאלול צריכה להיות (לכאורה) תשובה מאהבה, וא"כ למה תוקעין אז בשופר בכדי לעורר יראה וחרדה.

The Tur (Rabbi Yaakov ben Asher, the son of the Rosh and the author of the *Arba'ah Turim*, which formed the basis for the structure of *Shulchan Aruch*) says that, "Beginning with Rosh Chodesh Elul, we

blow the shofar daily in order to remind the people to do *teshuvah*. The connection between the shofar and *teshuvah* is mentioned in the *possuk*, 'If you blow the shofar in the city, will the people not tremble?'"

This description appears to contradict the explanation of the Alter Rebbe:

- The Tur's description of Elul (and the fact that we blow the shofar) imply that Elul is a time to fear Hashem ("will the people not **tremble?**"). This would mean that Elul is a time to do *teshuvah* motivated by **fear** of Hashem.
- The Alter Rebbe's analogy implies that Elul is a time of love: "When the king greets them, he receives them in a **friendly** manner and shows a **smiling** face to everyone." This would mean that Elul is a time to do *teshuvah* motivated by **love** for Hashem.

Question Two:

If Elul is halachically a time to do *teshuvah* motivated by **fear** of Hashem, why does the Alter Rebbe's analogy imply that the *teshuvah* of Elul should be motivated by **love** for Hashem?

In order to answer these questions, the Rebbe first explores the difference between love and fear of Hashem:

(ב) **ויש** לומר הביאור בזה, דמהחילוקים בין אהבה ליראה הוא, דאהבה באה ע"י גילוי אור מלמעלה, והיראה באה (בעיקר) ע"י עבודת האדם.

One of the differences between love and fear is that a person develops a love for Hashem in reaction to a "revelation of light" from

above ("from above to below"). On the other hand, fear results from a person's own efforts ("from below to above").

[Editor's note: This **doesn't** mean that a Jew "automatically" receives feelings of love for Hashem as a gift from above, while fearing Hashem requires effort. In reality, both love and fear result from a Jew's understanding of G-dliness, which takes **considerable** effort.

Rather, this is explaining what happens **after** a Jew has toiled to understand G-dliness. As soon as he has developed the sensitivity to recognize that Hashem is worthy of love, his automatic reaction is to love Hashem. This is what it means when it says that love is a "revelation of light" from above.

On the other hand, one can toil to understand the greatness and awesomeness of Hashem, which will certainly awaken feelings of awe within him, but this recognition alone does not bring out the *bittul* that is required for true fear of Hashem. Someone doesn't "lose" anything by loving Hashem (on the contrary – he gains the fulfillment of the feelings of love), but he **does** stand to lose his independence if he has *bittul* to Hashem. This is a difficult choice which must be made consciously – and therefore takes effort. This is what it means when it says that fear is a result of one's own efforts. **End of editor's note.**]

We can understand how fear of Hashem is based on a person's own efforts by comparing it to how a person develops fear of a physical king:

וע"ד יראת מלך בו"ד, דזה שאנשי המדינה יראים מפני המלך הוא מפני שקיבלו אותו להיות מלך עליהם⁹, דקבלת המלכות היא ע"י העם, שום תשים עליך מלך¹⁰.

The reason that people fear a king is because they have accepted him as **their** ruler. (In contrast, a king of another country doesn't bring out the same feeling of awe because the people haven't accepted

him as **their** king.) This is why the *possuk* regarding appointing a king says, "You shall **place upon yourselves** a king."

This explains why the Tur associates Elul with **fear** of Hashem:

ולכן, כיון שבאלול הוא העבודה דאני לדודי, עבודת האדם, צריך להיות אז יראה.

As explained by the Alter Rebbe, Elul is represented by the words *Ani l'dodi* (I am my Beloved's), which corresponds to the service of man ("from below to above"). Therefore, it follows that the main focus during Elul should be fear, because fear of Hashem is generally a result of one's own efforts.

[Editor's note: This shows how the Alter Rebbe's explanation of Elul as a time when we work "from below to above" matches the Tur's description of Elul, but does not explain why the Alter Rebbe uses the analogy of the "king in the field," which implies that Elul is a time of love for Hashem. This will be explained later in the *ma'amar*.]

The Rebbe explains which type of "fear of Hashem" we focus on during Elul:

ויש להוסיף, שעיקר העבודה באלול, אני לדודי, הוא קבלת עול מלכות שמים. דזהו מ"ש בלקו"ת שהעבודה דאלול היא היציאה לשדה לקבל פני המלך¹¹.

The main focus of our efforts during Elul are on *kabbalas ol* (the acceptance of Hashem's kingship). This is why the Alter Rebbe says that "the people **go out** to the field" (they actively "go out" through their own efforts) and "**receive** the (face of the) king" (they accept his kingship upon themselves).

This also explains why we blow the shofar during Elul:

וזה שתוקעין בשופר (באלול) לעורר יראה וחרדה, הוא, כי הענין דשום תשים עליך מלך הוא שיהא אימתו עליך¹², ובכדי שקבלת המלכות תהי' בשלימות הוא ע"י התעוררות היראה דוקא¹³.

The Gemara explains that the *possuk* "You shall place upon yourselves a king" means that "the fear of him should be upon you." We see from this that the **complete** acceptance of a king must be done through **fear**. Therefore, even though the main focus of Elul is simple *kabbalas ol* (which doesn't require "fear and trembling"), we blow the shofar during Elul in order to **completely** accept Hashem's kingship (which **does** require "fear and trembling").

The Rebbe continues to explain the reason for blowing the shofar during Elul in greater detail:

ג) **וביאור** הענין בפרטיות יותר יובן ע"פ מ"ש הצ"צ במאמר¹⁴ שמבאר ענין תקיעת שופר בר"ח אלול, דזה שתוקעין בשופר בחודש אלול הוא הקדמה לתקיעת שופר דר"ה. דהחילוק בין תק"ש דאלול ותק"ש דר"ה הוא, שהיראה (והחרדה) הבאה ע"י תק"ש דאלול היא יראה תתאה, והיראה (והחרדה) הבאה ע"י תקיעת שופר דר"ה היא יראה עילאה. וזהו שתקנו לתקוע בשופר בר"ח אלול ובכל החודש, כי בכדי לבוא ליראה עילאה צ"ל תחלה יראה תתאה.

The Tzemach Tzedek provides two explanations for why we blow the shofar in Elul in order to prepare for the blowing of the shofar on Rosh Hashanah:

The first explanation focuses on the two levels of fear represented by the blowing of the shofar during Elul and the blowing of the shofar on Rosh Hashanah. The fear (and trembling) that results from blowing the shofar during Elul is called the "lower fear," which is the fear of Hashem that a Jew develops by understanding how Hashem is the life force **within** creation. On the other hand, the fear that results from blowing the shofar on Rosh Hashanah is called the

"higher fear," which is the awe that results from understanding how Hashem's existence is **beyond** the limits of creation.

Since one needs to first have the basic recognition that Hashem is the life force within creation (the lower fear) in order to develop an awareness of how He is beyond the limits of creation (the higher fear), we blow the shofar in Elul to develop the lower fear so we can reach the higher fear on Rosh Hashanah.

The Rebbe continues to explain the second reason provided by the Tzemach Tzedek:

ועוד טעם על זה שתוקעין בשופר בחודש אלול קודם ראש השנה הוא, כי בעשי"ת, מתחיל מר"ה, צריך להמשיך מהמקיף בכדי למלאות מה שפגמו במשך כל השנה, והמשכת המקיף הוא ע"י הביטול דוקא.

As the Rebbe will explain in the next paragraph, during the Ten Days of Teshuvah (which begin with Rosh Hashanah) we need to draw down the level of *makif* in order to repair the "blemishes" that were created through the sins of the previous year. Since *makif* can only be reached through *bittul* (the removal of one's ego), we blow the shofar in Elul in order to achieve this *bittul*.

The Rebbe explains what it means to "draw down the level of *makif* in order to repair the blemishes:"

וכמבואר בתו"א¹⁵ עה"פ¹⁶ השמים כסאי והארץ הדום רגלי אי זה בית גו' ואל זה אביט אל עני ונכה רוח, דשמים וארץ הם תורה ומצוות, דההמשכה שע"י תומ"צ הוא אור פנימי, כסאי והדום רגלי, ובכדי להמשיך המקיפים, אי זה בית גו', דבית הוא מקיף (ובמקיפים עצמם מקיף הרחוק), הוא ע"י הביטול, עני ונכה רוח וחרד על דברי. ולכן תוקעין בשופר באלול, כי בכדי שתהי' המשכת המקיף בר"ה צ"ל נכה רוח וחרד, וע"י תקיעת שופר באים לחרדה.

In Torah Ohr, the Alter Rebbe explains the deeper meaning of the following *pesukim*:

So says Hashem: "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest?"

כֹּה אָמַר יי' הַשָּׁמַיִם כִּסֵּאֵי
וְהָאָרֶץ הַדָּם רַגְלֵי אֵי זֶה
בַּיִת אֲשֶׁר תִּבְנֶה לִּי וְאֵי זֶה
מָקוֹם מְנוּחָתִי:

And all these My hand made, and all these have come into existence (as I intended)," says Hashem. "But to this one will I look, to one poor and of crushed spirit, who hastens to do My bidding.

וְאֵת כָּל אֵלֶּה יָדַי עָשָׂתִּיהָ
וַיְהִי כֹל אֵלֶּה נִגְאָם יי' וְאֶל
זֶה אֲבִיט אֶל עַנִּי וְנֹכַח
רוּחַ וְחָרַד עַל דְּבָרַי:

The "heavens" (My throne) and "earth" (My footstool) refer to Torah and mitzvos, which reveal G-dliness within the limited world. (A throne allows the king to "lower himself" onto it; so too, the Torah allows the "King" to reveal himself within the limited world. A footstool enables the lowest level ("the feet") to be lifted up; so too, mitzvos enable a Jew to elevate ("lift up") the physical world.) Therefore, the service of Hashem through Torah and mitzvos is able to access the level of "*pnimi*" – the revelation of G-dliness which is tailored to fit the limits of the created world.

Ideally, a Jew should always be involved in Torah and mitzvos, and through their performance he draws down G-dliness into the physical world. However, when a Jew doesn't follow the correct path, this creates a spiritual "blemish" within the world. Since the "Torah and mitzvos system" isn't designed to repair blemishes (Torah and mitzvos are supposed to be followed in the first place), continuing to draw down from the level of *pnimi* cannot repair the damage that was done through a missed opportunity or transgression.

In order to repair the "blemish," the Jew needs to connect to Hashem on a deeper level than the simple performance of Torah and mitzvos

can provide. This level is referred to as "*makif*," and is hinted to in the *possuk* with the word "house" (which is the **house** that you will build for Me). Just like a house surrounds a person and isn't internalized by him, the level of *makif* is beyond the limitations of the created world. (Clothes also "surround" a person, but are much more closely tailored to a person's measurements than a house. By using the word "house," we see that the *possuk* is referring to the higher level of *makif ha'rachok* (the distant *makif*), and not *makif ha'karov* (the close *makif*).)

In order to access this level of *makif*, a Jew needs to serve Hashem with *bittul*. Since *makif* is beyond the limits of the created world, a person needs to nullify his own ego (which removes his sense of independence which characterizes the limited creation) in order to access it. This is why the *possuk* continues, "But to this one will I look, to one poor and of crushed spirit, who hastens (also, "trembles") to do My bidding."

Therefore, the Tzemach Tzedek explains, we need to blow the shofar in Elul in order to bring out the "fear and trembling" of *bittul* to Hashem, which then enables us to draw down the level of *makif* when we blow the shofar on Rosh Hashanah.

The Rebbe analyzes the second reason provided by the Tzemach Tzedek:

וצריך להבין, הרי גם ע"י שתוקעין בר"ה באים לחרדה¹⁷, ואדרבה, החרדה דר"ה היא גדולה יותר מהחרדה דאלול, וכנ"ל בהמאמר שהחרדה הבאה מתק"ש דאלול היא יראה תתאה, והחרדה הבאה מתק"ש דר"ה היא יראה עילאה. ואעפ"כ, המשכת המקיף בר"ה היא ע"י החרדה הבאה מתק"ש דאלול.

Blowing the shofar on Rosh Hashanah **also** brings out "trembling" and *bittul*. Furthermore, as explained above, Rosh Hashanah is the "higher fear" while Elul is only the "lower fear," so the trembling of

Rosh Hashanah is even **greater**, which should bring out an even greater *bittul*.

Question Three:

If the blowing of the shofar on Rosh Hashanah brings out a **greater** fear (and therefore greater *bittul*) than the blowing of the shofar in Elul, why does the Tzemach Tzedek say that blowing the shofar in **Elul** draws down the level of *makif* on Rosh Hashanah?

In the next section the Rebbe will analyze the two types of fear and explain the advantage in each one.

Section Two

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

- In Likkutei Torah, the Alter Rebbe says that the first letters of the first four words of the *possuk* "*Ani l'dodi, v'dodi li*" (I am my Beloved's and my Beloved is mine) combine to spell the word "Elul."
- The Alter Rebbe goes on to say that "*Ani l'dodi*" represents the connection achieved in the month of Elul when the Jews connect to Hashem through their **own** efforts, and "*v'dodi li*" represents the connection to Hashem which **He** brings about on Rosh Hashanah and Yom Kippur.
- These two statements led the Rebbe to the first question: If "*v'dodi li*" only represents Rosh Hashanah and Yom Kippur, why is it part of the phrase that spells out the word "Elul?"
- The Alter Rebbe then continues to explain that Elul is a time of the revelation of the "Thirteen Attributes of Mercy" through an analogy of a "king in the field." In this analogy, the "king" makes himself accessible in the "field" and shows a "smiling face to everyone." These statements seem to clearly say that Elul is a time to connect to Hashem through **love**.
- This led the Rebbe to the second question: If Elul is a time to do *teshuvah* motivated by **love** of Hashem, why does the Tur say that we blow the shofar during Elul to awaken the **fear** of Hashem?
- The Rebbe then explained how we are able to see that fear of Hashem is included in the Alter Rebbe's explanation of Elul:
 - Unlike developing love for Hashem, which comes "automatically" (as long as there aren't any other

factors preventing his mind from affecting his heart) after a Jew recognizes the greatness of Hashem, developing a complete fear and awe of Hashem requires deliberate effort to accept Hashem's awesomeness as personally relevant to **you**. This is called "*kabbalas ol*" (accepting the yoke of Hashem's kingship).

- Since *kabbalas ol* is dependent on a person's **own efforts** (whereas loving Hashem is an "automatic" reaction), this fits with the Alter Rebbe's description of Elul as a time when we connect to Hashem based on our **own efforts**.
- We also see this hinted to in the analogy of the "king in the field": the people need to **go out** to greet the king in the field. This active process of "going out" refers to the *kabbalas ol* which happens during Elul.
- In order to achieve complete *kabbalas ol* a Jew must awaken within himself the fear of Hashem. Therefore, we blow the shofar during Elul to awaken this fear.
- In order to explain the importance of developing fear of Hashem during Elul in greater detail, the Rebbe referenced a *ma'amar* of the Tzemach Tzedek which explained two reasons for why we blow the shofar during Elul:
 1. Blowing the shofar during Elul awakens the lower level of fear of Hashem. Achieving this lower level is a necessary prerequisite to achieving the higher level of fear of Hashem on Rosh Hashanah and Yom Kippur.
 2. Blowing the shofar during Elul brings out the *bittul* that is necessary to draw down from the level of *makif*

during the Ten Days of Teshuvah (from Rosh Hashanah to Yom Kippur). This revelation of *makif* is able to repair the spiritual blemishes that were created through sins and missed opportunities during the previous year.

- This second explanation of the Tzemach Tzedek led the Rebbe to the third question: If the *makif* is accessed through *bittul* and the shofar of Rosh Hashanah brings out a **greater** fear (and therefore greater *bittul*) than the shofar of Elul, why does the Tzemach Tzedek say that the shofar of **Elul** draws down this level of *makif* during the Ten Days of Teshuvah?

In order to answer this question, the Rebbe explains the difference between the lower and higher levels of fear:

ד) **ויובן** זה בהקדים הביאור בזה שהיראה דאלול היא יראה תתאה והיראה דר"ה היא יראה עילאה. דהנה החילוק בין יראה תתאה ויראה עילאה הוא, כמבואר בתניא¹⁸ ובכ"מ¹⁹ דיראה תתאה היא מגדולתו ית' בבריאת והתהוות העולמות. דהביטול שביראה זו הוא ביטול היש.

As the Alter Rebbe explains in Tanya, the lower level of fear results from the appreciation of Hashem's greatness as expressed through His ability to **create**. When a Jew thinks deeply about the fact that Hashem constantly keeps every aspect of creation in existence through His direct influence, this will awaken within him feelings of humility and awe.

The type of *bittul* associated with this level of fear is called "*bittul ha'yesh*" – the recognition that existence is completely **dependent** on Hashem.

ויראה עילאה היא מגדולתו ורוממותו ית' שלמעלה מעולמות, דכולא קמי' כלא חשיב. דהביטול שביראה זו הוא ביטול במציאות.

The higher level of fear, however, results from the appreciation of the fact that Hashem's existence is **beyond** the limits of creation. When a Jew realizes that Hashem brings the entire creation into existence merely by concealing His unity and making creation **appear** as separate from Him, he recognizes that all of creation is (virtually) non-existent from His perspective. This recognition brings about an even greater humility and awe than the lower level of fear, which took the existence of creation for granted.

The type of *bittul* associated with the higher level of fear is called "*bittul b'metzius*" – the recognition that all of existence is virtually **nothing** from Hashem's perspective.

This explains why the higher level of fear needs to be inspired by Hashem and can't be reached (exclusively) through a Jew's own efforts:

וזהו שבכדי לבוא ליראה עילאה, הוא דוקא ע"י גילוי מלמעלה, כי זה שביכולת האדם להשיג ע"י התבוננות הוא האלקות שבערך העולמות, ובכדי שיורגש אצלו הרוממות דאוא"ס שלמעלה מעולמות הוא דוקא ע"י גילוי מלמעלה.

Since a Jew's mind operates within the bounds of creation and needs to use creation as a medium to appreciate Hashem's greatness, he is only able to reach the lower level of fear (realizing Hashem's involvement in **creation**) through his own efforts. In order to have an emotional appreciation of Hashem's greatness that is **beyond** creation, a Jew is dependent on receiving this feeling as a "gift" from Hashem.

We see this hinted to in the following *possuk*:

וזהו מ"ש²⁰ ויצונו ה' לעשות את כל החוקים האלה ליראה את הוי', שבכדי לבוא ליראה את הוי', יראה עילאה²¹, א"א לבוא לזה ע"י התבוננות ורק ע"י גילוי מלמעלה שנמשך ע"י המצוות²².

Moshe says to the Jews that, "Hashem commanded us to do all these mitzvos (*chukim*) [in order] to fear Hashem." The Hebrew phrase used for "to fear Hashem" is "ליראה את הוי'". The word "את" implies that the one performing the action (the one fearing Hashem) is nullified to the target of that action (Hashem, who is being feared). In contrast, the other phrase used to describe fear is "יראו מהוי'" (they were afraid **of** Hashem) implies that the one performing the action (the one fearing Hashem) is **separate** from the target of the action (Hashem, who is being feared). We see from this that the fear that results from "doing all these mitzvos" is the **higher** level of fear which results in a complete *bittul* to Hashem (*bittul b'metzius*).

Whereas a Jew is capable of developing the lower level of fear through his own intellectual contemplation, the higher level of fear is a "gift" that is received through the performance of mitzvos.

[Editor's note: This does not mean that preparation is not necessary in order to achieve the higher level of fear. This means that a Jew can **prepare** himself to be fitting to accept this higher level of fear by meditating on the fact that Hashem is beyond creation (and the world is virtually non-existent), but actually **feeling** the fear is a gift from Hashem.]

Now that we understand the difference between the two levels of fear, we can also understand why the lower level of fear is connected to Elul while the higher level of fear is connected to Rosh Hashanah:

וזהו שהיראה דאלול היא יראה תתאה והיראה דר"ה היא יראה עילאה, כי באלול, שהמלך הוא בשדה, שבהיותו בשדה לא נרגש הגדלות והרוממות שלו²³, והיראה אז היא (לא מצד הגילוי מלמעלה, אלא) ע"י עבודת האדם, לכן, היראה אז היא יראה תתאה.

When the "king is in the field," he presents himself to the people in an unassuming and unthreatening way. This makes the king more accessible to the common person, but also detracts from the greatness of the king's presence.

So too, Hashem makes Himself "accessible" during the month of Elul, but does it in a way in which His "presence" doesn't automatically inspire fear of Him (neither the higher nor lower levels of fear). Therefore, we see that the fear of Hashem when He is "in the field" (during Elul) is the **lower** level of fear, which needs to come through the efforts of the Jew.

ובר"ה, כשהמלך הוא בהיכל מלכותו, שאז נרגש הרוממות שלו, שהוא מרומם ומובדל מהעם²⁴, דבנמשל הוא גילוי הרוממות דאוא"ס שלמעלה מעולמות, היראה שבר"ה יראה עילאה.

However, when the "king" is in his "royal palace," the experience of seeing him automatically makes one aware of the fact that he is separate from and incomparably greater than the rest of the nation.

So too, on Rosh Hashanah Hashem makes His presence felt in a way that a Jew is aware that He is "separate from" (beyond the limits of) creation. Therefore, the fear that results from this awareness is the **higher** level of fear.

Based on this explanation, it seems that the **time of Rosh Hashanah itself** can bring a Jew (who has properly prepared) to the higher level of fear. If so, why do we also need to blow the shofar on Rosh Hashanah?

ויש לומר, דזה שצריך לתקוע בשופר בר"ה בכדי לבוא ליראה עילאה, אף שאז הוא זמן התגלות מלכותו ית', היינו שבהזמן דר"ה מצד עצמו מאיר בגילוי הרוממות דאוא"ס שלמעלה מעולמות, הוא, כי זמן הוא מגדרי העולם²⁵, ולכן, הרוממות דאוא"ס שמתגלה בר"ה מצד הזמן דר"ה הוא שייך לעולמות, והגילוי דאוא"ס כמו שהוא

קדוש ומובדל מעולמות הוא בעיקר ע"י המצוות, אשר קדשנו במצוותי²⁶. וכיון שתקיעת שופר בר"ה היא מצוה, היראה והחרדה מקול השופר דר"ה היא יראה וביטול בתכלית, יראה עילאה.

As explained above, the "higher fear" is the awareness that Hashem is completely beyond the limits of creation to such an extent that creation is virtually insignificant to Him. At first glance, this seems to mean that the **space** of creation is virtually insignificant in comparison to His true existence.

However, creation is made up of **two** main dimensions: space and **time**. Therefore, when this level of revelation is brought about by the **time** of Rosh Hashanah, it doesn't truly express how Hashem is beyond **all** the limits of creation – the revelation was **caused** by the dimension of time (the time of Rosh Hashanah).

In order to reach beyond **all** the limits of creation, Hashem gave the Jews mitzvos. This is why the beginning of every *brocha* says "who has **made us holy** with His mitzvos" – He makes us "holy" (separate from the bounds of creation) through giving us the ability to perform His mitzvos.

Therefore, when we perform the **mitzvah** of blowing the shofar, this enables us to separate ourselves from the limits of creation to receive the complete revelation of the higher level of fear on Rosh Hashanah.

This explanation provides additional insight into why blowing the shofar in Elul has a different impact than blowing the shofar on Rosh Hashanah:

ועפ"ז יש להוסיף עוד ביאור בזה שהיראה הבאה מקול השופר דאלול היא (רק) יראה תתאה, כי זה שקול השופר דר"ה מביא ליראה עצומה כזו, ביטול במציאות (יראה עילאה), הוא מצד המצוה דתק"ש, וכיון שתק"ש באלול אינה מצוה (ואין מברכים על זה אשר

קדשנו במצוותיו), לכן, היראה (והביטול) הבאה מקול השופר דאלול היא (רק) ביטול היש, יראה תתאה.

As explained above, the shofar of Rosh Hashanah enables a Jew to reach the higher level of fear because the **mitzvah** of blowing the shofar enables the Jew to reach beyond the limits of creation. However, blowing the shofar during Elul is a **custom**, and not a mitzvah (which is why we don't make a *brocha* when we blow the shofar during Elul). Therefore, the shofar of Elul is "within the limits of creation," and therefore only awakens within the Jew the lower level of fear and *bittul* (*bittul ha'yesh*).

However, the fear developed through blowing the shofar during Elul still plays an important role:

אלא שאעפ"כ, יראה זו היא הקדמה והכנה ליראה עילאה דר"ה, כי בכדי לבוא ליראה עילאה צ"ל תחלה יראה תתאה (כנ"ל בהמאמר).

As explained above, a Jew is only able to reach the higher level of fear on Rosh Hashanah if he first achieves the lower level of fear through his own efforts during Elul.

In summary, this section provided us with a deeper understanding of the two levels of fear and the role that blowing the shofar plays in achieving each one. In the next section, the Rebbe explains how developing a **love** for Hashem is also part of the month of Elul.

ה) **והנה** ידוע²⁷ שבכדי לבוא מיראה תתאה ליראה עילאה צ"ל תחלה אהבה. דסדר העבודה הוא דחילו רחימו ודחילו. דחילו (הראשון) הוא יראה תתאה, ולאח"ז ב' דרגות רחימו, אהבה זוטא ואהבה רבה, ולאח"ז דחילו, יראה עילאה. ומזה מובן, דזה שמהיראה תתאה דאלול באים ליראה עילאה בר"ה הוא ע"י הקדמת האהבה.

In the previous sections we described the lower and higher levels of fear of Hashem. Similarly, there are also two levels of love for Hashem. A Jew progresses through these four levels of service as follows:

1. First, a Jew uses his mind to intellectually recognize the greatness of Hashem within creation. Once he reaches this recognition, he accepts upon himself the yoke of Hashem's kingship (*kabbalas ol*) and allows this recognition to impact his emotions. This is the lower fear.
2. After the acceptance of Hashem's kingship, he now has the humility to meditate on the love that Hashem shows him and the things He does for creation in general. This develops an emotional desire to connect to Him, and is called "*ahava zuta*" (the small love).
3. Once the Jew has awakened his own love for Hashem, Hashem shows His love for the Jew by granting him a recognition and appreciation of G-dliness which is beyond the limits of nature and can't be developed through contemplation alone. This is called "*ahava rabba*" (the great love). [This level cannot be achieved by everyone; Hashem grants it as a gift to whoever He chooses.]
4. Finally, after achieving all the levels above, Hashem grants the Jew the higher level of fear. This fear is a result of such a tangible perception of G-dliness that it is as if the Jew "sees G-dliness," completely eliminating any sense of ego or independence.

Based on this explanation, it must be that the Jew also needs to achieve these two levels of love during Elul in order to reach the higher level of fear on Rosh Hashanah.

The Rebbe explains how we can see this process in the Alter Rebbe's analogy of the "king in the field:"

ויש לבאר זה ע"פ מ"ש בלקו"ת דכשהמלך הוא בשדה הוא מקבל את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם, דפנים יפות ופנים שוחקות הו"ע האהבה, וע"י שהמלך מקבל את כולם בסבר פנים יפות, ובפרט ע"י שמראה פנים שוחקות לכולם, זה מעורר אצלם (כמים הפנים לפנים²⁸) אהבה להמלך.

In the analogy, the Alter Rebbe said: "When the king greets them [in the field], he receives them in a **friendly** manner and **shows** a smiling face to everyone." Since the king greets them with (and shows them) love while he is in the **field**, we see that the Alter Rebbe is explaining that Elul ("in the field") is also a time to develop **love** for Hashem - and a time when Hashem shows His love for the Jews, which in turn causes us to love Him.

More specifically, we can see how all four levels of service are hinted to within the analogy:

ועפ"ז יש לומר, שבפרטי המשל שבלקו"ת מרומזים ד' ענינים הנ"ל. דזה שיוצאים לקראת המלך לקבל פניו, שייך ליראה תתאה. ולאח"ז, המלך מקבלם בסבר פנים יפות ומראה להם פנים שוחקות - שתי הדרגות דרחימו (פנים יפות - אהבה זוטא, ופנים שוחקות - אהבה רבה), ולאח"ז בא הענין דבבואו להיכל מלכותו - יראה עילאה.

1. "Every person is allowed (and able) to [leave their homes and] go out to greet the king in the field" refers to the **lower fear**, *kabbalas ol*, which is developed by the Jew from his own ability (he "goes out" to the king).
2. "When the king greets them, he **receives** them in a **friendly** manner" refers to the "**small love**" which a Jew develops through his own contemplation (and the King "receives" it from him).

3. "He **shows** a smiling face to everyone" refers to the "**great love**" which the Jew develops in reaction to the great revelation of G-dliness that Hashem **shows** him.
4. "Afterwards the king arrives in his palace" refers to the **higher fear** which the Jew develops in reaction to the revelation of G-dliness of "the King in his palace" above the limitations of creation.

At this point in the *ma'amar* we are able to answer question two:

If Elul is halachically a time to do *teshuvah* motivated by **fear** of Hashem, why does the Alter Rebbe's analogy imply that the *teshuvah* of Elul should be motivated by **love** for Hashem?

Answer to Question Two:

We now understand that the Alter Rebbe's analogy of "the king in the field" included **all three** levels of service which occur during Elul. This included the "lower fear" (which was referred to by the Tur), the "small love," and the "great love." Based on this understanding, the Tur was only focusing on **one** aspect of Elul, while the Alter Rebbe explained **all** the levels which take place during Elul.

Now that we understand the four levels of service and their progression during Elul and Rosh Hashanah, the Rebbe explains the unique advantage that the first level (the lower fear) has over the others:

(ו) **והנה** אף שבהדרגות דיראה, היראה דאלול היא למטה מהיראה דר"ה, דהיראה דאלול היא יראה תתאה והיראה דר"ה היא יראה עילאה, מ"מ יש מעלה בהיראה דאלול על היראה דר"ה. כי היראה והביטול שבר"ה, כיון שאז הוא זמן התגלות מלכותו ית'²⁹, היראה והביטול אז אינם חידוש. דכיון שכולא קמי' כלא חשיב וכל שהוא

קמי' יותר הוא יותר כלא³⁰, הרי זה שישראל הם בביטול דיראה עילאה בהזמן דר"ה כשהם נמצאים בהיכל מלכותו, אין בזה חידוש.

Even though the fear of Elul is a lower level than the fear of Rosh Hashanah in absolute terms (the *bittul* achieved through the higher level is greater), there is nevertheless a unique advantage in the lower level of fear.

Since the higher level of fear comes as a result of the revelation of Hashem's kingship on Rosh Hashanah, it's a **natural** reaction. When Hashem's kingship is revealed to the Jews on Rosh Hashanah, they **naturally** feel close to Him. The closer one feels to Hashem, the more he will sense that he has no independent existence. Therefore, the fact that the Jew is able reach a high level of *bittul* on Rosh Hashanah is not unexpected.

Parenthetically, the Rebbe compares the "natural" *bittul* of Rosh Hashanah to the *bittul* of the world of *Atzilus*:

[ובדוגמת הביטול שבאצילות, שאין בזה חידוש³¹, מכיון שבאצילות מאיר גילוי אוא"ס.

The world of *Atzilus* is in a state of *bittul* because of the constant revelation of G-dliness. Therefore, there isn't anything surprising about the *bittul*; it's a natural characteristic of its design.

This principle can also be applied within *Atzilus* itself:

ועד"ז באצילות גופא, שהביטול שבספירת החכמה, שבה הוא עיקר הביטול, אינו חידוש, לפי שבחכמה הוא הגילוי דהוא לבדו ואין זולתו³².

The *sefirah* of *chochmah* is the highest *sefirah* in the world of *Atzilus*, and therefore the greatest revelation of *bittul*. The *bittul* of *chochmah* is described as the revelation of "He alone exists – there is no other."

Therefore, there isn't anything surprising about the presence of *bittul* within *chochmah* of *Atzilus*.

If this is the case regarding *chochmah*, it can surely be applied to levels above *chochmah*:

ומכ"ש הביטול דכתר, דאע"ג שהוא אור צח וכו' אוכם הוא קדם עילת העילות³³, דפירוש אוכם הוא שהכתר הוא בביטול (כמו מראה השחור שאינו גבוה נגד מראה הלבן) לגבי או"ס שלמעלה מהכתר (עילת העילות)³⁴, שאין זה חידוש, מכיון שהכתר משיג³⁵ שהוא באין ערוך לגבי או"ס].

Regarding *kesser* (which is higher than *chochmah*), the *Tikkunei Zohar* says, "Even though *kesser* is a 'clear light,' it is considered 'dark' in comparison to the 'Cause of causes.'" This means that even though *kesser* itself is a tremendous revelation of G-dliness, it is completely *bottul* to the incomparably higher revelation of the *ohr ein sof*. (The *Tikkunei Zohar* uses the term 'dark' in comparison to light to describe the quality of *bittul* because the color black appears 'lower' (more distant in the background) when placed next to the color white.) This is because the level of *keser* "grasps" the fact that it is incomparable to the *ohr ein sof*. (This is the end of the Rebbe's parenthetical explanation.)

The Rebbe now contrasts this "natural" reaction of *bittul* which occurs on Rosh Hashanah to the *bittul* of the month of Elul:

והיראה והביטול באלול, כשהמלך הוא בשדה (שאז אין נרגש הגדלות והרוממות שלו) ואעפ"כ ישנו הביטול דישראל, שמקבלים עליהם מלכותו ית', ולא עוד אלא שגם תוקעין בשופר לעורר יראה וחרדה (בכדי שקבלת המלכות תהי' בשלימות), הנה ביטול זה, אף שהוא ביטול היש, הוא יקר מאד בעיני הוי'³⁶.

As explained above, when the "king is in the field" he doesn't bring about an automatic reaction of awe and fear when people greet him.

This means that during the month of Elul a Jew won't experience an automatic inspiration of awe like he will on Rosh Hashanah.

Therefore, when a Jew **takes the initiative** and "goes out to the field to greet the king" (accepts Hashem's kingship with *kabbalas ol*) and even blows the shofar (even though it's not a mitzvah) in order to awaken within himself the "fear and trembling" to accept Hashem's kingship in the most complete way, this *bittul* – even though it's not the highest level – is extremely precious in Hashem's eyes. Unlike the *bittul* of Rosh Hashanah, this *bittul* is neither natural nor automatic.

The enjoyment that this *bittul* brings to Hashem also impacts the next stages of the Jew's service:

ויש לומר, דע"י התענוג של המלך מזה שיוציאין לקראתו לקבל פניו (קבלת מלכותו ית') בהיותו בשדה מיתוסף עוד יותר בזה שהוא מקבל את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם.

Above, we explained that the king "receives them in a friendly manner (the lower love) and shows a smiling face to everyone (the higher love)." Hashem's enjoyment caused by the Jew's *bittul* causes Him to show an even **friendlier** manner and shows an even **greater** smiling face to everyone. (Meaning, Hashem enables the Jew to reach a higher level of love through his own efforts, and the "great love" that Hashem grants the Jew is even greater than it would have been otherwise).

Until this point in the explanation, we have understood that the *bittul* of Elul is inferior to the *bittul* of Rosh Hashanah, but the **enjoyment** that Hashem receives from the *bittul* of Elul is greater. Now the Rebbe adds that the *bittul* of Elul also has an advantage over the *bittul* of Rosh Hashanah:

ויש להוסיף, דהמעלה שבהיראה והביטול דאלול לגבי היראה והביטול דר"ה היא לא רק מצד החידוש שבזה, אלא גם בענין

הביטול³⁷. דהביטול שע"י גילוי, כיון שהביטול הוא מפני שמכיר ומרגיש העילוי דהגילוי (שהוא באין ערוך לגבי'), הרי הביטול קשור עם מציאות האדם (ההכרה שלו). ואמיתית ענין הביטול הוא בהעבודה דקבלת עול, שהוא כמו עבד, שמצד עול האדון שמוטל עליו הוא מוכרח לקיים רצון האדון.

When *bittul* happens as a result of the revelation of G-dliness on Rosh Hashanah, this means that the one who experienced the revelation **understood and felt** the G-dliness (the fact that He is incomparably higher than him). However, the very fact that the receiver had some level of comprehension of this revelation means that the receiver remained an independent existence (**he** understood the revelation).

The ultimate expression of *bittul* can only be achieved through *kabbalas ol*, simple acceptance of Hashem's kingship which is **not** based on any comprehension. This *bittul* isn't based on the understanding (or experience of) the receiver; rather, it's based on the fact that the **Master's** will must be followed.

In the next section, the Rebbe will apply this concept to understand the unique advantage of blowing the shofar during Elul.

Section Three

The Rebbe began the *ma'amar* by asking a question on the Alter Rebbe's *ma'amar* from Likkutei Torah:

In Likkutei Torah, the Alter Rebbe says that the first letters of the first four words of the *possuk* "*Ani l'dodi, v'dodi li*" (I am my Beloved's and my Beloved is mine) combine to spell the word "Elul." However, the Alter Rebbe goes on to say that "*Ani l'dod*" represents the connection achieved in the month of Elul when the Jews connect to Hashem through their **own** efforts, and "*v'dodi li*" represents the connection to Hashem which **He** brings about on Rosh Hashanah and Yom Kippur.

These two statements led the Rebbe to the first question:

If "*v'dodi li*" only represents Rosh Hashanah and Yom Kippur, why is it part of the phrase that spells out the word "Elul?"

Additionally, the Rebbe analyzed an explanation of the Tzemach Tzedek regarding why we blow the shofar during Elul:

The Tzemach Tzedek first explained that we blow the shofar during Elul to reach the lower level of fear in order to reach the higher level of fear when we blow the shofar on Rosh Hashanah. Then the Tzemach Tzedek added that we blow the shofar in Elul in order to draw down the *makif* to repair the spiritual blemishes that were created through sins and missed opportunities during the previous year.

This led the Rebbe to an additional question:

If the *makif* is accessed through *bittul* and the shofar of Rosh Hashanah brings out a **greater** fear (and therefore greater *bittul*) than the shofar of Elul, why does the Tzemach Tzedek say that the shofar of **Elul** draws down this level of *makif* during the Ten Days of Teshuvah?

In order to answer these questions, the Rebbe explained that a Jew progresses through four levels of service from Elul until Rosh Hashanah. Additionally, the Rebbe explained how all these levels are hinted to in the analogy of the "king in the field" from the Alter Rebbe:

1. "Every person is allowed (and able) to [leave their homes and] go out to greet the king in the field" refers to the **lower fear**, *kabbalas ol*, which is developed by the Jew from his own ability (he "goes out" to the king).
2. "When the king greets them, he **receives** them in a **friendly** manner" refers to the "**small love**" which a Jew develops through his own contemplation (and the King "receives" it from him).
3. "He **shows** a smiling face to everyone" refers to the "**great love**" which the Jew develops in reaction to the great revelation of G-dliness that Hashem **shows** him.
4. "Afterwards the king arrives in his palace" refers to the **higher fear** which the Jew develops in reaction to the revelation of G-dliness of "the King in his palace" above the limitations of creation.

Even though the initial stage of *kabbalas ol* is the lowest of the four levels, at the conclusion of the previous section the Rebbe explained that it has two advantages over the highest level of fear:

1. Whereas the highest level of fear is a **natural** reaction to the tremendous revelation of G-dliness that the Jew experiences, the lowest level is entirely dependent on the Jew's own **effort**. This makes it extremely precious in Hashem's eyes.
2. Because the highest level of fear is a result of the fact that the Jew **experienced** a G-dly revelation, this indicates that the

Jew retained some aspect of independent existence (**he** experienced the revelation). On the other hand, *kabbalas ol* isn't based on the understanding (or experience of) the receiver; rather, it's based on the fact that the **Master's** will must be followed.

The Rebbe uses this explanation to answer question three:

If the *makif* is accessed through *bittul* and the shofar of Rosh Hashanah brings out a **greater** fear (and therefore greater *bittul*) than the shofar of Elul, why does the Tzemach Tzedek say that the shofar of **Elul** draws down this level of *makif* during the Ten Days of Teshuvah?

(ז) **ועפ"ז** יש לבאר מ"ש בהמאמר שהמשכת המקיף דר"ה היא (בעיקר) ע"י היראה והחרדה הבאה ע"י תק"ש דאלול, כי זה שע"י החרדה (וחרד על דברי) הוא המשכת המקיף (בית), הוא (בעיקר) כשהחרדה היא באופן דביטול ושפלות, עני ונכה רוח. וכמבואר בהמאמר דכל שהאדם משפיל את עצמו יותר, המקיף שנמשך הוא מקיף עליון יותר.

In the Tzemach Tzedek's *ma'amar* he explained that Torah and mitzvos draw down the level of *pnimi*, but the higher level of *makif* can only be drawn down through *bittul*. Specifically, the *possuk* that the Tzemach Tzedek referenced called the *makif* a "house" ("which is the **house** that you will build for Me"), and said that it can be drawn down by someone who is "poor and of crushed spirit, who trembles to do My bidding." We see from here that the main way in which the *makif* is accessed is through the *bittul* of "lowliness" and not as a result of a Jew's high spiritual level. This is why the Tzemach Tzedek said, "the more a person **humbles** himself (makes himself 'lowly'), the more the *makif* is drawn down."

This explains why the *makif* is drawn down through the *bittul* that is achieved during Elul:

ולכן עיקר המשכת המקיף הוא ע"י היראה והחרדה דאלול, כי היראה והחרדה דר"ה הוא ע"י שמרגיש הגילוי דלמעלה, והביטול שע"י הרגש הגילוי אינו באופן דשפלות, ועיקר הענין דעני ונכה רוח, ביטול באופן דשפלות, הוא בהיראה והחרדה דאלול.

The Tzemach Tzedek explained that the main way in which the *makif* is drawn down is through the *bittul* of "lowliness." Whereas the *bittul* on Rosh Hashanah is a result of a Jew's tremendous spiritual level which allows him to experience a revelation of G-dliness, the *bittul* of Elul is achieved through simple humility and submission – the *bittul* of "lowliness."

Answer to Question Three:

The revelation of the *makif* is drawn down through the shofar of Elul (and not the shofar of Rosh Hashanah) because the *makif* is mainly accessed through a *bittul* of "lowliness" which is achieved during Elul.

Now, the Rebbe adds an additional advantage that the fear of Elul (the "lower fear") has over the fear of Rosh Hashanah (the "higher fear"):

ויש להוסיף עוד ביאור בהמעלה שבהיראה דאלול על היראה דר"ה, דכיון שהיראה והביטול דאלול באה ע"י עבודתם של ישראל, אני לדודי, שהשרש דישראל הוא בהעצמות, לכן, ההמשכה שע"י יראה וביטול זה היא המשכת העצמות.

As explained above, the higher level of fear is a result of a revelation of G-dliness from above (*v'dodi li*), but the lower level of fear is a result of a Jew's own efforts (*Ani l'dodi*). Therefore, since the lower level of fear comes from the Jew's own effort and the Jewish soul is

rooted in **Hashem's essence**, the resulting revelation that is drawn down by the lower level of fear is a revelation of **Hashem's essence**.

This also explains that there is a cause-and-effect relationship between the lower fear in Elul and the higher fear on Rosh Hashanah:

ויש לומר, שזהו הטעם הפנימי על זה שמהיראה תתאה דאלול באים אח"כ בר"ה ליראה עילאה, כי ע"י היראה דאלול הוא המשכת העצמות, ועי"ז נמשכים (אח"כ) גם הגילויים.

Earlier, we explained that a Jew needs to first reach the lower level of fear in order to progress to the higher level of fear. However, based on this new explanation we can see that the lower level of fear is more than a prerequisite – it's the **cause** of the higher level of fear.

Because the lower level of fear is able to draw down Hashem's **essence itself**, and Hashem's essence is the essence of **everything**, therefore this revelation of Hashem's essence **also** causes the subsequent revelation of G-dliness (which causes the higher level of fear).

In summary, the Rebbe explained three advantages that the *bittul* (and shofar) of Elul have over Rosh Hashanah:

1. **It's more precious:** Whereas the *bittul* of Rosh Hashanah is a natural and "automatic" reaction to the revelation of G-dliness, the lowest level is entirely dependent on the Jew's own effort. This makes it extremely precious in Hashem's eyes.
2. **It's more pure:** Because the highest level of fear is a result of the fact that the Jew **experienced** the G-dly revelation, this indicates that the Jew retained some aspect of independent existence (**he** experienced the revelation). On the other hand, *kabbalas ol* isn't based on the understanding (or experience of) the receiver; rather, it's based on the fact that

the **Master's** will must be followed. This makes the *bittul* more **pure**.

3. **It reaches higher:** Whereas the *bittul* of Rosh Hashanah reaches a very high **revelation** of G-dliness, the *bittul* of Elul reaches Hashem's **essence**.

Based on the above, the Rebbe now explains the advantage of the *teshuvah* during Elul over the *teshuvah* of Rosh Hashanah:

ח) **והנה** עד"ז הוא גם בענין התשובה דאלול, דזה שבאלול תוקעין בשופר הוא (כמובא לעיל מהטור) כדי להזהיר ישראל שיעשו תשובה, שיש בזה יתרון על התשובה דר"ה.

First, the Rebbe explains why the *teshuvah* of Rosh Hashanah would seem to be superior to the *teshuvah* of Elul:

דהגם שהתשובה דאלול היא על ענינים בלתי רצויים, כמובן ממ"ש בכתבי האריז"ל³⁸ דאלול הוא ר"ת אנה לידו ושמתי לך³⁹, דערי מקלט הוא תיקון על ענינים בלתי רצויים [ויש לומר, דזה שהתשובה דאלול נרמזת באנה לידו ושמתי לך שהכפרה דערי מקלט היא על מכה נפש בשגגה⁴⁰, הוא כי ע"י התשובה דר"ח אלול נעשו זדונות כשגגות והתשובה דאלול היא לתקן השגגות], והתשובה דר"ה שבאה לאחרי שנתקנו כבר הענינים הבלתי רצויים (גם השגגות)⁴¹ ע"י התשובה דאלול היא (בעיקר) תשובה עילאה⁴², מ"מ, יש יתרון בהתשובה דאלול על התשובה דר"ה.

The *teshuvah* of Elul would seem inferior because it is focused on doing *teshuvah* for negative things (both intentional and unintentional), while the *teshuvah* of Rosh Hashanah is the "higher *teshuvah*" which focuses on coming closer to Hashem **after** all the negative things have been repaired.

We learn that the *teshuvah* of Elul is focused on repairing negative things from the fact that the Arizal writes that the word "Elul" is hinted to in the following *possuk*:

But [in a case where someone who killed another person] did not stalk [him]; [rather] G-d brought [it] about into his hand [that he killed the person accidentally], I will make a place for you to which he shall flee [the cities of refuge].

וְאֶשֶׁר לֹא צָדָה
וְהָאֱלֹקִים אָנֹה לִידוֹ
וְשִׁמְתִי לְךָ מְקוֹם אֶשֶׁר
יָנוּס שָׁמָּה:

The first letter of the words "אנה לידו ושמתי לך" ("...brought it about into his hand, I will make for you...") combine to spell the word "Elul." Since this *possuk* speaks about the occurrence of a **negative thing** (accidentally causing someone's death), we see that the *teshuvah* of Elul focuses on repairing **negative** things.

[Parenthetically, the Rebbe points out that although this *possuk* is talking about negative things, it is nevertheless only an **unintentional** negative thing. This hints to the fact that on Rosh Chodesh Elul we do *teshuvah* to transform intentional sins into unintentional sins, while the remainder of the month is focused on fixing the unintentional sins (both the ones that were originally intentional and the ones that were originally unintentional).]

Despite the fact that the *teshuvah* of Elul is focused on negative actions, it nevertheless has a superiority over the *teshuvah* of Rosh Hashanah:

כי התשובה דר"ה, הוא רמז בהמצוה דתק"ש, כמ"ש הרמב"ם⁴³ אע"פ שתקיעת שופר בראש השנה גזירת הכתוב, רמז יש בו, כלומר עורר ישינים משנתכם כו' וחזרו בתשובה.

As explained earlier, the goal of *teshuvah* is to draw down from the level of *makif* to fix the blemishes that were created through negative

actions and missed opportunities. In order to fix these blemishes, one needs to reach **higher** than the service of Torah and mitzvos themselves, and connect to the "One who desires the Torah and mitzvos in the first place." Therefore, we would assume that the *teshuvah* of Rosh Hashanah must be **higher** than Torah and mitzvos.

However, the Rambam explains that the *teshuvah* of Rosh Hashanah is hinted to in the **mitzvah** of blowing the *shofar*:

"Even though blowing the shofar is a scriptural decree (and ultimately does not have a logical explanation), the [call of the *shofar*] is saying, 'Wake up you sleepy ones from your sleep... and return to Hashem with *teshuvah*.'"

We see from here that since the *teshuvah* of Rosh Hashanah is connected to the **mitzvah** of blowing the *shofar*, this seems to indicate that the *teshuvah* of Rosh Hashanah **isn't** higher than the service of Torah and mitzvos (it's **connected** to the mitzvah of blowing the shofar).

The Rebbe explains that the *teshuvah* of Rosh Hashanah is **connected** to the mitzvah of blowing the shofar even though it's only "hinted to":

והגם שענין התשובה המרומז בשופר הוא למעלה מהמצוה דתק"ש⁴⁴, וכידוע בענין הרמז, שהענין המרומז הוא למעלה מהדבר שמרמז עליו ועד שאינו מתלבש בהדבר והוא רק רמז בלבד⁴⁵, מ"מ זה שהענין מרומז עכ"פ בהדבר, הוא מפני שיש ביניהם דמיון. וכיון שתק"ש בר"ה היא מצוה, לכן, גם התשובה הנרמזת בה יש לה שייכות להעבודה דתומ"צ.

Chassidus explains that when something is "hinted to" it shows that it is superior to the thing which hints to it. Because the thing which is "hinted to" is superior to the thing which hints to it, it therefore cannot be completely expressed through the "hint." Rather, it can only be "hinted to." This shows that the *teshuvah* which is hinted to in

the mitzvah of *shofar* is **higher** than the mitzvah itself – which would mean that the *teshuvah* of Rosh Hashanah **is** higher than (and not connected to) Torah and mitzvos.

Nevertheless, the fact that the mitzvah of shofar can even **hint** to the *teshuvah* of Rosh Hashanah shows that they **do** have some sort of connection or similarity – which means that the *teshuvah* of Rosh Hashanah **has** a connection to the service of Torah and mitzvos.

This explains why the *teshuvah* of Elul is superior to the *teshuvah* of Rosh Hashanah:

ועיקר המעלה דתשובה, שהיא מגיעה בבעל הרצון (למעלה מהרצון דמצוות)⁴⁶, היא התשובה דאלול. כי זה שתשובה מגיעה למעלה מהרצון דמצוות הוא⁴⁷ מפני שישראל קדמו לתורה⁴⁸, ולכן, המעלה דתשובה היא בעיקר כשהתשובה באה מהאדם (ישראל) עצמו, תשובה דאלול, אני לדודי.

As explained above, the main advantage of *teshuvah* is that it reaches the “One who desires the Torah and mitzvos in the first place,” which is **higher** than the will for Torah and mitzvos. The reason that *teshuvah* is able to reach higher than Torah and mitzvos is because the source of the Jewish soul is **higher** than the source of Torah and mitzvos. Therefore, *teshuvah* that purely comes from the initiative of the Jewish soul (the *teshuvah* of Elul, “*Ani l’dodi*”) is able to reach higher than the *teshuvah* which is connected to the performance of a mitzvah (the *teshuvah* of Rosh Hashanah, “*v’dodi li*”).

Based on this explanation, the Rebbe now answers the original question from the beginning of the *ma’amar*:

Question One:

If “*v’dodi li*” only represents Rosh Hashanah and Yom Kippur, why is it part of the phrase that spells out the word “Elul?”

ט) **וזהו** אני לדודי ודודי לי ר"ת אלול, דזה שודודי לי נכלל בר"ת אלול, הוא, כי זה שע"י העבודה דאני לדודי (באלול) נעשה ההמשכה דודודי לי בר"ה וביוהכ"פ הוא כי העבודה דאני לדודי מגיעה בהעצמות שמשם נמשכים כל הגילויים (כנ"ל סוס"ז), ונמצא שבאני לדודי דאלול כלולה גם ההמשכה דודודי לי.

As explained above, the *teshuvah* of Elul ("Ani l'dodi") reaches Hashem's **essence**, the source for all the G-dly revelation that occurs on Rosh Hashanah ("v'dodi li"). Therefore, since the ultimate cause of the revelation on Rosh Hashanah occurs during Elul, we can say that Elul includes both "Ani l'dodi" (the actual *teshuvah* of Elul) **as well as** "v'dodi li" (the potential for the revelation on Rosh Hashanah).

This concept also explains the Chabad custom to blow all three patterns that we blow on Rosh Hashanah (*tekiah / shvarim / teruah / tekiah, tekiah / shvarim / tekiah, tekiah / teruah / tekiah*):

ויש לומר, דזהו מה שהתקיעות דחודש אלול (ע"פ מנהג חב"ד)⁴⁹ הם תשר"ת תש"ת תר"ת, כל הקולות שתוקעים בר"ה, כי בהתקיעות דאלול ישנם כל הענינים שבהתקיעות דר"ה.

Because blowing the *shofar* in Elul (and the associated *teshuvah*) are the **ultimate cause** of the revelations of G-dliness on Rosh Hashanah, we include all aspects of the eventual revelation in the preparation as well. Therefore, we follow the same pattern of *shofar* blowing in Elul as we do on Rosh Hashanah.

However, if blowing the *shofar* in Elul contains within it all aspects of the *shofar* on Rosh Hashanah, why do we only blow ten blasts on the *shofar* in Elul and not 100 blasts like we blow on Rosh Hashanah?

וזה שבאלול תוקעין עשר קולות ולא מאה קולות, אולי יש לומר, שזהו לפי שהתקיעות דאלול (כיון שהם השרש של הענינים שנמשכים בר"ה) הם למעלה מהתחלקות.

Because blowing the *shofar* in Elul expresses Hashem's **essence** which is above division (Hashem's essence is the ultimate expression of unity), therefore the *shofar* blasts of Elul are also "above division." Even though on Rosh Hashanah these blasts are "divided" into several sets and repetitions (to equal 100 blasts), in their **undivided source** there are only three patterns (which equals 10 blasts). Therefore we only blow each of the three patterns **once** on each day in Elul.

The Rebbe concludes:

י"ד) **ויהי** רצון שעל ידי מעשינו ועבודתינו⁵⁰, ובפרט על ידי העבודה דאלול, יקרבו וזירו עוד יותר את הגאולה, וכמרומו בזה שאלול הוא ר"ת להוי' ויאמרו לאמר אשירה⁵¹, כי אז יצאו כל ניצוצין מהגלות⁵².

May it be Hashem's will that through our efforts and actions – especially through our service of Hashem during Elul – that we should bring the *geula* closer. This connection between Elul and the *geula* is hinted to in the fact that the first four letters of the words from the first verse of the Song of the Sea (which the Jews sang when they were redeemed from Egypt), "להוי' ויאמרו לאמר אשירה" ("[Then Moses and the children of Israel sang this song] to Hashem, and they spoke, saying, I will sing [to Hashem, for He is very exalted; a horse and its rider He cast into the sea]") spell the word "Elul" (backwards). This hints to the fact that in Elul all the "sparks of G-dliness" will "go out of *galus*" (the G-dly life force within each thing will be revealed).

וכיון שבאלול מקבל המלך את כולם בסבר פנים יפות ומראה פנים שוחקות לכולם, הרי בודאי שהמלך ממלא הבקשה של כאו"א מישראל, שתהי' לו כתיבה וחתימה טובה לשנה טובה ומתוקה בטוב הנראה והנגלה, הן בענינים הרוחניים בלימוד התורה וקיום המצוות, והן בענינים הגשמיים בבני חיי ומזוני רויחי, ועאכו"כ בנוגע לבקשה

העיקרית - גאולה האמיתית והשלימה ע"י משיח צדקנו, יבוא ויגאלנו ויוליכנו קוממיות לארצנו, בקרוב ממש.

And since Elul is a time when the King "receives them in a friendly manner and shows a smiling face to everyone," **surely** the King will fulfill everyone's requests to be written and inscribed [in the book of life] for a good and sweet year with revealed and obvious goodness - both in spiritual matters of learning Torah and doing mitzvos, and in physical matters of children, health, and sustenance - and even more certainly for the **main** request; the true and complete *geula* through Moshiach - may he come and redeem us and take us to our land, immediately!

Ksiva v'chasima tova, l'shana tova u'meskua!

Footnotes from the Original Hebrew

(* יצא לאור בקונטרס ראש חודש אלול - תשמ"ט, לקראת ר"ח אלול. . יום ג' פ' שופטים, ה'תשמ"ט.

(1) שה"ש ו, ג.

(2) אבודרהם סדר תפלת ר"ה ופירושה פ"א. פע"ח שער כד (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) ראה מ"ח מס' אלול פ"א מ"ג. פע"ח שם.

וזה שבאלול הוא אני לדודי, אף שאז הוא הגילוי די"ג מדה"ר - כי גילוי זה הוא דוגמת "מלך בשדה" (כדלקמן בפנים), וכשהמלך הוא במצב זה - אינו מטיל אימה ופחד, ולכן, הגילוי דאלול הוא רק נתינת כח לעבודת התחתון, והעבודה היא מצד התחתון (ראה לקו"ש ח"ד ע' 1343 הערה 6).

(5) כ"ה בסה"מ ה'ש"ת ע' 166. וראה גם מאמרי אדה"ז על פרשיות התורה ח"ב ע' תתכה.

(6) הוספת כ"ק מו"ח אדמו"ר בסה"מ שם ע' 167.

(7) או"ח הל' ר"ה ר"ס תקפא, מפרקי דר"א פמ"ו.

(8) עמוס ג, ו.

(9) "והראי שהרי מלך אחר שלא ממדינתו, אין אימתו ופחדו עליו כו' מפני שלא קיבל אותו למלך עליו" (המשך תרס"ו ע' של).

(10) שופטים יז, טו.

(11) וראה סה"מ ה'ש"ת שם, דבנמשל הוא "לעורר את הקבועו"ש".

(12) סנהדרין כב, א (במשנה). וש"נ.

(13) בתניא פמ"א (נז, א) "היראה והעבודה כו' אינן מעכבות זו את זו". ובהמשך מים רבים תרל"ו פקצ"ב (ע' רכ) "רק שאי"ז עבודה שלימה".

ולהעיר מתניא שם (נו, סע"ב) "התורה שלומד או המצוה שעושה מחמת קבלה זו ומחמת המשכת היראה שבמוחו נקראות בשם עבודה שלימה". דמזה משמע, שכשאינן לו יראה כלל (גם לא במוחו), אף שעושה זה "מחמת קבלה זו" (שמקבל עליו מלכות שמים), אין זה עבודה שלימה.

14) ד"ה אם יתקע שופר בעיר - אוה"ת נצבים ע' א'רפ ואילך (ובכותרת שם: "ענין תקיעת שופר בר"ח אלול"). וצע"ק ההדגשה כאן ובכ"מ דר"ח.

15) ר"פ בראשית, הובא באוה"ת שם ס"ע א'רפב.

16) ישע'י סו, א-ב.

17) וראה אבודרהם בטעמי התקיעות מרס"ג שבתק"ש דר"ה עשרה ענינים, ו"הענין השביעי" הוא כי טבע השופר מרעיד ומחריד.

18) פמ"ג.

19) ראה לקו"ת במדבר יג, ב (הובא באוה"ת נצבים שם ע' א'רפב). סה"מ תרס"ה ע' רב ואילך. קונטרס העבודה ע' 20 ואילך. סה"מ תש"ח ע' 138 ואילך. ובכ"מ.

20) ואתחנן ו, כד.

21) ראה בהנסמן בהערה 19 החילוק בין "יראו מהו"י" ל"יראו את הוי".

22) בכ"מ, וגם בלקו"ת במדבר שם בתחלת הענין, דיראה עילאה נמשכת ע"י עסק התורה, אבל בסיום הענין שם שיראה זו נמשכת ע"י אשר קדשנו במצוותיו. וכ"ה בלקו"ת מסעי צו, ג.

23) היינו שלא נרגש הגדלות שלו, גם לא הגדלות בבריאת העולמות המביאה ליראה תתאה. וראה לעיל הערה 4.

24) בסדור (עם דא"ח) הערה לתקון חצות (קנא, ג-ד), דיראה חיזונית (יר"ת) היא "כמו היראה ופחד ממלך גדול ונורא", ויראה פנימית (יר"ע) היא יראת בושת "כמו שיש בושא לפני אדם גדול בדורו וצדיק". ומזה משמע לכאורה, דיראת המלך (באיזה אופן שתהי') הוא משל על יראה תתאה. ולכאורה י"ל הביאור בזה, כי כיון שאין מלך בלא עם, בהכרח שהעם יש לו תפיסת מקום לגבי המלך, ולכן אין זה משל על יראה עילאה (ביטול במציאות) מהגילוי דכולא קמי' כלא חשיב. אבל בסה"מ תרס"ה ובסה"מ תש"ח שבהערה 19, יראת המלך הוא משל על יראה עילאה, כי "לגבי גדולת ורוממות המלך אינו תופס מקום כלל וכלל, כי הוא מובדל בערך לגמרי".

25) שער היחוד והאמונה פ"ז (פב, א).

26) וראה תניא פמ"ו (סו, א) שקאי על "קדושתו של הקב"ה בכבודו ובעצמו . . . מובדל מהעולמות". וראה לקו"ת במדבר שבהערה 22.

27) תו"א מקץ מ, ד. מא, ג. לקו"ת בלק עג, ד. ראה לא, א. ובכ"מ.

28) משלי כז, יט. וראה תניא פמ"ו.

29) לשון המאמר בלקו"ת לב, א.

30) אגה"ק ס"ב.

(31) ראה לקו"ת ס"פ במדבר. סה"מ פר"ת ותרפ"א שבהערה 37. ושם שעיקר התענוג והשעשועים שלמעלה הוא בביטול היש דבי"ע, מפני שהוא חידוש. וכמשל דצפור המדברת (ראה בארוכה לקו"ת שם).

(32) תניא פל"ה בהגהה.

(33) ראה תקו"ז ת"י ע (ד"ה שיעורא דרצועין [קלה, ריש ע"ב]).

(34) לקו"ת בלק סט, א.

(35) כ"ה הלשון בלקו"ת שם.

(36) ראה סה"מ תרפ"ח ע' קא בפירוש הכתוב יקר בעיני הוי' גו' (תהלים קטז, טו), "דלמעלה יקר וחביב מאד המיתה וביטול מה שהחסידיים עושים בנה"ב כו' להיותו חידוש דבר". וראה לעיל הערה 31.

(37) ראה סה"מ פר"ת (לכ"ק אדמו"ר מהורש"ב נ"ע) ע' לד וסה"מ תרפ"א ע' קא, שהמעלה בביטול היש שבבי"ע על הביטול בהמציאות שבאצילות הוא לא רק מפני החידוש שבזה (כנ"ל הערה 31) אלא גם שהביטול דהיש "הוא ביטול גדול יותר מהביטול שבאצילות בעצם אופן הביטול. עיי"ש בארוכה. וראה גם לקו"ש ח"ט ע' 74 ובהנסמן שם.

(38) פע"ח שבהערה 2. שער הפסוקים משפטים כא, ג.

(39) משפטים שם.

(40) דזה ש"אחד שוגג ואחד מזיד מקדימין לערי מקלט" (מכות ט, ב במשנה) הוא עד שיתברר דינם בבי"ד. אבל הכפרה דערי מקלט היא (בעיקר?) על השוגג. ולהעיר ממכות ב, ב "הוא שעשה מעשה במזיד לא ליגלי כי היכי דלא תיהוי לי כפרה".

(41) ויש לקשר זה עם המובא לקמן סעיף יו"ד שאלול קשור עם "יציאת כל ניצוצין מהגלות", די ש לומר, שזהו ע"י שנתקנו כל הענינים.

(42) ראה גם לקו"ש ח"ד ע' 1360.

(43) הל' תשובה פ"ג ה"ד.

(44) ראה בארוכה לקו"ש ח"ד ע' 1147. ושם, שי"ל שלכן כתב זה הרמב"ם בהלכות תשובה ולא בהלכות שופר.

(45) ראה בארוכה לקו"ש ח"ט ס"ע 420 ואילך ובהנסמן שם.

וראה סה"מ קונטרסים ח"א קכד, סע"א ואילך בביאור לשון הרמב"ם "רמז יש בו" ש"דבר שא"א לבוא בגילוי בדבור הוא בא ברמז".

(46) סה"מ קונטרסים שם קכו, ב. וראה לקו"ת אחרי כו, ג. ספהמ"צ להצ"צ לט, ב. סה"מ תש"ה ע"ס 124 ואילך. ובכ"מ.

(47) סה"מ תש"ה שם.

(48) ב"ר פ"א, ד. תדבא"ר פי"ד.

(49) ספר המנהגים - חב"ד ע' 53.

(50) ראה תניא רפל"ז.

(51) בשלח טו, א. פע"ח שבהערה 2. ובשו"ע האריז"ל ר"ח אלול הוא ר"ת ויאמרו לאמר
אשירה להוי'.

(52) פע"ח שם. שו"ע האריז"ל שם.

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וְאֲנִי דָּנִיֵּאל נְהִייתִי... וְאֶקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

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

(DANIEL 8:27)