

Discourse 41

“Ani LeDodi v’Dodi Li -

I am to my Beloved and my Beloved is to me”

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5726²⁵¹⁴
By the grace of *HaShem*, blessed is He,

1.

The words of the verse²⁵¹⁵, “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי” form to acronym “Elul-אֱלוּל.”²⁵¹⁶ In Likkutei Torah, in the discourse entitled “*Zeh*”²⁵¹⁷ [the Alter Rebbe] explains the relationship between Elul and “I am to my Beloved and my Beloved is to me.”²⁵¹⁸ That is, Elul is [the time] of the arousal from below, “I am to my Beloved,” and on Rosh HaShanah and Yom HaKippurim the arousal is drawn from Above to below, “my Beloved is to me.”

²⁵¹⁴ The original discourse was edited by the Rebbe and published as a pamphlet for Rosh Chodesh Elul 5750.

²⁵¹⁵ Song of Songs 6:3

²⁵¹⁶ Avudraham, Seder Tefilat Rosh HaShanah uPirushah, Ch. 1; Pri Etz Chayim, Shaar 24 (Shaar Rosh HaShanah) Ch. 1; Shaar HaPesukim of the Arizal to Song of Songs 6:3; Ba”Ch to Tur, Orach Chayim, Hilchot Rosh HaShanah 581, section beginning “v’He’everu”; Also see the citations in Torat Menachem, Sefer HaMaamarim Elul p. 245, note 67.

²⁵¹⁷ Likkutei Torah, Re’eh 32a and on; Also see the discourse entitled “*Ani LeDodi*” 5746 (Torat Menachem, Sefer HaMaamarim Elul p. 230 and on) regarding the relationship between this discourse (in Likkutei Torah) and the Torah portion of Re’eh, and page 32-לב.

²⁵¹⁸ This is as expressly stated in Likkutei Torah there, at the beginning of the discourse, “The **explanation of the matter is that** Elul etc.” That is, the fact that Elul-אֱלוּל is the arousal from below etc., is the explanation of the matter of Elul-אֱלוּל being an acronym of [the verse] “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי.”

Now, the drawing down on Rosh HaShanah and Yom HaKippurim comes through the arousal below during the month of Elul. This is why “Elul-אלול” is an acronym for “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li-אני לדודי ודודי לי*,” [in that “my Beloved-*Dodi*-דודי” is also included in the acronym Elul-אלול]. This is because the arousal from below during the month of Elul (“I am to my Beloved”) is (also) the preface to the drawing forth (“my Beloved is to me”) of Rosh HaShanah and Yom HaKippurim.²⁵¹⁹

Now, this requires further explanation. For, from the fact that the letters *Vav*-ו and *Lamed*-ל (which are of the words “my Beloved is to me-*v’Dodi Li-דודי לי*”) are part of the word Elul-אלול itself, at first glance, this seems to indicate that the month of Elul is not just a preface to “my Beloved is to me,” but that the matter of “my Beloved is to me” also is present in the month of Elul-אלול itself.

2.

He continues the discourse [and explains] that the month of Elul is the time of the thirteen attributes of mercy.²⁵²⁰ For, even though Elul is the time of “I am to my Beloved,” which is the arousal from below, nonetheless, the arousal of man below, especially considering his distance from *HaShem*’s-יהו"ה Godliness, is through the awakening and granting of empowerment from *HaShem*-יהו"ה Above and the revelation of the thirteen attributes of mercy during Elul. This revelation is to

²⁵¹⁹ Based on this what is stated in the discourse is made more sweet, namely, that in order for there to be “my Beloved is to me” on Rosh HaShanah and Yom HaKippurim, there must first be the arousal from below of Elul – even though this discourse is discussing the matter of Elul, and not Rosh HaShanah and Yom HaKippurim – since this is an explanation of “I am to my Beloved and my Beloved is to me-*Ani LeDodi v’Dodi Li-אני לדודי ודודי לי*” being an acronym of Elul-אלול.

²⁵²⁰ See Mishnat Chassidim, Mesechet Elul 1:3; Pri Etz Chayim ibid.

every single Jew, even those who are very distant,²⁵²¹ and is the empowerment granted by *HaShem*-יהו"ה Above, blessed is He, to serve Him in a way of "I am to my Beloved."

However, (primarily) the revelation in the month of Elul is only the granting of empowerment (not that the revelation awakens him), whereas the actual toil comes from the person [himself] – "I am to my Beloved." This is the element of superiority of the month of Elul, over and above the ten days of repentance.

This is because, during the ten days of repentance, and especially on Rosh HaShanah and Yom HaKippurim, the revelation is such, that the revelation awakens the person, and one's service of *HaShem*-יהו"ה, blessed is He, is like the outcome of the revelation from Above. In contrast, the primary superiority of one's service (by serving *HaShem*-יהו"ה, blessed is He, through his **own** strength) – "I am to my Beloved" – is in Elul.

3.

Now, to explain the two above-mentioned matters about the revelation of the thirteen attributes of mercy during Elul – that the revelation during Elul is to each and every Jew, even those who are very distant, but even so, the revelation does not awaken a person, but only grants him empowerment – is as he continues to explain in the discourse, that the revelation of the thirteen attributes of mercy during Elul is comparable to the King being in the field.

Now, amongst the differences between how a king is in the field and how a king is in his royal court, there are two matters.²⁵²² In regard to the level of the revelation, the primary revelation of the countenance of "the beauty of the king ([that] your eyes shall

²⁵²¹ Sefer HaMaamarim 5700 p. 166

²⁵²² With respect to the coming section also see Likkutei Sichot, Vol. 4, p. 1,343 and on; Torat Menachem, Sefer HaMaamarim Elul p. 223 and on.

behold)²⁵²³ is in his royal court, when he is wearing his royal garb and the crown of kingship, which is not so when he is in the field.²⁵²⁴

However, when it comes to his revelation itself, it primarily is when he is in the field. For, when he is in his royal court, one cannot enter before him except by his [royal] permission, such that only the chosen amongst the nation and singularly special individuals [may enter]. In contrast, when the king is in the field, all are granted permission [and are able]²⁵²⁵ to greet his face, whosoever desires, and the king receives them all with a pleasant face and shows everyone a happy face.

The same is so in the analogue, that the revelation of Rosh HaShanah and Yom HaKippurim, and this is so of the ten days of repentance in general, is comparable to the king as he is in his royal court. This is in a way of revelation that awakens a person, like the king as he is in his court (donned in royal garb and the crown of kingship) which instills one with awe and fear.

However, for a person to sense the revelation of Rosh HaShanah and Yom HaKippurim, this (primarily) is after being preceded by the service of *HaShem*-יהו"ה, blessed is He, of the month of Elul, by which one becomes one of the chosen amongst the nation and singularly special individuals who are granted entry into the court of the King.

The revelation of the month of Elul is comparable to the king as he is in the field. This is in a way that the revelation does not awaken the person, but only grants him empowerment to serve *HaShem*-יהו"ה. Nevertheless, the granting of empowerment

²⁵²³ Isaiah 33:17; See Mishneh Torah, Hilchot Melachim 2:5 [where it states], "A king should dress and adorn himself in attractive and impressive garments, as it states [Isaiah 33:17], 'Your eyes will behold the beauty of the king.'"

²⁵²⁴ To elucidate based on Likkutei Torah, Re'eh 25c, that when the King is in the field "He is garbed in external garb, by way of analogy."

²⁵²⁵ See the addition of the Rebbe to Sefer HaMaamarim 5700 p. 167.

brought about by this revelation, is to each and every Jew, including those who are very distant.

This is comparable to the king as he is in the field. For, when the king is in this state, he does not instill awe and fear. This is especially so of those who are [generally] found in the field and are on a low level. Beyond this, when the king is in this state, he does not even arouse the yearning to greet his face.²⁵²⁶ This is why the discourse is specific in stating “whosoever **desires** to go out and greet his face.” That is, the fact that they go out and greet the face of the king is out of **their** desire,²⁵²⁷ only that the “empowerment” to go out and greet the face of the king in the field, is because the king is in the field. This is because (when He is in the field) there then is the permission and ability for every single Jew to greet the face of the King.

4.

Now, we must better understand this. For, at first glance, in explaining that the revelation during Elul (and that the empowerment brought about through this revelation) is to each and every Jew, which only applies when the King is in the field at which time whosoever desires is able to greet His face, why does [the Alter Rebbe] then add that “the king receives them all with a pleasant face and shows everyone a happy face,” especially

²⁵²⁶ In contrast, this is not so when he is in his royal hall, when “many people wait days and years to see his might and glory” (Iggeret HaKodesh, Epistle 24 – Tanya, p. 137b).

²⁵²⁷ This is further elucidated based on Torah Ohr, Megillat Esther 98d and on, in explanation of the teaching of our sages, of blessed memory (Shabbat 88a), “The Holy One, blessed is He, overturned the mountain above them like a tub... from here we derive that there is a substantial caveat to the Torah.” That is, since their according precedence to “We will do” (*Na’aseh*) over “We will listen” (*Nishma*) was due to the revelation from Above, and not of their own accord, this is not out of free choice and desire, but by His **coercion**. Rather, it was specifically in the days of Achashverosh, the time of concealment, that they fully accepted the Torah willingly, as a desire that stemmed from themselves.

considering the fact that “the King receives them all with a pleasant face and shows everyone a happy face” is a drawing down and revelation from Above, that comes **after** the toil in serving *HaShem*-יהו"ה, blessed is He,²⁵²⁸ which is not understood, because the drawing down and revelation that follows the toil of serving *HaShem*-יהו"ה, blessed is He (“my Beloved is to me”) comes during the ten days of repentance, whereas the analogy of the king in the field, comes to explain the revelation of Elul, which (is the empowerment for) the [actual] toil and service and precedes it.

We also must understand the two matters of, “He **receives** them all with a pleasant face and **shows** everyone a happy face.” Additionally, about His receiving them, it states “a **pleasant** face (*Panim Yafot*-פנים יפות),” whereas about “showing them” it states “a **happy** face (*Panim Sochakot*-פנים שוחקות).”

Now, to explain this, we should preface with an explanation that the novelty of the revelation of the thirteen attributes of mercy during the month of Elul, compared to the revelation on Rosh HaShanah and Yom HaKippurim, is in two matters.

That is, to receive the revelation of Rosh HaShanah and Yom HaKippurim, a lofty level of service [is required,] ([that of] the chosen amongst the people and singularly special individuals). [In contrast], to receive the revelation of Elul, it only is necessary to receive the face of the King, which in the analogue is the matter of awakening to accept the yoke of the Kingship of Heaven.²⁵²⁹

Another novelty in the revelation of Elul, is that the revelation is also to those who are in the wilderness (*Midbar*)²⁵³⁰

²⁵²⁸ For, when it is stated that “the king receives them all etc.,” (on face value) this refers to those who go and greet his face.

²⁵²⁹ Sefer HaMaamarim 5700 p. 167

²⁵³⁰ To elucidate from Maamarei Admor HaZaken, Al Parshiyot HaTorah, discourse entitled “*Inyan Elul*” (p. 825), “It is called a field (*Sadeh*-שדה) and a wilderness (*Midbar*-מדבר), like a king who is traveling on the way in the wilderness.” It can be said that the intention there is that in Elul the revelation of the thirteen

of the side opposite holiness.²⁵³¹ This is also understood from the fact that the primary revelation of the thirteen attributes of mercy during Elul, is the empowerment to repent (*Teshuvah*).²⁵³² This is because repentance (*Teshuvah*) in the most simple sense, is [repenting] over matters that are undesirable (the aspect of the wilderness (*Midbar*)), and the primary repentance is for having cast off the yoke [of *HaShem* 's-יהו"ה Kingship].²⁵³³ It thus is understood that during the month of Elul the revelation is also to those who are in the ultimate state of distance.

Now, in regard to what it states in the discourse, that the revelation of Elul is in the field (and not in the wilderness (*Midbar*)), this is because the revelation of the thirteen attributes of mercy is (not within the wilderness itself, meaning, in matters that are the opposite of *HaShem* 's-יהו"ה will, blessed is He,²⁵³⁴ in that revelation of Godliness does not at all apply in them, but what is meant is) that the Jewish people are found in the wilderness (*Midbar*), and the revelation in them is the granting of empowerment to leave the wilderness (*Midbar*) and come to the field (*Sadeh*) to greet the face of the King.

Based on this, it can be said that when he states in the discourse that “the King receives them all with a pleasant face and shows everyone a happy face,” his intention in emphasizing

attributes of mercy to **the Jewish people** who are found in the wilderness, as will be explained in the discourse.

²⁵³¹ See the discourse in Likkutei Torah, beginning of Ch. 2 (34b) and elsewhere.

²⁵³² See Likkutei Torah, Re'eh 33c, “The thirteen attributes of mercy illuminate and are revealed during the month of Elul, so that we return in repentance (*Teshuvah*),” and in Ohr HaTorah, Re'eh, end of p. 807 [it states], “The thirteen attributes of mercy that illuminate in Elul are for the life of the soul, in order to rouse it in repentance (*Teshuvah*).”

²⁵³³ To further elucidate based on Iggeret HaTeshuvah, Ch. 1 (Tanya 91a), the matter of repentance (*Teshuvah*) is that he makes the decision in his heart not to rebel against **His Kingship**, blessed is He, and not to transgress the commands of the King.

²⁵³⁴ See the discourse in Likkutei Torah, beginning of Ch. 2 (34b) and elsewhere.

“**everyone**” is that even those who just **want** to greet the face of the King, but are imprisoned by their inclinations, meaning that even when they are roused with a desire to repent and accept the yoke of the Kingship of Heaven upon themselves, the desire does not come into actuality - they too are received with a pleasant face, and this awakens a strong and powerful desire in them to greet the face of the King, and through this desire, they thereby overcome whatever obstacles and obstructions there are.

5.

He continues the discourse stating, “and shows everyone a happy face.” Now, the difference between “receives” (with “a pleasant face”) and “shows” (with “a happy face”) is that the word “receives-*Mekabel*-מקבל” applies to something that already is (before he receives it) and he [merely] receives it. On the other hand, “showing” his happy face is that it is **His happy face** (which was also there before showing it to them) that He shows and reveals to another.

This then, is why after he stated that “the King receives them all with a pleasant face,” he then adds that He “shows everyone a happy face.” For, the fact that He receives them all “with a pleasant face” is because the desire of **the people** (to greet the face of the King) is well received by the King, with a pleasant face.

However, the addition that **He shows** a cheerful face, is that when [below] there is arousal to return in repentance (*Teshuvah*) there then is a drawing down and revelation of a happy face from Above, which is the pleasure (*Taanug*) (the happiness and laughter (*Schok*-שחוק)) of the King Himself.

This pleasure (*Taanug*) is higher than the pleasure (of the “pleasant face”) and comes about through the arousal to return to *HaShem*-יהו"ה in repentance (*Teshuvah*) below. For as explained

elsewhere,²⁵³⁵ the root of “laughter-*Schok* שחוק” (the “**Happy face**-*Panim Sochakot* פנים שוחקות”) is in the essence of pleasure (this being the essential pleasure (*Taanug Atzmi*) that is not a composite [pleasure] (*Taanug Murkav*)) and is higher than pleasure brought about through something external (composite pleasure – *Taanug Murkav*).

It can be said that in the analogue, the happy face is the matter of *HaShem*’s-ה"ה pleasure (*Taanug*) Above, in the Jewish people themselves.²⁵³⁶ (That is, [this pleasure] transcends the pleasure that the Jewish people bring Him by fulfilling His Torah and *mitzvot*, and even transcends the pleasure they bring Him by repenting (*Teshuvah*)). This is because this the pleasure in their essential being.

It is by **showing** them His happy face, in which this pleasure (*Taanug*) is revealed to whosoever (is roused with the desire to return to *HaShem*-ה"ה (*Teshuvah*)), that (“as waters reflect a Face back to a face”) this pleasure is pleasure in *HaShem*’s-ה"ה Godliness, such that the pleasure in His Godliness becomes one’s own essential pleasure. This grants him even greater empowerment to overcome the obstacles and obstructions, and to return to *HaShem*-ה"ה with complete repentance (*Teshuvah Sheleimah*).

²⁵³⁵ See at length in Torah Ohr, Toldot 2c-d

²⁵³⁶ Amongst the reasons for the superiority of Returnees (*Baalei Teshuvah*) over and above righteous (*Tzaddikim*) is that repentance (*Teshuvah*) stems from the soul which transcends Torah (Sefer HaMaamarim 5705 p. 125 and elsewhere); Therefore, it is through repentance (*Teshuvah*) that there is (subsequently) the revelation of the superiority of the Jewish people themselves. Even so, the matter of repentance (*Teshuvah*) is only an introduction that precedes the revelation of the pleasure in the Jewish people themselves, since the soul itself transcends even the matter of repentance (*Teshuvah*). (See at length in the discourse entitled “*Shuvah Yisroel*” of Shabbat Shuvah 5637, Ch. 4 (Torat Menachem, Sefer HaMaamarim Tishrei p. 99 and on), in regard to the matter of “the essence of the day itself atones, and elsewhere.)

Now, we must better understand this. For, based on what was said before, the revelation in Elul is not only the granting of empowerment to serve *HaShem*-יהו"ה, blessed is He, [in that when the King is in the field there then is the **permission and ability** for everyone to greet His face]. Rather, it also is what awakens man [through the King receiving everyone with a pleasant face, and especially through showing everyone a happy face, which is what awakens them to return in complete repentance]. However, even so, the service of *HaShem*-יהו"ה during the month of Elul, is as indicated by the words, "I am to my Beloved," this being one's toil [by his own strength].

We should add that this matter, that the revelation in the month of Elul is not just the granting of empowerment, but is also an awakening,²⁵³⁷ is understood from the general matter of the king being in the field.²⁵³⁸ That is, when the king is in the field, in addition to the fact that everyone has the permission and ability to greet the face of the king, the very fact that the people know that the king is in the field, in the same place where they are, awakens the desire in them to greet the face of the king.²⁵³⁹

²⁵³⁷ To elucidate from what is also stated in Ohr HaTorah in the prior note [Ohr HaTorah, Re'eh p. 807] where it states, "To **awaken it** (*Le'orer*^{לעורר}) to repentance."

²⁵³⁸ To further elucidate, from the details that he adds (that "he receives them with a pleasant countenance and shows them a cheerful countenance") it is only understood that the revelation from Above during Elul causes that the desire to greet the countenance of the king be with even greater strength. However, from the fact that the king is in the field it is understood that the revelation from Above also causes there to be the arousal of the desire in the first instance, as will be stated in the discourse.

²⁵³⁹ This is especially brought about through the contemplation that the intention of the king in descending to the field is in order that the people of the field also be able to greet his countenance – and it is on account of this that he foregoes the revelation of the crown of his kingship and his royal garb – through which one is roused to an even greater extent ("as waters reflect a face back to a face") with the desire to greet the countenance of the king.

Now, it can be said that the reason that the desire of the people is to greet the king, is because of the essence of their beings. That is, since “the king is the heart of all the people,”²⁵⁴⁰ therefore their bond with the king is in the essence of their beings.²⁵⁴¹ Only that, even so, when the king and the people are spatially distant [from each other] it is possible that their bond with the king, and (thus also) their desire to greet his face, is in a state of concealment. However, through the king being in the field, in the very place where they are, this desire comes to be revealed.

The same is so in the analogue, that the awakening to return to *HaShem*-יהו"ה in repentance (*Teshuvah*), which comes about through the revelation of the thirteen attributes of mercy during Elul, is that through the revelation of the thirteen attributes of mercy the revelation of the inner desire of the Jewish people is caused.

[This is also understood from the continuation of the discourse²⁵⁴² (after the analogy of the king in the field), that *HaShem*'s-יהו"ה title God-*E*"ל-א is the first of the thirteen attributes of mercy, and is their source and totality. The matter of His title God-*E*"ל-א is that it literally is the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,²⁵⁴³ “*HaShem*-יהו"ה is God-*E*"ל-א, and He **illuminates** for us (*VaYa'er Lanu* וַיֵּאָר לָנוּ),” and light (*Ohr*) is similar to the Essential Self (*Etzem*).

[This is as explained in various places²⁵⁴⁴ about the difference between “light-*Ohr*” אור and “influence-*Shefa*” שפע.” Namely, that “influence-*Shefa*” שפע is when the bestower constricts himself according to the capacity of the recipient,

²⁵⁴⁰ See Mishneh Torah, Hilchot Melachim 3:6

²⁵⁴¹ See Likkutei Sichot, Vol. 4, p. 1,050; Vol. 8 p. 25, and elsewhere.

²⁵⁴² Likkutei Torah, Re'eh 32b

²⁵⁴³ Psalms 118:27

²⁵⁴⁴ See Sefer HaErechim Chabad, Vol. 2 p. 458 and on.

whereas “light-*Ohr*-אור” has a likeness to its Luminary (*Ma’or*-מאור).]

Now, this revelation illuminates within every single Jew. Beyond this, the revelation of *HaShem*’s יהו”ה title God-*E”l*-א”ל within every Jew is the minister (*Sar*-שר) who has dominion within him, in that the name *Yisroel*-ישראל consists of the letters *Yod*-י “minister-*Sar*-שר” and “God-*E”l*-א”ל.”²⁵⁴⁵ This is why the nullification (*Bittul*) to Godliness within each and every Jew (*Yisroel*-ישראל) is nullification (*Bittul*) that transcends reason and intellect. This is because in the Jewish people (*Yisroel*-ישראל) there is the revelation of the limitless light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהו”ה, blessed is He, Himself, literally, who transcends the chaining down of the worlds (*Hishtalshelut*).

Thus, through the revelation of the thirteen attributes of mercy (during Elul), the beginning, source, and totality of which is [*HaShem*’s יהו”ה title] God-*E”l*-א”ל, there is the arousal and revelation of the aspect of God-*E”l*-א”ל within each and every Jew.]

This then, is why our service of *HaShem*-יהו”ה, blessed is He, during the month of Elul is that of, “I am to my Beloved,” even though the arousal is through a revelation from Above. This is because the revelation from Above is only the **cause** by which the revelation of the inner desire of **the person** [himself] is caused.

7.

Now, it can be said that through the revelation of the thirteen attributes of mercy rousing and revealing the inner desire of the Jewish people, in that their desire for Godliness is because

²⁵⁴⁵ In Likkutei Torah there it explains that the [prefix] *Yod*-י is indicative of the constancy of the deed. In other words, the matter of “the minister of God-*Sar E”l*-א”ל-שר” is constant. In the summary there (32d) it states that *Yisroel*-ישראל forms the words “upright-*Yashar*-ישר” [and] “God-*E”l*-א”ל.”

they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, there is caused to be an elevation in the thirteen attributes of mercy.

The explanation is that creation is for the sake of the Jewish people.²⁵⁴⁶ What is meant here²⁵⁴⁷ is not just the creation of the world, but all revelations, even the highest revelations. For, through the descent of the thirteen attributes of mercy from their place (in the royal court, higher than the chaining down of the worlds (*Hishtalshelut*)) to the field, in order to awaken and reveal the inner desire of the Jewish people, there is a revelation in them that the intent in them is for the sake of the Jewish people, who are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.²⁵⁴⁸

This can be connected to the verse,²⁵⁴⁹ “The king is dependent on the field.” That is, even the king, who no one is higher than, is dependent on the field, in that he is vitalized from it.²⁵⁵⁰ Now, based on the statement in Zohar,²⁵⁵¹ “Who is the word ‘king-*Melech*-מֶלֶךְ’ [referring to here]? It refers to the Upper King (*Melech Ila'ah*) who is connected to the field,” it can be said that even the vitality of the Upper King (*Melech Ila'ah*), so to speak, comes about through His descent and drawing down to the field, for through this, there is the revelation that His intention in it, is for the sake of the Jewish people, who are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

²⁵⁴⁶ Rashi to Genesis 1:1

²⁵⁴⁷ Also see Torat Menachem, Sefer HaMaamarim Av p. 199 and on.

²⁵⁴⁸ See Torat Menachem ibid. for some additional details regarding this.

²⁵⁴⁹ Ecclesiastes 5:8

²⁵⁵⁰ See Rabbi Avraham Ibn Ezra to Ecclesiastes 5:8 there. Also see Biurei HaZohar (Hosafot) to Chayei Sarah 129a and on, that the **simple** meaning of the verse is that even the king is dependent upon the field and must receive beneficence from its crops and fruits.

²⁵⁵¹ Zohar I 122a

Now, based on the statement in Zohar that,²⁵⁵² “There is [one] field (*Sadeh*-שדה) and there is [another] field (*Sadeh*-שדה),” these being the “field” of holiness, and the “field” of the opposite of holiness, it can be said²⁵⁵³ that the matter of [the verse], “The king is dependent on the field,” (that through the descent and drawing down to the field, elevation is caused in the Upper King (*Melech Ila’ah*)), is primarily brought about by the fact that the revelation of the thirteen attributes of mercy, which transcend the chaining down of the worlds (*Hishtalshelut*), (which, in general, is the Upper King (*Melech Ila’ah*)),²⁵⁵⁴ is even to Jews who are found in the desert (*Midbar*) (this being the “field” (*Sadeh*-שדה)²⁵⁵⁵ of the side opposite holiness).

For, through this there is the revelation of their inner desire, and they go out of the desert (*Midbar*) (the “field” of the side opposite holiness) to the “field” of holiness, to greet the face of the King. For, through the return and repentance (*Teshuvah*) of those Jews who at first were in the ultimate state of distance, there is a revelation of the innermost aspect of a Jew, that their **true** desire (even as they sin) is for *HaShem*’s-יהוה Godliness, only that their inclinations have overpowered them.²⁵⁵⁶

[This is like the Tzemach Tzedek’s explanation²⁵⁵⁷ of the verse,²⁵⁵⁸ “For he found her in the field (*Sadeh*-שדה), the betrothed maiden cried out, but she had no savior (*Ein Moshiya*-אין מושיע).”

²⁵⁵² Zohar I 122a *ibid*.

²⁵⁵³ Similarly see Torat Menachem, Sefer HaMaamarim Av p. 171 and on.

²⁵⁵⁴ In Biurei HaZohar there it states that the Upper King (*Melech Ila’ah*) refers to *Zeir Anpin*. However, in the discourse entitled “*Nachamu*” 5670 (Sefer HaMaamarim 5670 p. 218; p. 223 and on) it states that the Upper King (*Melech Ila’ah*) is the aspect of the Crown-*Keter* which transcends the chaining down of the worlds (*Seder Hishtalshelut*).

²⁵⁵⁵ See Ohr HaTorah, Toldot p. 143b (citing Radak in Sefer HaShoroshom and Sefer Michlol) that “sometimes when ‘field-*Sadeh*’ is written, it means ‘wilderness-*Midbar*’-מדבר”).

²⁵⁵⁶ Mishneh Torah, Hilchot Geirushin 2:20

²⁵⁵⁷ Ohr HaTorah *ibid*. 144a and on

²⁵⁵⁸ Deuteronomy 22:27

That is, when the “betrothed maiden” (referring to the Godly soul) is in the “field” of the side opposite holiness, and moreover, this caused that “Esav, the man of the field”²⁵⁵⁹ “seized her and lay with her,”²⁵⁶⁰ the desire of the Godly soul is also for holiness then, and she cries out with the bitterness of her soul, over the fact that “Esav, the man of the field” seized her – “the betrothed maiden cried out.” Because of this, “The Godly ‘nothingness’ is her savior (*Ein Moshiya*-אין מושיע-).” That is, salvation is drawn down to her from the aspect of the Godly “nothing-*Ayin*-אין,” which transcends the chaining down of the worlds (*Hishtalshelut*).]

Now, since the revelation of the inner desire of the Jewish people (because of their root in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He) comes about through the Jewish people repenting (*Teshuvah*) and returning to *HaShem*-יהו"ה, in that they first were in the “field” of the side opposite holiness (the desert (*Midbar*)) - therefore the elevation brought about in the thirteen attributes of mercy, by descending and being drawn down below to awaken man, is primarily by awakening those who first were in the ultimate state of distance.

8.

This then, is why “I am to my Beloved and my Beloved is to me-*Ani LeDodi v'Dodi Li*-אני לדודי ודודי לי” forms the acronym “Elul-אלול.” It can be said²⁵⁶¹ that the words, “my Beloved is to me-*v'Dodi Li*-ודודי לי” of the acronym Elul-אלול (primarily) refers to the revelation of the thirteen attributes of mercy during Elul. This is why it states “my Beloved is to me” after stating “I am to

²⁵⁵⁹ [Genesis 25:27]

²⁵⁶⁰ Deuteronomy 22:25

²⁵⁶¹ For an additional explanation of this see *Torat Menachem*, *Sefer HaMaamarim* Elul p. 228 and on.

my Beloved,” [even though the revelation of the thirteen attributes of mercy during Elul is what grants empowerment to serve *HaShem*-יהו"ה, blessed is He, in the way [indicated by] “I am to my Beloved”].

This is because, from the inner perspective (*Pnimiyut*) of the matter, “I am to my Beloved” (man’s service) is higher than “my Beloved is to me” (revelation from Above). This is as explained (in chapters six and seven) that the reason for the revelation of the thirteen attributes of mercy, is to awaken our service of *HaShem*-יהו"ה [from below], through which the elevation is caused in the thirteen attributes of mercy.

Now, there are two matters in this. There is the elevation brought about in the revelation from Above, through the descent to below to awaken man (as explained in chapter seven). Then there is the elevation brought about through man’s actual arousal to repentance (*Teshuvah*).

Now, in this itself there are two matters. There is the elevation stemming from the pleasure from Above in man’s service, especially in the service of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) – [through which] “He receives everyone with a pleasant face.” This causes a revelation of the essential pleasure (*Taanug Atzmi*) of *HaShem*-יהו"ה, blessed is He, in the Jewish people themselves (in that the root of their souls is higher than the root of Torah and *mitzvot*, even including the *mitzvah* of repentance (*Teshuvah*)) – this being the happy face (as explained in chapter five).

Now, it can be said that since the arousal to repentance (*Teshuvah*) in man, (by which the revelation of the “pleasant face” and the “happy face” is caused) comes about through the revelation of “my Beloved is to me” (this being the revelation of the thirteen attributes of mercy during Elul), therefore, the effect of “I am to my Beloved” on “my Beloved is to me” is that even

the revelation of “my Beloved is to me” ascends to the pleasure of the “pleasant face” and the “happy face.”

May it be desirable [before *HaShem*-יהו"ה, blessed is He], that through our deeds and service of Him,²⁵⁶² and especially through the toil of the month of Elul, we will merit the coming redemption speedily and in the most literal sense. For, there then will be the **true** matter of showing “a happy face.” This is as explained in several places²⁵⁶³ about “the joust that the Holy One, blessed is He, is destined to make for the righteous (*Tzaddikim*) in the coming future,”²⁵⁶⁴ that it will be openly seen, in a revealed way, that the entire battle between good and evil (in this world) is solely for there to be laughter and delight, [as the verse states],²⁵⁶⁵ “Then our mouths will be filled with laughter.” May all this be in the immediate future, and in the most literal sense!

²⁵⁶² Tanya, Likkutei Amarim, Ch. 37

²⁵⁶³ Torah Ohr, Toldot 10d and on; Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 21d **and elsewhere**.

²⁵⁶⁴ Midrash Vayikra Rabba 13:3

²⁵⁶⁵ Psalms 126:2