

Discourse 43

“*Ani LeDodi v’Dodi Li... -*

I am my Beloved’s, and my Beloved is mine...”

Delivered on the 3rd day of Selichot, 5729

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴²² “I am my Beloved’s, and my Beloved is mine-*Ani LeDodi V’Dodi Li*-אני לדודי ודודי לי,” the first letters (*Roshei Teivot*) of which form the acronym “Elul-אלול,” (as stated in Kabbalah and Chassidus).¹⁴²³ The explanation is that in [the month of] Elul there begins to be the work of making a righteous accounting of the year that passed, and the preparation for the general service of *HaShem*-יהו"ה, blessed is He, of the new year that is coming upon us and upon all Israel for the good.

The general order of the service, the substance of which is from below to Above, is that there first is the matter of “I am my Beloved’s,” and there then is the guarantee, the blessing, and the success, that there then will be “my Beloved is mine,”

¹⁴²² Song of Songs 6:3

¹⁴²³ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Shaar HaPesukim of the Arizal to Song of Songs 6:3; See the beginning of the discourse “*Ani L’Dodi*” in Likkutei Torah, Parshat Re’eh 32a, 33a, Drushim L’Rosh HaShanah 64a; Siddur Im Da”Ch 225c, and elsewhere.

meaning, on Rosh HaShanah and on Yom HaKippurim¹⁴²⁴ which also are hinted at in Elul.

For, as known, the final letters (*Sofei Teivot*) of “I am my Beloved’s, and my Beloved is mine-*Ani LeDodi V’Dodi Li-*אני לדודי ודודי לי,” are four letters *Yod*-י-10¹⁴²⁵ which include the thirty days of the month of Elul and the ten days between Rosh HaShanah and Yom HaKippurim, during which the primary matter of “my Beloved is mine” comes about.

It should be pointed out, that more specifically, on each and every day that there is the work of “I am my Beloved’s-*Ani L’Dodi*-אני לדודי,” the general matter of which is repentance (*Teshuvah*), this **immediately** brings about that “my Beloved is mine-*Dodi Li*-דודי לי.” This is because, “when Israel repents, they **immediately** are redeemed.”¹⁴²⁶

The same is so in regard to how matters are spiritually, that through repentance (“I am my Beloved’s”) this immediately brings about that “my Beloved is mine.” This is especially so in the month of Elul-אלול, during which there is caused to not only be the matter hinted in the first [two] letters *Aleph-Lamed*-ל"א, “I am my Beloved’s-*Ani LeDodi*-אני לדודי,” but also the matter hinted in the [two letters *Vav-Lamed*-ו"ל, “and my Beloved is mine-*v’Dodi Li*-ו"דודי לי.”

However, more generally, relative to the entire year, the primary work of the month of Elul is the matter of “I am my

¹⁴²⁴ See the beginning of the discourse entitled “*Ani L’Dodi*” *ibid*.

¹⁴²⁵ Avudraham, Seder Tefilat Rosh HaShanah; Bayit Chadash, Orach Chayim 581 (section entitled “*v’He’eveeroo*”); Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (section entitled “*Od Yesh*”); Ohr HaTorah, Re’eh p. 781; See Likkutei Torah, Drushim L’Rosh HaShanah *ibid*.

¹⁴²⁶ Mishneh Torah, Hilchot Teshuvah 7:5

Beloved's," whereas during the ten days between Rosh HaShanah and Yom HaKippurim, the primary matter is "my Beloved is mine." It is in this regard that about those ten days our sages, of blessed memory, stated¹⁴²⁷ about them, the verse states, "Seek *HaShem*-יהו"ה when He is to be found, call upon Him when He is near," and that at that time, the matter of "my Beloved is mine" is so even for a solitary individual, meaning that the merit of the congregation is not required in this, but the merit of each and every Jew suffices. Moreover, it is not even necessary for there to be any special merit, but during those days merely by the fact that he is Jewish, the Holy One, blessed is He, is in close proximity to him ("my Beloved is mine").

2.

Now, the general content of the service of *HaShem*-יהו"ה, blessed is He, during the month of Elul, is explained in the Psalm,¹⁴²⁸ "By Dovid, *HaShem*-יהו"ה is my light and my salvation," (about which it states in Midrash,¹⁴²⁹ 'My light' on Rosh HaShanah, and 'my salvation' on Yom HaKippurim, this being why we begin to recite this Psalm, "By Dovid, *HaShem*-יהו"ה is my light etc.," from Rosh Chodesh Elul).¹⁴³⁰

It is in regard to this the verse states,¹⁴³¹ "In Your behalf, my heart has said, 'Seek My face (*Panai*-פני),' (and thereby)

¹⁴²⁷ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

¹⁴²⁸ Psalms 27

¹⁴²⁹ Midrash Vayikra Rabba 21:4; Midrash Tehillim to Psalms 27:1; Pesikta d'Rav Kahana, Piska 27 (Piska Acharei Mot).

¹⁴³⁰ Mateh Ephraim, Orach Chayim, 581:6; Kitzur Shulchan Aruch 128:2; Also see Shaar HaKollel, Ch. 11, Section 28.

¹⁴³¹ Psalms 27:8

Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek.” In other words, the service of “I am my Beloved’s” is in a way of “Seek My face (*Panai*-פני),” meaning that one delves within himself and reaches the innerness of his heart so that it will be revealed, and this brings about that “Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I seek.”

That is, he requests – and they fulfill his request – that the aspect of “Your face (*Panecha*-פניך) *HaShem*-יהו"ה,” the innerness (*Pnimityut*) of *HaShem*-יהו"ה, should be revealed in each and every Jew in a revealed way, this being the matter of “My Beloved is mine,”

That is, even though the innerness of the heart (*Pnimityut HaLev*) is whole and perfect in each and every Jew, no matter what state and standing he may be in, and since “Face to face (*Panim b'Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you,”¹⁴³² it is understood that when the innerness of his heart (*Pnimityut HaLev*-הלב) is in a state of wholeness and perfection, there then is also wholeness and perfection in the aspect of “Your face (*Panecha*-פניך) *HaShem*-יהו"ה.” Nevertheless, Your face (*Panecha*-פניך) *HaShem*-יהו"ה do I **seek**,” being that the request is that this should be in a revealed way.

This is like the general request,¹⁴³³ “Reveal the glory of Your Kingship over us.” For, although there is the matter of Kingship-*Malchut* (“Your Kingship”) during the entire year, and beyond this, there even is “the glory of Your Kingship,”

¹⁴³² Deuteronomy 5:4

¹⁴³³ See the Musaf liturgy of the holidays and the high holidays.

referring to the Crown-*Keter* of Kingship-*Malchut*,¹⁴³⁴ up to and including the aspect of Kingship-*Malchut* as she is in her first root, and even higher than the general matter of the root and source, meaning, the aspect of Kingship-*Malchut* as she is in the aspect of the Unknowable Head (*Reisha d'Lo Ityada*),¹⁴³⁵ and even higher still, as she is rooted in His Essential Self, blessed is He, we nonetheless request, “**Reveal** the glory of Your Kingship over us,” that the aspect of “the glory of Your Kingship” should be revealed in each and every Jew, to the point that this has an effect and also is drawn down into his portion in the world, and thereby, into the whole world.

3.

Now, the reason the service during the month of Elul is in a way of “**Seek** (*Bakshoo*-בקשו) My face (*Panai*-פני),’ Your face (*Panecha*-פניך) *HaShem*-יהו"ה **do I seek** (*Avakeish*-אבקש),” is because the general matter of the service of the month of Elul is generally the matter of the service of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), about which the verse states,¹⁴³⁶ “From there you will seek *HaShem*-יהו"ה your God, and you will find Him if you search for Him with all your heart and with all your soul.”

¹⁴³⁴ See *Hemshech* 5672 Vol. 1, p. 237 and elsewhere.

¹⁴³⁵ Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 2; Also see the discourse of earlier this year, 5729, entitled “*Atem Nitzavim* – You are standing this day,” Discourse 42.

¹⁴³⁶ Deuteronomy 4:29

The explanation¹⁴³⁷ is that the verse states,¹⁴³⁸ “If only you would be as a brother to me, as if you had nursed at my mother’s breast, when I would find you outside I would kiss you,” referring to two matters in the service of *HaShem*-יהו"ה, blessed is He,¹⁴³⁹ which generally are the matter of the service of Him by the Righteous (*Tzaddikim*) and the service of Him by those who return in repentance (*Baalei Teshuvah*).

However, since “Your people are all righteous (*Tzaddikim*),”¹⁴⁴⁰ both these modes of service are also present in each and every Jew, this being as his service is during the month of Nissan and as his service is during the months of Elul and Tishrei.¹⁴⁴¹ This is because during the month of Nissan the revealed mode of service is the matter of the service of the Righteous (*Tzaddikim*), whereas during Elul and Tishrei the revealed mode of service is that of those who return in repentance (*Baalei Teshuvah*), about which the verse states, “From there you will seek *HaShem*-יהו"ה your God and you will find Him, if you search for Him with all your heart and with all your soul.”

The explanation is that when it states, “Seek (*Bakshoo*-בקשו) My face,’ Your face *HaShem*-יהו"ה do I seek (*Avakeish*-אבקש),” this seeking is like the verse, “From **there** you will seek (*uBikashtem MiSham*-משם-מם),” specifying, “From there-*MiSham*-משם.”

¹⁴³⁷ Regarding the coming section, see the discourse entitled “*Ani LeDodi*” of the 3rd day of Selichot 5709 (Sefer HaMaamarim 5709 p. 225 and on).

¹⁴³⁸ Song of Songs 8:1

¹⁴³⁹ See at length in Torah Ohr, Terumah 79c and on; Likkutei Torah, Shir HaShirim 44b and on.

¹⁴⁴⁰ Isaiah 60:21; See Mishnah Sanhedrin 10:1

¹⁴⁴¹ See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3, and elsewhere.

To explain, elsewhere¹⁴⁴² it is explained at length that it only applies to use the word “This-Zeh-זה” in relation to Godliness, and it also follows automatically in regard to all matters connected with Godliness. [This is like the teaching of our sages, of blessed memory, in Avot d’Rabbi Nathan,¹⁴⁴³ “There are ten that are called ‘Living-*Chayim*-חיים.’ The Holy One, blessed is He, as the verse states,¹⁴⁴⁴ ‘But *HaShem*-יהו”ה God is True; He is the Living God-*Elohi”m Chayim*-אלהי”ם חיים.’ Likewise, Israel are called ‘Living-*Chayim*-חיים’ as the verse states,¹⁴⁴⁵ ‘You who adhere to *HaShem*-יהו”ה your God are all alive-*Chayim*-חיים today”’ - just as the Holy One, blessed is He is called “The Living God-*Elohi”m Chayim*-חיים חיים.”] About this the verse states,¹⁴⁴⁶ “Behold, this-Zeh-זה is our God-*Elohein”u*-אלהי”נו.” In other words, the word “This-Zeh-זה” is used not only in regard to the Name *HaShem*-יהו”ה, but also in regard to “**our** God-*Elohei”nu*-אלהי”נו,” meaning “**our** power and **our** vitality.”

The same is so regarding matters of Torah and *mitzvot*, even including “the non-sacred that was produced in holiness,”¹⁴⁴⁷ being that their production was in a way of “know

¹⁴⁴² See Likkutei Torah, Balak 56d; Discourse entitled “*Ani LeDodi*” ibid. (Likkutei Torah ibid. 32c); Also see the discourse entitled “*BaChodesh HaShlishi* – In the third month” of earlier this year, 5729, Discourse 28, Ch. 10 (Sefer HaMaamarim 5729, p. 207); Discourse entitled “*Am Zu Yatzarti* – This nation, I fashioned for Myself,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 12, (Sefer HaMaamarim 5712, p. 250 and on).

¹⁴⁴³ Avot d’Rabbi Nathan, end of Ch. 34

¹⁴⁴⁴ Jeremiah 10:10

¹⁴⁴⁵ Deuteronomy 4:4

¹⁴⁴⁶ Isaiah 25:9

¹⁴⁴⁷ See Talmud Bavli, Chagigah 19b; Also see Torah Ohr, Vayakhel 88a, and elsewhere.

Him in all your ways,”¹⁴⁴⁸ and even in a way that “all your deeds are for the sake of Heaven.”¹⁴⁴⁹ It thus applies to use the word “This-Zeh-זה” in regard to them, since they are bound to the Name of Heaven and to the knowledge of Him. This is especially so of Torah and *mitzvot* themselves, since “He and His wisdom and will are one.”¹⁴⁵⁰

However, when it comes to all other matters that are not included in what was mentioned above, they are called “from there-Sham-שם.” About this the verse states, “**From there** you will seek-*uBikashtem* **MiSham-משם** ובקשתם,” being that it is necessary to transform those matters found in a state of “there-Sham-שם.”

This is also the meaning of the verse, “From there **you will seek-*uBikashtem* MiSham-משם** ובקשתם etc.” That is, since it is necessary to have an effect on the aspect of “there-Sham-שם,” the service must be in a way of “you will seek-*uBikashtem*-ובקשתם.”

The explanation is that when it comes to the service of the Righteous (*Tzaddikim*), which is as “God made man upright,” such that he has not sinned, nor blemished, nor left the path, not even in the most refined way - toil is not necessary, and how much more is it so that great toil is not necessary. Rather, all that is necessary is for him to make the request-*Bakashah*-בקשה, and immediately upon his request it is fulfilled.

¹⁴⁴⁸ Proverbs 3:6

¹⁴⁴⁹ Mishnah Avot 2:12; Also see Likkutei Sichot Vol. 3, p. 907, p. 932; Vol. 10, p. 104, and elsewhere.

¹⁴⁵⁰ See Tanya, Likkutei Amarim, Ch. 2, Ch. 38, Ch. 40; Iggeret HaKodesh, Epistle 26 and elsewhere.

However, when it also is necessary to transform matters that are in a state of “there-*Sham*-שם,” it then is necessary for there to be (not only the request, but also) toil and endeavoring in a way of “seeking-*Bakashah*-בקשה” (“and you will seek-*uBikashtem*-וּבִקַּשְׁתֶּם”) and specifically through doing so “you will find Him.” This is as in the continuation of the verse, which adds the reason for this, “if you search for Him” (that is, you need to search and you need to seek).

In other words, this is not only by way of supplication and request, but there rather is also the matter of seeking, as in the verse,¹⁴⁵¹ “You shall seek out and investigate.” This is like the law brought in Talmud and the legal authorities,¹⁴⁵² that a judge must even inquire, search, and investigate side matters that, at first glance, seem to be unrelated to the matter, and through this, they come to clarify the state and standing of the matter (not only as it is the truth, but) as it is to its ultimate truth. It is then that he comes out meritorious in the judgment, and there is the complete nullification of all matters that hide and conceal, and it is brought about for him that the aspect of “My face-*Panai*-פָּנִי” and “Your face-*Panecha*-פָּנֶיךָ *Hashem*-יְהוָה” are revealed.

The verse concludes, “(If you search for Him) with all your heart and all your soul.” In other words, the matter of seeking can be brought about when one performs his service “with all your heart and all your soul.” Through doing so, there is the fulfillment of the ultimate intent that “From there you will

¹⁴⁵¹ Deuteronomy 13:15

¹⁴⁵² See Talmud Bavli, Sanhedrin 40a and on; Mishneh Torah, Hilchot Eidut 1:4 and on

seek *HaShem*-יהו"ה your God," and in a way that brings to "you will find Him."

This is because, at first glance, the precise wording "and you will find Him-*uMatzata*-ומצאת" is not understood, being that in Talmud it states¹⁴⁵³ that "finding something (*Metziah*-מציאה) only occurs with the absence of awareness." Thus, since this matter comes about after the toil of "From there you will seek-*uBikashtem MiSham*-ובקשתם משם," meaning, not merely requesting, but specifically the matter of "seeking," this is the very opposite of the absence of awareness. However, the explanation is that, that which is drawn down is not commensurate to the seeking, and this is why it is called "finding-*Metziah*-מציאה."¹⁴⁵⁴

However, even though there must be [the matter of], "From there you will seek... if you search for Him with all your heart and with all your soul," nonetheless, it is not necessary for this to take much time or much contemplation. This is because, since we are speaking about a Jew who possesses within him the matter of "Face to face (*Panim b'Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you," (as mentioned before) and the verse states, "I am *HaShem* **your** God-*Anochi HaShem Elo*"*hecha*-אנכי יהו"ה אלהיך," meaning, "**your** strength and **your** vitality," and [since] the speech of the Holy One, blessed is He, is considered to be an action,¹⁴⁵⁵ this therefore is made to be actually so in each and every Jew.

¹⁴⁵³ Talmud Bavli, Sanhedrin 97a

¹⁴⁵⁴ Also see Likkutei Sichot Vol. 4, p. 1,165.

¹⁴⁵⁵ See Midrash Bereishit Rabba 44:22

Thus, in this the only toil required is to draw down from concealment into revelation, that this matter should reign and rule over all his matters, including his portion in the world. This is as in the well-known Halachic ruling¹⁴⁵⁶ that every single Jew, no matter what his state and standing, inwardly desires to be connected to the Holy One, blessed is He, and to fulfill His will in actuality, below ten hands-breadths, with the study of Torah and the fulfillment of the *mitzvot*, and in all the particulars of his daily conduct.

4.

Now, the general service during the month of Elul, this being the matter of “From there you will seek... if you search (*Tidreshenu*-תדרשנו) for Him,” is connected to the matter of [the exegetical method of] “subtracting, adding, and expounding (*Dorshin*-דורשין).”¹⁴⁵⁷

To explain, in the general matter of the service during the month of Elul - “I am my Beloved’s” which then brings about that “my Beloved is mine” - it is necessary for there to be the bond between “I am my Beloved’s” and “My Beloved is mine” through the matter of the “separation-*Nesirah*.”¹⁴⁵⁸ This is as explained at length in Ohr Torah of the Rav, the Maggid of Mezhrich,¹⁴⁵⁹ about where the matter of the “separation-

¹⁴⁵⁶ Mishneh Torah, Hilchot Geirushin, end of Ch. 2

¹⁴⁵⁷ See Talmud Bavli, Brachot 44b; Zevachim 25a; Yoma 48a; Bava Batra 111b and elsewhere.

¹⁴⁵⁸ See the citations in the note of the Rebbe to Sefer HaMaamarim 5709 p. 217; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47, and elsewhere.]

¹⁴⁵⁹ Ohr Torah, 79b and on

Nesirah” is hinted in Torah, based on the statement in Talmud,¹⁴⁶⁰ that one of the methods by which the Torah is expounded is “subtracting, adding, and expounding (*Dorshin* - דורשין).”

That is, to come to the matter of “searching-*Dorshin* - דורשין,” as in, “if you search-*Tidreshenu* - תדרשנו for Him with all your heart and all your soul,” this is through the work of “subtracting and adding.” As he explains,¹⁴⁶¹ the matter of “subtracting” means to subtract from undesirable matters, which, in general, means to be more precise in turning away from evil. The matter of “adding” means to add desirable matters, meaning, to add in doing good. Through this the matter of “searching-*Dorshin* - דורשין” is caused, as in [the verse] “if you search-*Tidreshenu* - תדרשנו for Him with all your heart and with all your soul” (which brings about that “from there you will seek *HaShem* - יהו"ה your God, and you will find Him,” as explained before).

5.

However, we still must better understand this. For, there is a clear Halachic ruling by all authorities of Torah law, that without any consideration of one’s previous state and standing, through the thought of repentance he becomes perfectly righteous (*Tzaddik Gamur*).¹⁴⁶² Now, every single

¹⁴⁶⁰ Talmud Bavli, Zevachim 25a

¹⁴⁶¹ Also see the discourse entitled “*Ki Eemcha HaSelichah*” 5709 (Sefer HaMaamarim 5709 p. 220 and on).

¹⁴⁶² See Talmud Bavli, Kiddushin 49b; Ohr Zarua, Section 112; Likkutei Torah, beginning of Devarim 1b; Also see Tanya, Ch. 1.

Jew has thoughts of repentance several times every day, and how much more so during the month of Elul, and how much more so during Selichot, which are the conclusion and signet of the month of Elul, and [as known] “everything follows the conclusion.”¹⁴⁶³ It thus is certain that one’s primary service then is with repentance (*Teshuvah*), and this being so, he already is perfectly righteous (*Tzaddik Gamur*).

On the contrary, since even his willful sins have been made to be as merits for him,¹⁴⁶⁴ this being so, what need is there for the general matter of “From there you will seek *HaShem*-יהו"ה your God... if you search for him etc.,” on account of which it is necessary for there to be the preface of “subtracting” and “adding”?

However, the explanation is that the evil inclination, who is called “the crafty one,” is wise within each person according to his issue, and he rationalizes to a person, “It indeed is true that you are perfectly righteous (*Tzaddik Gamur*) [and it indeed is true, for as explained before, through the thought of repentance he becomes perfectly righteous (*Tzaddik Gamur*), this being a final and binding legal ruling below, which relates to the matter of matrimony (*Kiddushin*), such that it even relates to others, to the point that it even relates to children and grandchildren engaging in Torah and *mitzvot* until the end of all generations] and beyond this, you even are one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*). Nevertheless, because of things that took place in the past, you should contemplate, “Who am I and what am I that I should be able to

¹⁴⁶³ Talmud Bavli, Brachot 12a

¹⁴⁶⁴ Talmud Bavli, Yoma 86b; Tanya, Likkutei Amarim, Ch. 7.

approach and serve *HaShem* יהו"ה?" 'Even the heavens, and the highest heavens [and this also applies spiritually to those whose entire lives were spent serving *HaShem* יהו"ה in a way of 'the heavens and highest heavens' they nevertheless] cannot contain You, and surely not this Temple.'"¹⁴⁶⁵

Thus, how is it possible¹⁴⁶⁶ that given that in his past he had undesirable matters, that there could be the fulfillment in him of [the verse],¹⁴⁶⁷ "I will dwell within them," meaning,¹⁴⁶⁸ to the point that it is in a way that he is made to be a dwelling for Him, blessed is He, the matter of a dwelling being that the One who dwells in the dwelling is present within it with all His matters, such that even His Essential Self and Being are revealed in the dwelling.¹⁴⁶⁹ [All this is the argument of the evil inclination].

The answer to this is in the verse, "From there (*MiSham*-משם) you will seek *HaShem* יהו"ה your God, and you will find Him, if you search for Him with all your heart and with all your soul." In other words, notwithstanding all matters that were

¹⁴⁶⁵ Kings I 8:27 (also see the variation in Kli Yakar to Exodus 39:43 as it is quoted here).

¹⁴⁶⁶ From this point of the discourse, until the end of the chapter, his honorable holiness, the Rebbe, spoke with a much emotion and his voice sometimes choked with tears.

¹⁴⁶⁷ Exodus 25:8

¹⁴⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled "v'Shnei Pesukim"); Alshich to Exodus 25:8 ("Shamati Lomdim"); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa"H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah's citation there), and elsewhere.

¹⁴⁶⁹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses etc., in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

present in him when he was “there-*Sham*-שם,” nevertheless, it is “from there-*MiSham*-משם” itself that he should seek and search and find Godliness. This is because even when he was “there-*Sham*-שם” he had in him a “literal part of God from Above,”¹⁴⁷⁰ such that “even while committing the sin, she remained faithful to Him, blessed is He.”¹⁴⁷¹

Moreover, this very matter itself is what caused him to come to having the thought of repentance, by which he became perfectly righteous (*Tzaddik Gamur*). It is specifically through this contemplation (“**From there-*MiSham*-משם** you will seek etc.”) that he will come to serve *HaShem*-יהוה out of joy and goodness of heart.

This is explained in Tanya¹⁴⁷² with the analogy of the joy of a common and lowly person when he is brought close to a king of flesh and blood, who lodges and dwells together with him in his house etc. That is, notwithstanding his past state and

¹⁴⁷⁰ See Job 31:2; Divrei Shalom of Rabbi Yitzchak Aderabi, Drush 3 (“A part of His Essential Self, blessed is He”); Ayelet Ahuvim of Rabbi Shlomo Alkabetz, Shir HaShirim 1:2 (Yerushalayim 5744 – p. 9b); Pardes Rimmonim, Shaar 32 (Shaar HaKavanah), Ch. 1; Ohr Ne’erav Vol. 1, end of Ch. 3; Reishit Chochmah, Shaar HaAhavah, Ch. 1 (“*Od Nitba’er*” 53b); Shaar HaKedushah Ch. 6 (“*u’B’Inyan Eem Atifat Tzitzit*” – p. 144d); Romemot El to Psalms 29:1; Shoshanat HaAmakaim to Song of Songs 7:11; Midrash Shmuel, Mishnah Avot 2:5; Seder HaYom, Kavanot LeOlam Yehei Adam (p. 49); Kli Yakar to Genesis 1:31, 2:7; Exodus 20:12, 20:13, 26:1; Shnei Luchot HaBrit, Beit Chochmah 18a; Mesechet Chullin 115b; Mesechet Pesachim, Matzah Ashirah 158b; 165b; Mesechet Shavuot 188b, 194b; Hakdamat Rabbi Nathan Shapira to Pri Etz Chayim; and with the addition of the word “literally-*Mamash*-משם” see Tanya, Likkutei Amarim Ch. 2; Shefa Tal, Hakdama ben Me’ah Shanah; Choker u’Mekubal 3:1; Ma’or Einayim to Exodus (Yitro) (36a – section beginning “*Ach*-אח”) in the name of **his teacher**; Pri HaAretz of Rabbi Menachem Mendel of Vitebsk, Vayeishev (7b); Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 373. [See Torat Chayim of the Mittler Rebbe, Va’era, “*Inyan Yichud Kudsha Brich Hoo uShchinter*” p. 102 and note 7 there (in the new edition).]

¹⁴⁷¹ Tanya, Likkutei Amarim, end of Ch. 24

¹⁴⁷² Tanya, Likkutei Amarim, Ch. 33

standing, he has “merited to host the Almighty One,”¹⁴⁷³ this being the matter of being brought close and being a dwelling for the King, King of kings, the Holy One, blessed is He, Himself.

[About this the verse states],¹⁴⁷⁴ “In the light of the face of the King is life,” in that all matters pertaining to the King are specifically done out of joy, being that “the King breaches the boundary”¹⁴⁷⁵ and “Joy breaches the boundary.”¹⁴⁷⁶ Thus, due to this, service of Him with repentance (*Teshuvah*) must specifically be out of joy (*Simchah*), to the point of joy that is greater than the joy of all other *mitzvot*.

Now, there is another matter in [the verse] “from there you will seek etc.,” that we derive a priori (*Kal VaChomer*) from those found in a state of “there-*Sham*-שם.” This is as our sages, of blessed memory, stated,¹⁴⁷⁷ “If for those who transgress His will [their reward] is such, all the more so, for those who do His will.”

The explanation is that one contemplates what is done in the world around him, and sees that there are those who hate Israel etc., and that Israel is a lone sheep amongst seventy wolves,¹⁴⁷⁸ and he knows the truth – “the eternal truth of *HaShem*-יהוה in the world,”¹⁴⁷⁹ even as it is in this physical and material world – that they [the seventy nations of the world] have no existence unto themselves whatsoever, and how much

¹⁴⁷³ See Talmud Bavli, Yoma 12a; Also see Tanya, Ch. 34

¹⁴⁷⁴ Proverbs 16:15; See Likkutei Torah, Masei 93b and on

¹⁴⁷⁵ Talmud Bavli, Pesachim 110a

¹⁴⁷⁶ Explained in Sefer HaMaamarim 5657 p. 223 and on.

¹⁴⁷⁷ Talmud Bavli, Nedarim 50b

¹⁴⁷⁸ See Midrash Tanchuma Toldot 5

¹⁴⁷⁹ Psalms 117:2

more so, they have no power in and of themselves, and that this is only is a test for a short moment, in which “*HaShem*-יהוה your God is testing you,”¹⁴⁸⁰ in which the word “testing-*Menaseh*-מנסה” is also of the root “to raise a banner-*Neis*-נט upon the mountains,”¹⁴⁸¹ meaning, that its purpose is to elevate the Jewish people to a much higher level than they previously were,¹⁴⁸² such that even though before this, they also were on a high level, He nevertheless raises them even higher, this being the [matter of] “raising the banner (*Neis*-נט) upon the mountains,” meaning even higher than the highest mountains. However, even though they [the seventy nations] exist solely for the sake of the test, nevertheless presently, for “but a brief moment,”¹⁴⁸³ they have existence and power etc.

It thus must be said that this does not stem from the order of the chaining down of the worlds (*Seder Hishtalshelut*). This is because in the order of the chaining down of the worlds (*Seder Hishtalshelut*) bestowal is according to justice and calculation, and from there, it is impossible that a bestowal of vitality would be drawn to them. It therefore must be said that there is a drawing down to them from an aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*).

This is as in the precise wording of “those who transgress-*Ovrei*-עוברי his will,” which also means “passing over-*La'avor*-לעבור” the order of the chaining down of the worlds (*Seder Hishtalshelut*) which is according to “His will,” such that there is a drawing and chaining down from the aspect

¹⁴⁸⁰ Deuteronomy 13:4

¹⁴⁸¹ See Sefer HaMitzvot of the Tzemach Tzedek 73a

¹⁴⁸² See Sefer HaMaamarim 5689 p. 285 and on.

¹⁴⁸³ Isaiah 54:7

that transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*) in a way of falling etc., as explained elsewhere at length.

Nevertheless, this is only “like one who begrudgingly throws something over his shoulder [to his enemy],”¹⁴⁸⁴ and even this is only for the sake of elevating the Jewish people to even higher, as explained before. Therefore, immediately “in but a short moment,” when we awaken ourselves (and catch ourselves) turning to *HaShem*-יהו"ה your God, then “*HaShem*-יהו"ה your God, walks within your camp to rescue you and to deliver your enemies before you.”

The same is so in our spiritual service of *HaShem*-יהו"ה, blessed is He, that even when there is no room for any prosecution against the Jewish people during the month of Elul, and especially during the days of Selichot, except for the argument [of the evil inclination] of “who am I and what am I etc.,” because of matters that were present in him in the past (as mentioned before), then on the contrary, it is “**from there-MiSham**-משם [that] you will seek etc.”

That is, from the very fact that one knows that if it is so, that in regard to those who transgress His will there is a drawing down from higher than the order of the chaining down of the worlds (*Seder Hishtalshehut*), then for those who fulfill His will, those who actualize His will, [as in the teaching on] “those who make the will of the Ever Present One,”¹⁴⁸⁵ who draw down the desire from its root and source, since they are higher than the order of the chaining down of the worlds (*Seder Hishtalshehut*)

¹⁴⁸⁴ Tanya, Likkutei Amarim, Ch. 22 (27b)

¹⁴⁸⁵ See Likkutei Torah, Zot HaBrachah 99c and elsewhere.

in all their matters – then how much more so is it, that there is bestowal to them in all their matters, in the natural order and higher than the natural order, within the order of the chaining down of the worlds (*Hishtalshehut*) and higher than the order of chaining down of the worlds (*Hishtalshehut*) from “His full, open, holy, and expansive hand,”¹⁴⁸⁶ both physically and spiritually, both in the specific matters of the individual, as well as in matters that affect the congregation and the general whole.

6.

Now, in regard to the explanation before (in chapter four) that for there to be the matter of “expounding-*Dorshin*” (דורשין) (“from there you will seek... if you search-*Tidreshenu*” תדרשנו for Him etc.) there first must be the order of the work of “subtracting” and “adding,” the discourse explains¹⁴⁸⁷ that we must understand why the order in this is specifically “subtracting and adding,” in that there must first be the matter of “subtracting” followed by the matter of “adding.”

This is because “subtracting” and “adding” are [both] Torah qualities (as mentioned before citing the words of the Rav, the Maggid of Mezhritch) and according to Torah, is it not so that “God made man upright”? This being so, at first glance, the order of service should seemingly be from Above to below, that there first must be the work indicated by “adding,” meaning, adding in Torah study, and through this there also will

¹⁴⁸⁶ See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

¹⁴⁸⁷ The discourse entitled “*Ani L’Dodi*” 5709 Ch. 12 (Sefer HaMaamarim 5709 p. 228).

be the matter of “subtracting” in a way that he will be completely removed from undesirable matters.

The essential point of the explanation is that for the work of “adding” to have an inner effect (*b’Pnimityut*) in all one’s matters, the order of the service must be in a way that there first is the “subtracting” and then the “adding.”

Nevertheless, he then adds:¹⁴⁸⁸ “Except by way of repentance (*Teshuvah*) which is an additional revelation from the Godly soul, that has an effect on the animalistic soul even when it is in its strength etc.”

That is, the matter of “subtracting” and [then] “adding” is when the work is according to the order of the Torah, from Above to below, as “God made man upright.” However, when the work is in the way of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*), this being the general mode of service during [the time of] the “footsteps of Moshiach,”¹⁴⁸⁹ and how much more so during the month of Elul, and how much more so during the days of Selichot, then it makes no difference how he begins his work, and on the contrary, “in a single hour and a single moment”¹⁴⁹⁰ he can begin with the matter of “adding” with an abundance of goodness. Then, “even a small amount of light pushes away much darkness,”¹⁴⁹¹ and how much more is this so of much light.

¹⁴⁸⁸ Sefer HaMaamarim 5709 *ibid.* p. 230.

¹⁴⁸⁹ See Torat Menachem, Sefer HaMaamarim Adar p. 98 and on.

¹⁴⁹⁰ Zohar I 129a and on

¹⁴⁹¹ Tanya, Likkutei Amarim, Ch. 12 (17a); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

Nevertheless, since the month of Elul is also preparatory for the entire year which is coming upon us for the good (as mentioned before) at which time the service must be orderly, it therefore is necessary to also prepare that the primary work will be done in an orderly way, the order being that first is the “subtracting” and then is the “adding,” after which comes the matter of “expounding-*Dorshin*-דורשין,” meaning “if you search-*Tidreshenu*-תדרשנו for Him with all your heart and with all your soul.”

7.

Now, the perfection of the service, is that not only is it that from now on, he will be perfectly righteous (*Tzaddik Gamur*) and moreover, that “willful sins are made to be as merits for him,” but beyond this, “he even is more desirable and beloved before Him, blessed is He, than he was before.”¹⁴⁹²

It is in this regard that the matter of forgiveness is necessary. This is because when even the request for forgiveness is “with all your heart and with all your soul,” then “he becomes desirable and beloved etc.,” such that when he cries out, he is immediately answered, as the verse states,¹⁴⁹³ “Before they call, I will answer,” and as in the binding legal ruling of the Rambam,¹⁴⁹⁴ this is brought about through the service of those who return to *HaShem*-ה' in repentance (*Baal Teshuvah*).

¹⁴⁹² Mishneh Torah, Hilchot Teshuvah 7:4

¹⁴⁹³ Isaiah 65:24

¹⁴⁹⁴ Mishneh Torah, Hilchot Teshuvah 7:7

This is why during the ten days between Rosh HaShanah and Yom HaKippurim (and the preparation for this during the days of Selichot) we recite,¹⁴⁹⁵ “A song of ascents, from the depths... for with You is forgiveness, so that You may be feared.” (Nevertheless, there is no need to wait until the ten days between Rosh HaShanah and Yom HaKippurim for this, but this can be brought about even during the days of Selichot.)

The explanation¹⁴⁹⁶ is as in the known analogy of the Alter Rebbe, about a person who owes a vast amount of money, and he only is able to pay off half the debt. Moreover, even the half that he can pay, he cannot pay all at once, but only little by little, over many years. Now, when the one who he owes the debt to, agrees that he pay him in this way, the one who owes will certainly endeavor to do so until he even pays the entire debt.

It is in this regard that Ibn Yichaye explained this verse, that “You are obligated to forgive and with You it is fitting for there be the quality of forgiveness etc.” This is as stated in Midrash,¹⁴⁹⁷ “Forgiveness is entrusted with You,” specifying “with You-*Etzelecha*-אצלך,” in that this matter nullifies every obstruction or obstacle to forgiveness.

This is because it is unlike a king of flesh and blood, in which even if the king wants to forgive, there are various obstacles to this because of the ways and order of the country

¹⁴⁹⁵ Psalms 130:1-4

¹⁴⁹⁶ In regard to the coming section, see the discourse entitled “*Ki Eemcha HaSelicha*” 5709 (Sefer HaMaamarim 5709 p. 215 and on); Also see Ohr HaTorah (Yaheil Ohr) to Psalms 130 *ibid.* (p. 500 and on); Sefer HaMaamarim 5634, p. 325; 5698 p. 281.

¹⁴⁹⁷ Midrash Tehillim to Psalms 130:4 *ibid.*

etc. In contrast, this is not so of the Holy One, blessed is He. For, since “Forgiveness is entrusted with You,” meaning, “to You” alone, there thus is nothing obstructing for You to forgive.

The explanation is that even though it was explained (in chapter five) that every Jew is perfectly righteous (*Tzaddik Gamur*) and is even one who returns in repentance (*Baal Teshuvah*) and that this is so throughout the entire year, and how much more so during the month of Elul, and certainly during the days of Selichot, nevertheless, when there are the limitations of the customs, statutes, and laws of the country, which were established by the King, as they are in the spiritual service of *HaShem*-יהו"ה, blessed is He, then even though there is the matter of forgiveness, this is not the level of forgiveness that a Jew desires and receives, this being the matter of “**with You** is the forgiveness,” this being forgiveness that specifically “is entrusted **with You**.”

The verse continues, “so that You may be feared.” At first glance, this requires explanation. This is because the primary service of *HaShem*-יהו"ה, blessed is He, is out of love, as in the teaching,¹⁴⁹⁸ “There is no labor like the labor of love.” Seemingly, there is no higher mode of service than that which stems from love. This being so, why does the verse states, “so that You may be feared,” indicating that the ultimate perfection, which we come to through the service of Him “from the depths,” is specifically for the sake (“so that-*Lema'an*” למען) of the matter of fear (“You may be feared-*Tivarei*” תורא).

However, the explanation is that from the fact that it states, “so that You may be feared,” it is understood that what

¹⁴⁹⁸ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

is meant is the highest manner in fear (*Yirah*), which has an element of superiority over love (*Ahavah*), and even over the highest level in love (*Ahavah*).

The explanation¹⁴⁹⁹ is that love comes from the lover to the One who is Loved, and commensurate to the closeness of the lover (in that because of the closeness he appreciates and contemplates the level of the One who is loved) so likewise will be the greatness of the love.

In contrast, fear stems from the Awesome One (*HaNora*-הַנּוֹרָא) Himself, this being the matter of the fear of His exaltedness (*Yirat HaRommemut*), which is something stemming from the level of the Awesome One, and is not commensurate to the measure of the one who fears. Thus, about this it states, “so that You may be feared,” this being the ultimate perfection, higher than even the highest matters in the love of Him.

This is why it also is so that in the Name *HaShem*-יְהוָה, this is the *Yod*-י of the Name *HaShem*-יְהוָה, and the letter *Hey*-ה only follows after, this being the matter of abundant love (*Ahavah Rabba*).¹⁵⁰⁰ About this fear the verse states,¹⁵⁰¹ “God has acted so that man should stand in awe of Him,” this being the desire of His Essential Self and Being, blessed is He.

¹⁴⁹⁹ See the end of the discourse entitled “*Ani LeDodi*” 5709 (Sefer HaMaamarim 5709 p. 230).

¹⁵⁰⁰ See Likkutei Torah, Shir HaShirim 46a and elsewhere.

¹⁵⁰¹ Ecclesiastes 3:14; See Likkutei Torah, Drushim L’Shabbat Shuvah 67a and on.

This then, is the meaning of, “I am my Beloved’s, and my Beloved is mine-*Ani LeDodi V’Dodi Li* לִי-דוּדִי וְדוּדִי לִי,” the first letters (*Roshei Teivot*) of which form the acronym “Elul-אֱלוּל,” and the final letters (*Sofei Teivot*) of which are four letters *Yod*-י-10, these being the forty days from Rosh Chodesh Elul to Yom HaKippurim.

In other words, in the month of Elul itself, and especially during the days of Selichot which are the conclusion and signet of the month of Elul, and [as known] “everything follows the conclusion,” there already is the matter that is brought about in a more particular way during the ten days between Rosh HaShanah and Yom HaKippurim.

The general explanation is that through the service of “Seek My face” (*Bakshu Panai* פָּנֵי-בִקְשׁוּ) that is, “from there you will seek (*uBikashte* וּבִקַּשְׁתֶּם) *HaShem*-יְהוָה your God, and you will find Him if you search for Him with all your heart and with all your soul,” there then is caused to be “Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יְהוָה do I seek (*Avakeish*-אֲבַקֵּשׁ).” That is, his desire is that the aspect of “Your face (*Panecha*-פָּנֶיךָ), *HaShem*-יְהוָה,” will be in a revealed way in him.

Now, since he is in the aspect of one who return in repentance (*Baal Teshuvah*), therefore, according to the binding Torah ruling¹⁵⁰² that “before they call, I will answer,” (as mentioned in chapter seven) the Holy One, blessed is He, fulfills his request even before he calls, so that the aspect of “Your face (*Panecha*-פָּנֶיךָ) *HaShem*-יְהוָה,” is revealed for him,

¹⁵⁰² Mishneh Torah, Hilchot Teshuvah 7:7 ibid.

(this being the matter of “my Beloved is mine”). This then is also drawn down into his portion in the world and into the entire world, as we recite in the prayers of the Days of Awe, “Reveal the glory of Your Kingship over us,” and “Reign over the whole world with Your Glory.” This refers to the aspect of Kingship-*Malchut* as she is on the highest level (as mentioned before), and it is this aspect that is drawn down below in a way of revelation.

Now, all this is brought about in a way of joy, and “in the light of the face of the King is life,” being that his service is in a way of “Your face (*Panecha*-פניך) *HaShem*-יהוה do I seek,” and they indeed fulfill his request. Through this there is caused to be for him (throughout the entire month of Elul, and how much more so during the days of Selichot, and certainly so at the beginning of the year that is coming upon us for the good) that there is a state and standing “that I dwell in the house of *HaShem*-יהוה... to behold the sweetness of *HaShem*-יהוה and to contemplate in His Sanctuary,”¹⁵⁰³ each and every day, and how much more so during serving Him in prayer, in the study of Torah, and in the fulfillment of the *mitzvot*.

Now, since “in the light of the face of the King is life,” and “the King breaches the boundary,” and all matters are drawn forth with joy, in that “joy breaches the boundary,” from “His full and open and holy and expansive hand,” and the Holy One, blessed is He, fulfills the request of each and every Jew amongst the entire Jewish people, to grant that they be inscribed and sealed for a good and sweet new year with openly revealed and clearly apparent goodness, and He also fulfills the prayer of

¹⁵⁰³ Psalms 27:4

each and every Jew to “gather our scattered from the four corners of the earth,” and brings us all, with kindness and mercy, with goodness that is seen and revealed, with their sons and their daughters, and “with their gold and silver with them,”¹⁵⁰⁴ “not a hoof will be left,”¹⁵⁰⁵ in a way of goodness and in a way of success, in the near future and in the most literal sense, through our righteous Moshiach, but in a way that **the Holy One, blessed is He, Himself does this**, as Rashi writes in his commentary on Torah¹⁵⁰⁶ (which was written for a five year old who is beginning to study Torah with its commentary, meaning the Oral Torah within the Written Torah itself) that “He (the Holy One, blessed is He) must actually take hold of the hand of each Jew in his place, as in the verse,¹⁵⁰⁷ ‘You will be gathered up one by one,’” taking him out of the exile and bringing him from a state of constraint to [a state of] expansiveness, up to and including His Essential Expansiveness (*Merchav HaAtzmi*), and moreover, as His Essential Expansiveness is here, below ten handbreadths, with redemption in the most literal sense, true redemption and true freedom, with the coming of our righteous Moshiach very soon, literally!

¹⁵⁰⁴ Isaiah 60:9

¹⁵⁰⁵ Exodus 10:26

¹⁵⁰⁶ Deuteronomy 30:3

¹⁵⁰⁷ Isaiah 27:12