

אני לדודי ודודי לי

Ani L'dodi V'dodi Li

GENRE	Maamar — <i>melukat</i> (edited by the Rebbe for publication). Not a sicha.
OCCASION	Shabbos Parshas Re'eh, Mevorchim Chodesh Elul, ה'תשכ"ו (1966)
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FIRST ISSUED	As a kuntres for Rosh Chodesh Elul ה'תש"נ (per the asterisked note on p. רטז)
BASE TEXT	A <i>biur</i> on the Alter Rebbe's maamar אני לדודי ודודי לי, Likkutei Torah, Re'eh א לב, ff. — the locus classicus of <i>the king in the field</i>

What's in here. Part I orients: the genre, the base text, and the single question that drives the whole maamar. Part II is the ois-by-ois study guide, with concept boxes for the foundational terms and diagrams for the moving parts. Part III is a Shabbos-table dvar Torah — self-contained, roughly four minutes, no Hebrew required of the listener. Part IV is the footnote apparatus and the colophon.

SOURCE NOTE. The maamar's body text is complete: pp. רטז-רכב were all supplied. The photograph of p. רכא is cropped below footnote 41, so **footnotes 42–46 are not legible** — their reference targets are marked as not captured rather than reconstructed. Everything in the running text of ois 1–7 is read directly off that page.

PART I · ORIENTATION

THE WORD ITSELF

אֲנִי is read as *roshei teivos* of אֱלֹהִים
לְדוּדִי וְדוּדִי לִי (Shir HaShirim 6:3).

א	אני
ל	לדודי
ו	ודודי
ל	לי

The two lower letters are the ones the maamar presses on: ו and ל are not outside Elul pointing forward to Tishrei. They are *inside the word*.

WHERE THE ANSWER LANDS

A revelation from Above that *discloses* a will already resident in the person leaves the avoda his. A revelation that *installs* a will does not. The whole maamar is spent earning the difference.

The maamar is short and its architecture is unusually clean. One question is asked, deflected, re-asked at higher resolution, deflected again, and then answered — and the answer is a definition, not a concession. Reading it as a sequence of separate insights loses it; reading it as a single pressure-test does not.

The question is generated by the calendar. Likkutei Torah reads Elul as *is'arusa dil'tata*, arousal from below — man's initiative, אֲנִי לְדוּדִי — and reads Rosh Hashanah and Yom Kippur as the *hamshacha* from above downward, וְדוּדִי לִי, which comes *by way of* that initiative. That is why the acronym carries both halves: the initiative is the preface to the drawing-down.

But if Elul were only the preface, the letters ו and ל would be doing strange work. They are constituents of the word Elul itself. So Elul must have a לְדוּדִי לִי of its own — a revelation from Above located *in Elul*, not merely promised for Tishrei. And the moment you grant that, the initiative is under threat: if Elul contains its own light from Above, in what sense is the month still *mine*?

Everything after that is the working-out. The mashal of the king in the field is not decoration; it is the instrument, because it separates two things that are usually fused — *how much* is revealed and *to whom* — and lets the maamar keep raising the revelation's potency without ever letting it take the avoda away from the person.

THE THESIS, STATED ONCE

The light of Elul does not manufacture the Jew's desire. It removes the concealment on a desire that was always essential to him. That is why the avoda of Elul stays אֲנִי לְדוּדִי — and why, on the one axis that matters, Elul outranks Tishrei.

PART II · OIS BY OIS

⌘ The question inside the acronym

אני לדודי ודודי לי, ר"ת אלול

Opening move: אלול is the acronym of אני לדודי ודודי לי, and this is explained in Likkutei Torah in the maamar on that verse. The relationship it sets out: Elul is is'arusa dil'tata — אני לדודי; Rosh Hashanah and Yom Kippur are the hamshacha from above downward — ודודי לי; and the hamshacha of Rosh Hashanah and Yom Kippur comes *through* the is'arusa dil'tata of Elul. Hence both halves in the acronym: the arousal from below is the hakdama to the drawing-down.

And then the pressure: וצריך ביאור. The letters ו and ל — the ones supplied by לי ודודי — are the substance of the word Elul itself. Which implies that the chiddush of Elul is not only that it is a preface to לי דודי, but that the chiddush of Elul is *also the matter of* לי דודי.

TWO DIRECTIONS

Is'arusa dil'tata — arousal from below; the creature moves first.

Is'arusa dil'eila — arousal from Above; the light moves first.

Standard Chassidic reading: Elul is the first, Tishrei the second. The maamar accepts this and then shows Elul has a share in the second as well.

FOUNDATIONAL TERM

Is'arusa dil'tata / is'arusa dil'eila

The two directions of the channel. *Is'arusa dil'tata* — the Jew's avoda initiates and the light responds. *Is'arusa dil'eila* — the light initiates and the Jew responds. Almost every question in the maamar is a question about which of these is operating at a given moment, and the difficulty is that in Elul both appear to be.

⌘ The giving of power — and Elul's superiority

וממשיך בהמאמר, שבאלול הוא זמן י"ג מדות הרחמים

The maamar continues: Elul is the time of the Thirteen Attributes of Mercy. Even though Elul is אני לדודי — arousal from below — nevertheless a person's arousal from below, and particularly when he is far from Elokus, comes by way of an arousal and a *giving of power* from Above. The revelation of the Thirteen Attributes in Elul reaches each and every Jew, even the very distant, and it is the giving of power for the avoda of אני לדודי.

Then the crucial qualification: in Elul the revelation is *mainly only* a giving of power — not that the revelation awakens the person. The avoda comes from the person himself: אני לדודי.

And this is Elul's superiority over Tishrei. In Tishrei, and especially on Rosh Hashanah and Yom Kippur, the revelation operates in a way that awakens the person, and man's avoda is a *result* of the revelation from Above. The essential thing, the superior thing, is man's own avoda — avoda by his own power — אני לדודי — and that is Elul.

THE RANKING IS COUNTER-INTUITIVE

Tishrei's revelation is *brighter*. Elul's avoda is *higher*. The maamar is not

ranking by luminosity; it is ranking by ownership. Whose act is it?

Keep this distinction live — the rest of the maamar keeps raising Elul's luminosity without ever surrendering its ownership.

FOUNDATIONAL TERM

Yud-Gimmel Middos HaRachamim — י"ג מדות הרחמים

The Thirteen Attributes of Mercy, which shine in Elul. In this maamar they carry two jobs that must not be collapsed: they are the *nesinas koach* — the supply of capacity that makes a distant Jew's initiative possible at all — and, by ois 1, they are the thing that is itself *elevated* by having descended. Their root is the Name ל-א, which becomes the load-bearing point on p. כ.כ.

DIAGRAM 1 · THE ELUL-TISHREI CIRCUIT

ELUL

אני לדודי

Arousal from below. A thin supply of capacity descends (the Thirteen Attributes) — but it only *enables*. The act is the person's.

Reaches: everyone, including the most distant.

TISHREI · RH & YK

ודודי לי

Drawing-down from Above, and it *awakens*. The person's avoda here is a response — a result of the light.

Reaches: those whose prior avoda made them able to receive it.

↑ capacity ↓

↓

The acronym's ל-1 sit inside אלול — so the right-hand column's logic is already present, in some measure, in the left. Recovering *how* is the work of ois ל-1.

א The mashal: palace and field, on two separate axes

ובכדי לבאר שני ענינים הנ"ל בהגילוי דיגמה"ר שבאלול

Two features of Elul's revelation now need accounting for: that it reaches each and every one, even the very distant; and that it nevertheless does not awaken the person, only gives power. For this the maamar brings the mashal — the revelation of Elul is *דוגמת מלך בשדה*, like a king in the field — and locates both features in the differences between a king in his palace and a king in the field.

On depth. The essential revelation of the king in his splendour — *מלך ביפיו תחזינה עיניך* — is in the palace, when he is in royal garments and crown; not so when he is in the field.

On access. But the revelation *itself* is mainly when he is in the field. In his palace, not everyone enters — only the select, the distinguished, those with permission; in the field, everyone is permitted [ויכולים] to greet him, whoever wishes, and the king receives all of them with a cheerful countenance and shows a smiling face to all.

And so in the nimshal. The revelation of Rosh Hashanah and Yom Kippur, and of Tishrei generally, is like the king in the palace: the revelation awakens the person, as royal garments and crown cast awe and fear. But for a person to *feel* that revelation is (mainly) after the prior avoda of Elul — it is by that avoda that he becomes one of the select and distinguished who enter the palace. Whereas Elul's revelation, which is like a king in the field, works in a way that does not

awaken the person; it only gives power for the avoda. But *that* giving of power reaches each and every one, even the very distant.

And the maamar pushes further on the field. Like a king in the field, who in that state casts no awe or fear; and more than that — when the king is in the field he does not even arouse in them a desire to greet him. This is the precision of כל מי שרוצה — whoever *wishes* — going out to greet him: those who go out to greet the king's face do so from their own will. All that the king's being in the field supplies is רשות ויכולת, permission and ability, for anyone to greet the king's face.

EDITORIAL NOTE, N. 11

The bracketed [ויכולים] — "and are able" — is recorded as an addition of the Rebbe Rayatz (ס'מ'ה"ש"ת ע' 167). It is not incidental: the maamar's whole reading of the field rests on the pair *permission and ability*, and ability is the added word.

ALSO ON THE FIELD

n. 10 cites Likkutei Torah Re'eh כה, לבוש — in the field the king is in לבוש, the outer garment. Lower dress, wider reach.

DIAGRAM 2 · THE PALACE/FIELD SPLIT, RESOLVED INTO FOUR INDEPENDENT AXES

	היכל מלכותו · the palace — Tishrei	שדה · the field — Elul
DEPTH OF REVELATION	Maximal — royal garments and crown; מלך ביפיו	Reduced — the outer garment only
BREADTH OF ACCESS	Restricted — the select and distinguished, by permission	Universal — permission and ability for all who wish
EFFECT ON THE PERSON	Awakens him; casts awe and fear	Does not awaken; supplies capacity only
WHOSE AVODA	A result of the revelation	His own — אני לדודי
ENTRY CONDITION	The prior avoda of Elul	קבלת עול מלכות שמים

The mashal's usefulness is precisely that these axes come apart. Depth and breadth trade against each other; and the third axis — whether the light does the awakening — is what the rest of the maamar will contest.

7 The question, sharpened

וצריך להבין, דלכאורה בכדי לבאר שהגילוי דאלול .. הוא לכא"א

Here the maamar turns on its own mashal. If the point is only that Elul's revelation reaches each and every one, the mashal already has everything it needs: when the king is in the field, everyone is permitted and able to greet him. So why does the maamar *add* that the king receives them all with a cheerful countenance, and shows a smiling face to all?

And the difficulty is not merely one of economy. Receiving with a cheerful countenance and showing a smiling face are hamshacha and revelation from Above that *follow* the avoda — and hamshacha that follows the avoda is לדודי לי, which is Tishrei. Whereas the mashal of the king in the field is explaining the revelation of Elul, which is the giving of power *for*, and therefore *before*, the avoda.

A second thing also needs understanding: the two clauses are not one clause. He *receives them with a cheerful countenance*, and he *shows them a smiling face*. Two distinct things are being said.

STRUCTURE WATCH

This is the same question as ois 8, one level down. Ois 8: why does Elul contain ל-ו? Ois 7: why does the field contain a post-avoda response? Both ask how a *drawing-down* got into a month defined by *reaching up*.

Two chiddushim — and why the field and not the midbar

ויש לומר הביאור בזה בהקדים .. שהחידוש בהגילוי דיגמה"ר באלול

The answer opens with a preface. The chiddush of Elul's revelation, measured against the revelation of Rosh Hashanah and Yom Kippur, is twofold.

First: to receive the revelation of Rosh Hashanah and Yom Kippur, elevated avoda is required — the select and distinguished ones — whereas to receive the revelation of Elul, all that is needed is to greet the king's face; in the nimshal, קבלת עול מלכות שמים.

Second: a further chiddush is that Elul's revelation reaches even those found in the מדבר — the wilderness. The maamar grounds this: the main point of Elul's revelation is that it is a giving of power for teshuva; teshuva in its plain sense is on matters that are *not desirable* — the aspect of מדבר, the speaker — and the essence of teshuva is פריקת עול, the throwing off of the yoke. From which it follows that Elul's revelation reaches even those at the furthest distance.

Why then does the maamar say the revelation of Elul is *in the field*, and not in the midbar? Because the revelation of כדוגמתו is not in the מדבר itself — matters that are the opposite of Hashem's will have no relation to a revelation of Elokus — but in the *Jews* who are in the midbar. The revelation reaching them is the giving of power to *leave* the midbar for the field, to greet the king's face.

And on that basis, the added clause is recovered. When the maamar says the king receives *all of them* with a cheerful countenance, the intent of כולם is to include even those who are captives of the yetzer hara: when a will is aroused in them to do teshuva and to accept the yoke of Heaven, and it has *not yet come into actuality* — them too he receives with a cheerful countenance. And this arouses in them a strong and forceful will to greet the king's face, and by that will they overcome the impediments and the obstructions.

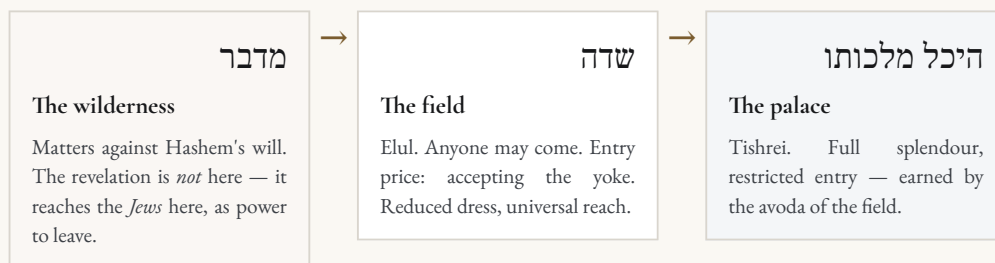
THE PUN IS LOAD-BEARING

מדבר reads both ways: *wilderness*, and *one who speaks*. The maamar uses both at once — the register of undesirable speech *is* the wilderness. Same consonants, one point.

NOTE, N. 16

Cross-referenced to the Alter Rebbe's אדה"ו על פרשיות מאמרי אדה"ו — "a king travelling on the road, in the midbar" — read here as Elul's revelation reaching the Jews who are *in* the midbar.

DIAGRAM 3 · THREE LOCATIONS, THREE REGISTERS OF DISTANCE



Ois 1 will run this strip backwards: the descent from the palace to the field is not a loss of station but the mechanism of an elevation.

ה Receiving versus showing

ומוסיף בהמאמר ומראה פנים שוחקות לכולם

Now the second clause. The maamar adds that the king *shows a smiling face* to all — and the difference between receiving with a cheerful countenance and showing a smiling face is a difference in grammar before it is a difference in metaphysics.

מקבל — to receive — falls on something that already existed before he received it, and which he now takes in. מראה פנים שוחקות — to show a smiling face — is that the inner smiling face, which was in his face beforehand as well, he now *reveals* and discloses to them.

So the two clauses have different subjects. **Receiving** with a cheerful countenance: what he receives is *the people's will* to greet the king's face, and he receives it with a cheerful countenance. **Showing** a smiling face is the addition: when they are aroused with a will to do teshuva, there is drawn to him the revelation of the smiling face from Above — the laughter, the delight, *of the King Himself*.

And this delight is above the delight that comes from the arousal of teshuva — the delight in the register of "cheerful countenance." As explained elsewhere, the meaning of שחוק is delight in its essence, תענוג עצמי הבלתי מורכב, which is above delight that arrives by way of something, תענוג המורכב.

GRAMMAR AS DOCTRINE

Receive implies a prior object outside the receiver. *Show* implies a prior interior in the shower. The maamar reads the mashal's verbs strictly, and gets two directions of disclosure out of one sentence.

FOUNDATIONAL TERM

Taanug atzmi vs. taanug murkav

Taanug murkav — compound delight — is delight that arrives *through* something: it has a cause, and its measure is set by its cause. *Taanug atzmi* — essential, uncompounded delight — is not a response to anything; it simply *is*. שחוק, laughter, is the maamar's term for the second.

Why it matters here: if the King's smiling face were a *response* to teshuva, it would belong to Tishrei and the objection of ois 7 would stand. Because it is essential and uncaused, it can be disclosed *before* the avoda — and the disclosure is what arouses the avoda.

DIAGRAM 4 · WHAT THE KING IN THE FIELD ACTUALLY DOES — THREE ESCALATING CLAUSES

1	רשות ויכולת Permission and ability	Capacity only. Nothing is aroused. Whoever <i>wishes</i> may come — the wanting is entirely his. Pure <i>nesinas koach</i> .
2	מקבל בסבר פנים יפות Receives with a cheerful countenance	Receives something that already exists — <i>their</i> will, even a will not yet acted on. Response-shaped, and so in the register of <i>taanug murkav</i> .
3	מראה פנים שוחקות Shows a smiling face	Discloses what was already interior to <i>him</i> — שחוק, the King's own essential delight. Not caused by the teshuva; the sight of it causes the teshuva.

Read downward, the potency rises sharply while the question of ownership gets harder — which is exactly why ois 1 has to re-open it.

The smiling face in the nimshal

ויש לומר, דענין פנים שוחקות בהנמשל הוא התענוג דלמעלה שבישראל עצמם

In the nimshal, פנים שוחקות is the delight from Above *in Yisrael themselves* — a delight above the delight taken in Israel's fulfilment of Torah and mitzvos, and above the delight of the avoda of teshuva, since this delight is בהעצמות, in the Essence.

And by his showing them a smiling face, this delight is revealed to the person — the delight that arouses the will to teshuva — and this awakens in him, כמים הפנים לפנים, delight in Elokus; to the point that his delight *is* the very delight of Elokus. And that gives him still greater power to overcome the impediments and obstructions, and to return in complete teshuva.

N. 22

Mishlei — כמים הפנים לפנים
27:19, with Tanya ch. 46. Face answering face in water: the mechanism is reflection, not transmission. What appears in him is *his*, produced by having been shown.

1 The question at full strength — and the answer

וצריך להבין, דמהנ"ל מובן שהגילוי שבאלול הוא לא רק נתינת כח לעבודה .. אלא גם מעורר את האדם

The maamar now states the difficulty without any cushioning. From everything above it is clear that Elul's revelation is *not only* a giving of power — the clause about permission and ability — but *also awakens the person*: the king receives them all with a cheerful countenance, and particularly by showing a smiling face to all, arouses them to return in complete teshuva. And nevertheless the avoda of Elul is לדודי, the avoda of man.

ויש להוסיף. And in fact even the first clause awakens. This can be seen from the general structure of the king in the field: when the king is in the field there is an addition beyond permission and ability — the mere *knowledge* that the king is in the field, in the same place where they are, arouses in them the will to greet the king's face.

ויש לומר — the explanation. Since the king is the heart of the whole people, their bond to the king is in their very essence. But when the king is in a distant place, it is possible for that bond — and consequently their will to greet him — to be *in concealment*. By the king's being in the field, in the very place where they are, the will comes into revelation.

ועד"ז בהנמשל. And correspondingly in the nimshal: the arousal to teshuva that comes through the revelation of כדוגמתו in Elul operates by that revelation *revealing the inner will of Yisrael*.

N. 26

— לב כל העם
The king as Rambam, הל' מלכים פ"ג ה"ו. The premise the whole answer rests on: the bond is constitutional, not cultivated.

N. 13 · THE COUNTER-CASE

— כפה עליהם הר כגיגית
receiving that came from the light

THE RESOLUTION

The light from Above does not *install* a will. The will is already there, essential to the person, because the king is the heart of the people. Distance did not destroy it; distance concealed it. What the revelation does is remove the concealment.

So the avoda stays לדודי even though the arousal came from Above — because what was aroused was *his own*. The revelation is a cause, not an author.

and not from themselves was, for that reason, not *bechira*. Purim, under concealment, produced רצון גמור. Same logic, inverted: concealment can be the condition of ownership.

Why it works: the Name ל-א

מהמבואר בהמשך המאמר .. דשם א-ל הוא ראשית כל הי"ג מדות ומקורן וכללותן

The claim of ois 1 — that the inner will is already there — is now given its ground, drawn from the continuation of the maamar after the mashal of the king in the field.

The Name ל-א is the beginning of all Thirteen Attributes, their source and their generality. And the matter of the Name ל-א is Ohr Ein Sof Baruch Hu literally, as in ויאר לנו — that the light is like the Essence. [With the distinction cited between שפע and אור: in shefa the mashpia conveys his own substance *as measured to the recipient*; ohr is like the source of the luminary.]

And in every single Jew this revelation shines. More than that: the revelation of the Name ל-א in Yisrael is the שר that is close to them — ישראל being the letters ל-א-י, with the יו"ד indicating the permanence of the action, so that שר ל-א is constant.

And this is why the bittul to Elokus in every single Jew is a bittul *above* reason and knowledge — because what is revealed in Yisrael is the light of Ohr Ein Sof literally, above hishtalshelus. And through the revelation of the Thirteen Attributes of Mercy — whose beginning and source and generality is the Name ל-א — the aspect of ל-א in every single Jew is aroused and revealed.

And *this* is why the avoda of Elul is אנני לדודי even though the arousal comes by way of the revelation from Above: because the revelation from Above is only a *cause*, by whose hand the inner will of the person is revealed.

WHY ABOVE TA'AM VA'DA'AS

A bittul that could be reasoned to would be proportionate to the reasoning. This one isn't — because what is revealed is *above hishtalshelus*, not a link within it. Hence a Jew's self-nullification exceeds anything his own faculties could account for.

N. 31

On the יו"ד as marking continuous action, with Likkutei Torah's קיצור: דישראל הוא ישר א-ל.

⌚ The return circuit: an elevation in the Thirteen Attributes

ויש לומר, דע"י שהגילוי די"ג מדות הרחמים מעורר ומגלה הרצון הפנימי דישראל .. נעשה עילוי בי"ג מדות הרחמים

The last movement reverses the direction of benefit. Through the revelation of the Thirteen Attributes arousing and revealing the inner will of Yisrael — the will of Yisrael in Elokus, as they are rooted in the Essence — an *elevation* is made in the Thirteen Attributes themselves.

The matter is this. Creation was בשביל ישראל; and the intent in that is not only the creation of the world, but *all* the revelations, including the very loftiest. The descent of the Thirteen Attributes from their place — היכל מלכותו, above hishtalshelus — down to the field is in order to arouse and reveal the inner will in Yisrael, in whom the intent lies, since they are for the sake of Israel, whose root is in the Essence.

And this is to be connected with מלך לשדה נעבד: that even the king, above whom there is none, is *served* by the field, for from it comes his sustenance. And per what is written in the Zohar — מאן מלך, דא מלך עילאה — this is by his descending and being drawn into the field, for through this the intent within it is revealed, which is for the sake of Israel whose root is in the Essence.

And on the basis of the Zohar's **שדה ואית שדה** — a field of holiness and a field of the other side — it may be said that **מלך לשדה נעבד**, that the descent and the drawing-down produce an elevation in the **מלך עילאה**, comes about mainly through the revelation of the Thirteen Attributes of Mercy that are above hishtalshelus — which in their generality are the **מלך עילאה** — reaching also the Jews who are found in the **מדבר**, the field of the other side. For by that revelation their inner will is disclosed, and they go out from the midbar, the field of the other side, to the field of holiness, to greet the king's face.

And the maamar presses on *why* those at the furthest distance are the operative case. Because through the teshuva of Jews who were initially in the utmost remoteness, the innerness of Yisrael is disclosed *still more* — that their true will, even at the moment of the sin, is in Elokus, and it was only their yetzer that overpowered them.

THE BRACKETED PASSAGE — THE TZEMACH TZEDEK ON **כִּי בַשְּׂדֵה מִצָּחָה**

Two fields, and a cry with no rescuer inside the system

The maamar inserts a long bracket citing the Tzemach Tzedek on the verse **כִּי בַשְּׂדֵה מִצָּחָה, צַעֲקָה** **אִישׁ שְׂדֵה** **אִישׁ שְׂדֵה**. The **הנערה** .. **ואין מושיע לה**. The **נערה** is the neshama; the **שדה** is the field of the other side; and **איש שדה** is Esav.

Even when the maiden is in Esav's field — and further, when that led to **שעשו איש שדה החזיק בה** — even then the will of the neshama is in kedusha, and she is crying out in the bitterness of her soul *precisely over* being held. Her cry is the evidence of the will, not its absence.

And the closing clause is re-pointed. Not "there is none to save her" but **אין** saves her: **לֹא** **שְׁנַמְשָׁךְ לָהּ**. Because no link inside the chain can reach that far down, what reaches her is the level above the chain altogether.

And since the disclosure of the inner will of Yisrael — the will that is theirs by their root in the Essence — comes about through the teshuva of Jews who were initially in the field of the other side, the **מדבר**, therefore the elevation made in the Thirteen Attributes by their descent and being drawn down to arouse the person is *mainly* through their arousing precisely those who were initially at the utmost distance.

N. 36

Ibn Ezra on **ח**, **קהלת ה'**, read plainly: even the king is served by the field, needing its produce.

N. 38

Notes that in the Zohar **נעבד** is construed on **שדה**, not on **מלך** — but that since the plain sense reads it on **מלך**, the reading holds also where **מלך** means **עילאה**.

DIAGRAM 5 · DESCENT AS THE MECHANISM OF ASCENT

ORIGIN	היכל מלכות — the Thirteen Attributes in their place, above hishtalshelus
DESCENT ↓	Out to the שדה — reduced dress, universal reach
FUNCTION THERE	To arouse and reveal the <i>inner will</i> of Yisrael — not to supply one
WHY THEM	בשביל ישראל — the intent of <i>all</i> revelations, not only of the world; Israel rooted in the Essence
ASCENT ↑	מלך לשדה נעבד — the descent itself produces an elevation in the מלך עילאה
WHERE IT TURNS	Mainly at the <i>furthest</i> distance — those who were in the מדבר , the field of the other side. Their teshuva discloses the inner will most.

The figure is not a round trip. What returns is not what went down: the Attributes come back with the intent *disclosed*, which is the elevation. And the lever is at the bottom, not the top.

N. 40

On מלך עילאה: the note records that ביאורי זוהר there identifies it as א"ז, whereas נחמו עת"ר has it as הכתר, above hishtalshelus. The maamar's argument uses the second.

N. 41

אזה"ת תולדות קמג, סע"ב in the name of the Radak — that שדה is sometimes said and מדבר is meant. This is what licenses the identification of midbar with the field of the other side.

NN. 42–46

Not legible in the supplied photograph of p. רכא. Not reconstructed.

ח The acronym resolved

וזהו אני לדודי ודודי לי ר"ת אלול, דיש לומר שודודי לי שבר"ת אלול קאי (בעיקר) על הגילוי דיגמה"ר שבאלול

The maamar now returns to where it began, and closes it. ודודי לי in the acronym of Elul refers (mainly) to the revelation of the Thirteen Attributes *in Elul*. That was the question of ois א: the ו and the ל are constituents of the word, so Elul must have a ודודי לי of its own — and it does.

But then the ordering is strange, and the maamar says so. ודודי לי is stated *after* אני לדודי — even though the revelation of the Thirteen Attributes in Elul is the *giving of power* for the avoda of ודודי לי, and therefore precedes it.

THE RESOLUTION — THE ORDER IS HIERARCHY, NOT CHRONOLOGY

Because in the innerness of the matter, אני לדודי — the avoda of man — is *above* ודודי לי, the revelation from Above. As established in oisiyos ו and ז: the intent of the revelation of the Thirteen Attributes is to arouse the avoda of man, and through that arousal an elevation is made in the Thirteen Attributes themselves.

So the verse does not list the two in the order in which they happen. It lists them in the order in which they rank. The light comes first and is named second.

And the maamar then resolves the elevation into its parts — two, and within one of them two again.

DIAGRAM 6 · THE ELEVATION, RESOLVED

	What produces it	What it amounts to
ELEVATION 1	The revelation's own descent below, in order to arouse the person (ois ו)	The מלך עילאה is raised by having come down — and mainly by having reached the furthest distance.
ELEVATION 2	The person's arousal to teshuva <i>in actuality</i>	Itself two things — below.
— 2A	The delight Above taken in man's avoda, and particularly in the avoda of teshuva	מקבל בסבר פנים יפות — response-shaped delight, the register of <i>taanug murkav</i> .
— 2B	What 2a then discloses: the essential delight in Yisrael <i>themselves</i>	פנים שוחקות — because the root of the souls is above the root of Torah and mitzvos, and even above the mitzva of teshuva (ois ח).

Note the direction of 2a → 2b. The delight taken *in the avoda* is what uncovers the delight taken in the people *irrespective of* the avoda. The caused delight is the door to the uncaused one.

And the last sentence of the maamar's argument. Since the person's arousal to teshuva — by whose hand the revelation of פנים יפות and שוחקות פנים comes about — itself came by way of the revelation of לי ודודי, the revelation of the Thirteen Attributes in Elul, therefore: the action of לי ודודי upon לי ודודי is that *the revelation of לי ודודי is itself raised* into the delight of פנים יפות and שוחקות פנים.

WHY THIS IS THE ENDING

The circuit closes on itself. The light of Elul gave the person capacity; the person's own act raised the light that gave it; and what the light is raised *into* is the King's own uncaused delight — which was what disclosed the person's will in the first place. Nothing in the loop was imported from outside it. That is what it means for the month to be לי ודודי from end to end.

Conclusion — ויהי רצון (p. רכב)

ויהי רצון, שע"י מעשינו ועבודתנו, ובפרט ע"י העבודה דחודש אלול

May it be His will that through our deeds and our avoda, and in particular through the avoda of the month of Elul, we merit — imminently, in actuality — the future redemption, when the true matter of מראה פנים שוחקות will be: as explained in the matter of קניגיא that the Holy One will make for the tzaddikim in the time to come, that they will see in revelation how the entire war of good and evil in this world was only so that there should be laughter and delight — and then ימלא שחוק פינו, our mouth will be filled with laughter. And all of this — imminently, in actuality.

WHY THIS ENDING AND NOT ANOTHER

שחוק קניגיא closes the loop on שחוק

The maamar has spent ois ה establishing that שחוק is *uncaused* delight, above delight that comes by way of something. The conclusion applies that retroactively to history itself: the entire struggle turns out not to have *produced* the delight but to have been for its sake. The war was inside the laughter, not before it.

PART III · AT THE SHABBOS TABLE

The king comes out to the field — and nobody is made to want to see him.

The Alter Rebbe's mashal for Elul is one everybody knows. During the year the king is in his palace, and getting in is difficult — you need standing, permission, an occasion. In Elul he goes out to the field, and there anyone can approach him. Ordinary clothes, no throne room, no gatekeeper. Whoever wants to come, comes.

THE PRECISION

The Rebbe reads that last phrase very exactly. *Whoever wants to*. Not: the king comes out and everyone is swept up. In the field the king inspires no awe and no fear — and, the Rebbe says, he doesn't even awaken the desire to come. All his being there provides is permission, and the ability. The wanting is entirely yours.

And that is supposed to be Elul's advantage over Tishrei. In Tishrei the light is far greater — but it does the work. It moves you; your avoda is the echo of it. In Elul the light is dimmer, and what you do is actually yours. On the axis of brightness, Tishrei wins. On the axis of whose it is, Elul does.

THEN THE MASHAL CONTRADICTS ITSELF

Except the mashal doesn't stop there. It says the king receives everyone with a warm face — and that he shows them a smiling face. That isn't a passive open door. That is a king who is visibly glad to see you. And if the sight of the king's gladness is what turns you around, then the wanting wasn't yours after all. The light moved you. Elul has just become Tishrei.

The Rebbe doesn't soften this. He states it flatly: the revelation of Elul is not only a giving of power, it awakens the person — and nevertheless the avoda of Elul is *ani l'dodi*, the avoda of the man.

THE ANSWER

The answer turns on one line in the Rambam: the king is the heart of the whole people. Not their ruler over against them — their heart. Which means the bond isn't something the subjects developed. It is constitutional. It was never not there.

So what does distance do? Distance doesn't sever the bond. It *hides* it. A person a thousand miles from the palace still has the king for a heart; he just has no occasion to feel it, and so his own wanting is invisible to him. And when the king stands in his field — in his place, not the king's — nothing new is installed in him. Something is uncovered. The desire that surfaces is one he already had.

That is why Elul stays yours. The Thirteen Attributes of Mercy that shine this month do not hand you a longing you lacked. They take the lid off one you always had. The light is a cause; it is not the author. What it produces is genuinely your own act, which is why it counts as your own act.

AND THE LAST CLAUSE

One more thing, and it's the part worth carrying into the month. The king doesn't only receive you warmly — he *shows you a smiling face*. There's a difference. Receiving means taking in something that came from

outside; he receives your wanting. Showing means revealing what was already inside *him*. The smile was on his face before you arrived. It isn't a reward for your teshuva. It's his, essentially, for no reason.

And the Rebbe brings the verse: *as water reflects face to face*. You see a delight that isn't a response to anything — and it becomes yours. Not a copy of it: it. Which is what gives a person the strength to get past whatever has been in the way.

ONE LAST THING, IF THERE'S TIME

There's a puzzle in the acronym itself. *Ani l'dodi* — I am my beloved's — comes first, and *v'dodi li* — my beloved is mine — comes second. But we just said the light comes first: the king goes out to the field, and only then does anyone walk toward him. So the order is backwards.

The Rebbe's answer: the verse isn't listing them in the order they happen. It's listing them in the order they rank. Your act is higher than the light that made it possible — because the whole point of the light was to get to your act. And so the light ends up *elevated* by what you do with it. The king came out to the field for your sake; when you walk toward him, he gains.

So the month is not about being impressive enough to be admitted. There is no gate this month. It is about walking out into your own field, where the king already is, and letting yourself notice that he is glad — and that you always wanted to be there.

PART IV · APPARATUS AND COLOPHON

Selected footnotes, transcribed from the supplied scan. Abbreviations are left as printed and have not been expanded. These references are recorded here as they appear in the printed apparatus; none were independently opened. Footnotes 42–46, on p. רכא, fall below the crop of the supplied photograph and are recorded as not captured.

1	שה"ש ו, ג.
3	פרשת ראה לב, א ואילך. — Likkutei Torah, the base maamar.
4	כמפורש בלקו"ת שם בהתחלת המאמר "והענין כי באלול הוא אתערותא דלתתא כו".
9	ישעי' לג, יז. וברמב"ם הל' מלכים פ"ב ה"ה.
10	להעיר מלקו"ת ראה כה, ג, דכשהמלך בשדה "הוא לבוש עד"מ לבוש החיצון".
11	הוספת כ"ק מו"ח אדמו"ר בסה"מ ה'ש"ת ע' 167.
12	אגה"ק סכ"ד (תניא קלז, ב).
13	תו"א מג"א צח, ד ואילך; שבת פח, א.
15	סה"מ ה'ש"ת ע' 167.
16	מאמרי אדה"ו על פרשיות התורה, ד"ה פרשת ראה, ענין אלול.
18	לקו"ת ראה לג, סע"ג.
20	תו"ח תולדות ב, ג-ד.
22	משלי כז, יט. וראה תניא פמ"ו.
26	רמב"ם הל' מלכים פ"ג ה"ו.
27	לקו"ש ח"ד ע' 1050. ח"ח ע' 25. ובכ"מ.
28	לקו"ת ראה לב, ב.
29	תהלים קיח, כז.
30	ספר הערכים — חב"ד, כרך ב' ע' תנח ואילך. וש"נ.
31	לקו"ת שם; ובה"קיצור" (לב, ד) "דישראל הוא ישר א-ל".
32	פירש"י ר"פ בראשית.
35	קהלת ה, ח.
36	פירוש הראב"ע שם; וראה ביאורי הזהר (בהוספות) חיי שרה קכט, סע"א ואילך.
37	זהר ח"א רכב, ב.
40	בביאורו"ז שם שמלך עילאה הוא ז"א. אבל בד"ה נחמו עת"ר (סה"מ עת"ר ס"ע ריח; שם ס"ע רכג ואילך) שמלך עילאה הוא הכתר שלמעלה מהשתלשלות.
41	ראה אוה"ת תולדות קמג, סע"ב (בשם הרד"ק בשרשים ובמכלול) "לפעמים נאמר שדה והפירוש מדבר".
42–46	Not captured — the photograph of p. רכא is cropped below n. 41. Not reconstructed.
47	תניא רפל"ז.

48	תו"ח תולדות יו"ד, סע"ד ואילך. שערי תשובה לאדמו"ר האמצעי ח"א כא, ד. ועוד.
49	ויק"ר פי"ג, ג.
50	תהלים קכו, ב.

SOURCE

אלול — ספר המאמרים מלוקט — מאמר לי Maamar, Shabbos Parshas Re'eh, Mevorchim Chodesh Elul ד"ה אני לדודי ודודי לי. תורת מנחם — ספר המאמרים מלוקט — אלול ה'תשכ"ו. Pages 42–46 supplied as page images (רכא as a photograph, cropped below footnote 41). Genre: **maamar**, melukat — edited by the Rebbe for publication; first issued as a kuntres for Rosh Chodesh Elul ה'תש"נ per the asterisked note.

VERIFICATION

VERIFIED	The maamar's Hebrew text, the full sequence of oisiyos א–ח plus the closing ויהי רצון, and the line of argument — read directly off the supplied page images. Every Hebrew anchor quoted in this guide is transcribed from those images.
AS CITED	The footnote apparatus reproduced above, and every source reference attributed to it. Transcribed from the printed footnotes; not independently opened or collated against the cited editions.
NOT CAPTURED	Footnotes 42–46 fall below the crop of the p. רכא photograph and could not be read. Their targets are marked as not captured and have not been reconstructed. The running text of that page is complete and legible. One editorial observation is flagged in place: the phrase שִׁיצֶרֶם הוּא שְׁתַּקְפֵּם echoes a well-known halachic formulation, but since n. 42 is not legible, no pinpoint is asserted here.
UNVERIFIED	None asserted. Where the argument is being construed rather than quoted, the English is an elucidation and is marked as such by context — it carries no claim to be the maamar's wording.

NOTE ON THE ENGLISH

The elucidation and the Shabbos-table dvar Torah are constructions in English for study purposes. They follow the maamar's order and are answerable to it, but they are not translations and should not be quoted as the maamar's words.

METHOD

What this edition is

An elucidated edition sets the original beside a translation and an editorial elucidation, and marks at every point which is which. Bold is translation of the words themselves. Lighter italic is elucidation — explanation, context, and the connective tissue the text assumes its reader already carries. Nothing in bold has been supplied by the editor; nothing in italic is in the original.

How sources are treated

Every citation carries a status. VERIFIED means confirmed against the cited source. AS CITED means a real source reproduced as the printing gives it, with an internal locator not independently confirmed here. Nothing is asserted at a confidence level higher than it was checked at, because a misattribution in matters of Torah is a substantive wrong and not a formatting error.

What is not here

The front matter of a printed edition — its cover, dedication and the editors' introduction — is not part of the text and is not reproduced. Where the original could not be verified, it is left as printed and said to be so.

COLOPHON

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