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Ani LeDodi VeDodi Li: The Month of Elul - The Additions of The Tzemach Tzedek

From the teachings of Rabbi Schneur Zalman of Liadi; adapted by Eli Touger

[« Previous](#)

Section III

- i. Note the *Zohar*, [Vol. III,] *Parshas Pinchas*, p. 214b, and the gloss of the *Ramaz*.
- ii. See the conclusion of the *maamar* entitled *Vayikra Moshe*, in [*Likkutei Torah, Devarim*,] *Parshas Ki Savo*, [p. 43d]; the *maamar* entitled *Ki Seitzei*, in [*Likkutei Torah, Devarim*,] p. 36d; and the *maamar* entitled *Lo Siy'yeh Meshakeila*, in [*Torah Or*,] *Parshas Mishpatim*, [p. 78d].
- iii. Note the explanation of the verse (*Tehillim* 118:5), “Out of the straits, I called to G-d,” [in *Torah Or*, p. 74b,] in the *maamar* entitled *VeChol HaAm Ro'im*. See also [*Likkutei Torah, Devarim*, p. 44c-d,] the *maamar* entitled *Atem Nitzavim*, with regard to the statement “And therefore He is called the sublime G-d.” Note also [*Likkutei Torah, Devarim*, p. 61c ff.,] the *maamar* entitled *LeHavin Peirush Ve'inyan Yud-Gimmel Middos*; and [*Likkutei Torah, Bamidbar*, p. 8b,] the *maamar* entitled *Ve'erastich Li*, with regard to the verse (*Tehillim* 84:3): “My heart and my flesh will sing joyously to the living G-d.”
- iv. See the *Zohar*, [Vol. III,] *Parshas Kedoshim*, p. 86a; [Vol. I,] *Parshas Bereishis*, p. 8a; [Vol. I,] *Parshas Vayigash*, p. 205b; [Vol. III,] *Parshas Nasso*, p. 132a; and the gloss of the *Ramaz* at the beginning of *Parshas Shemini*.
- v. See a similar issue raised in the *maamar* entitled *Chayav Inish Livsumei*, [*Torah Or*, p. 99d, translated in Vol. 1 of this series].
- vi. Note the explanation of this concept in the *maamar* entitled [*Vayedaber Moshe El*] *Rashei HaMatos*, [*Likkutei Torah, Bamidbar*, p. 81c].
- vii. Note the interpretation [of the phrase (*Devarim* 13:19): “To do what is just,”] in the conclusion of the *maamar* entitled *Ki Sishmah Bekol*, in [*Likkutei Torah, Devarim*, p. 23b].
- viii. See the explanation in other sources [*Likkutei Torah, Bamidbar*, pp. 13d, 14d,] of our Sages' comment [*Shabbos* 85a]: “...Who revealed this secret to My children,” as referring to the light of hidden love [that exists within every Jew].
- ix. This is what is meant by the directive (see *Likkutei Torah, Chukas*, p. 56d): “And you shall seek... from there.” The word *æä* — “this,” refers to something at which one can point one's finger and say, “This is it”

(see *Shmos Rabbah* at the conclusion of ch. 23). [In an ultimate sense,] this expression can be used only in regard to the Holy One, blessed be He, as it is written (*Shmos* 15:2): “This is my G-d, and I will glorify Him,” because “the entire earth is full of His glory” (*Yeshayahu* 6:3). [Thus, when one points to the true existence of any entity, he is highlighting its G-dly source and potential.]

In contrast, the domain of *kelipah* is referred to as *ùí* — “there,” in the nethermost depths (see *Or HaTorah, Vayikra*, Vol. I, p. 125). This connotation relates to a teaching of our Sages,* which leads to the following interpretation of the verse (*Yirmeyahu* 46:17): *÷øàâ ùí ôøðä ëâ’ äðáéø äíâðã*, “There they called out, ‘Pharaoh..., the appointed time has passed.’” [Since the Hebrew word *îâðã* can be translated as both “appointed time” and “festival,] this verse can be interpreted thus: Pharaoh caused the path of the festivals and of rejoicing to pass into the realm of frivolity.

* From *Maamarei Admur HaEmtza’i, Vayikra*, Vol. I, p. 59; and *Or HaTorah, Devarim*, Vol. VI, p. 2296, it appears that the reference is to *Moed Katan* 16a, where the Sages discuss the concept of שמתא (“a ban of ostracism”). As taught in the above-noted *maamarim*, this word can be broken up into the words שם מיתה, “There is death,” and can thus relate to the concepts discussed in our text.

[There is, however, a desirable conception of a desert as well. In that vein, a positive interpretation can be given to the verse (*Bamidbar* 14:35): במדבר הזה יתמו, “In *this* desert, they will expire.” [As explained above, “this” refers to the revelation of G-dliness. Similarly, we can reach the level of “*this* desert,” a desert connected with revelation, for the word מדבר, “desert,” shares the same root as דיבור, “speech.”] Thus, “this desert” can refer to the words of prayer, as in the phrase, “This is my G-d.” The same is true of Torah study, as implied by the phrase (*Bamidbar* 30:2): זה הדבר — “This is the word....”

[In this context, the continuation of the verse quoted earlier can also be explained in a positive context.] The word יתמו, [translated above as “expire,] can also mean “become perfect,” [which,] as interpreted by the *Zohar*, [Vol. III, p. 163b, implies that one ought to attain the level required by the verse (*Devarim* 18:13)]: תמים תהיה, “you shall be perfect.”

[The continuation of *Bamidbar* 14:35:] “And there they will die” refers to the elevation of the sparks [of G-dliness] that fell to the level of שם, “there,” through [*teshuvah*, as indicated by the verse (*Tehillim* 25:1)]: “To You, O G-d, I raise up my soul.”

In this context, too, we can understand the verse [describing the exodus from Egypt] (*Devarim* 6:23):** *משם הוציא משם*, “And He took us out from *there*.” G-d took us out from the level of “there” so that we could cleave to Him.

** Note *Pesachim* 116b which emphasizes that the recitation of this verse is an important element of the

Pesach Seder.

If, however, a person has caused a blemish through a particular thought or statement or, most certainly, through a deed, [and is thus controlled by *kelipah* — the realm of “there” —] he must follow the above advice, “And you shall seek... from there.” He must review his undesirable deeds.

x. See also the interpretation of the phrase, “And you shall seek... from there,” in [*Torah Or*, p. 27a,] the *maamar* entitled *Vayeishev Yaakov*, and the interpretation of the verse [*Yeshayahu* 55:6], “Seek G-d when He is to be found,” in [*Likkutei Torah, Devarim*, p. 78b,] the *maamar* entitled *KeNesher Ya'ir*.

xi. [Thus] even though the person is, as in the analogy, separate and entirely cut off from his source, nevertheless, through one thought of *teshuvah*, [see *Kiddushin* 49b,] he can return and cling to his source. This concept is illustrated in parable form in [*Likkutei Torah, Parshas Bamidbar*, [p. 1b,] in the *maamar* entitled *Vayedaber... legulgelosam*. There, the concept of “lift[ing] up the heads [of the entire congregation of the children of Israel]” (*Bamidbar* 1:2), which is the biblical metaphor for counting,] is compared to a remedy which could reattach a head that was severed from the trunk of the body.

See also [*Likkutei Torah, Devarim*, p. 83b,] the *maamar* entitled *BaYom HaShemini Atzeres*, which explains that even people who are liable to suffer the penalty of *kares* (“excision”), and about whom the Torah states, [*Vayikra* 22:3]: “They will be cut off,” [still possess the potential for *teshuvah*]. Concerning them we can apply the verse, [*Tehillim* 27:10], “My father and mother have forsaken me, [nevertheless] G-d will gather me in.”

xii. [*Zohar*, Vol. II,] p. 20 [a-b].

xiii. [Regarding the parallel to a city, see] the interpretation of the phrase [*Bamidbar* 15:2]: “the land of your dwellings, in [*Likkutei Torah, Bamidbar*, p. 40a ff.,] the conclusion of the *maamar* focusing on the wine libations. [Regarding the parallel to a field, see] *Torah Or, Parshas Chayei Sarah*, p. 17b, which expounds upon the phrase [*Bereishis* 24:63]: “And Isaac went out to supplicate in the field.”

xiv. See the explanation of this concept in [*Likkutei Torah, Bamidbar*, p. 88c,] the *maamar* entitled *Eileh Maasei*, and the explanation of the concept of sowing in the *maamar* entitled *Haazinu HaShamayim*, [*Likkutei Torah, Devarim*, p. 74c; 76d ff.], and in the *maamar* entitled *Shishim Heimah Melachos*, [*Likkutei Torah, Shir HaShirim*, p. 31b ff.].

xv. See the interpretation of this concept at the end of *Makkos*, ch. 3, [p. 24a,] and the comments of *Maharsha* in his *Chidushei Aggados*. See [*Bamidbar*] *Rabbah, Parshas Korach*, and [*Shmos*] *Rabbah, Parshas Beshallah*, the end of sec. 22, which states: “What about the sheep? ... so too, [the people of] Israel, even though they sin...” Consult that source. This is what is meant by “a lost sheep.”

xvi. This will enable a person to reach the level of שמת which can be divided as שם ע'. [See *Likkutei Torah, Devarim*, p. 30b, which explains that this refers to the elevation of the G-dly sparks that fell into the 70 nations and their reconnection to their source.]

xvii. As explained in the *maamar* entitled *Bamidbar Sinai, BeOhel Moed*, [*Likkutei Torah, Bamidbar*, p. 2b ff.].

xviii. As stated in *Meorei Or, Os Chaf*, sec. 15, כרת, [the soul being cut off,] is the counterpart of the level of Kesser (כתר), [as evidenced by the fact that the two terms share the same Hebrew letters].

xix. See the description of the quality of fire in the *maamar* entitled *Vehayah Lachem Letzitzis*, [*Likkutei Torah, Bamidbar*, p. 44c ff.] and in [*Likkutei Torah, Vayikra*,] *Parshas Behar*, [p. 40c,] on the verse [Vayikra 25:2]: “When you enter [the land]... and the land shall rest.”

xx. “The roses” can also be interpreted as a reference to “a red stripe for a white horse” [*Chagigah* 9b]. This also relates to “the scarlet thread” [that served as a sign of G-d’s acceptance of the *teshuvah* of the Jews on Yom Kippur (*Rosh HaShanah* 31b, *et al.*)]. It also relates to [the High Priest’s alternating between] golden garments and white garments [during his service on that holy day], as explained in *Raya Mehemna, Parshas Pinchas* ([*Zohar*, Vol. III,] p, 255b).

See the *maamar* entitled *Lamenatzeiach Al HaSheminis*, [*Likkutei Torah, Vayikra*,] p. 22b and the explanation, [(see *Zohar*, Vol. III, p. 262b, *et al.*)] of the description, [*I Shmuel* 16:12,] of King David as “ruddy, with pleasing eyes.” See also the explanation of the *maamar* entitled *Vechol Bonaiach*, [*Likkutei Torah, Devarim*, p. 31bff.].

xxi. [In the Hebrew phrase] שאהבה נפשי, “whom my soul has loved,” the ש is vocalized with a *kamatz* implying the past tense; love which has already been established. For “Israel arose” in the earliest and highest levels of Divine thought, [see *Bereishis Rabbah* 1:4], at the level alluded to [in our morning blessings] by the phrase, “it is pure,” a level which precedes the stage alluded to by the following phrase, “You created [it].” This concept is explained in [*Likkutei Torah, Shir HaShirim*, p. 16d ff.,] the *maamar* entitled *Yonasi BeChagvei Hasela*.

From the level [of “it is pure,] hidden light is drawn [to the soul]. This is the hidden love described above in the explanation of our Sages’ comment, “[He saw] that it would be good to hide [the light].” This is what is meant by “the one whom my soul has loved,” [implying a relationship] that already exists. This [potential within the soul], known as *Eitan HaEzrachi* (*Tehillim* 89:1), is also explained in [*Likkutei Torah, Devarim*, p. 18a,] the *maamar* entitled *Re’eh Anochi*.

There are, however, persons for whom this love is [not merely hidden, but rather] lost and exiled, as

explained above. Concerning this, it is written, “I will search for the one whom my soul has loved.”

xxii. See also the explanation of this concept in the *maamar* entitled *Bamidbar Sinai*, [*Likkutei Torah, Bamidbar*, p.1b].

xxiii. [As mentioned above, the fact that] the *ש* in the phrase *שאהבה נפשי*, “whom my soul has loved,” is vocalized with a *kamatz*, implies the past tense, referring to love which has already been established. For “Israel arose” in the earliest and highest levels of Divine thought.

This is alluded to [by the phrase (*Yechezkel* 1:1)]: “I was in the midst of the Diaspora, on the Chebar River.” See the concept of Chebar in *Bereishis Rabbah* 16[:3], *Zohar*, [*Parshas*] *Bereishis*, [Vol. I,] (p. 6b); see the glosses of *Mikdash Melech* and *Ramaz* there, and *Zohar*, Vol. III, [*Parshas*] *Pinchas*, p. 247a. See *Torah Or*, the *maamar* entitled *VeEileh HaMishpatim*, [p. 75d,] with regard to the verse [*Shmos* 21:2]: “When you acquire a Hebrew servant.”

xxiv. See *Zohar*, Vol. II, [*Parshas*] *Vayakhel*, (p. 200 [a-b]).

xxv. See the *maamar* entitled *Re’eh Anochi*, [*Likkutei Torah, Devarim*, p.18c,]with regard to [our Sages’ statement (see *Midrash Tanchuma, Pekudei*, sec. 3) that before a child is born,] there is a lamp burning over his head and he is taught [the entire Torah]. See also the *maamar* entitled *VeAsisa Bigdei Kodesh LeAharon Achichah*, [*Torah Or*, p. 82a ff.].

xxvi. See the interpretation of the term “my friend” in the *maamar* entitled *Ani Yesheinah*, [*Likkutei Torah, Shir HaShirim*, p. 34a ff.,]and the interpretation of the phrase [*Mishlei* 9:5]: “Go partake of My food” in the *maamar* entitled *Yonasi BeChagvei [Hasela,]* [*Likkutei Torah, Shir HaShirim*, p. 17a].

xxvii. See the explanation of the phrase (*Bamidbar* 15:41): “I am G-d, your L-rd,” at the end of the passage concerning *tzitzis* [in *Likkutei Torah, Bamidbar*, p. 49b].

[« Previous](#)
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**FROM THE TEACHINGS OF RABBI SCHNEUR ZALMAN OF LIADI; ADAPTED BY ELI
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