

Discourse 2

“*Shuvah Yisroel - Return, Israel*”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Shuvah, 6th of Tishrei, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁸ “Return Yisroel, until *HaShem*-יהו"ה, your God, for you have stumbled in your iniquity.” In Likkutei Torah the Alter Rebbe asks about the precise wording here.⁹⁹ That is, there are two aspects; Yaakov-יעקב and Yisroel-ישראל. Why does this verse specifically state, “Return, Yisroel?” For, at first glance,¹⁰⁰ there is cause question, what did Yisroel sin? Is it not so that the aspect of Yisroel-ישראל, [which shares the same letters as] “a head to Me-*Li Rosh*-לי ראש,”¹⁰¹ is never separate in any way from the Holy One, blessed is He? This being so, what need is there for repentance (*Teshuvah*) here?

⁹⁸ Hosea 14:2 – The opening verse of the Haftorah of Shabbat Shuvah.

⁹⁹ Likkutei Torah, Drushim L’Shabbat Shuvah, 64b; Also see Drushim L’Rosh HaShanah 62c.

¹⁰⁰ Likkutei Torah, Drushim L’Rosh HaShanah *ibid.*, 62c and on.

¹⁰¹ Shaar HaPesukim of the Aarizal to Genesis (Vayechi) 47:28, 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Likkutei Torah, Shlach 48b and on; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

We also must understand¹⁰² why the verse says, “(Return) until-*Ad-עד*,” when it could have [simply] stated “Return to *HaShem-ה'*.”

We also must understand the words [of the next verse],¹⁰³ “Take words with you etc.,” seemingly indicating that the “words” are “with you-*Eemachem-עמכם*,”¹⁰⁴ indicating that this is a secondary matter. However, at first glance, is not the confession (which is the simple meaning of, “Take words with you”)¹⁰⁵ primary in the matter in repentance (*Teshuvah*)?¹⁰⁶

This is especially so considering the explanation in Sefer HaMitzvot of the Tzemach Tzedek¹⁰⁷ about the matter of the remorse that accompanies the confession, that it is through remorse, which uproots the desire for the sin, that one thereby extracts his soul from the external husks (*Kelipah*). This is because, [the sin] resulted from the lust of his heart, and now, upon uprooting his desire and lust, he thereby extracts his soul [from it].

However, its physical eradication comes about through confession in words, being that “the movement of one’s lips is considered to be an action.”¹⁰⁸ Thus, through this he erases its physicality, and it is as if it never was. This is why our sages

¹⁰² Likkutei Torah ibid. 66b

¹⁰³ Hosea 14:3

¹⁰⁴ Also see Likkutei Torah, Drushim L’Shabbat Shuvah 67d

¹⁰⁵ See Metzudat Dovid to Hosea 14:3; Ohr HaTorah, Na”Ch to Hosea 14:3 (Vol. 3, p. 1,260 and on); Discourse entitled “*Shuvah Yisroel*” in Ohr HaTorah, Shabbat Shuvah, p. 1,496; End of the discourse entitled “*Shuvah*” 5630 (Sefer HaMaamarim 5629 p. 363).

¹⁰⁶ See Mishneh Torah, Hilchot Teshuvah 2:2 and on; Tanya, Iggeret HaTeshuvah, Ch. 1

¹⁰⁷ Sefer HaMitzvot, Mitzvat Viduy u’Teshuvah Ch. 1 (38b); Also see Sefer HaMaamarim 5629 ibid.

¹⁰⁸ Talmud Bavli, Sanhedrin 65a

established that we recite, “We have transgressed-*Ashamnu*-אֲשָׁמְנוּ, we have been disloyal-*Bagadnu*-בִּגְדָנוּ, etc.,” using all 22-כ”ב letters of the *Aleph Beit* etc. From this it is understood that the matter of confession is primary in repentance (*Teshuvah*).

2.

This may be understood by prefacing with the explanation in the discourse of the Rebbe Maharash, entitled “*Mi E”l Kamocha*”¹⁰⁹ (which has already been printed).¹¹⁰ In it he brings the teaching of our sages, of blessed memory,¹¹¹ on the verse,¹¹² “Who is a God like you, Who pardons iniquity and overlooks transgression for the remnant of His heritage?”

They stated, “‘for the **remnant** of His heritage,’ but not for all His heritage, for one who makes himself like a remnant.” However, at first glance, this must be better understood.¹¹³ For is it not so that this aspect of “Who is a God like you etc.,” is the aspect of the thirteen attributes of mercy that transcend the chaining down of the worlds, which is why “they do not return empty-handed etc?”¹¹⁴ This being so, how does it apply that they are so exacting as to only be drawn down to “one who makes himself like a remnant”?

In the discourse he explains that there are three reasons for this. The first reason is that even though it is from the aspect

¹⁰⁹ Of Shabbat Parshat Vayeilech, Shabbat Shuvah 5628

¹¹⁰ In Sefer HaMaamarim 5627 toward the end, p. 409 (p. 439 in the new edition), and on.

¹¹¹ Talmud Bavli, Rosh HaShanah 17a and on

¹¹² Micah 7:18 (in the continuation of the Haftorah of Shabbat Shuvah)

¹¹³ Sefer HaMaamarim 5627 *ibid*, p. 411 (p. 442 in the new edition).

¹¹⁴ Talmud Bavli, Rosh HaShanah 17b

of the Long Patient One-*Arich* that there is a drawing down of forgiveness in a way that a person is not judged measure for measure according [to his deeds], but is granted pardon and forgiveness, nevertheless, to affect the drawing down of this aspect, it also is necessary for a certain ascent to take place in the aspect of the Long Patient One-*Arich*. For, although the ascent is of no comparison etc., nevertheless, it at least has a small measure of similarity.

This is similar to the matter of “[You shall love *HaShem*-יהו"ה your God...] with all your more (*Bechol Me'odecha*-בכל מאדך).”¹¹⁵ Even though this only is “**your** more (*Me'od Shelcha*-מאד שלך),” meaning, that it is above and beyond your limitations, nonetheless, it is not at all comparable to the limitlessness of the One Above. (Moreover, it may even be limited in comparison to the service of *HaShem*-יהו"ה, blessed is He, of his fellow, who is on a higher level than himself.) Nonetheless, being that **for him** it is a matter of limitlessness, it thereby arouses the truly Limitless One.¹¹⁶

The same so in regard to drawing down the thirteen attributes of mercy. That is, even though they are simple mercies etc., nevertheless, it is necessary for a person to make the proper preparations so that the thirteen attributes of mercy can shine upon him.

This is further understood from the well-known fact,¹¹⁷ that even for there to be a drawing down of arousal from Above,

¹¹⁵ Deuteronomy 6:5

¹¹⁶ See Torah Ohr, Mikeitz 39c and on.

¹¹⁷ Likkutei Torah, Shir HaShirim 24a and on; Also see Likkutei Levi Yitzchak L'Maamarei Rabboteinu Zichronam L'Brachah, p. 108 and on.

which transcends arousal from below, there must be a fitting place [to receive it] etc.¹¹⁸

The general explanation is that even in regard to the Supernal drawing down that transcends the chaining down of the worlds (*Hishtalshelut*) and [transcends] the [dictates of the] Measuring Line-*Kav HaMidah*,¹¹⁹ it nevertheless is drawn down and must specifically pass through the Measuring Line - *Kav HaMidah*. This is because the world is incapable of receiving except by way of the Measuring Line-*Kav HaMidah*. This is also why the thirteen attributes of mercy (*Yud-Gimmel Midot HaRachamim*) are specifically called “measurements-*Midot*-מדות”.¹²⁰ This is like the teaching of our sages, of blessed memory,¹²¹ that “the world was created with the measure of judgment (*Midat HaDin*-מדת הדין) and with the measure of mercy (*Midat HaRachamim*-מדת הרחמים).” The same is so of the thirteen attributes (*Midot*-מדות) of mercy, that they pass through by way of the [aspect of the] “hairs” (*Sa’arot*), which are harsh [judgments].¹²² We thus find that there is a small measure of the quality of judgment in them, only that the mercies are dominant. Thus, in man too, there must be preparation in order to be capable of arousing and receiving the mercies etc. This is brought about through “making oneself like remnant.”

¹¹⁸ Zohar III 90b

¹¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

¹²⁰ See Likkutei Torah, Eikev 14a

¹²¹ Midrash Bereishit Rabba 12:

¹²² See Zohar III (Idra Rabba) 131b and the explanation of the Arizal there.

The second reason is that the thirteen attributes of mercy are drawn from a very lofty place, about which the verse states,¹²³ “Darkness and light are the same.” This is why repair for sin is drawn down from there etc. However, from this it also is possible for the external forces to derive vitality, and about this Moshe requested,¹²⁴ “I and your people will be made distinct etc.,” so that there only will be a drawing down to the side of holiness.

This is also why He “pardons iniquity and overlooks transgression for the **remnant** of His heritage,” specifically “to one who makes himself like a remnant.” For, he then is fitting that there should be a drawing forth and illumination within him of the thirteen attributes of mercy.

The third reason is that even though the drawing down from Above of the thirteen attributes of mercy is in a way that they are not exacting etc., nevertheless, since this drawing down is from a very lofty aspect, it is possible for it to remain Above. Thus, for it to be drawn down and revealed below in the human soul, it is necessary for a person to become a fitting receptacle for such a great revelation. This comes about by “making himself like a remnant.”

3.

Now, the general matter of “the remnant of His heritage,” meaning, “one who makes himself like a remnant,” by which he becomes a receptacle to receive the revelation of

¹²³ Psalms 139:12; See Likkutei Torah, Tzav 12a

¹²⁴ Exodus 33:16

the lofty light drawn from the thirteen attributes of mercy, stems from the matter of nullification of self (*Bittul*). That is, the aspect of self-nullification (*Bittul*) is the receptacle to receive the revelation and light of this drawing forth.¹²⁵

This is as explained before¹²⁶ about the verse,¹²⁷ “From the straits I called [*Ya”H-ה”י*],” through which [the continuation of the verse] is caused, “*Ya”H-ה”י*” answered me with expansiveness,” meaning that His essential expansiveness is drawn down.

That is, the matter of “from the straits,” comes about through the nullification of self (*Bittul*) of “being poor at its beginning.” This is as in the teaching of our sages, of blessed memory,¹²⁸ on the verse,¹²⁹ “From the beginning-*MeReishit*-*מרשית* of the year,” (which is written missing [the letter *Aleph*-א, and thus also means “poor-*Rash*-רש”]), in that, “Any year that is poor (*Rashah*-רשה) at its beginning will be rich at its end.” [Rashi explains that this means that] on Rosh HaShanah the Jewish people make themselves poor (*Rashin*-רשין) and speak words of supplication and prayer, as in the verse,¹³⁰ ‘A pauper (*Rash*-רש) utters supplications.’”

As we explained before, the precise wording is that “**they make themselves** (poor),” even though, in truth, they are

¹²⁵ Also see Sefer HaMaamarim 5627 *ibid.* p. 420 (451 in the new edition).

¹²⁶ In the preceding discourse entitled “*Min HaMeitzar* – From the constraints” [Discourse 1] of the 2nd day of Rosh HaShanah [of this year, 5726], Ch. 2 and on (Torat Menachem, Sefer HaMaamarim 5726 p. 4 and on).

¹²⁷ Psalms 118:5

¹²⁸ Talmud Bavli, Rosh HaShanah 16b and Rashi there

¹²⁹ Deuteronomy 11:12

¹³⁰ Proverbs 18:23

not poor. Rather, it only is that they make themselves poor, (like one who makes himself like a remnant).

This is similar to the teaching of our sages, of blessed memory,¹³¹ on the verse,¹³² “You save both man and beast, *HaShem*-יהוה,” that, “These are people who are cunning in knowledge, and yet comport themselves [self-effacingly] like an animal,” as Rashi explains there, “They are broken-spirited,” meaning, like a pauper who is broken-spirited.¹³³ This is as explained before at length about the superiority of the prayer of the pauper (*Tefillah L’Ani*).

This matter is especially related to Rosh HaShanah, at which time there is the construction of Kingship-*Malchut*,¹³⁴ as the verse states,¹³⁵ “And [*HaShem* God-*HaShem Elohi*”m-יהוה-ם] built the side etc.” This is because the *Sefirah* of Kingship-*Malchut* “has nothing of her own,”¹³⁶ and is in the aspect of a pauper.

Thus, especially on Rosh HaShanah there must be the matter of the prayer of the pauper (*Tefillah L’Ani*), by “making themselves poor.” This is comes about by contemplating that even when one’s service of *HaShem*-יהוה, blessed is He, is on the highest level, nonetheless, being that “no thought at all grasps Him, not even the Primordial Thought (*Machshavah*

¹³¹ Talmud Bavli, Chullin 5b

¹³² Psalms 36:7

¹³³ Isaiah 66:2

¹³⁴ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1 and on.

¹³⁵ Genesis 2:22; See Pri Etz Chayim ibid. Ch. 4 and elsewhere; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47.]

¹³⁶ Zohar I 181a, 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47 ibid.]

HaKedooma) of Primordial Man (*Adam Kadmon*),¹³⁷ and certainly not the works of created beings, one thus is in the state and standing of being a pauper.¹³⁸

This then, is the matter of “from the straits etc.” As explained before, through this His essential expansiveness is caused to be drawn forth. The same is so of the *Sefirah* of Kingship-*Malchut*, that even though “she has nothing of her own,” and is the aspect of a pauper, nonetheless, specifically through her, all matters are drawn forth etc. This is similar to [the verse], “And [*HaShem* God-*HaShem Elohi*”m-יהוה] built the side etc.,” in that specifically through this, man is brought to completion.¹³⁹

To further explain, this matter is also present throughout the entire year. This is understood from the teaching of our sages, of blessed memory,¹⁴⁰ “A man only receives sustenance (including spiritual sustenance) for the sake of his wife,” about whom they said,¹⁴¹ “Woman was granted a greater portion of Understanding-*Binah* than man.” (This is like the verse,¹⁴² “The crown that his mother crowned him with,” specifically meaning the aspect of the recipient (*Mekabel*).) How much more is this so on Rosh HaShanah, which is the time of the construction of Kingship-*Malchut*.

¹³⁷ See *Torat Chayim*, Toldot 142b and elsewhere.

¹³⁸ See the preceding discourse entitled “*Min HaMeitzar* – From the constraints” [Discourse 1] of the 2nd day of Rosh HaShanah [of this year, 5726], Ch. 6 (*Torat Menachem*, *Sefer HaMaamarim* 5726 p. 8 and on).

¹³⁹ Also see *Maamarei Admor HaEmtza’ee*, *Drushei Chatunah* Vol. 2 p. 429.

¹⁴⁰ See *Talmud Bavli*, *Bava Metziya* 59a; *Yevamot* 62b; *Likkutei Torah*, *Zot HaBrachah* 100b

¹⁴¹ *Talmud Bavli*, *Niddah* 45b

¹⁴² *Song of Songs* 3:11

We should add in explanation of the prayer of the pauper (*Tefilah L'Ani*), that the verse states,¹⁴³ “A prayer of Dovid; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute.” However, we must understand¹⁴⁴ why he called himself a pauper, being that he also was a devout *Chassid*, as [the next verse] states,¹⁴⁵ “Guard my soul for I am devout (a *Chassid*).” Is not a *Chassid* the opposite of the level of a pauper? For, a pauper is as our sages, of blessed memory, stated, “there is no poverty except in [Godly] knowledge (*Da'at*).”¹⁴⁶ In contrast, the level of a *Chassid* is that he has knowledge and grasp of the matter of Godliness. Thus, if he is a *Chassid*, how then is it fitting to call himself a pauper?

However, the explanation is that two [kinds] of prayer are mentioned in Scripture, [in the verse],¹⁴⁷ “A prayer of the pauper (*Tefillah L'Ani*-תפלה לעני when he swoons,” and,¹⁴⁸ “A prayer of Moshe (*Tefillah L'Moshe*-תפלה למשה the man of God.” Now, the Zohar states¹⁴⁹ that this teaches us that the prayer of Moshe (*Tefillah L'Moshe*) and the prayer of the pauper (*Tefillah L'Ani*) are equal.

¹⁴³ Psalms 86:1

¹⁴⁴ In regard to the coming section, see the discourse entitled “*Tikoo*” 5628 (Sefer HaMaamarim 5627 *ibid.* p. 398 (428) and on); Also see the discourse entitled “*Amar Rabbi Shmuel Bar Nachmeini*” 5690 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 118b).

¹⁴⁵ Psalms 86:2

¹⁴⁶ Talmud Bavli, Ketubot 68a; Nedarim 41a

¹⁴⁷ Psalms 102:1

¹⁴⁸ Psalms 90:1

¹⁴⁹ Zohar I 168b

This is also why the verse states,¹⁵⁰ “This poor man calls and *HaShem*-יהו"ה hears.” At first glance, this is not understood, in that the word “This-*Zeh*-זה” is superfluous, and the verse could have simply stated “The poor man calls and *HaShem*-יהו"ה hears.” This being so, why does it say “This-*Zeh*-זה poor man calls?”

The reason is because “This-*Zeh*-זה refers to Moshe,” as the verse states,¹⁵¹ “This-*Zeh*-זה man Moshe.” It therefore is about him that the verse states, “This-*Zeh*-זה poor man calls,” meaning that “This-*Zeh*-זה,” refers to Moshe. In other words, “This-*Zeh*-זה” which refers to Moshe, meaning, the prayer of Moshe (*Tefillah L'Moshe*), and the pauper, meaning, the prayer of the pauper (*Tefillah L'Ani*) who, “calls and *HaShem*-יהו"ה hears,” are literally equal.

Beyond this, it states in Zohar¹⁵² that the prayer of the pauper (*Tefillah L'Ani*) actually takes precedence over the prayer of Moshe (*Tefillah L'Moshe*). This is as in the proof brought from the Tefillin of the hand and the Tefillin of the head. That is, the Tefillin of the hand is called “the prayer of the pauper,” being that the Tefillin of the hand is [placed] upon one’s weak hand, and in comparison to the right hand, the weak hand is the aspect of a pauper. In contrast, the Tefillin of the head is the aspect of “the prayer of Moshe.” However, even so, we don the Tefillin of the hand before donning the Tefillin of the head.

¹⁵⁰ Psalms 34:7

¹⁵¹ Exodus 32:1, 32:23; See Talmud Bavli, Menachot 53b

¹⁵² Zohar I 168b *ibid*.

Through the above, we can understand why Dovid said, “Incline Your ear, answer me, for I am poor and destitute.” For, though he was a *Chassid*, this being the level of the wealthy, he nonetheless affected the matter of self-nullification (*Bittul*) within himself to call himself a pauper, thereby coming to have the superiority of the prayer of the pauper (*Tefillah L’Ani*).

We similarly find this about Moshe. In that another explanation of the verse, “This (*Zeh-זה*) poor man calls etc.,” is that it refers to Moshe (as mentioned above). Namely, that even though he was in the aspect of “This-*Zeh-זה*,” which is the aspect of wealth, he nevertheless called himself a pauper. This was because of his humility, as the verse states,¹⁵³ “Now the man Moshe was exceedingly humble, more than any person on the surface of the earth.”

As explained by the Alter Rebbe in the discourse entitled “*v’Yasfu Anavim BaHaShem Simchah*,”¹⁵⁴ humility is primarily that one does not at all sense his own greatness in all the goodness that he does etc. For, when he contemplates that the fact that he believes in “*HaShem is One-HaShem Echad-יהוה אחד*,”¹⁵⁵ and is bound to *HaShem-יהוה* with the thick bond of the cords of love etc.,¹⁵⁶ is not in a way that he came to this by his own strengths, but is rather in a way of an inheritance etc., through this, he can be more humble than any person [on the surface of the earth], including non-Jews. Therefore, this

¹⁵³ Numbers 12:3

¹⁵⁴ Maamarei Admor HaZakenb 5562 Vol. 1, p. 51; Also see the discourse entitled “*Shir HaShirim*” 5725

¹⁵⁵ Deuteronomy 6:4

¹⁵⁶ See Hosea 11:4

does not at all contradict the fact that he is aware of his positive qualities.

For example, our teacher Moshe certainly was aware of his positive qualities, beginning with the quality that “Moshe received the Torah from Sinai,”¹⁵⁷ except that he knew that all his positive qualities were granted to him from Above, and had the same strengths been given to another person, he too would reach the same level of greatness, and maybe even higher.¹⁵⁸

This then, is the meaning of the verse about Moshe, “This (*Zeh*-זה) poor man calls,” (and specifically through this the verse continues) “and *HaShem*-ה' hears.” That is, this is because of the superiority of nullification of self (*Bittul*) in the prayer of the pauper (*Tefillah L'Ani*), which is why it ascends, and through this even the prayer of the wealthy is received.

5.

However, in regard to the self-nullification (*Bittul*) of the pauper as it is in the Jewish people, when “they make themselves poor” (meaning that, in truth, they are not poor and they only make themselves poor, by “making himself like a remnant”), this is not the essence of self-nullification (*Bittul b'Etzem*), but is rather self-nullification (*Bittul*) brought about through contemplation (*Hitbonenut*) etc.

However, there is a higher way in the self-nullification (*Bittul*) of the pauper. This is like a person who **actually** is

¹⁵⁷ Mishnah Avot 1:1

¹⁵⁸ See Sefer HaMaamarim 5665 p. 219; 5697 p. 297 and on; 5710 p. 236; Also see Likkutei Sichot, Vol. 13 p. 30.

pauper and does not require any contemplation (*Hitbonenut*) etc. This is as the Mittler Rebbe explained,¹⁵⁹ “[The natural humility in the heart of] a beggar, [is that] upon recalling his poverty and the pitiful state that he is in... he **immediately** will shed tears out of the bitterness of his soul etc.” However, at first glance, how does such self-nullification (*Bittul*) apply to a person, such as Dovid and Moshe, who in essence is wealthy?

It may be suggested that this is the meaning the statement in our Torah portion,¹⁶⁰ “Moshe went... and said... ‘I am a hundred and twenty years old today; I can no longer go out and come in,’” [that is],¹⁶¹ “This teaches that the traditions and wellsprings of wisdom were stopped up for him.”

Now, it is understood that when they “were stopped up for him etc.,” it no longer was necessary for him **to make himself** like a pauper (“This poor man calls”) out of the humility that came about through the above-mentioned contemplation, that had his powers been granted to someone else, his fellow could possibly have reached an even greater level than himself. Rather, [at this point] he became an **actual pauper** who has no need for contemplation altogether, but “will immediately shed bitter tears etc.”

With the above in mind, we can understand another well-known matter, namely, that throughout all the days of his life, Moshe only grasped the forty-nine gateways of understanding (“fifty minus one”),¹⁶² but on the day of his

¹⁵⁹ Derech Chayim p. 10, translated as The Way of Life, Ch. 2.

¹⁶⁰ Deuteronomy 31:1-2

¹⁶¹ Rashi to Deuteronomy 31:1-2 (explained at greater length in the Chassidic gathering – see Likkutei Sichot, Vol. 29 p. 189 and on).

¹⁶² Talmud Bavli, Rosh HaShanah 21b; Nedarim 38a

passing he grasped the fiftieth gateway of understanding (*Shaar HaNun*). This accords with the teaching of the Maggid of Mezritch¹⁶³ in explanation of the verse,¹⁶⁴ “Moshe ascended... to Mount Nevo” in which the word “Nevo-נבו” divides into “The *Nun-נ* is in it-*Bo-בו*.”¹⁶⁵

However, at first glance, how does this fit with what was stated before, that on the day of his passing “the traditions and wellsprings of wisdom were stopped up for him”? If they were stopped up for him, how was he able to grasp the fiftieth gateway of understanding (*Shaar HaNun*)?

However, the explanation¹⁶⁶ is that this itself is the reason. That is, when “the traditions and wellsprings of wisdom were stopped up for him,” he came to a state and standing of **actual constraint**, (not just in a way that through contemplation he came to recognize that even the loftiest level of serving *HaShem*-יהו"ה, blessed is He, is still a state of constraint, like the prefix letter *Khaf*-כ (*Khaf HaDimyon*) which only indicates similarity). He then came to truly have the prayer of the pauper (*Tefillah L'Ani*), in the literal sense, thereby coming to true expansiveness, so that at the end of the day he merited the revelation of the fiftieth gateway *Shaar HaNun*) of Understanding-*Binah*.

This is similarly so of Dovid. For, about what we said before, that he said,¹⁶⁷ “A prayer of Dovid; *HaShem*-יהו"ה, incline Your ear, answer me, for I am poor and destitute,” but

¹⁶³ Likkutei Torah, Bamidbar 12a and on

¹⁶⁴ Deuteronomy 34:1

¹⁶⁵ See Sefer HaLikkutim of the Arizal, Deuteronomy (Va'etchanan) 3:26

¹⁶⁶ Also see Ma'or Einayim to the beginning of the Torah portion of Vayeilech.

¹⁶⁷ Psalms 86:1

at the same time said,¹⁶⁸ “Guard my soul for I am devout (a *Chassid*),” this is because even though he was a *Chassid*, which is the level of the wealthy, he made himself like a pauper etc. This took place when he sat upon the throne of his kingship etc.

However, besides this, he also was in the state and standing of a pauper in the literal sense when he was in the Wilderness of Yehudah,¹⁶⁹ at which time he said,¹⁷⁰ “They have driven me away [this day] from attaching myself to the heritage of *HaShem*-יהוה.” He thus was caused to be in a state and standing [about which he said],¹⁷¹ “My soul thirsts for You, my flesh longs for You; in a parched and thirsty land with no water,” this being a state of literal constraint.

It was specifically through this that he reached the essential expansiveness [of *HaShem*-יהוה, blessed is He]. Thus, it is about this that he said,¹⁷² “Thus, to have beheld You in the Sanctuary,” meaning, “If only I would behold you in the Sanctuary [in the same way].”¹⁷³

That is, even when one is “in the Sanctuary,” at which time the matter of poverty is only in a way that through contemplation (*Hitbonenut*) etc., one “makes himself like a pauper,” he nevertheless should have the same thirst etc., as when he is in a state of being an actual pauper.

¹⁶⁸ Psalms 86:2

¹⁶⁹ Psalms 63:1

¹⁷⁰ Samuel I 26:19

¹⁷¹ Psalms 63:2

¹⁷² Psalms 63:3

¹⁷³ Sefer HaMaamarim 5689 p. 299; See Keter Shem Tov, Hosafot, Section 64

From the above we can also understand this as it relates to the matter of “making himself like a remnant.” That is, there is a way in which not only does “he make himself **like** a remnant (*K'Shirayim*-כְּשִׁירַיִם),” with the prefix letter *Khaf*-כ (Khaf *HaDimyon*) which only indicates similarity, but that he actually is the aspect of “a remnant (*Shirayim*-שִׁירַיִם).”

It can be said that this is the superiority of Shabbat Shuvah, over and above the mundane weekdays of the ten days of repentance. For, in regard to the explanation (in chapter two) that there are three reasons for the need to “make himself like a remnant,” this only applies to the mundane days of the week.

In contrast, on the day of Shabbat, the second reason, that is, to prevent the external forces from deriving vitality, does not apply. This is because on Shabbat there is no room for the external forces to derive vitality. This is as known¹⁷⁴ about the matter of [the verse],¹⁷⁵ “The filth of your holidays,” and “it does not say ‘the filth of your Shabbats.’”¹⁷⁶ This is why it is a *mitzvah* to delight on Shabbat by eating pleasurable food and drink,¹⁷⁷ and in a matter of a *mitzvah* it does not apply for there to be “filth.”

Likewise, the first reason, that the drawing down of the thirteen attributes of mercy is such that there is a small element of the quality of judgment in it, except that the mercies dominate, also does not apply. This is because “all judgments

¹⁷⁴ See Torah Ohr, beginning of Chayei Sarah (15c) and elsewhere.

¹⁷⁵ Malachi 2:3

¹⁷⁶ Zohar II 88b

¹⁷⁷ See Mishneh Torah, Hilchot Shabbat 30:1, 30:7

are severed from her etc.”¹⁷⁸ This being so, the need to “make oneself like a remnant” is necessary on Shabbat only because of the third reason, so that the lofty level of the thirteen attributes of mercy will be drawn down and revealed in the soul of man.

The explanation is that it is possible for the drawing down of the thirteen attributes of mercy to only be in an encompassing and transcendent manner (*Makif*). This is like the verse,¹⁷⁹ “The current surging **over** (*על-AL*) our souls,” meaning that the current (*Nachalah*-נחלה) and drawing down, (in that the word “flow-*Nachal*-נחל” indicates a drawing down (*Hamshachah*)), only comes in an encompassing transcendent manner (*Makif*), but does not penetrate the innerness (*Pnimityut*) of the heart etc.¹⁸⁰ Rather, to bring about that the drawing down will be in the innerness (*Pnimityut*) of the heart, this comes about through “making himself like a remnant.”

Now, since on Shabbat the need to “make himself like a remnant” is only so that the drawing down will manifest inwardly (*b’Pnimityut*), it is understood that the matter of “making himself like a remnant” must itself be manifest **inwardly** (*b’Pnimityut*), not just that “he makes himself **like** a remnant,” but in a way that he **actually** is a remnant. This comes about on Shabbat Shuvah, which is a day of Shabbat that necessarily comes during the seven days between Rosh HaShanah and Yom HaKippurim, (in that it is impossible for there to be a unit of seven days without including a day of

¹⁷⁸ Zohar II 135b

¹⁷⁹ Psalms 124:4

¹⁸⁰ Likkutei Torah, Drushim L’Rosh HaShanah 62b

Shabbat) that include all seven days of the week. During this period there is repentance and repair for all the seven days throughout all the weeks of the entire year.¹⁸¹

Now, since the matter of Shabbat is generally connected to the matter of repentance (*Teshuvah*-תשובה), being that the word *Shabbat* שבת shares the same letters as “Return-*Tasheiv*-תשב,”¹⁸² it is understood that the matter of Shabbat Shuvah, (at which time repentance and repair is brought about for all the Shabbat’s throughout the year), is on a much loftier level of the matter of repentance (*Teshuvah*).

This is as explained in Tanya,¹⁸³ that the general matter of the repentance (*Teshuvah*) of the day of Shabbat is the upper repentance (*Teshuvah Ila’ah*). How much more is this certainly so of Shabbat Shuvah. As known,¹⁸⁴ there are a multitude of levels in repentance and return (*Teshuvah*). Therefore, even after one has already done a proper repentance (*Teshuvah*), nonetheless, it is specifically when he rises to an even higher level, that he realizes that he is in a state that demands the matter of repentance (*Teshuvah*).

This is as known about the explanation¹⁸⁵ of why they specifically established that we recite “forgive us (*Slach Lanu*)”

¹⁸¹ See Siddur of the Arizal (of Rabbi Shabtai of Rashkov), Seder Aseret Yemei Teshuvah; Pri Etz Chayim, Shaar Tefillot Rosh HaShanah, end of Ch. 6.

¹⁸² Torat Nathan of Rabbi Nathan Shapiro [Tzfat 5645; Yerushalayim 5731 (52a)] toward the end; Yefei To’ar to Midrash Bereishit Rabba, end of Ch. 22; Tanya, Iggeret HaTeshuvah, end of Ch. 10; [Tzavaat HaRivash translated as The Way of The Baal Shem Tov, Section 18]

¹⁸³ Tanya, Iggeret HaTeshuvah [Ch. 10] *ibid*.

¹⁸⁴ Also see Tanya, Likkutei Amarim, Ch. 29 (36b)

¹⁸⁵ Likkutei Torah, Drushei Shabbat Shuvah 65c; Discourse entitled “*Tikoo*” mentioned before (Sefer HaMaamarim 5627 p. 402 (433)), and elsewhere.

amongst the eighteen blessings of the Amidah prayer (and the same applies to reciting Tachanun after the Amidah).

Now, at first glance, it seems more appropriate to say this before praying. That is, before praying a person should first confess his sins. However, the explanation is that before praying “a man’s every way is upright in his eyes,”¹⁸⁶ for, being that he does not commit actual sins and also fulfills the *mitzvot*, he considers himself as being perfectly righteous.

However, through prayer, when he ascends from level to level on the four rungs of the ladder of prayer, until he reaches the Amidah prayer, at which time he is “like a servant before his Master,”¹⁸⁷ he then sees that he is in a state of the utmost distance from Godliness. Like a pauper whose house is empty of everything, so too, he is empty of the aspect of drawing forth Godliness into his soul. He therefore says, “Forgive us, for we have sinned.”

The same is understood in regard to Shabbat Shuvah, that since the service of *HaShem*-יהו"ה, blessed is He, of repenting and returning (*Teshuvah*) to Him is on the loftiest of levels, therefore the matter of “making himself like a remnant” is also on a much loftier level, so that not only does “he make himself **like** a remnant,” but it rather is in a way that he **actually** is the aspect of a remnant.

¹⁸⁶ Proverbs 21:2

¹⁸⁷ Talmud Bavli, Shabbat 10a

This then, is the meaning of [the verse], “Return, Yisroel etc.,” which is what we read in the Haftorah of Shabbat Shuvah, after there already has been the service of *HaShem*-יהו"ה, blessed is He, throughout the month of Elul, the days of Selichot, and Rosh HaShanah, at which time we already are on a lofty level, the aspect indicated by the name Yisroel-ישראל, when it already does not apply for there to be the matter of actual sin, but only “stumbling,” (“for you have stumbled etc.”).

Nevertheless, there must be the matter of “Return, Yisroel,” and on the contrary, it is [specifically] because he is on a loftier level that he thereby comes to the recognition that he is in a state of, “you have stumbled in your iniquity,” being that he has a greater sense of his distance from Godliness etc., as explained above.

This then, is also why the verse states, “Return, Yisroel, **until** *HaShem*-יהו"ה your God,” specifying “until-עד” which is a word that indicates eternity,¹⁸⁸ as in the verse,¹⁸⁹ “I *HaShem*-יהו"ה have not changed,” and “until *HaShem*-יהו"ה, **your** God,” in that *HaShem*-יהו"ה should be your God-*Elo*”*hecha*”אלהיך.¹⁹⁰ It is specifically then that one comes to the recognition that “you have stumbled in your iniquity.”¹⁹¹

¹⁸⁸ Also see Likkutei Torah, Drushei Shabbat Shuvah ibid. 67c; [As in the words “forever and ever-*Adei Aad* עד-עדי” (see Isaiah 26:4; Psalms 92:8 and elsewhere).]

¹⁸⁹ Malachi 3:6

¹⁹⁰ Likkutei Torah, Drushei Shabbat Shuvah ibid. 65a

¹⁹¹ Also see the end of the discourse entitled “*Shuvah Yisroel*” 5704 (Sefer HaMaamarim 5704 p. 21).

Now, since this is the loftiest level of repentance and return (*Teshuvah*), it is understood that the matter of confession does not apply to it in erasing the physicality of the external husk (*Kelipah*), since all this was already rectified through the preceding levels of repentance (*Teshuvah*).

In contrast, this repentance primarily takes place in inner depths of the heart etc. Nonetheless, the [next] verse [continues and] states,¹⁹² “Take words with you.” This is because “the heart spreads forth to all the extremities,”¹⁹³ such that there is a drawing forth from the innerness (*Pnimityut*) of the heart until it manifests in actual service of *HaShem*-יהו"ה, blessed is He, such that even in the world at large, there is a drawing forth of “I יהו"ה *HaShem* have not changed.”

This comes about through speech (*Dibur*-דיבור), (“[take] words-*Devarim*-דברים”), the matter of which is as the verse states,¹⁹⁴ “The word of the King rules,” to bring about that “His Kingship reigns over all,”¹⁹⁵ and in a manner of ruling, meaning by force.¹⁹⁶

However, the matter of the kingship and reign is (not for the Jewish people (*Yisroel*-ישראל) about whom it states,¹⁹⁷ “[They] willingly accepted His Kingship upon themselves,” but is rather) when it is necessary to bring about the matter [expressed in the teaching],¹⁹⁸ “If the King says, ‘uproot the

¹⁹² Hosea 14:3

¹⁹³ See Zohar II 153a; Zohar III 161b; 221b (Ra'aya Mehemna); 232a (Ra'aya Mehemna).

¹⁹⁴ Ecclesiastes 8:4 – (“In as much as the word of the king rules-*BaAsher Dvar Melech Shilton*-באשר דבר מלך שלטון-*BaAsher Dvar*”)

¹⁹⁵ Psalms 103:19

¹⁹⁶ See Likkutei Torah, Drushim L'Rosh HaShanah 55b

¹⁹⁷ In the evening prayers (*Arveet*).

¹⁹⁸ Talmud Bavli, Bava Batra 3b

mountain,' [the mountain will be uprooted],” beginning with the evil inclination “which appears to them as mountain.”¹⁹⁹

That is, there will be the revelation of His Kingship, blessed is He, in the world, through man’s toil in [bringing about] the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in his soul, through which there also is caused to be the drawing forth of all that he needs throughout the entire year, so that it should be a year that is lively and joyous, and a healthy year in [all matters pertaining to] children, health, and abundant sustenance!

¹⁹⁹ Talmud Bavli, Sukkah 52a