

Discourse 2

*“Shuvah Yisroel Ad HaShem Elohe’cha -
Return, Israel, until HaShem-יהו"ה your God”*

Delivered on Shabbat Parshat Ha’azinu,

Shabbat Teshuvah, 5716

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

1.

The verse states,⁷⁰ “Return Israel, until *HaShem-יהו"ה* your God... take things with you and return to *HaShem-יהו"ה*.” Now, his honorable holiness, my father-in-law, the Rebbe, points out in his discourse,⁷¹ that we must understand precisely why *HaShem-יהו"ה* is mentioned in this verse. That is, this verse is unlike the verse that states,⁷² “Return, return,” without mentioning *HaShem-יהו"ה*. Moreover, when it mentions *HaShem-יהו"ה*, why is His Name *HaShem-יהו"ה* mentioned together with His title God-*Elohi”m-אלהי"ם*.

In addition, we must understand the meaning of the words, “Take things (*Dvarim-דברים*) with you.” The given explanation⁷³ is that upon repentance-*Teshuvah* (indicated by

⁷⁰ Hosea 14:2-3

⁷¹ See the discourse entitled “*Shuva Yisroel*” 5696 – It was printed as a pamphlet (118) which was distributed for the month of Tishrei of this year, 5715. (It is printed in *Sefer HaMaamarim*, Kuntreisim Vol. 3, p. 175, and subsequently in *Sefer HaMaamarim* 5696 p. 23.)

⁷² Ezekiel 33:11

⁷³ See the Ibn Ezra and Radak commentaries to Hosea 14:3 *ibid*.

the words “Return Israel, until *HaShem*-יהו"ה your God,”) it must be accompanied by the matter of “take things (*Dvarim*-דברים) with you.” The word “things-*Dvarim*-דברים,” in the plural, indicates a multiplicity of things, and refers to the many matters of Torah and *mitzvot*. In other words, since repentance (*Teshuvah*) is the matter of remorse over the past and commitment to goodness in the future, therefore, when a person returns in repentance (*Teshuvah*) to *HaShem*-יהו"ה, he must take many things with him, namely, Torah and *mitzvot*. That is, from this point on, his conduct regarding Torah and *mitzvot* will be proper.

Now, the term “*Dvarim*-דברים” includes the meaning, “words,” referring to the oral confession of one’s past misdeeds.⁷⁴ This accords with the ruling of Rambam that,⁷⁵ “when a person repents and turns away from his sinful ways, he must confess before God, blessed is He, as it states,⁷⁶ ‘When a man or woman shall commit any sin... then they shall confess their sin that they have done.’ This is confession with words (*Viduy Dvarim*-וידוי דברים).” That is, repentance (*Teshuvah*) is effective specifically when accompanied by confession and about this the verse states, “Take words (*Dvarim*-דברים) with you.”

However, we must understand⁷⁷ why the matter of confession (“they shall confess their sin which they

⁷⁴ See Rashi, Radak, Ibn Ezra, Metzudat David commentaries to Hosea 14:3.

⁷⁵ Mishneh Torah, Hilchot Teshuvah 1:1

⁷⁶ Numbers 5:6-7

⁷⁷ See the discourse entitled “*Shuva Yisroel*” in Ohr HaTorah, Drushim L’Shabbat Shuvah, p. 1,496 and on.

committed”) is specifically stated in juxtaposition to the words,⁷⁸ “he shall make restitution for his guilt in its principal amount and add his fifth to it.” That is, the end of the verse speaks about a specific type of case, whereas the beginning of the verse, which discusses the matter of confession (*Viduy-וידוי*), relates to the matter of repentance (*Teshuvah*) as a general whole. What then is the reason for juxtaposing the matter of “adding his fifth to it,” and specifically how is it related?

2.

Now, to better understand this, we must first explain the general matter of repentance (*Teshuvah*), which is having remorse over the past and resolving to do good in the future. In other words, a person is remorseful over his past conduct that was not good, or that he did not do what he should have done, and accepts upon himself that from this point forward, he will conduct himself in a manner of goodness, to an even greater measure than before. This is like the teaching,⁷⁹ “If he was accustomed to study one chapter, he should study two chapters.”

Now, the general matter of the proper conduct one should have, is to serve *HaShem*-יהו"ה, blessed is He, with the intent of “making the world a dwelling place for Him, blessed is He,”⁸⁰ since this is the primary intention of the creation and

⁷⁸ Numbers 5:7

⁷⁹ See Midrash Vayikra Rabba 25:1; Tanya Iggeret HaTeshuvah, Ch. 9

⁸⁰ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

the chaining down of the worlds (*Hishtalshelut*), namely, to make a dwelling place for the Holy One, blessed is He, in the lower worlds. The actualization of making this dwelling place is through service of *HaShem*-יהו"ה, blessed is He, in His Upper Unity (*Yichuda Ila'ah*) and Lower Unity (*Yichuda Tata'ah*), which is the matter of drawing the Oneness of *HaShem*-יהו"ה, blessed is He, into the world.

The explanation is as follows: It is written,⁸¹ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in heaven above and upon the earth below – there is nothing else.” Zohar states⁸² that the *mitzvah* of, “You shall know,” is in regard to knowledge of *HaShem*’s-יהו"ה Oneness, blessed is He, which “contains many mysteries and hidden matters within it.” In other words, the *mitzvah* about knowledge of *HaShem*’s-יהו"ה Oneness, blessed is He, is a general command, through which the general intention of making a dwelling place for the Holy One, blessed is He, in the lower worlds is fulfilled.

Now, the drawing down of *HaShem*’s-יהו"ה Oneness, blessed is He, must be “in the heaven above and upon the earth below.” The same applies to drawing this within one’s soul, since it too has the aspects of heaven and earth. For, as we explained in the previous discourse,⁸³ there are four aspects to the soul, these being action, speech, thought, and intellect.

⁸¹ Deuteronomy 4:39

⁸² Zohar II 25a

⁸³ The discourse entitled “*Lehavin Inyan Rosh HaShanah* – To understand the matter of Rosh HaShanah,” of this year 5715, Discourse 1, Ch. 3.

About this the verse states,⁸⁴ “Whatever is in your power to accomplish while you are able, do it, for there is neither deed nor accounting nor knowledge nor wisdom in the grave to which you are going.” The word, “In Your power (*B’Kochacha*-בכחך),” refers to the soul, as Zohar states⁸⁵ that a person’s soul is his strength. Thus, it is about the soul that the verse states, “Whatever is in your power to accomplish while you are able, do it, for there is neither deed nor reckoning nor knowledge nor wisdom in the grave,” referring to the four aspects of the soul. The word “deed” (*Ma’aseh*-מעשה) refers to the matter of action. The word “reckoning” (*Cheshbon*-חשבון) refers to the matter of speech, since “reckoning” (*Cheshbon*-חשבון) relates to the world of speech. The word “knowledge” (*Da’at*-דעת) refers to the matter of thought, as stated in Zohar.⁸⁶ The word “wisdom” (*Chochmah*-חכמה) refers to the matter of intellect. These are the four aspects of the soul.

Now, within these four aspects, intellect (*Sechel*) differs from the aspects of thought, speech, and action. To clarify, even though in relation to each other, thought, speech and action, are in order of gradation, the one being higher than the other,⁸⁷ nevertheless, in general they are equal to each other. This is not so of intellect (*Sechel*), which is an entirely separate matter. That is, thought, speech and action are the garments (*Levushim*) of the soul, whereas intellect (*Sechel*) is its primary power.

⁸⁴ Ecclesiastes 9:10

⁸⁵ Zohar III 220a

⁸⁶ Zohar III 220b

⁸⁷ As explained in the preceding discourse.

The same is so in regard to the four worlds, Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), which correspond to the four aspects of the soul. Deed corresponds to the world of Action-*Asiyah*, speech corresponds to the world of Formation-*Yetzirah* and thought corresponds to the world of Creation-*Briyah*.⁸⁸ This is as indicated by the verse,⁸⁹ “[I am the One] who forms (*Yotzer*-יוצר) light and creates (*Boreh*-בורא) darkness,” in that light (*Ohr*) is a matter of revelation, like speech, which in comparison to thought, is a matter of revelation. However, intellect (*Sechel*) corresponds to the world of Emanation-*Atzilut*.

Now, the world of Emanation-*Atzilut* is entirely different from the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is as stated,⁹⁰ “All that is called by My Name and for My glory, I created it, I formed it, I even made it.” The first part of the verse, “All that is called by My Name and for My glory” is a matter unto itself and separate from the continuation of the verse, “I created it (*Barativ*-בראתי), I formed it (*Yatzartiv*-יצרתי), I even made it (*Af Asitiv*-אף עשיתי).”

Now, these four general aspects are divided into two categories – heaven and earth. Now, action and speech are separate and limited. About action, this goes without saying, however it also applies to speech, as written,⁹¹ “A time for

⁸⁸ See Likkutei Torah, Balak and elsewhere.

⁸⁹ Isaiah 45:7

⁹⁰ Isaiah 43:7

⁹¹ Ecclesiastes 3:7

silence and a time for speaking.” These two aspects are therefore in the category of earth (*Aretz*-אֶרֶץ).

This is not so of thought, for though it too is a garment of the soul and thus is necessarily limited, nonetheless, it is a garment that is unified [with the intellect]. That is, all revelation of intellect (*Sechel*) specifically comes through thought. Therefore, thought is a constant, just like the intellect and the soul, in that it flows constantly without cessation. Thus, relative to speech, it is as if thought is limitless (*Blee Gvul*). This being so, thought is also considered to be in the category of heaven (*Shamayim*-שָׁמַיִם). For, just as the heavens surround and encompass the earth, so that the earth is like a mustard seed relative to the heavens that surround it, so are speech and action relative to thought and intellect.

Now, each of these two categories, heaven and earth, also divide into two. That is, regarding the heavens, there are the upper heavens and the lower heavens. Similarly, regarding the earth, there is the upper earth and the lower earth. The same is true of the soul, that in the earth aspect of the soul, there is a vast difference between speech and action. The same applies to the worlds of Formation-*Yetzirah* and Action-*Asiyah*. There is a vast difference between them. This is evidenced by the fact that in regard to Action-*Asiyah*, the verse states, “I **even** made it (*Aff Asitiv*-עָשִׂיתִי-אֵף), in which the word “even” (*Aff*-אֵף) makes a separation.

Similarly, when it comes to thought and intellect, which are the heavenly aspects of the soul, there is a vast distance and difference between the thought and the intellect. For, even

though thought (*Machshavah*) is a garment that is unified [with the intellect], still and all, it is only a garment, whereas intellect (*Sechel*) is a soul power (as previously discussed).

This then, is the meaning of the verse,⁹² “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in the heavens above and upon the earth below.” Namely, the drawing down of *HaShem* 's-יהו"ה Oneness, blessed is He, must be in all powers of the soul, including action, speech, thought, and intellect, and in all these aspects, “*HaShem*-יהו"ה He is the God” must be palpably felt.

3.

Now, there are two matters regarding the knowledge that, “*HaShem*-יהו"ה, He is the God,” as written,⁹³ “The entire people saw and fell on their faces and exclaimed, ‘*HaShem*-יהו"ה, He is the God-*Elohi*”*m*-אלהי"ם! *HaShem*-יהו"ה, He is the God-*Elohi*”*m*-אלהי"ם!’” This is repeated twice because there are two matters here. The first matter is that *HaShem* 's-יהו"ה title “God-*Elohi*”*m*-אלהי"ם-86” shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.”⁹⁴ This is because through *HaShem* 's-יהו"ה title “God-*Elohi*”*m*-אלהי"ם” all limitations of the natural order are drawn to the worlds,⁹⁵ to the

⁹² Deuteronomy 4:39

⁹³ Kings I 18:39

⁹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, discourse entitled “*v'HaMargeel*”

⁹⁵ See Ginat Egoz *ibid.* Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

point that there are things that cover over and conceal *HaShem's* יהו"ה Godliness, and beyond this, there even are things that stand in opposition to His Godliness. All this is drawn through His title "God-*Elohi*" מ-אלהי"ם-86." About this it states, "*HaShem*-יהו"ה, He is the God-*Elohi*" מ-אלהי"ם," to inform us of the truth that, in reality, all the limitations of nature (*HaTeva*-הטבע-86) are actually of *HaShem*-יהו"ה, blessed is He, Who was and is and will be as One (הי"ה והו"ה ויהי"ה כאחד),⁹⁶ and Who transcends the chaining down of the worlds (*Hishtalshelut*).

However, even this aspect of the Name *HaShem*-יהו"ה has some association to worlds. For, although the Name *HaShem*-יהו"ה means that "He was and He is and He will be as One (הי"ה והו"ה ויהי"ה כאחד)," thus transcending the chaining down of the worlds (*Hishtalshelut*), nevertheless, this aspect already has some association to worlds, only that the association is solely in a manner of transcendence (*Sovev*). Nevertheless, by way of transcending all worlds (*Sovev Kol Almin*), there already is some association to worlds.

Thus, it is for this reason that it states "*HaShem*-יהו"ה – He is the God-*Elohi*" מ-אלהי"ם," a second time, the intention being that even the name *HaShem*-יהו"ה, as it means "He was and He is and He will be as One (הי"ה והו"ה ויהי"ה כאחד)," which transcends the chaining down of the worlds, is already a constriction and restraint (*Tzimtzum*) relative to the Essential

⁹⁶ Zohar III 257b (*Ra'aya Mehemna*); Ginat Egoz, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, Ch. 7 (82a).

Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. Thus, the verse repeats, "*HaShem*-יהו"ה – He is the God-*Elohi*"מ-אלהי," indicating that this aspect of the Name *HaShem*-יהו"ה is drawn forth solely by means of the restraint-*Tzimtzum* (indicated by the title God-*Elohi*"מ-אלהי").

To further elaborate, it is written,⁹⁷ "Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is upon earth and heaven." This verse informs us that "His Name is (also) alone (and) is exalted," and that it is just "His glory (*Kvodo*-כבודו)" that "is upon earth and heaven," and that this glory too is only in a transcendent encompassing manner, for which reason the verse specifies "**upon** (*Al*-על) earth and heaven," (specifically "upon"). It is about this that the verse repeats, "*HaShem*-יהו"ה – He is the God-*Elohi*"מ-אלהי," indicating that this aspect of *HaShem*-יהו"ה, blessed is He, is only that of a Name, as written,⁹⁸ "I am *HaShem*-יהו"ה; That is My Name." This being so, it is drawn forth by means of a *Tzimtzum*-restraint.⁹⁹

This then, is the meaning of the verse,¹⁰⁰ "You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in the heavens above and upon the earth below –

⁹⁷ Psalms 148:13

⁹⁸ Isaiah 42:8; See Likkutei Torah, Drushim l'Shabbat Shuvah 66a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁹⁹ The transcribers of this discourse did not recall whether it was stated that it is only the aspect of "His glory is above earth and heaven" which is drawn forth by way of a *Tzimtzum* restraint, and that this is the aspect indicated by the verse, "I am *HaShem*-יהו"ה; That is My Name," or whether this also includes the former part of the verse, "His Name alone is exalted."

¹⁰⁰ Deuteronomy 4:39

there is nothing else.” Namely, that the souls of the Jewish people must draw down the Oneness of *HaShem*-יהו"ה, blessed is He, into the world, in the heavens above and upon the earth below, including all the powers of the soul as well. This is accomplished through the knowledge that “*HaShem*-יהו"ה, He is the God-*Elohi*”m” according to both matters contained in this statement. Through this, the Oneness of *HaShem*-יהו"ה, blessed is He, is drawn forth.

4.

Now, the Oneness of *HaShem*-יהו"ה, blessed is He, is specifically drawn forth by the souls of the Jewish people. This is because it is within their power to draw the Oneness of *HaShem*-יהו"ה forth, and is the meaning of the verse,¹⁰¹ “Listen, Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*Shema Yisroel, HaShem Elohei*”nu, *HaShem Echad*-שמע ישראל יהו"ה אחד.”

To further explain,¹⁰² the letter *Chet*-ח-8 of the word “One-*Echad*-אחד” in this verse, indicates the seven firmaments of the heavens and the earth, and the letter *Dalet*-ד-4 indicates the four directions of the earth (east, west, north, south). The *Aleph*-א-1, at the beginning of the word, indicates that we must

¹⁰¹ Deuteronomy 6:4

¹⁰² See Ohr HaTorah ibid. p. 1,502 and on; Also see the Petach HaSha’ar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

draw the Master of the World-*Alupho Shel Olam*-אלופו של עולם- into them all.¹⁰³

Now, in regard to the matter of¹⁰⁴ “lengthening the One-*Echad*-אחד,” this lengthening is specifically of the letter *Dalet*-ד,¹⁰⁵ which is a large letter *Dalet*-ד and refers to the aspect of thought (*Machshavah*).¹⁰⁶ For, as our sages, of blessed memory, stated,¹⁰⁷ “Though the world was created with ten utterances, it surely could have been created with one utterance (*Ma’amar Echad*-מאמר אחד),” and as known, the “One utterance (*Ma’amar Echad*-מאמר אחד)” refers to the aspect of thought (*Machshavah*),¹⁰⁸ which includes all ten utterances of speech within it.

By way of analogy, this may be understood through man below, that the entire length of his speech is included in his thought as a single point. The same may be applied to our understanding of this matter in Godliness above, that the “One utterance (*Ma’amar Echad*-מאמר אחד)” refers to the matter of thought (*Machshavah*) and it is only because this aspect of thought (*Machshavah*) becomes the root of speech (*Dibur*), that

¹⁰³ See Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61 (section entitled “*Katav SM”K*-כתיב סמ”ק”); Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Siddur Im Divrei Elokim Chayim 66d; Also see Talmud Bavli, Brachot 13b.

¹⁰⁴ Talmud Bavli, Brachot 13b

¹⁰⁵ Brachot *ibid.*; Beit Yosef *ibid.*, (section entitled “*V’Tzarich L’Ha’arich*-צריך להאריך”); Shulchan Aruch of the Alter Rebbe *ibid.*

¹⁰⁶ Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 40, Ch. 43, and elsewhere.

¹⁰⁷ Mishnah Avot 5:1

¹⁰⁸ See Zohar II 20a *ibid.*

it too is called an “utterance (*Maamar*-מאמר),” though it still is included within thought.

This then, explains the matter of the large letter *Dalet*-ד of the word “One-*Echad*-אחד.” It refers to the aspect of thought (*Machshavah*), which is the matter of the “One utterance (*Ma’amar Echad*-מאמר אחד).” Moreover, as known¹⁰⁹ the enlarged letters in the Torah are the aspect of thought (*Machshavah*). Therefore, this lengthening of the letter *Dalet*-ד is not done in speech (*Dibur*), but the lengthening must rather be in one’s intention (*Kavanah*) and thought (*Machshavah*). From this it is understood that the words “*HaShem* is One-*HaShem Echad*-אחד יהוה,” is the Name *HaShem*-יהוה that relates to the matter of thought (*Machshavah*) and “One utterance (*Ma’amar Echad*-מאמר אחד)” of creation.

Now, the verse is written, “*HaShem*-יהוה is our God *HaShem*-יהוה,” in that the Name *HaShem*-יהוה is repeated. This is because (the first time that *HaShem*-יהוה is mentioned) with the words, “*HaShem*-יהוה is our God,” indicates a higher aspect than (the second time it is mentioned) with the words, “*HaShem* is One.” This is because “*HaShem*-יהוה is **our** God,” relates to the souls of the Jewish people, which are higher than the matter of the thought and “One utterance” of creation. This is because the thought of the Jewish people preceded everything,¹¹⁰ even the “One utterance” (*Ma’amar Echad*). For, although the “One utterance” is the aspect of thought (*Machshavah*), it nevertheless is included in the category of the

¹⁰⁹ See Rabbi Moshe Zacuto (Ramaz) to the beginning of Vayikra.

¹¹⁰ Midrash Bereishit Rabba 1:4

utterances of creation, as it states,¹¹¹ “The word ‘In the beginning-*Bereishit*-בראשית’ is also an utterance (*Ma’amar*)” that was specifically newly brought into existence together with the six days of creation (*Bereishit*). In contrast, the thought of the Jewish people preceded this.

To further elucidate, even though the “One utterance (*Ma’amar Echad*)” is the aspect of thought, nevertheless, in thought itself, the souls of the Jewish people are rooted in a much loftier level, as in the verse,¹¹² “For, My thoughts are not your thoughts,” wherein the word “*Machshevotai*-מהשבותי-My thoughts” is in the plural form, indicating that there are two aspects of thought; the upper thought (*Machshavah Ila’ah*) and the lower thought (*Machshavah Tata’ah*).

By way of analogy, this may be understood through man below. He has thoughts that relate to speech, since for his speech to be orderly and organized, and particularly for it to be spoken with vitality, there necessarily must be a manifestation of thought. Nevertheless, this is thought as it relates to speech and is for the “other.” However, there also is an aspect of thought for himself, such as the thought of intellect (*Sechel*) which is not for the “other,” but for himself.

In the same manner, we may understand that above, in *HaShem*’s יהו"ה Godliness, there is an aspect of thought (*Machshavah*) that relates to speech, this being the, “One utterance” (*Ma’amar Echad*) which is the root of the ten utterances of creation (*Asarah Ma’amarot*). However, there

¹¹¹ Talmud Bavli, Rosh HaShanah 32a

¹¹² Isaiah 55:8

also is an upper thought (*Machshavah Ila'ah*), which is the root of the souls of the Jewish people. This is the meaning of the statement,¹¹³ “Israel arose in thought,” specifying the word, “arose” (*Aloo*-עלו), referring to the aspect of *HaShem*’s-יהו"ה upper thought (*Machshavah Ila'ah*-עילאה).¹¹⁴

This then, is the meaning of the verse,¹¹⁵ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*Shema Yisroel, HaShem Elohei*”נו, *HaShem Echad*-יהו"ה אלהינו” שמע ישראל יהו"ה אחד.” That is, it is the souls of the Jewish people who draw the Oneness of *HaShem*-יהו"ה into the world. For, since their souls are rooted in “*HaShem*-יהו"ה is **our** God,” in that they “arose in thought,” therefore it is they who affect a drawing of His Oneness into the world, as indicated by the words “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” this being *HaShem*’s-יהו"ה upper unity (*Yichuda Ila'ah*). Moreover, in the continuing verse, “Blessed is the Name of His glorious Kingdom forever and ever-*Baruch Shem*-ברוך שם” which is the aspect of the lower unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*), they draw His unity further down. For, as stated in *Zohar*,¹¹⁶ the first verse, “Listen Israel-*Shema Yisroel*-שמע ישראל,” is the upper unity of *HaShem*-יהו"ה (*Yichudah Ila'ah*) and the second verse, “Blessed is the Name-*Baruch Shem*-ברוך שם,” is the lower unity of *HaShem*-יהו"ה (*Yichuda Tata'ah*).

¹¹³ Midrash Bereishit Rabba 1:4

¹¹⁴ See Likkutei Torah, Shir HaShirim 17d, 19b, and elsewhere.

¹¹⁵ Deuteronomy 6:4

¹¹⁶ *Zohar* I 18b

This then, is the meaning of the verse,¹¹⁷ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God – in the heavens above and upon the earth below – there is nothing else.” That is, the Jewish people must draw down *HaShem*’s-יהו"ה Oneness, blessed is He, in the heavens and the earth, both in the powers of their soul, as well as in the world at large. The way to bring about this drawing down of *HaShem*’s-יהו"ה Oneness, blessed is He, is through the knowledge that “*HaShem*-יהו"ה, He is the God.” This is the meaning of the words, “You shall know this day,” that there must be knowledge of both aspects of *HaShem*’s-יהו"ה unity, both the upper unity (*Yichuda Ila’ah*) and the lower unity (*Yichuda Tata’ah*). The verse continues with the words, “and set it upon your heart” meaning that both aspects of *HaShem*’s-יהו"ה unity, blessed is He, must be set upon one’s heart.

The same is indicated by the verse,¹¹⁸ “Listen, Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One,” which is then followed by the words,¹¹⁹ “And you shall love *HaShem*-יהו"ה your God, with all your heart,” which also indicates the matter of setting this knowledge upon one’s heart.

Now, since love of *HaShem*-יהו"ה, blessed is He, is the root of all 248 positive commandments,¹²⁰ it also includes fear of *HaShem*-יהו"ה, blessed is He, being that fear *HaShem*-יהו"ה is one of the 248 positive commandments. Fear of *HaShem*-יהו"ה,

¹¹⁷ Deuteronomy 4:39

¹¹⁸ Deuteronomy 6:4

¹¹⁹ Deuteronomy 6:5

¹²⁰ See the Rambam’s commentary to Mishnah Avot 1:3; Tanya Ch. 4, and elsewhere.

blessed is He, is the foundation of the entire Torah. Therefore, through love of *HaShem*-יהו"ה, blessed is He, there is a drawing down to all the powers of one's soul, which is the meaning of the continuing words, "And you shall love *HaShem*-יהו"ה your God... with all your soul." That is, all the powers of one's soul should manifest within matters relating to Torah and *mitzvot*. In other words, one's faculty of action should manifest in fulfilling the *mitzvot* in action, his faculties of thought and speech should manifest in his thought and speech of Torah (and *mitzvot*), and his faculty of intellect should manifest in his study of Torah and in his service of *HaShem*-יהו"ה, blessed is He, in prayer.

Thus, when the matter of knowledge of *HaShem*-יהו"ה, blessed is He, is present in a person in either of these two manners; *HaShem*'s-יהו"ה upper unity (*Yichuda Ila'ah*) or His lower unity (*Yichuda Tata'ah*), followed by setting this knowledge upon his heart, this affects that he subsequently will conduct himself as fitting, and through this we fulfill *HaShem*'s-יהו"ה intention that we make "the world a dwelling place for the Holy One, blessed is He."¹²¹

5.

Now, these two forms of serving *HaShem*-יהו"ה, blessed is He; that of His upper unity (*Yichuda Ila'ah*) and that of His lower unity (*Yichuda Tata'ah*), through which His Supernal

¹²¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

intent is fulfilled, are actualized by two levels of Jewish souls, those who are called Yaakov and those who called Israel.

To further explain, souls who are in the aspect of Yaakov are souls who have yet to come to have the matter indicated by the verse,¹²² “[No longer will it be said that your name is Yaakov, but Israel,] for you battled with *Elohi”m-אלהי”ם* and with men and have prevailed.” (That is, such a person is not yet at the point of having “prevailed.”) Therefore, he is in the state called Yaakov (יעקב). This state is indicated by the verse,¹²³ “In the womb he seized his brother’s heel (*Akav-עקב*),” meaning that he still has an aspect of Esav in himself. Therefore, he must battle and outsmart the aspect of Esav within himself, so that it will have no rule or dominion over him. Nonetheless, he still is in the aspect of Yaakov (יעקב), which divides into *Yod Ekev-עקב-י*,¹²⁴ indicating that he still has a drawing forth from the name *HaShem-יהו*, blessed is He, who was and is and will be as one [יהי”ה והי”ה כ אחד].¹²⁵ At the very least, this drawing forth empowers him to fulfill his service of *HaShem-יהו*, blessed is He, in a manner of self-restraint (*Itkafia*).

In contrast, the aspect of Israel is indicated by the words, “for you have battled with *Elohi”m-אלהי”ם* and with men and

¹²² Genesis 32:29

¹²³ Hosea 12:4

¹²⁴ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr Veyeitze 21a; Vayeishev 27b, 29a; Likkutei Torah Balak 70b, and elsewhere.

¹²⁵ Zohar III 257b (*Ra’aya Mehemna*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (*Shaar Eser v’Lo Teisha*) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah Ch. 7 (82a), and elsewhere.

have prevailed.” *HaShem*’s יהו"ה title God-*Elohi*”m-אלהי"ם-86 has the same numerical value as “the natural order-*HaTeva*-הטבע-86”¹²⁶ and all concealments come from this title. However, Israel has “battled with *Elohi*”m-אלהי"ם,” meaning that he rules over and has dominion over *Elohi*”m-אלהי"ם, as well as “over men,” which refers to the powers that spread forth from *HaShem*’s יהו"ה title God-*Elohi*”m-אלהי"ם. Therefore, in the Israel aspect of the Jewish soul, there is no concealment for him, and his form of serving *HaShem*-יהו"ה, blessed is He, is in a way of self-transformation (*It'hapcha*).

These two forms of serving *HaShem*-יהו"ה, blessed is He – that of Yaakov and that of Israel – are the two forms of *HaShem*’s-יהו"ה unity, blessed is He, namely, His lower unity (*Yichuda Tata’a*) and His upper unity (*Yichuda Ila’ah*). Through these two forms of serving *HaShem*-יהו"ה, blessed is He, – the upper unity (*Yichuda Ila’ah*) and the lower unity (*Yichuda Tata’a*) – which are actualized by these two types of Jewish souls, Yaakov and Israel, *HaShem*’s-יהו"ה Supernal intent of making “the world a dwelling place for the Holy One, blessed is He” is fulfilled.¹²⁷

¹²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, discourse entitled “*v’HaMargeel*”

¹²⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Now, everything mentioned above applies to a person whose conduct is as it should be, meaning that his form of serving *HaShem*-יהו"ה, blessed is He, is the service of the righteous-*Tzaddikim*. For such a person, *HaShem*'s-יהו"ה Name, blessed is He, is in a state of complete perfection, as written,¹²⁸ "Be wholehearted with *HaShem*-יהו"ה your God."

However, for a person who has sinned and blemished his soul by deviating from the path, since he has caused blemish to it, in him the Name *HaShem*-יהו"ה is not in a state of perfection.¹²⁹ This is as we recite,¹³⁰ "If I have caused a blemish in the letter *Yod*-י [of Your Name] and have become liable to the punishment of stoning in Your righteous court etc." Now, the punishment of stoning (*Skeela*)¹³¹ is prescribed for the sin of idolatry. However, what is meant here is not just the physical coarseness of actual idolatry, but even refined, spiritual forms of idolatry, which cause blemish in the letter *Yod*-י [of *HaShem*'s-יהו"ה Name]. For, the letter *Yod*-י is a point (*Nekudah*) that does not at all spread out, and even loftier, it is a point without form. It thus is applicable that [not only actual idolatry, but] even spiritual and refined forms of idolatry cause blemish in it.

¹²⁸ Deuteronomy 18:13

¹²⁹ See Shaarei Kedushah of Rabbi Chayim Vital, Section 1, Shaar 1 and on.s

¹³⁰ In the *Shema* recital upon retiring to sleep.

¹³¹ See Ohr HaTorah ibid. p. 1,500 and on; Also see Sefer HaMaamarim 5665 p. 35 and on; 5707 p. 164 and on.

To further explain, just as in physical idolatry, the substance of which is that one prostrates to the stars and constellations and the like, meaning that since beneficence is derived from them, he bows his head and body to the stars and constellations, as written,¹³² “With the bounty of the sun’s crops and with the bounty of the moon’s yield,” so likewise, this is so of more spiritual forms of idolatry, such as when a person invests his head and most of himself, into his business affairs, since he thinks that beneficence comes to him from his business. This too is idolatry, but in a more spiritual form. However, the reality is as written,¹³³ “*HaShem*-יהו"ה your God shall bless you in all that you do.”

In other words, a person’s priority must be “*HaShem*-יהו"ה your God,” meaning serving Him and knowing that, “*HaShem*-יהו"ה, He is the God.” Only after this is the continuation of the verse, “in all that you do” possible, in that what he does is as it should be. That is, even when he engages in business affairs, they are in a manner of being a receptacle for *HaShem*’s-יהו"ה blessings. However, when the premise of “*HaShem*-יהו"ה your God,” is missing, meaning that he is not engaged in the matter of “*HaShem*-יהו"ה, He is the God,” as a result, he invests his head and most of himself into his business affairs, through various schemes and machinations. In doing so, he separates himself and the various matters he engages in, from *HaShem*-יהו"ה. This then, is a spiritual form of idolatry.

¹³² Deuteronomy 33:14

¹³³ Deuteronomy 15:18

The same principle applies to the service of *HaShem*-יהו"ה itself. If a person thinks that he serves *HaShem*-יהו"ה, blessed is He, through his own might and strength, and says to himself,¹³⁴ "My strength and the might of my hand made all this wealth for me," this too is a spiritual form of idolatry. In other words, he indeed has true wealth, to the point that even the Torah calls it wealth, but he thinks that this wealth came by his own power and the strength of his hand. This is because service of *HaShem*-יהו"ה, blessed is He, is acquired through toil, as in the teaching,¹³⁵ "I have toiled and have found." Thus, since he indeed toiled for this, he thinks "My strength and the might of my hand made all this wealth for me." However, this also is a spiritual form of idolatry, since the reality of the matter is that "*HaShem*-יהו"ה is your God," meaning that it is *HaShem*-יהו"ה, blessed is He, who is your strength and vitality, and "it is He who gives you strength to make wealth."¹³⁶

Now, this matter of refined and spiritual idolatry causes the blemish indicated by the words,¹³⁷ "If I have caused blemish in the letter *Yod*-י and have become liable to the punishment of stoning in Your righteous court." Now, the way that stoning (*Skeelah*) is meted out to him, is that "a stone is placed on his heart,"¹³⁸ meaning that his heart becomes unfeeling, like a heart of stone. Thus, though even a small amount of contemplation

¹³⁴ Deuteronomy 8:17

¹³⁵ Talmud Bavli, Megillah 6b

¹³⁶ Deuteronomy 8:18

¹³⁷ In the *Shema* recital upon retiring to sleep.

¹³⁸ Talmud Bavli, Sanhedrin 45a (in the Mishnah); Tosefta there 9:3; Mishneh Torah, Hilchot Sanhedrin 15:1

(*Hitbonenut*) [into *HaShem* 's-ה"י Godliness] should rouse him and open his heart, instead his heart becomes unfeeling, like a heart of stone, which is the matter of the “dulling of the heart (*Timtum HaLev*).”

Similarly, there can also be a blemish in the first letter *Hey*-ה [of *HaShem* 's-ה"י Name], as we recite, “If I have caused a blemish in the letter *Hey*-ה and have become liable for the punishment of burning (*Sreifah*) in Your righteous court.” The explanation is that the letter *Hey*-ה indicates the spreading forth to length and width, which is the aspect of understanding-*Binah*. This refers to the matter of contemplating (*Hitbonenut*) the matter of, “*HaShem*-ה"י, He is the God,” which causes the arousal of emotions, as discussed before. Thus, a blemish to the letter *Hey*-ה refers to the fact that he invests his emotions into matters of lust etc. As a result, he becomes “liable for the punishment of burning in Your righteous court,” being that he is consumed by an alien fire. In other words, he has become entirely consumed by his lusts, to the point that he becomes completely habituated and entrenched in them, even in matters that he no longer wants, matters that go against his own intellect and human intellect in general. In other words, a spirit of folly (*Ru'ach Shtut*)¹³⁹ has entered him, even contrary to his own human intellect and will, to the point that he has become completely entrenched in matters of lust, whether they are permissible lusts or worse.¹⁴⁰

¹³⁹ Talmud Bavli, Sotah 3a

¹⁴⁰ In the notes on the transcription of this discourse, there is indication that these words were stated in relation to the matter of the blemish, and not in regard to the matter of the punishment.

Similarly, there can also be a blemish in the letter *Vav*-ו [of *HaShem* 's-יהו"ה Name]. The letter *Vav*-ו refers to the matter of emotions and is blemished through the arousal of one's evil inclination (*Yetzer HaRa*), to the extent that he invests his emotions into matters that are the opposite of goodness. This causes him to be liable for the punishment of beheading (*Hereg*), which refers to the separation of the heart from the brain. Likewise, there can also be a blemish to the final letter *Hey*-ה [of *HaShem* 's-יהו"ה Name], which refers to action, as a result of which, one becomes, "liable for the punishment of strangulation (*Chenek*) in Your righteous court," which refers to the absence of (good) action.

Now, if a person has blemished any letter of *HaShem*'s-יהו"ה Name, blessed is He, thus causing the Name *HaShem*-יהו"ה to be incomplete within himself, in that he blemished a portion of it, it follows automatically that he will be incapable of drawing down influence from the Name *HaShem*-יהו"ה. The advice given for this problem is as written,¹⁴¹ "They cried out to *HaShem*-יהו"ה," and similarly,¹⁴² "And she prayed for *HaShem*-יהו"ה,"¹⁴³ which comes about through the feeling of bitterness, in that he is embittered in his soul over his current state and standing. As a result, he sheds tears from the bitterness of his soul. That is, if he [truly] contemplates his state and standing, he will immediately cry and shed tears of

¹⁴¹ Psalms 107:6

¹⁴² Samuel I 1:11; See Likkutei Torah, Drushei Shir HaShirim 66a

¹⁴³ The verse (Samuel *ibid.*) states, “וַתִּתְפַּלֵּל עַל הַיְּהוּדִים *Vatitpalel Al HaShem*” wherein the word “*Al*” indicates that she prayed “for” the Name *HaShem*, although normally translated as “to *HaShem*.”

bitterness over the negative state that he finds himself in. He will feel like a pauper who is utterly impoverished and is immediately brought to tears of bitterness from the depths of his soul by merely recalling his lowly state.¹⁴⁴

The same applies to anyone who has blemished any of the letters of *HaShem* יהו"ה's Name, blessed is He. That is, when he contemplates his lowly state, he should immediately become embittered and this bitterness should touch the very depths of his soul, in the aspect indicated by the words, "And you shall love *HaShem* יהו"ה your God... with all your being (*Me'odecha*)."¹⁴⁵ Through this, he reaches *HaShem* יהו"ה Himself, blessed is He, who transcends the [letters of His] Name *HaShem* יהו"ה,¹⁴⁵ and he thus affects a drawing down from there.

7.

With the above in mind, we may understand the verse,¹⁴⁶ "They shall confess their sin that they committed; he shall make restitution for his guilt in its principal amount and add his fifth to it." To elucidate, the matter of "his fifth" refers to the aspect of the singular-*Yechidah* essence of the soul. For, just as it is in its simple meaning, that a fifth is a portion of the principal amount, this is likewise so spiritually. That is, the four

¹⁴⁴ See *Derech Chayim* of the Mittler Rebbe 5c, translated as *The Way of Life*, Ch. 2 and on, Ch. 7 and elsewhere.

¹⁴⁵ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

¹⁴⁶ Numbers 5:7

fifths are the principal aspects of the manifest soul, these being the matter of the four letters of *HaShem's* יהו"ה Name (the aspects of action, speech, thought, and intellect). The fifth is the aspect of the singular-*Yechidah* essence of the soul that transcends them.

The same applies above in *HaShem's* יהו"ה Godliness, that "the fifth" indicates the aspect that transcends the chaining down of the worlds (*Hishtalshelut*). This is also the meaning of the verse,¹⁴⁷ "You will give a fifth to Pharaoh; the other four parts shall be yours." About this, Zohar states¹⁴⁸ that the matter of Pharaoh פרעה is that in him, "all the lights were uncovered-אתפריעו and revealed." That is, it is specifically in this world, which is the revealed world (*Alma d'Itgaliya*), that all the levels must be revealed and drawn forth, even "the fifth" aspect that transcends the chaining down of the world (*Hishtalshelut*).

This then, is the meaning of the words, "and he shall add his fifth to it." In other words, a person who has caused blemish in the four letters of *HaShem's* יהו"ה Name must add an additional fifth, which in our service of *HaShem* יהו"ה, blessed is He, means that there must be the aspect of the singular-*Yechidah* essence of the soul, which transcends the aspect of the four letters of *HaShem* יהו"ה of the soul. Through this form of serving *HaShem* יהו"ה, blessed is He, a person reaches the aspect that transcends the four letters of *HaShem's* יהו"ה Name, from Whom all blemishes are rectified. This is as stated,¹⁴⁹ "I,

¹⁴⁷ Genesis 47:24

¹⁴⁸ Zohar I 210a and elsewhere.

¹⁴⁹ Isaiah 43:25

only I, am He Who wipes away your willful sins, for My sake, and I shall not recall your sins.” That is, the forgiveness and atonement of transgressions is solely and specifically from the aspect of “I, only I (*Anochi Anochi*-אֲנֹכִי אֲנֹכִי),” that is, *HaShem*-יהו"ה Himself, He who transcends the chaining down of the worlds (*Hishtalshelut*).¹⁵⁰

This accords with the statement in Zohar¹⁵¹ about the verse,¹⁵² “He will return again and show us mercy, and suppress our iniquities.” The Zohar states, “Who is ‘He’ who will return? The Holy Ancient One (*Atika Kadisha*) is ‘He’ who will return.” In other words, the rectification (*Tikkun*) is brought about from the aspect of the Ancient One (*Atik*-עתיק), which is of the same root as in the verse,¹⁵³ “He Who uproots (*Ma’atik*-מַעֲתִיק) mountains,” and transcends the chaining down of the worlds (*Hishtalshelut*). In other words, relative to the Ancient One (*Atik*-עתיק), the Name *HaShem*-יהו"ה of *Zeir Anpin* [which is the lower Name *HaShem*-יהו"ה] is like the title God-*Elohi*”אלהי”m.¹⁵⁴ Thus, it is specifically from there that “He will return again and show us mercy, and suppress our iniquities,” rectifying all the blemishes that were caused in the Name *HaShem*-יהו"ה.

¹⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (Vol. 3 in the English, *The Letters of Creation*, Part II), section entitled, “The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgol*.”

¹⁵¹ Zohar III 16a

¹⁵² Micah 7:19

¹⁵³ Job 9:5; Likkutei Torah, Drushei Rosh HaShanah 61c

¹⁵⁴ Mishnat Chassidim, Mesechet Yoma 11:1, cited in Likkutei Torah, Drushim l’Shabbat Shuvah 65c and on.

This then, is the meaning of the words, “and he shall add his fifth to it,” which is the rectification for consuming that which is consecrated to Holiness. To further explain, the verse states,¹⁵⁵ “Israel is sanctified to *HaShem*-יהו"ה, the first of His produce; all who devour it will be held guilty.” The beginning of the verse, “Israel is sanctified to *HaShem*-יהו"ה,” refers to the Name *HaShem*-יהו"ה of the soul. However, if a person causes blemish in the Name *HaShem*-יהו"ה,” the aspect of “Israel is sanctified” is devoured, as we see from the words, “all who devour it will be held guilty (*Ye'eshamu*-יאשמו).” Thus, when the verse states,¹⁵⁶ “He shall make restitution to the one he wronged (*Asham*-אשם),” the rectification of his guilt is specifically through his adding the “fifth,” which is service of *HaShem*-יהו"ה, blessed is He, that stems from the singular-*Yechidah* essence of the soul.

With the above in mind, we may now understand the relationship and juxtaposition of the words, “they shall confess their sin that they committed,” to the matter of, “he shall add his fifth to it.” That is, this matter of “he shall add his fifth to it” is (not just a detail, but is) the primary matter of repentance (*Teshuvah*) in general. Thus, the verse is to be understood as specifying the order of repentance (*Teshuvah*). That is, for it to be repentance that is excellent and worthy of ascent, there must be a sacrificial offering (*Korban*), as well as an oral confession, as explained at length by his honorable holiness, the Rebbe, the

¹⁵⁵ Jeremiah 2:3; See Likkutei Torah, Pinchas 80c and on.

¹⁵⁶ Numbers 5:7

Tzemach Tzedek.¹⁵⁷ For, through oral confession, he slays the body (*Guf*) of the external husks of *Kelipah* (in addition to removing its soul through remorse and uprooting his desire for it).

8.

Now, this matter of “he shall add his fifth to it” is also present during other times of the year. However, it is primarily present on Yom Kippur (the day of atonement), which is a time of repentance for all.¹⁵⁸ This is why the prayer services of Yom Kippur differ from those of the rest of the year. During the rest of the year, there either are three prayer services on regular weekdays or four prayer services on Shabbat and Holidays. All these times reflect a state of limitation. In contrast, on Yom Kippur there are five prayer services.

The reason is because Yom Kippur is the time for repentance and the rectification of blemishes. This is brought about by drawing down that which transcends the four letters of the [lower] Name *HaShem*-יהו"ה. This is as stated,¹⁵⁹ “For on this day you shall be atoned for, to purify you from all your sins; before *HaShem*-יהו"ה you shall be purified.” That is, (the verse simply states, “you shall be atoned for” without specifying who will provide the atonement).¹⁶⁰ It also specifies, “before

¹⁵⁷ Derech Mitzvotcha 38a and on; Ohr HaTorah, Drushim L'Yom HaKippurim p. 1,569 and on.

¹⁵⁸ Mishneh Torah, Hilchot Teshuvah 2:7

¹⁵⁹ Leviticus 16:30

¹⁶⁰ See Likkutei Torah, Acharei 25c, 26c

HaShem-יהו"ה," indicating that this purification is drawn from He who transcends the letters of His Name *HaShem*-יהו"ה, meaning, from *HaShem*-יהו"ה Himself, blessed is He. Therefore, there are five prayers on Yom Kippur, since it is the time to serve *HaShem*-יהו"ה, blessed is He, specifically from the singular-*Yechidah* essence of our soul.

The same is so of the day of Yom Kippur, in and of itself, that although,¹⁶¹ "the day itself atones," and this applies throughout the whole day, from the beginning of Yom Kippur to the final moment, nevertheless, the primary repentance is specifically during the [fifth] prayer service of *Ne'ilah* (closing).¹⁶² In other words, the primary aspect of repentance is not during the first four prayers services that precede it, which are also found throughout the rest of the year,¹⁶³ in which one's service of *HaShem*-יהו"ה, blessed is He, is similar to the service of the righteous-*Tzaddikim*. Rather, the primary matter of repentance (*Teshuvah*) is specifically during *Ne'ilah*, which is the fifth prayer service. Therefore, during the *Ne'ilah* prayer service we recite, "You give a hand to transgressors," wherein the words "You give a hand" (*Yad*-יד) refer to drawing down this fifth portion (*Yad*-יד) through repentance (*Teshuvah*).¹⁶⁴

This also explains why, upon the conclusion of the *Ne'ilah* prayer service, we recite the verse "*Shema Yisroel* –

¹⁶¹ Mishneh Torah, Hilchot Teshuvah 1:3-4

¹⁶² Also see Tzava'at HaRivash, translated under the title The Way of The Baal Shem Tov, Section 39.

¹⁶³ In contrast to the fifth *Ne'ilah* prayer which is exclusive to Yom HaKippurim.

¹⁶⁴ Also see Sefer HaMaamarim 5680, p. 181 and on; 5700, p. 59 and on.

Listen Israel,” the verse “*Baruch Shem* – Blessed is the Name,” and the verse, “*HaShem*-יהו"ה, He is the God.” For, as previously explained, the primary matter of repentance (*Teshuvah*) is remorse over the past and resolving to doing good in the future. We explained that this is the meaning of the words,¹⁶⁵ “Return Israel to *HaShem*-יהו"ה your God... Take things with you and return to *HaShem*-יהו"ה.” That is, “things” (*Dvarim*), in the plural, refers to a multiplicity of things, these being the deeds and words (*Dvarim*) of Torah and *mitzvot*. Thus, immediately upon the conclusion of Yom Kippur, we recite the verses, *Shema Yisroel* and *Baruch Shem*, meaning that we recite the manner of serving *HaShem*-יהו"ה, blessed is He, in its proper order, that is, in the manner of *HaShem*’s-יהו"ה upper unity (*Yichuda Ila’ah*) and His lower unity (*Yichuda Tata’ah*). In other words, we attest that from this point forward, this will be the proper order in our service of *HaShem*-יהו"ה, blessed is He, which now is possible since all the blemishes have been rectified.

This also explains why we recite the verse “*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One” once, whereas we recite “*Baruch Shem* – Blessed is the Name of His glorious Kingdom forever and ever” three times. This is because “*Shema Yisroel* – Listen Israel” refers to *HaShem*’s-יהו"ה upper unity (*Yichuda Ila’ah*), which is in the world of Emanation-*Atzilut*, whereas “*Baruch Shem* – Blessed is the Name” is *HaShem*’s-יהו"ה, lower unity (*Yichuda Tata’ah*),

¹⁶⁵ Hosea 14:2-3

which is in the three worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Therefore, corresponding to these three worlds, we recite “*Baruch Shem – Blessed is the Name*” three times.¹⁶⁶

We conclude by reciting “*HaShem-יהוה*, He is the God-*Elohi”m-אלהי”ם*” seven times. This is because in its entirety, the matter of serving *HaShem-יהוה*, blessed is He, with the upper unity (*Yichuda Ila’ah*) and the lower unity (*Yichuda Tata’ah*) during the coming year, is for the purpose of affecting the unity indicated by the verse, “*HaShem-יהוה*, He is the God-*Elohi”m-אלהי”ם*” (through the drawing down that is affected from the aspect of the Ancient One – *Atika*, before Whom even the [lower] Name *HaShem-יהוה* is compared to the title God-*Elohi”m-אלהי”ם*). Through reciting this verse seven times, we affect a drawing down of this matter into all seven emotive qualities (*Midot*), and through this, it then is possible for our service of *HaShem-יהוה*, blessed is He, to be in a way of His upper unity (*Yichuda Ila’ah*) and lower unity (*Yichuda Tata’ah*).

9.

This then, is the meaning of the verse,¹⁶⁷ “Return Israel, until *HaShem-יהוה* your God.” The words “Return Israel” means that one’s aspect of “Israel” must be returned. This is because he caused blemish in this aspect, as previously

¹⁶⁶ Ohr HaTorah ibid. p. 1,509.

¹⁶⁷ Hosea 14:2-3

explained about the verse,¹⁶⁸ “Israel is sanctified to *HaShem*-יהו"ה, the first of His produce; all who devour it will be held guilty.” It therefore is necessary for the aspect of “Israel” to be returned.

Now, the return (*Teshuvah*) must be “until *HaShem*-יהו"ה your God-*Elohecha*-אלהיך.” That is, it must be to the point that the Name *HaShem*-יהו"ה of the aspect of *Zeir Anpin* [which is the lower Name *HaShem*-יהו"ה] is like His title God-*Elohi*”מ-אלהי. Therefore, the verse uses the term “*Ad*-עד” meaning “until (*Ad*-עד) *HaShem*-יהו"ה your God-*Eloheicha*-אלהיך.” In other words, one must return to the state that, “*HaShem*-יהו"ה, He is your God.”

The verse then continues and states, “Take things (*Dvarim*-דברים) with you and return to *HaShem*-יהו"ה.” The word “things” (*Dvarim*-דברים) also means “words” and refers to the oral confession, being that repentance (*Teshuvah*) also requires oral confession. Another explanation of the word “things” (*Dvarim*-דברים) is that it refers to the “many things” of Torah and *mitzvot*. For, since repentance is the remorse over past misdeeds and the resolve to be good in the future, one must therefore take many things with him. In other words, in order to make the world a dwelling place for the Holy One, blessed is He, from this point forward his conduct in fulfilling *HaShem*’s-יהו"ה Torah and *mitzvot* will be as they should be. This should be with good health and a broad and settled mind, so that we

¹⁶⁸ Jeremiah 2:3; See Likkutei Torah, Pinchas 80c and on.

fully fulfill *HaShem* יהו"ה's Supernal intention of making the world a dwelling place for the Holy One, blessed is He!