

Discourse 2

“*Shuvah Yisroel... - Return, Israel...*”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Teshuvah, 6th of Tishrei, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁵ “Return, Yisroel, until *HaShem*-יהו"ה your God.” The questions about the precise wording of this [verse] are well-known. Namely, why does it specifically state, “Return, Yisroel-ישראל,”¹⁰⁶ rather than Yaakov-יעקב, given that Yisroel-ישראל is the loftier name. That is, at first he was called Yaakov-יעקב, and only later he was called Yisroel-ישראל, which is of the root,¹⁰⁷ “You have striven-*Sarita*-שריית with God-*Elohi*”מ-אלהי"ם and man and prevailed.” At first glance, does not the matter of repentance (*Teshuvah*) specifically relate to the lower levels, and this being so, why does the verse specifically state, “Return, Yisroel-ישראל”?

We also must understand¹⁰⁸ the meaning of the words, “Until *HaShem* your God-*Ad HaShem Elo*”hecha-עד יהו"ה.” For, at first glance it should have said, “Return to *HaShem* your God-*Shuvah L’HaShem Elo*”hecha-שובה ליהו"ה.”

¹⁰⁵ Hosea 14:2

¹⁰⁶ Ohr HaTorah, Drushim L’Shabbat Shuvah p. 1,497

¹⁰⁷ Genesis 32:29

¹⁰⁸ Likkutei Torah, Drushim L’Shabbat Shuvah 66b

”אלהיך” (with the prefix *Lamed*-ל). What is the meaning of the word “Until-עד-עד” here?

We also must understand what is stated in Holy Books,¹⁰⁹ and cited in Iggeret HaTeshuvah of the Alter Rebbe,¹¹⁰ that the word “Shabbat-שבת” shares the same letters as the word “Return-*Tasheiv*-תשב.” However, this is not understood. For, at first glance, the matter of repentance (*Teshuvah*) has a greater relation to the mundane days of the week, being that there then are mundane matters, and thus the matter of blemish is more applicable then. This being so, why does the matter of repentance (*Teshuvah*) specifically relate to Shabbat?

Even less understood is that from the fact that it states that “Shabbat-שבת” shares the same letters as “Return-*Tasheiv*-תשב,” it is understood that the repentance of Shabbat is not just a particular in Shabbat, but that repentance (*Teshuvah*) is the inner theme of Shabbat. This is because the name by which something is called in the Holy Language indicates its inner truth.¹¹¹ Thus, since this day is called “Shabbat-שבת,” which has the same letters as “Return-*Tasheiv*-תשב,” it is understood that the true theme of Shabbat is the matter of repentance (*Teshuvah*). We therefore must understand what the relation is between Shabbat and Teshuvah.

¹⁰⁹ At the end of Torat Nathan of Rabbi Nathan Shapiro; Yefeh To’ar to Midrash Bereishit Rabba, end of Ch. 22.

¹¹⁰ Tanya, Iggeret HaTeshuvah, Ch. 10

¹¹¹ See Ohr HaTorah of the Maggid of Mezhritch 4b and on; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The gate explaining the days of the solar year which are 365 in number.

2.

This may be understood according to the explanation in Likkutei Torah on the Torah portion of Balak,¹¹² that the names Yaakov-יעקב and Yisroel-ישראל correspond to the mundane days of the week and Shabbat. In other words, just as in the matter of time (*Shanah-Year*), there are these two aspects, the mundane days of the week and Shabbat, likewise these two aspects are in the soul (*Nefesh*), these being the aspects of Yaakov-יעקב and Yisroel-ישראל. With this in mind, we can understand that when the verse specifically states, “Return, Yisroel-ישראל,” it is the same matter as the word “Shabbat-שבת” having the same letters as the word “Return-*Tasheiv*-תשב.”

Now, the explanation of the superiority of Yisroel-ישראל over and above Yaakov-יעקב, such that because of this superiority it is specifically in Yisroel-ישראל that the true matter of repentance (*Teshuvah*) exists, [as in the words] “Return, Yisroel, until *HaShem*-יהוה your God,” can be understood by the superiority of Shabbat over and above the mundane days of the week, which are the six days in which all the worlds were created. That is, in the world (*Olam*) there also are these two aspects (just as there are in time-*Shanah* and in the soul-*Nefesh*).

¹¹² Likkutei Torah, Balak 72a

3.

The explanation¹¹³ is that, in general, the worlds are divided into two categories - the concealed worlds and the revealed worlds. In the language of the Talmud,¹¹⁴ this refers to the coming world (*Olam HaBa*) and this world (*Olam HaZeh*), [about which it states] that the coming world (*Olam HaBa*) was created with the letter *Yod*-י and this world was created with the letter *Hey*-ה.

These are the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states,¹¹⁵ “I created it, I formed it, I even actualized it.” This is because the world of Creation (*Briyah*) is only the beginning of novel existence. In contrast, the world of Formation (*Yetzirah*) already has form, except that it is not yet the completion and perfection of the creation, and the world of Action (*Asiyah*) is the completion and perfection of the coming into being. For, the word “Action-*Asiyah*-עשייה” is of the same root [as in the verse],¹¹⁶ “she shall let her nails [grow]-*v’Asetah*-ועשתה,” and of the same root as, “To do-*La’asot*-לעשות”¹¹⁷ meaning, “to repair-*Letaken*-לתקן.”¹¹⁸

¹¹³ See Likkutei Torah, Shabbat Shuvah ibid. 66b and on.

¹¹⁴ Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

¹¹⁵ Isaiah 43:7

¹¹⁶ Deuteronomy 21:12; See Sefer HaMaamarim 5697 p. 214 [Also see Rashi to Genesis 1:7].

¹¹⁷ Genesis 2:3

¹¹⁸ See Midrash Bereishit Rabba 11:6 and Rashi there; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being; Sefer HaMaamarim 5697 ibid.

Now, these three worlds are comparable to the three aspects of thought, speech, and action.¹¹⁹ For, thought (*Machshavah*) is only to oneself, having no existence at all outside of himself, similar to the world of Creation (*Briyah*) which is only the beginning of novel existence etc. Speech (*Dibur*) is an existence that already exists in the world outside of oneself, except that even so, it is not yet the completion. For, even after speech (*Dibur*), [as in] “the King spoke,”¹²⁰ there still must be its actualization (*Asiyah*), this being its completion, and thus is similar to the worlds of Formation (*Yetzirah*) and Action (*Asiyah*). This is because even though the world of Formation (*Yetzirah*) is already an actual existence, nonetheless, its completion is specifically in the world of Action (*Asiyah*).

Now, these three worlds divide into two classifications - the concealed worlds and the revealed worlds. The world of Creation (*Briyah*), which is comparable to thought (*Machshavah*), is the matter of the concealed worlds, just as thought (*Machshavah*) is concealed and hidden within oneself. For, though there also are letters (*Otiyot*) of thought (*Machshavah*), nonetheless, these are concealed letters that are not revealed to one's fellow. [In contrast], the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) are the revealed worlds, just as speech (*Dibur*) and Action (*Ma'aseh*) are revealed.

Now, the superiority of thought (*Machshavah*) over speech (*Dibur*) and action (*Ma'aseh*), in that thought is to oneself, whereas speech, and especially action, are already

¹¹⁹ Also see Likkutei Torah, Acharei 25d and on.

¹²⁰ See Talmud Bavli, Bava Batra 3b

separate etc., is also present in speech and action as they ascend and are subsumed in the aspect of thought (*Machshavah*), because speech (*Dibur*) and action (*Ma'aseh*) are then also to oneself etc.

This then, is the superiority of Shabbat over and above the mundane days of the week. That is, on Shabbat there is the ultimate perfection of the creation, as the verse states,¹²¹ “And they were completed-*Vayechulu*-ויכלו,” the meaning of which is “they were completed-*Ishtachlelu*-אשתכללו.”¹²² That is, on Shabbat all the creations were completed and in a state of perfection, being that speech (*Dibur*) and action (*Ma'aseh*) then ascend to the aspect of thought (*Machshavah*).

To explain, “the world was created with ten utterances,”¹²³ in that the creation of novel existence is from the [Supernal] speech (*Dibur*), as the verse states,¹²⁴ “By the word of *HaShem*-יהו"ה the heavens were made,” and,¹²⁵ “The speech of the Holy One, blessed is He, is considered to be an action.” However, on Shabbat there is rest from speech (*Dibur*). This is why on Shabbat one must rest from speaking about matters of physicality, as the verse states,¹²⁶ “[If you proclaim the Shabbat a delight, and the holy [day] of *HaShem*-יהו"ה honored, and you honor it by not engaging in your own affairs], from seeking your own needs or speaking idle words.” This is because Shabbat is

¹²¹ Genesis 2:1

¹²² Targum Onkelos to Genesis 2:1

¹²³ Mishnah Avot 5:1

¹²⁴ Psalms 33:6

¹²⁵ Midrash Bereishit Rabba 44:22

¹²⁶ Isaiah 58:13; See Talmud Bavli, Shabbat 113a-b

the Holy One, blessed is He, returning from the ten utterances.¹²⁷

However, this is not understood. For, since the existence of the worlds is from the word of *HaShem*-יהו"ה and as the verse states,¹²⁸ “Forever, *HaShem*-יהו"ה, your word stands firmly in the heavens,” about which the Baal Shem Tov explained¹²⁹ that the word of *HaShem*-יהו"ה must stand constantly within the creation, at every single moment to bring it into being from nothingness and zero, and that this itself is the existence of the created being in its entirety, and thus, since on Shabbat there is rest from the [Supernal] speech, how then is it that on Shabbat the worlds are sustained in their existence?

Now, the answer to this is known,¹³⁰ [and is like the answer to how the worlds are sustained in their existence on Rosh HaShanah,¹³¹ except that on Shabbat, it is in an opposite way. That is, on Shabbat the vitality of the worlds is from the aspect of thought (*Machshavah*). What is meant here is not that on Shabbat the vitality is from the aspect of thought (*Machshavah*) itself, since even on Shabbat the worlds exist as they are (and are not nullified out of existence). Rather the aspects of speech (*Dibur*) and action (*Ma'aseh*) from which vitality is drawn to the worlds, even on Shabbat, ascend and become subsumed in the aspect of thought (*Machshavah*).

¹²⁷ Mishnah Avot 5:1

¹²⁸ Psalms 119:89

¹²⁹ Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1.

¹³⁰ Likkutei Torah, Shabbat Shuvah *ibid.* 66c; Also see Sefer HaMaamarim 5565 p. 10; 5703 p. 38; Likkutei Sichot, Vol. 9 p. 220.

¹³¹ See Maamarei Admor HaZaken 5565 p. 888 and on; Siddur Im Da"Ch 246c; Sefer HaMaamarim and Likkutei Sichot *ibid.*

This then, is the meaning of “Shabbat-שבת” sharing the same letters as “Return-*Tashev*-תשב.” For, the substance of Shabbat is the repentance and return of matters to their source and root, in that speech (*Dibur*) and action (*Ma’aseh*) become subsumed [to their source and root] in the thought (*Machshavah*), as explained in Likkutei Torah.¹³²

The same is so of the aspect of Shabbat as it is in the soul of man, this being the aspect of Yisroel-ישראל, that specifically in this aspect there is the true matter of repentance and return (*Teshuvah*). This is because Yisroel-ישראל refers to the soul as it is in the [Supernal] thought (*Machshavah*), about which the verse states,¹³³ “Yisroel-ישראל arose in thought.”

4.

However, in truth, the ascent to the thought (*Machshavah*) is not yet the true matter of repentance (*Teshuvah*), for even thought (*Machshavah*) relates to worlds. On the contrary, the relation between thought (*Machshavah*) and speech (*Dibur*) is greater than the relation between speech (*Dibur*) and action (*Ma’aseh*), which is why between “I formed it” and “I actualized it”¹³⁴ is the word “even-*Af*-אף,” indicating a separation in the matter,¹³⁵ which is not so between “I created it” and “I formed it,” where it does not state “even-*Af*-אף” between them. Thus, even the aspect of Shabbat, which stems from thought (*Machshavah*) relates to the six days, whereas the

¹³² Likkutei Torah, Shabbat Shuvah ibid.

¹³³ Midrash Bereishit Rabba 1:4

¹³⁴ Isaiah 43:7

¹³⁵ See Likkutei Torah, beginning of Balak

true matter of repentance (*Teshuvah*) is the aspect of Shabbat as it transcends time.

This is known¹³⁶ about our recital of “today is the first day etc.”¹³⁷ For, at first glance, this poses a question, given that myriads upon myriads of days have passed since the six days of creation until now, and this being so, how is it that we say, “Today is the first day”?

The answer is that on Shabbat there is the ascent to that which transcends time. This is the matter of [the verse],¹³⁸ “I was a youth and also have aged,” which was said by the ministering angel of the world (*Saro Shel Olam*).¹³⁹ That is, the matter of “I have aged” is on Shabbat, at which time the ministering angel of the world (*Saro Shel Olam*) ascends to that which transcends time, whereas during the mundane days of the week there again is the renewal of the coming into being of time, this being the aspect of “I was a youth.”

That is, for the coming into being of time to be anew, there must be a “nothing” (*Ayin-אין*) in between. For as known,¹⁴⁰ from [one] something (*Yesh-יש*) to [another] something (*Yesh-יש*) there must be a nothing (*Ayin-אין*) in between, this being the matter of Shabbat ascending to entirely higher than time and utterly transcending the worlds, and it is here that the true matter of repentance (*Teshuvah*) is.

¹³⁶ Likkutei Torah, Shir HaShirim 25a

¹³⁷ In the liturgy of the morning prayers (*Shacharit*).

¹³⁸ Psalms 37:25

¹³⁹ Talmud Bavli, Yevamot 16b

¹⁴⁰ See Torat Chayim Vayigash 91d; Beshalach 266a and on (Vol. 1 p. 186d and on in the new edition), and elsewhere.

Now, just as this is so of the aspect of Shabbat as it is in the world (*Olam*), this likewise is so of the aspect of Shabbat as it is in the soul (*Nefesh*) - the aspect of Yisroel ישראל – that is, the true matter of repentance (*Teshuvah*) is not in the aspect of the soul as it is in thought (*Machshavah*). Rather, the true matter of repentance (*Teshuvah*) is as the verse states,¹⁴¹ “And the spirit returns to God who gave it,” which refers to the essential self of the soul that transcends the parameters of worlds.

To explain,¹⁴² when it states, “Israel arose in thought,” even though this refers to the highest aspect in thought (*Machshavah*), and it is in this aspect itself that “Israel arose in thought,” nevertheless, even this aspect relates to worlds. This is because the general matter of thought (*Machshavah*) is only a garment (*Levush*) [of the soul], and even though the garment of thought (*Machshavah*) is unified [to the soul], it nevertheless, is only a garment (*Levush*).

Even according to the explanation that thought (*Machshavah*) refers to the aspect of Wisdom-*Chochmah*,¹⁴³ as in the teaching of the Zohar,¹⁴⁴ “Thought (*Machshavah*) and the Jubilee (*Yovel*) never separate,” in which the meaning of “thought (*Machshavah*) and the Jubilee (*Yovel*)” is the matter of the *Sefirot* of Wisdom-*Chochmah* and Understanding-

¹⁴¹ Ecclesiastes 12:7

¹⁴² See *Hemshech* 5672 Vol. 3, p. 1,253; Also see the preceding discourse of this year, 5729, entitled “*Teekoo BaChodesh* – Sound the Shofar,” Discourse 1, Ch. 2 (Sefer HaMaamarim 5729 p. 4).

¹⁴³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹⁴⁴ Zohar I 123a

Binah,¹⁴⁵ nonetheless, even Wisdom-*Chochmah* is only a power [of the soul] and not its essential self. Therefore, this aspect of Yisroel, that “arose in thought,” relates to the worlds.

About this our sages, of blessed memory, stated,¹⁴⁶ “Israel preceded the world.” From these words themselves it is understood that they relate to the world, except that they preceded it. For, about the aspect that altogether has no relation [to worlds], it does not apply to use such a term as preceding.

Rather, the true matter of repentance is in the aspect of the soul that transcends the parameters of worlds altogether. About this the verse states,¹⁴⁷ “**He** will choose our heritage for us.” That is, the true free choice (*Bechirah*) stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and this choice is in the essential self of the soul.

This is as stated by his honorable holiness, my father-in-law, the Rebbe,¹⁴⁸ about the matter of the verse,¹⁴⁹ “You are standing today... before *HaShem*-יהו"ה your God,” (in which the verse specifies “before-*Lifnei*-לפני”) in that “essence takes hold of essence,” this being the aspect of the essential self of the soul, which even transcends the aspect [indicated by the words],¹⁵⁰ “She is pure-*Tehorah Hee*-טהורה היא.”

¹⁴⁵ See Biurei HaZohar of the Tzemach Tzeddek Vol. 1, p. 80 and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁴⁶ Midrash Bereishit Rabba 1:4

¹⁴⁷ Psalms 47:5

¹⁴⁸ See Sefer HaMaamarim 5707 p. 257 and on; Sefer HaSichot 5707 p. 152 and on.

¹⁴⁹ Deuteronomy 29:9

¹⁵⁰ In the “*Elo "hai Neshamah*” liturgy of the morning blessings.

This then, is the meaning of [the verse],¹⁵¹ “Let Us make man-*Na’aseh Adam* נַעֲשֶׂה אָדָם,” in the plural, since the soul includes all the *Sefirot*.¹⁵² This inter-inclusion stems from the limitless light of the Unlimited One, *HaShem* יהו"ה, blessed is He, who transcends the *Sefirot*. This is as known about the matter of [the verse],¹⁵³ “He makes peace in His heights,” that the peace and inter-inclusion in His heights is brought about by the limitless light of the Unlimited One, *HaShem* יהו"ה, blessed is He, that transcends them.

This aspect is even higher than the aspect of “she is pure” (*Tehorah Hee*), which is the aspect of the soul as it is in the world of Emanation (*Atzilut*).¹⁵⁴ For, even the world of Emanation (*Atzilut*), which is compared to the intellect (*Mochin*), and more specifically is compared to the aspect of Wisdom-*Chochmah*, is still in the category of a world-*Olam* עולם, which is of the root “concealment-*He’elem* הַעֲלֵם” (indicating hiddenness).¹⁵⁵

This is as explained in the discourse said one-hundred years ago,¹⁵⁶ that even the world of Emanation (*Atzilut*), though

¹⁵¹ Genesis 1:26

¹⁵² See the explanation to the verse, “*Ki HaMitzvah HaZot*” in Maamarei Admor HaZaken 5565 Vol. 2, p. 935 and on, and with the glosses etc., in Ohr HaTorah, Nitzavim p. 1,229 and on; Sefer HaMaamarim 5626 p. 242 and on; 5638 p. 301 and on; Discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim 5728, translated in The Teachings of The Rebbe 5728, Discourse 44.

¹⁵³ Job 25:2; See Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

¹⁵⁴ Siddur of the Arizal to “*Elo’hai Neshamah*”; Likkutei Torah, Re’eh 27a

¹⁵⁵ Likkutei Torah, Shlach 37d and elsewhere.

¹⁵⁶ In the discourse entitled “*Teekoo*” 5629 (Sefer HaMaamarim 5629 toward the end).

there “He and His life force and organs are one,”¹⁵⁷ is nevertheless called a “world-*Olam*-עולם,” which is of the root “concealment-*He’elem*-העלם.” In contrast, the essential self of the soul is altogether beyond the category of worlds, and it is here that there is the true matter of repentance (*Teshuvah*), [as in the verse],¹⁵⁸ “And the spirit returns to God who gave it.”

5.

This then, is the meaning of “Return, Yisroel-ישראל etc.” That is, it begins by speaking of the matter of this lofty repentance (*Teshuvah*), even though it first is necessary to reach the aspect of Yisroel-ישראל. This is because the toil demanded of every single Jew is specifically to reach this repentance (*Teshuvah*).

That is, the need for a person to remove all matters that cause obstruction and obstacles, which relate to the aspect of Yaakov-יעקב, and to reach the aspect of Yisroel-ישראל, is only in preparation to the toil. For, as known, the aspect of “turn away from evil”¹⁵⁹ is only preparatory to “and do good.”¹⁶⁰ However, the actual work is that of “do good.”

Thus, about this the verse states, “Return, Yisroel-ישראל, until *HaShem*-יהו"ה your God.” That is, after one already has removed those matters that cause obstruction and obstacle and he is in the aspect of Yisroel-ישראל, which is of the root,¹⁶¹

¹⁵⁷ Introduction to Tikkunei Zohar 3b

¹⁵⁸ Ecclesiastes 12:7

¹⁵⁹ Psalms 34:15

¹⁶⁰ Psalms 34:15 *ibid.*

¹⁶¹ Genesis 32:29

“You have striven-*Sarita*-שריית with God-*Elohi*”מ-אלהי”ם and man and prevailed,” there then is the toil of “Return Yisroel-ישראל until *HaShem*-יהו”ה your God.”

The explanation is that the word “until-*Ad*-עד” is a word that [also] is of the root “eternality-*Ad*-לעד,” indicating two matters.¹⁶² The first matter is that there are no changes in this, and the second matter is that it is within the parameters of time. For, about that which transcends the parameters of time, it does not apply to say that it is “eternal.” It thus refers to the aspect of Kingship-*Malchut*, which is the root and source of time.

This then, is the meaning of “Return... until (*Ad*-עד) *HaShem*-יהו”ה your God.” That is, the word “Return-*Shuvah*-שובה” has two meanings, namely, to return yourself [as in the literal meaning] and “Return-*Shuvah*-שובה” as in the effect brought about, as explained in Likkutei Torah.¹⁶³ That is, one is to return the aspect of “Until-*Ad*-עד,” which is the aspect of Kingship-*Malchut*, in which there are the divisions of “He is King-*Melech*-מלך,” “He was King-*Malach*-מלך,” and “He will be King-*Yimloch*-ימלך,” these being the changes of past, present, and future,” so that they will be in a state of eternality, without change, this being the aspect of “*HaShem*-יהו”ה will be King forever and ever-*Le’Olam Va’ed*-ועד לעולם,” in which the word “forever-*Va’ed*-ועד” is of the same root as “Until-*Ad*-עד.”

This repentance of “Return Israel-*Shuvah Yisroel*-שובה ישראל,” is demanded of every single Jew. For, “although he has sinned, he is Yisroel-ישראל,”¹⁶⁴ in that he has both the title and

¹⁶² Likkutei Torah, Shabbat Shuvah 67c

¹⁶³ Likkutei Torah, Shabbat Shuvah ibid. 66b

¹⁶⁴ Talmud Bavli, Sanhedrin 44a

the essential name Yisroel-ישראל. This is why it is demanded of every single Jew to return “until (*Ad-עד*) *HaShem-יהו"ה* your God.” For, although in general, the service of *HaShem-יהו"ה*, blessed is He, must be in an orderly way, and the order in serving *HaShem-יהו"ה*, blessed is He, is that there first must be the lower repentance (*Teshuvah Tata'ah*), and only then is it possible to come to serve Him with the upper repentance (*Teshuvah Ila'ah*), nevertheless, similar to the explanation in Tanya,¹⁶⁵ that although the regular order of service of *HaShem-יהו"ה*, blessed is He, is that there first must be the lower fear (*Yirah Tata'ah*), nevertheless, as a provisional guidance, it is possible to begin with service of *HaShem-יהו"ה*, blessed is He, through love (*Ahavah*) of Him, like Rabbi Elazar ben Durdaya¹⁶⁶ who repented immediately out of love (*Ahavah*).

The same is so regarding matters of the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*), that at times, and in a way of provisional instruction,¹⁶⁷ especially during the ten days of repentance (after preceding with the toil of the month of Elul) at which time the Luminary is close to the spark,¹⁶⁸ meaning that the Luminary is close to each and every Jew, the Luminary being the Essence that transcends Wisdom-*Chochmah* and from which Wisdom-*Chochmah* is drawn.

¹⁶⁵ Tanya, Likkutei Amarim Ch. 43

¹⁶⁶ Talmud Bavli, Avodah Zarah 17a

¹⁶⁷ See Talmud Bavli, Yoma 69b

¹⁶⁸ See Derech Chayim of the Mittler Rebbe 21b; 24d and on (translated as The Path of Life, Ch. 2, Ch. 10 and elsewhere); 91a; Sefer HaMaamarim 5697 p. 158; 5698 p. 2.

Thus, at times such as these, it is demanded of each and every Jew that there be the matter of “Return, Yisroel, until *HaShem*-יהו"ה your God,” this being the matter of repentance (*Teshuvah*) stemming from the essential self [of the soul] which transcends all the powers [of the soul], including the power of Wisdom-*Chochmah*.

This is why even one who caused blemish etc., to the point that “my father and my mother have left me,”¹⁶⁹ in which “my father and my mother” refer to the intellect of the Father-*Abba* (Wisdom-*Chochmah*) and the intellect of the Mother-*Imma* (Understanding-*Binah*),¹⁷⁰ nevertheless, [as the verse continues], “and *HaShem*-יהו"ה will gather me in,” which specifies “and *HaShem-VaHaShem*-ויהו"ה,” with the addition of the letter *Vav*-ו,¹⁷¹ similar to what is known¹⁷² about the [explanation] of the verse “and *HaShem*-יהו"ה illuminates my darkness.”

This repentance (*Teshuvah*) is the return to the essence etc., in that he leaves the Wisdom-*Chochmah* and Understanding-*Binah*, “my father and my mother have left me,” and as in the verse,¹⁷³ “He who said of his father and his mother ‘I do not see them,’” and returns to the aspect of the essence etc.

¹⁶⁹ Psalms 27:10

¹⁷⁰ Likkutei Torah ibid. 67a

¹⁷¹ Which refers to the Upper Name *HaShem*-יהו"ה.

¹⁷² Torah Ohr, Mikeitz 34a, 41a & 41c; Also see the discourse entitled “*v’Al HaNissim* – For the miracles” of Shabbat Parshat Mikeitz 5728, translated in The Teachings of The Rebbe 5728, Discourse 13, Ch. 4, and elsewhere.

¹⁷³ Deuteronomy 33:9

The verse continues,¹⁷⁴ “Let our lips substitute for bulls,” being that repentance (*Teshuvah*) is greater than all the sacrifices.¹⁷⁵ This is as known from the teaching of our sages, of blessed memory,¹⁷⁶ “They asked the Torah [by what shall he atone]...[and Torah answered] He shall bring a guilt offering and he will be atoned... they asked the Holy One, blessed is He... [and He responded] He shall repent and he will be atoned.”

That is, the matter of repentance (*Teshuvah*) (the response of the Holy One, blessed is He) is higher than the matter of sacrifices (*Korbanot*) (the response of the Torah). This is why the atonement brought about through the sacrifices has limitations, whereas the atonement brought about through repentance (*Teshuvah*) has utterly no limitations.

This then, is the meaning of [the words], “Let our lips substitute for bulls,” in which the word “substitute-*u’Neshalmah*-ונשלמה” is (not only of the root “recompense-*Tashlumeen*-תשלומין,” but is also) of the root “perfection-*Shleimoot*-שלימות.” That is, through the repentance of “Return until *HaShem*-יהו"ה your God” there is caused to be the matter of perfection (*Shleimoot*) of atonement, even higher than the atonement brought about through the sacrifices (“bulls”).

However, there also is a superiority to the service of *HaShem*-יהו"ה, blessed is He, of sacrifices, in offering an animal

¹⁷⁴ Hosea 14:3

¹⁷⁵ See Likkutei Torah ibid. 67d

¹⁷⁶ Yalkut Shimoni to Tehillim, Remez 702

which is external to man. This is like the explanation before¹⁷⁷ about the matter of “And with what? With the Shofar,” that it is not enough to recite the verses of Kingship and Remembrance, this being the toil in the soul of man himself, but there also must be the sounding of the Shofar from a physical ram’s horn, which specifically is external to man. Nevertheless, even about this level it states, “Let our lips substitute for bulls,” meaning that even our lips have this perfection etc. Thus, through our current toil in [the aspect of], “Let our lips substitute for bulls,” the third Holy Temple will soon descend,¹⁷⁸ and “there we shall offer according to the command of Your will,”¹⁷⁹ with the true and complete redemption, speedily and in the most literal sense!

¹⁷⁷ See the preceding discourse of this year, 5729, entitled “*Teekoo BaChodesh* – Sound the Shofar,” Discourse 1, Ch. 5 (Sefer HaMaamarim 5729 p. 8).

¹⁷⁸ See Rashi and Tosefot to Talmud Bavli, Sukkah 41a

¹⁷⁹ See the *Musaf* liturgy