

Discourse 3

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

Delivered on Shabbat Parshat Ha'azinu, 5730

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

1.

The verse states,²³¹ “Return, Israel, until *HaShem*-יהו"ה your God... Take words with you and return to *HaShem*-יהו"ה,” and it concludes, “Let our lips substitute for bulls.” Now, we must understand why it states, “Return, Israel,” specifying “Israel-*Yisroel*-ישראל” though that is the more elevated name,²³² as in the verse,²³³ “For you have striven-*Sarita*-שרית with God-*Elohi*”אלהים-m- and with man and have overcome.”

At first glance, being that the verse here discusses the matter of repentance (*Teshuvah*), even though it indeed is true that there are lofty levels in repentance (*Teshuvah*), up to and including “the spirit shall return (*Tashuv*) to God who gave it,”²³⁴ nevertheless, on the simplest level and the beginning of the matter of repentance, and especially as the *mitzvah* of repentance (*Teshuvah*) is counted amongst the 248-רמ"ח

²³¹ Hosea 14:2-3

²³² See the beginning of the discourse entitled “*Shuvah Yisroel*” in Ohr HaTorah, Drushim L'Shabbat Shuvah p. 1,497; Discourse by the same title of the year 5695 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 328a); 5704 (Sefer HaMaamarim 5704 p. 15).

²³³ Genesis 32:29

²³⁴ Ecclesiastes 12:7; See Likkutei Torah, beginning of Ha'azinu

positive *mitzvot*,²³⁵ it is such that it applies for there to be confession in words²³⁶ (“take words with you”)²³⁷ as well as the offering of a sacrifice (“let our lips substitute for bulls”) and repentance such as this does not relate to the level of Yisroel-ישראל, who is called thus because “you have striven-Sarita-שרית etc.,” but it rather is specifically when the Jewish people are in a state in which they only are called Yaakov-יעקב. This being so, why does the verse here state, “Return, Israel-Yisroel-ישראל”? We also must understand the precise wording, “(Return, Israel) **until** (עד-עד) HaShem-יהוה your God.”²³⁸

We also must understand the meaning of the words, “Take words with you.” For, at first glance, the primary aspect of the *mitzvah* of repentance (*Teshuvah*) is the remorse over the past and the decision about the future, this being in the heart. This is as stated,²³⁹ “When you are in distress and all these things have befallen you... you will return until HaShem-יהוה your God etc.,” (prior to which it states) “if you search for Him with all your heart.” Thus, why does it especially specify the matter of “take words with you”?

We also must understand the meaning of the words, “Let our lips substitute for bulls.” The simple meaning²⁴⁰ of this is that being that repentance (*Teshuvah*) also requires the offering of a sacrifice (as mentioned before), and presently,

²³⁵ See Sefer HaMitzvot of the Rambam, positive *mitzvah* 73; Also see Likkutei Sichot, Vol. 38 p. 18 and on.

²³⁶ See Mishneh Torah, Hilchot Teshuvah 2:2 and on.

²³⁷ See Targum and Metzudat David to Hosea ibid.

²³⁸ See Likkutei Torah, Drushim L'Shabbat Shuvah 66b

²³⁹ Deuteronomy 4:30

²⁴⁰ Also see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana 1:9

since the Holy Temple is destroyed it is impossible to bring a sacrifice, thus about this the verse states, “Let our lips substitute for bulls.”

That is, let the matter of the sacrifices be fulfilled through prayer, in that “the prayers were established corresponding to the sacrifices,”²⁴¹ and similarly, through Torah [study], as in the teaching of our sages, of blessed memory,²⁴² “Whosoever is engaged in the study of the Torah of the burnt-offering (*Olah*), it is as though he has brought a burnt-offering (*Olah*).”

However, we still must understand why here it emphasizes the matter of “let our lips substitute for bulls” specifically about the matter of repentance (*Teshuvah*). This is because there are sacrifices that are not offered for the sake of atonement altogether, and on the contrary, the primary matter of the sacrifices is the matter of the “pleasing aroma (*Rei’ach Nicho’ach*-ריח ניחוח) (and satisfaction of spirit (*Nachat Ru’ach*-נחת רוח)) to *HaShem*-יהו”ה,”²⁴³ scent being the matter of ascent from below to Above, in that “the mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*)”²⁴⁴ (as explained in the previous discourse).²⁴⁵

Through this there subsequently is caused to be the matter of “satisfaction-*Nicho’ach*-ניחוח” which is of the same

²⁴¹ See Talmud Bavli, Brachot 26a-b.

²⁴² Talmud Bavli, Menachot 110a

²⁴³ Leviticus 1:9; Numbers 28:8 (and Rashi there)

²⁴⁴ Zohar II 239a; Zohar III 26b

²⁴⁵ In the discourse entitled “*Eta b’Sof Menachot* – It states at the end of Tractate Menachot,” Discourse 2, Ch. 1 (Sefer HaMaamarim 5730 p. 17).

root as,²⁴⁶ “descend in level-*Neichot Darga*-נחות דרגא,”²⁴⁷ and is the matter of drawing down from Above to below.

For, as explained in Zohar²⁴⁸ and in Tanya,²⁴⁹ through the sacrifice of the animal, there is caused to be an elevation and drawing forth in the entire class of animals (*Chai*) and through the tenth measure of fine flour there is caused to be the elevation and ascent in the entire class of vegetation (*Tzome'ach*). [From this it is understand that this also is so of the class of the inanimate (*Domem*) in that through the salt, which is present with every sacrifice, elevation and ascent is caused in the entire class of the inanimate (*Domem*).²⁵⁰ The same is so of the class of speaking beings (*Medaber*), this being brought about through man, who offers the sacrifice.]

Now, since the primary matter of the sacrifices is the matter of the “pleasing aroma,” and most sacrifices are not at all related to atonement, this being so, why does the verse emphasize the matter of “let our lips substitute for bulls” specifically about the matter of repentance (*Teshuvah*)?

2.

This may be understood by prefacing with the explanation in the discourse entitled “*Shuvah Yisroel Ad HaShem Elokecha*” of the year 5630,²⁵¹ (said by the Rebbe

²⁴⁶ Talmud Bavli, Yevamot 63a

²⁴⁷ See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d

²⁴⁸ See Zohar III 240b

²⁴⁹ Tanya, Likkutei Amarim, Ch. 34 (43b); See Iggeret HaTeshuvah, Ch. 12 (101a and on).

²⁵⁰ Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A), end of Ch. 2, and elsewhere.

²⁵¹ Sefer HaMaamarim 5629 p. 358 and on.

Maharash one-hundred years ago) in which he also asks about the confession in words (“take words with you”) in that, at first glance, is it not so that the primary aspect of the *mitzvah* of repentance (*Teshuvah*) is the remorse in the heart? This being so, what is the meaning of the matter of the confession in words?

He explains that this may be understood with a preface of the teaching of our sages, of blessed memory,²⁵² “They asked the Torah, ‘The soul that sins, by what shall it be atoned?’ It responded, ‘Let him bring a guilt offering and it will be atoned for him.’ They asked the Holy One, blessed is He, [and] He responded, ‘Let him repent and it will be atoned for him.’”

Now, at first glance, it is not understood why the Torah said that he should bring a guilt offering and it will be atoned for him, whereas the Holy One, blessed is He, said that he should repent. Is it not so that “the Torah and the Holy One, blessed is He, are all one”²⁵³ (as in,²⁵⁴ “He and His wisdom are one”)? This being so, why are they divided in their answers?

Moreover, they also are divided in their ultimate effect. This is because the atonement brought about through the sacrifices is only for inadvertent sins, rather than for willful sins, being that according to the Torah there is no repair for willful sins. Thus, even though the Torah answered, “Let him bring a guilt offering etc.,” and when it comes to a guilt

²⁵² Yalkut Shimoni to Tehillim, Psalm 25 (Remez 702).

²⁵³ See Tanya, Ch. 4 & Ch. 23 citing Zohar; Also see Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a and elsewhere. [Also see Adir BaMarom of the Ramchal, p. 101, citing Zohar.]

²⁵⁴ Tanya, Ch. 2; See Mishneh Torah, Hilchot Yesodei HaTorah 5:10; Hilchot Teshuvah 5:5; Shemoneh Perakim of the Rambam, Ch. 8.

offering, besides the fact that the guilt offering is brought for something in which there is doubt whether it was inadvertent or not, there also is a guilt offering brought for willful sins.

However, about this it is explained²⁵⁵ that the guilt offering itself does not atone for the willful sins. Rather, since the sacrifice must be accompanied with repentance (in that the one who brings the sacrifice must repent of his [erroneous] views),²⁵⁶ it thus is through the repentance (*Teshuvah*) that the severity of the willful sin is nullified and is thus made into an inadvertent sin. Then, once it has become like an inadvertent sin, the guilt offering becomes effective in atoning for the inadvertent sin.

We thus find that the answer of the Torah, “Let him bring a guilt offering and it will be atoned for him,” is only effective in repairing inadvertent sins. In contrast, the response of the Holy One, blessed is He, “Let him repent and it will be atoned for him,” is that repentance (*Teshuvah*) even atones for willful sins, since “there is nothing that stands in the way of repentance (*Teshuvah*).”²⁵⁷ For, through it, a person is transformed from one extreme to the other extreme and ascends in the ultimate elevation, to the point that “in the place where those who return in repentance (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.”²⁵⁸

²⁵⁵ Ohr HaTorah, Yom HaKippurim p. 1,557 and on; Sefer HaMaamarim 5633 Vol. 1, p. 149; Sefer HaMaamarim 5636 Vol. 2, p. 310; *Hemshech* 5672 Vol. 3, p. 1,253; Also see Likkutei Sichot, Vol. 16 p. 421; Also see the Sichah of Shabbat Parshat Tzav 5749 (Sefer HaSichot 5749 Vol. 1, p. 352); Sichah of Shabbat Parshat Lech Lecha 5745 (Hitva'aduyot 5745 Vol. 1, p. 572 and on).

²⁵⁶ See Talmud Bavli, Shevuot 26b

²⁵⁷ Mishneh Torah, Hilchot Teshuvah, end of Ch. 3

²⁵⁸ Mishneh Torah, Hilchot Teshuvah 7:4

He continues in the discourse [and explains] that all this can be understood with a preface that we must better understand the matter of the sacrificial offerings (*Korbanot*). For, at first glance, it is wondrous that when a person sins and then sacrifices an animal, he thereby is atoned for his sin. That is, how is it that through sacrificing an animal, there is atonement for a sin that was transgressed by a human being?

That is, since the matter of “Let him bring a guilt offering and he will be atoned for” is the response of the Torah, and [since] Torah is the matter of understanding and comprehension, there thus is room here to question what the explanation is in a way of understanding and comprehension of the matter of atonement brought about through sacrifices, that by sacrificing an animal the sins of man are thereby atoned for.

3.

He explains in the discourse that the verse states,²⁵⁹ “Last (*Achor*-אָחור) and first (*Kedem*-קֶדֶם) You have formed me,” about which our sages, of blessed memory, stated,²⁶⁰ “Adam was created last (*Achor*-אָחור) in the act of creation and first (*Kedem*-קֶדֶם) in the act of creation.” He was created last (*Achor*-אָחור) in that the creation of man was on the sixth day, after all the other creations were created in the preceding days. Moreover, even about the creations that were created on the sixth day itself, it is clear from the simple reading of the verses

²⁵⁹ Psalms 139:5

²⁶⁰ See Midrash Bereishit Rabba 8:1

that all the other creations were created first and man was created at the conclusion.

This matter, that all the creations preceded man, is not only a precedence in time, but is also a precedence in level (and on the contrary, because of the precedence in level there also is caused to be the precedence in time). This is as understood by the fact that we observe that man is sustained by the animal (*Chai*) and even by vegetation (*Tzome'ach*) and even by the inanimate (*Domem*).

That is, man requires all the other classes of creations, in that they are necessary for the very sustainment of his existence. For if he does not eat he will become weakened, to the point that through not eating, it is possible that over the course of several days his soul will separate from his body. In contrast, this is not so of creatures in the class of the inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chai*).

That is, they do not require man for their existence to be sustained. It therefore must be said that in their root, they are higher than the level of man. For, as known, the root of the inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chai*) is from the world of Chaos-*Tohu*, that preceded the world of Repair-*Tikkun* which is the root of man.²⁶¹

Moreover, the precedence of the world of Chaos-*Tohu* to the world of Repair-*Tikkun* is not just a precedence in time (meaning the matter of time as it relates to the worlds of Chaos-*Tohu* and Repair-*Tikkun*), but is also a precedence in level. For, as known, in the world of Chaos-*Tohu* the lights are abundant,

²⁶¹ Also see Likkutei Torah of the Arizal to Deuteronomy 8:3 (Eikev); Likkutei Torah, Tzav 13b and on, and elsewhere.

whereas in the world of Repair-*Tikkun* the lights are few.²⁶² This is why man is called “last” (*Achor*-אָכּוֹר) in the act of creation, in that he is below them all.

Now, we should add to this [and state] that just as in the general totality of creation, all the other creations were created first and man was created specifically at the end, the same is so of the creation of man himself, in that his body was brought into existence before his soul, as the verse states,²⁶³ “He blew into his nostrils the soul of life.”

That is, the blowing of the soul of life was into “his nostrils,” that is, the body, which initially was an unshaped clod (*Golem*-גּוֹלֶם), as the verse states,²⁶⁴ “Your eyes saw my unshaped form (*Galmi*-גַּלְמִי).” As known,²⁶⁵ the formation of man differed from the formation of all other creatures. This is because in the formation of all other creatures, their bodies and souls were brought into being as one. In contrast, this is not so of the formation of man, in which his body was brought into being first as an unshaped clod (*Golem*-גּוֹלֶם) and afterwards “He blew into his nostrils the soul of life,” in that “He who blows, blows from within himself.”²⁶⁶ This matter, that the

²⁶² See Etz Chayim, Shaar HaKlallim Ch. 1-2; Shaar HaTikkun, Ch. 5; Shaar HaMelachim Ch. 1 and end of Ch. 5; Torat Chayim, the (second) discourse entitled “*Bereishit Bara*,” Ch. 7 and on, and elsewhere.

²⁶³ Genesis 2:7

²⁶⁴ Psalms 139:16; See Talmud Bavli, Sanhedrin 38b; Also see Torah Ohr in the next note.

²⁶⁵ See Torah Ohr, Bereishit, discourse entitled “*Lehavin HaTa’am Shenishtaneh Yetzirat Guf HaAdam MiShaar Kol HaNivra im*” (3d and on).

²⁶⁶ Tanya Ch. 2 citing Zohar; See, however, Igrot Kodesh, Vol. 20 p. 131 (that this is not found in our editions of Zohar, but is found in other early works of Kabbalah, amongst them: Emek HaMelech 127c; Introduction to Shefa Tal; Also see Ramban to Genesis 2:7; Rabbeinu Bachaye to Exodus 20:7.

body was brought into being before the soul, indicates the precedence in elevation of the body relative to the soul.

The same is so of man's service of *HaShem*-יהו"ה, blessed is He. For, in the matter of the *mitzvot*, there is the deed (*Ma'aseh*) of the *mitzvot* and there are the devotional intentions (*Kavanot*) of the *mitzvot*, which are similar to body and soul (as explained in Tanya).²⁶⁷ In other words, the deed of the *mitzvot* (the body) must be with devotional intent (*Kavanah*) (the soul). Nevertheless, the beginning and primary aspect is the deed of the *mitzvot* (the body) as our sages, of blessed memory, stated,²⁶⁸ "the deed is primary."

This is to such an extent that even in prayer there must be the matter of deed (*Ma'aseh*). For, although prayer is "service of Him with the heart," as in the teaching of our sages, of blessed memory,²⁶⁹ "Which service of Him is performed with the heart? You must say that this refers to prayer." However, even so, prayer must not only include devotional intent (*Kavanah*) but also the deed (*Ma'aseh*). Moreover, even in repentance (*Teshuvah*), there also must be the matter of the deed (*Ma'aseh*).

However, even though man is last (*Achor*-אחור) in the act of creation (as explained above) he nevertheless is also first (*Kedem*-קדם) in the act of creation. This is because the primary intention in the creation of all other creations is man. In other words, in and of itself, the creation of all the other creations is not the ultimate end, but their existence is for the sake of man.

²⁶⁷ Tanya, Likkutei Amarim, Ch. 38.

²⁶⁸ Mishnah Avot 1:17

²⁶⁹ Talmud Bavli, Taanit 2a

This is as our sages, of blessed memory, stated,²⁷⁰ “Every single person is obligated to say, ‘The world was created for me,’ and [they stated],²⁷¹ “The entire world was only created [to serve] as companions for this one.” This is also why man was created last, so that he will find everything prepared before him.²⁷²

This is also the meaning of what we recite about Rosh HaShanah, the day that Adam, the first man, was created,²⁷³ “This day is the beginning of Your works, a remembrance of the first day.”²⁷⁴ That is, even though the creation of man was on the sixth day of the act of creation, and on the sixth day itself, it was in the final hours of the day (as explained in Tractate Sanhedrin),²⁷⁵ nevertheless, “this day” specifically “is the beginning of Your works,” and not the 25th day of Elul, which is the day that the world began to be created.²⁷⁶

This is because until man was created, all the creations were as if they were not at all yet created (as explained by the Maharsha in Chiddushei Aggadot),²⁷⁷ being that the entire

²⁷⁰ Mishnah Sanhedrin 4:5; Talmud Bavli, Sanhedrin 37a

²⁷¹ Talmud Bavli, Brachot 6b; Rambam’s introduction to Pirush HaMishnayot (section beginning “*Achar Kach Ra’ah Lehistapek*”).

²⁷² See Talmud Bavli, Sanhedrin 38a and Rashi there.

²⁷³ See Tosefot entitled “*L’Tekufot*” to Talmud Bavli, Rosh HaShanah 8a

²⁷⁴ In the Musaf liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a); See Ra”N to Rosh HaShanah 16a; Chiddushei Aggadot of the Maharsha to Rosh HaShanah 27a; Rabbeinu Bachaye to Genesis 1:3; Pesikta d’Rav Kahanah, Piska 23 (“*BaChodesh HaShevi’i*”); Likkutei Torah, Nitzavim 47c; *Hemshech* 5666 p. 28 and elsewhere.

²⁷⁵ Talmud Bavli, Sanhedrin 38b

²⁷⁶ Midrash Vayikra Rabba, Ch. 29; Pesikta d’Rav Kahanah *ibid.*; Yalkut Shimoni Pinchas, Remez 782 and elsewhere.

²⁷⁷ Chiddushei Aggadot to Rosh HaShanah 27a *ibid.*, “Man was the ultimate intent of the entire creation, and it is as though nothing was created prior to the creation of man.”

reason they were created [in the first place] was for the sake of man.

This is because through man the perfection of the entire creation is caused, such that there is a revelation of Godliness in it. For, as known,²⁷⁸ on the day that Adam, the first man, was created, he said,²⁷⁹ “*HaShem*-יהוה has reigned, He has donned grandeur etc.,” and he said,²⁸⁰ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהוה our Maker.” That is, it is specifically through man that *HaShem*-יהוה was made King over all creation.

The same is so on every Rosh HaShanah, that the matter of “Reign over the whole world in Your glory... and all that were made will know that You made it, and all that were formed will understand that You formed it, and all who has a soul in his nostrils will say, ‘*HaShem*-יהוה, the God of Israel, is King, and His Kingship reigns over all,”²⁸¹ as explained in the writings of the Arizal,²⁸² that this refers to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

That is (“You have made” refers to the world of Action (*Asiyah*), “You have formed” refers to the world of Formation (*Yetzirah*), and “All who has a soul in his nostrils” refers to the world of Creation (*Briyah*).) This is true both of the particular worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) as well as (even higher) the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, this

²⁷⁸ See Pirkei d’Rabbi Eliezer, Ch. 11; Zohar I 221b; Zohar III end of Emor.

²⁷⁹ Psalms 93:1

²⁸⁰ Psalms 95:6

²⁸¹ In the Musaf liturgy of Rosh HaShanah

²⁸² Siddur of the Arizal to Musaf liturgy of Rosh HaShanah, and elsewhere.

is specifically brought about through the service and prayers of man.

4.

Now, with the above in mind, we can understand why the sacrifice brought from an animal affects atonement for man. For, since man is the last (*Achor*-אָחור) in the act of creation, and as mentioned above, man's root is from the world of Repair-*Tikkun*, whereas the root of the animal is from the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun* in elevation as well, it thus is through man offering the animal that he elevates it to its root in the world of Chaos-*Tohu*, and then the abundant lights of the world of Chaos-*Tohu* (the root of the animal) which transcend the world of Repair-*Tikkun* (the root of man) are drawn down and have an effect on man.

More specifically, as explained in the discourse,²⁸³ through offering the animal upon the altar, it ascends and becomes subsumed in its root, in the aspect of the face of the ox of the Supernal Chariot (*Merkavah*), and then, through the animal angels-*Chayot* (the face of the ox, and higher still, the face of the lion)²⁸⁴ carrying and elevating the throne,²⁸⁵ together with the aspect of "like the appearance of the man" that is upon

²⁸³ Sefer HaMaamarim 5629 *ibid.* p. 360.

²⁸⁴ See Torah Ohr, Vayishlach 25c; Torat Chayim, Va'era 56b; Sefer HaMaamarim 5627 p. 50.

²⁸⁵ See Midrash Shemot Rabba, end of Ch. 23; Bamidbar Rabba, end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10 citing Pirke d'Rabbi Eliezer; Also see the liturgical hymn (Piyut) "v'*HaChayot*" in the "*Keter*" liturgy of Musaf of Rosh HaShanah (in various versions); Also see Torah Ohr Yitro 71a and on; 72d and on, and elsewhere.

the throne, to the aspect of “He is not a man,”²⁸⁶ there thereby is also caused to be an ascent in the lower man, “You are called man-*Adam*-אדם,”²⁸⁷ in that “I am likened-*Adameh*-אדמה to the Supernal One”²⁸⁸ (as stated in *Shnei Luchot HaBrit*),²⁸⁹ so that he ascends to the aspect of “not a man-*Lo Adam*-לא אדם.”

5.

However, all the above is the elevation brought about through the sacrificial offerings, this being the response of the Torah, “Let him bring a guilt offering and he will be atoned for.” Higher than this is the elevation brought about through repentance (*Teshuvah*), this being the response of the Holy One, blessed is He, “Let him repent and he will be atoned for.”

Now, this may be understood with a preface explaining the elevation brought about through the sacrifices (*Korbanot*), by which there is caused to be the ascent from the aspect of “man-*Adam*-אדם” to that of “not a man-*Lo Adam*-לא אדם.” The explanation is that the two aspects, “man-*Adam*-אדם” and “not a man-*Lo Adam*-לא אדם,” as they are in the worlds in general, is that they are the ten *Sefirot* of the world of Emanation (*Atzilut*) and the aspect of the Unlimited One (*Ein Sof*) who transcends the world of Emanation (*Atzilut*), which in the *Sefirot* is the matter of the *Sefirah* of the Crown-*Keter*, which is in a state of being unlimited (*Ein Sof*) and limitless (*Bli Gvul*).

²⁸⁶ Samuel I 15:29

²⁸⁷ Ezekiel 34:31; Talmud Bavli, Yevamot 61a

²⁸⁸ Isaiah 14:14

²⁸⁹ *Shnei Luchot HaBrit* 20b; 268b; 301b, and elsewhere.

Now, in the Crown-*Keter* itself there are two aspects, the external aspect (*Chitzoniyut*) of the Crown-*Keter* and the inner aspect (*Pnimiyut*) of the Crown-*Keter*, and the primary and true matter of limitlessness (*Bli Gvul*) is specifically in the inner aspect (*Pnimiyut*) of the Crown-*Keter*.

In contrast, the external aspect (*Chitzoniyut*) of the Crown-*Keter* is not the true matter of limitlessness (*Bli Gvul*). This is as understood from the superiority of the middle line (*Kav HaEmtza'ee*) over and above the other two lines, in that the ascent of the other two lines is to the externality (*Chitzoniyut*) of the Crown-*Keter*, whereas the ascent of the middle line (*Kav HaEmtza'ee*) is to the inner aspect of the Crown-*Keter*.²⁹⁰

Now, since the substance of the middle line (*Kav HaEmtza'ee*) is that it has no limitations in it (which is why it includes the [other] two lines), thus from the fact that the middle line (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimiyut*) of the Crown-*Keter*, it is understood that the primary matter of limitlessness (*Bli Gvul*) is specifically in the inner aspect (*Pnimiyut*) of the Crown-*Keter*.

This is especially so considering what is known,²⁹¹ that the externality (*Chitzoniyut*) of the Crown-*Keter* is the root and source of the emanations, whereas the inner aspect (*Pnimiyut*) of the Crown-*Keter* is the lowest aspect of the Emanator. From

²⁹⁰ See *Torat Chayim* Noach 65b; *Hemshech* 5672 Vol. 1, Ch. 114; *Sefer HaMaamarim* 5700 p. 75; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 21, Ch. 35; *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*), and elsewhere.

²⁹¹ See *Etz Chayim*, Shaar 42 (*Shaar Drushei ABY" A*) Ch. 1; *Ohr HaTorah*, Beshalach p. 572.

this it is understood even more, that the external aspect (*Chitzoniyut*) of the Crown-*Keter* is not the true matter of limitlessness (*Bli Gvul*), being that this level relates to the emanations, only that it is the emanations as they are in their root. Rather, it only is the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which is the lowest aspect of the Emanator (as He is drawn in the Crown-*Keter*) that specifically is the true matter of the unlimited (*Ein Sof*) and the limitless (*Bli Gvul*).

The same is so even higher, in the general matter of the light and revelation, up to and including the aspect of the light (*Ohr*) that preceded the constriction-*Tzimtzum*, this being the matter of “[Before the creation of the world] there was Him and His Name alone.”²⁹² That is, immediately upon the first revelation, there are these two aspects, and as explained before,²⁹³ there are two aspects in the light (*Ohr*).

That is, there is the light that is for illuminating the worlds and there is the light that is for revealing His Essential Self. Now, even on that level, the light (*Ohr*) that is for illuminating the worlds is not the true matter of the unlimited (*Ein Sof*) and the limitless (*Bli Gvul*), since its matter is worlds, only that its matter is **to illuminate** the worlds. Rather, it only is the light (*Ohr*) that is for revealing His Essential Self that is the true matter of the unlimited (*Ein Sof*).

With the above in mind, we can understand the elevation of the matter of repentance (*Teshuvah*) (as in the response of the Holy One, blessed is He, “Let him repent and

²⁹² Pirkei d’Rabbi Eliezer, Ch. 3

²⁹³ In the discourse entitled “*uVaChodesh HaShevi’i*” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1, Ch. 8 (Sefer HaMaamarim 5730 p. 14).

he will be atoned for”) over and above the matter of sacrifices (this being the response of the Torah, “Let him bring a guilt offering and he will be atoned for”). This is because even though it is so that through the sacrifices we reach the aspect of “He is not a man,” as mentioned above, nevertheless, this is only the external aspect (*Chitzoniyut*) of the Crown-*Keter*, and even higher, in the light that precedes the constriction-*Tzimtzum*, it is the aspect of the light (*Ohr*) that is for illuminating the worlds. In contrast, repentance (*Teshuvah*) reaches the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, up to the aspect of the light (*Ohr*) that is for revealing His Essential Self.

6.

This then, is the meaning of [the verse], “Return, Israel, until *HaShem*-יהוה your God.” [The words] “Return, Israel” refers to the matter of repentance and ascent from below to Above, to the aspect of “He is not a man,” until the true matter of the Unlimited (*Ein Sof*), this being the aspect of the light (*Ohr*) that is for revealing His Essential Self, mentioned above. Now, since this is an ascent to the highest level, it therefore specifically states here “(Return), **Israel**-*Yisroel*-ישראל.”

However, it then is necessary to even draw this light down into the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, even though the essence of the matter of repentance (*Teshuvah*) is in an aspect that transcends division, nevertheless, this aspect must then also be drawn into the order of the chaining down of the worlds (*Seder*

Hishtalshelut). [This is similar to the verse,²⁹⁴ “You are standing today, all of you... the heads of your tribes... from the hewer of your wood to the drawer of your water.” That is, “all of you” is the matter that transcends division, but this must also be drawn down into all ten categories of the soul, “the heads of your tribes” until “the hewer of your wood and the drawer of your water.”]

About this the verse states, “(Return, Israel) until *HaShem* יהו"ה your God-*Elohe* "אלהיך." This is because the totality of the chaining down of the worlds (*Hishtalshelut*) is divided into the two lines of lights (*Orot*) and vessels (*Keilim*), the soul (*Nefesh*) and body (*Guf*), and into the matter of the two names *HaShem* יהו"ה and God-*Elohi* "אלהי"ם.

About this the verse states, “until *HaShem* your God-*HaShem Elo* "אלהיך." That is, the Name *HaShem* יהו"ה, which is the Name of His Essential Self (*Shem HaEtzem*),²⁹⁵ the Singular Name (*Shem HaMeyuchad*),²⁹⁶ the Explicit Name (*Shem HaMeforash*),²⁹⁷ should be “**your God-*Elo* "אלהיך**,” meaning, your strength and vitality.²⁹⁸

The verse continues, “Take words with you.” This is because even though the primary repentance (*Teshuvah*) is in the heart, nevertheless, here it especially emphasizes the matter

²⁹⁴ Deuteronomy 29:9

²⁹⁵ Kesef Mishneh to Mishneh Torah, Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim 1:61 and on; Ikkarim, Maamar 2, Ch. 28; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²⁹⁶ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Ginat Egoz ibid.

²⁹⁷ Sotah & Sanhedrin ibid.; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Ginat Egoz ibid.

²⁹⁸ See Likkutei Torah, Shlach 40c; Balak 73c; Also see the discourse entitled “*Tefilah L'Dovid*” 5747.

of “Take words with you.” This is because the coming into being of the body precedes the soul, and “deed is primary” (as discussed in chapter three).

That is, even though repentance (*Teshuvah*) transcends division and reaches the aspect of the Name *HaShem*-יהוה, the Name of His Essential Self (*Shem HaEtzem*), up to and including the aspect of the light that is for revealing His Essential Self, this being the matter of the soul, nevertheless, the repentance (*Teshuvah*) must be drawn down until the aspect of action (*Ma'aseh*) which is primary.

The general explanation is as in the known explanation of his honorable holiness, my father-in-law, the Rebbe,²⁹⁹ that in every single matter there is a body and soul, and therefore there is a body and soul on all levels throughout the order of the chaining down of the worlds (*Seder Hishtalshelut*).

In general, this is the matter of lights (*Orot*) and vessels (*Keilim*). For, as known,³⁰⁰ it is from the “thickening” of the lights (*Orot*) that the vessels (*Keilim*) were made. We thus find that the lights (*Orot*) are the aspect of the soul, and the vessels (*Keilim*) are the aspect of the body.

Moreover, even in the aspect of the lights (*Orot*) themselves there are these two aspects. That is, there is the aspect of the light (*Ohr*) from which the vessel (*Kli*) is made, and there is the aspect of the light (*Ohr*) as it is separate from

²⁹⁹ See Sefer HaMaamarim Yidish p. 162; Likkutei Dibburim Vol. 1, p. 200b; Sefer HaSichot 5703 p. 86.

³⁰⁰ Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 3; Shaar 47 (Shaar Seder ABY”A) Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity Ch. 28 and on; Sefer HaMaamarim 5661 p. 176 and on; 5670 p.45 and on; 5682 p. 12.

the vessel (*Kli*). At their first root, this is the matter of the light (*Ohr*) that is for illuminating the worlds, and the light (*Ohr*) that is for revealing His Essential Self.

Now, just as there are these two aspects in the lights (*Orot*), so likewise there are these two aspects in the vessels (*Keilim*). This refers to the matter of the inner aspect (*Pnimiyyut*) of the vessels (*Keilim*) and the external aspect (*Chitzoniyut*) of the vessels (*Keilim*). For, the inner aspect (*Pnimiyyut*) of the vessels (*Keilim*) is unified with the light (*Ohr*) within them, and their substance is the light (*Ohr*). In contrast, the external aspect (*Chitzoniyut*) of the vessels (*Keilim*), through which there is bestowal to the outside, their substance is the vessels (*Keilim*) - measure and limitation.

Now, all this is because in man there is body and soul, as mentioned above. Moreover, even within the soul of man itself, in the inner aspect (*Pnimiyyut*) within it, this being the matter of Torah and *mitzvot*, there is body and soul, as explained above at length. Thus, due to this, even in regard to those who transgress His will, in the blemish that is caused in Torah and *mitzvot* there is a matter of body and soul. Therefore, it likewise is so in the repentance (*Teshuvah*) which repairs the blemish, that there must be body and soul.

That is, through the intention in the repentance (*Teshuvah*), this being the remorse and the decision about the future, this being the soul of the repentance (*Teshuvah*), repair of the blemish is caused to the soul, whereas through the confession in words, which is the body and deed, there is the repair of the body of the blemish, as explained in the *mitzvah* of

confession and repentance (*Vidui u'Teshuvah*) of the Tzemach Tzeddek.³⁰¹

This then, is the meaning of “Take words with you etc.” That is, the primary aspect is the repentance in the heart, but “with you” there also must be “words,” this being the confession, which removes the body of the external husk (*Kelipah*) (as explained in the discourse of the year 5630).³⁰²

This is also why the verse concludes, “Let our lips substitute for bulls.” This is because the matter of the sacrifices also is the bond of the devotional intent (the soul) with the deed (the body). This is as in the teaching of our sages, of blessed memory,³⁰³ “One who brings a substantial [offering] and one who brings a meager [offering have equal merit] provided that he directs his heart [his intention-*Da'ato*-דעתו]³⁰⁴ to Heaven [to his Father in Heaven].”³⁰⁵ That is, even in the matter of “(One who brings) a substantial [offering] and (one who brings) a meager [offering],” there is a drawing down of the matter of the intention (*Kavanah*) (that is, “provided that he directs his intention etc.”).

7.

This also is why we recite the verse, “Return, Israel, until *HaShem*-יהו"ה your God etc.,” on the Shabbat of the ten

³⁰¹ Derech Mitzvotcha p. 38a and on.

³⁰² P. 363.

³⁰³ Talmud Bavli, Menachot 110a *ibid*.

³⁰⁴ As in the version in our Mishnah (Menachot, end of Ch. 13).

³⁰⁵ Talmud Bavli, Shevuot 15a; See the Sichah talk that followed the discourse, Ch. 17 (Torat Menachem, Vol. 58 p. 79).

days of repentance, during which we recite,³⁰⁶ “A song of ascents. From the depths I call You *HaShem*-יהוה.”³⁰⁷ As known,³⁰⁸ “the depths-*MiMa’amakim*-ממעמקים” refers to a depth (*Omek*) within a depth (*Omek*). This refers to the matter of repentance (*Teshuvah*) which even transcends the sacrifices (*Korbanot*).

That is, even the matter of sacrifices (*Korbanot*) reach the depth (*Omek*). This is as explained above, that the sacrifices reach the aspect of “He is not a man.” However, this is only a regular “depth” (*Omek*). In contrast, repentance (*Teshuvah*) reaches the aspect of the truly limitless (*Bli Gvul*), the aspect of the light (*Ohr*) that is for revealing His Essential Self, this being the matter of the depth (*Omek*) within the depth (*Omek*) (which is the aspect of the singular-*Yechidah* [essence of the soul]).³⁰⁹

Now, we recite this Psalm throughout the course of the ten days because there are ten “depths,”³¹⁰ and also because the aspect of the “depth within the depth” must be drawn into the ten powers of the soul etc., like the matter of the bond of the soul with the body.

³⁰⁶ Psalms 130

³⁰⁷ Shaar HaKavanot, Drushei Rosh HaShanah (before Drush 1), toward the beginning; Pri Etz Chayim, Shaar Tefilot Rosh HaShanah, Ch. 7; Siddur HaArizal there; Magen Avraham to Shulchan Aruch, Orach Chayim 54, Se’if Katan 2 citing “*Ketavim*”; Ateret Zekeinim to Orach Chayim, beginning of Siman 582; Siddur of the Alter Rebbe there; Also see Likkutei Torah, Drushim L’Rosh HaShanah 62b.

³⁰⁸ See Zohar III 69b and on; Zohar II 63b; Also see the discourse entitled *Shir HaMaalot* 5703 (Sefer HaMaamarim 5703 p. 18 and on); Also see the discourse entitled “*Shir HaMaalot* – A song of Ascents” 5719, translated in The Teachings of The Rebbe 5719, Discourse 1 (Sefer HaMaamarim 5719, p. 3); 5739; 5748 (Torat Menachem Sefer HaMaamarim Tishrei p. 119 and on).

³⁰⁹ See *Hemshech* 5672 Vol. 1, Ch. 98; Sefer HaMaamarim 5653 p. 161; 5696 p. 265; Discourse entitled “*Shir HaMaalot*” *ibid.* (Sefer HaMaamarim 5703 p. 26).

³¹⁰ Pri Etz Chayim *ibid.*; Likkutei Torah, Nitzavim 53b, and elsewhere.

The general explanation is as elucidated in the discourse,³¹¹ that there is the source (*Makor*-מקור), the wellspring (*Ma'ayan*-מעין) and the river (*Nahar*-נהר), and just as it is physically, that when a river dries up and a spring withers, it then is necessary to dig even deeper into the source, being that the source [itself] never ceases, the same is so Above.

This is as the verse states,³¹² “A river issues forth from Eden.” Eden is the aspect of the wellspring, the aspect of Wisdom-*Chochmah*, and since he caused blemish, it is necessary to draw from the Source of everything, the Source of the ten *Sefirot*, being that no blemish reaches there, and it therefore is from there that the repair of the blemishes is possible.

This is to the point that, through the river, there also will be a drawing down into the world of division, as in the continuation of the verse,³¹³ “From there it is divided,” so that even in the world of division there is a drawing down of the aspect of the light (*Ohr*), up to and including the aspect of the light that is for revealing His Essential Self.³¹⁴

³¹¹ P. 362.

³¹² Genesis 2:10

³¹³ Genesis 2:10 *ibid*.

³¹⁴ The end of this discourse is missing. It is recalled that at the ending of this discourse there also was mention of the inauguration of the Holy Temple, which took place in the month of Tishrei. Also see the Sichah talk that preceded the discourse, Ch. 7 and on (Torat Menachem, Vol. 58 p. 70 and on).