

# SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



## Likkutei Sichos, Vol. 19

*Iggeres Hateshuva, Sicha 3*

### The Tanya:

In the third chapter of Iggeres Hateshuva, the Alter Rebbe draws a distinction between human souls and the rest of creation. Souls derive from the innermost aspect of G-dliness, the ineffable Divine name, while angels are rooted in the external aspect of G-dliness, the Divine Name Elokim. The Alter Rebbe demonstrates this with three citations:

“For this reason, Scripture calls the angels “Elokim,” as in the phrase, 1) “For the L-rd your G-d, He is the G-d of G-ds (Elokim)...,” the last word here referring to angels, [and likewise], 2) “Praise the G-d of G-ds (Elokim)...,” once again referring to angels by the name “Elokim,” and (in yet another reference to angels), 3) “The sons of G-d (Elokim) came to present themselves....”

### Reb Levi Yitzchok:

The Rebbe’s father explains that the three verses correspond to three categories of angels: Serafim, who reside in the world of Beria, Chayos, in the world of Yetzira, and Ofanim, from the world of Asiya.

### The Questions:

1. Why is it necessary to go into this level of detail about the angels in a book dedicated to explaining the process and spirit of human repentance?
2. The goal of this passage is to explain the superiority of the human soul, that it derives from the innermost part of G-d. Yet, the Alter Rebbe highlights the fact that the angels are called by the name of G-d, albeit the name that denotes His external desire. This is because angels do not obscure their Divine source, it is openly revealed within them, so they can be identified by it. Human beings, on the other hand, cannot be called with G-d’s name, for the Divine spark is concealed beneath their sense of autonomy. Why does the Alter Rebbe

highlight the spiritual advantage of the angels here?

### The Explanation:

Granted, the Divine desire that animates the angels is manifest and revealed, while the Divine essence that desires the human soul is concealed. But the angels do not possess any access point to the Divine essence that is the source of everything. They are only truly aware of the Divine creative power which has been constrained and limited to enable their emergence.

This is alluded to in the three verses of the three types of angels. Creation takes place through Divine speech, but speech, or expression, takes place in three stages: “words of thought,” “spoken words,” and “words of action.” Each form of speech

progressively conceals more of the essential desire of the communicator, in this case, G-d.

In the first verse, G-d’s name is mentioned three times; in the second verse, two; in the final verse, once. Thus, the angels of Beria, the world of thought, contain within them all three modes of Divine expression. The angels of Yetzira, the world of light, contain the letters of the speech, which brings thought to light, and the words of action. And the angels of Asiya contain only the “words” of action. Each category of angel is only associated with the limited Divine speech which created it.

The human soul, on the other hand, is always associated with the Divine essence.

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