

SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Vol. 19

Iggeres Hateshuva, Sicha 5

The Tanya:

In chapter four of Iggeres Hateshuva, the Alter Rebbe details how the ten sefiros are alluded to in the four letters of the Divine name. In a parentheses, he adds:

“The “thorn” above the yud indicates the supreme will, (this being the level of keter,) which transcends by far the level of chochmah ila’ah, supernal wisdom, as is known.”

Reb Levi Yitzchak:

The repetitive phrase “transcends by far” alludes to two supernal levels of Divine wisdom, the “supernal wisdom” of Atzilus, the world of emanation, and the “the concealed wisdom” which transcends Atzilus. Thus, the “supreme will” which is defined as “the skull,” transcends two levels of Divine wisdom.

This “placement” of the Divine will is important, for the Alter Rebbe will later on (ch. 8) explain that atonement derives from G-d’s thirteen attributes of mercy being

expressed, which flow from the Divine will, a place that transcends the “structured” world of reciprocity contained in the four letters of G-d’s name. Because the Divine will “transcends by far the level of chochmah ila’ah,” therefore it can grant atonement.

The Question:

In Likkutei Torah, the Alter Rebbe explains that the thirteen attributes of G-d’s mercy derive from the “concealed wisdom” which has an advantage over the “skull.” How can these two “placements” of Divine mercy be reconciled?

The Explanation:

Sin causes two deficiencies: 1) it harms the soul’s tangible connection with G-d; 2) it prevents G-d’s light from becoming manifest in the world through the performance of mitzvos.

Repentance addresses both these deficiencies in different ways:

1) When a Jew desires to return to G-d, he uncovers the truth that the soul was never separate from Him — how else could he still desire to connect to G-d, if he truly

severed his relationship? Thus, the essence of the soul and its connection to the Essence of G-d is laid bare in the process of repentance. The Essence of G-d transcends the created realm and its deficiencies, and so the soul's blemish is disregarded and it is made whole again.

2) When a Jew feels his distance from G-d, he is aroused to return to G-d with greater passion and dedication than even a righteous person. With this passion, he transcends his personal limitations and serves G-d with unnatural zeal. This, in turn, touches the Essence of G-d that does desire to be manifest within Creation, but is also not confined to the strictures of the created system of sin and punishment. Thus, the light that was missing can now be drawn into the world through the penitent's passion.

In Iggeres Hateshuva, the Alter Rebbe discusses the repair that derives from the Divine desire that is totally removed from concern with the created reality. Therefore, he highlights the aspect of the Divine will which is identified as the "skull" "which transcends by far the level of chochmah ila'ah."

In Likkutei Torah, the Alter Rebbe discusses how Divine light is drawn into the world after sin, and therefore identifies the source of atonement as a dimension of G-d which has some level of connection and desire for the world, the level of "concealed wisdom" which maintains some relationship with the sefiros of Atzilus.
