# A tentative source for Rav Kook’s Orot Hateshuva Chapter 1

Rav Kook begins the first chapter of his *Orot Hateshuva* as follows:

We find three categories of repentance: 1) natural repentance 2) faithful repentance 3) intellectual repentance.

R. Shneur Zalman of Liady, in his collection of sermons called *Likkutei Torah*, also recognizes three types of repentance, which correspond to Ps. 34,15:

סור מרע, ועשה טוב, בקש שלום ורדפהו

Turn away from evil and do good, look for peace and run after it.

According to Likkutei Torah, the first level of repentance relates to the Divine name *Elokim,* the second type of repentance to the Tetragrammaton name, and the third to the *Or En Sof*.

Rav Kook writes:

(תשובה טבעית) הגופנית סובבת את כל העבירות נגד חוקי הטבע, המוסר והתורה, המקושרים עם חוקי הטבע. שסוף כל הנהגה רעה הוא להביא מחלות ומכאובים

The natural physical repentance encircles all sins against the laws of nature, ethics and Torah, which are connected to the laws of nature; for the result of all bad behavior is illness and pain . . .

Rav Kook is saying that this type of repentance is motivated by the physical discomfort of illness and pain. An example might be, one who volunteers to fast when he is unable to handle the difficulty of fasting (Taanit 11b דלא מצי לצעורי נפשיה), or one who makes himself sick by indulging in sensual pleasures. In both cases, the person feels that his actions are damaging himself and he repents. Rav Kook also speaks about a more spiritual, natural repentance –– when feeling remorse is the basis of repentance.

R. Shneur Zalman of Liady, associates the 1st level of repentance with *Elokim.* In *Midrash* this Divine name relates to the attribute of judgement, but to the mystics of the 16th century,

אלוקים בגימטריא הטבע

Elokim is the numerical equivalence of “nature”.

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R. Kook’s second level of repentance is described as follows:

אחרי התשובה הטבעית באה האמונית, היא החיה בעולם ממקור המסורת והדת

After the natural repentance comes a repentance based on faith. It’s existence in the world is derived from tradition and religion.

The next level of repentance, according to R. Shneur Zalmen of Liady, is related to the *shem* *Havayah,* the Tetragrammaton. This name signifies the transcendence of G-d, and the highest degree of revelation. *Shem Elokim* is used in Genesis for creation. *Shem* *Havaya* is used in Exodus for revelation and the giving of the Torah

   Like all Hassidic sermons,

He defines the first type corresponds to a return to the Devine Name Eone as kenegd sur mera that the level of elokeinu (memale col olmim) that should be drawn in to him,

Aseh tov keneged shem havaya that the person wants to cling to havaya sovev kol almim and makif

And the 3rd he wants to include imself in the ein sof (which is beyond mmale and sovev)

I think we don’t find more than two types of teshuva in the Talmud (

תשובה מיראה ,תשובה מאהבה

) Yoma 86b

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