# 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.

He continues with a definition of natural repentance:

(תשובה טבעית) הגופנית סובבת את כל העבירות נגד חוקי הטבע, המוסר והתורה, המקושרים עם חוקי הטבע. שסוף כל הנהגה רעה הוא להביא מחלות ומכאובים . . . ואחרי הבירור שמתברר אצלו הדבר, שהוא בעצמו בהנהגתו הרעה אשם הוא בכל אותו דלדול החיים שבא לו, הרי הוא שם לב לתקן את המצב

The natural physical repentance revolves around all sins against the laws of nature ethics and Torah that are connected to the laws of nature. The result of all bad behavior is illness and pain . . . but after one recognizes clearly that he himself and his own harmful behavior is responsible for the weakness he feels, he turns his attention to rectifying the problem.

Rav Kook is describing someone who does not live hygienically, and thus sins against the laws of nature. In terms of ethics, he may have in mind the חסיד שוטה, one who takes his devoutness to foolish extremes (Sotah 20a). In terms of Torah, he may be thinking of the one who volunteers to fast when he is unable to handle the discomfort of fasting (Taanit 11b דלא מצי לצעורי נפשיה). Each of these individuals is unhealthy and must perform natural, physical repentance.

Rav Kook also speaks about a natural spiritual, repentance ––pangs of remorse that motivate him to repent.

R. Shneur Zalman of Liady, in his collection of sermons known as *Likkutei Torah*, also recognizes three types of repentance. The sermon is formally based on Ps. 34,15.

סור מרע, ועשה טוב, בקש שלום ורדפהו

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

The types of repentance are tied to the words in our blessings

אתה ד' אלוקינו

The first level of repentance relates to the Divine name *Elokim* (In Hassidic thought, repentance (teshuva) is taken literally as ‘returning to G-d’, not only as repentance from sin.) The mystics of the 16th century connected the name *Elokim* to nature.

אלוקים בגימטריא הטבע

(The spelling of) Elokim is numerically equivalent to the spelling ofre the word for nature.

The sermon relates *Elokim* to *memale* *kolamin*, or the filling all worlds, the immanence of G-d.

Thus, both R. Kook and R. Shenur Zalman of Liady understand that the very first level of repentance as a repentance connected to nature.

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R. Kook describes the second level of repentance as follows:

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

After the natural repentance comes a repentance based on faith. It subsists in the world from the source of tradition and religion.

R. Shneur Zalmen of Liady describes the second type of repentance as a return to *shem* *Havayah,* the Tetragrammaton. This name signifies the transcendence of G-d, the name of G-d that was revealed at Sinai, the name associated with the highest degree of revelation.

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התשובההשכלית היא . . . הכרה ברורה, הבאה מהשקפת העולם והחיים השלמה, אשר עלתה למעלתה אחרי אשר התפקיד הטבעי והאמוני כבר רשמו בה יפה את רשומיה . . . היא מלאה כבר אור אין קץ

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

Orot hateshuva 1924 http://www.hebrewbooks.org/31307