In the third chapter, Rav Kook, distinguishes between a detailed teshuva relating to specific individual sins and a broad general teshuva related to no sin in particular. He writes:

וישנה עוד הרגשת תשובה סתמית כללית. אין חטא או חטאים של עבר עולים על לבו, אבל ככלל הוא מרגיש בקרבו שהוא מדוכא מאד, שהוא מלא עון, שאין אור ד' מאיר עליו, אין רוח נדיבה בקרבו, לבו אטום

There is another repentance emotion, which is broad and general. The person is not conscious of any past sins, but overall he feels crushed. He feels that he’s full of sin. The G-dly light doesn’t enlighten him, he is not awake; his heart is shut tight.

The concept of a teshuva that is independent of sin is also found in Likkuti Torah:

התשובה אינה דוקא במי שיש בידו עבירות ח"ו אלא אפילו בכל אדם, כי תשובה הוא להשיב את נפשו שירדה מטה מטה ונתלבשה בדברים גשמיים אל מקורה ושרשה

Repentance isn’t only for those who have sinned (may it not happen), but it’s for everyone. Teshuva is the return of the soul to its source and root, because the soul has descended terribly low, and focuses itself on materialistic goals. []

לקוטי תורה שובה ישראל סו ע"ג

and also see p vayehi yehudah atah

The description of someone who feels that his heart is closed is also found there.

בזמן הבית הי' הקב"ה עמנו פנים אל פנים בלי שום מסך מבדיל . . .

משא"כ עכשיו בגלות מחיצה של ברזל מפסקת ונק' חולת אהבה שנחלשו חושי אהבה ואומר על מר מתוק

When the temple stood, when the Holy One blessed is He was with us face to face without any concealment . . . However now in exile there’s an iron partition that separates us. We are love-sick, meaning our love is weak. We exchange bitter for sweet.

כעת בגלות מחמת כי הלב מטומטמת אין המח שליט עלי' כ"כ

כי עבירה מטמטמת לבו שלאדם ונקרא לב האבן

Now in exile the heart is shut, the mind hardly controls it. Sin has shut down the heart and it’s called a heart of stone.

The organization of the first three chapters of Orot Hateshuva also has a connection to a concept that is referenced frequently in Likute Torah. I’m referring to the description of the creation in terms of עולם שנה ונפש, (from Sefer Yetzirah).

The first chapter examines natural return, faith/belief return, and intellectual return. These are connected to נפש – one’s personality. The second chapter deals with repentance and its relationship to time. Repentance is either sudden or gradual (שנה). The third chapter speaks about a return motivated by a specific sin or motivated by a general malaise. This can possibly be associated with space/location (עולם); the sin is located outside of the person.

Here is a quote from R. Shenur Zalman of Liadi where he analyzes