

Discourse 2

“Shuvah Yisroel Ad HaShem Elohecha... Return, Israel, until HaShem, your God”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Teshuvah, 6th of Tishrei, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁹ “Return, Israel, until *HaShem*-יהו"ה, your God.” It states in Likkutei Torah¹⁰⁰ that we must understand why the verse states “until *HaShem*-Ad *HaShem*-עד יהו"ה,” when seemingly it should have said, “to *HaShem*-L'*HaShem*-להיהו"ה,” similar to what it states in the next verse,¹⁰¹ “Return to *HaShem*-El *HaShem*-אל יהו"ה.” We can add to this and state that the term “until-Ad-עד” indicates limitation, such as “come up until here (*Ad Poh*-פה עד) and no further.”¹⁰²

However, more specifically there are two manners in this, there is “up until but not including,” and there is “up until and including.”¹⁰³ The matter of “up until but not including”

⁹⁹ Hosea 14:2 – The *Haftorah* of Shabbat Teshuvah

¹⁰⁰ Likkutei Torah, Drushim L' Shabbat Shuvah 66b

¹⁰¹ Hosea 14:3

¹⁰² Likkutei Torah, Pekudei 5a, 7b

¹⁰³ See the beginning of the discourse entitled “*Shuvah*” 5666; Also see “*Shuvah Yisroel*” of Shabbat Parshat Ha'azinu 5737 (Torat Menachem, Sefer HaMaamarim Tishrei p. 96 and on; Sefer HaMaamarim 5637 p. 18 and on); Also see Likkutei Torah *ibid*.

is certainly a matter of limitation, in that one should come “up until here and no further.” However, even the manner of “up until and including” is a matter of limitation. For, from the very fact that it is necessary to emphasize and state “up until and including,” it is understood that there is the possibility to think or say “up until but not including,” which stems from the limitation in the thing.

Beyond this, it is known about the matter of the “seventy facets of Torah,”¹⁰⁴ that all the explanations (facets) are related to each other.¹⁰⁵ From this it is understood that whenever the word “until-*Ad-עד*” is stated, it includes both manners, that of “up until and including,” and that of “up until and not including.” We therefore find that the manner of “up until and including” is related to the manner of “up until and not including,” in which the matter of limitation is emphasized.

With the above in mind, the question is further exacerbated as to why the verse uses the word “until-*Ad-עד*” in regard to the matter of repenting and returning (*Teshuvah*) to *HaShem-יהו"ה*, (in stating, [“Return, Israel, until *HaShem-Ad HaShem-יהו"ה עד* your God”). This is because the matter of repentance and return (*Teshuvah*) in its entirety, particularly the repentance and return (*Teshuvah*) of the ten days of repentance, and especially the repentance and return of Shabbat Shuvah, stems from the innerness (*Pnimiyut*) of the soul,¹⁰⁶ the entire substance of which is the very opposite of

¹⁰⁴ See Midrash Bamidbar Rabba 13:16

¹⁰⁵ See Likkutei Sichot Vol. 3 p. 782

¹⁰⁶ This was explained at length in the Sichah talk that preceded the discourse (printed in Likkutei Sichot, Vol. 14, p. 143 and on).

form and limitation, meaning that it is a departure from his existence, to the extent that there should not even be the aspect of “there is one who loves etc.”¹⁰⁷ This being so, why is it that about the matter of repentance and return (*Teshuvah*) the verse uses the word “until-*Ad*-עד,” which indicates a matter of limitation?

2.

However, the explanation¹⁰⁸ is that Likkutei Torah explains that the word “*Ad*-עד” also indicates eternity, as in the words,¹⁰⁹ “Forever (*L’Adei Ad*-לעדי עד) will He reign,” and as the verse states,¹¹⁰ “*HaShem*-יהוה will reign for all eternity-*Le’Olam Va’ed*-לעולם ועד,” in which the root of the word “eternity-*Va’ed*-ועד” stems from the word “*Ad*-עד.”¹¹¹

Now, there is a bond and inter-inclusion of two opposites in the matter of eternity (*Nitzchiyut*), these being limitation and limitlessness. For, eternity (*Nitzchiyut*) is a matter that specifically applies within the parameters of time, for if something completely transcends time the term “eternity” does not apply to it, being that it altogether is not within the parameters of time.

¹⁰⁷ See Torah Ohr, Hosafot p. 114d

¹⁰⁸ See *Hemshech* 5672 Vol. 3 p. 1,345 and on; See Ohr HaTorah, Shabbat Shuvah p. 1,520 and on; Sefer HaMaamarim 5668 p. 182 and on.

¹⁰⁹ See the Rosh HaShanah Musaf liturgical hymn “*Melech Elyon*”

¹¹⁰ Exodus 15:18

¹¹¹ See Likkutei Torah *ibid*.

An example is the matter of intellectual truths, such as the intellectual truth that a part is smaller than the whole,¹¹² or the intellectual truth that in regard to an essence, if one takes hold of some of it, one takes hold of all of it.¹¹³ Being that these matters are not within the parameters of time, it does not apply to say that they are “eternal.”

It only is in regard to a matter that is within the parameters of time that it applies to state the matter of “eternality” (*Nitzchiyut*) in describing it. In other words, even though all things that are within the parameters of time are composed into existence and then decompose and are lost [from existence], nevertheless, there are matters that, as a result of the will of the Creator, *HaShem*-יהו"ה, blessed is He, will not have the matter of decomposition and become lost, but will be eternal.¹¹⁴ For example, [the verse states],¹¹⁵ “But You remain the same, and Your years will never end.” That is, even though days and years are the aspect of limitations within time, nevertheless, “Your years will never end,” in that they will never be extinguished or cease.

Now, generally, time is the matter of limitation, as well as the matter of change. This is because each day is dissimilar to a different day, as in the teaching,¹¹⁶ “Each and every day serves its function.” [This also is the explanation of the

¹¹² See Shem Tov to Moreh Nevhuchim, Part 2, Introduction 1, and Part 2:12, cited in Sefer HaChakirah of the Tzemach Tzeddek 2a, 31a and on.

¹¹³ *Hemshech* 5666 p. 522; *Hemshech* 5672 Vol. 1 p. 415, 553; Vol. 2 p. 1,081; Sefer HaMaamarim 5678 p. 338; See Sefer HaSichot 5701 p. 32, note 19.

¹¹⁴ See Ch. 3 of this discourse.

¹¹⁵ Psalms 102:28; Also see Ohr HaTorah, Tavo Vol. 5 p. 2,069 and on; Sefer HaMaamarim 5632 Vol. 2 p. 483 and on; 5678 p. 419 and on.

¹¹⁶ Zohar III 94b

verse,¹¹⁷ “Now Avraham was old, well on in days (*Ba BaYamim*-בא בימים.” That is, one must have days that are whole and filled with Torah and *mitzvot*, and there should not be a lacking of even one day.¹¹⁸

However, at first glance, this is not understood. For, even if one day is lacking in one’s study of his portion of Torah, he can fulfill it by studying a double portion of Torah the next day. This itself is the general matter of repentance (*Teshuvah*), as explained in Iggeret HaTeshuvah¹¹⁹ with the example of a rope that becomes severed, which one returns and ties together again. Namely, in the place of the knot, the section is doubled and quadrupled.

However, the explanation¹²⁰ is that in each and every day there must be service of *HaShem*-יהו"ה, blessed is He, appropriate to that day. Therefore, even if he studies a doubled portion the next day, he nevertheless is lacking [the Torah of] the preceding day. The same is so in regard to the root of time, which is the matter of “running” (*Ratzo*) and “returning” (*Shov*),¹²¹ these being two opposite motions, this being the matter of change.

However, at the very same time, the matter of eternity (*Nitzchiyut*), (which specifically is within the parameters of time), is a matter of limitlessness, as well as the

¹¹⁷ Genesis 24:1

¹¹⁸ See Zohar I 224a; Torah Ohr, Chayei Sarah 16a; Mishpatim 76c, 79a

¹¹⁹ Tanya, Iggeret HaTeshuvah, Ch. 9

¹²⁰ See Ohr HaTorah, Mishpatim p. 1,122; Shavuot p. 91; Balak p. 948; Discourse entitled “*Avraham Zaken*” 5638 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on).

¹²¹ See Maamarei Admor HaEmtza’ee, Dvarim Vol. 3, p. 800; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 257 and on.

absence of change. For, the true matter of eternity (*Nitzchiyut*) is not just that the thing is eternal in general, but that all its particulars are eternal. Thus, if we would say that that which is eternal undergoes change, meaning that it was different in the past than how it presently is, and that it will be different in the future than how it presently is, we therefore find that its state as it was in the past has been lost, and is therefore not eternal. It thus must be said that something that is eternal does not undergo change. From this it is understood that in the matter of eternity (*Nitzchiyut*) there is a bond and inter-inclusion of limitation with limitlessness.

3.

Now, the root of the inter-inclusion between limitation and limitlessness as it is in the *Sefirot*, and even higher, as it is in the holy names, is the matter of the union of the Name *HaShem*-יהו"ה and His title God-*Elohi"*מ-אלהים.

The explanation is that His Name *HaShem*-יהו"ה indicates that He transcends time, in that “He was and He is and He will be, as One (*Hayah v’Hoveh v’Yihyeh*-הו"ה ויהי"ה ויהיה).”¹²² In other words, all three matters of “He was and He is and He will be, as One (*Hayah v’Hoveh v’Yihyeh*-הו"ה ויהי"ה ויהיה),” (past, present, and future), are included in a single word, in that they are one and constant. This is

¹²² Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya, Shaar HaYichud v’HaEmunah translated as *The Gate of Unity and Faith*, Ch. 7 (82a).

indicated by the prefix of the letter *Yod*-י [of the Name *HaShem*-יהו"ה], which indicates Being-הוה in the present and constant tense.¹²³ All this indicates the absence of limitation.

In contrast, His title *God-Elohi*"מ-אלהי"ם indicates the matter of limitation. This is because the title *God-Elohi*"מ-אלהי"ם is plural,¹²⁴ and plurality specifically stems from limitation and division.¹²⁵ Beyond this, His title *God-Elohi*"מ-אלהי"ם-86 shares the same numerical value as "the natural order-*HaTeva*-הטבע-86,"¹²⁶ and the term "*Teva*-טבע" is of the same root as in the verse,¹²⁷ "Her gates have sunken (*Tavoo*-טבעו) into the earth." In other words, the Godly vitality is sunken and concealed in the physical thing that covers over it,¹²⁸ which is the ultimate state of limitation.

Nevertheless, there is a matter of the union (*Yichud*) of *HaShem*-יהו"ה and *Elohi*"מ-אלהי"ם. This is as explained before,¹²⁹ that the general matter of toiling in service of

¹²³ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

¹²⁴ See Rashi to Genesis 35:7; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of His Title (*Shaar HaKinuy*).

¹²⁵ See Sefer HaMitzvot of the Tzemach Tzedek 5b and elsewhere.

¹²⁶ Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled "v'Hamargeel"); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 22b and on, and elsewhere. Also see the discourse entitled "*Shuvah Yisroel*" 5690 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 76b).

¹²⁷ Lamentations 2:9

¹²⁸ See Ohr HaTorah, Shir HaShirim Vol. 1 p. 315; Sefer HaMaamarim 5678 p. 89; 5698 p. 167 and on; Also see the discourse entitled "*Shuvah Yisroel*" 5690 ibid., and elsewhere.

¹²⁹ In the discourse entitled "*Atem Nitavim* – You are standing this day, all of you, before *HaShem*," 5721, translated in The Teachings of The Rebbe 5721, Discourse 32 (Sefer HaMaamarim 5721 p. 241 and on).

HaShem-יהו"ה, blessed is He, is in order to affect the union (*Yichud*) of *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi''m*-אלהי"ם, this being the union of the Unlimited One with the limited, as it is in the matter of the holy names. It is from this union of *HaShem*-יהו"ה and *Elohi''m*-אלהי"ם, which is the matter of the union (*Yichud*) of the Unlimited with the limited as it is in the matter of the holy names, that there also is a drawing down of the union of the Unlimited with the limited in novel creations as well.

More specifically, there is the union (*Yichud*) of the Unlimited with the limited in novel spiritual beings as well. This is as explained in Tanya¹³⁰ citing the statement in Talmud,¹³¹ that one verse states,¹³² "Is there a number to His troops?" whereas another verse states,¹³³ "A thousand thousands ministered to Him, and ten thousand times ten thousand stood before Him." The Talmud answers this stating, "The verse 'A thousand thousands ministered to Him' refers to the number [of angels] in a single troop, [but in regard to the number of troops it states], 'And to His troops there is no number.'" In other words, even though each troop has a limited number, nonetheless, the abundance of the troops is unlimited. This is a matter of the union of the limited with the Unlimited.

There likewise is the union of the Unlimited and the limited within the novel creations of this physical world. To

¹³⁰ Tanya, Likkutei Amarim, Ch. 46

¹³¹ Talmud Bavli, Chagigah 13b (see "Marei Mekomot, Hagahot, v'Ha'arot Ktzarot L'Sefer Shel Beinonim" there p. 300 and on).

¹³² Job 25:3

¹³³ Daniel 7:10

preface, we will cite the words of Rabbi Menachem Azaria da Fano,¹³⁴ (cited in Likkutei Torah, Pekudei),¹³⁵ “[The Rambam did not include the eternality of God amongst the fundamental principles of faith, since it is obvious that He is eternal, for He is Preexistent (*Kadmon*-קדמון)] and that which is in the category of Preexistent (*Kadmon*-קדמון) is certainly eternal, whereas not all that is in the category of the eternal is preexistent. For, there are many novel creations that can be eternal by the will of the Creator, though none of them are preexistent, since they are newly brought into being from nothing to something, meaning, they have a beginning.”

This is similar to the matter of time, in that it has a beginning, and from this fact itself it is understood that it is limited. In other words, there are a limited number of hours and seconds that have passed since the beginning of time.¹³⁶ This is explained at length by the Tzemach Tzeddek in his *Sefer HaChakirah*,¹³⁷ namely, that anything that is composed of parts necessarily has a beginning and has enumeration. This is why it is impossible to depict a limitless number.

This being so, there necessarily must be limitation to the duration of time, that it will be drawn out and lengthened for such and such a period of time, after which it ceases and is nullified. However, even so, by the will of the Creator, *HaShem*-יהו"ה, blessed is He, time can be in a state of

¹³⁴ Pelach HaRimon, Shaar 4 (Shaar Atzmut v'Keilim), Ch. 3

¹³⁵ Likkutei Torah, Pekudei 5a; 7b

¹³⁶ See *Sefer HaMitzvot* of the Tzemach Tzeddek 57a and on; *Sefer HaChakirah* of the Tzemach Tzeddek 30a and on.

¹³⁷ *Sefer HaChakirah* 4b and on

eternality, so that it never undergoes cessation, this being a matter of limitlessness.¹³⁸

Beyond this, even now, the unlimited is present within novel creations. This is as stated in Talmud Yerushalmi¹³⁹ on the verse,¹⁴⁰ “These are the products of the heavens and the earth when they were created,” that, “They are as strong [today] as they were on the day they were created.” That is, they undergo no loss.

This is because loss is such that over the course of the time of its existence, it undergoes loss. This is like the teaching of Rebbeinu Bachaye,¹⁴¹ that from the moment a child is born [his body] begins to deteriorate. That is, throughout the course of its existence within time it gradually deteriorates until it is completely lost. However, being that the heavens and earth are “as strong as the day they were created,” their existence is therefore in a way that there is the absence of loss, this being the matter of eternality (*Nitzchiyut*).

This only stems from the will of the Creator, *HaShem*-יהו"ה, blessed is He, who wants them to have an element of eternality (*Nitzchiyut*).¹⁴² In other words, even though the existence of novel created beings is in a way of limitation and change, nevertheless, because of the will of the Creator, *HaShem*-יהו"ה, blessed is He, they too may also have an

¹³⁸ Also see Igrot Kodesh, Vol. 6 p. 270; Vol. 3, p. 291

¹³⁹ Talmud Yerushalmi, Brachot 1:1

¹⁴⁰ Genesis 2:4

¹⁴¹ “This possibly refers to what the Bachaye writes in his commentary to Genesis 1:28.” See the note of the Rebbe to Sefer HaMaamarim cited in the next note.

¹⁴² See Sefer HaChakirah of the Tzemach Tzeddek 4a; *Hemshech* 5672 Vol. 2, Ch. 333; Also see the second discourse entitled “*Ein Aroch*” 5694 (Sefer HaMaamarim 5711 p. 142 and on).

element of limitlessness. This is as explained before, that the root of the matter is the union of His Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם, due to which a bond is caused of the Unlimited with the limited, even in novel created beings.

4.

However, everything stated above is not the true matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם. To explain, the true matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם is that His title God-*Elohi*"m-אלהי"ם should be utterly transparent to *HaShem*-יהו"ה, meaning that His title God-*Elohi*"m-אלהי"ם should not at all conceal His Name *HaShem*-יהו"ה. Rather, its entire matter should solely be that through it the Name *HaShem*-יהו"ה should be revealed.

The likeness to this, as it relates to the bond of the Unlimited with the limited, is that the limited itself should come to be in a state of limitlessness. This is like the matter of time, in that time itself should be in a state that transcends time. The explanation is that when we explained before that time could be drawn in a way that is eternal, this is in a way that time itself essentially is limited. That is, every day and every year is in a state of limitation, only that because of the will of the Creator, *HaShem*-יהו"ה, blessed is He, it is drawn forth in a way of constancy and is eternally unceasing.

In other words, the matter of its eternality (*Nitzchiyut*) is not in a way that time itself is actually limitless. For, since

each unit of time is limited, therefore, even as additional days and years are added to it, nevertheless, it all is still in a state of limitation. Rather it only is that there is the potential for time to continue without limit. In other words, the limitlessness is only in reference to the future and is only in potential, whereas what is currently drawn forth in actual [time] is itself in a state of limitation.

The same is so in regard to the heavens and the earth, which are as strong as the day they were created. That is, their limitlessness is only in regard to the absence of deterioration and loss in them. Nevertheless, they each exist in a state of limitation. The same is so in regard to spiritual creatures. That is, even though “there is no number to His troops,” nevertheless individually, each troop is indeed limited.

We thus find that in all the above-mentioned manners, a bond is made between the Unlimited and the limited, only in a way that the limitation does not completely conceal the Unlimited, but it is sensed that there also is an element of the Unlimited in this. However, the matter of the Unlimited is not within the limitation itself, since the limitation itself remains in its state of limitation.

The likeness to this in the union (*Yichud*) of *HaShem*-יהו"ה and His title *God-Elohi"m*-אלהי"ם is that the limitation of His title *God-Elohi"m*-אלהי"ם does not completely conceal, but it also is sensed that there is the limitlessness of His Name *HaShem*-יהו"ה, but that even so, there still is the limitation of His title *God-Elohi"m*-אלהי"ם.

It thus follows automatically that this is not the true union (*Yichud*) of *HaShem*-יהו"ה and His title *God-Elohi"m*-

אלהי"ם, which is in way that His title God-*Elohi*"m-אלהי"ם (does not only not completely conceal, but beyond that, it) does not conceal the Name *HaShem*-יהו"ה whatsoever, and its entire matter is solely to be the vehicle through which the Name *HaShem*-יהו"ה illuminates. From this aspect it is necessary that the bond between the Unlimited and the limited be in a manner in which the matter of the Unlimited is itself recognized within the limited.

5.

The explanation is that in regard to the aspect of limitlessness as it is in the novel spiritual creatures, there also is the first answer of the Talmud.¹⁴³ That is, when it states,¹⁴⁴ "Is there a number to His troops?" this refers to a time when the Holy Temple is standing, whereas when it states,¹⁴⁵ "A thousand thousands ministered to Him," this refers to a diminishment of the Supernal entourage. Based on this, the explanation of [the verse], "Is there a number to His troops?" (which is the aspect of limitlessness) is in a way that in each limited part itself there is a sense of the matter of limitlessness.¹⁴⁶

The same is so in regard to the matter of time. That is, there is a way in which time itself is essentially limitless, similar to the matter of "the day that is entirely lengthy."¹⁴⁷

¹⁴³ Talmud Bavli, Chagigah 13b *ibid*.

¹⁴⁴ Job 25:3

¹⁴⁵ Daniel 7:10

¹⁴⁶ Also see *Hemshech* 5672 *ibid*. p. 684.

¹⁴⁷ See Midrash Tehillim Ch. 23

For, as explained by the Alter Rebbe in Torah Ohr,¹⁴⁸ even its beginning is lengthy, meaning that the matter of the lengthiness (the limitlessness) is not just at its end, in that it has no end, like the matter of time that continues constantly without cessation. [In that case] the matter of limitless is only such that there is an abundance of [limited] points [in succession] in a limitless way. Rather, the matter of lengthiness is in a way that even its beginning is lengthy, in that each point within it is in a way of limitlessness. In other words, the day itself does not have the limitations of time and day whatsoever.

The example for this is as our sages, of blessed memory, stated,¹⁴⁹ “The Holy One, blessed is He, showed Adam, the first man, every generation and its Torah teachers etc.” Now, when he showed him every generation, this was not in a general manner like on Rosh HaShanah, at which time “He gazes and sees to the end of all generations,”¹⁵⁰ and,¹⁵¹ “They are all glanced upon with a single glance.” That is, on Rosh HaShanah all the particulars are present, but in a general way.

Rather, he showed him each generation, as it is, with all its particulars in actuality and in a way of open revelation. This is why it was applicable for them to say, “When he arrived at the generation of Rabbi Akiva, Adam was gladdened by his Torah and saddened by his death etc.” This

¹⁴⁸ Torah Ohr, Toldot 18d

¹⁴⁹ Talmud Bavli, Sanhedrin 38b

¹⁵⁰ See the “*Atah Zocher*” blessing of the Rosh HaShanah liturgy.

¹⁵¹ Talmud Bavli, Rosh HaShanah 18a

is because he saw all the particulars as they are in actuality and in a way of open revelation.

We thus find that the duration of time itself, (meaning the actual numeration of hours during which he was shown each generation and its Torah teachers) was in a way that was absent of the limitations of time. This is why they included all the particulars throughout the course of the six thousand years of the world¹⁵² as they are in a state of actuality and open revelation. In other words, at the beginning of the creation, when the world was created in a state of wholeness,¹⁵³ (prior to the sin), the power of the Unlimited was recognizable within the limitation itself.

We find this to be similarly so in regard to the matter of space (*Makom*-מקום) (In that time and space are intertwined one with the other.)¹⁵⁴ Namely, as our sages, of blessed memory, stated about the Holy of Holies within which the Holy Ark was present, “The place of the Holy Ark is not according to measure.”¹⁵⁵ In other words, even though the Ark was itself within the aspect of measure and space, and had specific dimensions¹⁵⁶ of 2 ½ cubits in length, [1 ½ cubits in width, and 1 ½ cubits in height], nevertheless, there were ten

¹⁵² Talmud Bavli, Rosh HaShanah 31a

¹⁵³ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To'ar commentary there).

¹⁵⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the word “sphere-*Galgol*” and what it is; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid.*; Likkutei Torah, Zot HaBrachah 98a.

¹⁵⁵ See Talmud Bavli, Yoma 21a; Bava Batra 99a; Also see the Opening Gateway (*Petach HaSha'ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6; Sefer HaMaamarim 5677 p. 28, and elsewhere.

¹⁵⁶ Exodus 25:10; 37:1

cubits of space from each side of it to the walls of the Holy of Holies, even though the entire space of the Holy of Holies was only twenty cubits by twenty cubits. We thus find that the space of the Ark did not cause any diminishment whatsoever, since the space itself was absent of space. In other words, the limitation itself was limitless. This is the true matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם.

This matter is drawn down and revealed in the world through the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew. This is as explained before, that the general matter of the toil in serving *HaShem*-יהו"ה, blessed is He, is in order to affect the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם. The empowerment for this is from the Holy Ark in the Holy of Holies, in which there was the bond of the Unlimited with the limited, in a manner in which the limited itself was unlimited, which is the true matter of the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם.

The explanation is as stated in Talmud,¹⁵⁷ that the Holy Ark was buried, and the nations of the world did not rule over it. In other words, the Holy Ark exists whole and complete, only that it is hidden. However, through his service of *HaShem*-יהו"ה, blessed is He, it is within the power of each and every Jew to affect it to be drawn down from concealment into revelation, to the point that there will be a revelation of the true matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם in the whole world.

¹⁵⁷ Talmud Bavli, Sotah 9a; Yoma 52b-54a

6.

This then, is the meaning of the verse,¹⁵⁸ “Return, Israel, until *HaShem*-יהו"ה your God.” That is, the word “until-*Ad*-עד” includes all the explanations. That is, it includes the explanation that indicates the matter of limitation, even in the way that it means “up until but not including.” It also includes the explanation that it is a word that indicates “eternality,” which is the matter of limitlessness. In other words, this not only refers to the matter of potential eternity and limitlessness, that it can be drawn forth to no end, but also includes eternity and limitlessness in actuality, that each moment itself is an eternal matter, similar to Adam, the first man, who was shown each generation and its Torah teachers over the course of several quantifiable hours, during which, time itself was absent of the limitations of time, as explained before.

We thus find that the term “*Ad*-עד” indicates the bond between the Unlimited and limitation, so that the matter of the Unlimited is recognizable in the limitation itself. It is for this reason that the verse states, “Until *HaShem* your God-*Ad HaShem Elohecha*-עד יהו"ה אלהיך,” so that within the

¹⁵⁸ Hosea 14:2 – The *Haftorah* of Shabbat Teshuvah

limitation of His title God-*Elohi*"m-אלהי"ם itself, there is the recognition of the limitlessness of the Name *HaShem*-יהו"ה.¹⁵⁹

This matter is brought about through serving *HaShem*-יהו"ה, blessed is He, by repenting and returning (*Teshuvah*) to Him, ([as indicated by the words], "Return, Israel"), the matter of which is the absence of limitation, as explained before. It is in this manner that there is a drawing down of revelation to below in all the particular details of one's service of *HaShem*-יהו"ה, blessed is He, (being that *HaShem*'s-יהו"ה ultimate Supernal intent is that the absence of limitation in serving *HaShem*-יהו"ה, blessed is He, by repenting and returning to Him (*Teshuvah*) should not remain in a state of concealment, but should be drawn into revelation below). It is for this reason that the next verse continues and states,¹⁶⁰ "Take words with you etc.," meaning that it should be drawn into revelation below.

¹⁵⁹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*.

¹⁶⁰ Hosea 14:3