

Discourse 10

*“v’Shavti v’Shalom el Beit Avi -
And I will return in peace to my father’s house”*

Delivered on Shabbat Parshat Vayeitzei,
10th of Kislev (discourse 2), 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁰² “And I will return in peace to my father’s house, and *HaShem*-יהוה will be a God to me.” Now, our forefather Yaakov said this verse after seeing the vision of the ladder (*Sulam*-סלם)⁵⁰³ which hints at the four exiles,⁵⁰⁴ the ultimate purpose of which is to bring about the refinement (*Birur*) of all the sparks [of holiness]. (This is as stated by our sages, of blessed memory,⁵⁰⁵ “The Holy One, blessed is He, exiled the Jewish people amongst the nations, only so that converts would join them,” referring to the matter of refining (*Birur*) the sparks.”)⁵⁰⁶ That is, it is in order to unify and

⁵⁰² Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See Likkutei Sichot, Vol. 25, p. 159 and on; Also see the discourse entitled “v’Shavti v’Shalom” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 17, note 2).)

⁵⁰³ Genesis 28:12

⁵⁰⁴ See Ramban to the beginning of the Torah portion of Vayeitzei citing Pirke d’Rabbi Eliezer (Ch. 35; but has been redacted from the version of Pirke d’Rabbi Eliezer that includes the Radal’s commentary.) Also see Mishneh Torah, Hilchot Yesodei HaTorah 7:3, and elsewhere.

⁵⁰⁵ Talmud Bavli, Pesachim 87b

⁵⁰⁶ Torah Ohr, Bereishit 6a; beginning of Lech Lecha, and elsewhere.

elevate them until there is a union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteh*).

This then, is the meaning of the words, “And *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי to me.” For, the Name *HaShem*-יהו"ה refers to the Holy One, blessed is He, and His title God-*Elohi*”מ-אלהי refers to His Indwelling Presence (*Shechinah*). Thus, when the verse states, “And *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי to me,” it refers to the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteh*).⁵⁰⁷ This union (*Yichud*) is brought about through our fulfilling the *mitzvot*, as explained in Tanya, Ch. 41.⁵⁰⁸

2.

Now, Tanya states there that “for this intention to truly be sincere in one’s heart, so that his heart will desire the Supernal union (of the Holy One, blessed is He and His Indwelling Presence – the *Shechinah*), his heart must harbor great love for *HaShem*-יהו"ה alone, to do what gratifies Him alone, not for the sake of quenching the thirst for *HaShem* of his soul, but ‘like a son who strives for the sake of his father

⁵⁰⁷ Also see the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace,” of this year 5722, Discourse 11, which is the third discourse said at this gathering (*Farbrengen*), Ch. 10 (Sefer HaMaamarim 5722, p. 77); Also see the explanation of the discourse entitled “*VaYidar Yaakov... v’Shavti v’Shalom*” in Maamarei Admor HaZaken 5568 Vol. 2, p. 640 and on; Also see Torah Ohr, Vayeitzei 21d; Torat Chayim, Vayeitzei 26c and on.

⁵⁰⁸ Tanya, Likkutei Amarim, Ch. 41, p. 57b and on.

and mother, whom he loves more than his own body and soul etc.”⁵⁰⁹

Now, in the discourse of his honorable holiness, the Mittler Rebbe, entitled “*Lehavin Mah SheKatuv b’Tanya Perek Mem-Aleph* etc.”,⁵¹⁰ it states that we must understand why being engaged in fulfilling Torah and *mitzvot* alone, is not the ultimate true intention in unifying the Holy One, blessed is He, and His Indwelling Presence, except if done on a level that it is “more than his own body and soul etc.” and is not just to quench his own thirst.

For, with a person whose soul thirsts to the point of true self-sacrifice (*Mesirat Nefesh*), his yearning will certainly grow in truly desiring to draw down *HaShem*-יהוה, the Unlimited One, blessed is He, through fulfilling His Torah and *mitzvot*. In other words, his thirst will be to draw down and reveal *HaShem*’s-יהוה’s Godliness, this being the matter of affecting the union of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*), and if he does not draw down the union (*Yichud*), his thirst is not quenched. This being so, why is not the thirst alone sufficient in affecting the union (*Yichud*) etc.?

⁵⁰⁹ Zohar III 281a (Ra’aya Mehemna)

⁵¹⁰ This was subsequently printed in Maamarei Admor HaZaken, Inyanim p. 228 and on, (and also see Mekorot HaKtav Yad, Marei Mekomot, vTziyunim, p. 509); Also see the discourse entitled “*Katuv b’Tanya Perek Mem-Aleph*” in Maamarei Admor HaZaken, Et’halech Liozhna, p. 26 and on.

About this, the Mittler Rebbe explains that, as known, the 613 *mitzvot* are the 613 paths of the skull (*Galgalta*). This is to say that they are 613 drawings down from the Supernal desire of *HaShem*-יהו"ה, blessed is He, that are compared to hairs (*Sa'arot*) which derive their vitality through the [barrier] of the skull (*Galgalta*) that separates. This refers to the matter of the hairs (*Sa'arot*) of *Arich Anpin* as they spread forth in *Zeir Anpin*, as mentioned in *Idra Rabba*.⁵¹¹

The explanation is that the Supernal desire of *HaShem*-יהו"ה, blessed is He, (this being the matter of the *mitzvot*, which themselves are *HaShem's*-יהו"ה Supernal will), is the ultimate in simplicity (*Peshitut*), without any division whatsoever. However, the drawing down of *HaShem's*-יהו"ה Supernal desire in each *mitzvah* [in particular] is a matter of constriction (*Tzimtzum*). It therefore is compared to hairs (*Sa'arot*-שערות), in which only constricted vitality is drawn forth, which itself comes through the [barrier] of the skull that separates.

This then, is why *HaShem's*-יהו"ה Supernal desire is called the Crown-*Keter*-כתר-620, which is equal to "the 620-*תר"ך* pillars of light."⁵¹² Now, what is meant here is (not the essence of His desire, which is limitless (*Bli Gvul*), but rather that which is drawn from the desire (*Ratzon*), that they are

⁵¹¹ Zohar III 1239a, and the Arizal there; Also see Likkutei Torah, Re'eh 21d; Sefer HaMaamarim 5689 p. 6.

⁵¹² See Pardes Rimonim, Shaar 8 (Shaar Mehut v'Hanhagah) Ch. 3; Tanya, Iggeret HaKodesh, Epistle 29 (149b and on).

compared to “pillars of light,” and nothing more. In other words, this refers to a constricted ray of light that spreads forth from in a straight line to one place and appears like a pillar that is positioned equally above and below, and is very long.

This is like a pillar that connects the roof of the house to the floor of the house.⁵¹³ In other words, the “ת”ר”ך-620 pillars of light” drawn down from the desire (*Ratzon*), cannot at all compare to the desire (*Ratzon*) itself, and are only like the drawing down of hairs (*Sa’arot*), which come through the [barrier] of the skull (*Galgala*) that separates.

Nonetheless, even when the desire (*Ratzon*) is drawn down in the “ת”ר”ך-620 pillars of light,” it still transcends division. This is why the pillars are drawn straight down (*Yosher*), unlike the walls to the sides which indicate the matter of division. Moreover, the pillar (*Amud*) is a pillar of light (*Ohr*) and light is simple, in that it has no form with particular details.

Rather, the primary matter of division is brought about through the drawing down and revelation of the intellectual aspects (*Mochin*), from which there is a drawing down to the [emotional] aspect of *Zeir Anpin*, (as mentioned in *Idra Rabba* cited before). It is in regard to this that the *mitzvot* are called “limbs.” For, as known, the רמ”ח-248 [positive]

⁵¹³ See Tanya, Iggeret HaKodesh, Epistle 29 *ibid.*; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5719, Discourse 13, Ch. 2 and on at length.

commandments are called “the 248 רמ”ח limbs of the King.”⁵¹⁴

This primarily refers to the vessels (*Keilim*) of *Zeir Anpin*, which are called the “limbs” of *Zeir Anpin*.⁵¹⁵ This is because one’s limbs are his primary state and condition, being that the primary revelation of a person as a “something” is specifically in the area of his limbs.

Now, what is meant by the word “limbs” here is not the inner organs, such as the heart and the liver, but specifically the external limbs. For, they only counted the external limbs that contain bones (*Atzamot*-עצמות) in the count of the 248 רמ”ח limbs.⁵¹⁶ The word “bones-*Atzamot*-עצמות” is of the same root as “essential self-*Atzmiyut*-עצמיות,” meaning that they are the essential self and being of the person. This is because there is a radiance from the brain (*Mo’ach*-מוח) in the bones, this being in the “marrow-*Mo’ach*-מוח,” and is the essential life force of the bones (*Atzamot*-עצמות) drawn from the brain (*Mo’ach*-מוח) itself.

This then, is the general matter of fulfilling the *mitzvot*, namely, that through them there is a drawing down from the Supernal will of *HaShem*-יהו”ה, blessed is He, of the 613 תרי”ג pathways which come into division in the vessels (*Keilim*) of *Zeir Anpin*. The intention in this is to add greater illumination

⁵¹⁴ Zohar I 170b; Tikkunei Zohar, Tikkun 30, 74a; Tanya, Likkutei Amarim, Ch. 23; Iggeret HaTeshuvah, Ch. 1 (90b)

⁵¹⁵ Also see Likkutei Torah, Bamidbar 17b-c

⁵¹⁶ Mishnah Ohalot 1:8; See however Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

of lights (*Orot*) into the world of Emanation (*Atzilut*),⁵¹⁷ meaning, to draw down additional light (*Ohr*) within the vessels (*Keilim*) of *Zeir Anpin*, which are the 248 רמ"ה "limbs of the King," so that there is a drawing forth in them from the aspect of *HaShem's* יהו"ה Supernal will, blessed is He. Moreover, through doing so a drawing down of additional revelation of light and illumination is even drawn into the world below. For, as known,⁵¹⁸ the (thirty) vessels (*Keilim*)⁵¹⁹ of *Zeir Anpin* are the source of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

[More specifically, there are three levels in the vessels (*Keilim*), these being the inner part of the vessel, the middle part of the vessel, and the outer part of the vessel. The inner part of the vessels is the root of the souls, the middle part of the vessels is the root of the angels, and the outer part of the vessels is the root of the created beings.]

Thus, through drawing down additional lights (*Orot*) into the vessels (*Keilim*) of *Zeir Anpin*, (which are the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah Asiyah*)), additional revelations of light (*Ohr*) are caused in the world below as well.

This is specifically brought about through the assembly of the souls of the Jewish people (*Knesset Yisroel*) as they are

⁵¹⁷ See Etz Chayim, Shaar 39 (Shaar Ma"n uMa"D) Drush 11, Siman 16; Tanya, Kuntres Acharon 155a.

⁵¹⁸ See Etz Chayim, Shaar 44 (Shaar HaSheimot) Ch. 1-2; Tanya, Kuntres Acharon 156b

⁵¹⁹ See Etz Chayim, Shaar 44 (Shaar HaSheimot) Ch. 2 *ibid*; Tanya, Iggeret HaKodesh, Epistle 20; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

below, fulfilling the *mitzvot*. This is because the assembly of the souls of the Jewish people (*Knesset Yisroel*) are the aspect of Kingship-*Malchut*, and perfection is brought to *Zeir Anpin* through Kingship-*Malchut*. For, as known,⁵²⁰ in essence, the aspect of *Zeir Anpin* is only nine *Sefirot*, and thus the wholeness and completion of *Zeir Anpin* is specifically brought about through Kingship-*Malchut*.

The reason is that, as is known, the root of Kingship-*Malchut* is higher than the root of *Zeir Anpin*. This is because “*Zeir Anpin* is connected and unified to the Ancient One-*Atik*,”⁵²¹ whereas Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d’Lo Ityada*).⁵²²

Thus, through the Jewish people fulfilling the *mitzvot*, since their root is the aspect of Kingship-*Malchut*, which affects the wholeness and perfection of *Zeir Anpin*, there thereby is caused that additional lights (*Orot*) are drawn into the vessels (*Keilim*) of *Zeir Anpin*.

This then, is the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*) brought about by the Jewish people fulfilling the *mitzvot*. This is because the *mitzvot* themselves are the 248-קמ”ח limbs of *Zeir Anpin*, and the Jewish people are the aspect of Kingship-*Malchut*. Thus, when the Jewish people fulfill the *mitzvot*, this is the matter of the union (*Yichud*) of *Zeir Anpin* and Kingship-*Malchut*, which is the union of the

⁵²⁰ Etz Chayim, Shaar 24 (Shaar Pirkei HaTzelem) Ch. 3, and elsewhere.

⁵²¹ Zohar III 292a

⁵²² Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2

Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteh*).

Through this, two matters come about. The first is that light (*Ohr*) is drawn into the aspect of Kingship-*Malchut*, and Kingship-*Malchut* is also drawn into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The second is that due to the root of Kingship-*Malchut* in the Unknowable Head d'Lo Ityada), there also is a drawing down of additional lights (*Orot*) into *Zeir Anpin* of the world of Emanation (*Atzilut*).

It is in this regard that about fulfilling the *mitzvot*, the verse states,⁵²³ “And you shall do them-*v’Aseetem Otam-וַעֲשִׂיתֶם אֹתָם*,” [in which the word “them-*Otam-וַעֲשִׂיתֶם*” is written without the letter *Vav*-ו and can therefore be read as “you have made-*v’Aseetem Atem-וַעֲשִׂיתֶם אֹתָם*” about which it states], “I consider it as though you have made Me.”⁵²⁴

This refers to the matter of drawing down additional lights (*Orot*) into *Zeir Anpin* of the world of Emanation (*Atzilut*), which is the aspect of “the Supernal Man (*Adam HaElyon*).” Moreover, “You have made Me-*Atem Asa’une-וַעֲשִׂיתֶם אֹתָם*” refers to the drawing down into the aspect of the world of Action (*Asiyah*), brought about by the drawing down from the aspect of Kingship-*Malchut*, from which the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are drawn.

⁵²³ Leviticus 20:8; 26:3

⁵²⁴ Zohar III 113a; Vayikra Rabba 35:7

Now, in the preceding discourses⁵²⁵ it was explained that the matter of the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechintei*) includes all levels of the chaining down of the worlds (*Seder Hishtalshe*lut). From this it is understood that this union (*Yichud*) stems from that which transcends both the aspect of the Holy One, blessed is He (*Kudsha Brich Hoo*) and the aspect of His Indwelling Presence (*Shechintei*h), even as they are on the highest level.

This refers to the simplicity (*Peshitut*) of *HaShem-יהו"ה*, the Unlimited One (*Ein Sof*) Himself, blessed is He. That is, the simplicity (*Peshitut*) of *HaShem-יהו"ה*, the Unlimited One, blessed is He, causes the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechintei*h) on all levels. Additionally, as explained before,⁵²⁶ the drawing down of the simplicity (*Peshitut*) of *HaShem-יהו"ה*, the Unlimited One, blessed is He, comes about through the arousal of the simplicity (*Peshitut*) of the soul.

Based on this it is understood why Tanya states that the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechintei*h)

⁵²⁵ See the discourse entitled “*v’Yitzchak Ba* – Yitzchak came” of this year, 5722, Discourse 8, Ch. 4 (Sefer HaMaamarim 5722, p. 44 and on).

⁵²⁶ See the preceding discourse entitled “*v’Hayah Zaracha* – Your offspring shall be as the dust of the earth,” of this year, Discourse 9 (the 1st discourse recited at this *Farbrengen* gathering), Ch. 9 (Sefer HaMaamarim 5722, p. 60).

specifically comes from serving *HaShem*-יהו"ה, blessed is He, in a way of great love, "like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul etc., not to satisfy the thirst for *HaShem*-יהו"ה of his soul."

This is because when one's service of *HaShem*-יהו"ה, blessed is He, is to satisfy the thirst of his soul, even though his thirst and yearning is for *HaShem*'s-יהו"ה Godliness, nonetheless, there still is the one who desires. This is not a state of complete and total nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and therefore does not reach His simplicity (*Peshitut*). It automatically follows that it also does not bring about the union (*Yichud*). That is, it does not affect a drawing down of additional lights (*Orot*) into *Zeir Anpin* of the world of Emanation (*Atzilut*), and likewise does not affect a drawing down into the aspect of Kingship-*Malchut* and below.

It is only when a person completely nullifies all his desires, until he has no [personal] desire at all, but is, "like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul" - this being the matter of forcing oneself and of being in a state of total and ultimate nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, - that he thereby brings about that "I consider it as though you

have made Me (*Asa'unee*-עשאוני),” in which the word “made Me-*Asa'unee*-עשאוני” (also) indicates force.⁵²⁷

That is, so to speak, this brings a “forcing” Above for there to be a drawing down of the simplicity (*Peshitut*) of *HaShem*-יהוה, the Unlimited One, blessed is He, to affect the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*), and a drawing down of additional light (*Ohr*) into *Zeir Anpin* of the world of Emanation (*Atzilut*), and thereby also a drawn down to below.

5.

However, Tanya explains there, that even though for one’s heart to truly desire this Supernal union, his level must be “like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul,” (which not everyone merits), nonetheless, every Jew must accustom himself to having this intention. For, even though, in his heart, it is not to its ultimate truth, to truly desire this with all his heart, nonetheless, to some degree his heart truly desire this etc.

The explanation is that the true desire of the soul of every Jew indeed is the aspect of “a son who strives for the sake of his father and mother, whom he loves more than his

⁵²⁷ See Likkutei Torah, Bechukotai 48a and elsewhere. [As in “charity may be extracted by force (*Ma'asin*-מאסין)” See Beit Yosef to Tur, Yoreh De’ah, Siman 248.]

own body and soul,” except that this desire remains transcendent and encompassing (*Makif*) above their heads. Nevertheless, a glimmer of radiance from this desire illuminates the hindside of [the quality of] Knowledge-*Da’at*, and is called,⁵²⁸ “The lock of hair (*Kutza d’Sa’arah*-קוצא דשערה) that hits the back of Knowledge-*Da’at*.”

In other words, “the lock of hair” (*Kutza d’Sa’arah*-קוצא דשערה) is higher than the aspect of the “hairs” (*Sa’arot*-שערות) themselves, being that the hairs are just a glimmer of radiance drawn through the [barrier] of the “skull” (*Galgalta*) that separates, (as explained before). In contrast, the “lock of hair” (*Kutza d’Sa’arah*-קוצא דשערה) transcends the aspect of the “hairs” (*Sa’arot*-שערות), except that the way it is drawn down is by “hitting the back of Knowledge-*Da’at*,” thus causing a leaning [decision] in the [quality] of Knowledge-*Da’at*.

⁵²⁸ See Zohar III 141b (Idra Rabba); Etz Chayim, Shaar 16 (Shaar Ha’arat HaMochin), Ch. 1; Pri Etz Chayim, Shaar HaTefillin, Ch. 4; Shaar HaTzitzit, Ch. 3; Also see Likkutei Torah, Shlach 46a; Sefer HaMitzvot of the Tzemach Tzedek 99a, and elsewhere. [It is explained in Derech Mitzvotcha 99a there that this “lock of hair (*Kutza d’Sa’arah*-קוצא דשערה) that hits the back of Knowledge-*Da’at*” may be compared to the remembrance and love that a child has for his father, since he is of his father, which transcends intellect and reasoning and is not affected by contemplation (*Hitbonenut*) or lack thereof, and is present whether he is aware of it or not. Another example given there is that of the love a person has for himself, which is equal whether he contemplates and is conscious of the goodness of his own soul or whether he does not contemplate the goodness of his own soul. Thus, this aspect is something that is equal whether he is in a fallen and immature state, or whether he is in a mature state of expanded consciousness, it is all equal for him. The same is ultimately so when it comes to the love that a Jew has for *HaShem*-יהוה, blessed is He, when it comes to the matter of “I desire nothing besides You,” that this is something that altogether transcends reason, and is equal irrespective of the contemplation or lack thereof, or whether it is in a state of the expanded consciousness of mature intellect (*Gadlut HaMochin*) or in the state of the diminished consciousness of immature intellect (*Katnut HaMochin*).]

This is analogous to a person who stands behind a small child and prods him to go, through which he goes by himself, even without knowing why. The radiance of this desire is drawn down and affects the inner manifest powers (*Kochot Pnimiyyim*), so that he desires to fulfill Torah and *mitzvot* to bring about the Supernal union etc., even though as his own senses are revealed to him, he desires this to quench his thirst etc.

6.

This then, is the meaning of the verse,⁵²⁹ “And I will return in peace to my father’s house, and *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי to me.” This matter (that “*HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי to me,” referring to the union of the Holy One, blessed is He, and His Indwelling Presence), is the ultimate totality of our service of *HaShem*-יהו"ה, blessed is He.

That is, the ultimate intention in our service of *HaShem*-יהו"ה is to affect this union (*Yichud*) and draw it down into the aspect of Kingship-*Malchut*, from where there is a drawing down to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) below, through which an addition of lights and illumination (*Orot*) in the world of Emanation (*Atzilut*) also comes about (as explained before).

⁵²⁹ Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See *Likkutei Sichot*, Vol. 25, p. 159 and on; Also see the discourse entitled “*v’Shavti v’Shalom*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 17, note 2).)

This is also the meaning of the verse that precedes this [in which Yaakov said],⁵³⁰ “[If God will be with me, will guard me on this way that I am going;] will give me bread to eat and clothes to wear.” This refers to drawing down the inner manifest lights (*Pnimitiyim*) (“bread to eat”), as well as the surrounding encompassing lights (*Makifim*) (“clothes to wear”) of *Zeir Anpin* of the world of Emanation (*Atzilut*).⁵³¹

This union (*Yichud*) is brought about by each and every Jew, even when his service of *HaShem*-יהו"ה, blessed is He, does not appear to be “like a son who strives for the sake of his father and mother, whom he loves more than his own body and soul.” This is why our forefather Yaakov said this after seeing the vision of the ladder (*Sulam*-סלם) set upon the earth etc.⁵³² In other words, even those whose service of *HaShem*-יהו"ה, blessed is He, is on the lowest rung, “a ladder set upon the earth,” they too bring this union (*Yichud*) about.

However, the union is primarily the aspect indicated by the words, “And I will return in peace to my father’s house.” “My father’s house” refers to Yitzchak, whose service of *HaShem*-יהו"ה, blessed is He, was with love and thirst for *HaShem*’s-יהו"ה Godliness in the ultimate state of nullification (*Bittul*) of self to Him. In other words, it was not a thirst and yearning in which “there is one who desires,” but he was in the ultimate state of nullification of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He, [solely] to cause Supernal pleasure Above

⁵³⁰ Genesis 28:20

⁵³¹ See Likkutei Torah, Bechukotai 50a

⁵³² Genesis 28:12

etc.⁵³³ Through this the primary union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*) comes about, indicated by the words, “*HaShem*-יהוה will be a God-*Elohi*”מ-אלהי to me.”

Nonetheless, some of this also applies to each and every Jew, being that this is his true inner desire stemming from the radiance of the essential desire of his soul, as explained before. Even though in a revealed way he is in a state of “somethingness” (*Yeshut*) and sense of self, nevertheless, as previously explained, the True Something (*Yesh HaAmeete*) is drawn to the completely tangible “something” (*Yesh Gamur*).

Therefore, even a Jew who is in a state of “somethingness” (*Yeshut*) and sense of self, also has an illumination of the simplicity (*Peshitut*) of the singular *Yechidah* essence [of his soul], by which he draws down the simplicity (*Peshitut*) of *HaShem*-יהוה, the Unlimited One, blessed is He, thereby bringing about the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Brich Hoo uShechinteih*).

⁵³³ See Torah Ohr, Vayeitzei 21c, 22c, and elsewhere; Also see the discourse entitled “*Yitzhak Ba* – Yitzhak came” of this year, 5722, Discourse 8 (Sefer HaMaamarim 5722, p. 41 and on).