

## Discourse 7

*“Katontee Mikol HaChassadim -  
I have become small from all the kindnesses”*

Delivered on the eve of Shabbat Parshat VaYeishev,  
following the Kabbalat Shabbat, 20<sup>th</sup> of Kislev, 5717  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>527</sup> “I have become small from all the kindnesses and all the truth that You have done to Your servant; for with my staff I crossed this Jordan and now I have become two camps.” Regarding this verse, the Alter Rebbe, whose soul is in Eden, and whose joyous day we are celebrating, wrote,<sup>528</sup> “This means, that with every act of kindness that the Holy One, blessed is He, does for person, he should become very humbled. For, kindness-*Chessed* is the right arm,<sup>529</sup> and ‘His right arm embraces me,’<sup>530</sup> and literally is the matter of coming close to God, far more intensely than before and whoever comes closer to *HaShem*-יהו"ה, with greater intensity, being raised up to the highest heights, must be even more humble and lowly of spirit, to the lowest depths.”

This then, is what Yaakov meant when he said, “I have become small,” for due to the many kindnesses, which literally

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<sup>527</sup> Genesis 32:11

<sup>528</sup> Tanya, Iggeret HaKodesh, Epistle 2

<sup>529</sup> Introduction to Tikkunei Zohar 17a-b (Patach Eliyahu)

<sup>530</sup> Song of Songs 2:6

are the matter of coming close to God,” it made him humble and lowly of spirit below. However, we must understand the relationship between these matters, that the higher the revelation is above, the greater the sense of lowliness and humility below.

## 2.

This may be understood<sup>531</sup> by beginning with an explanation of the general matter of revelations (*Giluyim*). That is, the matter of the illumination of light (*Ohr*), is that it is additional and secondary to the essential self. For, the essential self is not within the category of being “revealed” (*Giluy*), being that every essence is essentially unrevealable (*Biltee Mitgaleh*). In contrast, light (*Ohr*) is the matter of revelation (*Giluy*),<sup>532</sup> and it therefore is additional and secondary to the essential self.

Moreover, although the light (*Ohr*) is unlike the vessels (*Keilim*) – in that the vessels (*Keilim*) are in a state of separateness from the essence and therefore are additional to it, whereas the light (*Ohr*) is not in a state of separation from the essence, being that light (*Ohr*) is of and like its luminary (*Ma’or*) and therefore is not actually additional to it – nevertheless, since light (*Ohr*) is the matter of revelation (*Giluy*), in this regard, it is additional and secondary to the essential self. This is because the essential self is not at all revealable (*Giluy*). Therefore, relative to the essential self, the

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<sup>531</sup> See the (second) discourse entitled “*Katonti*” 5678 (Sefer HaMaamarim 5678 p. 99 and on); Also see the discourse entitled “*Ki Shemesh u’Magen* 5692 (Sefer HaMaamarim 5692 p. 164 and on).

<sup>532</sup> Torah Ohr, Vayera 14a

revelation (*Giluy*) of light (*Ohr*) is additional and novel in its existence.

Now, this cannot at all be compared to the fact that there are various levels in the light (*Ohr*) itself. That is, the lower level of the light is considered to be revelation (*Giluy*) relative to its higher level, and the higher level is concealed (*He'elem*) relative to the lower level. Nevertheless, the lower level is not additional to the higher level, and thus this is unlike the general matter of light (*Ohr*) itself, which is that it is additional and novel relative to the essence of the luminary. This is because the concealment (*He'elem*) in the light (*Ohr*) and the concealment (*He'elem*) of the essence are different from each other. That is, the concealment (*He'elem*) of the higher level of light (*Ohr*) is only concealment (*He'elem*) relative to the level below it, meaning that the higher level of light is in a state of revelation (*Giluy*). That is, in relation to itself it is revealed (*Giluy*), and its concealment (*He'elem*) is only in relation to the level below it. In other words, it is concealed (*He'elem*) from the level below it. This being so, the lower level is not additional or novel relative to the level above it, since, in and of itself, the higher level is revealed to itself.<sup>533</sup>

However, as the light (*Ohr*) as a whole relates to the essence of the luminary, this is not so. This is because the essential self is not just concealed from the light (*Ohr*), but because every essence, whatever it may be, is in a state of essential concealment (*He'elem*). This is because an essence is unrevealable (*Biltee Mitgaleh*), meaning that it is not at all in

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<sup>533</sup> For example, what is in a state of open revelation relative to the teacher may be in a state of complete concealment relative to the student.

the category of being revealed (*Giluy*). Therefore, light (*Ohr*), which is revelation (*Giluy*), is additional and novel to the essence.

Thus, as this applies to the general matter of the revelations of *HaShem*'s יהו"ה Godliness above – such as the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the matter of the world of Emanation (*Atzilut*) in general – they are additional to the essence. This is indicated by the term “Emanation-*Atzilut*-אצילות” itself, which means to “apportion” and “separate” (*HaAtzalah* ו' *Hafrashah*-האצלה והפרשה).<sup>534</sup> In other words, the world of Emanation (*Atzilut*) is separate and discrete in comparison to the revelations (*Giluyim*) that are higher than the world of Emanation (*Atzilut*), and this is especially so in relation to the actual Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, not only is it that the light (*Ohr*) is additional to the Essential Self of *HaShem*-יהו"ה, blessed is He, but beyond this, since light is revelation (*Giluy*), it even is novel and additional to the light (*Ohr*) that is included in *HaShem*'s-יהו"ה Essential Self. This is because the light (*Ohr*) included in His Essential Self is not at all in the category of revelation (*Giluy*). For being that whatever is included and subsumed in His Essential Self, is like His Essential Self, and not at all in the category of revelation, therefore, the light (*Ohr*) included in His Essential Self is not at all in the category of revelation (*Giluy*).

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<sup>534</sup> See Pardes Rimmonim Shaar 16 (Shaar ABY”A), Ch. 1; Torah Ohr *ibid*, and elsewhere.

This is as the Alter Rebbe, whose soul is in Eden, wrote in Tanya<sup>535</sup> in the analogy of the light and ray of the sun. As he states there, “Obviously, this light and ray must also be present in the body and substance of the sun itself, as it is in the sky, because if it spreads out and radiates at such a great distance, it most certainly shines in its actual place. However there, in its actual place, the ray can only be regarded as nothingness, since its existence is negated relative to the actual body of the sun itself, which is its source.” In other words, as the light (*Ohr*) is included in the Luminary (*Ma’or*) it altogether cannot be considered as the existence of light (*Ohr*), being that it is not in the category of revelation (*Giluy*), but is only in a state of an ability (*Yecholet*). Therefore, that light (*Ohr*) which indeed is a revelation (*Giluy*), is additional (not only to the Essential Self of *HaShem*-יהוה, but even) to the light included in His Essential Self. As explained above, this is because, just like His Essential Self, the light (*Ohr*) included in His Essential Self also is not in the category of being revealed (*Giluy*), since whatever is included in the Essential Self is like the Essential Self.<sup>536</sup>

This may be better understood through the powers of the soul as they are included in the soul, in that they are not in a state of revelation (*Giluy*). They are neither in a state of tangible existence (*Metziyut*) nor are they in a state of being drawn forth (*Hamshachah*). This is because any form of being drawn forth (*Hamshachah*) ultimately results in revelation (*Giluy*). That is, it could be that the revelation (*Giluy*) will only appear in a small

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<sup>535</sup> See Tanya, Shaar HaYichud VeHaEmunah, Ch. 3

<sup>536</sup> Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

detail, or there could be a matter of differentiation, in which there is more revelation in one area and less in another area. Nonetheless, every drawing forth (*Hamshachah*) necessarily brings about some kind of revelation. The reason is because the very matter of drawing forth (*Hamshachah*) is with the intention and purpose of revealing (*Giluy*).

An example can be observed in the power of conceptualization (*Ko'ach HaMaskeel*), which is a drawing forth of the hidden power of intellect. Now, this drawing forth has some form to it and could therefore apply to a particular field of wisdom rather than a different field of wisdom. Thus, when the power of conceptualization (*Ko'ach HaMaskeel*) is drawn forth, a revelation of some intellect will necessarily come from it, even if only in one particular.

This shows us that as the soul powers are included in the soul itself, they are not at all in the category of being drawn forth (*Hamshachah*), not even in a hidden way. For, if they were, the soul powers of every human being would necessarily be in a state of full revelation. This is because, in and of itself, the soul is complete and includes all the soul powers within it, such as the power of wisdom-*Chochmah* and the power of kindness-*Chessed* etc. Thus, if the powers of the soul were in a state of being drawn forth (*Hamshachah*), it would necessarily mean that the soul powers of every person would be fully revealed. However, we clearly observe that there are those who have no revelation of wisdom-*Chochmah* at all, and we also observe that there are those who are only in a state of kindness-*Chessed* and altogether lack the quality of cruelty, or vice versa. This proves that as the soul powers are included in the soul, they

are not at all in a state of being drawn forth (*Hamshachah*). This being so, we see that the revealed powers are additional and novel relative to the soul powers as they are in the essential self of the soul, in which they are not at all revealed (*Giluy*) or drawn forth (*Hamshachah*).

About this our sages, of blessed memory, stated,<sup>537</sup> “[The verse states,<sup>538</sup> ‘Israel has sinned.’ Rabbi Abba bar Zavda says: From here we see that even when they have sinned, they still are Israel.” That is, “even when they have sinned,” means that though “because of his sin he has become cut off from his root etc.,” nevertheless, “they still are Israel.” (Moreover, this does not only apply to the essential self of his Jewish soul, but even) to his soul powers, since blemishes only effect the revealed powers of the soul, but not the soul powers as they exist included in the essential self of the soul, in which they are in a state of wholeness. This is because, as they are in the essential self of the soul, they literally are like the soul itself. It therefore is possible for a righteous person (*Tzaddik*) to be the son of a wicked person (*Rasha*),<sup>539</sup> just as a blind man can give birth to a seeing child.<sup>540</sup>

From all the above it is understood that the light (*Ohr*) is novel and additional, not just in relation to the Essential Self of *HaShem* יהו"ה Himself, but even in relation to His light (*Ohr*) as it is included in His Essential Self, which is like His Essential Self.

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<sup>537</sup> Talmud Bavli, Sanhedrin 44a

<sup>538</sup> Joshua 7:11

<sup>539</sup> Talmud Bavli, Brachot 7a

<sup>540</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

### 3.

Now, this matter is also found in the teacher/student relationship. That is, the intellect of the teacher is entirely beyond the intellect of the student, who is the recipient of his teachings. In other words, the superiority of the teacher over the student is not only like the superiority of inner understanding (*Pnimiyut*) over external understanding (*Chitzoniyut*), nor is it like the difference between an abstract concept (*Hafshatah*) and a concept that has been invested (*Halbashah*) into physical examples. That is, that the teacher has an inner understanding (*Pnimiyut*) of the intellect, whereas what he bestows to the student, is just the external understanding (*Chitoniyut*) of the intellect, and that additionally, the intellect (*Sechel*) he bestows to the student is invested (*Halbashah*) in garments (*Levushim*) of physical examples, which allow the student to grasp and understand, whereas the teacher grasps the matter abstractly, without garments (*Levushim*) of physical examples for the understanding and comprehension. Rather, the difference between the teacher and the student is even beyond this. Namely, the intellect of the teacher is of an entirely different paradigm than the intellect of the student altogether.

This may be understood by comparing the difference between Torah study as it is in the world of Emanation (*Atzilut*), and Torah study as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For example, in learning

the laws of *Nega'im*-afflictions,<sup>541</sup> as they are studied below, they relate to matters of physical affliction, like blood (*Dam*-דם) becoming spoiled and fluid, indicating the withdrawal of the blood and vitality from that part of the body. It therefore is called a “closure-*Segiruta*-סגירותא,”<sup>542</sup> in that this place has become closed (*Nisgar*-נסגר) and stopped up from receiving the vitality that spreads via the blood.

However, the way these laws of *Nega'im*-afflictions are studied in the worlds of Formation (*Yetzirah*) and Creation (*Briyah*), is in relation to spiritual afflictions and ailments. In other words, there has come to be a “closure-*Segiruta*-סגירותא” in the vessels of understanding and comprehension of the matter of creation, in that he does not grasp *HaShem*’s יהוה Godly light (*Ohr*) that vitalizes him and brings him into existence.

However, all the above is in relation to limited created beings. In contrast, the way the laws of afflictions-*Nega'im* are learned in the world of Emanation-*Atzilut*, is in relation to the titles by which *HaShem*-יהוה, the Creator, blessed is He, is called. For, the name<sup>543</sup> *Eheye*’האיהיה squared, has the numerical value (*Gematria*) of “blood-*Dam*-דם-44” [אהיהיה-44], which is the title, “The God of life-*Elohi*’m *Chayim*-אלהים חיים,” and is the quality of understanding-*Binah*.<sup>544</sup> This is the matter of drawing the aspect of blood-*Dam*-דם into the

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<sup>541</sup> See Mishnah Nega'im.

<sup>542</sup> Targum Onkelos to Leviticus 13:3 (and elsewhere); Zohar III 49b; Etz Chayim, Shaar 38 (Shaar Leah v'Rachel), Ch. 7; Likkutei Torah, Tazriya 23b and on; Metzora 24c and on, and elsewhere.

<sup>543</sup> See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), section on *Eheye*’האיהיה

<sup>544</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 8 (*Binah*); Zohar II 257a

limbs of *Zeir Anpin*. The quality of understanding-*Binah* receives from the light of father-*Abba* (*Chochmah*-wisdom) which is the aspect of water-*Mayim*-מים, and causes the drawing forth and spreading of the blood-*Dam*-דם. The bright spot (*Baheret*) indicates the lack of spreading forth of the blood-*Dam*-דם-44, that is, *HaShem*'s-יהו"ה title *Eheye*"ה-אֶהְיֶה, being that the spreading forth of the light of the father-*Abba* (*Chochmah*-wisdom) is lacking.

It thus is understood that the study of Torah law (*Halachah*) in the world of Emanation (*Atzilut*) is a completely different matter from the study of Torah Law (*Halachah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In other words, the superiority of the study of Torah law (*Halachah*) as it is in the world of Emanation (*Atzilut*), over and above the study of Torah law (*Halachah*) as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is not just like the superiority of abstraction (*Hafshatah*) over investing (*Halbashah*) the matter into physical examples, nor is it like the difference between the inner understanding (*Pnimiyut*) and the external understanding (*Chitzoniyut*), but is rather of an entirely different paradigm altogether.

For, the study of Torah law (*Halachah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is as it relates to the creations, who are limited. In contrast, the study of Torah law (*Halachah*) as it is in the world of Emanation (*Atzilut*), relates to the titles of *HaShem*-יהו"ה, the Creator, blessed is He.

Now, we may understand the superiority of the teacher over the student, in the same way, because when the teacher's intellect is into the Torah Law (*Halachah*) as it is in the world of Emanation (*Atzilut*), the distance of comparison between the student's intellect and the teacher's intellect, is like the difference between a created being and the Creator, blessed is He, in that it is utterly incomparable. Thus, relative to the teacher's intellect, the intellect that he bestows to the student is novel and additional relative to his own intellect.

Moreover, the intellect bestowed to the recipient is additional (not only from the standpoint of the intellect of the teacher himself, but) also from the standpoint of the intellect that relates to the recipient, as it still is included in the teacher's intellect. For, even as the intellect that relates to the recipient is included in the intellect of the teacher, it is utterly incomparable to how it ultimately will be bestowed to the recipient. This is because as it is in the intellect of the teacher, it is not at all in a state of tangible existence, to the point that even the teacher himself is unaware of having intellect that relates to the recipient. For, as it is included in the intellect of the teacher, it is not yet in a state of tangible existence altogether. Therefore, the intellect that is bestowed to the recipient is novel and additional, even in relation to the intellect that relates to the recipient, as it still is included in the intellect of the teacher.

Now, just as this so in the teacher/student relationship, that the intellect which is bestowed is novel, this also is so of the revelation of the intellect (*Sechel*) itself. That is, relative to its source, it too is novel. This is because the power of

conceptualization (*Ko'ach HaMaskeel*) itself, from which the intellect comes forth, is not in a state of the existence as intellect at all. For, when a person has an intellectual insight, he senses that the intellect has a source, but does not know its source, which is the power of conceptualization (*Koach HaMaskeel*). Now, the power of conceptualization (*Ko'ach HaMaskeel*) is the matter of intellect (*Sechel*), but not as an existence of actual intellect (*Sechel*). This being so, the revelation of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*) is novel and additional.

This is especially so when the revelation of the intellect (*Sechel*) is from the essential *heyulie* power of intellect. For, not only is the essential *heyulie* power of intellect not an existence of intellect (*Sechel*), but it is not even a **matter** of intellect, and the only reason it is called “the power of intellect” (*Ko'ach HaSechel*), is because intellect (*Sechel*) comes into being from it. However, in and of itself, it is utterly intangible and divested not only from the existence of tangible intellect, but from the very matter of intellect altogether. This being so, it is simply understood that relative to the essential *heyulie* power, the revelation of intellect (*Sechel*) is certainly novel and additional in its existence.

#### 4.

Based on this, we must understand the general matter of revelations (*Giluyim*). For, since the matter of revelation (*Giluy*) is additional to the essence, and is even additional to

what is included in the essence, this being so, where does the existence of revelation come from?

This may be understood as follows: The verse states,<sup>545</sup> “For *HaShem* יהוה God-*Elo* אלהים” (*HaShem* God) is a sun and a shield.” That is, the sun has a sheath<sup>546</sup> that covers and conceals it, as our sages, of blessed memory, stated,<sup>547</sup> “In the coming future the Holy One, blessed is He, will remove the sun from its sheath.” Nonetheless, currently, there is a shield and sheath that conceals the essential light of the sun. However, it is specifically through this shield, which covers and conceals the essence, that light (*Ohr*) and revelation (*Giluy*) comes forth. The matter of the sheath, as it is spiritually, is the matter of withholding (*Ha’akava*) and obstruction (*Atzarah*). In other words, revelation (*Giluy*) comes forth specifically through the withholding and obstruction of the essence.

Now, there are three matters that explain why revelation (*Giluy*) comes through withholding and obstructing the essence. The first matter is that through the withholding and obstruction, the bestowal becomes applicable to the recipient. That is, before the withholding, the illumination was in the essential intellect of the teacher and there was no “room” for a recipient. However, by withholding his own intellect, meaning that though he has intellect, he nonetheless holds himself back from contemplating it as it is within himself, it thereby becomes applicable to the recipient.

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<sup>545</sup> Psalms 84:12; See Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on; Ohr HaTorah (Yahal Ohr) to Psalms 84:12.

<sup>546</sup> The heliosphere

<sup>547</sup> Talmud Bavli, Nedarim 8b; Zohar III 17a

The second matter is that through the withholding and obstruction, something that holds the light comes about, and when the light has something to hold it, it then becomes a tangible existence of light. An example is the foundational element of fire (*Aish*). In and of itself, the foundational element of fire is not an existence of tangible fire at all, in that it neither illuminates nor has heat. However, because of the wick, which takes hold of the fire, there is a tangible existence of fire that both illuminates and is hot. The same is understood in relation to the general matter of light (*Ohr*), in that light (*Ohr*) requires something to hold it, and it is specifically then, that there is a tangible existence of light (*Ohr*). This is the second matter in the withholding and obstruction, namely, that through it, something that holds the light (*Ohr*) comes about, through which the light (*Ohr*) becomes a tangible existence. The third matter is that through the essential matter of withholding, the aspect of light (*Ohr*) that relates to a recipient comes about.

With the above in mind, we can understand the matter as it is above in *HaShem*'s יהו"ה Godliness in relation the restraint of the *Tzimtzum*, which is the matter of the withholding and obstruction. For, since this occurs before any revelation (*Giluy*), it is understood that the withholding and obstruction is of the Essential Self of *HaShem*-הו"ה, blessed is He. However, being that all essences are unrevealable (*Biltee Mitgaleh*), this being so, how is withholding revelation applicable in the first place? For, the entire matter of withholding and obstructing applies to the matter of revelation (*Giluy*), meaning that it is withheld and obstructed from being revealed. However, this does not apply in *HaShem*'s יהו"ה Essential Self.

However, the explanation is that what is destined to come into revelation (*Giluy*) is the essential desire and intent included in the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, the withholding and obstruction of this revelation (*Giluy*), is like the withholding and obstruction of the Essential Self. That is, the restraint of the *Tzimtzum* is the withholding and obstruction of *HaShem*'s-יהו"ה essential desire (*Ratzon Atzmee*) that is included in His Essential Self, blessed is He, and through this, the existence of light (*Ohr*) is brought forth.

Now, in this, there are the three above mentioned matters. The first is that through the restraint of the *Tzimtzum*, it becomes applicable for it to relate to worlds. That is, before the restraint of the *Tzimtzum*, there altogether was no “room” for the existence of worlds, whereas through the restraint of the *Tzimtzum*, it became applicable to relate to worlds. The second matter is that through the restraint of *Tzimtzum*, the matter of vessels (*Keilim*) that have a hold on the light (*Ohr*) and thus cause it to have tangible existence, came to be. The third matter is that through the essential matter of *Tzimtzum* (meaning, the withholding and obstruction), the existence of the light (*Ohr*) and revelation (*Giluy*) came to be, referring to the matter of the line-*Kav*. In other words, through the restraint there came to be a revelation of *HaShem*'s-יהו"ה essential desire (*Ratzon Atzmee*) for the revelation of light (*Ohr*)

The same is understood about the matter of Emanation-*Atzilut*-אצילות in general, as in the verse,<sup>548</sup> “I will emanate-*v'Atzalti*-ואצלתי some of the spirit that is upon you and place it upon them.” The Alter Rebbe, whose soul is in Eden, and

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<sup>548</sup> Numbers 11:17

whose joyous day we are celebrating, explained in Torah Ohr<sup>549</sup> that the word “I will emanate-v’*Atzalti*-ואצלתי” means, “I will draw your aspect and level lower than your level.” That is, “I will emanate-v’*Atzalti*-ואצלתי” means “I will bring and draw down.” Thus, the world of Emanation-*Atzilut*-אצילות is the matter of revelation (*Giluy*) that is **external** to *HaShem*’s-ה"ה Essential Self, so to speak. This is brought about through a descent, so to speak, in that He comes to have some relation to worlds, and through this there is the drawing forth of light (*Ohr*) and revelation (*Giluy*). In other words, it is through the concealment (*He’elem*) that it becomes applicable to relate to a recipient (like the first matter explained above).

The same is likewise so in the matter of the revelation (*Giluy*) of one’s soul powers, that the revelation is specifically through vessels (*Keilim*) that conceal. An example is the power of intellect (*Ko’ach HaSechel*). That is, there is the power of intellect (*Ko’ach HaSechel*) and there is the vessel of the brain (*Mo’ach*). In and of itself, the power of intellect (*Ko’ach HaSechel*) is limitless, without division into distinct particulars. Moreover, it is in a state of disorder, in that one particular confuses another particular. However, the vessel of the brain (*Mo’ach*) limits and divides the intellect into distinct particulars, each of which has its unique place in the mind, in which one particular does not confuse the other particular.

We therefore find that there are many very wise people who can conceptualize the intellect within themselves very well, but are incapable of explaining it to a recipient of lesser intellect. The reason is because within themselves the intellect

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<sup>549</sup> Torah Ohr, Vayera 14a

is disordered, being that their intellect lacks the limitation that stems from the vessel of the brain (*Mo'ach*). For in order to bestow the intellect to another, the matter must first be ordered within himself, and he then must find the letters by which to give over the matter to another. This is because the letters (*Otiyot*) limit and conceal the intellect, and through this concealment, the ability to bestow the intellect to the recipient is brought about.

Now, even though the revelation of the matter to himself is also in letters (*Otiyot*), in that every revelation (*Giluy*) comes about through letters (*Otiyot*), nonetheless, the letters (*Otiyot*) that are revealed to himself are different than the letters (*Otiyot*) that are revealed to another, this being the difference between the letters of thought (*Machshavah*) and the letters of speech (*Dibur*). On a deeper level, it is the difference between essential letters and non-essential letters, and it is through concealing the letters (that are non-essential to the bestowal) that the bestowal of intellect comes about. This is because every revelation (*Giluy*) comes about specifically through an initial withholding and obstruction.

## 5.

Now, as this matter – that the revelation of the line comes after the withholding and obstruction of *Tzimtzum* from Above - relates to our service of *HaShem*-יהו"ה, blessed is He, is that it is through serving *HaShem*-יהו"ה through the

obstruction<sup>550</sup> (meaning that we work hard) that the *Tzimtzum* does not conceal. By doing so, we not only draw down a revelation of the light of the line-*Kav*, but even the light (*Ohr*) that is included in the Essential Self of *HaShem*-יהו"ה, blessed is He, and even higher than this, we draw down the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He. This is because, all levels up to the Essential Self of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He, are included in the withholding and obstruction, only that it all is hidden, and it is specifically through the effort we put into this service of *HaShem*-יהו"ה that it comes to be revealed (*Giluy*).

This may be better understood through the analogy of the powers of the soul. That is, we clearly observe that a person who has difficulty understanding must necessarily toil in his intellect to understand. Through his toil, such a person will actually come to have greater grasp and understand than a person who easily and quickly grasps matters of intellect. The reason is because he reaches the essence through toil (*Yegiyah*).

To further explain, there is a membrane (*Kruma*) that hovers over the brain.<sup>551</sup> Now, as known, this membrane covers over the Hidden Brain (*Mo'ach HaSatoom*) which is even loftier than the Hidden Wisdom (*Chochmah Stima'ah*),<sup>552</sup>

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<sup>550</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1; Also see Listen Israel, a translation of Rabbi Hillel of Paritch's commentary to Ch. 1 of Shaar HaYichud of the Mittler Rebbe.

<sup>551</sup> See Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 3; Likkutei Torah, Matot 87c; Also see Listen Israel, to Shaar HaYichud Ch. 1 *ibid.* and the notes and citations there, and elsewhere.

<sup>552</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 and the notes there.

which in the soul, is the power of conceptualization (*Ko'ach HaMaskeel*). This is the matter of the air (*Avira*) above the membrane (*Kruma*) upon which the membrane (*Kruma*) hovers etc. Now, the reason that a person has difficulty understanding, is because his membrane is thick and coarse (which is not so of a person who understands easily, whose membrane (*Kruma*) is thin and refined). Nevertheless, through exerting oneself and toiling (through hard work) to refine the membrane that obstructs and conceals (*He'elem*), since the concealment (*He'elem*) includes all the levels of the intellectual matter, up to its essence, only that it is in a state of concealment, therefore, by exerting himself in toiling and refining his membrane (*Kruma*), he comes to grasp and understand the matter more than a person who grasps quickly and easily.

This matter is likewise understood as it relates to serving *HaShem*-יהו"ה, blessed is He, in the matter of refinements (*Birurim*) in general, specifically during the time of exile, when there is greater hiddenness and concealment. That is, it is specifically through refining (*Birur*) the concealments (through hard work) that a much higher revelation of *HaShem*'s-יהו"ה light and illumination is drawn forth.

This is also the difference between the revelations (*Giluyim*) of the time of the second Holy Temple, and the revelations of the coming future. That is, about the revelations of the second Holy Temple, it is written,<sup>553</sup> "I will be glorified-ו'אכבד-*v'Akavdah*," without the final letter *Hey*-ה of the word "I will be glorified-ו'אכבדה-*v'Akavdah*," to indicate that the second Holy Temple lacked five things. For, because the first exile was

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<sup>553</sup> Chagai 1:8; Talmud Bavli, Yoma 21b

only for seventy years and the concealment was not so great, therefore the revelation that followed it lacked five things. However, this will not be so of the revelations of the coming future, which will be much higher revelations. For since in this final exile the concealment and hiddenness is much greater, and moreover, [unlike the Babylonian exile] the time of the conclusion of this final exile was never revealed,<sup>554</sup> therefore, when we refine and clarify the hiddenness and concealment, there then will be a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, literally. This is as stated,<sup>555</sup> "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!"

## 6.

This also is the meaning of the verse,<sup>556</sup> "Light is sown for the righteous (*Tzaddik*); and for the upright of heart (*Yishrei Leiv*), joy." About this our sages, of blessed memory, taught,<sup>557</sup> "Not all attain light (*Orah*), and not all attain joy (*Simchah*). The righteous (*Tzaddikim*) receive light (*Orah*), and the upright (*Yesharim*) receive joy (*Simchah*)."

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<sup>554</sup> Talmud Bavli, Yoma 9b – Unlike the conclusion of the first exile of which they were informed (in Jeremiah 29:10, "After seventy years for Babylonia have been completed, I will redeem you, and I will fulfill for you My favorable promise, to return you to this place." See Rashi to Yoma 9b.)

<sup>555</sup> Isaiah 40:5

<sup>556</sup> Psalms 97:11

<sup>557</sup> Talmud Bavli, Taanit 15a – (That is, the straight-hearted (*Yesharim*) are greater than the righteous (*Tzaddikim*). See Rashi there.)

The explanation<sup>558</sup> is that there is a difference between sowing of a field (*Zriyah*) and planting (*Netiyah*) an orchard of fruit trees.<sup>559</sup> The difference is that when sowing a field (*Zriyah*), the seeds that are sown are edible in and of themselves, and when sown, they grow with great abundance. In other words, that which grows from them is of the same quality and being as that which was sown, only that it grows with greater abundance. Nonetheless, there is some comparison between the quantity that is sown and the quantity that grows.<sup>560</sup> Now, although there is an advantage to sowing a field, in that it does not take much effort and toil, and moreover, it does not take very long for the growth that follows, nonetheless, this is because that which grows is of the same quality of being as that which was sown, and the abundance of growth is commensurate to the quantity sown.

In contrast, when planting (*Netiyah*) an orchard of fruit trees, the seed that is planted is not edible in and of itself, but from that one seed a beautiful tree, bearing many fruits grows. In other words, in this case, the seed that is planted and the tree that grows from it, are entirely different in quality. Moreover, the abundance of fruit is entirely beyond comparison to that which was planted.<sup>561</sup> Although it is true that there is much greater labor in planting (*Netiyah*) an orchard, and one must wait much longer for its fruits, nonetheless, this itself is the very

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<sup>558</sup> Also see Ohr HaTorah, Chanukah 306b and on.

<sup>559</sup> See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 70-71.

<sup>560</sup> In other words, depending on how many seeds a person sows, that will determine how many crops will grow. A lesser quantity will yield less crops and a larger quantity will yield more crops.

<sup>561</sup> In that it continues to yield fruit from year to year.

reason that what grows is with greater abundance. That is, both the tree and its fruit are entirely different in quality than the seed and moreover, the quantity of its fruits is beyond comparison to the seed that was planted.

The same is understood in regard to serving *HaShem*-יהו"ה, in that there are two forms of serving Him, blessed is He. That is, there are those who are righteous (*Tzaddikim*) and there are those who are upright of heart (*Yishrei Leiv*). The service of the righteous (*Tzaddikim*) is in a manner that they desire that the revelations (*Gilyim*) affected by their service of *HaShem*-יהו"ה, blessed is He, be drawn down immediately (on the spot). On the other hand, the upright of heart (*Yishrei Leiv*) do not care whether the drawing down affected by their service will happen over the course of time. That is, it all is equal to them,<sup>562</sup> and they agree with *HaShem*'s-יהו"ה Supernal will, blessed is He, whatever it may be. Thus, the drawing down that they affect through their service of *HaShem*-יהו"ה, blessed is He, is of a much loftier and superior level.

This is also the difference between the negative commandments (*Mitzvot Lo Ta'aseh*), the positive commandments (*Mitzvot Aseh*) and the service of *HaShem*-יהו"ה, blessed is He, of refinements (*Birurim*). That is, with the positive commandments (*Mitzvot Aseh*) the drawing of revelation (*Gilyu*) is affected immediately. For example, immediately upon donning *Tefillin*, the four brains (*Mochin*)<sup>563</sup> are drawn from Above. Similarly, immediately upon wearing

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<sup>562</sup> See Taanit 23a

<sup>563</sup> *Chochmah*-wisdom, *Binah*-understanding, *Chesed* of *Daat*-knowledge and *Gevurah* of *Daat*-knowledge.

*Tzitzit*, the thirty-two pathways of wisdom (*Lamed Beit Netivot Chochmah*) are drawn.<sup>564</sup> However, in abstaining from doing the negative commandments (*Mitzvot Lo Ta'aseh*) revelation is not immediately drawn forth. Nonetheless, the revelation (*Giluy*) brought about through abstaining from doing the negative commandments (*Mitzvot Lo Ta'aseh*) is much higher than the revelation (*Giluy*) that accompanies fulfilling the positive commandments (*Mitzvot Aseh*). This is as stated in Tikkunei Zohar,<sup>565</sup> that the positive commandments (*Mitzvot Aseh*) are connected to the letters *Vav-Hey*-וה"י of the Name *HaShem*-יהו"ה, blessed is He, whereas the negative commandments (*Mitzvot Lo Ta'aseh*) are connected to the letters *Yod-Hey*-יה"י of the Name *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse,<sup>566</sup> "Light (*Ohr*) is sown for the righteous (*Tzaddik*); and for the upright of heart (*Yishrei Leiv*) joy (*Simchah*). That is, for the righteous (*Tzaddikim*), whose service of *HaShem*-יהו"ה, blessed is He, is in a manner of revelation (*Giluy*), there only is light (*Ohr*). In contrast, for the upright of heart (*Yishrei Leiv*), whose service of *HaShem*-יהו"ה, blessed is He, is through refinement and clarification (*Birurim*), meaning that they clarify (and toil with) the concealment, through this the matter of joy (*Simchah*) is brought about, which is much loftier than the light (*Ohr*).

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<sup>564</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and the notes there.

<sup>565</sup> Introduction to Tikkunei Zohar 4b, 5a; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, The Gate explaining how our Torah is sustained by the true reality of the Singular Name of *HaShem*-יהו"ה, blessed is He; Also see Likkutei Torah, Pekudei 3b; Song of Songs 7a.

<sup>566</sup> Psalms 97:11

With the above in mind, we may also understand the meaning of Yaakov's words,<sup>567</sup> "I have become small from all the kindnesses and all the truth that You have done to Your servant; for with my staff, I crossed this Jordan and now I have become two camps."

To explain, let us preface with the differences between each of our forefathers in their service of *HaShem*-יהו"ה, blessed is He. Avraham's service was in a manner of drawing light and illumination (*Ohr*), as our sages, of blessed memory, stated,<sup>568</sup> "Avraham began to illuminate." They similarly stated,<sup>569</sup> "Until Avraham, the world was functioning in total darkness. Then Avraham came and began to illuminate." Yitzchak's service of *HaShem*-יהו"ה, blessed is He, also related to the matter of light (*Ohr*), for although his service was that of making vessels (*Keilim*) etc., this itself was in relation to the light (*Ohr*), in that he made vessels (*Keilim*) for the light (*Ohr*).

In contrast, Yaakov's service was that of refinements (*Birurim*). That is, he worked with Lavan's sheep for a period of twenty years and his work required very great toil, as it states,<sup>570</sup> "During the day I was consumed by scorching heat, and frost by night, and sleep was removed from my eyes." Likewise, in his encounter with Esav's four-hundred men, his service was in a manner of affecting refinements and

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<sup>567</sup> Genesis 32:11

<sup>568</sup> Midrash Shemot Rabba 15:26

<sup>569</sup> See Midrash Rabba 2:3 and Shemot Rabba *ibid*.

<sup>570</sup> See Genesis 31:40

clarifications (*Birurim*),<sup>571</sup> for as known, the four-hundred men of Esav were four-hundred harsh judgments.<sup>572</sup> However, through engaging in serving *HaShem*-יהו"ה, blessed is He, in the service of refinement and clarification (*Birurim*), a much loftier light and illumination (*Ohr*) was drawn to him.

This is why he said, "I have become small from all the kindnesses and all the truth." In other words, through his toil in refining and clarifying the hiddenness and concealment, meaning, through the fact that there was a matter of withholding and obstruction etc., he brought about the drawing forth and revelation of the light (*Ohr*) of the line-*Kav*, not just the externality (*Chitzoniyut*) of the line-*Kav* that is drawn from the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, but even the inner aspect (*Pnimiyut*) of the line-*Kav*, which is drawn from the hidden Beauty-*Tiferet HaNe'elam* of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This itself is the meaning of "all the kindnesses and all the truth." That is, "all the kindnesses" (*Kol HaChassadim*) refers to the externality (*Chitzoniyut*) of the line-*Kav*, "and all the truth" (*uMikol HaEmet*) refers to the inner (*Pnimiyut*) aspect of the line-*Kav*, which is drawn from the hidden Beauty-*Tiferet HaNe'elam* of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is also the meaning of the continuation of the verse, "and now I have become two camps." That is, he reached the aspect of the hidden Beauty-*Tiferet HaNe'elam* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which includes

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<sup>571</sup> Genesis 33:1

<sup>572</sup> See Zohar III (Idra Rabba) 129a; Torah Ohr, Vayishlach 24c; Torat Chayim, Vayishlach 182c; Ohr HaTorah VaYishlach (Vol. 5), 873a.

both kindness-*Chessed* and might-*Gevurah*, and is the matter of the two camps. This likewise is the meaning of his words, “for with my staff I crossed this Jordan.” The word “my staff-*Maklee*-מקלי” is the word “staff-*Makel*-מקל” with the letter *Yod*-י, indicating the matter of drawing forth the *Yod*-י, meaning the revealed intellect.<sup>573</sup> More specifically, it refers to the initial revelation of the light of the line-*Kav*, which is in an aspect of a point-*Nekudah*, that is, a *Yod*-י.<sup>574</sup> However, through Yaakov’s toil in serving *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Birurim*), he not only drew the light (*Ohr*) of the line-*Kav*, but even the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*, that is, the light that is included in His Essential Self, which is the aspect of the essential point (*Nekudah Atzmit*).

This likewise is the matter of the Jordan river, about which our sages, of blessed memory, stated,<sup>575</sup> “It takes from this one and gives to that one.” “It takes from this one” refers to the matter of the taking from the light (*Ohr*) that is included in the Essential Self of *HaShem*-יהו"ה, blessed is He, “and gives to that one” refers to drawing it forth to be in a state of light (*Ohr*) and revelation (*Giluy*). This likewise is the meaning of the statement in *Zohar*<sup>576</sup> about the verse,<sup>577</sup> “Let there be a firmament in the midst of the waters and let it separate between

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<sup>573</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled, “The Gate explaining that *Yod-Hey*-יה"ה is judgment and *Vav-Hey*-ו"ה is mercy,” and elsewhere throughout.

<sup>574</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

<sup>575</sup> Talmud Bavli, Bava Metziya 22a

<sup>576</sup> *Zohar* I 32b

<sup>577</sup> Genesis 1:6

water and water,” that, “It draws from the upper and bestows to the lower.” In other words, through Yaakov’s toil in refining and clarifying the concealment, not in a way of nullifying the *Tzimtzum* (for after all, there indeed is the existence of worlds), but rather, (through working hard) he refined the *Tzimtzum* itself, therefore, not only does *Tzimtzum* not obstruct the light (*Ohr*), but on the contrary, it helps and assists, so that “He draws from here and gives to there.” In other words, through and by means of the *Tzimtzum*, even those revelations that are higher than *Tzimtzum* are drawn down, so much so, that even the Essential Self of *HaShem*-יהו"ה is drawn down, literally.

It thus is about this that he said, “now I have become two camps,” referring to kindness-*Chessed* and might-*Gevurah*. This is because Avraham is the right line of kindness-*Chessed*, and Yitzchak is the left line of might-*Gevurah*. In contrast, Yaakov stated,<sup>578</sup> “The God of my father Avraham and the Fear of Yitzchak,” in that he included both lines,<sup>579</sup> and because of this, he is “the choicest of the forefathers.”<sup>580</sup>

This then, is the explanation of the verse “I have become small-*Katontee*” that the Alter Rebbe,<sup>581</sup> whose joyous day we are celebrating, gave. Namely, that every revelation from a higher and loftier level above, requires even greater lowliness and humility below, to the lowest depths. For, the vessel (*Klee*) for revelation that is high above, is the absence of independent existence and greater concealment. However, it is through toil

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<sup>578</sup> Genesis 31:42

<sup>579</sup> Torah Ohr Toldot 17c and elsewhere.

<sup>580</sup> Midrash Bereishit Rabba 76:1; Zohar I 119b, 147b; Shaar HaPesukim of the Arizal to Genesis 27:25.

<sup>581</sup> Tanya, Iggeret HaKodesh, Epistle 2 *ibid*.

in refining the concealment and restraint, that the Essential Self of *HaShem*-יהו"ה, blessed is He, is thereby drawn forth.

The same is likewise so with every single Jew, especially those who are righteous (*Tzaddikim*) and are the heads and leaders of the Jewish people. That is, whenever they encountered a matter of withholding and obstruction, and (through their toil) refined and clarified it, then the withholding and obstruction actually assisted in the revelation. In other words, "the righteous (*Tzaddikim*) are similar to their Creator."<sup>582</sup> Therefore, just as it is with the revelation above in *HaShem*'s-יהו"ה Godliness, that through the restraint of the *Tzimtzim* there is drawn forth not only the revelation of the line-*Kav*, and not only the light (*Ohr*) that is included in His Essential Self, but even His Essential Self, blessed is He, so likewise with the righteous (*Tzaddikim*). That is, their toil in refining the obstruction and restraint, itself becomes the vessel for "spreading the wellsprings outward,"<sup>583</sup> so that not only is there a revelation of the line-*Kav*, but there also is a revelation of the light (*Ohr*) that is included in the essence, until they even draw down and take the very essence of the righteous (*Tzaddik*), the leader of the generation!

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<sup>582</sup> See Midrash Bereishit Rabba 67:8, Bamidbar Rabba 10:5, Esther Rabba 6:2, Ruth Rabba 4:3.

<sup>583</sup> See the holy letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov (Kehot edition), and translated in The Way of The Baal Shem Tov, and elsewhere. Also see Sefer HaSichot p. 112 and on, and p. 26.