

Discourse 7

*“Katonti MiKol HaChassadim... -
I have been diminished by all the kindnesses...”*

Delivered on the Shabbat Parshat Vayishlach,
18th of Kislev, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁵⁷ “I have been diminished by all the kindnesses [and all the truth that You did for Your servant] etc.” In Iggeret HaKodesh,³⁵⁸ in [the epistle] beginning with these words, written by the Alter Rebbe after his release from Petersburg [prison], he explains that because of the kindnesses, which are the aspect of closeness to God, one must be in a state of self-nullification and humility.

We find this with Avraham who said,³⁵⁹ “I am but dust and ash.” In other words, closeness to God affected a state of self-nullification and humility in him. This certainly applied to Yaakov, who was the choicest of the forefathers.³⁶⁰ Certainly, the kindnesses (*Chassadim*) from Above affected a state of self-nullification (*Bittul*) of his soul in him. It is about this that he said, “I have been diminished by all the kindnesses

³⁵⁷ Genesis 32:11

³⁵⁸ Tanya, Iggeret HaKodesh, Epistle 2

³⁵⁹ Genesis 18:27

³⁶⁰ See Midrash Bereishit Rabba 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal to Genesis (Toldot) 27:25

(*Chassadim*),” in that in his own eyes he became small because of the abundance of kindnesses (*Chassadim*).

This itself is the difference between kindness-*Chessed* of the side of holiness, and kindness-*Chessed* of the external husks (*Kelipot*) (this being the kindness-*Chessed* of Yishmael).³⁶¹ That is, in the kindness-*Chessed* of the external husks (*Kelipot*), the greater the kindness, the more expanded and elevated with haughtiness of spirit and expansiveness of the heart one becomes. However, this is not so of the kindness-*Chessed* of the side of holiness, the effect of which is [humility and] self-nullification (*Bittul*).

He concludes the epistle stating, “Accordingly, I am now making a weighty announcement... in regard to the multitude of kindnesses, [‘the great things that *HaShem*-יהוה has done with us’],³⁶² that [the men of our fraternity] should not become haughty in relation to their brethren etc. nor [jeer] or whistle derisively at them, Heaven forbid,” [and as explained by his honorable holiness, my father-in-law, the Rebbe, in his Sichah talk, the intention here is also to negate “whistling” stemming from the side of holiness], and he concludes, “[as the verse states],³⁶³ ‘a gentle reply turns away anger etc.,’ and through all this, perhaps *HaShem*-יהוה will place [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect one’s face, [so does the heart of man reflect the heart of another etc.]’”³⁶⁴

³⁶¹ See Zohar III 246b; Torat Chayim, Toldot 145b and on.

³⁶² Psalms 126:3

³⁶³ Proverbs 15:1; Also see Talmud Bavli, Brachot 17a; Shnei Luchot HaBrit, Mesechet Yoma 232a, and elsewhere.

³⁶⁴ Proverbs 27:19; See Tanya, Ch. 46

Now, being that the Alter Rebbe wrote this epistle after returning from [imprisonment in] Petersburg, it is understood that this relates to the general matter of service of *HaShem*-יהוה, blessed is He, according to the [teachings of] Chassidus. For, as known,³⁶⁵ the general matter of his imprisonment in Petersburg was like the teaching of our sages, of blessed memory,³⁶⁶ “When crushed, this olive puts out its oil.”

In other words, through his imprisonment in Petersburg the aspect of “his oil” was introduced, which hints at the general matter of the giving of the Torah. This is as understood from the teaching of our sages, of blessed memory, about the novelty of the giving of the Torah,³⁶⁷ “All the deeds that your forefathers did before You were only like fragrances, but for us, ‘Your Name is like poured oil.’” This also is the relationship between the aspect of “his oil” and the 19th of Kislev. For, as known, the 19th of Kislev is the giving of the Torah of the inner aspects (*Pnimitiyut*) of Torah.³⁶⁸

From this it is understood that this epistle explains the general matter of service of *HaShem*-יהוה, blessed is He, according to [the teachings of] Chassidus, both in regard to the mode of “turn away from evil” as well as in regard to the mode of “do good,”³⁶⁹ both in regard to one’s own toil in himself, as well as in regard to his deeds and effect on others.

³⁶⁵ Sefer HaSichot, Torat Shalom p. 26

³⁶⁶ See Talmud Bavli, Menachot 53b; Midrash Shemot Rabba, beginning of Tetzaveh; Yalkut Shimoni Na”Ch, Remez 289

³⁶⁷ Midrash Shir HaShirim Rabba 1:3; Also see Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on, and elsewhere.

³⁶⁸ See HaTomim, Choveret 2, p. 94 (93b) and on, and the notes there. Also see Likkutei Levi Yitzchak, Igrot Kodesh, p. 223 and on.

³⁶⁹ Psalms 34:15

That is, in regard to one's own toil within himself, the mode of "do good" is the matter of "I have been diminished by all the kindnesses." In other words, every kindness that the Holy One, blessed is He, does for a person, should humble him very much in his spirit. The mode of "turn away from evil" is as stated, "that [the men of our fraternity] should not become haughty in relation to their brethren etc." Similarly, in regard to one's deeds and his effect on others, [as it stems from the matter of loving one's fellow Jew (*Ahavat Yisroel*), which is a major principle in Torah,³⁷⁰ [so much so, that "this is the whole of Torah and the rest is its interpretation"],³⁷¹ in this too there is the matter of the two modes, "turn away from evil and do good."

That is, "a gentle reply turns away anger" is the mode of "turn away from evil," and, "through all this, perhaps [*HaShem*-יהוה] will place a conciliatory and loving response in the heart of their brethren] 'as waters reflect one's face," is the mode of "do good."

Now, we must understand why the above-mentioned epistle discusses the matter of negating the kindness-*Chessed* of Yishmael. [For, the intention in this statement is as it applies to Jewish people, in that the matter of kindness that is the kindness-*Chessed* of Yishmael is possible in them, meaning that one's bestowal [of kindness] is for the sake of his own self-aggrandizement etc., and therefore this matter must be negated.]

That is, at first glance, it is not understood how a bestowal of kindness-*Chessed* stemming from the ego is even possible. That is, from the angle of the ego, the matter of

³⁷⁰ Torat Kohanim and Rashi to Leviticus 19:18

³⁷¹ Talmud Bavli, Shabbat 31a

bestowal is not at all possible, not even for self-aggrandizement. We also must understand his negation of the matter of “whistling” at them, Heaven forbid, the intention of which is to also include “whistling” stemming from holiness (as mentioned above) and being that this is a matter of holiness, what is its relation to the kindness-*Chessed* of Yishmael?

2.

This may be understood by prefacing with the explanation in Likkutei Torah, in the discourse entitled, “*Eretz Harim u’Veka’ot*.”³⁷² There, the matter in Iggeret HaKodesh in Tanya is explained at greater length. He first explains that the “land-*Eretz*-ארץ” refers to the ingathering of the souls of the Jewish people (*Knesset Yisroel*). This accords to the teaching of the Baal Shem Tov³⁷³ on the verse,³⁷⁴ “You will be a land of delight (*Eretz Chefetz*-חפץ [to Me]).”

That is, the Jewish people are compared to the “land-*Eretz*-ארץ,” and just as there are many treasures of resources hidden in the land, and none are capable of digging to the depths and revealing all the resources and treasures [hidden in it], this likewise is so regarding all the positive qualities of the Jewish people.

³⁷² Likkutei Torah, Eikev 17c and on; Also see Ohr HaTorah, Eikev p. 626 and on.

³⁷³ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 285; See Keter Shem Tov (Kehot 5759), Hosafot, Section 57 and the citations there.

³⁷⁴ Malachi 3:12

This then, is the meaning of the verse,³⁷⁵ “It is a land of mountains and valleys.” That is, within the Jewish people, who are called “the land-*Eretz*-ארץ,” there are mountains (*Harim*-הרים) and valleys (*Veka’ot*-בקעות). The word Mountains (*Harim*-הרים) refers to service of *HaShem*-יהו"ה, blessed is He, with the love of Him, this being the aspect of a “protruding signet,” like Avraham “who called [the Temple site] a Mountain (*Har*-הר).”³⁷⁶

This is as known³⁷⁷ about the explanation of the teaching of our sages, of blessed memory,³⁷⁸ “One may only call three [people] ‘forefathers-*Avot*-אבות,” namely, all matters in serving *HaShem*-יהו"ה, blessed is He, that were present in our patriarchs, must also be present in each and every Jew as an individual. Therefore, in each and every Jew there is the presence of service of *HaShem*-יהו"ה, blessed is He, like Avraham “who called [the Temple site] a Mountain (*Har*-הר),” this being the matter of love of *HaShem*-יהו"ה, blessed is He, in the aspect of a “protruding signet.”

The “valleys” (*Veka’ot*-בקעות) refers to service of *HaShem*-יהו"ה, blessed is He, with self-nullification (*Bittul*) and fear of Him, this being the aspect of the “indented signet.” This matter was also present in Avraham, (and thereby, it also is present in each and every Jew), as the verse states,³⁷⁹ “I am but dust and ash.”

³⁷⁵ Deuteronomy 11:11

³⁷⁶ Talmud Bavli, Pesachim 88a; Rashi to Genesis 28:17

³⁷⁷ Torah Ohr, beginning of Va’era

³⁷⁸ Talmud Bavli, Brachot 16b

³⁷⁹ Genesis 18:27

Now, the reason the verse says “mountains (*Harim*-הרים) and valleys (*Veka'ot*-בקעות)” in the plural, is because in each one of these [aspects] (of love and fear of *HaShem*-יהו"ה, blessed is He), there are various levels. However, in general, they are divided into two levels, minor love (*Ahavah Zuta*) and the major love (*Ahavah Rabbah*). The same is so of fear of *HaShem*-יהו"ה, blessed is He, that there is a lower fear (*Yirah Tata'ah*) and an upper fear (*Yirah Ila'ah*), as known³⁸⁰ about the matter of the four letters of the Name *HaShem*-יהו"ה, that they are fear and love and love and fear.

Now, the drawings down from Above, drawn down through serving *HaShem*-יהו"ה, blessed is He, with arousal from below, are like a signet that becomes reversed. That is, the aspect of the “protruding signet” from below affects a drawing down of the aspect of the “indented signet” from Above.

That is, through serving *HaShem*-יהו"ה, blessed is He, with love, this being the aspect of the “protruding signet” from below, from Above there is a drawing down of a light that comes by way of constriction (*Tzimtzum*), this being the matter of the indentation (“the indented seal”).

In contrast, through serving *HaShem*-יהו"ה, blessed is He, with fear and self-nullification (*Bittul*) [to Him], this being the matter of the indentation, (“the indented signet”), there is a drawing down of the aspect of the “protruding signet” from Above, which is the matter of drawing down the limitless (*Bilti Mugbal*) light of *HaShem*-יהו"ה, blessed is He.

³⁸⁰ See Zohar III (Ra'aya Mehemna) 122b and on; Tikkunei Zohar, Tikkun 6 (21b); Tikkun 10 (25b), and elsewhere; Also see Likkutei Torah, Shir HaShirim ibid., and elsewhere.

Now, Iggeret HaKodesh of Tanya does not explain the way of serving *HaShem*-יהו"ה, blessed is He, in the aspect of a "mountain-*Har*-הר," but only explains the way of serving Him in the aspect of a "valley-*Bika*-בקעה," this being the matter of self-nullification [indicated by the verse],³⁸¹ "I am but dust and ash."

The reason is because the book of Tanya is written tersely, in a summarized form. It therefore only explains the ultimate intent in service of *HaShem*-יהו"ה, blessed is He, this being the matter of self-nullification (*Bittul*) to Him. In contrast, in Likkutei Torah, where the matter is explained at length, all the particular ways of serving *HaShem*-יהו"ה, blessed is He, are explained, in that there also must be service of Him in the aspect of a "mountain-*Har*-הר," this being the matter of loving Him, which is the aspect of the "protruding signet."

Through this we arrive at the ultimate intention, which is service of Him in the aspect of a "valley-*Bika*-בקעה," this being the matter of self-nullification (*Bittul*) indicated by the words, "I am but dust and ash," this being the aspect of the "indented signet" of the lower one. Through this aspect we thereby draw down true kindness and revelation from Above in a limitless way (*Bli Gvul*).

This likewise is the meaning of [the verse], "I have been diminished by all the kindnesses." Namely, through serving *HaShem*-יהו"ה, blessed is He, in a way of "I have been diminished (*Katonti*-קטנתי)," this being the matter of self-nullification (*Bittul*) which is the aspect of the "indented signet" of the lower one, there is a drawing down of all the kindnesses-

³⁸¹ Genesis 18:27

Chassadim from Above, this being the aspect of the “protruding signet” from Above, which is unlimited kindness-*Chessed*.

That is, Tanya only explains that due to the kindnesses-*Chassadim* the matter of “I have been diminished (*Katonti*-קטנתי)” is caused, whereas Likkutei Torah demonstrates that there [also] is another explanation and that the matter of “I have been diminished (*Katonti*-קטנתי)” is what causes the drawing down of all the kindnesses-*Chassadim*.

3.

Now, to understand all this with greater depth, as known, in the Supernal aspect of Kindness-*Chessed* there are two general levels, as in the teaching,³⁸² “There is [one] kindness-*Chessed*, and there is [another] kindness-*Chessed*.” As explained in Likkutei Torah there, as well as in *Hemshech* 5672,³⁸³ there is the aspect of the kindness-*Chessed* of the Long Patient One-*Arich Anpin*, called “Abundant Kindness (*Rav Chessed*-רב חסד),” and there is the aspect of the kindness-*Chessed* of *Zeir Anpin*, called “the little kindness (*Chessed Zuta*-חסד זוטא).”³⁸⁴

Now, we [first] must understand why it is called “the little kindness (*Chessed Zuta*-חסד זוטא).” Similarly, [all] the

³⁸² Zohar III (Idra Rabba) 133b; Also see Tanya, Iggeret HaKodesh, Epistle 10; Torah Ohr Tetzaveh 82a and on.

³⁸³ *Hemshech* 5672, Vol. 1, Ch. 240; Also see the discourse entitled “*Im Bechukotai Teileichu* – If you will walk in My decrees,” 5716, translated in The Teachings of The Rebbe, 5716, Discourse 19, Ch. 4 and on (Sefer HaMaamarim 5716 p. 171 and on).

³⁸⁴ Also see Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; Discourse entitled “*Katonti*” 5679 (Sefer HaMaamarim 5679 p. 118 and on).

emotional qualities of the world of Emanation (*Atzilut*) are called “small-*Ze’ir*” (זַעִיר-*Zeir Anpin*-the Small countenance”). However, given that the aspect of Kindness-*Chessed* and the emotions (*Midot*) in general, are of the world of Emanation (*Atzilut*), which is in a state of limitlessness (*Bli Gvul*), how is it that are they called “little-*Zuta*” or “small-*Ze’ir*”? And even though the limitlessness of the world of Emanation (*Atzilut*) is only as it is relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, being that [relative to them] it is limitless (*Bli Gvul*), it cannot be called “little-*Zuta*.”

This is like what is known and explained elsewhere³⁸⁵ about the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being-*Bechol Me’odecha*”³⁸⁶ that it means “with all **your** being-*Me’od Shelcha*” שלך. Though this is not true limitlessness, given that compared to a person greater than oneself, [in that person] such a love is completely settled in the vessel of his heart, nonetheless, being that relative to himself, this is a limitlessness love, it therefore awakens and thereby draws down the aspect of the truly Limitless One, blessed is He. That is, from the very fact that relative to himself this is limitless, therefore at the very least, it is bound to the truly Limitless One, blessed is He, and His presence is in it.

The same is understood in regard to the limitlessness (*Bli Gvul*) of the world of Emanation (*Atzilut*). That is, even though it only is limitless (*Bli Gvul*) relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

³⁸⁵ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

³⁸⁶ Deuteronomy 6:5

nonetheless, since in a certain way it is limitless (*Bli Gvul*), therefore, at the very least, it is bound to the truly Limitless One, blessed is He, and His presence is in it.

From this, we can understand this matter as it relates to the general totality of the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), especially the emotional quality of Kindness-*Chessed* which, “is the day that accompanies all the days.”³⁸⁷ That is, being that the aspect of the truly Limitless One, blessed is He, is present in it, it is inapplicable for it to be called little-*Zuta*-זוטא.

However, (as explained in *Hemshech* 5672), it is not called “the little kindness-*Chessed Zuta*-זוטא חסד” because the kindness-*Chessed* [itself] is limited, but because this kindness-*Chessed* stems from a state of smallness (*Katnut*-קטנות) (“little-*Zuta*-זוטא”) and self-nullification (*Bittul*). For example, the bestowal of the kindness of our forefather Avraham was due to his self-nullification and sense of lowliness, in that in his own eyes, he did not consider himself to be anything, as he said, “I am but dust and ash” and he therefore bestowed goodness and kindness to all.

This is the difference between the kindness-*Chessed* of *Arich Anpin* and the kindness-*Chessed* of *Zeir Anpin*. That is, the kindness-*Chessed* of *Arich Anpin* does not stem from self-nullification (*Bittul*), (as will be explained in chapter five). In contrast, the kindness-*Chessed* of *Zeir Anpin* stems from self-

³⁸⁷ See Zohar III 103a-b; 191a-b; Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem), Drush 2; Pri Etz Chayim, Shaar HaSukkot Ch. 1; Shaar Maamarei Rashbi, Yitro, Terumah, and Emor; Likkutei Torah, Ha’azinu 76b, and elsewhere.

nullification (*Bittul*), and it therefore is called “the little kindness-*Chessed Zuta*-חסד זוטא.”

4.

This may be understood³⁸⁸ based on the teaching of our sages, of blessed memory,³⁸⁹ “One who says, ‘What is mine is mine and what is yours is yours,’ this is the quality of the intermediate (*Beinoni*), and some say, this is the quality of Sodom.” In other words, the first Tanna maintains the view that the quality of Sodom only applies when the withholding of the bestowal of beneficence is in a case in which the other benefits, but he [himself] loses nothing [as a result]. However, when the bestowal is withheld because he would lose something as a result, this being the matter of “What is mine is mine and what is yours is yours,” this is the quality of the intermediate (*Beinoni*). However, the second opinion maintains the view that even withholding from bestowing beneficence when a loss [to himself] results, is the quality of Sodom (meaning that he only bestows to his fellow when he has no loss in doing so).

The explanation of this, as it relates to the way bestowal is given from Above, is that the difference between “the other is caused benefit and he incurs a loss,” and, “the other is caused benefit and he does not incur a loss,” is the difference between a drawing down stemming from the transcendent encompassing lights (*Orot Makifim*) and [a drawing down stemming from] the

³⁸⁸ See *Hemshech* 5672 *ibid.* Ch. 241 and on; Also see *Ohr HaTorah*, Vayera 99a and on.

³⁸⁹ *Mishnah Avot* 5:10

inner manifest lights (*Orot Pnimiyyim*). That is, in the drawing down of the inner manifest lights (*Orot Pnimiyyim*), the bestower undergoes a loss. In contrast, in the drawing down of the transcendent encompassing lights (*Orot Makifim*), the bestower does not undergo loss.

This may be better understood based on the explanation elsewhere³⁹⁰ about the difference between “light-*Ohr*-אור” and “influence-*Shefa*-שפע.” “Influence-*Shefa*-שפע” is the matter of bestowing something tangible, such as the bestowal of intellect the existence of which is in a state of [tangible] somethingness. A change is therefore affected in the bestower, in that there is no similarity between before the bestowal, during the bestowal, and after the bestowal. This is because before the bestowal, he must prepare within himself what to bestow and how to bestow it, and during the actual bestowal, he is occupied in the bestowal of intellect in a way that he encompasses it and is encompassed by it (as explained in chapter five of *Tanya*), and likewise, after the bestowal he is occupied etc.

Therefore, this matter, that the bestower undergoes change through the bestowal of intellect, is a matter of lacking. This certainly is so in the bestowal of something physical, such as the flow of water. This is because when the waters are drawn out, they then are lacking in the place where they previously were, this being the matter of “the other is caused benefit and he incurs a loss.”

In contrast, the drawing down of “light-*Ohr*-אור” is in a way that “the other is caused benefit and he does not incur a loss.” This is because light (*Ohr*-אור) is only a radiance

³⁹⁰ See at length in *Hemshech* 5672 *ibid.* Ch. 53 and on.

(*Ha'arah*-הארה) and causes no change in the luminary (*Ma'or*-מאור). This is because the luminary (*Ma'or*) is not preoccupied with illuminating.

On a deeper level, even the light (*Ohr*-אור) itself undergoes no change. For, since light (*Ohr*-אור) is similar to its luminary (*Ma'or*-מאור), therefore just as there is no change in the luminary (*Ma'or*), so likewise there is no change in the light (*Ohr*), in that “the [light of the] sun rests upon the entire world,”³⁹¹ and even illuminates in a dung heap. Nonetheless, even so, its state of being stays the same and does not undergo change whatsoever because of this.

Now, similar to this difference between “light-*Ohr*-אור” and “influence-*Shefa*-שפע,” this also is the difference between the inner manifest light (*Ohr Pnimi*) and the transcendent encompassing light (*Ohr Makif*) within the light itself. This is because the true matter of the light (*Ohr*), (where there is no change, in that “the other is caused benefit and he does not incur a loss”), is the aspect of the transcendent encompassing light (*Ohr Makif*). However, this is not so of the inner manifest light (*Ohr Pnimi*), for since it is constricted according to the capacities of the recipients, it therefore undergoes loss.

All this is true even in the bestowal stemming from the aspect of the light (*Ohr*), and it therefore is certainly so of the bestowal stemming from the aspect of the vessels (*Keilim*). That is, since it comes in [a way of] division, in that it is broken down into parts etc., therefore there is an actual loss in this.

This is as known, that from the three aspects of the encompassing light (*Ohr Makif*), the inner manifest light (*Ohr*

³⁹¹ Talmud Bavli, Sanhedrin 39a

Pnimi), and the vessels (*Keilim*) as they are Above, there is a chaining down of the three matters of “light-*Ohr*-אור,” “vitality-*Chayoot*-חיית,” and “power-*Ko’ach*-כח.”³⁹² The light (*Ohr*-אור) is the aspect of the encompassing light (*Ohr Makif*), the vitality (*Chayoot*-חיית) is the aspect of the inner manifest light (*Ohr Pnimi*), and the power (*Ko’ach*) is that which is drawn down because of the vessels (*Keilim*).

This is as explained in various discourses³⁹³ by his honorable holiness, my father-in-law, the Rebbe, that the parameters of the matter of a “power-*Ko’ach*-כח,” is that it refers that which is divided into particulars according the act he is actualizing. This is the matter of “the other is caused benefit and he incurs a loss,” which primarily is in bestowal stemming from the vessels (*Keilim*). In contrast, this is not so of the inner manifest light (*Ohr Pnimi*) and is certainly not so of the transcendent encompassing light (*Ohr Makif*), which is in a way that “the other is caused benefit and he does not incur a loss.”

Now, the general difference between the three above-mentioned aspects is not only in the bestower, (in that through the bestowal stemming from the vessels (*Keilim*), he is caused a loss, which is not so of the inner manifest light (*Ohr Pnimi*), and there certainly is no loss in the transcendent encompassing light (*Ohr Makif*)). Rather, this also so in the recipient. That is, to the degree that the bestower is caused a lacking, to that degree the recipient benefits.

³⁹² See *Ohr HaTorah*, Inyanim p. 135

³⁹³ See *Sefer HaMaamarim* 5688 p. 70 and on; Discourse entitled “*Mah Rav Tuvcha*” 5692 Ch. 3 and on.

In other words, in the drawing down stemming from the transcendent encompassing light (*Ohr Makif*), since the bestower undergoes no loss, so likewise, in the recipient as well, it is not in a way that he benefits in an inner way (*b'Pnimityut*), but [he] only [benefits] in a transcendent encompassing way (*Makif*).

Even though it is explained elsewhere³⁹⁴ that the general matter of the revelation, including that which is drawn down from the aspect of the transcendent encompassing light (*Ohr Makif*) is through and by means of the vessels (*Keilim*), nonetheless, it is not at all in a way of inner manifestation (*Hitlabshut*). This is analogous³⁹⁵ to a person standing within the four cubits of a righteous *Tzaddik* while he prays. The prayers of the righteous *Tzaddik* will have an effect on him, in that through this he will undergo change, in that he too will pray differently. However, even so, this only is in a transcendent encompassing way (*Makif*), not in a way that he benefits in an inner manifest way (*b'Pnimityut*).

This is why in the Chassidic teachings of Chanukah³⁹⁶ it is explained that it is not enough for there to only be the drawing down of the “eight princes amongst men,”³⁹⁷ from whom the encompassing aspect (*Makif*) is drawn down, but there also must be the drawing down affected by “the seven shepherds,”³⁹⁸ this being the matter of drawing down in an inner

³⁹⁴ See Sefer HaMaamarim 5669 p. 68 and on; 5699 p. 219 and on, and elsewhere.

³⁹⁵ Also see Torah Ohr, Drushei Chanukah 33d

³⁹⁶ Torah Ohr *ibid*. Also see Maamarei Admor HaZaken 5571 p. 48 and on; Sefer HaMaamarim 5669 p. 39.

³⁹⁷ Micah 5:4; Talmud Bavli, Sukkah 52b and elsewhere.

³⁹⁸ Micah 5:4 *ibid*. Talmud Bavli, Sukkah 52b *ibid*.

manifest way (*b'Pnimityut*). In other words, even though the encompassing aspect (*Makif*) also has illumination and revelation, which is why even the aspect of the lights (*Orot*) of the world of Chaos-*Tohu*, which transcend being settled [in vessels] and are like the encompassing aspects (*Makifim*), are called “lights” (*Orot*) which is a matter of illumination and revelation, nevertheless, this is not a matter that is beneficial in an inner manifest way (*b'Pnimityut*).

Rather, the matter of benefiting in an inner manifest way (*b'Pnimityut*), specifically stems from the drawing down of the inner manifest light (*Ohr Pnimi*). More specifically, even the benefit that comes from the drawing down of the inner manifest light (*Ohr Pnimi*) is not comparable to the benefit that comes from the drawing down stemming from the vessels (*Keilim*). That is, since the drawing down stemming from the vessels (*Keilim*) is in such a way that the bestower undergoes a greater loss, therefore the recipient has a greater benefit.³⁹⁹

This is like the difference between the bestowal of intellect compared to the bestowal of the seminal drop of life.⁴⁰⁰ In the bestowal of intellect, even as it manifests in letters, its primary aspect is not the letters, but the intellect, which is its inner manifest light (*Ohr Pnimi*) and the recipient does not benefit as much from this, in that he does not come to have any novel intellect from this. In contrast, in the bestowal of the seminal drop of life, since this seminal drop is physical, this

³⁹⁹ See Ohr HaTorah Veyera ibid. 100a.

⁴⁰⁰ Also see Likkutei Torah, Shir HaShirim 39d; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Pru uRevu, Ch. 2 (Derech Mitzvotecha 3a and on); Sefer HaMitzvot 5657 p. 267 and on; 5659 p. 3.

being the matter of a drawing down stemming from the vessels (*Keilim*), it is specifically in this that the essence is drawn down.

From all the above it is understood that to the degree that the bestower undergoes loss, to that degree the recipient benefits. Now, there are two matters in this. The first is that the bestowal is received in him in a more inner way (*b'Pnimityut*) and the second is that the bestowal is drawn from a more inner place (*Pnimi*), in that the very essence of the bestower is drawn down in this, as understood from the analogy of the seminal drop of life.

5.

Based on the above, we can understand the difference between the kindness-*Chessed* of *Arich Anpin* and the kindness-*Chessed* of *Zeir Anpin*. That is, the kindness-*Chessed* of *Arich Anpin* is the aspect of the encompassing light (*Makif*), and it therefore is possible for there to be a derivation of vitality from it [to the external husks (*Kelipot*)]. This is because about this aspect the verse states,⁴⁰¹ “darkness and light are the same.” In contrast, the kindness-*Chessed* of *Zeir Anpin* is an inner manifest light (*Ohr Pnimi*) that specifically is drawn to a place of holiness (*Kedushah*).

This is the meaning of the statement of our sages, of blessed memory,⁴⁰² “If such [is the reward of] those who transgress His will, how much more [is the reward] to those who fulfill His will.” This is because to those who transgress His

⁴⁰¹ Psalms 139:12

⁴⁰² Talmud Bavli, Nedarim 50b

will, the bestowal is drawn from the transcendent encompassing light (*Ohr Makif*), whereas to those who fulfill His will the bestowal is from the inner manifest light (*Ohr Pnimi*) and the benefit derived from the inner light (*Ohr Pnimi*) is much greater than the benefit derived from the transcendent light (*Ohr Makif*).

This is true both from the fact that the bestowal is received in a more internalized way (*b'Pnimityut*), and also because the light (*Ohr*) itself is from a more inner aspect (*Pnimityut*). [This is why no derivation of vitality from the inner manifest light (*Ohr Pnimi*) is derived by the external forces, since the vitality is received from a more inner aspect (*Pnimityut*).]⁴⁰³ This then, is the meaning of [the words], “how much more so to those who fulfill His will,” being that the inner manifest light (*Ohr Pnimi*) has a much loftier root.

Nevertheless, the kindness-*Chessed* of *Zeir Anpin* is called “the little kindness-*Chessed Zuta* חסד זוטא.” However, this does not stem from “smallness” (*Katnut*) and constriction (*Tzimtzum*). On the contrary, as explained above, the bestowal of the inner manifest light (*Ohr Pnimi*) (the kindness-*Chessed* of *Zeir Anpin*) is in a way in that one benefits more than the bestowal stemming from the transcendent encompassing light (*Ohr Makif*) (the kindness-*Chessed* of *Arich Anpin*). Moreover, not only is the bestowal received to a greater extent in the innerness (*Pnimityut*) of the recipient, but beyond this, it reaches the depth of the bestower to a greater extent as well. This is as is understood from the analogy of the bestowal of the seminal

⁴⁰³ The redactors of this discourse do not clearly recall whether this was expressly stated.

drop of life was mentioned before. Thus, the reason it is called “the little kindness-*Chessed Zuta*-חסד זוטא” is because this kindness-*Chessed* stems from the matter of self-nullification (*Bittul*).

This⁴⁰⁴ is also why it is called “Kindness-*Chessed*-חסד” rather than “Largess-*Gedulah*-גדולה.” For, as known, the early Kabbalists called the [three] upper emotive *Sefirot*, “*GaGa*”*T*-תג”ת – “Largess-*Gedulah*-גדולה,” “*Might-Gevurah*-גבורה,” and “*Splendor-Tiferet*-תפארת.” In contrast, the Arizal called them “*ChaGa*”*T*-תחג”ת – “Kindness-*Chessed*,” “*Might-Gevurah*-גבורה,” and “*Splendor-Tiferet*-תפארת.” He did so even though in the verse, the terminology is,⁴⁰⁵ “Yours, *HaShem*-יהו”ה, are the greatness (*Gedulah*), the might (*Gevurah*), the splendor (*Tiferet*) etc.,” which also is how we say it in the Amidah prayer, “The God who is great (*HaGadol*-הגדול), mighty (*HaGeebor*-הגבור) etc.” However, even so, the Arizal calls this quality “Kindness-*Chessed*-חסד,” rather than “Largess-*Gedulah*-גדולה.”

The explanation is that [specifically] the aspect of Kindness-*Chessed* of *Arich Anpin* is called “Largess-*Gedulah*-גדולה.” This is because bestowal stemming from the aspect of “Largess-*Gadlut*-גדלות” is in a state of limitlessness. However, the aspect of Kindness-*Chessed* of *Zeir Anpin* is called “Kindness-*Chessed*-חסד,” rather than “Largess-*Gedulah*-גדולה.” In other words, even though the Kindness-*Chessed* of *Zeir Anpin* is also in a state of limitlessness (*Bli Gvul*), and as

⁴⁰⁴ See Likkutei Torah, Eikev ibid. [17]d; *Hemshech* 5672 ibid. Ch. 240; Also see Ohr HaTorah, Sefer HaMaamarim 5627 and the discourse entitled “*Katonti*” (Sefer HaMaamarim 5679 p. 117 and on) cited in the beginning of Ch. 3.

⁴⁰⁵ Chronicles I 29:11

explained by the Alter Rebbe in Shaar HaYichud VeHaEmunah,⁴⁰⁶ “The Great (*HaGadol*-הגדול) refers to the quality of kindness-*Chessed* and the spreading forth of vitality in all created worlds without end and conclusion etc.,” and this being so, the quality of Kindness-*Chessed* of *Zeir Anpin* also is in a state of “without end.”⁴⁰⁷

This is why it is called “Largess-*Gedulah*-גדולה,” [and on the contrary, from a certain perspective, the primary and true matter of limitlessness (*Bli Gvul*) is more in the aspect of *Zeir Anpin* than it is in the aspect of *Arich Anpin*, [in that], as explained before, the inner manifest light (*Ohr Pnimi*) is drawn down from a more inner aspect (*Pnimiyyut*)]. However, it nonetheless is called “the little kindness-*Chessed Zuta*-חסד זוטא” because the kindness-*Chessed* (does not stem from the “largess-*Gadlut*-גדלות” but) from self-nullification (*Bittul*).

The same is so of the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. That is, in the world of Repair-*Tikkun*, the lights (*Orot*) come into vessels (*Keilim*), this being the aspect of the inner manifest light (*Ohr Pnimi*) that comes according and commensurate to the vessels (*Keilim*). In contrast, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant and not according to the capacity of the vessels (*Keilim*).

This is similar to the aspect of the transcendent encompassing light (*Ohr Makif*), [which is the matter of “one who says, ‘What is mine is mine and what is yours is yours,’

⁴⁰⁶ Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁴⁰⁷ See Drush Gimel Shitot, printed in Ohr HaTorah, Inyanim p. 258 and on.

this is the quality of Sodom.”⁴⁰⁸ That is, the bestowal specifically is only when he is not caused a loss, but when he is caused a loss then he does not bestow. In other words, the bestowal is from the aspect of the encompassing light (*Ohr Makif*) and not from the inner manifest light (*Ohr Pnimi*). This is because in the world of Chaos-*Tohu* the *Sefirot* were in a state of spreading forth and in a state of sense of self (*Yeshut*), which is why there was the matter of shattering (*Shevirah*) in them, as a result of which a derivation of vitality etc., to the forces of externality (*Chitzoniyut*) was caused.

In contrast, in regard to the *Sefirot* of the world of Repair-*Tikkun*, in which *HaShem's* יהו"ה Supernal intent is sensed, this affects them to be nullified to *HaShem's* יהו"ה Supernal intent, blessed is He, and due to this they become constricted according to the capacities of the vessels (*Keilim*). However, even though they became constricted, specifically in this, there is the true matter of “largess-*Gadlut*-גדלות” and limitlessness (*Bli Gvul*). This likewise is the matter of the kindness-*Chessed* of *Avraham* and the kindness-*Chessed* of *Yaakov*. Namely, that the kindness-*Chessed* stems from the self-nullification (*Bittul*), in that specifically in this, there is the true matter of Limitlessness (*Bli Gvul*).

6.

The explanation⁴⁰⁹ is that in the bestowal of kindness-*Chessed* stemming from the matter of exaltedness and

⁴⁰⁸ Also see *Hemshech* 5672 *ibid.* Ch. 237 (p. 480).

⁴⁰⁹ See *Hemshech* 5672 *ibid.* Ch. 232 and on.

elevation, there are two ways. There is the bestowal of kindness-*Chessed* stemming from the essential exaltedness and elevation (*Hitnasoot Atzmit*), and there is the bestowal of kindness-*Chessed* stemming from external exaltedness and elevation (*Hitnasoot Chitzonit*).

The difference between them is that, in that which stems from the essential exaltedness and elevation (*Hitnasoot Atzmit*), he bestows to everyone. In other words, this is not in the way explained elsewhere,⁴¹⁰ that the nature of the exalted is specifically to be drawn down to the lowly, meaning that he specifically bestows to the servant and not to the minister. Rather, this is in a way that he bestows to all [equally], both to the minister and the simple servant. In other words, the reason for the bestowal to the minister, is not because relative to him, the minister is of no consequence and is considered to be a servant, but even if he was of some consequence and consideration relative to him, he would bestow to him.

The reason is because since he is in a state of essential exaltedness and elevation (*Hitnasoot Atzmit*), all his matters are in a state of expression and spreading forth and he therefore bestows to all. In contrast, in the external exaltedness and elevation, the bestowal is specifically to the lowly, and even when he bestows to the minister, this only is because he [too] is of no consequence and consideration to him. However, when [the minister] is of some consequence and consideration to him, he then stands in opposition to him, and it automatically follows that he does not bestow to him. Moreover, even when he does

⁴¹⁰ See *Hemshech* 5672 *ibid.* Ch. 235.

bestow to him, it will be in way that as a result of the bestowal he causes him to undergo a shattering (*Shevirah*).

This is as we find in the matter of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, that as a result of the revelation of the abundant lights of the world of Chaos-*Tohu*, which are in a state of (external) exaltedness and elevation, there was caused to be a shattering of the vessels (*Shevirat HaKeilim*), in that the shattering (*Shevirah*) was specifically caused by the **revelation** of the light.

This is analogous to a teacher who bestows intellect to his student in a way that is not according to the student's capacity to receive. This causes the vessel of the student's intellect to become confused. In contrast, if he would not bestow anything to him at all, or if he would bestow intellect that is utterly beyond the student, to the point that he does not even sense it in a transcendent encompassing way (*Makif*), the vessels of his intellect would not become confused etc. All this is due to the external exaltedness and elevation, because then the bestowal to the other is in a way that it causes a shattering (*Shevirah*) in the recipient.

Now, from the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*, there is a drawing down of the Kindness-*Chessed* of Yishmael, which is the matter of bestowal of kindness-*Chessed* stemming from ego and sense of self, the opposite of self-nullification (*Bittul*).⁴¹¹ Therefore, the bestowal is in a way that he only bestows from his own excess, and moreover, it certainly is not in a way that he consoles

⁴¹¹ Also see the discourse entitled "*Katonti*" *ibid.* (Sefer HaMaamarim 5679 p. 123).

him,⁴¹² which is primary in matter of [giving] charity. On the contrary, because of his exaltedness and elevation, the bestowal is in a way that he “shatters” the recipient. This is like the teaching of our sages, of blessed memory,⁴¹³ “There is [a son] who feeds his father pheasant, but causes him to be removed from the world.”

In contrast, in the aspect of the kindness-*Chessed* of Avraham the bestowal stems from self-nullification (*Bittul*). That is, since [his sense is that] “I am but dust and ash,” he therefore needs nothing for himself and gives everything to his fellow. Moreover, the bestowal is in a way that he consoles him etc. This bestowal stemming from self-nullification (*Bittul*) reaches the aspect of the essential exaltedness and elevation (*Hitnasoot Atzmit*) that transcends the external exaltedness and elevation (*Hitnasoot Chitzonit*). For, due to the essential exaltedness and elevation (*Hitnasoot Atzmit*), his fellow is not a contradiction or opposition to himself, and he therefore bestows to everyone etc.

This then, is the meaning of what was explained above, that the true matter of limitlessness (*Bli Gvul*) is specifically [manifest] in the aspect of the “little kindness-*Chessed Zuta*-חסד זוטא.” This is because the “little kindness-*Chessed Zuta*-חסד זוטא” is rooted in the aspect of the essential exaltedness and elevation (*Hitnasoot Atzmit*).

⁴¹² See Talmud Bavli, Bava Batra 9b

⁴¹³ Talmud Bavli, Kiddushin 31a

This then, is the meaning of the verse,⁴¹⁴ “I have been diminished by all the kindnesses (*Chassadim*).” That is, it is through the self-nullification of “I have been diminished (*Katonti*-קטנתי),” that all the kindnesses (*Chassadim*) are caused to be drawn down. This is because the self-nullification (*Bittul*) indicated by “I have been diminished (*Katonti*-קטנתי)” reaches Above to the aspect of the essential exaltedness and elevation (*Hitnasoot Atzmit*) of *HaShem*-יהו"ה, blessed is He.

This likewise is the explanation of the words of the Alter Rebbe, not to whistle at them, Heaven forbid, in which he also negates the matter of “whistling” stemming from the side of holiness (*Kedushah*). This is because from the aspect of exaltedness and elevation, which also includes “whistling” stemming from the side of holiness (*Kedushah*), a branching out of the matter of the kindness-*Chessed* of Yishmael is possible. This is why service of *HaShem*-יהו"ה, blessed is He, must specifically be in a way of self-nullification (*Bittul*), to “humble their spirits and hearts... a gentle reply etc.” This is because specifically through self-nullification (*Bittul*) we reach the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He.

This likewise is the general matter of the holiday of the 19th of Kislev. For, it is through “crushing him” that we thereby “bring out his oil,” (as explained above). In other words, through the matter of self-nullification (*Bittul*) there was caused to be the renewal of spreading the wellsprings [of Chassidus] to

⁴¹⁴ Genesis 32:11

the outside (*Hafatzat HaMa'ayanot Chutzah*). (As known,⁴¹⁵ the matter of spreading the wellsprings [of Chassidus] to the outside (*Hafatzat HaMa'ayanot Chutzah*) was renewed through the [Alter Rebbe's] imprisonment in Petersburg.)

The same is so in the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, that the bestowal to the other in spreading the wellsprings [of Chassidus] to the outside (*Hafatzat HaMa'ayanot Chutzah*) must specifically be in a way of self-nullification (*Bittul*) and in a way of "a gentle reply etc." Through this [the matter of the verse], "as waters reflect one's face, [so does the heart of man reflects the heart of another]" will come to be.⁴¹⁶ For, it is when we are all one, [that there is the fulfillment of], "Bless us, our Father, with the light of Your face,"⁴¹⁷ and the fulfillment of the prophecy,⁴¹⁸ "Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher."

⁴¹⁵ Sefer HaSichot, Torat Shalom p. 112 and on.

⁴¹⁶ Proverbs 27:19; See Tanya, Ch. 46

⁴¹⁷ See the liturgy of the "*Seem Shalom*" blessing in the Amidah prayer.

⁴¹⁸ Isaiah 30:20; Also see Tanya, Ch. 36.