

Discourse 8

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

Delivered on the 19th of Kislev, 5723
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴¹⁹ “I have been diminished by all the kindnesses [and all the truth that You did for Your servant] etc.” The one whose redemption and joyous day we are celebrating, explains in the Holy Epistle (Iggeret HaKodesh) written after his arrival from [imprisonment in] Petersburg,⁴²⁰ that the meaning of this [verse] (is not like the simple meaning, that he [now] is too small and diminished (*Katan*-קטן) to receive all the kindnesses-*Chassadim*, but) that because of all the kindness-*Chessed* and all [the truth] etc., given to him by the Holy One, blessed is He, this causes him to be in a state of diminishment and smallness (*Katonti*-קטנתי) to an even greater degree and in greater measure.

This is because, “whosoever is closer to *HaShem*-יהוה, blessed is He, with a greater degree elevation high above, must be more humble of spirit, even to the lowliest plane... for, as known,⁴²¹ ‘Before Him all are esteemed as nothing.’ This being

⁴¹⁹ Genesis 32:11

⁴²⁰ Tanya, Iggeret HaKodesh, Epistle 2

⁴²¹ See Zohar I 11b

so, whosoever is ‘before Him’ to a greater degree (because of all the kindnesses-*Chassadim*, this being the aspect of closeness to *HaShem*-יהו"ה) is much more of a nothing, naught, and non-existence,” (“I have been diminished-*Katonti*-קטנתי”).

This is also the general explanation of the statement in Talmud,⁴²² “If they perform a miracle for him, they will deduct it from his merits-*Zechuyotav*-זכויותיו. What verse alludes to this? The verse, ‘I have been diminished by all the kindnesses etc.,’” (meaning,⁴²³ “because of the kindnesses-*Chassadim*, a diminishment and lessening was caused to my merits). This is because the word “his merits-*Zechuyotav*-זכויותיו” is of the same root as the word “purification-*Zikuch*-זיכוך” and refinement (*Birur*).

Thus, the meaning of “my merits (*Zechuyotai*-זכויותי) have become diminished,” that even though he was in a state and standing of being pure and refined, his spirit falls from his previous state and standing, (“I have been diminished-*Katonti*-קטנתי”) because he beheld the closeness extended to him from *HaShem*-יהו"ה Above, all the way to the highest of heights, (this being the matter of the kindnesses-*Chassadim*).

In the above-mentioned letter of Iggeret HaKodesh, he continues and explains that this is the aspect of the right side in holiness (*Kedushah*), and [the aspect of] the kindness-*Chessed* of Avraham who said,⁴²⁴ “I am but dust and ash.” This likewise

⁴²² Talmud Bavli, Shabbat 32a; Also see the (second) discourse entitled “*Katonti*” of Shabbat Parshat Vayeishev, 20th of Kislev 5717 (translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 8), Ch. 2 and on (Sefer HaMaaamarim 5717, p. 72 and on).

⁴²³ See Rashi to Talmud Bavli, Shabbat 32a *ibid*.

⁴²⁴ Genesis 18:27

is the quality of Yaakov who said,⁴²⁵ “I have been diminished (*Katonti*-קטנתי) by all the kindnesses,” in that, in his own eyes, he was very diminished because of the abundance of *HaShem*’s-יהו"ה Supernal kindnesses (*Chassadim*). This is as stated,⁴²⁶ “For with my staff I crossed this Jordan and now I have become two camps,” though I am not at all fitting or worthy etc.

In contrast, in the side opposite holiness, there is Yishmael, this being the kindness-*Chessed* of the external husks (*Kelipah*),⁴²⁷ where to the degree that the kindness is greater, to that degree he becomes expanded and elevated with haughtiness of spirit and the expansiveness of his heart.

This likewise is the difference [between the holy and the unholy] in that the bestowal of kindness-*Chessed* of the external husks (*Kelipah*) is only from their excess. In contrast, when it comes to kindness-*Chessed* of the side of holiness (*Kedushah*), the bestowal is not just from what remains and is in excess, but on the contrary, he makes himself to be the remainder and excess etc., and therefore bestows in great abundance etc.

He concludes the letter in Iggeret HaKodesh stating, “Accordingly, I now am making a weighty announcement to the men of our [Chassidic] fraternity... that they should not become haughty in relation to their brethren⁴²⁸ etc. nor [jeer] or whistle derisively at them, Heaven forbid... but rather, they should humble their own spirits and hearts... [and as the verse

⁴²⁵ Genesis 32:11

⁴²⁶ Genesis 32:11 *ibid*.

⁴²⁷ See Zohar III 246b; Torat Chayim Toldot 145b and on.

⁴²⁸ See Deuteronomy 17:20

states],⁴²⁹ ‘a gentle reply turns away anger...’ and through all that, perhaps *HaShem*-יהו"ה will put [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect a face back to a face, [so is one’s heart reflected to him by another etc.’.”⁴³⁰

2.

Now, to understand this in greater detail,⁴³¹ we must preface with what the Alter Rebbe explains in Likkutei Torah, in the discourse entitled “*Eretz Harim u’Veka’ot*.”⁴³² He explains that the “land-*Eretz*-ארץ” refers to the totality of the Jewish people, about whom the verse states,⁴³³ “You will be a land of delight (*Eretz Chefetz* חפץ-ארץ [to Me],” and that this also applies to each and every Jew as an individual.

This accords with the teaching of the Baal Shem Tov⁴³⁴ that each and every Jew is compared to a desirable land, in which there are hidden treasures of gold and precious things, and only those who are wise of heart are able to delve, dig and reveal that which is revealed in it. This may be compared to a

⁴²⁹ Proverbs 15:1; Also see Talmud Bavli, Brachot 17a; Shnei Luchot HaBrit, Mesechet Yoma 232a, and elsewhere.

⁴³⁰ Proverbs 27:19; See Tanya, Ch. 46

⁴³¹ See the preceding discourse of Shabbat Parshat Vayishlach the 18th of Kislev of this year, 5723, entitled “*Katonti* – I have been diminished,” Discourse 7 (Sefer HaMaamarim 5723 p. 51 and on).

⁴³² Likkutei Torah, Eikev 17c and on; Also see Ohr HaTorah, Eikev p. 626 and on.

⁴³³ Malachi 3:12

⁴³⁴ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 285; See Keter Shem Tov (Kehot 5759), Hosafot, Section 57 and the citations there.

wellspring of living waters that is revealed through digging etc.⁴³⁵

This then, is the meaning of the verse,⁴³⁶ “It is a land of mountains and valleys.” That is, in the “land of delight (*Eretz Chefetz*-ארץ חפץ-הפץ)” (referring to the Jewish people), there are “mountains” (*Harim*-הרים) and “valleys” (*Veka’ot*-בקעות). “Mountains” (*Harim*-הרים) refers to the matter [indicated by the teaching] “like Avraham who called it a Mountain (*Har*-הר),⁴³⁷ referring to the site of the Holy Temple, which includes all the service of *HaShem*-יהו"ה of the Jewish people.

This is as stated,⁴³⁸ “They shall pray to You by way of their land.” That is, wherever a Jew may be, when he prays, he must direct himself (directionally, and if he does not know the direction, he should direct his heart) toward the land of *Eretz Yisroel* and *Yerushalayim*, (“by way of the city You have chosen”),⁴³⁹ and the Holy Temple, (“toward this place”).⁴⁴⁰

As this matter relates to serving *HaShem*-יהו"ה, blessed is He, is that “Avraham called it a mountain-*Har*-הר” (referring to the Holy Temple, which includes of the service of *HaShem*-יהו"ה of all the Jewish people), indicates service of Him stemming from love and running desire (*Ratzo*). This matter is [indicated by the verse],⁴⁴¹ “Avraham who loved me.”

In regard to the fact that it states “mountains-*Harim*-הרים” in the plural, this is because in love of *HaShem*-יהו"ה,

⁴³⁵ See Likkutei Torah, Chukat 62d and on, and elsewhere.

⁴³⁶ Deuteronomy 11:11

⁴³⁷ Talmud Bavli, Pesachim 88a; Rashi to Genesis 28:17

⁴³⁸ Kings I 8:48; Talmud Bavli, Brachot 30a

⁴³⁹ Kings I 8:44

⁴⁴⁰ Kings I 8:35

⁴⁴¹ Isaiah 41:8

blessed is He, there are many levels. However, there are two general levels, these being the upper love (*Ahavah Ila'ah*) and the lower love (*Ahavah Tata'ah*), called the “major love” (*Ahavah Rabba*-אהבה רבה) and the “minor love” (*Ahavah Zuta*-אהבה זוטא).

There likewise is the way of serving *HaShem*-יהו"ה, blessed is He, like a “valley” (*Bika*-בקעה), which is a lowly place, as we find in prayer, that the prayer leader is called “he who descends (*Yored*-יורד) before the Ark.”⁴⁴² This matter indicates service of *HaShem*-יהו"ה stemming from fear of Him and nullification of all sense of self (*Bittul*) before Him. In regard to the fact that the verse states “valleys-*Veka'ot*-בקעות” in the plural, this is because in fear too, there are two general levels, these being the upper fear (*Yirah Ila'ah*) and the lower fear (*Yirah Tata'ah*).

The explanation is that, as known, the Name *HaShem*-יהו"ה has four letters, *Yod-Hey*-י"ה and *Vav-Hey*-ו"ה. These [four letters in descending order] are the upper fear (*Yirah Ila'ah*), the major love (*Ahavah Rabba*), the minor love (*Ahava Zuta*), and the lower fear (*Yirah Tata'ah*).⁴⁴³

Now, because of the verse, “I am *HaShem*-יהו"ה your God-*Elohe*”*cha*-אלהיך,” meaning that *HaShem*-יהו"ה becomes “**your** God-*Elohe*”*cha*-אלהיך,” meaning, “your strength and vitality,” (of each and every Jew),⁴⁴⁴ therefore, in each and every Jew there is caused to be service of *HaShem*-יהו"ה, blessed is He, of the “mountains-*Harim*-הרים” and “valleys-*Veka'ot*-

⁴⁴² Shulchan Aruch Admor HaZaken, Orach Chayim 90:1

⁴⁴³ See Zohar III (Ra'aya Mehemna) 122b and on; Tikkunei Zohar, Tikkun 6 (21b); Tikkun 10 (25b); Torah Ohr, Mikeitz 40d; Likkutei Torah, Re'eh 21c.

⁴⁴⁴ See Likkutei Torah, Re'eh.

בקעות,” these being the two levels of loving Him (“mountains”) and the two levels of fearing Him (“valleys”).

In Likkutei Torah there, the Alter Rebbe [continues] and explains that through serving Him with fear and self-nullification (*Bittul*), this being the matter of the “valley” (*Bika-ה*) and the matter indicated by the verse, “I am but dust and ash,” we reach even higher than we reach through serving Him with love, that is, [higher than] the matter of “[Avraham] who called it a mountain-*Har-ה*.”

Now about this, we first must say that the service of *HaShem-ה* indicated by the words, “I am but dust and ash,” does not contradict the service Him indicated by the matter that “Avraham called it a mountain-*Har-ה*.” This is like what the Alter Rebbe states in *Iggeret HaKodesh*,⁴⁴⁵ about the interpretation he heard from his teacher, the Rav, the Maggid of Mezhritch, on the verse, “I am but dust and ash.” Namely, that the ash itself is the essence and being of the wood that was burned etc.

In other words, even though the ash has no likeness or comparison to the existence of the wood, which was big and had length, breadth and thickness before being burnt, it nevertheless is its essence and being, and it existed from it etc. From this we also understand that there is no contradiction between the matter of “I am but dust and ash,” and the matter of him “calling it a mountain-*Har-ה*.” Nevertheless, through the self-nullification (*Bittul*) of “I am but dust and ash” we reach higher than we reach even through the love of *HaShem-ה*,

⁴⁴⁵ *Iggeret HaKodesh*, Epistle 15

blessed is He, indicated by the aspect of the “mountain-*Har-*הר.”

He explains that this is like a signet that becomes reversed.⁴⁴⁶ That is, a “protruding signet,” causes an indented stamp, and an “indented signet,” causes a protruding stamp. The same is so in our service of *HaShem*-יהו"ה, blessed is He, that through serving *HaShem*-יהו"ה, blessed is He, with love and running desire (*Ratzo*), this being the matter of the “signet protruding” from below, the matter of the “indented stamp” is caused Above. That is, revelations from Above are drawn down in a way of being “indented” and “sunken,” meaning that they come by way of garments etc.

However, through the self-nullification (*Bittul*) of “I am but dust and ash,” this being the matter of the “indented signet” below, the matter of the “protruding stamp” is caused Above, meaning, the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, without any concealing garments, as it states,⁴⁴⁷ “Your Teacher will no longer be hidden behind His garment,” meaning that He will not cover Himself from you with His cloak and garment, (as explained in Tanya).⁴⁴⁸

3.

He continues and explains the matter as it is Above, [similar to what is explained in Iggeret HaKodesh,⁴⁴⁹ that from

⁴⁴⁶ Also see Likkutei Torah, Shir HaShirim 46a

⁴⁴⁷ Isaiah 30:20

⁴⁴⁸ Tanya, Likkutei Amarim, Ch. 36.

⁴⁴⁹ Tanya, Iggeret HaKodesh, Epistle 15

the ten aspects of the soul of man, to a small measure, it is possible to understand the ten Supernal *Sefirot*, all of which radiate in his soul, which includes and chains down from them.⁴⁵⁰

From this it is understood that all matters present in man's service of *HaShem* יהו"ה below, also are present Above in *HaShem*'s יהו"ה Godliness.] That is, as known, in the books of Kabbalists [of the era of] (*Rishonim*),⁴⁵¹ [sometimes called "the earlier Kabbalists"],⁴⁵² *HaShem*'s יהו"ה Supernal emotive qualities (*Midot*) are called "Largess-*Gedulah*-גדולה," "Might-*Gevurah*-גבורה," and "Splendor-*Tiferet*-תפארת." In contrast, in the writings of the Arizal they are called "**Kindness-*Chessed*-חסד**," "Might-*Gevurah*-גבורה," and "Splendor-*Tiferet*-תפארת."

He explains that the matter of "Largess-*Gedulah*-גדולה" transcends the ten *Sefirot* of the world of Emanation (*Atzilut*), and is not included in the matter of the ten *Sefirot* called "Kindness-*Chessed*-חסד," "Might-*Gevurah*-גבורה," and "Splendor-*Tiferet*-תפארת" etc. In other words, even though the term used in the verse is,⁴⁵³ "Yours, *HaShem* יהו"ה, are the greatness (*Gedulah*), the might (*Gevurah*), the splendor (*Tiferet*) etc.," and this likewise is how we say it in the Amidah prayer, "The God who is Great (*HaGadol*-הגדול), Mighty

⁴⁵⁰ Tanya, Likkutei Amarim, Ch. 29

⁴⁵¹ Also see Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; Discourse entitled "*Katonti*" 5679 (Sefer HaMaamarim 5679 p. 117 and on); 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).

⁴⁵² See Likkutei Torah, Eikev ibid. 17d

⁴⁵³ Chronicles I 29:11

(*HaGeebor*-הגבור) etc., nonetheless, in the *Sefirot* of the world of Emanation (*Atzilut*) this is called “Kindness-*Chessed*-חסד.”

This may be understood by prefacing with an explanation of the statement in *Zohar*,⁴⁵⁴ “There is [one] kindness-*Chessed*, and there is [another] kindness-*Chessed*.” That is, there is kindness-*Chessed* that is simply called kindness-*Chessed*-חסד, this being the “little kindness-*Chessed Zuta*-חסד זוטא” and there is kindness-*Chessed* called “abundant kindness-*Rav Chessed*-רב חסד,” this being the kindness-*Chessed* of *Arich Anpin*. In contrast, the “little kindness-*Chessed Zuta*-חסד זוטא,” is the kindness-*Chessed* of *Zeir Anpin*, this being the matter of kindness-*Chessed* as it is in the ten *Sefirot* of the world of Emanation (*Atzilut*).

Now, at first glance this is not understood.⁴⁵⁵ For, the matter of the ten *Sefirot* of the world of Emanation (*Atzilut*) is that they are limitless (*Bli Gvul*). This being so, why is Kindness-*Chessed* of the world of Emanation (*Atzilut*) called “the little kindness-*Chessed Zuta*-חסד זוטא”?

Furthermore, even though the limitlessness (*Bli Gvul*) of the world of Emanation (*Atzilut*) is only relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whereas relative to that which transcends the world of Emanation (*Atzilut*), it is called “the Little Face-*Zeir Anpin*,” (in

⁴⁵⁴ *Zohar* III (Idra Rabba) 133b; Also see Tanya, Iggeret HaKodesh, Epistle 10; Torah Ohr Tetzaveh 82a and on.

⁴⁵⁵ See *Hemshech* 5672 Vol. 1, Ch. 240; Also see Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; Discourse entitled “*Katonti*” 5679 (Sefer HaMaamarim 5679 p. 117 and on); 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).

comparison to the Long Face-*Arich Anpin*), nevertheless, since at the very least, this is a matter of limitlessness (*Bli Gvul*) as it is relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this itself demonstrates there also is an aspect of the truly Limitless One in this.

This is similar to what is known and explained⁴⁵⁶ about the matter of love of *HaShem*-יהו"ה, blessed is He, “with all your heart, with all your soul, and with all your being-*Bechol Me’odecha*-בכל מאדך,”⁴⁵⁷ that even though it is “with all **your** being-*Me’od Shelcha*-מאד שלך,” meaning that this love is called limitless (*Bli Gvul*) only in relation to oneself, whereas in relation to someone else, whose mind and heart are more expansive vessels, this love would be considered to be a measured and limited love, to the point that what is measured and limit for the other, is much greater than his own limitlessness (“with all your being-*Bechol Me’odecha*-בכל מאדך”), nonetheless, specifically in the matter of “with all your being-*Bechol Me’odecha*-בכל מאדך,” meaning, “with all **your** being-*Me’od Shelcha*-מאד שלך,” there is a drawing down of the Limitless One Above.

In contrast, a love that is much greater, but is in a person in whom it would be considered to be measured and limited relative to himself, will not affect a drawing down of the Limitless One Above. This is because the Holy One, blessed is He, [acts] in a way of measure for measure,⁴⁵⁸ and therefore, only one whose service of *HaShem*-יהו"ה, blessed is He, is

⁴⁵⁶ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

⁴⁵⁷ Deuteronomy 6:5

⁴⁵⁸ Talmud Bavli, Sanhedrin 90a

limitless [relative to himself] can draw down the limitlessness of the One Above.

From this we also can understand this matter as it relates to the ten *Sefirot*, from which there is a chaining down of the emotive qualities of the human soul. That is, even though they only are limitless (*Bli Gvul*) relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nonetheless, from the very fact that they are limitless (*Bli Gvul*) relative to him, they thereby draw down the limitlessness of the One Above, being that they are derived from there.

Now, all the above is true in regard to the general totality of all ten *Sefirot* of the world of Emanation (*Atzilut*), and this certainly is so of the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*). This is as explained in Shaar HaYichud VeHaEmunah, on the words, “the Great (*HaGadol*-הַגָּדוֹל), the Mighty (*HaGeebor*-הַגִּבּוֹר)” etc.

That is,⁴⁵⁹ “The Great (*HaGadol*-הַגָּדוֹל) refers to the quality of kindness-*Chessed* and the spreading forth of vitality within all created worlds without end and conclusion etc.” That is, in the world of Emanation (*Atzilut*) itself, the quality of Kindness-*Chessed* is limitless (*Bli Gvul*) relative to the quality of Might-*Gevurah* of the world of Emanation (*Atzilut*), which is the quality of limitation (*Gvul*) of the world of Emanation (*Atzilut*). (That is, it is the quality of restraint and constriction and the withholding of the spreading forth of vitality etc.)⁴⁶⁰ This being so, how is it that Kindness-*Chessed* of the world of

⁴⁵⁹ Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁴⁶⁰ Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 *ibid*.

Emanation (*Atzilut*) is called the “little kindness-*Chessed Zuta*-חסד זוטא”? However, the explanation is that kindness-*Chessed* of the world of Emanation (*Atzilut*) is called the “little kindness-*Chessed Zuta*-חסד זוטא” because of two matters, these being from the perspective of the bestower, and from the perspective of the recipient.

From the perspective of the recipient, since this is a drawing down that comes and manifests in his receptacles in an inner way (*b'Pnimityut*), to the point that he measures and limits it, it therefore called the “little kindness-*Chessed Zuta*-חסד זוטא.” It also is called the “little kindness-*Chessed Zuta*-חסד זוטא” from the perspective of the bestower. This is because the reason and cause of the bestowal is one’s sense of smallness, that “I am but dust and ash,” in that he makes himself to be like a remnant, and as a result, all others become significant [in his eyes] and appear to be important and worthy of bestowal.

The explanation is that the ten *Sefirot* of the world of Emanation (*Atzilut*) are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as Sefer Yetzirah states,⁴⁶¹ “They prostrate before His throne etc.,” in that prostration is the matter of nullification (*Bittul*) to Him. Therefore, kindness-*Chessed* of the world of Emanation (*Atzilut*) is called the “little kindness-*Chessed Zuta*-חסד זוטא,” being that the bestowal of the kindness stems from self-nullification (*Bittul*). In other words, since kindness-*Chessed* of the world of Emanation (*Atzilut*) is in a way of “I am but dust and ash,” [as in the wondrous wording of the discourse],⁴⁶² therefore, there is a drawing down

⁴⁶¹ Sefer Yetzirah 1:6

⁴⁶² *Hemshech* 5672 *ibid*.

from it of bestowal to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to this lowliest world. That is, because of the nullification (*Bittul*) of “I am but dust and ash,” the toil in serving *HaShem*-יהו"ה, blessed is He, even of this lowliest world, is considered to be important, and therefore bestowal is drawn down even here.

The same is so of the quality of Might-*Gevurah* of the world of Emanation (*Atzilut*), in that it too is called “little-*Zuta*-זוטא.” This is so both from the perspective of the recipient, being that it comes in a way of measure and limitation according to the receptacle of the recipient, (as derived in a way of certainty, from the bestowal coming from the quality of Kindness-*Chessed*, [in that this is all the more so of the quality of Might-*Gevurah*]), as well as from the perspective of the bestower, who is in a state of nullification (*Bittul*).

That is, all the *Sefirot* of the world of Emanation (*Atzilut*) are in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is especially so of its quality of Might-*Gevurah*, that because of the great degree and strength of its nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, therefore the nullification (*Bittul*) of all creatures [in the worlds of Creation, Formation and Action] to *HaShem*-יהו"ה, blessed is He, is [lacking and] insufficient [in comparison] etc., as the verse states,⁴⁶³ “Even the [hosts of the] heavens are not pure in His eyes,” and as written,⁴⁶⁴ “He finds fault with His angels.”

Based on this, it is understood that even though kindness-*Chessed* of the world of Emanation (*Atzilut*) is

⁴⁶³ Job 15:15

⁴⁶⁴ Job 4:18

specifically called kindness-*Chessed* in the writings of the Arizal, nevertheless, it can also be called “Largess-*Gedulah*-גדולה,” as in the verse,⁴⁶⁵ “Yours, *HaShem*-יהוה, are the greatness (*Gedulah*), the might (*Gevurah*) etc.,” and as in the blessings of the Amidah prayer, “The God who is great (*HaGadol*-הגדול), mighty (*HaGeebor*-הגבור) etc.” This is because relative to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) the kindness-*Chessed* of the world of Emanation (*Atzilut*) is limitless (*Bli Gvul*), which demonstrates that within itself it has an aspect of the truly Unlimited One, (as explained above).

Only when it is necessary to draw a distinction between the *Sefirot* of the world of Emanation (*Atzilut*) and the *Sefirot* that transcend the world of Emanation (*Atzilut*), does the Arizal says that in the world of Emanation (*Atzilut*) is called “Kindness-*Chessed*-חסד,” whereas higher than the world of Emanation (*Atzilut*) it is called “Largess-*Gedulah*-גדולה.”

4.

Now, about the statement above, that the bestowal stems from the nullification (*Bittul*) of “I am but dust and ash,” this specifically is in regard to Kindness-*Chessed* of the side of holiness (*Kedushah*). However, this is not so of Kindness-*Chessed* of the external husks (*Kelipah*), this being the kindness-*Chessed* of Yishmael. In such a case, the bestowal stems from the exaltedness and elevation that results from the haughtiness of his heart etc.

⁴⁶⁵ Chronicles I 29:11

Now, at first glance, this must be better understood. For, on the side of the external husks (*Kelipah*), how does bestowal apply altogether, being that they are utterly self-serving.⁴⁶⁶ However, this is as explained at length in *Hemshech* 5672, that there are two ways of bestowal. The first way is bestowal stemming from self-nullification (*Bittul*) and the second is bestowal stemming from exalted elevation (*Hitnasut*).

Now, in bestowal stemming from exalted elevation (*Hitnasut*) itself, there are two ways. There is essential exaltedness and elevation (*Hitnasoot Atzmit*), which is true exaltedness and elevation, and there is bestowal that stems from external exaltedness and elevation (*Hitnasoot Chitzonit*), in that it stems from something external.

The explanation is that on the side of holiness (*Kedushah*) bestowal stemming from exaltedness and elevation (*Hitnasut*) stems from the true exaltedness of “the King who alone is exalted.”⁴⁶⁷ This is like a great king who is elevated and exalted, in and of himself, and bestows with great abundance to all. In other words, this is not just as explained elsewhere, that it is specifically the nature of the exalted to bestow to the lowly, as the verse states,⁴⁶⁸ “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.” It rather is beyond this, in that he even bestows to one who is not despondent and lowly, but is of similar stature to himself. This stems from the fact that his state is essential

⁴⁶⁶ See Tikkunei Zohar, Tikkun 6 (22a)

⁴⁶⁷ See the liturgy of the *Yotzer* blessing of the *Shema*.

⁴⁶⁸ Isaiah 57:15

exaltedness and elevation, and therefore his entire being is in a way of drawing down and spreading forth to the greatest degree.

However, there is a different way of exaltedness, not in a way that he is elevated and exalted in and of himself, but stemming from the fact that he has been bestowed with abundant wealth, as a result of which he becomes “impudent in his wickedness etc.”⁴⁶⁹ This is external exaltedness.

Now, this exaltedness too causes a matter of bestowal to his fellow, except that since it is not true exaltedness, but is merely external exaltedness, he therefore he feels the need to make himself big. One way to accomplish this is by drawing down and bestowing to his fellow, this being the meaning of the verse,⁴⁷⁰ “The kindness of the regimes is a sin,” in that the kindness is solely for the purpose of self-aggrandizement.

From this it is understood that when the bestowal solely is from the external exaltedness, he then senses his own self and existence, in a way that the existence of the other is in opposition to his own existence and ego. That is, even though he bestows to his fellow, it nonetheless is in a way that he cannot tolerate the existence of his fellow. Therefore, even his giving of charity and his acts of kindness are in a way that consolation to his fellow is lacking.

About this, our sages, of blessed memory, said,⁴⁷¹ “Whosoever consoles him with words receives eleven blessings,” in that this is beyond the ten, and is elevated beyond a person who simply gives him a coin (without consoling him

⁴⁶⁹ See Psalms 52:9

⁴⁷⁰ Proverbs 14:34

⁴⁷¹ Talmud Bavli, Bava Batra 9b; See *Hemshech* 5672 *ibid.* Ch. 249 (p. 504)

with words). This is because through this, he elevates the poor person from his state and standing etc.

This matter is especially present in the kindness-*Chessed* of the side opposite holiness, that is, in the kindness-*Chessed* of the external husks (*Kelipah*), which is the kindness-*Chessed* of Yishmael. That is, here the bestowal of kindness is not out of true exaltedness, but is only external exaltedness and nothing more. This is why he feels the need to make himself big and the existence of the other is entirely in opposition to his own existence etc.

Because of this, whatever he bestows to the other is just from his excess and remnants. For, since he is an existence unto himself, he therefore needs everything for himself, and as much as he has, it is not enough for him, as in the idiom,⁴⁷² “It’s never enough,” to the point that even when he indeed bestows to his fellow (from his excess and remnants), his intention in doing so is not actually for the good of his fellow, but his only desire is for the other to make him bigger, through which he will be able to boast to himself and become even bigger etc.

Now, the root of bestowal stemming from [true] exaltedness and elevation, is the aspect of the kindness-*Chessed* that is higher than the world of Emanation (*Atzilut*). However, since about this aspect the verse states “darkness and light are the same,”⁴⁷³ therefore, from this there is a drawing down not only of the aspect of light, but also of the aspect of darkness, this being the kindness-*Chessed* of Yishmael. In this itself, it is

⁴⁷² *Hemshech* 5672 *ibid.* Ch. 240 (p. 485).

⁴⁷³ Psalms 139:12

not only in the way that our forefather Avraham requested,⁴⁷⁴ “O’ that Yishmael should live **before You**,” but rather, as it is drawn down to descend into Yishmael, which becomes the kindness-*Chessed* of the external husks (*Kelipah*), in which the bestowal is only from the remnants and excess, and nothing more. This is because he is an existence unto himself, which is why the drawing down of bestowal is limited. Moreover, and more importantly, there is a lack in the matter of consoling his fellow.

However, in holiness it is the very opposite, that the bestowal of kindness-*Chessed* is specifically bound to the self-nullification (*Bittul*). This was explained by the Alter Rebbe in Iggeret HaKodesh on [the verse], “I have been diminished from all the kindnesses,” namely, that the revelation of kindnesses from Above brings the matter of “I have been diminished-*Katonti*-קטנתי” about. The same is so in the reverse, that the matter of “I have been diminished-*Katonti*-קטנתי” of the lower one, affects an abundance of drawing down of all the kindnesses (*Chassadim*) from Above. This is as explained before from Likkutei Torah, that “the indented signet” of the lower one brings the “protruding signet” from Above.

This likewise is the meaning of his conclusion of the above-mentioned epistle in Iggeret HaKodesh that, “a gentle reply turns away anger,” after which he adds, “and through all this, perhaps *HaShem*-יהו"ה will put [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect a face back to the face, [so is one’s heart reflected to him by another etc.]’”

⁴⁷⁴ Genesis 17:18

That is, since the quality of Kindness-*Chessed* is the first of the seven days of construct, and is “the day that accompanies all the days,”⁴⁷⁵ there therefore is a drawing down from this in the service of *HaShem*-יהו"ה, blessed is He, in the two modes of “turn away from evil,” (that is, “a gentle reply turns away anger”) and “do good,” (that is, “*HaShem*-יהו"ה will put [a conciliatory and loving response] in the heart of their brethren, ‘as waters reflect one’s face’”).⁴⁷⁶

5.

This matter was brought about by the Alter Rebbe through his toil in serving *HaShem*-יהו"ה, blessed is He, in his times, as well as in the subsequent generations, by our Rebbes, our leaders, who filled his place, up to our generation, this generation of the “footsteps of Moshiach,” so that *HaShem*-יהו"ה, blessed is He, should give of all His kindnesses (*Chassadim*) and all etc., from high above, and that this should bring about the nullification (*Bittul*) of “I have been diminished,” until it is in a way of “I am but dust and ash.”

Through this, may *HaShem*-יהו"ה put a conciliatory and loving response in the heart of their brethren, “as waters reflect the face etc.” In other words, instead of the matter about which our sages, of blessed memory, stated,⁴⁷⁷ “Their sin was not

⁴⁷⁵ 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.

⁴⁷⁶ See the preceding discourse entitled “*Katonti* – I have been diminished” of Shabbat Parshat Vayishlach, the 18th of Kislev, Discourse 7, (Sefer HaMaamarim 5723, p. 51).

⁴⁷⁷ Talmud Bavli, Yoma 9b

exposed, so the end of their [punishment] was not exposed,” there should be the opposite, that the hearts of their brethren should respond to them “as waters reflect the face etc.,” and there then will be the matter of, “Bless us, our father (since they have become) all as one.”⁴⁷⁸

This likewise is why the redemption of the 19th of Kislev was in a way of, “He redeemed my soul in peace from battles against me, for the many were with me.”⁴⁷⁹ This is as written by the Alter Rebbe,⁴⁸⁰ that “while I was reading in the book of Psalms (*Tehillim*) and came to the verse, ‘He redeemed my soul in peace etc.,’ I went out in peace with words of peace, from *HaShem*-יהו"ה of peace (*Shalom*-שלום).”

That is, this verse hints at all three modes; Torah study, sacrificial offerings (*Avodah*) and acts of loving-kindness (*Gemilut Chassadim*). This is as our sages, of blessed memory, explained⁴⁸¹ the verse, “He redeemed my soul in peace,” stating, “Whosoever engages in Torah study, acts of loving-kindness, and prays with the congregation - (this being is the mode of the temple service (*Avodah*), as our sages, of blessed memory, taught,⁴⁸² “The prayers were established in place of the sacrificial offerings (*Korbanot*))” - I ascribe credit to him as though he has redeemed Me and My children from amongst the nations of the world.”

⁴⁷⁸ See the liturgy of the “*Seem Shalom*” blessing in the Amidah prayer.

⁴⁷⁹ Psalms 59:19

⁴⁸⁰ Igrot Kodesh of the Alter Rebbe (Kehot 5740; 5748) Vol. 1, p. 98, copied in HaYom Yom of the 19th of Kislev

⁴⁸¹ Talmud Bavli, Brachot 8a

⁴⁸² Talmud Bavli, Brachot 26a-b

Even so, the general whole of them all is the matter of peace (*Shalom*-שלום). This is true of engaging in the study of Torah, about which our sages, of blessed memory, stated,⁴⁸³ “Whosoever engages in Torah study... introduces peace (*Shalom*-שלום) into the upper entourage and the lower entourage.” This likewise is so of acts of loving-kindness (*Gemilut Chassadim*), which itself is the essence of the matter of peace. This likewise is so of prayer (*Tefillah*), that it must be in a way of praying with the congregation (*Tzibbur*), which is the matter of peace (*Shalom*-שלום).

This likewise is the meaning of what the Alter Rebbe writes about charity (*Tzeddakah*) in various places in Iggeret HaKodesh⁴⁸⁴ that “this is what has stood for us to redeem our souls in peace,” clearly referring to the redemption of the 19th of Kislev. However, the same applies to the individual redemption of each and every Jew, the inner redemption of the soul, this being the preparation for the true and complete redemption of all the Jewish people, as explained in Iggeret HaKodesh, Epistle 4.

All this comes about from the general matter of the inner teachings of Torah (*Pnimiyut HaTorah*). This is as stated in Ra’aya Mehmna,⁴⁸⁵ “There is no problematic query there... and no controversy there... but it rather is called the Tree of Life,” being that no vitality is drawn to the side opposite holiness from it. It thus is automatically so that there is no matter of

⁴⁸³ Talmud Bavli, Sanhedrin 99b

⁴⁸⁴ Tanya, Iggeret HaKodesh, Epistle 4; Also see Igrot Kodesh of the Alter Rebbe *ibid.*; Likkutei Sichot, Vol. 5 p. 443.

⁴⁸⁵ Zohar III 124b, cited and explained in Tanya, Iggeret HaKodesh, Epistle 26

controversy in it, not even controversy of the side of holiness (*Kedushah*).

Therefore, through it there is an automatic nullification of the entire matter of controversy from the world, as the verse states,⁴⁸⁶ “I shall remove the spirit of impurity from the earth.” So shall it be for us, that through the spreading of the wellsprings [of Chassidus] to the outside (*Hafatzat HaMa’ayanot Chutzah*), specifically in a way of understanding and comprehension, until it even is brought into the understanding and comprehension of the animalistic soul, there will be “the redemption of Me and My children from amongst the nations,” not only “as though he has redeemed Me,” but the actual redemption, below ten hands-breadths, the true and complete redemption, through our righteous Moshiach!

⁴⁸⁶ Zachariah 13:2