

Discourse 10

*“Katonti MiKol HaChassadim... -
I have become small by all the kindnesses...”*

Delivered on Shabbat Parshat Vayishlach,

14th of Kislev, 5728

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁸¹ “I have become small by all the kindnesses etc.” In the letter⁶⁸² written after his arrival from [imprisonment in] Petersburg, the Alter Rebbe explains that “every kindness and kindness that the Holy One, blessed is He, does for a person should affect him to become very humble. This is because ‘Kindness-Chessed is the right arm,’⁶⁸³ and ‘His right arm embraces me,’⁶⁸⁴ referring to the state of actual closeness to God etc., and whoever is brought very close to *HaShem*-יהו"ה, being raised high high above, should be ever more humble, down down below etc.”

Now, as well known about the precise wording of the verse in stating, “by all the kindnesses-*Chassadim*-חסדים” in the plural [especially considering that the verse continues “and all the truth-*Emet*-אמת,” in the singular, but the beginning of the verse nevertheless states, “by all the kindnesses-*Chassadim*-

⁶⁸¹ Genesis 32:11

⁶⁸² Tanya, Iggeret HaKodesh, Epistle 2 (entitled “*Katonti*”)

⁶⁸³ Introduction to Tikkunei Zohar 17a

⁶⁸⁴ Song of Songs 2:6; 8:3

חסדים,” in the plural], that what is meant is not just the abundance of kindnesses, but that there are two kinds of kindness.

This is also the reason for the Alter Rebbe’s precise wording in Iggeret HaKodesh, in stating, “every kindness and kindness-*Kol Chessed v’Chessed*-כל חסד וחסד that the Holy One, blessed is He, does etc.” That is, this is not simply a redundancy in the language, but refers the two kinds of Kindness-Chessed mentioned above.

This is also understood from the continuing explanation about the Supernal Kindness-Chessed, “for ‘Kindness-Chessed is the right arm,’⁶⁸⁵ and ‘His right arm embraces me,’”⁶⁸⁶ these being two kinds of Kindness-Chessed that cannot compare to each other.

This is because the words, “Kindness-*Chessed* is the right arm” refer to Kindness-*Chessed* of the world of Emanation (*Atzilut*) and all ten *Sefirot* of the world of Emanation (*Atzilut*) are with measure and limitation. This is why they come in a way of lights (*Orot*) within vessels (*Keilim*), such that they are drawn down in an inner manifest way (*Pnimi*).

In contrast the words, “His right arm embraces me” refer to Kindness-Chessed that transcends the chaining down of the worlds (*Hishtalshelut*), which only is drawn down in a transcendent encompassing way (*Makif*).

From the above we can also understand the precise language in Iggeret HaKodesh, “every kindness and kindness-*Kol Chessed v’Chessed*-כל חסד וחסד etc.,” as well as the precise

⁶⁸⁵ Introduction to Tikkunei Zohar 17a

⁶⁸⁶ Song of Songs 2:6; 8:3

language of the verse, “by all the kindnesses-*Chassadim*-חסדים” [in the plural], that what is meant is not abundance of kindnesses, but two kinds of kindness (which are not simply matters within the same class and category, but are two different classes and categories altogether) such that that they are two classes and categories that are incomparable to each other.

The same is so of the continuation of the matter in Iggeret HaKodesh, as it relates to our service of *HaShem*-יהו"ה, blessed is He, that “whoever is brought exceedingly close to *HaShem*-יהו"ה, being raised to great heights, should be ever more humble, far below etc.”

That is, when it states, “high high above” (*Ma’alah Ma’alah*-מעלה מעלה) and “down down below” (*Matah Matah*-מטה מטה) these correspond to the two above-mentioned classes and categories of kindness, as a result of which there is caused to be closeness to *HaShem*-יהו"ה, blessed is He, “high above,” because of which “one must be ever more humble far below.” That is, “high high above” (*Ma’alah Ma’alah*-מעלה מעלה) and “down down below” (*Matah Matah*-מטה מטה) are not simply redundant language, but are two different kinds etc.

2.

Now, to understand this, we must preface⁶⁸⁷ with the matter of Kindness-*Chessed*, in that about this, we find a difference between the early Kabbalists and the later

⁶⁸⁷ In regard to the coming section see the discourse entitled “*Katonti*” *ibid.* (p. 117 and on); Also see the discourse entitled “*Katonti*” (both the first and second) of the year 5723 (Sefer HaMaamarim 5723 p. 51 and on; p. 61 and on; translated in The Teachings of The Rebbe 5723, Discourse 7 & Discourse 8).

Kabbalists.⁶⁸⁸ That is, the earlier Kabbalists before the Arizal, called the quality of Kindness-*Chessed* “Greatness-*Gedulah*-גדולה.” In contrast, according to the later Kabbalists, the primary emotion is called “Kindness-*Chessed*-חסד,” whereas “Greatness-*Gedulah*-גדולה” transcends being an emotional quality (*Midah*).

About this it is explained that the earlier Kabbalists discussed the matter of the points (*Nekudot*) of the world of Chaos-*Tohu*,⁶⁸⁹ which specifically are points (*Nekudot*).⁶⁹⁰ This is why they called the quality of Kindness-*Chessed* “Greatness-*Gedulah*-גדולה.” This is because the Kindness-*Chessed* of the world of Chaos-*Tohu* stems from Greatness-*Gedulah*.

In contrast, the later Kabbalists discussed the matter of the statures (*Partzufim*) of the world of Repair-*Tikkun*, which specifically are statures (*Partzufim*). It therefore is called Kindness-*Chessed*. That is, it is the Kindness-*Chessed* of the aspect of *Ma”H*-מ”ה which stems from nullification (*Bittul*).

The explanation is that in the above-mentioned Iggeret HaKodesh it is mentioned that the matter of “I have become small by all the kindnesses” (in that the kindness causes one to be humble of spirit etc.) is the aspect of the right side in holiness, this being the Kindness-*Chessed* of Avraham. In contrast, on the side opposite holiness, Yishmael is the aspect of Kindness-*Chessed* of the external husks (*Kelipah*) and the greater his kindness, the more he grows in exaltedness,

⁶⁸⁸ See Likkutei Torah, Eikev 17d and on; Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; 5630 p. 199 and on.

⁶⁸⁹ See the introduction to Otzrot Chayim.

⁶⁹⁰ Also see Ohr HaTorah ibid. 93b

arrogance and self-satisfaction. That is, the kindness of the external husks (*Kelipah*) is a matter of “Greatness-*Gedulah*.”

However, since the earlier Kabbalists called the quality of Kindness-*Chessed* by the name “Greatness-*Gedulah*” and being that they were Kabbalists, meaning true Kabbalists, they therefore were discussing Kindness-*Chessed* of the side of holiness. It thus is understood that even in holiness itself, there is a difference between “Kindness-*Chessed*” and “Greatness-*Gedulah*,” this being the difference between the *Sefirot* of the world of Repair-*Tikkun* and the *Sefirot* of the world of Chaos-*Tohu*.

This is primarily recognized in the *Sefirah* of Kindness-*Chessed*, which in the world of Repair-*Tikkun* is the aspect of Kindness-*Chessed*, and in the world of Chaos-*Tohu* is the aspect of Greatness-*Gedulah* (and because of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* there came to be the aspect of Kindness-*Chessed* of Yishmael, this being the Kindness-*Chessed* of the external husks (*Kelipah*), which is in a way of “Greatness-*Gedulah*”).

Now, although it is explained there that when the quality of Kindness-*Chessed* is called “Greatness-*Gedulah*” this refers to the points (*Nekudot*) of the world of Chaos-*Tohu*, nonetheless, after clarifying the matter, it must be said that what is meant is that the primary matter of Kindness-*Chessed* called “Greatness-*Gedulah*” is in the world of Chaos-*Tohu* (whereas the primary matter called “Kindness-*Chessed*” is in the world of Repair-*Tikkun*).

However, in the world of Repair-*Tikkun* there also is a matter of Kindness-*Chessed* called “Greatness-*Gedulah*.” That

is, even in the *Sefirot* of the world of Emanation (*Atzilut*) there is the matter of Kindness-*Chessed* called “Greatness-*Gedulah*.” Proof for this is from the verse,⁶⁹¹ “Yours *HaShem*-יהו"ה is the Greatness (*Gedulah*) etc.,” until, “Yours *HaShem*-יהו"ה is the Kingship etc.,” referring to the seven emotions (*Midot*) [and it then adds, “wealth and honor come from You,” referring to the intellect (*Mochin*) of these emotions (*Midot*)]. About all of them the verse states, “Yours *HaShem*-יהו"ה,” in that they are in a state of nullification (*Bittul*) [to Him].

This matter is in the *Sefirot* of the world of Emanation (*Atzilut*), in that specifically in them there is the matter of nullification (*Bittul*). This is because the world of Emanation (*Atzilut*) is the world of Repair-*Tikkun*, in which there is a manifestation of lights (*Orot*) within vessels (*Keilim*).

This is because of the nullification (*Bittul*) in the light (*Ohr*). In other words, even though, in and of itself, the nature of the light (*Ohr*) is to ascend above, and not to be in a state of descent, of being drawn to manifest within vessels (*Keilim*), nevertheless, the light (*Ohr*) descends and manifests in vessels (*Keilim*), which is the opposite of its nature.

This is because of its nullification (*Bittul*) to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in which the desire is for there to specifically be manifestation within vessels (*Keilim*) as the verse states,⁶⁹² “He formed it to be inhabited.”

⁶⁹¹ Chronicles I 29:11-12

⁶⁹² Isaiah 45:18

In contrast, the lights of the world of Chaos-*Tohu* are not in a state of nullification (*Bittul*), which is why the verse states about them, “He reigned etc.,” [and he died]⁶⁹³ as a result of which they are not in a state of inter-inclusion, which is why they are called “points” (*Nekudot*) (as mentioned above). This is because a point (*Nekudah*) is the opposite of inter-inclusion (*Hitkallehut*).

(That is, it is unlike the world of Repair-*Tikkun*, where because of the matter of nullification (*Bittul*) the lights are inter-included one with the other, which is why they are called “statues” (*Partzufim*), as mentioned above). Thus, because of the absence of nullification (*Bittul*) [in the world of Chaos-*Tohu*], the lights (*Orot*) do not manifest in the vessels (*Keilim*).

This is why after stating “he reigned” the verse immediately states “he died etc.,” in that the lights (*Orot*) withdrew from the vessels (*Keilim*), such that they caused a shattering of the vessels (*Shevirat HaKeilim*) etc. (This is unlike the world of Repair-*Tikkun* where the lights (*Orot*) manifest in the vessels (*Keilim*) in an inner (*b’Pnimiyut*) and constant way.)

We thus find that the lack of nullification (*Bittul*) in the *Sefirot* of the world of Chaos-*Tohu*, is the opposite of the nullification (*Bittul*) of “Yours *HaShem*-יהוה” etc.” Thus, since the verse, “Yours *HaShem*-יהוה”, is the Greatness (*Gedulah*) etc.,” refers to the *Sefirot* of the world of Repair-*Tikkun*, which are in a way of nullification (*Bittul*), but even so the verse uses

⁶⁹³ Genesis 36:31 and on; Likkutei Torah of the Arizal to Genesis 36:31; Also see Etz Chayim, Shaar HaKlallim, Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

the word “Greatness-*Gedulah*-גדולה,” this proves that even in the world of Repair-*Tikkun*, the quality of Kindness-*Chessed* is also called “Greatness-*Gedulah*.”

Thus, about what was explained before, that the earlier Kabbalists called the quality of Kindness-*Chessed* by the name “Greatness-*Gedulah*” and were speaking of the *Sefirot* of the world of Chaos-*Tohu*, what is meant is that the matter of “Greatness-*Gedulah*” is primarily in the world of Chaos-*Tohu*, (whereas the matter of “Kindness-*Chessed*” is primarily in the world of Repair-*Tikkun*). However, in the world of Repair-*Tikkun* there also is a matter in which the quality of Kindness-*Chessed* is called “Greatness-*Gedulah*.”

3.

The explanation is that Kindness-*Chessed* of the world of Emanation (*Atzilut*) is also called “Greatness-*Gedulah*.” For, the verse states,⁶⁹⁴ “In the day (*Yomam*-יומם) *HaShem*-יהו"ה will command His Kindness (*Chasdo*-חסדו).” In other words, the quality of Kindness-*Chessed* is called “in the day-*Yomam*-יומם,” which is the word “day-*Yom*-יום” with the additional *Mem*-מם. This is because all the emotional qualities are simply called “day-*Yom*-יום,” since “day-*Yom*-יום” indicates the matter of light and revelation, as the verse states,⁶⁹⁵ “God called the light ‘day-*Yom*-יום.’”

⁶⁹⁴ Psalms 42:9

⁶⁹⁵ Genesis 1:5

This is the meaning of the verse,⁶⁹⁶ “For six days *HaShem* יהוה made the heavens and the earth,” about which Zohar states,⁶⁹⁷ “It says, ‘six days-*Sheishet Yamim* ששֶׁת יָמִים,’ and it does not say ‘in six days-*b’Sheishet Yamim* בְּשֶׁשֶׁת יָמִים,’ since it refers to the six Supernal emotional qualities (*Midot*), which are the six days by which the Holy One, blessed is He, created the world.”

However, the quality of Kindness-Chessed is called “in the day-*Yomam* יוֹמָם,” since the quality of Kindness-Chessed is “the day that accompanies all the days.”⁶⁹⁸ That is, the quality of Kindness-*Chessed* is included in all the qualities, and is the matter of drawing down and revelation into all the qualities.

This is because even the quality of Might-*Gevurah*, this being the opposite of the bestowal of light and revelation, that is, constriction (*Tzimtzum*), also has a matter of drawing down etc. This is as proven by the teaching of our sages, of blessed memory,⁶⁹⁹ “At first it arose in thought to create the world with the quality of judgment-*Din*, (He saw that the world could not withstand this, so He included the quality of compassion-*Rachamim*).”

That is, since through the absence of drawing down [*Tzimtzum*] alone, [the creation of] novel existence is not possible, it must therefore be said that even the quality of

⁶⁹⁶ Exodus 20:11; 31:17

⁶⁹⁷ Zohar I 247a; Zohar III 298b and elsewhere; Also see Shaalot uTeshuvot HaRashba, Vol. 1, Section 423.

⁶⁹⁸ Explained in Etz Chayim, Shaar 25 (Shaar Drushei HaTzelem), Drush 2; Pri Etz Chayim, Shaar HaSukkot, Ch. 1; Shaar Maamarei Rashbi, Yitro, Terumah, Emor; Likkutei Torah, (3rd) discourse entitled “*Ha’azinu*,” Ch. 6, and elsewhere.

⁶⁹⁹ Midrash Bereishit Rabba 12:15; Rashi to Genesis 1:1

judgment-*Din* and Might-*Gevurah* is a matter of drawing drawing down (*Hamshachah*).

Moreover, we find that specifically the strength in the bestowal is called Might-*Gevurah*, such as “the might-*Gevurot* of the rains.”⁷⁰⁰ We likewise find this with blood, which although it is red, which is a matter of Might-*Gevurah*, nonetheless, one’s primary vitality is specifically drawn through it, as the verse states,⁷⁰¹ “For the blood is the soul.”

From all the above it is understood that even the quality of Might-*Gevurah* is a matter of drawing down (*Hamshachah*). In other words, this goes without saying about the quality Majesty-*Hod*, which is an offshoot of Might-*Gevurah*, but even the quality of Might-*Gevurah* itself, up to and including the ultimate Might-*Gevurah* and judgment-*Din*, is also a matter of drawing down. This is why even the quality of Might-*Gevurah* is called a “*Sefirah*-ספירה,” which is of the same root as “radiance-*Sapeeroot*-ספירות” and illumination,⁷⁰² being that it is a matter of drawing down and revelation.

This then, is why Kindness-*Chessed* is included in all the emotional qualities (*Midot*) [as mentioned above], which is why it is called “the day that accompanies all the days,” this being the matter of drawing down (*Hamshachah*) and revelation (*Gilyu*) into all the emotional qualities (*Midot*). This is why the quality of Kindness-*Chessed* of the world of

⁷⁰⁰ See Talmud Bavli, Taanit 2a; Also see Biurei HaZohar of the Mittler Rebbe, Vayera 12b, and elsewhere.

⁷⁰¹ Deuteronomy 12:23; See Torah Ohr, Noach 9c; Hosafot 107b

⁷⁰² See Pardes Rimonim, Shaar 8 (Shaar Mehut v’Hanhagah) Ch. 2; Likkutei Torah, Emor 36b and elsewhere.

Emanation (*Atzilut*) is called “Greatness-*Gedulah*,” being that it is included in all the emotional qualities (*Midot*).

Another reason Kindness-*Chessed* of the world of Emanation (*Atzilut*) is called “Greatness-*Gedulah*” is because the Kindness-*Chessed* Above is in the same way that the quality of Kindness-*Chessed* is drawn below.

That is, it is unlike the quality of Kindness-*Chessed* below [in man], in which because the arousal of Kindness-*Chessed* he bestows and acts with goodness to his fellow, meaning that the Kindness-*Chessed* is only **the cause** for the bestowal, but is not the bestowal itself, in which the Kindness-*Chessed* itself is drawn down below.

This may be better understood by prefacing with what his honorable holiness, my father-in-law, the Rebbe, explained at length in *Drushei Chatunah*,⁷⁰³ about the quality of Kindness-*Chessed* of our forefather Avraham, that even as he was below, he literally was on the level of the world of Emanation (*Atzilut*).

This is as stated in *Sefer HaBahir*,⁷⁰⁴ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He, ‘Master of the world, from the day that Avraham is upon the earth I have not had to perform my function, but Avraham stands and serves in my stead.’ That is, as Avraham was below, he took the place of the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*), through serving *HaShem*-יהוה,

⁷⁰³ See the discourse entitled “*Asher Barah*” (Ch. 4 and on), and its continuation, the discourse entitled “*Kol HaNeheneh*” (Ch. 9 and on) of the 14th and 15th of Kislev 5689 (*Sefer HaMaamarim*, Kuntreisim Vol. 1, p. 23a and on; *Sefer HaMaamarim* 5689 p. 132 and on).

⁷⁰⁴ *Sefer HaBahir*, Section 191 (cited in *Hashmatot to Zohar* I 264b).

blessed is He, with the quality of Kindness-*Chessed* and abundant bestowal to all.

This is as stated in *Sefer Orchot Tzaddikim*,⁷⁰⁵ “Avraham was generous with his money, with his body, and with his soul.” With his money, in that he would give food and drink to all. With his body, in that he toiled strenuously within himself to engage in this, as the verse states,⁷⁰⁶ ‘Then Avraham ran to the cattle etc.’ With his soul, in that he taught the multitudes to recognize “He who spoke and the world was,” as the verse states,⁷⁰⁷ ‘He called there in the Name of *HaShem*-יהוה, God of the world,”’ about which our sages, of blessed memory, expounded,⁷⁰⁸ “Do not just read it as ‘he called-*Vayikra*-ויקרא,’ but as, ‘he caused to call-*Vayakree*-ויקריא.’ This teaches that our forefather Avraham caused the Name of the Holy One, blessed is He, to be called in the mouth of every passerby. How so? After they ate and drank, they rose to bless him. He said to them: ‘But did you eat of what is mine? Rather, you ate from the God of the world. [Therefore], thank, praise, and bless the One who spoke and the world was.”

As he explains in the discourse,⁷⁰⁹ it is the generosity of his soul that is greatest of them all. For, Avraham was on a great level of wisdom and grasp of Godliness in and of himself. This is as stated by the Alter Rebbe, whose soul is in Eden,⁷¹⁰ [the name] “*Avram*-אברם” [which is a composite of “the exalted

⁷⁰⁵ *Orchot Tzaddikim*, Shaar 17

⁷⁰⁶ Genesis 18:7

⁷⁰⁷ Genesis 21:33

⁷⁰⁸ Talmud Bavli, Sotah 10a and on

⁷⁰⁹ Ibid. Ch. 9-10

⁷¹⁰ Torah Ohr, beginning of Lech Lecha

father-*Av Ram*-אב רם"] refers to the aspect of the intellect that is hidden from all conceptualization (*Sechel HaNe'elam MiKol Ra'ayon*), which is wondrous intellect.

Then, when the letter *Hey*-ה was added to him, this being the *Sefirah* of Understanding-*Binah*, he was caused to have wondrous grasp of Godliness, with wondrous comprehensions. About this Rashi explained,⁷¹¹ "Avram-אברם will have no son, but Avraham-אברהם will have a son," in which a "son-*Ben*-בן" indicates the matter of revelation.

Therefore, when he was called "Avram-אברם" he had no son, since his intellect was hidden, and he was incapable of revealing it. This is like a wondrously deep intellect that one cannot explain. However, when the letter *Hey*-ה was added to him, the wellsprings of explanation were then opened for him so that he was able to explain all wondrous intellect. It is in this that the ultimate generosity of Avraham was, namely, in teaching others that are not on his level.

However, even after he had the revelation with the birth of a son, this was only in a way that,⁷¹² "These are the offspring if Yitzchak son of Avraham – Avraham begot Yitzchak." That is, the revelation was within the limitations of holiness and was not drawn outside of holiness.

Now, although it was explained above that Avraham caused all passersby to call in the Name of the Holy One, blessed is He, including even Arabs⁷¹³ etc.,⁷¹⁴ saying to them, "you should thank, praise, and bless the One who spoke and the

⁷¹¹ Rashi to Genesis 15:5, citing Midrash Bereishit Rabba 44:10

⁷¹² Genesis 25:19

⁷¹³ Who in that time were idolaters who worshipped the dust of their feet.

⁷¹⁴ See Talmud Bavli, Bava Metziya 86b

world was,” and as stated in Midrash,⁷¹⁵ he compelled even those who did not want to bless to do so, by demanding exorbitant prices from them for the food and drink he gave them in the middle of the desert etc., until they too understood and said, “Blessed is the God of the world that we have eaten of what is His.”

Nevertheless, it is understood that to explain the matter of the God of the world to every passerby etc., it was necessary for Avraham to constrict himself to the greatest degree, and the matter was not drawn to them as it was for him, in and of itself, meaning, His Essential Self and Essential Being.

Moreover, the general bestowal of the kindness (even after he constricted himself etc.) was not in a way that the Kindness-*Chessed* itself was drawn below, but rather the Kindness-*Chessed* was only the cause for the bestowal. This is why the bestowal was only when he had ability to bestow, be it with money or intellect and wisdom. However, when it was not in his ability to bestow, there then was no benefit to the arousal of the Kindness-*Chessed*, since the arousal of the Kindness-*Chessed* would not bring money or intellect into being. In other words, this is because there was not the actually drawing down of the essential quality of Kindness-*Chessed* itself, which is why nothing would be brought into being from this. This is in addition to the fact that the general matter of creating something from nothing is not in the realm of the creatures etc.

However, Above in Godliness, this is in a way that the Kindness-*Chessed* **itself** is drawn down, as it states,⁷¹⁶ “He

⁷¹⁵ Midrash Bereishit Rabba 49:4

⁷¹⁶ In the Amidah prayer

sustains the living with kindness-*Chessed*, in that the Kindness-*Chessed* itself is drawn into vessels (*Keilim*). About this itself the word used is “He sustains-*Mechalkel*-מכלל,” which is two times “vessel-*Kli*-כלי,” meaning a vessel (*Kli*-כלי) within a vessel (*Kli*-כלי),⁷¹⁷ this being a matter of complete and total manifestation (*Hitlabshut*).

(This is why we find in Torah law that when a holy object is found in a place that is the opposite of pure, one must place it in a vessel inside of a vessel.)⁷¹⁸ This is an additional reason that the Kindness-*Chessed* Above is called “Greatness-*Gedulah*,” in that it is the essential being of the Kindness-*Chessed* itself that is drawn down below (not just a radiance from it).

4.

Now, just as it was explained before that even in the world of Emanation (*Atzilut*) the quality of Kindness-*Chessed* is called “Greatness-*Gedulah*,” though it primarily is the matter of Kindness-*Chessed*, the same is so in the world of Chaos-*Tohu*, that although [in the world of Chaos-*Tohu*] the quality of Kindness-*Chessed* is primarily called “Greatness-*Gedulah*,” it nevertheless is also called Kindness-*Chessed*.

The explanation is that the verse states,⁷¹⁹ “*HaShem*’s-kindness יהוה has surely not ended,” and it states in Zohar,⁷²⁰ “There is [one] Kindness-*Chessed* and there is [another]

⁷¹⁷ See Torah Ohr, Mikeitz 36b

⁷¹⁸ See Shulchan Aruch, Orach Chayim 40:2

⁷¹⁹ Lamentations 3:22; See Tanya, Iggeret HaKodesh, Epistle 10

⁷²⁰ Zohar III 133b

Kindness-*Chessed*. There is an inner Kindness-*Chessed* called ‘Abundant Kindness-*Rav Chessed*-רב חסד,’ and there is an external Kindness-*Chessed* called ‘worldly Kindness-*Chessed Olam*-חסד עולם.”

That is, the external kindness called “worldly Kindness-*Chessed Olam*-חסד עולם” is Kindness-*Chessed* that relates to the world, [which Zohar calls] “*d’Levar*-דלבר” which is a word meaning “of the outer,” this being the matter of a departure and revelation outside of His Essential Self, this being the aspect of the Kindness-*Chessed* of the world of Emanation (*Atzilut*).

In contrast, “the inner Kindness-*Chessed*” [which the Zohar calls] “*d’Legav*-דלגאב,” which is a word that means “of the inner-*Pimiyut*-פנימיות,” is the Kindness-*Chessed* included within His Essential Self, referring to the aspect of Kindness-*Chessed* of the Long Patient One-*Arich* and the Ancient One-*Atik*, up to the aspect of Kindness-*Chessed* as it is included in the Ten Hidden Sefirot (*Eser Sefirot HaGenoozot*), and even higher etc.

Amongst the differences between them, is that the external Kindness-*Chessed* is called the Kindness-*Chessed* of *Ma”H*-מ”ה, which stems from nullification (*Bittul*). In contrast, the inner Kindness-*Chessed* does not stem from nullification (*Bittul*) but is rather due to His Greatness, blessed is He, and is the aspect of “Greatness-*Gedulah*.”

This is also the general difference between the world of Repair-*Tikkun* and the world of Chaos-*Tohu*, in that in the world of Repair-*Tikkun* it is called “Kindness-*Chessed*,” because of the matter of nullification (*Bittul*), which is not so in the world

of Chaos-*Tohu*, where it is called “Greatness-*Gedulah*” (as discussed in chapter two).

However, because of the “Greatness-*Gedulah*” that transcends the chaining down of the worlds (*Hishtalshehut*), since about that level the verse states,⁷²¹ “darkness and light are the same,” it therefore is possible for the external forces to have a hold there etc., until there can even be a drawing down to the aspect of the Kindness-*Chessed* of Yishmael etc.

It therefore is necessary to affect that even the drawing down from the aspect of “Greatness-*Gedulah*” will only be to where there is the matter of nullification (*Bittul*) (just as from the world of Repair-*Tikkun* there only is a drawing down to where there is nullification (*Bittul*)), this being the receptacle (*Kli*) for the drawing down from Above.

This is as the verse states,⁷²² “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit,” specifically. In other words, the matter of “Greatness-*Gedulah*” is such that it is bound to the matter of Kindness-*Chessed*. This is similar to the explanation before (in chapter three) about the Kindness-*Chessed* of the world of Emanation (*Atzilut*), which also is called “Greatness-*Gedulah*,” both because of the inter-inclusion of Kindness-*Chessed* with all the other emotional qualities (*Midot*) (as explained in chapter two) that the matter of inter-inclusion (*Hitkallehut*) is because of the nullification (*Bittul*)), as well as because of the drawing down of the Kindness-*Chessed* itself. For, when there is a drawing down of

⁷²¹ Psalms 139:12

⁷²² Isaiah 57:15

the essential Kindness-*Chessed* (not just a radiance of it), it then is impossible for the external forces to derive any vitality.

This is why “Yaakov’s bed was perfect,”⁷²³ [unlike Avraham from whom Yishmael came out, and Yitzchak from whom Esav came out,⁷²⁴ in that although this was in a way that they “came out-*Yatza*-יצא,” indicating that they became separated,⁷²⁵ it nevertheless was “from them-*Mimenu*-ממנו” etc.]

On the other hand, Yaakov is the quality of Truth-*Emet*-אמת, which [is “the inner beam] that runs through from end to end,”⁷²⁶ this being the matter of the Essence (*Etzem*) (That is, he takes hold of the Essence) and when the Essence is drawn down, there is no derivation of vitality to the external forces.⁷²⁷

5.

Now, this matter, that the aspect of Kindness-*Chessed* of the world of Chaos-*Tohu* should also be drawn down specifically into a place of nullification (*Bittul*) (like the aspect of Kindness-*Chessed* of the world of Repair-*Tikkun*) is brought about through the work of Yaakov (who is rooted in the world of Repair-*Tikkun*) in refining Esav, who is rooted in the world of Chaos-*Tohu*. For, even though the world of Chaos-*Tohu*

⁷²³ Midrash Vayikra Rabba 36:5

⁷²⁴ Midrash Vayikra Rabba 36:5 *ibid.*

⁷²⁵ See Likkutei Torah, Va’etchanan 5a; Shir HaShirim 9d; Ohr HaTorah in note 9.

⁷²⁶ See Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

⁷²⁷ See Likkutei Torah Va’etchanan *ibid.*, and elsewhere.

transcends the world of Repair-*Tikkun*, nevertheless, the **root** of the world of Repair-*Tikkun* is higher than the aspect of Chaos-*Tohu*.

This may be better understood with a preface explaining the words that Yaakov sent to inform Esav, [stating],⁷²⁸ “I dwelt with Lavan.” Rashi comments on this stating, “The word ‘I dwelt-*Gartee*-גָּרְתִּי’ has the [same letters and] numerical value of 613-תָּרִי"ג, in that although I lived with the wicked Lavan, I kept the 613 *mitzvot* and I did not learn from his wicked ways.” However, at first glance, this is not understood. For, what great novelty is it that Yaakov, who was the choicest of the forefathers,⁷²⁹ did not learn from the evil ways of Lavan the wicked?

However, the explanation is that⁷³⁰ Lavan-לָבָן is rooted in the Upper Whiteness (*Loven HaElyon*-לִוְבָן הָעֶלְיוֹן) from where holy sparks fell down into the Lavan’s sheep which were refined through Yaakov’s toil, such that [the verse states about Yaakov], “the man became very very prosperous”⁷³¹ (in which “very-*Me’od*”-מְאֹד is stated twice),⁷³² to the point that “he attained many flocks, maidservants and servants, camels and donkeys,” in that “he would sell his sheep and acquired all these for himself,”⁷³³ such that they were the fruits and the fruits of the fruits of Lavan’s sheep.

⁷²⁸ Genesis 32:5

⁷²⁹ Midrash Bereishit Rabba 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal, Toldot 27:25

⁷³⁰ Also see Torah Ohr and Torat Chayim, beginning of Vayishlach.

⁷³¹ Genesis 30:43

⁷³² See Torat Chayim *ibid.* p. 180d; Also see Torah Ohr, Vayeitzei 23c

⁷³³ Genesis 30:43 and Rashi there.

About this Yaakov said, “I dwelt with Lavan etc., and I did not learn from His wicked ways.” For, since in the aspect of the Upper Whiteness (*Loven HaElyon*-לובן העליון) “light and darkness are the same,” as a result, it also is possible for it be drawn into darkness etc., which is why his deeds are called “wicked deeds.”

[This is similar to the explanation in Tanya⁷³⁴ about why the Oral Torah is called “the Tree of the Knowledge of good and evil.”⁷³⁵ That is, even though the Oral Torah is the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as in the teaching,⁷³⁶ “Kingship-*Malchut* is the mouth, and is called the Oral Torah,” nevertheless, since it manifests in matters of good and evil, it too is called by this name.]

This then, is the novelty. That is, even though Yaakov’s toil was to affect the refinement of the sparks from the aspect of the Upper Whiteness (*Loven HaElyon*) in which “darkness and light are the same,” nonetheless, through his toil he affected that even from that aspect, there will not be a drawing down except specifically to a place of nullification (*Bittul*).

In continuation to this there also comes to be the toil of Yaakov, whose root is in the world of Repair-*Tikkun*, in affecting the refinement of Esav, whose root is in the world of Chaos-*Tohu*, that even from the aspect of Chaos-*Tohu* there only will be a drawing down specifically to a place of nullification (*Bittul*). In other words, even the encompassing lights (*Makifim*) of the world of Chaos-*Tohu* will specifically

⁷³⁴ Tanya, Iggeret HaKodesh, Epistle 26

⁷³⁵ Ra’aya Mehemna in Zohar III 124b

⁷³⁶ Introduction to Tikkunei Zohar 17a

be drawn to Yaakov who is rooted in the world of Repair-*Tikkun*.

This is also the meaning of the verse,⁷³⁷ “He divided the people with him... into two camps,” this being similar to the world of Chaos-*Tohu*, which is in the form of two lines (unlike the world of Repair-*Tikkun*, which is in the form of three lines), by which to be capable of receiving the drawing down of the encompassing lights (*Makifim*) of the world of Chaos-*Tohu*.⁷³⁸ The empowerment for this is because the **root** of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*.

To explain,⁷³⁹ even though the world of Chaos-*Tohu* transcends the world of Repair-*Tikkun*, and as known,⁷⁴⁰ this is why man is sustained by vegetation which is lower than him, in that the root of vegetation is from the aspect of the world of Chaos-*Tohu*, which transcends the world of Repair-*Tikkun* which is the root of man, and about this the verse states,⁷⁴¹ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live,” in that even though man himself also has [within him] “that which emanates from the mouth of *HaShem*-יהו"ה,” nevertheless, “that which emanates from the mouth of *HaShem*-יהו"ה” in the vegetation (*Tzome'ach*) is even higher, since it is from the aspect of the

⁷³⁷ Genesis 32:8

⁷³⁸ Torah Ohr, Vayishlach 24d

⁷³⁹ Also see Ohr HaTorah, Vayishlach 231b

⁷⁴⁰ See Likkutei Torah of the Arizal, Eikev 8:3; Likkutei Torah, Tzav 13b and elsewhere.

⁷⁴¹ Deuteronomy 8:3

lights of the world of Chaos-*Tohu* in which the lights are abundant (not only in quantity but) also in quality.⁷⁴²

In other words, the sparks that fell with the shattering of the vessels (*Shevirat HaKeilim*) have in them (not only the aspect of the vessels (*Keilim*), but also) the aspect of the lights (*Orot*). That is, being that it is not possible for there to be the existence of anything just from the vessels (*Keilim*) alone, as in the teaching,⁷⁴³ “Should You withdraw from them they would remain... as a body without a soul,” it therefore must be said that the sparks also bear an aspect of the lights (*Orot*).

Thus, since the sparks in the bread are from the aspect of the abundant lights of the world of Chaos-*Tohu*, this is why man is sustained by the bread. However, even so, together with the fact that man is sustained by the bread, due to the root of the bread in the world of Chaos-*Tohu*, which transcends the world of Repair-*Tikkun*, nonetheless, it specifically is man, who is from the aspect of the world of Repair-*Tikkun*, who refines and elevates the sparks that are from the aspect of Chaos-*Tohu*. This is because the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*.

About this the verse states,⁷⁴⁴ “Is not Esav the brother of Yaakov... (but even so) I love Yaakov,” specifically. This is because in their root, Yaakov is the firstborn. This is like the analogy of a tube, that if one places two pearls in it, the one that entered first comes out last.⁷⁴⁵ Thus, since the root of the world

⁷⁴² See Sefer HaMaamarim 5626 p. 96; 5630 p. 141 and on; 5697 p. 204 and on.

⁷⁴³ Introduction to Tikkunei Zohar 17b

⁷⁴⁴ Malachi 1:2

⁷⁴⁵ Midrash Bereishit Rabba 63:8; Rashi to Genesis 25:26

of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*, it thus is by this power that the refinement of the world of Chaos-*Tohu* is caused, so that even that which is drawn from the aspect of the world of Chaos-*Tohu* will only be drawn specifically to a place of nullification (*Bittul*).

6.

This then, is the meaning of [the verse], “I have become small by all the kindnesses etc.” That is, when the verse states “kindnesses-*Chassadim*-חסדים” in the plural, this refers to the two kinds of kindnesses (*Chassadim*), the external Kindness (*Chessed M’Levar*) and the inner Kindness (*Chessed M’Legav*), from which there is a drawing down of two kinds of bestowal.

That is, from the aspect of the external Kindness-*Chessed* there is a drawing down of the natural conduct [of the world] as well as hidden miracles that manifest within the natural order, whereas from the aspect of the inner Kindness-*Chessed* there is a drawing down of openly miraculous conduct that transcends the natural order.

This is also the meaning of the statement in Iggeret HaKodesh, “whoever is brought exceedingly close to *HaShem*-יהו"ה, being raised **high high above** (*LeMaalah Maalah*-למעלה מעלה),” indicating the highest drawing down from the aspect of the inner Kindness-*Chessed*, from which there come to be openly revealed miracles that transcend the natural order.

This is like what happened on the 19th of Kislev, as the Alter Rebbe writes in his well-known holy letter⁷⁴⁶ (that he

⁷⁴⁶ Printed in Iggeret HaKodesh 336 p. 330 and on

wrote when he came from [imprisonment in] Petersburg), that “*HaShem*-יהו"ה acted wondrously and greatly in the earth... before the eyes of all the ministers and all the peoples etc.”

About this the verse states, “I have become small by all the kindnesses,” that the two above-mentioned kinds of kindness-*Chessed* cause the matter of humility, in that, “whoever is brought exceedingly close to *HaShem*-יהו"ה, being raised high above, should be ever more humble, far below.”

This is as he continues in Iggeret HaKodesh stating, “Whoever is more ‘before Him’ is that much more like nothing and zero.” This is the meaning of the redundant language “down down below-*LeMatah Matah*-למטה מטה,” referring to the two aspects of “nothingness-*Ayin*-אין” and “zero-*Efes*-אפס.”⁷⁴⁷

He continues stating, “As our sages, of blessed memory, expressed it,⁷⁴⁸ ‘[Yaakov was apprehensive] lest sin would cause [him not to be saved],’ for it appeared to him that he had sinned,” this being the ultimate lowliness.

This then, is the lesson to us in our service of *HaShem*-יהו"ה, blessed is He, that our conduct must be in a way of humility and lowliness of spirit “far below,” and not in way of exaltedness and arrogance etc. Whoever truly desires to engage in this way of serving *HaShem*-יהו"ה, blessed is He, will surely succeed, and through doing so, there will be a drawing down of all bestowals from Above, in regard to his children, health, and abundant sustenance, and he will be saved in a way that is fitting, in matters that are healthy and good, up to the ultimate

⁷⁴⁷ See Ohr HaTorah, Siddur p. 364; Sefer HaMaamarim 5679 p. 228 and elsewhere.

⁷⁴⁸ Talmud Bavli, Brachot 4a, cited in Rashi to Genesis 32:11

goodness, which is “good for Heaven and good for the creatures,”⁷⁴⁹ and he then will be capable of increasing to an even greater extent in the work of spreading “the *mitzvah* is a flame and Torah is light,”⁷⁵⁰ and spreading the wellsprings [of the teachings of Chassidus] to the outside, such that the wellspring itself is drawn to the outside⁷⁵¹ - this being the general matter of the 19th of Kislev.

This is as in the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁷⁵² that the true matter of spreading the wellsprings [of the teachings of Chassidus] to the outside began after [the imprisonment in] Petersburg, to the point that through this, “the Master will come,” this being King Moshiach,⁷⁵³ in whom there also is the emphasis of the matter of nullification (*Bittul*), both in the very essence of his existence, in that he is the son of giants-*Bar Naflei*,⁷⁵⁴ and also in the way of his coming, [which is] “humble and riding on a donkey,”⁷⁵⁵ may he come and redeem us and take us upright to our land, specifically upright, however, after the preface of the nullification (*Bittul*) of “humble and riding on a donkey,” speedily in our days and in our times, in the most literal sense!

⁷⁴⁹ See Talmud Bavli, Kiddushin 40a

⁷⁵⁰ Proverbs 6:23

⁷⁵¹ See Likkutei Sichot, Vol. 15 p. 282

⁷⁵² Sefer HaSichot, Torat Shalom p. 112 and on

⁷⁵³ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov, and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzava'at HaRivash, and elsewhere.

⁷⁵⁴ Talmud Bavli, Sanhedrin 96b (see the various commentators there).

⁷⁵⁵ Zachariah 9:9