

Discourse 11

*“Padah b’Shalom... -
He redeemed my soul in peace...”*

Delivered on the 19th of Kislev, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁵⁶ “He redeemed my soul in peace from battles against me, for the many were with me.” About this it states in Talmud,⁷⁵⁷ “The Holy One, blessed is He, said, ‘Whoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation, I ascribe it to him as if he redeemed Me and My children from amongst the nations of the world.’” As Rashi explains, “He redeemed my soul in peace – through engaging in words of peace, meaning Torah, as the verse states,⁷⁵⁸ ‘All its ways are peace.’”

Likewise, acts of lovingkindness (*Gemilut Chassadim*) are also peace, in that through bestowing kindness etc., this brings fraternity and peace.” Likewise, “one who prays with the congregation, about which it states, ‘for the many were with me,’ in that they prayed with me.”⁷⁵⁹

⁷⁵⁶ Psalms 55:19

⁷⁵⁷ Talmud Bavli, Brachot 8a

⁷⁵⁸ Proverbs 3:17

⁷⁵⁹ Rashi to Talmud Bavli, Brachot 8a ibid. (entitled “*Ki b’Rabim*”)

To explain, the simple meaning of the verse is that “He redeemed my soul in peace” **because** “the many were with me.” This is why it states “for-*Ki*-כִּי the many were with me,” in that the word “for-*Ki*-כִּי” comes to give the reason. This is as stated by the Mittler Rebbe,⁷⁶⁰ that it gives a strong reason for the beginning of his words, in which he said, “He redeemed my soul in peace,” and then continues and explains why the redemption was in a way of peace and not war, “for the many etc.”

This is understood according to the words of Talmud Yerushalmi, in explanation of the words, “the many were with me,” that even the people of Avshalom prayed for the victory of Dovid, and this is why it was not necessary to wage war against them, but rather, “He redeemed my soul in peace.” This is also why the reason given, bears a similarity to what comes about from it. For, the matter of “the many were with me” indicates the peace and closeness there was between the people of Avshalom and Dovid, thus bringing about that “He redeemed my soul in peace.”

From the above we can also understand the teaching of our sages, of blessed memory, that the redemption in peace refers to the redemption from the exile, (“he redeemed Me and My children from amongst the nations of the world”) by engaging in the study of Torah, acts of lovingkindness, and praying with the congregation. For, since the matter of the exile (especially the matter of the destruction of the second Holy

⁷⁶⁰ In the discourse entitled “*Padah b'Shalom*” beginning of Ch. 12 (Shaarei Teshuvah Vol. 1, p. 56c).

Temple, about which our sages, of blessed memory, stated,⁷⁶¹ “The later ones [of the second Holy Temple] whose sin was not exposed, the end of their punishment was not exposed”) came about through baseless hatred, and for there to be redemption from the exile, the cause of the exile (baseless hatred) must be nullified, this being the matter of “the many were with me.”

This then, is the matter of engaging in the study of Torah, acts of lovingkindness, and praying with the congregation, in which there is greater emphasis of the closeness and oneness of the Jewish people. For, about Torah the verse states, “All its ways are peace,” and as Rambam cites at the end of laws of Chanukah, the entire Torah was given to bring about peace to the world. From this it is understood that without Torah there is a state that is the opposite of peace, whereas the matter of Torah, [about which the verse states] “all its ways are peace,” is to bring peace between disparate matters.

This likewise is so of acts of lovingkindness (*Gemilut Chassadim*). For, as explained in Tanya,⁷⁶² the word “Kindness-*Chessed*-חסד” divides into, “He cares for the poor-*Chas Dalet*-ח"ס דל"י,” referring to the poor-*Dal*-ל"ד and the destitute who has nothing of his own, in that he cares-*Chas*-ח"ס for him and bestows Kindness-*Chessed*-חסד to him. Along with this, our sages, of blessed memory, stated,⁷⁶³ “More than what the homeowner does for the poor person, the poor person does for the homeowner.” We thus find that acts of lovingkindness (*Gemilut Chassadim*) cause oneness between the bestower and

⁷⁶¹ Talmud Bavli, Yoma 9b

⁷⁶² Tanya, Iggeret HaKodesh, Epistle 10

⁷⁶³ Midrash Vayikra Rabba 34:8

the recipient, the one who bestows the kindness and the one who receives the kindness, in a way that both are bestowers and recipients, this being true oneness.

The same is so of praying with the congregation. This is because every gathering of ten Jewish men becomes one existence, such that they are called “a holy congregation-*Eidah Kedoshah*-עדה קדושה,”⁷⁶⁴ in which the word “congregation-*Eidah*-עדה” is in the singular. The same is so of the inner meaning of “praying with the congregation,”⁷⁶⁵ in that one gathers all ten powers of his soul in a way that they all become one with the Singular One of the world.

2.

Now, to bring about the general matter of peace, there must be the matter of nullification (*Bittul*) to *HaShem*-יהו"ה. This requires explanation, for at first glance it is not understood. This is because [about people it says], “their opinions are distinct from each other, and their faces are distinct from each other.”⁷⁶⁶ This being so, how could there possibly be a matter of peace [between people], meaning true peace, to the point of “peace-*Shalom*-שלום” meaning “perfection and wholeness-*Shleimut*-שלימות,” in a way that there are no opposing views?

However, this may be understood according to the teaching of the Rav, the Maggid [of Mezhrich],⁷⁶⁷ (the 19th of

⁷⁶⁴ Talmud Bavli, Megillah 23b

⁷⁶⁵ See Likkutei Sichot Vol. 2, p. 478; Also see the end of the discourse entitled “*Padah b'Shalom*” 5684 (Sefer HaMaamarim 5684 p. 148).

⁷⁶⁶ Talmud Bavli, Brachot 58a

⁷⁶⁷ See Biurei HaZohar of the Mittler Rebbe, beginning of Lech Lecha 8c

Kislev being the day of his Hilulah),⁷⁶⁸ on the verse,⁷⁶⁹ “He makes peace in His heights.” This is as in the teaching of our sages, of blessed memory,⁷⁷⁰ that it refers to Michael the angel of water and Gavriel the angel of fire, in that (not only are they different from each other, but they even) are opposites of each other, being that water extinguishes fire, and (when it overpowers the water) fire evaporates the water, but even so, **He** makes peace between them.

[He explains] that this is like two ministers who differ and are opposites of each other. However, when they are in the presence of the king, because of their great sublimation and nullification to him, they forget their differences and can speak to each other in peace. From this it is understood that the matter of “He redeemed my soul in peace” is connected to the matter of nullification (*Bittul*) to *HaShem*-יהו"ה.

Now, this can be connected to what was stated by the Rebbe whose joyous day of redemption of the 19th of Kislev we are celebrating – [which was in a way of “He redeemed my soul in peace. This is as he wrote,⁷⁷¹ “When I read the book of Tehillim, and recited the verse, ‘He redeemed my soul in peace,’ before beginning the next verse, I went out in peace, from *HaShem*-יהו"ה of peace.”] – as he writes in his holy letter that he sent upon his arrival from [imprisonment in]

⁷⁶⁸ See Igrot Kodesh of the Alter Rebbe, p. 232 (copied in HaYom Yom for the 19th of Kislev).

⁷⁶⁹ Job 25:2

⁷⁷⁰ See Midrash Bamidbar Rabba 12:8; Midrash Tanchuma Vayigash 6; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

⁷⁷¹ Igrot Kodesh of the Alter Rebbe ibid. p. 232 (copied in HaYom Yom for the 19th of Kislev).

Petersburgh, which begins with the words,⁷⁷² “I have become small by all the kindnesses,”⁷⁷³ the content [of the letter] being that there must be the matter of nullification (*Bittul*) and humility.

As he explains there, “every kindness and kindness that the Holy One, blessed is He, does for a person should cause him to become extremely humble, like Avraham who said,⁷⁷⁴ ‘I am but dust and ashes,’” (not only “**like** dust and ashes” with a prefix *Khaf*-כ indicating similarity, but rather, “I **am** dust and ashes,” literally). [He continues], “This likewise is the quality of Yaakov,” meaning, not only [a show of] self-nullification and humility, but **true** self-nullification and humility, with the quality of Truth-*Emet*-אמת [which is the quality] of Yaakov.

However, we must better understand this. For, at first glance, there is room to think and posit that, on the contrary, when the Holy One, blessed is He, acts kindly with a person and shows him a miracle, the word “miracle-*Neis*-נס” being of the same root as in the verse,⁷⁷⁵ “I will uplift my banner-*Areem Neesee*-נָסִים,” and,⁷⁷⁶ “A flag-*Neis*-נס upon a mountain,” indicating a matter of elevation and exaltation, at first glance, this should cause a person to have a sense of exaltedness in his service of *HaShem*-יהו"ה, blessed is He.

This is because the matter of a revealed miracle (*Neis*-נס) is the revelation of Godliness, in that it is openly seen and

⁷⁷² Genesis 32:11

⁷⁷³ Tanya, Iggeret HaKodesh, Epistle 2

⁷⁷⁴ Genesis 18:27

⁷⁷⁵ Isaiah 49:22; See Siddur Im Da"Ch 44b; Discourse entitled “*Katonti*” 5678 (Sefer HaMaamarim 5678 p. 89); Discourse entitled “*Padah b'Shalom*” 5698 (Sefer HaMaamarim 5698 p. 169).

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revealed that “there is a Master to this city,”⁷⁷⁷ not just a Master in the way [indicated by the verse],⁷⁷⁸ “I shall surely hide My face on that day,” but in a **revealed** way, to the point of a miracle that does not manifest according to the ways of the natural order, thus bringing an exaltedness of the revelation of Godliness into the world.

This being so, this should cause a sense of exaltedness in the Godly soul of the Jewish people, which “literally is part of God from on high.”⁷⁷⁹ This is especially so, considering that the kindnesses that the Holy One, blessed is He, does for man, are wondrous kindnesses, such as the kindness done for Yaakov, as he said,⁷⁸⁰ “For with my staff I crossed this Jordan and now I have become two camps.”

The same is so of the 19th of Kilev, as in the words of the Alter Rebbe in the letter that he wrote after his redemption from imprisonment,⁷⁸¹ (even before the letter entitled “*Katonti*”) that “*HaShem-ה'ה*” has acted wondrously and greatly etc.” At first glance, this should cause a sense of exaltation and wondrousness in the person, in that wondrous kindnesses such as these are done and shown to him.

⁷⁷⁷ See Midrash Bereishit Rabba 39:1

⁷⁷⁸ Deuteronomy 31:18

⁷⁷⁹ Tanya, Likkutei Amarim, Ch. 2

⁷⁸⁰ Genesis 32:11

⁷⁸¹ Igrot Kodesh ibid. p. 231

This may be understood by prefacing with the explanation in the previous discourse,⁷⁸² about the precise wording, “I have become small by all the kindnesses,” in which the word “kindnesses-*Chassadim*-חסדים” is in the plural. This is also emphasized in the wording of the Alter Rebbe, “every kindness and kindness (*Kol Chessed v’Chessed*-וכל חסד וחסד) that the Holy One, blessed is He, does for a person etc.,” in which he mentions the word “kindness-*Chessed*-חסד” twice.

About this, he brings two teachings, “Kindness-*Chessed* is the right arm,”⁷⁸³ and “His right arm embraces me.”⁷⁸⁴ Likewise, in the continuation [he states], “whoever is brought exceedingly close to *HaShem*-יהו"ה, being raised high high above (“*L’Maalah Maalah*-למעלה מעלה – twice), should be ever more humble, down down below (“*L’Matah Matah*-למטה – twice). [It was explained] that what is meant is two kinds of Kindness-*Chessed*, not two kinds that are of comparable to each other, but two kinds that are not comparable to each other.

This is also understood from the two teachings, “Kindness-*Chessed* is the right arm,” and “His right arm embraces me.” This is because the right arm is a limb of the body, the matter of which is that in it, there is a revealed manifestation of the power of the Actor in the acted upon. In contrast, when it states, “His right arm **embraces** me,” this is

⁷⁸² In the discourse entitled “*Katonti* – I have been diminished by all the kindnesses,” of Shabbat Parshat Vayishlach, the 14th of Kislev of this year, 5728, Discourse 10 (Sefer HaMaamarim 5728 p. 70 and on).

⁷⁸³ Introduction to Tikkunei Zohar 17a

⁷⁸⁴ Song of Songs 2:6; 8:3

not just a part of the body, but rather through it the entire body is caused to be close in a way of an embrace, this being the matter of the encompassing light (*Makif*).

It was explained about this that the two kinds of Kindness-*Chessed* Above are as Zohar states,⁷⁸⁵ “There is [one] Kindness-*Chessed* and there is [another] Kindness-*Chessed*. There is an inner Kindness-*Chessed*, and there is an external Kindness-*Chessed*.”

4.

The explanation⁷⁸⁶ is that when it states “inner” and “external,” this also includes the most general matters in them. For, the general matter of “external” (meaning, going out) begins with [the teaching],⁷⁸⁷ “You are He who put out ten fixtures,” referring to the world of Emanation (*Atzilut*). (This is as brought in Zohar, that the external Kindness-*Chessed* is the Kindness-*Chessed* of *Zeir Anpin*, meaning *Zeir Anpin* of the world of Emanation (*Atzilut*).)

This is because, even though about the world of Emanation (*Atzilut*) [it states], “He and His life force are one; He and His organs are one,”⁷⁸⁸ it nevertheless is called “the outside-*Levar*-לבר,” meaning that it is in a state of departure and revelation outside His Essential Self. From this it is understood that every aspect about which it applies to call it an

⁷⁸⁵ Zohar III 133b

⁷⁸⁶ In regard to the coming section see the aforementioned discourse entitled “*Katonti*” (p. 118 and on).

⁷⁸⁷ Introduction to Tikkunei Zohar 17a

⁷⁸⁸ Tikkunei Zohar *ibid.* 3b

“Emanation” (*Atzilut*), is in a way that is “the outside-*Levar-*לבר.”

To explain, the matter of the world of Emanation (*Atzilut*), there also is a world of Emanation (*Atzilut*) of the general worlds (*Klallut*), this being the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum*. This is because even the first stature that follows the restraint of the *Tzimtzum*, this being the stature of Primordial Man (*Adam Kadmon*), is already called “the Man of Creation” (*Adam d’Briyah*).⁷⁸⁹ This being so, the name “Emanation” (*Atzilut*) (of the general worlds – *Klallut*) refers to the light that preceded the restraint of the *Tzimtzum*. Now, since it is called by the name “Emanation” (*Atzilut*), it is the aspect of the “outside-*Levar-*לבר.”

The explanation (for at first glance, how does it apply to say about the limitless light of the Unlimited One that preceded the restraint of the *Tzimtzum*, that it is “outside”), is that in the matter of light (*Ohr*) itself, even the highest level of it, about which the sages said,⁷⁹⁰ “Before the world was created (and before the world was emanated)⁷⁹¹ there was Him and His Name alone,” about which, as known, a “Name-*Shem*-שם” is like the matter of light (*Ohr*-אור), even of that level where there is a light (*Ohr*-אור) that relates to Himself, and a light (*Ohr*-אור) that relates to another (up to and including the light (*Ohr*-אור) that illuminates to the other). That is, in His Essential Self itself, there is a light (*Ohr*) that relates to the worlds, (which is

⁷⁸⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 and Ch. 33.

⁷⁹⁰ Pirkei d’Rabbi Eliezer Ch. 3

⁷⁹¹ Avodat HaKodesh, Part 1, Ch. 2

similar to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*) and is of relative comparison to worlds, only that it is in a transcendent surrounding state (*Sovev*)).

This is why even the world of Emanation (*Atzilut*) of the general worlds (*Klallut*) is called “the outside” (*Levar*-לבר). For, even before the restraint of the *Tzimtzum* itself, this already is a light that relates to another, and the matter of “another” is “outside” (*Levar*-לבר). How much more is this so of a level that is after the world of Emanation (*Atzilut*) of the general worlds (*Klallut*), meaning the beginning of the Line-*Kav* before its manifestation in Primordial Man (*Adam Kadmon*). For, since the light of the Line-*Kav* is drawn down through the restraint of the *Tzimtzum*, the matter of which is the withdrawal of His great light to the side, this certainly is the aspect of “outside” (*Levar*-לבר).

This is then drawn down into the particular world of Emanation (*Atzilut*), in that although “He and His life force are one; He and His organs are one,” (as mentioned before) this is the aspect of “the outside” (*Levar*-לבר). For, there are ten *Sefirot* there, “ten and not nine, ten and not eleven.”⁷⁹²

More specifically, in the world of Emanation (*Atzilut*) itself, there is the aspect of the intellectual qualities (*Mochin*) of Wisdom-*Chochmah* and Understanding-*Binah*, which are “concealed to *HaShem* our God-*HaShem Elo*”-יהו"ה *heinu*”-אלהינו⁷⁹³ and are concealed and hidden from revelation. The

⁷⁹² Sefer Yetzirah 1:4

⁷⁹³ Deuteronomy 29:28; Ra'aya Mehemna to Zohar III 123b; Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (129a), and elsewhere.

primary matter of revelation (*Giluy*) (the “outside”), is the aspect of Kindness-*Chessed*, being that the matter of Kindness-*Chessed* is bestowal and revelation. This then, is why the external Kindness-*Chessed* refers primarily to Kindness-*Chessed* of *Zeir Anpin*.

From this we can also understand about the inner Kindness-*Chessed*, which is the aspect of Kindness-*Chessed* of the Long Patient One-*Arich* and the Ancient of Days-*Atik Yomin*, which transcends the world of Emanation (*Atzilut*), that what is meant is that it even transcends the aspect of Emanation (*Atzilut*) of the general worlds (*Klallut*). In other words, before the restraint of the *Tzimtzum* itself, this is the aspect of the light (*Ohr*-אור) that is for Himself.

5.

Now, in the terminology of the later Kabbalists the outer Kindness-*Chessed* is called by the name “Kindness-*Chessed*,” rather than “Greatness-*Gedulah*.” For, although we find that Kindness-*Chessed* of the world of Emanation (*Atzilut*) is also called “Greatness-*Gedulah*,” as the verse states,⁷⁹⁴ “Yours, *HaShem*-יהוה is the Greatness-*Gedulah* and the Might-*Gevurah* etc.,” referring to the six emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), as also proven by what our sages, of blessed memory, expounded in Talmud,⁷⁹⁵ “‘Greatness-*Gedulah*’ – This refers to the act of creation,” and

⁷⁹⁴ Chronicles I 29:11

⁷⁹⁵ Talmud Bavli, Brachot 58a

the act of creation is drawn from the six days,⁷⁹⁶ which are the six emotional qualities (*Midot*) of the world of Emanation (*Atzilut*), nonetheless, the reason that Kindness-*Chessed* of the world of Emanation (*Atzilut*) is called “Greatness-*Gedulah*” is only because all the *Sefirot* and all the powers are caused to grow from that *Sefirah* (as stated in Pardes).⁷⁹⁷

This is the matter of [the teaching],⁷⁹⁸ “Like water that waters the tree,” in that water causes sprouting and growth etc. For, as known, the quality of Kindness-*Chessed* is called “the day that accompanies all the days.”⁷⁹⁹ In other words, all the *Sefirot* are called “lights” (*Orot*), in that they are the matter of revelation (*Giluy*), as the verse states,⁸⁰⁰ “God called the light ‘day-*Yom*-יום.’” However, the matter of revelation (*Giluy*) in all the *Sefirot* is brought about through the quality of Kindness-*Chessed*. This is why it is called “the day that accompanies all the days.” For, through it the matter of revelation (*Giluy*) is caused in all the *Sefirot*, such that because of this the matter of the creation is possible.

However, **in and of itself** (besides for the fact that through it the growth of all the *Sefirot* is caused, and it is “the day that accompanies all the days”) the quality of Kindness is not called “Greatness-*Gedulah*,” but is called “Kindness-*Chessed*.”

⁷⁹⁶ See Zohar I 247a; Zohar III 298b, and elsewhere; Also see Sefer HaMaamarim 5708 p. 272 and elsewhere.

⁷⁹⁷ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “Greatness-*Gedulah*-גדולה.”

⁷⁹⁸ Introduction to Tikkunei Zohar 17a

⁷⁹⁹ Explained in Zohar III 103a-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.

⁸⁰⁰ Genesis 1:5

On a deeper level, not only is it that the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*) (the external Kindness-*Chessed*) is called “Kindness-*Chessed*” and not “Greatness-*Gedulah*,” but beyond this, it is in a way of lowliness and humility, which is the opposite of “Greatness-*Gedulah*.”

This is understood from the quality of Kindness-*Chessed* of our forefather Avraham, (this being the example brought in Iggeret HaKodesh for the quality of Kindness-*Chessed* as it is Above), who said [about himself],⁸⁰¹ “I am but dust and ashes.” In other words, the bestowal to him was because of his nullification (*Bittul*) and lowliness, in that in his own eyes he considered himself as a remnant (not just that “he made himself **like** a remnant,”⁸⁰² but rather a remnant), literally “dust and ashes.” There therefore is nothing due him, except that which is completely necessary, and the remainder is appropriate to give to others and must be given to others, that is, to guests etc.

From this we can also understand the quality of Kindness-*Chessed* as it is Above, this being the Kindness-*Chessed* of *Zeir Anpin* (about which it states in Sefer HaBahir,⁸⁰³ “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 it is in a way of lowliness and humility.

⁸⁰¹ Genesis 18:27

⁸⁰² See Talmud Bavli, Rosh HaShanah 17b

⁸⁰³ Sefer HaBahir, Section 191 (cited in Hashmatot to Zohar I 264b).

The explanation is that the essence of the existence of the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*) is in a way that is connected to lowliness and humility. This is because, “at first the limitless light of the Unlimited One filled all of existence,”⁸⁰⁴ and for there to be “room” for the existence of worlds - beginning with the first world, which is the world of Emanation (*Atzilut*) in which there are ten *Sefirot*, and in general and primarily the Kindness-*Chessed* of *Zeir Anpin* - it was necessary for there to be the matter of constriction (*Tzimtzum*) in which He withdrew His great light to the side. Now, the withdrawal of the light is the matter of the nullification of the desire, so to speak, this being the matter of lowliness and humility, so to speak.

In addition, even the bestowal drawn from the aspect of Kindness-*Chessed* of *Zeir Anpin* stems from a matter of lowliness and humility. In other words, this aspect is not in a way of “He who alone is exalted from then, who is exalted above the days of the world,”⁸⁰⁵ but is rather an aspect that relates to the recipient, meaning that the existence and service of the recipient is of consequence [relative to it], for which reason his state and standing is consequential, as to whether there should be bestowal to him etc.

This is as we clearly observe with our senses below, that in most instances, the nature of the souls of those who are bestowers of lovingkindness is that by nature they are not forceful and strong etc. This is why the lacking and suffering of others bothers them, which is why they bestow them with

⁸⁰⁴ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2

⁸⁰⁵ See the *Yotzer* blessing in the morning prayers.

kindness. The reason this is the nature in man is because this is how it is Above as well, that the bestowal from the aspect of the external Kindness-*Chessed* is because of the sense of lowliness and humility, as explained before.

6.

However, the inner Kindness-*Chessed*, which in general is the Kindness-*Chessed* of the Long Patient One-*Arich*, and still higher, is the Kindness-*Chessed* of the Ancient One-*Atik*, until as it is before the restraint of *Tzimtzum*, in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which the matter of lowliness is inapplicable. About this [aspect] the verse states,⁸⁰⁶ “Slow to anger and great in Kindness-*Erech Apayim u’Gedal Chessed*-אֶרֶךְ אַפַּיִם וְגָדֹל חֶסֶד.”⁸⁰⁷ That is, the bestowal of the Kindness-*Chessed* stems from the matter of Greatness-*Gedulah* and exaltedness.

In other words, even though about this aspect it also states,⁸⁰⁸ “For, with You is the source of life,” in that even the source of life and the source of pleasures is secondary to and nullified to “You,” nonetheless, because of the oneness with Him, blessed is He, since this is the aspect of “Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם,” meaning, the Long Patience (*Arichut d’Anpin*) that is in a state of Limitlessness (*Ein Sof*), He therefore is “great in Kindness-*Gedal Chessed*-גָדֹל חֶסֶד,”

⁸⁰⁶ Psalms 145:8

⁸⁰⁷ See Maamarei Admor HaZaken 5570 p. 136; Discourse entitled “*Chanun v’Rachum*” in Siddur Im Da”Ch p. 52a.

⁸⁰⁸ Psalms 36:10

meaning that the bestowal of Kindness-*Chessed* is because of His Greatness-*Gedulah*.

As known, the analogy for this⁸⁰⁹ is from a very great king, for whom even the crumbs of his feast (which legally are considered abandoned (*Hefker*)), are riches and wealth relative to even the most important ministers. This is because the king is in such a state of extreme greatness, to the point of essential greatness, such that even the crumbs of his essential greatness are considered by the recipient to be a great and precious treasure.

The explanation is that the bestowal from this aspect is not out of lowliness or humility stemming from the recipient being of consequence. In other words, this is unlike bestowal that stems from the Kindness-*Chessed* of *Zeir Anpin*, about which the verse states,⁸¹⁰ “May Your kindness, *HaShem*-יהוה, be upon us, just as we awaited You.” That is, the matter of “just as we awaited You” (this being the service of Him of the lower beings) is that it is of consequence, and therefore, the drawing down of “Your kindness” is also in such a way.

Rather, this aspect is that of essential exaltedness, the aspect of “He who alone is exalted from then etc.,” to which the service of the lower beings (“we awaited You”) does not reach. It is from this aspect that there is a drawing down of His Essential Exaltedness with great abundance, such that even the crumbs are great wealth and precious treasure. On the contrary, the drawing down as it stems from His Essential Greatness is

⁸⁰⁹ See Maamarei Admor HaZaken 5570 p. 136; Discourse entitled “*Chanun v'Rachum*” in Siddur Im Da”Ch p. 52a; Also see the discourse entitled “*Avadim Hayinu*” in Siddur Im Da”Ch p. 293c and on.

⁸¹⁰ Psalms 33:22

beyond the capacity of the recipient to contain, and that which he is capable of containing is only crumbs.

Now, we must further explain the matter of the “crumbs” as it is in the analogue, in which it refers to drawing down from the aspect of the “hairs” (*Sa’arot*). To explain, even though the hairs suckle their vitality from the brain in the head, nevertheless, the vitality of the hairs comes through the separation of the skull, and because of this separation, the drawing down of beneficence is very constricted, such that it is called a “crumb-*Pirur*-פירור,” as in the verse,⁸¹¹ “crumbled, it crumbled-*Por Hitporerah*-פור התפוררה,” which is comparable to the crumbs of the feast, this being that which crumbled and became separated from the feast, becoming something of its own that seems to have no connection to the feast. The same is so of the drawing down in the aspect of the “hairs,” in that the separation of the bone of the skull (*Gulgolet*) causes there to be something that seems to be new, this being the matter of the “hairs” (*Sa’arot*).

Nevertheless, the drawing down in the aspect of the “hairs” (*Sa’arot*) is from a very high level, a level that can only be drawn down by way of the “hairs” (*Sa’arot*). This is as known⁸¹² about the explanation of the two matters, that the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) garb the “arms” of the Long Patient

⁸¹¹ Isaiah 24:19

⁸¹² See the discourse entitled “*Avadim Hayinu*” *ibid.* (294c and on); Biurei HaZohar of the Mittler Rebbe, Naso 89b; Likkutei Torah, Emor 39a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

One-*Arich*,⁸¹³ and that the Father-*Abba* (Wisdom-*Chochmah*) suckles from the source of the flow-*Mazla*.⁸¹⁴ [At first glance, these are two different and opposite matters. For, the matter of a garment, (in that “the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) garb etc.”) is that it is in close proximity to the one garbed in it, whereas the suckling of [vitality from] the “hairs” (“suckles from the *Mazla*”) is in a way that there is a complete separation [from the first matter] and a new matter begins]. That is, the matter that “the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) garb” is only possible in regard to the aspect of the “arms” of the Long Patient One-*Arich*, which are the aspect of the emotions (*Midot*). In contrast, through the “suckling” of the aspect of the “hairs” (*Sa’arot*), the drawing down is received from the aspect of the Hidden Wisdom (*Chochmah Stima’ah*) and up to the innerness of the Crown-*Keter*.

In other words, since the drawing down is only by way of the “hairs” (*Sa’arot*), which come through a separation etc., it therefore is able to come to the recipient, which would not be so if the drawing down was in a way in which “they garb” etc., through which there is reception of the essential being of the drawing down, in which case it would not be in the capacity of the recipient to withstand it.

⁸¹³ See Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7; Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 1; Shaar 15 (Shaar Holadat Abba v’Imma) Ch. 6; Shaar 29 (Shaar HaNesirah) Ch. 6.

⁸¹⁴ Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim, Ch. 5; Shaar 13 (Arich Anpin) end of Ch. 9.

This is also why the Line-*Kav* is called “the source of the flow-*Mazal*-מזל.” This is as stated in Idra Rabba,⁸¹⁵ “This precious and holy thread... is called ‘the source of the flow-*Mazal*-מזל.’” This is because it is drawn down through the first restraint of *Tzimtzum*, which is in a way of separation, in that He completely withdraws His great light.

Now, another explanation of the matter of the “crumbs” is as it is in Torah. (This is as in the teaching,⁸¹⁶ “He gazed into the Torah [and created the world],” meaning that through this there subsequently was caused to be the drawing down of Godliness into the world, this being the matter of the *Sefirot*.)

About this our sages, of blessed memory, stated,⁸¹⁷ “The excess overflow of the Upper Wisdom-*Chochmah* is Torah.” This is because the Torah as it is Above “is hidden from the eyes of all living things,”⁸¹⁸ [about which the verse states],⁸¹⁹ “I was (*VaEheyeh*-וָאֵהְיֶה) with Him as His... as His delight... playing before Him.”

That which is drawn down below is only that which overflows and spills from the Torah Above, which, at first glance, has no relation to the Torah itself. However, specifically in this way the being of actual Wisdom-*Chochmah* is caused. This is as stated in Kuntres Acharon, at the end of Tanya,⁸²⁰ that the essential being of the Upper Wisdom-

⁸¹⁵ Zohar III ibid. 134a

⁸¹⁶ Zohar II 161a and on

⁸¹⁷ Midrash Bereishit Rabba 17:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 ibid.

⁸¹⁸ Job 28:21

⁸¹⁹ Proverbs 8:30

⁸²⁰ In the discourse entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*”; Also see there in the discourse entitled “*David Zemirot Karit LaHu*.”

Chochmah Ila'ah manifests in the Torah laws (*Halachot*) that are set before us etc., and the reason that we can receive this below is because it is drawn down in a way of “excess overflow.”

Another explanation of the matter of the “crumbs” is as it is (not only in the Upper Wisdom-*Chochmah*, but also) in the *Sefirah* of Kingship-*Malchut*. This is as stated in Zohar,⁸²¹ “It is made up of that which remains from the lights of the Upper Radiance,” meaning, the remnant (*Shirayim*) of the Upper Light is where Kingship-*Malchut* comes from, in that it is the tenth of them all.

The analogy for this is from a very great sage who has very great joy, and because of his joy, all his powers come to be revealed. This brings about a motion in him, in that he wants closeness to everyone, even those who are much lesser [than himself]. However, since the lesser person has no relation to the wisdom of the very great sage, therefore closeness to him comes specifically by the sage speaking to him through stories and other such ordinary and mundane matters, and the great sages garbs the depth of his wisdom in them, though what is openly revealed is mundane speech.

That is, when he reveals wisdom and intellect, even though the revelation of the wisdom is through speech, nonetheless, the speech is only a vessel that is secondary to the wisdom it conveys. On the other hand, when the sage speaks mundane matters with one who is lesser by comparison, from the angle of the recipient the mundane speech is the primary matter, even though there is a depth of wisdom within it, being

⁸²¹ Zohar II 229a

that it is the mundane speech of scholars,⁸²² and moreover of the greatest of scholars.

The general explanation is that the drawing down from the aspect of the inner Kindness-*Chessed* stems from His Greatness (*Gedulah*), blessed is He, [that He is] “great in Kindness-*Gedal Chessed*-גדל חסד.” In other words, this is not because the recipient is of consequence (as in “May Your kindness, *HaShem*-יהו"ה, be upon us, *just as we awaited You*”), but it stems from His Essential Greatness and Exaltedness, in and of Himself. This is to such an extent that from the angle of His Essential Greatness and Exaltedness, even the bestowal itself is of no consequence, and is analogous to “crumbs.” In other words, because of the Greatness (*Gedulah*) of the King, many “crumbs” are abandoned (*Hefker*) except that for the recipients they are a great and valuable treasure.

7.

However, we still must better understand this. For, as known, Above it an imperative to draw down or radiate does not apply, Heaven forbid to think so. Rather, every revelation is revelation by His desire, blessed is He. This being so, it cannot be said that the drawing down is in a way that the recipient is of no consequence, and that even the drawing down [itself] is of no consequence. For, at first glance, the matter of lacking consequence is a matter of nullification (*Bittul*), whereas the drawing down must stem from His desire (*Ratzon*), meaning, a drawing down that specifically is by desire (*Ratzon*).

⁸²² Talmud Bavli, Sukkah 21b; See Likkutei Torah, Teitzei 37b; Nitzavim 52b

This is like what we find about the matter of the lights (*Orot*) and vessels (*Keilim*) of the *Sefirot*. That is, it was explained (in chapter four) that the *Sefirot* of the world of Emanation (*Atzilut*) are in a way of lowliness and humility, and additionally the general matter of the manifestation of lights (*Orot*) within vessels (*Keilim*) is because of the matter of nullification (*Bittul*). This is because the cause of the lights (*Orot*) manifesting in vessels (*Keilim*) that are below them is because the light (*Ohr*) is nullified to *HaShem* יְהו"ה's Supernal intention, in which there is the desire (*Ratzon*) for the manifestation of lights (*Orot*) specifically in vessels (*Keilim*). However, even so, this necessarily must be in a way of desire (*Ratzon*), which is why it must be sensed in the light (*Ohr*) that the root of the vessel (*Kli*) is higher than the light (*Ohr*), and as a result of this, the desire (*Ratzon*) for the light (*Ohr*) to manifest within a vessel (*Kli*) is caused, even though the general matter of the relationship between the light (*Ohr*) and the vessel (*Kli*) is because of the nullification (*Bittul*) and humility of the light (*Ohr*).

From this we also can understand (to an even greater degree) about the drawing down that stems from His Essential Greatness (*Gedulah*), that this matter must specifically stem from the desire (*Ratzon*), rather than because of the lack of consequence, this being the matter of nullification (*Bittul*).

However, the explanation is that there is a difference between “Kindness-*Chessed*-חֶסֶד” and “Goodness-*Tov*-טוֹב.” The matter of Kindness-*Chessed* stems from the recipient being of consequence, as explained above about [the verse], “May Your kindness, *HaShem*-יְהו"ה, be upon us, *just as we awaited*

You.” This is why the bestowal of Kindness-*Chessed* is specifically to one who is fitting, except that because of the Kindness-*Chessed*, they are not so exacting about his worthiness, but he nonetheless must be worthy to some small measure, and he must have some small measure of consequence, this being the general matter of the recipient being of consequence.

However, the matter of “Goodness-*Tov* טוב” is in a way that the bestowal is (not because of the recipient being of consequence, but) because “it is the nature of the Good to bestow goodness,”⁸²³ which is why He even bestows goodness the unworthy. That is, the way the recipient is, is of no consequence nor is it taken into consideration, that because of it, there would be any change in the bestowal. What is meant here is not that the lack of consequence in the recipient is because of his sublimation and humility, but because the bestowal is from His Essential Greatness, in which the existence of the recipient is of no consequence. The same is likewise so about the lack of consequence of the bestowal [itself], the explanation of which is that it is of no consequence for there to be any cause for the bestowal to be measured or limited. This is because on account of “the nature of the Good to bestow goodness,” He draws down and radiates His kindness in an unlimited way (*Bli Gvul*).

Nevertheless, since in this there is the lack of the recipient having any consequence, because of this there is the

⁸²³ See Emek HaMelech, Shaar 1 (Shaar Shaashu’ey HaMelech) Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

possibility for there to be a matter of “darkness and light are the same.”⁸²⁴

However, the explanation is that the verse states,⁸²⁵ “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.” In other words, the aspect of “I abide in exaltedness and holiness,” which is the aspect of His Essential Greatness, is specifically drawn into the aspect of “the despondent and lowly of spirit.” That is, the matter of “darkness and light are the same” only applies to the drawing down of the externality of the light (*Chitzoniyut HaOhr*). However, about the innerness of the light (*Pnimiyut HaOhr*), (this being the inner intention) all the way to the innerness of His transcendent encompassing light (*Makif*), the receptacle for this is specifically “the despondent and lowly of spirit.”

8.

Now, about the explanation before on the matter of the external Kindness-*Chessed* and the inner Kindness-*Chessed*, this is also the general matter of the world of Chaos-*Tohu*, from which the Kindness-*Chessed* of Yishmael chained down, and the world of Repair-*Tikkun*, from which the Kindness-*Chessed* of Avraham chained down (mentioned in the above-mentioned Iggeret HaKodesh).

The explanation is that, as known, in the world of Chaos-*Tohu* the lights were abundant, this being the matter of the strength and greatness of the light. In contrast, in the world

⁸²⁴ Psalms 139:12

⁸²⁵ Isaiah 57:15

of Repair-*Tikkun* the lights are few, this being the matter of nullification (*Bittul*) and humility. This is also the difference between the Kindness-*Chessed* of Yishmael and the Kindness-*Chessed* of Avraham. That is, the Kindness-*Chessed* of Yishmael stems from “Greatness-*Gedulah*,” (except that this is not essential “Greatness-*Gedulah*” meaning that in essence he is great and exalted, being that this does not apply to the side opposite holiness. It rather only is a matter of exultation and arrogance.) Such bestowal of kindness-*Chessed* does not stem because the other is of any consequence, (since to him, the other is of no consequence, but on the contrary, he cannot stand the existence of the other, this being the matter of “He reigned... and he died”).⁸²⁶ Instead, his Kindness-*Chessed* is because through bestowing the Kindness-*Chessed* he will come to an even greater state of exaltation, since everyone will need him, and he will be the giver and bestower etc. This is as stated in Iggeret HaKodesh, that “the more the kindness, the more he grows in exaltation, arrogance, and self-satisfaction.” In contrast, this is not so of the Kindness-*Chessed* of Avraham (which is the quality of Yaakov) who said, “I am but dust and ashes,” (as explained in chapter five).

Nevertheless, even though the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*, it is the world of Repair-*Tikkun* that refines and repairs the world of Chaos-*Tohu*. This is because the **root** of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*. This is as the verse states,⁸²⁷ “Is not

⁸²⁶ Genesis 36:31 and on; 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.

⁸²⁷ Malachi 1:2

Esav the brother of Yaakov,” but even so, “I love Yaakov.” In other words, even when the state and standing of the recipient is such that “Esav is the brother of Yaakov,” nevertheless, “I love Yaakov,” specifically, and it is specifically in Yaakov that there is a drawing down of the innerness (*Pnimityut*) of His transcendent encompassing light (*Makif*). Moreover, through this the world of Repair-*Tikkun* refines the world of Chaos-*Tohu*, and there then is a drawing down into the world of Repair-*Tikkun* of the lights of the world of Chaos-*Tohu*. In other words, within the external Kindness-*Chessed* there even is a drawing down and revelation of the inner Kindness-*Chessed*. It only is that then (upon the completion of the repair and refinement) there will be a drawing down of the inner Kindness-*Chessed* (not by way of the external Kindness-*Chessed*, but) as it is, and it therefore will not be in a way of lowliness, like the light of the moon, but will rather be as the verse states,⁸²⁸ “The light of the moon will be like the light of the sun,” since there then will also be “the voice of the bride,”⁸²⁹ and beyond this, “the female will surround the male.”⁸³⁰

9.

The same is understood about the matter of miracles, which in general is the matter of Kindness-*Chessed*, to the point of Kindness-*Chessed* that is drawn down because of “the nature of the Good.” Now there are two ways in miracles; miracles

⁸²⁸ Isaiah 30:26

⁸²⁹ See Torah Ohr, end of Vayigash

⁸³⁰ Jeremiah 31:21

that manifest in the natural order, and miracles that are openly revealed as miracles. The difference between them, is that in miracles that manifest in the natural order, even though they are drawn from the inner Kindness-*Chessed*, which is the aspect of Greatness-*Gedulah*, nonetheless, they are drawn down *through* the external Kindness-*Chessed*, which is why they manifest in the natural order, this being the matter of [the teaching],⁸³¹ “‘Greatness-*Gedulah*’ – This refers to the act of creation.” In contrast, in open miracles, the inner Kindness-*Chessed* is drawn down in a revealed way.

Now, since the true matter of a miracle is that it is drawn down from the Greatness-*Gedulah* of the One Above, at first glance, this should bring the matter of Greatness-*Gedulah* below as well (as explained in chapter two). However, the explanation is that for the matter of His Greatness-*Gedulah* to be drawn below, there first must be the refinement (*Birur*) brought about specifically through the matter of humility, like the conduct of Yaakov, (“I loved Yaakov,” specifically), who said,⁸³² “I have become small,” and as the verse states,⁸³³ “How will Yaakov survive, for he is small?”

This is like it is with the study of Torah, that through [entreating],⁸³⁴ “Let my soul be as dust to all,” [the continuation], “Open my heart to Your Torah,” is caused. This is as explained (in chapter eight) that the aspect of “I abide in exaltedness and holiness,” which is the aspect of His Essential

⁸³¹ Talmud Bavli, Brachot 58a

⁸³² Genesis 32:11

⁸³³ Amos 7:2; 7:5

⁸³⁴ In the “*Elo”hai Netzor*” paragraph at the end of the Amidah prayer. See Talmud Bavli, Brachot 17a

Greatness, the inner Kindness-*Chessed*, is specifically drawn down to the “despondent and lowly of spirit.” Therefore, “whoever is brought exceedingly close to *HaShem*-יהוה, being raised high high above, should be ever more humble, down down below.”⁸³⁵

This is like the explanation before (in chapter six), that the bestowal from the inner Kindness-*Chessed* is in a way of “crumbs,” and is analogous to the hairs, the vitality of which is drawn to them through the separation of the skull, and like “the excess overflow of the Supernal Wisdom-*Chochmah* is Torah,” and like the general matter of the *Sefirah* of Kingship-*Malchut* is from the aspect of the “remnants” (*Shirayim*) of the Upper Radiance, and that specifically through this, there is a drawing down of the aspect of His “exaltedness and holiness.” Only after this there is caused to be the matter of Greatness-*Gadlut*, this being what was stated before about the coming future, that “the light of the moon will be like the light of the sun,” and beyond this, “the female will surround the male.”

This matter is brought about through spreading the wellsprings [of the teachings of Chassidus] to the outside, as was begun primarily after the imprisonment and the redemption.⁸³⁶ For, “this olive does not put out its oil until it is crushed.”⁸³⁷ The same is so of the imprisonment in Petersburg,⁸³⁸ that it was after this that the revelation of the wellsprings [of the teachings of Chassidus] began to be in a way of spreading forth (*Hafatzah*), and through this we bring

⁸³⁵ Tanya, Iggeret HaKodesh, Epistle 2 *ibid*.

⁸³⁶ See Sefer HaSichot, Torat Shalom, end of p. 112 and on.

⁸³⁷ Talmud Bavli, Menachot 53b; Midrash Shemot Rabba, Tetzaveh.

⁸³⁸ See Sefer HaSichot Torat Shalom, p. 26.

about that “the Master will come,” this being King Moshiach,⁸³⁹ may it be speedily in our days, in the most literal sense!

There then will be the fulfillment of the prophecy, “The light of the moon will be like the light of the sun,” and,⁸⁴⁰ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see,” such that the inner Kindness-*Chessed* will be openly revealed.

There also is a foretaste of this in openly revealed miracles that transcend the natural order, to the point that “*HaShem*-יהו"ה has acted wondrously and greatly in the earth,”⁸⁴¹ and as it was in those days, this is drawn forth even in our times, each and every year, [so that there is] the granting of empowerment for the entirety of the year, and as in the words of our Rebbes, our leaders:⁸⁴² “May you be inscribed and sealed for a good year in the teachings of Chassidus and the ways of Chassidus!”

⁸³⁹ 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.

⁸⁴⁰ Isaiah 40:5

⁸⁴¹ Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom for the 19th of Kislev).

⁸⁴² See the end of HaYom Yom and elsewhere.