

Discourse 9

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

Delivered on Shabbat Parshat Vayishlach,
19th of Kislev, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁵⁴ “I have become small from all the kindnesses etc.” In the letter written upon returning from [imprisonment in] Petersburg,⁶⁵⁵ his honorable holiness, the Alter Rebbe, explains that “with every act of kindness that the Holy One, blessed is He, does for a person, he should be very humbled etc., and whosoever comes closer to Him, is all the more like nothing, naught, and non-existence. This is the aspect of the right side of holiness and of the ‘kindness to Avraham etc.’”⁶⁵⁶

From this it is understood that the matter of “I have become small etc.,” is a general matter. In other words, in addition to the fact that every story written in the Torah about our forefathers is a sign and a granting of empowerment to their children,⁶⁵⁷ in this itself there are particular matters, general

⁶⁵⁴ Genesis 32:11

⁶⁵⁵ Tanya, Iggeret HaKodesh, Epistle 2

⁶⁵⁶ Micah 7:20

⁶⁵⁷ See Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6; 12:10; 14:1; Ohr HaTorah, beginning of Lech Lecha, and elsewhere.

matters, and even more general matters, and the matter of “I have become small” is the most general matter.

This is because “whosoever comes closer... is more like nothing etc.,” this being the ultimate intention in the descent of the soul into the body, in order to ascend and come to a state of closeness, up to “being subsumed in the body of the King,”⁶⁵⁸ this being the ultimate elevation in the aspect of closeness, which is bound to the nullification (*Bittul*) of “I have become small etc.,” as mentioned above.

Now, in various places⁶⁵⁹ it is explained that this stems from the aspect of the powers of kindness (*Chassadim*) as they are in the world of Repair (*Tikkun*), and that this is the novelty of the powers of kindness (*Chassadim*) of the world of Repair-*Tikkun* compared to the powers of kindness (*Chassadim*) of the world of Chaos-*Tohu*.

Additionally, it can be said that the intention in this also is to the powers of kindness (*Chassadim*) of the world of Chaos-*Tohu* as they are on the level of holiness, except that there they are the opposite of how it is in the world of Repair-*Tikkun*, where it is in a way that “whosoever comes closer is all the more like nothing etc.”

With this in mind, we can explain the matter of the prayer of Yaakov,⁶⁶⁰ “The God of my father Avraham... (I have become small etc.)” As explained in Torah Ohr,⁶⁶¹ he prayed that there should be a drawing down to him of the encompassing lights (*Makifim*) of the side of holiness of our forefathers, to

⁶⁵⁸ Zohar I 217b

⁶⁵⁹ In the discourse entitled “*Katontee*” 5679 and elsewhere.

⁶⁶⁰ Genesis 32:10

⁶⁶¹ Torah Ohr, Vayishlach

assist him in drawing down the encompassing light (*Makif*) of the world of Chaos-*Tohu* to be revealed below etc.

(This too is a general matter – that is, the general matter of refining (*Birur*) the world of Chaos-*Tohu* by the world of Repair-*Tikkun*, through which the world of Repair-*Tikkun* itself is also elevated). His intention in this was to affect the refinement (*Birur*) of the world of Chaos-*Tohu* so that it will have the matter of “I have become small” in it, like the world of Repair-*Tikkun*.

Now, in Torah Ohr⁶⁶² it is explained that from Yaakov’s perspective it was possible to affect the refinement (*Birur*) etc., but that the lacking was due to Esav etc., and this matter will be fulfilled in the coming future upon the completion of the refinements (*Birurim*). This is as in the words of Yaakov,⁶⁶³ “Until I come to my lord in Se’ir,” about which our sages, of blessed memory explained (cited in Rashi there)⁶⁶⁴ that this will come about in the days of Moshiach, as the verse states,⁶⁶⁵ “Saviors will ascend Mount Tziyon to judge the Mountain of Esav, and the kingdom will be *HaShem*’s-יהוה” (as we say at the end of the Haftarah).

This is the ultimate refinement, and is as [the world was] at the beginning of creation before the sin of the tree of knowledge, when the world was created in a state of wholeness.⁶⁶⁶ This is the general matter of the revelation of

⁶⁶² Torah Ohr *ibid.* 24b and on.

⁶⁶³ Genesis 33:14

⁶⁶⁴ Midrash Bereishit Rabba 78:14; Yalkut Shimoni Vayishlach, Remez 133

⁶⁶⁵ Obadiah 1:21

⁶⁶⁶ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there).

Godliness in the world, as the verse states,⁶⁶⁷ “I have come to My garden-*Gani*-גני,” about which it states in Midrash Rabbah,⁶⁶⁸ “‘to My wedding canopy-*Genuni*-גנוני’ – to the place where I primarily was at first, in that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds.”⁶⁶⁹

However, though the sin of the tree of knowledge and the sins that followed afterwards, the *Shechinah* withdrew from the earth to the firmament etc., up to the seventh firmament. Afterwards, seven righteous *Tzaddikim* arose (in seven generations) until Moshe who is the seventh, and through their work they drew the *Shechinah* down to the earth.”

As stated, in and of himself, Yaakov was already prepared for this at that time, and wanted to bring this about in Esav as well, through gifts, prayer, and war. This is as Rashi explained,⁶⁷⁰ “Yaakov prepared himself for three things: to give him a gift; for prayer, and for war.”

We therefore must understand the matter of these three things and their relationship to each other, being that at first glance, the opposite is true, that these matters are opposites of each other. This is because a gift is the matter of kindness and closeness, whereas war is the matter of distance, to the point of actual separation. This being so, what is the relationship between these three matters?

⁶⁶⁷ Song of Songs 5:1

⁶⁶⁸ Midrash Shir HaShirim Rabba there; See at length in *Hemshech “Bati LeGani”* 5710 (Sefer HaMaamarim 5710 p. 111).

⁶⁶⁹ See Midrash Bereishit Rabba 19:7

⁶⁷⁰ Rashi to Genesis 32:9 – explained in the Sichah talks after the discourse (Likkutei Sichot Vol. 15 p. 265 and on).

2.

Now, to understand this, we first must preface with an explanation of the general matter of drawing Godliness down into the world in order to make “a dwelling place for Him, blessed is He, in the lower worlds,”⁶⁷¹ in which “a dwelling place” is specified, in that the one who dwells within it is present there in all his matters, both his external and inner matters, up to and including the totality of his essential self.⁶⁷²

Now, the primary matter of the “dwelling place” was in the Holy Temple (*Mikdash*), as well as in the Tabernacle (*Mishkan*), which is also called the Holy Temple (*Mikdash*).⁶⁷³ This is as in the words of Shlomo,⁶⁷⁴ “Behold, the heavens and the heavens of the heavens cannot contain You, and surely this House that I have built.” That is, “this House” (the Holy Temple) was the dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, who “the heavens and the heavens of the heavens cannot contain.”

Now, at first glance, this requires explanation.⁶⁷⁵ For, as Shlomo said in astonishment, “Would God truly dwell on

⁶⁷¹ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁶⁷² See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 5.

⁶⁷³ Talmud Bavli, Eruvin 2a

⁶⁷⁴ Kings I 8:27; Chronicles II 6:18

⁶⁷⁵ In regard to the coming section – see the discourse entitled “*Padah b'Shalom*” 5680* & 5687 (Sefer HaMaamarim 5680 p. 183 and on; 5687 p. 83 and on); Sefer HaMaamarim 5643 p. 87 and on; Also see the discourse by the same title of the year 5713 (Sefer HaMaamarim 5713 p. 51 and on, translated in The Teachings of The Rebbe 5713, Discourse 6).

earth? Behold, the heavens and the heavens of the heavens cannot contain You, and surely this Temple that I have built.” That is, how does it apply for the Holy Temple to be the place where the *Shechinah* and His Essential Self dwells, when at the very same time, “the heavens and the heavens of the heavens cannot contain you”?

As known, “the heavens” refers to the world of Emanation (*Atzilut*) (as explained in the discourses⁶⁷⁶ on the verse,⁶⁷⁷ “Praise *HaShem*-יהוה from the heavens.” In contrast, “the heavens of the heavens” refers to the worlds of the Unlimited (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*). However, they too “cannot contain You.” This being so, it is a wonder and a novelty that specifically “this House” will be such that it “contains You,” and in a way of being a “dwelling etc.”

3.

Now,⁶⁷⁸ several of the great sages of Israel⁶⁷⁹ explain that the dwelling of the *Shechinah* within the Holy Temple was similar to the matter of prophecy, about which the verse states,⁶⁸⁰ “I am likened-*Adameh*-אדמה by the hand of the

⁶⁷⁶ See Siddur Im Da”Ch 65b; Ohr HaTorah, Na”Ch Vol. 2, p. 1,006; Vol. 3, p. 1,332, and elsewhere.

⁶⁷⁷ Psalms 148:1

⁶⁷⁸ In regard to the coming section see Ohr HaTorah, Vayeitzei 178a and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 103 and on; Sefer HaMaamarim 5630 p. 63 and on; 5643 *ibid*.

⁶⁷⁹ See the citations in Likkutei Sichot, Vol. 19 p. 141.

⁶⁸⁰ Hosea 12:11

prophets,” meaning that this only was a “likeness-*Dimyon-*דמיון.”

This is because the aspect of Godliness that becomes revealed to a prophet is not the actual being of Godliness, but is only a ray and radiance. Furthermore, even from the perspective of the prophet, this is not in a way of being a receptacle for the prophecy, but solely by way of preparedness, meaning that he only was prepared for this, but not that the prophecy actually manifested in the vessel of his brain and became unified with him.

This is like the possibility for prophecy specifically in the land of Israel. For, as our sages, of blessed memory, taught,⁶⁸¹ “When the land of Israel was chosen, all the other lands were rendered unfit.” What is meant by this is not that the land of Israel is the aspect of the receptacle for the matter of prophecy, but only that the land of Israel alone is fitting and prepared for the matter of prophecy.

This is similar to writing an intellectual concept with the fingers of one’s hand, in that one’s fingers are not an actual receptacle for the light of the intellect, except that they are fitting and prepared for the intellect to pass through them. However, this is unlike the power of intellect in the brain of the head, in which the brain is the receptacle for the light of the intellect that manifests within it and becomes unified with it.

In contrast, the fingers of the hand are not actual receptacles for intellect at all (and in this, they are equal to the

⁶⁸¹ Midrash Tanchuma Bo 5; Mechilta to Exodus 12:1; See Mo’ed Katan 25a and Rashi there; Zohar I 141a.

toes of the feet). It only is that they are fitting and prepared for the intellect to pass through them.

The same is so of the matter of prophecy (according to the above-mentioned great sages of Israel). That is, the vessel of the brain of the prophet is not a receptacle for the matter of prophecy, but only is fitting and prepared for it, and the same is so of the Holy Temple. That is, it was not a receptacle for Godliness but was only fitting and prepared for Godliness to rest there. Moreover, the aspect of Godliness that dwelt in the Holy Temple was only a ray and radiance, like the matter of prophecy.

However, in truth this is not so. For, even when it comes to the matter of prophecy, it is not just a ray and radiance. Although the language of the verse⁶⁸² is that “I am likened-*Adameh*-אדמה by the hand of the prophets,” indicating that this is only a radiance, and as our sages, of blessed memory, taught,⁶⁸³ “All the prophets [other than Moshe] prophesied with [the word] ‘Thus-*Koh*-כה,’” which in the language of Kabbalah and Chassidus is the matter of the “unclear lens” (*Aspaklariya SheEina Me’irah*),⁶⁸⁴ this being the *Sefirah* of Kingship-*Malchut* which only is a radiance, and even in regard to the prophet Shmuel, who was the head of the prophets,⁶⁸⁵ being that his prophecy was from the aspects of Victory-*Netzach* and Majesty-*Hod*,⁶⁸⁶ which is why he said,⁶⁸⁷ “The Eternal Victor

⁶⁸² Hosea 12:11 *ibid*.

⁶⁸³ Sifri to the beginning of Matot, cited in Rashi to Numbers 30:2

⁶⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gates Three & Four (*Netzach & Hod*), and elsewhere.

⁶⁸⁵ See Rashi to Shmuel I 1:1; Akeidat Yitzchak, Balak (Shaar 82).

⁶⁸⁶ See Shaar Ru’ach HaKodesh, Drush 1; Shaar HaPesukim, Shmuel I 1:11.

⁶⁸⁷ Samuel I 15:29

of Israel-*Netzach Yisroel*-יִשְׂרָאֵל נִצָּח does not lie etc.,” nevertheless, the aspects of Victory-*Netzach* and Majesty-*Hod* are “outside the body,”⁶⁸⁸ but nevertheless, this is not just a ray and radiance, but is the **actual being** of the light and ray.

Furthermore, this is not in a way that the prophet only is fitting for the matter of prophecy, but he actually is a receptacle for this. This is as stated in Shaarei Kedushah of Rabbi Chayim Vital,⁶⁸⁹ that upon unifying the ten Supernal *Sefirot*, the prophet affects a drawing down to himself of the revelation of prophecy, which becomes engraved in his intellect. That is, the prophecy becomes engraved in his thought and in the vessel of the intellect of the prophecy, in a way that it manifests and becomes unified with him, this being because he is a receptacle for this.

The same is so of the Holy Temple, that it (not only was fitting for Godliness, but was rather) a dwelling place for His Essential Self. Moreover, this itself was in a way of “containing You-*Yechalkelucha*-יִכְלֹכֶלְךָ” (which is of the same root as the word “vessel-*Kli*-כֵּל”) in that it was a receptacle (*Kli*-כֵּל) for drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

This being so, we must understand how it applied that in the Holy Temple there was the dwelling of His Essential Self, as in the astonishment of Shlomo, “Behold the heavens etc.” That is, being that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, blessed is He, is truly limitless (*Bli Gvul*), how does it apply for the Holy Temple, which is limited,

⁶⁸⁸ See Etz Chayim, Shaar 16 (Shaar Holadat Abba v’Imma v’Zeir Anpin v’Nukva), beginning of Ch. 4.

⁶⁸⁹ Shaarei Kedushah, translated as Gates of Holiness, Part 3, Gate 5.

to be a vessel (*Kli*) and dwelling (*Dirah*) for that which is Unlimited (*Bli Gvul*)?

4.

However, the explanation is that generally, the matter of limitation (*Gvul*) is the matter of time and space. About the matter of “space-*Makom*-מקום,” we find that the Holy One, blessed is He, is called “the Place-*Makom*-מקום,” as in the teaching of our sages, of blessed memory,⁶⁹⁰ “He is the place-*Makom*-מקום of the world and the world is not His place-*Makom*-מקום.”

Similarly, in Midrash Rabbah⁶⁹¹ they explained the verse,⁶⁹² “Behold there is a Place-*Makom*-מקום with Me” that, “My place is secondary to Me and I am not secondary to My place.” We therefore must understand the novelty in stating “My place is secondary to Me and I am not secondary to My place,” being that at first glance, this seems to be obvious.

This may be understood with a preface about the matter of “space-*Makom*-מקום,” of which there are two opinions,⁶⁹³ and the primary novelty is according to the second opinion, as will be explained.

To explain, in [Sefer] Ikkarim⁶⁹⁴ it states that there are two views about the matter of “space-*Makom*-מקום.” There are

⁶⁹⁰ Midrash Bereishit Rabba 68:9; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*, blessed is He, is the Place-*Makom*-מקום of all beings.

⁶⁹¹ Midrash Shemot Rabba 45:6

⁶⁹² Exodus 33:21

⁶⁹³ In regard to the coming section – see Ohr HaTorah, Na”Ch Vol. 1, p. 402 and on; Sefer HaMaamarim 5643 p. 94 and on.

⁶⁹⁴ Ikkarim 2:17

those who say that “space” (*Makom*-מקום) is that which surrounds and encompasses something. However, the author of the *Ikkarim* himself holds the view that “space” (*Makom*-מקום) is the empty area and void that the object itself occupies.

These two views are also explained in Kabbalah. For, in the book *Emek HaMelech*⁶⁹⁵ it is explained that the matter of “space” (*Makom*-מקום) refers to the limitless light of the Unlimited One (*Ohr Ein Sof*) that surrounds (*Sovev*) and encompasses (*Makif*) the entire chaining down of the worlds (*Hishtalshelut*), this being the Great Circle (*Iggul HaGadol*). In contrast, in *Likkutei Torah* of the Arizal⁶⁹⁶ it is explained that “space” (*Makom*-מקום) refers to the void (*Challal*) within which the worlds exist.

In general, these are the two matters of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that manifests and fills all worlds (*Memaleh Kol Almin*). That is, the Great Circle (*Iggul HaGadol*) which encompasses the totality of the chaining down of the worlds (*Hishtalshelut*) is the matter of His surrounding light (*Sovev*), whereas the place of the void (*Challal*) etc., is the matter of His light that fills all worlds (*Memaleh Kol Almin*).

Now, the primary novelty of “My place is secondary to Me and I am not secondary to My place,” is according to the second explanation, that “space-*Makom*-מקום” refers to His

⁶⁹⁵ *Emek HaMelech*, Shaar 1 (Shaar Sha'ashuey HaMelech) Ch. 1; Shaar 8 (Shaar Adam Kadma'ah Stam) Ch. 9; Shaar 13 (Shaar Abba v'Imma) Ch. 46 (79b); Shaar 14 (Shaar Kiryat Arba) Ch. 152.

⁶⁹⁶ *Likkutei Torah* to Exodus 33:21 *ibid.* (Ki Tisa)

light that fills all worlds (*Memaleh*) (as explained by the Alter Rebbe⁶⁹⁷ whose redemption we are celebrating).

To explain, the aspect of His light that fills all worlds (*Memaleh Kol Almin*) is light that is measured and limited. This is as our sages, of blessed memory, taught,⁶⁹⁸ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” That is, just as, in and of itself, the soul has no division, but when it manifests in the body it divides according to the limbs [of the body], such that the power of sight manifests in the eye and the power of hearing manifests in the ear etc., the same is so of all six-hundred and thirteen powers. (That is, this comes about specifically upon the soul’s manifestation in the body, whereas in and of itself, the soul has no division in it, as explained in Tanya).⁶⁹⁹

The same is so Above in Godliness, in that, in and of itself, there is no division in it. Nevertheless, when it comes to manifest in the worlds and the creations, it then is made to be in a way of tangible existence and division etc., this being the matter of His light that fills all worlds (*Memaleh Kol Almin*).

About this it states, “My place is secondary to me.” That is, in truth, even the space of existence and division is utterly nullified to Him. The primary novelty in this is in His light that fills all worlds (*Memaleh Kol Almin*) to a greater degree than in His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

⁶⁹⁷ Cited in the discourse entitled *Padah b'Shalom* 5680 and 5687 *ibid.*; Ohr HaTorah Na”Ch *ibid.*, and Sefer HaMaamarim 5643 *ibid.*

⁶⁹⁸ See Talmud Bavli, Brachot 10a; Midrash Tehillim 103a

⁶⁹⁹ Tanya, Likkutei Amarim, Ch. 51

This is like the explanation⁷⁰⁰ about the matter of [the verse],⁷⁰¹ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, at first glance, the verse should have said “Singular-*Yachid*-יחיד,” which indicates the true matter of His Singularity to a greater degree, since the word “one-*Echad*-אחד” can also be [mistaken] for the number “one-*Echad*-אחד” in enumeration, such as during the six days of creation, in which the verse states, “day one-*Yom Echad*-יום אחד,”⁷⁰² which is then followed by “day two-*Yom Sheini*-יום שני” and “day three-*Yom Shleeshee*-יום שלישי” etc.

In contrast, the word “Singular-*Yachid*-יחיד” is such that there is no second, as in the verse,⁷⁰³ “Your son, your only one-*Yechidcha*-יחידך,” in which it does not apply to say there is “a second.” However, even so, the verse specifically states “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

However, the explanation is that this is the primary novelty, that even in the space (*Makom*-מקום) within which the worlds exist, the seven firmaments and the earth, this being the meaning of the letter *Chet*-ח-8 [of the word “One-*Echad*-אחד”], and in the four directions of the world (the letter *Dalet*-ד-4 [of the word “One-*Echad*-אחד”]) they too are nullified to the Master of the world-*Alupho Shel Olam*-אלופו של עולם [the *Aleph*-א-1 of the word “One-*Echad*-אחד”].⁷⁰⁴ This likewise is the novelty of

⁷⁰⁰ See Torah Ohr, Va'era 55b; Imrei Binah, Shaar HaKriyat Shema, Ch. 8 and on; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

⁷⁰¹ Deuteronomy 6:4

⁷⁰² Genesis 1:5

⁷⁰³ Genesis 22:2

⁷⁰⁴ See Sefer Mitzvot Katan, Siman 2, cited in Beit Yosef, Orach Chayim, Siman 61; Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli, Brachot 13b.

“My place is secondary to Me,” in that even the matter of “space-*Makom*-מקום” is utterly nullified to Him.

More specifically, there also is the matter of the nullification (*Bittul*) of “space-*Makom*-מקום” in relation to literal physical space, as well as to spiritual space (*Makom*-מקום), this being the matter of the six Supernal directions - the six emotions (*Midot*), which are the root and source of physical space below.

This is as stated,⁷⁰⁵ “For six days *HaShem*-ה' made [the heavens and the earth],” and “it does not state ‘in six days-*b'Sheishet Yamim*-בששת ימים,’ [but rather, ‘six days-*Sheishet Yamim*-ששת ימים’]” referring to the six Supernal emotions (*Midot*) from which the heavens and earth were created.⁷⁰⁶ Even in this aspect there is the matter of “My place is secondary to Me,” as the verse states,⁷⁰⁷ “Yours *HaShem*-ה' is the greatness (*Gedulah*) and the might (*Gevurah*) etc.” That is, the six Supernal directions, which are the six emotional qualities (*Midot*), are secondary and nullified to You.

5.

Now, the matter of “My place is secondary to Me” was openly revealed in the Holy Temple (and in the Tabernacle (*Mishkan*) which is called the Holy Temple (*Mikdash*)), where space (*Makom*-מקום) was utterly and completely nullified. This is as our sages, of blessed memory, taught about the Holy of

⁷⁰⁵ Exodus 20:11; 31:17

⁷⁰⁶ See Zohar I 247a; Zohar III 298b and elsewhere; Sefer HaMaamarim 5634 p. 54 and elsewhere.

⁷⁰⁷ Chronicles I 29:11

Holies,⁷⁰⁸ “The space of the Ark was not according to measure.” For, although the Ark was 2 ½ cubits in length, 1 ½ cubits in width and 1 ½ cubits in height,⁷⁰⁹ nevertheless, there was a measure of ten cubits from each side of it.⁷¹⁰ This is because the space of the Ark itself was utterly nullified to the aspect that transcends space. This dispels the question as to how it is applicable for the limitless light of the Unlimited One to dwell within a limited space. This is because the limited space itself is utterly nullified to the Unlimited, such that limitation itself is caused to transcend limitation, and it therefore is possible for the limitless light of the Unlimited One to manifest within it.

Now, this revelation primarily took place in the Holy Temple, and then from the Holy Temple it was drawn into the entire world to be a dwelling place for Him, blessed is He, in the lower worlds. For, as explained in Likkutei Torah,⁷¹¹ when the Jewish people would ascend for the pilgrimage festivals, they would take all the revelations that took place in the Holy Temple [with them] through the year, until their next ascent in pilgrimage, so that throughout entire year there was the matter of prostration as there was in the Holy Temple.

Through this, they affected the entire world to come to have the matter of nullification (*Bittul*) as it was in the Holy Temple, to make the world a dwelling place for Him, blessed is He, in the lower worlds.

⁷⁰⁸ Talmud Bavli, Yoma 21a

⁷⁰⁹ Exodus 25:10

⁷¹⁰ [Even though the total length and width of the Holy of Holies was 20 cubits. Thus, though the Ark had measure and dimension, it took up no space.]

⁷¹¹ Likkutei Torah, Zot HaBrachah 98b

However, we still must understand this better. This is because the matter of nullification (*Bittul*) is also present in “the heavens and the heavens of the heavens,” these being the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*) which transcend the world of Emanation (*Atzilut*), such that the world of Emanation (*Atzilut*) is called “the World of Oneness” (*Olam HaAchdut*).⁷¹² This being so, why is it that specifically “this House” is the dwelling place for Him, blessed is He.

However, this may be understood based on the analogy of a talking bird. That is, even though the speech of the bird cannot at all compare to human speech, nonetheless, this brings joy and delight to a person and to the king, specifically because it is a novelty.

There also is another matter in this. Namely, that the primary nullification (*Bittul*) is specifically in this world, more so than in the upper worlds. This is like the difference between the nullification (*Bittul*) of a lesser sage in relation to a great sage, as compared to the nullification (*Bittul*) of a simpleton in relation to a great sage.

In regard to the lesser sage, who has intellectual knowledge and recognition of the greatness of the great sage, it follows automatically that his nullification to him is the result of his intellect. It thus is like the nullification of a candleflame in comparison to a torch, such that its [light] becomes subsumed

⁷¹² See Zohar III 83a (Ra’aya Mehemna); Avodat HaKodesh 1:2, and elsewhere.

in the [light of the] torch. This is not a true nullification, because if the torch would be withdrawn, the candleflame would remain in its existence. This likewise is so of the nullification of the lesser sage in relation to the greater sage.

In contrast, the nullification of the simpleton to the great sage is the ultimate nullification, meaning that it is the nullification of his existence (*Bittul b'Metziyut*). This likewise is the level of nullification (*Bittul*) in this world, in which the nullification (*Bittul*) is total nullification (*Bittul b'Tachlit*).

There also is an advantage to the level of nullification of the “something” (*Bittul HaYesh*) of this world. This is as explained in Iggeret HaKodesh,⁷¹³ that the coming into being of the physical “something” (*Yesh*) is specifically solely by the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, in that it is solely in His power and ability to create something from absolute nothingness and naught, and in a way that it senses that it has no cause or origin that precedes it,⁷¹⁴ similar to His Essential Self whose existence is intrinsic to Him and is not caused by any cause that precedes Him, Heaven forbid to think so.

Thus, since the existence of the created “something” (*Yesh HaNivra*) is brought into being by the True Something (*Yesh HaAmeete*), his nullification (*Bittul*) is thus such that he is caused to be utterly and totally nullified to the True Something (*Yesh HaAmeete*) (as explained in Biurei HaZohar

⁷¹³ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

⁷¹⁴ See Biurei HaZohar cited later in the discourse; Sefer HaMaamarim 5677p. 150; 5707 p. 238; Discourse entitled “*Bati LeGani*” 5711 Ch. 4 (Torat Menachem, Sefer HaMaamarim *Bati LeGani* Vol. 1, p. 9 and on, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

on Parshat Beshalach).⁷¹⁵ This is the ultimate nullification (*Bittul b'Tachlit*) and is the closest of the close, of which there is nothing higher.

This is why the revelation of the Essential Self of the Singular Preexistent Intrinsic Being was specifically in “this House,” within this world which is made to be a dwelling place for Him, blessed is He, and not in “the heavens and the heavens of the heavens.”

7.

Now, the revelation below of this aspect and level that, “My place is secondary to Me,” is through the service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, the primary aspect of which was the service of the sacrificial offerings, as explained in the discourses of the *Hilulah*.⁷¹⁶

The matter of the sacrificial offerings is that man offers an animal, which is rooted in the world of Chaos-*Tohu*, upon the altar, the root of the animal being higher than the root of man, which is from the world of Repair-*Tikkun* (and is why man requires animals). Through this, the animal is elevated to its root and source in the four animal angels (*Chayot*) of the Supernal Chariot (*Mekavah*).⁷¹⁷

⁷¹⁵ Biurei HaZohar 96b and on.

⁷¹⁶ See the discourse entitled “*Bati LeGani*” 5710, Ch. 2 (Sefer HaMaamarim 5710 p. 112).

⁷¹⁷ Also see Sefer HaMaamarim 5698 p. 229; 5709 p. 30.

(As known,⁷¹⁸ the face of the lion on the Chariot (*Merkavah*) is the source for all the wild animals, the face of the ox is the source for all domesticated animals, and the face of the eagle is the source for all fowl.) Through this the animal angels (*Chayot*) uplift the Throne,⁷¹⁹ as well as the Supernal Man (*Adam HaElyon*) upon the throne, to the aspect of “He is not a man,”⁷²⁰ and even higher.

For, as known, “the mystery of the sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),”⁷²¹ and from there, there is a drawing down to below, this being the matter of the “pleasing aroma” (*Rei’ach Nicho’ach*-ריח ניחוח)⁷²² which is of the root⁷²³ “descend in level-*Neichot Darga*-נִחוֹת דְּרָגָה,”⁷²⁴ and is the matter of drawing Godliness down to below.

This then, is the matter of “even in this House,” in that through the service of *HaShem*-יהו"ה, blessed is He, of bringing the sacrificial offerings the manifestation of Godliness was caused in the Holy Temple, such that it was a dwelling place for Him, blessed is He, in the lower worlds.

This is also brought about through serving Him in our prayers, which were established in place of the sacrifices.⁷²⁵

⁷¹⁸ See Taamei HaMitzvot of Rabbi Chayim Vital, Parshat Vayikra (section entitled “*Mitzvat Korbanot*”) and elsewhere.

⁷¹⁹ See Midrash Shemot Rabba, end of Ch. 23; Bamidbar Rabba end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10 citing Pirkei d’Rabbi Eliezer; Liturgical hymn (*Piyut*) “*v’Chayot*” in the Musaf liturgy of Rosh HaShanah after the “*Keter*” sanctification (in some versions of the liturgy); Also see Torah Ohr, Yitro 71a and on; 72d and on.

⁷²⁰ Samuel I 15:23; See Torah Ohr *ibid.* p. 71b and on; 72b and on.

⁷²¹ See Zohar II 239a; Zohar III 26b

⁷²² Numbers 28:8 and elsewhere.

⁷²³ Talmud Bavli, Yevamot 63a

⁷²⁴ See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d

⁷²⁵ Talmud Bavli, Brachot 26a-b

This is the meaning of the verse,⁷²⁶ “When a man brings an offering of you,” in which the verse does not state, “When a man of you brings an offering.” The Rebbe, whose joyous day and redemption we are celebrating, explained⁷²⁷ that this refers to the matter of offering the animalistic soul, which is rooted higher [than the Godly soul], such that “its argument precedes.”⁷²⁸ Through prayer it is elevated to its root and source etc., and from there, there is a drawing down of the revelation to below.

8.

Now, for the sacrifices to be offered there had to be the Priests (*Kohanim*), the Levites (*Leviyim*) and the Israelites (*Yisra'elim*), “The Priests performing their service, the Levites [in their song] on the platform, and the Israelites in [*Maamad*] attendance.”⁷²⁹ The reason is because the sacrifices (*Korbanot*) are the matter of ascent, and in every ascent of the recipient there first must be the drawing down and granting of empowerment from the Bestower.⁷³⁰ This is as we recite in the [prayers] welcoming the Shabbat (*Kabbalat Shabbat*), “Come my Beloved, to greet the bride (and thereby) let us welcome the Shabbat.”

⁷²⁶ Leviticus 1:2

⁷²⁷ Cited in the discourse entitled “*Padah b'Shalom*” 5687 *ibid.*; Also see Likkutei Torah 2b and on; Sefer HaMaamarim Kuntreisim Vol. 2, p. 450a (copied in HaYom Yom for the 12th of Adar Sheini).

⁷²⁸ See Zohar I 179a and on.

⁷²⁹ Talmud Bavli, Megillah 3a and elsewhere.

⁷³⁰ See Sefer HaMaamarim 5680 p. 149 and on; 5689 p. 122 and on; Discourse entitled “*Lecha Dodi*” 5714 (Torat Menachem, Sefer HaMaamarim Elul p. 235 and on, translated in The Teachings of The Rebbe 5714, Discourse 23).

It thus is in this regard that the service of *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings was done by the Priests ("the Priests performing their service") since "they are the agents of the Merciful One,"⁷³¹ this being the matter of drawing down the light from Above so that it then will be possible to elevate the animal.

The elevation [itself] is brought about by the Levites [in their song] on the platform, in that their service was "to uplift their voice [in song],"⁷³² as the verse states,⁷³³ "The Levite shall serve Him-*Hoo*-הוה."

The Israelites in their [*Maamad*] attendance is primarily the matter of the drawing down after the ascent, and therefore, its primary aspect is the matter of the [*Maamad*] attendance.

This is as stated in Talmud,⁷³⁴ "Were it not for the *Maamad* attendance, heaven and earth would not continue to exist." (For, even though their intention [there] was to the matter of the sacrifices in general, they nevertheless specified the matter of the *Maamad* attendance.) This refers to the primary drawing down and revelation in the world, through which the entire world is sustained.

This was brought about through the people that were in [*Maamad*] attendance, and was drawn to the entire Jewish people through them. (This is like the explanation before (in

⁷³¹ Talmud Bavli, Yoma 19a

⁷³² Zohar III 39a; 177b

⁷³³ Numbers 18:23; See Ohr HaTorah, Toldot Vol. 4, p. 920a and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40, and the notes there.

⁷³⁴ Talmud Bavli, Taanit 27b

chapter five) that from the Holy Temple the revelation was drawn to the entire world.)

Now, there likewise are these three matters in prayer. This is because before prayer there must be the giving of charity. This is as stated in Talmud,⁷³⁵ “Rabbi Elazar would first give a *peruta* to a poor person and only then would pray, as the verse states,⁷³⁶ ‘I will behold Your face through charity (*Tzedek*-צדק).’” This is the drawing down from Above for there to be the matter of ascent. Then, the prayer itself is the matter of the ascent, and after prayer there is the matter of engaging in study of Torah, “from the synagogue to the study hall,”⁷³⁷ this being the drawing down to below.

9.

Now, just as this was so in the Holy Temple (*Mikdash*), and the Tabernacle (*Mishkan*) which is called the Holy Temple (*Mikdash*), this was likewise so of Yaakov. That is, in and of himself, he already was prepared for the fulfillment of the prophecy, “Saviors will ascend Mount Tziyon etc.,” to affect the refinement (*Birur*) of Esav, this being the matter of refining (*Birur*) the world of Chaos-*Tohu*.

He therefore had to prepare himself in three things; gifts, prayer, and war, which are comparable to the three matters present in the sacrificial service. That is, the gifts are the matter of the kindness-*Chessed* and drawing down from Above, this

⁷³⁵ Talmud Bavli, Bava Batra 10a

⁷³⁶ Psalms 17:15

⁷³⁷ See Talmud Bavli, Brachot 64a

being the empowerment for the ascent brought about through prayer, [which is] “a ladder set earthward etc.,”⁷³⁸ (through which there subsequently is caused to be the drawing down through the study of Torah), which is by way of battle, as the verse states,⁷³⁹ “With my sword and with my bow,” which Targum translates as “With my prayer and with my supplication,” and as it states,⁷⁴⁰ “One who wants to eat bread must do so by the blade of the sword.”

We should add that according to the statement before (in chapter one) that Yaakov wanted to refine the world of Chaos-*Tohu* so that the matter of nullification will be there (“I have become small”) just like in the world of Repair-*Tikkun*, which is why he prepared himself in three matters, being that the word “prepared-*Heetkeen*-הֵתְקִין” is of the same root as the word “repair-*Tikkun*-תִּיקֶן.”

It thus is in this regard that he prepared (*Heetkeen*-הֵתְקִין) himself in three things. This is because the superiority of the world of Repair-*Tikkun*-תִּיקֶן is that there are three lines and modes in it, (unlike the world of Chaos-*Tohu* in which there only are two modes) and through this there is the drawing down of Godliness into the world.

⁷³⁸ Genesis 28:12; See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁷³⁹ Genesis 48:22 and see Targum there.

⁷⁴⁰ Zohar III 188b; See Likkutei Torah, Vol. 2, p. 490; Maamarei Admor HaEmtza’ee, Beshalach p. 180, and elsewhere.

This then, is the meaning of the verse, “He redeemed my soul in peace from battles against me, because the many were with me.” [This matter relates to the redemption of the 19th of Kislev, which took place on the third day of the week, on which “it was good” was said twice, (as in the words of the Alter Rebbe in the famous letter⁷⁴¹ he wrote upon being freed).]

About this [verse] our sages, of blessed memory, explained,⁷⁴² “Whosoever engages in the study of Torah study, acts of lovingkindness, and prays with the congregation, [I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world],” these three being inclusive of all three lines.⁷⁴³

Through this the redemption is brought about in a way of peace, so that there is no need for the matter of war (as what took place in the redemption of the 19th of Kislev) and so shall it be for us in the near future, through our righteous Moshiach, may he come and redeem us and take us upright to our Land!

⁷⁴¹ Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom for the 19th of Kislev).

⁷⁴² Talmud Bavli, Brachot 8a

⁷⁴³ See Chiddushei Aggadot of the Maharsha to Brachot 8a *ibid.*; Ohr HaTorah (Yahel Ohr) to Psalms *ibid.* (p. 204).