

Shaar HaYichud The Gate of Unity

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Chapter Twenty Two

We must now understand the particular inter-inclusions of the ten *sefirot* of [the world of] *Atzilut* (Emanation). However, we must first explain the specifics of the matter of the sub-division of the *sefirot* into ten, and ten into ten etc.

For example, *Chessed* of *Chochmah* (Kindness of Insight) also divides into ten, and likewise, *Gevurah* of *Chochmah* (Sternness of Insight) divides into ten etc. For, [as is known], *Chochmah* (Insight) includes ten [*sefirot*] in it. An example is *Chessed* and *Gevurah* of *Chochmah* (Kindness and Sternness of Insight), which are the [intellectual] leanings, either towards merit or towards judgment. Now, *Chessed* of *Chochmah*, which is the intellectual leaning towards merit, also includes ten [*sefirot*] within it. This is like *Chessed* and *Gevurah* as they are within [*Chessed* of *Chochmah*], so that there is an intellectual leaning toward merit in a specific manner, and also an [intellectual] imperative toward judgment in a specific manner.¹

(For, although merit will be overturned to culpability within [the quality of] Judgment of *Chochmah*, and culpability will be overturned to merit within Kindness of *Chochmah*, this is [only so] as the quality is in its essence, [wherein] there are no sub-divisions.² However, [as it is in a state of] sub-divisions, [of the ten sub-dividing into ten etc.], it is possible for the aspect of Judgment to even be within Kindness of Insight (*Chessed* of *Chochmah*), and for the aspect of Kindness to be within the Judgement of Insight (*Din* of *Chochmah*), as is known.³)

¹ This is to say that the intellect which leans towards kindness does not lean towards absolute kindness, but is also a composite of the ten *sefirot*. Therefore, although it generally leans towards kindness, nonetheless, it is not the pure essential quality of kindness, but is, rather, a “diluted” kindness which is tempered by *Gevurah* of *Chessed* of *Chochmah*, which itself leans towards judgment.

² As explained previously, regarding the essential points of the *sefirot* of *Tohu* (i.e. the expressions of the essential desires), although they have ten *sefirot* included in them, nonetheless, these *sefirot* are not at all recognizable in them. This is because they all are “bound-up” (*Akudim*) within a single *sefirah*, and are, therefore, “bribed” or “enslaved” to that *sefirah*. Therefore, although the essential point of *Chessed* includes *Gevurah* in it, nonetheless, its *Gevurah* is not at all a true *Gevurah*, since it is totally “enslaved” to the essential *Chessed*. This is so much so, that it is as if it does not actually exist. Therefore, within the essential *sefirah* of *Chessed* of *Tohu*, judgments are “overturned” to kindnesses. However, this does not represent **true** inter-inclusion at all. For example, one who’s essential desire for kindness is in a revealed state, will perceive **everything** in kind terms, while one who’s essential desire for judgment is revealed will perceive **everything** judgmentally. Two such individuals will be completely incompatible with each other. They will be incapable of tolerating each other, i.e. there can be no compromise or cooperation between them. This is because their qualities are essential qualities that do not subdivide.

³ In *Tikkun*, where the *sefirot* extend outside of their essential qualities, and become “objective”, rather than the “subjective” way that they are in *Tohu*, they subdivide into ten, and those into ten etc. In such a case, the aspect of *Gevurah* of *Chessed* (Sternness of Kindness) is an actual judgment, rather than a kindness.

Similarly, the [actual] emotional [*sefirot*] of *Chessed* and *Gevurah* themselves are also divided into the ten [*sefirot*], *Keter*, *Chochmah*, *Binah*, and the *Midot*⁴ etc. For, although [it was stated⁵], “We do not [exercise] mercifulness during judgment”, this was [said was in regard to] the essential Judgment.⁶ Similarly, there is no Judgment in the essential [attribute] of Kindness. However, as they spread forth from the essence [to become composites], there **is** Kindness in Judgment and Judgment in Kindness, as mentioned above.⁷

Now, there is a [type of] inter-inclusion called, “The nullification of a thing to its opposite, which opposes it”, in which it becomes just like its opposite. This is like the [concept of the] “sweetening” of the Judgments (*Gevurot*) within Kindnesses (*Chassadim*).⁸ For example, this is like when the prosecutor transforms to become a defender, or the opposite, when the defender transforms to become a prosecutor.⁹ Similarly, it is like the sweetening of bitter waters in sweet [waters], or the opposite.¹⁰ Likewise, [it is like] the nullification of an intellectual [reasoning] for merit into an intellectual [reasoning] for culpability, or the like. These are [all examples of] true inter-inclusion, which is only possible because the opposition itself [latently] possesses its [opposite] power. If this was not the case, it would be impossible for it to become nullified to it.¹¹ For example, sweetness possesses a [latent]

Likewise, the aspect of *Chessed* of *Gevurah* (Kindness of Sternness) is an actual kindness, rather than a judgment. Because of this, it has the ability to counterbalance and temper its opposite quality, thus producing a composite quality, which is made up of a compromise between the two. This is possible due to the three lines of *Tikkun*, wherein the general *sefirot* subdivide into more and more specific particulars and yet retain their identities.

⁴ *Midot* means “the emotions”, and refers to the six emotional *sefirot* (and sometimes *Malchut* as well).

⁵ See Tractate Ketubot 84a.

⁶ The simple meaning of this statement is that a judge is not allowed to bend his decision out of mercy for one of the legal parties. However, here the Rebbe explains this on a deeper level as meaning that there is no mercy within the essential attribute of judgment, and, likewise, there is no judgment in the essential attribute of kindness or mercy etc.

⁷ This was explained in chapters 20 and 21, and in footnotes 2 and 3 of this chapter.

⁸ In Kabbalah and Chassidut this is called, “*Meetook HaGevoorot BaChassadim* – The Sweetening of the Judgments within the Kindnesses”. This will now be explained.

⁹ This analogy is to be understood as follows: It is like when a defending attorney presents such a strong case that the prosecuting attorney must admit to the innocence of the defendant, or visa versa. That is, he becomes “sublimated” to the stronger arguments of the defense. This is similar to the analogy several sentences later in which the intellectual reasoning for culpability becomes sublimated and acknowledges the intellectual reasoning for merit, or vice versa.

¹⁰ For example, cocoa is one of the most bitter substances in the world. However, when mixed with a proper proportion of sugar, it produces chocolate, which is a composite taste and is one of the most delightful and popular confections in the world. This admixture is only possible in our physical world of *Tikkun*, because cocoa latently possesses a concealed quality of sweetness and sugar latently possesses a concealed quality of bitterness. If this were not the case, the two flavors would clash, even when mixed. The essential quality of bitterness and the essential quality of sweetness, as they exist in *Tohu*, are two opposites which are incompatible with each other and cannot coexist. (As mentioned previously regarding the “Kings of *Tohu*”, one must “die” before the next can “reign”.)

¹¹ In other words, it is impossible for a person whose **essential** desire for kindness is in a revealed state to view anything from a different perspective. It is certainly impossible for him to agree with a differing view. Moreover, as previously explained, his intellectual reasoning is not true intellect, but is actually merely enslaved to his desire for kindness. Therefore, under no circumstances will he be able perceive things in a different light, or agree to an opposite view. This is because the vantage point of the “points” of desire of *Tohu* are totally subjective. However, being that *Tikkun* is objective, the aspect of kindness is not an essential absolute kindness, but rather, also contains judgment, and is tempered by it. Although

bitterness and bitterness possesses a [latent] sweetness.¹² By way of analogy, an example of this is a [dish called] *Merkachat*, [which is made] from honey cooked with radishes. This creates a delightful taste, which includes sharpness and sweetness together as one, as is known.¹³ Similarly, there is [something of] the nature of fire in water, and [something of the] nature of water in fire.¹⁴ Because of this, there can be an inter-inclusion of fire with water, or water with fire, as stated¹⁵, “He took water from fire and fire from water etc”.

This [principle] likewise [applies to] the emotions of *Chessed* (Kindness) and *Gevurah* (Judgment). Because there is Judgment in Kindness and Kindness in Judgment, as mentioned above, therefore, Judgment may be nullified within Kindness, or visa versa, Kindness [may be nullified] within Judgment. If this were not so, there could never be an inter-inclusion of one thing with its opposite.¹⁶

However, there is [another type of] inter-inclusion of Judgment with Kindness [which comes about specifically] because it is essentially similar to it, rather than being negated by it. On the contrary, [in such a case], it [actually] gives [additional] strength and force [to its opposite]. Nonetheless, it is called *Gevurah* of *Chessed* (Sternness of Kindness) or the reverse, *Chessed* of *Gevurah* (Kindness of Judgment) in that it strengthens the sternness and judgment.¹⁷

kindness is the dominant revealed characteristic, it nonetheless possesses judgment as well, as a recessive characteristic. Therefore, it is possible for it to compromise and become inter-included with judgment and even become sublimated to judgment under some circumstances, similar to the examples above, in which the judgment is stronger than the kindness, and therefore causes the kindness to lean towards judgment.

¹² See footnote 10.

¹³ This is the chief principle of the Chinese culinary arts and cooking in general. The delightful taste of the food is dependent on the proper proportions and compositions of opposite flavors, such as “sweet & sour” etc.

¹⁴ As previously mentioned our physical world (and all the worlds above it until the world of *Tohu* which precedes *Atzilut*) is a composite world of *Tikkun* – Rectification. Therefore, even the quality of fire latently possesses its opposite, which is the quality of water, and vice versa. If this were not the case, they could not co-exist in the world. (For example the **essential** quality of fire as it is in *Tohu*, is infinitely hot. However, the composite quality of fire as it is in *Tikkun*, may run the gamut of the varying temperatures between infinite heat and infinite cold. Likewise, the essential quality of water as it is in *Tohu*, is infinitely cold. However, the composite quality of water as it is in *Tikkun*, may, likewise, run the gamut of the varying temperatures between infinite cold and infinite heat etc. This is because of the sub-divisions and inter-inclusions of fire and water, wherein each latently possesses something of its opposite.)

¹⁵ This is brought down in various places in the name of *Sefer Yetzirah*.

¹⁶ That is, if *Chessed* and *Gevurah* did not latently possess something of each other, there could never be tolerance or compromise between the two. An example of this is when one side of an argument bends to the other side of the argument. This is because he can relate and see the view of the opposing side, since he latently possesses this quality as well. It is only because of this that compromise is possible. In contrast, in the essential qualities of *Tohu* – Chaos, the essential quality of *Chessed* can in no way relate to the essential quality of *Gevurah*. Compromise is therefore impossible.

¹⁷ In the previous type of inter-inclusion, one power becomes sublimated to the opposing power and weakened by it. This produces an intermediary median quality which possesses a measure of both, in which one dominates and the other is sublimated to it. For example, in the example of the argumentative conflict above, in which one side acknowledges the other. This is because his argument is weaker than the other argument. His argument is therefore “nullified” by it, and he submits to it. However, it is a reluctant submission. He would have preferred for his arguments to have dominated. In this type of inter-inclusion, it is even possible that they both become weakened by the other, thus producing a compromise which is a composite of the two. For example, when one takes bitter lemon juice and mixes it with sweet water, they

As is known, this matter is comparable to [the verse¹⁸], “If your enemy is hungry, give him bread to eat; [and if he is thirsty, give him water to drink.] For [in doing so] you shall heap coals [of fire upon his head etc]”. This is to say that with this kindness and goodness, he perpetrates complete malevolence and judgment upon his [enemy], by destroying his soul.¹⁹ Similarly, [it states,²⁰] “He (G-d) pays His enemies up front, in order to destroy them”.²¹ This is likewise the case in any aspect of judgment and retribution which is done through the aspect of kindness. This [kindness] gives much greater strength and force to the judgment, and is called *Chessed* of *Gevurah* (Kindness of Judgment). This is like [the verse,²²] “And G-d shall cause His glorious voice to be heard” in the camp of Sancheriv.²³

Similarly, the opposite is true of the aspect of *Gevurah* of *Chessed* (Sternness of Kindness). [That is,] there will be a much greater strength and force in an act of kindness which is perpetrated through the quality of judgment. An example of this is the *Gevurot G'shamim* - “The strength of the rains”,²⁴ which comes in a constricted fashion. This is in order that they should come forth with abundance.²⁵ This is similar to the *Tzimtzum*-constriction of any light of influence, so that it may be received by the recipient.²⁶ This [principle] also applies to the divisions of the “72 bridges”²⁷ and likewise to the “afflictions of love”, [as stated,²⁸

both become weakened to produce lemonade, which is a composite of both. Depending upon the proportions of the composition, either the bitterness will dominate over sweetness or the sweetness will dominate over the bitterness. Nonetheless, they are both weakened. However, in this second type of inter-inclusion, this is not at all the case. In the second type of composition, the “opposite” actually gives **greater** strength to its opposing power, as will now be explained.

¹⁸ Proverbs 25:21,22

¹⁹ One of the most shameful things, if not **the** most shameful thing is being the recipient of charity, because the recipient feels that he has not earned it. Certainly, the shame is all that much greater when a person must receive charity from his enemy. Therefore, although, in action, the giver is doing an act of kindness, in truth, this kindness is a very harsh sternness, because it brings great shame upon the recipient and literally destroys his very soul.

²⁰ According to *V'Etchanan* 7:10

²¹ Even wicked people possess some good deeds. For the little good they possess, G-d pays them their reward up front, in this world, so that He can destroy them later, in the world to come. Therefore, although the action comes in a way of kindness, in actuality it is the strongest form of judgment.

²² Isaiah 30:31,32

²³ Although usually a revelation of G-d and “the glory of His voice” would be considered a great kindness and revelation, this prophecy speaks of the destruction of the Assyrians (Sancherev was the king of Assyria), who, because of their wickedness, could not withstand this revelation. Therefore, in this case, this expression of kindness and revelation is actually a matter of judgment and destruction.

²⁴ See Mishnah at the beginning of Tractate *Ta'anit*.

²⁵ That is, the rains come with strength in small constricted drops which is a function of *Gevurah*. Nonetheless, rain itself is a kindness. However, were the entire body of rains (i.e. kindness) to come down without any “constriction” into drops and without being spread throughout the year, they would cause tremendous flooding, which would be the opposite of kindness.

²⁶ For example, when a teacher limits his explanations to the capacity of the student, this is a great *Tzimtzum*-lessening and an act of *Gevurah* – Sternness. However, although it appears to be a limitation and an act of *Gevurah*, in truth it is an act of *Chessed* – Kindness, so that the light and influence of the teaching may be within the capacity of the recipient to receive. (This was previously explained in regard to the *Tzimtzum* of the Infinite Light.)

²⁷ See *Pardes Rimonim*, *Shaar* 21 (*Shaar Pratey HaShemot*), Chapter 5. Rabbi Nechunia Ben HaKanaH (*Sefer HaBahir*) calls G-d's name of 72 by the term “the 72 Bridges”. The name of 72 spoken of here does not refer to the name of 72 mentioned earlier, which is an expansion of the tetragramaton and has the numerical value of seventy two. Rather, it refers to the name which is made up of the three verses that

“For the L-rd reproves him whom he loves,] even as a father [disciplines²⁹] the son, in whom he delights”. That is, the kindness is specifically actualized through a garment of the quality of judgment. It is specifically this [type of expression of kindness] which [brings out] the [strength and] force of the kindness, even more than the [expression of] the essential kindness.³⁰

This is similar to [the statement,³¹] “He precedes the cure to the infliction”, and as stated,³² “For He has torn, and He will heal us; He has smitten, and He will bind us up”.³³ Now, at first glance, why is the infliction necessary altogether? However, through the healing, one becomes healthier and stronger [than at first].³⁴ This is because sickness is the aspect of harsh judgment. It is remedied by means of the quality of the Judgment in the Kindness, i.e. medicine, which [made up] from harsh [substances].³⁵ This [principle] applies to the sweetening of every judgment. [It takes place] specifically in its [essential] source. That is, it is specifically [by means] of the Judgment in the Kindness (*Din SheBeChessed*). Because it is the strength of the Kindness, [this is what is required] to overpower the Judgment and sweeten it. This will suffice for those of understanding.

Through all of the above, the inter-inclusions of *Chessed* and *Gevurah*, and the particular ways of how [they inter-include] may be understood, in that even *Gevurah* of *Chessed* [may be inter-included] with *Chessed* of *Gevurah*. [This holds true] even though they may be two extreme

begin with the words, “*VaYisa, VaYavo, VaYeit*” (Exodus 14:19-21). It is called the name of 72 because it is made up of 72 three letter combinations, made up of the letters of these three verses. (The first verse is in forward order, the second in backward order, and the third, again in forward order.) Now this name is a name of Kindness, as indicated by the fact that the numerical value of 72 is *Chessed* – Kindness (חסד). However, it is expressed through the vehicle and vessels of *Gevurah*-Sternness, as indicated by the fact that the numerical value of 216 (3x72=216) is *Gevurah* – Judgment (גבורה). As explained above, this type of expression brings out the strength of the kindnesses.

²⁸ Proverbs 3:12

²⁹ The Mittler Rebbe placed this word at the end of the sentence, after the quote. We have placed it here, although it is not part of the verse, so that it will fit with the sentence.

³⁰ For example, when a father sees his child placing himself in danger, he will discipline the child and rebuke him. Although this is an expression of *Gevurah*, in truth, it is actually the greatest act of kindness – *Chessed*. Were he to not to discipline his child and show him his displeasure in this dangerous behavior, the child would continue to endanger himself, and will end up coming to some harm, G-d forbid. Actually, this is a greater kindness, even than the expression of essential kindness. This is because the expression of essential kindness does not take the external situation into account. Therefore, an expression of the essential kindness would be if the father would just allow his child to do whatever he wanted, danger or not. Surely, this type of kindness leads to great harm and destruction, as in the above example. Therefore, this inter-inclusion, in which the kindness is expressed through the quality of *Gevurah* – Sternness, is actually an even stronger expression of love and kindness than the expression of the essential kindness.

³¹ See Tractate *Megillah* 13b.

³² Hoshea 6:1

³³ In other words, “He precedes the cure to the infliction” is an indication that the inner light which precedes the actualization and expression, is that of *Chessed* – Kindness, while the external vehicle and expression of the kindness, is a vessel of its opposite, *Gevurah* – Sternness.

³⁴ For example, when a person exercises his muscles in order to become stronger, what he is actually doing is destroying his muscles. It is for this reason that his muscles are worn and ache after a good “workout”. However, when they heal they become much stronger than they previously were.

³⁵ For example, most medicines are actually poisons and their intake must be carefully regulated. Moreover, surgery itself, is an act of *Gevurah* – Sternness. However, it is an act of *Gevurah* of *Chessed* – Sternness of Kindness, which removes and alleviates actual “Sternness” such as a terrible disease.

opposites, [such as in a case] in which one is potent Kindness (*Chessed*) and one is potent Judgment (*Gevurah*). Moreover, they are certainly [opposites] in that they are expressed within exchanged [and opposing] garments, [in which] one actualizes a judgment and one actualizes a kindness. Nonetheless, since each one is specifically an actualization for something which is its opposite, i.e. *Gevurah* of *Chessed* actualizes judgment but its inner [motivation] is kindness, and *Chessed* of *Gevurah* actualizes kindness but its inner [motivation] is judgment, therefore, specifically [because of this] they can to come together as one, since each one [includes and], at the very least, indicates these two opposites.

This may be illustrated [by the fact that it was the angel] “Gavriel who [offered to] save Avraham”,³⁶ and similarly, [by the fact that it was Gavriel] who³⁷ “cooled the coals”.³⁸ This [comes] from the aspect of the *Gevurah* in the *Chessed*. Similarly, a good [heavy] sweat eliminates the illness of [high] fever, like [the above mentioned fact that harsh] medications

³⁶ See Tractate *Pesachim* 118a. When the wicked Nimrod cast our forefather Avraham into the fiery furnace, the angel Gavriel said before the Holy One blessed be He, “Master of the universe, I will go down and cool the flames, and save the Righteous *Tzaddik* from the flaming furnace”. The Holy One blessed be He said to him, “I am singular in My world, and he is singular in his world. It is better that the Singular One saves the singular one”. However, since the Holy One blessed be He never withholds the reward of any creature, He said, “You will merit to save three of his descendents”. When the wicked Nebuchadnezzar cast Chananel, Misha’el and Azariah into the fiery furnace, Yorkemoo, the angel of hail, stood before the Holy One blessed be He and said to Him, “Master of the universe, I will go down and cool the fires and save these Righteous *Tzaddikim* from the fiery furnace”. Gavriel replied to him, “This does not reveal the might of the Holy One blessed is He, for you are the angel of hail, and everyone knows that water puts out fire. Rather, I, the angel of fire, shall go down. I will make it cool on the inside, but burn hot on the outside, thus bringing about a miracle within a miracle.” The Holy One blessed be He sent him (Gavriel) down. From this story we observe that it was specifically the **angel of fire** who cooled the fires of the furnace. This is possible only because of the inter-inclusions, because the angel of fire possesses something of the angel of water and vice versa.

³⁷ See Tractate *Yoma* 77a.

³⁸ The Talmud in tractate *Yoma* 77a discusses a vision of Ezekiel. It states (Ezekiel 8:16), “He brought me to the inner court of the house of HaShem, and behold, at the door of the temple of HaShem, between the *Ulam* (porch) and the Altar there were about twenty five men. Their backs were towards the temple of HaShem, and they faced east, and they bowed down eastward, to the sun.” The Talmud continues, “From the fact that it states that they faced east don’t we know that their backs were towards the temple of HaShem? Rather, what do we learn from the fact that their backs were turned towards the temple of HaShem? This teaches us that they were revealing themselves, and defecating (towards the *Shechinah*). The Holy One blessed be He said to (the angel) Michael, “Michael, your people have sinned”. Michael answered, “Master of the Universe, isn’t it enough that there are good people amongst them?” The Holy One blessed be He answered him, “I will burn them, including the good ones that are amongst them (because they did not rebuke the sinners).” Then (Ezekiel 10:2) “G-d spoke to the man who was clothed in linen (referring to Gavriel) and said, “Go in between the wheels (referring to the *Ophanim* angels), under the cherub (referring to the *Chayot HaKodesh* angels), and fill your hand with coals of fire from between the cherubim, and throw them upon the city”. And he went in, in my (Ezekiel’s) sight.” It then continues and says (Ezekiel 10:7) “And the cherub stretched forth his hand from between the cherubim to the fire that was between the cherubim, and he took thereof and gave it into the hands of him that was clothed with linen (Gavriel), who took it and went out.” Rav Channa Bar Bizna said in the name of Rabbi Shimon Chasidah, “Had the coals not cooled from the hands of the cherub to the hands of Gavriel, there would not remain even a remnant or a refugee from the enemies of Israel”. (Note: The term “The enemies of Israel” is a euphemism for Israel themselves. The Talmud did not wish to express a curse in regard to the Jewish people so it turned it around against their enemies.) We see from this story that the coals cooled in the hands of Gavriel, the angel of **fire**. Now, seemingly, they should have gotten hotter in his hands. However, because he possesses the quality of *Chessed* as well, he is actually capable of cooling the coals.

heal afflictions. [Furthermore], it was he [Gavriel] who smote the camp of Sancheriv, in an aspect of *Chessed* which is in *Gevurah*, as stated,³⁹ “The angel of the *HaShem*⁴⁰ went out and smote in the camp of Ashur etc”, as is known.⁴¹ This will suffice for those of understanding.

This then is [the meaning of the statement,⁴²] “To include the left in the right and the right in the left”. This is similar to light of *Chessed* in a vessel of *Gevurah*, wherein the vessel actualizes the opposite of its light. That is, the vessel of *Gevurah* actualizes judgment, which is the opposite of the light of kindness which is in it.⁴³ The reverse is also true. A vessel of *Chessed* may actualize kindness, which is the opposite of the light of *Gevurah* which is in it.⁴⁴ However, this is not at all a contradiction, since this [phenomenon] is the aspect of lights and vessels,⁴⁵ which is related to the matter of “form” and “substance” (as will be explained later).⁴⁶ This is in accordance to that which is explained elsewhere regarding the matter of the inter-inclusions of the name of seventy-two and the name of forty-two, which are the [first] two paragraphs of the *Shema* recital.⁴⁷ Another example [of this principle] is [the fact that] the binding of Yitzchak was [done] by Avraham, the [epitomal] man of kindness.⁴⁸ [This is] likewise the case in regard to the “waving”⁴⁹ of the Levites, who became included

³⁹ See Tractate Sanhedrin 95b, The Second Book of Kings 19:35 and Isaiah 37:36.

⁴⁰ Scripture specifically uses the term the Angel of “*HaShem*”. The word *HaShem* (literally, “The Name”) refers to G-d’s four letter proper name Y-H-V-H, which indicates the quality of *Chessed*. Here, the angel Gavriel, who is generally the angel of fire and sternness, is referred to as the angel of *HaShem*, thus associating him with kindness.

⁴¹ We learn that this was a kindness of judgment – *Chessed* of *Gevurah* from the fact that the angel which smote was called “*Malach HaVayah* – The Angel of *HaShem*”. The name used in this verse is the tetragrammaton, which is a name of kindness. That is, this was an expression of the strongest judgments, which is specifically from *Chessed* (kindness) of *Gevurah* (judgment), as explained above.

⁴² See *Zohar* beginning of *Parshat Korach*.

⁴³ For example, when a father disciplines his child, the external vessel and vehicle of expression is that of *Gevurah* – Sternness. However, the inner light and motivation for this is a light of love and kindness – *Chessed*.

⁴⁴ This is like the aforementioned example where one gives charity to his enemy. This act of kindness is really a vehicle for the light of sternness which is within it, to cause great shame and anguish to his enemy, destroying his very soul.

⁴⁵ That is to say, the vessel is only a means to an end, and the light is the desire for the end goal.

⁴⁶ This will be explained later in chapters 27 through 31.

⁴⁷ See *Sefer HaLikutim, Ot Mem*, page 5. In short, the first paragraph of the *Shema* recital has 42 words, beginning with the word “*V’Ahavia* – And you shall love” until the end of the paragraph. This paragraph corresponds to the name of 42. It is explained in the writings of the *Arizal* that the name of 42 (of *Ana B’Koach*) is a name of Sternness-*Gevurah*. In contrast, the second paragraph of the *Shema* recital has 72 words, beginning with “*V’Hayah* – And it shall come to pass” until the word “*V’Samtem* – And you shall place them”. The name of 72 is a name of kindness (as is indicated by its numerical value, which is equal to the word *Chessed*, as mentioned previously). Now, the first paragraph speaks of great love for G-d (*Chessed*), while the second paragraph speaks of the retribution which will ensue when one strays from G-d (*Gevurah*). So although the first paragraph represents *Gevurah*, it is expressed through vessels (i.e. letters) of *Chessed*. In contrast, the second paragraph represents *Chessed*, but is expressed through vessels of *Gevurah*.

⁴⁸ That is to say, Avraham who was the embodiment of kindness (as it states “*Chessed L’Avraham*”) was capable of acting with sternness during the binding of Yitzchak etc. This was possible only because he included something of the aspect of sternness within himself.

⁴⁹ See Numbers 8:5 through 8:21. G-d commanded that the Levites should be inaugurated and consecrated for the service of Priests in the Temple (or Tabernacle) by being offered as “wave offerings” before G-d. They were given as “gifts” by G-d to Aaron and his descendants (the Priests) to serve them in the holy temple. However, it is explained in Kabbalah that the Levites are rooted in the side of *Gevurah* while the

within the Kindnesses of the Priests.⁵⁰ This is as stated,⁵¹ “[Bring your brethren also of the tribe of Levi, the tribe of your father,] bring them near to you, [so that **they may join to you**, and minister to you]”. This is why is it possible for them to serve their opposites? There are many other examples of this [as well].

Now, all of this is possible only because of the aspect of the sub-divisions which exist in each [*sefirah*]. Therefore, “a kind finds its kind and become awakened”,⁵² even when the two are literally opposites. This is similar to the matter of the differences between Michael and Gavriel, the angels of fire and water. [Nonetheless] they do not extinguish each other, as it states⁵³, “He makes peace in His high places”. This is specifically because each one [latently] possesses something of its opposite.⁵⁴

However, in [regard to] the completely simple [essential] lights, such as the aspect of *Nekudot* – Points⁵⁵, which are called *Ketarim* – Crowns, it is impossible for them to become inter-include whatsoever. This is because each one is completely different from the other, and nothing of its opposite can be found in it altogether.⁵⁶ An example [of this] is the essential aspect of goodness which is in the essence of the soul of a good person, and is called “The depth of goodness”. [In no way can it compromise] with the essential evil, which is called “the depth of evil”.

Only in true penitents – *Ba’alei T’shoova*, do we find that even the essence of evil has been transformed into goodness, so much so that,⁵⁷ “their transgressions themselves become counted as merits”. This is because they give themselves over with [complete] self-sacrifice to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), which itself is beyond even the essential differences between *Chessed* (Kindness) and *Gevurah* (Judgment).⁵⁸ Therefore, it is specifically through giving ourselves over [to G-d] with [complete] self-sacrifice, we are capable of praying and saying, “May it be desirable”, in [G-d’s] **essence**, [i.e.] “**before You**” etc.⁵⁹ Similarly, [regarding the thirteen attributes of mercy it states,⁶⁰] “And the *HaShem*

Priests (*Kohanim*) are rooted on the side of *Chessed*. The Rebbe then asks, “How is it possible for them to serve their opposites?” The answer is that because each side contains something of its opposite, and is not a simple absolute essence, but rather a composite, therefore, they can inter-include with each other, and do not negate each other.

⁵⁰ It is explained that the Levites are rooted on the side of *Gevurah*, while the Priests (*Kohanim*) are rooted on the side of *Chessed*.

⁵¹ Numbers 18:3

⁵² See Tractate *Eruvin* 9a.

⁵³ Job 25:2

⁵⁴ This latent commonality allows for inter-inclusion and relationship between the opposites.

⁵⁵ This refers to the essential desires of *Tohu* which were previously explained.

⁵⁶ See footnotes 2, 11, 14 and 16 of this chapter, and see the previous chapter.

⁵⁷ See Tractate *Yoma* 86b.

⁵⁸ As explained previously in chapters 10 and 11, the Essence of the Infinite Light is higher than any divisions at all. In the Essence, these two *sefirot* are literally one essential *heyulie* power of G-d, and are not separate from each other since they are not separate from Him.

⁵⁹ That is, we are capable of praying that even the very depth of absolute evil should be turned to the very depth of absolute good. Only G-d Himself possesses the ability to do this. It is through self-sacrifice that the essence of one’s being becomes revealed. This essence is the *Yechidah*, which is bound up with the Essence of G-d. It is for this reason that overturning the depth of evil into the depth of good requires self-sacrifice and the revelation of the *Yechidah*. When a person breaks through all his limitations with

passed before him [and proclaimed, HaShem, HaShem,] Benevolent and Gracious G-d etc”, [thus] transforming even **essential** judgment into kindness, as will be explained concerning the matter of the “Thirteen Fixtures of the Beard”.⁶¹ This will suffice for those of understanding.

(This [sub-division and inter-inclusion] comes about by means of the aspect of the *Kav V’Chut* – Line and Thread, which possesses [something] of the power of the Essence of the Infinite Light, literally.⁶² This in accordance to the statement of our Sages,⁶³ “[One must pray] to Him [alone], and not to His qualities”, not even to His **essential** qualities.⁶⁴ All of this will, G-d willing, be explained. This will suffice for those of understanding.)

End of Chapter Twenty Two

complete self-sacrifice in his service of G-d, then G-d will also “break through” and transcend all the limitations He created.

⁶⁰ Exodus 34:6

⁶¹ The concept of the “The Thirteen Fixtures of the Beard – *Yud Gimel Tikkunei Dikna*” will be explained later, G-d willing.

⁶² It has already been explained at great length in chapter 15 that all sub-division and inter-inclusion throughout the entire chaining down is only possible by means of *Atzmoot Ohr Ein Sof*-the Essence of the Infinite Light, as it radiates within the *Kav*.

⁶³ See *Pardes Rimonim* of the RaMaK, *Shaar 32 (Shaar HaKavanah)*, Chapter 2.

⁶⁴ This is to say that although He includes all of these qualities within Him, nonetheless, in essence, He is above and beyond any of these qualities and is not defined by them. Rather, it is He who defines them and brings them forth, out of His essence and into expression through the revelation of the *Kav*. As mentioned previously, He is “not of any of these qualities whatsoever” since He is an absolute unity and singularity which is absolutely unlimited. It is therefore clear that it is He who defines and limits, thus bringing forth and defining and limiting the various *sefirot*. However, for this same reason, He is certainly capable of unifying the “opposites”, even the essential opposites, which He Himself brought forth, (since in essence, in Him they do not conflict, and are not opposites). From all of the above it is clear that it is improper to pray to anything aside from the very essence of G-d Himself.