

Shaar HaYichud The Gate of Unity

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Chapter Twenty Two

ומעתה יש להבין בפרטי התכללות דע"ס דאצי'

We must now understand the particular inter-inclusions of the ten *sefirot* of [the world of] *Atzilut* (Emanation).

ותחלה יש לבאר ענין פרטי התחלקות הספי' לי' וי' לי' כו'

However, we must first explain the specifics of the matter of the sub-division of the *sefirot* into ten, and ten into ten etc.

כמו חסד שבחכמה שנחלק גם הוא לי', וכה"ג גבורה שבחכמה נחלק לי' כו'.

For example, *Chessed* of *Chochmah* (Kindness of Insight) also divides into ten, and likewise, *Gevurah* of *Chochmah* (Sternness of Insight) divides into ten etc.

כי הנה החכמה כלולה מי'

For, [as is known], *Chochmah* (Insight) includes ten [*sefirot*] in it.

היינו כמו חו"ג שבחכמה להטות כלפי זכות או כלפי חוב

An example is *Chessed* and *Gevurah* of *Chochmah* (Kindness and Sternness of Insight), which are the [intellectual] leanings, either towards merit or towards judgment.

וחסד שבחכמה להטות כלפי זכות, גם הוא כלול מי'

Now, *Chessed* of *Chochmah*, which is the intellectual leaning towards merit, also includes ten [*sefirot*] within it.

דהיינו כמו חו"ג שבו לזכות באופן כך וכך, ולחוב יחייב גם הוא באופן כך וכך

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

(הגם שהזכות יהפך לחוב בדין שבחכמה, והחוב יהפך לזכות בחסד שבחכמה, זהו כאשר הוא בעצם, בלתי התחלקות

(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

אבל בהתחלקות יוכל להיות גם בחסד שבחכמה בחי' דין ובדין שבחכמה בחי' חסד, כידוע)

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

וכן במדות דחו"ג עצמן, החסד נחלק ל', כח"ב ומדות כו'

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.

דגם שאין מרחמין בדין, היינו בדין העצמי

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. 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).

For, although [it was stated⁵], “We do not [exercise] mercifulness during judgment”, this was [said in regard to] the essential Judgment.⁶

וכן אין דין בחסד העצמי

Similarly, there is no Judgment in the essential [attribute] of Kindness.

אבל בהתפשטות מן העצם, יש חסד בדין ודין בחסד כנ"ל:

However, as they spread forth from the essence [to become composites], there is Kindness in Judgment and Judgment in Kindness, as mentioned above.⁷

והנה יש התכללות שנק' ביטול דבר בהיפוכו המנגדו, והיה כמוהו ממש

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.

וכמו מיתוק הגבורות בחסדים

This is like the [concept of the] “sweetening” of the Judgments (*Gevurot*) within the Kindnesses (*Chassadim*).⁸

כמו שהמקטרג יהפך לסניגור, וכן להיפך שהסניגור יהפך למקטרג

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

וכמיתוק מים המרים במתוקים או להיפך

Similarly, it is like the sweetening of bitter waters in sweet [waters], or the opposite.¹⁰

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 vice 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

וכן ביטול שכל לזכות בשכל לחוב וכה"ג

Likewise, [it is like] the nullification of an intellectual [reasoning] for merit into an intellectual [reasoning] for culpability, or the like.

ה"ז התכללות אמיתי, והיינו רק לפי שיש כח זה במנגד עצמו

These are [all examples of] true inter-inclusion, which is only possible because the opposition itself [latently] possesses its [opposite] power.

ואם לא, לא היה בטל בו

If this was not the case, it would be impossible for it to become nullified to it.¹¹

כמו במתיקות יש מרירות בהעלם ובמרירות יש מתיקות בהעלם

For example, sweetness possesses a [latent] bitterness and bitterness possesses a [latent] sweetness.¹²

כמשל ודמיון מבישול המרקחת מדבש וצנון, שנעשה טעם עריבות, כולל מחריפות ומתיקות יחד כידוע

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

וכן יש מטבע האש במים וממים באש

Similarly, there is [something of] the nature of fire in water, and [something of the] nature of water in fire.¹⁴

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 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 of cooking in general. The delightful taste of the food is dependent upon 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

ע"כ יתכלל אש במים או מים באש כמ"ש הוציא מים מאש ואש ממים כו'

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".

וכך במדות חו"ג, מפני שיש דין בחסד וחסד בדין כנ"ל, יבוטל הדין בחסד או להיפוך החסד בדין

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 vice versa, Kindness [may be nullified] within Judgment.

ואם לא, לא היה מתכלל דבר בהיפוכו לעולם

If this were not so, there could never be an inter-inclusion of one thing with its opposite.¹⁶

אמנם הנה יש התכללות מדין בחסד מפני שהוא כמוהו בעצם, ולא שהוא בטל ממהותו

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.

אדרבה נותן בו תוקף ועוז

On the contrary, [in such a case], it [actually] gives [additional] strength and force [to its opposite].

ועכ"ז נק' גבורה שבחסד, וכן להיפוך חסד שבגבורה, שנותן כח בגבורה ודין כו'

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

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 is 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

והענין הוא כידוע על דרך אם רעב שונאך האכילהו לחם, כי גחלים כו'

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 heep coals [of fire upon his head etc.]”

הרי בחסד וטוב זה עושה לו רעה ודין גמור לאבד נפשו

This is to say that with this kindness and goodness, he perpetrates complete malevolence and judgment upon his [enemy], by destroying his soul.¹⁹

וכן משלם לשונאיו כדי להאבידו, וכה"ג כל בחי' דין ועונש שנעשה בבחי' חסד

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.

הרי הוא עוז ותוקף הדין ביותר, ונק' חסד שבגבורה

This [kindness] gives much greater strength and force to the judgment, and is called *Chessed* of *Gevurah* (Kindness of Judgment).

וכמו והשמיע ה' את הוד קולו במחנה סנחרב

This is like [the verse,²²] “And G-d shall cause His glorious voice to be heard” in the camp of Sancheriv.²³

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 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 (Sancheriv 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.

וכן להיפוך בבחי' גבורה שבחסד, שהמעשה של חסד עשוי במדת הדין להיות בו יותר תוקף ועוז

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.

כמו גבורות גשמים, שבאים בצמצום כדי שיומשך בריבוי

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

וכמו צמצום אור השפע בכל מקום, כדי שיתקבל

This is similar to the *Tzimtzum*-constriction of any light of influence, so that it may be received [by the recipient].²⁶

וכן התחלקות ע"ב גשרים כו', וכן יסורים של אהבה, וכאב את בן ירצה, מייסרו

This [principle] also applies to the divisions of the "72 bridges"²⁷ and likewise to the "afflictions of love", [as stated,²⁸ "For the L-rd reproves him whom he loves,] even as a father disciplines²⁹ the son, in whom he delights".

שהחסד נעשה בלבוש דמה"ד דוקא

That is, the kindness is specifically actualized through a garment of the quality of judgment.

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 HaKaneh (*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 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.

וה"ז דוקא תוקף החסד יותר מעצם החסד

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

וכמו הקדים רפואה למכה, וכמ"ש כי הוא יך וירפאנו

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

ולכאורה למה צריך להכאה כלל? אך ע"י הרפואה יברא ויתחזק יותר

Now, at first glance, why is the infliction necessary altogether? However, through the healing, one becomes healthier and stronger [than at first].³⁴

כי החולה הוא בחי' הדין הקשה, ויעובר ע"י מדה"ד שבחסד, שהוא הרפואה מדברים קשים כו'

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 is [made up] of harsh [substances].³⁵

וכה"ג בכל מיתוק הדין, בשרשו דוקא, היינו בדין שבחסד דוקא

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*).

להיותו תוקפו של חסד, לגבור על הדין ולהמתיקו כו' וד"ל.

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 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.

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.

ובכ"ז יובן איכות אופני פרטי ההתכללות דחו"ג, כמו גם גבורה שבחסד עם חסד שבגבורה

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*.

דגם שהן ב' הפכים ביותר, שזה תוקף החסד וזה תוקף בגבורה

[This holds true] even though they may be two extreme opposites, [such as in a case] in which one is potent Kindness (*Chessed*) and one is potent Judgment (*Gevurah*).

ומכ"ש מצד התפשטות לבושים מחולפים, שזה פועל דין וזה פועל חסד

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.

אבל מ"מ מצד שכ"א פועל בשביל דבר היפוכו דוקא, שגבורה שבחסד פעולתו דין ופנימיותו חסד, וחסד שבגבורה פעולתו חסד ופנימיותו דין, ע"כ יוכלו לבוא כא' דוקא, מפני שכ"א מראה ב' הפכים עכ"פ

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 come together as one, since each one [includes and], at the very least, indicates these two opposites.

וכמו גבריאל שהציל לאברהם, וכן ציגן את הגחלים

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

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.

This [comes] from the aspect of the *Gevurah* in the *Chessed*.

כמו זיעה טובה מוציא את חולי החום, וכרפואה למכה כו'

Similarly, a good [heavy] sweat eliminates the illness of [high] fever, like [the above mentioned fact that harsh] medications heal afflictions.

והוא המכה במחנה סנחרב בבחי' חסד שבגבורה, כמ"ש ליצא מלאך ה' כו'

[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.

והיינו לאכללא שמאלא בימינא וימינא בשמאלא

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.

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.

This then is [the meaning of the statement,⁴²] “To include the left in the right and the right in the left”.

שהוא כמו אור החסד בכלי הגבורה, שפועל הכלי היפך האור שלו

This is similar to light of *Chessed* in a vessel of *Gevurah*, wherein the vessel actualizes the opposite of its light.

שכלי הגבורה פועל דין, היפוך אור של חסד שבו

That is, the vessel of *Gevurah* actualizes judgment, which is the opposite of the light of kindness which is in it.⁴³

וכן להיפוך, כלי החסד פועל חסד, היפוך אור הגבורה שבו

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

ואין זה היפך כלל, מאחר שהוא בבחי' אור וכלי, שהוא כענין חומר וצורה (כמשי"ת)

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

וכמ"ש במ"א בענין התכללות דשם מ"ב ושם ע"ב, שהן ב' פרשיות דק"ש כו'

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

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’Ahavta* – 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*.

וכמו עקידת יצחק באברהם, איש החסד

Another example [of this principle] is [the fact that] the binding of Yitzchak was [done] by Avraham, the [epitomal] man of kindness.⁴⁸

וכתנופת הלויים, שנכללו בחסדים דכהנים

[This is] likewise the case in regard to the “waving”⁴⁹ of the Levites, who became included within the Kindnesses of the Priests.⁵⁰

כמ"ש וילוו עליך

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]”.

ואיך ישרת את היפוכו? וכה"ג רבים

Why is it possible for them to serve their opposites? There are many other examples of this [as well].

וכ"ז אינו רק מצד בחי' ההתחלקות שבכ"א

Now, all of this is possible only because of the aspect of the sub-divisions which exist in each [*sefirah*].

ע"כ מצא מין את מינו וניער, גם בהיותם ב' הפכים ממש כו'

Therefore, “a kind finds its kind and become awakened”⁵² even when the two are literally opposites.

וכמו ענין התחלקות מיכאל וגבריאל, שר של אש ומים

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 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.

This is similar to the matter of the differences between Michael and Gavriel, the angels of fire and water.

ואין מכבין זא"ז, כמ"ש עושה השלום כו'

[Nonetheless] they do not extinguish each other, as it states⁵³, “He makes peace in His high places”.

לפי שיש בכ"א מהיפוכו המנגדו דוקא

This is specifically because each one [latently] possesses something of its opposite.⁵⁴

אבל באורות הפשוטים בתכלית, כמו בחי' הנקודות הנק' כתרים, א"א להם להתכלל כלל

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-included whatsoever.

מפני שכ"א נבדל לגמרי מזולתו, ולא ימצא בו כלל מבחי' המנגדו

This is because each one is completely different from the other, and nothing of its opposite can be found in it altogether.⁵⁶

כמו עצם בחי' הטוב שבעצמיות נפש איש הטוב, הנק' עומק טוב, עם עצם הרע, הנק' עומק רע כו'

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”.

אך בבע"ת אנו רואים שנהפך גם עצם הרע לטוב, וכן זדונות עצמן נעשו כזכיות

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”.

הרי הוא מצד מס"נ בעצמות אא"ס, שלמעלה גם מהתחלקות עצם החו"ג

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

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.

ולכך יכולים במס"נ דוקא, להתפלל ולומר יהי רצון, בעצם, מלפניך כו'

Therefore, it is specifically through giving ourselves over [to G-d] with [complete] self-sacrifice, that we are capable of praying and saying, “May it be desirable”, in [G-d’s] **essence**, [i.e.] “**before You**” etc.⁵⁹

וכן ויעבור ה' על פניו כו' אל רחום, להפוך גם הדין בעצם לחסד כו', וכמשי"ת בענין י"ג ת"ד כו' וד"ל

Similarly, [regarding the thirteen attributes of mercy it states,⁶⁰] “And *HaShem* 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.

(והיינו על ידי בחי' הקו"ח, שיש בו מכה עצמות אא"ס ממש

(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

כמ"ש ז"ל אליו ולא למדותיו, גם לא למדותיו העצמיים כו' וכמשי"ת בעזרה וד"ל):

This is 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.)

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* level of the soul, 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 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 Rimmonim* of the RaMaK, *Shaar 32 (Shaar HaKavanah)*, Chapter 2.

⁶⁴ This is to say that although G-d includes all of these qualities within Himself, 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

End of Chapter Twenty Two

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.