

# Shaar HaYichud The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel

Edited by Rabbi A. Markel

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## Chapter Thirty One

והנה יש יתרון מעלה בבחי' הכלים מבחי' האורות, ממה שיש בחי' ההתכללות בכלים יותר מבאורות, שזהו עיקר בחי' התיקון

Now, there is a great advantage of the aspect of the Vessels (*Kelim*), over and above the aspect of the Lights (*Orot*). This is because there is a greater aspect of inter-inclusion in the vessels than in the lights. This is the main aspect of *Tikkun* – Rectification.

כידוע דעיקר בחי' התיקון הוא בא מריבוי הכלים כו'

For, as is known, the main aspect of *Tikkun* – Rectification comes about because of the abundance of vessels.<sup>1</sup>

ודוקא על ידי בחי' חיצוניות הכלי, שהוא בחי' נה"י כו'

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<sup>1</sup> See *Etz Chaim (Shaar HaTikkun) Shaar 10, Chapter 5, and Shaar 12, Chapter 4*. This was already explained in chapter twenty, in the explanation of the difference between the essential lights of *Tohu* (Chaos), and the abundant vessels of *Tikkun* (Rectification). In *Tohu* (Chaos) the lights are essential lights, which are called *Nekoodim* (points). This is to say that they do not extend outside of their essential state, but are bound up in a single vessel, a point. Because of this, the essential lights of the *sefirot* cannot inter-include with one another, and the one must “die” before the next can “reign”. In contrast, in *Tikkun* (Rectification), because the lights are limited lines of revelation, and there are abundant vessels of expression which extend outside of their essential state, it is possible for them to inter-include. This is to say that there is a subdivision, so that each *sefirah* inter-includes all the other *sefirot* and can therefore merge or be tempered by the others. In this case, there are many possible manners of expression (i.e. an abundance of vessels) and not just a single point of expression. (It was previously explained that this is called a *Partzuf* – Stature or Personage, as opposed to a *Nekudah* – Point etc.) The example given before regarded the difference between the essential qualities of fire and water, as opposed to the composite qualities of fire and water. The essential quality of fire is infinitely hot, and can therefore not mix or coexist with the essential quality of water, which is infinitely cold. However, in their expression as they are outside of their essential state, in which there is a subdivision and inter-inclusion of fire and water, it is possible for there to be an infinite gamut of varying temperatures of heat and cold, since none of them are essential, but rather, each includes something of the other to a certain measure. In other words, if something is not infinitely hot, no matter how hot it is, it is somewhat cold and if something is not infinitely cold, no matter how cold it is, it is somewhat hot. This is possible because of an abundance of vessels of expression, so that there is not one single essential mode of expression. This comes about specifically because of the subdivision and inter-inclusion of the *sefirot*, in that they are not in their essential states, in which they cannot tolerate one another (*Tohu* – Chaos).

[Moreover,] it is specifically by means of the external aspect of the vessel, which is the aspect of *NeHi"Y*.

וראיה לזה ממה שמצינו בכמה מקומות דאור החסד יוכל להאיר בכלי הגבורה ואור הגבורה בכלי החסד

This is evidenced by the fact that we find that in some circumstances the light of *Chessed* – Kindness may radiate within a vessel of *Gevurah* – Judgment, or that a light of *Gevurah* – Judgment [may radiate] within a vessel of *Chessed* – Kindness.<sup>2</sup>

ואם כן, מה שיחליף האור להאיר בכלי היפוכו, אם היה זה מצד עצמו למה לא יוכלל ויחובר באור היפוכו המנגדו?

If this is so, that the light may be exchanged to radiate within its opposite vessel, if it is because of [the light] itself, then why can it not become inter-included and bound with a light which is its opposite and opposes it?<sup>3</sup>

כמו אור מדת החסד שלא יסבול אור מדת הדין כלל וכלל

For example, the light of the attribute of *Chessed* – Kindness will not tolerate the light of the attribute of Judgment (*Din*), whatsoever.

אלא מוכרח לומר שזהו מצד בחי' הכלי, שיכול לסבול אור היפוכה המנגדה

Rather, we must say, that this [inter-inclusion] is because of the aspect of the vessel (*Kel*), which has the ability to tolerate an opposite light which opposes it.

כי יש בכלים דוקא בחי' וענין ההתכללות מדבר והיפוכו, משא"כ באורות כו'

This is because it is specifically in the vessels that the aspect and matter of the inter-inclusion of a thing with its opposite [is possible]. This is not the case [in regard to] the Lights (*Orot*).

וזהו עיקר התיקון בבחי' האדם מצד גופו

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<sup>2</sup> An example of these two cases was given previously. An example of a Light of Kindness (*Chessed*) within a vessel or vehicle of Judgment (*Gevurah*) is when a father, who loves his son, restrains and rebukes his child so that he should not come to physical harm. In this example, the light of the father's love (*Chessed*) for his child is expressed through its opposite vessel, that of Judgment and discipline (*Gevurah*). An opposite example, in which the light of Judgment (*Gevurah*) is invested within a vessel or vehicle of kindness (*Chessed*), which is its opposite, is when one gives charity to his sworn enemy. Although the act itself (the vessel) is an act of kindness, it really is the worst type of punishment which one could perpetrate against his enemy. This is to say that the shame and embarrassment in receiving beneficence from one's sworn enemy is a thousand times more shameful and embarrassing than receiving charity from anyone else, which is an embarrassment to begin with etc. Similarly, the Torah states that G-d rewards His enemies upfront, in this world, for their few good deeds, in order to destroy them later, in the world to come. (Deuteronomy 7:10)

<sup>3</sup> As explained before, in the essential lights of *Tohu* (Chaos) the essential light of one *sefirah* cannot tolerate or join with its opposite, and must "die" before the next one can "reign". Rather, inter-inclusion comes about specifically through of the aspect of limited vessels of expression, outside of the essence.

[Similarly,] in man, the main aspect of rectification is from the angle of his body.

כמו שאנו רואים בחוש טבעי אברי האדם, שכל אחד יש בו התכללות מזולתו, עד שיכולים להשלים חסרון א'  
על ידי רפואת אבר זולתו

As we clearly observe with our senses in regard to the nature of man's organs, that each organ contains an inter-inclusion of its fellow [organs],<sup>4</sup> to the point that it is possible to rectify a lacking [in one organ] through healing a different organ.

כמו לקלקול הראות בעין ירפאו לכה הגידין שברגל, שיש בהן בהתכללות מגידין שבעין

For example, for a problem in the eye sight, healing may be applied to the power of the nerves in the foot, since they include within themselves [something of] the nerves of the eye.<sup>5</sup>

אבל לא ירפאו לאור וחיות שנחלש במוח עד שנחלש בראות מצד הזקנה וכה"ג, על ידי חיזוק כח ואור חיות  
המדות שבלב, אע"פ שהמוח ולב כלולים זה עם זה

However, in the case of old age and the like, [in which] the light and vitality of the brain becomes weakened to the point that [one's] sight becomes weakened, one cannot heal [this] through strengthening the power and light of the vitality of the **emotions** of the heart, even though the heart and brain are inter-included with one another.

רק מצד חיזוק כלי הלב יחזקו לכלי המוח ויאיר כח השכל בראות יותר כו'

It is only through strengthening the **vessel** of the heart that the vessel of the brain may become strengthened, so that the power of the intellect will radiate to a greater degree, and he will [thereby] have better vision.<sup>6</sup>

מפני שאין לאור השכל עם אור המדות חיבור והתכללות כל כך, כמו שיש חיבור והתכללות של כלי הלב עם  
כלי המוח

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<sup>4</sup> See *Siddur, Shaar Nefilat Apayim* 91c. See also *Ma'amarei Admor Ha'Emta'ee, Kuntreisim*, page 407.

<sup>5</sup> It is this inter-inclusion of the limbs of the physical body which is the foundational principle of the eastern healing method of acupuncture.

<sup>6</sup> In other words, the evidence that the inter-inclusion takes place specifically in the vessels and "organs", is from the fact that one cannot heal or strengthen his power of sight through contemplation or emotional exercises. Rather, he must correct the physical eye either through laser surgery or by creating an additional vessel (such as eyeglasses) which will re-adjust his vision, or bring about an improvement through the physical manipulation of organs other than the eye, such as acupuncture. It is only through the external healing of the vessels themselves that they may become proper receptacles for the light of the powers of the soul. That is, it is specifically through the application of healing to the external vessels and organs, such as the eye, that the spiritual light and power of the sight of the soul may be drawn down to, once again, radiate within the vessel. (This is because it is the vessel that needs the "fixing" and not the light of the soul, within which there is no blemish. The indication that there is no blemish in the light of the powers of the soul, but rather, only in the external vessel, is from the fact that a blind person may give birth to a perfectly sighted child, as previously explained.) We therefore see that the inter-inclusion is specifically a function of the vessels and "organs" rather than the essential lights.

This is because there is not as much of a connection and inter-inclusion between the light of the intellect and the light of the emotions, as there is between the vessel of the heart and the vessel of the brain.

וכן כלי העין עם כלי החושם וכלי האוזן וכה"ג

This is likewise the case in regard to the vessel of the eye, with the vessel of the nose and the vessel of the ear, and the like.

ולזה הטעם הנה דוקא מצד בחי' הכלי יוכל להאיר בה אור המנגדה כו' וד"ל.

It is for this reason that it is specifically from the angle of the aspect of the Vessel (*Keli*) that it is possible for its opposite light to radiate within it.<sup>7</sup> This will suffice for those of understanding.

ויובן זה יותר במה שאנו רואים במדות חסד וגבורה שהן הפכיים מנגדיים ממש כו'

This may be further understood from our observation that the emotions of *Chessed* – Kindness and *Gevurah* – Judgment are opposites which literally oppose each other.<sup>8</sup>

אך כאשר באין המדות בכלי, כמו למחשבה ולדבור ומעשה בפועל ממש, יוכל אור החסד להאיר במחשבה ודבור ומעשה היפוכו ממש

Nonetheless, when these emotions come into a vessel,<sup>9</sup> such as actual thought, speech and action, it is possible for the light of *Chessed* – Kindness to radiate in a thought, speech and action, which is its opposite.<sup>10</sup>

שהרי יכול לחשוב ולדבר ולעשות נגד מה שבלו

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<sup>7</sup> That is to say, because each vessel contains some element of all the other qualities within it, it is possible for it to be a vessel for its opposite. This is not the case in regard to the essential lights, being that they are essential qualities which do not possess anything of their opposite. (Refer back to the example of the essential qualities of fire and water, as opposed to the limited expressions of these qualities, wherein each quality must possess something of its opposite.)

<sup>8</sup> In other words, the essential light of the emotional quality of *Chessed* (Kindness) is literally the opposite of the essential light of the emotional quality of *Gevurah* (Might/Judgment).

<sup>9</sup> That is to say, when these lights are expressed in a limited fashion outside of their essential state, it is then possible for the two opposites to inter-include.

<sup>10</sup> Although, actually, this example of thought, speech and action is an example of *Levooshin* (Garments), nevertheless, it applies to the vessels as well. This is because just as one is capable of expressing the opposite of that which is in his heart or mind etc., so too, one is capable of becoming emotionally aroused in a manner which is the opposite of the true essential feeling of his heart or mind etc. For example, one is capable of becoming angered in his heart towards one whom he loves with his heart etc. This is only possible because the heart is capable of being a vessel for both of these qualities, because it inter-cludes both. The reason it includes both is because it is a limited vessel, and therefore is only capable of containing limited quantities and qualities. A **limited** quality and quantity of *Chessed* may indeed become inter-included and tempered through a **limited** quality and quantity of *Gevurah*. However, this is not so in regard to the essential lights which are of an infinite and essential quality. Thus, the vessels, (just as the garments) are vehicles for limited expression, outside of the essence. It is because of this limitation, restriction and subdivision that unification and inter-inclusion is possible in the vessels.

[This is so] since it is possible to think, speak and do the opposite of that which is in his heart.

וגם לכעוס בלב על אוהבו בלבו, ולרחם בלבו על שונאו כו'

Similarly, [a person] can become angry in his heart against someone whom he loves in his heart, or he may have mercy in his heart towards someone whom he despises etc.

שהלב מוכן להיות כלי למה שהוא היפוכו כו', לפי שבכלים יש התכללות דבר והיפוכו יותר מבאורות

This is because the heart is prepared to become a receptacle for that which is its opposite, since there is a greater inter-inclusion of one thing and its opposite in the vessels, [rather] than the lights.

(דמה שבגילה יש רעדה וברוגז יש רחמים, וכן להיפך, ברעדה גילה וברחמים רוגז, הכל מצד הכלי דוקא כו')

(The fact that in jubilation there is trembling and in wrath there is mercy, or the opposite, that in trembling there is jubilation and in mercy there is wrath, is all specifically due to the vessels.<sup>11</sup>)

וכך אנו מוצאים בששת ימי המעשה, שביום א' הוא בחי' חסד - יהי אור, וביום הב' בחי' גבורה - יהי רקיע כו', וכמ"ש בזהר דכל יומא בעבידתיה כו'

We similarly find this [matter] in the six days of creation. The first day is the aspect of the *Chessed* – Kindness of “Let there be light”,<sup>12</sup> while the second day is the aspect of the *Gevurah* – Judgment of “Let there be a firmament”,<sup>13</sup> as it states in the *Zohar*,<sup>14</sup> “Each day has its function”.<sup>15</sup>

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<sup>11</sup> This is to say that when one experiences joy in the vessel of his heart, he does not experience the true essence of the quality of joy. Rather, within this joy there is a degree of anger and the like, which tempers the joy. It is because of this that there are different degrees of joy (similar to the example of heat and cold given above). The same is true of the opposite, which is the quality of anger. In anger there is something of the quality of joy, and for this reason there are different degrees of anger. This is because these are not expressions of pure essential joy, nor of pure essential anger, but are rather only composite qualities. If the essences of these qualities were to be revealed, a physical world of composites could not exist, and one quality would have to “die” before the next one could “reign”, as explained previously with the explanation of the kings of Tohu who died. (It is for this reason that the statement that, “G-d created worlds and destroyed them”, does not apply to this physical world of composites at all, but rather, to the spiritual worlds of *Tohu* – Chaos, wherein the essential qualities were revealed as infinite indiluted points. See *Torah Ohr* 51d of the Alter Rebbe, Rabbi Shneur Zalman of Liadi, and *Likkutei Torah, Parshat Kedoshim* of the Holy Rabbi Yitzchak Luria.)

<sup>12</sup> Genesis 1:3

<sup>13</sup> Genesis 1:6

<sup>14</sup> See *Zohar Vayigash* 205a, and *Emor* 94b.

<sup>15</sup> That is to say, each one of the seven days of the week corresponds to one of the seven lower *sefirot* of *Chessed, Gevurah, Tiferet, Netzach, Hod, Yesod* and *Malchut*. In each day of the week, one of these seven *sefirot* is the dominant quality of that particular day. Nevertheless, this world is a world of *Tikkun* – rectification and composites, where essential qualities are not revealed, but are rather only expressed in a composite form. All kindness in this physical world includes a measure of its opposite which is judgment,

ועכ"ז בכל יום יש התכללות מיום זולתו דוקא כידוע

Nevertheless, in each day there is specifically an inter-inclusion of the other days, as is known.

לפי שכאשר בא האור בכלי שנק' יום אז יש התכללות דבר והיפוכו דוקא

This is because it is specifically when the light comes into the vessel which is called “day”,<sup>16</sup> that an inter-inclusion of one thing with its opposite [occurs].

להיות שכאשר בא הדבר לידי השפעה בפועל ממש, אי אפשר שלא יוכלל בחסד מבחי' דין ובדין מבחי' החסד

This is because, when the matter comes to be influenced in actuality, it is impossible that kindness will not have the aspect of judgment inter-included in it, or that judgment [will not have] the aspect of kindness [inter-included in it].<sup>17</sup>

משא"כ כשהאור והשפע עדיין בלא כלי כו'

This is not the case, however, when the light and influence [remains] without a vessel, as of yet.<sup>18</sup>

כמו פסק דין למעשה דוקא

An example of this is a *Halachic* legal ruling which is specifically for [the purpose of] practical application.

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and vice versa, etc. Therefore, as the Rebbe will state momentarily, each day of the week inter-include the qualities of all the other days of the week as well, so that, although a particular quality is dominant, all the other qualities are present as well, with all of their subdivisions and inter-inclusions. If this were not so, this physical world of composites could not exist.

<sup>16</sup> This is to say that a “day – *Yom*” constitutes the **bringing forth** of the influence into actuality, and is thus the vessel for the influence of that day. The reason for this is because a day is a limited measure of time. It therefore is capable of the inter-inclusion of many qualities. This is because, as the Rebbe will soon state, when the influence comes to be influenced in actuality, in a limited manner, within the vessels which restrain the light, it is impossible for one quality not to also possess something of all the other qualities. In contrast, as the essential light exists before being influenced as an actual “day”, it cannot inter-include with the other qualities and actually opposes them. Rather, when the light is in its essential state it cannot be called by the term “day”, for, as explained before, it is still in the aspect of a “point – *Nekudah*”, which transcends time. This is because a point has no measure. It has no beginning, middle or end, and is therefore above the quality and definition of time. Thus, it is specifically when there is a limitation and measure of the vessel of expression, which is called a “day”, that there can be an inter-inclusion of all the qualities (*Tikkun*- Rectification), as opposed to the essential points of *Tohu* – Chaos, which transcend time and cannot be defined by the term “day”.

<sup>17</sup> When there is a limited expression of any quality, it is a certainty that there is an inter-inclusion of its opposite within that quality, as explained above. If this were not the case, then it would not be a limited expression of that quality, but rather, it would be an infinite revelation of the essence of that quality. However, when there is a limited expression of any quality, it is a certainty that it must be tempered and limited through inter-inclusion of its opposite quality.

<sup>18</sup> See previous footnotes and chapter twenty, in which the difference between the essential Lights of *Tohu* (Chaos), and the limited vessels of *Tikkun* (rectification) were explained at length.

שבהכרח יוכלל חסד בדין ודין בחסד

Of necessity there will be an inter-inclusion of kindness within the judgment or of judgment within the kindness.<sup>19</sup>

משא"כ כשאינו למעשה כו'

However, this is not the case when the ruling is not [necessarily] for practical application.

ונמצא שמצד בחי' חיצוניות הכלי, שהוא למעשה, שם הוא עיקר בחי' ההתכללות כו' וד"ל:

[From all the above] we find that the primary aspect of inter-inclusion is in the aspect of the externality of the vessels, which relate to action. This will suffice for those of understanding.<sup>20</sup>

אך הנה לכאורה יש סתירה לכל זה

However, at first glance there seems to be a contradiction to all this.

שהרי באמת מה שהאור יוכל להאיר בכלי היפוכו, הוא מצד בחי' הביטול של הכלי לגבי האור

This is because, in reality, the fact that the light is capable of radiating within its opposite vessel is because of the sublimation of the vessel to the light.

והוא על ידי בחי' שם מ"ה מלגאו, שרש בחי' ההתכללות באורות, דוקא מצד הארת הקו כו'

This comes about by means of the aspect of the inner name of *Ma"Hi*, which is the source of the aspect of the inter-inclusions in the lights, specifically from the radiance of the *Kaw* – Line.<sup>21</sup>

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<sup>19</sup> For example, when a person's heart is boiling with anger towards someone else, such as the anger of King Achashverosh towards the wicked Haman, to the point that he wanted him immediately killed, it is impossible that there was no inter-inclusion of a measure of the quality of love within his anger. This is evidenced by the fact that he was incapable of killing him immediately. Rather, it took some **time** (i.e. "day") for him to be killed. Were this the revelation of the **essential** quality of anger, not only would Haman have died on the spot, instantaneously, but, in actuality, the entire world would have immediately been destroyed, as mentioned before, that it is impossible for the essential qualities to be revealed within the world of *Tikkun* – rectification. Rather, when the light comes out, to be influenced in actuality, as a limited action, only then it is possible for there to be an inter-inclusion of one quality with the others. (This is evidenced by the fact that the anger will dissipate and subside over time, as in the case of Achashverosh's anger towards Queen Vashti.)

<sup>20</sup> From all of the above we understand that inter-inclusion takes place specifically in the external aspect (*NeHi"Y*) of the vessels, which is the limited expression as it relates to action. (That is to say, it is in the limited action where there is the greatest limitation of expression, and therefore, the greatest inter-inclusion of opposites.) The Rebbe will now pose a challenge to this, and explain that the inter-inclusion is specifically in the internal aspect of the vessels (*ChaBa"D*), which constitutes the sublimation (*Bitul*) of the vessels to the inner, pervading light, as previously explained. (Although this will appear to contradict all the above, it will be resolved in the third section of this chapter.)

ולזה הטעם, דוקא בפנימיות הכלים יש התכללות ולא בחיצוניות

It is specifically for this reason that the inter-inclusion is in the internality of the vessels,<sup>22</sup> rather than in the externality.<sup>23</sup>

שהרי אין מלאך א' עושה ב' שליחות הפכים

This is because, [as is known,<sup>24</sup>] one angel cannot perform two opposite missions.<sup>25</sup>

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<sup>21</sup> As explained in chapter fifteen, the inner name of 45 – *Ma" H* (מ"ה) represents the aspect of the *Koach Mah* – “The power of what” (כח מ"ה) – which is the aspect of sublimation (*Bitul*) to the Essence of G-d, as in Moshe’s statement, “*V’Nachnu Mah* – What are we etc”. It is this sublimation to the Essence which allows for inter-inclusion and unity. This is because in the essence of G-d, the *sefirot* are an absolute unity and singularity. Therefore, it is because of the radiance of the Essential Light of G-d (*Atzmoot Our Ein Sof*) within the *Kav*-Line, that there can be inter-inclusion and unification of opposite *sefirot* throughout Creation. This is to say that the inter-inclusion in the vessels is because of their sublimation to the inner light which pervades them. This is similar to the fact that when one makes a movement, the external movement can only be according to his inner desire, the light of the essence of the soul which pervades this movement, to which it is sublimated.

<sup>22</sup> Parenthesis of the Rebbe: (An example of this is the devotional intent in the performance of the *Mitzvot*-commandments, which includes two opposites. This is similar to the [matter of the] *Atzamot V, Geedin* – Bones and Tendons etc. This is not the case, [however], in the actual action.) [This statement may be understood as follows: The devotional intent of Moshe Rabbeinu when he fulfilled the *Mitzvah*-commandment of *Tefillin* (phylacteries) was with complete pureness and holiness. However, the devotional intent of anyone else who is not on such a lofty level of holiness, may be a composite of good and evil, and not entirely pure etc. Nevertheless, in the actual external action of the *mitzvah* itself, the donning of *Tefillin* by Moshe, and the donning of *Tefillin* of even the simplest Jew, is literally equal. As explained in the previous chapter, the “bones – *Atzamot*”, “tendons – *Geedin*”, and “flesh – *Basar*” correspond to the devotional intent (*Kavanah*), the blessing (*Brachah*), and the action (*Ma’aseh*).]

<sup>23</sup> This is to say that the inter-inclusions actually occur in the inner aspect of the vessels (*ChaBa" D*), which is the sublimation (*Bitul*) of the vessels to the radiance of the limited inner pervading light of the limited desire and intellect etc, from which they receive. According to the composite of the limited ray of the inner pervading light of the desire etc, will be the composite in the inner aspect of the vessels. It is only because of this sublimation to the inner intention and desire that the composite in the action is possible. Thus, the external action is **merely** according to this inner composite and determination. Therefore, the composite actually takes place in the inner aspect of the vessels, which receives the radiance of the inner pervading light. In contrast, in the external aspect of the vessels, which is the spreading forth of the action itself, there is no true composite. For example, when the aforementioned father disciplines his child, although there is a composite in his **inner intention** and desire, nevertheless, in the external action, the discipline is a discipline etc. External action cannot be two things at once. It can only be one thing. We clearly see from this that the composite takes place specifically in the inner aspect of the vessels rather than in the external aspect of the vessels. This will now be explained further.

<sup>24</sup> See *Bereshit Rabba, Parsha 50:2*. It explains there that the reason that three angels were sent to Avraham (and to destroy Sodom etc) was because each angel had a specific mission, and one angel cannot perform multiple missions etc.

<sup>25</sup> As will later be explained, the source of the angels is from the externality of the vessels (*NeHi" Y*) of the worlds. Thus, the entire function of the angels is that they are agents who bring forth the actual influence, in actuality. (This will be explained later at greater length.) However, it is known that one angel cannot perform two opposite tasks. Thus, the face of the lion (in Ezekiel’s prophecy) is always to the right, and the face of the ox is always to the left, the face of man is always to the front, and the face of the eagle is always to the back. They cannot change their function or task. (This is similar to how the brain is always the vessel and vehicle for intellectual thought, the heart is always the vessel and vehicle for the heartfelt emotions and the liver is always the vessel and vehicle for the life force and “gut” emotions etc. It is the

מפני שכל שליחות השפע בא מחיצוניות הכלים דוקא, שמביא השפע לחוץ

This is because all sending forth of influence comes about specifically from the externality of the vessels, which brings out the influence.

כמו חיצוניות הכלי דאותיות וכה"ג

This is similar to the external vessels of the “letters”, and the like.<sup>26</sup>

ולכך פני אריה להימין כו', לא ישנו את תפקידם ולא יתחברו להחליף מעשיהם מזה לזה כו'

It is for this reason that “The face of the Lion is to the right etc”<sup>27</sup> and they [are incapable of] changing their function, nor can they join together to exchange missions with each other.

ולכך כל יומא בעבידתיה דווקא כו'.

Because of this [the *Zohar* states,] “Each day specifically has **its own** function”.<sup>28</sup>

אך הענין הוא משום דפנימית הכלי הוא מקבל מבחי' אור פנימי המוגבל בכלי, וכאשר יש התכללות באורות, ממילא יש התכללות בפנימית הכלים, כמו התפעלות והשגות מיכאל וגבריאל כו'

However, the [explanation of the] matter is that because the inner aspect of the vessels receives from the aspect of the inner [pervading] lights which become limited within the vessel, [therefore,] when there is an inter-inclusion in the lights, there is an automatic inter-inclusion in the internality of the vessels.<sup>29</sup> This is similar to the arousal and comprehension of [the angels] Michael and Gabriel etc.<sup>30</sup>

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eye which is always the vessel for the power of sight, and the ear which is always the vessel for the power of hearing, the nose is always the vessel and vehicle for the power of smell and the mouth is always the vessel for the power of speech etc. These external vessels **cannot** change their functions.)

<sup>26</sup> Each of the letters of the *Aleph-Bet* is a vehicle for a particular influence, and not any other influence. If one letter is exchanged for another letter, confusion will result. For example, each of the letters and words of this paragraph are arranged to convey a certain particular idea. If these letters would be re-arranged and scrambled, they would not convey the true and proper intention.

<sup>27</sup> Ezekiel 1:10

<sup>28</sup> That is to say, each day of the week has its own particular influence, separate from all other days.

<sup>29</sup> This can be understood as follows: In the first part of the chapter, when the Rebbe spoke of the difference between the Lights (*Orot*) and Vessels (*Kelim*), he was referring to the general difference between the essential limitless lights (of *Tohu*) and the limited vessels of expression (of *Tikkun*). That is, the essential lights do not vest within the vessels, but transcend and encompass the vessels. Moreover, there is no inter-inclusion in these essential lights, and the essential light of the quality of *Chessed* does not inter-include with that of *Gevurah* etc. However, all of this refers to the encompassing **essential** lights. In the second part of the chapter the Rebbe spoke of the limited rays of the inner pervading lights which do indeed vest within the innerness of the vessels. Because these inner pervading lights are no longer unlimited and essential, but are only limited rays of revelation of the qualities, powers and essential desire of the soul, there can therefore be inter-inclusion in these lights (as previously explained). (Nevertheless, as explained previously (in the explanation of the Lights), even the limited inner pervading light of the soul which vests within the vessels is not at all separate from the essential encompassing light of a person's desire, but is only a limited expression thereof, and is totally bound with his essence.) Therefore, when there is an inter-inclusion in the limited pervading lights of the soul, there will be an inter-inclusion in the

[However,] the externality of the vessels [receive] from the aspect of, “The Potential Power to Limit-*Koach HaGvool*”, which is in an aspect of an encompassing [light].<sup>31</sup>

על כן יש בו ב' הפכים כא', בחי' התכללות דבר והיפוכו דוקא

There can therefore be two opposites as one within them, which is the aspect of the inter-inclusion one thing with its opposite, specifically.

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inner aspect of the vessels (*ChaBa*”D) which is the inner sublimation of the vessels to the lights of the soul. In other words, (for example,) when he has a limited desire for a particular thing in a particular way, there is certainly an inter-inclusion in this limited desire, for otherwise it could not be expressed in a limited fashion. Because there is an inter-inclusion in this desire, there will be an inter-inclusion in the actualization of this desire. It is understood that the inter-inclusion in the actualization will only be exactly according to the inter-inclusion in the light of the limited desire, because the vessels are sublimated to the light etc.

<sup>30</sup> This is to say that although in their functions and actions, the angels Michael (*Chessed*) and Gabriel (*Gevurah*) differ from each other, nonetheless, this is only externally. Internally, however, they do not contradict each other at all, because of their sublimation to their common essence, which is the ray of the G-dliness which they perceive and grasp. This is similar to the inner aspect of the vessels which are all equally sublimated to the essential light of the soul. It is because of this that they all function as a single composite organism, and one quality does not negate its opposite. Moreover, they all work in conjunction and in harmony, as one unified system to carry out the will of the soul. Regarding this matter of the inner aspect of the cooperation and composite unity of the vessels or Angels it states, “**He** makes peace in His heights”-*Osseh Shalom BiMromav*.. This is to say that because the angels and vessels are sublimated to the essential light of G-d from which they receive, there is therefore “peace” between them, and they are capable of compromise and co-existence, so that they work together as one unified system. (The reason this is possible is because in the **essence of G-d** these different qualities **are not in conflict at all**. This is because, as explained in previous chapters, G-d is essentially absolutely singular. In the Essence of the Infinite Light the *sefirot* are totally and absolutely one with the singular essence, and are therefore inseparable and indistinguishable from it, as explained in chapters 10 and 11. Furthermore, they are so totally one in essence, that they cannot even be said to be “unified” or “included” with each other or even with G-d’s Essence. This is because they are **totally** one with the singular Essence of G-d. Because the secondary light and ray of the inner pervading light of the *Kav* contains a radiance of this **Essential** light, and is totally bound to G-d’s Essence, it therefore possesses the ability to unify and inter-include the *sefirot*, thus creating composite modes of conducts (*Partzufim*). This is the meaning of “You are He who unifies them, and binds them...” Therefore, because the angels and vessels are sublimated to this essential radiance of G-d’s Essence within the *Kav*, they do not conflict and there is “peace” between them so that they can bring forth and influence a way of a composite. This was explained in previous chapters with the explanation of the inner name of *Ma”H*.)

<sup>31</sup> That is to say, the actual limitation itself (*Gvool B’Poel*) comes directly from the potential power to limit (*Koach HaGvool*) of the encompassing light. In other words, the fact that the eye is a vessel for the light of the power of sight, and the fact that the brain is a vessel for the light of the intellect and the heart for the emotions etc, comes directly from the dictates of the potential power to limit (of the *Reshimu*), i.e. the source of the vessels which limit. (However, **what** he will think, and **what** he will feel or see or move etc, comes from the radiance of the inner pervading light of his desire.) Hence, the fact that there is an inter-inclusion in the externality of the vessels, in the actualization, is because that is how He (G-d) desires in His Essence to limit Himself. (In other words, the fact that the eye is a vessel for sight and the brain for intellect etc is only because G-d, in His Essence, determined that the eye should be a vessel which limits the light of sight and the brain should be a vessel for the intellectual powers etc.)

כמו כל הנסים שהם דוקא בבחי' היצוגיות הכלים בפועל ממש

This is similar to all miracles,<sup>32</sup> which specifically take place in the aspect of the externality of the vessels, which is the [performance of the miracle] in actuality.

כמו כל מקום שנעשה בו הנס, שהמקום הזה סובל דבר והיפוכו, מלמעלה מן הטבע בטבע כו'

For example, every place in which a miracle is performed is a place which withstands a thing and its opposite [simultaneously]. [This is to say that, at once, it includes] that which is above nature within nature [itself].

כהפיכת ים ליבשה כו', וכה"ג מקום ארון אינו מן המדה וכו', וכמ"ש במ"א

An example of this is the transformation of the sea to dry land, and similarly, [the fact that] the place of the Holy Ark was not according to [natural] measurable dimensions,<sup>33</sup> as is explained elsewhere.<sup>34</sup>

וגם משם הוא בא שרש בחי' ההתחלקות, כל אחד מובדל בפני עצמו

Likewise, it is [specifically] from there that the source of divisions comes, to separate each [thing] unto itself.

שהוא בא מצד בחי' קו המדה שבמקיף, שהוא שרש הכלים המגבילים כו'

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<sup>32</sup> In the first part of the chapter, the Rebbe gave an analogy for the inter-inclusion from the **natural** inter-inclusion in the vessels and organs of a human being. Here, however, he gives analogies of supernatural occurrences such as miracles etc. The reason for this difference is because there is a radical difference between a human being and the Creator. That is, the human being does not **create** his organs and vessels, and it therefore seems only natural to him that his brain should be a vessel for thought and that the eyes are a vessel for sight etc. However, in the analogue, of how it is above, in relation to G-d, it is not this way. Rather, there is a radical difference between us and G-d, in that G-d actually **creates** his vessels and “organs” (as in the previous explanation of the statement that “He and His Organs are one”). Therefore, in truth, from G-d’s perspective to bring about a miraculous event, such as turning the sea to dry land etc, is no different as to bring it about that dry land should act as dry land does. Both matters are equal for him. This is because it is G-d who tells the dry land to have the properties that dry land has, and if he desires that that water should assume the same properties as dry land, therefore water acts as dry land acts, as occurred during the splitting of the Red sea.

<sup>33</sup> If one were to measure the Holy Ark in and of itself, it possessed the limited **measurement of 2½ cubits by 2½ cubits** etc. If he then measured the Holy of Holies, which was the room within which the Holy Ark was placed, it too had a limited **measurement of 10 cubits by 10 cubits etc.** However, when the Holy Ark was measured in relation to the Holy of Holies, it did not take up any space at all. This is to say that the distance of the wall of the Holy of Holies to one side of the Holy Ark was 5 cubits, and the distance of the opposite wall to the other side of the Holy Ark was also 5 cubits. This phenomenon took place when the distances between any walls of the Holy of Holies were measured in relation to the Holy Ark. In other words, although when measured against itself, the Holy Ark had limited, dimensions and measure, nevertheless, when measured against the Holy of Holies it was as if it did not exist, and took up no space. It was there and not there, simultaneously. (Similarly, the entire world is created in such a manner. This is to say that when the universe or anything in it, is measured against itself, it has a certain limited measure etc. However, when it is measured against **True Reality**, which is G-d’s absolute and infinite being, it is as if the world takes up no space at all, as if it does not have any existence at all.)

<sup>34</sup> See Tractate *Yoma* 21b.

This comes about due to of the aspect of the *Kav HaMidah* – The Line of Measurement in the Encompassing [Light], since it is the source of the vessels which limit.<sup>35</sup>

ולזה עיקר בחי' התיקון הוא בחי' ריבוי ההתחלקות דוקא

For this reason the primary aspect of rectification is specifically the aspect of the abundance of subdivisions.<sup>36</sup>

שבזה דוקא יהיה ריבוי ההתכללות, דבר והיפוכו כא'

It is specifically because of the [subdivisions] that there can be an abundance of inter-inclusions of one thing with its opposite as one.<sup>37</sup>

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<sup>35</sup> As explained previously, it is the power of the *Kav HaMidah* – The Measuring Line, which defines the borders, limitations and measurements of all that is brought into being. This is to say that it is G-d Himself who defines and limits each entity, and determines what it will limit and be a vessel and vehicle for etc. It is, specifically, these definitions and measurements which limit each thing, thus separating and distinguishing it from everything else.

<sup>36</sup> In other words, in the essential lights of *Tohu* (Chaos) which do not subdivide to include opposites, but are rather essential infinite qualities, there cannot be any inter-inclusion. It is specifically because of the subdivisions and limited expressions of the *sefirot*, that any inter-inclusion of one *sefirah* with its opposite can take place, as explained above at length. This is because, when there is a limitation of expression, each *sefirah* latently possesses something of its opposites. Therefore there is an infinite gamut of possible limited expressions, according to the composition etc. It is this inter-inclusion of opposites which is the primary aspect of the world of *Tikkun* - Rectification, in which there are limited expressions (rather than essential expressions), and inter-inclusions of opposites. It is clear that the more subdivisions there are, the more possible inter-inclusions there can be.

<sup>37</sup> From all of the above it is understood that there are two aspects or types of inter-inclusions, which correspond to the two functions of the vessels, as mentioned above in chapter twenty seven. The first is that there is a change of existence, from spiritual to physical. This is to say that physical sight grasps physicality, which is not the case with the spiritual light of the power of sight. This is similarly the case with the light of the spiritual power of sight that merges in the physicality of the vessel of the brain, to the point that it is called “intellect”. Likewise, there is a change of existence from the spiritual power of movement as it vests within a physical movement. This is from the aspect of the inner aspect of the vessel which is sublimated to the limited ray of the inner pervading light of the soul. For example, this is the matter of **what** he thinks, and **what** he will look at and see etc, where there is a merging of the spiritual power of sight of the soul, with the vessel of the brain and of the eye etc, to produce “sight” and “intellect”. The second aspect is the matter of the limitation and measurement of the **substance** of the vessel itself. That is to say, it is limited and quantified to a certain measure. An example of this is how physical sight can only see so far. Or, more particularly, it is the fact that the eye is a vessel for the spiritual power of sight, at all, or the fact that the brain is a receptacle for the spiritual powers of the intellect, at all. This comes from the *Kav HaMidah* of the encompassing light, which defines the limits and measurements of all lights and vessels in actuality, specifically in the externality of the vessels. In this manner, the previous contradiction is resolved, in that there are two aspects of the vessels, internal and external, and two types of inter-inclusions which result thereby etc. The internal aspect of the vessel receives the radiance of the limited ray of the inner pervading light of the desire of the soul to which it is sublimated. The external aspect of the vessel, which limits the light of the soul in actuality, receives from the potential power to limit of the encompassing light. (Therefore, when one has an ailment of sight, it is not because of **what** he looks at, but rather, there is a blemish in the vessel of his eye. In other words, it is not a fit receptacle for the power of sight. Thus, through specifically fixing the **vessel** of the eye, the light of the power of sight automatically is drawn into it etc.)

וזהו עיקר בחי' אדם דתיקון כו', שעליו אמר אהור וקדם צרתני, יצירה בגוף חומר דוקא כו'

This is likewise the primary aspect of the “Man of Rectification” (*Adam D'Tikeun*), about whom it states,<sup>38</sup> “*Achor V'Kedem Tzartanee* – You have formed me back and front”, [which refers] specifically to formation (*Yetzirah*)<sup>39</sup> in a body of substance (*Goof Chomer*).

קדם, בבחי' החומר הפשוט שקדם לצורה, שהוא האור

*Kedem* – Front, refers to the aspect of the simple substance (*Chomer Pasboot*) that preceded the form (*Tzoorah*), which is the light.

והוא בשרש הכלי שקדם לאור

This is in the source of the vessels which preceded the light.

ואחור, בכלי החומר שאחר האור והצורה כו' וד"ל וכמ"ש במ"א ביאור ענין זה באריכות (וד"ל):

*Achor* – Back, refers to the aspect of the vessel of substance which follows [the investment of] the Light and Form etc. This will suffice for those of understanding.<sup>40</sup> This is in

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<sup>38</sup> Psalms 139:5

<sup>39</sup> As explained previously, the aspect of the Form – *Tzoorah* refers to the investment of the inner pervading light within the vessels etc.

<sup>40</sup> In chapter twenty nine, it was explained at length that the vessels have a source in the Essence of the Emanator **independent** of the Lights. They receive their limitations according to the Essential *Heyulie* ability and desire to Limit, as it is in the Essence of the Infinite One (*Atzmoot Ohr Ein Sof*). This is because, as explained above, a Being who is **truly** infinite also possesses the ability to limit. Nevertheless, His ability to limit is also infinite and in no way limits **Him**. Rather, G-d's power to limit is the **direct** source of all limitations throughout the entire chaining down of the worlds. (In other words, there are two separate types of chaining down. There is the chaining down of the lights and the chaining down of the vessels. Now, the substance of the vessels is literally the same *Heyulie* Substance mentioned above and derives its existence directly from there. In contrast, the form (*Tzurah*) and vitality of the vessels is from the aspect of the chaining down of the lights. However, both these aspects are literally rooted in the very Essence of the Infinite Light, and as they relate to Him, Blessed be He, they are **literally one and the same power**, as explained above. This explains why the Zohars states, “He and His organs are one” and “He and His life force are one”, as two separate statements, rather than expressing them as one statement, such as, “He and His organs and life force are one”. This is to teach us that, contrary to what we would have thought from the statement that the vessels come about from the “thickening” of the light, we must understand that this only refers to the **form** of the vessels. However, the **substance** of the vessels exists independently of the light and receives its existence directly from the Essence of the Emanator just as the light receives its existence directly from the Emanator. Nevertheless, the ultimate intention is the unity of these two, the lights and the vessels. As explained at the end of the previous chapter, although the vessels have their source in the *Reshimu*, independent of the radiance of the Lights within them, nevertheless, without the radiance of the lights they would be like a “body without a soul”. This is to say that the **ultimate** purpose of the vessels is to draw down the Infinite Light, and to specifically reveal it, in an inner manner. This is similar to the fact that the essential light of the soul is drawn forth specifically when it is vested within the vessels and organs of the body. However, when the light of the soul is withdrawn from the vessel of the body, G-d forbid, then the body remains as an inanimate mass, and does not reveal the soul. It is specifically when there are both the vessels and the lights within them that there is a soul. (It is possible that this is the reason why the verse places “*Achor* – Back” before “*Kedem* – Front”, in order to indicate that although the source of the vessels preceded that of the light, nevertheless, the ultimate purpose of the vessels is to be receptacles of the light which will be invested in them. In further explanation, this verse

accordance with the explanation of this matter elsewhere at length, (and should suffice for those of understanding.)

### End of Chapter Thirty One

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brings up the concept of “The end action arose first in thought – *Sof Maaseh B’Machshavah Tchilah*”. This is to say that the end action which arose in thought first is the primal source of the vessels, yet it is not the end action itself, but only the thought. This is the matter of “*Kedem - Front*”. However, the end action itself is the actualization and fusion of the lights within the vessels, and is the matter of “*Achor – Back*”. The verse places “*Achor – Back*” first, to indicate that it is this investment of the lights within the vessels in a way of **actualizing** the primal thought, which is the ultimate goal of the world that arose first in thought.)