חסידות

From the Chassidic Courts

LUBLIN · CHAYEI SARA, DIVREI EMET

Strict judgment exists only to make room for kindness

Divrei Emet

The sign Eliezer sought teaches that tzimtzum (contraction/constraint) and din (judgment/severity) exist only to enable chesed (kindness) - sustenance and blessing flow precisely from the sweetened root of Yitzchak's gevurah (severity), as shown through the Akeidah (Binding of Yitzchak). Thus Rivkah's spontaneous kindness in offering water to Eliezer's camels revealed her as the fitting match for Yitzchak, since her character embodied the very principle that gevurah exists only in service of chesed - to bestow good upon creation without nahama dekisufa (bread of shame). AI SUMMARY

Regarding what it says, "And it shall be that the maiden, etc." - "Her You have designated for Your servant, for Yitzchak, and by this I will know that You have done chesed (kindness) with my master." I never once understood the sign as it relates to Yitzchak. It would make sense as chesed with his father [Avraham].

[This was so] until last Shabbat, [and on last Shabbat I understood] that it is known that when the dinim (judgments/severities) are sweetened, the din (judgment) comes upon the enemies of Israel. And not only that, but from this root also comes to us sustenance and wealth, and this is "the table in the north" - "out of the north comes gold" (Job 37:22).

And this also brings the matter close to the intellect, for it is known that the main purpose of the creation of the worlds is for His honor, may He be blessed, and His praise (and for this He caused His great light to flow forth, "so that He would be known"). And it follows that it was not possible to receive His great light if it had flowed forth without constraint, and also it would not have been possible to have bechirah (free choice) contrary to His will. There was the tzimtzum (contraction); thus the tzimtzum existed for the benefit of the flow [of divine bounty]. For His entire intent, may He be blessed, was to bestow good reward through [creatures] doing His will - for behold, He needs nothing at all except to bestow, and this is the meaning of "to repay His creatures." And our Sages, may their memory be blessed, likewise said [this is] so as not to be nahama dekisufa (bread of shame). In truth, it is all one [purpose]: to bestow good reward so that there not be nahama dekisufa in the pleasure derived from the ziv haShechinah (radiance of the Divine Presence), but rather that there be complete pleasure without shame.

And this is what we explained regarding "And they shall keep the way of Hashem, etc., so that Hashem might bring upon Avraham that which He spoke concerning him" (Genesis 18:19) - as if Avraham's intent was in order to receive reward. And likewise regarding Moshe Rabbeinu, peace be upon him, in the Gemara: "Did he need to eat of its fruit, etc.?" The Holy One, blessed be He, said to him: "Do you seek anything but to receive reward, etc.?" This is not understood at all, at first glance. But as explained above, it is resolved, for this is His will, may He be blessed, and He wants His will to be brought from potential into actuality.

Now, the root of din is the tzimtzum, and the tzimtzum existed for the sake of chesed, in order to do good; and chesed is the essential thing, like the right [hand] to a person, while the gevurot (severities) exist for the sake of that essential thing. So too, the essential thing is to do His will, and sustenance is a benefit that comes for this purpose, from this root.

Now, at the Akeidah (Binding of Yitzchak), the root of Yitzchak was erased through this, as is known; therefore, afterward blessings came from Him, may He be blessed - "He blessed [Avraham in all things]" (Genesis 24:1). All of this comes through this. Now, his wife was a helper to him; certainly her will too was to sustain everything. And this is the sign: if you say, "Drink, and I will also [draw water] for your camels, etc." - "her You have designated for Your servant, for Yitzchak" - and also chesed, etc.

Translation: translated by AI (anthropic/claude-sonnet-5)