



LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 2

עולם לאכסדרה הוא דומה ורוח צפונית אינה מסובבת...

“The World Is Like an Exedra”



The Talmud’s picture of a world left open on its north side reflects the inter-inclusion of Chesed and Gevurah: the south, which is Chesed, burns with the concentrated heat of Gevurah, while the north, which is Gevurah, holds the cold and the water of Chesed; this blending of opposites is the tikkun that lets the world endure.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

The Talmud's picture of a world left open on its north side reflects the inter-inclusion of Chesed and Gevurah: the south, which is Chesed, burns with the concentrated heat of Gevurah, while the north, which is Gevurah, holds the cold and the water of Chesed; this blending of opposites is the tikkun that lets the world endure.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Rabbi Eliezer teaches in the Talmud that the world is like an exedra, walled on three sides, with its northern side left open. The Alter Rebbe begins with the physical world: the south is burning hot and largely unsettled, while the north holds the main settlement of the nations. In Kabbalah the south, on the right of one who faces east, is Chesed, and the north, on the left, is Gevurah. Yet Chesed and Gevurah are inter-included. The south's heat is Gevurah within Chesed, produced by the tzimtzum of the firmament, which concentrates the sun's light; the north's cold is Chesed within Gevurah, though its own Gevurah shows in the cold's power to freeze. So water, drawn from Chochmah, the source of the chasadim, is found in the north, while the dry south still has rivers and Gan Eden; and even the pairing of cold with Chesed and heat with Gevurah is an exchange. This mixing is the chief tikkun of the world, without which it could not endure. Hence the north is open: the enclosing partition of the firmament is made of gevuros, but in the north the chasadim of Chochmah spread out.

OUTLINE

- 1 The open north and the four directions** ¶1
The Talmud's exedra with its open north; the burning south and the settled north; the south is Chesed and the north Gevurah, by the orientation of one who faces east.
- 2 Gevurah in the south, Chesed in the north** ¶2
Chesed and Gevurah are inter-included: the south's concentrated heat, produced by the firmament's tzimtzum, is Gevurah within Chesed; the north's cold is Chesed within Gevurah, yet its power to freeze and congeal is Gevurah.
- 3 Water, warmth and the tikkun of mixing** ¶3
Water, drawn from Chochmah, the source of the chasadim, is in the north; the dry south has rivers and Gan Eden; even cold in Chesed and warmth in Gevurah is an exchange; this mixing is the chief tikkun, without which the world could not endure.

4 Why the north is open

¶4

The firmament's partition is from gevuros, but the chasadim of Chochmah spread in the north, so it is open and cold; a parenthesis gathers passages of the Zohar and other works on the north and on the exchange of the attributes.

KEY CONCEPTS

Inter-inclusion התכללות

Each attribute contains something of the other: there is Gevurah within Chesed and Chesed within Gevurah, so the south bears Gevurah and the north Chesed.

Chesed and Gevurah חסד וגבורה

Kindness, which expands and gives, and restraint, which limits and defines; among the directions, the south and the north, the right and the left of one who faces east.

The tzimtzum of the firmament צמצום הרקיע

The firmament that surrounds the world holds back the sun's light and concentrates it on the place where it shines; every such contraction is the work of the gevuros, which set limits.

The chasadim of Chochmah החסדים דחכמה

The kindnesses that flow from Chochmah, "the sea of Chochmah"; they bring water to the north and leave it open.

Tikkun תיקון

The order the Emanator set into His world, in which Chesed is mixed into Gevurah and Gevurah into Chesed, so that the world can endure.

Exchange חילוף

The attributes trade qualities: cold belongs to Chesed and warmth to Gevurah; in the Zohar's words, "they exchanged their places."

SECTION 1 • 11

The open north and the four directions

1 עולם לאכסדרה¹ הוא דומה ורוח צפונית אינה מסוכבת במחיצה (בב"ב [בבבא בתרא] דף כ"ה סע"א [סוף עמוד א]).

“The world is like an exedra, and the northern side is not enclosed by a partition” (Bava Basra, folio 25, end of side a).

The maamar opens with Rabbi Eliezer’s teaching in the Talmud (Bava Basra 25a-b): the world is like an exedra, a porch walled on three sides and open on the fourth, for its northern side has no wall, and when the sun reaches the northwest corner it bends and rises above the firmament. The Alter Rebbe sets out to explain why the north is left open.

הנה בדרום הוא תוקף החום² ולכן הכושים שחורים וגם אינו מיושב. אבל בצפון הם אנשים לבנים וכו עיקר הישוב³ של ע' [שבעים] אומות.

Now, in the south there is the intensity of the heat, and therefore the Cushites are black, and [the south] is also not settled. But in the north the people are white, and in it is the main settlement of the seventy nations.

The Alter Rebbe begins with the south, where the sun’s heat is at its strongest, and notes its physical effects: in the south the people are dark-skinned and the land is largely unsettled, while in the north the people are fair and the main settlement of the seventy nations, the traditional count of the world’s peoples, is found. In Likkutei Torah, Bamidbar (4d), he likewise says that the south is hardly settled but is a desert, because of the strength of its heat; these visible effects are the starting point for the spiritual explanation that follows.

והנה דרום הוא חסד⁴ וצפון גבורה⁵ מצפון תפתח⁶ כו' כי מזרח נק' פנים קדמה ומערב אחור ודרום ימין וצפון שמאל.⁷

Now, the south is Chesed (kindness) and the north Gevurah (restraint): “Out of the north shall break forth,” etc. For the east is called the front (kedmah), the west the back, the south the right, and the north the left.

In Kabbalah the directions correspond to the Sefiros: the south is Chesed and the north is Gevurah, and Jeremiah’s “Out of the north the evil shall break forth” marks the north as the side of judgment. The reason is the orientation of one who faces east, the “front” (kedmah means both “eastward” and “forward”): the south is on his right, the side of Chesed, and the north on his left, the side of Gevurah.

SECTION 2 • 12

Gevurah in the south, Chesed in the north

2 וְנוֹדַע שְׁחוּ"ג [שְׁחַסַּד וְגְבוּרָה] מִתְּכַלִּים זְמִ"ז [זֶה מִזֶּה] וַיֵּשׁ גְּבוּרָה בְּחַסַּד וְחַסַּד בְּגְבוּרָה

Now, it is known that Chesed (kindness) and Gevurah (restraint) are inter-included with one another, and there is Gevurah within Chesed and Chesed within Gevurah.

It is a basic principle of Kabbalah that Chesed and Gevurah are inter-included: each contains something of the other, so that there is Gevurah within Chesed and Chesed within Gevurah.

ולכן הדרום שהוא חסד יש בו גבורה היינו תוקף החום [שהוא קשה לאדם עי' [עייז] בגמ' [בגמרא] פי"ח דשבת דקכ"ט א' וע' בתוס' [בתוספות] פ"ג [פרק ג'] דכתובות דף ל' ד"ה הכל בשם המדרש רבה גבי תשתזיב משרבא⁸

Therefore the south, which is Chesed, has Gevurah in it, namely, the intensity of the heat (which is hard on a person; see the Gemara, chapter 18 of Shabbos, folio 129a; and see Tosafos, chapter 3 of Kesubos, folio 30, the passage beginning "Everything," in the name of the Midrash Rabbah, regarding "May you be saved from the heat").

Applied to the directions, the south, though it is Chesed, has Gevurah within it: its intense heat, which is hard on a person. In the Gemara cited (Shabbos 129a), the sage Avlet finds Shmuel lying in the sun and asks him, "Can what is bad be good?"; and Tosafos on Kesubos (30a) brings the Midrash in which Rabbi blesses Antoninus to be spared the cold, and Antoninus answers that one more garment takes care of that, but when Rabbi blesses him to be saved from the heat, he agrees that this is a real prayer.

והוא בא מסיבת הצמצום של הרקיע המסבב העולם שמעכב ומונע מלהיות אור השמש מתפשט בכל העולם אלא שיאיר בתוקף אל מקום שזורה וכל צמצום הוא מחמת הגבורות המגבילים

And it comes about through the tzimtzum (contraction) of the firmament that surrounds the world, which holds back and prevents the light of the sun from spreading through the whole world, so that instead it shines with intensity on the place where it shines; and every tzimtzum is due to the gevuros, which set limits.

Physically, the south's heat comes from the firmament that surrounds the world, which hems in the sun's light so that, instead of spreading everywhere, it beats down with full force on the place where it shines. Every contraction (tzimtzum) of this kind is the work of the gevuros, the powers that limit and define.

וגם הכלים הם מבחי' גבורות וזהו בדרום דוקא לפי שעצמו חסד ע"כ נתכללה בו הגבורה המצמצמת כו'.

The vessels, too, are of the level of gevuros. And this is in the south specifically: since in itself it is Chesed, therefore the contracting Gevurah is included in it, etc.

The vessels of Kabbalah, the forms that receive and contain light, likewise come from the gevuros, since a vessel is itself a limit. This concentrating Gevurah appears precisely in the south because the south in itself is Chesed, and so it takes in its opposite.

אבל בצפון שעצמו גבורה ע"כ נתכלל בו החסד ולכן הוא קר כי הקרירות הוא חסד אלא שאעפ"כ [שאף על פי כן] עצמו גבורה היינו תוקף הקרירות המגליד ומקריש.

But in the north, which in itself is Gevurah, Chesed is therefore included in it, and that is why it is cold, for coldness is Chesed. Yet even so, in itself it is Gevurah, namely the intensity of the cold, which freezes and congeals.

The north, conversely, is in itself Gevurah, so Chesed is included in it and shows as its cold, for coldness belongs to Chesed. Yet the north's own Gevurah is still present in that cold, in the harsh intensity that freezes and congeals.

SECTION 3 • 13

Water, warmth and the tikkun of mixing

3 ולכן יש מים בצפון שהמים נמשכים מן החכמה מקור החסדים ונק' ים החכמה כח ומקור הלחות במוח ומקור החמימות בלב⁹ רשפי אש¹⁰ אני בינה לי גבורה¹¹ כו',

Therefore there is water in the north, for water is drawn from Chochmah (wisdom), the source of the chasadim, which is called "the sea of Chochmah." The power and source of moisture is in the brain, and the source of warmth is in the heart: "flashes of fire"; "I am Binah, Gevurah is mine," etc.,

This is why water is found in the north: water, in Kabbalah, flows from Chochmah, the source of the chasadim, which is therefore called "the sea of Chochmah." In a person, too, moisture comes from the brain, while warmth comes from the heart, its "flashes of fire," and is tied to Binah, from which Gevurah stems: "I am Binah, Gevurah is mine."

משא"כ בדרום יבישות ומ"מ יש בו נהרות והג"ע [והגן עדן] הוא בקו השווה¹² כי עצמו חסדים כו', וגם זה גופא מה שהקרירות בחסד והחמימות בגבורה הוא ע"י חילוף.

whereas in the south there is dryness. Nevertheless there are rivers in it, and Gan Eden is on the equator, because in itself [the south] is chasadim, etc. And this itself, too, that coldness is in Chesed (kindness) and warmth in Gevurah, is through an exchange.

The south, by contrast, is dry, yet because its essence is chasadim it still has rivers, and Gan Eden, the Garden of Eden, lies on the equator. The Alter Rebbe adds that even the pairing of cold with Chesed and warmth with Gevurah is itself the result of an exchange between the attributes, a further case of their inter-inclusion.

כללא דמילתא שזהו עיקר התיקון שתיקן המאציל ית' בעולמו להיות עירוב חסד בגבורה וגבורה בחסד כדי שיתקיים העולם

The rule of the matter is that this is the chief rectification that the Emanator, blessed be He, instituted in His world: that there be a mixing of Chesed in Gevurah and Gevurah in Chesed, so that the world may endure.

To sum up: the mixing of Chesed into Gevurah and Gevurah into Chesed is the chief "rectification" (tikkun) that G-d, the Emanator, set into His world, so that the world can endure. Tikkun is the Kabbalistic term for an ordered world in which the attributes are blended rather than each standing alone.

וזולת זה לא היה קיום לעולם כלל כי אם הצפון שהוא גבורה בעצם לא היה בו חסד כלל לא הי' [היה] מתקיים

Without this the world would have no endurance at all; for if the north, which is Gevurah in essence, had no Chesed at all in it, it would not endure.

Without this blend the world could not exist at all: a north that was pure Gevurah, with no Chesed in it, could not endure.

ולכן הוטבע בו חסד וכמו אשה מזרעת תחלה יולדת זכר ואיש מזריע תחלה כו' כמ"ש במ"א.

Therefore Chesed was implanted in it; and it is like "if the woman emits seed first, she gives birth to a male, and [if] the man emits seed first," etc., as is explained elsewhere.

So Chesed was implanted in the north. The Alter Rebbe compares this to the Talmud's teaching that when the woman's seed comes first the child is male, and when the man's comes first the child is female: each side brings forth its opposite. The first discourse of Tazria in Likkutei Torah explains that teaching in just these terms: the woman, who is Gevurah, gives from the Chesed within her.

SECTION 4 • ¶4

Why the north is open

4 ולכן ג"כ רוח צפונית אינה מסובבת במחיצה כי המחיצה של הרקיע המצמצם הוא מגבורות דוקא ובצפון להיות שבו מתפשטים החסדים דחכמה לכן הוא פתוח וד"ל [ודי למבין].

And therefore, too, the northern side is not enclosed by a partition: for the partition of the contracting firmament is specifically from gevuros, and in the north, since the chasadim of Chochmah (wisdom) spread forth in it, it is therefore open. This suffices for one who understands.

This also explains the Talmud's open north. The partition of the firmament, which contracts and encloses, is made of gevuros, but the north is where the chasadim of Chochmah spread out, the same chasadim that bring it its water, and so it is left open; the Alter Rebbe leaves the rest to the reader's understanding.

וע"כ הוא קר¹³ להיות כי השמש מתפשטת אנה ואנה ולא כבדרום (ועיין בזהר פ' וארא דכ"ד ע"א ובזהר הרקיע ובאשל אברהם ובמק"מ [ובמקדש מלך] שם וע' באגה"ק [באגרת הקודש] בד"ה מה רב טובך אשר צפנת¹⁴ כו'.

And therefore it is cold, since the sun spreads out this way and that, and not as in the south. (And see the Zohar, Parshas Va'eira, folio 24a, and the Zohar HaRakia, the Eshel Avraham and the Mikdash Melech there; and see Iggeres HaKodesh, in the discourse beginning "How great is Your goodness that You have hidden away," etc.

Because the north is open, the sun's light there is not concentrated but spreads this way and that, and so the north is cold. The parenthesis cites the Zohar in Va'eira (2:24a), which places fire in the north and water in the south and says that the Holy One, blessed be He, made each lend the other of its own, with the Zohar commentaries Zohar HaRakia, Eshel Avraham and Mikdash Melech there. It also cites Iggeres HaKodesh, epistle 13, on "How great is Your goodness that You have hidden away" (tzafanta, from the root of tzafon, "north"), which explains that the goodness of those whose souls are rooted in the left side, Gevurah, is hidden, yet is as great and boundless as the open kindness of the right.

ועי' עוד בזהר פ' במדבר דק"י"ח ב' ודק"כ ע"א. ובפ' וישב דקפ"ו ב' ע"פ העירותי מצפון^{15, 16} כו' ובפ' תרומה דקנ"ד ב' בענין שלחן בצפון¹⁸ ודקל"ה א' כד"א [כמה דאת אמר] מצפון זהב^{19, 20} כו' וע"ש.

And see further the Zohar, Parshas Bamidbar, folio 118b and folio 120a. And in Parshas Vayeshev, folio 186b, on the verse "I have roused from the north," etc.; and in Parshas Terumah, folio 154b, on the subject of the table in the north, and folio 135a, as it says, "From the north [comes] gold," etc.; see there.

The Zohar on Bamidbar speaks of the north as included in the south, as the left hand is clasped in the right (3:118b), and of the Shechinah set between north and south, the north beneath her head and the south embracing her (3:120a); and in Vayeshev (1:186b) it reads "I have roused from the north" as an arousal from the side of the north that is answered by a holy soul sent from above. In Terumah it explains that the table stood on the north side because joy begins from there and water comes from the left (2:154b), and it applies "From the north comes gold" to Rosh HaShanah, the day of judgment (2:135a).

ועמ"ש במ"א בענין שם מ"ב וע"ב שבפ' שמע והיה אם שמוע²¹ שהוא ג"כ מענין מ"ש בזהר דאחליפו דוכתייהו²² כו'. ועיין עוד מענין רוח צפונית אינה מסובכת בזהר פ' קרח דקע"ח ב' ²³ והוא ענין אחר ממש"כ [ממה שכתוב].

And see what is written elsewhere on the subject of the Name of forty-two and [the Name of] seventy-two in the passages of Shema and Vehayah im shamo, which also belongs to the subject of what is said in the Zohar, that "they exchanged their places," etc. And see further on the subject of "the northern side is not enclosed" in the Zohar, Parshas Korach, folio 178b; and it is a different matter from what is written [here].

The text points to its discussion elsewhere, which the Kehot notes locate in Likkutei Torah, Va'eschanan (12d-13d), of the Name of forty-two and the Name of seventy-two in the first two passages of the Shema: the first passage, of love and so of Chesed, has forty-two words, though the Name of forty-two belongs to Gevurah, and the second, of warning and so of Gevurah, has seventy-two, though the Name of seventy-two belongs to Chesed. That is the Zohar's "they exchanged their places": the light of each attribute rests in the other's vessel. The text then cites the Zohar in Korach (3:178b) on the open north, noting that the Zohar there makes a different point from the one made here.

ועי בלקיית [בלקוטי תורה (להאריז"ל)] ביחזקאל ד"ה ענין יחזקאל ועמ"ש בפ' וישב בד"ה בכ"ה בכסליו בפ' צפונה לפני²⁴ הוי' ועי בפ' הרמ"ז [הרב משה זכות] בזהר ר"פ צו):

And see the Likkutei Torah of the Arizal on Ezekiel, the passage beginning “The matter of Ezekiel”; and see what is written in Parshas Vayeshev, in the discourse beginning “On the twenty-fifth of Kislev,” on the meaning of “northward, before Havayah”; and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Tzav.)

The parenthesis closes with three more references. The Chanukah discourse “On the twenty-fifth of Kislev” in Torah Ohr, Vayeshev, explains “northward, before Havayah,” said of the burnt offering (Leviticus 1:11): the most holy offerings were slaughtered in the north, the side of Gevurah, and tzafonah, “northward,” reads as tzafun hei, the hidden final hei of the Name Havayah. The others are the Arizal’s Likkutei Torah on Ezekiel and the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar at the beginning of Tzav, which Likkutei Torah, Va’eschanan (12d) also cites for the lights of Chesed and Gevurah exchanging their vessels.

QUESTIONS FOR DISCUSSION

1. Why is the south, which is Chesed, the place of the most intense heat, and the north, which is Gevurah, the place of cold?
2. How does the tzimtzum of the firmament produce the heat of the south, and why is every tzimtzum the work of the gevuros?
3. If the north is Gevurah, why is water, which is drawn from Chochmah, found there?
4. What does it mean that the mixing of Chesed and Gevurah is the chief tikkun of the world, without which it could not endure?
5. Why is the north left open, and how does that openness make it cold?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 עולם לאכסדרה

The note records that this maamar was said in 5572 (1811-12) and points to the Tzemach Tzedek's Or HaTorah on Parshas Behaaloscha, p. 348, on the opening words, "The world is like an exedra."

KEHOT'S NOTE

משנת תקע"ב — ראה אוה"ת בהעלותך ע' שמח.

2 בדרום הוא תוקף החום

The note cites the Tzemach Tzedek's Or HaTorah on the Prophets and Writings for the intense heat of the south.

KEHOT'S NOTE

ראה אוה"ת נ"ך-ג ע' אשה. יהל אור ע' קפג.

3 בצפון . . ובו עיקר הישוב

the passage shares nothing with the note

KEHOT'S NOTE

ראה גם מאמרי אדה"ז כתובים-א ע' נ. מאמרי אדה"א-ענינים ע' שלא ובהנסמן בהמ"מ שם. להלן במדבר ד, סע"ד. מאמרי אדה"א נביאים כתובים ע' קכא ואילך.

4 דרום הוא חסד

A Kabbalistic lexicon arranged by letter; the note cites its entry under dalet for the south (darom) as Chesed.

KEHOT'S NOTE

מא"א אות ד סע"כ.

5 דרום חסד וצפון גבורה

Speaking of the supernal "sea" whose waters have frozen, the Zohar says that "from the side of the north the waters freeze, and from the side of the south they are loosened" and flow. The Kehot note points here for the south as Chesed and the north as Gevurah.

Zohar I, 29bכ, זח"א כט,

KEHOT'S NOTE

מא"א אות צ סע"כ. וראה זח"א כט, ב (הלשון נעתק בטה"מ תר"ן ע' שפט).

6 מצפון תפתח

At Jeremiah's call G-d shows him a boiling pot tipped from the north, and explains: "Out of the north the evil shall break forth upon all the inhabitants of the land," the invaders who would come from there. The maamar cites it as a sign that the north is the side of Gevurah and judgment.

Jeremiah 1:14זח"א כט,

ויאמר ה' אלי מצפון תפתח הרעה על כל-ישובי הארץ:

Then the L-RD said unto me: 'Out of the north the evil shall break forth upon all the inhabitants of the land.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ירמ"א, יד.

7 Rabbi Eliezer says: the world is like an exedra, and its northern side is not enclosed; when the sun reaches the northwest corner it bends and rises above the firmament. Rabbi Yehoshua holds that the world is like a tent, enclosed on the north as well; the maamar builds on Rabbi Eliezer's words.

בבא בתרא כ"ה אבא 25aBava

PARAGRAPH 2

8 תשתויב משרבא

On "Everything is in the hands of Heaven except cold and heat," Tosafos brings the Midrash: Antoninus asked Rabbi to pray for him, and Rabbi said, "May the Merciful One save you from the cold"; Antoninus replied that one more garment takes care of the cold. Rabbi then said, "May you be saved from the heat," and Antoninus answered, "This is a prayer," for "nothing is hidden from its heat." The maamar cites it to show that heat is hard on a person.

תוספות על כתובות ל' א:ח:1א:8:30aKetubot

... צלי עלי א"ל רחמנא שזיבך מצינתא א"ל דא צלותא היא יתיר חד כסו וצינתא אולא א"ל תשתויב משרבא א"ל הא כדו צלותא דכתיב אין נסתר מחמתו וי"ל דקרא כתיב בעוברי דרכים או במלחמה כדרך שהמלכים עושים בדורך אין אדם יכול לזוהר מן החום אבל אם רוצה לישב בביתו יכול להזהר שישב בבית של אבנים או יכנס במרתף ויש מפרשים דצינים פחים חדא מילתא היא כלומר צינים שהם פחים לאדם לשון פח ומוקש ואינו כן דכפ"ק דמסכת ע"ז (דף ג: ושם) מייתי לה [אהא דכתיב ותעשה אדם כדגי הים מה] ...

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PARAGRAPH 3

9 שהמים . . הלחות במוח ומקור החמימות בלב

Tanya, chapter 3, explains that the soul's intellect, Chochmah, Binah and Daas, is the "mother" and source of its emotive attributes, the love and awe of G-d that are born of it.

תניא, חלק ראשון; ליקוטי אמרים ג:י"א3:11Likkutei Amarim

והצמאון, הוא מיסוד האש שבנפש האלהית, וכמו שכתבו השב"עיים, וכן הוא בעץ חיים, שישוד האש הוא בלב, ומקור המים והלחות מהמוח, וכמו שכתוב בעץ חיים שער נ', שהיא בחינת חכמה שנקרא מים שבנפש האלהית.

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KEHOT'S NOTE

השוה תניא פ"ג.

10

רשפי אש

The beloved asks her lover to set her as a seal upon his heart, “for love is strong as death ... its flashes are flashes of fire, a flame of G-d.” The maamar applies the words to the warmth whose source is in the heart.

Song of Songs 8:6: שיר השירים ח:ו

שִׁמְנִי כְּחֹתֶם עַל־לִבִּי כְּחֹתֶם עַל־זְרוֹעֶיךָ כִּי־עֵצָה כְּמֹת אֶהְיֶה קֶשֶׁה
כְּשֹׂאֵל קִנְאָה רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שְׁלֵהָ בְּתִיָּה:

Set me as a seal upon thy heart, As a seal upon thine arm;
For love is strong as death, Jealousy is cruel as the grave;
The flashes thereof are flashes of fire, A very flame of the L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

11

אני בינה לי גבורה

Wisdom, speaking of herself, declares: “Counsel and sound wisdom are mine; I am understanding (binah), might (gevurah) is mine.” In the plain sense, might comes with understanding; the maamar reads binah and gevurah as the Sefiros, Binah being the root from which Gevurah, and so warmth, derives.

Proverbs 8:14: משלי ח:יד

לִי־עֵצָה וְתוֹשִׁיעָה אֲנִי בִינָה לִי גְבוּרָה:

Counsel is mine, and sound wisdom; I am understanding, power is mine.

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12

והג"ע הוא בקו השוה

A discourse of the Alter Rebbe that the note cites on Gan Eden lying on the equator; the note says the passage is quoted in the Kehot notes to Likkutei Torah, Shemini Atzeres, 84d.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תתקס נעתק לקמן במ"מ לשמע"ע פד, ד. אוה"ת נ"ך-ג.
ע' אישׁו.

PARAGRAPH 4

13

וע"כ הוא קר

Fire stands on the north side and water on the south, yet “the north is cold and moist” and the south hot and dry: the Holy One, blessed be He, blended them, so that water goes from the south into the north and fire from the north into the south, each lending the other of its own. The text cites it for the cold of the north and the exchange of the attributes.

Zohar, Vaera 3:34-43:ג' ל"ד-מ"ג

14

מה רב טובך אשר צפנת

David's psalm turns from his enemies to the righteous: “How great is Your goodness that You have hidden away for those who fear You.” In Iggeres HaKodesh, epistle 13, the Alter Rebbe reads it of the goodness hidden within those whose souls are rooted in Gevurah, the left, yet as

...עולם לאכסדרה הוא דומה ורוח צפונית אינה מסוכבת

boundless as the open kindness of the right; tzafanta, “You have hidden away,” shares its root with tzafon, “north.”

Psalms 31:20: תהילים ל"א:כ

מָה רַב־טוֹבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פַּעֲלֶתָ לְחֹסִים כִּי נִגַּד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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15

העירותי מצפון

Rabbi Shimon opens with “I have roused from the north, and he has come” and explains: “I have roused” is the arousal of a man's union in this world, an arousal from the side of the north; “and he has come” is the holy soul that the Holy One, blessed be He, sends from above.

Sפר הזוהר, וישב ט"ו:קנ"ג-ט"ז:קס"א

Then we read: “And she conceived, and bore a son; and he called his name Er.” The name ‘Er is a reversal of the letters ra’ (evil), for he was evil, having issued from the side of the evil prompter. The accusative particle eth (the) inserted before his name likewise hints at the emergence of another grade, that of impurity and defilement, from which grade Er was born.’ Nor was the defect made good until afterwards, when Shelah appeared. It says further: “And Er, Judah's first-born, was evil in the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

16

העירותי מצפון

G-d, speaking through Isaiah, tells of the one He has stirred up to come: “I have roused [one] from the north, and he has come; from the rising of the sun he will call in My name.” This is the verse that the Zohar in Vayeshev expounds.

ישעיהו מ"א:כ"ה

הַעִירֹתִי מִצָּפוֹן וְיָאֵת מִמְּזֶרֶחַ שָׁמֶשׁ יִקְרָא בְּשֵׁמִי וְיָבֹא סֻגָּנִים כְּמוֹ־חֶמֶר
וְכִמוֹ יוֹצֵר יִרְמְס־טִיט:

I have roused up one from the north, and he is come, From the rising of the sun one that calleth upon My name; And he shall come upon rulers as upon mortar, And as the potter treadeth clay.

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17

ובפ' תרומה דקנ"ד ב'

The note says the Zohar's passage in Terumah, 154b, on the table in the north, is explained there.

KEHOT'S NOTE

נתבאר ביהל אור ע' קפג.

18

שלחן בצפון

The table had to be set on the north side, “and you shall put the table on the north side,” because joy begins from there: the left first takes from the right; and water is found

נתבאר באוה"ת ויקרא-ב ע' תלג.

צפונה לפני הוי

24

Of the burnt offering from the flock the Torah commands: "He shall slaughter it on the side of the altar, northward, before Havayah." The text points to the Chanukah discourse in Torah Ohr, Vayeshev, which reads tzafonah, "northward," as tzafun hei, the hidden final hei of the Name Havayah, and the north as the side of Gevurah, where the most holy offerings were slaughtered.

ויקרא א': י"א11:1

וַשְׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי ה' וַיִּרְקוּ בְנֵי אֶהֱרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:

And he shall kill it on the side of the altar northward before the L-RD; and Aaron's sons, the priests, shall dash its blood against the altar round about.

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only from the side of the left, which is why we speak of "the might (gevuros) of the rains."

ספר הזהר, תרומה מ"ז:תקט"ו-תקכ"ה525-47:515 Zohar, Terumah

Then he went on: "Thou shalt make a table." This table was here below for setting the shew-bread upon. Now, which was of greater import, the table or the bread? It might be thought that the bread was more important, since the table was needed to put the bread on, and besides, it was, in the very nature of things, beneath the bread. This, however, is not so: the table was the essential article, being, through its arrangement, the receptacle of blessing from above and of food for the ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

19

מצפון זהב

Gold alludes to Rosh HaShanah, "the day of gold, the day of judgment," when that side rules, as it says, "From the north comes gold."

ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד164-13:153 Zohar, Terumah

20

מצפון זהב

Elihu, describing G-d's might in the storm, says: "From the north comes gold; with G-d is awesome majesty." The Zohar in Terumah applies the verse to the day of judgment, and the Zohar in Va'eira (2:24a) says that gold is made from the strength of the fire of the north.

איוב ל"ז:כ"ב Job 37:22

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אַלּוּהַ נֹרָא הוֹד:

Out of the north cometh golden splendour, About G-d is terrible majesty.

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21

שם מ"ב וע"ב . . אם שמוע

Page 13d continues the discourse "And you shall love" that begins on 12d: there the Alter Rebbe explains how the light of the Name of seventy-two is drawn into the vessel of the second passage of the Shema, through "with all your soul": leaving no void or break in the Infinite Light that the self-sacrifice of the first passage drew down upon the soul.

KEHOT'S NOTE

ראה לקו"ת ואתחנן יג, ד.

22

דאחליפו דוכתייהו

There the Alter Rebbe notes that the first passage of the Shema, from "And you shall love" to "your gates," has forty-two words and the second seventy-two, although the Name of forty-two is in Gevurah and that of seventy-two in Chesed, while the first passage is Chesed and the second Gevurah.

KEHOT'S NOTE

וע' ואתחנן יב, ד. [כ].

23

בזהר פ' קרח דקע"ח ב'

The note says the Zohar's passage in Korach, 178b, on the open north, is explained there.

KEHOT'S NOTE



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok