



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 3

מבן עשרים

From Twenty Years Old



Twenty is the age of the census and the age at which one may sell inherited land because at twenty the encompassing lights of Abba, the full yud of Chochmah, enter a person; Chochmah, the level nearest to Keser, can then lift his mind “to their Gulgalta,” the Supernal Will beyond all intellect.

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

Twenty is the age of the census and the age at which one may sell inherited land because at twenty the encompassing lights of Abba, the full yud of Chochmah, enter a person; Chochmah, the level nearest to Keser, can then lift his mind “to their Gulgalta,” the Supernal Will beyond all intellect.

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

The census counts Israel “from twenty years old and upward,” and the Talmud lets a young man sell his father’s land only at twenty. Etz Chaim explains why: at twenty the encompassing lights (makifim) of Abba enter him. The maamar sets out two levels above intellect, the radiance and the essence of the point of the heart, and the Supernal Will as enclothed in Chochmah and as the Gulgalta that covers the brain. With the will that follows intellect, these make three levels, matched to the three steps of the saying in Avos and to loving G-d with all one’s heart, soul and might. The yud spelled out in full equals twenty: the yud is Chochmah, and its filling, vav and dalet, is the emotions and speech (or voice and speech, or the Written and Oral Torah). At twenty the full yud, the mochin of Abba, shines above the hei of Binah, and only then can there be the elevation “to their Gulgalta”: Chayah through Chochmah, then Yechidah in the Gulgalta. Chochmah, nearest to Keser, rises first; below twenty, with only the mochin of Imma, a person is still too far from Keser.

OUTLINE

- | | | |
|---|-------------------------------|----|
| 1 | Why twenty | ¶1 |
| <hr/> | | |
| <p>The census age and the law of selling a father’s estate at twenty, explained in Etz Chaim by the entry of the makifim of Abba; two levels above intellect, in the point of the heart and in the Supernal Will.</p> | | |
| <hr/> | | |
| 2 | Three levels of will | ¶2 |
| <hr/> | | |
| <p>A will below intellect, a will above intellect enclothed in Chochmah, and the Gulgalta: the three steps of the saying in Avos, and heart, soul and might.</p> | | |
| <hr/> | | |
| 3 | The full yud is twenty | ¶3 |
| <hr/> | | |
| <p>The yud is Chochmah; its filling, vav and dalet, is the emotions and speech rooted in Abba, or voice and speech.</p> | | |
| <hr/> | | |
| 4 | Raised to the Gulgalta | ¶4 |
| <hr/> | | |
| <p>The filling as the Written and Oral Torah; at twenty the mochin of Abba shine above Binah, making possible the elevation “to their Gulgalta”: Chayah and then Yechidah.</p> | | |
| <hr/> | | |

5 Why only from twenty

¶5

The opening of the Ulam and the years of Sarah; Chochmah, nearest to Keser, rises first and lifts the mind, while one under twenty, with only the mochin of Imma, cannot yet be raised.

KEY CONCEPTS

The encompassing lights of Abba (makifim) מקיפי אבא

Lights rooted in Chochmah that surround the mind rather than being grasped by it; according to Etz Chaim they enter a person at twenty. In this maamar the mochin of Abba are Chayah, and through them one rises to Yechidah, the Gulgalta.

Gulgalta (the skull) גלגלתא

The highest level of the Supernal Will, which “covers over the brain” of Chochmah and is never enclothed in it; the maamar reads the census word legulgelosam, plainly “by their heads,” as “to their Gulgalta.”

The point of the heart נקודת הלב

The soul’s innermost core, above Binah and Daas, which has two levels: its radiance and its essence.

The filling of the yud מילוי הי"ד

The yud spelled out (yud, vav, dalet) equals twenty. The yud is Chochmah, and its vav and dalet are what extends from it: the emotions and speech.

Chayah and Yechidah חיה יחידה

The two highest levels of the soul, which stay above it as encompassing lights: Chayah is the mochin of Abba, and Yechidah is the Gulgalta.

The mochin of Abba and of Imma מוחין דאבא ודאמא

Intellect drawn from Chochmah and from Binah. One under twenty has only the mochin of Imma, which are still far from the light of Keser.

SECTION 1 • 11

Why twenty

1 מבן עשרים.^{1,2} בע"ח [בעץ חיים] שכ"ד פי' מארז"ל [מאמר רבותינו זכרונם לברכה]³ פ"ט דב"ב [דנבא בתרא]⁴

ולמכור בנכסי אביו עד שיהי' [שיהיה] בן עשרים שנה,⁵

“From twenty years old.” Etz Chaim, Sha’ar 24, explains the saying of our Sages, of blessed memory, in chapter 9 of [Tractate] Bava Basra, “and to sell of his father’s estate, [not] until he is twenty years old”:

The maamar opens with the census verse, which counts the men of Israel “from twenty years old and upward.” It links that age to a Talmudic law: one may not sell real estate inherited from his father until he is twenty, a law whose inner reason Etz Chaim explains.

כי אזי נכנסים בו מקיפי אבא (ע' [עיינן] מענין מקיפי אבא סד"ה ושאתם מים⁶ בסידור)

for then the encompassing lights (makifim) of Abba enter into him (see on the subject of the makifim of Abba at the end of the discourse beginning “And you shall draw water,” in the Siddur).

The reason Etz Chaim gives is that at twenty the makifim of Abba enter a person: encompassing lights rooted in Chochmah, the higher intellect, which surround the mind rather than being grasped by it. Likkutei Torah, Masei, brings the same teaching: at twenty a person’s mind is settled, because the two makifim of Abba are then drawn into him. The parenthesis points to the discourse “And you shall draw water” in the Siddur for more on these makifim.

וע' ד"ה כי תצא⁷ שיש בנקודת הלב שלמעלה מהבינה והדעת ב' בחינות הא' הארת נקודת הלב הב' עצמיות נקודת הלב.

And see the discourse beginning “When you go out,” [which explains] that in the point of the heart, which is above Binah (understanding) and Daas (knowledge), there are two levels: the first, the radiance of the point of the heart; the second, the essence of the point of the heart.

The discourse on “When you go out [to war]” finds two levels in the “point of the heart,” the soul’s innermost core, which lies above understanding and knowledge: its radiance, which can transform a person’s thought, speech and action, and its very essence, which can transform the emotions themselves. The Alter Rebbe brings it because the same pairing of a radiance and an essence is about to be applied to the levels above intellect.

וי"ל [ויש לומר] ע"ד מ"ש בד"ה תקעו בחודש^{8,9} שהרצון עליון שלמעלה מהשכל יש בו שני בחינות הא' המלוכש בחכמה והב' גלגלתא דחפיא על מוחא.^{10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35}

It may be explained along the lines of what is written in the discourse beginning “Blow the shofar on the New Moon”: that the Supernal Will, which is above intellect, has two levels within it: the first, [the will] that is en clothed in Chochmah (wisdom); and the second, the Gulgalta (the skull) that covers over the brain.

A parallel from the discourse on “Blow the shofar on the New Moon”: the Supernal Will, which transcends intellect, has two levels. One is the will that is en clothed in Chochmah and finds expression through it; the other is the Gulgalta, the “skull” of the supernal configuration, which covers over the “brain” of Chochmah and is never en clothed in it.

SECTION 2 • 12

Three levels of will

2 וזה ג"כ כענין מצות וחוקים בד"ה אם בחקותי.^{36, 37} וזהו ג' המדרגות הא' עשה רצונו כרצונך³⁸ מבינה נעשה כתר לז"א והוא הרצון שלמטה מהשכל.

This too is like the subject of mitzvos and chukim (statutes) in the discourse beginning “If in My statutes.” And these are the three levels. The first: “Do His will as your will”: from Binah is made a Keser (the Crown) for Z'eir Anpin (the emotive attributes), and this is the will that is below intellect.

The same levels of will also underlie the difference between mitzvos in general and chukim, the statutes that have no stated reason, as the discourse “If in My statutes” explains. They also match the three steps of the saying in Pirkei Avos. The first step, “Do His will as your will,” is the lowest will: Binah becomes the Keser (the Crown) of Z'eir Anpin, a will that follows from understanding and so stands below intellect.

הב' כדי שיעשה רצונך כרצונו רצון העליון המלוכש בחכמה שבהשכל יש מלמעלה מהשכל וזהו נשמת כתר דז"א מת"ת [מתפארת] דאבא. וב' בחי' אלו זהו ככל לבבך ובכל נפשך.³⁹ הגי בטל רצונך גלגלתא. ככל מאדך.

The second: “so that He will do your will as His will”: the Supernal Will that is en clothed in Chochmah, for within intellect there is [something] from above intellect; and this is the soul of the Keser of Z’eir Anpin, from the Tiferes (beauty) of Abba. And these two levels are “with all your heart and with all your soul.” The third: “Nullify your will”: the Gulgalta; “with all your might.”

The second step, “so that He will do your will as His will,” is the Supernal Will en clothed in Chochmah: something above intellect present within intellect, called the soul of the Keser of Z’eir Anpin and drawn from the Tiferes of Abba. Loving G-d “with all your heart and with all your soul” corresponds to these two levels, while the third step, “Nullify your will,” is the Gulgalta, beyond all intellect, and corresponds to “with all your might,” a love without measure.

SECTION 3 • 13

The full yud is twenty

3 והנה יו"ד במילואו עשרים⁴⁰ וענין ו"ד שהם מילוי היו"ד היינו המדות ששרשן מאבא שייב [ששת ימי בראשית] והדבור ששרשו מאבא יסד ברתא.⁴¹

Now, the yud spelled out in full is twenty. And the matter of the vav and dalet, which are the filling of the yud, is the emotive attributes (middos), whose root is from Abba, [they being] the six days of Creation; and speech, whose root is from “Abba founded the daughter” (Abba yasad barta).

Spelled out in full, the letter yud (yud-vav-dalet) has the numerical value twenty (10 + 6 + 4), which links it to the age of twenty. The yud itself is Chochmah, Abba; the added letters of its spelling stand for what extends from Abba: the vav (six) for the six emotive attributes, the six days of Creation, and the dalet for speech, Malchus, of which the Zohar says “Abba founded the daughter.”

ועמ"ש ע"פ כי מראש צורים אראנו.^{42, 43} אינ [אי נמי] ו"ד קול ודבור. ועיין מכ"ז [מכל זה] בענין מחצית השקל.⁴⁴

And see what is written on the verse “For from the top of the rocks I see him.” Alternatively, the vav and dalet are voice and speech. And see on all this in the subject of the half-shekel.

The text points to what it has written on the verse “For from the top of the rocks I see him,” and then gives a second reading of the filling: the vav is voice, which carries to the emotive attributes, and the dalet is articulated speech. For more on all this it points to the theme of the half-shekel.

SECTION 4 • 14

Raised to the Gulgalta

4 וגם י"ל [יש לומר] תשב"כ [תורה שבכתב] ותשב"פ [ותורה שבעל פה]. ולכן בן עשרים מאיר בו יו"ד עם המלוי

מוחין דאבא שלמעלה מבחי"ה"א נש"ב [ני שערי בינה] שהם שערים הנמשכים מהבינה שכל המושג למדות

It may also be said [that they are] the Written Torah and the Oral Torah. Therefore, at twenty, [when] there shines in him the yud with the filling, the intellect (mochin) of Abba, which is above the level of the hei, the fifty gates of Binah, which are gates drawn from Binah, comprehended intellect [that extends] to the emotive attributes,

A further reading of the vav and dalet: the Written Torah and the Oral Torah. At twenty, then, the full yud, the mochin of Abba, shines in a person; this is higher than the hei, Binah with its fifty gates (the Talmud's "fifty gates of understanding," Rosh Hashanah 21b), which is understanding that can be grasped and flows into the emotions.

אזי ההעלאה לגלגלתם רצון העליון מה שאינו מושג כלל בחכמה ע"ד ומשה נגש אל הערפל⁴⁵ כי בי

מקיפים חיה יחידה חיה מוחין דאבא והחכמה תחיה.⁴⁶ אח"כ יחידה לגלגלתם.^{47,48}

then [comes] the elevation "to their Gulgalta" (legulgelosam), the Supernal Will, that which is not grasped at all in Chochmah, along the lines of "And Moshe approached the thick darkness." For [there are] two encompassing lights (makifim), Chayah and Yechidah. Chayah is the mochin of Abba: "and Chochmah gives life (techayeh)." Afterwards, Yechidah: "to their Gulgalta."

Only then can there be the elevation "to their Gulgalta": the census word legulgelosam, plainly "by their heads," is read as "to their Gulgalta," the Supernal Will that Chochmah cannot grasp at all, like Moshe approaching the "thick darkness." The two encompassing lights match the soul's two highest levels: Chayah, the mochin of Abba (as "Chochmah gives life," techayeh), and after it Yechidah, the Gulgalta.

SECTION 5 • 15

Why only from twenty

5 ועמ"ש ע"פ ומשה נגש⁴⁹ כו'. וכענין פתחי לי^{50, 51, 52, 53} ואזי אפתח כפתחו של אולם⁵⁴ שהוא למעלה מבחי עשרים כו'.

And see what is written on the verse “And Moshe approached,” etc. And [it is] like the matter of “Open for Me,” and then “I will open like the opening of the Ulam (the Hall),” which is above the level of twenty, etc.

The text points again to its discussion of “And Moshe approached [the thick darkness],” and to the Midrash on “Open for Me”: if Israel open even a small opening, G-d will open a great one for them, which the text calls “the opening of the Ulam,” the Temple’s entrance hall. The text describes this great opening as a level “above twenty,” beyond the twenty that, as the next part says, stands for Abba and Imma.

ועיין בענין חיי שרה⁵⁵ עשרים שנה או"א [אבא ואימא] כתר מאה כו'. וע"כ מבן עשרים שנה ומעלה דוקא יכולים לישא בחי מוחי [מוחיה] שלו לבחי הכתר

And see on the subject of “the life of Sarah”: “twenty years” is Abba and Imma (Chochmah and Binah); Keser is “a hundred,” etc. Therefore it is specifically from twenty years old and upward that one can lift up the level of his intellect (mochin) to the level of Keser,

Similarly, in the years of Sarah’s life, “a hundred years and twenty years,” the twenty stand for Abba and Imma (Chochmah and Binah) and the hundred for Keser. Therefore only from twenty upward can a person’s mochin be lifted up to the level of Keser.

כי אור החכמה קרוב יותר לכתר ועולה ראשונה וגם עמו עולה כל המסתעפים ממנו כו' וכמ"ש והחכמה מאין תמצא⁵⁶ כו'

for the light of Chochmah is closer to Keser and rises first, and with it there also rise all that branch out from it, etc.; and as it is written, “And Chochmah is found from ayin (nothing),” etc.;

The reason is that the light of Chochmah is the nearest to Keser, so it rises first and carries with it everything that branches out from it. This is “Chochmah is found from ayin (nothing)”: Chochmah issues from the ayin, the Keser that is beyond grasp.

משא"כ פחות מבן עשרים שאין לו מבחי' מוחי' [מוחיה] דאבא עדיין רק בחי' מוחי' [מוחיה] דאמא עדיין רחוק הוא מבחי' אור הכתר ולא יכלו להעלותו לגלגלתם כו':

whereas one less than twenty, who does not yet have [anything] of the level of the mochin of Abba, only the level of the mochin of Imma, is still far from the level of the light of Keser, and they could not raise him "to their Gulgalta," etc.

Below twenty a person does not yet have the mochin of Abba, only the mochin of Imma, Binah; he is still far from the light of Keser, and so he could not be raised "to their Gulgalta." This is why the census counts only from twenty years old and upward.

IN ONE'S AVODAH

The maamar matches the three steps of the Sages' saying, "Do His will as your will," "so that He will do your will as His will" and "Nullify your will," to loving G-d with all one's heart, with all one's soul and with all one's might. The highest of them, setting aside one's own will entirely, reaches the Gulgalta, beyond all intellect.

QUESTIONS FOR DISCUSSION

1. Why does the law of selling a father's estate at twenty point, according to Etz Chaim, to the entry of the makifim of Abba?
2. What is the difference between the Supernal Will enclothed in Chochmah and the Gulgalta, and how do the three steps of the saying in Avos correspond to them?
3. How does the full spelling of the yud explain the number twenty, and what do its vav and dalet stand for?
4. Why must the mochin of Abba be present before a person can be raised "to their Gulgalta"?
5. Why can one who has only the mochin of Imma not yet be lifted to Keser?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מבן עשרים

It records the Tzemach Tzedek's account: on Monday, Erev Rosh Chodesh Sivan 5569, the Alter Rebbe called him in, blessed him as he did every year, and said this maamar, "From twenty," before him privately; it was later printed in Likkutei Torah.

KEHOT'S NOTE

ראה אודות מאמר זה (ושנאמר בשנת תקס"ט) בסה"מ קונטרסים תו, ב "כ"ק אדמו"ר הצ"צ סיפר: ביום שני ער"ח סיון — שנת תקס"ט — קרא אותי "כ"ק אאזמ"ר [רבנו הזקן] ויברכני כרגיל בכל שנה ויאמר לפני ביחידות את המאמר מבן עשרים — שנדפס אח"כ בלקוטי תורה — וכפל את ברכתו הקי שאצליח בכתובת חדושי תורה בנגלה ובנסתר". וראה עוד בהנסמן על מאמר זה להלן בהוספות ברשימת הכתבי-יד. וראה עוד בענין זה בסה"מ תקס"ו ע' קצד. מאמרי אדה"י — על פרשיות התורה ע' רי. בששה"ק תערי"ב ח"א ע' מב.

2 מבן עשרים

"From twenty years old and upward, all who go out to the army in Israel": the census at the start of Bamidbar. The maamar explains why twenty is the age at which a person is counted.

Numbers 1:3:א' במדבר

מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצְבֹאתָם אֹתָהּ וְאֶהְרֹן:

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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KEHOT'S NOTE

במדבר א, ג.

3 מבן — מארז"ל

In Likkutei Torah, Masei, the same passage of Etz Chaim is brought: one may sell his father's estate only at twenty because his mind is then settled, since the two makifim of Abba are then drawn into him; only after these makifim have entered does his beard fill out.

KEHOT'S NOTE

ועל"ק במסעי (סוף צב). [כ].

4 מארז"ל פי"ט דב"ב

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

קנו, א.

5 ולמכור בנכסי אביו עד שיחייבן עשרים שנה

The Talmud rules that a young man may not sell real estate he inherited from his father until he is twenty. Following

Etz Chaim, the maamar finds the inner reason for this age in the makifim of Abba that enter him then.

Bava Batra 156a:3-4:א'ג-ד'ג:בבא בתרא

אמר רב נחמן אמר שמואל: בודקין לקדושים, לגרושים, ולתלמידיה, ולמכור בנכסי אביו — עד שיהא בן עשרים. וכיון דבדקנא לקדושים, לגרושים למה לי? לא נצרכא אלא ליבום — דתנן: בן תשע שנים ויום אחד שקבא על יבמתו — קנאה. ואין נותן גט עד שיגדל.

William Davidson, Vocalized Aramaic (CC-BY-NC)

6 ושאתם מים

"You shall draw water with joy from the wellsprings of salvation": the title of the discourse in the Siddur that the text cites on the makifim of Abba.

ישעיהו י"ב:ג' Isaiah 12:3

וּשְׁאַבְתֶּם־מִּים בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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7 ד"ה כי תצא

The discourse "When you go out to war against your enemies" opens with the Zohar's teaching that the time of prayer is the time of battle: the war in every person's soul, every day, between the holy soul and the animal soul.

KEHOT'S NOTE

לקמן פי כי תצא לה, ג.

8 בד"ה תקעו בחודש

The discourse "Blow the shofar on the New Moon" speaks of the Gulgalta that covers over the brain, far above the seat of Chochmah, Binah and Daas.

KEHOT'S NOTE

לקמן ר"ה נד, ב.

9 תקעו בחודש

The psalm of Asaf for the festival: "Blow the shofar on the New Moon, at the appointed time, for our festival day," said of Rosh HaShanah. It is the title of the Rosh HaShanah discourse the text cites on the two levels of the Supernal Will.

Psalms 81:4:ד'א:תהילים

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם הַזֶּה:

Blow the horn at the new moon, at the full moon for our feast-day.

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10 פרשה ט

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

שהבנים בני אבותיהן שנאמר שאו. נעתק באוה"ת במדבר ג (ושם נסמן פרשה ח').

11 פרשה י'
Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

פי' זה דודי כמ"ד ואבדיל אתכם כו' במנין שישאל מונין ללבנה כו' שאו את ראש. נעתק באוה"ת במדבר ע' ג.

12 פנחס פכ"א
Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מסרן למשה במנין כו' שאו את ראש — נעתק באוה"ת במדבר ע' ג. וראה שם ע' ב.

13 שה"ש רבה
Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ערמת חטים מה חטים הללו כשיוצאין לזרע אין יוצאין אלא במנין כו' שבעים נפש כו' עד שאו את ראש — נעתק באוה"ת במדבר ע' ג.

14 זח"ג פנחס רנ"ג ב'
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בכת"י 1999 מצייין שהכוונה למ"ש "ואע"ג דכמה ענפין אית באילנא וכמה תאנים עלייהו אינון דאקדימו בקדמיתא אתקריאו בכורים אלין אינון רישין דכלהו כגוונא דלהון אתמר שאו שערים ראשיכם, שאו מרום עיניכם וראו מי ברא אלה, שאו את ראש כל עדת בני ישראל".

15 ביאור הדברים
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה בהנסמן בזה להלן ברשימת הכתבי-יד.

16 אית רצון ואית רצון
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נסמן לעיל א, א.

17 לית מחשבה תפיסא ב'
The words here quote Tikkunei Zohar 17a:10-12; the passage is shown below.

Tikkunei Zohar 17a:10-12 ב"י א-י: תקוני הזהר י"ז א-י: י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסאית (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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KEHOT'S NOTE

ת"ז בהקדמה (ז, א).

המוח שליט על הלב

18
Kehot's note points to Zohar III, 224a for these words.

Zohar III, 224a זח"ג רכד, א

KEHOT'S NOTE

ראה זח"ג רכד, א.

19 בכח"י יחידה שננפש
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה ב"ר יד, יא.

20 כל הנשמה תהלל
The words here quote Psalms 150:6; the passage is shown below.

Psalms 150:6 תהילים ק"נ:ו

כל הנשמה תהלל קה תללויה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו.

21 ולגדולתו אין חקר
The words here quote Psalms 145:3; the passage is shown below.

Psalms 145:3 תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדולתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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Deuteronomy 6:5 דברים ו:ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

תהלים קמה, ג. ובכל מאדך: דברים ו, ה.

22 לכן מ"ש בענין כריתות כו'
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בלקו"ש-ה ע' 136 מצייין שכנראה שחסר כאן.

23 הרשעים מלאים חרטות
Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ר"ח שי היראה בשם ס"ח. שבת מוסר פכ"ד בשם מארז"ל. עליק ר"פ ראה (יח, א). [כ]. ראה תניא פרק יא. אוה"ת פ' ראה ע' תרלה.

24 הוא וחכמתו א'
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

רמב"ם הלי יסודי התורה ב, י.

25 טעמי תורה לא נתגלו

The words here quote Sanhedrin 21b:16; the passage is shown below.

סנהדרין כ"א ב:ט"ז Sanhedrin 21b:16

ואמר רבי יצחק: מפני מה לא נתגלו טעמי תורה? שהרי שתי מקראות נתגלו טעמן, ונכשל בהן גדול העולם. כתיב: "לא ירבה לו נשים". אמר שלמה: "אני ארבה ולא אסור". וכתיב: "ויהי לעת זקנת שלמה נשיו הטו את לבבו".

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KEHOT'S NOTE

ראה סנהדרין כא, ב.

26 זאת הוא חכים

The words here quote Tikkunei Zohar, Patach Eliyahu · 17b:3-4; the passage is shown below.

תקוני זוהר י"ז ב:ג-ד' Tikkunei Zohar, Patach Eliyahu · 17b:3-4

אנת חכים ולא חכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיןן צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעייתא. צדק מלכותא קדישא. מאוני צדק *תרין סמכי קשוט. הין צדק אות בריית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

27 המאור שבה . מחזורו למוטב

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פתיחתא לאיכה רבתי, ב.

28 טוב הוא זיו ואור הגנוז לצדיקים

The words here quote Chagigah 12a:10-11; the passage is shown below.

חגיגה י"ב א:י"א-י"ב Chagigah 12a:10-11

ולמי גנוז — לצדיקים לעתיד לבא, שנאמר: "וירא אלקים את האור כי טוב", ואין "טוב" אלא צדיק, שנאמר: "אמרו צדיק כי טוב". כיון שראה אור שגנוז לצדיקים שמח, שנאמר: "אור צדיקים ישמח".

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KEHOT'S NOTE

ראה חגיגה יב, א.

29 שנהנין

Kehot's note points to Berachot 17a for these words.

ברכות י"ז א' Berachot 17a

KEHOT'S NOTE

ראה ברכות יז, א.

30 סוכת דוד הנופלת

The words here quote Amos 9:11; the passage is shown below.

עמוס ט"א:י"א Amos 9:11

ביום ההוא אקים את־סֹכֶת דָּוִד הַנִּפְלֹת וְגִדְרֹתֶי אֶת־פְּרִצִיָּהּ וְהִרְסֹתֶי אָקִים וּבְנִיתֶיהָ כִּימֵי עוֹלָם:

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

31 רגלי יורדות

The words here quote Proverbs 5:5; the passage is shown below.

משלי ה:ה' Proverbs 5:5

רגליה ירדות מות שאל צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

32 ותשליך במצולות ים

The words here quote Micah 7:19; the passage is shown below.

מיכה ז:י"ט Micah 7:19

לשוב ירחמנו יכבש עונותינו ותשליך במצלות ים כל־חטאותם:

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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KEHOT'S NOTE

מיכה ז, יט.

33 ולילה כיום יאיר

The words here quote Psalms 139:12; the passage is shown below.

תהילים קל"ט:י"ב Psalms 139:12

גם־הַחֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיִל כִּיּוֹם יֹאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהילים קלט, יב.

34 זדונות נעשה בזכויות

The words here quote Yoma 86b:3; the passage is shown below.

יומא פ"ו ב:ג' Yoma 86b:3

אמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כשגגות, שנאמר: "שובה ישראל עד הי אלקיך כי כשלת בעונה", הא "עון" — מזיד הוא, וקא קרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה

שְׁדוֹנוֹת נַעֲשוֹת לוֹ כְּזִכּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מִרְשָׁעוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חִיָּה) יִחְיֶה!" לֹא קָשִׁיָּא: כָּאן מֵאֲחֵבָה, כָּאן מִיִּרְאָה.

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KEHOT'S NOTE

יומא פו, ב.

35

אחזתו ולא ארפנו

The words here quote Song of Songs 3:4; the passage is shown below.

Song of Songs 3:4 ג'ד: שיר השירים

כְּמַעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצֵאתִי אֶת שְׂאֵהָבָה נִפְשִׁי אֲחֻזְתִּי וְלֹא אֲרַפְנָה עַד־שֶׁהִבֵּיאתִי אֶל־בֵּית אִמִּי וְאֶל־חֲדָר הַוּרְתִּי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

שה"ש ג, א.

PARAGRAPH 2

36

בד"ה אם בחקותי

The discourses on "If you walk in My statutes" in Likkutei Torah, Bechukosai, explain that some mitzvos come from Chochmah within Keser and are en clothed in Chochmah, so that they can carry a reason, while the chukim come from Keser within Keser and are pure will.

KEHOT'S NOTE

לעיל פי בחוקותי.

37

אם בחקותי

G-d's promise of blessing opens, "If you walk in My statutes and keep My commandments": the title of the discourse the text cites on mitzvos and chukim.

Leviticus 26:3 ג'כ"ו: ויקרא

אִם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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38

עשה רצונו כרצונו

Rabban Gamliel: "Do His will as your will, so that He will do your will as His will; nullify your will before His will." The maamar reads its clauses as three ascending levels of will.

Pirkei Avot 2:4 ב'ד: משנה אבות

הוּא הֵיָה אֹמֵר, עָשָׂה רְצוֹנוֹ כְּרְצוֹנָהּ, כְּדִי שֶׁיַּעֲשֶׂה רְצוֹנָהּ כְּרְצוֹנוֹ. בְּטֹל רְצוֹנָהּ מִפְּנֵי רְצוֹנוֹ, כְּדִי שֶׁיִּבְטֹל רְצוֹן אַחֲרָיִם מִפְּנֵי רְצוֹנָהּ. הֲלֵל אֹמֵר, אֵל תִּפְרֹשׁ מִן הַצְּבוּר, וְאֵל תִּאֲמִין בְּעֶצְמָהּ עַד יוֹם מוֹתָהּ, וְאֵל תִּדְּיוֹן אֶת חֲבֵרָהּ עַד שֶׁתִּגְזֵעַ לְמִקְוָמוֹ, וְאֵל תִּאֲמַר דְּבַר שְׂאִי אֶפְשָׁר לְשַׁמֵּעַ, שְׁסוּפוּ לְהַשְׁמִיעַ. וְאֵל תִּאֲמַר לְכַשְׁאֲפָנָה אֲשֶׁנָּה, שֶׁמָּא לֹא תִפְנָה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will

in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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39

בכל לבבך ובכל נפשך

Moshe, in the Shema: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Heart and soul are matched to the first two levels of will, and "with all your might" to the Gulgalta.

Deuteronomy 6:5 ה'ה: דברים

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 3

40

יו"ד במילואו עשרים

The note says that the value of the full yud as twenty is explained there.

KEHOT'S NOTE

נתבאר בביאה"ו להצ"צ-א ע' רפד.

41

אבא יסד ברתא

The Zohar explains "With wisdom He founded the earth": wisdom is Abba, and the earth is the daughter, Malchus. Here it shows that speech, Malchus, is rooted in Abba.

Zohar III, 248a זח"ג רמח, א

KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. ועוד.

42

ע"פ כי מראש צורים אראנו

A discussion of the verse "For from the top of the rocks I see him," which the note gives for the text's reference to this verse.

KEHOT'S NOTE

ביאורה"ו לאדה"א קג, א ואילך. להצ"צ כרך ב' ע' תתקצג ואילך. אוה"ת בלק ע' תתקד.

43

כי מראש צורים אראנו

Bilam's words, "For from the top of the rocks I see him, and from the hills I behold him." The text refers to its discussion of this verse for more on the root of the emotive attributes and speech in Abba.

Numbers 23:9 ט"ז: במדבר

כִּי־מֵרָאשׁ צֻרִים אֶרְאֶנּוּ וּמִגְּבֻעוֹת אֲשׁוּרֵנוּ הִרְעַם לְבָדָד יִשְׁכֹּן וּבְגוֹיִם לֹא יִתְחַשֵּׁב:

For from the top of the rocks I see him, And from the hills I behold him: Lo, it is a people that shall dwell alone, And shall not be reckoned among the nations.

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44 בענין מחצית השקל

On the half-shekel, it explains that the vav is the voice that goes to the emotive attributes, the basis of the second reading here, in which the vav and dalet are voice and speech.

KEHOT'S NOTE

ביאורו לאדה"א נב, ד ואילך, שהוא"ו הוא קול אל המדות. ביאורו להצ"צ- א ע' רפד.

PARAGRAPH 4

45 ומשה נגש אל הערפל

At Sinai the people stood far off, while "Moshe approached the thick darkness where G-d was." The darkness stands for the Supernal Will, which Chochmah cannot grasp at all.

Exodus 20:18 שמות כ"ח

ויעמד העם מרחק ומשה נגש אל הערפל אשר ישם האלקים:

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

46 והחכמה תחיה

Koheles: "Wisdom gives life to those who have it." The word techayah ("gives life") links Chochmah, the mochin of Abba, to Chayah, the first of the two encompassing levels.

Ecclesiastes 7:12 קהלת ז'

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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47 נ' שערי בינה

The words here quote Rosh Hashanah 21b:11-12; the passage is shown below.

Rosh Hashanah 21b:11-12 ראש השנה כ"א ב' י"א-י"ב

רב ושמואל. חד אמר: תמימים שיערי בינה נבראו בעולם, וכולן ניתנו למשה, חסר אחד, שנאמר: "ותתפרהו מעט מאלקים". בקש קהלת למצוא דברי חפץ — בקש קהלת להיות כמשה, יצתה בת קול ואמרה לו: "וכתוב יושר דברי אמת" — ולא קם נביא עוד בישראל כמשה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה ר"ה כא, ב.

48 אח"כ יחידה לגלגלתם

It explains that the Gulgoles is Keser (the Gulgalta), and that through the drawing down of the makifim of Abba the elevation to the Gulgalta, Keser, becomes possible.

KEHOT'S NOTE

בד"ה באתי לגני תש"ל (סה"מ מלוקט-ד ע' קלט): "דגולגולתא הוא כתר (גלגלתא), ועיי' שנמשכים המקיפים דאבא אפשר להיות ההעלאה לגלגלתא,

כתר. והיינו שלאחרי עשרים שנה יכולים לקבל נוסף על בחינת ח"י של נשמת הצדיק גם מבחינת יחידה שלו, כמבואר בלקו"ת שם שמקיפים דאבא וגלגלתא הם ח"י יחידה".

PARAGRAPH 5

49 ומשה נגש

"Moshe approached the thick darkness where G-d was": the text points again to its discussion of this verse.

Exodus 20:18 שמות כ"ח

ויעמד העם מרחק ומשה נגש אל הערפל אשר ישם האלקים:

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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50 פתחי לי

"Open for Me one opening of teshuvah as small as the eye of a needle, and I will open for you openings through which wagons and carriages can enter." The text gives the promise as "like the opening of the Ulam."

Shir HaShirim Rabbah 5:2:2 שיר השירים רבה ה' ב' ב' 2

51 פתחי לי

The Yalkut brings the same Midrash: an opening like the eye of a needle, answered by an opening through which wagons can enter.

Yalkut Shimoni on Nach 988:58 ילקוט שמעוני על נ"ח תתקפ"ח

52 פתחי לי

Pesikta Rabbasi gives the same teaching: G-d asks for an opening like the eye of a needle and promises in return a great opening.

Pesikta Rabbati ט"ו פסיקתא רבתי

53 פתחי לי

The same teaching in Pesikta deRav Kahana, in the reading for Parshas HaChodesh: an opening like the eye of a needle, answered by a great opening.

Pesikta DeRav Kahana 5:6 פסיקתא דרב כהנא ה' ו' 6

[ו] אני ישנה ולבי ער קול דודי דופק פתחי לי וגי' (שה"ש ה:ב). אמרה כנסת ישרי לפני הקב"ה, רבון העולמים, אני ישינה מבית המקדש ולבי ער בבתי כנסיות ובבתי מדרשות, אני ישינה מן הקרבנות ולבי ער במצות וצדקות, אני ישינה מן המצות ולבי ער לעשותן, אני ישינה מן הקץ ולבי ער לגאולה, אני ישינה מן הגאולה ולבו של הקב"ה ער לגאלינו. א"ר חייא בר אבא מאיכן מצאינו שנקרא הקי ליבן של ישר, מן הדד דכתי' צור לבבי וחלקי אלקים לעולם (תהלים עג:כו). קול דודי דופק (שה"ש שם), זה משה, ויאמר ...

Pesikta de Rav Kahana according to an Oxford manuscript, Dov Mandelbaum ed., N.Y. 1987 (CC-BY)

54 פתחי לי . . אפתח כפתחו של אולם

"Open for Me, My sister, My beloved": the Beloved knocks and asks to be let in. The Midrash builds on it the promise

of a great opening in return for a small one.

שיר השירים ה:ב' Song of Songs 5:2

אֲנִי יְשֻנָּה וְלִבִּי עָר קוֹל דּוֹדִי דּוֹפֵק פֶּתַחַיִּי לִי אֲחֹתִי רַעֲיָתִי יוֹנָתִי תַמָּתִי
שְׂרָאשִׁי נִמְלֵא־טֵל קְוֻצּוֹתַי רְסִיסֵי לַיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh:
'Open to me, my sister, my love, my dove, my undefiled; For
my head is filled with dew, My locks with the drops of the
night.'

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Zohar III, 95a, זח"ג צה,

KEHOT'S NOTE

שה"ש ה, ב. וראה שהש"ר ע"פ אני ישנה. יל"ש שם. זח"ג צה, א. פסיקתא
רבתי פט"ו. פסיקתא דר"כ פ' החודש.

55

חיי שרה

"The life of Sarah was a hundred years and twenty years
and seven years." Its twenty years are read as Abba and
Imma, and its hundred as Keser.

Genesis 23:1, בראשית כ"ג:א

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה:

And the life of Sarah was a hundred and seven and twenty
years; these were the years of the life of Sarah.

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56

והחכ' מאין תמצא

In his poem on wisdom Iyov asks, "Where (me'ayin) shall
wisdom be found?" The maamar reads it as a statement,
"Chochmah is found from ayin (nothing)": Chochmah is-
sues from Keser, which is beyond grasp, and so it is the
nearest to Keser.

Job 28:12, איוב כ"ח:י"ב

וְהַחֲכֵמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place
of understanding?

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KEHOT'S NOTE

איוב כח, יב.



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THE CHASSIDISHE PARSHA

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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