



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 3

מבן עשרים

From Twenty Years Old



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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

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1 מבן עשרים. בע"ח שכ"ד פי' מארז"ל פ"ט דב"ב ולמכור בנכסי אביו עד שיהי' בן עשרים שנה,

"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":

כי אזי נכנסים בו מקיפי אבא (ע' מענין מקיפי אבא סד"ה ושאתם מים בסידור) וע' ד"ה

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). And see the discourse beginning

כי תצא שיש בנקודת הלב שלמעלה מהבינה והדעת ב' בחינות הא' הארת נקודת הלב הב' עצמיות נקודת הלב.

"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.

וי"ל ע"ד מ"ש בד"ה תקעו בחודש שהרצון עליון שלמעלה מהשכל יש בו שני בחינות הא' המלוכש בחכמה והב' גלגלתא דחפיא על מוחא.

It may be explained along the lines of what is written in the discourse beginning "Blow the shofar on the New Moon": that the Supreme 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.

2 וזה ג"כ כענין מצות וחוקים בד"ה אם בחקותי. וזהו ג' המדרגות הא' עשה רצונו כרצונך 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: "Make 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.

הב' כדי שיעשה רצונך כרצונו רצון העליון המלוכש בחכמה שבהשכל יש מלמעלה מהשכל וזהו נשמת כתר דז"א מת"ת דאבא. וב' בחי' אלו זהו ככל לבכך וככל נפשך. הג' בטל רצונך גלגלתא. בכל מאדך.

The second: "so that He will make your will as His will": the Supreme 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."

3 והנה יו"ד במילואו עשרים וענין ו"ד שהם מילוי היו"ד היינו המדות ששרשן מאבא שי"ב והדבור ששרשו מאבא יסד ברתא.

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).

ועמ"ש ע"פ כי מראש צורים אראנו. א"נ ו"ד קול ודבור. ועיין מכ"ז בענין מחצית השקל.

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.

4 וגם י"ל תשב"כ ותשבע"פ. ולכן בן עשרים מאיר בו יו"ד עם המלוי מוחין דאבא שלמעלה מבחי' הי"א נשי"ב שהם שערין 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,

אזי ההעלאה לגלגלתם רצון העליון מה שאינו מושג כלל בחכמה ע"ד ומשה נגש אל הערפל כי ב' מקיפים חיה יחידה חיה מוחין דאבא והחכמה תחיה. אח"כ יחידה לגלגלתם.

then [comes] the elevation "to their Gulgalta" (legulgelosam), the Supreme 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." Afterwards, Yechidah: "to their Gulgalta."

5 ועמ"ש ע"פ ומשה נגש כו'. וכענין פתחי לי ואזי אפתח כפתחו של אולם 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.

ועיין בענין חיי שרה עשרים שנה או"א כתר מאה כו'. וע"כ מבן עשרים שנה ומעלה דוקא יכולים לישא בחי מוחי 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,

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

משא"כ פחות מבן עשרים שאין לו מבחי מוחי דאבא עדיין רק בחי מוחי 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.



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About this edition

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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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