



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 12

בישעיה סי' י"א ז'

“And the lion, like the ox,
shall eat straw” (Isaiah 11:7)



Now the angels, the lion and the ox of the Chariot, are the intermediaries through which prayer and offerings rise, and the lion on the altar consumed Israel's offerings. In the Future the souls of Israel will stand above the angels and hold the “barley” themselves, while the lion, like the ox, will eat only “straw.”

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

Now the angels, the lion and the ox of the Chariot, are the intermediaries through which prayer and offerings rise, and the lion on the altar consumed Israel's offerings. In the Future the souls of Israel will stand above the angels and hold the "barley" themselves, while the lion, like the ox, will eat only "straw."

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

Barley, se'orah, is shi'ur hei: a measured flow drawn from "the breath of His mouth," the fodder of the angels called behemos and chayos, the lion and the ox of Ezekiel's Chariot. It depends on Israel's service: in the Beis HaMikdash the Omer of barley was waved and a handful burned on the fire from above, which took the form of a lion, the Zohar's "lion that consumes the offerings." Angels are needed because physical voice and speech cannot rise into the Infinite Light without an intermediary, as the soul joins the body only through the blood. Angels are vessels for the light acting through them, so an angel can speak as G-d, as with Avraham and Hagar, and each mitzvah creates an angel in its own mode. Prayer, included in the light of the angels, rises higher still, and so do the offerings, which come from the ox on the left and are included in the lion on the right. Moshe refused an angel, so his Mishkan's fire came from G-d Himself. In the Future the souls will be above the angels; the righteous themselves will raise the offerings, and the lion, like the ox, will eat straw.

OUTLINE

- 1 Barley, the angels' fodder, and the lion on the altar** ¶1-2
Barley, shi'ur hei, is the measured flow that nourishes the angels, the lion and the ox of the Chariot. It depends on the Omer offered below and burned on the lion-shaped fire from above, because physical prayer and offerings can rise only through angels, vessels of the Infinite Light, as the blood joins soul and body.
- 2 Angels as G-d's vessels; the angel of a mitzvah** ¶3
Because angels are only drawings-down of the Infinite Light, the angel who spoke to Hagar is called by G-d's Name. So too the "advocate" acquired by a mitzvah is an angel: the arousal from above that answers the mitzvah, in its own mode, such as Chesed in the camp of Michael.
- 3 Prayer and offerings rise higher** ¶4
Prayer received by the angels is included in the light within them and rises higher still. The same holds for the offerings, which come from the ox on the left and must be included in the lion on the right.

4 Moshe's Mishkan: fire from G-d Himself

¶5

Moshe did not want an angel, so in his Mishkan the fire from above was not in the form of a lion; it came forth “from before Havayah.”

5 The Future: souls above angels, and the lion eats straw

¶6-7

In the Future the souls will stand above the angels, who will ask them what G-d has wrought and say “Holy” before the righteous. The righteous themselves will raise the offerings and hold the barley, and the lion, equal to the ox, will eat only straw, the flow that comes from the barley.

KEY CONCEPTS

Barley as shi'ur hei שְׁעוּר הֵי – שְׁעוּר הֵי

Se'orah read as “the measure of hei”: a measured, limited flow drawn from the letter hei, “the breath of His mouth.” It is the fodder of the angels, and in the Future it will be included in Israel themselves.

The lion that consumes the offerings אֲרִיָּה דֹאכִיל קֶרְבָּנִין

The Zohar's image of the fire from above on the Temple altar, in the form of a lion. It is the angelic power that received and raised what Israel offered; Moshe's Mishkan had no such lion.

Angels as messengers and vessels שְׁלוּחִים, כְּלִים לְאוֹר אִיִּס

An angel is a vessel for the Infinite Light drawn into it, which acts through it; therefore angels stay at one fixed level, and an angel can speak as though G-d Himself were speaking.

An arousal from below, an arousal from

above אֲתַעְרוּתָא דְלִתְתָּא, אֲתַעְרוּתָא דְלַעִילָא

A mitzvah done below calls forth G-d's light in the same mode, and that drawing-down is the angel, the “advocate,” that the mitzvah creates.

Including the left in the right לֹאכֵלֵלָא שְׂמֵאלָא בִּימִינָא

The offerings come from the cattle, the ox-face on the left, and must be included in the lion-face on the right; this is why the fire from above appeared as a lion.

Straw תֶּבֶן

The secondary flow that comes from the barley. In the Future the lion and the ox alike will receive only this, while the barley itself belongs to Israel.

SECTION 1 • ¶1-2

Barley, the angels' fodder, and the lion on the altar

1 בישעיה סיי ייא זי

In Isaiah, chapter 11, [verse] 7.

This heading names the verse on which the maamar is built: Isaiah 11:7, from the prophecy of the days of Mashiach, “And the lion, like the ox, shall eat straw.”

2 ואריה כבקר¹ יאכל תבן.² הנה כבר נתבאר כי שעורה היא בחי שיעור ה' שהיא שיעור ומדה הנמשך מבחי ה'

“And the lion, like the ox, shall eat straw.” Now, it has already been explained that se'orah (barley) is the level of shi'ur hei (the measure of hei), which is a measure and dimension drawn from the level of hei,

The maamar opens with the verse and recalls a teaching already explained: the Hebrew for barley, se'orah, can be read as shi'ur hei, “the measure of hei.” Barley thus stands for a measured, limited flow drawn from the level of the letter hei.

שהוא בחי רוח פיו ית' הוא מאכל בהמה פ' השפעת המלאכים הנקראים בשם בהמות וחיות.

which is the level of “the breath of His mouth,” may He be blessed. It is animal fodder, meaning the influx to the angels, who are called by the names behemos (animals) and chayos (beasts),

The letter hei is sounded with nothing but breath, so it stands for “the breath of His mouth,” the divine speech that gives life to creation. Barley was fodder for animals, and so it represents the life-force that flows to the angels, who are called behemos and chayos, “animals” and “beasts.”

וכדכתיב פני אריה פני שור³ כו'. שמזה בוערים כמראה הלפידים באהבה ויראה לומר קדוש וברוך וימלוך וכו'.

as it is written, “the face of a lion,” “the face of an ox,” etc. From this they burn “like the appearance of torches,” with love and awe, to say “Holy,” and “Blessed,” and “He shall reign,” etc.

In Ezekiel's vision of the Chariot, the angels called chayos have the face of a lion and the face of an ox. Nourished by this flow, they burn like torches with love and awe and say the praises of the Kedushah: “Holy,” “Blessed,” and “He shall reign.”

והשפעה זו שבמלאכים תלוי בעבודת ישראל למטה בזמן בית המקדש שהיו מקריבין עומר השעורים והניף הכהן את העומר⁴ כו'

And this influx in the angels depends on the service of Israel below: in the time of the Beis HaMikdash, when they would offer the Omer of barley, and the kohen would wave the Omer, etc.,

This flow to the angels depends on the service of Israel below. In the time of the Beis HaMikdash that service included the Omer offering of barley, which the kohen waved before G-d.

ומקטיר הקומץ באש של מעלה כו'. והנה אש של מעלה שבבית המקדש היה בדמות אריה⁵ והיא בחי' אריה דאכיל קרבנין.⁶

and burn the handful (kometz) on the fire from above, etc. Now, the fire from above in the Beis HaMikdash was in the form of a lion, and it is the level of "the lion that consumes the offerings"

A handful (kometz) of the Omer was burned on the altar, on the fire that came down from heaven. In the Beis HaMikdash that fire took the form of a lion, which the Zohar calls "the lion that consumes the offerings": an angelic power that received what Israel brought.

(עיי' זח"א ד"ו ע"ב). והענין כמו דאיתא בזהר שכמה מלאכים ממונים על התפלה⁷ שמקבלים ומעלים כו'.

(see the Zohar, Part I, page 6b). And the matter is as is found in the Zohar: that a number of angels are appointed over prayer, who receive and raise [it] up, etc.

The parenthesis gives the Zohar passage on the lion that came down onto the altar. The Alter Rebbe then explains the matter through another teaching of the Zohar: angels are appointed over prayer, to receive it and carry it upward.

והיינו לפי שא"א לקול ודבור גשמי של האדם לעלות למעלה⁸ ולהתכלל במקורו באור א"ס ב"ה כ"א ע"י המלאכים

That is because it is impossible for the physical voice and speech of a person to rise up above and become included in its source, in the Infinite Light (Or Ein Sof), blessed be He, except through the angels;

The reason angels are needed is that human voice and speech are physical. Something physical cannot by itself rise and become included in its source, the Infinite Light; it needs an intermediary.

כמו שא"א להיות התלבשות הנפש בגוף האדם כ"א ע"י ממוצעים דהיינו ע"י הדם שהוא הנפש⁹

just as it is impossible for the soul to be enlothed in a person's body except through intermediaries, namely through the blood, which is the soul;

The comparison is the soul and the body. A spiritual soul cannot be enlothed in a physical body directly, but only through a go-between, the blood, which the Torah calls the soul.

וגם הדם עצמו הוא גשמי אלא שע"י חמימות הדם מעלה אדים רוחניים. ועי"ז מתאחדים כחות והתפשטות הנפש.

and the blood itself is also physical, but through the warmth of the blood it sends up spiritual vapors, and through this the powers and the extension of the soul become united [with the body]

The blood too is physical, but its warmth gives off fine, spiritual vapors, and through them the powers of the soul spread into the body and unite with it. The intermediary is physical, yet refined enough to join the two.

(כמ"ש בספר הכוזרי¹⁰ מאמר שני סיי כ"ו), כך ע"ד משל א"א להיות אור א"ס ב"ה מלובש בקול ודבור התפלה כ"א ע"י המלאכים שהם בחי' שלוחי

(as is written in the Sefer HaKuzari, Part Two, section 26). So too, by way of analogy, it is impossible for the Infinite Light, blessed be He, to be enclothed in the voice and speech of prayer except through the angels, who are the level of messengers;

This account of soul, blood and body comes from the Kuzari. In the same way, the Infinite Light cannot be enclothed in the physical voice and speech of prayer except through the angels, who are messengers.

דהיינו שהם כלים לאור א"ס ב"ה הנמשך בהם ואור א"ס הנמשך בהם הוא הפועל והעושה בהם כרצונו that is, they are vessels for the Infinite Light, blessed be He, that is drawn into them, and the Infinite Light that is drawn into them is what acts and works through them according to His will.

An angel is a vessel: the Infinite Light drawn into it is what really acts through it, according to G-d's will. The angel adds nothing of its own.

ולכן תמיד מששת ימי בראשית הם עומדים במדרגה אחת כפי שיעור וגבול שנגבל בהם אור א"ס ב"ה Therefore, from the six days of Creation onward, they always stand at one level, according to the measure and bound with which the Infinite Light, blessed be He, was bounded in them.

Because the light in each angel was given a fixed measure and limit, the angels do not change. From the six days of Creation on, each stands at the one level it was given.

ולכן אמר המלאך שוב אשוב אליך¹¹ ובשליחותו של¹² מקוי אמר לו כן כאלו הקב"ה מדבר בעצמו.^{13, 14}

And therefore the angel said, "I will surely return to you": and it was on the mission of the Omnipresent that he said so to him, as though the Holy One, blessed be He, were speaking Himself.

This explains why the angel told Avraham, "I will surely return to you," speaking in the first person. Since the angel is only a vessel for G-d's light, he spoke on G-d's mission, and his words were as though the Holy One, blessed be He, were speaking.

SECTION 2 • 13

Angels as G-d's vessels; the angel of a mitzvah

3 וכן כתיב בהגר ותקרא שם¹⁵ ה' הדובר אליה וגו'. והיינו המלאך שדבר עמה לפי שאינן אלא המשכות בחי' אור א"ס ב"ה שנמשך בכמה מדרגות מלאכים וכלים מכלים שונים.¹⁶

And so too it is written of Hagar, “And she called the name of Havayah Who spoke to her,” etc. That is, the angel who spoke with her; for they are nothing but drawings-down of the level of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down into many levels of angels, “and vessels differing from vessels.”

The same holds for Hagar: the verse says she called the name of Havayah “Who spoke to her,” although it was an angel who spoke with her. The angels are nothing but drawings-down of the Infinite Light into many levels, like many different vessels, so an angel's speech can be called G-d's.

[ועמ"ש מזה בפ' כי תשא בד"ה שמאלו תחת לראשי¹⁷ וע' באגה"ק בסופו סד"ה להבין מ"ש בפע"ח וסד"ה

[And see what is written on this in Parshas Ki Sisa, in the discourse beginning “His left hand is under my head”; and see in Iggeres HaKodesh, at its end, at the end of the discourse beginning “To understand what is written in Pri Etz Chaim,” and at the end of the discourse beginning

A bracketed note sends the reader to fuller treatments: the discourse “His left hand is under my head” in Parshas Ki Sisa, and the end of the section “To understand what is written in Pri Etz Chaim” at the end of Iggeres HaKodesh.

להבין אמרי בינה] וזהו העושה מצוה אחת¹⁸ קונה לו פרקליט אחד¹⁹ שבורא מלאך אחד ע"י עשיית המצוה והיינו לפי שע"י מצוה זו שעושה באתעדל"ת אתערותא דלעילא

“To understand words of understanding.”] And this is [the meaning of] “One who performs one mitzvah acquires for himself one advocate”: that he creates one angel through performing the mitzvah. That is because through this mitzvah that he performs, by an arousal from below (isarusa dilesata), [there comes] an arousal from above (isarusa dileila),

The bracket ends with one more such section, “To understand words of understanding.” The text then applies the principle to mitzvos: the “advocate” that the Mishnah says a mitzvah acquires is an angel created by it, because a mitzvah done below, an arousal from below, calls forth an arousal from above.

כמו היושב ושונה הקב"ה²⁰ שונה כנגדו^{21,22} והוא בחי' המשכת אור א"ס ב"ה בבחי' ומדרגת אותה המצוה בבחינת ומדרגת חכמה או בחסד כו' והמשכה זו הוא בבחי' מלאך בחסד במחנה מיכאל כו'.

as in "One who sits and studies, the Holy One, blessed be He, studies opposite him." And this is the level of the drawing-down of the Infinite Light, blessed be He, in the level and rank of that mitzvah: in the level and rank of Chochmah (wisdom), or in Chesed (kindness), etc. And this drawing-down is in the level of an angel: in Chesed, in the camp of Michael, etc.

That arousal from above is like G-d "studying opposite" the one who studies: the Infinite Light is drawn down in the very mode of the mitzvah performed, for example in Chochmah or in Chesed. That drawing-down takes form as an angel of the same attribute, such as an angel of Chesed in the camp of Michael.

SECTION 3 • 14

Prayer and offerings rise higher

4 והנה כאשר נמשך למטה במלאכים המשכת אור א"ס ב"ה לקבל התפללות ולהעלותם הרי הם נכללות באותו כח ואור ועי"ז יש כח להתפלה לעלות למעלה יותר ושם גבוה מעל גבוה²³ כו'

Now, when the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, is drawn below into the angels, to receive the prayers and raise them up, they [the prayers] are included in that very power and light; and through this the prayer has the power to rise up higher, and there, "one higher than the high," etc.

When the Infinite Light is drawn into the angels so that they can receive the prayers and raise them, the prayers are absorbed into that same divine power and light. Carried by it, prayer can rise higher than the angels themselves, from one height to a higher one.

[ועמ"ש מענין זה ע"פ מה יפו פעמיך בנעלים ובפ' מקץ בד"ה נר חנוכה מצוה כו']

[And see what is written on this subject on the verse "How beautiful are your footsteps in sandals," and in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp is a mitzvah," etc.]

A bracketed note refers to fuller treatments: the discourse on "How beautiful are your footsteps in sandals," and the discourse "The Chanukah lamp is a mitzvah" in Parshas Mikeitz. Elsewhere in Likkutei Torah (Shabbos Shuvah) the sandals are read as the angels who raise the prayers.

ואם כך הוא בתפלה שכנגד הקרבנות^{24,25} הנה גם בקרבנות עצמן ג"כ כנ"ל שהקרבנות הן מן הבקר בחי פני שור שהוא מהשמאל וצריך לאכלל שמאלא בימינא בבחי פני אריה אל הימין:²⁶

And if this is so with prayer, which corresponds to the offerings, then with the offerings themselves too it is likewise, as mentioned above: for the offerings are from the cattle (bakar), the level of “the face of an ox,” which is “on the left,” and it is necessary “to include the left in the right,” in the level of “the face of a lion on the right.”

Prayer stands in place of the offerings, so what holds for prayer holds for the offerings too. The offerings came from cattle, the face of the ox on the left side (Gevurah), and had to be included in the right, the face of the lion; hence the lion-shaped fire on the altar that consumed them.

SECTION 4 • 15

Moshe's Mishkan: fire from G-d Himself

5 והנה במשכן של משה לא היה האש של מעלה²⁷ בדמות אריה כי משה לא רצה במלאך^{28,29,30,31} אלא ותצא אש מלפני³² ה' וגו'.

Now, in the Mishkan of Moshe the fire from above was not in the form of a lion, for Moshe did not want an angel; rather, “And fire went forth from before Havayah,” etc.

In Moshe's Mishkan the fire from above did not take the form of a lion, because Moshe refused to be led by an angel. There the fire came forth “from before Havayah,” from G-d Himself and not through an angelic intermediary.

[עי' מ"ש ע"פ כנשר יעיר³³ וסדיה שובה ישראל³⁴ בפ"י ונשלמה פרים שפתינו וע' בזהר ס"פ משפטים דקכ"ה א' ור"פ וילך דרפ"ג ב' ובפ' האזינו דרצ"ח ב'.]

[See what is written on the verse “As an eagle stirs up,” and at the end of the discourse beginning “Return, O Israel,” in the explanation of “And we will render [for] bulls our lips”; and see in the Zohar, at the end of Parshas Mishpatim, page 125a; and at the beginning of Parshas Vayelech, page 283b; and in Parshas Haazinu, page 298b.]

A bracketed note sends the reader to the discourses “As an eagle stirs up” and “Return, O Israel,” on “we will render [for] bulls our lips,” and to three passages in the Zohar. Those passages teach that Moshe did not want an angel and that G-d Himself led Israel.

SECTION 5 • ¶6-7

The Future: souls above angels, and the lion eats straw

6 והנה לעתיד לבוא³⁵ כתיב הנה ישכיל עבדי³⁶ ירום ונשא וגבה מאד אפילו מבחינת משה ותהיה מעלת ומדרגת הנשמות הגבה למעלה מאד מבחי' מלאכים וכמ"ש כעת יאמר³⁷ כו'.

Now, of the Future to Come it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high": even above the level of Moshe. And the virtue and rank of the souls will be raised up very high above the level of angels, as it is written, "At the time it shall be said," etc.

Of the Future, Isaiah says that G-d's servant will be "very high," which the text reads as higher even than Moshe; then the souls of Israel will be raised far above the angels. The verse "At the time it shall be said to Yaakov and to Israel, What has G-d wrought?" points to the same.

ואמרו רז"ל שהמלאכים יהיו חוץ למחיצת הנשמות עד שישאלו מהם מה פעל אל.³⁸

And our Sages, of blessed memory, said that the angels will be outside the precinct of the souls, so that they will ask them, "What has G-d wrought?"

The Sages taught that the angels' place will then be outside the place of the souls, so that the angels will have to ask the souls, "What has G-d wrought?" This is how they read the end of the verse just quoted.

7 וגם אמרו עתידים צדיקים שיאמרו³⁹ מלאכים לפניהם קדוש וע"כ לא תהיה העלאת הקרבנות והשפעת השעורה הנ"ל ע"י בחי' ארי' כ"א ע"י הצדיקים בעצמן.

And they also said, "The righteous are destined to have angels say 'Holy' before them." Therefore, the raising up of the offerings and the influx of the barley mentioned above will not be through the level of the lion, but through the righteous themselves.

The Sages also said that in the Future the angels will say "Holy" before the righteous. Therefore the offerings and the flow of "barley" will no longer be raised through the lion, the angel, but through the righteous themselves.

כמ"ש קדש ישראל וכו' לה' ראשית תבואתה⁴⁰ שבחי' התבואה והשעורים יהי נכלל בישראל עצמן אבל אריה יהי שוה כבקר

As it is written, "Israel is holy, etc., to Havayah, the first of His produce": for the level of the produce and the barley will be included in Israel themselves. But the lion will be equal to the ox,

Israel is called "the first of His produce," so the produce and the barley, the flow they stand for, will be included in Israel themselves. The lion, by contrast, will then be equal to the ox, no longer above it.

ולא יאכל אריה את הקרבן הבא מן הבקר ושניהם יאכלו תבן שהוא בחי' השפעה שנמשך ונשפע מן השעורים אבל לא השעורים עצמן:

and the lion will not eat the offering that comes from the cattle; and both of them will eat straw, which is the level of the influx that is drawn and flows forth from the barley, but not the barley itself.

This is the inner meaning of the verse: the lion will no longer consume the offering that comes from the cattle, and lion and ox alike will eat straw. Straw is the secondary flow that comes from the barley, while the barley itself will belong to Israel.

IN ONE'S AVODAH

The maamar shows the weight of each act below: one mitzvah, done as an arousal from below, draws the Infinite Light down in its own mode and creates an angel, an “advocate”; and prayer, though spoken in a physical voice, is carried up and rises higher than the angels themselves.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read se'orah (barley) as shi'ur hei, and why should a measured flow be the fodder of the angels?
2. How does the comparison with the blood and its warm vapors explain the role of the angels in prayer?
3. If angels are only vessels for the Infinite Light, how can an angel speak in G-d's first person, and what does this say about the angel created by a mitzvah?
4. Why was the fire in Moshe's Mishkan not in the form of a lion, and how does this anticipate the Future?
5. What is the difference between the “barley” and the “straw,” and why will the lion then be “like the ox”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

- 1 Kehot's note points to Isaiah 65:25 for these words.
ישעיהו ס"ה:כ"ה Isaiah 65:25
זאב וטלה ירעו כאחד ואריה כבקר יאכל יתכן ונחש עפר להמו לא ירעו
ולא יישחיתו בכל החר קדשי אומר ה'
The wolf and the lamb shall feed together, And the lion shall eat straw like the ox; And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain, Saith the L-RD.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- 2 ואריה כבקר יאכל תבן
Isaiah's prophecy of the days of Mashiach: "the cow and the bear shall graze ... and the lion, like the ox, shall eat straw." The same words recur in Isaiah 65:25; the maa-mar's heading names chapter 11.
ישעיהו י"א:י"א Isaiah 11:7
ופרה ודב תרעינה יחדו ירצצו ילדיהו ואריה כבקר יאכל יתכן:
And the cow and the bear feed; Their young ones shall lie down together; And the lion shall eat straw like the ox.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- 3 פני אריה פני שור
In Ezekiel's vision each of the chayos has the face of a lion on the right and the face of an ox on the left. The Alter Rebbe identifies these faces with the angels that receive the flow called barley.
יחזקאל א':י"א Ezekiel 1:10
ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור
מהשואל לארבעתם ופני נשר לארבעתם:
As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- 4 והניף הכהן את העומר
The Torah's command that the Omer be waved before Havayah on the morrow of the day of rest, with the kohen waving it. It is the service below on which the angels' flow depends.
ויקרא כ"ג:י"א Leviticus 23:11
והניף את העומר לפני ה' לרצונכם ממחרת השבת יניפנו הכהן:
And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 5 שכבה מ"ק הי' בדמות ארי'
The Talmud teaches that the fire on the altar crouched like a lion, and explains that this was in the First Temple, while in the Second it crouched like a dog. The Kehot note brings it for the lion-shaped fire from above.
יומא כ"א בב"א Yoma 21b
KEHOT'S NOTE
יומא כא, ב.
- 6 אריה דאכיל קרבנין
The Zohar, at the place the text gives, relates that when Israel brought their offerings, the image of a lion came down from above and was seen crouching on the altar, consuming the offerings; it names this lion Uriel. The Alter Rebbe sees in it the angels that receive what Israel offers.
ספר זוהר, הקדמה י"ב:צ"ב-ק"ד Zohar, Introduction 12:92-104
Further, "He went down and smote the lion": formerly when that stream flowed down to here below, Israel was free from care, offering peace-offerings and sin-offerings to atone for his soul; and from on high descended the image of a lion visible to all, crouching on his prey, consuming the offerings like a mighty giant. All the dogs kept themselves out of sight, fearing to venture abroad.
The Zohar; London, Soncino Press, 1933 (Public Domain)
- 7 דאיתא בזהר שכמה מלאכים ממונים על התפלה
The Kehot note sends the reader to a note of the Rebbe on the angel Sandal, who "binds crowns," an image of the angel who gathers and raises Israel's prayers.
KEHOT'S NOTE
ראה בהערות כ"ק אדמו"ר בסה"מ תש"ח ע' 202, בענין סנדל קושר כתרם.
- 8 שא"א לקול ודבור גשמי . . לעלות למעלה
The note quotes the Mittlerer Rebbe's parallel: even when a person prays with intention and the heart's desire, his soul is encloded in physical matter and in the natural faculties of the animal soul, and his voice is a physical breath made of the four elements; so how can the physical voice of prayer rise above to be "a pleasing fragrance"? This sharpens the question the angels answer.
KEHOT'S NOTE
"הגם שאומרה בכוונה ורעותא דליבא, הרי נשמתו היא מלובשת בחומר גופני בחלקי כחות הנה"ט בשכלו ומדותיו הטבעיים, ובפרט בקולו ודיבורו בהבל גשמי שמורכב מדי' יסודות גשמי, ואיך יעלה קול התפלה הגשמי, הגם שיוצא מנקודת לבבו למעלה באלקים חיים להיות לריח נחוח" — מאמרי אדה"א שבועות ע"תד. וראה באוה"ת תוריע-ב ע' תקכד ואילך במה שכתב הכתר שם טוב בשם הבעש"ט ענין המלאכים שמעלים התפלה.

9 התלבשות הנפש בגוף האדם כ"א ע"י ממוצעים דהיינו ע"י הדם
שהוא הנפש

The Kuzari compares the order of the Sanctuary to the body: the soul joins the body only through a natural warm spirit, bound to the heart as a flame to the top of the wick, and the heart needs the blood. The Alter Rebbe borrows this to show why prayer needs the angels as intermediaries.

Kuzari 2:26 בי"כ: כוזרי

... האש הנפצלת לדברו יתברך, אשר מאכלה הקרבנות, ואחר כן יאכלו הפהנים שאר חלקה, והכונה בזה תקון הסדר כדי שיחול בו המלך חול גדלה לא חול מקום. ושים דמיון הענין האלקי הנפש המדברת, החלה בגוף טבעי בהמי, כאשר נשמתו טבעי ונסדרו כחותיו העליונים והראשיים סדור נכון לענין יותר נעלה מענין הבהמות, היה ראוי שיחול מלך השכל אצלו להורות אותו ולישרו ולהתחבר אצלו כל עת אשר ישאר הסדר ההוא, ...

26. The Rabbi: The expression: By My fires removes all difficulty. It states that offering, bread and sweet savour, which are ascribed to Me, in reality belong to My fires, i.e. to the fire which was kindled at G-d's behest, and fed by the offerings. The remaining pieces were food for the priests. The deeper signification of this was to create a well arranged system, upon which the King should rest in an exalted, but not local sense. As a symbol of the Divine Influence, consider the reasoning soul which ...

Sefer haKuzari - Project Ben-Yehuda (CC-BY-SA) • Kitab al Khazari, translated by Hartwig Hirschfeld, 1905 (Public Domain)

10 כמ"ש בספר הכוזרי במאמר שני סי' כו
The Tzemach Tzedek also brings this passage of the Kuzari in these places.

KEHOT'S NOTE

מובא גם באוה"ת בראשית כרך-א דף ר"ו, א. ובאוה"ת במדבר כרך-ה ע' א'תרמב "שהנשמה מתקשרת בנפש החיונית והנפש החיונית גם כן לא תתחבר בגוף כי אם על ידי רוח חם טבעי והוא המתקשר בלב שמשם יוצא רוח חם טבעי כהקשר הלהב בראש הפתילה כו" ע"ש.

11 שוב אשוב אליך

The angel's promise to Avraham that he would return at this time next year, when Sarah would have a son. The angel speaks in the first person, as though the words were G-d's own.

Genesis 18:10 י"ח: בראשית

וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה בֵן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שֹׁמַעַת פֶּתַח הָאֵהָל וְהוּא אֹחֲרָיו:

And He said: 'I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son.' And Sarah heard in the tent door, which was behind him.—

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KEHOT'S NOTE

בראשית יח, י. להעיר שבסוה"מ להצ"צ כז, א ובמאמרי אדה"א שבועות ע' תט מביא גם הפסוק ראה נשאתי פניך כו' וכן עתה ידעתי. . את בנך יחידך ממני, וכ"ה במאמרי אדה"א פרשיות-א ע' קט.

12 ובשליחותו של מקום

The Zohar asks why the verse says "I will return" when the key to barren women is in the hand of the Holy One, blessed be He, and is not given to any emissary, and answers that the Holy One, standing over them, spoke the word. The Kehot note brings it for the angel speaking on G-d's mission.

Zohar I, 102b קב, זח"א

KEHOT'S NOTE

ראה זח"א קב, ב.

13 הדם הוא הנפש

The Torah forbids eating blood, "for the blood is the soul." Here the verse identifies the blood as the soul's intermediary in the body.

Deuteronomy 12:23 כ"ג: דברים

רַק חֹזֶק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

14 The appearance of the chayos is like burning coals of fire, "like the appearance of torches." Here their burning is their love and awe.

Ezekiel 1:13 י"ג: יחזקאל

וְדַמּוּת הַחַיּוֹת מְרֵאִיהֶם כְּגִתְלֵי־אֵשׁ בְּעֵרֹת כְּמֵרְאָה הַלִּפְדִּים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לָאֵשׁ וּמִדֵּה־אֵשׁ יוֹצֵא כָרֶק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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

PARAGRAPH 3

15 ותקרא שם ה'

Hagar named Havayah "Who spoke to her": "You are a G-d of seeing," though the one who spoke with her was an angel. The Alter Rebbe brings it as another case where an angel's speech is called G-d's.

Genesis 16:13 ט"ז: בראשית

וַתִּקְרָא שֵׁם־ה' הַדֹּבֵר אֵלֶיהָ אֵתָּה אֵל רֹאֵי כִי אֶמְרָה הִנֵּם הֵלֶם רְאִיתִי אַחֲרֵי רֹאִי:

And she called the name of the L-RD that spoke unto her, Thou art a G-d of seeing; for she said: 'Have I even here seen Him that seeth Me?'

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KEHOT'S NOTE

בראשית טז, יג.

16

וכלים מכלים שונים

At Achashverosh's feast the drinks were served in vessels of gold, "vessels differing from vessels." The phrase is borrowed for the many different levels of angels, each a different vessel for the one light.

אסתר א'י:7 Esther 1:7

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב קינד המלה:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

אסתר א, ז.

17

"His left hand is under my head, and his right hand embraces me." Here it is the opening of the discourse in Parshas Ki Sisa to which the text refers.

Song of Songs 2:6 שיר השירים ב'י:6

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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18

העושה מצוה אחת

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

KEHOT'S NOTE

אבות ד, יא.

19

העושה מצוה אחת קונה לו פרקליט אחד

Rabbi Eliezer ben Yaakov: one who performs one mitzvah acquires for himself one advocate, and one who commits one transgression acquires for himself one accuser. The Alter Rebbe reads the "advocate" as an angel created through the mitzvah.

משנה אבות ד'י:11א Pirkei Avot 4:11a

רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו פרקליט אחד. והעובר עברה אחת, קונה לו קטגור אחד. תשובה ומעשים טובים, כתרבים בפני הפרענות. רבי יוחנן הסנדלר אומר, כל כנסיה שהיא לשם שמים, סופה להתקיים. ושאינה לשם שמים, אין סופה להתקיים:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

20

היושב ושונה הקב"ה

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

KEHOT'S NOTE

ראה תדא"ר רפ"ח. יל"ש איכה רמז תתרח.

21

היושב ושונה הקב"ה שונה כנגדו

On "pour out your heart like water opposite the face of Havayah," the Midrash teaches that when a Torah scholar sits, reads and studies, the Holy One, blessed be He, sits opposite him, reading and studying with him. Here it is the model of an arousal from above that answers and mirrors the act below.

Tanna DeBei Eliyahu Rabbah 18:1א"י:18

... כל פנות העם ואומר (שמות ג'ה) אל תקרב הלום מה הלום שנאמר להלן לשון מלכות ושררה אף הלום שנאמר כאן לשון מלכות ושררה. תדע לך שכן הוא שהרי במעשים הטובים שמצא הקב"ה בדוד עתיד להושיב אותו לימין השכינה שנאמר (תהילים ק"א) נאם ה' לאדוני שב לימיני וגו' כיצד עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה צדקה וגמילות חסדים קמעא לפניך כופל אתה שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפי ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

22

היושב ושונה הקב"ה שונה כנגדו

The Yalkut Shimoni on Lamentations brings the same teaching: a scholar who sits by himself, reading and studying, has the Holy One, blessed be He, as it were, sitting opposite him and studying with him.

Yalkut Shimoni on Nach 1034ד"ת תתרח על נ"ך

PARAGRAPH 4

23

גבוה מעל גבוה

Koheles says that over one high one a higher one watches, and higher ones are above them. Here it describes prayer rising ever higher once it is joined to the light in the angels.

Ecclesiastes 5:7ה'י:7 Ecclesiastes 5:7

אם-עשק רש וגזל משפט וצדק תראה במדינה אל-תתמה על-החפץ כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

24

בתפלה שכנגד הקרבנות

The Talmud treats prayer as standing in place of an offering ("prayer is in place of an offering"). The Alter Rebbe relies on this: what is true of prayer is true of the offerings it replaces.

Berachot 26a:16-17י"ז-י"ז:16-17 Berachot 26a:16-17

כולי יומא מצלי ואזיל, עד תצות, יהבי לקה שכר תפלה בזמנה, מכאן ואילך, שכר תפלה — יהבי לקה, שכר תפלה בזמנה — לא יהבי לקה. איבעיא להו: טעה ולא התפלל מנחה, מהו שיתפלל ערבית שמים? אם

תמצא לומר, טעה ולא התפלל ערבית מתפלל שחרית שמים, משום
 דחד יומא הוא, דכתיב: "ויהי ערב ויהי בקר יום אחד", אכל הכא תפלה
 במקום קרבן היא, וכיון דעבר יומו פטל קרבנו. או דילמא כיון דצלותא
 רחמי היא, כל אימת דבעי ...

One can therefore say the prayer all day long ! Up to midday
 one receives the reward of having said the Tefillah in its due
 time; but beyond that, one receives the reward of having
 said the Tefillah, but not the reward of having said it in its
 due time. The question was asked : How is it if one erred and
 omitted the afternoon Tefillah — shall he say it twice in the
 evening ? If thou thinkest thou canst answer [by quoting] "If
 one erred and omitted the ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A.
 Cohen, Cambridge University Press, 1921 (Public Domain)

Zohar II, 20b כ, ב

KEHOT'S NOTE

ברכות כו, א. זח"ב כ, ב.

25

בתפלה שכנגד הקרבנות

The Zohar (Midrash HaNe'elam) teaches that prayer was
 instituted in place of the offering: while the Temple stood,
 a person's offering atoned for him, and now his prayer
 atones in its place.

ספר זוהר, שמות מ"ט:שנ"ד-נ:שס"ד Zohar, Shemot 49:354-50:364
 What is the difference between imploring and crying?" Said
 R. Isaac: 'The former means prayer in actual words (Ps. 39,
 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R.
 Judah said: 'Hence crying is more poignant than all other
 expression of grief, because it is entirely a matter of the
 heart, as it says, "Their heart cried unto the lord" (Lam. 2,
 18). This crying comes nearer to the Holy One, blessed be
 He, than imploring and praying in words, as it says, "If he
 (the orphan) cries ...

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

26

פני אריה אל הימין

The face of the lion is on the right of the chayos and the
 face of the ox on the left. Right and left are Chesed and
 Gevurah, and the left must be included in the right.

Ezekiel 1:10 יחזקאל א'

ודמות פניהם פני אדם ופני אריה אל הימין לארבעתם ופני שור
 מהשמאל לארבעתם ופני נשר לארבעתם:

As for the likeness of their faces, they had the face of a man;
 and they four had the face of a lion on the right side; and
 they four had the face of an ox on the left side; they four had
 also the face of an eagle.

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

PARAGRAPH 5

27

במשכן . . לא הי' האש של מעלה

The Kehot note points to a note of the Rebbe at this place
 in the Additions, which bears on the statement that in
 Moshe's Mishkan the fire from above was not in the form
 of a lion.

KEHOT'S NOTE

ראה לעיל (בהוספות) יט, א הערת כ"ק אדמו"ר. ראה מאמרי אד"א
 שבועות ע' תיא.

28

משה לא רצה במלאך

After G-d said He would send an angel before the people,
 Moshe pleaded for G-d's own guidance: "Let me know
 Your ways ... and see that this nation is Your people." The
 Kehot note gives this verse for Moshe's refusal of an angel.

Exodus 33:13 שמות ל"ג

KEHOT'S NOTE

שמות לג, יג.

29

משה לא רצה במלאך

At the end of Mishpatim, Rabbi Shimon sums up: "Moshe
 did not want an angel," and brings Moshe's plea that G-d
 Himself go in their midst. The text cites it for Moshe's
 refusal.

ספר זוהר, משפטים כ"ז:תקנ"ח-28:566 Zohar, Mishpatim 27:558-28:566
 כ"ח:תקס"ו

Said R. Eleazar: 'This the Holy One said in order to soothe
 the fears of Israel, because He loved them. He was like unto
 a king who always desired to walk with his son and never en-
 trusted him to anybody else. The son once came to his fa-
 ther, but felt chary of asking him to go out with him. The lat-
 ter noticing it, said: "Captain So-and-so will accompany
 thee upon this way and will take care of thee"; then adding:
 "Beware of him" (v. 21), for he is somewhat quick-tem-
 pered. ...

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

30

משה לא רצה במלאך

At the beginning of Vayeilech the Zohar says that the Holy
 One, blessed be He, delighted in Israel and came down to
 dwell among them, His Shechinah going before them. It
 adds that when G-d said, "Behold, My angel shall go before
 you," Moshe answered, "If Your Presence does not go, do
 not bring us up from here."

ספר זוהר, וילך א':א-ב:ט"ז Zohar, Vayeilech 1:1-2:9

AND MOSES WENT AND SPAKE THESE WORDS UNTO ALL
 ISRAEL. R. Hizkiah cited here the verse: "That caused his
 glorious arm to go at the right hand of Moses, that divided
 the water before them" (Isa. 63, 12). 'Happy', he said, 'are
 Israel in that G-d chose them, and because He chose them
 He called them sons, firstborn, holy, brothers, and came
 down to dwell among them and sought to establish them af-
 ter the supernal pattern, and spread over them seven clouds
 of glory. Three holy brethren accompanied them, Moses, ...

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

31

משה לא רצה במלאך

On "Havayah alone guided him, and there was no foreign
 god with him," the Zohar says that G-d led Israel not
 through an angel or any other appointed power, and that

this is what Moshe meant by “If Your Presence does not go, do not bring us up from here.”

ספר הזהר, האזינו י"ב:רל"א-12:231-15:242 Zohar, Ha'Azinu
ט"ו:רמ"ב

32

ותצא אש מלפני ה'

These words, “And fire went forth from before Havayah,” appear in Leviticus 10:2, the verse the Kehot note gives, and also open Leviticus 9:24, where the fire consumed the offerings on the altar at the Mishkan’s dedication. Here they show that the fire in Moshe’s Mishkan came from G-d Himself.

ויקרא י"ב:2 Leviticus 10:2

ותצא אש מלפני ה' ותאכל אותם וימתו לפני ה'

And there came forth fire from before the L-RD, and devoured them, and they died before the L-RD.

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KEHOT’S NOTE

ויקרא י', ב.

33

ע"פ כנשר יעיר

There the Alter Rebbe explains that in Moshe’s days the light and flow reached Israel through the Shechinah itself and not through the angels, since Moshe did not want the mission of an angel; in exile the revelation of the Shechinah descends through many levels, en clothed in “the face of a lion, the face of an ox,” the face of the lion being the camp of Michael.

KEHOT’S NOTE

לקמן פ' האזינו עז, ד' "כמו שהי' בימי משה שנמשך האור והשפע לישראל על ידי השכינה בעצמה שלא ע"י המלאכים שהרי משה לא רצה בשליחות מלאך כמ"ש אם אין פניך הולכים כו".

34

וסד"ה שובה ישראל

There the Alter Rebbe explains that the angels Metat and Sandal, called the shoe of the Shechinah, bind crowns from Israel’s prayers and raise them, like the lion that ate the offerings; but on Yom Kippur the prayers need not rise through the angels, for the Holy One, blessed be He, receives them Himself.

KEHOT’S NOTE

לקמן ש"ש סח, א.

PARAGRAPH 6

35

והנה לעתיד לבא

The note quotes the Mitteler Rebbe: it is known that the service of the Future, in the days of Mashiach, will be of a far higher level than in Moshe’s time, for it is said of him, “[Behold, My servant] shall prosper.”

KEHOT’S NOTE

"והנה ידוע דבעבודה דלע"ל בימי המשיח יהי' במעלה ומדרגה הע' יותר מזמן משה שהרי נא' בו משכיל..." — מאמרי אדה"א שם.

36

הנה ישכיל עבדי

Isaiah’s prophecy of the exaltation of G-d’s servant: “he shall be exalted and lifted up and be very high.” The text reads “very high” as higher even than Moshe and applies it to the rise of the souls above the angels.

ישעיהו נ"ב:י"ג Isaiah 52:13

הנה ישכיל עבדי ירום ונשא וגבה מאד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT’S NOTE

ישע"י נב, יג.

37

כעת יאמר

Bilaam’s words: “At the time it shall be said to Yaakov and to Israel, What has G-d wrought?” As the next part says, the Sages read it of the Future, when the angels will ask Israel what G-d has done.

במדבר כ"ג:23 Numbers 23:23

KEHOT’S NOTE

במדבר כג, כג. "דהיינו כל פעולות והמשכות אלקות ביהו"ע דאצילות יבוא לבי"ע הכל ע"י ישראל דוקא שיהי' בבחי' פנימיות אא"ס" — מאמרי אדה"א שבועות שם ע' תיג.

38

אפי' מבחי' משה

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

KEHOT’S NOTE

יל"ש רמז תעז בשם תנחומא. וראה לעיל פ' צו יז, א ובהנסמן לשם.

PARAGRAPH 7

39

עתידיים צדיקים שיאמרו לפניו

Rabbi Elazar teaches that in the Future “Holy” will be said before the righteous, as it is said before the Holy One, blessed be He. The Alter Rebbe draws from this that the righteous, not the angels, will raise the offerings.

בבא בתרא ע"ה ב"ג:ד'75b:3 Bava Batra 75b:3

ואמר רבא אמר רבי יוחנן: עתידין צדיקים שנקראין על שמו של הקדוש ברוך הוא, שנאמר: "כל הנקרא בשמי ולקבודי בראתי, יצרתיו אף עשיתיו". ואמר רבי שמואל בר נחמני אמר רבי יוחנן: שלשה נקראו על שמו של הקדוש ברוך הוא, ואלו הן: צדיקים, ומשיח, וירושלים. צדיקים - הוא דאמרן. משיח - דכתיב: "וזה שמו אשר יקראו ה' צדקנו". ירושלים - דכתיב: "סביב שמנה עשר אלת, ושם העיר מיום ה' שמה", אל תקרי "שמה" אלא "שמה"...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There." (Ezekiel 48:35)

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KEHOT’S NOTE

ב"ב עה, ב.

40

קדש ישראל וכו' לה' ראשית תבואתה

Jeremiah calls Israel "holy to Havayah, the first of His produce." The Alter Rebbe reads it to mean that the produce and the barley will be part of Israel itself.

ירמיהו ב:ג:3

קִדְשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֵיו יֵאֱשָׁמוּ רָעָה תִּבְאֵ אֲלֵיהֶם
נְאֻם־יְהוָה

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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THE CHASSIDISHE PARSHA

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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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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