
LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

לְקוּטֵי תוֹרָה
פְּרִשְׁת קְדוּשִׁים
ד"ה וְהִדְרָת פְּנֵי זָקֵן

“Engraving Torah in our Mind”

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Likutay Torah English translation project:

With Hashem's help we would like to present this installment of **Lessons in Likutay Torah**.

The original text of the maamarim with נקודות and punctuation is presented side-by-side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold**, whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal:

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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Please Donate to Keep this Project Going:

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.learnchassidus.com

For comments and questions please email me at avraham.t.katz@gmail.com

לקוטי תורה

דבור המתחיל והדרת פני זקן¹,

פרשת קדושים דף ל עמוד ד'

“Engraving Torah in our Mind”

In Parshas Kedoshim it describes the mitzva of respecting elders and Torah scholars. The verse (Vayikra 19:32) says: “מפני שיבה תקום - Before someone aged you should stand up and you should honor the face of a זקן-elder, and you should fear Hashem, I am Hashem.”

¹ (“דרוש זה אמר רבינו הגדול בערך בשנות תקנ”ב-ה, והוא לשונו הקדוש ממ”ש” (אגרות קדש אדמו”ר הריי”צ חלק יא, עמוד לג).

“הוד כבוד קדושת אבי אדוני מורי ורבי הרב הקדוש סיפר לי אודות מאמר זה, ומזמן לזמן, בזמנים שבחר לברכת התעוררות וקליטה, היזה הוד כבוד קדושת אבי אדוני זקני מורי ורבי הרב הקדוש לומד את המאמר “והדרת פני זקן . . ונאווה” (כפי שנדפס בלקוטי תורה).

בזמן ברכת הפרידה, בשנת תר”ף, כבוד קדושת אבי אדוני מורי ורבי הרב הקדוש דיבר אתי הרבה אודות המאמר “והדרת פני זקן” שבלקוטי תורה, אשר הם דברי רבינו הזקן שאמר בתורה ברבים תיכף לאחר הסתלקות המגיד ממזריטש (נסתלק י”ט כסלו תקל”ג). הסבא רבא, והאבא אמרו את המאמר לפני הסתלקותם. לטעם פנימי, סוף המאמר, “מפני שיבה תקום”, נדפס במאמר “שחורה אני” [השני].

בהזדמנות מסוימת, המבוארת בפרטיות ביומן ג' כסלו תר”פ, אמר לי הוד כבוד קדושת אבי אדוני מורי ורבי הרב הקדוש, אשר כבוד קדושת אבותינו רבותינו היו לומדים בכל יום שיעור קבוע בתניא, ואמרו אשר הלימוד ואמירת אותיות התניא הם סגולה לגילוי פנימי של נר”ג, ולימוד המאמר “והדרת פני זקן” ב’לקוטי תורה’ מעורר קבלת הארת יחידה שבנשמה בפנימיות” (שיחת כבוד קדושת אדמו”ר הריי”צ, י”ט כסלו ה’תש”ז, ספר המאמרים ה’תשי”א עמוד 149 - בתרגום חפשי)).

The Talmud (Kiddushin 32b) explains that the term "זָקֵן" which literally means "elder" is actually referring to a Torah scholar, regardless of his physical age. Since the term "שִׁיבָה" means someone physically old, the term "זָקֵן" is referring to someone else, namely a Torah scholar, even if he is young. The word "זָקֵן" is interpreted as an acronym for the following two words: "זֶה קָנָה - this person acquired [Torah knowledge]."

In the eighth chapter of Mishlei it describes the greatness of the Wisdom of the Torah. One of the verses there (8:22) describes how Hashem acquired the Torah knowledge as His primary acquisition, and it existed before the entire world was created:

“הַשֵּׁם הִשָּׁמַע לִי (the Torah), I am the beginning of His ways, I existed before time, before He made anything else.”

The Talmud learns out from this verse that the "זָקֵן" who "acquired" something of value (זֶה קָנָה - this person acquired) must be referring to a Torah scholar, since this is the ultimate acquisition, resembling Hashem who "acquired" the Torah.

In this maamar the Alter Rebbe will describe the greatness of "acquiring" the Torah by engraving it into our memory. The reason we are required to show extra respect to a Torah scholar is because the Torah that is engraved in his memory is always with him, and therefore the holiness of the Torah (which is totally united with Hashem) is constantly in his mind wherever he goes and whatever he does.

Every single Jew needs to put an emphasis on this type of learning in a manner of "engraving" it into our memory for a long time, so that the holiness of the Torah and the connection to Hashem that it brings will always stay with us.

The Rebbe wrote in many letters (over 14 printed letters) to various individuals that they should actually memorize the words of this maamar into their memory to be able to repeat it by heart. He said that this will help them to retain their learning, to overcome the

Yetzer Hara, and to help them overcome past negative spiritual occurrences.²

Therefore, this maamar is numbered into 32 lines, to make it easier to fulfill the above directive of actually memorizing the original Hebrew words of the maamar.

(The directive was to memorize all the words from **וְהִדְרֵתָּ** line 1 until **וְנִאֲמָה** line 32 (however the small words in brackets that are sources for verses from Tanach and Talmud need not be memorized.))

In addition to the great advantage of memorizing this maamar, learning the maamar properly has a powerful effect of helping one internalize the deep revelations of Chassidus and of the inner dimension of one's neshama.³

"וְהִדְרֵתָּ פָּנֵי זֶקֶן" 1 It says in the verse (Vayikra 19:32) **"And you should honor the face of a זֶקֶן (-lit. "elder"),"** the Talmud (Kiddushin 32b) explains that the term זֶקֶן is referring to **"the one who acquired Wisdom [of the Torah]."**

פְּרָשְׁתֵּנוּ יט, לב) - זֶה
שֶׁקָּנָה חֲכָמָה"⁴.

"שֶׁקָּנָה הֵיִינוּ כְּמוֹ שֶׁכָּתוּב (יִרְמְיָהּ ב, ח): 2 **The idea of saying that a Torah scholar "acquired" the Torah wisdom means like it says in the verse (Yirmiyahu**

"וְתוֹפְשֵׁי הַתּוֹרָה".

² עיין אגרות קודש כ"ק אדמו"ר ח"ה ע' א'תנוז, ח"ז ע' ב'רכג, ח"ח ע' ב'תמא, ע' ב'תקכה, ח"ט ע' ב'תשיח, ע' ב'תשעא, ב'תשפ, ב'תתצח, ב'תתקיו, ח"י ע' ג'קסז, ח"א ע' ג'תקעט, ח"ב ע' ג'תתקפט, ע' ד'קלו, ח"י"ד ע' ד'תתקצב, חכ"ב ע' ח'שסט.

לעיין בהתקסט בפנים על ידי לינק ילך לאתר זה:

<http://chabadlibrary.org/books/search?q=%D7%95%D7%94%D7%93%D7%A8%D7%AA+%D7%A4%D7%A0%D7%99+%D7%96%D7%A7%D7%9F&path=9%2F12>

³ See Hebrew footnote 1 above at length. The Rebbeim told us that this maamar is word-for-word the language of the Alter Rebbe and was very greatly cherished by them for it's powerful spiritual effect on the person. The Rebbeim would learn it or repeat from memory at special times.

⁴ (קדושין לב, ב).

2:8) “and those who grasp the Torah.”

- 3 **Meaning, someone who grasps the knowledge of Torah and retains it in his faculty of memory and it is engraved upon his heart constantly.**
- דְּהֵיִינוּ, מִי שְׁתוּפָס בְּמוֹחַ הַזְכָּרוֹן וְחֻקּוֹק עַל לִוַח לְבוֹ טָמִיד.
- 4 **Like our Sages say (Shabbos 114b): “Who is a Torah scholar [that should be appointed as a leader over the community]? Anyone that can be asked a question of Halacha (Jewish Law) [anywhere in the Torah and can answer right away].”**
- כַּמֵּאָמֵר רַז"ל:
"אֵיזוֹהוּ תַלְמִיד חָכֵם?
כָּל שְׁשׂוֹאֲלִין אוֹתוֹ
דְּבַר הַלְכָה כּו'".

The fact that he can answer any question of Halacha right away means that the knowledge of Torah is fully grasped and engraved in his memory constantly.

- 5 **Then- when he has the Torah grasped in his memory- it is a mitzvah to stand up before him even when he is not involved in Torah study.**
- שָׂאוּ מִצְוָה לַעֲמוֹד מִפְּנֵי גַם בְּשָׁעָה שְׂאִינוֹ עוֹסֵק בַּתּוֹרָה,
- 6 **This is because the Holy One Blessed be He dwells eternally in him, even when he is involved in material matters.**
- לְפִי שֶׁהַקְּדוֹשׁ בְּרוּךְ-
הוּא שׁוֹכֵן עַד
בְּקַרְבוֹ, גַּם כְּשֶׁעוֹסֵק
בְּמִילֵי דְעֻלְמָא,

⁵ (על פי משלי ז, נ: "כתבם על לוח לבך". קידושין ל, ריש עמוד ב').

⁶ (שבת קיד, ב: "איזהו תלמיד חכם שממנין אותו פרנס על הציבור? זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת כלה". וראה תענית י, ב).

⁷ (קדושין לב, ב. וטור ושלחן ערוך סימן רמד, סעיף א').

⁸ (ראה גם לעיל ויקרא נב, ד).

7 **Since the Torah is engraved in the faculty of memory of his soul and upon his heart,**

מֵאַחַר שֶׁהַתּוֹרָה
חֲקוּקָה בְּמוֹחַ
הַזְכוֹרֹן שֶׁבְנִשְׁמָתוֹ
וְעַל לְבוֹ,

8 **and (like it says in the Zohar) “the Torah and the Holy One Blessed be is totally united.”**

וְ"אֹרֵייתָא וְקוּדְשָׁא
בְּרִיךְ-הוּא כּוֹלָא
חַד"⁹

⁹ (ראה זהר: חלק א', כד, א. חלק ב' ט, א. תניא פֶּרֶק ד' (ה, א). הלכות תלמוד תורה פֶּרֶק ד', הִלְכָה ו').

(ועיין בזהר סוף פֶּרֶשָׁה קדושים, דף פ"ו, עמוד ב' [נֶשֶׁם: מִפְּנֵי שִׁיבָה, שִׁיבָה דְאֹרֵייתָא סְתָם. תְּקוּם, מִכָּאן דְּבַעֵי בַר נֶשׁ לְמִיָּקָם בְּקִיּוּמָא מִקְמֵי סֵפֶר תּוֹרָה, וְהָכִי רַב הַמְּנוּנָא סְבָא, כִּד הוּהוּ חֲמֵי סֵפֶר תּוֹרָה, הוּא קָם מִקְמֵיהּ, וְאָמַר מִפְּנֵי שִׁיבָה תְּקוּם. (כִּד הוּהוּ חֲמֵי חוּמֶשׁ דְּאֹרֵייתָא הוּא קָם מִקְמֵיהּ) (ס"א עֲבִיד לִיהּ הַדּוּרָא) (וְהוּי אָמַר וְהַדְרַתְּ פְּנֵי זְקוֹן) כְּגוֹנָא דָא, בַּעֵי בַר נֶשׁ לְמִיָּקָם בְּקִיּוּמֵיהּ לְקְמֵיהּ דְּתַלְמִיד חָכָם, בְּגִין דְּאִיהוּ קְאִים בְּקִיּוּמָא (נ"א בְּדִיוֹקְנָא) קְדִישָׁא עֲלָאָה. וְרַמּוּ לְכַהֲנָא עֲלָאָה (ס"א וְהָכָא רְמִיזוּ לְעִתִּיקָא) קְדִישָׁא עֲלָאָה, דְּכִתִּיב וְהַדְרַתְּ פְּנֵי זְקוֹן, דְּאִיהוּ בְּעֲלָמָא. אָמַר רַבִּי שְׁמַעוֹן, מִכָּאן רְמּוּ לְתוֹרָה שְׁבַכְתְּבָ וְרַמּוּ לְתוֹרָה שְׁבַעַל פָּה.

תַּרְגוּם: מִפְּנֵי שִׁיבָה, שִׁיבָה שֶׁל הַתּוֹרָה סְתָם. תְּקוּם, מִכָּאן שְׁצַרִּיר אָדָם לַעֲמַד בְּעַמְדוֹ (מִכָּאן שְׁצַרִּיר אָדָם לַעֲמַד) מִלְּפָנֵי סֵפֶר תּוֹרָה, וְכִּי רַב הַמְּנוּנָא סְבָא, כְּשֶׁהִיָּה רֹאֵה סֵפֶר תּוֹרָה, הִיָּה קָם מִלְּפָנָיו וְאָמַר: מִפְּנֵי שִׁיבָה תְּקוּם. (כְּשֶׁהִיָּה רֹאֵה חוּמֶשׁ שֶׁל הַתּוֹרָה, הִיָּה עוֹמֵד מִלְּפָנָיו) (עוֹשֶׂה לוֹ הַדּוּר) (וְהִיָּה אוֹמֵר 'וְהַדְרַתְּ פְּנֵי זְקוֹן') כְּמוֹ כֵּן צַרִּיר אָדָם לַעֲמַד בְּמִקוּמוֹ מִלְּפָנֵי תַלְמִיד חָכָם, מִשׁוּם שֶׁהוּא עוֹמֵד בְּמִקוּם (בְּדִיוֹקוֹן) קְדוּשׁ עֲלִיוֹן. וְרַמּוּ לְכַהֲנָא הָעֲלִיוֹן (וְכָאן רְמִיזוּ לְעִתִּיק) הַקְּדוּשׁ הָעֲלִיוֹן, שְׁכַתּוֹב וְהַדְרַתְּ פְּנֵי זְקוֹן, שֶׁהוּא בְּעוֹלָם. אָמַר רַבִּי שְׁמַעוֹן, מִכָּאן רְמּוּ לְתוֹרָה שְׁבַכְתְּבָ, וְרַמּוּ לְתוֹרָה שְׁבַעַל פָּה.

וְתוֹ תַּנִּינָן . . מִפְּנֵי שִׁיבָה תְּקוּם, אֲזַהֵר לִיהּ לְבַר נֶשׁ, עַד לֹא יִסְתַּלַּק בְּסִיבוֹתָא, דִּיקוּם בְּקִיּוּמָא טָבָא בְּעֲלָמָא, בְּגִין דְּדִין הוּא הַדּוּרָא לִיהּ, אֲבָל לְסוּף יוּמוֹי לִית שְׁבַחָא לִיהּ לְבַר נֶשׁ כָּל פֶּה, כִּד אִיהוּ סִיב וְלֹא יָכִיל לְמַהוּי בִישׁ. אֲלֵא שְׁבַחָא דִּילֵיהּ, כִּד אִיהוּ בְּתוֹקְפֵיהּ וְאִיהוּ טַב. וְשַׁלְמָה מְלַכָּא צְוּחַ וְאָמַר (מִשְׁלִי כ, יא):

9 (See what is written in the Zohar on Parshas Kedoshim, 87b.)¹⁰
 (ועיין בזהר סוף פ'רשה קדושים, דף פ"ז, עמוד ב')

Therefore, when the Torah is engraved in one's mind and heart, the abovementioned unity of Torah with Hashem Himself is absorbed into the person's mind and heart.

10 **Therefore, any heartfelt person "whose heart moves him"** (see Shemos 25:2)
 (תרומה כה, ב),
 לָאֵת, כָּל אִישׁ נִלְבָּב "אֲשֶׁר יִדְבְּנוּ לְבוֹ"

11 **and his soul yearns to connect to Hashem constantly,**
 וְכָלֵתָה נַפְשׁוֹ לְדַבְּקָה בּוֹ יִתְבַּרְךָ בְּתַמִּידוֹת,

12 **that Hashem should dwell within him constantly without any interruption forever, even for a moment,**
 וְלֵהִיּוֹת ה' שׁוֹכֵן בְּקִרְבוֹ תַּמִּיד, בְּלִי שׁוּם הַפְּסֵק וּפִירוּד לְעוֹלָם, אֲפִילוּ רִגַע אֶחָד -

גם במעלליו יתנכר נער וגו'. כגוונא דא כתיב (קהלת יב, א): וזכור את בוראך בימי בחורותיך.

תרגום: ועוד שנינו . . מפני שיבה תקום, הזהיר את האדם טרם שיעלה לשיבה שיעמד בקיום טוב בעולם, משום שזהו ההדור שלו. אבל לסוף ימיו אין לאדם שבח כל כך, כשהוא זקן, ואינו יכול לעשות רע. אלא השבח שלו כשהוא בכחו והוא טוב. ושלמה המלך צווח ואומר: גם במעלליו יתנכר נער וגו'. כמו כן כתוב: וזכור את בוראך בימי בחורותיך.].

¹⁰ In the Zohar there it says that the reason we have to stand up for a Torah scholar is because he reflects the holiness of Hashem. This corresponds to what the Alter Rebbe says here that the reason for standing up for a Torah scholar is because the Torah is engraved in his mind, and the Torah is totally united with Hashem, so the holiness of the Torah and that unity with Hashem becomes a part of the Torah scholar.

- 13 **he should acquire the Torah in the faculty of memory of his soul.**
 יקנה לו התורה במוח הזכרון שבנפשו.
- 14 **Then, even when he is involved in his material needs, the Torah exists hidden in the subconscious of his soul,**
 שאז, גם אם עוסק בצרכי הגוף, הרי התורה היא בבחינת עלמא דאִתְפְּסָא שבנפשו -
- 15 this Torah wisdom **that** shines into his subconscious memory is referred to as **the letter 'י' of Hashem's Name of Havaya**, which corresponds to חכמה-wisdom, **shining into him** subconsciously.¹²
 שמאיר בו יו"ד של שם הויה.¹¹
- 16 **This is why in the passage (Shemos 13:2) entitled "קדש לי כל" (בשלח יג,**

¹¹ (ד"אורייתא מחכמה נפקת" (זהר חלק א', קבא, א), שהיא יו"ד של שם הויה (לקמן שיר השירים כא, ג)).

¹² Hashem's Name of Havaya is His four letter Name of יה-וה-וה. These four letters correspond to the Sefiros as follows:

The letter 'י'	חכמה	The subconscious ability for intellect, imagination, abstraction, the initial flash of insight.
The first letter ה'	בינה	Logic, processing information, defining ideas concretely.
The letter ו'	חסד-גבורה-תפארת-נצה-הוד-יסוד	Emotions of attraction or repulsion and all possible combinations of these
The second letter ה'	מלכות	Kingship, actual interaction with others

¹³ (ראה תורה אור כו, ב - שפּרשת "קדש" היא בבחינת חכמה).

ב), כְּתִיב בָּהּ (שָׁם, ט):
 "וּלְזָכְרוֹן בֵּין עֵינַיךָ",
 כְּנוֹדָע¹⁴.

sanctify for me all the firstborn" -which Kabbalistically corresponds to the level of חכמה - it is written "and they (the head Tefillin) should be a reminder between your eyes", as is known.

This shows that the level of חכמה and the letter 'י' of Hashem's Name is connected to faculty of memory in the person, since it is this level that shines in the person's subconscious memory from all the Torah learning that he retains.

17 וּבִזְהָ יוֹבֵן טַעַם לְמָה
 שְׁכָתוֹב בְּהַלְכוֹת
 תְּלִמּוּד-תּוֹרָה¹⁵ בְּשֵׁם
 הַסְּפָרִי (עַקְבִּי, פְּרָשָׁה מַח),

With this it will be understood the reason for what is written in the Laws of Torah Study (1:4) in the name of the Sifri (Eikev, section 48):

18 ש"מ מְצוּהָ עַל כָּל אֶחָד
 וְאֶחָד לִידַע כָּל
 הַתּוֹרָה, שֶׁהֵן כָּל
 תְּרֵי"ג מְצוֹת
 וְדַקְדּוּקֵיהֶן כּוֹי."

"It is a mitzva on every (male) Jew to know the entire Torah, meaning to know all of the 613 Mitzvos with all of the details of how to fulfill them."

19 וְהֵינּוּ לְהַמְשִׁיךְ אֹרֵךְ ה'
 עַל כָּל תְּרֵי"ג כַּחוֹת
 שְׁבַנְפִּשׁוֹ הָאֱלֻקִּית
 בְּפִרְטוּתֵיהֶן.

This is in order to draw down the Light of Hashem onto all of the 613 aspects of his Divine soul in all of their details.

20 וְכִמוֹ שְׁכָתוֹב (שִׁיר
 הַשִּׁירִים, ד, ז): "כּוֹלֵךְ יִפָּה
 רַעֲיָתִי וּמוֹם אֵין בְּךָ" -

Like it is written (Shir Hashirim 4:7) "(Hashem says to the Jewish People) you are completely beautiful, my partner, and there

¹⁴ (רֵאָה תּוֹרָה אֹרֵךְ שָׁם. לֹא, ג. פֹּא, ד. לְקַמֵּן חֶקֶת סָג, א.)

¹⁵ (פָּרָק א', הַלְכָה ד' וְשֵׁם נִסְמָן).

"בּוֹלֵךְ" דִּיִּיקָא.

is no blemish in you.” The verse stresses that we need to be “complete” in our connection to Hashem.

This “completion” is through connecting every one of the 613 aspects of our soul to a corresponding aspect of the 613 Mitzvos of the Torah.

שְׁלֵכֵן גַּם שְׂרָשׁ
הַמְשָׁכָה זֹו לְמַעְלָה
כְּלוּל מִתְרִי"ג וְנִקְרָא
בְּשֵׁם אָדָם -

21 Since the Mitzvos of the Torah connect our soul completely to Hashem, **it is for this reason that also the source of this revelation of Hashem of the 613 physical Mitzvos, the way it exists above in the spiritual world of Atzilus also has 613 aspects and is called “(the spiritual source of the Mitzvos for) Man”**,

"וְעַל דְּמוּת הַבְּסָא
דְּמוּת כְּמַרְאֵה אָדָם
וְגו'" (יחזקאל א, בו).

22 like it is written (Yechezkel 1:26) **“and on the spiritual likeness of the ‘throne’ there was a spiritual likeness that looked similar to the level of man.”**

The source of the Torah in the spiritual world of Atzilus is described as looking similar to the idea of a man, which is expressed in the spiritual world of Beria, referred to as the “throne” for Atzilus. This means that Torah has 613 aspects that correspond to the 613 aspects of the soul of man. This is because the Torah on the level of Atzilus is intended to connect us to Hashem. Therefore, its mitzvos correspond in number to the features of our souls. (See Tanya Igeres Hakodesh chapter 7.)

אָךְ מִחֲמַת צוּק

23 **However, due to the difficult times** we live in (which distract us from learning Torah due to our

הַעֲתִים¹⁶, וְקוֹצֵר רוּחַ¹⁷
דַּעַת הַמְּשִׁיג, וְעוֹמֵץ
הַמּוֹשֵׁג,

struggle for sustenance), **and our insufficient mental capabilities** (to memorize the entire Torah), **and the depth of the subject** (of Torah knowledge),

24 עַל כָּל פָּנִים לְפָחוֹת
יִשְׁתַּדַּל לְקַבֵּל עוֹז
וְתַעֲצוּמוֹת¹⁸, לְקִנּוּת
וְלַחֲקוֹק בְּמוֹחַ הַזְּכוֹרֹן
שֶׁבִנְפְּשׁוֹ -

at the very least one should try to receive in his soul the strength and might of the Torah by engraving in the faculty of memory of his soul

25 ה' חוֹמְשֵׁי תוֹרַת
מֹשֶׁה¹⁹ אֲשֶׁר כָּתַב מִפִּי
הַגְּבוּרָה²⁰,

the Five Books of the Torah written by Moshe Rabbeinu, that he wrote from what he heard directly from Hashem Himself,

26 שֶׁהֵן שָׂרֵשׁ כָּל הַתּוֹרָה -
שֶׁבְּכָתַב וְשֶׁבַע־לֶפֶה
כוֹלָהּ.

which are the source of all the remaining 19 books of the Written Torah (Tanach) and of all the teachings of the Mishna and Talmud etc. in the Oral Torah.

27 כְּנוֹדַע שֶׁ"רַבִּי עֲקִיבָא
הָיָה דוֹרֵשׁ עַל כָּל קוּץ
וְקוּץ תְּלֵי תַלְמִים שֶׁל
הַלְכוֹת" (מִנְחוֹת כט, ב).

As is known what the Talmud (Menachos 29b) says **that "Rabbi Akiva would expound mounds of Torah laws from the points on the crown of every letter of the Chumash."**

¹⁶ (על פי דְּנִיָּאל ט, כה: "ובצוק העתים").

¹⁷ (על פי שְׁמוֹת ו, ט: "מקצר רוח").

¹⁸ ("עוז ותעצומות" - לְשׁוֹן הַפֶּסוּק תְּהִלִּים סח, לו. מִלְשׁוֹן עֲצֻמָּה וְחוּזָק - מְצוּרַת צִיּוֹן).

¹⁹ (רֵאשִׁית אֲגָרוֹת קֹדֶשׁ כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר הַלֵּךְ כד, עמוד כד).

²⁰ (רֵאשִׁית בְּבָא בְּתָרָא טו, א. רַמְבַּ"ם הַלְכוֹת תְּפִלָּה פֶּרֶק י"ג, הַלְכָה ו').

- 28 **It is just that all of these laws and insights are buried deep in the text, on a hidden level.**
 רק שהן בהעלם גדול,
 בעלמא-דאיתבסאי.
- 29 **And from the “Revealed Level” of the Oral Torah,**
 ומעלמא-דאיתגליא,
 היא התורה שבועל-
 פה,
- 30 **at the very least he should acquire and engrave in his memory the Order of Mishnayos of Kodashim (Sacrifices),**
 על כל פנים לפחות
 יקנה ויחקוק סדר
 קדשים²¹,
- 31 **which is referred to as “חכמה-Wisdom” in the words of our Sages (Shabbos 31a), and חכמה is especially connected to the faculty of memory, as mentioned above,**
 הנקרא "חכמה"
 בדברי רז"ל (שבת לא,
 סוף עמוד א'),
- 32 **and learning these Mishnayos of Kodashim atone for a person's sins, as mentioned by the Arizal.²³**
 ומכפר עונותיו של
 אדם²² כמו שאמר

²¹ (ראה הלכות תלמוד תורה פרק ב', הלכה י"א).

²² (ראה מנחות קי, א. הלכות תלמוד תורה שם. ושם נסמן).

²³ In the year 5725 on Shabbos Parshas Kedoshim, the Rebbe said over the maamar of זקן והדרת פני זקן from Likutei Torah and went to explain the last line of the maamar:

The maamar ends off by saying that due to the difficult times we are in, if one cannot memorize all the Six Orders of the Mishna, at the least he should memorize the Order of Kodashim (that has to do with the offerings and service in the Beis Hamikdash). The Alter Rebbe mentions two points as to why specifically the Order of Kodashim:

- 1- it is called “חכמה-Wisdom”, and חכמה is especially connected to the faculty of memory,
- 2- it atones for a person's sins (just like the offerings in the Beis Hamikdash atoned for a person's sins).

The Rebbe asks on this: How does the idea that the Mishnayos of

Kodashim atone for sins connect with the whole reason of why we need to memorize the Torah- namely in order to constantly connect the 613 aspects of our soul to Hashem through engraving in our memory the knowledge of the corresponding 613 Mitzvos? The idea of atoning for sins is a seemingly unrelated factor in terms of the mitzva of memorizing Torah?

To understand this, the Rebbe first explains the verse from Shir Hashirim quoted earlier in the maamar: “כִּי־יִפְקֶה רַעֲיֹתִי וּמִוֹם אֵין בָּהּ- you are completely beautiful, my partner, and there is no blemish in you.” This verse was brought to explain why we have to know and memorize all the 613 Mitzvos, since that will make all 613 aspects of us “completely beautiful”, and thereby enable us to fully “partner” with Hashem constantly. The question is: if we are “completely beautiful” then what does the verse add by saying that “there is no blemish in you”, if there would be any blemish then we wouldn’t be completely beautiful, so what novelty is the verse adding by saying that besides being “completely beautiful” there is also “no blemish in you”?

The Rebbe explains that in having a complete connection to Hashem there are two aspects: 1- being full of Mitzvos and Torah knowledge, 2- being cleaned of the negative effect of sins, which separate a person from connecting to Hashem. It’s possible to be full of Mitzvos like a pomegranate is full of seeds, but at the same time not experience the connection to Hashem created by the Mitzvos because of his sins that create a barrier between himself and Hashem. It is for this reason that the verse adds that not only do we need to be complete in knowing all the 613 Mitzvos (and fulfilling as many as possible) so that we will be “completely beautiful”, but in addition we have to make sure to “not have any blemish” of sins which will block out the connection to Hashem created by that Torah knowledge and mitzvos.

It is for this reason that the Mishnayos of Kodashim have two special advantages in the mitzva of memorizing Torah:

- 1- they are connected more strongly to “חֵכְמָה-Wisdom” and to the faculty of memory,
- 2- they remove the barrier of sin which blocks out the constant complete connection to Hashem created by knowing and memorizing the 613 Mitzvos.

Since the ultimate goal of the knowledge of the Torah and Mitzvos is to connect us to Hashem in the most complete manner, therefore the idea of atoning for sins is just as relevant as the actual memorization of the knowledge of the Torah itself.

הַאֲרִיז"ל.

33 (To see the explanation on the first part of the verse “מִפְּנֵי שִׂיבָה תִּקּוּם וְהִדְרָתָּ - Before someone aged you should stand up and honor,” see the maamar entitled שְׁחֹרָה אֲנִי (הב') וְנִאָּוָה"24):

וְעֵינַי מֵה שְׁנַתְּבֹאֵר עַל
פָּסוּק "מִפְּנֵי שִׂיבָה
תִּקּוּם וְהִדְרָתָּ כו'" -
סוּף דְּבוּר הַמִּתְחִיל
"שְׁחֹרָה אֲנִי
וְנִאָּוָה"24):

This concludes the actual maamar in the way it is written Parshas Kedoshim (and intended to be memorized).

The following is the continuation of the maamar as it is brought in Likutei Torah on Shir Hashirim (7d):

The verse (Vayikra 19:32) says: “מִפְּנֵי שִׂיבָה תִּקּוּם וְהִדְרָתָּ פְּנֵי זָקֵן - Before someone aged you should stand up and you should honor the face of a זָקֵן - Torah scholar, and you should fear Hashem, for I am Hashem.”

The Rebbe then continues to add another explanation of the connection between atoning for sins and the general theme of the maamar:

The Friediker Rebbe mentioned in the name of the previous Rebbeim that learning this maamar (of והדרת פני זקן) helps a person internalize the revelation of the level of Yechida (most essential expression) of his neshama. One of the places that Yechida is expressed is in the ability to do Teshuva and to be cleaned from the negative effects of sin. Since the level of Yechida is so lofty that that there is nothing corresponding to in the realm of unholiness, it has the ability to take the person beyond his connection to sin, not only in getting him to stop sinning, but also to even remove any effect that sins had on him.

Since the general idea of the maamar is connected with internalizing the level of Yechida, the Alter Rebbe brings out how even in the actual memorization of Mishnayos there can be the idea of atonement from sins, as in the case of Mishnayos Kodashim.

²⁴ (לְקַמֵּן שִׁיר הַשִּׁירִים ז, ד).

[וְרֵאדָה שָׁם בְּבִיאור עַל הַמֵּאָמֵר - יא, סוּף עֲמוּד א' וְאֵילָּה].

The Alter Rebbe will interpret the verse non-literally to be referring to Hashem Himself, saying that Hashem has both aspects of being “aged with white hairs” and “a young Torah scholar with black hairs”. This is because the Halachos (Torah laws) of how to keep the Positive Mitzvos are like Hashem’s “white hairs” and the Halachos of how to keep the Negative Mitzvos are like Hashem’s “black hairs”.

When the verse says to stand up and honor someone aged with white hair and a young Torah scholar with black hairs it is also hinting to the idea that we need to respect Hashem who is both “Ancient” and a “Torah scholar” by following all of the Halachos of what He wants us to do and what He wants us to refrain from doing.

"שיבה" היינו מה שכתוב
 (דניאל ז, ט): "חזה הוית עד די
 כרסון רמיו ועתיק יומין יתב
 לבושה כתלג חור ושער רישיה
 כעמר נקא:

The meaning of someone “aged” is someone who has white hair, as it is written (Daniel 7:9): “As I looked on, Thrones were set in place, and the Ancient of Days took His seat. His garment was like white snow, and the hair of His head was like clean, white wool.” We see that being ‘Ancient’ is expressed in having white hair.

שהשערות הם בבחינת
 לבנונית, והן ההלכות רבות
 שבמצות עשה.

These ‘hairs’ of the head that are ‘white’ are referring to the many Halachos (Torah laws) of the Positive Mitzvos.

Each hair is one particular minute expression of life from the head, so too every Halacha is one limited aspect of the mitzva.

The idea of “white” is that it represents kindness and revelation, just like something white reflects the most amount of light compared to other colors. The idea of the 248 Positive Mitzvos is to reveal Hashem into our neshama and body in a revealed manner. Therefore, the laws of these Positive Mitzvos are referred to as “white hairs”. The verse uses the expression “שיבה תקום” before someone aged [with white hair] you should stand up,” by

standing that we must go out of our way to stand up implies action, and thus is a reference to the 248 Positive Mitzvos that require us to “stand up” and do something. This is represented by ‘standing up’ for Hashem’s “white hairs” of the Halachos of the Mitzvos of what we need to get up and do.

וְהִדַּרְתָּ פָּנֵי זָקֵן, הַיְינוּ מֵהַ
שְׂכָתוֹב: "קוֹצוֹתָיו תִּלְתְּלִים
שְׁחוֹרוֹת כְּעוֹרֵב". וְכִמְאָמַר
רַז"ל דְּפִירוּשׁ "זָקֵן, הַיְינוּ
שְׂקָנָה חֲכָמָה". וְהֵן הַהֲלָכוֹת
שֶׁנִּמְשְׁכוּ וְנִתְפָּשְׁטוּ בְּמִצְוֹת
לֹא-תַעֲשֶׂה כו'.

And when the verse says: “**And you should honor the face a “זָקֵן-Torah scholar,”**” this means even a Torah scholar who is young and has black hair. **This is referred to in the verse (Shir Hashirim 5:11) “His ‘head’ is pure gold, קוֹצוֹתָיו תִּלְתְּלִים-His locks hang down, they are black like a raven,”** **like our Sages say that the meaning of ‘זָקֵן’ is “one who has acquired [Torah] wisdom”** even if he is young and has black hair, we still need to honor him. **This represents the Halachos that were drawn down and expressed [from Hashem’s Essential Will and Wisdom] into the 365 Negative Mitzvos.**

The idea of “black” is concealment, like darkness is called “black”. This represents the Mitzvos of not sinning against Hashem that remove the concealment on Hashem’s Presence, and through keeping away from sin we reach a level of Hashem which is higher than revelation through Positive ‘action’ Mitzvos like Tefilin etc.

The verse uses the expression “וְהִדַּרְתָּ פָּנֵי זָקֵן-You should honor the face of a Torah scholar”, it doesn’t say to “stand up” and do something, it says to show respect and honor. By respecting the Torah scholars will and not contradicting his instructions that is respecting and honoring him. When we hold ourselves back from doing things that Hashem doesn’t want this is truly honoring and respecting Hashem. This is represented by ‘honoring’ Hashem’s

‘black hairs’ of the Halachos of the Mitzvos of what we should not do.

"וַיִּרְאֵתָּ מֵאֲלֵקֶיךָ", הַיֵּינוּ
 דְּבָרֵי סוֹפְרִים וְזוֹ מִצְוֹת
 דְּרַבָּנָן. וְכַמְּאָמַר רַז"ל:
 "חֲמוּרִים דְּבָרֵי סוֹפְרִים
 מִדְּבָרֵי תוֹרָה".

The verse continues: “**And you should fear Hashem**”. If it just said to honor all of His laws of Positive and Negative Mitzvos (‘white’ and ‘black’ ‘hairs’), then what is it adding by saying that we have to fear Hashem? **This means to also keep all of the instructions of the Sages and the Seven Mitzvos enacted by the Rabbis.**²⁵ As our sages say that “**The words of the Sages have a stringency even over the original words of the Torah.**”

This is because they bring out an even deeper commitment to Hashem in the person that he goes beyond what the Torah’s minimum requirements to serve Him as the Sages instructed. This added level of serving Hashem is called “And you should fear Hashem”.

"אֲנִי הוֹיָה" - דְּכוֹלָא חָד.

The verse concludes: “**for I am Hashem**”. The deeper meaning behind this is that we need to show respect to all the Positive Mitzvos and Negative Mitzvos and words of the Sages **because they are all totally united with Hashem**, and honoring them equals honoring Hashem Himself literally.

For this reason, we need to engrave the Torah in our mind, since then our mind will also become united with Hashem.

²⁵ 1-Eiruvim 2-Netilas Yadayim 3-Lighting Shabbos Candles 4-Lighting the Menora 5-Reading the Megilla 6-Reciting Hallel 7-Reciting Brachos

Summary of the Maamar

Q1 What is the meaning of saying that we need to respect a חֲכָמִים?

A1 It means a Torah scholar who “acquired” the Torah knowledge.

Q2 What specifically does it mean to “acquire” the Torah?

A2 It means to fully grasp and memorize the knowledge to the point that he can remember it in a moment.

Q3 Why is it so special to memorize Torah knowledge?

A3 Because since the Torah is completely united with Hashem, when one engraves the Torah into his mind and heart, that intense connection to Hashem which the Torah has is also engraved into him constantly, even when he is not actually learning.

Q4 Why is it so important that every Jew memorize all of the 613 Mitzvos of the Torah with all of their details?

A4 Because the 613 Mitzvos of the Torah correspond to the 613 aspects of our Divine soul, and in order to constantly connect every part of our soul to Hashem we need to engrave in the faculty of memory of our soul the corresponding Mitzva of the Torah to connect that aspect of our soul to Hashem through Torah.

Q5 What should we do if we can't memorize all of the Mitzvos of the Torah with all of their details?

A5 We should at least try to memorize the entire Chumash, since all of the Mitzvos and their details are hidden in the words and letters of the Chumash; and we should try to memorize the Order of Mishnayos of Kodashim since it has a special connection to the faculty of memory in the soul and atones for sins.

Lessons from the Maamar in the Service of Hashem

- 1- We should show respect to those who have committed to memory a great amount of Torah knowledge, since that connection to Hashem from the Torah stays with them.
- 2- Every Jew is required to learn all of the Mitzvos of the Torah, and if Hashem asks of us to do something, this means that we are able to do this. The Rebbe instituted the daily learning of Rambam in order facilitate that every single Jew should be able to learn all of the Mitzvos of the Torah at least on some level. When we learn all of the Mitzvos of the Torah and we remember what we learn, we are connecting all of the 613 aspects of our soul to Hashem to be constantly connected to Him. In order for the constant connection to really happen we need to work on ourselves to not only learn, but to remember what we learn about all of the 613 Mitzvos and how they are fulfilled. (If we learn Rambam every day, then we need to pay attention to understand and remember what we are learning.)
- 3- In the Sicha of Achron shel Pesach 5744 where the Rebbe introduced the study of Rambam, he quoted this maamar to show that every time we learn anything in the Torah and we memorize it, this itself is an entirely differently category of Torah study than simply learning something a few times, since the effect on us is totally different. For this reason, the Rebbe encouraged many times to memorize Mishnayos, Tanya, and this maamar of וְהִדְרִיתָ פָּנֶי יְקֻן in Likutay Torah, among other areas of Torah study to memorize.