



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

לקוטי תורה

פרשת קדושים - Parshas Kedoshim

דבור המתחיל

"וְהִדַּרְתָּ פָּנֶי זִקֵּן"

"Engraving Torah in our Mind"

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ב"ה

Likutay Torah - לקוטי תורה

Parshas Kedoshim - פְּרַשְׁת קְדוּשִׁים

דבור המתחיל

וְהִדַּרְתָּ פָנַי זָקֵן¹

דף ל עמוד ד'

“Engraving Torah in our Mind”

Parshas Kedoshim teaches the mitzvah of respecting elders and Torah scholars. The verse (Vayikra 19:32) says: “מִפְּנֵי שִׂיבָה תִּקּוּם וְהִדַּרְתָּ פָנַי זָקֵן” - Before someone old you should stand up, and you should honor the face of a זָקֵן-elder, and you should fear your Lord, I am Hashem.”

¹ (“דרוש זה אמר רבינו הגדול בערך בשנות תקנ”ב-ה, והוא לשונו הקדוש ממש”) (אגרות קדש אדמו”ר הרי”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, היה 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].

בהודמנות 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 בתנאי, ואמרו אשר הלימוד ואמירת אותיות התנאי הם סגולה לגילוי פנימי של נר”נ, ולימוד המאמר “והדרת פני זקן” בלקוטי תורה מעורר קבלת הארת יחידה שבנשמה בפנימיות” (שיחת כבוד קדושת אדמו”ר הרי”צ, י”ט כסלו ה’תש”ו, ספר המאמרים ה’תשי”א עמוד 149 - בתרגום חפשי)).

The Talmud explains (Kiddushin 32b) 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 who is physically old, the term "זָקֵן" must be referring to someone else. The Gemara teaches that this is referring to 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, King Shlomo describes the greatness of the Wisdom of the Torah. One of the verses there (verse 22) describes how Hashem acquired the Torah knowledge as His primary acquisition, and it existed before the entire world was created.

ה'-Hashem acquired me [the Torah], I קָנִי רַאשִׁית דְּרַכּוֹ קִדְּשׁ מִפְעֻלּוֹ מֵאֲזֶ: I am the beginning of His ways, I existed before time, before He made anything else."

The Talmud learns 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. The way that the Alter Rebbe teaches us to "acquire" the Torah is not just by learning Torah, but by engraving it into our memory. The reason we are required to show extra respect to a Torah scholar is that the Torah that is etched in his memory, and is therefore always with him. The holiness of the Torah (which is totally united with Hashem) is thus always in his mind wherever he goes and whatever he does.

Every single Jew needs to emphasize Torah study in a manner of "engraving," where the Torah becomes engraved into one's memory 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 (14 printed letters to date) to various individuals, that they should engrave the words of this maamar into their memory so that they can repeat it by heart. The Rebbe said that this would help them to retain their learning, to overcome the Yetzer Hara, and to help them overcome past negative spiritual occurrences.²

² עיין אגרות קודש ב"ק אדמו"ר ח"ה ע' א'תנו, ח"ו ע' ב'רכב, 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"יא ע' ג'תקעט, ח"יב ע' ג'תתקפט, ע' ד'קלז, ח"יד ע' ד'תתקצב, חכ"ב ע' ח'שסט.

Therefore, this maamar is numbered into 33 lines, to make it easier to fulfill the above directive of actually memorizing the original Hebrew words of the maamar.

(The instruction was to memorize all the words from וְהִדַּרְתָּ line 1 until וְנִאֲמָה line 33. However, the small words in brackets that are sources for verses from Tanach and Talmud were not included in this directive).

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

- 1 **"וְהִדַּרְתָּ פָנֶי זָקֵן"** (פֶּרֶשְׁתְּנוּ יֵט, לֵב) - "זֶה שֶׁקָּנָה חֲכָמָה."⁴
It says in the verse (Vayikra 19:32) **"And you should honor the face of a זָקֵן (lit. "elder"),"** the Talmud (Kiddushin 32b) explains that the term זָקֵן is referring to **"the one who acquired Wisdom [of the Torah]."**
- 2 **"שֶׁקָּנָה" הֵייוֹנוּ כְּמוֹ שֶׁכָּתוּב (יִרְמְיָהּ ב', ח): "וְתוֹפְשֵׁי הַתּוֹרָה."**
The idea of saying that a Torah scholar "acquired" the Torah wisdom means, as it says in verse, (Yirmiyahu 2:8) "and those who grasp the Torah."
- 3 **דְּהֵייוֹנוּ, מִי שֶׁתּוֹפֵס בְּמוֹחַ הַזְכָּרוֹן וְחֻקּוֹק עַל לִוְחַ לְבוֹי תָּמִיד.**
Meaning, someone who grasps the knowledge of Torah and retains it in his faculty of memory, and it is engraved upon his heart constantly.

לעיין בהטקסט בפנים על ידי לינק 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 the exact language of the Alter Rebbe. It is a word-for-word record of what the Alter Rebbe recited. Therefore, it was very greatly cherished by them for its powerful spiritual effect on the person. The Rebbeim would learn it or repeat from memory at special times.

⁴ (קדושין לב, ב).

⁵ (על פי משלי ז, נ: "כְּתָבָם עַל לִוְחַ לֵבָר". קידושין ל, ריש עמוד ב').

- 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].”**
- כְּמֵאֲמַר רַז"ל⁶: "אִיזְהוּ תַלְמִיד חָכָם? כָּל שְׂשׂוֹאֲלִין אוֹתוֹ דְּבַר הַלָּכָה כּו'".

The fact that he can answer any question of Halacha right away means that the knowledge of the 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.**
- שָׂאֵז מִצְוָה לַעֲמוֹד מִפְּנֵיו גַּם בְּשַׁעָה שְׂאִינוּ עוֹסֵק בְּתוֹרָה⁸,
- 6 **This is because the Holy One, Blessed be He, dwells eternally within him, even when he is involved in material matters.**
- לְפִי שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא שׁוֹכֵן עַד בְּקִרְבוֹ, גַּם בְּשַׁעֲוִסָק בְּמִלִּי דְּעֻלְמָא,
- 7 **Since the Torah is engraved in the faculty of memory of his soul and upon his heart,**
- מֵאַחַר שֶׁהַתּוֹרָה חִקּוּקָה בְּמוֹחַ הַזְכָּרוֹן שֶׁבְּנִשְׁמָתוֹ וְעַל לְבוֹ,
- 8 **And, (as it says in the Zohar), “the Torah and the Holy One Blessed be are completed united.”**
- וְ"אוֹרֵייתָא וְקוּדְשָׁא בְּרִיךְ-הוּא כּוּלָּא חֵד"⁹

⁶ (שַׁבָּת קיד, ב): "אִיזְהוּ תַלְמִיד חָכָם שֶׁמִּנִּין אוֹתוֹ פְּרָנָס עַל הַצִּיּוּר? זֶה שְׂשׂוֹאֲלִין אוֹתוֹ דְּבַר הַלָּכָה בְּכָל מָקוֹם וְאוֹמֵר, וְאֶפִּילוּ בְּמִסְכַּת כֹּלֶה". וְרָאָה תַעֲנִית י, ב).

⁷ (קְדוּשִׁין לב, ב. וְטוֹר וְשִׁלְחַן עֲרוּךְ סִימָן רמ"ד, סְעִיף א').

⁸ (רָאָה גַּם לְעִיל וְיִקְרָא נב, ד).

⁹ (רָאָה זֹהר: חֶלֶק א', כד, א. חֶלֶק ב' ט, א. תְּנַגָּא פֶּרֶק ד' (ה, א). הַלְכוֹת תַּלְמוּד תוֹרָה פֶּרֶק ד', הַלָּכָה ו').

(וְעֵינֵין בּוֹהֵר סוֹף פֶּרֶשָׁה קְדוּשִׁים, דף פ"ז, עֲמוּד ב' [וְשֵׁם: מִפְּנֵי שִׁיבָה, שִׁיבָה דְּאוֹרֵייתָא סֵתָם. תְּקוּם, מִכָּאן דְּבַעֲי בַר נֶשׁ לְמִיָּקָם בְּקִיּוּמָא מְקַמֵּי סֵפֶר תוֹרָה, וְהַכִּי רַב הַמְּנוּנָא סָבָא, כִּד הָוָה חֲמֵי סֵפֶר תוֹרָה, הָוָה קָם מִקְמִיָּה, וְאָמַר מִפְּנֵי שִׁיבָה תְּקוּם. (כִּד הָוָה חֲמֵי חוּמָשׁ

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

Therefore, when the Torah is engraved in one's mind and heart, the above-mentioned unity of the 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) לזאת, כל איש נלָבב "אשר ידבֵּנוּ לבו" (תרומה כה, ב),

דאורייתא הוא קם מקמיה (ס"א עבד ליה הדורא) (והוּי אָמַר וְהִדְרֵת פְּנֵי זָקֵן) כְּגֻוֹנָא דָא, בעי בר נש למיקם בקיומיה לקמיה דתלמיד חכם, בגין דאיהו קאים בקיומא (נ"א בדיוקנא) קדישא עלאה. ורמז לכהנא עלאה (ס"א והכא רמז לעתיקא) קדישא עלאה, דכתיב וְהִדְרֵת פְּנֵי זָקֵן, דאיהו בעלמא. אָמַר רבי שמעון, מְכָאן רִמְזוּ לְתוֹרָה שְׂבָכְתָּב וְרִמְזוּ לְתוֹרָה שְׂבָעֵל פֶּה. תרגום: מִפְּנֵי שִׁיבָה, שִׁיבָה שֶׁל הַתּוֹרָה סֵתֵם. תְּקוּם, מְכָאן שְׁצִירָךְ אָדָם לַעֲמֹד בְּעִמְדוֹ (מְכָאן שְׁצִירָךְ אָדָם לַעֲמֹד) מִלִּפְנֵי סֵפֶר תּוֹרָה, וְכָךְ רַב הַמְּנוּנָא סָבָא, כְּשֶׁהִיָּה רוֹאֶה סֵפֶר תּוֹרָה, הִיָּה קָם מִלִּפְנֵי וְאוֹמֵר: מִפְּנֵי שִׁיבָה תְּקוּם. (כְּשֶׁהִיָּה רוֹאֶה חֻמֶּשׁ שֶׁל הַתּוֹרָה, הִיָּה עוֹמֵד מִלִּפְנֵי) (עוֹשֶׂה לוֹ הַדּוֹר) (וְהִיָּה אוֹמֵר 'וְהִדְרֵת פְּנֵי זָקֵן') כְּמוֹ כֵּן צִירָךְ אָדָם לַעֲמֹד בְּמִקוֹמוֹ מִלִּפְנֵי תַלְמִיד חֶכֶם, מִשּׁוּם שֶׁהוּא עוֹמֵד בְּמִקוֹם (בְּדִיוֹקָן) קְדוֹשׁ עֲלִיוֹן. וְרִמְזוּ לְכָהֵן הָעֲלִיוֹן (וְכָאן רִמְזוּ לְעֵתִיק) הַקְדוּשׁ הָעֲלִיוֹן, שְׂכָתוֹב וְהִדְרֵת פְּנֵי זָקֵן, שֶׁהוּא בְּעוֹלָם. אָמַר רַבִּי שְׁמַעוֹן, מְכָאן רִמְזוּ לְתוֹרָה שְׂבָכְתָּב, וְרִמְזוּ לְתוֹרָה שְׂבָעֵל פֶּה.

ותו תנינן . . מִפְּנֵי שִׁיבָה תְּקוּם, אֲזַהִיר לִיָּה לְבַר נֶשׁ, עַד לֹא יִסְתַּלַּק בְּסִיבוֹתָא, דִּיקוּם בְּקִיּוּמָא טָבָא בְּעַלְמָא, בְּגִין דְּדִין הוּא הַדּוֹרָא לִיָּה, אֲבָל לְסוֹף יוֹמֵי לִית שְׂבָחָא לִיָּה לְבַר נֶשׁ כָּל כֶּה, כִּד אִיָּהוּ סִיב וְלֹא יָכִיל לְמַהּוֹי בִּישׁ. אֲלֵא שְׂבָחָא דִּילִיָּה, כִּד אִיָּהוּ בְּתוֹקֶפִיָּה וְאִיָּהוּ טַב. וְשִׁלְמָה מְלָכָא צֻוּחַ וְאָמַר (מְשִׁלִּי כ, יא): גַּם בְּמַעַלְלֵי יִתְנַבֵּר נֶעַר וְגו'. כְּגֻוֹנָא דָא כְּתִיב (קֹהֶלֶת יב, א): וְזָכוֹר אֶת בּוֹרְאֶךָ בִּימֵי בַחֲרוּתֶיךָ.

תרגום: ועוד שנינו . . מִפְּנֵי שִׁיבָה תְּקוּם, הִזְהִיר אֶת הָאָדָם טָרָם שֶׁיַּעֲלֶה לְשִׁיבָה שֶׁיַּעֲמֹד בְּקִיּוּם טוֹב בְּעוֹלָם, מִשּׁוּם שֶׁזֶה הַדּוֹר שֶׁלוֹ. אֲבָל לְסוֹף יָמָיו אֵין לְאָדָם שְׂבַח כָּל כֶּה, כְּשֶׁהוּא זָקֵן, וְאִינוּ יָכוֹל לַעֲשׂוֹת רַע. אֲלֵא הִשְׁבַּח שֶׁלוֹ כְּשֶׁהוּא בְּבָחוּ וְהוּא טוֹב. וְשִׁלְמָה הַמֶּלֶךְ צֻוּחַ וְאוֹמֵר: גַּם בְּמַעַלְלֵי יִתְנַבֵּר נֶעַר וְגו'. כְּמוֹ כֵּן כְּתוּב: וְזָכוֹר אֶת בּוֹרְאֶיךָ בִּימֵי בַחֲרוּתֶיךָ.]]

¹⁰ In the Zohar it says that the reason we have to stand up for a Torah scholar is that 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 the unity with Hashem becomes a part of the Torah scholar's being.

- 11 and his soul yearns to connect to Hashem constantly,
 וְכָלֶתָהּ נַפְשׁוֹ לְדַבֵּקָה בּוֹ
 יִתְבָּרֵךְ בְּתַמִּידוֹת,
- 12 that Hashem should dwell within him constantly, without any interruption forever, even for a moment,
 וְלִהְיוֹת ה' שׁוֹכֵן בְּקִרְבוֹ
 תָּמִיד, בְּלִי שׁוּם הַפְסֵק
 וּפִירוּד לְעוֹלָם, אֲפִילוּ
 רִגַע אֶחָד –
- 13 He should acquire the Torah in the faculty of memory of his soul.
 יִקְנֶה לוֹ הַתּוֹרָה בְּמוֹחַ
 הַזְכָּרוֹן שֶׁבְנַפְשׁוֹ.
- 14 Then, even when he is involved in his material needs, the Torah exists, hidden in the subconscious of his soul,
 שְׂאֵז, גַּם אִם עוֹסֵק בְּצָרְכָי
 הַגּוּף, הֲרִי הַתּוֹרָה הִיא
 בְּבַחֲנִית עֲלֵמָא־דְּאַתְכַּסְיָא
 שֶׁבְנַפְשׁוֹ –
- 15 This Torah wisdom **that** shines into his subconscious memory is referred to as the letter 'י' of Hashem's Name Havaya, which corresponds to חכמה-wisdom, **shining into him** subconsciously.¹²
 שְׂמַאִיר בּוֹ יו"ד שֶׁל שֵׁם
 הַיְוָה.¹¹

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

¹² Hashem's Name, Havaya, is His four-letter Name, י-ה-ו-ה. 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-נצח- הוד-יסוד	Emotions of attraction or repulsion and all possible combinations of these
The second letter 'ה'	מלכות	Kingship; actual interaction with others

- 16 **שְׁלַכְנָ בְּפָרְשָׁה "קֹדֶשׁ" לִי**¹³ **כָּל בְּכוֹר" (בְּשִׁלַּח יג, ב),**
כְּתִיב בָּהּ (שָׁם, ט): "וּלְזָכְרוֹן
בֵּין עֵינֶיךָ," כְּנוּדָע¹⁴. **This is why, in the passage (Shemos 13:2) entitled "קֹדֶשׁ לִי כָּל בְּכוֹר,"**
which, on a Kabbalistic level 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 are connected to the faculty of memory in the person. This is because it is this level that shines into the person's subconscious memory from all the Torah learning that he retains.

- 17 **וּבָזָה יוֹכָן טַעַם לָמָּה**
שְׁכָתוֹב בְּהִלְכוֹת תִּלְמוּד-
תּוֹרָה¹⁵ בְּשֵׁם הַסִּפְרִי (עֵקֶב,
פָּרָשָׁה 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 **שֶׁ"מִצְוָה עַל כָּל אֶחָד**
וְאֶחָד לִידַע כָּל הַתּוֹרָה,
שֶׁהֵן כָּל תְּרֵי"ג מִצְוֹת
וְדִקְדּוּקֵיהֶן כו". **"It is a mitzvah 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 אוֹר ה' עַל**
כָּל תְּרֵי"ג כַּחוֹת שְׁבִנְפָּשׁוֹ
הָאֱלֹקִית בְּפֶרֶטוּתֵיהֶן. **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.

¹³ (רֵאָה תּוֹרָה אוֹר כו, ב - שְׁפָרְשֵׁת "קֹדֶשׁ" הִיא בְּחִינַת חֻכְמָה).

¹⁴ (רֵאָה תּוֹרָה אוֹר שָׁם. ג. פֶּא, ד. לְקַמֵּן חֻקַּת סג, א).

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

- 20 **וְכִמּוֹ שֶׁכָּתוּב (שִׁיר הַשִּׁירִים) ה', ז): "כּוֹלֶךְ יָפָה רַעֲיָתִי וּמוֹם אֵין בָּךְ" - "כּוֹלֶךְ" דִּיִּקָּא.** **Like it is written, (Shir Hashirim 4:7) “(Hashem says to the Jewish People) you are completely beautiful, my partner, and there is no blemish in you.” The verse stresses that we need to be “complete” in our connection to Hashem.**

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

- 21 **שְׁלֹכֵן גַּם שֶׁרֶשׁ הַמְּשֻׁכָּה זֶה לְמַעַלָּה כָּלֹל מִתַּרְי"ג וְנִקְרָא בְּשֵׁם אָדָם -** **Since the Mitzvos of the Torah connect our soul completely to Hashem, it is for this reason that 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,”**
- 22 **"וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמֵרָאָה אָדָם וְגו'" (יחזקאל א, כו).** **As 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 a man, which is expressed in the spiritual world of Beria, known as the “throne” on which Atzilus rests. This means that the Torah has 613 aspects, corresponding 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).

- 23 **אַךְ מִיחֲמַת צוּק הָעֵתִים¹⁶, וְקוֹצֵר רוּחַ¹⁷ דַּעַת הַמְּשִׁיג,** **However, due to the difficult times we live in (which distract us from**

¹⁶ (על פי דְּנִיאל ט, כה: "וּבְצוּק הָעֵתִים").

¹⁷ (על פי שְׁמוֹת ו, ט: "מִקְצֵר רוּחַ").

ועומק המושג,

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

24 על כל פנים לפחות
ישתדל לקבל עוז
ותעצומות¹⁸, לקנות
ולחקוק במוח הזכרון
שבנפשו -

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' חומשי תורת משה¹⁹
אשר כתב מפיו הגבורה²⁰,

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

26 שהן שרש כל התורה-
שבכתב ושבעל-פה
כולה.

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

27 כנודע ש"רבי עקיבא היה
דורש על כל קוץ וקוץ
תלי תלים של הלכות"
(מנחות 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."

28 רק שהן בהעלם גדול,
בעלמא דארתבסא.

It is just that all of these laws and insights are buried deep in the text, on a hidden level.

29 ומעלמא דארתגליא, היא
התורה שבעל-פה,

And from the "Revealed Level" of the Oral Torah,

¹⁸ ("עוז ותעצומות" - לשון הפסוק תהלים סח, לו. מלשון עצמה וחוזק - מצודת ציון).

¹⁹ (ראה אגרות קדש בבור קדושת אדמו"ר חלק כד, עמוד כד).

²⁰ (ראה בבא בתרא טו, א. רמב"ם הלכות תפלה פרק י"ג, הלכה ו').

30 עַל כָּל פָּנִים לְפָחוֹת יִקְנֶה
וַיִּחְקֹק סֵדֶר קִדְּשִׁים²¹,

at the very least he should acquire and engrave in his memory the Order of Mishnayos of Kodashim (Sacrifices),

31 הַנִּקְרָא "חֻכְמָה" בְּדִבְרֵי
רַ"ל (שַׁבָּת לֹא, סוֹף עֲמוּד א'),

Which is referred to as “חֻכְמָה-Wisdom” in the words of our Sages (Shabbos 31a), and חֻכְמָה is especially connected to the faculty of memory, as mentioned above,

32 וּמִכִּפּוּר עֲוֹנוֹתָיו שֶׁל אָדָם
כְּמוֹ שֶׁאָמַר הָאַרִיזָ'ל.

And learning these Mishnayos of Kodashim atone for a person's sins, as mentioned by the Arizal.²³

²¹ (רִאֵה הַלְבוּשׁ תַּלְמוּד תּוֹרָה פָּרָק ב', הִלְכָּה י"א).

²² (רִאֵה מִנְחוֹת קי, א. הַלְבוּשׁ תַּלְמוּד תּוֹרָה שָׁם. וְשֵׁם נִסְמָן).

²³ In the year 5725, on Shabbos Parshas Kedoshim, the Rebbe said over the maamar ויהדות פני זקן from Likutei Torah, and explained the last line of the maamar, as follows:

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 the service in the Beis Hamikdash). The Alter Rebbe mentions two points as to why, specifically, the Order of Kodashim:

- 1- It is called “חֻכְמָה-Wisdom,” and חֻכְמָה 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 then questioned this, asking how the idea that the Mishnayos of Kodashim atone for sins connects with the whole reason for why we need to memorize the Torah. The reason given is 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 mitzvah of memorizing Torah?

To understand this, the Rebbe first explains the verse from Shir Hashirim quoted earlier in the maamar, “כְּיוֹלֵךְ יָפָה רֵעִיתִי וּמִיּוֹם אֵין בָּךְ. – 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 of the 613 Mitzvos, since that will make all 613 aspects of us “completely beautiful,” and thereby enable us to fully and constantly “partner” with Hashem. 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. Obviously, then, if we are completely beautiful then we are without blemish. What novelty, then, is the verse adding by saying that, in addition to being “completely beautiful,” there is also “no blemish in you?”

The Rebbe explains that there are two aspects to having a complete connection to Hashem:

- 1- Being full of Mitzvos and Torah knowledge;
- 2- 2- Being cleaned of the negative effect of sins, which separate a person from connecting to Hashem.

It is 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. This is the result of one’s sins, which create a barrier between the individual and Hashem. It is for this reason that the verse adds that not only do we need to be complete in knowing all 613 Mitzvos (and fulfilling as many as possible) so that we will be “completely beautiful,” but we also have to make sure to “not have any blemish” of sins, which block out the connection to Hashem that we have through 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 that 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, the idea of atoning for sins is just as relevant as the actual memorization of the knowledge of the Torah itself.

The Rebbe then adds 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 (הדרת פני זקן) helps a person internalize the revelation of the level of Yechida (the 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 there is nothing corresponding to in the realm of unholiness, and thus nothing that can block it, it has the ability to take the person beyond his connection to sin. This ability goes beyond just getting him to stop sinning, but also to even remove any effect that his sins had on him.

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

33 (וְעִיֵּן מֶה שֶׁנִּתְבָּאֵר עַל
פְּסוּק "מִפְּנֵי שִׁיבָה תִּקּוּם
וְהִדְרָת כּו'" - סוֹף דְּבוּר
הַמִּתְחִיל "שְׁחוּרָה אָנִי
וְנֶאֱמָר" ²⁴.)

(To see the explanation on the first part of the verse “מִפְּנֵי שִׁיבָה תִּקּוּם” Before someone aged, you should stand up and honor,” see the maamar entitled שְׁחוּרָה אָנִי וְנֶאֱמָר (הב)).

This concludes the actual maamar, as written in Parshas Kedoshim (and intended to be memorized).

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

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

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.

"שִׁיבָה" הֵינּוּ מֶה שֶׁכָּתוּב
(דְּנִיָּאל ז, ט): "חִזָּה הָיִית עֵד דִּי
כִּסְוֹן רַמְיוּ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה
כְּתֹלַג חוּר וְשַׁעַר רִישָׁהּ כְּעֶמֶר
נִקָּא:

The meaning of someone “aged” is ‘one 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

²⁴ (לְקַמֵּן שִׁיר הַשִּׁירִים ז, ד).

[וְרָאָה שֶׁם בִּבְיָאוּר עַל הַמֶּאֱמָר - יא, סוֹף עֲמוּד א' וְאֵילָן].

wool.” We see that being ‘Ancient’ is expressed in having white hair.

שְׁהִשְׁעֲרוֹת הֵם בְּבִחִינַת
לְבוֹנִיט, וְהֵן הַהֲלָכוֹת רַבּוֹת
שֶׁבְּמִצְוֹת עֲשֵׂה.

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

Each hair contains one particular, minute expression of life from the head. So too, every Halacha in the Torah is one limited aspect of the mitzvah.

“White” represents kindness and revelation, just like something white reflects the most amount of light, compared to other colors. The 248 Positive Mitzvos reveal Hashem into our neshamah and body in an open manner. Therefore, the laws of these Positive Mitzvos are referred to as “white hairs.” The verse uses the expression “מִפְּנֵי שִׂיבָה תָקוּם”-before someone aged [with white hair] you should stand up,” to show that we must take action and go out of our way. Thus, we can understand that this is a reference to the 248 Positive Mitzvos, for which we are obligated to “stand up” and take action. This is represented by ‘standing up’ for Hashem’s “white hairs.” We must take action on the specific Halachos (hairs) of the Positive (white) Mitzvos.

"וְהִדְרִית פָּנֵי זָקֵן", הֵינּוּ מֵהַ
שְׂכָתוֹב: "קוֹצוֹתָיו תִּלְתְּלִים
שְׁחוֹרוֹת כְּעוֹרֵב". וְכִמְאֹר רִז"ל
דְּפִירוֹשׁ "זָקֵן, הֵינּוּ שְׂקֵנָה
חֲכָמָה."

And, when the verse says, “And you should honor the face of a זָקֵן-Torah scholar,” this means even a Torah scholar who is young and has black hair. This is referred to in verse (Shir Hashirim 5:11) “His ‘head’ is pure gold, קוֹצוֹתָיו תִּלְתְּלִים-His locks hang down, they are black like a raven,” as 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 must still honor him.

וְהֵן הַהֲלָכוֹת שֶׁנִּמְשְׁכוּ וְנִתְפָּשְׁטוּ
בְּמִצְוֹת לֹא-תַעֲשֶׂה כו'.

This represents the Halachos that were drawn down and expressed [from Hashem’s Essential Will and Wisdom] into the 365 Negative Mitzvos.

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

The verse uses the expression “וְהִדַּרְתָּ פָנֶי 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 scholar’s will and not contradicting his instructions, one respects and honors 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’ - the Halachos of the Negative Mitzvos that teach us what not to do.

“וְיִרְאתָ מֵאֱלֹקֶיךָ” The verse continues, **“And you should fear Hashem.”**

If the Torah just said to honor all of His laws of Positive and Negative Mitzvos (‘white’ and ‘black’ ‘hairs’), then what is the verse adding by saying that we have to fear Hashem?

**הֵינּוּ דְבָרֵי סוֹפְרִים וְזֵי מִצְוֹת
דְּרַבָּנָן. וְכִמְאָמַר רַ"ל: "חֲמוּרִים
דְּבָרֵי סוֹפְרִים מִדְּבָרֵי תּוֹרָה."**

This means to also keep all of the instructions of the Sages and the Seven Mitzvos enacted by the Rabbis.²⁵ As our sages said, “The words of the Sages have a severity even over the original words of the Torah.”

This is because they bring out an even deeper commitment to Hashem, by giving the person the ability to go beyond the Torah’s minimum requirements for serving Hashem. This added level of serving Hashem is called “And you should fear Hashem.”

“אֲנִי הוֵיָה” The verse concludes: **“for I am Hashem.”**

The deeper meaning behind this is that we need to show respect to the Positive Mitzvos, the Negative Mitzvos, and even words of the Sages,

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

דְּכוּלָּא קָדַשׁ because they are all totally united with Hashem, and honoring them is the way in which we can literally honor Hashem Himself.

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

Summary of the Maamar

Q1. What is the meaning of saying that we need to respect a **תַּלְמוּד**?

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

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

A2. It means to fully grasp and memorize Torah knowledge, to the point that one can remember it immediately.

Q3. Why is it so special to memorize the Torah's knowledge?

A3. Because, since the Torah is completely united with Hashem, when one engraves the Torah into his mind and heart, he is also engraving the unity with Hashem (that the Torah contains) into himself 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. In order to constantly connect every part of our soul to Hashem, we need to engrave in our soul's memory, the details of the corresponding Mitzvah of the Torah. Then, we can connect that aspect of our soul to Hashem, through Torah.

Q5. What should we do if we cannot memorize all of the Mitzvos of the Torah with all of their details?

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

Lessons in the Service of Hashem from the Maamar

1. We should show respect to those who have committed to memory a considerable amount of Torah knowledge, since the Torah connects them to Hashem in a way that stays with them.
2. Every Jew is required to learn all of the Mitzvos of the Torah. If Hashem asks something of us, we must be capable of doing this. The Rebbe instituted the daily learning of Rambam in order to facilitate this goal, that every single Jew should be able to learn all of the Mitzvos of the Torah on his 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, understand, and remember what we are learning.)
3. In the Sichah of Achron Shel Pesach 5744, where the Rebbe introduced the study of Rambam, he quoted this maamar to show that every time we learn and memorize anything in the Torah, it is an entirely different category of Torah study than simply learning something a few times, since the effect on us is totally different. For this reason, the Rebbe often encouraged us to memorize Mishnayos, Tanya, and this maamar of וְהִדַּרְתָּ פָנֶיךָ זָקֵן in Likutay Torah, along with other areas of Torah study to memorize.

Likutay Torah English translation project:

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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**לעילוי נשמת אבי מורי ר' חיים משה בן אהרן לייב
הכהן**

בקשר ליום היארצייט ו' אייר

ת.נ.צ.ב.ה.

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