



LIKKUTEI TORAH • PARSHAS KEDOSHIM • MAAMAR 2

והדרת פני זקן זה שקנה חכמה

And You Shall Honor the Face of an Elder



DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



LikuteiTorah.com

THE CHASSIDISHE PARSHA

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1 והדרת פני זקן זה שקנה חכמה. שקנה היינו כמ"ש ותופשי התורה. דהיינו מי שתופס במוח הזכרון וחקוק על לוח לבו תמיד.

“And you shall honor the face of an elder”: this is one who has acquired wisdom. “Who has acquired” means as it is written, “and those who hold the Torah”: that is, one who holds [it] in the faculty of memory, and [it] is engraved on the tablet of his heart at all times.

כמארז"ל איזהו ת"ח כל ששואלין אותו דבר הלכה כו'. שאז מצוה לעמוד מפניו גם בשעה שאינו עוסק בתורה.

As our Sages, of blessed memory, said: “Who is a Torah scholar? Anyone who is asked a matter of halachah,” etc. For then it is a mitzvah to rise before him even at a time when he is not occupied with Torah.

לפי שהקב"ה שוכן עד בקרבו גם כשעוסק במילי דעלמא. מאחר שהתורה חקוקה במוח הזכרון שבנשמתו ועל לבו. ואורייתא וקוב"ה כולא חד (וע' בזהר ס"פ קדושים דפ"ז ע"ב).

For the Holy One, blessed be He, dwells forever within him, even when he is occupied with worldly matters, since the Torah is engraved in the faculty of memory of his soul and on his heart, and the Torah and the Holy One, blessed be He, are all one (and see the Zohar, end of Parshas Kedoshim, folio 87b).

לזאת כל איש נלבב אשר ידבנו לבו וכלתה נפשו לדבקה בו ית' בתמידות ולהיות ה' שוכן בקרבו תמיד בלי שום הפסק ופירוד לעולם אפילו רגע א'. יקנה לו התורה במוח הזכרון שבנפשו.

Therefore, every man of heart whose heart moves him, and whose soul longs to cleave to Him, may He be blessed, constantly, and for G-d to dwell within him always, without any interruption or separation ever, even for one moment, should acquire the Torah for himself in the faculty of memory of his soul.

שאז גם אם עוסק בצרכי הגוף הרי התורה היא בבחינת עלמא דאתכסיא שבנפשו שמאיר בו יו"ד של שם הוי', שלכן בפרשה קדש לי כל בכור כתיב בה ולזכרון בין עיניך כנודע.

For then, even if he is occupied with the needs of the body, the Torah is still at the level of the hidden world (alma de'iskasya) of his soul, in which the yud of the Name Havayah shines. That is why in the passage “Sanctify to Me every firstborn” it is written, “and as a remembrance between your eyes,” as is known.

2 ובוזה יובן טעם למ"ש בהלכות תלמוד תורה בשם הספרי שמצוה על כל אחד ואחד לידע כל התורה שהן כל תרי"ג מצות ודקדוקיהן כו'. והיינו להמשיך אור ה' על כל תרי"ג כחות שבנפשו האלקית בפרטותיהן.

With this will be understood the reason for what is written in the Laws of Torah Study in the name of the Sifri: that it is a mitzvah upon each and every one to know the whole Torah, which is all 613 mitzvos and their fine details, etc. That is, to draw the light of G-d onto all 613 powers of his G-dly soul, in their particulars.

3 וכמ"ש כולך יפה רעיתי ומום אין בך כולך דייקא. שלכן גם שרש המשכה זו למעלה כלול מתרי"ג.

As it is written, "You are all beautiful, my beloved, and there is no blemish in you": "all," precisely. That is why the root of this drawing-down above is also made up of 613.

ונקרא בשם אדם ועל דמות הכסא דמות כמראה אדם וגו'. אך מחמת צוק העתים וקוצר רוח דעת המשיג ועומק המושג.

And it is called by the name "man": "And upon the likeness of the throne, a likeness like the appearance of a man," etc. But because of the distress of the times, and the shortness of spirit [and] of mind of the one who comprehends, and the depth of what is comprehended,

עכ"פ לפחות ישתדל לקבל עוז ותעצומות לקנות ולחקוק במוח הזכרון שבנפשו ה' חומשי תורת משה אשר כתב מפי הגבורה שהן שרש כל

at any rate, at the least, he should strive to take on strength and might to acquire and engrave in the faculty of memory of his soul the Five Books of the Torah of Moshe, which he wrote from the mouth of the Almighty, which are the root of all

התורה שבכתב ושבעל פה כולה כנודע שרבי עקיבא היה דורש על כל קוץ וקוץ תלי תלים של הלכות. רק שהן בהעלם גדול בעלמא דאתכסיא.

the Torah, Written and Oral, in its entirety, as is known that Rabbi Akiva would expound heaps upon heaps of laws on each and every crownlet [of the letters]. Only, they are in great concealment, in the hidden world.

ומעלמא דאתגליא היא התורה שבע"פ עכ"פ לפחות יקנה ויחקוק סדר קדשים הנקרא חכמה בדברי רז"ל ומכפר עונותיו של אדם כמ"ש האריז"ל. (ועיין מ"ש ע"פ מפני שיבה תקום והדרת כו' סדי"ה שחורה אני ונאווה):

And from the revealed world (alma de'isgalya), which is the Oral Torah, he should at any rate, at the least, acquire and engrave the Order of Kodashim, which is called "wisdom" in the words of our Sages, of blessed memory, and which atones for a person's sins, as the Arizal, of blessed memory, wrote. (And see what is written on [the verse] "You shall rise before the hoary head, and you shall honor," etc., at the end of the discourse beginning "I am black, but comely.")



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About this edition

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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