



LIKKUTEI TORAH • PARSHAS KEDOSHIM • MAAMAR 2

והדרת פני זקן זה שקנה חכמה

And You Shall Honor the Face of an Elder



A true Torah scholar holds the Torah permanently in memory,
and since the Torah and the Holy One, blessed be He, are all one,
G-d dwells within him even while he is busy with worldly matters;
whoever longs for unbroken closeness to G-d should therefore
acquire Torah by heart.

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

A true Torah scholar holds the Torah permanently in memory, and since the Torah and the Holy One, blessed be He, are all one, G-d dwells within him even while he is busy with worldly matters; whoever longs for unbroken closeness to G-d should therefore acquire Torah by heart.

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

The Sages read “And you shall honor the face of an elder” as honor for one who has “acquired wisdom.” The Alter Rebbe explains that to acquire Torah is to hold it in the faculty of memory, engraved on the heart at all times. That is why one must rise before a Torah scholar even when he is not studying: the Torah within him is one with the Holy One, blessed be He, so G-d dwells in him even while he attends to worldly matters. Anyone who longs to cleave to G-d without interruption should therefore commit Torah to memory; even during bodily activity it remains in the hidden world of his soul, where the yud of the Name Havayah shines. This explains the duty to know the whole Torah, all 613 mitzvos: each draws G-d’s light onto one of the 613 powers of the G-dly soul, so that the soul is “all beautiful,” like its 613-part root above, called “man.” Because times and minds are limited, one should at least know by heart the Five Books of Moshe, root of all the Torah, and, from the Oral Torah, the Order of Kodashim.

OUTLINE

- | | | |
|----------|---|----|
| 1 | Torah held in memory | ¶1 |
| | The elder is one who “acquired” wisdom, holding the Torah in memory at all times; G-d, who is one with the Torah, dwells in him even when he is not studying, so whoever longs for constant closeness to G-d should learn Torah by heart. | |
| <hr/> | | |
| 2 | Knowing the whole Torah | ¶2 |
| | The halachic duty to know all 613 mitzvos and their details draws G-d’s light onto all 613 powers of the G-dly soul. | |
| <hr/> | | |
| 3 | The whole, or at least its root | ¶3 |
| | The soul is “all beautiful” when all its 613 powers are lit, like the 613-part root above called “man”; failing the whole Torah, one should at least know the Five Books, in which all the laws lie hidden, and the Order of Kodashim. | |

KEY CONCEPTS

the faculty of memory מוח הזכרון

The power of the mind that keeps what one has learned whole even when one is not thinking of it. Torah engraved there stays with a person at all times.

the Torah and the Holy One, blessed be He, are all one אורייתא וקוב"ה כולא חד

The Torah is not separate from G-d, so one who holds the Torah in his mind and heart has G-d dwelling within him.

the hidden world and the revealed world עלמא דאתגליא

Aramaic terms for a concealed and a revealed plane. Torah held in memory abides in the hidden world of the soul; the Written Torah, whose laws lie concealed, is the hidden world, and the Oral Torah, which spells them out, is the revealed world.

the 613 powers of the G-dly soul תרי"ג כחות שבנפש האלקית

The G-dly soul has 613 powers, as the Torah has 613 mitzvos; knowing every mitzvah draws G-d's light onto every power, so that the soul is "all beautiful."

the Order of Kodashim סדר קדשים

The order of the Mishnah on the offerings and the Temple service, which the Sages call "wisdom" and which, the Arizal writes, atones for a person's sins.

SECTION 1 • 11

Torah held in memory

1 והדרת פני זקן¹ זה שקנה חכמה. שקנה היינו כמ"ש ותופשי התורה.² 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.

The verse “And you shall honor the face of an elder” is read as a play on the word zaken, “elder”: zeh shekanah chochmah, “this one who has acquired wisdom.” The Alter Rebbe explains “acquired” through the phrase “those who hold the Torah”: a true scholar holds the Torah in his memory, engraved on his heart at all times, not only while he is studying.

כמארז"ל איזהו ת"ח כל ששואלין³ אותו דבר הלכה כו'. שאז מצוה לעמוד מפניו⁴ 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.

The Talmud defines a Torah scholar as one who can answer a question of halachah wherever he is asked, which shows that his learning is always with him. For this reason the mitzvah to rise before him applies even when he is not studying at that moment.

לפי שהקב"ה שוכן עד⁵ בקרבו גם כשעוסק במילי דעלמא. מאחר שהתורה חקוקה במוח הזכרון שבנשמתו ועל לבו. ואורייתא וקוב"ה כולא חד⁶ (וע' בזהר ס"פ קדושים דפ"ז ע"ב).⁷

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).

The reason is that G-d Himself dwells within such a scholar constantly, even while he attends to ordinary affairs, because the Torah engraved in his memory is one with G-d. The Zohar cited here says that one rises before a Torah scholar because he embodies the holy form above.

לזאת כל איש נלבב אשר ידבנו לבו⁸ 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.

From this the Alter Rebbe draws a lesson for anyone who longs to be bound to G-d without a moment's break. Since learning held in memory stays with a person even when he is not studying, the way to have G-d dwell within him always is to "acquire" the Torah by committing it to memory.

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 בכור⁹ כתיב בה ולזכרון בין עיניך¹⁰ כנודע.¹¹

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.

Torah known by heart stays present even while a person attends to the body, in the "hidden world" of his soul, concealed from his active thought, where the yud of the Name Havayah shines. As is known in Kabbalah, the passage "Sanctify to Me every firstborn," the first of the four passages in the tefillin, corresponds to the yud, Chochmah; this is why it speaks of "a remembrance between your eyes."

SECTION 2 • 12

Knowing the whole Torah

2 ובוזה יובן טעם למ"ש בהלכות תלמוד תורה בשם הספרי שמצוה על כל אחד ואחד לידע כל התורה שהן כל תרי"ג מצות ודקדוקיהן¹² 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.

The Laws of Torah Study, citing the Sifri, require every Jew to know the whole Torah: all 613 mitzvos with their fine details. The maamar gives the inner reason: the G-dly soul has 613 powers, parallel to the 613 mitzvos, and knowing each mitzvah draws G-d's light onto its own power, so that no part of the soul is left without that light.

SECTION 3 • 13

The whole, or at least its root

3 וכמ"ש כולך יפה רעיתי¹³ 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.

The verse "You are all beautiful, my beloved, and there is no blemish in you" stresses "all": the soul is wholly beautiful only when every one of its powers receives G-d's light. For this reason the root of this light above is also made up of 613, matching the mitzvos and the powers of the soul.

ונקרא בשם אדם ועל דמות הכסא¹⁴ דמות כמראה אדם¹⁵ וגוי. 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,

This root of 613 is called "man," as in Ezekiel's vision of "a likeness like the appearance of a man" upon the throne. The sentence then makes a concession: the times are hard, people lack patience and breadth of mind, and the subject is deep.

עכ"פ לפחות ישתדל לקבל עוז ותעצומות¹⁶ 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

Since few can master the whole Torah, a person should at least gather the strength to know by heart the Five Books of Moshe, which Moshe wrote as G-d dictated. These books are the root from which the entire Torah, Written and Oral, grows.

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.

That the whole Oral Torah is contained in the Written Torah is shown by the Talmud's account of Rabbi Akiva, who would derive heaps upon heaps of laws from every crownlet on the letters. In the Five Books, however, these laws lie deeply concealed, at the level of the "hidden world."

ומעלמא דאתגליא היא התורה שבע"פ עכ"פ לפחות יקנה ויחקוק סדר קדשים¹⁷ הנקרא חכמה¹⁸ בדברי רז"ל ומכפר עונותיו של אדם כמ"ש האריז"ל. (ועיין מ"ש ע"פ מפני שיבה תקום והדרת¹⁹ כו' סדיה שחורה אני²⁰ ונאווה):^{21,22,23}

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.")

The Oral Torah, where the laws are spelled out, is the "revealed world," and from it one should at least know the Order of Kodashim, the order of the Mishnah on the offerings and the Temple service. The Sages call this order "wisdom," which fits the opening definition of an elder as one who "has acquired wisdom," and the Arizal writes that it atones for sin; the parenthesis points to a discourse on Shir HaShirim that explains the verse further.

IN ONE'S AVODAH

Learn Torah by heart, so that it stays with you and G-d dwells within you even while you work, eat and attend to the body. Aim to know the whole Torah, all 613 mitzvos and their details; if that is beyond you, at least know the Five Books of Moshe, and from the Oral Torah, the Order of Kodashim.

QUESTIONS FOR DISCUSSION

1. Why must one rise before a Torah scholar even when he is not studying?
2. How does Torah known by heart keep G-d present in a person while he attends to the needs of the body?
3. What links the 613 mitzvos, the 613 powers of the G-dly soul, and the "man" upon the throne in Ezekiel's vision?
4. Why are the laws in the Written Torah said to be in the "hidden world," and the Oral Torah called the "revealed world"?
5. What does the maamar ask of someone who cannot master the whole Torah, and why these parts in particular?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והדרת פני זקן

“You shall rise before the hoary head, and you shall honor the face of an elder, and you shall fear your G-d: I am Havayah.” The maamar opens with the second clause, read as the honor due to one who has acquired wisdom.

Leviticus 19:32: יט:ל"ב ויקרא

מפני שיבה תקום והדרת פני זקן ויראת מאלקיך אני Havayah
Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לב. ראה גם אוה"ת שלה ע' תצט. מועתק בזה משיחת כ"ק אדמו"ר מהור"י צ, י"ט כסלו תש"ז (סה"ש תש"ז ע' 92) — ע"ד מאמר זה: "צוליב א' טעם פון א' זכרון כמסד אתי עמי כחמשים שנה וויל איך דא מעתיק זיין א' מאמר פון לקוטי תורה (ס"פ קדושים), וואס הוד כ"ק אדמו"ר הרה"ק האט מיר דערציילט וועגן דעם מאמר און, מזמן לזמן, בזמנים שבחר לברכת התעוררות וקליטה טובה, פלעגט הוד כ"ק אדמו"ר הרה"ק לערנען דעם מאמר: והדרת פני זקן . . ונאוה (כפי שנדפס בלקו"ת). אין דער ברכת הפרידה צייט, אין יאר תר"ף, האט מיט מיר הוד כ"ק אדמו"ר הרה"ק א סאך גערעדט וועגן דעם מאמר והדרת פני זקן אין לקו"ת אז דאס זיינען דברי רבינו הזקן וואס ער האט געזאגט אין א תורה ברבים, באלד נאכן מעורישער מגיד'ס הסתלקות. דער עלטער זיידע און דער טאטע האבן פאר זייער הסתלקות געזאגט דעם מאמר. לטעם פנימי איז דער סוף המאמר, מפני שיבה תקום, געדרוקט אין דעם מאמר שחורה אני [השני]. בא' א געוויסער געלעגנהייט וואס איז בפרטיות מבואר אין יומן ג' כסלו תר"פ, האט מיר הוד כ"ק אדמו"ר הרה"ק געזאגט, אז כ"ק אבותינו רבותינו פלעגן לערנען אלע טאג א שיעור קבוע תניא, און האבן געזאגט אז דער לימוד און זאגן אותיות פון תניא איז א סגולה צו דעם גילוי פנימי פון נר"נ, און לערנען דעם מאמר והדרת פני זקן אין לקו"ת איז מעורר קבלת הארת יחידה שבנשמה אין א' 'נימיות'. באוה"ת שופטים ע' תתכז מציינ' לדיה זה.

2 ותופשי התורה

Jeremiah rebukes “those who hold the Torah” but did not know G-d. The Alter Rebbe borrows only the phrase, reading “hold” as holding the Torah fast in memory, the meaning of “acquired.”

Jeremiah 2:8: ירמיהו ב' ח

הכהנים לא אמרו איה ה' ותפשי התורה לא ידעוני והרעים פשעו כי והנבאים נבאו בפעל ואחר לא יועלו הלקו:

The priests said not: ‘Where is the L-RD?’ And they that handle the law knew Me not, and the rulers transgressed against Me; the prophets also prophesied by Baal, and walked after things that do not profit.

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KEHOT'S NOTE

ירמ' ב, ח.

3 איזהו ת"ח כל ששואלין

Rabbi Yochanan: the Torah scholar who may be appointed a leader of the community is one who is asked a matter of halachah anywhere and answers it. The Alter Rebbe infers that such a scholar carries his learning with him at all times.

Shabbat 114a:7: א:א: שבת קי"ד

מאי "בנאין"? אמר רבי יוחנן: אלו תלמידי חכמים שעוסקין בבגדו של עולם כל ימיהו. ואמר רבי יוחנן: איזהו תלמיד חכם שמחזירין לו אבידה בטביעות העין — זה המקפיד על הלוקו להופכו. ואמר רבי יוחנן: איזהו תלמיד חכם שממנין אותו פרנס על הציבור — זה ששואלין אותו דבר הלכה בכל מקום ואומר, ואפילו במסכת פלה.

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Kiddushin 49b:2: ב:ב: קידושין

"על מנת שאני תלמיד" — אין אומרים קשמעון בן עזאי וקשמעון בן זומא, אלא, כל ששואלין אותו בכל מקום דבר אחד בתלמודו ואומר, ואפילו במסכתא דכלה. "על מנת שאני חכם" — אין אומרים פחכמי יבנה, כרבי עקיבא וחביריו, אלא, כל ששואלים אותו דבר חכמה בכל מקום ואומר.

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KEHOT'S NOTE

שבת קיד, א. קידושין מט, ב.

4 שאז מצוה לעמוד מפניו

A tractate one knows by heart remains whole in the mind even when one is not thinking of it, for it is engraved in the faculty of memory, the level of the faculty of Chochmah, above the letters of thought.

KEHOT'S NOTE

ראה גם לקמן נג, ג. אוה"ת ויקרא-ב ע' תשד.

5 שוכן עד

“For thus says the High and Exalted One, who dwells forever (shochen ad), and whose Name is holy.” The Alter Rebbe applies the words to G-d dwelling within the scholar who holds the Torah in his memory.

Isaiah 57:15: ישיעיהו נ"ז ט

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא וישפֿל־רוח לַהֲחַיּוֹת רוּחַ שְׁפִלִים וְלַהֲחַיּוֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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6 ואורייתא וקוב"ה כולא חד

Thought cannot grasp G-d at all, but through Torah study the soul grasps the Torah and thereby grasps, and is en-clothed in, the Holy One, blessed be He, Himself, for “the

Torah and the Holy One, blessed be He, are all one.” Israel is bound to the Torah, and the Torah to G-d, like a knot that ties two separate things into one.

KEHOT'S NOTE

נסמן לעיל כג, א. עי' ח' דברים פא, ג וש"נ. [כ].

7 ואוריינתא וקוב"ה כולא חד (וע' בזהר ס"פ קדושים דפ"ז ע"ב)

The Zohar on “You shall rise before the hoary head”: the “hoary head” is the Torah, so one rises before a Torah scroll, and likewise before a Torah scholar, for he stands in the holy supernal form. The Alter Rebbe cites it for the G-dliness present in the scholar.

ספר זוהר, קדושים י"ט:קכ"ו-19:127-21:133 Zohar, Kedoshim כ"א:קל"ג

8 The call for gifts to build the Mishkan: “from every man whose heart moves him.” Here the words describe the person who longs for G-d to dwell within him.

שמות כ"ה:2 Exodus 25:2

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְבְּקוּ לָבוֹתָקְחוּ אֶת־תְּרוּמָתִי:

‘Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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9 קדש לי כל בכור

“Sanctify to Me every firstborn”: the opening of the first of the four passages written in the tefillin.

שמות י"ג:ב' Exodus 13:2

קִדְּשִׁי־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבַבְּהֵמָה לִי הוּא:

‘Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.’

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10 ולזכרון בין עיניך

In that passage the tefillin are “a sign on your hand and a remembrance between your eyes.” The Alter Rebbe reads “remembrance” as the Torah held in memory, in the hidden world of the soul where the yud of the Name shines.

שמות י"ג:9 Exodus 13:9

וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בִידְ תִּזְקֶה הוֹצֵאָה ה' מִמִּצְרַיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

11 Kehot's note points to Zohar, Kedoshim 20:131 for these words.

ספר זוהר, קדושים כ':קל"א Zohar, Kedoshim 20:131

PARAGRAPH 2

12 לידע כל התורה שהן כל תרי"ג מצות ודקדיהן

The Laws of Torah Study rule that one must learn the whole Written and Oral Torah, the laws that explain the 613 mitzvos and their fine details, citing the Sages' reading of “the whole commandment.” The maamar explains why: each mitzvah draws G-d's light onto its own power of the soul.

הלכות תלמוד תורה א':ד' Hilkhhot Talmud Torah 1:4

... יודע ללמוד כלל בעצמו חייב הוא מן התורה לשכור לו מלמד שילמדנו היטב לידע כל התורה שבכתב ושבע"פ כולה. דהיינו תנ"ך וכל הלכות פסוקות של כל התורה עם הטעמים כי הן פירוש התרי"ג מצות שבתורה ודקדוקיהם בכל פרטיהם ואף שיש בהן חלוקי דעות הרי אלו ואלו דברי אלקים חיים ואפילו המצות שאין נוהגות עכשיו וגם ללמוד כל דברי חכמים שהסמיכום על מדרש הפסוקים שהן ההגדות שנאמר כי אם שמור תשמרון את כל המצוה הזאת ודרשו חכמים שלא תאמר למדתי הלכות די לי תלמוד לומר כל המצוה למוד הלכות ...

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PARAGRAPH 3

13 כולך יפה רעיתי

“You are all beautiful, my beloved, and there is no blemish in you.” The Alter Rebbe stresses “all”: the soul is wholly beautiful when all 613 of its powers receive G-d's light.

שיר השירים ד':7 Song of Songs 4:7

כָּלְךָ יָפֶה רְעִיתִי וּמוֹם אֵין בְּךָ:

Thou art all fair, my love; And there is no spot in thee.

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KEHOT'S NOTE

שה"ש ד, ז.

14 ועל דמות הכסא

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

KEHOT'S NOTE

יחזקאל, א, טו.

15 In Ezekiel's vision of the Chariot, upon the likeness of the throne is “a likeness like the appearance of a man.” The root above, made up of 613, is called “man.”

יחזקאל א':כ"ו Ezekiel 1:26

וּמַעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשׁוֹ כְּמֵרָאָה אֲבִן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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16 עזו ותעצומות

"The G-d of Israel, He gives strength and might (oz vesa'atzumos) to the people." The phrase describes the strength a person must take on to commit the Five Books to memory.

Psalms 68:36: להילים ס"ח:ל"ו

נורא אלקים ממקדשיך אל ישראל הוא נתן עז ותעצמות לעם ברוך אלקים:

Awful is G-d out of thy holy places; The G-d of Israel, He giveth strength and power unto the people; Blessed be G-d.

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17 Reish Lakish reads the words of a verse as the six orders of the Mishnah, and "wisdom" (chochmas) as the Order of Kodashim. This is the Sages' name for it that the text cites.

Shabbat 31a:10: שבת ל"א:י"ד

אמר ריש לקיש: מאי דכתיב "והיה אמונת עתיד חוסן ישועות חכמת ודעת וגו'". "אמונת" — זה סדר זרעים. "עתיד" — זה סדר מועד. "חוסן" — זה סדר נשים. "ישועות" — זה סדר נזיקין. "חכמת" — זה סדר קדשים. "ודעת" — זה סדר טהרות. ואפילו הכי, "יראת ה' היא אוצרו".

William Davidson, Vocalized Aramaic (CC-BY-NC)

18 סדר קדשים . . חכמה

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

KEHOT'S NOTE

שבת לא, סע"א.

19 מפני שיבה תקום והדרת

The maamar's opening verse; the parenthesis sends the reader to a discourse that explains it further.

Leviticus 19:32: ויקרא י"ט:ל"ב

מפני שיבה תקום והדרת פני זקן ויראת מאלקיך אני Havayah

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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20 סד"ה שחורה אני

There the verse is read in full: the "hoary head" is the white hair, "the hair of His head like pure wool," the many laws of the positive mitzvot; "and honor the face of an elder," the one who "has acquired wisdom," is "his locks are curled, black as a raven," the laws that extend into the prohibitions; and "you shall fear your G-d" is the words of the Scribes, with "I am Havayah," for all is one.

KEHOT'S NOTE

לקו"ת שה"ש ז, ד.

21 ר"ע הי דורש

When Moshe ascended on high, G-d told him that Rabbi Akiva would one day expound heaps upon heaps of laws

on every crownlet of the letters. It shows that the whole Oral Torah lies hidden in the Written Torah.

Menachot 29b:3: מנחות כ"ט ב:ג

KEHOT'S NOTE

מנחות כט, ב.

22 In the Arizal's guide to the order of study, each order of the Mishnah corresponds to a Sefirah and brings a rectification; Kodashim corresponds to Hod and is "a great rectification to illuminate the soul." As with the other orders there, its study is a tikkun, a repair of the soul; the Alter Rebbe, citing the Arizal, speaks of it as atoning for a person's sins.

Pri Etz Chaim, Gate of Conduct While Learning 1:43: פרי עץ חיים

חיים, שער הנהגת הלימוד א:מ"ג

קדשים. נגד ההוד, והוא תיקון גדול להאיר הנשמה, והוא שם אלקים ברכו:

Pri Etz Chaim (Public Domain)

23 שחורה אני ונאווה

"I am black, but comely": the opening words of the discourse on Shir HaShirim to which the parenthesis refers.

Song of Songs 1:5: שיר השירים א:ה

שחורה אני ונאווה בנות ירושלם כאהלי קדר כיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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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/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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