

**Parsha Plug: Kedoshim**

<b>Vayikra 19:32</b>	<b>ויקרא יט:לב</b>
You shall rise before a seivah and you shall respect a zakein, and you shall fear your God. I am the Lord.	מִפְּנֵי שֵׂיבָה תִּקּוּם וְהִדַּרְתָּ פְּנֵי זָקֵן וִירָאתָ מֵאֱלֹהֶיךָ אֲנִי ה'

<b>Ibn Ezra on Vayikra 19:32</b>	<b>אבן עזרא ויקרא יט:לב</b>
(Following the verse prohibiting communication with the dead--Ov or Yidoni), the Torah mentions 'stand for the elderly' because an aged man is close to death; his body is considered like a dead body. This includes every old person and person with grey hair.	וטעם להזכיר מפני שיבה תקום. בעבור המת כי הזקן קרוב למיתה כי גופו כמת נחשב והנה טעמו כל זקן וכל איש שיבה.

<b>Masechet Kiddushin 32b</b>	<b>מסכת קידושין לב:</b>
The Sages taught with regard to our verse (Vayikra 19:32): One might have thought that it is obligatory to stand before a simple [ashmai] elder. Therefore, the verse states: "elder," and an "elder" means nothing other than a wise man, as it is stated: "Gather unto Me seventy men of the Elders of Israel" (Bamidbar 11:16). Rebbe Yossi HaGelili says: An "elder" means nothing other than one who has acquired wisdom. He interprets the word zakein as a contraction of the phrase zeh kannu, meaning: This one has acquired. As it is stated that wisdom says: "The Lord acquired me (kanani) at the beginning of His way" (Mishlei 8:22). One might have thought that one must stand before an elder as soon as he sees him, even from a distance. Therefore the verse states: "You shall stand and you shall revere", which teaches: I said that one is obligated to stand only in a place where there is reverence. If he stands while the elder is still far away, it is not clear that he is doing so in his honor. One might have thought that he should revere him through money. Therefore, the verse states: "You shall stand and you shall revere." Just as standing includes no monetary loss, so too, reverence includes no monetary loss. One might have thought that one should also stand before him in the lavatory or in the bathhouse. Therefore, the verse states: "You shall stand and you shall revere," which indicates: Standing only in a place where there is reverence. One might have thought that one may close his eyes like one who does not see the elder. Therefore, the verse states: "And you shall fear your God". With regard to any matter given over to the heart, it is stated: "And you shall fear your God." This phrase is referring to a situation where it is impossible to prove whether one purposefully made it appear as if he were not aware, as only that individual and God know the truth.	ת"ר (ויקרא יט, לב) מפני שיבה תקום יכול אפילו מפני זקן אשמאי ת"ל זקן ואין זקן אלא חכם שנאמר (במדבר יא, טז) אספה לי שבעים איש מזקני ישראל רבי יוסי הגלילי אומר אין זקן אלא מי שקנה חכמה שנאמר (משלי ח, כב) ה' קנני ראשית דרכו יכול יעמוד מפניו ממקום רחוק ת"ל תקום והדרת לא אמרתי קימה אלא במקום שיש הידור יכול יהדרנו בממון ת"ל תקום והדרת מה קימה שאין בה חסרון כיס אף הידור שאין בו חסרון כיס יכול יעמוד מפניו מבית הכסא ומבית המרחץ ת"ל תקום והדרת לא אמרתי קימה אלא במקום שיש הידור יכול יעצים עיניו כמי שלא ראהו ת"ל תקום ויראת דבר המסור ללב נאמר בו (ויקרא יט, יד) ויראת מאלקיך.

Midrash Tanchuma Behaalotecha 11:1	מדרש תנחומא בהעלותך י"א:א'
<p>“Then the Lord said to Moshe, ‘Gather Me seventy men from the elders of Israel’ (Bamidbar 11:16). Let our master instruct us: Within how many cubits is one obligated to stand up in the presence of an elder when he sees him? Thus have our masters taught: Within four cubits one is obligated to stand up in the presence of an elder. Thus it is stated in Vayikra 19:32. One also bows down before him and asks after his welfare when within four cubits. And about which honor did the Torah say? That one should not stand in his place or contradict his words. Also when one asks about a law, one should ask with reverence and not rush to respond or interrupt his words. Whoever does not behave toward his rav according to all these rules is labeled a wicked person before God, his learning is forgotten, his years are shortened, and in the end he comes to poverty, as stated (Kohelet 8:13), “It shall not go well with the wicked one, nor shall he prolong his days; they are like a shadow, because he is not in fear before God.” In regard to this fear I do not know what it is; when it says (Vayikra 19:32), “You shall honor the presence of an elder and you shall fear your God,” note that it is saying, this is the fear toward one’s rav...Hence, one is obligated to greet him before everyone when entering and leaving and to treat him with fear and honor...You should treat him in a princely manner, stand in his presence, and give him precedence in every matter of dignity. Rebbe Abba HaKohen bar Pappa said, “When I would see a certain group of people, I would walk by another route so as not to be a bother for them, lest they see me and stand for me. But when I told this to Rebbe Yosef bar Zevida, he said to me, ‘You must pass before them, so that they will see you and stand in your presence. Then you will bring them to the point of fearing Heaven, as stated (Vayikra 19:32), “You shall rise in the presence an elder and you shall honor the wise, and you shall fear your God.”’ Why? Because the rise of the righteous is a rise in which there is no decline.</p>	<p>וַיֹּאמֶר ה' אֶל מֹשֶׁה אֲסֹפֶה לִּי שִׁבְעִים אִישׁ. ?לְמַדְנוּ רַבְנֵינוּ, כַּמָּה אַמּוֹת חַיֵּב אָדָם לַעֲמֹד מִפְּנֵי הַזָּקֵן כְּשֶׁהוּא רוֹאֶה אוֹתוֹ עוֹבֵר. כִּךְ שָׁנוּ רַבּוֹתֵינוּ, בְּתוֹךְ אַרְבַּע אַמּוֹת, חַיֵּב אָדָם לַעֲמֹד מִפְּנֵי הַזָּקֵן, שְׁנֵאמַר: מִפְּנֵי שִׁיבָה תְּקוּם, וְהִדְרַת פְּנֵי זָקֵן (וַיִּקְרָא יט, לב). וְכוּרַע לְפָנָיו וְשׂוֹאֵל בְּשִׁלוּמוֹ בְּתוֹךְ אַרְבַּע אַמּוֹת. וְאִי זֶה הוּא הַהִדּוּר שְׁאֵמְרָה תוֹרָה וְהִדְרַת פְּנֵי זָקֵן. שְׁלֵא יַעֲמֹד בְּמִקוּמוֹ, וְלֹא יִהְיֶה סוֹתֵר דְּבָרָיו. וְכִשְׁהוּא שׂוֹאֵל הֵלֵכָה, שׂוֹאֵל בְּיִרְאָה. וְלֹא יִקְפֹּץ לְהִשְׁבִּיב, וְלֹא יִהְיֶה נִכְסֵי לְתוֹךְ דְּבָרָיו. שְׁכַל מִי שֶׁאֵינוֹ נוֹהֵג בְּרַבּוֹ כָּל הַמִּדּוֹת הָאֵלּוּ, נִקְרָא רָשָׁע לְפָנֵי הַמָּקוֹם, וְתַלְמוּדוֹ נִשְׁכַּח, וְשָׁנוֹתָיו מֵתְקַצְרוֹת, וְלִסּוּף הוּא בֵּא לְיַדֵּי עֲנִיּוֹת, שְׁנֵאמַר: וְטוֹב לֹא יִהְיֶה לְרָשָׁע וְלֹא יֵאָרֶיךָ יָמִים כְּצֵל, אֲשֶׁר אֵינְנוּ יָרֵא מִלְּפָנֵי הָאֱלֹקִים (קֹהֵלֶת ח, יג). מוֹרָא זוֹ אֵינִי יוֹדֵעַ מָה הִיא. כְּשֶׁהוּא אוֹמֵר, מִפְּנֵי שִׁיבָה תְּקוּם וְיִרְאַת מַאֲלֻכֶיךָ (וַיִּקְרָא יט, לב). הֵינִי אוֹמֵר, זוֹ מוֹרְאַת הַרַב...לְכֹךְ חַיֵּב אָדָם לְהִקְדִּים לוֹ שְׁלוֹם בְּפָנֵיסָה וּבִיצִיאָה, וְלִנְהַג בּוֹ מוֹרָא וְכַבוֹד...תְּנַהֵג בּוֹ מִנְהַג נְשִׂאוֹת, לַעֲמֹד מִפְּנָיו, וְלְהִקְדִּימוֹ לְכָל דָּבָר שֶׁל גְּדֻלָּה. אָמַר רַבִּי אַבְבָּא הִפְהִין בַּר פַּפָּא, כְּשֶׁהִיָּיתִי רוֹאֶה סֵיעָה שֶׁל בְּנֵי אָדָם, הִיָּיתִי הוֹלֵךְ בְּדֶרֶךְ אַחֲרָת, שְׁלֵא לְהִטְרִיחַ עֲלֵיהֶם, שְׁלֵא יְהוּ רוֹאִין אוֹתִי וְעוֹמְדִין מִלְּפָנָי. וְכִשְׁאֲמַרְתִּי אֵלָיו הַדְּבָרִים לְפָנֵי רַבִּי יוֹסֵף בַּר זְבִידָא, אָמַר לִי, צְרִיךְ אַתָּה לַעֲבֹר לְפָנֵיהֶם, וְיִהְיוּ רוֹאִין אוֹתְךָ וְעוֹמְדִין לְפָנֶיךָ, וְאַתָּה מְבִיאֵן לְיַדֵּי יִרְאַת שָׁמַיִם, שְׁנֵאמַר: מִפְּנֵי שִׁיבָה תְּקוּם וְהִדְרַת פְּנֵי זָקֵן וְיִרְאַת. לָמָּה, שְׁמַעְלִתֶן שֶׁל צְדִיקִים הִיא מַעֲלָה שֶׁאֵינוֹ לָהּ יְרִידָה.</p>

Kedushat Levi Kedoshim 6	קדושת לוי קדושים וי
<p>It is known that זקן and שיבה are synonyms for the Divine attribute of mercy as we know from our Sages that at Sinai God appeared to</p>	<p>וידוע שזקן ושיבה הוא מדת הרחמים כידוע מאמר חכמינו</p>

<p>them as though like an elderly man full of mercy. Keeping this in mind, we can understand the commandment to treat the aged and old with deference and respect as an exhortation to relate to God with such feelings. The words: והדרת פני זקן may therefore be understood as a command not to cause the Shechinah to call out in pain קלני מראשי, “my head is in turmoil.” Instead, we should ensure the verse speaking of עוז וחדוה במקדשו במקדשו, that “glory and majesty are before Him and strength and splendour in His Temple.” This is respecting the elderly.</p>	<p>ז"ל בסיני נדמה להם כזקן מלא רחמים. וזו פירוש הפסוק מפני שיבה תקום, רוצה לומר שעיקר היראה הוא ליראה מפני שיבה, הוא מדת הרחמים. והדרת פני זקן, שלא תאמר קלני מראשי חס ושלום, כי אם עוז והדר לפניו עוז וחדוה במקומו. וזהו והדרת פני זקן.</p>
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**Rabbi Jonathan Sacks, *Honoring the Elderly Adds Life to Their Years (Thought for the Day May 21st, 2013)***

There was an article in one of yesterday's papers about how more men are following the actor George Clooney and allowing their hair to go grey, which greatly relieved me because mine has been going grey for years. Then I noticed a news item about how a lady from Hampshire had just set a record by abseiling down a 110 foot office block on her 99th birthday. She took up abseiling when she was 85, and said, I really like the high buildings best. She's planning to do it again next year. The growth of life expectancy in Britain— from around 47 years in 1900 to 80 today, is one of the greatest transformations of our time. How will we deal with it? An ever smaller population of working age may have to support an ever larger population of the elderly. Should the retirement age be adjusted upward still further? Will we be able to treat the hazards of age, like dementia and Alzheimer's? How can we ensure that care of the elderly is of the best? This is an historic shift, and it will challenge us at the highest levels of the moral imagination. There is a religious dimension to this, at least as I read my own tradition. One of the most poignant lines in the book of psalms says, “Cast me not aside when I grow old; as my strength fails do not forsake me.” The book of Leviticus says, “Stand in the presence of grey hair and give respect to the elderly.” The Bible takes it as axiomatic that a society is judged by the way it treats the most vulnerable: the very young and the very old. And for me one of the beautiful aspects of Jewish life, in our synagogues, old age homes and extended families, is the conversation and friendship between the young and the old, between grandparents and grandchildren, sometimes even into the fourth generation. That's how it should be, the young sharing their dreams with the old; the old sharing their memories with the young. Years ago the late Alastair Cooke in one of his Letters from America spoke about a remote region whose inhabitants lived to a great old age. A team of researchers went to discover their secret. Was it the climate, or the diet, or their genes? The answer was none of these. It was simply that their society honoured the elderly. So should we. It may not add years to their life, but it will add life to their years.