

Discourse 44

*“V’Nikdashti b’Toch Bnei Yisroel... -
I shall be sanctified within the children of Israel...”*

Delivered on Shabbat Parshat Emor,
13th of Iyyar, 5725⁶¹²
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶¹³ “I shall be sanctified within the children of Israel; I am *HaShem*-יהו"ה who sanctifies you.” In Likkutei Torah, in the discourse by this title,⁶¹⁴ the Alter Rebbe explains that [the words], “I shall be sanctified within the children of Israel” (referring to the revelation of His Holiness, blessed is He, within the hearts⁶¹⁵ of the Jewish people) is in a way of from below to Above. That is, the hearts of the Jewish people burn like flames of fire to become subsumed in His Holiness, blessed is He, and through this there then is a drawing down of “I am *HaShem*-יהו"ה who sanctifies you,” referring to the drawing down of His Holiness, blessed is He, from Above to below.

⁶¹² The original discourse was edited by the Rebbe Shlita and published as a pamphlet for the 14th of Iyyar 5750.

⁶¹³ Leviticus 22:32

⁶¹⁴ Ch. 9 (32b)

⁶¹⁵ See Likkutei Torah *ibid.* Ch. 5 (32c) that “within (*b’Toch*-בתוך) the Children of Israel” refers to the inner point of the heart.

In this itself (the drawing down from Above to below) there are two matters. There is the drawing down brought about through [the study of] Torah, and the drawing down brought about through [fulfilling] the *mitzvot*.⁶¹⁶ The drawing down brought about through Torah is in the inner aspect of the worlds (spiritually), whereas for the drawing down to be in the externality of the worlds (physically), this is brought about through fulfilling the *mitzvot*.⁶¹⁷

This is why the verse⁶¹⁸ says the word “Holy-*Kadosh*-קדוש” three times. The first “Holy-*Kadosh*-קדוש” refers to the ascent from below to Above, whereas the second [“Holy”] and the third “Holy-*Kadosh*-קדוש” refer to the drawing down from Above to below, through Torah and through *mitzvot*.⁶¹⁹

2.

He continues in the (explanation of the) discourse⁶²⁰ that the three mentions of “Holy-*Kadosh*-קדוש” correspond to three levels. The first “Holy-*Kadosh*-קדוש” corresponds to the Crown-*Keter* (which transcends Wisdom-*Chochmah*), the second “Holy-*Kadosh*-קדוש” refers to the Crown-*Keter* of *Zeir Anpin*, and the third “Holy-*Kadosh*-קדוש” refers to the Crown-*Keter* of Kingship-*Malchut*.

⁶¹⁶ Likkutei Torah *ibid.* end of Ch. 6 (32d).

⁶¹⁷ Likkutei Torah *ibid.* Ch. 8 (33a). There it states, “it is for this reason that there are two aspects of sanctity-*Kodesh*-קדוש,” as will be explained later in the discourse.

⁶¹⁸ Isaiah 6:3

⁶¹⁹ Likkutei Torah *ibid.* Ch. 8 (33a).

⁶²⁰ Likkutei Torah 33b and on.

Now, it can be said that this explanation is based on the well-known matter,⁶²¹ that the word “Holy-Kadosh-קדוש” (generally) refers to the surrounding transcendent light (*Ohr HaSovev*), which is holy and separately transcendent from the chaining down of the worlds (*Hishtalshelut*). Therefore, the primary matter of “Holy-Kadosh-קדוש,” (the **first** [mention of] “Holy-Kadosh-קדוש”), is in the Crown-*Keter*, which transcends Wisdom-*Chochmah* (being that Wisdom-*Chochmah* is the beginning of the chaining down (*Hishtalshelut*)).⁶²²

The reason that the Crown-*Keter* of *Zeir Anpin* and the Crown-*Keter* of Kingship-*Malchut* are also called “Holy-Kadosh-קדוש,” is because the chaining down (*Hishtalshelut*) of the Crowns is unlike the chaining down of cause and effect, in which the effect is a separate being from the cause. Rather, all the crowns are one being.⁶²³ Thus, even after the descent of the Crown-*Keter* to be the Crown-*Keter* of *Zeir Anpin* or [the crown of] Kingship-*Malchut*, it remains in its state of being, as it was before (in the Crown-*Keter* that transcends Wisdom-*Chochmah*).

It may be said that the fact that the discourse explains that the three mentions of “Holy-Kadosh-קדוש” differ in level, (in that the first “Holy-Kadosh-קדוש” is the Crown-*Keter* that transcends Wisdom-*Chochmah*, and the second and third [mentions of] “Holy-Kadosh-קדוש” are the Crown-*Keter* of *Zeir Anpin* and [the Crown-*Keter* of] Kingship-*Malchut*), also

⁶²¹ Likkutei Torah, Tzariya 22c and elsewhere.

⁶²² [Tanya], Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith], beginning of Ch. 9, and elsewhere.

⁶²³ See *Hemshech* 5672 Vol. 1, Ch. 79; Vol. 2, Ch. 340; Also see Likkutei Torah, Korach 52c, and elsewhere.

explains their different ways (in that the first “Holy-*Kadosh*-קדוש” is in a way of from below to Above, and the second and third “Holy-*Kadosh*-קדוש” are in a way of from Above to below).

This is because [when it comes to] the surrounding transcendent aspect (*Sovev*) (which is the Crown-*Keter*) itself, since it is completely holy and separately transcendent, its revelation in man is in a way that he recognizes and senses that this matter is wondrously removed from him, which is why he yearns to leave his own existence and be subsumed in this wondrous matter. [In contrast], when the surrounding transcendent aspect (*Sovev*) descends to be the Crown-*Keter* of *Zeir Anpin* or [the Crown-*Keter* of] Kingship-*Malchut*, its revelation is then in a way of being drawn down to below.

This is similarly so of the second and third “Holy-*Kadosh*-קדוש.” That is, because they differ in their levels, they therefore differ in how they are drawn down. For, in regard to the second “Holy-*Kadosh*-קדוש,” since in its descent it is made to be the Crown-*Keter* of *Zeir Anpin* (and *Zeir Anpin* is the end of the world of Emanation (*Atzilut*))⁶²⁴ it (only) is drawn down in the inner aspect (*Pnimiyyut*) of the worlds (through Torah). [In contrast] the third “Holy-*Kadosh*-קדוש,” in which it descends to become the Crown-*Keter* of Kingship-*Malchut* (and Kingship-*Malchut* is the root of the creations)⁶²⁵ it (also) is drawn down in the externality (*Chitzoniyyut*) of the worlds (through fulfilling the *mitzvot*).

⁶²⁴ Torah Ohr, Terumah 81b; *Hemshech* 5666 p. 284 and on, and elsewhere.

⁶²⁵ See the preceding note to Torah Ohr Termuaah ibid.; *Hemshech* 5666 ibid.

He continues in the discourse,⁶²⁶ [and explains] that this is the meaning the statement in Midrash⁶²⁷ (about the matter of the three mentions of “Holy-*Kadosh*-קדוש”) that it is analogous to the people of a country who made three crowns for the king. What did the king do? He placed one upon his own head, and two upon the heads of his children. In the same way, the upper beings placed three crowns before the Holy One, blessed is He, with the [sanctification] of the three [mentions of] “Holy-*Kadosh*-קדוש.” What does the Holy One, blessed is He, do? He places one upon His own head, and two upon the heads of the Jewish people.

This is the meaning of the verse,⁶²⁸ “For, I am Holy (*Kadosh*-קדוש)... You shall sanctify yourselves and you will be holy (*Kedoshim*-קדושים).” That is, “for I am Holy (*Kadosh*-קדוש)” is the crown that He places on His own head, and “you shall sanctify yourselves and you will be holy (*Kedoshim*-קדושים),” are the two crowns that He placed on the heads of the Jewish people.

To further explain, in the version of the text of Midrash that is before us, it states, “This is the meaning of the verse,⁶²⁹ ‘Speak to the entire assembly of the children of Israel and say to them: You shall be holy (*Kedoshim* תהיו-*Tihyu*)... You shall sanctify yourselves and you will be holy

⁶²⁶ Ch. 6 (35a and on).

⁶²⁷ Midrash Vayikra Rabba 24:8

⁶²⁸ Leviticus 19:2; 20:7

⁶²⁹ Leviticus 19:2; 20:7

(*v'Heetkadishtem v'Hayitem Kedoshim*- והייתם והתקדישתם (קדושים).”

Now, at first glance, what this seems to indicate is that the two crowns that He placed on the heads of the Jewish people are, “You shall be holy (*Kedoshim Tihyu*-תהיו קדושים)” (which is juxtaposed to the words, “for I am holy (*Ki Kadosh Ani*- כי קדוש אני)”) and “You shall sanctify yourselves and you will be holy (*v'Heetkadishtem v'Hayitem Kedoshim*- והייתם והתקדישתם (קדושים)”) (are together considered to be one crown).

However, Likkutei Torah explains that the crowns He placed on the heads of the Jewish people are, “You shall sanctify yourselves and you will be holy (*v'Heetkadishtem v'Hayitem Kedoshim*-קדושים והייתם והתקדישתם),” whereas the words, “You shall be holy (*Kedoshim Tihyu*-תהיו קדושים)” (which are juxtaposed to the words “for I am holy (*Ki Kadosh Ani*-כי קדוש אני)”) are not considered to be amongst the crowns.

4.

This may be explain based on the statement in Midrash there,⁶³⁰ “‘You shall be holy (*Kedoshim Tihyu*-תהיו קדושים)’ – Perhaps [this means that you will be] on par with Me? The verse therefore states, ‘For I am holy (*Ki Kadosh Ani*- כי קדוש אני),’ [meaning that] My holiness is above your holiness.” The Tzemach Tzedek writes about this (in Ohr HaTorah at the beginning of the Torah portion of Kedoshim),⁶³¹ that this is a cause for a question. The (simple) intention of this is [to ask]

⁶³⁰ Midrash Vayikra Rabba 24:9

⁶³¹ Ohr HaTorah, Kedoshim p. 105

how it even is applicable to think that the Jewish people could be “on par with Me.”

Now, Likkutei Torah on the Torah portion of Nitzavim⁶³² explains that “your holiness” refers to the holiness that is drawn down by the arousal from below through fulfilling the *mitzvot*. In contrast, “My holiness” which “is above your holiness” is the highest level of holiness that cannot be reached through arousal from below by fulfilling the *mitzvot*, but is drawn down through repentance (*Teshuvah*).

This is why those who return to יהו"ה-*HaShem* in repentance (*Baalei Teshuvah*) are higher than even perfectly righteous *Tzaddikim* (*Tzaddikim Gemurim*).⁶³³ This is because through repentance (*Teshuvah*) they cause a drawing down from the aspect of “My holiness” which “is above your holiness,” as explained in Likkutei Torah there.

Now, at first glance, it must be said that the superiority of those who return in repentance (*Baalei Teshuvah*), over and above the perfectly righteous *Tzaddikim* (*Tzaddikim Gemurim*) – which is so, even though the righteous have service of יהו"ה-*HaShem*, blessed is He, that includes all three mentions of “Holy-*Kadosh*-קדוש,” in which the first mention is “I am holy” (referring to “My holiness” that “is higher than your holiness”) – is because the revelation of holiness in the righteous *Tzaddikim* is by way of ascent to above, in that they yearn to leave their existence and be subsumed in the holiness of יהו"ה-*HaShem*, blessed is He, (whereas all that is drawn to them as they are below, are the second and third [mentions] of “Holy-

⁶³² Likkutei Torah, Nitzavim 51c

⁶³³ See Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

Kadosh-קדוש"). In contrast, in those who return in repentance (*Baalei Teshuvah*), even the first "Holy-*Kadosh*-קדוש" is drawn down below.

Now, this must be better understood, for how is it possible for the sanctity of "I am holy-*Kadosh Ani*-אני-קדוש" to be drawn down below?⁶³⁴ What is further not understood is that Ohr HaTorah states that even the consideration that they could "be on par with Me" is questionable. In contrast, (even according to the conclusion) Likkutei Torah states that through repentance (*Teshuvah*) we drawn down the holiness of "I am holy-*Kadosh Ani*-אני-קדוש." Thus, these two reasons seem to contradict each other.

We could say that the explanation is that when the Tzemach Tzedek writes that this questionable, his intention is that intellectually there is no room for this, not even in the upper Wisdom-*Chochmah*. For, since according to the order of the chaining down of the worlds (*Seder Hishtalshelut*) [which is affixed according to how His wisdom decreed it], the created being is of utterly no comparison to the Creator whatsoever, and it is utterly inapplicable to think that they can "be on par with me." However, in relation to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, no limitations or

⁶³⁴ To explain, in Likkutei Torah on Nitzavim, it is speaking of a loftier level than in Likkutei Torah on our Torah portion [Emor]. For, in Likkutei Torah of our Torah portion the first "Holy-*Kadosh*-קדוש" is the Crown-*Keter* (which simply refers to the Long Patient One-*Arich Anpin*), whereas in Likkutei Torah Nitzavim (52c) it states that "Your holiness," which is drawn down through the fulfillment of the *mitzvot*, is the Long Patient One-*Arich Anpin*, whereas "My holiness," which "is higher than your holiness," is the aspect of the Ancient One-*Atik*. However, even so, it is explained there that even "My holiness" is drawn down to below.

parameters whatsoever are applicable, for “who will tell Him what to do?”⁶³⁵

Thus, since it is so that through repentance (*Teshuvah*) we reach the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends Wisdom-*Chochmah*, [for as known about the matter of “They asked the Torah...? They asked the Holy One, blessed is He... He said, let him return in repentance (*Teshuvah*) and he will be atoned for,” in which the answer, “let him return in repentance (*Teshuvah*)” specifically comes from the Holy One, blessed is He, who transcends the Wisdom-*Chochmah* of the Torah], therefore, through repentance (*Teshuvah*) it is possible for them to “be on par with Me (*Yachol Kamoni*-יכול כמוני).”

With the above in mind, the simple words of the verse, “You shall be holy **because-*Ki*-כי** I am holy,” are sweetened. (That is, the words “I am holy-*Kadosh Ani*-קדוש אני” are the **reason and explanation** of “You shall be holy (*Kedoshim Tihyu*-תהיו קדושים), in that it indicates that the commandment, “you shall be holy” means that the holiness of the Jewish people must be similar to the Holiness of *HaShem*-יהו"ה, blessed is He, being that through serving Him with repentance (*Teshuvah*) we reach this holiness. This is further elucidated by the explanation⁶³⁶ of the words, “*Yachol Kamoni*-יכול כמוני” [which can also be read] as a positive statement, that “they can be like Me.”

⁶³⁵ See Job 9:12

⁶³⁶ Ma’or Einayim to the verse in Leviticus (47b).

Now, we can say that the two explanations of the verses, which hint to the two crowns that He placed on the heads of His children (whether there also is the inclusion of this of the verse “You shall be holy”) and the two explanations of “be on par with Me (*Yachol Kamoni*-יכול כמוני),” are interdependent. For, according to the explanation that “be on par with Me (*Yachol Kamoni*-יכול כמוני)” is in the form of a question, the holiness of “you shall be holy” is included in the category of “your holiness” which is “below My holiness.” Therefore, “You shall be holy-*Kedoshim Tihyu*-תהיו קדושים” is included in the crowns that He placed on the heads of His children.

However, according to the explanation that “be on par with Me (*Yachol Kamoni*-יכול כמוני)” is a positive statement, the holiness of “you shall be holy” is the holiness of “for I am holy-*Kadosh Ani*-קדוש אני” (which is the crown that He took for Himself), whereas the two crowns that He placed on the heads of His children are “you shall sanctify yourselves and you will be holy (*v’Heetkadishtem v’Hayitem Kedoshim*-והתקדשתם ויהייתם קדושים).”

In regard to the words of the Midrash, that the holiness of “I am holy-*Kadosh Ani*-קדוש אני” is the crown that He took for Himself, even though this holiness is also drawn down to the Jewish people, it may be said that the reason the drawing down of the holiness of “I am holy-*Kadosh Ani*-קדוש אני” in those who return in repentance (*Baalei Teshuvah*) is (not

because of their own existence,⁶³⁷ but) because through returning and repenting (*Teshuvah*) the root of the soul, which is one with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is revealed. We thus find that even after this crown is present in the Jewish people, it [nevertheless] is on the head of the King (and is not given to any other, not even His children).

6.

Now, it can be said that this matter regarding the drawing down of "My holiness" which "is higher than your holiness" is explicitly explained in the Chassidic discourses of the Torah portion of Nitzavim, whereas in the discourses of our Torah portion, this matter is only expressed by way of hint, (whereas what is expressly explained in these discourses is that in man, the revelation of the first "Holy-Kadosh-קדוש" is in a way of ascent from below to Above, in that he yearns to leave from his own existence and be subsumed in His holiness) is because the Torah portion of "You are standing this day-*Atem Nitzavim HaYom*" is read before Rosh HaShanah,⁶³⁸ which is the time of repentance and return (*Teshuvah*).

This is especially so considering the explanation in Likkutei Torah,⁶³⁹ that the repentance (*Teshuvah*) indicated by

⁶³⁷ For, the revelation of the first "Holy-Kadosh-קדוש" ("I am holy-Kadosh Ani-קדוש אני") which relates to the existence of man is only in a way of ascent (in that he yearns to become subsumed) and not in a way of being drawn down (*Hamshachah*).

⁶³⁸ Tosefot to Talmud Bavli, Megillah 31b; Tur and Shulchan Aruch, Orach Chayim 428:4; Likkutei Torah, beginning of Nitzavim (44a).

⁶³⁹ Likkutei Torah, beginning of Nitzavim (44a).

the verse, “You are standing this day, all of you, before *HaShem*-יהוה etc.,” is that all souls are elevated Above, to the Source from where they are hewn. Therefore, in the discourses of the Torah portion of Nitzavim, it explicitly explains the drawing down of “My holiness” which “is above your holiness.”⁶⁴⁰ For, through the souls of the Jewish people being elevated to the Source from where they are hewn, there also is a drawing down to them of the crown that He took for Himself (as explained in chapter five).

In contrast, in the discourses that we study during the days of counting the Omer, in which the service of *HaShem*-יהוה, blessed is He, of the counting of the Omer is (not in a way of a leap (brought about through repentance (*Teshuvah*)),⁶⁴¹ but on the contrary, is) by a way of order and gradation (one day, two days etc.,) it therefore brings the matter of drawing down “My holiness” which “is higher than your holiness” only by way of hint.

It can be said that the reason it is brought in those discourses, at least by way of hint, is because the counting of the Omer is the matter of refining the animalistic soul,⁶⁴² and

⁶⁴⁰ It is possible to say that this is also why among the explanations in Likkutei Torah Nitzavim, the level of “your holiness” that is brought about through the fulfillment of the *mitzvot* is on a much loftier level (as cited in a prior note [20 in the original discourse] – since through repentance (*Teshuvah*) the Torah and *mitzvot* are also [done] in a much loftier manner.

⁶⁴¹ See Likkutei Torah, Drushim L’Shabbat Shuvah 65a; Discourse entitled “*Shuvah Yisroel*” 5736 (Torat Menachem, Sefer HaMaamarim Tishrei p. 83 and on).

⁶⁴² Likkutei Torah, Vayikra 3a; Emor 35d; See the citations in Torat Menachem, Sefer HaMaamarim Iyyar p. 264, note 4.

refining the animalistic soul is like the matter of repentance (*Teshuvah*).⁶⁴³

We can add that in most years the Torah portion of Emor is read on the Shabbat that is juxtaposed to Pesach Sheini, and Pesach Sheni [the Second Pesach] is the matter of repentance (*Teshuvah*). This is as explained elsewhere at length,⁶⁴⁴ that the first Pesach is the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, whereas Pesach Sheni is the service of Him by those who return in repentance (*Baalei Teshuvah*). This is why in the discourses of the Torah portion of Emor there also is a hint to the matter of drawing down "My holiness" which "is higher than your holiness," and that "you can be on par with Me (*Yachol Kamoni*-יכול כמוני)" is a positive statement.

⁶⁴³ Torah Ohr, Mikeitz 33b. There it states that it is for this reason that it is through the refinement of the animalistic soul that there is a drawing forth of the revelation of "My holiness" that "is above your holiness." See there the beginning of 34c as it relates to the matter of the counting of the Omer.

⁶⁴⁴ Likkutei Sichot, Vol. 18 p. 119 and on, and elsewhere.