

Discourse 28

*“Vayedaber... Kedoshim Tihyu... -
Speak... You shall be holy...”*

Delivered on Shabbat Parshat Kedoshim,
Shabbat Mevarchim Iyyar, 5727³²⁴
By the grace of *HaShem*, blessed is He,

1.

The verse states,³²⁵ “Speak [to the entire congregation of the children of Israel and say to them]: You shall be holy, for I *HaShem*-יהוה your God, am holy.” About this it states in Midrash,³²⁶ “‘You shall be holy’ – Does it perhaps mean [that you will be] on par with Me? The verse therefore states, ‘For I am holy,’ meaning, ‘My holiness is higher than your holiness.’”

Before this the Midrash states,³²⁷ “This is analogous to the residents of a province who crafted three crowns for the king. What did the king do? He placed one upon his head and two upon the heads of his children. Likewise, every day the Supernal beings crown the Holy One, blessed is He, with three sanctifications [*‘Holy, Holy, Holy-Kadosh Kadosh Kadosh-*

³²⁴ This discourse is a direct continuation of the two preceding discourses (entitled “*Kamah Maalot Tovot* – How many levels of goodness,” Discourse 26, and “*Hapach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, (Sefer HaMaamarim 5727 p. 199 and on; p. 206 and on).

³²⁵ Leviticus 19:1-2

³²⁶ Midrash Vayikra Rabba 24:9

³²⁷ Midrash Vayikra Rabba ibid. 24:8

קדוש קדוש קדוש'].³²⁸ What does the Holy One, blessed is He, do? He places one upon His head, and two He places on the heads of the Jewish people. This is the meaning of the verse, ‘Speak to the entire congregation of the children of Israel and say to them, ‘You shall be holy.’”

That is, when it states, “For I am holy” (after stating, “You shall be holy”), this refers to the crown that the Holy One, blessed is He, places on His own head, which is higher than the crowns that He places on the heads of the Jewish people, (“You shall be holy”). About this the verse specifically states, “For I am holy,” in that “My holiness is higher than your holiness.”

Even so, we must understand why when it states, “For I am holy (*Kadosh*-קדוש),” the word “holy-*Kadosh*-קדוש” is specifically spelled with the letter *Vav*-ו. For, as known,³²⁹ the word “holy-*Kadosh*-קדוש” with the letter *Vav*-ו refers to the level of holiness that is drawn down below, this being the matter of the letter *Vav*-ו which indicates a drawing down to below. In contrast, the word “Holiness-*Kodesh*-קדש” without the letter *Vav*-ו, refers to the level of holiness that transcends being drawn down to below, about which it states,³³⁰ “Holiness-*Kodesh*-קדש is a thing unto itself.”

However, at first glance, since the third crown, which the Holy One, blessed is He, places on His own head is the matter of “My holiness is higher than your holiness,” this means that it refers to the level of holiness that transcends being drawn

³²⁸ Isaiah 6:3

³²⁹ Likkutei Torah, Nitzavim 50b and on; Shir HaShirim 21b and on; 36d; 37d, and elsewhere

³³⁰ Zohar III 93a

down to below. The verse should therefore have used the word “Holiness-*Kodesh*-שְׁקֵדֶה,” referring to “Holiness-*Kodesh*-שְׁקֵדֶה is a thing unto itself.” Why then is the word (not only read (*Kree*) but also written (*Ktiv*)), “For I am holy-*Kadosh*-שְׁקֵדֶה,” specifically with the letter *Vav*-ו?

2.

Now, to understand this, we will preface with the explanation previously said,³³¹ based on the discourse of the Mittler Rebbe,³³² in explanation of what, at first glance, seems to be a contradiction in Shaar HaYichud VeHaEmunah.

That is, chapter three³³³ explains that, “If permission would be granted to the eye to see and perceive the vitality and spirituality within every creature etc., then the physicality, materiality and actuality of the creature would not be apparent to us. It literally would be nullified out of existence etc.”

However, in chapter four,³³⁴ about the enumeration of the praises of the Holy One, blessed is He,³³⁵ “The Great, the Mighty etc.,” it explains that “‘The Great’ (*HaGadol*) refers to the quality of *Chesed*-Kindness and the spreading down of vitality into all created worlds without end and conclusion etc.,

³³¹ In the prior discourse entitled “*Hafach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, Ch. 3 (Sefer HaMaamarim 5727 p. 209 and on).

³³² Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 368 and on.

³³³ Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith), p. 78a

³³⁴ Tanya, Shaar HaYichud VeHaEmunah (translated as The Gate of Unity and Faith), p. 79a

³³⁵ Deuteronomy 10:17

and ‘the Might’ (*Gevurah*) of the Holy One, blessed is He, is the quality of *Tzimtzum* [the restraint and withholding of the spreading of vitality] etc., so that the vitality becomes concealed in the body of the creature, thus making it appear as if the body has an independent existence of its own etc.” This being so, even without the *Tzimtzum* and concealment there would still be the sustainment and reality of the existence of all creation from nothing to something.

He thus explains³³⁶ that when it states in chapter three that “if permission would be granted to the eye to see and perceive etc., the physicality of the creature would literally be **nullified** of its existence etc.,” what is meant is that the existence of the creatures would be in the ultimate state of nullification to their source, like the ray of sunlight as it is within the sun, and like the creatures of the concealed world (*Alma d’Itkasiya*), called “the fish of the sea” (as explained before at length).

In the discourse he continues³³⁷ [and explains] that the matter of the Great (*HaGadol*) and the Mighty (*HaGibor*) are the matter of the two knowledges, (the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*)), which are the upper matters of “the sea” (*Yam*-ים) and “the dry land” (*Yabashah*-יבשה).

In other words, “The Great” (*HaGadol*) refers to the spreading of the Godly vitality in the creatures, from which the Upper Knowledge (*Da’at Elyon*) is drawn, this being [the

³³⁶ Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 379 and on.

³³⁷ Maamarei Admor HaEmtza’ee, Vayikra Vol. 1 p. 380 and on.

knowledge] that Above is something (*Yesh*) and below is nothing (*Ayin*), which is the knowledge in the concealed world (*Alma d'Itkasiya*) (“the sea-*Yam*-ים”).

“The Mighty” (*HaGibor*) is the matter of the concealment and hiddenness of the vitality, so that the creature appears as something independent unto itself, from which there is a drawing down of the Lower Knowledge (*Da'at Tachton*), which is [the knowledge] that Above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this being the knowledge of the revealed world (*Alma d'Itgaliya*), (“the dry land-*Yabashah*-יבשה”).

In the discourse he continues³³⁸ and asks a general question. Namely, how is it possible that from the quality of *Might-Gevurah* there is the sense of “somethingness” and “self” (*Yeshut*) in the creatures below. For, seemingly, since the truth of the matter is that “in the heavens above and on the earth below, there is nothing else,”³³⁹ and “Listen Israel, *HaShem* יהו"ה our God, *HaShem* is **One-HaShem *Echad***-יהו"ה **אחד**,”³⁴⁰ in that the letter *Chet*-ח-8 refers to the seven firmaments and the earth (above and below) and the letter *Dalet*-ד-4 refers to the four directions of the world [east, west, south and north] all of which are nullified to the letter *Aleph*-א-1, referring to the Master of the world-*Alupho Shel Olam*-אלופו

³³⁸ Maamarei Admor HaEmtza'ee, Vayikra Vol. 1 p. 381.

³³⁹ Deuteronomy 4:39

³⁴⁰ Deuteronomy 6:4

של עולם,³⁴¹ how then could there possibly be a sense of “somethingness” and “self” (*Yeshut*), this being the opposite of the truth?

Moreover, even though there is the concealment and hiddenness brought about by the quality of *Might-Gevurah*, nonetheless, this itself is a question. That is, how is it in the power of the quality of *Might-Gevurah* to conceal and cover up the truth?

However, the explanation is that the perfection of *HaShem*-יהו"ה, blessed is He, [about which it states],³⁴² “You are He who is the perfection of all,” is more revealed in the quality of *Might-Gevurah* than it is in the quality of *Kindness-Chessed*.

For, as known,³⁴³ the ability to limit the limitless, must be drawn from an even higher (deeper) place. The explanation is that the power of the quality of *Might-Gevurah*, by which it is possible for there to be concealment and hiddenness of the Godly vitality to be in the aspect of “nothing” (*Ayin*) (according to the [perspective of the] Lower Knowledge (*Da’at Tachton*) that Above is “nothing” (*Ayin*)), by which the created being appears to be “something” (*Yesh*) independent unto itself, is because it is drawn from the True Something (*Yesh HaAmeetee*) who even transcends the aspect of the “something” (*Yesh*) of the Upper Knowledge (*Da’at Elyon*) which is the source of the

³⁴¹ Sefer Mitzvot Katan cited in Beit Yosef to Tur Orach Chayim, Siman 61 (section beginning “*Katav HaSefer Mitzvot Katan*”); Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Torah Ohr, Va’era 55b and on.

³⁴² See introduction to Tikkunei Zohar 17b and elsewhere.

³⁴³ See Sefer HaMitzvot of the Tzemach Tzedek 7a and elsewhere.

vitality for the coming into being of all the worlds and creations (this being the quality of Kindness-*Chessed* and the spreading down of vitality in all the worlds and creations).

It is from here that there is a drawing down even in the creatures of the revealed world (*Alma d'Itgaliya*). For, since the fact that they appear to be “something” (*Yesh*) independent unto themselves, stems from the quality of Might-*Gevurah*, through which the aspect of the True Something (*Yesh HaAmeetee*) is revealed, (who transcends the aspect of “something” (*Yesh*) of the quality of Kindness-*Chessed* which is the source of the vitality of all the worlds and creatures), therefore, within the creatures themselves there also is the power and hidden radiance of the True Something (*Yesh HaAmeetee*), and because of this they sense themselves as being the existence of “something” (*Yesh*).³⁴⁴

3.

From the above, we can also understand this as it relates to the descent of the soul to below in general. This is because the souls of the Jewish people are rooted in *HaShem* יהוה's-*Supernal*] Thought (*Machshavah*), as in the teaching,³⁴⁵ “Israel arose in thought,” thought being the aspect of the concealed world (*Alma d'Itkasiya*). (For, as known,³⁴⁶ thought and speech

³⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c

³⁴⁵ Midrash Bereishit Rabba 1:4

³⁴⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b) and elsewhere.

correspond to the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*.)

The creatures in [the concealed world (*Alma d'Itkasiya*)] are utterly nullified to their Source, like the fish in the sea who are immersed in the waters of the sea. This is unlike the revealed world (*Alma d'Itgaliya*) about which the verse states,³⁴⁷ “From there they divide,” in which the creatures are not covered in the earth, but are outside the earth and can separate from the earth, such that there even are flying creatures that can fly in the air, as the verse states,³⁴⁸ “Fowl that fly over the earth across the expanse of the heavens.”

Nonetheless, the soul descended below to manifest in the body and engage with it etc., this being a descent to the lowest place, such that even the commandment,³⁴⁹ “You shall choose life,” is necessary. That is, no one compels him, but he himself must choose by his own will etc.,³⁵⁰ being that there also is the opposite choice, Heaven forbid.

However, at first glance, this is not understood. For, how can it be that the soul, which is of the concealed world (*Alma d'Itkasiya*), could descend below to manifest in a physical body?

We find that the angelic beings stand in a state of constant nullification to *HaShem* 's-יהו"ה Godliness, and are incapable of descending and remaining below in a constant way of permanence, but only temporarily, to fulfill their mission.

³⁴⁷ Genesis 2:10; See Torat Menachem Sefer HaMaamarim Av p. 130.

³⁴⁸ Genesis 1:20

³⁴⁹ Deuteronomy 30:19

³⁵⁰ See Mishneh Torah, Hilchot Teshuvah 5:1

Moreover, even while they fulfill their mission below they stand in a state of ultimate nullification (*Bittul*) to the Godliness within them. This is why they say,³⁵¹ “By Myself I swear,” and other such language, in which they apply terms of Godliness to themselves.³⁵²

However, once their mission is concluded they return and ascend above, and do not remain below in a constant permanent way. On the contrary, if they would remain below, it would be unbefitting, as known³⁵³ about the *Nephilim* (the fallen angels),³⁵⁴ *Uzza* and *Azza’el* etc.³⁵⁵

This being so, how could the soul descend to manifest in the body in a way of permanence, but nevertheless not come to the state of the *Nephilim* (the fallen angels), but instead be in a state of nullification to *HaShem*’s יהו"ה Godliness, but at the very same time, the body remains in existence and is not nullified by the awesome level of the soul that manifests in it?

However, the explanation is that the meaning of the teaching, “Israel arose in thought,” which specifically states “arose-*Alu*-עלו,” is that the souls are rooted in the highest level of *HaShem*’s יהו"ה Supernal thought (*Machshavah*).³⁵⁶

³⁵¹ Genesis 22:16

³⁵² Also see Tanya, Iggeret HaKodesh, Epistle 25 (141a); Kuntres Acharon, discourse entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (159a); Likkutei Torah, Shir HaShirim 20c.

³⁵³ See Ohr HaTorah, Bereishit Vol. 3 p. 595a

³⁵⁴ See Pirkei d’Rabbi Eliezer, Ch. 22; Yalkut Shimoni Bereishit, Remez 44; Zohar I 37a and elsewhere.

³⁵⁵ Also see Talmud Bavli, Yoma 67b and Rashi there.

³⁵⁶ See Likkutei Torah, Shir HaShirim 17d; Sefer HaMaamarim 5700 p. 17 and elsewhere.

The explanation is that there is an illumination of the radiance of the True Something (*Yesh HaAmeete*) in the souls of the Jewish people, such that the soul is “literally a part of God from on high.”³⁵⁷ It therefore is in its ability to descend below and manifest in the physical body, the existence of which is [solely] by the power of the Essential Self of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה, blessed is He, whose existence is Intrinsic to Him, and is not caused by any cause that precedes Him, Heaven forbid to think so.

He alone has the power and ability to create something [from absolute nothingness] etc.,³⁵⁸ and this is why the “something” (*Yesh*) senses itself as existing independently, without any cause or reason preceding it.

4.

Now, the same is so of the Torah and *mitzvot* in which the Jewish people toil in their descent to below. About this the verse states,³⁵⁹ “She is like a merchant ship; from afar she brings her sustenance.” As explained previously,³⁶⁰ Torah and *mitzvot*

³⁵⁷ Job 31:2; Pardes Rimmonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimmonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

³⁵⁸ Tanya, Iggeret HaKodesh, Epistle 20 (130a and on)

³⁵⁹ Proverbs 31:14

³⁶⁰ In the discourse entitled “*Hafach Yam LaYabashah*” of Acharon Shel Pesach of this year, 5727, Discourse 27, Ch. 5 (Sefer HaMaamarim 5727 p. 212).

are compared to ships by which merchandize is transported from sea to dry land. The likeness to this in the analogue, is the drawing down from the concealed world (“the sea-*Yam*-ים”) to the revealed world (“the dry land-*Yabashah*-יבשה”) brought about through Torah and *mitzvot*.

However, at first glance, since Torah and *mitzvot* specifically manifested in physical things, such as Tzitzit made of physical wool, and Tefillin made of physical parchment, and as is explained by his honorable holiness, my father-in-law, the Rebbe, in several of his discourses,³⁶¹ even the *mitzvot* of love and fear of *HaShem*-יהו"ה, blessed is He, which depend on the heart, must be fulfilled in a way that is recognizable in the constriction and spreading forth of the physical heart.

This being so, how can it be that through them there is a drawing down from the concealed world (*Alma d'Itkasiya*) in a way that does not nullify the physical things by which Torah and *mitzvot* are fulfilled?

However, the explanation is that Torah and *mitzvot* are the wisdom and will of *HaShem*-יהו"ה, blessed is He, which transcend the worlds. They transcend the concealed world (*Alma d'Itkasiya*) and even transcend the source of the life of all the worlds (the revealed world and the concealed world). This is as the verse states,³⁶² “For, with You is the source of life,” meaning that “the source of the life” (*Mekor HaChayim*-מקור החיים) of all the worlds is only “**with** You” (*Eemcha*-עמך),” meaning that it is secondary and nullified to “You.” In contrast,

³⁶¹ Sefer HaMaamarim 5697 p. 215, p. 282; 5698 p. 180

³⁶² Psalms 36:10

Torah and *mitzvot* are the wisdom and will of *HaShem*-יהו"ה, blessed is He, **Himself**, literally, such that they are rooted in His Essential Self, blessed is He.³⁶³

It therefore is possible that through Torah and *mitzvot* there can be a drawing down from the concealed world (*Alma d'Itkasiya*) in a way that the physical things with which one fulfills Torah and *mitzvot* remain in their existence. This is as explained in Tanya, in Kuntres Acharon,³⁶⁴ about the difference between the drawing down brought about through prayer, and the drawing down brought about through Torah and *mitzvot*.

That is, the drawing down brought about through prayer is to change the creatures from how they are, such as to heal the sick, or that the rains should come down from the heavens etc. In contrast, Torah and *mitzvot* cause no change in the parchment of the Tefillin by performing the *mitzvah* of donning them on one's head and arm. Moreover, even in those *mitzvot* that are fulfilled by making the object, the change is caused by man, rather than Heaven, unlike prayer.

Rather, as they remain in their existence there is a drawing down in them and through them, of the Godly light from the concealed world (*Alma d'Itkasiya*), so much so, that through this "a dwelling place for the Holy One, blessed is He, in the lower worlds" is caused.³⁶⁵ In other words, within the existence of the lower worlds there is a drawing down of the revelation of the Essential Self of the Singular Preexistent

³⁶³ See Sefer HaSichot, Torat Shalom p. 190.

³⁶⁴ Tanya, Kuntres Acharon, p. 155a

³⁶⁵ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, literally.

5.

This then, is the general novelty of the splitting of the sea, about which the verse states,³⁶⁶ “To Him who cut the Sea of Reeds into sections etc.,” and³⁶⁷ “transformed the sea to dry land etc.” As previously explained at length,³⁶⁸ the “sea” (*Yam*-ים) itself became “dry land” (*Yabashah*-יבשה). That is, the Godly light as it illuminates in the concealed world (“the sea”) was drawn down and revealed in the revealed world (“the dry land”), but even so, the world was not nullified of its existence. This is as the verses continue,³⁶⁹ “He caused Israel to pass through it,” as souls within bodies, and³⁷⁰ “They shall pass through the river on foot,” with physical feet.

The explanation is that the revelation at the splitting of the sea was from the highest of aspects, as the verse states,³⁷¹ “*HaShem* יהו"ה moved the sea with an east wind-*Ru'ach Kadeem* קדים,” meaning, from the aspect of the Predecessor

³⁶⁶ Psalms 136:13

³⁶⁷ Psalms 66:6 – This being the Psalm that began to be recited on the 11th of Nissan of this year, 5727 (see the beginning of Sefer HaMaamarim 11 Nissan).

³⁶⁸ In the two preceding discourses entitled “*Kamah Maalot Tovot* – How many levels of goodness,” Discourse 26, Ch. 4, and “*Hapach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27, Ch. 5, (Sefer HaMaamarim 5727 p. 201 and on; p. 212 and on).

³⁶⁹ Psalms 136:14

³⁷⁰ Psalms 66:6 *ibid.*

³⁷¹ Exodus 14:21

of the world-*Kadmono Shel Olam*-קדמונו של עולם,³⁷² this being the radiance and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He. By this power it was possible for there to be the revelation of the concealed world (*Alma d'Itkasiya*) below in a way that does not nullify the lower existence.

However, the primary perfection and completion of the revelation at the splitting of the sea will be in the coming redemption, about which the verse states,³⁷³ “*HaShem*-יהו"ה will dry up the gulf of the sea of Egypt and He will wave His hand over the river... and lead [the people] across in shoes etc.”

This is because the transformation of the sea to dry land [at the time of the splitting of the sea] was only temporary. That is, the revelation of the light of the concealed world (*Alma d'Itkasiya*) did not remain below in a permanent way. Moreover, even during the time that the sea split and was transformed to dry land, in that there was a revelation of the concealment of the concealed world within the revealed world, this was in a way that the aspect of the upper “sea” (*Yam*-ים) only split in relation to the aspect of the upper “earth” (*Aretz*-ארץ), and the upper “earth” (*Aretz*-ארץ) compared to the “earth” (*Aretz*-ארץ) below, is considered to be the aspect of the “sea” (*Yam*-ים) relative to the lower “earth” (*Aretz*-ארץ), and the same applies to all the particular levels of “sea” (*Yam*-ים) and “earth” (*Aretz*-ארץ). That is, the aspect of the “sea” (*Yam*-ים) of every

³⁷² See Shaar HaEmunah of the Mittler Rebbe, Ch. 45, Ch. 66; Torat Chayim, Bereishit 45b, and elsewhere.

³⁷³ Isaiah 11:15-16

level split relative to the aspect of “earth” (*Aretz*-אֶרֶץ) of that level alone.

In contrast, in the coming future there will be the splitting of the upper “sea” (*Yam*-יָם) (not only relative to the upper “earth” (*Aretz*-אֶרֶץ), but) on all the particular levels of the aspect of “earth” (*Aretz*-אֶרֶץ), down to and including this lower earth (*Aretz*-אֶרֶץ). In other words, in this lowest earth there will be a drawing down and revelation of the light of the upper “sea” (*Yam*-יָם), such that nothing will remain above that will not be drawn down in a revealed way below.

Moreover, this revelation will not be temporary, but will be permanent and constant, as the verse states,³⁷⁴ “The earth will be filled with the knowledge of *HaShem*-יְהוָה as the water covers the ocean floor.” However, even so, the earth will not be nullified of its existence, as the verse states,³⁷⁵ “The glory of *HaShem*-יְהוָה will be revealed and all flesh together shall see etc.” That is, all flesh will see the revelation of the glory of *HaShem*-יְהוָה, such that the existence of the lower worlds will be “a dwelling place for Him, blessed is He.” All this comes about through the work of the Jewish people as souls within bodies, through fulfilling Torah and *mitzvot*, which specifically manifest in physical things, as explained before at length.

³⁷⁴ Isaiah 11:9

³⁷⁵ Isaiah 40:5

Now, even though it was explained that the general drawing down and revelation of the Godly light of the concealed world within the revealed world, such that the world below becomes a dwelling place for Him, blessed is He, is brought about through the toil of the souls of the Jewish people in fulfilling Torah and *mitzvot*, more specifically, the primary and complete matter of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds, is through the toil of sanctifying yourself in that which is permissible to you, as the verse states,³⁷⁶ "You shall be holy... and you shall sanctify yourselves etc."³⁷⁷

This is as explained elsewhere³⁷⁸ about the greatness of serving *HaShem*-יהו"ה, blessed is He, in a way of sanctifying yourself in that which is permissible to you, compared to the general service of Him by fulfilling Torah and *mitzvot*. That is, it is specifically through the toil of sanctifying yourself in that which is permissible to you that a drawing forth is caused from the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is higher than the Godly light drawn down through the general service of Him in fulfilling Torah and *mitzvot*. Therefore, this is specifically what will cause the complete perfection of a dwelling place for Him,

³⁷⁶ Leviticus 19:2; Leviticus 11:44

³⁷⁷ Talmud Bavli, Yevamot 20a; Sifri to Deuteronomy 14:21; Chareidim, end of Chelek Mitzvot Asch Min HaTorah; Tanya, Ch. 30 (39a); See the note of the Rebbe in Sefer HaMaamarim 5708 p. 133.

³⁷⁸ Sefer HaMaamarim 5660 p. 156

blessed is He, a dwelling place for His Essential Self, similar to the house of the person who dwells in it, within which his essential self is revealed.

This is in such a way that the entire world and everything in it become a dwelling for His Essential Self, blessed is He.³⁷⁹ This is brought about when one's service of *HaShem*-יהו"ה, blessed is He, is not limited to matters of Torah and *mitzvot* alone, but is also in permissible matters, such that in them too, you sanctify yourself in that which is permissible to you.

7.

With the above in mind, we can explain the verse, “You shall be holy, for I am holy.” That is, even the matter of “My holiness is higher than your holiness,” which is the third crown that the Holy One, blessed is He, places on His own head, is specifically in a way of “holy-*Kadosh*-קדוש” with the letter *Vav*-ו.

This may be understood according to the explanation in Likkutei Torah on the Torah portion of Bamidbar,³⁸⁰ (in the discourses that explain Sefirat HaOmer and the holiday of Shavuot), about the matter of “My holiness is higher than your holiness.” That is, the fact that it is in our power to affect a drawing down through an arousal from below by fulfilling the *mitzvot*, is from the lower aspect of the Crown-*Keter*, this being

³⁷⁹ Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2 p. 680); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2 p. 353; *Hemshech* 5666 p. 3.

³⁸⁰ Likkutei Torah, Bamidbar 12b

the matter of “He has sanctified us (*Kideshanu*-קִדְּשָׁנוּ) with His commandments.” However, we cannot draw down the upper aspect of the Crown-*Keter*, which is the matter of “My holiness is higher than your holiness.” That is, this is subsequently drawn down in the form of a gift etc.

He explains there that the same is so of counting the Omer and the holiday of Shavuot. That is, even according to the opinion that through counting the Omer we also draw down from the aspect of the fiftieth gate, this is only from its lower aspect, which includes all forty-nine gates. That is, we draw this aspect down little by little throughout the days of counting of the Omer.

However, regarding the upper aspect within it, which transcends the root of the forty-nine gates, it is not in our power to draw this down at all. Rather, after we count and draw down the aspect that includes the forty-nine gates, there then is an automatic drawing down and revelation of the upper aspect within it, on the holiday of Shavuot, in the form of a gift.

The same is likewise explained in Likkutei Torah Shir HaShirim, in the discourse entitled “*Tze’ena u’Re’ena*”³⁸¹ (in which the arousal from below and the arousal from Above are explained at length) in explanation of “My holiness is higher than your holiness.” Namely, there is an arousal from Above brought about by the arousal from below, this being the meaning of “your holiness.” Then there is an arousal from Above that transcends the arousal from below, meaning that the

³⁸¹ Likkutei Torah, Shir HaShirim 24a

arousal from below does not reach there at all. This is the matter of “My holiness is higher than your holiness.” This is drawn down specifically in the form of a gift.

The explanation is that even though the general arousal from below awakens and draws down an arousal from Above, this is not necessitated in and of itself, and is solely because thus it arose in His will, blessed is He, that the arousal from below should affect an arousal from Above.³⁸² Nevertheless, once it arose in His will, blessed is He, that the arousal from below will affect an arousal from Above, this is brought about in a [commensurate] way, in which “a spirit awakens a spirit and draws forth a spirit etc.”³⁸³

In other words, this is not in the form of a gift, but is brought about specifically through man’s efforts. However, higher than this is the arousal from Above that transcends the arousal from below, and the arousal from below does not reach there at all (even after it arose in His will that the arousal from below will affect an arousal from Above). Therefore, this is not drawn down through man’s efforts, but comes from Above in the form of a gift.

However, it is explained in Likkutei Torah there,³⁸⁴ that even the aspect of arousal from Above which is from a place that the arousal from below does not at all reach, about which it states, “My holiness is higher than your holiness,” does not rest

³⁸² See Maamarei Admor HaZaken 5562 Vol. 1 p. 194 and on; Vol. 2 p. 435 and on; Sefer HaMitzvot of the Tzemach Tzedek 159b and on.

³⁸³ See Zohar II 162b; Zohar I 99b; Ohr HaTorah, Chanukah 286a

³⁸⁴ Likkutei Torah, Shir HaShirim ibid. 24a and on.

or come to be revealed except when there is perfection in the deeds of the lower beings.

That is, after there first is the arousal from below, to as far as it can reach, and there already has been the bestowal of arousal from Above brought about by it, which is commensurate to the arousal from below, there then also comes to be a dwelling and revelation of arousal from Above, from a place that arousal from below does not at all reach.

With the above in mind, we can explain the words, “You shall be holy, for I am holy,” in which the word “holy-*Kadosh*-קדוש” is specifically spelled with the letter *Vav*-ו. That is, even the aspect of “My holiness which is higher than your holiness,” this being the third crown that the Holy One, blessed is He, places upon His own head, comes and is drawn down to below (“holy-*Kadosh*-קדוש” with the letter *Vav*-ו) in the form of a gift, after there already is the perfection of the deeds of the lower beings in a way that “You shall be holy,” which is “your holiness,” these being the two crowns that are placed on the head of the Jewish people, and more specifically, not only the level of holiness brought about through fulfilling Torah and *mitzvot*, but even and primarily the level of holiness brought about through the toil of “sanctify yourself in that which is permissible to you.” After all this, there even is a drawing down to the Jewish people of the aspect of “I am holy,” that is, “My holiness which is higher than your holiness.”³⁸⁵

³⁸⁵ See Sefer HaMaamarim 5660 p. 157.

Now, this will be revealed in the coming future, as our sages, of blessed memory, stated,³⁸⁶ “The righteous (*Tzaddikim*) are destined to be called by the Name of the Holy One, blessed is He... In the future, the righteous (*Tzaddikim*) are destined to have ‘Holy-Kadosh-קדוש’ recited before them, as one recites before the Holy One, blessed is He etc.” In other words, for the righteous (*Tzaddikim*) and³⁸⁷ “Your people are all righteous (*Tzaddikim*),” there also will be the level of holiness of the Holy One, blessed is He, which transcends the holiness of the Jewish people as they are in and of themselves, this being the aspect of “I am holy.”

This is also the meaning of what the verse states about the splitting of the river in the coming future,³⁸⁸ “(*HaShem*-יהו"ה) will dry up the gulf of the sea of Egypt and He will wave His hand over the river...) and lead [the people] across in shoes.” That is, just as it presently is necessary for there to be the aspect of the “shoe” (*Na'al*-נעל) of the *Shechinah*³⁸⁹ in order to conceal the Godly light so that it can be received in the creatures, the same is so of the coming future, that there will have to be the aspect of the “shoe” (*Na'al*-נעל) even for the Jewish people.

³⁸⁶ Talmud Bavli, Bava Batra 75b

³⁸⁷ Isaiah 60:21

³⁸⁸ Isaiah 11:15-16

³⁸⁹ See the discourse entitled “*Mah Yafoo Pa'amayich BaNe'alim*” in Likkutei Torah, Shir HaShirim 43c and on, cited in *Hemshech* “*v'Hechereem*” *ibid.* Also see the end of the preceding discourse of this year, 5727, entitled “*Hafach Yam LaYabashah* – He transformed the sea to dry land,” Discourse 27

This is because they then will be called by the Name of the Holy One, blessed is He, and “Holy-*Kadosh*-קדוש” will be recited before them, as it is recited before the Holy One, blessed is He, such that even as they are below, they will be in the highest state of holiness, this being the holiness of the Holy One, blessed is He, the aspect of “For I am holy.”