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Parshas Kedoshim 5784
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## "You shall be holy, for I, Hashem, your G-d, am holy"

# Rashbi's Entourage Were Elated with Parshas Kedoshim since He Merited the Third Crown on the Head of HKB"H

This week, we will read parshas Kedoshim. We have entered the month of Iyar, and on the 18th of this month, we will celebrate the passing of the divine Tanna Rabbi Shimon bar Yochai on Lag BaOmer. In this essay, we will focus on the joy experienced by Rashbi's entourage upon reaching parshas Kedoshim. As it states in the Zohar hakadosh (Kedoshim 81a): **This parsha encompasses the general principles of the entire Torah and the seal of truth—"emet." Exalted secrets are revealed in this parsha related to the ten utterances, decrees and punishments, and heavenly mitzvos. When the colleagues reached this parsha, they were elated.**

We will begin by introducing a passage in the Zohar (Nasso 145a) extolling the praise of Rashbi: **It is written** (Yeshayah 58, 13)**: "If you call the Shabbas a delight and the holy of Hashem honored." Who is the holy of Hashem? It is Rabbi Shimon ben Yochai, who is called holy in Olam HaZeh and in Olam HaBa.** We will endeavor to explain the connection between **"the kadosh of Hashem"**—Rashbi—and the kedushah of Shabbas.

## HKB"H Has Three Holy Crowns: He Places Two on the Head of Yisrael and One on His Own Head

To shed some light on the subject, let us focus on the opening of this weeks' parsha (Vayikra 19, 1): **"וידבר ה' אל משה לאמר, דבר אל כל עדת בני ישראל ואמרת אליהם, קדושים תהיו כי קדוש אני ה' אלקיכם". Hashem spoke to Moshe, saying, "Speak to the entire assembly of Bnei Yisrael and say to them: You shall be holy, for I, Hashem, your G-d, am holy."** We find the following fascinating exposition in the Midrash (V.R. 24, 8): **It is analogous to the citizens of a country who made three crowns for the king. What did the king do? He placed one on his own head and two on the heads of his sons. In similar fashion, the heavenly beings crown HKB"H daily with three kedushahs. What does HKB"H do? He places one on His own head and two on the heads of Yisrael. Thus, it is written: "Speak to the entire assembly of Bnei Yisrael** and say to them**: You shall be holy, for I, Hashem, your G-d, am holy."**

Clearly, the conclusion of the Midrash is explaining the passuk in our parsha: **"קדושים תהיו כי קדוש אני ה' אלקיכם".** In other words, HKB"H is instructing Yisrael to be **"kedoshim,"** the minimum of a plural is two. He is instructing them to sanctify themselves with the two crowns He placed on their heads. Then the passuk continues: **"For I, Hashem, your G-d, am kadosh"**—since I placed the third crown on My own head, so to speak.

This Midrash teaches us an amazing chiddush! The malachim sanctify the name of HKB"H daily, as it is written (Yeshayah 6, 3): **"וקרא זה אל זה ואמר קדוש קדוש קדוש ה' צבאות מלוא כל הארץ כבודו"—and one called to the other and said, "Kadosh, kadosh, kadosh is Hashem, Master of Legions; the whole earth is full of His glory."** This passuk is referring to the three crowns with which they crown HKB"H. As explained, HKB"H

places two of them on the heads of Yisrael and one on His own head. We will endeavor to clarify the significance and nature of these three kedushahs, so that we will understand how to utilize them.

## The Wonderful Explanation of the Nezer HaKodesh

Let us now introduce a wonderful insight from the Neizer HaKodesh on a Midrash (B.R. 3, 4). It is cited enthusiastically by the Yismach Moshe (Emor) and his grandson the Yitav Lev (Beha'aloscha). G-d-willing, we will expand on his sacred insight in a way that is pertinent to each and every one of us. We have learned in the Gemara (Chullin 91b):

"חביבין ישראל לפני הקב"ה יותר ממלאכי השרת, שישראל אומרים שירה בכל שעה ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום... וישראל מזכירין את השם אחר שתי תיבות, שנאמר שמע ישראל ה' וגו', ומלאכי השרת אין מזכירין את השם אלא לאחר ג' תיבות, כדכתיב קדוש קדוש קדוש ה' צבאות".

**Yisrael are dearer to HKB"H than the ministering malachim. For Yisrael utter song every hour, while the ministering malachim only utter song once a day . . . Yisrael mention the sacred name after two words, as it says** (Devarim 4, 6): **"שמע ישראל ה' ..."**, **whereas the ministering malachim only utter the sacred name after three words, as it is written: "קדוש קדוש קדוש ה' צבאות".**

The Nezer HaKodesh presents a fantastic explanation from the sefer Toras Chaim, authored by the great Rabbi Avraham Chaim Schor, ztz"l, on the Gemara (Chullin ibid.). He refers to the teaching in Sefer Yetzirah that HKB"H, Who is infinite, created the world with ten sefirot. They are divided into two groups. The first three—**keser, chochmah, and binah**—are the source of divine influence and abundance. They are the source of abundant good which HKB"H provides to the world via the lower seven sefirot: **chesed, gevurah, Tiferes, netzach, hod, yesod, and malchus.**

In Sha'arei Orah (Sha'ar 3 and 4), the divine kabbalist Rabbi Yosef Gikatilla purports that these three utterances— **"קדוש קדוש קדוש"** –correspond to the first three sefirot **keser, chochmah, and binah.** Accordingly, the Toras Chaim explains that the order of the song pronounced by the heavenly seraphim to HKB"H are from the bottom up. The first "**kadosh**" is binah; the second "**kadosh**" is chochmah; the third "**kadosh**" is keser. Above them is HKB"H: **"ה' צבאות מלא כל הארץ כבודו".**

## The Congregation of Yisrael Are Rooted in the Sefirah of Chochmah the Malachim Are Only Rooted in the Sefirah of Binah

In this manner, the Toras Chaim goes on to explain why Yisrael—who mention the name after two words—are dearer to HKB"H than the malachim—who only mention the name after three words. He cites the passuk (Mishlei 3, 19): **"ה' בחכמה יסד ארץ כונן שמים בתבונה"—with chochmah Hashem founded the earth; He establishes the heavens with binah.** He interprets this passuk based on the fact that Yisrael are referred to as "**eretz**" (earth), as per the passuk (Malachi 3, 12): **"כי תהיו אתם ארץ חפץ"—for you will be a land ("eretz") of delight.** Similarly, it is written (Vayikra 20, 2): **"עם הארץ ירגמוהו אבן"—the people of the land will pelt him with stones.** Rashi explains: **The people on whose account the land ("eretz") was created.**

This then is the meaning of the passuk: **"ה' בחכמה יסד ארץ"**—when HKB"H created Yisrael, who are called "**eretz**"—because their place is on earth, He created them with the sefirah of "**chochmah.** In contrast: **"כונן שמים בתבונה"**—when He created the malachim, whose place is in the heavens, He created them with the sefirah of "**binah.**" Thus, the Toras Chaim concludes: **Accordingly, when their neshamos** (Yisrael) **. . . return to cleave to the source from which they were hewn, namely "chochmah," they are above the ministering malachim whose source from which they were hewn is "tevunah," which is more external than "chochmah."**

With this understanding, he explains the meaning of the Midrash's statement (ibid. 17, 4): **When HKB"H was about to create man, he consulted with the ministering malachim. He said to them, "Let us make man." They responded to Him, "This man, what is his nature?" He responded to them, "His chochmah surpasses yours."**

HKB"H specifies that **"his chochmah surpasses yours,"** since Yisrael, who are called man ("adam"), emanate from **"chochmah,"** whereas the ministering malachim only emanate from **"binah."** Hence, it is obvious that **"his chochmah surpasses yours."**

Accordingly, the Toras Chaim explains why Yisrael mention the sacred name after two words, whereas the ministering malachim mention the sacred name only after three words. It is because the malachim are rooted in **"binah,"** the third sefirah. As such, they are three levels away from Hashem. The first **"kadosh"** is binah; the second is chochmah; the third is keser. As mentioned above, they are in reverse order. Then they mention **ה' צבאות,** referring to HKB"H, Who is above them. Yisrael, however, who are rooted in **"chochmah,"** the second sefirah, are only two levels away from HKB"H. Therefore, they mention the sacred name after two words: **"שמע"** corresponds to chochmah; **"ישראל"** corresponds to keser; and above them **"ה' אלקינו ה' אחד".**

## The Three Crowns Are Keser Chochmah and Binah

We can now focus on the amazing insight of the Nezer HaKodesh. Applying the explanation of the Toras Chaim, he interprets the statement in the Midrash: **The heavenly beings crown HKB"H daily with three kedushahs**—corresponding to the first three sefirot—keser, chochmah, and binah. **What does HKB"H do? He places one on His own head**—namely, the **"kadosh"** corresponding to keser; **and two on the heads of Yisrael**—the utterances of **"kadosh"** corresponding to chochmah and binah, He places on the heads of Yisrael.

He goes on to explain the source for the notion that HKB"H places these latter two crowns on the heads of Yisrael. This occurred at the revelation at Har Sinai, when Yisrael uttered "na'aseh" prior to "nishma." As we have learned I the Gemara (Shabbas 88a):

**"דרש רבי סימאי, בשעה שהקדימו ישראל נעשה לנשמע, באו שישים ריבוא של מלאכי השרת לכל אחד ואחד מישראל, קשרו לו שני כתרים, אחד כנגד נעשה ואחד כנגד נשמע, וכיון שחטאו ישראל ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר ויתנצלו בני ישראל את עדים מהר חורב... אמר רבי יוחנן, וכולן זכה משה ונטלן, דסמיך ליה ומשה יקח את האהל אמר ריש לקיש, עתיד הקב"ה להחזירן לנו, שנאמר ופדויי ה' ישובון ובאו ציון ברנה ושמחת עולם על ראשם, שמחה שמעולם על ראשם".**

**Rabbi Simai expounded: At the time Yisrael proclaimed "na'aseh" prior to "nishma," sixty myriads of ministering angels came to each and every Jew. They tied two crowns to him—one corresponding to "na'aseh" and one corresponding to "nishma." But when Yisrael sinned, one hundred twenty myriads of destructive angels descended and removed them, as it states** (Shemos 33, 6)**: "Bnei Yisrael were stripped of their jewelry from Har Chorev" . . . Rabbi Yochanan said: Moshe merited receiving all of them, and he took them. For, next to the aforementioned passuk, it states** (ibid. 7)**: "And Moshe would take the tent."** Rashi notes the similarity between the term **"אהל"** (meaning "tent") and **"הלו"** (meaning "shining") that appears in a passuk in Iyov (29, 3). Thus, the passuk cited by Rabbi Yochanan alludes to the shining radiance of Moshe's countenance that emanated from the crowns he took. **Reish Lakish said: HKB"H is destined to return them to us, as it states** (Yeshayah 35, 10)**: "Then the redeemed of Hashem will return and come to Tziyon with glad song, with eternal gladness on their heads"—alluding to a joy that was upon their heads long ago** (the crowns they received at Sinai)**.**

The Nezer HaKodesh contends that these two crowns represent chochmah and binah. Therefore, ever since Matan Torah, Yisrael are referred to as **"עם חכם ונבון",** as per the passuk (Devarim 4, 6): **"ושמרתם ועשיתם כי הוא חכמתכם ובינתכם לעיני העמים אשר ישמעון את כל החוקים האלה ואמרו רק עם חכם ונבון הגוי הגדול הזה"—you shall safeguard and perform (them), for it is your wisdom (chochmah) and understanding (binah) in the eyes of the nations, who shall hear all these statutes and who shall say, "Surely a wise and understanding people is this great nation!"** So, although these two crowns were confiscated as a consequence of the "cheit ha'eigel," nevertheless their illumination did not disappear entirely. They left

an impression just as kedushah always does. The third **"kadosh,"** however, representing **"keser,"** the highest of all the sefirot, HKB"H places on His own head, so to speak.

In keeping with what we have learned, the Nezer HaKodesh interprets the message of the following Gemara (B.B. 75b): **"עתידין צדיקים שאומרים לפניהן קדוש כדרך שאומרים לפני הקב"ה, שנאמר והיה הנשאר בציון והנותר בירושלים קדוש יאמר לו".** **The malachim will one day say "kadosh" before the tzaddikim in the manner that they say it now before HKB"H, as it says** (Yeshayah 4, 3)**: "And it shall be that he who is left in Tziyon and remains in Yerushalayim, 'kadosh' shall be said to him."** What is the implication of the depiction **"in the manner that they say it now before HKB"H"?**

We can suggest that this implies that le'asid la'vo the tzaddikim will be privileged to also receive the kedushah of the third crown that HKB"H kept on His own head. Thus, **"in the manner that they say it now before HKB"H"** means that the malachim will utter **"kadosh"** three times before them just as they do before HKB"H, because they will have all three crowns. This is substantiated by the passuk that is cited: **"And it shall be that he who is left in Tziyon and remains in Yerushalayim, 'kadosh' shall be said to him,"** i.e., they will also say to him the third "kadosh"; even so, HKB"H will still remain aloof and exalted above all of the kedushahs.

## The First Two Crowns Are the Source of the Torah that Emerged from Chochmah and Binah

As a loyal servant in the presence of his masters, I will latch onto the coattails of the Toras Chaim and the Nezer HaKodesh and elaborate on their sacred remarks. What exactly do the two crowns corresponding to the sefirot of "chochmah" and "binah" that Yisrael received at Matan Torah represent? And what does the third crown corresponding to the sefirah of "keser" represent?

To answer these questions, we will introduce a fundamental concept from the Zohar hakadosh (Yisro 85a). The Torah emerged from the sefirot of "chochmah" and "binah." It then trickled down from there through all of the worlds until it reached Yisrael at Har Sinai. Furthermore, the Kehillas Yaakov explains that Torah she'b'chsav emanated from "chochmah," whereas Torah she'b'al peh emanated from "binah." To make this even clearer, we know that there is a difference been "chochmah" and "binah." **"Chochmah"** is the original wisdom, whereas **"binah"** is what we intuit from that wisdom—deducing one thing from another.

Hence, HKB"H gave Yisrael Torah she'b'chsav with all of its letters and adornments containing all the revealed and concealed wisdom of the Torah emanating from "chochmah." Therefore, nothing can be added or deleted from, not one iota. Torah she'b'al peh, on the other hand, which includes all the explanations, clarifications and expositions of things that were unclear and obscure in Torah she'b'chsav emanates from "binah." It consists of precepts that are not explicit in Torah she'b'chsav, which Torah scholars deduced.

We can now better appreciate the insight of the Nezer HaKodesh. The two crowns Yisrael received at Matan Torah were "chochmah" and "binah." They are the sources of all of Torah she'b'chsav and Torah she'b'al peh. Thus, when those two crowns were confiscated because of "cheit ha'eigel," they lost significant insights related to Torah she'b'chsav and Torah she'b'al peh that they would have attained if not for the cheit. Nevertheless, HKB"H left Yisrael with the Torah she'b'chsav and the Torah she'b'al peh that they had received at Har Sinai. Every Shabbas, HKB"H returns those two crowns to them.

## The Crown that HKB"H Kept for Himself Is the New Torah that He Will Reveal Le'asid La'Vo

Following this line of reasoning, we will proceed to explain with the utmost deference the assertion of the Nezer HaKodesh that the third **"kadosh"** represents the crown that HKB"H wears on His own head, so to speak. We can suggest that it contains concealed elements of the Torah that are above and beyond the

domains of "chochmah" and "binah," which remained exclusively with HKB"H.

With this in mind, let us explain the Gemara's statement cited above: **"עתידין צדיקים שאומרים לפניהן קדוש כדרך שאומרים לפני הקב"ה".** According to the Nezer HaKodesh, this implies that HKB"H plans to place the third crown on the heads of tzaddikim in the anticipated future. As a result, the malachim will say to them: **"קדוש קדוש קדוש"**—because they will be adorned will all three crowns.

Let us elaborate based on what they expounded in the Midrash (V.R. 13, 3) on the passuk (Yeshayah 51, 4): **"כי תורה מאתי תצא, אמר הקב"ה תורה חדשה מאתי תצא". "For Torah will come forth from Me." HKB"H said: "A new Torah will come forth from Me."** This seems to contradict one of the thirteen principles of emunah: **"שזאת התורה לא תהא מוחלפת ולא תהיה תורה אחרת מאת הבורא יתברך שמו"—this Torah will not be replaced and there will not be another Torah from the Creator, blessed is His name.** So, how is it possible to say: **"A new Torah will come forth from Me"**?

Based on what we have learned, however, it is not referring to a new Torah that never existed. It is referring to the third crown, the part of the Torah that HKB"H kept to Himself and is destined to reveal to us. It is called **"a new Torah,"** because it was not given to Yisrael at Har Sinai with the crowns of "chochmah" and "binah."

## The Supreme Crown Was Revealed to the Son of Yochai

With immense pleasure, we will now explain what the divine kabbalist, the Ramak, zy"a, writes in Ohr Yakar. He explains the rationale for reciting the kedushah of Keser in Mussaf on Shabbas Kodesh: **"כתר יתנו לך ה' אלקינו".** It is because the enlightenment emanating from the sefirah of "keser," which is not revealed during the six weekdays, is revealed on Shabbas, since the forces of "din" are absent.

Let us explain. Shabbas is a semblance of Olam HaBa. Hence, we are privileged to glimpse the incredible revelations of Olam HaBa on Shabbas, i.e., the new Torah associated with the crown that HKB"H kept on His own head, so to speak.

In this manner, we can explain why from the entire Torah, HKB"H chose to give Yisrael at Har Sinai only the all-encompassing Aseres HaDibros. Now, we are taught in the Gemara (Shabbas 87b) that everyone agrees that the Torah was given to Yisrael on Shabbas. Additionally, in parshas Yisro, the Ba'al HaTurim points out that there are **כת"ר (620)** letters in the first set of the Aseres HaDibros. This alludes magnificently to the portion of the Torah that remained sequestered as a third crown on the head of HKB"H. As explained, it, too, will be given to Yisrael le'asid la'vo, on the day that is entirely Shabbas.

Proceeding along this regal path, we will now explain the aforementioned statement from the Zohar hakadosh: **It is written** (Yeshayah 58, 13)**: "If you call the Shabbas a delight and the holy of Hashem honored." Who is the holy of Hashem? It is Rabbi Shimon ben Yochai, who is called holy in Olam HaZeh and in Olam HaBa.** We will refer to what the Ben Ish Chai formulated in the heavenly song: **"ואמרתם כה לחי רבי שמעון בר יוחאי"**—which is sung throughout the Jewish world on Lag BaOmer (letter "nun"): **"נֶחְמָד מְאֹד לְמַעֲלָה, זָכָה לִיקָר וּגְדֻלָּה, כֶּתֶר עֶלְיוֹן לוֹ נִגְלָה, אֲדוֹנֵנוּ בַּר יוֹחָאי"—very charming above, merited honor and greatness, a supreme crown was revealed to him, our master, Bar Yochai.**

It appears that we can explain his profound intent based on the following passage in the Zohar hakadosh (Shelach 159a): **Come and see, it is not permissible for people to articulate obscure ideas and to explain them except for the sacred luminary, Rabbi Shimon; after all, HKB"H agreed with him. And since his generation excelled above and below, therefore things were taught openly by him. Thus, there will not be a generation like that generation that he dwells within it until the coming of the Melech HaMashiach.**

This teaches us that Rashbi was able to reveal mystical secrets of the Torah to his colleagues that will not be revealed until the future geulah with the coming of the Melech HaMashiach. In other words, Rashbi achieved the status of the tzaddikim le'asid la'vo while he was yet in Olam HaZeh. He attained the third **"kadosh,"** the third crown worn by HKB"H.

This explains beautifully the praise of Rashbi extolled by the sages: **It is written** (Yeshayah 58, 13)**: "If you call the Shabbas a delight and the holy of Hashem honored." Who is the holy of Hashem? It is Rabbi Shimon ben Yochai, who is called holy in Olam HaZeh and in Olam HaBa.** As we learned, sparks of enlightenment from the third **"kadosh"** are revealed on every Shabbas. Rashbi, however, merited receiving them even during the six weekdays, because he existed in a world that was entirely Shabbas. Hence, he was called **"the kadosh of Hashem honored"** on account of the third **"kadosh"** that he achieved while yet in Olam HaZeh. This is why the Zohar states that he **"is called holy in Olam HaZeh and in Olam HaBa."**

We now have cause to rejoice! We can now understand the joy experienced by Rashbi's entourage when parshas Kedoshim arrived. In the beginning of the parsha, HKB"H says: **"קדושים תהיו כי קדוש אני ה' אלקיכם".** According to the Midrash, this teaches us that HKB"H placed two holy crowns on the heads of Yisrael representing "chochmah" and "binah"; He kept one "kadosh," one crown for Himself, representing the illumination of the sefirah of "keser."

This is the implication of the words: **"קדושים תהיו".** Yisrael, you are to sanctify yourselves with the two kedushahs of Torah she'b'chsav and Torah she'b'al peh; **"כי קדוש אני ה' אלקיכם"**—because I retained the third kedushah representing the concealed Torah that I plan to reveal in the future to those who are worthy, in keeping with the notion of (Tehillim 25, 14): **"סוד ה' ליראיו וברריתו להודיעם"—the secret of Hashem is to those who fear Him, and His covenant to inform them.** Since Rashbi was also able to attain the third **"kadosh"** that rested on the head of HKB"H, so to speak, his colleagues were elated. For, they were given the opportunity to learn this incredible wisdom from him.

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