

Commentary on parashat Kedoshim from Avodat Yisrael (The Maggid of

Kozhnitz) - Study sheet prepared by Rabbi Chaim Singer-Frankes with the blessed assistance of Rabbi Dr. Aryeh Cohen

בַּמִּדְרָשׁ (ויק"ר כד, ט) 'קְדָשִׁים תִּהְיוּ', יְכוּל
כְּמוֹנִי, תִּלְמוּד לומר 'כִּי קְדוֹשׁ
אֲנִי', קְדָשְׁתִּי לְמַעַל מִקְדָּשְׁתְּכֶם'. וּבַגְּמָרָא
(פסחים ה.) מָה הַצְּדִיקִים דּוֹמִים בְּפָנֵי הַשְּׂכִינָה
כְּנֵר בְּפָנֵי הָאֲבוּקָה. וּפְרַשׁ מוֹרֵי מוֹרְנוּ הָרַב
דּוֹב בְּעַר זַצ"ל, דְּאִיתָא בַּגְּמָרָא (שם)
ד'אֲבוּקָה אוֹרָה לְאַחֲרֵיהּ' ו'מִיקַטֵּף קְטִיפֵי'.
וְרוֹמַז עַל הַבוֹרָא יִתְבָּרַךְ הוּא אֵין סוּף וְכַח
מִי יְכִילָנוּ. וּבּוֹדָאי אִם הָיָה מְאִיר ה' יִתְבָּרַךְ
בְּעֵצִים קְדָשְׁתּוֹ הָיָה כָּל הָעוֹלָם כְּלֹא קָמִיָּה,
רַק שֶׁהוּא יִתְבָּרַךְ מְצַמְצֵם שְׂכִינָתוֹ וְקְדָשְׁתּוֹ
כְּפִי כַח הָאֲנוּשֵׁי בְּכַדֵּי שְׂיוּכְלוּ לְקַבֵּל. וְזֵהוּ
'אוֹרוֹ לְאַחֲרָיו', שְׂאֵי אֶפְשָׁר לְהַשִּׁיג מִקְדָּשְׁתּוֹ
כִּי אִם בְּדֶרֶךְ אַחֲוָרִים. 'וּמִיקַטֵּף קְטִיפֵי',
שֶׁהַקְּדָשָׁה אֵינָה שׁוֹפֵעַ כְּאַחַת בְּתַמִּידוֹת רַק
מְעַט מְעַט וּפְעָמִים הָאוֹר חוֹזֵר. וְזֵה 'וְהֵייתֶם
קְדָשִׁים', יְכוּל כְּמוֹנִי, הֵינּוּ שְׁלֹא תַעֲמְדוּ

בְּתַמִּידֵי הַקְּדָשָׁה רַק שֶׁתִּרְצוּ לְחַזֵּר לְפְעָמִים
כְּמוֹנִי, 'תִּלְמוּד לומר 'כִּי קְדוֹשׁ אֲנִי' קְדָשְׁתִּי
לְמַעַל מִקְדָּשְׁתְּכֶם', לְכֵן צָרִיךְ לְהֵיזֵר
בְּבַחֲנֵי אוֹר חוֹזֵר כְּדֵי שֶׁתּוּכְלוּ לְקַבֵּל, מָה
שְׂאֵין כֵּן אַתֶּם (הַשְּׂמֵטוֹת):

In *Midrash Vayikra Rabba* 24:9,
(as it regards the verse Vayikra /
Leviticus 19:2) "Speak unto the
congregation of the children
of Israel and say unto them,
You all Shall be holy" (God
questions) Can you be as holy
as I am? "**because I the Lord
your God am Holy.**" For my
holiness is better than all of
yours.

And the *Gemara* in tractate
Pesachim 8a states: Just as the
righteous are comparable
before the Divine Presence,
they are comparable to (the
singular flame of) a lamp in
the face of a torch. This
statement indicates that the
light of a torch is significantly
greater than that of a lamp,
and consequently a torch
should be more effective in
the search for leaven.

And our teacher Rabbi Dov Ber (The *Maggid* of Mezeritch) of blessed memory (commented) as it states (in the same page in the *Gemara*) “the torch is a light that shines backward (upon the whone holding it), and it flickers.”

This hints at the Creator, may He be blessed, Who has no end; and who can encompass its strength? And of course, if God were to shed his light in accord with His Holiness, the world would seem as nothing before Him. It is only that the Holy One withdraws / contracts both His presence and His holiness in accord with human abilities, so as to enable us to receive it. And that is what

the *Gemara* (above refers to) backward,” that is to say it is His Holiness, if only from roundabout way. (may be Exodus 33:23 “you shall see



when it says “a light that shines impossible to conceive of behind, or perhaps in a referential of the verse in My back.” And it flickers.

The Holiness does not flow rather little by little, i.e. in a light) returns / reflects. And that

at once and constantly, but trickle, and at times it (the is (the meaning of the

aforementioned *Midrash* in its clarification of the verse in *Vayikra*) “You all shall be Holy like me.” (The verse) is saying, you will not stand in My Holiness constantly, rather you will aspire to return from time to time, to be like Me. The text (of The *Midrash*) states “because I am Holy, (and) My holiness is greater than yours.” And therefore one must be in the aspect of reflected light (you cannot receive the (Divine) light directly because it would overwhelm you) so (this teaching) is to enable all of you to be in reception (of that light).

whereas you on the other hand . . .