

Discourse 56

“*Se’oo Yedeichem Kodesh... -
Lift your hands in holiness...*”

Delivered on Shabbat Parshat Balak,
17th of Tammuz,¹¹¹² 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹¹³ “Lift your hands in holiness and bless *HaShem*-יהו”ה.” In his discourse by this title (said on the holy day of Shabbat following the 12th & 13th of Tammuz of the year 5687, at the time of “the desire of all desires” (*Ra’ava d’Raavin*)),¹¹¹⁴ his honorable holiness, my father-in-law, the Rebbe, explained that this must be better understood. For, is it not so that all blessings, drawings down and revelations are from the Name *HaShem*-יהו”ה? This being so, what is the meaning of, “and bless *HaShem*-יהו”ה,” that we must bless the Name *HaShem*-יהו”ה?

However, the explanation is that through the matter of “Lift your hands” to the level of “holiness-*Kodesh*-קדש,” [about which it states], “Holiness-*Kodesh*-קדש is a thing unto

¹¹¹² The pushed off fast day of the 17th of Tammuz; This discourse is a direct continuation of the preceding discourse of the 12th of Tammuz, entitled “*Mi Manah Afar Yaakov*,” Discourse 55.

¹¹¹³ Psalms 134:2

¹¹¹⁴ Printed in Kuntres 14 – Sefer HaMaamarim Kuntreisim Vol. 1, p. 188a and on; Subsequently printed in Sefer HaMaamarim 5687 p. 217 and on.

itself,”¹¹¹⁵ we thereby “bless *HaShem*-יהו"ה,” thus drawing down additional light and revelation to the lower Name *HaShem*-יהו"ה, and thereby the upper Name *HaShem*-יהו"ה shall bless you.

Now, it should be added that though in this discourse it is explained that the matter of “bless *HaShem*-יהו"ה” (which refers to the drawing down of additional light into the Name *HaShem*-יהו"ה) referring to the lower Name *HaShem*-יהו"ה, through which the blessing is thereby drawn from the upper Name *HaShem*-יהו"ה, (which is what is referred to when it states that all blessings and revelations comes from the Name *HaShem*-יהו"ה), nonetheless, elsewhere¹¹¹⁶ it also explains the matter of “bless *HaShem*-יהו"ה” in relation to the upper Name *HaShem*-יהו"ה. From this it is understood that through the toil of “Lift your hands in holiness (*Kodesh*-קדש)” we even reach higher than the [letters of the] upper Name *HaShem*-יהו"ה.

In the discourse he continues and explains that the blessing comes “from Tziyon-ציון,” this being the essential point of the soul, which is the singular-*Yechidah* essence of the soul.¹¹¹⁷ We thus can explain the statement here [to mean] that through “Lift your hands in holiness” we reach the aspect of the singular-*Yechidah* essence of the soul, even though it usually is

¹¹¹⁵ Zohar III 94b

¹¹¹⁶ Sefer HaSichot 5687 p. 174, copied in HaYom Yom for the 6th of Menachem-Av.

¹¹¹⁷ [Also see the introduction to Shaar HaEmunah and Shaar HaYichud of the Mittler Rebbe, translated as Essential Faith. It is also noteworthy that “Tziyon-ציון-156” shares the same numerical value as “Yosef-יוסף-156.” See Likkutei Torah, Devarim 1c; Likkutei Torah of the Arizal, Genesis (Vayeitzei) 30:24.]

explained that the aspect of “holiness-*Kodesh*-קדש is a thing unto itself” refers to the aspect of Wisdom-*Chochmah*.¹¹¹⁸

This is because here it explains the matter of “and bless *HaShem*-יהוה,” referring to the drawing down of additional light and illumination into the [lower] Name *HaShem*-יהוה, brought about through a revelation of that which transcends the Name *HaShem*-יהוה, and as known, the four letters of the [lower] Name *HaShem*-יהוה correspond to the ten *Sefirot*,¹¹¹⁹ (and likewise, when the four letters of the Name *HaShem*-יהוה are spelled out, they consist of the ten letters [י"ד ה"א ו"ו י"ה]),¹¹²⁰ the letter *Yod*-י being the aspect of Wisdom-*Chochmah* etc.

It thus must be said that the drawing down of additional light and illumination into the Name *HaShem*-יהוה is from that which even transcends the letter *Yod*-י of the Name *HaShem*-יהוה (which is the Wisdom-*Chochmah* and *Chayah* [level of the soul]). This refers to the aspect of the Crown-*Keter*, which in the human soul is the aspect of the singular-*Yechidah* essence of the soul.

To further explain, even though in the letter *Yod*-י there also is the thorn of the letter *Yod*-י, which hints at the aspect of *HaShem*'s-יהוה Supernal will (*Ratzon HaElyon*),¹¹²¹ this being the Crown-*Keter* which transcends Wisdom-*Chochmah*, and

¹¹¹⁸ See Likkutei Torah, Masei 93a; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26, and elsewhere.]

¹¹¹⁹ Zohar III 17a (Ra'aya Mehemna); [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

¹¹²⁰ [Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on]; Pardes Rimmonim, Shaar 4 (Shaar Atzmut v'Keilim), Ch. 6.

¹¹²¹ [Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Ten (*Keter*)]; Tanya, Iggeret HaTeshuvah, Ch. 4 and elsewhere.

we thus find that even the aspect of the Crown-*Keter* and the aspect of the singular-*Yechidah* essence of the soul are included in the Name *HaShem*-יהו"ה, nonetheless, this only is by way of a hint.

As in the words of Tanya,¹¹²² “The thorn above the letter *Yod*-י **hints*** at the aspect of *HaShem*’s-יהו"ה Supernal Will (*Ratzon HaElyon*), blessed is He,” (moreover, this is brought parenthetically [as a hint]). This is because the thorn of the letter *Yod*-י is not a letter unto itself but is included in the letter *Yod*-י. That is, as matters are in revelation, the *Yod*-י is the aspect of Wisdom-*Chochmah*, whereas the thorn of the *Yod*-י, which is the aspect of the Crown-*Keter*, is only included in the *Yod*-י by way of a hint, and in a concealed way.

This then, is the novelty of the matter of “Lift your hands in holiness and bless *HaShem*-יהו"ה,” that there should be a drawing down of additional light and illumination into the [lower] Name *HaShem*-יהו"ה from the aspect of the Crown-*Keter* and the singular-*Yechidah* essence of the soul as they are unto themselves, in an aspect of revelation.

¹¹²² Tanya, Iggeret HeTeshuvah, Ch. 4 *ibid*.

* Even though this terminology is also used in relation to the other *Sefirot*, in regard to the other *Sefirot* he prefaces (a) that they are not just by way of hint, but “are included and hinted” (b). Also see Likkutei Torah, beginning of the portion of Re’eh, which similarly states that “this aspect is **itself** the aspect” (and concludes) “these aspects are hinted in the Name”; Also see Likkutei Torah, Matot (86b) Re’eh (22c), and elsewhere. [(a) It should not be said that this introduction is also about the aspect of the Supernal Will (*Ratzon HaElyon*), since he **expressly** states “Ten *Sefirot*... He is wise (*Chakim*)...” and at the end he does not even mention the Desire (*Ratzon*), not even parenthetically. (b) Likewise, in the continuation of the matter [he states], “They are included and hinted at in the letter *Hey*-ה... included and hinted at... in the letters *Vav-Hey*-ו"ה,” and it is only about the letter *Yod*-י which comes immediately in juxtaposition to “all the ten *Sefirot* are included,” that he only writes “hinted at.” [Also see Likkutei Sichot, Vol. 39, p. 143.]

2.

Now, we should connect this to what was explained before (in the discourse of the 12th of Tammuz),¹¹²³ in regard to the statement in the Idra,¹¹²⁴ that there are two aspects of Eden-
 ִּדְּרָא, these being the lower Eden (*Eden Tata'ah*) and the upper Eden (*Eden Ila'ah*), from which two aspects of the Garden of Eden (*Gan Eden*) are drawn - the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).

(More specifically, there are many levels to no end in the Garden of Eden (*Gan Eden*). This is as known about the matter of,¹¹²⁵ “And holy ones praise You every day for eternity.”¹¹²⁶ Nevertheless, they are divided into two general classifications, these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).)

The explanation is that the upper Eden (*Eden Ila'ah*) is the aspect of the Hidden Wisdom-*Chochmah Stima'ah*, and below this, is the aspect of the Upper Wisdom-*Chochmah Ila'ah*, from which there is a drawing down to the Garden of Eden (*Gan Eden*), which is the aspect of Understanding-*Binah*.¹¹²⁷ This is the meaning of, “In the Garden of Eden (*Gan Eden*) the righteous *Tzaddikim* sit and delight in the ray of the

¹¹²³ In the preceding discourse entitled “*Mi Manah*,” Discourse 55, Ch. 4 (Sefer HaMaamarim 5725 p. 322 and on).

¹¹²⁴ Idra Zuta in Zohar III 290a, and Idra Rabba in Zohar III 128b

¹¹²⁵ In the Amidah prayer

¹¹²⁶ See Likkutei Torah, Behar 41b and elsewhere

¹¹²⁷ [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*).]

Shechinah,” specifying “they delight-*Nehenin*-נהנין,” referring to the matter of pleasure (*Taanug*).

As known, the revelation of the pleasure (*Taanug*) (the Ancient One-*Atik*) is in Understanding-*Binah*.¹¹²⁸ In other words, Wisdom-*Chochmah* is the aspect of the seminal point (*Nekudah*) and in it there is **the beginning** of the revelation of the pleasure (*Taanug*), this being the aspect of the essence of the pleasure (*Etzem HaTaanug*). This is why Wisdom-*Chochmah* is called “Eden-עדן,” the meaning of which is “pleasure-*Taanug*-תענוג.” However, the revelation and expansion of the pleasure (*Taanug*) is specifically in Understanding-*Binah*, this being the Garden-*Gan*-גן (of Eden-עדן).

More specifically, there are three levels in this. There is the Garden (*Gan*-גן), which is the aspect of Understanding-*Binah*, there is the aspect of Eden (עדן) as it is drawn into the Garden (*Gan*), which is the drawing of Wisdom-*Chochmah* into Understanding-*Binah*. (This is as explained in Likkutei Torah on the Torah portion of Re’eh,¹¹²⁹ in regard to the matter of the “point in the chamber (*Nekudah b’Heichalah*).”¹¹³⁰ That is, the seminal point (*Nekudah*) of Wisdom-*Chochmah* is what guards the comprehension of Understanding-*Binah* so that it will not go on a crooked path etc.)¹¹³¹ Then there is the aspect of Eden

¹¹²⁸ See Zohar III 178b; Torah Ohr, Lech Lecha 11b; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 40 (and the notes there).]

¹¹²⁹ Likkutei Torah, Re’eh 18b

¹¹³⁰ See Zohar I 6a; Tikkunei Zohar, Tikkun 5 (19a)

¹¹³¹ Sefer HaMaamarim 5679 p. 615; 5691 p. 340

(עדן) as it is, in and of itself, this being the aspect of Wisdom-*Chochmah*.

There also is the aspect of the lower Eden (*Eden Tata'ah*), which is the aspect of Wisdom-*Chochmah* of *Zeir Anpin*. From there the aspect of the expansiveness of the comprehension and understanding is drawn down into the lower Garden of Eden (*Gan Eden HaTachton*), which is the aspect of Kingship-*Malchut*.

More specifically, there are three levels in this too. There is the Garden (*Gan*-גן), which is the aspect of Kingship-*Malchut*, there is the aspect of Eden (עדן) as it is drawn into the Garden (*Gan*), this being the drawing down of the Wisdom-*Chochmah* of *Zeir Anpin* into Kingship-*Malchut*, and there is the aspect of Eden (עדן) as it is, in and of itself, this being the aspect of the Wisdom-*Chochmah* of *Zeir Anpin*.

We thus find that the aspect of Eden and the Garden of Eden include all ten *Sefirot*, which correspond to the four letters of the Name *HaShem*-יהו"ה. This is as explained before,¹¹³² that the upper Garden of Eden (*Gan Eden HaElyon*) is the matter of the union (*Yichud*) of the *Yod-Hey*-י"ה [of the Name *HaShem*-יהו"ה], and the lower Garden of Eden (*Gan Eden HaTachton*) is the matter of the union (*Yichud*) of the *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה].

However, in regard to [the statement] that the souls sit in the Garden of Eden (*Gan Eden*) and delight (this being what they receive from the four letters of the Name *HaShem*-יהו"ה),

¹¹³² In the preceding discourse entitled "*Mi Manah*," Discourse 55, Ch. 4 (Sefer HaMaamarim 5725 p. 322 and on).

this only is a ray from their Torah and service of *HaShem*-יהו"ה, blessed is He.¹¹³³

In other words, through their Torah and service of *HaShem*-יהו"ה, blessed is He, they draw down additional light and illumination into the Garden of Eden (*Gan Eden*), this being the matter of the words,¹¹³⁴ "To work it and to guard it." This is not only so in the lower Garden of Eden (*Gan Eden HaTachton*), which is the aspect of the *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה] but is even so in the upper Garden of Eden (*Gan Eden HaElyon*), which is the aspect of the *Yod-Hey*-י"ה [of the Name *HaShem*-יהו"ה].

This is as explained in Tanya,¹¹³⁵ that through fulfilling the *mitzvot* in action there is caused to be a drawing down of light into the lower Garden of Eden (*Gan Eden HaTachton*), and through the devotional intentions (*Kavanot*) of the *mitzvot* there is caused to be a drawing down of light into the upper Garden of Eden (*Gan Eden HaElyon*).

We thus find that the matter of their Torah study and service of *HaShem*-יהו"ה, blessed is He, through which there is caused to be a drawing down of additional light and illumination into the Garden of Eden (*Gan Eden*), both in the lower Garden of Eden (*Gan Eden HaTachton*), which is the aspect of the *Vav-Hey*-ו"ה, as well as in the upper Garden of Eden (*Gan Eden HaElyon*), which is the aspect of the *Yod-Hey*-י"ה, is similar to the matter of "bless *HaShem*-יהו"ה." That is, even into the Name *HaShem*-יהו"ה, we draw down additional

¹¹³³ See Tanya, Likkutei Amarim, Ch. 39

¹¹³⁴ Genesis 2:15; Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a; Zohar II 165b

¹¹³⁵ Tanya, Likkutei Amarim, Ch. 39 *ibid*.

light and illumination from the aspect that transcends the [letters of] the Name *HaShem*-יהו"ה, this being the aspect of the Crown-*Keter* and the aspect of the singular-*Yechidah* essence of the soul, as explained before.

3.

Now, we also should connect this to the explanation in Likkutei Torah at the end of this week's Torah portion,¹¹³⁶ about the matter of repentance (*Teshuvah*). That is, in general there are two levels in this, these being the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*) (even though more specifically, there are many levels, similar to what we explained before about the Garden of Eden (*Gan Eden*)).

In each of these there are two levels, the level of repentance (*Teshuvah*) and the level of the Master of the Repentance (*Baal Teshuvah*). (This is like what we explained about each kind of Garden of Eden (*Gan Eden*), the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), in that [in each] there are the two levels of the Garden (*Gan*-גן) and Eden (עֵדֶן).)

More specifically, the lower repentance (*Teshuvah Tata'ah*) is in Kingship-*Malchut*, whereas the Master of the lower Repentance (*Baal Teshuvah Tata'ah*) is in *Zeir Anpin*. The upper repentance (*Teshuvah Ila'ah*) is in Understanding-

¹¹³⁶ Likkutei Torah, Balak 75a-b; (See at length in the discourse entitled "*K'Neged Arbah Banim Dibra Torah* – The Torah speaks of four children," of the 2nd night of Pesach of this year, 5725, Discourse 39, Ch. 3 (Sefer HaMaamarim 5725, p. 233 and on)).

Binah, and the Master of the upper Repentance (*Ba'al Teshuvah Ila'ah*) is in *Wisdom-Chochmah*. This is as hinted in Likkutei Torah there, that the four above-mentioned levels correspond to the four letters of the Name *HaShem*-יהו"ה.

However, there is another matter in repentance and return (*Teshuvah*), this being the essence of repentance and return (*Teshuvah*) as it is, in and of itself, which transcends all four letters (including the letter *Yod*-י).

This is because the matter of repentance (*Teshuvah*) is to repair whatever is lacking in fulfilling Torah and *mitzvot*. Thus, since Torah and *mitzvot* are in the four letters of the Name *HaShem*-יהו"ה,¹¹³⁷ there therefore must be both the matter of repentance (*Teshuvah*) in matters [related to] the four letters of the Name *HaShem*-יהו"ה, which are thereby repaired through it, as well as that which transcends them. This is why¹¹³⁸ it has the ability to repair whatever is lacking in the four letters of the Name *HaShem*-יהו"ה, because this is the aspect of the Crown-*Keter*, which even transcends the letter *Yod*-י of the Name *HaShem*-יהו"ה.

Now, based on the explanation above (in chapter one), that there is the aspect of the Crown-*Keter* as it is hinted in the thorn of the letter *Yod*-י (and that even though it transcends the letter *Yod*-י, which is *Wisdom-Chochmah*, it nevertheless is not a matter unto itself, but is included and hinted in a concealed way in the letter *Yod*-י) and there is the aspect of the Crown-

¹¹³⁷ See introduction to Tikkunei Zohar (2a); Beginning of Tikkun 2 (18a); Also see Likkutei Torah, Pekudei 3b.

¹¹³⁸ See Likkutei Torah, Acharei 26c; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Vidui uTeshuvah (Derech Mitzvotecha p. 38a and on), and elsewhere.

Keter as it is unto itself and is openly revealed, we can explain that this is the difference between the toil of repentance (*Teshuvah*) throughout all the days of the year (as in the teaching of our sages, of blessed memory,¹¹³⁹ “Return one day [before your death] etc.,” which refers to all the days of the year) - and the toil of repentance (*Teshuvah*) during the ten days of repentance (*Aseret Yemei Teshuvah*).

That is, during all the days of the year, the service that is revealed is in the four letters of the Name *HaShem*-יהו"ה, whereas the aspect of the Crown-*Keter* is included in the four letters. [This is similar to serving *HaShem*-יהו"ה, blessed is He, in a way of “with all your more” (*Bechol Me’odecha*-בכל מאדך),¹¹⁴⁰ which also must be present throughout the whole year, but what is openly revealed is primarily service with the inner manifest powers (*Kochot Pnimiym*) [which are the aspects of] “with all your heart and with all your soul.”]¹¹⁴¹

In contrast, this is not so of the ten days of repentance (*Aseret Yemei Teshuvah*), during which time there is a revealed illumination of the aspect of the singular-*Yechidah* essence of the soul,¹¹⁴² whereas the four letters of the Name *HaShem*-יהו"ה (which correspond to the ten *Sefirot*, corresponding to which there are ten days of repentance) are included and subsumed in the aspect of the singular-*Yechidah* essence of the soul.

In the same way, in the ten days of repentance themselves, there is a difference between Rosh HaShanah, Yom HaKippurim, and the other days. (This is as is indicated by the

¹¹³⁹ Mishnah Avot 2:11

¹¹⁴⁰ Deuteronomy 6:5

¹¹⁴¹ Deuteronomy 6:5 *ibid.*

¹¹⁴² Likkutei Torah, Ki Tavo 43d

words of our sages, of blessed memory,¹¹⁴³ “The ten days **between** Rosh HaShanah and Yom HaKippurim,” [indicating that] although they are part and parcel of the ten days of repentance, nonetheless, Rosh HaShanah and Yom HaKippurim have a matter unto themselves that transcends the ten days of repentance.)¹¹⁴⁴

In other words, in the aspect of the singular-*Yechidah* essence of the soul itself, the ten days of repentance are the aspect of the thorn of the letter *Yod-י*, which is as the aspect of the Crown-*Keter* as it is included and subsumed in the letter *Yod-י*, whereas Rosh HaShanah and Yom HaKippurim (which also is scripturally called Rosh HaShanah),¹¹⁴⁵ is the matter of the singular-*Yechidah* essence of the soul, as it is unto itself, and in open revelation.

4.

This then, is the meaning of “Lift your hands in holiness and bless *HaShem-יהוה*.” That is, to draw down additional light and illumination into the Name *HaShem-יהוה*, this being the meaning of “and bless *HaShem-יהוה*,” one must reach the aspect of the Crown-*Keter* and the aspect of the singular-*Yechidah* essence of the soul, as they are unto themselves and in open revelation (like during the ten days of repentance, and in this itself, on Rosh HaShanah and Yom HaKippurim). This matter comes about through the toil of “Lift your hands in

¹¹⁴³ Talmud Bavli, Rosh HaShanah 18a

¹¹⁴⁴ See Likkutei Sichot Vol. 4, p. 1,144 and on

¹¹⁴⁵ Ezekiel 40:1; See Likkutei Torah, Drushim L'Rosh HaShanah 58a

holiness,” specifying, “your hands-*Yedeichem*-ידיכם,” this being the matter of action (*Asiyah*-עשייה), in that the power of action (*Asiyah*) is in the hands.

[Even though the feet also have the power of action (*Ma'aseh*), nevertheless, as the power of action (*Ko'ach HaMa'aseh*) is in the feet it is the same as [the power of action of] an animal, in which the superiority of man is not recognized. However, service of *HaShem*-יהו"ה, blessed is He, must be in a way that the superiority of man is recognized in the power of action (*Ko'ach HaMa'aseh*) itself, this being the drawing down of the intellectual powers (*Mochin*). This is as our sages, of blessed memory, stated,¹¹⁴⁶ “These are people who are clever in their intellect, but comport themselves like an animal.” That is, even when a person “comports himself like an animal,” it is recognizable that they “are clever in their intellect.”]

This is as explained in Likkutei Torah at the beginning of this week's Torah portion,¹¹⁴⁷ in the discourse entitled “*Mi Manah Afar Yaakov u'Mispar et Rova Yisroel* - Who has counted the dust of Yaakov or numbered the quarter of Yisroel,”¹¹⁴⁸ in regard to the matter [of the verse],¹¹⁴⁹ “[All that is called in My Name and for My glory] I created it, I formed it, I even actualized it.”

That is, the three levels of “I created it-*Barateev*-בראתי,” “I formed it-*Yatzarteev*-יצרתי,” and “I actualized it-*Aseeteev*-עשיתי,” which are the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), are the

¹¹⁴⁶ Talmud Bavli, Chullin 5b

¹¹⁴⁷ Likkutei Torah, Balak 67a and on

¹¹⁴⁸ Numbers 23:10

¹¹⁴⁹ Isaiah 43:7

totality of the chaining down of the worlds (*Hishtalshelut*). However, there also a fourth aspect that transcends the three above-mentioned aspects, and is hinted in the word “even-*Af-אף*,” being that the word “even-*Af-אף*” is a word that includes and adds, thus including and adding that which is not expressly stated here, but utterly transcends these three aspects.

It can be said that the inclusion indicated by the word “even-*Af-אף*,” which only indicates inclusion and addition, without indicating any particular level, in that it is not counted or clarified like the levels that precede it, is because this level indicates an elevation that is utterly beyond comparison to the levels that precede it, which is why it cannot be expressly elucidated etc.

Now, this inclusion and addition is specifically juxtaposed to “I have actualized it-*Aseeteev-עשיתיו*.” This is because this level is primarily revealed specifically in physical action.¹¹⁵⁰ That is, it is through actual deed (“I actualized it-*Aseeteev-עשיתיו*”) that we draw down the aspect of “even-*Af-אף*,” this being the fourth [and highest] aspect, all the way to the aspect of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*).¹¹⁵¹

This then, is also why it specifically is through the toil of “Lift your hands in holiness,” specifying “your hands-*Yedeichem-ידים*,” which is the matter of action (*Asiyah-עשיה*), that we reach a level that transcends the four letters of the Name *HaShem-יהוה*, from which there is a drawing down of

¹¹⁵⁰ Likkutei Torah, Balak 67d; 69-c-d.

¹¹⁵¹ See Likkutei Torah *ibid.* 67a, 70b

additional light and illumination into the Name *HaShem*-יהו"ה, this being the matter of "and bless *HaShem*-יהו"ה."

This then, is also the meaning of the words, "or numbered the quarter of Yisroel." The word "quarter-*Rova*-רובע" is of the same root as the word "four-*Arba 'ah*-ארבעה,"¹¹⁵² this being the matter of the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), as well as the four aspects of the soul that correspond to the four letters of the Name *HaShem*-יהו"ה.

In regard to the statement of the verse, "or numbered-*U'Mispar*-ומספר," at first glance this is not understood. For, the beginning of the verse states, "Who has counted-*Mi Manah*-מי מנה etc.," meaning that there is number. This being so, why does it state (in continuation), "or numbered-*U'Mispar*-ומספר"? At first glance, the verse could simply have stated, "Who has counted (*Mi Manah*-מי מנה) the dust of Yaakov or the quarter of Yisroel," being that the words "Who has counted (*Mi Manah*-מי מנה)" also apply to "the quarter of Yisroel."

However, the explanation is that the word "numbered-*Mispar*-מספר," is of the same root as the word "shiny-*Sapeeroot*-ספירות" indicating brilliance.¹¹⁵³ Thus, the meaning of "or numbered (*u'Mispar*-ומספר) the quarter of Yisroel," is that it is necessary to illuminate the four above-mentioned aspects by reaching a level that transcends them, this being the aspect of the Crown-*Keter*, and in the human soul is the aspect of the singular-*Yechidah* essence of the soul. Through this we

¹¹⁵² Likkutei Torah ibid. 69c-d

¹¹⁵³ See the end of the discourse entitled "*Mi Manah*" 5675 (*Hemshech* 5672 Vol. 2, p. 1,060).

draw down additional illumination and revelation into the four levels corresponding to the four letters of the Name *HaShem*-יהו"ה, this being the matter of "bless *HaShem*-יהו"ה."