

Discourse 9

“L’Marbeih HaMisrah - Upon the one with greatness in dominion”

Delivered on the 19th of Kislev, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵³⁹ “Upon the one with greatness (*L’Marbeih*-למַרְבֵּה) in dominion and the boundless peace that will prevail on the throne of David and his kingdom, to establish and sustain it through justice and righteousness, from now to eternity. The zealously of *HaShem Tzva’ot*-יְהוָה צְבָאוֹת will accomplish all of this!”

This prophecy of Yeshayahu is about the days of Moshiach (as understood from the words of Talmud in Tractate Sanhedrin).⁵⁴⁰ For, in that time there will be boundless peace and the kingdom and throne of David will be eternally established from now to eternity. This is hinted at by the final-letter *Mem*-מ of the word “To increase-*L’Marbeh*-למַרְבֵּה,” which although, here it is written in the middle of the word, it

⁵³⁹ Isaiah 9:6

⁵⁴⁰ Talmud Bavli, Sanhedrin 94a – (That is, this prophecy was said about King Chizkiyahu, who “The Holy One, blessed is He, wanted to designate as Moshiach.”)

nevertheless is written as a closed final-letter *Mem-ם*,⁵⁴¹ rather than a regular open *Mem-מ*. This matter is related to the days of Moshiach.⁵⁴²

The explanation⁵⁴³ is that Torah, has closed letters *Mem-ם* and opened letters *Mem-מ*.⁵⁴⁴ (This is like all matters of the world, which first are found in Torah, as in the teaching,⁵⁴⁵ “He gazed into the Torah and created the world.”) Talmud states about this,⁵⁴⁶ “The open *Mem-מ* and the closed *Mem-ם* indicate an open saying (*Ma’amar Patu’ach*) and a closed saying (*Ma’amar Satoom*).” The commentators⁵⁴⁷ of Talmud explain that this refers to the revealed parts of Torah and the hidden parts of Torah. Its hidden inner aspects are the closed parts of Torah and are therefore called “a closed saying” (*Ma’amar Satoom*), whereas its revealed external aspects are called “an open saying” (*Ma’amar Patu’ach*). Nevertheless, both are part and parcel of the single Torah that was given to all Jews and was given in forty days, as indicated by the numerical value of the letter *Mem-מ*-40.

⁵⁴¹ See Talmud Bavli, Sanhedrin 94a *ibid.* – (“Why is it that every *Mem-מ* that is found in the middle of a word is an open letter *Mem-מ*, whereas in this word it is a closed letter *Mem-ם*?”)

⁵⁴² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), The Gate explaining the five letters כמנפץ; Also see *Sefer HaArachim Chabad*, section on the letters (*Otiyot*), and the letter *Mem-מ*, p. 203 and on.

⁵⁴³ See the discourse entitled “*V’Zeh Asher Ta’aseh*” 5677 (*Sefer HaMaamarim* 5677 p. 47 and on); Also see *Ohr HaTorah*, Noach Vol. 3, p. 637b and on.

⁵⁴⁴ See *Pardes Rimmonim*, Shaar 27, Ch. 16; *Ginat Egoz* *ibid.*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 44.

⁵⁴⁵ *Zohar* II 161a and on.

⁵⁴⁶ Talmud Bavli, Shabbat 104a

⁵⁴⁷ See Rashi to Shabbat 104a *ibid.* also cited in *Sefer HaMaamarim* 5629 p. 225.

This matter is therefore also drawn into the entire chaining down of the worlds (*Hishtalshelut*) and is even found in the root of the worlds. That is, there is an “open saying (*Ma’amar Patu’ach*)” and a “closed saying (*Ma’amar Satoom*).”

2.

The explanation is that the “open saying (*Ma’amar Patu’ach*)” generally refers to the *Sefirah* of kingship-*Malchut*, which is the root of all the worlds, that were brought into being because it arose in *HaShem*’s-יהוה Supernal thought, “I will be king (*Ana Emloch*).”⁵⁴⁸ More particularly, it refers to Kingship-*Malchut* of the world of Emanation (*Atzilut*), which becomes the crown-*Keter* and the aspect of the Ancient One-*Atik* of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), which generally are all called “this world (*Olam HaZeh*).”

Now, because Kingship-*Malchut* of the world of Emanation (*Atzilut*) is the root of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), the substance of which is the matter of revelation (*Giluy*), it therefore is called “the open saying (*Ma’amar Patu’ach*),” which indicates the matter of revelation (*Giluy*).

⁵⁴⁸ See Idra Rabba, cited in Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 11, Ch. 17, Ch. 36 and elsewhere; Also see Derech Mitzvetecha 170b; Likkutei Torah Naso 21d and elsewhere.

The explanation is that the very existence of the worlds is generally a matter of revelation (*Giluy*). This accords with the teaching in Zohar,⁵⁴⁹ “You are He who brought forth ten fixtures (*Tikkunim*), which we call ten *Sefirot*, with which to conduct the worlds etc.” The term “brought forth-*Apikath-*אפיקת” is a term that indicates the matter of bringing something out into revelation. It is only that in the worlds themselves (meaning, as one world relates to another world), there are “concealed worlds (*Almin Steemeen*) that are not revealed, and revealed worlds (*Almin d'Itgaliyan*),” (as the Zohar teaching continues to state).

Now, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), which are all generally referred to as “this world (*Olam HaZeh*),”⁵⁵⁰ and more particularly, this lowly world, are all in the category of “revealed worlds (*Almin d'Itgaliyan*).” This is because they are in a state of tangible existence of “somethingness” (*Yesh*), which is openly apparent and revealed. The reason for this is because they are rooted in a level of *HaShem*’s יהוה Godliness that is drawn forth and comes into revelation, this being the *Sefirah* of Kingship-*Malchut* (and is the level of David, King of Israel.⁵⁵¹) The substance of the *Sefirah* of Kingship-*Malchut* is the matter of revelation (*Giluy*), and it is for this reason that the “revealed worlds (*Almin d'Itgaliyan*)” were brought into existence through it. It therefore is called “the open saying (*Ma’amar*

⁵⁴⁹ Introduction to Tikkunei Zohar 17a

⁵⁵⁰ See Likkutei Torah Beshalach 1b

⁵⁵¹ See Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim) and elsewhere.

Patu'ach),” meaning that its form is like that of the open letter *Mem*-מ, which has an opening below, through which revelation comes to that which is below it, after the descent and concealment of *HaShem*’s-יהו"ה Godliness to the extent that it can be received by created beings as they remain in existence.

However, beyond this, since the *Sefirah* of Kingship-*Malchut* is an “open saying (*Ma'amar Patu'ach*),” – the open *Mem*-מ – the extraneous forces can possibly derive sustenance from it.⁵⁵² This is as stated,⁵⁵³ “Sin crouches at the opening.” That is, “sin crouches” adjacent to the opening of the open *Mem*-מ, so that even the extraneous forces are capable of deriving sustenance from there.

Speaking more generally, and to explain this in a loftier manner, this refers to the matter stated about the *Sefirah* of Kingship-*Malchut* that,⁵⁵⁴ “Her feet go down to death.” In other words, the bestowal of influence that comes from the aspect of Kingship-*Malchut* (in order to bring the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) into being, particularly this lowly world), comes through its manifestation in the seventy ministering angels of the nations. That is, even though all beneficence is bestowed from *HaShem*’s-יהו"ה Godliness, nevertheless, it manifests and becomes concealed within the seventy ministering angels of the nations. Commensurate to the degree of this manifestation and enclothement, is the degree that it becomes physicalized, to

⁵⁵² See Likkutei Torah 2b; Ohr HaTorah Noach ibid.

⁵⁵³ Genesis 4:7

⁵⁵⁴ Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 p. 564 and on.

such an extent that even the Jewish people, whose souls are “a part of God from on high,”⁵⁵⁵ derive their beneficence through the medium of the manifestation of *HaShem*’s-יהו"ה Godliness within the seventy ministering angels and the constellations (*Mazalot*).⁵⁵⁶

This is also the meaning of the verse,⁵⁵⁷ “*HaShem*-יהו"ה your God, will bless you in all that you do,” specifying “in all that you do.” This is to say that even though the blessings come from the Holy One, blessed is He, nevertheless, it also is necessary to make a physical vessel and receptacle for it, and therefore the verse specifies, “in all that you do.”⁵⁵⁸

Now, this manifestation and enclothement of *HaShem*’s-יהו"ה Godliness within the seventy ministering angels and the constellations etc., is the matter of the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.⁵⁵⁹ That is, the beneficence, in and of itself, is from *HaShem*’s-יהו"ה Godliness, whereas the manifestation within the seventy ministering angels is a matter of exile. This can cause an even further descent, to the point that “sin crouches at the opening” even in actuality, within matters that conceal and

⁵⁵⁵ Job 31:2; Tanya Ch. 2

⁵⁵⁶ Also see the letter of the 22nd of Kislev (Igrot Kodesh, Vol. 12 p. 165 and on) in answer to a question regarding this; Also see Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part I), Section entitled “The Seven Letters בג"ד כפר"ת correspond to the seven orbiting planets (*Kochavei Lechet*).”

⁵⁵⁷ Deuteronomy 15:18

⁵⁵⁸ See Likkutei Torah, Ki Teitzei 37b and on; Maamarei Admor HaZaken 5565 Vol. 2, p. 648 and on; Sefer HaMitzvot of the Tzemach Tzedek 106b and on, and elsewhere.

⁵⁵⁹ See Maamarei Admor HaZaken *ibid.* p. 655.

hide the Supernal will of *HaShem*-יהו"ה, blessed is He, to the point that there can even be the existence of extraneous husks of *Kelipah* and the opposite of Godliness (*Sitra Achara*), which rebel against *HaShem*-יהו"ה, blessed is He, and are of the lowest level.

Now, this general descent of the *Sefirah* of Kingship-*Malchut*, which is for the purpose of ascent, is in order to make it possible to serve *HaShem*-יהו"ה, blessed is He, through the matter of refinements (*Birurim*). In other words, the Supernal intent of *HaShem*-יהו"ה, blessed is He, is that we refine all matters that exist below, including physical matters, even including coarse matters, until they are made to be receptacles for *HaShem*'s-יהו"ה Godliness. Nevertheless, the refinement through the *Sefirah* of Kingship-*Malchut* is in the way of battle.

This is as stated in Zohar,⁵⁶⁰ "Whosoever wishes to eat bread must do so by the blade of the sword." Moreover, in times of battle, even if one is victorious over the enemy, nevertheless, the enemy also takes a small portion. In other words, since the enemy took up some space, to the extent that it was necessary to battle against him, a lacking has already been caused. (That is, there already is a degree of damage, and to an extent, no matter how small, the enemy has made inroads.) Furthermore, even the victory, since it was brought about through battle, is in a manner of self-restraint (*Itkafia*) and is thus not true and complete victory. In other words, it only is the sublimation and nullification of the "something" (*Bittul*

⁵⁶⁰ Zohar III 188b; Sefer HaMaamarim 5659 p. 160 and on; 5704 p. 103.

HaYesh) to *HaShem*-יהו"ה, blessed is He, wherein the “something” (*Yesh*) remains in the same state of existence as before, only that the battle affected him to be a “something” (*Yesh*) that is nullified (*Batel*) to *HaShem*-יהו"ה, blessed is He.

The reason for all this is because of the manner that existence is brought about through the *Sefirah* of Kingship-*Malchut*, which is the “open saying (*Ma'amar Patu'ach*).” That is, *HaShem*’s-יהו"ה Godliness is concealed and hidden, the result of which is that the created beings are caused to be in a state of “somethingness” (*Yesh*), with existence that is openly apparent and revealed, (“the revealed worlds – *Almin d'Itgaliyan*”). This causes a further descent below etc., to the point that the matter expressed in the verse,⁵⁶¹ “I have placed before you today the life and the good” comes to be, as well its opposite, as expressed in the conclusion of the verse.

3.

However, there is an even loftier level, which is the matter of the closed *Mem*-מ. This generally refers to the *Sefirah* of Understanding-*Binah*, through which “the concealed worlds (*Almin Steemeen*), which were not revealed,” are brought into existence.⁵⁶²

The explanation is that the difference between the *Sefirah* of Kingship-*Malchut* (the “open saying (*Ma'amar Patu'ach*),” through which the revealed worlds were created)

⁵⁶¹ Deuteronomy 30:15

⁵⁶² See Ohr HaTorah Noach *ibid*.

and the *Sefirah* of Understanding-*Binah* (the “closed saying (*Ma’amar Satoom*),” through which the concealed worlds that are not revealed were created), is (in various matters, but primarily is) compared to the difference between the power of speech and the power of thought, as they are in man.

To further elucidate, the power of speech (*Dibur*) is separate from man, in that once the breath of speech exits a person’s mouth, it comes to have an existence of its own, to the point that the one who uttered it, no longer has any control over it, since it already came out of him and was revealed to his fellow, to the point that his fellow can make use of it, and derive vitality from it. However, such is not the case, with thought (*Machshavah*), which is concealed within him and remains there. That is, even after he already has thought the thought, it remains in his control, just as it was when he originally thought it.

The analogue for this, as it is above in *HaShem*’s יהוה-s Godliness, is that the existence brought forth through the *Sefirah* of Kingship-*Malchut*, which is the Supernal Speech, is in a manner that the creations are an aspect of “something” (*Yesh*) and sense themselves as existing independently – the “revealed worlds.” In contrast, regarding the *Sefirah* of Understanding-*Binah*, which is the aspect of thought (*Machshavah*), the existence of the concealed worlds (*Almin Steemeen*), which are not revealed is caused to be, and they are comparable to sea-creatures. That is, if sea-creatures are removed from the place from which they derive their vitality,

they immediately perish.⁵⁶³ In other words, even after their creation as creatures that are separate and distinct from the sea water, they nonetheless sense that the sea is the source of their vitality, to the extent that immediately upon being removed from the source of their vitality, their existence is nullified.

The same is true of creatures that are brought into being from the Godly light called the *Sefirah* of Understanding-*Binah*. Such creatures sense the source of their vitality and are incapable of separation from the source of their life. This (loftier) refinement (*Birur*) affected by this level, is not in a way of battle or war, (for, when the created being senses that *HaShem*'s יהו"ה Godliness is the source of its life and vitality, then there is no room for anything to stand in opposition, that there would be any need to battle against it). It rather is in a way of peace (*Shalom*-שלום).

4.

This then, explains the word, "Upon the one with greatness-*L'Marbeih*-למרבה [in dominion]," with a closed *Mem*-מ in the middle of the word. For, the ultimate purpose of the toil in serving *HaShem*-יהו"ה, blessed is He, is that the descent of the *Sefirah* of Kingship-*Malchut* should bring about much greater ascent. Namely, that even in the revealed worlds (*Almin d'Itgaliyan*), which are drawn from the open *Mem*-מ, which normally is in the middle of the word, there should be the

⁵⁶³ Talmud Bavli, Avodah Zarah 3b

matter of the closed *Mem*-ם (“Upon the one with greatness-*L’Marbeih*-למרבה”). In other words, the service of *HaShem*-יהו"ה, blessed is He, of refining the world, should be refinement (*Birur*) that is not in a way of battle, but should rather be the ultimate form of refinement (*Birur*), which is the nullification of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, until all that remains is *HaShem*’s-יהו"ה Godliness and nothing exists aside for Him.

This then, is the meaning of the words “Upon the one with greatness in dominion-*L’Marbeih HaMisrah*-למרבה המשרה.” For, the term “dominion-*Misrah*-משרה” indicates “rulership-*Serarah*-שררה,” which is the matter of Kingship-*Malchut*. Thus, the verse indicates that, even there, there should be a revelation of the closed *Mem*-ם.

Nevertheless, even though the totality of novel existence is brought about from the aspect of Kingship-*Malchut* – “I will be King” (as stated in chapter two) – nevertheless, here the verse does not actually use a term of “kingship-*Meluchah*-מלוכה,” but instead uses a term of “rulership-*Serarah*-שררה,” which is related to the word, “minister-*Sar*-שר,” (rather than “king-*Melech*-מלך”).

The explanation is that the difference between a king-*Melech*-מלך and a minister-*Sar*-שר is that the matter of a king (the true matter of kingship) is that the nation accepts his kingship upon themselves willingly. (This is one of the superior elements of kingship, over and above the dominion of governments or dictatorships, in that kingship is specifically

accepted by the people willingly.)⁵⁶⁴ That is, they willingly nullify all their personal desires to the will and desire of the king. In the matter of the *Sefirot*, this is called the matter of the crown-*Keter* of the crown-*Keter*. That is, all the crowns (*Ketarim*) of will and desire for anything below it, are nullified relative to this crown-*Keter*.

However, since not everyone is capable of receiving the king and his radiance, as he is in and of himself, (nor is it possible to do so in every matter), the king therefore appoints ministers who are even found in distance places and over distant matters, and even there, they reveal the will of the king. Nevertheless, it is not that the people in those distant places nullify their will to the will of the minister, but rather because the minister reveals the will of the king, they therefore accept the commands of his minister.

The same applies to the chaining down of the worlds (*Hishtalshelut*). That is, the inner aspect of the worlds are souls and angels, who are capable of receiving radiance from the *Sefirah* of *HaShem*'s-יהו"ה Kingship-*Malchut* as it is, which is the matter of Kingship-*Meluchah*-מלוכה. In contrast, in the externality of the worlds, and particularly in this physical world, it is necessary for the bestowal to be through the medium of a minister-*Sar*-שר, who is called "The Minister of the World-*Saro Shel Olam* של עולם."⁵⁶⁵ That is, through the medium of this minister all the desires and revelations of *HaShem*'s-יהו"ה Godliness are drawn forth.

⁵⁶⁴ See Likkutei Torah, Drushim L'Rosh HaShanah 55b-56b.

⁵⁶⁵ See Talmud Bavli, Yevamot 16b and elsewhere.

This, then, is the meaning of the words “Upon the one with greatness in dominion-*L'Marbeih HaMisrah*-לְמַרְבֵּה הַמִּשְׁרָה,” which specifically uses a term of “rulership-*Serarah*-שְׂרָרָה,” which relates to the word for “minister-*Sar*-שָׂר.” That is, the ultimate fulfillment of the Supernal Intent is that even in the aspect of the rulership of the minister (*Misrah*-מִשְׁרָה), wherein all matters are drawn forth by the manifestation of *HaShem*'s יהו"ה Godliness through the medium of the minister-*Sar*-שָׂר, who is called “The Minister of the World-*Saro Shel Olam*-שָׂרוֹ שֶׁל עוֹלָם,” even there, there should be the aspect of the closed *Mem*-ם. In other words, there should be a revelation of *HaShem*'s יהו"ה Godliness even as it is in the aspect of the closed-*Mem*, which is the “closed saying (*Ma'amar Satoom*)”, which is the *Sefirah* of Understanding-*Binah* and transcends the revealed worlds (*Almin d'Itgaliyan*).

5.

The verse continues, “and the boundless peace that will prevail.” That is, it is through the aspect of “Upon the one with greatness in dominion-*L'Marbeih HaMisrah*-לְמַרְבֵּה הַמִּשְׁרָה,” so that *HaShem*'s יהו"ה Godliness is openly drawn forth even into the externality of the worlds, that there then will be peace (*Shalom*-שְׁלוֹם). Moreover, the peace that will be brought about will be in a manner that is “boundless.”

The explanation is that the difference between peace (*Shalom*) and strife, as it is in man below, is the same difference

that exists between constricted and immature intellect (*Mochin d’Katnoot*) and expanded mature intellect (*Mochin d’Gadlout*), (to use the terminology of the teachings of Kabbalah and Chassidut). In other words,⁵⁶⁶ when a person has expanded and mature intellect (*Mochin d’Gadlout*), even if others do the opposite of his will, then even without taking his more expanded and mature intellect into consideration or the fact that this is a matter that affects him, he nonetheless is capable of having dominion over his spirit and concealing his anger. Moreover, his anger does not obstruct him from acting in a way of goodness and kindness, even toward someone who does the opposite of his will. However, when it comes to a child, who has constricted and immature intellect (*Katnoot HaMochin*), this is not the case. In the case of a child, the moment something is done that does not accord to his spirit and will, he immediately becomes angered and throws a tantrum, with much crying and screaming.

We observe a similar thing above in *HaShem*’s יהו"ה Godliness, so to speak. For example, in relation to the construction of the Holy Temple we find the verse,⁵⁶⁷ “On the day that His heart rejoiced,” which our sages, of blessed memory, said,⁵⁶⁸ “This refers to the construction of the Holy Temple.” However, in regard to the very same time, the verse states,⁵⁶⁹ “For this city has aroused My anger and My wrath from the day that they built it, until this day,” since it was on

⁵⁶⁶ See Ohr HaTorah, Noach ibid.

⁵⁶⁷ Song of Songs 3:11

⁵⁶⁸ Talmud Bavli, Taanit 26b

⁵⁶⁹ Jeremiah 32:31

the very same day that the Holy Temple was founded, that King Solomon married the daughter of Pharaoh.⁵⁷⁰ In other words, the anger and wrath did not obstruct the joy of His heart. This is because, due to the aspect of His expanded and mature intellect (*Gadlout HaMochin*) there was room for both matters. That is, it was possible for there to be “the joy of His heart” and the bestowal of goodness and kindness for the duration that the first Holy Temple was standing, especially in the time of King Solomon, during which time “the moon was in its complete state,”⁵⁷¹ while at the very same time, there was a matter that was undesirable, to such an extent that it aroused anger and wrath. (This is why He also is called “Long-Patient,” since He indeed collected the debt later,⁵⁷² when the time came to make a reckoning over this matter.)

We similarly find that in relation to Shaul, the verse states,⁵⁷³ “It is for Shaul and for the House of Blood, for having killed the Gibeonites.” The words, “It is for Shaul” refer to the fact that he was buried in haste and was not eulogized with the proper respect.⁵⁷⁴ At the same time, “the house of blood,” refers to the fact that he killed the Gibeonites and killed the people of

⁵⁷⁰ See Midrash Vayikra Rabba 12:5; Bamidbar Rabba 10:4; Seder Olam Rabba Ch. 15; Rashi to Kings I 3:3, and to Jeremiah 32:31, and to Psalms 127:1; Also see Biurei HaZohar 1a, 32c, and elsewhere.

⁵⁷¹ See Zohar I 150a; 225b; 243a; Zohar II 85a; Zohar III 40b, 46a; Midrash Shemot Rabba 15:26

⁵⁷² Midrash Bereishit Rabba 67:4; Talmud Yerushalmi, Taanit Ch. 2 and elsewhere.

⁵⁷³ Samuel II 21:1

⁵⁷⁴ See Rashi to Samuel II 21:1 *ibid*; Yevamot 78b *ibid*.

Nob, the city of priests.⁵⁷⁵ In other words, at the very same time that he was punished for his sin, retribution was also demanded for the fact that he was slighted (in burial). All this is because of expanded and mature intellect (*Gadlout HaMochin*), in which there is no contradiction between two opposite lines and modes of conduct.

Now, the general matter of constricted and immature intellect (*Katnoot HaMochin*) is that the intellect is tied to the emotions. In other words, the intellect is not something unto itself, but rather, the primary thing that moves the intellect are the emotions (and deeds) of man, and it is for the need of the emotions that he also makes use of his intellect. However, as a result, the intellect becomes measured and limited according to the limitations of the emotions that are beneath intellect. This, then, is the matter of constricted and immature intellect (*Katnoot HaMochin*), wherein the conduct is only according to one line, either one mode of conduct or its opposite, and it is inapplicable for both modes of conduct to be at the same time, since they contradict each other.

Now, such is not the case when Understanding-*Binah* is drawn forth (the aspect indicated by the closed *Mem*-ם of the word “Upon the one with greatness-*L’Marbeih* המרבה-*למרבה*”). Furthermore, in the drawing forth of understanding-*Binah* itself, we are not just referring to the drawing forth of the externality of understanding-*Binah*, but rather, the inner aspect

⁵⁷⁵ See Talmud Bavli, Yevamot 78b *ibid.* (That is, he killed the people of Nob, the city of priests (Samuel I 22:6 and on), who employed the Gibeonites, and it was thus considered as if he killed them as well.)

of understanding-*Binah*, which is the inner aspect of the Ancient One-*Atik* and refers to the aspect of inner pleasure (*Ta'anug*). (For, as known,⁵⁷⁶ just as the inner aspect of the Father-*Abba* is the inner aspect of the Ancient One-*Atik*,⁵⁷⁷ so likewise, the inner aspect of understanding-*Binah* is the inner aspect of the Ancient One-*Atik*.) In other words, it is a much loftier power that affects the matter of expanded and mature intellect (*Gadlout HaMochin*). Because of this he can withstand all different matters and there is no room for dispute. This aspect is therefore referred to as, “the boundless peace.”

This is to the extent that as a result of the expanded and mature intellect (*Gadlout HaMochin*), the matter of peace (*Shalom*) will even affect predatory animals, as stated,⁵⁷⁸ “They will neither injure nor destroy in all of My sacred mountain; for the earth will be filled with the knowledge of *HaShem*-יהוה as the waters cover the ocean floor.” This is because wild animals are rooted in the dross and excess of the Supernal judgments (*Gevurot*) on the side of holiness. Thus, when there is a drawing forth from the aspect of the expanded and mature intellect (*Gadlout HaMochin*), there then is a sweetening of the judgments (*Gevurot*) as a result of the abundant kindnesses (*Chassadim*), (in that there is great bestowal of goodness and

⁵⁷⁶ See *Hemshech “V’Kachah”* 5637, Ch. 11 (Sefer HaMaamarim 5637 Vol. 2 p. 411); Sefer HaMaamarim 5644 p. 193; Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 50.

⁵⁷⁷ See *Pri Etz Chayim*, Shaar HaKriyat Shma, Ch. 15; Likkutei Torah, Nitzavim 49d; Also see the note of the Rebbe to Sefer HaMaamarim 5700 *ibid.* p. 49.

⁵⁷⁸ Isaiah 11:9

kindness), and they no longer are in state of judgements (*Gevurot*) at all.

The verse then concludes, “from now to eternity.” For, since the refinement (*Birur*) is brought about in a complete and perfect manner (so that no existence at all remains of the side that stands in opposition to holiness), with the nullification of their existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, (as explained in chapter four), therefore the peace will be “from now to eternity.” Thus, it becomes entirely inapplicable for any change to take place in this matter whatsoever, being that now, there only is one single existence (that is, the existence of *HaShem*’s-יהו"ה Godliness).

6.

Now, every matter that will take place during the times of Moshiach, requires preparation in our service of *HaShem*-יהו"ה, blessed is He, during exile. For this is what makes the receptacle to draw down and receive the light of Moshiach. What is understood from this, is that even the matter of this peace (“Upon the one with greatness in dominion and the boundless peace that will prevail”), must be brought forth in our service of *HaShem*-יהו"ה, blessed is He, during exile. This is especially so when we consider that the ultimate purpose of our service of *HaShem*-יהו"ה, blessed is He, is to bring about peace. This is as stated,⁵⁷⁹ “He redeemed my soul in peace,” which

⁵⁷⁹ Psalms 55:19

refers⁵⁸⁰ to engaging in Torah study, acts of lovingkindness, and praying with the congregation, as explained in the preceding discourse.⁵⁸¹ For, as explained there, the general totality of service of *HaShem*-יהו"ה, blessed is He, divides into three matters, (which are three pillars. Acts of lovingkindness are the right pillar, the sacrificial service, which is prayer, is the left pillar, and the study of Torah is the middle pillar), which altogether constitute the matter of peace. That is, it is through these three pillars that one "introduces peace (*Shalom*-שלום) into the upper entourage and the lower entourage."⁵⁸²

Now, the explanation is that in every single Jew there are two souls, the Godly soul (which is called the second soul), and the animalistic soul.⁵⁸³ These two souls are opposites. The Godly soul is "a part of God from on high,"⁵⁸⁴ as it states,⁵⁸⁵ "My God, the soul that You have given within me, she is pure." That is, in and of itself, the Godly soul is purely Godly and only relates to matters of *HaShem*'s-יהו"ה Godliness, meaning that its only desire, and all its intellectual powers of wisdom, understanding and knowledge (*Chochmah, Binah, Da'at* - insight, comprehension and focus) are interested only in matters of *HaShem*'s-יהו"ה Godliness. It follows automatically that the emotions born of the contemplation (*Hitbonenut*) of these

⁵⁸⁰ Talmud Bavli, Brachot 8a

⁵⁸¹ See the prior discourse of this year, 5716, entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace," Discourse 7.

⁵⁸² Talmud Bavli, Sanhedrin 99b; Also see Likkutei Torah, end of Matot.

⁵⁸³ See Shaarei Kedushah of Rabbi Chayim Vital translated as Gates of Holiness; Tanya Ch. 1-2, and elsewhere.

⁵⁸⁴ Job 31:2; Tanya Ch. 2 and elsewhere.

⁵⁸⁵ In the liturgy of the "*Elokai Neshamah*" in the morning blessings; Also see Talmud Bavli, Brachot 60b.

matters, such as love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה,⁵⁸⁶ are in matters of *HaShem*'s-יהו"ה Godliness only.

However, such is not the case with the animalistic soul, which is emotional, in that its primary aspect is the emotions of the heart and is the matter of sense of self (meaning awareness of oneself). That is, it is unlike the emotions of the Godly soul. For, since generally, the Godly soul perceives, understands, and grasps *HaShem*'s-יהו"ה Godliness, it therefore is sublimated and nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and therefore a sense of self does not apply to it. This is true not only of the intellect of the Godly soul, but even of the emotions of the Godly soul. In contrast, the animalistic soul is the very opposite, in that it is primarily emotional. Nevertheless, because it is the animalistic soul of man, it has the form of man,⁵⁸⁷ and thus also has intellect. However, its intellect is only intellect as it relates to emotions.

In general, this is the primary difference between the good inclination (*Yetzer Tov*) and the evil inclination (*Yetzer Hara*). The word "inclination-*Yetzer*-יצר" is of the same root as the word "form-*Tzurah*-צורה," referring to the form that is drawn into revelation following the intellectual contemplation (that is, the "therefore"). In this, there is the good inclination (*Yetzer Tov*), which is a good form (*Tzurah*) and is the emotional form of the Godly soul,⁵⁸⁸ which is sublimated and

⁵⁸⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Hilchot Teshuvah 10:6

⁵⁸⁷ See Shaarei Kedushah of Rabbi Chaim Vital translated as Gates of Holiness, Section 3.

⁵⁸⁸ See Torah Ohr, Mikeitz 38b

nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (just like the intellect of the Godly soul).

The opposite is the matter of the evil inclination (*Yetzer Hara*), which is the form of the emotions of the animalistic soul,⁵⁸⁹ and primarily is the matter of sense of self. Because of this, everything the *Yetzer HaRa* desires is for himself, to the extent that even his intellect is only to service his emotions. In other words, he only uses his intellect to devise ways and means to fulfill the lusts and desires that stem from the emotions of his heart, or he will use his intellect to come up with rationalizations and explanations justifying the lusts of his heart.

Beyond this, even in those intellectual matters of the animalistic soul that seem to be unrelated to emotions, such as delving into the wisdoms of the nations, which are external (and unrelated to the Torah of *HaShem*-יהו"ה), his involvement in them is only focused on the tangible “somethingness” (*Yesh*) of the world, once it already exists. In other words, he has no interest in knowing how *HaShem*-יהו"ה, blessed is He, brings something into existence from nothing, but is only interested in knowing the “something” (*Yesh*) and its properties, such as its laws, measurement and limits, as they are.

This is the very opposite of Godly and holy intellect, the primary focus of which, is contemplating how *HaShem*-יהו"ה, blessed is He, brings novel existence into being out of nothing,

⁵⁸⁹ See Torah Ohr *ibid*.

to the extent that even after having been brought into existence, in reality, it still is nothing.

Now since, in and of themselves, the two souls are diametric opposites, toil in the service of *HaShem*-יהו"ה, blessed is He, is required to make peace between "the upper entourage and the lower entourage," so that there will be peace between the Godly soul and the animalistic soul. In other words, once the soul has manifested in the body and the animalistic soul, the ultimate purpose of its toil in the service of *HaShem*-יהו"ה, blessed is He, and the way it must be done, is that the Godly soul must contemplate (*Hitbonenut*) matters of *HaShem*'s-יהו"ה Godliness. Furthermore, this must not be in a manner that only relates to the Godly soul, but these matters must also be contemplated as they relate to the animalistic soul.

Moreover, through contemplating (*Hitbonenut*) matters of Godliness as they relate to the animalistic soul, meaning as they relate to the physical, even the grasp and understanding of the Godly soul becomes elevated to an aspect of actual perception and grasp of Godliness, in the most literal sense, as stated,⁵⁹⁰ "Raise your eyes on high and see Who created these." In other words, through this, the Godly soul comes to attain an additional matter, that this matter of perceiving "Who created these" is (not merely intellectual understanding and comprehension, but is also) in a way of actual sight, (as the verse specifies "see"), meaning actual physical sight.

⁵⁹⁰ Isaiah 40:26

Now, it is through the Godly soul engaging in contemplation of Godliness as it relates to physicality, that it comes to have the ability to explain and clarify these matters to the animalistic soul, to the point that even the animalistic soul comes to have some relation to understanding *HaShem* 's-יהו"ה goodness, blessed is He. This understanding and comprehension is then also drawn to the emotions, so that even the love and fear of the animalistic soul and the evil inclination, become solely love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה, blessed is He. This is as stated,⁵⁹¹ "You shall love *HaShem*-יהו"ה your God with all your hearts (*Levavcha*-לבבך)," in the plural, meaning,⁵⁹² "With both your inclinations." This then, is the matter of bringing peace between "the upper entourage and the lower entourage."

Now, through this preparation of toiling in the service of *HaShem*-יהו"ה, blessed is He, throughout exile, a person refines his own animalistic soul and his portion in the world, and through this, he brings about peace between his Godly soul and his animalistic soul. He thus brings about the matter indicated in the verse, "He redeemed my soul in peace," in that his own particular soul,⁵⁹³ meaning the spark of Godliness which is the Godly soul within him, undergoes personal redemption.

Now, through the Jewish people, as general whole, occupying themselves in this service of *HaShem*-יהו"ה, blessed

⁵⁹¹ Deuteronomy 6:5

⁵⁹² Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5.

⁵⁹³ See Tanya, Iggeret HaKodesh, end of Epistle 4.

is He, we hasten and bring about the general redemption of the days of Moshiach. Similarly, this is generally indicated by the matter of praying with the congregation (*Tzibur*). That is, this refers to toil in the service of *HaShem*-יהו"ה, blessed is He, by bringing about refinements (*Birurim*), in that we gather and make a “congregation-*Tzibur*-צִיבּוּר” of all the sparks that fell and became manifest in physicality, in that we unify them and bring about their ascent.⁵⁹⁴ Through this, we draw down and actualize the true and complete redemption, so that even the matter indicated by the term, “dominion-*Misrah*-מִשְׁרָה,” which indicates the lowest matters that receive their beneficence through its manifestation in “the Minister of the World-*Saro Shel Olam*-שָׂר שֶׁל עוֹלָם,” even there, the aspect of the closed *Mem*-מ in the middle of the word, “Upon the one with greatness in dominion-*L'Marbeih HaMisrah*-לְמַרְבֵּה הַמִּשְׁרָה,” is drawn down.

Through this we actualize the, “boundless peace that will prevail on the throne of David and on his kingdom, to establish and sustain it through justice and righteousness, from now to eternity,” with the true and complete redemption that will not be followed by any further exile, through our righteous redeemer Moshiach, may it be speedily in our days! Amen!

⁵⁹⁴ It is noteworthy that the term “congregation-*Tzibur*-צִיבּוּר” is an acronym for the righteous-*Tzaddik*-צַדִּיק, the intermediate-*Beinoni*-בֵּינוֹנִי and the wicked-*Rasha*-רָשָׁע, which is inclusive of the Godly soul, the intellectual soul, and the animalistic soul.