

## Discourse 2

### *“v'Taher Libeinu l'Avdecha b'Emet - Purify our hearts to serve You in truth”*

Delivered on the 2<sup>nd</sup> day of Sukkot, 5717

By the grace of *HaShem*, blessed is He,

#### 1.

We beseech,<sup>98</sup> “Purify our hearts to serve You in truth.” Now, this must be better understood,<sup>99</sup> for how could service of *HaShem*-יהו"ה, blessed is He, not be in truth, so much so, that we must pray to serve Him in truth, especially since the service of *HaShem*-יהו"ה referred to here, is the service of the heart, in that we recite, “Purify our hearts.” Therefore this service cannot be untruthful, for if it is not serving *HaShem*-יהו"ה in truth, it is not serving Him at all.

To further clarify, when it comes to serving *HaShem*-יהו"ה in our actions, such as doing a positive commandment-*mitzvah* [like giving charity-*Tzedakah*], it could apply that a person is not serving Him in truth, but nonetheless, the *mitzvah* is actually accomplished and fulfilled. That is, even in this form of service, since the *mitzvah* was done, that which is given to be drawn down from it, is drawn down. Although it indeed states that “without love and fear of *HaShem*-יהו"ה, blessed is He, they

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<sup>98</sup> In the liturgy of the Amidah prayer of Shabbat and the festivals.

<sup>99</sup> See the discourse by the same title “v'Taher Libeinu” 5677 (Sefer HaMaamarim 5677 p. 26).

[the *mitzvot*] do not ascend and fly upward,”<sup>100</sup> and it similarly states that,<sup>101</sup> “a *mitzvah* fulfilled without the intention (*Kavanah*) [of serving *HaShem*-יהו"ה, blessed is He, by fulfilling His will] is like a body without a soul,” nonetheless, by the physical act alone, a certain drawing down of Divine influence is affected, so much so, that even in a situation indicated by the verse,<sup>102</sup> “They sought to fool Him with their words and with their tongues they deceived Him. Their hearts were not properly with Him and they were not faithful in His covenant,” the next verse nevertheless continues,<sup>103</sup> “But, He is Merciful, He atones iniquity and does not destroy, He greatly withdraws His wrath and does not arouse all His anger,” in that (at the very least, since the *mitzvah* was actually done) forgiveness of iniquity is drawn down.

Now, all the above refers to serving *HaShem*-יהו"ה, blessed is He, in deed. However, when it comes to the service of the heart, if it is not in truth, it is not at all service of *HaShem*-יהו"ה. This being so, our supplication – “Purify our hearts to serve You in truth” – is not understood, because it seems to indicate that it is possible to serve *HaShem*-יהו"ה, blessed is He, with the heart, but not in truth, so much so that we must request “Purify our hearts to serve You in truth.”

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<sup>100</sup> Tikkunei Zohar, Tikkun 10 (25b); Tanya, Ch. 39-40

<sup>101</sup> Likkutei Torah of the Arizal, Eikev

<sup>102</sup> Psalms 78:36-37

<sup>103</sup> Psalms 78:38

## 2.

Now, to better understand this, we must preface with the explanation in the previous discourse<sup>104</sup> that there are two aspects in the Godly soul. That is, there is the aspect of the soul as it is in a state of “nothingness” (*Ayin*), and there is the aspect of the soul as it is in a state of “somethingness” (*Yesh*).<sup>105</sup> It was explained there that this is the meaning of our daily recitation of the words,<sup>106</sup> “The soul that You have given within me, she is pure; You created her, You formed her, You blew her into me.” That is, the words “Created-*Baratah*-בראתה,” “Formed-*Yatzarta*-יצרתה,” and “Blew-*Nafachta*-נפחתה,” refer to the soul as a novel created “something” (*Yesh*), because in the Holy Tongue (*Lashon HaKodesh*) the word “Creation-*Briyah*-בריאה” means the creation of something from nothing (*Yesh MeAyin*).<sup>107</sup> In contrast, the aspect of the soul indicated by the words, “She is pure-*Tehorah* *Hee*-טהורה היא” comes before the words “You created her,” and refers to the soul as it is in a state of Godliness.

The explanation is that even as the Godly soul comes to be a novel created “something” (*Yesh*), nonetheless, in essence, it is a Godly being.<sup>108</sup> This is the difference between the souls

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<sup>104</sup> In the preceding discourse “*Zeh HaYom* – This day is the beginning of Your works,” of this year 5717, Discourse 1.

<sup>105</sup> See the discourse entitled “*Tziyon b’Mishpat*” 5676 (Sefer HaMaamarim 5676 p. 137 and on); Also see the discourse entitled “*Eileh Masei*” 5719 (Sefer HaMaamarim 5719 p. 245 and on).

<sup>106</sup> In the “*Elohai Neshamha*” liturgy of the morning blessings.

<sup>107</sup> See Ramban to Genesis 1:1

<sup>108</sup> See Etz Chayim, Shaar 42, Ch. 1; In regards to explanation of the term “Godliness-*Elokut*-אלקות” (*Getilichkeit* in Yiddish) see Derech Mitzvotcha of the Tzemach Tzeddek, Mitzvat Ha’amanat Elokut.

and all other creations. For, the coming into being of all other creations is not in a way that the Creator becomes created, but rather that He brings the created into being. That is, the existence of the created is not the existence of the Creator. For, though there is nothing outside of Him, nonetheless, except for the fact that it is not outside of Him, the existence of the created is not the existence of the Creator. In contrast, the existence of Godly souls is that Godliness itself comes to exist as a soul.<sup>109</sup>

Now although, even as the soul is in a state of tangible “somethingness” (*Yesh*) it also is Godly, nonetheless, this is utterly incomparable to the soul as it is in a state of “nothingness” (*Ayin*). This may be understood by what we observe, that in *HaShem*’s-ה"ה Godliness itself, there likewise are levels. That is, there is *HaShem*’s-ה"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*) and there is *HaShem*’s-ה"ה Godliness within the chaining down of the worlds (*Hishtalshelut*).

Now, these two levels are utterly different from each other, for *HaShem*’s-ה"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*) is immeasurable and without limit. That is, it truly is free of all limitations (*Blee Gvul*). It goes without saying that it certainly is not in a state of tangible existence. In other words, it cannot even be categorized as the existence of light (*Ohr*), and certainly cannot be categorized as existence that manifests within vessels (*Keilim*). In contrast, the Godliness that manifests in the chaining down of the worlds has measure and limitation and is

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<sup>109</sup> See Etz Chayim, Shaar 42, Ch. 1 *ibid*.

the aspect of the existence of light (*Ohr*), to the point that the light (*Ohr*) becomes manifest in vessels (*Keilim*).

Thus, just as in *HaShem* יהו"ה's Godliness itself there is a difference between the Godliness that manifests in the chaining down of the worlds (*Hishtalshelut*) and the Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), this likewise is understood all the more so, in regard to the Godly souls. This is because they are rooted in the vessels (*Keilim*) and descended below to manifest within the animalistic soul, to the point that they come to such a state, that the animalistic soul has a hold on them. Thus, there certainly is a vast difference between the state of the Godly soul as a tangible existence of "somethingness" (*Yesh*), compared to its state of "nothingness" (*Ayin*). This itself is the general difference between the manifest aspects of the soul, which are its *Nefesh*, *Ru'ach* and *Neshamah*, and the transcendent aspects of the soul, which are its *Chayah* and *Yechidah* (as explained before).

Now, as these two aspects exist in our service of *HaShem* יהו"ה, blessed is He, one relates to serving *HaShem* יהו"ה, blessed is He, with intellect and emotions, whereas the other relates to serving Him with the desire of the heart (*Re'uta d'Leeba*). That is, serving *HaShem* יהו"ה, blessed is He, with intellect and emotions, is in a way of tangible existence and limitation. This is because intellect, understanding, and comprehension, come out as manifest grasp and relate to tangible existence. It goes without saying that this certainly applies to the emotions, the matter of which is awareness of self. (That is, emotions are primarily a matter of sense of self.) It

automatically follows that serving *HaShem*-יהו"ה, blessed is He, stemming from intellect and emotions is a state of limitation.

However, this is not so of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart, which transcends reason and intellect, and is therefore unlimited. Even though the desire of the heart (*Re'uta d'Leeba*) may also be brought about through intellectual contemplation (*Hitbonenut*), nevertheless, it is not the contemplation (*Hitbonenut*) that causes the desire of the heart (*Re'uta d'Leeba*). Rather, the contemplation (*Hitbonenut*) only reveals the desire of the heart (*Re'uta d'Leeba*). However, the desire of the heart (*Re'uta d'Leeba*) itself transcends reason and intellect and is unlimited.

Moreover, the strength of the desire of the heart (*Re'uta d'Leeba*) is so great that it even affects the intellect and emotions. That is, even though the intellect and emotions (of the Godly soul) are also Godly, nevertheless, since they are in a state of limitation, they can undergo change. However, it is in this very regard that they receive strength when affected by the essence of the soul. That is, they come to be in a state of overpowering strength and undergo no change.

Thus, when our service of *HaShem*-יהו"ה, blessed is He, comes solely from intellect and emotions, which are limited, what is drawn down is solely the aspect of *HaShem's*-יהו"ה Godliness in the chaining down of the worlds, which is limited. In contrast, when our service of *HaShem*-יהו"ה, blessed is He, is with the desire of the heart (*Re'uta d'Leeba*) stemming from the essential self of the soul, what is drawn down is from the aspect of *HaShem's*-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*), which is unlimited (*Blee Gvul*).

With the above in mind, we can understand why the ingathering of the souls of Israel (*Knesset Yisroel*-the *Shechinah*) is called “Zion-Tziyon-צִיּוֹן.”<sup>110</sup> The word “Zion-Tziyon-צִיּוֹן” means a “sign” (*Siman*-סִמָּן). That is, the souls of Israel are a sign of *HaShem*’s-יהו"ה Godliness. Now, a sign (*Siman*-סִמָּן) is specifically necessary when something is hidden,<sup>111</sup> referring to the aspect of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). This is specifically drawn down through serving *HaShem*-יהו"ה, blessed is He, with the essential self of our souls, and it is in this regard that the souls of the Jewish people are called “Zion-Tziyon-צִיּוֹן.”

For, the primary matter of the souls of the Jewish people is not their service of *HaShem*-יהו"ה, blessed is He, as they are in a state of limitation, but is rather their service of Him with the desire of the heart (*Re'uta d'Leeba*), since it is through this that the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), is drawn down.

This likewise is the meaning of the verse,<sup>112</sup> “For there the tribes ascended, the tribes of *Ya'h*-י"ה, a testimony for Israel, to give thanks to the Name *HaShem*-יהו"ה.” The tribes refer to the souls of Israel as they are in the world of Creation (*Briyah*), in that they are the twelve diagonal lines (*Yod-Beit*

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<sup>110</sup> Isaiah 51:16; Talmud Yerushalmi, Taanit 4:2; Zohar III 35a

<sup>111</sup> See the Sicha talk of the Rebbe from Shabbat Parshat No'ach 5749 (Torat Menachem 5749 Vol. 1, p. 309 and on).

<sup>112</sup> Psalms 122:4

*Gvulei Alachson*) of *Zeir Anpin*.<sup>113</sup> The words “there the tribes ascended” refers to their ascent to the world of Emanation (*Atzilut*), to the aspect indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא). When their service of *HaShem*-יהו"ה, blessed is He, is from that aspect, they then are “a testimony for Israel.” This is because [just like a sign] the matter of giving testimony (*Eidut*-עדות) also applies specifically when something hidden. In other words, if something is openly revealed no testimony is required. Moreover, even regarding something that is destined to be revealed, it is not entirely necessary to rely on testimony alone. Rather, testimony specifically applies to something that is completely hidden,<sup>114</sup> referring to the aspect of *HaShem*'s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). This aspect is specifically drawn forth by the “ascent of the tribes” of Israel, meaning that they ascend to the aspect of the soul indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא).

With the above in mind, we can understand the inner meaning of our request, “Purify (*Taher*-טהר) our hearts to serve You in truth.” For, since it is applicable for service of *HaShem*-יהו"ה, blessed is He, that stems from intellect and emotions to undergo change, we therefore plead to be granted the overpowering strength of the soul indicated by the words “She is pure” (*Tehorah Hee*-טהורה היא). We therefore say, “Purify our hearts” (*Taher Libeinu*-לבינו-טהר), meaning that the

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<sup>113</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes there.

<sup>114</sup> Talmud Bavli, Rosh HaShanah 22b

overpowering strength of the soul indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא) should be drawn into our service of *HaShem*-יהו"ה, blessed is He, that stems from intellect and emotions. It is specifically then that our service of *HaShem*-יהו"ה, blessed is He, is in truth, as the verse states,<sup>115</sup> “The lip of truth is established forever,” and undergoes no change.

### 3.

Now, to understand this in greater detail, know that the two aspects indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא) and “You created her” (*Atah Baratah*-אתה בראתה), are present throughout the totality of the chaining down of the worlds (*Hishtalshelut*). That is, they are present in the *Sefirot* and the various supernal matters, as well as in the soul of man and in his service of *HaShem*-יהו"ה, blessed is He.

To explain, the verse states,<sup>116</sup> “She will be called woman-*Ishah*-אשה, for she was taken from man-*Ish*-איש.” Now, both ‘man-*Ish*-איש’ and ‘woman-*Ishah*-אשה’ are aspects of fire-*Aish*-אש. That is, man-*Ish*-איש is fire-*Aish*-אש with the letter *Yod*-י, and woman-*Ishah*-אשה is fire-*Aish*-אש with the letter *Hey*-ה. These are the two aspects of fire. That is, there is fire [that descended upon the altar] from above, and there is the *mitzvah* to bring ordinary fire [upon the Altar].<sup>117</sup>

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<sup>115</sup> Proverbs 12:19

<sup>116</sup> Genesis 2:23

<sup>117</sup> Talmud Bavli, Eruvin 63a; Torat Kohanim and Rashi to Leviticus 1:7

Now, the aspect of fire-*Aish*-אש with the letter *Hey*-ה (*Ishah*-אשה) is the aspect of Kingship-*Malchut*, which is the source of the worlds, as it states,<sup>118</sup> “Do not read, ‘When they were created-*Beheebaram*-בהבראם,’ but rather read, ‘They were created with the *Hey-BeHey Baram*-בה' בראם.’” That is, the aspect of Kingship-*Malchut* is only the matter of a name and glimmer of radiance, as it states,<sup>119</sup> “His Name is then called King over them.” The same is so of *HaShem*’s-יהו"ה Godliness above, that the existence of all the worlds, in their entirety, is brought into being solely from the aspect of His Name, which is a mere glimmer of His radiance. This is as stated,<sup>120</sup> “The Singular One, the life of the worlds is King.” That is, *HaShem*’s-יהו"ה Godliness itself is referred to as the “Singular One-*Yachid*-יחיד,” whereas the “life of the worlds” is only from the fact that He, “is King-*Melech*-מלך,” which is His Name alone and is a glimmer of His radiance.

Now, the aspect of Kingship-*Malchut* is also called, “Vision-*Mar’eh*-מראה,” as in the verse,<sup>121</sup> “I saw visions-*Mar’ot*-מראות of God,” and as in the verse,<sup>122</sup> “The appearance-*Mar’eh*-מראה of the likeness of the glory of *HaShem*-יהו"ה.”

Now, in the matter of “appearance-*Mar’eh*-מראה,” there are two manners. There is the aspect of appearance (*Mar’eh*-מראה) as in the verse,<sup>123</sup> “A man’s wisdom illuminates (*Ta’ir*-תאיר) his face.” That is, his wisdom is seen by the radiance of

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<sup>118</sup> Genesis 2:4; Menachot 29b and Rashi to Genesis 2:4

<sup>119</sup> In the liturgy of the “*Adon Olam*” hymn.

<sup>120</sup> In the liturgy of the “*Baruch She’amar*” blessing.

<sup>121</sup> Ezekiel 1:1 (see Rashi there)

<sup>122</sup> Ezekiel 1:28

<sup>123</sup> Ecclesiastes 8:1

his face, whereby it becomes apparent that at this very moment, new insights have come into his mind. In other words, the illumination of his face is an indicator and “appearance-*Mar’eh*-מראה,” through which we see that he is wise. Nevertheless, in and of itself, the radiance of his face is not a matter of wisdom, but is only an indicator by which to know that novel insight has come into his mind. However, from the illumination of his face alone, we have no knowledge of what that wisdom is.

This is analogous to the appearance of an apple. In general, when the inside of an apple is white, this indicates that it is sweet. However, if its appearance is reddish, this indicates that it is sour. However, there is neither sweetness nor sourness in the color of the apple, in that its color is only an indicator. Nonetheless, though it is only an appearance, meaning that it is not the essence of the apple itself, but is only what reveals its essential sweetness or sourness, nonetheless, the color of the apple adheres to the apple and has no effect separate and apart from the apple itself.<sup>124</sup>

Now, there also is another type of “appearance-*Mar’eh*-מראה.” This is like the light and ray of the sun, which also bears the appearance and color of the sun. That is, light illuminates from the sun because the luminary itself is very brilliant and refined. This being so, its light is the aspect of an appearance (*Mar’eh*-מראה) and indicator through which its essential brilliance becomes apparent. However, the appearance

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<sup>124</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, Section entitled, “The incidental noun-*Etzem Mikri*-עצם מקרי,” and the examples there of the blackness of tar or the whiteness of butter, which are incidental to the thing itself, on the one hand, but are inseparable from it, on the other hand.

(*Mar'eh*-מראה) of the ray of light acts outside its luminary, in that it illuminates the darkness. Thus, since it is effective in illuminating the darkness, in this respect it is separate from the essential self of the sun. In other words, though the ray of light is similar to its luminary, as mentioned above, nevertheless, it is separate from the luminary, in that it acts outside of the luminary. This is because the essential self of the sun is not in the category of affecting action, and whatever action there is, is separate from its essential self. Therefore, the light that spreads out and acts outside of the sun, is the aspect of a radiance (*Ha'arah*-הארה) that is separated from the essential self.

In this way, we can understand the matter of the *Sefirah* of Kingship-*Malchut*, which is also called an “appearance-*Mar'eh*-מראה,” in that Kingship-*Malchut* is a separate radiance (*Ha'arah*-הארה). That is, insofar as it causes the existence of the worlds, it is separate from the essence. This then, is the matter of the woman-*Ishah*-אשה, which is fire-*Aish*-אש with the letter *Hey*-ה, and refers to the *Sefirah* of Kingship-*Malchut*, which is a separate radiance (*Ha'arah*-הארה).

In contrast, the aspect of the man-*Ish*-איש is fire-*Aish*-אש with the letter *Yod*-י, the *Yod*-י being the aspect of wisdom-*Chochmah*, which transcends the chaining down of the worlds (*Hishtalshelut*). This is because the essential matter of wisdom-*Chochmah* is that it transcends the chaining down of the worlds (*Hishtalshelut*), as in the teaching,<sup>125</sup> “The Torah (which is wisdom-*Chochmah*) preceded the world by two-thousand years.” This is indicated by the letter *Yod*-י, which is just a point (*Nekudah*). This then, is the aspect of the fire-*Aish*-אש with the

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<sup>125</sup> See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Veyeishev 4

letter *Yod-י*, which is not a separate radiance (*Ha'arah*), but is rather the aspect of the light that adheres to the luminary.

Now, all matters that exist in the chaining down of the worlds (*Hishtalshelut*) exist first in Torah, from which they are drawn, as in the teaching,<sup>126</sup> “He gazed into the Torah and created the world.” These two aspects are therefore also present in the Torah, about which our sages, of blessed memory, stated,<sup>127</sup> “The Torah was given with black fire upon white fire.” The “black fire” is the light that illuminates the darkness. It is thus called “black fire,” because it illuminates the darkness. On a deeper level, the meaning of “black fire” is that the light itself is a state of concealment. That is, the very fact that the light is within the definition of illuminating the darkness is because it itself comes through cessation and concealment. In contrast, the “white fire” is the fire that is above the wick, the substance of which is not to affect or illuminate, but it rather is the essence of the light.

It is from these two aspects of “black fire” and “white fire” as they are in Torah, that the aspect of fire-*Aish-אש* with the letter *Yod-י* and the aspect of fire-*Aish-אש* with the letter *Hey-ה* were subsequently made in the chaining down of the worlds (*Hishtalshelut*). Now, in this same way, we likewise can understand this as it is in the soul. That is, the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* of the soul, which are the aspect of, “You created her,” are the aspect of the “black fire” the purpose of which is to illuminate the darkness. In contrast, the

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<sup>126</sup> Zohar II 161a and on

<sup>127</sup> See Talmud Yerushalmi, Sotah 8:3 and the commentaries there; Also see the Sicha talk that followed this discourse, section 48 (Torat Menachem, Vol. 18, p. 71).

essential self of the soul, which is in the aspect of, “She is pure” (*Tehorah Hee*), is the aspect of the “white fire.”

4.

Now, the root of the matter of the “black fire,” which is the light, the purpose of which is to illuminate the darkness, is as stated,<sup>128</sup> “There was evening and there was morning.” That is,<sup>129</sup> “At first it was dark and then the light returned.” In other words, the general matter of the light – “then light returned” – is that it was drawn forth after the darkness that preceded it – “first it was dark.” In other words, the entire matter of drawing it forth is to illuminate the darkness.

This matter is generally present in the totality of the chaining down of the worlds (*Hishtalshelut*), in the *Sefirot* above, in the soul of man, and in his service of *HaShem*-יהו"ה, blessed is He. That is, in man, the matter of “at first it was dark,” is his body, the substance of which is darkness and concealment. About this the Alter Rebbe explained in *Shaar HaYichud VeHaEmunah*<sup>130</sup> on the verse,<sup>131</sup> “I will praise *HaShem*-יהו"ה with my life, I will sing to my God-*Elo*”אלהי-י” with my more (*Odi*-עודי-),” that the body is called, “my more-*Odi*-עודי-,” which indicates something secondary and is drawn from *HaShem*’s-יהו"ה title God-*Elohi*”אלהי”m-ם, the matter of

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<sup>128</sup> Genesis 1:5

<sup>129</sup> Talmud Bavli, Shabbat 77b

<sup>130</sup> Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 6

<sup>131</sup> Psalms 146:2

which is concealment. However, the soul is the aspect of light (*Ohr*) that illuminates the darkness of the body.

Now, the matter indicated by the teaching, “First it was dark, and then light returned,” as it is in its first root, is that this refers to the darkness brought about by the restraint of the first *Tzimtzum* and the subsequent drawing down of the light of the line-*Kav*.<sup>132</sup> That is, “First it was dark” refers to the darkness brought about by the concealment of the *Tzimtzum*. That is, as a result of the restraint of the *Tzimtzum*, the letters (*Otiyot*) of the impression-*Reshimu* were made. For, although the letters of the impression-*Reshimu* were already present before the restraint of the *Tzimtzum*, nevertheless, before the restraint of *Tzimtzum* they were not at all in a state of tangible existence, and through the restraint of *Tzimtzum* they came to be in a state of tangible existence. To this end, there subsequently was the drawing down of the light of the line-*Kav* to illuminate the letters (*Otiyot*) of the impression (*Reshimu*).

Then, from the impression-*Reshimu* and the line-*Kav*, there subsequently came to be the aspect of vessels (*Keilim*) and lights (*Orot*). The vessels (*Keilim*) – the matter of which is concealment – were made from the impression-*Reshimu* and the lights (*Orot*), which illuminate the vessels (*Keilim*), were made from the line-*Kav*.

This was subsequently drawn further down in the ten utterances by which the world was created.<sup>133</sup> That is, there are the letters (*Otiyot*) of the ten utterances of creation and the light

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<sup>132</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

<sup>133</sup> Mishnah Avot 5:1

(*Ohr*) of the ten utterances of creation. The letters (*Otiyot*) of the ten utterances of the creation were made from the vessels (*Keilim*), and the lights of the ten utterances of creation were made from the lights (*Orot*).

Subsequently, from this aspect, the existence of novel created beings, possessing a body and soul, was made to be. That is, the body of novel created beings is made of the letters (*Otiyot*), whereas their soul of is made of the lights (*Orot*). This is why all created beings, including spiritual beings, have a body and a soul, as stated,<sup>134</sup> “The spirit (*Ru’ach*) of the animal angel-*Chayah* was in the cycle-*Ophanim* angels.” It therefore is certainly so of lower creations, that they have a body and a soul.

For example, man has a body (*Guf*) and a soul (*Nefesh*). This likewise applies to inanimate things (*Domem*), vegetative things (*Tzome’ach*) and animals (*Chay*). Each has a body and a soul within its category. That is, a vegetable has a vegetative soul (*Nefesh Tzome’ach*) and an inanimate mineral (*Domem*) has an inanimate soul (*Nefesh HaDomemet*).<sup>135</sup>

Now, at its first root, the general totality of this drawing down, about which it states, “First it was dark, and then light returned,” is the drawing down of the line-*Kav* of light to illuminate the darkness of *Tzimtzum*. This line-*Kav* of light is called the “black fire.” This is because the matter of this line is to illuminate the darkness and this being so, the line itself is in a state of darkness. This is because, on a deeper level, not only

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<sup>134</sup> Ezekiel 1:20-21

<sup>135</sup> Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 3; Shaar HaYichud VeHaEmunah of Tanya, translated as The Gate of Unity and Faith, Ch. 1.

does the line-*Kav* illuminate the darkness, but beyond this, it itself is drawn through the darkness caused by the *Tzimtzum*. This is because, for such a light as this thin line of light to be, it itself must be drawn through the darkness of *Tzimtzum*. This is the meaning of the words, “First it was dark,” referring to the darkness of *Tzimtzum*, and then, through the restraint of the *Tzimtzum*, a thin line-*Kav* of light (*Ohr*) was drawn down. Thus, since the line-*Kav* itself is drawn through the concealment and cessation caused by the restraint of the *Tzimtzum*, it therefore came into the category of illuminating the darkness.

This then, is the second meaning of “black fire,” meaning that even this light (*Ohr*) is itself drawn down by means of cessation and concealment. This is like the light and ray of the sun. That is, for there to be a spreading forth of its light to illuminate the darkness, the rays of the sun must specifically be drawn through its sheath.<sup>136</sup> For the two above-mentioned reasons, this light is therefore called “black fire.” Additionally, just as it is at its first source, in the drawing forth of the light of the line-*Kav*, so it is in all the above-mentioned levels. That is, the matter of this light is to illuminate the darkness, and it is drawn forth through concealment, up to and including its most final level, which is the soul of created beings. In other words, the soul illuminates the darkness of the body.

This is the general purpose of the descent of the soul below, namely, to illuminate the darkness of the body and the animalistic soul, as well as the darkness of the world at large.

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<sup>136</sup> The photosphere

This is because, in this world, there is a much greater degree of concealment. For, even the upper worlds have no knowledge of *HaShem*’s-יהו"ה actual Godliness. Rather, only His existence is known. This is particularly so in this world, where *HaShem*’s-יהו"ה Godliness is completely hidden. Thus, because the darkness is much greater here, the soul descended below to illuminate the darkness.

Now, just as this is so physically, that if a place is very dark, many flames (*Neirot*) are necessary to illuminate it, this is also the case regarding the darkness of the world. That is, the world must be illuminated with “the flame of *HaShem*-יהו"ה, which is the Godly soul.”<sup>137</sup> The soul therefore descended below, through which it illuminates the darkness of the world. This is like the Baal Shem Tov’s teaching,<sup>138</sup> that the reason the Jewish people get lost in forests or in their travels, is because through the power of their simple faith, even when it is hidden, they purify the lands of the nations of the world. This is even accomplished by the power of simple faith alone, and is certainly so if a Jew actively engages in serving *HaShem*-יהו"ה, blessed is He, thus illuminating his body and animalistic soul, as well as his portion in the world at large. In such a case it certainly is so, that by doing this he illuminates the whole world.

Now, the primary radiance of illumination is brought about through serving *HaShem*-יהו"ה in prayer, when a Jew contemplates how *HaShem*-יהו"ה, blessed is He, fills all worlds and surrounds all worlds. For example, this is like the

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<sup>137</sup> Proverbs 20:27

<sup>138</sup> Keter Shem Tov (5759 edition), Hosafot 164

contemplation during the blessing, “*Baruch She’amar* – Blessed is He who spoke and the world came into being,” which is the matter of the ten utterances by which the world was created. This is particularly so according to the explanation in Holy Books,<sup>139</sup> that the initial letters of the words, “Who spoke and the world came into being-*SheAmar V’Hayah HaOlam-*שאמר והיה העולם,” form the word “equal-*Shaveh*.” This refers to the worlds as they are in the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), in which they all are entirely equal.

He then continues and recites, “Blessed is He-*Baruch Hoo*-ברוך הוא.” The word “Blessed-*Baruch*-ברוך” means to draw down.<sup>140</sup> In contrast, the word “He-*Hoo*-הוא” is in the third person and indicates concealment and hiddenness. Thus, the words “*Baruch Hoo*-ברוך הוא” mean that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, should be drawn down and revealed. This is how it will be in the coming future, about which the verse states,<sup>141</sup> “And they will say on that day: ‘Behold, this (*Zeh*-זה) is our God, we hoped to Him that He would save us; this (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped, let us exult and be glad in His salvation.’” The word “This-*Zeh*” indicates revelation, meaning that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is presently concealed, will be openly revealed.

Now, because all the revelations of the coming future are brought about by our deeds and service of *HaShem*-יהו"ה,

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<sup>139</sup> See Pri Etz Chayim, Shaar HaZemiroth, Ch. 4 in the note.

<sup>140</sup> Mishnah Kilayim 7:1; See Torah Ohr Mikeitz 37c and elsewhere.

<sup>141</sup> Isaiah 25:9

blessed is He, during exile,<sup>142</sup> therefore, even during exile there also is service of *HaShem*-יהו"ה in prayer, as well as the matter indicated by the words, "*Baruch Hoo*-הוא ברוך," referring to drawing down the concealed limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, so that it will be in a state of revelation. However, the ultimate truth of this will be in the coming future.

## 5.

However, we still must better understand the general matter of this service of *HaShem*-יהו"ה, blessed is He, which is in the aspect of a "black fire," the purpose of which is to illuminate the darkness. For, since even this light is a "black fire," and is in a state of darkness, how then can it have the power to illuminate the darkness?

The explanation is as the verse states,<sup>143</sup> "She will be called woman-*Ishah*-אשה, for she was taken from man-*Ish*-איש." In other words, the "black fire" has the power to illuminate the darkness because it is drawn from and given strength from the aspect of the "white fire." This is what our sages, of blessed memory, meant when they stated,<sup>144</sup> "If not for the Holy One, blessed is He, who assists him, he would be incapable of overcoming it." That is, the help of the Holy One, blessed is He, is that strength is given from the essential self of the light.

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<sup>142</sup> Tanya, Ch. 37

<sup>143</sup> Genesis 2:23

<sup>144</sup> Talmud Bavli, Sukkah 52b; Tanya Ch. 13

The explanation as it relates to man's service of *HaShem*-יהו"ה below, is as follows: Every day we begin our service of *HaShem*-יהו"ה, blessed is He, with the words, "I submit before You-*Modeh Ani*," which are specifically said when we wake up in the morning. This is because there then is a granting of strength from *HaShem*-יהו"ה above, as known about the meaning of the verse,<sup>145</sup> "So Avraham woke up early in the morning." At that time we serve *HaShem*-יהו"ה, blessed is He, by declaring, "I submit before You-*Modeh Ani* etc." It is explained elsewhere at length,<sup>146</sup> that this submission is the matter of entirely setting oneself aside and nullifying oneself completely to *HaShem*-יהו"ה, blessed is He, from the very essence of the soul. However, since it is only the beginning of one's labor of serving *HaShem*-יהו"ה, blessed is He, it therefore is still only in a manner of submission alone. Nevertheless, in truth, its substance is the nullification of one's whole being, stemming from the essential self of the soul, which "hugs and adheres to You."<sup>147</sup> This is the aspect of the "white fire" (as will be explained) and from this self-nullification to *HaShem*-יהו"ה, blessed is He, strength is granted for the general service of *HaShem*-יהו"ה, blessed is He, during prayer, which is the aspect of the "black fire," which then is capable of illuminating the darkness.

The same applies to all the levels mentioned above. The strength of the "black fire" comes from the "white fire." In other words, the general matter of the spreading down of the

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<sup>145</sup> Genesis 22:3; See Torah Ohr, Lech Lecha 12a; Likkutei Torah, Shmini Atzeret 87c

<sup>146</sup> See *Hemshech* 5672 Vol. 2 p. 739 and elsewhere.

<sup>147</sup> See *Hosha'anut* liturgy for the third day of Sukkot.

light comes from the Luminary, by means of the essential light (*Etzem HaOhr*). This is likewise so in the matter of the *Sefirot*. That is, the *Sefirah* of Kingship-*Malchut* is drawn from the *Sefirah* of wisdom-*Chochmah*, being that the lower wisdom (*Chochmah Tata'ah-Malchut*) is drawn from the upper wisdom (*Chochmah Ila'ah*).<sup>148</sup> This also is the meaning of the wording that specifically, “The Torah was given with black fire **upon** white fire.” In other words, it is revealed as “black fire,” however, the “black fire” is (specifically) “upon white fire,” meaning that, in actuality, its ability to reveal comes from the power of the “white fire.”

## 6.

However, all this is in the aspect of the “woman-*Ishah*-אשה,” which is the aspect of fire-*Aish*-אש with the letter *Hey*-ה. For, even though the granting of strength to accomplish this comes from the aspect of fire-*Aish*-אש with the letter *Yod*-י, nevertheless, the actual service of *HaShem*-יהו"ה, blessed is He, is in the aspect of fire-*Aish*-אש with the letter *Hey*-ה.

Now, in the service of *HaShem*-יהו"ה, blessed is He, there is a higher aspect. About this the verse states,<sup>149</sup> “If she shall be to a man,” meaning, that a Jew ascends in his service of *HaShem*-יהו"ה, blessed is He, to the point that his service comes to be in a state of “white fire,” which is service of *HaShem*-יהו"ה, blessed is He, stemming from the inner essence of the soul, which “hugs and adheres to You.”

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<sup>148</sup> See Torah Menachem, *Sefer HaMaamarim Shvat* p. 382 and on.

<sup>149</sup> Numbers 30:7

To further explain, both the aspect of the “black fire” and the aspect of the “white fire” are drawn from *HaShem*’s-יהו"ה Supernal mercies (*Rachamim*), blessed is He. Now, there are two aspects in His Supernal mercies (*Rachamim*). That is, on the one hand, there is the compassion (*Rachamim*) of the chaining down of the worlds (*Hishtalshelut*). This is like the statement about Yosef that,<sup>150</sup> “His compassion for his brother was stirred.” This is because Yosef is the aspect of the Upper Righteous One (*Tzaddik Elyon*)<sup>151</sup> who draws down compassion to the soul that descended below “from a high peak to a deep pit,”<sup>152</sup> which is the greatest descent. This is the matter of the spiritual leader of the generation, which in our generation is his honorable holiness, my father-in-law, the Rebbe.<sup>153</sup> That is, it is through our spiritual leaders that compassion (*Rachamim*) is drawn down from Yosef, the Upper Righteous One, to the soul that descended below.

These mercies (*Rachamim*) are the matter of the compassion (*Rachamim*) of the chaining down of the worlds (*Hishtalshelut*), the matter of which is compassion upon one who is lacking. About this the verse specifies, “his compassion was stirred-*Nimkeru*-נמכרו,” in which the word “stirred-*Nimkeru*-נמכרו” also indicates “heat” and “warmth,” as in,<sup>154</sup> “the meat becomes warmed-*Mimkar Bisra*-ממכר בשרא.” This is because he feels the lacking and has compassion for the soul

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<sup>150</sup> Genesis 43:30

<sup>151</sup> That is, the *Sefirah* of *Yesod* – See Zohar I 153b; Torah Ohr Terumah 80d; Likkutei Torah, Re’eh 25d and on.

<sup>152</sup> Talmud Bavli, Chagigah 5b

<sup>153</sup> At this juncture of this discourse, the Rebbe began to cry abundantly.

<sup>154</sup> See Rashi to Genesis 43:30 *ibid.*, Talmud Bavli, Pesachim 58a

that descended into the body and animalistic soul, and thus, from the “warmth of the meat-*Mimkar Bisra*-ממכר בשרא” of these mercies, he draws down the aspect of the fire-*Aish*-אש with the letter *Hey*-ה into a person’s service of *HaShem*-יהו"ה, blessed is He.

On the other hand, there is also the aspect of the Supernal mercies (*Rachamim*) that transcend the chaining down of the worlds (*Hishtahshelut*). This refers to the thirteen attributes of mercy (*Yod-Gimmel Midot HaRachamim*). These mercies do not only relate specifically to a person who is lacking, but are also for the Supernal worlds. For, since the Supernal worlds are solely a matter of revelations (*Giluyim*), therefore, relative to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, they too need His mercies. Now, these mercies also have an aspect of the “warmth of the meat-*Mimkar Bisra*-ממכר בשרא,” in that from this aspect there is a drawing down of fire-*Aish*-אש with the letter *Yod*-י in man’s service of *HaShem*-יהו"ה, blessed is He.

To further clarify, the difference between these two kinds of compassion (*Rachamim*) is as follows: Compassion (*Rachamim*) for one who is lacking, is the matter of the mercies of the chaining down of the worlds (*Hishtalshelut*), and therefore is limited. This is because the order of the chaining down of the worlds (*Hishtalshelut*) is such that first there is kindness-*Chessed*, followed by judgment-*Din* and then mercy-*Rachamim*. That is, judgment-*Din* comes before mercy-*Rachamim*. Therefore, the mercy-*Rachamim* is limited. In contrast, the mercy-*Rachamim* that transcends the chaining

down of the worlds (*Hishtalshelut*), is utterly beyond limitation (*Blee Gvul*).

The same is true of man's service of *HaShem*-יהו"ה, blessed is He. That is, the aspect of fire-*Aish*-אש with the letter *Hey*-ה, which comes about through the mercies-*Rachamim* of the chaining down of the worlds (*Hishtalshelut*), is likewise in a state of limitation. For, as explained before, service of *HaShem*-יהו"ה, blessed is He, that stems from the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, is limited. In contrast, the aspect of fire-*Aish*-אש with the letter *Yod*-י, which is service of *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, is utterly beyond limit (*Blee Gvul*).

To summarize, when a person contemplates the wondrous awesomeness of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is utterly wondrous, whereas he himself has descended so far below that he is in a state of the greatest distance from *HaShem*'s-יהו"ה Godliness, then through this contemplation (*Hitbonenut*) his soul will become aroused with a great thirst and yearning for the Godliness of *HaShem*'s-יהו"ה, blessed is He. This thirst comes about specifically because he is distant, for it then is applicable for him to have this great thirst and yearning to become included in the Godliness of *HaShem*-יהו"ה, blessed is He.

In contrast, in the aspect of the essential self of the soul, which "hugs and adheres to You," the matter of yearning is not applicable, since he already is there. An example is the thirst for water. It is specifically when a person is in "a parched and thirsty land with no water"<sup>155</sup> that the matter of thirst and

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<sup>155</sup> Psalms 63:2

yearning is applicable. The opposite is also understood from this, that in regard to the essential self of the soul, which “hugs and adheres to You,” the matter of thirst and yearning like “flames of fire” is not applicable, since it is in a state of “hugging and adhering to You.” Rather, in and of itself, in such a state, there is an overpowering desire to run and cleave to *HaShem*-יהו"ה, blessed is He.<sup>156</sup> This then affects the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul to be in a state of thirsting and yearning for *HaShem*'s-יהו"ה Godliness.

## 7.

Now, during the month of Tishrei our general service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul, the aspect of the “white fire.” Preparing for such service begins in the month of Elul, during which time the thirteen attributes of mercy (*Yod Gimel Midot HaRachamim*), which transcend the chaining down of the worlds (*Hishtalshelut*) illuminate.<sup>157</sup> This brings about the aspect of “white fire” stemming from the essential self of the soul.

Therefore, from the beginning of the month of Elul we begin reciting the Psalm,<sup>158</sup> “Of David: *HaShem*-יהו"ה is my light... On Your behalf my soul has said, ‘Seek My inner Presence (*Panay*-פני);’ Your inner Presence (*Paneicha*-פניך) *HaShem*-יהו"ה do I seek.” In other words, this service stems from the innerness (*Pnimityut*-פנימיות) and essential self of the

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<sup>156</sup> There is a section missing from the discourse here.

<sup>157</sup> Likkutei Torah, discourse entitled “*Ani LeDodi*” 33a

<sup>158</sup> Psalm 27:1-8

soul. This is especially so on Rosh HaShanah and Yom Kippur. On those days our service of *HaShem*-יהו"ה, blessed is He, stems from this aspect of the soul.

To further explain, it was stated in the previous discourse<sup>159</sup> that these two aspects of the soul are that of a servant (*Eved*) or that of a king (*Melech*). That is, serving *HaShem*-יהו"ה, blessed is He, with the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul is the aspect of a servant (*Eved*). In contrast, serving *HaShem*-יהו"ה, blessed is He, stemming from the aspects of the *Chayah* and *Yechidah* levels of the soul, is the aspect of a king (*Melech*). Thus, since in our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, there must be a drawing down of the King, King of kings (*Melech Malchei HaMelachim*), which as explained there, is the matter of an emperor, like Caesar,<sup>160</sup> this specifically is the matter of coronating and serving Him through the aspects of the *Chayah* and *Yechidah* levels of the soul, as explained before. Therefore, generally, serving *HaShem*-יהו"ה, blessed is He, during the month of Tishrei, is service that stems from the essential self of the soul. This is particularly true on Rosh HaShanah, at which time we actually accept the yoke of *HaShem*'s יהו"ה Kingship upon ourselves (that is, we accept the King Himself, blessed is He). This is also true of Yom Kippur, at which time we serve *HaShem*-יהו"ה, blessed is He, adorned

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<sup>159</sup> In the preceding discourse "Zeh HaYom – This day is the beginning of Your works," of this year 5717, Discourse 1.

<sup>160</sup> See the prior discourse; Midrash Shemot Rabba 23:1; *Hemshech* 5672 Vol. 2 p. 750 and on; Vol. 3, p. 1,402.

in white garments, which represent oneness,<sup>161</sup> and are the aspect of the “white fire.” However, on Yom Kippur, it is hidden, whereas on the holiday of Sukkot it is drawn into revelation.

Now, all the above relates to serving *HaShem*-יהו"ה, blessed is He, in the month of Tishrei. However, the way we serve Him throughout the rest of the year, is with our intellect (*Sechel*) and emotions (*Midot*), which are limited. They therefore could possibly undergo change, as discussed before. Thus, about this, we plead before Him and request,<sup>162</sup> “Purify our hearts to serve You in truth.” That is, we request that our service of Him with our heart (since all service of Him begins with the heart) should be on the level indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא) (and we therefore say “Purify our hearts-*Taher Libeinu*-טהר לבנו), so that our service should be in truth and without change. When our service of *HaShem*-יהו"ה, blessed is He, is with the heart, through this, “the heart spreads out to all the limbs and organs,”<sup>163</sup> so that all forms of serving *HaShem*-יהו"ה, blessed is He, come into the category indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא), in truth and in a way that stems from the essential self of the soul as she “hugs and adheres to You!”

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<sup>161</sup> See Likkutei Torah, Acharei 28b and on: *Ateret Rosh, Shaar Yom HaKippurim*, Ch. 2 and on.

<sup>162</sup> In the liturgy of the Amidah prayer of Shabbat and the festivals.

<sup>163</sup> See Zohar III 221b; Tanya, Iggeret HaKodesh, Epistle 31