

Discourse 21

*“Lehavin HaInyan d’Tlat Kleelan Go Tlat -
To understand the matter of three included in the
three”*

Delivered on the 2nd night of Pesach, 5723

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

1.

To better understand the matter of “three included in three, [and three included in three] etc.”,⁹¹⁸ which is compared to a fetus in the womb of his mother⁹¹⁹ whose “head is folded between his knees etc.”⁹²⁰ That is, he has the three aspects of *Wisdom-Chochmah*, *Understanding-Binah*, and *Knowledge-Da’at* within him, as well as the three aspects of *Kindness-Chessed*, *Might-Gevurah*, and *Splendor-Tiferet*, except that they are in a state of concealment and withdrawal, until they are not recognizable in him in a revealed way, and all that is revealed are the aspects of *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod*, within which there is the concealment and manifestation of the three aspects of *ChaBa”D*⁹²¹ and

⁹¹⁸ See Zohar II 50a (Tosefta); Etz Chayim, Shaar HaKlallim Ch. 3; Biurei HaZohar, Beshalach 47c and on.

⁹¹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 & Ch. 34.

⁹²⁰ Talmud Bavli, Niddah 30b

⁹²¹ *Wisdom-Chochmah*, *Understanding-Binah*, and *Knowledge-Da’at*.

ChaGa”T,⁹²² this being the matter of “three included in three, [and three included within three] etc.” That is, *ChaBa*”D is included in *ChaGa*”T, and *ChaGa*”T is included in *NeHi*”Y.⁹²³

Now, it is explained in the teachings of Chassidus (in *Torat Chayim*, in the discourse entitled “*VaTirena HaMeyaldot* etc.”)⁹²⁴ that this is the general matter of the Egyptian exile.⁹²⁵ For, as known,⁹²⁶ the exile in Egypt is compared to the state of gestation (*Ibbur*), like a fetus in the womb of his mother, in which his head is folded between his knees, indicating the concealment and withdrawal of the intellect (*Mochin*) etc.

Due to this, the matter of the exile is caused, in that the Egyptians ruled over the Jewish people, since they were deriving too much vitality from the side of holiness. This is because the concealment and withdrawal of the intellect (*Mochin*) is the matter of their ascent to their source and root in the essential self of the soul, (in which they are present in a much loftier way that is beyond relative comparison to the drawing down and spreading forth of the powers of the soul to manifest within the organs of the body).

The likeness to this Above in *HaShem*’s יהו"ה Godliness is the matter of the withdrawal and ascent of the intellect

⁹²² Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*

⁹²³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 *ibid*.

⁹²⁴ *Torat Chayim* 34b and on; 43b and on; Also see *Ohr HaTorah*, *Shemot* Vol. 7, p. 2,499; Vol. 8, p. 2,843.

⁹²⁵ See *Siddur* of the Arizal, Haggadah, section entitled “*Avadim HaYinu*”; *Siddur Im Divrei Elohi*”m *Chayim*, *Seder Haggadah* 293c and on; *Sefer HaMitzvot* of the Tzemach Tzedek, *Korban Pesach* (*Derech Mitzvotecha* p. 76a and on); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 & Ch. 34 and the notes there.

⁹²⁶ *Torah Ohr* *Va’era* and elsewhere.

(*Mochin*) to their root and source in the Essential Self of the Emanator. Thus, on account of the matter of “darkness and light are the same,”⁹²⁷ it is possible for the Egyptians to also derive vitality from there etc.

The above also answers⁹²⁸ [and explains] the matter of Moshe growing up in the house of Pharaoh, as the verse states,⁹²⁹ “The boy grew and she brought him to Pharaoh’s daughter and he was a son to her.” However, at first glance, being that they knew that this was one of the Hebrew boys, (as the verse states,⁹³⁰ “This is one of the Hebrew boys”) why were they not concerned about him (as they were about all the Hebrew boys, which is why they decreed,⁹³¹ “Every son that is be born you shall throw into the river”)? Moreover, he was even raised in the house of Pharaoh.

However, the explanation is as the verse states,⁹³² “She called his name Moshe-משה, in that she said, ‘For I drew him (*Mesheeteehoo*-משיתהו) from the water.’” That is, the root of Moshe’s soul is from the aspect of the Upper Waters (*Mayim Elyonim*), this being the aspect of the encompassing transcendent light (*Makif*) that transcends the entire chaining down of the worlds (*Hishtalshelut*).

This is why they were not concerned about him, but on the contrary, raised him in the house of Pharaoh, because they thought that because of him it would be good for them, in that

⁹²⁷ Psalms 139:12

⁹²⁸ Torat Chayim ibid. 36b and on; Ohr HaTorah (Shemot) ibid. Vol. 7 p. 2,510; Vol. 8 p. 2,847.

⁹²⁹ Exodus 2:10

⁹³⁰ Exodus 2:6

⁹³¹ Exodus 1:22

⁹³² Exodus 2:10

they could derive vitality from the aspect of the upper encompassing light (*Makif*) in which “darkness and light are the same” etc.

Now, from the fact that the matter of “the three included in the three [and three included in the three]” of the exile in Egypt, is connected to the matter of Moshe growing up in the house of Pharaoh so that they could derive vitality from the source of Moshe’s soul, this being the transcendent encompassing light (*Makif*) of the side of holiness, this seems to indicate that the matter of “three included within three etc.,” is also connected to the aspect of the encompassing transcendent lights (*Makifim*) of the side of holiness (*Kedushah*). We therefore must understand this matter and its elevated level and advantage.

2.

Now, we should preface with the explanation in the discourse of the Alter Rebbe, entitled “*Lehavin Inyan Iggulim v’Yosher*” (in a book of manuscripts of the Mittler Rebbe, which includes glosses, notes, and explanations of the Tzemach Tzeddek on the sides and between the lines).⁹³³ Namely, that the difference [between the Circles-*Iggulim* and the Straight Line-*Yosher*]⁹³⁴ may be understood from the difference

⁹³³ This was subsequently printed in Sefer HaMaamarim 5562 p. 46 and on; Also see Maamarei Admor HaEmtza’ee, Kuntreisim p. 423 and on; Ohr HaTorah, Terumah p. 1,469 and on (and p. 1,464 and on); Sefer HaMaamarim 5665 p. 148 and on.

⁹³⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-18.

between the angels called *Cycles-Ophanim* and the angels called *Fiery-Seraphim*, in that they too are in the states of *Circles-Iggulim* and the *Straight Line-Yosher*. That is, the *Cycle-Ophanim* angels are spherical, as the verse states,⁹³⁵ “Their appearance and their works were like a wheel within a wheel.” That is, they are spherical and revolve and prostrate etc. However, about the *Fiery-Seraphim* angels the verse states,⁹³⁶ “*Fiery-Seraphim* were standing etc.,” indicating that they are in a state of standing (*Amidah*-עמידה), without motion and revolution, this being the aspect of the *Straight Line-Yosher*.

However, the *Cycles-Ophanim* angels and the *Fiery-Seraphim* angels are the matters of *Circles-Iggulim* and the *Straight Line-Yosher*, as they are in the chaining down of the worlds (*Hishtalshelut*). From this, we can understand the matter of the *Circles-Iggulim* and the *Straight Line-Yosher* as they are in their root above, in the aspect of the *Line-Kav*, which is the root of the aspect of the *Straight Line-Yosher* and is the aspect of the *Fiery-Seraphim* angels, and the aspect of the *Great Circle-Iggul HaGadol* that precedes the restraint of the *Tzimtzum*, which is the root of the aspect of the *Circles-Iggulim* that are drawn down from the aspect of the *Line-Kav*, which “circles and returns and recircles etc.,”⁹³⁷ which is the aspect of the *Cycle-Ophanim* angels.

⁹³⁵ Ezekiel 1:16; 10:10

⁹³⁶ Isaiah 6:2

⁹³⁷ Etz Chayim, Shaar 1 (Shaar Iggulim v’Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 16-18 *ibid*.

The explanation is that, as known,⁹³⁸ the Fiery-*Seraphim* angels are positioned in the world of Creation (*Briyah*), within which there is an illumination of the aspect of the intellect (*Mochin*). For, “the Supernal Mother-*Imma Ila’ah* (Understanding-*Binah*) dwells in the Throne (the world of Creation-*Briyah*).”⁹³⁹ Therefore, their mode of serving *HaShem* יהו"ה, blessed is He, is with the comprehension of His Godliness through contemplation (*Hitbonenut*) in *ChaBa”D*.⁹⁴⁰

It is through their contemplation (*Hitbonenut*) and grasp, that the revelation of the emotions (*Midot*) of *ChaGa”T* is born in them,⁹⁴¹ with love like flames of fire etc. Because of their love and yearning desire for *HaShem*’s יהו"ה Godliness, they therefore come to a state of constant adhesion to *HaShem*’s יהו"ה Godliness, without any cessation, through engaging in reciting songs and praises etc., this being their actual adhesion to Him (following the revelation of the love), which is the aspect of *NeHi”Y*.⁹⁴²

This is analogous to man below, who contemplates the positive qualities of the one he loves etc., by which the [emotion of] love is born in his heart. Because of the love, an act of kindness is there thereby is caused, to go with his feet and do

⁹³⁸ See Likkutei Torah, Shlach 47b; Sefer HaMaamarim 5678 p. 417; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 52.

⁹³⁹ See Tikkunei Zohar, Tikkun 6 (23a).

⁹⁴⁰ Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

⁹⁴¹ Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

⁹⁴² Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

something for his beloved, or to bestow him with money and the like, in a constant way.

It thus is in this regard that the Fiery-*Seraphim* angels are in the aspect of the Straight Line-*Yosher*, which comes in a way of order and gradation and has [the aspects of] above and below. That is, as it progresses it diminishes from *ChaBa*”*D*⁹⁴³ to *ChaGa*”*T*,⁹⁴⁴ and from *ChaGa*”*T* to *NeHi*”*Y*.⁹⁴⁵ For, at the time of the comprehension within *ChaBa*”*D*, they have an illumination of the Godly light in a revealed way. Then, once their love is aroused, the light must necessarily be concealed and is not revealed to the same extent. Then, in the actual adhesion, there is an even greater concealment of the light etc.

However, the Cycles-*Ophanim* angels are not in a state of order and gradation, and have no aspects of above and below. This is because the level of the Cycles-*Ophanim* angels is lower than [the level of] the Fiery-*Seraphim*, in that their position is in the world of Action-*Asiyah*,⁹⁴⁶ as stated,⁹⁴⁷ “The wheel-*Ophan* dwells in [the world of] Action (*Asiyah*),” where there is no illumination of the aspects of *ChaBa*”*D*, but only the aspects of *NeHi*”*Y*.

Therefore, their way of serving *HaShem*-יהו"ה, blessed is He, is not with love like flames of fire stemming from great grasp and comprehension, but only from the aspect of submission (*Hoda'ah*) alone. This is the matter of their

⁹⁴³ Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

⁹⁴⁴ Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

⁹⁴⁵ Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

⁹⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 52 and elsewhere.

⁹⁴⁷ See Tikkunei Zohar, Tikkun 6 (23a)

constant revolutions and cycling. This is comparable to one who bends his head in submission to his fellow, in which there is no matter of grasp and comprehension, but just actual submission, this being the aspect of *NeHi"Y*.

Nonetheless, even in the aspects of *NeHi"Y* themselves, the aspects of *ChaBa"D* and *ChaGa"T* are present in a concealed way. This is as explained (in chapter one) about the matter of "three included within three etc.," that this is analogous to a fetus whose head is between his knees. In other words, he indeed has a head (*ChaBa"D*) and a heart (*ChaGa"T*), but not in a way that there is differentiation between above and below (meaning that the head is above and the feet are below). This is because, the head and heart are not recognizable in him, but are concealed within the aspect of *NeHi"Y*.

This is analogous to doing of an act of kindness after a long period of time, during which the love and intellect have already [receded and] become concealed. He nonetheless does the act of kindness and the bestowal remains constant, but with coldness (*Kerirut*-קרירות). This stems from the decision to do kindness that was already decided in him when he had the revelation of the intellect and the love, and an impression of this love and intellect remains. It is by this power that there is victoriousness (the aspect of *Victory-Netzach*, which is the beginning of the [three] qualities of *NeHi"Y* – *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod*), so that he constantly is in a state of actually doing the kindness, even after the complete concealment and forgetfulness of the love and intellect.

This likewise is the mode of serving *HaShem*-יהו"ה, blessed is He, during the time of exile, which is compared to the gestation (*Ibbur*) of the fetus, whose head is between his knees. That is, the service is not in a way that the aspects of *ChaBa*"D and *ChaGa*"T are revealed, but only the aspects of *NeHi*"Y, this being the force of strength within action alone. All this is comparable to the bowing of the head of the revolutions and cycling of the *Cycle-Ophanim* angels, which is the matter of submission (*Hoda'ah*), without the revelation of love like fiery flames stemming from contemplating (*Hitbonenut*) and grasping.

4.

Nevertheless, though there indeed is a greatness and superiority to the level of service of the Fiery-*Seraaphim* angels, in all aspects of *ChaBa*"D, *ChaGa*"T, and *NeHi*"Y, in comparison to the service of the *Cycles-Ophanim* angels, which only is with the aspects of *NeHi*"Y, even so, we find a superiority to the *Cycles-Ophanim* even in relation to the Fiery-*Seraphim*.

The explanation is that the *Cycle-Ophanim* angels are called,⁹⁴⁸ "The Holy *Ophanim-Ophanei HaKodesh*-אופני הקדש." This is to say that they are named after "*Holiness-Kodesh*-קדש,"

⁹⁴⁸ In the "*E'l Adon*" prayer in the Shabbat morning prayers. Also see Likkutei Torah, Ha'azinu 77b

[about which it states],⁹⁴⁹ “Holiness-*Kodesh*-קדש is a thing unto itself.”⁹⁵⁰

In contrast, the Fiery-*Seraphim* angels are not named after “Holiness-*Kodesh*-קדש,” and moreover, [the Fiery-*Seraphim*] angels recite “Holy-*Kadosh*-קדוש etc.,”⁹⁵¹ in which the word “Holy-*Kadosh*-קדוש” is specifically spelled with the letter *Vav*-ו, which is lower than the aspect of “Holiness-*Kodesh*-קדש is a thing unto itself.” Beyond this, even the aspect of “Holy-*Kadosh*-קדוש” (with the letter *Vav*-ו, which is below “Holiness-*Kodesh*-קדש is a thing unto itself”) is in a way of separateness from them. About this they recite, “Holy, Holy, Holy is *HaShem*-יהוה,” in that He is holy and separately transcendent from them.

In contrast, the Cycle-*Ophanim* angels do not recite “Holy-*Kadosh*-קדוש,” in that He is not holy and separately transcendent from them. Rather, they recite, “**Blessed** is the glory of *HaShem*-יהוה from His place,”⁹⁵² meaning that He should be drawn down and lowered.⁹⁵³

We therefore must understand how there can be a superiority to the Cycle-*Ophanim* angels, over and above the Fiery-*Seraphim* angels, given that the service of the Cycle-*Ophanim* angels is only with the aspects of *NeHi”Y*, and is

⁹⁴⁹ Zohar III 94b

⁹⁵⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

⁹⁵¹ Isaiah 6:3

⁹⁵² Ezekiel 3:12

⁹⁵³ The word “Blessed-*Baruch*-ברוך” is of the same root as “One who draws down-*HaMavreech*-המבריך a vine” (Mishnah Kilayim 7:1) indicating a drawing down to below.

unlike the service of the Fiery-Seraphim, which also is with the aspects of *ChaGa''T* and *ChaBa''D*.

However, the explanation is that since the Fiery-Seraphim angels serve *HaShem*-יהו"ה, blessed is He, with love like fiery flames, as a result of their great grasp and comprehension etc., therefore their nullification (*Bittul*) to Him stems from their comprehension. Thus, their self-nullification (*Bittul*) is only according to their grasp and comprehension, which is measured and limited, since they are [created] tangible beings (*Yesh*) etc.

This then, is the superiority of the Cycle-Ophanim angels, over and above the Fiery-Seraphim angels.⁹⁵⁴ That is, their nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, does not stem from comprehension and grasp, and therefore is true nullification (*Bittul*).

This may be understood based on the analogy of a student who nullifies himself before his teacher and praises [his teacher] etc. That is, it is specifically when the student grasps the quality, essence, and depth of his teacher's intellect that he nullifies himself before him. Thus, his nullification is only according to the limits of his own comprehension of the teacher's depth of the knowledge.

However, when he sees that his teacher conceptualizes matters that are extremely lofty and are utterly beyond his own grasp, to the point that he does not even know how to praise him etc., his nullification is then to its ultimate truth, meaning that his whole essence and being is nullified before his teacher, in that relative to his teacher he is utterly nothing.

⁹⁵⁴ Also see Likkutei Torah Ha'azinu 77b *ibid*.

From the above we can understand the superiority of the self-nullification (*Bittul*) of the Cycle-*Ophanim* angels, over and above the self-nullification (*Bittul*) of the Fiery-*Seraphim* angels. That is, since the self-nullification (*Bittul*) of the Cycle-*Ophanim* angels does not stem from their grasp, it therefore is true self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

We may add to this and state that, in regard to what was explained before (in chapter three), that the nullification (*Bittul*) of the Cycle-*Ophanim* angels is solely in a way of submission (*Hoda'ah*), and their revolutions and cycling are like the bowing of the head in submission to one's fellow, which is not in a way of grasp and comprehension, it therefore follows that this is only an external self-nullification (*Bittul Chitzoni*). That is, it is not an inner self-nullification (*Bittul Pnimi*) with the mind (*Mochin*) and heart (*Midot*).

This being so, there is a greater superiority to the self-nullification (*Bittul*) of the Fiery-*Seraphim* angels. For, since it stems from their understanding and comprehension, it therefore is an inner nullification (*Bittul Pnimi*). This is why their self-nullification (*Bittul*) is not just in a way of bowing their heads, but in a way of prostration and the nullification of their existence (*Bittul b'Metziyut*). It is for this very reason that they are called Fiery-*Seraphim*-שרפים, in that they are completely burned up and consumed (*Nisraphim*-בשרפים etc).

However, since the self-nullification (*Bittul*) of the Fiery-*Seraphim* angels is because of their grasp and comprehension, therefore, even when they are in a state of the nullification of their existence (*Bittul b'Metziyut*), nevertheless, this is not true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is

He. Rather, it specifically is the nullification (*Bittul*) to Him of the Cycle-*Ophanim* angels, which does not stem from grasp and comprehension, that although is only in a way of bowing the head, is nevertheless true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This is why the Cycle-*Ophanim* angels are called “The Holy *Ophanim-Ophanei HaKodesh*-אֱלֹהֵי הַקֹּדֶשׁ,” because their nullification (*Bittul*) is the nullification of Wisdom-*Chochmah*, which is called “Holiness-*Kadosh*-קֹדֶשׁ,” the matter of which is true self-nullification (*Bittul*).

In contrast, this is not so of the Fiery-*Seraphim* angels who recite, “Holy-*Kadosh*-קֹדֶשׁ etc.” For, since their nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from their grasp and comprehension, it is not true self-nullification, being that His Godliness is in a state of distance and transcendent separation (holy and separately transcendent) from them. Rather, “The whole earth is filled with His glory,”⁹⁵⁵ in that His presence is found below, specifically in the earth, in the aspect of Wisdom-*Chochmah* that is in the Torah, which is the matter of “glory-*Kavod*-כְּבוֹד” (“His glory-*Kevodo*-כְּבוֹדוֹ”) and has a numerical value of 32,⁹⁵⁶ referring to the Thirty-Two Pathways⁹⁵⁷ of the Wisdom-*Chochmah* of the Torah.⁹⁵⁸

⁹⁵⁵ Isaiah 6:3 *ibid*.

⁹⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁹⁵⁷ *Sefer Yetzirah* 1:1; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32.

⁹⁵⁸ See *Pardes Rimmonim*, Shaar 23 (*Shaar Erchei HaKinuyim*) section on “Glory-*Kavod*-כְּבוֹד.”

It thus is in this regard that the Cycle-*Ophanim* angels recite, “Blessed is the glory (*Kevod*-כבוד) of *HaShem*-יהו"ה from His place.”⁹⁵⁹ That is, for them, this is not in a way of separation and removal (“Holy-*Kadosh*-קדוש”), but is in a way of drawing down (“Blessed-*Baruch*-ברוך”), in that they draw down the aspect of “the glory (*Kevod*-כבוד) of *HaShem*-יהו"ה from His place,” meaning, from its source and root etc.

5.

Now, the advantage of the nullification (*Bittul*) of the Cycle-*Ophanim* angels, over and above the nullification (*Bittul*) of the Fiery-*Seraphim* angels, (in that the nullification of the Cycle-*Ophanim* angels does not stem from comprehension and therefore is true nullification (*Bittul*)), is also bound to their cycles and revolutions. This is comparable to a circle (*Iggul*) that continuously revolves, such that its upper aspect descends and its lower aspect ascends, continuously cycling and revolving etc., until it is impossible to determine which aspect is above and which aspect is below.

The explanation is that according to the above explanation (in chapter three) that the service of *HaShem*-יהו"ה of the Cycle-*Ophanim* angels, is with the aspects of *NeHi"Y*, as they include the aspects of *ChaBa"D* and *ChaGa"T* in a concealed way, which is analogous to a fetus whose head is between his knees, so that all that is openly revealed and recognizable in him are the aspects of *NeHi"Y* (his knees), nonetheless, within this, in a concealed way, are also the aspects

⁹⁵⁹ Ezekiel 3:12

of *ChaBa*”*D* and *ChaGa*”*T* (his head [and heart]), and it therefore is compared to a Circle-*Iggul* – [as this is simply the case, that his head is between his knees, meaning that his head is juxtaposed to his feet, like a circle] – that continually revolves, such that the upper descends to below and the lower ascends to above. In other words, the matter of submission (the lower) ascends to be in a state of revelation above, whereas the aspects of *ChaBa*”*D* and *ChaGa*”*T* (the upper) descend to be in a state of concealment below.

On the other hand, it is specifically when the aspects of *ChaBa*”*D* descend below and become concealed in the aspects of *NeHi*”*Y* that there is the true matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (in that the self-nullification (*Bittul*) does not stem from ones grasp and comprehension). We thus find that the descent of *ChaBa*”*D* to be in a state of concealment is the truest ascent.

This then, is why their vitality is in a way of “running” (*Ratzo*) and “returning” (*Shov*), in a state of cycling and prostration, such that the upper is lower and the lower is upper, until it is impossible to truly determine which is the beginning and which is the end, this being the true matter of nullification (*Bittul*).

This is unlike the “running” (*Ratzo*) and “returning” (*Shov*) of the Fiery-Seraphim angels, since in them, the upper does not become the lower by way of revolution and cycling. This is because their mode of serving *HaShem*-יהו"ה, blessed is He, is in a way that all aspects of *ChaBa*”*D*, *ChaGa*”*T*, and *NeHi*”*Y* are revealed to them, and they do not cycle and revolve,

but rather stand in a way that their head (*ChaBa" D*) is always above and their feet (*NeHi" Y*) are always below.

Rather, their “running” (*Ratzo*) and “returning” (*Shov*) is in a way that is analogous to breathing, in which the vitality [of the breath] departs and then returns and enters, except that what enters is new [breath and] vitality. In the same way, there is the departure of the vitality of the Fiery-*Seraphim* angels (when the yearning desire falls and departs from them) and another vitality enters etc. In contrast, this is not so of the Cycle-*Ophanim* angels, which is in a way of continuous revolution, that the very matter that was the lower becomes the upper, and then returns to become the lower etc.

With the above in mind, it is understood that the primary cause for the difference between the Cycle-*Ophanim* angels and the Fiery-*Seraphim* angels is their root in the aspects of the Circles-*Iggulim* and the Straight Line-*Yosher*. In other words, the root of the Fiery-*Seraphim* angels is from the aspect of the Line-*Kav*, which is drawn down in a Straight Line-*Yosher* and has the aspects of above and below, such that at its beginning there is greater illumination in a revealed way, whereas as it is drawn down in revelation after revelation, it continually diminishes. This is why their mode of service is in a way that there is an illumination in them, in a revealed way, of all the aspects of *ChaBa" D*, *ChaGa" T*, and *NeHi" Y*, and they are revealed in a way of order and gradation from above to below.

Additionally, since the beginning of the revelation of the Line-*Kav* is in a way of “coming and not coming” (*Mati v'Lo Mati*),⁹⁶⁰ this being the root of the matter of “running and

⁹⁶⁰ See Zohar I 16b; 65a; Etz Chayim, Shaar 7 (Shaar *Mati v'Lo Mati*)

returning” (*Ratzo v’Shov*),⁹⁶¹ there also is caused to be a matter of “running” (*Ratzo*) and “returning” (*Shov*) in the Fiery-*Seraphim* angels, in a way that the vitality that departs does not return and enter, but a different vitality enters etc.

In contrast, the Cycle-*Ophanim* angels are rooted in the aspect of the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum* and encompasses all the worlds equally, without division and without the aspects of above and below. Therefore, their mode of service is in a way of revolution and cycling, without any determination of upper and lower. That is, the aspects of *ChaBa”D* and *ChaGa”T* are concealed in the aspects of *NeHi”Y*.

From all the above, it is understood that even though the Cycle-*Ophanim* angels are only in the aspect of [the world of] Action (*Asiyah*) and are below the Fiery-*Seraphim* angels, which are in the world of Creation (*Briyah*) and in the aspects of *ChaBa”D*, nevertheless, the root of the Cycles-*Ophanim* angels is higher than the root of the Fiery-*Seraphim* angels. This is because the Great Circle-*Iggul HaGadol* (which is the root of the Cycle-*Ophanim* angels) is higherr than the radiance of the Line-*Kav* (which is the root of the Fiery-*Seraphim* angels).

6.

We can add that just as it is with the Cycle-*Ophanim* angels and the Fiery-*Seraphim* angels, that although the root of the Cycle-*Ophanim* angels is in the aspect of the Circles-

⁹⁶¹ Also see Derech Mitzvotcha 177a and elsewhere.

Iggulim, which is higher than the root of the Fiery-*Seraphim* angels who are in the aspect of the Straight Line-*Yosher*, nevertheless, the Cycle-*Ophanim* angels are lower than the Fiery-*Seraphim* angels. The same is so in their roots, in the aspects of the Circles-*Iggulim* and the Straight Line-*Yosher* themselves.

That is, even though the aspect of the Circles-*Iggulim* is much loftier than the aspect of the Straight Line-*Yosher*, nonetheless, as known, the Circles-*Iggulim* are from the aspect of the *Nefesh* level, whereas the Straight Line-*Yosher* is from the aspect of the *Ru'ach* level, and the *Nefesh* level is below the *Ru'ach* level.

This may be understood with a preface explaining the matter of the Circles-*Iggulim* and the Straight Line-*Yosher* according to the analogy of a craftsman who is thinking about how to make a certain object. At first, the entire essence of the object is grasped in his thought, and his thought encompass the totality of the object, in that he thinks of the general totality of it holistically, that it should be in such and such a way. This thought includes all the particulars of the object, but not in a way that he thinks each particular individually. Rather, he only is thinking about making of the object in general, that it should be in such and such a way.

This is like a person who sees an object once it already has been made, in that in a single glance he grasps the totality of it with all of its particulars. The same is so of the craftsman before making the object. That is, when it arises in his desire to make the object, he thinks about it holistically, that it should

be in such and such a way, and he thus designs it in his thought, seeing its top, center, and base as one.

However afterwards, when actually making the object, his thoughts must divide each particular of the object individually, considering its base individually, and its top individually etc. Now, for the particular thought to come out of the general thought of the object, the matter of constriction (*Tzimtzum*) is necessary. In other words, the general thought must be withdrawn, and [his mind] must be constricted (*Tzimtzum*) to focus his thought on this particular detail, as it is, in and of itself etc.

The likeness to this may be understood as it is Above in *HaShem*'s יהו"ה Godliness. Namely, that when it arose in His Supernal desire to emanate and create etc., through this, the totality of the chaining down of the worlds (*Seder Hishtalshelut*) was observed in a single glance, without any divisions of upper and lower or the beginning preceding the end. However, afterwards, this general thought was constricted (*Tzimtzum*) in order to reveal and drawing down the Line-*Kav* in a way of division, with the beginning preceding the end, in that at its beginning there is greater illumination of light etc.

This then, is the matter of the Circles-*Iggulim* and the Straight Line-*Yosher*. Namely, the aspect of the Circles-*Iggulim* is the aspect of the limitless light of the Unlimited One as it precedes the restraint of the *Tzimtzum*, in a state that it encompasses (*Makif*) all the worlds without any divisions of above and below. In contrast, the aspect of the Straight Line-*Yosher* is the light that follows after the restraint of the *Tzimtzum*, which comes in a way of inner manifestation

(*Hitlabshut*) in the worlds, in a way of division and the aspects of above and below.

We thus find that the aspect of Circles-*Iggulim* is much higher than the aspect of the Straight Line-*Yosher*. However, even so, this does not contradict the fact that the Circles-*Iggulim* are from the aspect of the *Nefesh* level, whereas the Straight Line-*Yosher* is from the aspect of the *Ru'ach* level. For, as known, the loftier something is, the more its externality is revealed. Therefore, in the aspect of the Circles-*Iggulim*, it only is possible for there to be a revelation of the aspect of the *Nefesh* alone.

In contrast, from the aspect of the Straight Line-*Yosher* there also is a revelation of the aspect of the *Ru'ach* within it. It nevertheless is understood that the aspect of the *Nefesh* of the Circles-*Iggulim* is higher than the aspect of *Ru'ach* of the Straight Line-*Yosher*. This is because the externality (*Chitzoniyyut*) of the upper is higher than the innerness (*Pnimiyyut*) of the lower.

This is similar to the difference between Torah and prayer. That is, Torah descended lower than prayer. This is because Torah manifests within physical matters, unlike prayer which is in the spiritual levels of the soul. Nevertheless, Torah is higher than prayer, being that prayer (*Tefillah*) is called temporal life (*Chayei Sha'ah*), whereas Torah is called eternal life (*Chayei Olam*).⁹⁶² Rather, because it is higher, it descended further down.

From the above we also can understand the matter of “three included in the three etc.,” (referring to the inclusion of

⁹⁶² See Talmud Bavli, Shabbat 10a

ChaBa''D and *ChaGa''T* within *NeHi''Y* in a way of a circle-*Iggul*), and that this relates to the exile in Egypt (as mentioned in chapter one). That is, even though it is much lower, its root is in the aspect of the encompassing lights (*Makif*) of the Circles-*Iggulim* of the side of holiness (*Kedushah*).⁹⁶³

⁹⁶³ It appears that the conclusion of this discourse is missing.