

Discourse 9

“Lehavin Inyan Iggulim v’Yosher - To understand the matter of Iggulim and Yosher”

Delivered on Shabbat Parshat Noach,
2nd day of Rosh Chodesh Marcheshvan, 5724
By the grace of *HaShem*, blessed is He,

1.

To better understand the matter of [the *Sefirot* of concentric] Circles-*Iggulim* and the Upright-*Yosher* [*Sefirot*], in the discourse of Shabbat Parshat Noach in the booklet of [manscripts] of the Alter Rebbe’s discourses, (this year being the 150th year anniversary of his passing and Hilulah), which is in the handwriting of the Mittler Rebbe and includes the glosses of the Tzemach Tzedek,³⁵² it is explained that the difference between the [*Sefirot* of] Circles-*Iggulim*, in which there is no division and one cannot determine the beginning from the end, and the Upright-*Yosher* [*Sefirot*], which refers to the matter of the Line and Thread (*Kav V’Chut*), in which there is a up and a down etc.,³⁵³ may be understood from the difference between the Cycle-*Ophanim* [angels] and the Fiery-*Seraphim*

³⁵² Subsequently printed by in Maamarei Admor HaZaken 5562 p. 46 and on; Also see Maamarei Admor HaEmtza’ee, Kuntreisim p. 423 and on; Ohr HaTorah, Terumah p. 1,469 and on; Sefer HaMaamarim 5665 p. 148 and on.

³⁵³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

[angels].³⁵⁴ They too are in states of Circles-*Iggulim* and Upright-*Yosher*. That is, the Cycle-*Ophanim* angels are similar the aspect of the Circles-*Iggulim*, as it states [that they are],³⁵⁵ “Like a wheel within a wheel,” like a wheel that revolves etc. [In contrast], the Fiery-*Seraphim* angels are in the aspect of Upright-*Yosher*, as it states,³⁵⁶ “*Seraphim* were standing.”

2.

Now, the difference between the Fiery-*Seraphim* [angels] and the Cycles-*Ophanim* [angels] is that the Fiery-*Seraphim* angels recite,³⁵⁷ “Holy, Holy, Holy is *HaShem*, Master of Legions-*HaShem Tzva*’ot-יהוה צבאו”ת, the whole earth is filled with His glory.” The meaning of “Holy-*Kadosh*-קדוש” is “separately transcendent,” meaning that they grasp how the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is Holy-*Kadosh*-קדוש and separately transcendent from them.

That is, since they are limited creations, even what they indeed grasp is limited etc., except that they know that “the whole earth is filled with His glory-*Kavod*-כבוד.” The word “glory-*Kavod*-כבוד” has the numerical value of 32-ל”ב,³⁵⁸

³⁵⁴ Also see the discourse entitled “*Lehavin Inyan Tlat Go Tlat*” 5723, translated in The Teachings of The Rebbe 5723, Discourse 21.

³⁵⁵ Ezekiel 1:16

³⁵⁶ Isaiah 6:2

³⁵⁷ Isaiah 6:4

³⁵⁸ Zohar III 33a (Ra’aya Mehemna); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

referring³⁵⁹ to the matter of the Thirty-Two Pathways of the Wisdom³⁶⁰ of Torah, through which a drawing down to the earth below is caused etc.

However, the Cycles-*Ophanim*, who are called “The Cycles of Holiness-*Ophanei HaKodesh*-אופני הקדש,”³⁶¹ wherein “Holiness-*Kodesh*-קדש” is loftier than “Holy-*Kadosh*-קדוש,”³⁶² recite,³⁶³ “Blessed is the glory of *HaShem*-יהו” from His place.” That is, they recite “Blessed-*Baruch*-ברוך” rather than “Holy-*Kadosh*-קדוש,” in that He is not separately transcendent from them, and they say that He should be blessed and that the glory of *HaShem*-יהו” should be drawn down from His place, meaning, from His essential place (as He is Holy and separately transcendent).

However, we must better understand this. For, as known, the Fiery-*Seraphim* [angels] are in the world of Creation-*Briyah*, whereas the Cycles-*Ophanim* angels are in the world of Action-*Asiyah*.³⁶⁴ This being so, the Fiery-*Seraphim* angels are higher than the Cycles-*Ophanim* angels.³⁶⁵

³⁵⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid.*; Also see *Pardes Rimmonim*, Shaar 23 (*Shaar Erchei HaKinuyim*), Ch. 20, section on “*Kavod*-כבוד.”

³⁶⁰ See *Sefer Yetzirah* 1:1; *Zohar* II 174a; *Zohar* III 290a (*Idra Zuta*); Ginat Egoz *ibid.*; *Pardes Rimmonim*, Shaar 12 (*Shaar HaNetivot*); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32.

³⁶¹ In the “*E'l Adon*” hymn recited in the morning Shabbat liturgy.

³⁶² See *Zohar* III 93b; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 26.

³⁶³ *Ezekiel* 3:12

³⁶⁴ *Pri Etz Chayim*, *Shaar HaKriyat Shema*, Ch. 2 and elsewhere.

³⁶⁵ This concludes the portion of the discourse that we have available to us. However, see the discourse entitled “*Lehavin Inyan Tlat Go Tlat*” 5723, translated in *The Teachings of The Rebbe 5723*, Discourse 21 (*Sefer HaMaamarim 5723* p. 133 and on), in which the above-mentioned discourse of the Alter Rebbe entitled “*Lehavin Inyan Iggulim v'Yosher*” is cited and explained.