

Discourse 14

*“Vayedaber HaShem el Moshe v’el Aharon -
And HaShem spoke to Moshe and to Aharon”*⁸¹⁹

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim and Erev Rosh Chodesh Sivan, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸²⁰ “*HaShem*-יהוה spoke to Moshe and Aharon saying, ‘The Children of Israel shall encamp, each man by his banner according to the insignias of their father’s household etc.’” In other words, the ordering of the encampments of the Jewish people should be “each man according to his father’s household.” Now, this must be better understood, since this was already stated before in regard to the matter of counting the children of Israel; that it must be “each man according to his father’s household.” Why then must the Torah again repeat and emphasize this matter that the banners must be “according to the insignias of their fathers’ household”? We also must understand what is so important

⁸¹⁹ On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe handwrote the following note: “Tzemach Tzeddek, the beginning of manuscript of Bamidbar 5615” [See Ohr HaTorah, Bamidbar p. 40 and on], and “5679” [Sefer HaMaamarim 5679 p. 430]. Also see the Sicha talk that followed this discourse, Ch. 8 and on (Torat Menachem, Vol. 14, p. 80 and on).

⁸²⁰ Numbers 2:1-2

about the matter of the banners, and what exactly is the superiority of this matter.

In order to understand this, let us preface with an explanation of the verse,⁸²¹ “He brought me to the House of Wine (*Beit HaYayin*-בֵּית הַיַּיִן) and His banner (*Diglo*-דִּגְלוֹ) of love was over me.” The Midrash comments on this stating,⁸²² “The congregation of Israel said, ‘He brought me to a large wine cellar.’ This refers to Sinai. There, I saw Michael and his banner, and Gavriel and his banner and my eyes beheld heavenly rites and I loved them.’ At that moment the Holy One, blessed is He, said to Moshe, ‘Since the desire of My children is for banners, they will encamp with banners.’” It thus states in continuation, “each man by his banner according to the insignias of their father’s household,” about which it is explained,⁸²³ “By the signs and insignias (*Otot*-אוֹתוֹת) that were given to them by their father Yaakov when they carried him out of Egypt.” We must therefore understand the meaning and superiority of the matter of banners (*Degelim*-דִּגְלִים), for which reason the Jewish people desired them.

Now, it cannot be said that the entire superiority of banners (and why the Jewish people desired them) is because the angelic beings possess this matter. This is because, in and of themselves, the souls are loftier than the angels. This accords with what will be revealed in the coming future (when all

⁸²¹ Song of Songs 2:4

⁸²² Midrash Shir HaShirim Rabba to Song of Songs 2:4; Bamidbar Rabba 2:3; Tanchuma Bamidbar 14; Pesikta, Piska “*BaChodesh HaShlishi*”; Pesikta Rabbati Ch. 21.

⁸²³ Rashi to Numbers 2:2; Midrash Tanchuma Bamidbar 12

matters will be revealed according to their true reality) that the souls are within the interior of the partition (*Pargod*), whereas the angelic beings are outside the partition (*Pargod*) and that, therefore, the angelic beings will have to consult with the souls in order to hear what is being said within the interior, behind the partition (*Pargod*).⁸²⁴ This being so, that souls are loftier than angels, it cannot be said that the reason the Jewish people desired banners (*Degelim*-דגלים) was entirely because they saw that the angels had banners.

We therefore must say that the banners (*Degelim*-דגלים) have an aspect of superiority, in and of themselves, and that the Jewish people were only awakened to this after observing the banners of the angels. In other words, through seeing the banners, they were awakened to the superior quality of the matter of banners (*Degelim*-דגלים), in and of themselves. We therefore must understand the meaning of the loftiness of banners (*Degelim*-דגלים).

2.

Now, this may be understood by prefacing with the matter of the tribes (*Shevatim*-שבטים), the primary matter of whom is to elevate and bind the worlds in general, and particularly to elevate and bind the world of Creation-*Briyah* to the world of Emanation-*Atzilut*. This is as stated,⁸²⁵ “For there

23. ⁸²⁴ Midrash Bamidbar Rabba 20:19; Tanchuma Balak 14; Tanuchma (Buber)

⁸²⁵ Psalms 122:4

the tribes ascended, the tribes of *Ya"ה-י"ה*, a testimony for Israel to give thanks to the Name *HaShem-יהו"ה*." This ascent is preceded by a drawing down from Above. For, this itself is the meaning of the word tribes-*Shevatim-שבטים*, which is related to,⁸²⁶ "A shooting star-*Kochava d'Shaveit-כוכבא דשבית*," indicating something that is drawn down from Above.⁸²⁷ It is this drawing down that grants the strength for the subsequent ascent from below, to elevate the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which were brought forth through the descent of the *Sefirah* of Kingship-*Malchut* as she becomes hidden and concealed within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah* and *Asiyah*).

The explanation is that the tribes (*Shevatim-שבטים*) are drawn from the forefathers (*Avot*) and the forefathers (*Avot*) are the Upper Chariot, meaning that they are the aspect of the world of Emanation-*Atzilut*. In contrast, the tribes (*Shevatim-שבטים*) are drawn from the forefathers and are the aspect of a "shooting star-*Kochava d'Shaveit-כוכבא דשבית*," in that they draw down the aspect of Emanation-*Atzilut* into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is like the teaching of our sages, of blessed memory,⁸²⁸ "The tribes responded to Yaakov stating:⁸²⁹ 'Listen Israel, *HaShem-יהו"ה*'

⁸²⁶ Talmud Bavli, Brachot 58b

⁸²⁷ See Rashi to Brachot 58b ibid. – "This is a star that descends from one place to another, like an arrow in the firmament, and has length like a rod (*Shevet-שבט*), which appears to be opening the firmament when it shoots." That is, a shooting star appears in the sky suddenly, as if it is coming from beyond the sky.

⁸²⁸ Talmud Bavli, Pesachim 56a

⁸²⁹ Deuteronomy 6:4

our God, *HaShem*-יהו"ה is One," meaning, just as there is only One in your heart, so too, there is only One in our hearts." In other words, they draw the aspect of *HaShem* is One-*HaShem Echad*-יהו"ה אחד, even into the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

This is accomplished through their service of *HaShem*-יהו"ה, blessed is He, of refining (*Birurim*) the sparks of holiness that fell with the shattering of the vessels (*Shvirat HaKeilim*). This is as stated,⁸³⁰ "Behold, we were binding sheaves in the middle of the field," which refers to serving *HaShem*-יהו"ה, blessed is He, through affecting refinements (*Birurim*). Through this form of serving *HaShem*-יהו"ה, blessed is He, they bind the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) to the world of Emanation-*Atzilut*.

Now, although the tribes bind the world of Emanation-*Atzilut* to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), nevertheless, the way this is drawn into the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) is not similar to the state of the world of Emanation-*Atzilut* itself. This is why the above teaching specifies, "So too-*Kach*-כך there is only One in our hearts," wherein the term "So too-*Kach*-כך" only indicates the matter of likeness, with the *Khaf HaDimyon*-הדמיון-כ"ף, which is a prefix that connotes likeness and similarity.

The difference⁸³¹ is like the differences found in serving *HaShem*-יהו"ה, blessed is He, with love (*Ahavah*), (which

⁸³⁰ Genesis 37:7

⁸³¹ See Torah Ohr, Tetzave 84d and on.

generally includes all service of *HaShem*-יהו"ה, blessed is He, as it states,⁸³² "There is no labor like the labor of love." However, there are different levels of love.) That is, there is a difference between the love of *HaShem*-יהו"ה called "Love with delight" (*Ahavah b'Taanugim*) and regular love (*Ahavah*). Generally, this is the difference between serving *HaShem*-יהו"ה, blessed is He, in a way of transformation (*It'hapcha*) or serving Him in a way of self-restraint (*It'kafia*).

Serving *HaShem*-יהו"ה in a way of transformation (*It'hapcha*) is the service of the completely righteous (*Tzaddik Gamur*), meaning that he completely transforms himself from one extreme to the other. In contrast, serving *HaShem*-יהו"ה through self-restraint (*Itkafia*) is toil that accords to reason and intellect, and therefore, on this level, there also is room for matters of the body and the animalistic soul, only that because of his intellect, he forces self-restraint and sublimation to *HaShem*-יהו"ה upon himself, by way of compulsion.

This likewise is the difference between the service of *HaShem*-יהו"ה of the tribes (*Shevatim*-שבטים) and the service of *HaShem*-יהו"ה of our forefathers and is why the service of *HaShem*-יהו"ה of the tribes (*Shevatim*) compared to the service of *HaShem*-יהו"ה of our forefathers, is only in way of likeness and similarity – with the *Khaf HaDimyon*-כ"ף הדמיון – the prefix that connotes likeness and similarity.

However, all the above relates to the level of service of *HaShem*-יהו"ה, blessed is He, of the tribes (*Shevatim*-שבטים) in

⁸³² Zohar III 267a

and of themselves. The matter of the banners was therefore necessary, three tribes to each banner, indicating the matter of inter-inclusion with each other. And since the matter of inter-inclusion (*Hitkallelut*) comes about as a result of a much loftier illumination, this illumination affects a bond between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the world of Emanation-*Atzilut*. (Moreover, the bond affected is not only as indicated by the teaching,⁸³³ “Similar (*K’Gavna*-כְּגַבְנָא) to how they unite above in Oneness, so she unites below in the mystery of Oneness,” which is only with the *Khaf HaDimyon*-כ"ף הדמיון” as a prefix that connotes likeness and similarity, but they rather should be “One-*Echad*-אחד within One-*Echad*-אחד,”⁸³⁴ in actuality.

3.

To understand this in greater detail, we should preface by explaining the verse,⁸³⁵ “I will exalt You my God, The King,” to understand why we specifically exalt the Holy One, blessed is He, specifically with the adjective, “The King” (*HaMelech*-הַמֶּלֶךְ).

The explanation is that there is a difference between the influence that comes from the emotional qualities and the influence that comes from the aspect of Kingship-*Malchut*. That is, when the influence comes from the emotional qualities

⁸³³ Zohar II 135a (Recited in the Friday night “*K’Gavna*” liturgy).

⁸³⁴ See Zohar II 135a *ibid*.

⁸³⁵ Psalms 145:1; See Torah Ohr Mikeitz 40c

(*Midot*), it is in a state of closeness and revelation. It goes without saying that this is so when discussing the emotional quality of Kindness-*Chessed*. It certainly is in a state of closeness and revelation. However, this is also true of the quality of might and judgment-*Gevurah*. It too comes out of closeness and revelation. That is, the reason that a person is aroused to oppose his fellow is specifically because he is close to him. All this is because, in and of themselves, emotions (*Midot*) are a state of closeness, in that they are the revelations of the soul. Therefore, their influence is also in a state of closeness and revelation.

Now, all the above is in regard to the emotions (*Midot*) as they manifest below. Therefore, it certainly is so in regard to the emotions (*Midot*) Above in Godliness, in which they certainly are in a state of closeness. For, in truth, the influence from the emotions (*Midot*) as they are below is not similar to the influence as it is from the Supernal emotions (*Midot*). This is because as the emotions are below, they only are the cause of the influence. An example is the emotion of love (*Ahavah*), in which the emotion is just what awakens and causes the bestowal of influence. In other words, the emotion is only the awakening and arousal that acts as the cause for the bestowal. It is this awakening of love and compassion that brings him to then bestow influence, such as donating money or the like.

However, this is not so of the emotional qualities Above in Godliness, which do not merely cause the bestowal of influence, but rather, the emotional quality is **itself** the influence that is drawn down and bestowed. For example, in the Amidah

prayer we recite, “He sustains the living with kindness-*Chessed*,” meaning that *HaShem*’s יהו"ה Supernal quality of kindness-*Chessed* is drawn in a way that the kindness-*Chessed* itself is drawn from one vessel to the other etc. However, what is understood from this, is that the Supernal emotional qualities (*Midot*) are in a state of much greater closeness to their Source.

Now, all the above was about the emotional qualities (*Midot*), which are in a state of closeness. However, this is not so of the quality of Kingship-*Malchut*, which is in a way of distance and separation. By way of analogy, this can be seen in the matter of kingship as it is below, with a king who reigns over a land, which is the aspect of closeness and proximity of the king to his land. However, the manner in which he reigns and conducts the kingdom is not by explaining his rationale to his subjects. On the contrary, he issues his edicts without providing the rationale for his decrees. Likewise, when the people fulfill his decrees, they do so out of fear of him, as Talmud states,⁸³⁶ “The verse,⁸³⁷ ‘You shall place a king over you,’ means that the fear of him should be upon you,” It similarly states,⁸³⁸ “Since you have accepted My Kingship, now accept My decrees.” This being so, even the closeness of the quality of Kingship-*Malchut* is in a manner of distance and separation.

In regard to the existence of the worlds, which are brought into being from the quality of His Kingship-*Malchut*,

⁸³⁶ Talmud Bavli, Sanhedrin 22a

⁸³⁷ Deuteronomy 17:15

⁸³⁸ See Rashi to Leviticus 18:2; Mechilta Yitro 20:3; Torat Kohanim Acharei 18:4 and elsewhere.

this is likewise so Above in Godliness. That is, His Kingship is in a state of distance and elevated separation, and the existence of the worlds is brought about through the strength of judgments (*Gevurot*) and constrictions (*Tzimtzumim*). This is as stated,⁸³⁹ “They will speak of the glory of Your Kingdom and they will tell of Your power; To inform human beings of His mighty deeds and the glorious splendor of His Kingdom.” In other words, it is specifically through His mighty deeds (*Gevurot*) that the glory of His Kingdom (*Malchut*) is brought about.

It is about this that the verse states,⁸⁴⁰ “I will exalt You my God, The King.” For, since the quality of Kingship-*Malchut* is in a manner of distance, it therefore is necessary to exalt His Kingship-*Malchut*. This then, is the matter of binding the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) (which come into being through the descent of the *Sefirah* of Kingship-*Malchut* of the world of Emanation-*Atzilut*) with the world of Emanation-*Atzilut*. This then, was the service of *HaShem*-יהוה, blessed is He, performed by the tribes (*Shevatim*) who service was to bind the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut*.

⁸³⁹ Psalms 145:11-12

⁸⁴⁰ Psalms 145:1; See Torah Ohr Mikeitz 40c

4.

Now, this matter (that is, the service of *HaShem*-יהו"ה of the tribes (*Shevatim*) in binding the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut*), was accomplished through their toil in refining the holy sparks that fell with the shattering of the vessels (*Shevirat HaKeilim*).

To further explain, just as the bestowal of every influence is brought about by means of the vessels (*Keilim*), so does the influence from the aspect of Kingship-*Malchut* come by means of the vessels (*Keilim*). Now, Etz Chayim⁸⁴¹ explains that the vessels (*Keilim*) refer to letters (*Otiyot*-אותיות). That is, the bestowal of influence is by means of the letters (*Otiyot*). For example, a teacher influences his student specifically through the letters (*Otiyot*) of his speech. For, although the teacher can be recognized as a man of intellect even without speaking letters, being that,⁸⁴² “a person’s wisdom illuminates his face,” nonetheless, such recognition is only general. However, to know the particulars of his wisdom and certainly to receive actual influence from him, specifically requires the letters (*Otiyot*) of his speech. That is, the teacher’s intellect manifests in the letters of his thought (*Machshavah*) and in the letters of his speech (*Dibur*) and it is specifically through this that the student can receive his influence.

⁸⁴¹ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 6; Also see *Hemshech* 5672 Vol. 2, p. 863, and elsewhere.

⁸⁴² Ecclesiastes 8:1

The same applies to the bestowal of emotional influence (*Midot*). For, even when a person feels an awakening of love from his friend, nevertheless, for his friend's love and goodness to be revealed with the bestowal of any actual influence, it specifically must manifest in the letters of his speech (*Dibur*) and action (*Ma'aseh*).

Thus, how this matter is Above in Godliness may be similarly understood, that the bestowal of influence to the worlds is through letters (*Otiyot*-אותיות). This is explained regarding the verse,⁸⁴³ “Great is יהו"ה-*HaShem* and much praised in the city of our God-*Elo*”*heinu*-אלהינו.” The words, “Great is *HaShem-Gadol* יהו"ה-*HaShem*,” refer to the greatness of יהו"ה-*HaShem*, blessed is He, in bringing about the existence of the worlds from nothing, which is specifically brought about through “the city of our God-*Eer Elo*”*heinu*-עיר אלהינו.”

To clarify, the word city (*Eer*-עיר) indicates that it is a composite comprised of many houses. Now, a house is built of many stones and stones signify the letters (*Otiyot*), as stated in *Sefer Yetzirah* about the letters,⁸⁴⁴ “Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five stones build one-hundred and twenty houses etc...from here on, go and calculate what is beyond the capacity of the mouth to speak or the ear to hear.” This then, explains the verse, “Great is יהו"ה-*HaShem* and much praised in the city

⁸⁴³ Psalms 48:2; See Torah Ohr Va'era 56b

⁸⁴⁴ *Sefer Yetzirah* 4:12 in one version, or 4:16 in another version.

of our God-*Eer Elo* "עֵיר אֱלֹהֵינוּ"⁸⁴⁵ In other words, the existence of the worlds is brought about through the letters (*Otiyot*) of *HaShem*'s-ה' speech, blessed is He.

This then, explains the matter of the vessels (*Keilim*), in that it is specifically through them that influence is bestowed. In other words, the influence itself, which is called "light" (*Ohr*), necessarily requires vessels (*Keilim*) to be transmitted, since it is specifically through the vessels that the influence can be received.

Now, (the general principle is that) the further the influence is drawn down, the more necessary it is for there to be a greater amount of vessels (*Keilim*). The analogy below in man, is that the letters of his speech are more plentiful than the letters of his thought. This is because speech draws the influence down from thought to speech. Similarly, even within the letters (*Otiyot*) of speech itself, through which the teacher influences the intellect of his students, the lower the intellect of the students, the more letters (*Otiyot*) are necessary to convey the intellectual influence.

The same may be understood as it is Above in Godliness. That is, in the world of Emanation-*Atzilut*, there are far fewer vessels (*Keilim*), as stated,⁸⁴⁶ "The world was created with ten utterances," and the further down the bestowal of influence descends, the greater the abundance of vessels (*Keilim*), until finally, in this lowly world there is a very great

⁸⁴⁵ Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, *The Gate of His Title (Shaar HaKinuy)*, and Vol. 2 & 3, *The Letters of Creation*.

⁸⁴⁶ Mishnah Avot 5:1

abundance of vessels (*Keilim*). However, on the other hand, the more vessels there are, the more diminished and constricted the light (*Ohr*) becomes, similar to the above analogy, that the light in the letters of speech (*Dibur*) is much more diminished than the light in the letters of thought (*Machshavah*).

Now, all the above still applies to holiness (*Kedushah*). However, because of the great abundance of vessels (*Keilim*), the result of which is that the illumination of light (*Ohr*) is greatly diminished, room is created for the possibility of a shattering (*Shevirah*) of the vessels, meaning that the light (*Ohr*) could manifest in matters that completely hide and conceal it. [This is similar to the descent of the Godly soul into the body, in which, because of its descent from “a high peak to a deep pit,”⁸⁴⁷ the possibility is brought about for the soul to manifest within the animalistic soul, which can cover and conceal it.] This then, is the matter of the shattering (*Shevirah*) of the vessels, in which the letters (*Otiyot*) become scattered and disjointed from each other, until they actually hide and conceal the light. The result is that room is given for the existence of an opposing side, which is the opposite of holiness etc.⁸⁴⁸

⁸⁴⁷ See Talmud Bavli, Chagigah 5b

⁸⁴⁸ At this juncture of the oral discourse, the Rebbe was also mentioned that there are further descents of the letters into the letters of analogies (*Mashalim*) and even greater concealments, such as the letters (*Otiyot*) of riddles, and ever greater concealment, such as letters (*Otiyot*) that are completely disjointed and out of order. However, the transcribers could not recalled whether this was said in explanation of the matter of vessels (*Keilim*) or whether it was said in explanation of the matter of the shattering (*Shevirah*). [See Sefer HaMaamarim 5678 p. 356; *Hemshech* 5672 Vol. 1 p. 179; Also see the previous discourse of this year, 5715, entitled “*Zeh Yitnu*” (Discourse 9), Ch. 5 where this distinction was further elucidated.]

This then, was the service of *HaShem*-יהו"ה, blessed is He, of the tribes (*Shevatim*), in refining (*Birur*) the sparks that fell down with the shattering of the vessels (*Shevirat HaKeilim*). About this the verse states,⁸⁴⁹ "Behold, we were binding sheaves in the middle of the field." The field (*Sadeh*-שדה) refers to a place where Supernal Man does not dwell.⁸⁵⁰ Thus, it was specifically in the field that the tribes toiled in their service of "binding sheaves,"⁸⁵¹ which refers to gathering the sparks of holiness that were scattered.

The explanation is that the scattered sparks can conceal because they are rooted in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*. However, since "a prisoner is incapable of freeing himself,"⁸⁵² the refinement (*Birur*) of the sparks must specifically be accomplished by the souls of the Jewish people, who are rooted in the world of Repair-*Tikkun* and in the root of their root are higher than the world of Chaos-*Tohu*. For, although Chaos-*Tohu* and Repair-*Tikkun* are equal, nevertheless, *HaShem*'s-יהו"ה inner Supernal intent is specifically for Repair-*Tikkun*, as stated,⁸⁵³ "Was not Esav the brother of Yaakov – the word of *HaShem*-יהו"ה – but (nonetheless) I loved Yaakov," specifically. Thus, strength is granted to the souls of the Jewish people to refine (*Birur*) the sparks of the world of Chaos-*Tohu*.

⁸⁴⁹ Genesis 37:7

⁸⁵⁰ See Likkutei Torah, Re'eh 32b and elsewhere.

⁸⁵¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁸⁵² Talmud Bavli, Brachot 5b

⁸⁵³ Malachi 1:2 and on

About this our sages, of blessed memory, stated (that before the soul descends to this world),⁸⁵⁴ “He is administered an oath, be righteous-*Tzaddik* etc.” Moreover, this was stated about all souls,⁸⁵⁵ not just souls that are not good, but also the souls of intermediates (*Beinonim*) and even the souls of the righteous (*Tzaddikim*). That is, they too are given this oath. This is because, since the Godly soul manifests within the animalistic soul, which is rooted in the world of Chaos-*Tohu*, the ability to refine the animalistic soul is specifically given into the power and purview of the Godly soul, as indicated by the above-mentioned verse, “but I loved Yaakov.”

This then is the matter of the oath (*Shvuah*-שבועה), in that the word, “given an oath-*Mashbee’eem*-משביעים” is of the same root as “satiated-*Sova*-שובע,” although its simple meaning is “oath-*Shvuah*-שבועה.” The substance of this oath is the matter of the soul bonding to its Source, as it states,⁸⁵⁶ “Within Myself (*Bi*-בי) I have sworn.” This matter of, “Within Myself-*Bi*-בי,” transcends the emotions,⁸⁵⁷ and thus, it is through bonding to the inner Source, in which the intention is specifically for Repair-*Tikkun*, that strength is granted to refine the animalistic soul and fulfill the oath, “Be righteous and do not be wicked.”

⁸⁵⁴ Talmud Bavli, Niddah 30b; See Tanya Ch. 1; See Kitzurim v’Ha’arot l’Tanya p. 48 and on; Sefer HaMaamarim 5698 p. 234 and on.

⁸⁵⁵ See Nidah 30b *ibid.* – “If you say that it was a prophet who said this, come and see from the verse in Job [who was not a prophet].”

⁸⁵⁶ Genesis 22:16

⁸⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Letters of Creation, section entitled “The Drawing Forth of Action from The Letters to *Elohi”m*-אלהים.”

Now, even though it is through the service of *HaShem*-יהו"ה, blessed is He, that was affected by the tribes (*Shevatim*) that there is caused to be a bond between the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with the world of Emanation-*Atzilut*, nevertheless, this is in the manner indicated by the teaching,⁸⁵⁸ "Similar to (*K'Gavna*-כגבנא) how they unite above in His Oneness, so too she unites below in the mystery of His Oneness," in which the *Khaf HaDimyon*-כ"ף "הדמיון" is used as a prefix, which only connotes likeness and similarity, as explained before. The reason is because the tribes (*Shevatim*) are souls of the world of Creation-*Briyah* and therefore their service of *HaShem*-יהו"ה, blessed is He, is the service of "the seed of animal,"⁸⁵⁹ and nothing more.

The explanation is as known about difference between the service of *HaShem*-יהו"ה of souls that are in the category of "the seed of man," as opposed to the service of *HaShem*-יהו"ה of souls that are in the category of "the seed of animal."⁸⁶⁰ That is, a human being has knowledge-*Da'at*, whereas an animal has no knowledge-*Da'at*.

⁸⁵⁸ Zohar II 135a (Recited in the Friday night "*K'Gavna*" liturgy).

⁸⁵⁹ Jeremiah 31:27

⁸⁶⁰ See the discourse entitled "*V'Eleh HaMishpatim* – These are the ordinances" 5711, translated in The Teachings of The Rebbe, 5711 – Discourse 3; Also see the discourse entitled "*V'Hoo Omeid* – He stood over them beneath the tree and they ate" 5713, translated in The Teachings of The Rebbe, 5713 – Discourse 4, and elsewhere.

Now, Torah Ohr⁸⁶¹ explains that what is meant here is not the matter of intellectual grasp and comprehension. For, even animals have some element of grasp and comprehension, as we find that even amongst animals, the fox is considered to be the most clever animal.⁸⁶² How much more is this certainly so of the angelic beings, who also are called “animals” (*Chayot*) and “beasts” (*Behemot*), as we know that the angels possess wondrous understanding and grasp of Godliness. We thus find that the matter of understanding and comprehension does not specifically apply only to souls that are in the category of “the seed of man.”

This being so, it cannot be that the statement that animals have no knowledge-*Da'at* refers to their grasp and comprehension. Rather, what is meant by knowledge-*Da'at*, is the recognition and sensitivity to the truth of the matter, as it relates to him personally. However, this explanation is also inadequate, because the angelic beings also have sensitivity to Godliness and are affected according to their grasp and comprehension. For, when it comes to the angelic beings, whatever they grasp is actualized in them and therefore nothing can stand in opposition to their service of *HaShem*-יהו"ה, blessed is He. This being so, that they indeed possess grasp and sensitivity to Godliness, why then are they called “beasts” (*Behemot*)?

However, the explanation is that the inner difference between “the seed of man” and “the seed of animal” is (not in

⁸⁶¹ Torah Ohr, Mishpatim 74c and on.

⁸⁶² See Talmud Bavli, Brachot 61b and elsewhere.

the matter of comprehension and sensitivity to Godliness.) Rather, within sensitivity to Godliness itself, there is a difference whether the sensitivity stems from grasp and comprehension or whether it stems from the very essence of one's being. In other words, if sensitivity to Godliness stems from one's grasp and comprehension, this is not what is truly meant by Godly knowledge-*Da'at*, being that it is due solely to grasp and comprehension. Rather, the true matter of Godly knowledge-*Da'at* is sensitivity to Godliness that stems from the essence of one's being. This is why the angels are called "animals," because their sensitivity to Godliness stems from their grasp and comprehension. Therefore, even though they are affected according to their grasp, nevertheless, this is not true Godly knowledge-*Da'at*.

This is the general distinction between the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). The lower knowledge (*Da'at Tachton*) is brought about through contemplation and comprehension (*Hitbonenut*), in that one contemplates that *HaShem* Is One-*HaShem Echad*-יהו"ה אחד. That is, he contemplates that the true reality of the seven firmaments of the heavens and the earth (*Chet*-ח) and the four (*Dalet*-ד) directions of the world, is that they are brought into being by the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, the Unlimited One, who is the Master of the World (*Alupho Shel Olam* – The *Aleph*-א) and are utterly nothing before Him.⁸⁶³ This very matter is how

⁸⁶³ See *Sefer Mitzvot Katan (SMAK)* cited in *Beit Yosef to Orach Chayim*, Siman 61; *Shulchan Aruch* and *Shulchan Aruch of the Alter Rebbe*, *Orach Chayim*

the Jewish people, who are called,⁸⁶⁴ “One nation (*Goy Echad*-גוי אחד) in the earth,” serve *HaShem*-יהו"ה, blessed is He.⁸⁶⁵ That is, they draw down the Oneness of *HaShem*-יהו"ה, blessed is He, to the earth.⁸⁶⁶

Nevertheless, even though this contemplation (*Hitbonenut*) brings a person to a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it nonetheless is limited. Moreover, through this it is not possible to come to complete and total nullification of one's very sense of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, because, since one's nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from his comprehension of the tangible created “something” (*Yesh*), it is not possible for no element of self or ego to be intermingled in this, for after all, the sublimation (*Bittul*) itself stems from his sense of “something” (*Yesh*).

However, when it comes to the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, the sense of nullification (*Bittul*) to *HaShem*-יהו"ה is from Above and stems from the realization of *HaShem*'s-יהו"ה true reality, blessed is He. Thus, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is the complete and total nullification of one's sense of independent existence (*Bittul b'Metziyut*).

61:6; Torah Ohr Va'era 55b and on; Also see the Petach HaShaar of Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

⁸⁶⁴ Samuel II 7:23; Chronicles I 17:21

⁸⁶⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁸⁶⁶ See Tanya, Iggeret HaKodesh, Epistle 9; Torah Ohr, Mikeitz 35a

This then, explains the matter of the service of *HaShem*-יהו"ה, blessed is He, of the tribes (*Shevatim*). That is, since they were souls of the world of Creation-*Briyah*, therefore their service of *HaShem*-יהו"ה, blessed is He, was from the lower knowledge (*Da'at Tachton*).

This is also the difference between Yosef and his brothers, the other tribes (*Shevatim*).⁸⁶⁷ About Yosef the verse states,⁸⁶⁸ "He came home to do his work," which Targum translates as,⁸⁶⁹ "To check the accounting ledgers." Now, at first glance, this is not understood, because Yosef was a Chariot (*Merkavah*) for Godliness. And when we say that he was a Chariot (*Merkavah*) for Godliness, it means that all his limbs and all his matters were holy and separate from matters of this world.⁸⁷⁰ This being so, how could he possibly be preoccupied with checking the accounts?

As well known, the explanation is that Yosef was a soul of the world of Emanation-*Atzilut*. Therefore, even his involvements in physical matters did not obstruct him from being a Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Godliness. In contrast, although the tribes (*Shevatim*) were also Chariots (*Merkavot*) for Godliness, but because they were souls of the world of Creation-*Briyah*, they chose to be shepherds, so that they could have solitude and be distant from matters of the

⁸⁶⁷ See Torat Chayim Vayechi 102b and on; Sefer HaMaamarim 5633 Vol. 1 p. 63 and on; 5677 p. 103 and on; Also see the previous discourse of this year, 5715, entitled "*V'Nigleh Kvod HaShem*-יהו"ה," Discourse 12, Ch. 3.

⁸⁶⁸ Genesis 39:11

⁸⁶⁹ Targum Onkelos to Genesis 39:11

⁸⁷⁰ See Tanya Ch. 23 and Ch. 34.

world, and thus not become distracted or confused in their service of *HaShem*-יהו"ה, blessed is He.

On the other hand, Yosef was a soul of the world of Emanation-*Atzilut*. Therefore, even when he was occupied with the accounts, this did not distract or confuse him from his service of *HaShem*-יהו"ה, blessed is He. That is, because his service of *HaShem*-יהו"ה, stemmed from the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, before Whom everything is literally nothing, it was therefore utterly inapplicable for him to become distracted or confused by anything in the world whatsoever.

6.

However, all the above applies to the service of *HaShem*-יהו"ה of the tribes (*Shevatim*), in and of themselves, which is the service of the lower knowledge (*Da'at Tachton*) and is only the matter of the sublimation and nullification (*Bittul*) of the tangible "something" (*Yesh*) to *HaShem*-יהו"ה, blessed is He. This is why they also needed the banners (*Degalim*), which indicate the matter of the inter-inclusion (*Hitkallelut*) of the three lines. (That is, the three lines represent the entire chaining down of the worlds – *Hishtalshelut*.) Now, since inter-inclusion (*Hitkalellut*) is brought about by the illumination of a much higher light, this causes them to be in a state of nullification of their very sense of independent existence (*Bittul b'Metziyut*).

To explain, the inter-inclusion (*Hitkallelut*) of the banners (*Degalim*) is not like the inter-inclusions (*Hitkallelut*) of the counting of the Omer. This is because the inter-inclusions (*Hitkallelut*) of the counting of the Omer stem from the brains and intellect, which is why they only are seven included in seven, such as kindness-*Chessed* of might-*Gevurah*, and might-*Gevurah* of kindness-*Chessed* etc. They therefore are different statures (*Partzufim*) and are opposites of each other.

In contrast, the inter-inclusions (*Hitkallelut*) of the banners (*Degalim*) are similar to the inter-inclusion (*Hitkallelut*) of the *Sefirah* of beauty-*Tiferet*, which is true inter-inclusion, in that the opposing *Sefirot* are nullified of their existence.⁸⁷¹ This matter is brought about specifically through drawing forth the aspect of wisdom-*Chochmah*. Thus, this is the meaning of the verse, “Each man by his banner according to the insignias of their father’s household,” about which our sages, of blessed memory, stated,⁸⁷² “By their father’s household, and not by their mother’s household.”

In other words, the inter-inclusion (*Hitkalelut*) of the banners (*Degalim*) does not stem from the *Sefirah* of understanding-*Binah*, which is called “The mother of the children.”⁸⁷³ Rather, the banners (*Degalim*) were specifically

⁸⁷¹ See Likkutei Torah, Tazria 23c and elsewhere.

⁸⁷² Midrash Vayikra Rabba 32c

⁸⁷³ Psalms 113:9; See Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Erech “*Em HaBanim*”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of The Mittler Rebbe, translated as The Gate of Unity Ch. 5-6, Ch. 26, and the notes there.

“by their father’s household,” referring to the aspect of wisdom-*Chochmah*. As a result, the inter-inclusions (*Hitkallelut*) affected by the banners (*Degalim*) is in a way of complete nullification of the sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This then, is also the meaning of the words, “according to the insignias of their father’s household,” about which it is explained,⁸⁷⁴ “By the signs and insignias (*Otot*-אותות) that were given to them by their father Yaakov.” For, Yaakov is quality of beauty-*Tiferet* and is called,⁸⁷⁵ “The inner beam (*Breeyach HaTichon*) that runs through from one end to the other.” Through it, all the inter-inclusions (*Hitkallelut*) between the three lines are made, in a manner of true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, since the tribes are called the “shooting star-*Kochava d'Shaveit*-דשביט,” indicating the matter of drawing forth from Yaakov, therefore, due to this drawing forth they are empowered (through the matter of the banners – *Degalim*) to affect ascent, thereby causing an ascent of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut*.

This is similar to the matter of a wedding, in that through the descent of the groom, as we are taught that the groom,⁸⁷⁶ “Descends a level to marry the woman,” the bride is caused to

⁸⁷⁴ Rashi to Numbers 2:2; Midrash Tanchuma Bamidbar 12

⁸⁷⁵ Exodus 26:28, 36:33; See Zohar I 1b; Zohar II 174b; Zohar III 186a; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes there.

⁸⁷⁶ Talmud Bavli, Yevamot 63a

ascend, as we recite,⁸⁷⁷ “Come my Beloved to meet the Bride,” as known regarding the matter of “The agent of the King” (*Shoshvina d’Malka*) and “The agent of the bride” (*Shoshvina d’Matronita*).⁸⁷⁸ This is also the meaning of the verse,⁸⁷⁹ “Submit to *HaShem*-יהו"ה, call out in His Name.” That is, through the ascent (*Ha’ala’ah*) of submission to *HaShem*-יהו"ה, blessed is He, there subsequently is the drawing down (*Hamshachah*) of “calling out in His Name.”

This is likewise so in the matter of the tribes (*Shevatim*). That is, since they are drawn from the forefathers (*Avot*), through this, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are caused to also ascend to the world of Emanation-*Atzilut*, in a manner that even the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) will be in a state of complete nullification of their sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse,⁸⁸⁰ “He brought me to the House of Wine (*Beit HaYayin*-בית היין) and His banner (*Diglo*-דגל) of love was over me.” That is, the matter of the banners (*Degalim*) is related to the matter of the wine (*Yayin*-יין). That is, even though wine (*Yayin*-יין) refers to the aspect of

⁸⁷⁷ See the Friday night liturgy; Also see the discourse entitled “*Lecha Dodi* – Come my Beloved to meet the Bride,” of the prior year 5714, translated in The Teachings of The Rebbe 5714, Discourse 23.

⁸⁷⁸ See the discourse entitled “*Se’u et Rosh* – Take a headcount” 5714, translated in The Teachings of The Rebbe 5714, Discourse 16 and the citations there; Also see the citations in Likkutei Sichot Vol. 22 p. 61.

⁸⁷⁹ Psalms 105:1; Chronicles I 16:8; See the “*Hodu*” liturgy at the beginning of the morning prayers.

⁸⁸⁰ Song of Songs 2:4

understanding-*Binah*, nevertheless, since “wisdom-*Chochmah* and understanding-*Binah* are two lovers who never separate,”⁸⁸¹ therefore, the *Sefirah* of wisdom-*Chochmah* is also present. (Moreover, in the *Sefirah* of wisdom-*Chochmah*, it is utterly inapplicable for the extraneous husks of the opposite of holiness to derive any vitality because of the matter of the shattering (*Shevirah*), as the verse states,⁸⁸² “They die, but not in wisdom-*Chochmah*.”) Thus, this causes inter-inclusion (*Hitkallelut*) in a way of complete nullification of sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, as explained above about the specific wording, “By their father’s house.”

Thus, when the Jewish people saw Michael and his banner and Gavriel and his banner, they too desired the matter of banners. That is, they saw that even though angels are created beings in the aspect of Creation-*Briyah*, but were nevertheless greatly elevated through the banners (*Degalim*), then certainly, the souls of the Jewish people who, in and of themselves, are much higher than angels, would certainly be elevated by the banners (*Degalim*) to a much loftier level.

Thus, when they saw this matter in the angelic beings, they were awakened to it and desired the matter of banners (*Degalim*) as well. The Holy One, blessed is He, therefore

⁸⁸¹ Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

⁸⁸² Job 4:21; See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim) Ch. 2 and on; Mevo She’arim, Shaar 2, Section 1, Ch. 1; Torah Ohr 110d and on, 118c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 and the notes there.

granted them banners (*Degalim*), through which they are able to serve *HaShem*-יהו"ה, blessed is He, in a manner of ascent, thus causing the ascent of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut* in a way of, "One within One-*Echad b'Echad*-אחד באחד!"⁸⁸³

⁸⁸³ See Zohar II 135a *ibid*.