

Discourse 24

“Ish Al Diglo - Each man by his banner”

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim Sivan, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁷⁶ “The children of Israel shall encamp, each man by his banner (*Diglo*-דגל) according to the insignias (*Otot*-אותות) of their paternal households; they shall encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo’ed*).” Now, it states in Midrash,⁴⁷⁷ “When the Holy One, blessed is He, was revealed on Mount Sinai, twenty-two myriads⁴⁷⁸ of angels descended with Him, all of whom were arranged according to banners unique to them, as written,⁴⁷⁹ ‘Surrounded by banners (*Dagul*-דגול) of myriads.’ When the children of Israel saw that the angels were arranged according to their banners, they too wanted banners etc. The Holy One, blessed is He, said, ‘By your life, I shall fulfill this request,’ and He told Moshe to arrange them with banners as they desired. The verse thus states, ‘The children of Israel shall encamp, each

⁴⁷⁶ Numbers 2:2

⁴⁷⁷ Midrash Bamidbar Rabba 2:3; Also see Shir HaShirim Rabba 2:4; 6:10; Tanchuma Bamidbar 14; Pesikta Rabbati Ch. 21, and elsewhere.

⁴⁷⁸ One Myriad is 10,000.

⁴⁷⁹ Song of Songs 5:10

man by his banner (*Diglo*-דגלו) according to the insignias (*Otot*-אותות) of their paternal households.”

This is also the meaning of the verse,⁴⁸⁰ “Who is this that gazes down like the dawn, beautiful as the moon, radiant as the sun, awe inspiring (*Ayumah*-אימה) like bannered legions (*K’Nidgalot*-כנגלות),” meaning, “Like the Supernal banners of the angels (*Degelim*-דגלים), such as the camp of Michael and his banner (*Degel*-דגל) and the camp of Gavriel and his banner (*Degel*-דגל).”⁴⁸¹ Additionally, “Just as all are in fear of the Holy One, blessed is He, and His angels (in that the root of the word ‘awe-inspiring (*Ayumah*-אימה)’ is the same root as the word ‘fear-*Aimah*-אימה’), so likewise, all were in fear of Israel, as the verse states, ‘awe inspiring (*Ayumah*-אימה) like bannered legions (*K’Nidgalot*-כנגלות).”

In other words, because of the matter of the banners (*Degelim*-דגלים) that the Holy One, blessed is He, and His angels have above, the children of Israel also yearned for banners. The Holy One, blessed is He, therefore fulfilled their request and gave them the general *mitzvah* to have banners (*Degelim*-דגלים) corresponding to the order and arrangement of the Supernal banners. Now, as explained by his honorable holiness, my father-in-law, the Rebbe, in his discourse entitled “Each man by his banner” (*Ish Al Diglo*),⁴⁸² in actuality there are three commands here. The first is, “Each man by his banner (*Diglo*-דגלו),” the second is, “According to the insignias (*Otot*-אותות) of their paternal households,” and the third is, “They shall

⁴⁸⁰ Song of Songs 6:10

⁴⁸¹ Midrash Shir HaShirim Rabba to Song of Songs 6:10

⁴⁸² See the discourse by this title of Shabbat Parshat Bamidbar, 5700 (Sefer HaMaamarim 5700 p. 99).

encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*-מֹועֵד אֹהֶל).”

Now, this must be understood. Why is it that when the children of Israel saw the angels arranged according to their unique banners, they too yearned for banners? That is, Jewish souls are higher than angels, and this being so, how was it applicable for them to desire banners like the angels?

The general explanation is that there is a difference between the angels themselves and their banners. That is, it indeed is true that souls are higher than angels, and therefore, the children of Israel only desired the matter of banners (*Degelim*-דגלים) like the angels, as Midrash specifies, “Like the Supernal banners (*Degelim*-דגלים), such as the camp of Michael and his banner (*Degel*-דגל) and the camp of Gavriel and his banner (*Degel*-דגל).” That is, they specifically only desired the matter of the banners (*Degelim*-דגלים).

2.

The explanation⁴⁸³ is that the banners (*Degelim*-דגלים) of the angels, is the matter of the four *Chayot*-animal angels of the Supernal Chariot (*Merkavah*), each of which includes three, this being the matter of the twelve oxen (*Yud-Beit Bakar*),⁴⁸⁴ “three facing north, three facing west, three facing south, and three facing east, and the sea (*Yam*-יָם) was on top of them from above.” They elevate and are elevated by the throne (*HaKis*’e-

⁴⁸³ See Biurei HaZohar of the Mittler Rebbe, Bamidbar p. 85a and on; Biurei HaZohar of the Tzemach Tzedek, p. 449 and on; Ohr HaTorah ibid. p. 35 and on, p. 40 and on.

⁴⁸⁴ Kings I 7:23-25

הכסא).⁴⁸⁵ In other words, although they are lower than the sea (*Yam*-ים), as it states, “the sea (*Yam*-ים) was on top of them from above,” and are thus lower than the aspect of man (*Adam*-אדם), as we see that the angels are called animals (*Chayot*) and beasts (*Behemot*), nevertheless, they carry the “sea” (*Yam*-ים), which stands upon them from above, and also carry and uplift the throne (*HaKis*’e-הכסא) and the Man (*Adam*-אדם) upon the throne, to the aspect of⁴⁸⁶ “He is not a man” (*Lo Adam*-לא אדם).⁴⁸⁷

The explanation is that even though the angels descended lower, nevertheless, in their root they are from a higher level. This is because they are rooted in the world of Chaos-*Tohu*. On the other hand, the numerical value of the word “man-*Adam*-אדם” is 45-מ"ה,⁴⁸⁸ and *HaShem*’s-יהו"ה Name of 45-מ"ה-*Ma"n* [י"ד ה"א ו"א ה"א] is the root of the world of Repair-*Tikkun*.⁴⁸⁹ This being so, in their root, the angels, which are from the world of Chaos-*Tohu*, are higher than the aspect of man (*Adam*-אדם), which is from the world of Repair-*Tikkun*. This is why the angels are able to carry and uplift the Supernal throne and the Man (*Adam*-אדם) upon the throne.

Now, the above is only true of their root, and no more. However, after the shattering of the vessels (*Shevirat HaKeilim*) of the world of *Tohu* this is not so, for they fell lower down. It

⁴⁸⁵ See Torah Ohr, Yitro 71a and on, 72d and on, and elsewhere.

⁴⁸⁶ Samuel I 15:29

⁴⁸⁷ See the discourse entitled “*Lehavin Inyan Matan Torah* – To understand the matter of the giving of the Torah,” 5715, translated in The Teachings of The Rebbe 5715, Discourse 15; “*Padah b'Shalom Nafshi* – He redeemed my soul in peace,” 5715, Discourse 18.

⁴⁸⁸ Etz Chayim, Shaar 10 (Shaar HiTikkun) Ch. 3

⁴⁸⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15, 21, 34 and 46.

is to this end that there is this matter of the banners (*Degalim*), such as “Michael and his banner (*Degel*) and Gavriel and his banner (*Degel*).” For, the matter of banners (*Degalim*) refers to their inter-inclusion one with the other. Moreover, it does not merely refer to inter-inclusion one with other, but to the nullification of their existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, (as will be explained in chapter eight about the end of the verse, “to their paternal households.”) Due to this, they are elevated in ascent to their root-source.

To further explain, the shattering of the vessels (*Shevirat HaKeilim*) was brought about entirely because they were branches that were separate from each other, as known regarding the explanation of the verse,⁴⁹⁰ “He reigned and he died.” However, through their inter-inclusion (*Hitkallelut*) one with other, the matter of the shattering of the vessels (*Shevirat HaKeilim*) is repaired and the sparks that fell are elevated back to their root-source. Through this, they have the ability to carry and uplift the Supernal throne (*HaKis'eh*-הכסא). This then, is what is meant by the statement that the animal-*Chayot* angels elevate and are elevated. That is, they themselves are elevated to their root, and through this, they elevate the Supernal throne (*HaKis'eh*-הכסא).

Now, the same is understood in relation to the banners (*Degalim*) of the twelve tribes of Israel. This is because the twelve tribes are the Lower Chariot (*Merkavah Tata'ah*), as known about the difference between the forefathers [Avraham,

⁴⁹⁰ Genesis 36:32 and on; See Likkutei Torah of the Arizal to the end of Parshat Vayishlach and elsewhere in the writings of the Arizal; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

Yitzchak and Yaakov] and the twelve tribes.⁴⁹¹ That is, the forefathers are the Upper Chariot (*Merkavah Ila'ah*) of the world of Emanation (*Atzilut*), whereas the tribes are the Lower Chariot (*Merkavah Tata'ah*) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). More specifically, they are the Chariot (*Merkavah*) of the world of Creation (*Briyah*), about which the verse states,⁴⁹² “For there the tribes ascended,” indicating that they required ascent and elevation, because, in and of themselves, their level is in the world of Creation (*Briyah*). Nevertheless, they carry and elevate the aspect of the “sea” (*Yam-ים*) that stands upon them from above, referring to Kingship-*Malchut* of the world of Emanation (*Atzilut*)⁴⁹³ as it descends to become the Ancient One (*Atik*) of the world of Creation (*Briyah*), in order to be the source of the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

Now, novel creation is brought into existence by way of concealment, meaning that the Creator is hidden from the created and they therefore sense themselves as independent beings (*Yesh*). It therefore is necessary to elevate and uplift the aspect of Kingship (*Malchut-מלכות*) so that it ascends to the world of Emanation (*Atzilut*), as known⁴⁹⁴ regarding the explanation of the verse,⁴⁹⁵ “I will uplift You, my God, the King

⁴⁹¹ See Torah Ohr, Vayeitze 23d; Yitro 72d and on; Likkutei Torah, Tzav 17b and on, and elsewhere.

⁴⁹² Psalms 122:4

⁴⁹³ See the preceding discourse of this year, 5717, entitled “*Hinei Yaskeel Avdi* – Behold My servant will become wise,” and “*KiYemei Tzeitcha MeiEretz Mitrayim* – As in the days that you went out of Egypt I will show you wonders.”

⁴⁹⁴ See Torah Ohr, Mikeitz 40c

⁴⁹⁵ Psalms 145:1

(*HaMelech*-המלך).” This elevation is brought about by the tribes of Israel. That is, even though the tribes are the aspect of the Lower Chariot (*Merkavah*) of the world of Creation (*Briyah*), which is lower than Kingship-*Malchut* of the world of Emanation (*Atzilut*), nevertheless, since the tribes come forth in a manner that they are drawn from their root-source – as indicated by the word “tribes-*Shevatim*-שבטים,” which is of the same root as, “a shooting star-*Kochava d’Shavait*-כוכבא דשבית⁴⁹⁶ – therefore, because of their root, they have the power to elevate and uplift Kingship-*Malchut* of the world of Emanation (*Atzilut*).

This is like what we explained before about the angels, that the reason they can uplift the Supernal throne is because of their root in the world of Chaos-*Tohu*. The same is understood about the tribes (*Shevatim*) of Israel. Being that in their root they are, “the tribes of *Ya”h*”ה”ה⁴⁹⁷, this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), therefore, in their root they are higher than the aspect of Kingship-*Malchut*. This is especially so, considering that, as known, “*Zeir Anpin* is unified to and dependent on the Ancient One-*Atik*,”⁴⁹⁸ and the Ancient One (*Atik*) utterly transcends the chaining down of the world of Emanation (*Atzilut*). Thus, because of their root, they have the ability to elevate and uplift the aspect of Kingship-*Malchut*.

3.

⁴⁹⁶ See Talmud Bavli, Brachot 58b; Torah Ohr Vayeitze ibid.

⁴⁹⁷ Psalms 122:4

⁴⁹⁸ Zohar III 291a

Now, the explanation of this as it relates to service of *HaShem*-יהו"ה, blessed is He, is that as known,⁴⁹⁹ the primary matter of toil in the service of *HaShem*-יהו"ה, blessed is He, is to repair one's emotions (*Midot*). That is, the entire matter of serving *HaShem*-יהו"ה, blessed is He, with the mind (*Mochin*), is for the sake of the emotions (*Midot*).⁵⁰⁰ This is like the explanation of why the Godly soul descended below. In and of itself, the Godly soul is perfect and does not require repair (*Tikkun*). Rather, the purpose of its descent is solely to repair the body and the animalistic soul.⁵⁰¹ The difference between the Godly soul and the animalistic soul, is that the Godly soul is primarily intellectual, whereas the animalistic soul is primarily emotional.⁵⁰² The same is likewise so of each soul individually, that the relationship between the Godly soul and animalistic soul is that the purpose of intellect (*Mochin*) is to repair the emotions (*Midot*).

Now, in regard to repairing the emotions (*Midot*), as known, it is not enough to affect the arousal of the emotions of love and fear of *HaShem*-יהו"ה in oneself. Rather, the primary love of *HaShem*-יהו"ה and fear of *HaShem*-יהו"ה, blessed is He, come from Above.⁵⁰³ This then, is the matter of tribes-*Shevatim*-שבטים," which is a term indicating the matter of

⁴⁹⁹ See the end of the discourse entitled "*Ish Al Diglo*" 5700 (Sefer HaMaamarim 5700 p. 106).

⁵⁰⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

⁵⁰¹ Tanya, Ch. 37

⁵⁰² See the discourse entitled "*Im Bechukotai*" 5679 (Sefer HaMaamarim 5679 p. 422 and on); 5700 (Sefer HaMaamarim 5700 p. 93 and on).

⁵⁰³ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-5.

drawing down (*Hamshachah*) (like “a shooting star-*Kochava d'Shavait*-דשביט כוכבא”) referring to drawing down emotions (*Midot*) from Above. Moreover, even in man’s toil in himself to repair his emotions (*Midot*), strength for this must be granted from Above. For, although this comes about through his toil, he nevertheless must be granted strength from Above.

This is like what we find in the growth of vegetation. Although its growth comes from the power of growth in the earth, nevertheless, the constellation above must hit it and tell it to grow.⁵⁰⁴ In other words, the constellation awakens and reveals the power of growth.⁵⁰⁵ The same is understood regarding the service of *HaShem*-יהו"ה, blessed is He, of repairing our emotions (*Midot*). That is, although this comes through effort and arousal from below, nevertheless, it also requires arousal from Above (to awaken the arousal from below). This is all brought about through the matter of the tribes-*Shevatim*-שבטים, which is of the root “a shooting star-*Kochava d'Shavait*-דשביט כוכבא,” and refers to the drawing down of the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). For, this is what affects the granting of strength in the service of *HaShem*-יהו"ה of repairing the emotions (*Midot*), both the repair brought about through man’s efforts, and especially

⁵⁰⁴ See Midrash Bereishit Rabba 10:6; Zohar I 251a; Moreh Nevuchim, Section 2, Ch. 10; Tanya, Iggeret HaTeshuvah 96a; Tanya, Iggeret HaKodesh, Epistle 20, 131b.

⁵⁰⁵ That is the earth puts forth specific vegetation at specific times according to the seasons, which are governed by the motion of the celestial bodies. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate of the foundation of the components in the order of *Yod-Hey-Vav-Hey*-ה"א ו"ב ו"ג ו"ד, and The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgil*.

the drawing down of love and fear of יהו"ה-*HaShem*, blessed is He, which come from Above.

Now, the primary matter of serving יהו"ה-*HaShem*, blessed is He, by repairing the emotions (*Midot*), is that the emotions should be in a state of inter-inclusion (*Hitkallelut*), which is the general matter of the banners (*Degelim*). This is because in each banner (*Degel*) there is the inter-inclusion of three tribes as one. Moreover, this was not just the inter-inclusion of one within the other, but is rather the nullification of their existence (*Bittul b'Metziyut*) to יהו"ה-*HaShem*, blessed is He. This is indicated by the continuation of the verse, "to their paternal households (*L'Beit Avotam*-לְבֵית אֲבוֹתָם," referring to drawing down the intellect of *Abba*-אבא [wisdom-*Chochmah*],⁵⁰⁶ which brings about the nullification of the emotions (*Midot*). This is because it is not possible to bring about the nullification of the emotions (*Midot*) through grasp and comprehension, being that understanding-*Binah* is the source of the existence of emotions. Rather, it is specifically through drawing down intellect from the mind of *Abba*-אבא [wisdom-*Chochmah*], which transcends understanding and grasp, that the nullification (*Bittul*) of the emotions (*Midot*) comes about.

Now, it is through toil in the service of יהו"ה-*HaShem*, blessed is He, of repairing the emotions (*Midot*), that the emotions are elevated to their root. They then affect the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*) - which descended to become the aspect of the Ancient One (*Atik*) of the world of Creation (*Briyah*) in a way of concealing

⁵⁰⁶ See Ohr HaTorah ibid. p. 37.

the Creator from the created - to ascend to the world of Emanation (*Atzilut*). This refers to the general matter of the elevation and ascent of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*).

4.

With the above in mind, we can understand why the children of Israel desired the matter of banners (*Degalim*). This is because of the greatness of the matter of banners (*Degalim*), in that through them, the ascent of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*) comes about.

This is especially so considering that, as known,⁵⁰⁷ the souls of the generation that left Egypt were reincarnations of the generation of the dispersion (*Dor HaHaphlagah*) in the time of the tower of Babel, who said,⁵⁰⁸ “Let us make a name for ourselves.” The teachings of Chassidus⁵⁰⁹ explain that on account of their unity, they wanted to draw down influence from a very high level. This is why they built a city and a tower,⁵¹⁰ so that all people should gather there and not be dispersed (as explained by Rabbi Avraham Ibn Ezra). Therefore, the Holy One, blessed is He, said,⁵¹¹ “They are one

⁵⁰⁷ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 1

⁵⁰⁸ Genesis 11:4

⁵⁰⁹ Torah Ohr, No’ach 11b; Maamarei Admor HaZaken al HaTorah, Parshiyot HaTorah p. 61 and on.

⁵¹⁰ Genesis 11:4 *ibid*.

⁵¹¹ Genesis 11:6

nation and they all have one language, and this is what they have begun to do, so that now, they will not be prevented from anything that they conspire to do.” In other words, this was on account of the power of unity. However, their unity stemmed from the opposite of holiness, and therefore, “*HaShem*-יהוה scattered them over the face of the whole earth.”⁵¹²

This is why the children of Israel yearned for the banners (*Degalim*), which is the matter of unity of the side of holiness. For, through this they would repair the sin of the generation of the dispersion (*Dor HaHaphlagah*). In other words, all matters that happened with the generation of dispersion in the opposite of holiness, such as the “bricks and mortar,”⁵¹³ and the unity of “let us make a name for ourselves,” – also occurred in the generation of the exodus from Egypt. That is, they too were enslaved to work with “bricks and mortar,”⁵¹⁴ and they too had the matter of unity through the banners (*Degalim*). Thus, through them bringing about all of these matters on the side of holiness, they repaired the sin of the tower of Bavel and brought about the elevation of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*), which is the matter of drawing down *HaShem*’s-יהוה Godliness into the world.

5.

⁵¹² Genesis 11:8

⁵¹³ Genesis 11:3

⁵¹⁴ Exodus 1:14

Now, the verse,⁵¹⁵ “Who is this that gazes down like the dawn, beautiful as the moon, radiant as the sun, awe inspiring like bannered legions (*K’Nidgalot*-כנרגליות),” must be explained in greater detail, since it hints at the matter of the banners (*Degelim*-דגלים), (as mentioned in chapter one).

The explanation is that when the verse states, “Who is this that gazes down like the dawn (*Shachar*-שחר),” this is similar to the verse,⁵¹⁶ “Yaakov was left alone and a man wrestled with him until the rising of the dawn (*Alot HaShachar*-עלות השחר),” which may be understood as explained in Torah Ohr.⁵¹⁷ Namely, that “the rising of the dawn” (*Alot HaShachar*-עלות השחר) refers to the coming redemption, whereas the time of exile is the state of “a man wrestled with him.” The word “wrestled-*VaYe’avek*-ויאבק,” is of the same root as the word “joining-*Avukah*-אבוקה,”⁵¹⁸ (intertwining), and indicates the union of Yaakov and Esav. That is, it refers to the manifestation of the Godly soul within the animalistic soul to refine it, through which “they raised dust (*Avak*-אבק) up to the Throne of Glory.”⁵¹⁹ This refers to serving *HaShem*-יהו"ה, blessed is He, through returning to Him in repentance (*Teshuvah*-returning), as indicated by the verse,⁵²⁰ “And the spirit shall return (*Tashuv*) to God,” through which there is a refinement and elevation of the sparks of holiness to their source Above.

⁵¹⁵ Song of Songs 6:10

⁵¹⁶ Genesis 32:25

⁵¹⁷ Torah Ohr, Veyeishev 30b

⁵¹⁸ See at length in Ramban to Genesis 32:25

⁵¹⁹ Talmud Bavli, Chullin 91a; Zohar I 170a; Torah Ohr Vayishlach 26d

⁵²⁰ Ecclesiastes 12:7

However, all this is only until the rising of dawn (*Alot HaShachar*-עלות השחר), referring to the dawn (*Shachar*-שחר) of redemption. For, about the coming future the verse states,⁵²¹ “I will remove the spirit of impurity from the land,” and there no longer will be a need for the matter of “wrestling” (*VaYe’avek*-ויאבק). Thus, it is in regard to this that the verse states, “Who is this that gazes down like the dawn (*Shachar*-שחר),” referring to the dawn (*Shachar*-שחר) of redemption.

The second explanation of the word “*Shachar*-שחר” is that it is of the root, “blackness-*Shachroot*-שחרות,” meaning darkness, as in the verse,⁵²² “I am black (*Shechorah*-שחורה).” Now, this does not contradict the first explanation of the word “dawn-*Shachar*-שחר,” as referring to the coming redemption, but rather, the two explanations fit together.

This may be better understood according to the statement in Midrash⁵²³ on the verse,⁵²⁴ “For the conductor, on the ram of the dawn (*Ayelet HaShachar*-אילת השחר).” That is, “King David said, this is a Psalm to He who bounds like a ram (*Ayil*-איל) and illuminates the world in a time of darkness. When is the time of darkness? At the time of the rising of the dawn, when the moon and stars enter [below the horizon] and the constellations go away. There is no greater darkness than this. At that time, the Holy One, blessed is He, brings the dawn up from the darkness and illuminates the world.” That is, we clearly observe that the deepest sleep and the deepest darkness,

⁵²¹ Zachariah 13:2

⁵²² Song of Songs 1:5

⁵²³ Midrash Tehillim to Psalms 22:1

⁵²⁴ Psalms 22:1

is before the dawn.⁵²⁵ The same is true spiritually, that the greatest concealment is specifically before the dawn of redemption.

Because of the above, there is yet a third explanation of the word “*Shachar*-שחר,” in that it means “thirst,” and “seeking,” as in the verse,⁵²⁶ “O’ God, you are my God, I seek You (*Ashachareka*-אשחרך).” In other words, specifically because a person is in a state of restraint and constraint, he has much greater thirst for *HaShem*’s-יהו"ה Godliness, and as a result of the thirst and seeking, we merit the “dawn (*Shachar*-שחר)” of redemption.

This then, is the connection between all three explanations of the word “*Shachar*-שחר.” Namely, when there is the matter of “*Shachar*-שחר” indicating “blackness” and “darkness,” but we nonetheless remain steadfast in our service of *HaShem*-יהו"ה, blessed is He, by restraining the opposite of holiness out of an inner motion of seeking and thirst for *HaShem*-יהו"ה, blessed is He, we then bring about the “greatness of light that illuminates out of the darkness,”⁵²⁷ this being the dawn (*Shachar*-שחר) of redemption.

In explanation of the relationship between the verse, “Who is this that gazes down like the dawn (*Shachar*-שחר),” and the matter of the banners (*Degalim*) – which refer to the matter of serving *HaShem*-יהו"ה, blessed is He, by repairing the emotions (*Midot*) (as discussed above) – through this refinement and repair of the emotions of the animalistic soul,

⁵²⁵ See Sefer HaSichot 5699 p. 316 and on and the citations there.

⁵²⁶ Psalms 63:2

⁵²⁷ See Ecclesiastes 2:13

we reach their root source, this being the aspect of the “mountains of darkness,”⁵²⁸ and we reach even higher, to the aspect indicated by the verse,⁵²⁹ “He sets darkness as His hiding place,” which is the matter of the dawn (*Shachar*-שחר) of the redemption.

This is also the meaning of the words, “Who is this (*Mi Zot*-מי זאת) [that gazes down like the dawn].” For, at first glance, the word “who-*Mi*” and the word “this-*Zot*” seem to indicate two opposites. That is, the word “who-*Mi*” conceals, whereas the word “this-*Zot*” reveals. (The word “this-*Zot*” in the feminine, has the same meaning as the word “this-*Zeh*” in the masculine.) This is as stated in *Zohar*,⁵³⁰ “The word ‘who-*Mi*’ refers to the upper world, whereas the word ‘this-*Zot*’ refers to the lower world.” This being so, why does the verse say, “Who is this-*Mi Zot*”?

However, the explanation is that the continuing words, “that gazes down like the dawn (*Shachar*-שחר),” refer to the refinement of the emotions (*Midot*) of the animalistic soul, through which we reach the aspect of “He sets darkness as His hiding place,” which is the matter of the dawn (*Shachar*-שחר) of redemption (as mentioned above). Thus, due to this aspect, a bond and inter-inclusion between two opposite worlds (indicated by “who-*Mi*” and “this-*Zot*”) comes about. For, since this transcends both, it thus includes both.

⁵²⁸ See *Zohar* III 249b; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25 and the notes there.

⁵²⁹ Psalms 18:12; See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13 and the notes there.

⁵³⁰ See *Zohar* II 126b

The verse continues, “beautiful as the moon, radiant as the sun.” This part of the verse, explains the manner of serving *HaShem*-יהו"ה, blessed is He, in a more particular way, through fulfilling Torah, *mitzvot*, and prayer. The explanation is that the difference between the moon and the sun is that the light of the moon undergoes change from smallness (*Katnut*) to greatness (*Gadlut*). In contrast, the light of the sun is constant and never changes.

In other words, Torah is unaffected by the changes of the world and does not undergo change. On the contrary, the opposite is true, that “He gazed into the Torah and created the world.”⁵³¹ However, this is not so of *mitzvot* and prayer, the matter of which is man’s efforts in the service of *HaShem*-יהו"ה, blessed is He, from below to above. They indeed undergo change, like the moon, which at times is full and at times is lacking, to the point that sometimes the moon is complete dark. The same is true of fulfilling *mitzvot* and prayer, in that they undergo change from a state of immaturity (*Katnut*) to a state of maturity (*Gadlut*).

Now, even though Torah, which is compared to the sun, is much higher in level, nevertheless, there also is an element of superiority in serving *HaShem*-יהו"ה, blessed is He, through prayer and fulfilling the *mitzvot*, which are compared to the moon. This is as stated by the Rav, the Maggid of Mezhritch,⁵³²

⁵³¹ Zohar II 161a and on

⁵³² Ohr Torah of the Maggid 84d

in explanation of the liturgical statement,⁵³³ “If our eyes were as radiant as the sun and the moon.” At first glance, if it states, “If our eyes were as radiant as the sun,” what then is added by saying, “and the moon,” being that the light of the moon is merely a reflection of the light it receives from the sun?

However, the explanation is that each has an element of superiority over the other. The superiority of the sun is that its light is essential to it and it undergoes no change. The superiority of the moon is that it is a recipient, and therefore has the matter of nullification (*Bittul*). As these two aspects are in our service of *HaShem*-יהו"ה, blessed is He, they correspond to the matter of grasp (*Hasagah*) and the matter of faith (*Emunah*).

The sun, which refers to Torah, is the matter of grasp (*Hasagah*). For, it states about Torah,⁵³⁴ “For it is your wisdom (*Chochmah*) and understanding (*Binah*) in the eyes of the nations.” The moon, which is the matter of nullification (*Bittul*), is the matter of faith (*Emunah*). That is, even though a person does not grasp, nevertheless, because of his self-nullification (*Bittul*), he has faith (*Emunah*).

Now, there is a superiority to faith (*Emunah*) over grasp (*Hasagah*), so much so, that even the lowest level of faith (*Emunah*) is superior to the highest level of grasp (*Hasagah*). That is, even when something that is a matter of faith (*Emunah*) to one person, is a matter of comprehension and grasp to another person who is on a higher level, the matter of faith (*Emunah*) is still superior to grasp (*Hasagah*). This is because the matter of grasp (*Hasagah*) is generally the aspect of the light of *HaShem*-

⁵³³ In the “*Nishmat Kol Chai*” prayer of the Shabbat morning liturgy.

⁵³⁴ Deuteronomy 4:6

יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, the matter of faith (*Emunah*) is generally the aspect of the light of יהו"ה-*HaShem*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Nonetheless, the light of יהו"ה-*HaShem* that surrounds all worlds (*Sovev Kol Almin*) of the lower world, is higher than the light of יהו"ה-*HaShem*, that fills all worlds (*Memaleh Kol Almin*) of the higher world. This is like the matter of the chaining down of the crowns-*Keter* one from the other.⁵³⁵

Thus, even when one person's faith (*Emunah*) is on a level that for another person does not require faith (*Emunah*), in that he grasps it with complete comprehension (*Hasagah*), still and all, faith (*Emunah*) is higher. This is similar to the explanation of the words,⁵³⁶ "You shall love יהו"ה-*HaShem* your God... with all your being (*Bechol Me'odecha*-בְּכֹל מְאֹדְךָ)," meaning, "to the limit of **your** being (*Me'od Shelcha*-מְאֹד שֶׁלְךָ)."⁵³⁷ In other words, since for him, this matter is beyond the limits of his vessels, even though this very same matter is in a way of complete grasp and comprehension (*Hasagah*) for a person on a higher level, nevertheless, since for him it is beyond the capacity of his own vessels, it therefore is higher.

This then, is the meaning of the words, "beautiful as the moon, radiant as the sun." That is, there must be both elements of superiority, that of the moon and that of the sun. That is, a person should have the nullification (*Bittul*) of faith (*Emunah*) in יהו"ה-*HaShem*, blessed is He (which is prayer), but it should

⁵³⁵ See Likkutei Torah, Korach; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7; *Hemshech* 5672 Vol. 1, p. 148 and on.

⁵³⁶ Deuteronomy 6:5

⁵³⁷ See Derech Mitzvotcha 123b, 160b

be internalized in an inner way (*Pnimiyyut*) so that there are no changes in it. In other words, the *Sefirah* of Kingship-*Malchut* should not only receive from the five lower *Sefirot*, but also from the five upper *Sefirot*.

7.

The verse concludes, “awe inspiring like bannered legions (*K’Nidgalot*-כנודגלות),” referring to the matter of banners (*Degalim*), which is the primary toil in bringing about the inter-inclusion of the emotions (*Midot*) (as explained above). Thus, about this the verse states, “awe inspiring (*Ayumah*-איומה) like bannered legions,” which is a term of “fear-*Aimah*-אימה,” in that “all are in fear of the Holy One, blessed is He, and His angels.” This is as stated,⁵³⁸ “My Beloved is white (*Tzach*-צה) and ruddy (*Adom*-אדום), surrounded by banners (*Dagul*-דגול) of myriads.” To explain,⁵³⁹ the word “white-*Tzach*-צה-98,” has the numerical value of two times מ"ט-49. The number מ"ט-49 refers to the seven emotions (*Midot*) each of which includes seven. Two times מ"ט-49 refers to the emotions as they are above and the emotions as they are below. This is as explained above (in chapter three) that there must be a drawing down of the emotions (*Midot*) above, which grant the power to refine and repair the emotions (*Midot*) below.

Now, the verse states, “White (*Tzach*-צה) and red (*Adom*-אדום).” The word “*Tzach*-צה,” meaning “white,”⁵⁴⁰ is

⁵³⁸ Song of Songs 5:10

⁵³⁹ See Ohr HaTorah *ibid.* p. 50.

⁵⁴⁰ See Rashi to Song of Songs 5:10

the line and mode of the kindnesses (*Chassadim*), and the word, “red-*Adom*-אדום” is the line and mode of the judgments (*Gevurot*). The verse thus indicates that there must be a bonding of both modes of conduct, this being the effort in our service of inter-including the emotions (*Midot*). However, the bonding of both modes of conduct is brought about through the revelation of a light that is higher than both. This refers to drawing down the *Sefirot* as they are in their roots. This is an additional explanation of the word “*Tzach*-צה,” in that it means “brilliantly radiant-*Tzachtzachoot*-צהצחות.” For, as known, the term “brilliantly radiant-*Tzachtzachoot*-צהצחות” refers to the ten *Sefirot* of the Ancient One (*Atik*) or the ten *Sefirot* of the world of *Akudim* (the world of the *Sefirot* that are bound together).⁵⁴¹

This is also the meaning of the continuation of the verse, “Surrounded by banners (*Dagul*-דגול) of a myriad (*Revavah*-רבבה).” The word “*Dagul*-דגול” refers to the matter of the banners (*Degelim*), and is the matter of inter-inclusion (*Hitkallelut*). This matter itself is brought about through a drawing down of a much higher light and illumination, as indicated by the matter of a “myriad-*Revavah*-רבבה.” For, as known about the matter of numbers,⁵⁴² units of ones, tens, hundreds, and thousands are all within the order of the chaining down of the worlds (*Hishtalshelut*). In contrast, ten-thousand (a myriad-*Revavah*-רבבה) transcends the order of the chaining down of the worlds (*Hishtalshelut*).

⁵⁴¹ Me’orei Ohr, Maarechet Tzadik-צ, Section 14, cited in Ohr HaTorah ibid. p. 48; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

⁵⁴² See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 7; Likkutei Torah, Zot HaBrachah 93a and on; Maamarei Admor HaZaken 5568 Vol. 1 p. 526 and on.

Now, it is true that it sometimes is explained⁵⁴³ that the greater the number, the more it indicates a diminishment of light. The analogy for this is the bestowal of teachings from a teacher to a student. That is, if he is teaching a bright student, he can transmit the teaching with a minimal amount of letters (*Otiyot*). If he is teaching an intermediate student, more letters (*Otiyot*) will be necessary, and if he is teaching a lesser student, many letters (*Otiyot*) will be necessary. The same is so in regard to a person grasping intellect within himself. That is, the letters of intellect itself (*Sechel*) are minimal, the letters of thought are more abundant, and the letters of speech, when transmitting the intellect to his friend, will be with even greater abundance. From this it is understood that the greater the number of letters (*Otiyot*), the more diminished the light (*Ohr*) of the intellect will be. However, all this is only in relation to the vessels (*Keilim*), in that the abundance of vessels (*Keilim*) results from the restraint and constriction (*Tzimtzum*) of the light (*Ohr*).

However, our explanation here about the matter of a myriad (*Revavah*-רַבְבָּה), which is a very high level, is not in regard to the abundance of vessels (*Keilim*), but the abundance of light (*Ohr*). Here, the opposite is true, that on this level, there are few vessels (*Keilim*).⁵⁴⁴ That is, the less vessels (*Keilim*) there are, the greater the light (*Ohr*), as understood from the above analogies. In other words, in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), there are

⁵⁴³ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on.

⁵⁴⁴ That is, in the world of Akudim, the *Sefirot* are bound in a single vessel. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

many vessels (*Keilim*), in the world of Emanation (*Atzilut*) there are less vessels (*Keilim*) and in the world of *Akudim* all the lights (*Orot*) are “bound” (*Akudim*) within a single vessel (*Klee*) and it therefore is in an ultimate state of abundant light (*Ohr*).

This then, is the meaning of the word myriad (*Revavah*-רַבְבָּה), indicating an abundance of the light (*Ohr*), whereas from the angle of its vessels (*Keilim*) there is no abundance at all. Rather, the opposite true - there only is one vessel (*Klee Echad*). This also is why the verse states “myriad-*Revavah*-רַבְבָּה” in the singular, rather than “myriads-*Revavot*-רַבְבוֹת” in the plural (as is the case with other numbers). Thus, due to the drawing down of the ten *Sefirot* of the world of *Akudim*, (the aspect of a “myriad-*Revavah*-רַבְבָּה”) there is caused to be inter-inclusion (*Hitkalellut*), (which is the matter of the banners (*Degelim*), as indicated by the word, “Surrounded by banners-*Dagul*-דָּגוּל”).

This is like the explanation above about the words, “My Beloved is white (*Tzach*-צֶחֶ) and ruddy (*Adom*-אָדוֹם),” referring to the inter-inclusion of the two modes; kindnesses (*Chassadim*) and the judgments (*Gevurot*), brought about by the aspect of the “brilliant radiance” (*Tzachtzechoot*-צֶחֶצְחוֹת), which either refers to the ten *Sefirot* of the Ancient One (*Atik*) or the world of *Akudim* (the world of the *Sefirot* that are bound together in one vessel).

This is why the Midrash concludes, “Just as all fear the Holy One, blessed is He, and His angels, so likewise did they fear Israel, and it is for this reason that the verse states, ‘awe inspiring (*Ayumah*-אֵימָה) like bannered legions (*K’Nidgalot*-כְּדִגְלוֹת).” In other words, just as there is the matter of banners (*Degelim*) for the Holy One, blessed is He, and His angels, so

likewise, there came to be the matter of banners (*Degalim*) for the children of Israel, which is the matter of the inter-inclusion of the emotions (*Midot*) and the nullification of their existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. This matter comes about due to the drawing down of the singular-*Yechidah* aspect of the Jewish soul, in that the matter of the singular-*Yechidah* essence of the soul is that it is the receptacle (*Klee*) for the One Above.⁵⁴⁵

8.

This then, is the meaning of the verse,⁵⁴⁶ “The children of Israel shall encamp, each man by his banner (*Diglo*-דגל) according to the insignias (*Otot*-אותות) of their paternal households; they shall encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*).” That is, when the children of Israel desired the matter of banners (*Degalim*), the Holy One, blessed is He, informed them of the order of things, namely, that three matters are involved in this. The first is, “Each man by his banner (*Diglo*-דגל),” the second is, “According to the insignias (*Otot*-אותות) of their paternal households,” and the third is, “they shall encamp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*-מועד-אהל).”

Now, when it states, “Each man (*Ish*-איש) by his banner,” the verse specifically uses the word “*Ish*-איש,” as opposed to “*Adam*-אדם.”⁵⁴⁷ This is because, as mentioned

⁵⁴⁵ See Likkutei Torah, Re'eh 25a; Sefer HaMaamarim 5696 p. 57.

⁵⁴⁶ Numbers 2:2

⁵⁴⁷ [That is, of the four terms by which “man” is called in the Torah (which are “*Adam*-אדם,” “*Gever*-גבר,” “*Enosh*-אנוש,” and “*Ish*-איש) the level indicated by the

above, the primary matter of toil in the service of *HaShem*-יהו"ה, blessed is He, is to repair of the emotions (*Midot*). In other words, the whole matter of toil in serving *HaShem*-יהו"ה, blessed is He, is to repair the shattering of the vessels (*Shevirat HaKeilim*), and it therefore is necessary to specifically work on the emotions (*Midot*), being that the shattering took place in them, as known.⁵⁴⁸ However, the work is as stated, "Each man (*Ish*-איש) by his banner (*Diglo*-דגלו)," referring to bringing about the inter-inclusion of the emotions (*Midot*), and moreover, not only their inter-inclusion (*Hitkallelut*), but their utter nullification (*Bittul b'Metziyut*). This is indicated by the words, "of their paternal households (*L'Beit Avotam*-לביית אבותם)." The verse does not say, "of their maternal households (*L'Beit Eemotam*-לביית אמותם)," for, as we explained above, it is not possible to affect the nullification of the existence of the emotions through the grasp and comprehension of understanding-*Binah*, but specifically only through the drawing down of the mind of *Abba* (wisdom-*Chochmah*).

The verse then continues, "They shall encamp at a distance (*MiNeged*-מנגד), encompassing the Tent of Meeting (*Ohel Mo'ed*)." This means that if there is opposition (*Menaged*-מנגד) to the toil in serving *HaShem*-יהו"ה, blessed is He, then the opposition (*Menaged*-מנגד) must also be affected, so that the one who is "opposite him-*Kenegdo*-כנגדו" becomes

term "*Ish*-איש" is lesser than the level indicated by the term "*Adam*-אדם," which is the highest. See Zohar III 48a]

⁵⁴⁸ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 1-2; Shaar 42, Ch. 1; Maamarei Admor HaZaken 5568, beginning of Vol. 1; Torat Chayim Bereishit 9a and on

transformed into one who “assists-*Eizer*-עֵזֶר” him.⁵⁴⁹ This is brought about through a drawing down from Above to below, so that they then are “encamped...encompassing the Tent of Meeting (*Ohel Mo'ed*).”

The explanation⁵⁵⁰ is as stated in Zohar,⁵⁵¹ that “the *Chayot* angels of the Chariot-*Merkavah* are arranged into ‘chariots-*Retecheen*-רֵתִיכִין’ and ‘camps-*Meshariyan*-מִשְׁרִיין.” The word “chariots-*Retecheen*-רֵתִיכִין” refers to the matter of ascent (*Ha'ala'ah*), whereas the word “camps-*Meshariyan*-מִשְׁרִיין” refers to the matter of drawing down (*Hamshachah*), as indicated by Targum’s translation of the word “camp-*Machaneh*-מַחֲנֶה” as “*Mesharyeta*-מִשְׁרִיתָא.”⁵⁵²

This then, is what is indicated by the verse, “Each man (*Ish*-אִישׁ) by his banner (*Diglo*-דִּגְלוֹ) according to the insignias (*Otot*-אוֹתוֹת) of their paternal households (*L'Beit Avotam*-לְבֵית אֲבוֹתָם).” That is, it refers to serving *HaShem*-יהו"ה, blessed is He, in a manner of elevation and ascent from below to Above. This causes a drawing down from Above to below, as indicated by the continuation of the verse, “They shall camp at a distance, encompassing the Tent of Meeting (*Ohel Mo'ed*-אוֹהֶל מוֹעֵד).” The Tent of Meeting (*Ohel Mo'ed*-אוֹהֶל מוֹעֵד) refers to the matter of drawing down (*Hamshachah*) from Above to below through Torah. The name “The Tent of Meeting-*Ohel Mo'ed*-אוֹהֶל מוֹעֵד”

⁵⁴⁹ See Genesis 2:18

⁵⁵⁰ See Biurei HaZohar of the Tzemach Tzeddek, Bamidbar p. 454 and on.

⁵⁵¹ See Zohar I 149a (Sitrei Torah); Zohar II 48b; Biurei HaZohar of the Mittler Rebbe p. 39d.

⁵⁵² Genesis 32:8-9 and elsewhere.

also means, “I shall meet with you there-*v’No’adeti Lecha Sham* שם-ונועדתי לך,” in the most literal meaning.⁵⁵³

The words, “At a distance, encompassing (*Saviv*-סביב),” which is a distance of two thousand cubits,⁵⁵⁴ refers to the aspect that transcends Torah. For, just as Torah precedes the world by two-thousand (*Alpayim*-אלפיים) years,⁵⁵⁵ – which refers to the two “thousand-*Eleph*-אלף” indicated by,⁵⁵⁶ “I will teach you (*A’Alephcha*-אאלפך) wisdom-*Chochmah*, I will teach you (*A’Alephcha*-אאלפך) understanding-*Binah*,” – so likewise there are two thousand cubits that even transcend the Torah. This then, is the meaning of the words “At a distance, encompassing (*Saviv*-סביב) the Tent of Meeting (*Ohel Mo’ed*-אהל מועד),” referring to the aspect of the two thousand cubits that transcend Torah.

However, about this the verse concludes, “they shall encamp (*Yachanu*-יהנו).” That is, we are to draw down all those levels below. In other words, through our efforts in serving *HaShem*-יהו"ה, blessed is He, by refining and inter-including the emotions (*Midot*), we affect a drawing down to below of the aspect that is “At a distance (*MiNeged*-מנגד) encompassing the Tent of Meeting (*Ohel Mo’ed*),” in a manner that “they shall encamp (*Yachanu*-יהנו).” This revelation will come about in the coming future, for then we will see all the levels openly revealed, as it states,⁵⁵⁷ “The glory of *HaShem*-יהו"ה will be

⁵⁵³ Exodus 25:22

⁵⁵⁴ See Midrash Bamidbar Rabba 2:9

⁵⁵⁵ See Midrash Tehillim to Psalms 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a

⁵⁵⁶ Job 33:33; Talmud Bavli, Shabbat 104a; See Sefer HaMaamarim 5708 p. 273 and elsewhere.

⁵⁵⁷ Isaiah 40:5

revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!"