

Discourse 17

“LeHavin Inyan Ta’anat HaMeraglim - To understand the argument of the spies”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5715
By the grace of *HaShem*, blessed is He,

1.

To understand the argument of the spies who claimed,¹⁰²⁵ “We cannot go up to that people for it is too strong for us.” The response was,¹⁰²⁶ “We shall surely go up and inherit it, for we can surely do it!” However, from the response, it is understood that their claim that “it is too strong for us” was indeed correct, since the response neither denied nor overturned their claim. Rather, even though they stated “it is too strong for us,” the response was “we can surely do it” and “we shall surely ascend and inherit it.” However, their claim was correct, as understood from other verses, such as their statement that the inhabitants of the land were the “offspring of the giants,”¹⁰²⁷ which as our sages, of blessed memory, explained, referred to their great and awesome might.¹⁰²⁸

¹⁰²⁵ Numbers 13:31

¹⁰²⁶ Numbers 13:30

¹⁰²⁷ See Numbers 13:28

¹⁰²⁸ See Talmud Bavli, Sota 35a

This is further understood from the explanation of our sages, of blessed memory, on the verse, “We shall surely go up,” about which they stated,¹⁰²⁹ “He took us out of Egypt, split the sea for us and fed us the manna. Even if He would tell us, ‘Build ladders and climb up to the heavens, we should listen to Him and we will be successful in all His words.’” This indicates that though according to the normal order of things it is an impossibility, we nevertheless will succeed. However, according to the normal order of things, it indeed is an impossibility, since “it is too strong for us.” Moreover, the argument of the spies even went beyond this, as if to say,¹⁰³⁰ “Even the Master of the house cannot remove His belongings from there.”

The general explanation of this matter is that the land of the seven nations refers to the matter of the seven *Sefirot* of the world of Chaos-*Tohu*,¹⁰³¹ which are very potent and strong (as will be explained). Thus, due to the great strength of the world of Chaos-*Tohu*, their claim that “it is too strong for us” was indeed correct. However, even so Calev answered, “We shall surely go up and inherit it, for we can surely do it.” Now, there are three matters in this response; “We can surely do it,” and “We shall surely ascend,” and “We shall inherit it.”

¹⁰²⁹ Talmud Bavli, Sota 35a *ibid.*, and Rashi to Numbers 13:30

¹⁰³⁰ See Talmud Bavli, Sota 35a *ibid.*

¹⁰³¹ See the end of the discourse entitled “*VaYahas Kalev*” 5671 (Sefer HaMaamarim 5671 p. 123 and on).

2.

Now, this may be better understood from a similarity to this in the world of Repair-*Tikkun*, which also has an element similar to the strength of the world of Chaos-*Tohu*. By way of analogy from the human soul, the emotional character traits (*Midot*) are very strong and do not undergo any change of their essential being. This itself is the difference between the intellect and the emotive traits. That is, although the intellect may undergo change, there are no changes in the emotive character traits (*Midot*).

The explanation is that, when it comes to a matter of intellect, it could be that even if a person understands something in one way, he nevertheless can come to understand it in a different way. That is, even though at this moment he understands the matter according to his current grasp and comprehension, there nevertheless is the possibility that he will come to understand it differently. This is especially so if someone of greater intellect comes along, questions his understanding of the subject and explains it in a different way, in which case he will even accept an explanation that is the diametric opposite his original understanding. We thus find that the intellect can undergo change, since he can change his mind.

Now, the reason is because the intellect specifically breaks things down into their particulars. That is, every intellectual matter comes with many particulars and the entire function of the intellect is to break it down and examine all its

particulars. It is specifically through this that the matter is grasped and comprehended. For, as known, the grasp of any particular thing is from its extremities, which comes about through its division into particulars, through which its extremities, which is the matter of the parameters that limit it, become recognized.

Only primary concepts do not come in a manner of division of particulars and parameters. However, primary concepts are not actually a matter of grasp and comprehension. That is, they do not come by way of question and answer, but are rather simple axioms that are self-evident, in and of themselves. Thus, this is not truly a matter of grasp and comprehension in which one weighs the matter intellectually to arrive at the conclusion that it must be so.

Because of this, wisdom-*Chochmah* too is actually not a matter of intellectual comprehension. This is because wisdom-*Chochmah* is the beginning of intellect and reaches even higher to the pre-intellect (*Kadmoot HaSechel*). It thus is not actually a matter of comprehension. Rather, it is specifically through the aspect of understanding-*Binah*, which is the comprehension and grasp of a given matter through the give and take of questions and answers into its particulars, that the parameters and details of the matter become recognized, and this specifically is the primary matter of intellectual grasp and comprehension.

This is why in the matter of the elemental foundations (*Yesodot*), the *Sefirah* of understanding-*Binah* is associated with the element of fire (*Aish*). This is because by nature, fire

breaks things down and fragments them into particles. This likewise is the quality of understanding-*Binah*, which is the grasp of a matter specifically by way of dissecting it into its particulars. However, being that the comprehension comes by way of separating the particulars, this itself gives room for change to come about in the comprehension. That is, even when a person grasps a matter in a certain manner, due to the division of its various particulars, it is possible that he will subsequently come to conceptualize it in the very opposite manner, due to a detail that changes his understanding of it to the exact opposite. All this is in regard to the intellect, which has the possibility of undergoing change.

However, in one's emotive characteristics (*Midot*) no change takes place. To clarify, what is meant here, is the innate personality and inborn natural character traits (*Midot Tiviyim*) of a person, which are very strong and never change. That is, though we indeed find that through working on oneself in his service of *HaShem*-יהו"ה, blessed is He, a person's emotional characteristics (*Midot*) can be transformed, nonetheless, the change is only in the **form** of the emotion, but not in the essential trait itself. That is, the essential trait remains unchanged.

An example of this can be gleaned from our forefather Avraham, whose natural character trait was the quality of love (*Ahavah*), as it states,¹⁰³² "Avraham who loved Me." Through the test of the binding of Yitzchak (*Akeida*), his characteristics

¹⁰³² Isaiah 41:8

were changed and he came to have the quality of fear (*Yirah*), as it states,¹⁰³³ “Now I know that you are God fearing.” However, this was only a temporary indication, and even then, at the very same moment, his fear of being separated from the King, King of kings, the Holy One, blessed is He, was actually out of love of *HaShem*-יהו"ה, blessed is He. This being so, his natural traits did not truly change from love (*Ahavah*) to fear (*Yirah*). Rather, he came to have additional love of *HaShem*-יהו"ה, blessed is He, and as a result, he also came to fear *HaShem*-יהו"ה, blessed is He. In other words, this was not a true transformation of his trait of love (*Ahavah*) to a trait of fear (*Yirah*).

Even once the Torah was given, after which service of *HaShem*-יהו"ה, blessed is He, entails the manifestation of one's Godly soul within his animalistic soul, to the extent that the ultimate intent is to bring about a transformation of one's natural characteristics (*Midot Tiviyim*),¹⁰³⁴ which is the entire purpose of man, nevertheless, what is meant by transforming one's natural characteristics, is that at first their form was the opposite of goodness, and through his toil in serving *HaShem*-יהו"ה, blessed is He, he transforms their form to goodness. However, in and of themselves, his innate traits remain the same. That is, his natural traits and characteristics remain as they originally were, whether they stem from the line of kindness-*Chessed* or whether they stem from the line of

¹⁰³³ Genesis 22:12

¹⁰³⁴ See Igrot Kodesh of the Tzemach Tzedek p. 52; Sichah of Shmini Atzeret 5694 Ch. 5 (Likkutei Dibburim Vol. 1, p. 56a and on); The beginning of Kuntres Inyana Shel Torat HaChassidus.

judgment-*Gevurah*. The only difference is that now, the very same characteristics (*Midot*) are in the form and state of goodness.

Beyond this, even the service of repentance (*Teshuvah*), which is a matter of transformation (*It'hapcha*), in which a person transforms his characteristics (*Midot*) from one extreme to the opposite extreme, nonetheless, even in this kind of service of *HaShem*-יהו"ה, blessed is He, the transformation is only in the form of the characteristic, but not of the essential nature of the characteristic.

An example can be seen from the transformation from judgment-*Gevurah* into kindness-*Chessed*. When a person serves *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), this affects him in such a way, that not only is his original characteristic of anger, which is the opposite of the verse,¹⁰³⁵ "You shall love your fellow as yourself," transformed to anger against those who trespass the will of *HaShem*-יהו"ה, blessed is He (which can even be brought about through regular service of *HaShem*-יהו"ה), but because he serves *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), the transformation goes beyond this, in that he no longer has the characteristic of anger at all.

This is because being angered at those who trespass the will of *HaShem*-יהו"ה, is not the ultimate purpose of service of *HaShem*-יהו"ה, blessed is He. Rather, the ultimate purpose is as we are taught,¹⁰³⁶ "May sins (*Chata'im*-חטאים) cease from the

¹⁰³⁵ Leviticus 19:18

¹⁰³⁶ Psalms 104:35; Talmud Bavli, Brachot 10a

earth – rather than the sinners (*Chotim*-חוטאים).” Thus, through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), a person entirely transforms this characteristic, so that he no longer is angry at all.

However, even in such a case, he has not actually transformed the essential trait of judgment-*Gevurah* in himself and remains within the line of judgment-*Gevurah*, only that it now comes out in a different form, by being expressed in the form of bitterness (*Merirut*) of the soul or in the form of the black gall (*Marah Shechorah*), which is the matter of being serious by nature, but in a good and positive way. For example, it manifests in such matters as being disciplined, studious and diligent, and various other matters that come from the serious nature of the black gall (*Marah Shechorah*).¹⁰³⁷

The same is so of the line of kindness-*Chessed*. That is, although previously his trait of being open and outgoing was into matters that are the opposite of goodness, which is characteristic of the *Kelipah*-husk of the Philistines (*Pelishtim*-פלשתים),¹⁰³⁸ nonetheless, even when he transforms this through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), his traits nevertheless remain in the line of kindness-*Chessed* and openness, which is the nature of white

¹⁰³⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 6 (citing the Maggid of Mezhrich) and the notes there; Also see Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6 & 7.

¹⁰³⁸ That is, the name Philistines-*Pelishtim*-פלשתים is of the same root as an “open thoroughfare-*Mavuy Mephulash*-מפולש-מבוא,” and refers to the characteristic of openheartedness, which leads to merriment and scoffing, in that a person is open to every kind of laughter and alien pleasure, with no sensitivity to Godliness. (See Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 6.)

gall (*Marah Leveina*). This is because one's essential traits (*Midot*) are not changeable.

This then, is the difference between the intellect and the emotions. That is, there can be changes in the intellect, whereas one's natural character traits (*Midot*) are strongly embedded and do not undergo change.

3.

Now, the reason there are no changes in the natural character traits (*Midot*) is because they are the actual revelation of the simple roots that are embedded in the essence of the soul. Thus, since change is inapplicable in the essence of the soul, therefore the natural character traits also undergo no change.

This may be better understood based on the explanation in the previous discourse,¹⁰³⁹ about the difference between desire and intellect. That is, desire (*Ratzon*) has no existence independent of the soul, and though it itself is not the essence of the soul, but is just drawn from the soul, still and all, it has no existence whatsoever independent of the soul. This is because its entire existence is merely the soul itself being drawn out and attracted to something.¹⁰⁴⁰ Therefore the desire (*Ratzon*) is such that there is no division into particulars in it. This is to say that even though desire comes into a state of existence, in which there are particular desires, nevertheless, the

¹⁰³⁹ See the previous discourse entitled “*VaYered HaShem – HaShem* descended upon Mount Sinai,” Discourse 16, Ch. 3.

¹⁰⁴⁰ Also see at greater length in *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24.

strength of desire is equal in them all. In other words, the desire to act has the same strength as the desire to think, even though action cannot at all be compared to thought, which is utterly elevated in comparison to it. The reason is because desire (*Ratzon*) is the attraction of the soul itself to something and therefore manifests in all matters equally.

In contrast, intellect comes to exist as something independent of the soul. This is why we see that even after the power of the intellect has concluded conceiving of something (and he is no longer thinking about it), the concept still remains. This is because it already has tangible existence. However, this is not so of Desire, for since the entire existence of desire is the attraction to something, therefore if it is withdrawn, it ceases to be and utterly nothing remains of it.

Now, just as this is so of desire, that it has no independent existence apart from soul, but is the attraction of the soul itself to something, this is likewise so of the emotive character traits (*Midot*) in the essence of their being. That is, they are not merely particulars, but are rather the revelation of the simple roots that are embedded in the essence of the soul itself. In other words, they are a revelation of the general state of the soul, as it is in its root and source, whether it is rooted in the line of kindness-*Chessed* or whether it is rooted in the line of judgment-*Gevurah*.

This being so, they are not particulars of the soul, but are similar to desire (*Ratzon*), which is the attraction of the soul itself to something. On the other hand, they are unlike desire (*Ratzon*) in that they come into tangible existence and have

particulars, such as kindness-*Chessed*, judgment-*Gevurah* and all the other particular emotive character traits (*Midot*). Nevertheless, in the essence of their being, they are the revelation of the very root of the essence of the soul itself, literally. That is, they reveal that the general root of the soul is either of the line of kindness-*Chessed* or of the line of judgment-*Gevurah*.

Now, in truth, this above-mentioned simple root of the character traits is actually higher than desire (*Ratzon*). For, desire is only the attraction of the soul to something, but is not the actually essence of the soul itself. It rather is only the manner that the soul is drawn out (and therefore it is possible for the desire (*Ratzon*) to become comingled with more external matters, such as the intellect, in order to give rise to the intellectual rationale for the desire). In contrast, the emotive character traits (*Midot*) are simple roots, literally as the essence of the soul itself is rooted.

In other words, when we use the term “rooted” (*Hashrashah*-השרשה) here, what is meant is not that they have any separate existence apart from the soul but are rooted in it, but rather, that they literally are the simple roots of the essence of the soul itself, in that the soul itself is either of the line of kindness-*Chessed* or of the line of judgment-*Gevurah*. However, since this “rootedness” is like a certain form in the soul, and thus, is not the very self of the soul, which is completely simple, it therefore is called by the term “rooted” (*Hashrashah*-השרשה). Still and all, it literally is a simple rooting of the essence of the soul itself. That is, every essence

of every soul comes into this state of rootedness (in that the whole essence of the soul is entrenched in it).

Now, because these emotive character traits (*Midot*) are a revelation of the simple rooting of the essence of the soul and changes are altogether inapplicable in the essence of the soul, therefore change is also inapplicable in the character traits.

This then, is the difference between the intellect (*Sechel*) and the emotive character traits (*Midot*). The intellect (*Sechel*) is a tangible existence found in the soul and can therefore undergo change. In contrast, in essence, the character traits have no tangible existence, but are only a revelation of the simple rooting of the essence of the soul itself, literally. It therefore is inapplicable for any change to take place in them.

We now may understand this matter as it is above in Godliness. That is, the emotive character traits (*Midot*) are higher than the intellect (*Mochin*). For, the intellectual statures of “father-*Abba* and mother-*Imma* are bound to the aspect called *Mazla*” and included in it. (This refers to the *Mazalot* and “hairs” (*Sa’arot*) of the concealed brain – *Mocha Stima’ah*).¹⁰⁴¹ In contrast, “*Zeir Anpin* is unified to the Ancient One-*Atika* and is dependent on it.”¹⁰⁴² In other words, the roots of the intellectual statures of father-*Abba* and mother-*Imma* are only rooted in the Hidden Brain (*Mocha Stima’ah*), and in this itself, they only suckle from there, or it can alternatively be in a manner of enclothement, in that “they garb the arms of *Arich*

¹⁰⁴¹ Zohar III 292a (Idra Zuta); For greater elucidation of these aspects, see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 25 and the notes there.

¹⁰⁴² Zohar III 292a (Idra Zuta) *ibid*.

Anpin.”¹⁰⁴³ In contrast, the root of *Zeir Anpin* is in the aspect of the Ancient One-*Atik*, and in this itself, it is in a manner that “*Zeir Anpin* is unified and dependent,” meaning that it is both unified with the Ancient One-*Atik* and dependent on it.

4.

Now, with the above in mind, we must understand how the intellect could possibly have any effect on the emotive character traits. In other words, how is it possible that the emotions are born of the intellect and conducted by it? For, as explained above, the emotive character traits are higher than the intellect, since the intellect has an element of existence that is separate but found within the soul, whereas the emotive character traits (*Midot*) are the essential being of the soul itself. Furthermore, this is the very reason why the emotive character traits are found in everyone, even in imbeciles and people who are completely devoid of intellect.

Moreover, unlike the intellect, the emotive character traits are there from the moment that a person is born, which is unlike the intellect, which depends on time and various other factors to be developed and therefore is not revealed in everyone, so that it even is possible for there to be imbeciles and people who are completely devoid of intellect, may the Merciful One save us. This is because intellect has an element of separate tangible existence, which is not so of the emotive

¹⁰⁴³ For greater elucidation on this subject, see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 25 and the notes there.

character traits, which are the very being of the soul itself. Thus, since every person has a soul, the emotive character traits are found in everyone from the moment they are born. This being so, it is not understood how it could possibly be that the emotions are born of the intellect, which is below them.

The explanation is that the effects of the intellect on the emotions is only on the manner they are revealed, but not on the essential emotive character traits themselves. This is because the essential character traits do not come from the intellect, but have a separate unique source in the soul (which transcends the intellect, as stated above that, “*Zeir Anpin* is unified and dependent on the Ancient One-*Atika*”). Rather, the intellect only affects the manner of their revelation.

In other words, in every person there is an attraction to that which is good and a repulsion from that which is the opposite of good. However, if a person does not know where to find the good, or that there even is a presence of good, his emotions are in a state of concealment. Therefore, the intellect acts as a guide to the emotions, in that it shows them where goodness is to be found, and through this, the emotional attraction to that which is good is revealed in him. The same applies to the emotion of judgment-*Gevurah*. The intellect guides and shows him the proper place for that emotion and where the opposite of goodness is.

Now, even though the intellect is merely like a guide of the emotions, nevertheless, we see that, at the very least, the emotions submit to the guidance of the intellect. However, this itself is what is not understood. For, since the essential being

of the emotive character traits (*Midot*) is higher than the mind (*Mochin*) and intellect (*Sechel*), it is a wonder that the emotions (*Midot*) would submit to the guidance of the intellect (*Sechel*).

Additionally, it is not understood why we find that the intellect (*Sechel*) influences the development and maturation of the emotions (*Midot*). To further clarify, there are two matters in the development and maturation of the emotions. There is their development and maturation in and of themselves, and there is their development and maturation that comes from the influence of the intellect.

The development and maturation of the emotions that comes in and of themselves, comes about with the passage of time. In other words, even though a person has emotive character traits from the moment of birth (as mentioned above), nevertheless, with the passage of time his emotional characteristics develop and mature. This is similar to every living being, in that it grows with the passage of time, and this is likewise so of a person's emotive characteristics. They too grow with the passage of time.

Now, in addition to this, the emotions grow and develop from the influence of the mind and intellect upon them. Now, the difference between the development of the emotions that comes in and of themselves, and the development and maturation that comes from the influence of the intellect, is as follows: In the growth and development of the emotions as they are in and of themselves, though there is growth, they nevertheless remain in the exact state of being that they always were, and do not undergo any transformation from one state of

being to an entirely different state of being. In contrast, in the development and maturation of the emotions that comes from the influence of the intellect, they undergo a transformation from one state of being to another state of being.

This may be further elucidated by explaining the order of development, known as gestation-*Ibbur*, suckling-*Yenikah*, and brains-*Mochin*.¹⁰⁴⁴ When the emotions are in the state known as gestation-*Ibbur*, they are then in a state of *NeHi"Y* of *NeHi"Y* (or just *NeHi"Y* in general).¹⁰⁴⁵ This is like the aspect of submission-*Hoda'ah* of submission-*Hoda'ah*, meaning that in one's soul, he understands and acknowledges that he must submit. An example is our recitation of,¹⁰⁴⁶ "We submit to You... that we submit to You."¹⁰⁴⁷ In other words, the acknowledgement and submission (*Hoda'ah*-הודאה) is itself the submission to the fact that he must acknowledge and submit

¹⁰⁴⁴ See Maamarei Admor HaZaken, Inyanim p. 269 and on; p. 278 and on, and elsewhere; For further elucidation see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 45, and the introductions and notes there.

¹⁰⁴⁵ The lower emotive qualities of victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, also possess the three categories of *ChaBa"D*, *ChaGa"T*, and *NeHi"Y* in this lowest state, called "gestation-*Ibbur*." When the emotions are in an aspect of "gestation-*Ibbur*," they only are in an aspect of, "three within three etc," like the fetal position. That is, the "head" of *ChaBa"D* (the intellect) is within *ChaGa"T* (the heartfelt emotions) and *ChaGa"T* is within *NeHi"Y* (the instinctual gut emotions). This is like the fetus in its mother's womb, when it is in a state of gestation. It is in the fetal position, folded over with its head between its knees. Likewise, at this stage, all that is revealed of the emotions is the aspect of *NeHi"Y*, which are called the "natural" or instinctual (*Mootba*) aspect of the emotions. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 45, and the introductions and notes there.)

¹⁰⁴⁶ See the liturgy of the *Modim d'Rabbanan* recited in the repetition of the *Amidah* prayer.

¹⁰⁴⁷ See the discourse entitled "*U'Sfartem Lachem* – You shall count for yourselves" 5711, translated in The Teachings of The Rebbe 5711, Discourse 9, Ch. 5 and on.

(*Hoda'ah*-הודאה).¹⁰⁴⁸ Then, when this is followed by the periods of development known as suckling-*Yenikah* and especially the period known as brains-*Mochin*, these are a matter of the development and maturation of the emotions, to the point that the emotions become developed until they come to be similar to the intellect itself. For, in the mature state of the emotions (*Gadlood HaMidot*), they are similar to the mature state of the intellect itself (*Gadlood HaMochin*).¹⁰⁴⁹

What we understand from this, is that the development and maturation of the emotions that comes from the intellect (is unlike the development of the emotions in and of themselves, in which they remain in their original state of being, but rather)

¹⁰⁴⁸ An example for this is two people, one of whom is extremely wise and possesses wondrous wisdom that is entirely beyond that of the masses, and another who is significantly less wise. In other words, although the second person has some general relationship to matters of intellect, nevertheless, he too does not understand the wondrous wisdom of the great sage. Nevertheless, because he indeed has some relationship to matters of intellect, although he does not fully understand the intellectual matter he hears from the great sage, he nonetheless recognizes that it is an extremely wondrous and deep intellectual matter. Therefore, although it cannot be said that he actually knows or grasps it, nonetheless, he acknowledges it to be true (even though he does not yet understand it) and submits to the wisdom of the great sage. This is because he can sense that this is an extremely deep and wondrous matter, and since he, at least has some relationship to matters of intellect, at the very least, he understands that he must submit to the wisdom of the great sage, whether or not he fully comprehends it. However, when it comes to a simpler person who is not at all intellectual, it is not applicable to say about him that he even understands why he must acknowledge and submit to the wisdom of the great sage. Just the fact that he acknowledges and submits to him, is itself acknowledgement and submission. In other words, he acknowledges and submits that he must acknowledge and submit. However, if he does not at the very least have this basic level of submission, he cannot subsequently grow and develop further, to subsequently come to a level of understanding. (See the discourse entitled “*U'Sfartem Lachem* – You shall count for yourselves” 5711, translated in *The Teachings of The Rebbe 5711*, Discourse 9, Ch. 5.)

¹⁰⁴⁹ For further elucidation see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34 & 45, and the introductions and notes there.

that it is a development and growth from one state of being to another state of being, in that the emotional qualities themselves become similar to the intellect.

This is because, in the maturation and development that comes from the emotions in and of themselves, only the vessel (*Klee*) grows and develops. Therefore the maturation is merely a matter of growth and magnification of their sense of tangible existence-*Yeshut* (that is, the tangible feelings of the emotions grow). In contrast, the maturation and development that comes from the mind and intellect is in the light (*Ohr*) and vitality (*Chayoot*) of the emotive characteristics, and because of this light (*Ohr*), the vessel (*Klee*) becomes subsumed and nullified. In other words, the emotive characteristics are not tangibly felt or sensed as being dominant. This is the meaning of the statement above that the emotions themselves come to be similar to the intellect.

This is similar to what we find about Rabbi Shimon bar Yochai, that when he heard the Supernal mysteries from the Faithful Shepherd,¹⁰⁵⁰ “he bowed down and kissed the dust,”¹⁰⁵¹ which was brought about from the emotional arousal in his heart. This is unlike what was said about Rabbi Akiva, that his eyes filled with tears when he heard the secrets of the Torah from Rabbi Eliezer the Great.¹⁰⁵² Rabbi Akiva’s tears resulted

¹⁰⁵⁰ *Ra’ayah Mehemna* – The Faithful Shepherd, refers to the soul of Moshe Rebbeinu.

¹⁰⁵¹ Zohar III 168a – That is, he heard the teaching (cited in Tanya, Ch. 29) that “A wooden beam which does not catch fire should be splintered, and similarly, a body into which the light of the soul does not penetrate should be crushed.”

¹⁰⁵² See Midrash HaNe’elam, Zohar I 98b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

from the arousal of his intellect to such a degree that he was incapable of withstanding it. Thus, his tears came from the overflow of intellect that could not be contained in his mind. Therefore, when it states that Rabbi Akiva's eyes filled with tears, this was because the intellect of his mind was incapable of withstanding the great influx of light. However, this was not in a manner that the light (*Ohr*) itself was also felt in the emotions of his heart.

In contrast, when Rabbi Shimon bar Yochai "bowed down and kissed the dust," this was not a matter of intellect, but was because of the arousal of the emotions of his heart. Now, even though his emotions were greatly aroused, they nevertheless were not tangibly felt in him. That is, because of the great light and illumination of the secrets of the Torah that he heard from the Faithful Shepherd, his emotions became sublimated and nullified to the mind. This then, is the primary aspect of the development and maturation of the emotions that is brought about by the intellect.

We must therefore understand this, because since the essential being of the emotive character traits (*Midot*) is higher than the mind (*Mochin*), how then is it possible for them to develop and mature through the mind and intellect? In truth, even the matter that the intellect acts as a guide to the emotive characteristics, it is still not understood. For, as stated above, since the emotive character traits are higher than the intellect, they should not be subject to heeding the guidance of the intellect in the first place. It therefore is a wonder in the first place, that there can be a matter of revelation and conduct of the

emotive character traits from the influence of the intellect at all. This being so, how much more wondrous is it for there to be actual development and maturation of the emotions through the intellect, in which the intellect conducts and instructs the emotions. In other words, this is even more wondrous, since after all, the emotive character traits are higher than the mind and intellect. How then is it possible that the intellect could instruct and guide the emotions?

5.

The explanation is that because the emotive character traits (*Midot*) are higher than the intellect, it actually is inapplicable for the intellect (*Sechel*) to affect the emotions (*Midot*). Thus, although we find that the intellect (*Sechel*) indeed has an effect on the emotions (*Midot*), both in giving birth to them and developing and maturing them, nonetheless, this is not as these traits are in their full force and strength – meaning, as they naturally are. (For, in that case, it is inapplicable for them to be affected by the intellect, as explained above.) Rather, they can only be affected by the intellect, both in the manner of their revelation and their development and maturation, once they are diminished and weakened.

Now, it must be said that there is an additional reason for this. Since the intellect is an inner light and illumination (*Ohr Pnimi*), therefore for to have an effect, it necessarily must come forth specifically as an inner manifestation (*Hitlabshoot*).

Thus, if the emotive character traits are in full force and strength, it is entirely inapplicable for the intellect to manifest within them. For, since emotions are the opposite of intellect, the intellect is therefore incapable of manifesting in them when they are in full force. We must therefore say that the intellect manifests in them specifically once they are diminished and weakened.

In other words, as long as a person's emotions are in full force and strength, aside for his intellect having no power over his emotions, (meaning that he has no control over himself), beyond this, his emotions are devoid of intellect altogether. This is because the intellect is specifically revealed in an inner manner. Thus, the intellect can only manifest within the emotions and affect them once they have become diminished and weakened.

6.

However, this still needs to be understood. As said above, the intellect can only affect the emotions once they are diminished and weakened. However, this itself requires better understanding. That is, what causes the weakening of the emotions in the first place? We cannot say that this is brought about by the mind and intellect (*Mochin*), because as explained above, when the emotions are in full force, the intellect cannot manifest in them and affect them. This being so, where does the weakening of the emotions originate?

The explanation is that their weakening comes from the aspect of wisdom-*Chochmah* (which transcends the understanding-*Binah*). This is because wisdom-*Chochmah*-חכמה is the *Ko'ach Ma''h*-מ"ה-כה, the matter of which is sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is explained by the Alter Rebbe in Tanya,¹⁰⁵³ in the note, "This accords to what I heard from my teacher (the Maggid of Mezhritch), peace be upon him, on the meaning and reason behind the statement in Etz Chayim,¹⁰⁵⁴ that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, does not unify with the world of Emanation-*Atzilut* except by first manifesting in the *Sefirah* of wisdom-*Chochmah*. This is because *HaShem*-יהו"ה, the Unlimited One, blessed is He, is the True One-*Echad*-אחד, meaning that He alone exists and there is nothing besides Him, and the realization of this is the level of wisdom-*Chochmah*."¹⁰⁵⁵

Now, the sublimation and nullification (*Bittul*) to the true reality of *HaShem*-יהו"ה, which comes from wisdom-*Chochmah*, causes the sublimation and nullification (*Bittul*) of the emotive characteristics as well. This is dissimilar to the effect of understanding-*Binah* on the emotions (*Midot*), which as explained above, is in a way of inner manifestation (*Hitlabshoot*). In contrast, the effect of wisdom-*Chochmah* on

¹⁰⁵³ Tanya Ch. 35 (44b)

¹⁰⁵⁴ Etz Chayim, Shaar 47 (Shaar Seder ABY" A) Ch. 2; Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1-3.

¹⁰⁵⁵ See Mishneh Torah, Hilchot Yesodei HaTorah Ch. 1; Also see Ginat Egoz of Rabbi Yosef Gikatilla translates as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

the emotions is not in a way of inner manifestation (*Hitlabshoot*), but is in a way that the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that arises from wisdom-*Chochmah*, is also found in the emotions (*Midot*), so that they too are sublimated and nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and this causes them to be diminished and weakened.

However, in truth, the weakening of the emotions (*Midot*) by the aspect of wisdom-*Chochmah*, is not actually from the wisdom-*Chochmah* itself, but is rather from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that manifests in wisdom-*Chochmah*. In other words, even though, in and of itself, wisdom-*Chochmah* is the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, nonetheless, it too is within the category and parameter of being a *Sefirah*. Thus, the primary aspect of sublimation and nullification (*Bittul*) specifically results from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that manifests in wisdom-*Chochmah*.

Below, in the soul of man, this refers to the essence of the soul itself, which manifests in one's quality of wisdom-*Chochmah*. Thus, in the same way, the effect of the essence of the soul on the emotions is not at all in a manner of inner manifestation (*Hitlabshoot*), but results from the essence of the soul itself. This then, explains the source of the diminishment and weakening of the emotional characteristics (*Midot*).

This may be better understood through understanding the difference between desire (*Ratzon*) and pleasure

(*Ta'anug*).¹⁰⁵⁶ Even though both come directly from the essence of the soul, meaning that they have no existence separate and apart from it whatsoever, and are the encompassing (*Makifim*) powers of the soul, nevertheless, they are different from each other.

That is, the pleasure (*Ta'anug*) is the inner aspect that is bound to the essence of the soul, in and of itself, whereas the desire (*Ratzon*) is the drawing forth and attraction of the soul to something outside of the self. Thus, in this respect, pleasure (*Ta'anug*) is superior to the desire (*Ratzon*) and controls it, so that,¹⁰⁵⁷ “Whatever He delights in, so He directs it.” As a result, pleasure (*Ta'anug*) and desire (*Ratzon*) differ in their effects. That is, the effect of pleasure (*Ta'anug*) is in a drawing forth in a way of closeness, whereas the effect of desire (*Ratzon*) is in a way of command from a distance.

Now, just as it is so of pleasure (*Ta'anug*) and desire (*Ratzon*), that the pleasure (*Ta'anug*) is more inner and therefore controls the desire (*Ratzon*), this is likewise so in the relationship between wisdom-*Chochmah*, which is an inner aspect, and the emotions-*Midot*, which are external to it. That is, the primary revelation of pleasure (*Ta'anug*) is in wisdom-*Chochmah*, which is the inner aspect, whereas the desire (*Ratzon*) is revealed in the emotions, which are external in comparison.

¹⁰⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

¹⁰⁵⁷ Proverbs 21:1

Thus, wisdom-*Chochmah*, which is the inner aspect, affects a nullification of the emotions (*Midot*) which are external, since the inner aspect of wisdom-*Chochmah* is pleasure (*Ta'anug*) that, as explained above, is bound to the essence of the soul itself. It therefore causes the sublimation and nullification (*Bittul*) of the emotions. That is, it diminishes and weakens them. Once they are weakened, the intellect can then affect them, both in their birth and their development and maturation.

7.

Through this, we may understand how it is Above in Godliness, that the emotive traits (*Midot*) are in full force and strength, and therefore change does not apply to them, as stated,¹⁰⁵⁸ “For He is not a man that He should change His mind.” In other words, it is only in the intellect, which is the aspect of man, that change is applicable. However, in the emotive characteristics (*Midot*) that are the aspect of the Chariot (*Merkavah*), which elevate the aspect of man to the aspect of “He is not a man,”¹⁰⁵⁹ change of the emotive characteristics (*Midot*) it is not applicable. The reason is because (as explained above) “*Zeir Anpin* (the emotions) is unified and dependent on the Ancient One-*Atika* (pleasure)”¹⁰⁶⁰ This is also why the emotive traits (*Midot*) have great force and strength.

¹⁰⁵⁸ Samuel I 15:29

¹⁰⁵⁹ See Torah Ohr, Yitro 71b and on, cited in *Hemshech* 5672 *ibid.* p. 510.

¹⁰⁶⁰ Zohar III 292a (*Idra Zuta*) *ibid.*

Now, all the above also applies to the emotive traits (*Midot*) of the world of Repair-*Tikkun*. This being so, how much more is it so, in regard to the emotive traits (*Midot*) of the world of Chaos-*Tohu*, which has even greater force and strength. This is because the ten *Sefirot* of the world of Chaos-*Tohu* generally have great force of strength. This is especially so of the emotive traits (*Midot*) of the world of Chaos-*Tohu*. They have much greater force and strength. For, as explained above, the reason that the emotive traits (*Midot*) have such great force of strength is because in their simple rootedness, they are rooted in the very essence of the soul.

Thus, since their force and strength is because of their source, it therefore is understood that the emotive traits of the world of Chaos-*Tohu* have even greater strength. This is because the world of Chaos-*Tohu* is the revelation of these traits as they essentially are, according to their source. That is, as known, the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*¹⁰⁶¹ is that in the world of Repair-*Tikkun* there only is a revelation of a radiance and glimmer from the source, whereas in the world of Chaos-*Tohu*, the revelation is according to the manner of the source itself.

Now, although even in the world of Chaos-*Tohu*, the revelation is only from the external aspect of *Akudim*,¹⁰⁶² nevertheless, the external aspect of *Akudim* comes into

¹⁰⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

¹⁰⁶² Meaning, as the essential lights are “bound up-*Akudim* in a single vessel.” See Shaar HaYichud of the Mittler Rebbe *ibid*.

revelation, as it is.¹⁰⁶³ However, this is not so of the world of Repair-*Tikkun*, in which there only is a glimmer of radiance from the essential qualities. It thus is understood that in the world of Chaos-*Tohu*, the emotive traits have a much greater force of strength, and it therefore is not possible for any effect stemming from the mind and intellect (*Mochin*) to affect them. Rather, it is only in the world of Repair-*Tikkun*, that “the inner aspect of the father-*Abba*, which is the inner aspect of the Ancient One-*Atik*,”¹⁰⁶⁴ can affect the nullification (*Bittul*) and weakening of the emotional characteristics (*Midot*), and it is specifically then that it becomes possible for the mind and intellect (*Mochin*) to affect them.

8.

With all the above in mind we may now understand the argument of the spies who claimed,¹⁰⁶⁵ “It is too strong for us.” Our sages, of blessed memory, explained that by saying this, it was as if they said,¹⁰⁶⁶ “Even the Master of the house is incapable of removing His belongings from there.” That is, their argument was correct, in the sense that from the angle of the great strength of the emotive traits of the world of Chaos-

¹⁰⁶³ Sefer HaMaamarim 5665 p. 95 and on.

¹⁰⁶⁴ See Likkutei Torah Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and the notes there; Sefer HaMaamarim 5700 p. 49, and elsewhere.

¹⁰⁶⁵ Numbers 13:31

¹⁰⁶⁶ See Talmud Bavli, Sota 35a *ibid*.

Tohu, it is completely inapplicable for the mind and intellect (*Mochin*) to have any effect on them.

However, “Calev silenced the people toward Moshe.”¹⁰⁶⁷ Moshe refers to the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that stems from the revelation of the *Koach Ma"n*-מ"ה of wisdom-*Chochmah*-חכמה, as he said,¹⁰⁶⁸ “For what are we-*V'Nachnu Mah*-מה.” It is specifically through the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה of wisdom-*Chochmah*, that the emotive traits are diminished and weakened, and it then becomes applicable for the mind and intellect (*Mochin*) to affect them.

This then, explains the three matters: “We can surely do it,” and “We shall surely ascend,” and “We shall inherit it.” The words, “We can surely do it” refer to the general sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which causes the weakening of the emotive character traits (*Midot*) and is caused by the inner aspect of wisdom-*Chochmah*. Following this there can subsequently be the matters of “We shall surely ascend,” and “We shall inherit it.” The words, “We shall surely ascend,” refer to drawing forth the lights of Godly illumination.¹⁰⁶⁹ Nevertheless, this drawing forth still transcends actual manifestation in an inner way (*Hitlabshoot*). Therefore, the verse continues, “We shall inherit it,” indicating that it subsequently comes in a way of inner manifestation

¹⁰⁶⁷ Numbers 13:30

¹⁰⁶⁸ Exodus 16:7-8

¹⁰⁶⁹ There is a small section of the discourse missing at this juncture.

(*Hitlabshoot*). This refers to the fact that ultimately, the world of Repair-*Tikkun* inherits the lights of the world of Chaos-*Tohu*,¹⁰⁷⁰ so that the lights of the world of Chaos-*Tohu* manifest in the vessels of the world of Repair-*Tikkun*. This is the ultimate fulfillment of *HaShem* 's יהו"ה Supernal intent and the complete perfection of His Supernal will that,¹⁰⁷¹ “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

¹⁰⁷⁰ See Likkutei Torah of the Arizal, Pinchas (and Ta'amei HaMitzvot, section entitled “*Mitzvat Yerushah V'Nachalah*”); Meorei Ohr 10:29 (cited in Ohr HaTorah, Bereishit 17a); Maamarei Admor HaZaken 5567 p. 367; Ohr HaTorah, Brachah p. 1,855; Sefer HaMaamarim 5654 p. 30 and on; 5702 p. 46 and on, and elsewhere.

¹⁰⁷¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.