

Discourse 24

“Shlach Lecha Anashim - Send for yourself men”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁵⁹ “Send for yourself men who will spy out the land of Canaan which I am giving to the children of Israel.” The question about this is well known. Namely, what need was there to send spies? For, as known, if they would have merited to immediately enter the land of Israel through our teacher Moshe, they would not have needed to abide by the ways of nature at all, (not even the ways of nature as it was when they entered the land through Yehoshua).⁷⁶⁰ Rather, their entrance into the land would have been in a way of complete redemption (*Ge’ulah*) that would not followed by any subsequent exile.⁷⁶¹ If so, why was it necessary to send the spies, in a manner that accords to the natural order?

⁷⁵⁹ Numbers 13:2

⁷⁶⁰ See Likkutei Sichot, Vol. 9, p. 9 and on.

⁷⁶¹ See Megaleh Amukot, Ophan 185; Ohr HaTorah, VaEtchanan p. 65, 93, and elsewhere.

The question is further compounded by Rashi's comment (citing Midrash)⁷⁶² on the words, "Send for you-*Shelach Lecha* לך שלח," – "According to your own judgment."⁷⁶³ That is, the sending of the spies was from the [spiritual] level of Moshe,⁷⁶⁴ about which the verse states,⁷⁶⁵ "For I drew him from the water," and even in regard to his body, he was in such a state and standing that even during prophetic revelation,⁷⁶⁶ in which the Indwelling Presence of *HaShem* יהוה, blessed is He (the *Shechinah*), spoke from his throat,⁷⁶⁷ he remained fully awake and cognizant, and in control of all his senses in a way that completely transcends the natural order. This being so, from Moshe's level, why was it at all necessary to send the spies?

The general explanation is that, when they entered the land of Israel, the physical fulfillment of Torah and *mitzvot* in a coarse and physical land was newly introduced. (For, as known, as long as they were in the desert they fulfilled the *mitzvot* primarily in a spiritual way, and only upon entering the land was the physical fulfillment of the *mitzvot* newly introduced).⁷⁶⁸ Through this, the physical land itself becomes

⁷⁶² Midrash Tanchuma, Shlach 5; Bamidbar Rabba 16:8; Also see Talmud Bavli, Sotah 34b

⁷⁶³ Rashi to Numbers 13:2 – "According to your own judgment: I am not commanding you, but if you wish to do so, send them etc."

⁷⁶⁴ That is, regarding the Supernal root of the soul of Moshe. See Likkutei Torah, Eikev 17a; Shir HaShirim 37c; Also see Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247, and elsewhere.

⁷⁶⁵ Exodus 2:10

⁷⁶⁶ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

⁷⁶⁷ See Zohar III 232a, 7a, 265a, Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Exodus 18:19.

⁷⁶⁸ See Likkutei Torah, Shelach 36c and on.

a dwelling place for the Holy One, blessed is He.⁷⁶⁹ This is why the matter of the sending the spies was needed, to investigate the land in preparation of entering it, like a guide who goes ahead and then shows the way.⁷⁷⁰

Furthermore, the word, “to spy-*LaTur*-לתור” is of the same root as “*LeHoteer*-להותיר,” meaning to add, as stated in Midrash⁷⁷¹ on the verse,⁷⁷² “I set my heart to seek and investigate-*LaTur*-לתור in wisdom,” that it means, “to investigate-*LaTur*-לתור and add-*LeHoteer*-להותיר.” In other words, the matter of the spies was for the purpose of adding to the land of Canaan.

This is because *HaShem* יהו"ה's ultimate Supernal intent in Torah and *mitzvot* is to increase His light in the world. That is, not only should the world come to the state that it was before the sin of the Tree of the knowledge of good and evil, in that originally the world was created in a state of wholeness,⁷⁷³ but additional illumination of a higher light which preceded creation should illuminate.

In order to bring this addition about, the sending of spies was specifically necessary from the level of Moshe. About this the verse specifies, “Send for yourself-*Shelach Lecha*-שלח לך,” – “according to your own judgment.”⁷⁷⁴ This is also the meaning of the verse,⁷⁷⁵ “The additional superiority (*Yitron*) of

⁷⁶⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷⁷⁰ Talmud Bavli, Bava Kamma 116b and Rashi there

⁷⁷¹ Midrash Kohelet Rabba to Ecclesiastes 1:13

⁷⁷² Ecclesiastes 1:13

⁷⁷³ Midrash Bereishit Rabba 14:7; 12:6, 13:3 (and Yefeh To'ar there).

⁷⁷⁴ Rashi to Numbers 13:2 – “According to your own judgment: I am not commanding you, but if you wish to do so, send them etc.”

⁷⁷⁵ Ecclesiastes 5:8

the land is in all-*Kol*-כל,” in that through toil in serving *HaShem*-יהו"ה, blessed is He, in a way of “the eyes of all-*Kol*-כל look to You with hope,”⁷⁷⁶ we add to the quality of the land.

2.

Now, to understand this in greater detail,⁷⁷⁷ we must preface with what we explained before,⁷⁷⁸ that in the order of the chaining down of the worlds (*Seder Hishtalshelut*), to the degree that the light of *HaShem*-יהו"ה, blessed is He, is drawn down, to that degree it becomes diminished and constricted. This is as Rashi explained on the verse,⁷⁷⁹ “The sound of the Shofar grew continually stronger,” that, “The way of a regular person is that the longer he blows a trumpet, the sound he produces becomes weaker and fainter; but in this instance it continued to grow stronger and stronger.”

Now, the meaning of the words, “The way of a regular person (*Minhag Hedyot*-הדיוט מנהג),” is that this also refers to the Ten Utterances [by which the world was created],⁷⁸⁰ which are called “mundane words (*Milin d'Hedyota*-מילין דהדיוטא),” about which Zohar states,⁷⁸¹ “It is not the way of the King to be speak mundane words (*Milin d'Hedyota*-מילין דהדיוטא).” Therefore, in regard to the general light of *HaShem*-יהו"ה,

⁷⁷⁶ Psalms 145:15; See Likkutei Torah, Matot 85b and on.

⁷⁷⁷ See the discourse entitled “*Shlach Lecha*” 5670 (*Hemshech* 5672 Vol. 2 p. 1,030 and on).

⁷⁷⁸ See the preceding discourse of this year, 5718, entitled “*Karov HaShem – HaShem* is close,” Discourse 23, Ch. 4.

⁷⁷⁹ Exodus 19:19

⁷⁸⁰ Mishnah Avot 5:1

⁷⁸¹ Zohar III 149b; See Likkutei Torah, Acharei 25d and elsewhere.

blessed is He, that is drawn down to the worlds, it is in such a way that with each successive world there is a further diminishment of the light, until it comes to the ultimate state of constriction and abbreviation.

The same is so of the root of the Ten Utterances [of creation] within the light of the line-*Kav*. That is, to the degree that the line-*Kav* is drawn further down, to that degree it is further constricted, in that the entire matter of the line-*Kav* is to bring about the aspects of above and below,⁷⁸² as explained before at length.

Now, the matters of above and below in the line-*Kav*, are because the line-*Kav* itself is drawn by means of the restraint of *Tzimtzum*. That is, even though the line-*Kav* touches the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*, nevertheless, since it is drawn down by way of restraint-*Tzimtzum*, it therefore has an up and a down.

The explanation of how these two matters (of the line-*Kav* touching the Great Circle-*Iggul HaGadol*, and its being drawn down by way of restraint-*Tzimtzum*) are not in contradiction with each other, may be understood through the well-known analogy⁷⁸³ of a teacher who bestows intellect to a student who is of no relative comparison to himself. To do so, he first must withdraw all his own intellect, and after the withdrawal, he then must draw down intellect that applies to be drawn to the student.

⁷⁸² Etz Chayim, Shaar 1, Anaf 2; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.

⁷⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

Now, this intellect is also drawn from the intellect of the teacher himself. However, since it is drawn down in a way that it is preceded by the restraint and withdrawal [of the teacher's intellect], therefore, the relationship between the intellect that is drawn down and the intellect of the teacher himself, is concealed and not openly revealed.

The same is understood about the light of the line-*Kav*, that even though it touches and adheres to the Great Circle (*Iggul HaGadol*) that precedes the restraint of *Tzimtzum*, nonetheless, since it is drawn down by way of restraint (*Tzimtzum*) and withdrawal (*Siluk*), therefore, the fact that it touches and adheres to the Great Circle (*Iggul HaGadol*) is concealed and therefore, the line-*Kav* is only revealed as a short and constricted line-*Kav*.

This may be understood according to the statement in Sefer HaBahir⁷⁸⁴ and cited in Pardes Rimonim,⁷⁸⁵ “The Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, is below just as it is above... This may be compared to the analogy of a king who had seven sons. He sat each one in his place and told them, each of you sit in succession, one higher than the other. The lowest one said, ‘I do not want to be below, for I do not want to be far from you.’ The king answered, ‘I will go amongst you and see all of you etc.’”

The analogue is that the “king” refers to the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*. The seven sons refer to the seven days in which [the world] was constructed. That he set each one in his place refers

⁷⁸⁴ Sefer HaBahir, Section 171.

⁷⁸⁵ Pardes Rimonim, Shaar 15, Ch. 4

to the estimation within Himself, in potential, of everything that is destined to come into actuality, this being the estimation that precedes the restraint of *Tzimtzum*.⁷⁸⁶ That he had them sit in succession, one higher the other, refers to the positions of the *Sefirot*, in that they are one higher the other, so that the *Sefirah* of Kingship-*Malchut* is beneath them all.

This descent causes the *Sefirah* of Kingship-*Malchut* to yearn and desire ascension, which is the meaning of what the lowest son said, “I do not want to be far from you,” referring to the yearning of Kingship-*Malchut*, as known. As a result of this yearning the king said, “I will go amongst you and see all of you.”

In other words, the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*, is also drawn down to the *Sefirah* of Kingship-*Malchut*, such that the opposite is true, that the *Sefirah* of Kingship-*Malchut* is the closest, as known about the explanation of the verse,⁷⁸⁷ “And below are the arms of the world.” This then, is the meaning of the words, “The Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), is below just as it is above.”

Nevertheless, how it is in its revealed state (*Giluy*), the *Sefirah* of Kingship-*Malchut* is below them all, whereas the verse, “And below are the arms of the world,” refers to how it is in its concealed state (*He'elem*). The same is true of the general matter of the light of the line-*Kav*, that its adhesion to

⁷⁸⁶ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Sefer HaMaamarim 5709, p. 38 and the note there.

⁷⁸⁷ Deuteronomy 33:27; See Torat Chayim, Va'era 80b (Vol. 1, 55d in the new edition).

the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum* is concealed (*He'elem*), whereas as it is revealed, it is a short constricted line-*Kav*. This is especially so of the *Sefirah* of Kingship-*Malchut*, in that the light of *HaShem*-יהו"ה within it, is in the state of ultimate constriction (*Tzimtzum*).

3.

From this it is understood that we must bring about an addition to the *Sefirah* of Kingship-*Malchut*, which is the meaning of verse,⁷⁸⁸ “the additional superiority (*Yitron*-יתרון) of the land (*Aretz*-ארץ).”⁷⁸⁹ This addition is brought about through the aspect of “All-*Kol*-כל,” which refers to the *Sefirah* of Foundation-*Yesod*.⁷⁹⁰ This is as stated,⁷⁹¹ “For all (*Ki Kol*-כי כל)⁷⁹² that is in the heavens and earth is Yours,” which Targum translates as, “He unites the heavens and the earth.”

This is because through the *Sefirah* of Foundation-*Yesod* there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*, and in this light there is no difference between above and below. That is, the difference between above and below is

⁷⁸⁸ Ecclesiastes 5:8

⁷⁸⁹ That is, though the term “*Yitron*-יתרון” is simply understood as “superiority,” here it is of the root “*LeHoteer*-להותיר” which means “addition” as explained above. Likewise, the “*Land-Aretz*-ארץ” refers to Kingship-*Malchut*. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁷⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁷⁹¹ Chronicles I 29:11; Zohar I 31a

⁷⁹² The numerical value of “For all-*Ki Kol*-כי כל-80” shares the same numerical value as “Foundation-*Yesod*-יסוד-80.”

only in the light of the line-*Kav*, which is a limited light. However, in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum*, there is no difference, and He is equally present everywhere.

This is like the explanation elsewhere⁷⁹³ about the difference between the light of the world of Emanation (*Atzilut*) and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the world of Emanation (*Atzilut*). That is, although the world of Emanation (*Atzilut*) is also in a state of limitlessness, nevertheless, as the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest within it, it only is in a state of [limitless] Emanation (*Atzilut*), and moreover, the way His light is drawn down to the world of Creation (*Briyah*) is through a restraint-*Tzimtzum* and separating veil (*Parsa*), by which the light is caused to be limited.

This is not so of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the world of Emanation (*Atzilut*), in that wherever it is drawn, it remains limitless. This is especially so of His Essential Self, blessed is He, which transcends His light (*Ohr*), in that He certainly is present everywhere equally.

Now, the drawing down of this light is through the middle line (*Kav HaEmtza'ee*-קו האמצעי), in which both the limitless light of *HaShem*-יהו"ה, as well as His Essential Self, blessed is He, is drawn down. This is why the middle line (*Kav*

⁷⁹³ See Shefa Tal, by Rabbi Shabtai Sheftel Horowitz, Shaar 1, Ch. 1 & 2 and elsewhere.

HaEmtza'ee) is equal everywhere, as explained before,⁷⁹⁴ that even in the form of the body of man we see the difference between the other two lines and the middle line.

That is, in the other lines there indeed is a difference between the head, the hands, and the feet, but this is not so of the middle line, especially its inner aspect (*Pnimityut*).⁷⁹⁵ For, the spinal cord even bonds and unifies the brain and mind (*Mochin*) to the extremity of the body, which is the matter of the seminal drop, about which our sages, of blessed memory, stated,⁷⁹⁶ “A person cannot have an erection without knowledge (*Da'at* – interest) [which takes place in the head].”

That is, there is a drawing down of the inner aspect (*Pnimityut*) of the brain and mind (*Mochin*) which transcends revealed intellect, and it is drawn all the way down to the extremity of the body, and through this, he gives birth to someone who is like his own essential self.

The same is understood about how it is Above in *HaShem's* יהו"ה Godliness, that through the middle line (*Kav HaEmtza'ee*) there is a drawing down of the limitless light of the Unlimited One, *HaShem* יהו"ה, including His Essential Self, blessed is He, who is present everywhere equally.

This then, is the meaning of the verse,⁷⁹⁷ “The additional Superiority (*Yitron*-יתרון) of the land (*Aretz*-ארץ).” That is, the

⁷⁹⁴ See the preceding discourse of this year, 5718, entitled “*Karov HaShem – HaShem is close*,” Discourse 23, Ch. 5.

⁷⁹⁵ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & 35.

⁷⁹⁶ Talmud Bavli, Yevamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

⁷⁹⁷ Ecclesiastes 5:8

addition in the aspect of the land-*Aretz*-ארץ, which refers to the *Sefirah* of Kingship,⁷⁹⁸ is brought about through the *Sefirah* of Foundation-*Yesod*. This is because every matter of bestowal, including the drawing down of the light of *HaShem*-יהו"ה, which also applies to drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He, is brought about through the aspect of bonding of the quality of Foundation-*Yesod*.⁷⁹⁹

That is, through the *Sefirah* of Foundation-*Yesod* there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who is equally present everywhere. Thus, it is the *Sefirah* of Foundation-*Yesod* that brings about additional superiority-*Yitron*-יתרון in the *Sefirah* of Kingship-*Malchut*.

4.

However, in Foundation-*Yesod* itself, there are various levels, as the verse states,⁸⁰⁰ “They will mention the recollection of Your abundant goodness (*Rav Tuvcha*-רב טובך).” The word “Your goodness-*Tuvcha*-טובך” refers to the aspect of Foundation-*Yesod*,⁸⁰¹ whereas “Your **abundant** goodness-*Rav*

⁷⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁷⁹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

⁸⁰⁰ Psalms 145:7

⁸⁰¹ See the preceding discourse of this year, 5718, entitled “*Kamah Ma'alot Tovot* – How many levels of goodness,” Discourse 18, Ch. 3 and on; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) *ibid.*,

Tuvcha-טובך” refers to the abundance of the aspect of “Goodness-*Tov*,” referring to the fifteen Foundations-*Yesodot*.⁸⁰² This is because in each Supernal stature (*Partzuf*) there are three Foundations-*Yesodot*,⁸⁰³ and being that there are five Supernal statures (*Partzufim*),⁸⁰⁴ and in each there are three Foundations-*Yesodot*, there thus are fifteen Foundations-*Yesodot*.⁸⁰⁵

and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

⁸⁰² See Ohr HaTorah, Vayikra Vol. 1, p. 73 and Vol. 3 p. 749. This also relates to the fifteen *Vav*'s-ו [Vavin-וויין-72 in the plural, which has the same numerical value of Kindness-Chessed-72-הסדר-72] in the “*Emet* ו יציב-*Yatziv* ו *Nachon*-etc.” section of the morning prayers that follows the recital of *Shema*. See *Hemshech* 5672 Vol. 2, p. 1,031.

⁸⁰³ That is, each of the five statures (*Partzuf*) contains three kinds of bonding (*Hitkashrut*), that of the mind (*Mo'ach*), that of the heart (*Lev*), and that of the liver (*Kaved*), (or *Neshamah*, *Ru'ach*, and *Nefesh* - or *Bittul*, *Murgash*, and *Mutba* - or inner, middle and outer (*Rosh*, *Toch*, *Sof*) - or upper, intermediate, and lower (*Elyon*, *Teechon*, *Tachton*) - or the three worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) etc.) as they are in the Foundation-*Yesod* [which is the quality of the bonding and bestowal] of each stature (*Partzuf*). See *Hemshech* 5672, Vol. 2, p. 1,031 *ibid*. and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes there (and the commentary of Rabbi Hillel HaLevi of Paritch to Ch. 30 there).

⁸⁰⁴ These are (1) Primordial Man (*Adam Kadmon*), (2) the Father-*Abba* (wisdom-*Chochmah*), (3) the Mother-*Imma* (understanding-*Binah*), (4) *Zeir Anpin* (the six emotions) and (5) the Female-*Nukvah* (kingship-*Malchut*). [These correspond to the four expanded spellings of the Name *HaShem*-יהוה, blessed is He, which are, (1) *A"V*-ע"ב-72 (י"ד הי" וי"י הי"), (2) *Sa"G*-ס"ג-63 (י"ד הי" וי"י הי"), (3) *Ma"H*-מ"ה-45 (י"ד הי" וי"י הי") and (4) *Ba"N*-ב"ן-52 (י"ד הי" וי"י הי"). [Now, it can be said that the fifth level refers to the repair of the name of *Ba"N*-ב"ן-52 with the addition of the letter Alef-א-1, thus forming the Name of *Ga"N*-ג"ן-53 (י"ד הי" וי"י הי"). Altogether, there are three *Vav*'s-ו in each name, totaling fifteen *Vav*'s-ו and a total of 49 letters. Also see Maskil LeDavid to Deuteronomy 25:2 citing Ma'aseh Roke'ach to Mishnah, end of Tractate Shabbat. Also see Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7].

⁸⁰⁵ See Siddur HaArizal (of Rabbi Shabtai of Rashkov), section preceding “*Dayeinu*”; Mishnat Chassidim, Mesechet Leil Pesach, Ch. 12, Mishnah 2; Biurei HaZohar of the Mittler Rebbe, 56b (in the new edition of 5775).

Now, the three Foundations-*Yesodot* in each Supernal stature (*Partzuf*) may be understood from the matter of “All-*Kol*-כל” (which is the aspect of Foundation-*Yesod*). That is, the word “All-*Kol*-כל” has the numerical value of 50-נ and refers to the Fifty Gates of Understanding (*Nun Shaarei Binah*), the matter of which is that through them, there is a drawing down of the Understanding-*Binah* to the emotions (*Midot*). For, there are seven emotions (*Midot*), and seven times seven is forty-nine, and with the addition of the level that includes them all, there altogether are Fifty Gates of Understanding (*Nun Shaarei Binah*).

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, may be understood by the statement in *Zohar*⁸⁰⁶ on the verse,⁸⁰⁷ “Her Husband is known in the gates (*She'arim*-שערים),” that, “The Holy One, blessed is He, makes Himself known to each and every person according to that person’s measure (*Shiur*-שיעור), [meaning] according to the measure that he allows for in his heart.”

Now, at first glance, since there are six-hundred thousand souls of Israel (which are the roots, and each root divides into six-hundred thousand sparks),⁸⁰⁸ and since the Holy One, blessed is He, makes Himself known to each and every one “according to the measure that he allows for in his heart,” we thus find that there are far more than Fifty Gates (*Nun She'arim*).

⁸⁰⁶ *Zohar* I 103a and on

⁸⁰⁷ Proverbs 31:23

⁸⁰⁸ Tanya, Ch. 37

However, the explanation is that the Fifty Gates (*Nun She'arim*) are not in the emotions (*Midot*) themselves, but are as the brain and mind (*Mochin*) are drawn down to the emotions (*Midot*), in an order of fifty drawings down (*Hamshachot*). When the drawing down actually comes into the emotions (*Midot*) of the heart, each of the six emotions (*Midot*) include ten, and the ten include ten, and those ten include ten etc., until they number six-hundred thousand.

Therefore, in *Zeir Anpin*, where the souls of Israel are rooted, there are six-hundred thousand general souls. However, this division is in *Zeir Anpin* itself, which is the aspect of the emotions (*Midot*). Nevertheless, in regard to the drawing down from the understanding-*Binah* to the emotions (*Midot*), there only are Fifty Gates (*Nun She'arim*).

To explain, a gate (*Sha'ar*-שַׁעַר) is neither on the inside nor on the outside, but functions as either an exit from the interior to the exterior, or an entrance from the exterior to the interior. This is how the Fifty Gates of the Understanding (*Nun Shaarei Binah*) are understood to be. That is, they are neither the aspect of the mind (*Mochin*) in the brain, nor the emotions (*Midot*) in the heart.

Rather, the purpose of the gates is to either bring about a bond between the mind (*Mochin*) of the brain and the emotions (*Midot*) of the heart, or a bond between the emotions (*Midot*) of the heart and the mind (*Mochin*) of the brain, thus either drawing down the mind of the brain (*Mochin*) to the emotions (*Midot*) of the heart, or drawing an ascent of the emotions (*Midot*) of the heart to be included in the mind of the brain (*Mochin*).

The explanation is that Understanding-*Binah* itself completely transcends emotions (*Midot*), as we observe, that when a person is occupied in the toil of contemplating (*Hitbonenut*) a deep intellectual matter, many ideas will be born in him, either to one side of the matter or the other side, but it will be impossible for him to come to a decisive legal ruling about it.

On a deeper level, not only is it impossible to come to a decisive legal ruling, but the essence of the intellectual matter itself completely transcends the matter of emotional leanings altogether. In other words, as the matter is within Understanding-*Binah* itself, it completely transcends the leanings of the emotions (*Midot*), which come about from the quality of knowledge-*Da'at*, called “the leaning knowledge (*Da'at Noteh*),”⁸⁰⁹ thus bringing about the aspect of the emotions (*Midot*) of the intellect (*Sechel*) and subsequently, the emotions (*Midot*) of the heart.

To further clarify, even the emotions (*Midot*) of the intellect (*Sechel*) are not comparable to the intellect (*Sechel*) itself. That is, though they are unlike the emotions (*Midot*) of the heart, which are in a state of arousal and excitement, whereas the emotions (*Midot*) of the intellect (*Sechel*) are in a state of tranquility – which is why they are included in the intellect (*Sechel*), being that they are tranquil, akin to the tranquility of the intellect (*Sechel*) – nonetheless, they cannot at all compare to the intellect (*Sechel*) itself. This is because the emotions (*Midot*) are already in a state of feeling and sensation

⁸⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and the notes and citations there.

(*Murgash*), whereas the intellect (*Sechel*) is not at all in a state of feeling and sensation (*Murgash*).

For example, when a person contemplates *HaShem's*-ה'יהי greatness, blessed is He, in the essence of the intellectual thought (*Sechel*) he does not feel (*Hergesh*) himself at all.⁸¹⁰ The only feeling there is, is that closeness to God is good. In contrast, this is not so of the emotions (*Midot*) of the intellect (*Sechel*), in which there is the feeling that,⁸¹¹ “Closeness to God is good **for me**.”

In other words, even though the emotions (*Midot*) of the intellect (*Sechel*) are still in a state of tranquility, unlike the emotions (*Midot*) of the heart, which are in a state of arousal and excitement, nevertheless, since they are felt (*Murgash*), they therefore are of no comparison to the intellect (*Sechel*) itself. For, even though the intellect (*Sechel*) contains the root of the emotions (*Midot*), nonetheless, the emotions (*Midot*) cannot compare to the intellect (*Sechel*) itself.

Therefore, intellect (*Sechel*) itself transcends the leanings to the emotions (*Midot*), even the emotions (*Midot*) of the intellect (*Sechel*). Thus, for there to be a leaning of the emotions (*Midot*), this is specifically brought about by the Gates (*She'arim*), through which there subsequently is caused to be the aspect of the emotions (*Midot*) of intellect (*Sechel*), until it is drawn further down, and the emotions (*Midot*) of the heart come about.

⁸¹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5; Also see Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

⁸¹¹ Psalms 73:28

This is like what we find about the Academy of Shammai (*Beit Shammai*) and the Academy of Hillel (*Beit Hillel*), that the Academy of Shammai tended to rule stringently, whereas the Academy of Hillel tended to rule leniently. In Tanya⁸¹² it is explained that this is because of the root of their souls.

That is, the root of the souls of the Academy of Shammai (*Beit Shammai*) was from the aspect of the judgments-*Gevurot*, whereas the root of the souls of the Academy of Hillel (*Beit Hillel*) was from the aspect of the kindnesses-*Chassadim*.⁸¹³ However, it is understood that the differences between the Academy of Shammai and the Academy of Hillel was not in the essential intellect (*Sechel*) itself, but specifically as it is drawn down into the matter of emotions (*Midot*). However, in the essential intellect (*Sechel*) itself, there was no division or dispute between them altogether.⁸¹⁴

Now, although the difference between the Academy of Shammai and the Academy of Hillel stemmed from the root of their souls, this being so, it must be said that even in the intellect (*Sechel*) itself, the intellect (*Sechel*) of the Academy of Shammai was in the line of the judgments-*Gevurot*, whereas the intellect (*Sechel*) of the Academy of Hillel was in the line of the kindnesses-*Chassadim*.

⁸¹² See the introduction to Tanya, as well as Iggeret HaKodesh, Epistle 13;

⁸¹³ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

⁸¹⁴ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The three letters *Yod-Hey-Vav*-י"ד ה"א ו"א,” towards the end of the section regarding the *Havdalah*.

Nevertheless, as explained before, since Understanding-*Binah* transcends the matter of leanings, therefore, even in the intellect (*Sechel*) itself, there are no leanings whatsoever. Rather, the leanings to either kindness-*Chessed* or judgment-*Gevurah* are specifically brought about through the Gates (*She'arim*). They subsequently are drawn down and made into the emotions (*Midot*) of the intellect (*Sechel*), until they are further drawn down and made into the emotions (*Midot*) of the heart, and it is specifically then that there could be a dispute between the Academy of Shammai and the Academy of Hillel, in that the Academy of Shammai ruled stringently, whereas the Academy of Hillel ruled leniently.

An example of this is their general dispute over how the souls of the Jewish people should serve *HaShem*-יהו"ה, blessed is He. About this it states,⁸¹⁵ “The sages taught: How do we dance before the bride? The Academy of Shammai (*Beit Shammai*) says, ‘She is [praised] as she is,’ and the Academy of Hillel (*Beit Hillel*) says, ‘She is [told that she is] a fair and attractive bride,⁸¹⁶ even if she is lame or blind.’”

Now, the bride (*Kalah*-כלה) refers to the ingathering of the souls of Israel (*Knesset Yisroel*).⁸¹⁷ In regard to the question, “How do we dance before the bride (*Kalah*-כלה)?” the Academy of Shammai says, “She is [praised] as she is,”

⁸¹⁵ Talmud Bavli, Ketubot 16b-17a; Derech Eretz Rabba, Ch. 6; See Likkutei Torah, Shir HaShirim, discourse entitled “*Keitzad Merakdin*” 48b and on.

⁸¹⁶ Also see Rashi to Ketubot 17a *ibid.*, “*Chassudah*-חסודה,” that “a thread of kindness is drawn forth upon her.”

⁸¹⁷ The term “bride-*Kalah*-כלה” in the feminine, refers to the quality of Kingship-*Malchut*, which receives from the aspect of “All-*Kol*-כל,” which is the quality of Foundation-*Yesod*, as explained before. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48.

meaning that according to one's service of *HaShem*-יהו"ה, blessed is He, in ascending from below to Above, there will be a commensurate drawing down from Above to below.

In contrast, the Academy of Hillel says that even if she is lame or blind, nevertheless, because of the drawing down from Above to below, she is made to be "a fair and attractive bride." In other words, the dispute between the Academy of Shammai and the Academy of Hillel only stems from the emotions (*Midot*), whereas the essential intellect of the mind (*Mochin*) itself, transcends division and dispute.⁸¹⁸

With the above in mind, we can understand the three Foundations-*Yesodot* of the stature (*Partzuf*) of Understanding-*Binah*. Since Understanding-*Binah* itself transcends leanings to the emotions (*Midot*), the first Foundation-*Yesod* of the Understanding-*Binah* brings about a bond and connection, thereby drawing down the matter of the leaning of the brain and mind (*Mochin*). Then, through the second Foundation-*Yesod* of the Understanding-*Binah*, the emotions (*Midot*) of the intellect (*Sechel*) are made. Then, through the third foundation (*Yesod*), the emotions (*Midot*) of the heart are made.⁸¹⁹

Now, just as this is so of the stature (*Partzuf*) of Understanding-*Binah*, this is likewise so of all the other statures

⁸¹⁸ That is, they both essentially agree that the "bride-*Kalah*-כלה" must be made "fair and attractive," and their dispute is solely in the approach that best brings this about.

⁸¹⁹ See *Hemshech* 5672, Vol. 2, p. 1,031 *ibid.* and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 and the notes there (and the commentary of Rabbi Hillel HaLevi of Paritch to Ch. 30 there); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (*The Vowels of Creation*), regarding the three foundations (*Yesodot*), the upper foundation (*Yesod*) of the *Cholem*-חלם vowel, the intermediate foundation (*Yesod*) of the *Shoorook*-שרק vowel, and the lower foundation (*Yesod*) of the *Cheereek*-חֶרֶק.

(*Partzufim*), that in each stature (*Partzuf*) there are three foundations (*Yesodot*). This is as explained elsewhere⁸²⁰ about the stature of the desire (*Ratzon*), that the desire (*Ratzon*) itself transcends all tangible existence, including the existence of wisdom-*Chochmah*.

That is, in order for a person to lean toward wisdom-*Chochmah*, the first Foundation-*Yesod* of Desire must come about, which is the desire to become wise and is the bonding of the desire (*Ratzon*) to lean toward wisdom-*Chochmah*. However, here there is no actual existence of wisdom-*Chochmah* at all, just desire (*Ratzon*), except that it is the desire (*Ratzon*) to become wise. Through the second Foundation-*Yesod* of Desire (*Ratzon*) the existence of wisdom-*Chochmah* as it is within desire (*Ratzon*) comes about, and through the third foundation-*Yesod*, actual wisdom-*Chochmah* comes about.

This then, is the meaning of the verse,⁸²¹ “The additional superiority (*Yitron*-יתרון) to the land (*Aretz*-ארץ) is in all (*Kol*-כל).” That is, through the Foundations-*Yesodot* (which are the aspect of “all-*Kol*-כל”) additional superiority (*Yitron*-יתרון) is made to be in the aspect of the land (*Aretz*-ארץ).

An example is the emotions (*Midot*) of the heart, that through the three Foundations-*Yesodot* an additional superiority (*Yitron*-יתרון) and ascent is made to be in them, in that they are caused to ascend to the emotions (*Midot*) of the intellect (*Sechel*), and even higher, to the leanings of the brain (*Mochin*) and mind, and even higher, to the aspect of the Understanding-*Binah* itself.

⁸²⁰ See *Hemshech* 5672, Vol. 2 *ibid.*, p. 1,034.

⁸²¹ Ecclesiastes 5:8

However, all the above is only in regard to the matter of ascent as it is in the division of levels, but is not the ultimate ascent or addition of superiority. Rather, the true additional superiority (*Yitron*-יתרון) is the matter of drawing the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, by which an equalization of above and below comes about. For, as explained before, it is specifically in this that there is true addition of superiority (*Yitron*-יתרון).

Now, this addition is also brought about by the *Sefirah* of Foundation-*Yesod*, being that the aspect of Foundation-*Yesod* reaches the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and beyond that, it even reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.⁸²²

The explanation is as stated,⁸²³ “[He] who with His goodness (*b’Tuvo*-בטובו) renews the act of creation every day, constantly.” As explained before, “His goodness-*Tuvo*-טובו” refers to the *Sefirah* of Foundation-*Yesod*. Now, about the words, “[He] who with His goodness (*b’Tuvo*-בטובו) renews the act of creation every day, constantly,” Avudraham explained that this refers to the light (*Ohr*-אור) that was created on the first

⁸²² See Mishneh Torah, Hilchot Yesodei HaTorah (The Laws of the Foundations of the Torah) 1:1 (“The Foundation of all foundations-*Yesod HaYesodot*-יסוד היסודות”); Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁸²³ In the blessings of the *Shema* recital in the morning prayers (*Shacharit*).

day of creation, about which the verse states,⁸²⁴ “God saw the light (*Ohr*-אור) that it was good-*Tov*-טוב.”⁸²⁵

With this light (*Ohr*-אור) Adam, the first man, gazed from one end of the world to the other,⁸²⁶ this being the matter of the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).⁸²⁷ Now, even though this light was hidden, nevertheless it even radiates now in a concealed way. This is as stated in Zohar,⁸²⁸ “He did not withhold it from him on every day” to which the Ramaz⁸²⁹ explains that this refers to the same matter as, “[He] who with His goodness (*b'Tuvo*-בטוב), renews the act of creation every day, constantly.”

This may be better understood by understanding the difference between the Fifty Gates of Understanding (*Nun Shaarei Binah*) and the Thirty-Two Pathways of Wisdom (*Lamed-Beit Netivot Chochmah*). That is, in the Understanding-*Binah*, there are Gates (*She'arim*-שערים), whereas in Wisdom-*Chochmah*, there are Pathways (*Netivot*-נתיבות). The difference between Gates (*She'arim*-שערים) and Pathways (*Netivot*-נתיבות) is that, Gates (*She'arim*-שערים) are well-known to all.⁸³⁰ In contrast, Pathways (*Netivot*-נתיבות) are

⁸²⁴ Genesis 1:4

⁸²⁵ Which refers to the quality of Foundation-*Yesod*. See the preceding discourse of this year, 5718, entitled “*Kamah Ma'alot Tovot* – How many levels of goodness,” Discourse 18, Ch. 3 and on; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) *ibid.*, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*

⁸²⁶ Talmud Bavli, Chagigah 12a; Talmud Yerushalmi, Brachot 8:5; Midrash Bereishit Rabba 11:2; 12:6; Zohar I 31b, 45b, 203b;

⁸²⁷ See Ohr HaTorah, Bereishit Vol. 3, 494a; *Hemshech* “*Yonati*” 5640 p. 48 (Sefer HaMaamarim 5640 Vol. 2, p. 598) and elsewhere.

⁸²⁸ Zohar III 88a

⁸²⁹ See Ramaz (Rabbi Moshe Zacuto) to Zohar III 88a *ibid.*

⁸³⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

only known to special individuals (*Yechidei Segulah*).⁸³¹ This is as the verse states,⁸³² “The path (*Nativ*-נתיב) is not known to the buzzard.”

Rather, it only is known to special individuals, that is, those who have some relation to the aspect of Wisdom-*Chochmah*, which “dwells in the world of Emanation (*Atzilut*).”⁸³³ In other words, they only are known to souls of the world of Emanation (*Atzilut*). Nevertheless, as known, in a concealed way, the Pathways (*Netivot*) even illuminate for souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

In the same way, we can also understand the matter of the light (*Ohr*-אור-207) that was created on the first day, which is the limitless light of *HaShem*-ה'יו, the Unlimited One (*Ein Sof*-אין סוף-207),⁸³⁴ blessed is He, which in a concealed way, “He did not withhold it from him on every day.” The drawing down of this light (*Ohr*-אור) is specifically through the aspect of Foundation-*Yesod*. This is the meaning of,⁸³⁵ “[He] who with His goodness (*b'Tuvo*-בטובו) renews the act of creation every day, constantly,” for, as explained before, “His goodness-*Tuvo*-טובו” refers to the *Sefirah* of Foundation-*Yesod*.

⁸³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*. (Also see the series of discourses in *The Teachings of The Rebbe – 5717*, Vol. 2, “*HaShem Lee b'Ozrai*” through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the citations there, and elsewhere.)

⁸³² Job 28:7; Also see *Sefer HaMaamarim* 5700 p. 10.

⁸³³ See Ramaz to Zohar II 220b; Nitzutzei Ohr to Zohar III 117a; *Sefer HaMaamarim* 5696 p. 119.

⁸³⁴ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (*The Letters of Creation*, Part 1), Section entitled “The three letters *Yod-Hey-Vav*-יוד-ה"א וא"י”; Also see *Shnei Luchot HaBrit* 5a and on.

⁸³⁵ In the blessings of the *Shema* recital in the morning prayers (*Shacharit*).

However, this aspect of Foundation-*Yesod* is not the same as the other Foundations-*Yesodot* mentioned before, which only bring about the drawing down of the light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*). Rather, this aspect is the Foundation-*Yesod* of the Ancient One-*Atik*, which is called “My covenant of peace (*Brit Shlomi*-ברית שלומי),”⁸³⁶ through which there is a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and even the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally. Therefore, in the drawing down brought about by this aspect of Foundation-*Yesod*, there utterly are no limitations or divisions at all, being that the limitless light of the Unlimited One, *HaShem*-יהו"ה, especially His Essential Self, blessed is He, is equally present everywhere.

This then, is the meaning of the verse,⁸³⁷ “For the mountains may be moved and the hills may falter, but My kindness shall not be removed from you and My covenant of peace shall not falter, says the One Who shows you mercy, *HaShem*-יהו"ה.” That is, the mountains and hills refer to the other Foundations-*Yesodot*, in which the matter of limitation is applicable. However, “My covenant of peace (*Brit Shlomi*-ברית שלומי),” which refers to the Foundation-*Yesod* of the Ancient One-*Atik*, has no limitations whatsoever, since it literally is a drawing down of the Essential Self of the Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה

⁸³⁶ Isaiah 54:10; See Talmud Yerushalmi 10:1; Zohar I 33b; Zohar III 273b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and the notes there; Pirush HaMilot of the Mittler Rebbe, Ch. 133.

⁸³⁷ Isaiah 54:10; See Talmud Yerushalmi 10:1; Zohar I 33b; Zohar III 273b

Himself, blessed is He, Who is drawn down by Yosef, the righteous-*Tzaddik*, about whom it states,⁸³⁸ “The righteous (*Tzaddik*-צדיק) is the foundation of the world.”

This refers to the aspect of Foundation-*Yesod* of the Ancient One-*Atik*, in that the word “Ancient-*Atik*-עתיק” means “removed-*Ne’etak*-נעתק,” in that He utterly transcends the worlds, does not have the limitations of the worlds altogether, and is equally present in every place (*Makom*-מקום).⁸³⁹

For, about Yosef the verse states,⁸⁴⁰ “One with a good eye will be blessed, for he has given of his bread to the poor,” and similarly,⁸⁴¹ “Yosef was the provider to all the people of the land,” in that he even drew this down to the land of Egypt (*Mitzrayim*).⁸⁴² This is because by his hand there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He, Who is equally present in every place (*Makom*-מקום).

This then, is the meaning the verse,⁸⁴³ “The additional superiority (*Yitron*-יתרון) of the land (*Aretz*-ארץ) is in all (*Kol*-כל),” referring to the matter of drawing down to the aspect of the land-*Aretz*-ארץ, which refers to the aspect of Kingship-

⁸³⁸ Proverbs 10:25

⁸³⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהוה, blessed is He, is the place-*Makom*-מקום of all beings.

⁸⁴⁰ Isaiah 22:9; Zohar III 130a (Idra Rabba); Also see the preceding discourses of this year, 5718, “*b’Chaf Hei b’Kislev* – On the twenty-fifth of Kislev,” Discourse 10, Ch. 3 and on, and “*Kamah Ma’alot Tovot* – How many levels of goodness,” Discourse 18, Ch. 3 and on.

⁸⁴¹ Genesis 42:6

⁸⁴² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled “The true meaning of *Keri*-קרי-happenance and the true meaning of *Mikreh*-מקרה-occurrence.”

⁸⁴³ Ecclesiastes 5:8

Malchut,⁸⁴⁴ and also refers to the physical land. That is, through drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, and beyond this, His Essential Self literally, the true matter of additional superiority (*Yitron*-יתרון) is caused to be, that is, the revelation of an even higher light and illumination of *HaShem*-יהו"ה, blessed is He, than there even was at the beginning of creation when "the world was created in a state of wholeness."⁸⁴⁵

6.

Now, upon the entry of the children of Israel into the land of Israel they needed to bring about elevation in the land-*Eretz*-ארץ, which is the aspect of Kingship-*Malchut*, thereby also affecting an elevation in the physical land, so that it could be a proper receptacle (*Kli*) for *HaShem*'s-יהו"ה Godliness. That is, through fulfilling the *mitzvot* it thereby becomes a dwelling place for the Holy One, blessed is He.⁸⁴⁶

Now, as known, in order to affect an elevation in the aspect of Kingship-*Malchut*, which is the Name of *Ba"N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה), there must be a drawing down of the Name of *Ma"H*-מ"ה-45 (י"ד ה"א ו"א ה"א).⁸⁴⁷ For, as known, the Name of *Ma"H*-מ"ה-45 (י"ד ה"א ו"א ה"א) refines the Name of *Ba"N*-

⁸⁴⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁸⁴⁵ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To'ar there).

⁸⁴⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁸⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

13:2-52 (י"ד ה"ה ו"ו ה"ה). This then, is why the verse specifies,⁸⁴⁸ "Send for yourself-*Shelach Lecha* לך-שלח," meaning,⁸⁴⁹ "according to your own judgment." This is because Moshe is from the aspect of *Ma" H-מ"ה* 45 (י"ד ה"ה ו"א ה"ה), as he said,⁸⁵⁰ "And what-*Mah*-מה are we."

Thus, since the spies had some relation to the level of Moshe, therefore through them there was the possibility for there to be an additional superiority (*Yitron*-יתרון) brought about in the land of Canaan. For though it is a physical land, and the physical can in no way be compared to the spiritual, and certainly can in no way be compared to the limitless light of the Unlimited One, *HaShem*-ה' יהוה, blessed is He, and even more so, cannot be compared to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-ה' יהוה Himself, blessed is He, they nonetheless affected an additional superiority (*Yitron*-יתרון) in it, that it should be a dwelling place for *HaShem*'s-ה' יהוה Essential Self and Being, blessed is He.

For, as known about the matter of a dwelling (*Dirah*), the Essential Self and Being of the King dwells within the dwelling.⁸⁵¹ This matter did not take place while they were in the desert, but specifically took place in the land of Israel (as explained in Likkutei Torah).⁸⁵² This then, is the meaning of the words, "let them spy (ויתורו-*v'Yaturu*) out the land of Canaan," in that they affected the additional superiority (*Yitron*-יתרון) brought about through fulfilling Torah and *mitzvot*, so that

⁸⁴⁸ Numbers 13:2

⁸⁴⁹ Rashi to Numbers 13:2

⁸⁵⁰ Exodus 16:7-8; Also see Torah Ohr, Va'era 56a and elsewhere.

⁸⁵¹ See *Hemshech* 5666 p. 3 translated as Revealing the Infinite, and elsewhere.

⁸⁵² Likkutei Torah, Shlach 36d and on.

even the physical land (*Eretz*-ארץ) becomes a dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.