

Discourse 27

“Shlach Lecha Anashim - Send for men yourself”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5721
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹²⁰ “Send men for yourself and they will spy the land of Canaan that I am giving to the children of Israel.” Rashi comments on this saying, “Send for yourself (*Shlach Lecha* - שלח לך) – according to your own judgement.” From this it is understood that they had to have some relation to [the stature of] Moshe, meaning [that they had to be people [of stature] like him - the people of Moshe.¹⁹²¹

Now, we must understand why they needed to have some relation to Moshe’s [stature]. We also must understand¹⁹²² why the verse uses the word “and they will scout” - “וַיִּתְּרוּ-*v’Yatooroo*,” rather than the [clearer word] “and they will spy-וַיִּרְגְּלוּ-*v’Yeragloo*.” That is, we must understand the use of the word, “וַיִּתְּרוּ-*v’Yatooroo*.”

¹⁹²⁰ Numbers 13:2

¹⁹²¹ See *Mechilta Beshalach* 17:9; *Sefer HaMaamarim* 5709 p. 51 (b).

¹⁹²² See the beginning and end of the discourse entitled “*Shlach Lecha*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,029; p. 1,035 and on).

Now, at the beginning of Midrash Shir HaShirim Rabba,¹⁹²³ on the verse,¹⁹²⁴ “I set my mind to seek and probe wisdom,” it states, “What is the meaning of [the word] ‘to probe-*LaTur*-לתור’? It means to become a ‘scout-*Tayar*-תייר’ in wisdom, as written, ‘and they will scout (*v’Yaturu*-ויתורו) the land of Canaan.” (That is, it explains that the term “*v’Yaturu*-ויתורו” is of the root “scout-*Tayar*-תייר,” as stated in Talmud,¹⁹²⁵ “A scout (*Tayar*-תייר) who goes ahead of them,” upon which Rashi comments, “to show them the way.”)

The Midrash continues, “Another explanation of the words ‘to seek and probe (*LaTur*-לתור),’ is that it means ‘to fill the quota (*Latur*-לתור) and go beyond it (*Lehotir*-להותיר)” (that is, “to add”). We thus find that the word “*v’Yaturu*-ויתורו” has three meanings. It means “to spy (*Leragel*-לרגל),” “to scout and show the way (*Lehorot Derech*-להורות דרך),” and to “bring about an increase (*Yitron*-יתרון).”

Now, according to the third explanation, the matter of “and they will spy out (*v’Yaturu*-ויתורו) the land of Canaan” means that they were meant to bring about additional advantage (*Yitron*-יתרון) to the land of Canaan. This is similar to the verse,¹⁹²⁶ “The advantage (*Yitron*-יתרון) of land is over everything,” meaning¹⁹²⁷ that it is necessary to affect an additional advantage and superiority (*Yitron*-יתרון) in the aspect of the land (*Eretz*-ארץ).

¹⁹²³ Midrash Shir HaShirim Rabba 1:7

¹⁹²⁴ Ecclesiastes 1:13

¹⁹²⁵ Talmud Bavli, Bava Kamma 116b

¹⁹²⁶ Ecclesiastes 5:8

¹⁹²⁷ See Biurei HaZohar of the Mittler Rebbe 129d; Sefer HaMaamarim 5630 p. 19 and on.

This advantage and superiority (*Yitron*-יתרון) is brought about through the toil of affecting refinements (*Birurim*). This is similar to the verse,¹⁹²⁸ “I perceived the advantage of wisdom (*Yitron*-יתרון) from foolishness,” in which the advantage of wisdom-*Chochmah* is specifically from the refinement of the foolishness.

This is as stated about Shlomo,¹⁹²⁹ “Shlomo’s wisdom surpassed the wisdom of all the peoples of the East,” meaning that through refining and clarifying the wisdom of the people of the East, there came to be an advantage (*Yitron*-יתרון) in the wisdom of Shlomo. In other words, this was brought about specifically through refining the foolishness.

For, as stated in Zohar,¹⁹³⁰ what is meant here is not actual foolishness and folly, as might be literally understood, but rather, the wisdom-*Chochmah* of the side opposite holiness, which also is called “foolishness” (*Seechlout*-סכלות). Thus, through the refinement and clarification of the wisdom-*Chochmah* of the side opposite holiness, there comes to be “an advantage of wisdom from foolishness, like the advantage of light from darkness.”

This is also the meaning of the teaching,¹⁹³¹ “Whoever of you has transformed darkness into light and the taste of bitterness into sweet [before coming here, may enter].” That is, it is specifically by refining the darkness that we reach the

¹⁹²⁸ Ecclesiastes 2:13

¹⁹²⁹ Kings I 5:10

¹⁹³⁰ Zohar III 47b; See Sefer HaMaamarim 5709 p. 52 (b)

¹⁹³¹ Zohar I 4a; Tanya, Likkutei Amarim, Ch. 10 (15a and on)

addition and advantage (*Yitron*-יתרון) of the light. This is the level of “men of ascent, who are few.”¹⁹³²

2.

Now, by way of analogy, the superiority of affecting refinements (*Birurim*)¹⁹³³ may be understood from man below, who is called “*Adam*-אדם,” as in the verse,¹⁹³⁴ “I am likened (*Adameh*-אדמה) to the Most High.” That is, man’s vitality, which bonds the soul and the body, comes about through [the act of] eating, which is the matter of affecting refinements (*Birurim*).

This is because the food is processed and refined in the stomach and the waste product is pushed out, whereas its choicest aspects are turned into blood and ascend to the liver, which is entirely [filled] of blood. There, the choicest elements [are further processed and] ascend to the heart, which is the sanctuary for the spirit of life drawn down from the brain to the heart, and is absorbed in the blood, as in the verse,¹⁹³⁵ “For the blood is the soul.”

We thus find that through eating, which is the matter of affecting refinement (*Birur*), the waste product is excreted out, whereas the choicest aspects ascend to the heart, thereby

¹⁹³² Talmud Bavli, Sukkah 45b; Tanya, Ch. 10 *ibid*.

¹⁹³³ See *Hemshech* 5672 Vol. 2 *ibid*. p. 1,037 and on.

¹⁹³⁴ Isaiah 14:14; See *Sefer Asarah Maamarot* of Rabbi Menachem Azaria de Fano, Ma’amar “*Eim Kol Chai*” 2:33; *Shnei Luchot HaBrit* 3a, 20b, 301b, and elsewhere.

¹⁹³⁵ Deuteronomy 12:13

drawing down vitality [from the brain] and bonding the soul with the body.

Now, just as it so physically, so it is in man's spiritual service of *HaShem*-יהו"ה, blessed is He. That is, the drawing down comes about through serving *HaShem*-יהו"ה in prayer, which is the matter of refining and clarifying (*Birur*), and is the matter of war (*Milchamah*), as in the teaching,¹⁹³⁶ "One who wishes to eat bread must do so by blade of the sword."

This war takes place during prayer, which is why it too is called "eating," as in the verse,¹⁹³⁷ "I ate my honeycomb (*Ya'ari*-יערי) with my honey," in which the word "my honeycomb-*Ya'ari*-יערי" [which is of the same root as forest-*Ya'ar*-יער] refers to the angels, as in the verse,¹⁹³⁸ "Then all the trees of the forest (*Atzei Ya'ar*-עצי יער) will sing with joy," [referring to the angels]. This refers to the contemplation (*Hitbonenut*) about the nullification (*Bittul*) of the angels to *HaShem*'s-יהו"ה Godliness, at the beginning of the blessings of the *Shema* recital.

In other words, even the loftiest angels, these being the fiery-*Seraphim* angels, who are situated in the world of Creation (*Briyah*), become utterly nullified of their existence (*Bittul b'Metziyut*) because of their grasp of *HaShem*'s-יהו"ה Godly wondrousness. This nullification (*Bittul*) is of their

¹⁹³⁶ Zohar III 188b (Yenuka); Also see the discourse entitled "Natata L'Yerei'echa – You have given those who fear You a banner to be raised" 5711, translated in The Teachings of The Rebbe – 5711, Discourse 13; Discourse entitled "Vayeishev Yaakov – Yaakov Settled," 5712 translated in The Teachings of The Rebbe – 5712, Discourse 6, Ch. 9, and elsewhere.

¹⁹³⁷ Song of Songs 5:1

¹⁹³⁸ Psalms 96:12; See Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, Emor p. 381.

whole essence and being, to the point that they become completely consumed in their grasp, which is why they are called “fiery-*Seraphim*.”¹⁹³⁹

Now, this contemplation (*Hitbonenut*) [during prayer] of the nullification of the angels to *HaShem*-יהו"ה, such as the fiery-*Seraphim* and the cycles-*Ophanim* etc., also has an effect on the animalistic soul, so that he too should be nullified to *HaShem*'s-יהו"ה Godliness.

This is analogous to a king of flesh and blood in relation to a simpleton, that since the simpleton is so completely simple, it is inapplicable for him to grasp the greatness of the king and become excited by it. This is because he has utterly no grasp of the greatness of the king. Nevertheless, when he sees that all the great and honored ministers prostrate to the king and are nullified to him,¹⁹⁴⁰ from the very fact that he sees the nullification of the ministers etc., this even affects the simpleton.

The same is so of the animalistic soul. Even though, in and of himself, he utterly has no grasp of *HaShem*'s-יהו"ה Godliness, nevertheless, when he contemplates and grasps the nullification of the angels to *HaShem*-יהו"ה, blessed is He, this affects him as well.

Besides this, as known, the root of the animalistic soul is from the excretion of the cycle-*Ophanim* angels. Therefore, when he grasps how the root [of the cycle-*Ophan* angel] is nullified to *HaShem*-יהו"ה, blessed is He, this causes him to become nullified to *HaShem*-יהו"ה as well. On the contrary, this

¹⁹³⁹ See Likkutei Torah, Naso 28d

¹⁹⁴⁰ Also see Tanya, Likkutei Amarim, Ch. 42 in the note (61a)

knowledge, that the angels are the root of the animalistic soul, affects an even stronger nullification (*Bittul*) in the animalistic soul etc.

This toil is called “eating,” as in the verse,¹⁹⁴¹ “I ate my honeycomb (*Ya’ari*-יערי).” This is because the action brought about through the contemplation (*Hitbonenut*) has a similarity and likeness to the contemplation (*Hitbonenut*) itself. This is as explained above, that nullification (*Bittul*) is also caused in the animalistic soul. This is why this is called “eating” (*Achilah*), the matter of which is that the food becomes part and parcel of one’s own flesh and blood.

Now, when the verse states, “I ate my honeycomb (*Ya’ari*-יערי) with my honey (*Divshi*-דבשי),” “honey” is the matter of sweetness and pleasure, referring to the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He. This nullification (*Bittul*) is not in a way of self-restraint (*Itkafiya*), but is in a way that the Godly soul has a grasp of *HaShem*’s-יהו"ה Godliness and delights in this.

When the Godly soul then explains this to the animalistic soul, so that *HaShem*’s-יהו"ה greatness is even understood in his human intellect, the animalistic soul is then also caused to have the taste of sweetness and pleasure etc.

Now, before this, the verse states, “I have gathered my myrrh (*Mori*-מורי),” in which the word “myrrh-*Mori*” is a term of “bitterness-*Merirut*-מרירות.”¹⁹⁴² This refers to the teaching of our sages, of blessed memory,¹⁹⁴³ “One should only

¹⁹⁴¹ Song of Songs 5:1

¹⁹⁴² See Talmud Bavli, Shabbat 30b

¹⁹⁴³ Mishnah Brachot 5:1

stand to pray from an approach of gravity and humility.” That is, the preparation for prayer is the matter of bitterness and lowliness, through which we nullify all undesirable matters that obstruct our service of *HaShem*-יהו"ה, blessed is He, during prayer. After this preparation there then must be contemplation (*Hitbonenut*) during prayer, as indicated by [the continuation of the verse], “I ate my honeycomb (*Ya'ari*-יערי) with my honey (*Divshi*-דבשי).”

We therefore find that the general matter of serving *HaShem*-יהו"ה, blessed is He, in prayer, is the matter of refinement (*Birur*), which is similar to eating. This is as explained above, that eating is a matter of refinement (*Birur*), such that the waste matter is excreted out, whereas the choice elements ascend to the heart etc.

The same is so of service of *HaShem*-יהו"ה, blessed is He, in prayer. That is, the waste matter, which refers to matters that are undesirable, is pushed out through the gravity and humility that precedes prayer, and the choice aspects become included and ascend while serving *HaShem*-יהו"ה, blessed is He, in prayer.

Now, just as this is so in man, so it is in the worlds. That is, during the six mundane days of the week, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are in a state of descent, intermingled with good and evil etc. However, about Shabbat it is written,¹⁹⁴⁴ “And the heavens and the earth were finished, and all of their hosts.”

That is, [on Shabbat] all the worlds ascend and become included in the world of Emanation (*Atzilut*). This is why upon

¹⁹⁴⁴ Genesis 2:1-3

welcoming the Shabbat we recite three times,¹⁹⁴⁵ “Render unto *HaShem-Havu LaHaShem*-ה'הבו,” referring to the ascent of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). We then say,¹⁹⁴⁶ “Prostrate yourselves before *HaShem*-ה'ה' in His intensely holy place.” This refers to the matter of prostration and complete nullification of independent existence (*Bittul b'Metziyut*) upon their ascent to the world of Emanation (*Atzilut*).

Now, just as this is so of the worlds [of Creation, Formation and Action], it likewise is so of the *Sefirah* of Kingship-*Malchut* of the world of Emanation (*Atzilut*). That is, during the six mundane days of the week, she descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), [about which it states],¹⁹⁴⁷ “Her feet descend unto death,” in order to affect refinements (*Birurim*), which is the meaning of the verse,¹⁹⁴⁸ “She rises while it still is night and gives food (*Teref*-טרף) to her household.”¹⁹⁴⁹ Afterwards, on Shabbat, she ascends to the world of Emanation (*Atzilut*).

Now, through the refinement (*Birur*) and ascent (*Aliyah*), this causes a drawing forth of pleasure (*Taanug*) in *HaShem*'s-ה'ה' Godliness Above. Moreover, the pleasure drawn by the toil of affecting refinements (*Birurim*) is a much loftier pleasure than even the pleasure at the conclusion and

¹⁹⁴⁵ Psalms 96:7-8

¹⁹⁴⁶ Psalms 96:9

¹⁹⁴⁷ Proverbs 5:5

¹⁹⁴⁸ Proverbs 31:15

¹⁹⁴⁹ The numerical value of the word “food-*Teref*-טרף-289” is equal to the 288-sparks with the inclusion of the word (*Kolel*) itself. See Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a.

culmination of creation, about which the verse states,¹⁹⁵⁰ “And God saw all that He had made and behold it was very good.” This refers to the pleasure stemming from the culmination and completion of creation, but even so, the pleasure stemming from the toil of affecting refinements (*Birurim*) is even loftier and greater.

3.

The explanation is that pleasure (*Taanug*) spreads throughout all the powers [of the soul], and as a result, this causes the growth and expansion of its powers. An example of this can be observed in the power of intellect (*Sechel*), as in the teaching of our sages, of blessed memory,¹⁹⁵¹ “A person should always learn Torah from a place that his heart desires (*Chafetz-חפץ*),” and as known, the word “desire-*Chafetz-חפץ*” refers to the matter of pleasure (*Taanug*). Now, when a person has delight and pleasure (*Taanug*) in his intellect (*Sechel*), the revelation of the intellect will then be with much greater strength and success.

The same is so of the emotions (*Midot*). Even though the emotional character traits (*Midot*) have an existence of their own, even absent of pleasure (*Taanug*), nonetheless, there is a spreading forth of the pleasure (*Taanug*) in them. We find this with our forefather Avraham, who was a man of kindness

¹⁹⁵⁰ Genesis 1:31

¹⁹⁵¹ Talmud Bavli, Avodah Zarah 19a

(*Chessed*), that when he did not have someone to bestow kindness to, he was anguished by this.¹⁹⁵²

This is why the Holy One, blessed is He, showed him three angels in the appearance of men.¹⁹⁵³ However, at first glance, this is not understood, because the matter of the emotional character traits (*Midot*) is entirely for the other. This being so, it would seem that [the emotional character traits] would be in a way that if there is someone to bestow [the kindness to], he would then bestow, and if there is no one to bestow [the kindness] to, he would then not bestow. However, why should he be anguished if there is no one to bestow [the kindness to]?

However, the explanation is because there is a radiance of the pleasure (*Taanug*) in the emotional character traits (*Midot*). Thus, when the expression of the emotion (*Midah*) is not possible, the expression of the pleasure (*Taanug*) is likewise not possible, and he therefore will be anguished over this, being that anguish is the opposite of pleasure.¹⁹⁵⁴

Now, just as this is so of a person who is kind, it likewise is so of a person who is cruel, Heaven forbid. That is, even though the emotional character trait only applies to action if there is someone else, nevertheless, there is a spreading forth of the pleasure in it. Therefore, not only does he derive pleasure when he acts cruelly and oppresses his fellow, but even when he is unable to act cruelly and oppress him, he will be anguished

¹⁹⁵² Rashi to Genesis 18:1

¹⁹⁵³ See Genesis 18:2 and on, and Rashi there.

¹⁹⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and elsewhere.

by this and will seek ways to oppress him.¹⁹⁵⁵ The example given¹⁹⁵⁶ for this are those “sons of God-*Bnei Elohi*”¹⁹⁵⁷ *m-bnei* אלהים, whose matter is to do evil, which why they mislead, accuse, and prosecute etc., in order to then be able to do the evil.¹⁹⁵⁸

Now, just as this is so of the emotional character traits (*Midot*), it likewise is so of all of the powers [of the soul]. That is, in all of them there is a spreading forth and expression of the pleasure (*Taanug*), to the point that even in the power of action (*Ma'aseh*), which is the lowest power, there is a spreading forth of pleasure.

This is as stated in Talmud that,¹⁹⁵⁹ “The laborers of Mechoza would become ill if they had no work.” That is (according to Rashi) the laborers of Mechoza were “accustomed to carrying heavy burdens,”¹⁹⁶⁰ or (according to Rambam) “they were earth diggers.”¹⁹⁶¹ According to both opinions, their labor was solely with the power of action (*Ma'aseh*), which is the lowest power. For, as known, action is a separate power.¹⁹⁶² However, even so, there is a spreading forth of pleasure in it, which is why, (if they did not work) they

¹⁹⁵⁵ Also see Sefer HaMaamarim 5689 p. 33 and on; p. 134 and on.

¹⁹⁵⁶ See Sefer HaMaamarim 5689 *ibid.* p. 34 and on

¹⁹⁵⁷ Job 2:1; See Sefer HaMaamarim 5689 *ibid.* p. 30.

¹⁹⁵⁸ This refers to the angel Samael-סמאל and his minions, who has three roles. As the evil inclination-*Yetzer Hara*-יצר הרע, he first misleads a person into sin, as Satan-שטן he accuses and prosecutes the person for having sinned, and as the angel of death-*Malach HaMavet*-מלאך המות he metes out the punishment for the sin. See Talmud Bavli, Bava Batra 16a

¹⁹⁵⁹ Talmud Bavli, Bava Metziyah 77a

¹⁹⁶⁰ See Rashi to Bava Metziya 77a *ibid.*

¹⁹⁶¹ Mishneh Torah, Hilchot Sechirut 9:7

¹⁹⁶² As we see from the verse (Isaiah 43:7), “All that is called by My Name and for My glory, I created it, I formed it, I **even** did it.”

became ill, because of the anguish, which is the opposite of pleasure.

However, that which spreads forth and is expressed in all the powers is only a glimmer of the radiance of the pleasure. The example for this, as it is Above in *HaShem*'s יהו"ה-s Godliness, is the verse,¹⁹⁶³ "And God saw all that He had made and behold it was very good," which only refers to the expression and spreading forth of the pleasure. In contrast, pleasure (*Taanug*) that stems from affecting refinements (*Birurim*) is the essence of pleasure (*Etzem HaTaanug*).

To further explain, the pleasure that spreads forth in all the powers [of the soul] is just a glimmer of radiance (*Ha'arah*) and we therefore observe division and differentiation in it. That is, the spreading forth of pleasure in Wisdom-*Chochmah* is unlike the spreading forth of pleasure in Understanding-*Binah*, and is certainly unlike the pleasure in the power of action (*Ma'aseh*). The reason is because only a glimmer of radiance (*Ha'arah*) manifests in the powers, which is why it undergoes division and differentiation according to the manner and essence of each power.

From this example we can understand the matter as it is Above in *HaShem*'s יהו"ה-s Godliness, in regard to the matter of drawing down the pleasure (*Taanug*) into the worlds. That is, even though the drawing down of the pleasure (*Taanug*) transcends the vitality of the worlds themselves, being that vitality (*Chayut*) is that which is necessary, whereas pleasure (*Taanug*) is an additional bestowal – as known regarding the

¹⁹⁶³ Genesis 1:31

Tur's¹⁹⁶⁴ explanation of the blessing, "*Boreh Nefashot* – Who creates many souls and their lackings, for everything that You created by which to enliven the soul of every living being," that "their lackings" refers to everything they lack (absent of this), whereas "everything You have created by which to enliven the soul" refers to all matters that are meant only for pleasure – and this being so, the vitality (*Chayut*) is solely to fill that which is lacking, which is why the vitality of the worlds is limited, whereas the pleasure (*Taanug*) is an additional bestowal that brings expansiveness.

(This is as explained before, that the pleasure (*Taanug*) is what brings about the expansiveness of the powers [of the soul].) In other words, it is the matter of wealth, and is not merely the matter of filling a lacking that is missing. Still and all, this is only a glimmer of the radiance of the pleasure (*Taanug*), and therefore, how it is in Wisdom-*Chochmah* is unlike how it is in Understanding-*Binah* etc.

In contrast, the pleasure (*Taanug*) stemming from the toil of affecting refinements (*Birurim*) is the matter of essential pleasure (*Etzem HaTaanug*). This is also the meaning of the statement in the Discourse of Eliyahu (*Patach Eliyahu*),¹⁹⁶⁵ "He is the watering of the tree... just as water irrigates a tree with its flow and it grows by that irrigation..." and then continues and repeats, "which waters the tree through that fountain, and that fountain is as the soul is to the body, which is the life of the body," referring to the two above-mentioned aspects.

¹⁹⁶⁴ Tur, Orach Chayim 207; See Likkutei Torah, Beshalach 1c and elsewhere.

¹⁹⁶⁵ Introduction to Tikkunei Zohar 17a

That is, “the life of the body” is similar to the vitality (*Chayut*) (referred to in the “*Boreh Nefashot*” blessing), and refers to the matter of drawing down the pleasure (*Taanug*), but merely a glimmer of its radiance, which is limited commensurate to the measures of the worlds, as explained before. In contrast, when it states, “He is the watering of the tree,” this refers to drawing down the essence of the pleasure (*Etzem HaTaanug*) in which there are no limitations whatsoever.

Now, [as mentioned there] this matter is drawn down through the Line-*Kav*. In other words, even though the Line-*Kav* concludes in the world of Emanation (*Atzilut*), nevertheless in the Line-*Kav* itself, there is the inner aspect (*Pnimiyut*) of the Line-*Kav*, and from the perspective of the inner aspect (*Pnimiyut*) it is limitless, and the essence of the pleasure (*Etzem HaTaanug*) is drawn down in it.

4.

Now, the drawing down of the essence of the pleasure (*Etzem HaTaanug*) is in the aspect of Kingship-*Malchut*. For, just as it so with the creation of novel existence, that as known,¹⁹⁶⁶ the creation of novel existence is exclusively within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in that it solely is in His power and ability to create

¹⁹⁶⁶ Tanya, Iggeret HaKodesh, Epistle 20; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

something from absolute zero and nothingness, and the power of His Essential Self in bringing forth existence from nothing is manifest in the aspect of Kingship-*Malchut*, this is likewise so in the matter of drawing down the essence of the pleasure (*Etzem HaTaanug*), that it specifically is drawn down in the aspect of Kingship-*Malchut*.

The reason is because “their beginning is wedged in their end, and their end in their beginning.”¹⁹⁶⁷ That is, the beginning radiates at the end to a greater degree than [it does] at the head and beginning of the spreading forth. This is because the head and beginning of the spreading forth is the aspect of Wisdom-*Chochmah*, and the drawing forth of pleasure (*Taanug*) in it is not to such a great degree as it is in Kingship-*Malchut*.

That is, even though Wisdom-*Chochmah* is the aspect of the beginning (*Reishit*), and the spreading forth of pleasure (*Taanug*) in it is far greater than it is in the other powers, as explained before, nonetheless, this is only in regard to the **expression** of the pleasure, which only is a glimmer of its radiance. However, the **essence** of the pleasure (*Etzem HaTaanug*) is specifically in Kingship-*Malchut*, and the drawing down of the essence of the pleasure (*Etzem HaTaanug*) is due to the refinements (*Birurim*).

The explanation is that our sages, of blessed memory, stated,¹⁹⁶⁸ “I do not know which of them He desires, the deeds of the righteous or the deeds of the wicked. However, since the

¹⁹⁶⁷ Sefer Yetzirah 1:7

¹⁹⁶⁸ Midrash Bereishit Rabba 2:5; 3:8

verse states,¹⁹⁶⁹ ‘God saw that the light was good,’ it must be said that He desires the deeds of the righteous.”

In other words, from the perspective of the desire (*Ratzon*) [itself], it cannot be known which of them He desires, and it only is from the perspective of the pleasure (*Taanug*), particularly the essence of the pleasure (*Etzem HaTaanug*) which illuminates and radiates in the desire (*Ratzon*), that we know that He desires the deeds of the righteous. In other words, specifically because of the essence of the pleasure (*Etzem HaTaanug*) there comes to be the refinement and clarity (*Birur*) of the differentiation between good and evil etc.

Now, this does not contradict the explanation elsewhere,¹⁹⁷⁰ that the existence of the external husks (*Kelipot*) comes from the absence of His desire, (from which it is understood that even in the desire (*Ratzon*) [itself] there is a matter of clarification and refinement (*Birur*) etc.).

However, what is meant here is the inner aspect (*Pnimiyyut*) of the desire (*Ratzon*), which is why the terminology stated about this is, “these He derives satisfaction from, and these He does not derive satisfaction from.”¹⁹⁷¹ This is because satisfaction (*Hana'ah*-הנאה) is the matter of the inner aspect (*Pnimiyyut*) of the desire (*Ratzon*) within which there is an illumination of the pleasure (*Taanug*) in the desire (*Ratzon*). However, in relation to the externality (*Chitzoniyyut*) of the desire (*Ratzon*), it all is equal etc.

¹⁹⁶⁹ Genesis 1:4

¹⁹⁷⁰ See Sefer HaSichot Torat Shalom p. 134 and elsewhere.

¹⁹⁷¹ That is, the external husks of evil derive their existence from the aspect of “these He does not derive satisfaction from,” meaning, the absence of desire, that is, negative desire etc.

This similarly is the explanation of what is known about the matter of refinements (*Birurim*), that it is of the aspect of the Concealed Wisdom (*Chochmah Stima'ah*). This is because in the Concealed Wisdom (*Chochmah Stima'ah*) the aspect of the Might-*Gevurah* of the Ancient One-*Atik* illuminates and radiates.¹⁹⁷²

As known, the Might-*Gevurah* of the Ancient One-*Atik* is the aspect of the essence of the Ancient One-*Atik*, meaning, the essential pleasure (*Etzem HaTaanug*). (In contrast, this is not so of the Kindness-*Chessed* of the Ancient One-*Atik*, which only is a revelation of a glimmer of the radiance [of the pleasure].) In the soul of man, this is literally the aspect of the essence of the soul.

Thus, since the aspect Might-*Gevurah* of the Ancient One-*Atik* illuminates within the Concealed Wisdom (*Chochmah Stima'ah*), it therefore is specifically in this aspect that there is the matter of refinements (*Birurim*), through which the essence of the pleasure (*Etzem HaTaanug*), called the “Crystal Dew” (*Tala d'Bedolcha*), by which the dead are destined to be resurrected, is revealed.¹⁹⁷³

This is because the sparks that fell down into physical things are the aspect of the “dead,” being that “one who falls from his level is called dead,”¹⁹⁷⁴ and the refinement of the sparks stems from the aspect of the “Crystal Dew” (*Tala d'Bedolcha*).

¹⁹⁷² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹⁹⁷³ See Zohar III (Idra Rabba) 128b; 135b, and elsewhere.

¹⁹⁷⁴ See Likkutei Torah, Chukat 56d and on; Zohar III *ibid.* 135b; Etz Chayim, Shaar Shevirat HaKeilim, Ch. 2.

This then, is the meaning of the verse,¹⁹⁷⁵ “The advantage (*Yitron*-יתרון) of land is over everything.” That is, the land (*Eretz*-ארץ) refers to the aspect of Kingship-*Malchut*,¹⁹⁷⁶ whose “feet descend unto death” in order to affect refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

The same is so of the Godly soul, which descends into the body and animalistic soul, and cannot be compared to the soul as it is Above in *HaShem*’s יהוה-ה Godliness. However, it is [specifically upon its descent] that the matter of refinements (*Birurim*) is applicable in it, due to its manifestation in the body and animalistic soul, especially the clarification of the Godly spark that enlivens physical things, which is in a state of exile in them.

All this is due to the descent of the aspect of Kingship-*Malchut*. However, as a result of the refinements (*Birurim*) in the aspect of Kingship-*Malchut*, there comes be addition and advantage (*Yitron*-יתרון) in it, in that it ascends to an aspect that is even loftier than Wisdom-*Chochmah*.

This is also the explanation of the teaching,¹⁹⁷⁷ “The Concealed Wisdom (*Chochmah Stima’ah*) is quietly tranquil in its place, like good wine that rests upon its sediment,” referring to the matter of refining and separating (*Birur*) the dross. That is, it is specifically through this that it is “quietly tranquil in its

¹⁹⁷⁵ Ecclesiastes 5:8

¹⁹⁷⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and elsewhere.

¹⁹⁷⁷ Zohar III 128b (Idra Rabba); See Biurei HaZohar of the Mittler Rebbe 88d and on.

place etc.,” in that the essence of the pleasure (*Etzem HaTaanug*) is revealed.

However, for there to be the refinement (*Birur*) of the sparks and their transformation to holiness in a way of ascent (*Ha'ala'ah*) from below to Above, there first must be a drawing down (*Hamshachah*) from Above to below. This drawing down is what grants empowerment for the entire toil of ascending from below to Above.

This is why in the prayers that we welcome the Shabbat (*Kabbalat Shabbat*) we recite, “Come my Beloved, to greet the Bride.” For, even though the day of Shabbat is the matter of ascent from below to Above, (as explained before, that the mundane days of the week are the days that “her feet descend etc.,” whereas Shabbat is the matter of ascent to Above), nevertheless, we recite “Come my Beloved, to greet the Bride,” which is a matter of drawing down from Above to below, being that this is what grants the empowerment for the ascent from below to Above.¹⁹⁷⁸

5.

This then, is the meaning of the verse,¹⁹⁷⁹ “Send for yourself men and they will spy out the land of Canaan which I am giving to the children of Israel.” That is, the general matter of entry into the land of Israel is the matter of serving *HaShem*-

¹⁹⁷⁸ See the end of the discourse entitled “*Shlach*” 5675 *ibid.* (*Hemshech* 5672 Vol. 2 *ibid.* p. 1,036); Also see the discourse entitled “*Shlach* – Send forth men for yourself,” 5711, translated in *The Teachings of The Rebbe, Discourse 12, Ch. 3* (*Sefer HaMaamarim* 5711, p. 105 and on).

¹⁹⁷⁹ Numbers 13:2

יהו"ה, blessed is He, through the toil of affecting refinements (*Birurim*).¹⁹⁸⁰

In other words, as long as they were in the desert, the Jewish people did not relate to physicality in such a way, whereas upon their entry into the land of Israel [when they started being engaged in the thirty-nine forms of physical labor], “the order of which is derived according to the sequence of making bread, that is, plowing, sowing etc.”¹⁹⁸¹ the matter of toiling in refining and separating (*Birurim*) began.

However, it is specifically through this that we reach even higher. In other words, even though on a revealed level, this is a descent to manifest in physical things etc., nevertheless, it is specifically then that a much greater addition (*Yitron*-יתרון) is caused. This is as explained before, that the matter of refinements (*Birurim*) stems from the Might-*Gevurah* of the Ancient One-*Atik*, which is the aspect of the essence of the Ancient One-*Atik*.

This then, is the meaning of the word “ויתורו-*Yaturu*” as a word meaning “and they will spy-*v’Yeraglu*”¹⁹⁸¹, referring to the matter of toiling in affecting refinements (*Birurim*). Through this, the matter of “ויתורו-*Yaturu*” as a word meaning “added benefit-*Yitron*”¹⁹⁸¹, referring to the addition (*Yitron*-יתרון) drawn down through the refinements (*Birurim*), comes about, as explained before.

¹⁹⁸⁰ See Likkutei Torah, Shlach 36c and on, 37b and on, and elsewhere.

¹⁹⁸¹ Talmud Bavli, Shabbat 74b

Now, since the matter of refinements (*Birurim*) stems from the aspect of Wisdom-*Chochmah*, as it states,¹⁹⁸² “They are refined and clarified with wisdom-*Chochmah*,” because of this Moshe sent the spies of his own accord and judgment, meaning that the spies relate to Moshe. This is because Moshe is the aspect of Wisdom-*Chochmah* and “they are refined and clarified with Wisdom-*Chochmah*.”

Now, based on the explanation above, that for there to be refinement and clarification (*Birur*) by way of ascent from below to Above, there first must be a drawing down from Above to below, which grants the empowerment for the refinement, therefore the meaning of the word “וִיתוּרוֹ-*Yaturu*” as it means a “scout-*Tayar*,” תַּיִר, who “shows the way” also applies.

Now, they also received this matter from Moshe, being that his form of toil was in a way of from Above to below, in a way of sight (as explained in Likkutei Torah on the Torah portion of Va’etchanan).¹⁹⁸³ Due to this the spies went, in accordance to Moshe, through which they thereby were able to show the way, which is the matter of the drawing from Above to below.

However, the ultimate explanation is that “וִיתוּרוֹ-*Yaturu*” means “to spy-וִירָגְלוֹ-*Yeraglu*,” which refer to the matter of serving *HaShem*-יהו"ה, blessed is He, with the toil of affecting refinements (*Birurim*). Through this, the third meaning of “וִיתוּרוֹ-*Yaturu*” comes about, as a word that means

¹⁹⁸² Tanya, Iggeret HaKodesh, Epistle 28 (148a) citing Zohar – See Zohar II (*Heichalot*) 254b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34.

¹⁹⁸³ Likkutei Torah, Va’etchanan 2d

“to go beyond (*Lehotir*-להותיר)” and “bring about an increase (*Yitron*-יתרון),” as explained above on the verse,¹⁹⁸⁴ “The advantage (*Yitron*-יתרון) of land is over everything.”

¹⁹⁸⁴ Ecclesiastes 5:8