

Discourse 34

*“VaYahas Calev et HaAm... -
Calev silenced the people...”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁵⁵ “Calev silenced the people toward Moshe and said, ‘We shall surely ascend and inherit it, for we can surely do it.’” The question about the precise wording here is well known.²¹⁵⁶ That is, why does it say “(Calev silenced the people) toward Moshe? That is, how was this matter more related to Moshe than everyone else? At first glance, the verse could simply have stated “Calev silenced the people.” Furthermore, why did he say, “We can surely do it,” after already having said, “We shall surely ascend and inherit it.”

We also must understand the statement in Talmud,²¹⁵⁷ “If he (Moshe) would say, ‘make ladders and ascend to heaven,’ would we not listen to him? We shall surely go up and inherit it.” At first glance, why did they give the example of “make ladders and ascend to heaven,” something that is in the realm of the impossible²¹⁵⁸ (according to Torah)? Thus, what is the

²¹⁵⁵ Numbers 13:30

²¹⁵⁶ See the beginning of the discourse entitled “*Vayahas Calev*” 5674 (*Hemshech* 5672 Vol. 1, p. 514); 5671 (Sefer HaMaamarim 5671 p. 117).

²¹⁵⁷ Talmud Bavli, Sotah 35a (cited in Rashi to Numbers 13:30).

²¹⁵⁸ Also see Gur Aryeh there.

relationship between “make ladders and ascend to heaven” and entering the Land?

2.

This may be understood by prefacing with the explanation in the teachings of Chassidus,²¹⁵⁹ (founded on the explanation in books of Kabbalah) on the words of the Talmud²¹⁶⁰ about the argument of the spies who said,²¹⁶¹ “They are stronger than us (*Mimenu*-ממנו),” “Do not just read it as ‘than us-*Mimenu*,’ but read it as ‘than Him-*Mimeno*,’ as if to say, ‘even the Master of the house is unable to remove His vessels from there.’” “His vessels-*Keilav*-כליו” refers to the vessels (*Keilim*-כלים) of the world of Chaos-*Tohu* that shattered, by which sparks of holiness of the world of Chaos-*Tohu* fell below.

The intention in this is for the sparks to be refined and clarified through man’s toil in serving *HaShem*-יהוה, blessed is He, man being from the world of Repair-*Tikkun*. It is about this that the spies argued that “even the Master of the house,” in which the “Master of the house” refers to the current conduct of the world of Repair-*Tikkun*, “is unable to extract His vessels from there,” meaning that the world of Repair-*Tikkun* is incapable of refining the sparks of holiness of the world of Chaos-*Tohu*, being that they are on a much higher level than the world of Repair-*Tikkun*.

²¹⁵⁹ See Maamarei Admor HaZaken 5569 p. 221; Ohr HaTorah, Shlach p. 451, p. 458, p. 522; Yahal Ohr p. 344; Sefer HaMitzvot of the Tzemach Tzedek 185b; Also see the discourse entitled “*Lehavin Inyan Taanat HaMeraglim* – To understand the argument of the spies” of Shabbat Parshat Shlach, Shabbat Mevarchim Tammuz 5725 (translated in The Teachings of The Rebbe 5725, Vol. 2, Discourse 52), Ch. 2 and on (Sefer HaMaamarim 5725 p. 306 and on).

²¹⁶⁰ Talmud Bavli, Sotah 35a *ibid*.

²¹⁶¹ Numbers 13:31

The explanation is that, as known,²¹⁶² what caused the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* was the fact that in the world of Chaos-*Tohu* the lights (*Orot*) were abundant. In contrast, this is not so of the world of Repair-*Tikkun*, in which the lights (*Orot*) are small. Now, as known,²¹⁶³ when we say that the lights (*Orot*) of the world of Chaos-*Tohu* are abundant, what is meant is not that they only are abundant in quantity, but are of the same category as the lights (*Orot*) of the world of Repair-*Tikkun*. It rather is as explained in the previous discourse,²¹⁶⁴ that the lights (*Orot*) of the world of Chaos-*Tohu* are elevated beyond any measure of comparison relative to the lights (*Orot*) of the world of Repair-*Tikkun*.

This was explained before giving an example from the lights of the world of Repair-*Tikkun* themselves. For, our sages, of blessed memory, stated²¹⁶⁵ that “with the light that was created on the first day of creation, Adam, the first man, would gaze from the end of the world to its end.” This refers to the two ends of the two general worlds, the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*).

However, “when the Holy One, blessed is He, saw that the world was unbefitting of making use of this light, He arose and concealed it for the righteous *Tzaddikim* in the coming future.”²¹⁶⁶ Therefore, all that remains is the light of the sun, the light of the moon, the light of a torch and the light of a candle. Those lights are of no comparison whatsoever relative to the light that was created on the first day.

²¹⁶² See Etz Chayim, Shaar HaKlallim Ch. 1 and on; Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2.

²¹⁶³ Sefer HaMaamarim 5626 p. 96 and on

²¹⁶⁴ See the discourse of the 2nd day of Shavuot of this year, 5726, entitled “*Chaveeven Yisroel* – Beloved are Israel,” Discourse 31, Ch. 6 (Sefer HaMaamarim 5726 p. 233 and on).

²¹⁶⁵ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2, 12:6

²¹⁶⁶ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2, 12:6

From this we can understand how much more this is so in regard to the difference between the lights of the world of Chaos-*Tohu* and the lights of the world of Repair-*Tikkun*, and that the lights of the world of Chaos-*Tohu* are much greater than the lights of the world of Repair-*Tikkun*, in a way that is beyond all comparison altogether. It is in this regard that they are called “powerful lights” (*Orot Takeefeen*).²¹⁶⁷

This is also why the vessels (*Keilim*) of the world of Chaos-*Tohu* are few. That is,²¹⁶⁸ because of the great elevation of the lights (*Orot*), this causes the vessels (*Keilim*) to be small and diminished, meaning that the vessels (*Keilim*) do not give measure and limit to the lights (*Orot*) and certainly do not conceal or cover them.

Now, because of the relationship between the vessels (*Keilim*) of the world of Chaos-*Tohu* and the lights (*Orot*) of the world of Chaos-*Tohu*, since every vessel has a relation to the light, and this is especially so of the vessels (*Keilim*) of the world of Chaos-*Tohu*, that the smallness of the vessels is because of the abundance of the lights (*Orot*), therefore when the vessels shattered (because of the overabundance of the lights) and fell down to this lowest world, of which there is no lower, with them there also fell sparks of those abundant and powerful lights of the world of Chaos-*Tohu*.

Now, because of the greatness of the lights of the world of Chaos-*Tohu* in comparison to the lights of the world of Repair-*Tikkun*, there was room for the argument of the spies that “even the Master of the house is unable to remove His vessels,” in that it is not within the capacity of the world of Repair-*Tikkun* to refine the sparks of the world of Chaos-*Tohu*, which by all measure of comparison are above it.

²¹⁶⁷ See *Torat Chayim*, Bereishit 9a; 12c, and elsewhere.

²¹⁶⁸ *Sefer HaMaamarim* 5626 p. 96 and on ibid.

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that as known, the root of the Godly soul is in the world of Repair-*Tikkun*, whereas the root of the animalistic soul is in the world of Chaos-*Tohu*. This is why about the animalistic soul it states that "his argument comes first."²¹⁶⁹ This is similar to the fact that the evil inclination is called "an old and foolish king,"²¹⁷⁰ in that he comes to a person before the good inclination (who only comes at the age of thirteen) and is called "a poor but wise youth."²¹⁷¹ It is because of this that [the evil inclination] desires to have reign, dominion, and kingship over "the small city,"²¹⁷² which is the body.²¹⁷³ This is as known about Esav, in that he was the firstborn and preceded Yaakov, and that this precedence was not only in time, but also in level. This is because the root of Esav is in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*, not only in time (which is the matter of the order of the chaining down of the worlds (*Seder Hishtalshelut*) etc.), but also in elevation, importance, and strength etc.

The same is so of the matter of intellect (*Mochin*) and emotions (*Midot*).²¹⁷⁴ For, our sages, of blessed memory, stated,²¹⁷⁵ "A person should always be as soft as a reed, rather than as hard as a cedar." That is, cedar is very stiff wood that cannot be bent to any side. The same is so of a person who has stiff emotions, in that he cannot be bent etc.

²¹⁶⁹ See Zohar I 179a and on.

²¹⁷⁰ See Ecclesiastes 4:13 and Midrash Kohelet Rabba there.

²¹⁷¹ Ecclesiastes 4:13 *ibid.* and Kohelet Rabba *ibid.*

²¹⁷² Ecclesiastes 9:14

²¹⁷³ Talmud Bavli, Nedarim 32b; See Tanya, Likkutei Amarim, Ch. 9

²¹⁷⁴ With respect to the coming section also see *Hemshech* 5672 *ibid.* p. 508 and on; Also see the discourse entitled "*Lehavin Inyan Ta'anat HaMeraglim* – To understand the argument of the spies" 5715, translated in The Teachings of The Rebbe 5715, Discourse 17 (Sefer HaMaamarim 5715 p. 162 and on).

²¹⁷⁵ Talmud Bavli, Taanit 20a

As known, the emotions have much greater strength than the intellect, (similar to the [superior] strength of the world of Chaos-*Tohu*). This is because the emotions (*Midot*) are rooted in the desire (*Ratzon*), which transcends intellect (*Mochin*). This is why the intellect (*Sechel*) is incapable of overturning the emotions (*Midot*). In other words, a person who is kind (*Chessed*) will never change to be a person who is stern (*Gevurah*). The reverse is also true, that a person who by nature is stern (*Gevurah*) will not change to a nature of kindness (*Chessed*). This is because the intellect (*Sechel*) is only capable of weakening the emotions (*Midot*), or causing the revelation of the emotions (*Midot*) to be in a form of holiness.

An example is the emotional quality of love. [The intellect] is capable of transforming love of this world to love of *HaShem*-יהו"ה, blessed is He, and the same applies the other emotional qualities (*Midot*). However, the intellect (*Sechel*) is incapable of transforming the essential emotional quality of kindness-*Chessed* to sternness-*Gevurah* or the like. This is because the root of the emotions (*Midot*) is higher than the intellect (*Mochin*).

[Thus, to transform the essential being of the emotions (*Midot*), a special form of serving *HaShem*-יהו"ה, blessed is He, is needed, one that transcends intellect and reason etc. However, from the angle of the intellect (*Sechel*) itself, it is not possible to change the essential nature of the emotions (*Midot*).]

In fact, the opposite is true, when the emotions (*Midot*) are in full strength and dominance, they cause the intellect (*Mochin*) to lean [one way or another].

However, *HaShem* 's-יהו"ה ultimate Supernal intent is for the brain to rule over the heart,²¹⁷⁶ and that the emotions (*Midot*) should specifically be conducted according to the intellect (*Mochin*). In other words, the intellect (*Mochin*) should bring about the refinement and clarification of the emotions (*Midot*). This is as in the above-mentioned teaching of our sages, of blessed memory, "A person should always be as soft as a reed, rather than as hard as a cedar." This matter comes about through the contemplation (*Hitbonenut*) of the intellect (*Mochin*), by which we effect the emotions (*Midot*) (though in and of themselves, they are "as hard as a cedar") that they should be conducted according to the dictates of the intellect (*Mochin*).

More specifically, the growth of the emotions (*Midot*) comes from the intellect (*Mochin*). In this, there are the three levels; "gestation" (*Ibbur*), "suckling" (*Yenikah*), and "brains" (*Mochin*).²¹⁷⁷ To explain, the aspect of "gestation" (*Ibbur*) is like the fetus as it is in the womb of its mother, in which "its head is folded between its knees etc."²¹⁷⁸ That is, only the aspects of *NeHi*"Y²¹⁷⁹ are revealed, whereas the [aspects of] *ChaBa*"D²¹⁸⁰ and *ChaGa*"T²¹⁸¹ are in a state of immaturity (*Katnut*) and concealment.

²¹⁷⁶ Zohar III 224a

²¹⁷⁷ See the discourse entitled "*Vayahas Calev*" *ibid.* (*Hemshech* 5672 *ibid.* p. 516 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35 and the notes there.

²¹⁷⁸ Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and the notes there, and Ch. 34-35 *ibid.*

²¹⁷⁹ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

²¹⁸⁰ An acronym for the *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*.

²¹⁸¹ An acronym for the *Sefirot* of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

The aspect of “suckling” (*Yenikah*) means that the revelation of the emotions (*Midot*), as they come from the comprehension and contemplation, has already been caused, except that this only is that level of intellect that relates to the emotions (*Midot*), the matter of which is to bring the maturation of the emotions (*Midot*) about, in a way that the brain rules over the heart.

Now, the ultimate level of maturation is the aspect of the “brains” (*Mochin*), meaning that the contemplation is into the essence of the matter, as it is abstract and divested of the garments of comprehension. In this case, the light that illuminates in the brain is also drawn to be openly revealed in the heart, meaning that the emotions (*Midot*) come to the level of the intellect (*Mochin*).²¹⁸²

However, for the emotions (*Midot*) to be matured by the intellect (*Mochin*) so that their conduct will be according to the intellect (*Mochin*), there first must be the general weakening and nullification of the emotions, so that they no longer will have the great strength, as they are, in and of themselves (similar to the emotions (*Midot*) of the world of *Chaos-Tohu*, which are in a state of strength and dominance of the light (*Ohr*), in that they then are not nullified to the intellect (*Mochin*), nor are they receptacles for the light of the intellect (*Mochin*).

This matter comes about through the light (*Ohr*) that transcends the intellect (*Sechel*), but rests within the intellect, this being the aspect of Wisdom-*Chochmah*-חכמה, the “power of What-*Ko'ach Mah*-מה” כח, which is the aspect of “nothingness” (*Ayin*) and nullification (*Bittul*). Through this there is caused to be a weakening of the emotions (*Midot*), so that there then will be the

²¹⁸² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35 *ibid.*, and the notes and explanations there, as well as Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

development and maturation of the emotions (*Midot*) by the intellect (*Mochin*), in which their conduct accords to the intellect.

5.

This then, is the meaning of [the verse], “Calev silenced the people towards Moshe.” For, as explained before, the argument of the spies was that “even the Master of the house cannot remove His vessels,” because of the strength of the world of *Chaos-Tohu*. This likewise is the matter of the strength of the emotions (*Midot*) when they are in a state that cannot be refined by the intellect (*Mochin*), until the brain rules over the heart.

About this the verse states, “Calev silenced the people toward Moshe.”²¹⁸³ That is, the word “and he silenced-*Vayahas*-וַיַּחַס” is a word meaning “silence-*Shtikah*-שְׁתִּיקָה,”²¹⁸⁴ and as known, silence is the matter of nullification (*Bittul*), referring to the weakening and nullification of the emotions (*Midot*).

Now, being that the power for this comes about through *HaShem*’s-יהו"ה Name of *Ma" H*-מ"ה-45 [יְיָ ה' וְאִי ה' אַחַד], the verse therefore says “[Calev] silenced... toward Moshe,” for as known, Moshe is the aspect of *HaShem*’s-יהו"ה Name of *Ma" H*-מ"ה-45 [יְיָ ה' וְאִי ה' אַחַד],²¹⁸⁵ from which the empowerment to nullify (*Bittul*) the emotions of the world of *Chaos-Tohu* is drawn forth.

This is also the meaning of his words, “We shall surely ascend and inherit it, for we can surely do it.” The explanation is that the word, “and inherit it” refers to the matter of inheriting the

²¹⁸³ With respect to the coming section see the end of the aforementioned discourse entitled “*Vayahas Calev*” (*Hemshech* 5672 *ibid.* p. 523 and on).

²¹⁸⁴ See at length in the Sichah talk that followed the discourse (Torat Menachem, Vol. 47, p. 125 and on).

²¹⁸⁵ See Torah Ohr, Yitro 68b and on; Megillat Esther 99c; Torat Chayim, Shemot 43d; Va’era 79d and elsewhere.

lights (*Orot*) of the world of Chaos-*Tohu*.²¹⁸⁶ This is brought about in refinement in a way of engaging and manifesting [with them], in a way of particular refinement (*Birur Prati*). This is prefaced by first effecting a general weakening and nullification (*Bittul Klalli*).

This is why he said “**because** (**כי-י**) we can surely do it,” by way of giving the reason. That is, the reason the particular refinement (*Birur Prati*) (of “we shall inherit it”) is possible is because we first bring the weakening and general nullification (*Bittul Klalli*) about, and as known, the general nullification (*Bittul Klalli*) is preparatory to the particular refinement (*Birur Prati*).

Now, the way this is present in our service of *HaShem*-יהוה, blessed is He, every single day, is that the beginning of one’s daily service is by way of general submission, beginning with reciting “I thankfully submit” (*Modeh Ani*) [upon waking]. This is followed by reciting “Submit to *HaShem*-יהוה” (*Hodu*), until one arrives at the Amidah prayer, at which time he is “like a servant standing before his Master.”²¹⁸⁷ All this is the general nullification (*Bittul Klalli*), through which there then can be the particular refinement (*Birur Prati*) in all one’s particular matters and occupation throughout the rest of the day.

(The same applies to those who “dwell in the tents [of Torah study],” who are primarily engaged in the study of Torah throughout the day, nonetheless, this follows the general nullification (*Bittul Klalli*) through the preparation and contemplation (*Hitbonenut*) that takes place at the beginning of the study, as explained in Tanya.)²¹⁸⁸

²¹⁸⁶ See Likkutei Torah of the Arizal, Pinchas (Ta’amei HaMitzvot, section entitled “*Mitzvat Yerushah v’Nachalah*”); Me’orei Ohr, Yod, Section 29 (cited in Ohr HaTorah, Bereishit 17a); Maamarei Admor HaZaken 5567 p. 367; Ohr HaTorah, Zot HaBrachah p. 1,859; Sefer HaMaamarim 5654 p. 30 and on; 5702 p. 64 and on, and elsewhere.

²¹⁸⁷ Talmud Bavli, Shabbat 10a

²¹⁸⁸ Tanya, Likkutei Amarim, end of Ch. 41 (58b)

Now, in regard to the statement, “If he (Moshe) would say, ‘make ladders and ascend to heaven,’ would we not listen to him? We shall surely go up and inherit it,” this is to teach us about self-nullification (*Bittul*) that transcends reason and intellect, which is the granting of the empowerment to affect the weakening and general nullification (*Bittul Klalli*), by which there then can be the particular refinement (*Birur Prati*).

The reason all this was brought about through Calev²¹⁸⁹ is because the name “Calev-כלב-52” shares the same numerical value as the name “Eliyahu-אליהו-52” which has the same numerical value as *HaShem*’s יהוה-52 Name of *Ba”N*-בן-52 [י”ד ה”ה ו”ו ה”ה].

Now, as known, Eliyahu is the aspect of the Name of *Ba”N*-בן-52 as it is within the Name of *Ma”H*-מ”ה-45 [י”ד ה”ה ו”ו ה”ה].²¹⁹⁰ He therefore was the intermediary to draw from the aspect of the Name of *Ma”H*-מ”ה-45 [י”ד ה”ה ו”ו ה”ה] to the Name of *Ba”N*-בן-52 [י”ד ה”ה ו”ו ה”ה] (this being the matter of “Calev silenced the people towards Moshe,” thus drawing the nullification (*Bittul*) from the aspect of the *Ma”H*-מ”ה of Moshe to the aspect of the *Ba”N*-בן of the people), being that [as the intermediary] he included both of them.

This is also why about Eliyahu the verse states,²¹⁹¹ “He shall return the hearts of the fathers to the sons.” The matter of fathers (*Avot*) and sons (*Banim*) as they are spiritually, is that they refer to the intellect (*Mochin*) and the emotions (*Midot*). Thus, when the verse states that Eliyahu brings about the “return of the hearts of the fathers to the sons,” this means that the brain will reign over the heart, to the point that it will bring about the transformation of the emotions (*Midot*) etc., as will be done in a

²¹⁸⁹ Also see Ohr HaTorah, Shlach, Hosafot p. 25 (Kehot 5757)

²¹⁹⁰ Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 8; Me’orei Ohr, Aleph, Section 141; See Maamarei Admor HaZaken 5565 Vol. 2, p. 956; 5566 Vol. 1, p. 178 and on.

²¹⁹¹ Malachi 3:24

complete way with the coming of our righteous Moshiach, may he come and redeem us in the near future and in the most literal sense!