

14.9. **וְאַתֶּם אֵל תִּירָאוּ**, "As to you, do not be afraid, etc." The admitted that any other nation would have reason to fear the inhabitants of the land of Canaan but not the Israelites. They added the letter **ו** before the word **אַתֶּם**, to say that though the people had accepted the majority report, this did not make it too late for them to change their minds and display faith in G'd.

**כִּי לַחֲמֵנוּ הֵם**, "for they are our bread." The reason Joshua and Caleb compared the Canaanites to bread is explained by the Kabbalists. The latter have researched the kind of foods animals exist on and have tried to gain an insight into the significance of the respective animals' food supply. After all, had He but wanted to, G'd could have created the animals in such a way that they did not have to depend on food at all.

We know that there are species which feed merely on the spirit (air) which serves such creatures as food. Seeing this is possible, why did G'd not make the Israelites independent of food and that its preparation entails so that they could devote their entire lives to Torah study and the performance of the commandments?

Not only that, but had we been created as independent of food supply, we would not have been exposed to many of the potential pitfalls different kinds of food represent for us.

I would have answered that if we had not been created in such a way that we are dependent on food for our existence, we would not have been able to fulfil all the commandments in the Torah which deal with certain foods. Our dependence on certain foods enables us to perform the various commandments in the Torah which are related to food.

The Kabbalists (*Shaar Hagilgulin* chapter 4 by Rabbi Yitzchak Luria) did not answer our question in this vein. They have added an additional dimension which makes us perceive the lives of creatures as more meaningful. All living creatures are perceived as achieving a higher level of sanctity by means of the food they consume. The very act of consuming the food helps the inherent level of sanctity they possess to become more manifest through being crystallized. This concept applies even to the "unclean" animals. None of the wicked people, not even Satan himself, is totally devoid of a certain degree of sanctity. In fact, the only reason a wicked person or Samael can continue to exist is this element of sanctity which he contains. The moment this element of sanctity is lost, the

entire creature is lost, disintegrates. The same Kabbalists say in chapter 18 of the volume quoted above that it is this element of sanctity which is responsible for these creatures being able to perpetuate themselves when they mate with one another. This is explained in chapter 18 of the volume we quoted above. The spark of sanctity inside a creature is to be viewed as similar to a magnet, i.e. **אֶבֶן שׂוֹאֵבֶת**, a stone possessing the power to attract. This concept helps us understand a saying in *Shabbat* 34 that when Rabbi Simon ben Yochai looked at a certain person, who had leaked matters which had been discussed amongst the scholars, with fatal consequences. As a result, that person (Rabbi Yehudah ben Gerim) turned into a heap of bones. The sanctity within that person was drawn to Rabbi Shimon ben Yochai, so that as a result the person in question disintegrated as he could not survive without that spark of sanctity.

Keeping these concepts in mind, Joshua and Caleb considered the Canaanites as food for the Jewish people seeing that they had already lost whatever spark of sanctity they used to possess. They elaborated on this theme when they said that the Canaanites' shadow had departed from them, i.e. the spark of sanctity which alone had kept them alive thus far was already in the process of leaving them. The fact that **הַשֵּׁם אִתָּנוּ**, "G'd is with us," makes us like the magnet which draws unto it these sparks of sanctity which were still within the bodies of the Canaanites. As a result, there was absolutely no reason to fear these people.

Another reason why Moses prayed at this juncture may be related to the word **עֲצוּם** which G'd had used to describe such a new "Jewish" nation. Moses understood that term to refer to the element of sanctity to be found in that new nation who would therefore not spurn Him. He prayed to G'd that this part of the promise should be speedily fulfilled. He added the word **נָא** in the knowledge that the choice of doing good or evil was not something under G'd's control (*Berachot* 33). He begged G'd to create souls which had a tendency to be good.



Moses observed this, and said: "It is proper for me to try to harmonize them." The befitted Moses, for he embodied the principle that sweetens all states of *gevurah* above, i.e., in the spiritual realm, the middle axis.

The middle axis of the *sefirot* harmonizes the right and left axes, combining the positive qualities each and neutralizing their extremeness.

כי משה היה מבחינת יסוד אבא, המתגלה בת"ת שבז"א כנודע, שיוצא ונמשך למטה מיסוד אימא,

Furthermore, Moses embodied the *yesod* of *Abba*, which is revealed at the level of *tiferet* of *Z'eir Anpin*, as is known, because it emerges from its investiture in *yesod* of *Ima* and extend further down than *yesod* of *Ima*.

*Yesod* of *Abba* (the drive of insight for self-actualization) becomes clothed in the *yesod* of *Ima* (the drive of the intellect proper for self-actualization) and thereafter, together with it, in *Z'eir Anpin* (the emotions produced by the intellect). Thus, the emotions are "driven" by these two drives, one invested within and driving the other. The *yesod* of *Ima*, however, is invested in *Z'eir Anpin* only as far down as its *tiferet*, while *yesod* of *Abba* continues down until the *yesod* of *Z'eir Anpin*. Thus, *yesod* of *Abba* is revealed (i.e., openly manifest) when the emotions reach their central point of development in *tiferet*, the element of "mercy" in the emotional array. The essence of any new insight is a new, higher way of looking at reality. This new insight, if properly transmitted, will enable everyone to live life better, and therefore transmitting it is an act of mercy on creation. Therefore, *yesod* of *Abba* becomes manifest in *tiferet* of *Z'eir Anpin*.

Thus:

"Any quarrel"—i.e., any manifestation of *gevurah*,  
"that is for the sake of heaven"—i.e., for the *Nukva* of *Z'eir Anpin*, "heaven,"  
"will endure"—i.e., it will remain above, with *Z'eir Anpin*, and will not descend into Purgatory, while  
"any quarrel that is not for the sake of heaven" but is rather for the "other side" the side of evil,  
"will not endure" there above, but will descend to Purgatory.

Whatever aspects of *gevurah* assent to be sweetened by *chesed* can remain together with it, functioning as male and female in the orderly development of the creative process. Those coarser aspects of *gevurah* that are too egocentric to be sweetened, *ipso facto* become the forces of pure punishment for sin, i.e. for egocentricity.

וקח לא חייש ליקרא דלעילא, ואכחיש מעשה בראשית. כי הגבורה הזאת קדושה היא, וכשממתקת ונשארה למעלה, הוי ריבוי כבוד בקדושה.

Korach was not concerned with G-d's glory, but sought to confound the work of creation, as follows. The original *gevurah* of which we speak is holy, and when it is properly sweetened, it indeed remains above in the realm of *Z'eir Anpin*. This increases the glory of holiness.

וכשגורמים שיצא מן הגבורה לחוץ ולא תתמתק, גורם שתדך למטה הקדושה, וזהו חולשא בקדושה ותוספת בסטי"א, שהוא מוסיף בה מן הקדושה. וכן עשה קרח.

When, however, aspects of *gevurah* are made to leave the realm of holiness and not be sweetened, it causes holiness to descend, weakening holiness and strengthening evil, for the realm of evil is thus increased by the force of holiness transferred to it. This is what Korach did.

This is how he "confounded the work of creation." His egocentricity added power to evil.

והוא שגורמים שיצא מן הגבורה לחוץ ולא תתמתק ולהיות נתקן