Send out for yourself men
who will scout the land (Numbers 13:2)

The divine name, YHVH,
according to [the tradition of] permutation [of letters]
for the month of Tammuz
is found in [an acronym of last letters] from the verse,
(Esther 5:13) “zeH (Heh) eynenU (Vav)
shevH (Heh) II (Yod) / this is worthless to me,”
[which spells] YHVH backwards, [i.e. HVHY].

And consider: The sign of Tammuz is Cancer
and its quality is water sign
and its chief characteristic is the level of
wife as center of household and family,
[the astrological House of the home].
The particular letter for this month is chet
and sense, hearing,
which goes beyond all the senses.

For this time of year, [a theme is]
the churban / destruction of the Holy Temple
in the name of ADN”Y
and, for this reason, Moshe prayed
(Numbers 14:17) “Now,
please, let the strength of ADN”Y be increased,
as You spoke, saying,”
for at this time,
the power of DiBBuR / speaking [right] is very weakened.

For, (Exodus 14:3) “Closed in upon them is
hamiDaBBeR / the power of speech”
and there is no Peh-sach / open mouth
(Pri etz chayim - Shaar Mikra kodesh 80:4).
But, when
the mother of children is happy (Psalm 113:9),
then haNukvah / the feminine
is the bestower [of bounty] -
and that's the level of Puah, [one of the
G-dfearing midwives], (Exodus 1:15, cf., Rashi there)
“the midwives” “but they saved the children alive”
“and He made them houses” (ibid 21).
And the women were told they must not,
(Ezekiel 8:14) “weep for Tammuz,” [an idol
of an ancient Near East deity], for
(Proverbs 12:4), “woman of valor” is
“crown of her husband,” [i.e. God],
then we increase and sanctify the great name.

And then, the masculine receives
and the feminine bestows,
and on this depends the entire redemption.
And it’s a pity that in our time it is very hard
to find males who are able, at least for a time,
to be a recipient of the strong, plentiful love
that comes from the feminine.

And from the time of the destruction of the Temple
[when sacrifices were no longer offered, then the energies that
had been empowered by the arousal from below, i.e.,]
the raising of mayim nukvin / feminine waters,
were somewhat diminished,
[and only verbal prayer remained. Also diminished],
the raising of the korbanot / sacrifices,
“and the taste of meat was removed,” etc.,
“the taste of sex was put into illicit things,”
(Sanhedrin 75a).
But [the “feminine waters” are our longing for]
the “fixing of the Shechinah,” [i.e. redemption],
when the [Sefirah of] Malchut rises to Keter
to be the crown of her husband!
[Returning to the sentence dealing with the NAME of this month where Haman says that all this honor which he is getting from other is insufficient for him:]

And Haman the wicked, despite being on the level of, “I have plenty,” (Genesis 33:9) could not have enough because of the flaw in his soul that, “all this is worthless to me,” (HVHY), for at all times, he was distracted by there being someone else for whom there was satisfaction, [i.e. Mordechai]. Haman wanted to be the only one “that the king delighteth to honor.”

But with holiness, it’s just the opposite: They all lovingly “give permission one to another” to sanctify their creator for the point is that in sanctifying the name it will be a delight [to anyone, for another] to honor the king.

And this was also the spies’ sin, that they spoke ill of the land saying, “The land consumes its inhabitants,” (Numbers 13:32).

And indeed, land [is like malchut:] (Genesis 2:4) “On the day that havaye elokim asot / made earth and heaven” - i.e., [land is like] malchut [as it, too, produces], havaye upside down - permutation [of letters] for the month, HVHY. And [especially] in this month, (Psalms 113:9) “Mother of children rejoices” -- the fruits really ripen because of plenitude of summer solstice.
And from the fruits of the land, [the seven species], many regulations are derived that depend upon [one living in] the land. And the spies, according to the teachings of our master the wise one (his soul in Eden), they, [the Jewish wanderers,] didn’t think much of regulations that depend upon the land, for they much preferred “angel food,” i.e. Manna, and [water from] Miriam’s well and not “the rains in their season” which depend on taking on the Mitzvot; and [they preferred] the clouds of glory upon which stood the pillar of fire and cloud. And why should they enter into uncertainty regarding the plowing and harvesting in a world that can bring a person to think that it is (Deuteronomy 8:17) “My strength and the might of my hand that has accumulated this wealth for me.”

But the Holy One of Blessing desires to have a dwelling below [among human beings,] and S/He prefers Joshua and Caleb’s speech, (Numbers 14:7) “… [it] is an exceedingly good land.” And as the Targum Onkelos (ibid) says “ad la-chada la-chada” / (meaning both exceedingly and singularly - like yechidah), i.e., yechidah sheb’nefesh.

And that’s why the merciful one said shelach lecha anashim / shik nur menshen - [make sure the ones sent] will be self-governed and free of self-bribery, [i.e., honest with themselves] so that they find favor in the eyes of people, “viyaTuRu / who will scout out the land,” [i.e.,] who will study the Torah of the earth to put the torah into earthly things.

translation by Gabbai Seth Fishman