

Discourse 12

“Shlach Lecha Anashim - Send forth men, for yourself”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5711
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁷¹ “Send forth men for yourself, and let them spy out the Land of Canaan that I give to the Children of Israel.” Rashi comments⁷⁷² on the words, “Send forth men for yourself,” stating, “According to your own understanding. I am not commanding you, but if you wish, you may send.” Now, from the fact that Moshe did indeed send the spies (as it subsequently states,⁷⁷³ “Moshe sent them forth... to spy out the land,”) we must say that according to his understanding, it was necessary to send the spies. Now, it is true, that the Torah states later,⁷⁷⁴ “All of you approached me and said, ‘Let us send men ahead of us and let them spy out the Land for us...’ and the idea was good in my eyes.” Nevertheless, our sages, of blessed memory, stated,⁷⁷⁵ “This is comparable to a person who says to

⁷⁷¹ Numbers 13:2

⁷⁷² Rashi to Numbers 13:2

⁷⁷³ Ibid. 13:3-16

⁷⁷⁴ Deuteronomy 1:22-23

⁷⁷⁵ Sifri and Rashi commentary to Deuteronomy 1:22-23

his fellow, ‘Sell me your donkey.’ He replies, ‘Yes.’ He then says, ‘At least, will you give it to me to test it?’ He replies, ‘Yes.’ ‘May I test it on mountains and hills?’ Again, he replies, ‘Yes.’ When he sees that the fellow withholds nothing from him, the purchaser thinks to himself, ‘He is confident that I will not find any defect in his donkey,’ and he immediately says to him, ‘Take the money, I have no need to test it now.’ Similarly, Moshe told the Jewish people, “I too consented to your words, thinking that perhaps you would reconsider when you saw that I did not withhold it from you, but you did not reconsider.” Now, this seems to indicate that Moshe only agreed to send the spies so that the people would see that he is not withholding them from inspecting the Land, and so that they would reconsider (Since they did not reconsider, he had no choice but to send them).

Nevertheless, from the fact that the Holy One, blessed is He, hinged the decision to send the spies on Moshe’s understanding, in stating, “Send forth men for yourself,” it is understood that if Moshe’s understanding was that it was not necessary to send spies, he would not have sent them. Since he did indeed send them, we must say, that according to his understanding, it indeed was necessary to send spies.

Now, this is a very astonishing matter and we must understand why Moshe felt it was necessary to send spies. For, the Talmud, in Tractate Brachot, states,⁷⁷⁶ “It was taught regarding the verse,⁷⁷⁷ ‘Until Your nation passes through,

⁷⁷⁶ Talmud Bavli, Brachot 4a

⁷⁷⁷ Exodus 15:16-17

HaShem-יהו"ה, until this nation whom You have acquired passes through.' The words, 'Until Your nation passes through,' refers to the first entry into the Land (in the days of Yehoshua), whereas the words, 'until this nation You have acquired passes through,' refers to the second entry (in the days of Ezra, following the Babylonian exile).

Based on this juxtaposition, our sages, of blessed memory, stated: Israel was worthy of having a miracle performed on their behalf in the days of Ezra, just as a miracle was performed on their behalf in days of Yehoshua Bin Nun." Rashi explains that⁷⁷⁸ the miracle that should have occurred for them, was that they should have entered the Land with, "an outstretch arm." In other words, just as they entered the Land in the times of Yehoshua, with great miracles and an outstretch arm, so likewise, this should have happened in the days of Ezra.

From this it is understood, that had they entered the Land in the days of Moshe, it would certainly have been with great miracles and with an outstretched arm! (The incident of the spies occurred in the second year after the exodus from Egypt and preceded the sin of the waters of strife (*Mei Merivah*).⁷⁷⁹ Thus, they should have entered the Land at that time, through the leadership of Moshe.) For, when they entered the Land with Yehoshua, it was by the accompaniment of an angel. This is as our sages, of blessed memory, explained⁷⁸⁰ about the verse,⁷⁸¹ "I am the commander of *HaShem*'s-יהו"ה

⁷⁷⁸ Rashi to Talmud Bavli, Brachot 4a ibid.

⁷⁷⁹ Numbers 20:12-13

⁷⁸⁰ Midrash Tanchumah 18; Midrash Shemot Rabba 32:3; Rashi to Joshua 5:14

⁷⁸¹ Joshua 5:14

legion; now I have come.” They stated, “I did not come in the days of your Master, Moshe, since Moshe did not agree to be accompanied by an angel, and instead told *HaShem*-יהו"ה,⁷⁸² ‘If Your Presence does not come along, do not bring us up from here.’” This being the case, if Yehoshua’s entry into the Land was miraculous and was with an outstretched arm, though it was only accompanied by an angel, how much more would it have been so, had the entry been with Moshe (without an angel, but rather, with *HaShem*-יהו"ה Himself, blessed is He). This certainly would have been accompanied by wondrous miracles and an outstretched arm.

Based on the above, it is not understood why Moshe thought he needed to send spies. For, if the entrance into the Land would be through wondrous miracles, what difference would it make, “if the people that dwell in it are strong or weak... or whether they live in open cities or fortified cities...” or the like?

2.

This may be understood by first explaining the general matter of entering the Land of Israel. Through this, we will be able to understand the necessity of sending spies.

Now, the general novelty that was introduced upon entering the Land, is that it was primarily then that they began to specifically fulfill the *mitzvot* in action.⁷⁸³ Although, in the

⁷⁸² Exodus 33:15

⁷⁸³ See Likkutei Torah, Shlach 36c, 47a, 41b and elsewhere.

desert, their conduct certainly was according to Torah, nonetheless, they fulfilled the commandments in a temporary manner and only a small portion of the *mitzvot* were applicable at that time. Rather, the primary matter of fulfilling the *mitzvot* in action, began upon their entrance to the Land. An example of this is the thirty-nine forms of labor that are prohibited on the day of Shabbat, “the order of which is derived according to the sequence of preparing bread,”⁷⁸⁴ such as plowing, sowing, harvesting, winnowing etc., all of which were not applicable, since in the desert they ate, “bread that rained down from heaven.”⁷⁸⁵ Thus, the actualization of this matter was specifically introduced upon their entrance into the Land, at which point, the matter of fulfilling the *mitzvot* in action, was introduced.

Now, to understand the superiority of fulfilling the *mitzvot* in action, which began upon their entrance into the Land, we must preface with the explanation in Likkutei Torah,⁷⁸⁶ that the service of *HaShem*-יהו"ה, blessed is He, by the righteous *Tzaddikim*, is divided into two general categories; that of the Leviathan (*Livyatan*) and that of the Behemoth (*Shor HaBar*).

About the *Tzaddikim* who are in the category of the Leviathan (*Livyatan*-לוייתן), it is explained that the word, “*Livyatan*-לוייתן”⁷⁸⁷ is a term of bonding, as in the verse,⁷⁸⁷ “This

⁷⁸⁴ Talmud Bavli, Shabbat 74b

⁷⁸⁵ Exodus 16:4

⁷⁸⁶ See Likkutei Torah, Shmini 18a and on; Maamarei Admor HaZaken Al Maamarei Razal, p. 144 and on.

⁷⁸⁷ Genesis 29:34

time my husband will accompany-*Yilveh*-יה"ה me.” The primary service of *HaShem*-יה"ה, blessed is He, by this kind of *Tzaddik* (in their fulfillment of *mitzvot*) is to effect Supernal unifications with *HaShem*-יה"ה, which is a spiritual form of service. This is also why the actual Leviathan is a fish and is “of the fish of the sea,” referring to the matter of souls who are of the concealed world (*Alma D'Itkasiya*).⁷⁸⁸ Such souls are compared to sea creatures, who are not at all separate from their root and source. Thus, even as they are below, in this world, their service of *HaShem*-יה"ה, blessed is He, is by affecting spiritual and Supernal unifications.

The above cited Likkutei Torah gives an example of this from the service of Rabbi Shimon Bar Yochai, while he was in the cave for thirteen years.⁷⁸⁹ While there, he certainly was incapable of fulfilling a number of the *mitzvot* in action. Now, according to Torah law, he was exempt from fulfilling those commandments, since he was a victim of circumstances that were beyond his control and his life was in jeopardy. Accordingly, “The Merciful One exempts a victim of circumstances that are beyond his control.”⁷⁹⁰ However, we cannot say that he lacked those matters that are affected through the performance of the commandments. We therefore must say that he drew these matters forth through his spiritual service of *HaShem*-יה"ה, and through Supernal unifications to Him etc.

⁷⁸⁸ Zohar III 187b

⁷⁸⁹ Talmud Bavli, Shabbat 33b

⁷⁹⁰ Talmud Bavli, Bava Kamma 28b; Also see the discourse entitled “*Venikdashiti*,” Shabbat Parshat Emor 5747 (*Hitva'aduyot* 5747 Vol. 3, p. 264).

Likkutei Torah continues and states that the Holy Ari”zal⁷⁹¹ was also of this category of souls, and in his notes, the Tzemach Tzeddek adds, that the Baal Shem Tov, of righteous memory, was also of this category.⁷⁹²

The matter of the Behemoth (*Shor HaBar*), on the other hand, refers to *Tzaddikim* whose service of *HaShem*-יהוה, blessed is He, is through the fulfillment of the commandments in action. Likkutei Torah goes on to explain,⁷⁹³ that although the *Tzaddikim* who are of the aspect of the Behemoth (*Shor HaBar*) require the ascensions and elevations that are affected by the *Tzaddikim* who are of the aspect of the Leviathan (*Livyatan*), nevertheless, there is an advantage to the performance of the physical commandments specifically in action, which is the aspect of the Behemoth (*Shor HaBar*), over and above the *Tzaddikim* who serve in the manner of the Leviathan.

This accords to the verse,⁷⁹⁴ “Many crops come through the power of the Ox.” In other words, there is an advantage to the souls that are called “The Beasts of the Earth,” in that they have much greater strength and abundant power. This likewise is stated about the angels called the, “Animals-*Chayot* of the Chariot-*Merkavah*,” as it states,⁷⁹⁵ “And the animals-*Chayot*

⁷⁹¹ Rabbi Yitzchak Luria, the famed master Kabbalist.

⁷⁹² See the notes of the Rebbe Rashab to the additions to the Likkutei Torah there 18b; Also see Maamarei Admor HaZaken al Maamarei Razal ibid.

⁷⁹³ Likkutei Torah Shimini 18c and on.

⁷⁹⁴ Proverbs 14:4

⁷⁹⁵ See Musaf of Rosh HaShanah after the Kedusha of “*Keter*” beginning with the words, “And the *Chayot* etc.” Also see Midrash Shemot Rabba 23:15; Bachaye Terumah 25:10 in the name of Pirke d’Rabbi Eliezer; Torah Ohr Yitro 71a and on; 72d and on.

lifted the throne,” indicating that they have great strength to be capable of lifting the throne, and through this, they themselves are uplifted.⁷⁹⁶

This is similar to the explanation⁷⁹⁷ of the verse,⁷⁹⁸ “Not by bread alone does man live, but rather by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” In other words, it is through the emanation of the mouth of *HaShem*-יהו"ה that is **in** the bread,⁷⁹⁹ meaning, the Godly vitality in it, through which man lives. However, at first glance, this is not understood. Why is it that man requires that which emanates from the mouth of *HaShem*-יהו"ה, that is in the bread, when man himself also possesses the emanation of the mouth of *HaShem*-יהו"ה in himself?

It therefore is explained that the emanation of the mouth of *HaShem*-יהו"ה, blessed is He (meaning the Godly vitality) that is in the bread, is rooted in a loftier source than the Godly vitality that is in man. For, since it descended to a lower station, it is understood that its root is a more elevated source, in that the general principle is; that which is higher descends to a greater extent below.⁸⁰⁰ Thus, it specifically is the emanation of the mouth of *HaShem*-יהו"ה within the bread, that affects a strengthening of the bond between the soul and the body.

From the above, we may understand the advantage of performing the commandments in action, specifically with

⁷⁹⁶ See Torah Ohr Ibid.

⁷⁹⁷ Likkutei Torah, Shlach 36c

⁷⁹⁸ Deuteronomy 8:3

⁷⁹⁹ Likkutei Torah of the Arizal to Deuteronomy 8:3 (*Eikev*).

⁸⁰⁰ See Likkutei Torah Re'eh 19c.

physical things. Moreover, this is why even those *Tzaddikim* whose souls are in the category of the Leviathan, are also required to fulfill the commandments specifically with physical things. (It was only during certain times, when there was a specific Supernal indication from above, that they were exempt. For example, Rabbi Shimon Bar Yochai was a victim of circumstances beyond his control and was therefore incapable of fulfilling the commandments physically, which was an indication from Above that his service should be performed spiritually, through Supernal unifications to *HaShem*-יהו"ה.) This then, is the special advantage in serving *HaShem*-יהו"ה, blessed is He, from the angle of souls that are in the category of the Behemoth (*Shor HaBar*).

With all the above in mind, we may now understand the advantage of the mode of service of *HaShem*-יהו"ה, that was introduced upon the entrance of the Jewish people into the Land of Israel, in comparison to their service of *HaShem*-יהו"ה in the desert. For, when they were in the desert, they ate, “bread that rained down from heaven,”⁸⁰¹ and they drank water from the well of Miriam (which rolled and accompanied them in their journeys).⁸⁰² Even their garments, which were separate from their bodies, were laundered and ironed by the Clouds of Glory. Moreover, their garments actually grew together with the growth of their bodies,⁸⁰³ meaning that the growth of the soul, which normally causes the growth of the body, also caused the

⁸⁰¹ Exodus 16:4

⁸⁰² Midrash Bamidbar Rabba 1:2

⁸⁰³ Rashi to Deuteronomy 8:4; Pesikta d'Rav Kahana 92a

automatic growth of their garments. That is, even though a garment is something separate from the body, nevertheless, it grew together with the growth of the body.

Thus, while they were in the desert, they had no need to be involved in physical matters, and their service of *HaShem*-יהו"ה, blessed is He, was primarily in the aspects of thought (*Machshavah*)⁸⁰⁴ and speech (*Dibur*).⁸⁰⁵ This is as hinted at in the word for "desert-*Midbar*-מדבר" which is related to the word for "speech-*Dibur*-דבור," as indicated by the verse,⁸⁰⁶ "And your mouth-*Midbarech*-מדברך is coveted," referring to the commandment to study Torah, which is primarily done with the speech of the mouth. This accords to the teaching of our sages, of blessed memory,⁸⁰⁷ about the verse,⁸⁰⁸ "For they are life to those who find them-*L'Motzeihem*-למוצאיהם," meaning, "to those who express them-*L'Motzi'eihem*-למוציאיהם with their mouths." In contrast, specifically upon their entrance into the Land, the matter of fulfilling the commandments, specifically with physical action, was introduced, which is an even loftier matter.

⁸⁰⁴ Likkutei Torah, Shlach 38b; See Likkutei Sichot Vol. 4, p. 1,047; Reshimot Vol. 7 p. 40, and Vol. 10, p. 24.

⁸⁰⁵ Likkutei Torah, Shlach 38c; 37a-b; Likkutei Sichot and Reshimot ibid.

⁸⁰⁶ Song of Songs 4:3

⁸⁰⁷ Talmud Bavli, Eruvin 54a; Hilchot Talmud Torah of the Alter Rebbe 2:12

⁸⁰⁸ Proverbs 4:22

Now, for the service of *HaShem*-יהו"ה, blessed is He, to be specifically in a manner of fulfilling physical commandments, through which we attain the higher level, as mentioned above, for this to be, strength must specifically be given from Above. This is besides the strength given from Above, about which our sages, of blessed memory, stated,⁸⁰⁹ "Were it not for the assistance of the Holy One, blessed is He, a person would be incapable of overcoming his evil inclination," in that this strength is given once the matter of service of *HaShem*-יהו"ה, blessed is He, has already come about, at which point, we need Divine assistance to overcome the hiddenness and concealments etc. However, even before the service of *HaShem*-יהו"ה begins, strength from Above must be given for the general matter of serving *HaShem*-יהו"ה physically, to even be. However, after this, our awakening from below affects an awakening Above. Through this, we arrive at an even loftier level of service of *HaShem*-יהו"ה, blessed is He.

To preface, these three matters in the general service of *HaShem*-יהו"ה, blessed is He, which are (1) The strength given from Above to fulfill the commandments physically, (2) the service of *HaShem*-יהו"ה itself, and (3) the awakening Above through the awakening from below, are likewise found in Torah. For, since,⁸¹⁰ "the Holy One, blessed is He, gazed into

⁸⁰⁹ Talmud Bavli, Sukkah 52b

⁸¹⁰ Zohar II 161b; Zohar I 134a; Zohar III 178a

the Torah and created the world,” it is understood that all these matters are rooted in Torah first.

The explanation is that, as known, there are three levels in Torah; “Inheritance-*Yerushah*,” “Toil-*Yegiyah*,” and “Gift-*Matanah*.” Regarding “Inheritance-*Yerushah*-ירושה,” it is written,⁸¹¹ “The Torah that Moshe commanded us is the inheritance-*Morashah*-מורשה of the Congregation of Yaakov.” In other words, Torah is the aspect of an inheritance-*Yerushah*-ירושה.

Now, we also find that Torah study specifically requires toil, as our sages, of blessed memory, taught,⁸¹² “Prepare yourself for the study of Torah, for it is not yours by inheritance,” that is, it specifically requires toil-*Yegiyah*-גייעה.

Additionally, we find that Torah is an aspect of a gift-*Matanah*-מתנה, as in the common expression, “the giving of the Torah-*Matan Torah*-מתן תורה,” which also means, “the gift of the Torah.” This is like what our sages, of blessed memory, stated,⁸¹³ “At first, Moshe would study Torah and forget it, until it was gifted to him.”

The explanation is that there is an aspect of Torah that is the inheritance (*Yerushah*) of every Jew, in that he is the descendent (and inheritor) of Avraham, Yitzchak and Yaakov. This is also indicated in the name of the Jewish people, Israel-ישראל, which forms the acronym, “There are six-hundred thousand letters to the Torah-*Yesh Shishim Ribo Otiyot*

⁸¹¹ Deuteronomy 33:4

⁸¹² Mishnah Avot 2:12 and Rashi and Midrash Shmuel commentaries there.

⁸¹³ Talmud Bavli, Nedarim 38a; Midrash Shemot Rabba 41:6

LaTorah-לַתּוֹרָה-”ישׁ שְׁשִׁים רַבּוֹא אוֹתִיּוֹת לַתּוֹרָה.”⁸¹⁴ That is, every single Jew has a letter in Torah, through which he receives his vitality.⁸¹⁵

In addition to this, the approach to Torah study must specifically be in a way of toil (*Yegiyah*). In other words, those matters in Torah that one is capable of attaining through toil, can **only** be attained specifically through toil (*Yegiyah*). However, higher than this is the matter of the gift (*Matanah*) of Torah, which is specifically given from Above, in that it refers to the matters that one is incapable of attaining through his own effort and toil in the service of *HaShem*-יְהוָה, blessed is He.

This is similar to what we previously explained⁸¹⁶ about the verse,⁸¹⁷ “I was with Him as His nursling... My delights are with the children of man.” That is, it is specifically through Torah as it is here below, that the Essential Delights (*Sha’ashu’im HaAtzmiyim*), which are the aspect of, “The delights of The King in His Essence” (*Sha’ashu’ey HaMelech B’Atzmuto*) is drawn forth.⁸¹⁸ As we explained, this is the meaning of the word, “**My** delights-*Sha’ashu’ay*”-שְׁעִשׂוּעֵי-,” which refers back to the beginning of the verse, “I was with Him as His nursling-*Va’Eheyeh Etzlo Amon*”-וְאֵהְיֶה אֶצְלוֹ אִמּוֹן-,” and refers to the Torah as it is in the Singular Intrinsic Being of

⁸¹⁴ Megale Amukot, Ophan 186.

⁸¹⁵ Likkutei Torah, Bamidbar 16b; Sefer HaMaamarim 5689 p. 104

⁸¹⁶ In the previous discourse, entitled “The Torah preceded the creation of the world by two-thousand years,” Ch. 3.

⁸¹⁷ Proverbs 8:30

⁸¹⁸ Emek HaMelech Shaar 1; Likkutei Torah, Shir HaShirim 27a

HaShem-יהו"ה Himself, blessed is He. This matter is only attainable specifically as a gift (*Matanah*).

However, in order to come to the aspect of the gift (*Matanah*) of Torah, it must first be preceded by the matter of the toil (*Yegiyah*) in Torah. This is like the saying of our sages, of blessed memory,⁸¹⁹ “Were it not for the fact that he caused delight in his soul, he would not have given him the gift.” In other words, by first toiling in those levels that can be attained through toil, he is then given the aspect of the gift of Torah.

With this, we can also understand the statement of our sages, of blessed memory,⁸²⁰ “Whosoever sits and studies Torah, the Holy One, blessed is He, sits opposite him and studies with him.” They likewise stated,⁸²¹ “There are twelve hours in the day. The first three, the Holy One, blessed is He, sits and engages in the study of Torah.”

Now, at first glance, this matter, that the Holy One, blessed is He, engages in Torah study specifically in the first three hours of the day, needs to be understood. Is it not so, that the Holy One, blessed is He, sits opposite whoever studies Torah, at any time? However, the explanation is that this matter of the Holy One, blessed is He, sitting opposite the person who engages in Torah study, is referring to the levels of Torah that are attainable through toil (*Yegiyah*). In contrast, the matter of the Holy One, blessed is He, studying Torah in the first three

⁸¹⁹ See Talmud Bavli, Gittin 50b; Bava Metziya 16a; See Sefer HaMaamarim 5630 p. 87 and on; *Hemshech V’Kachah* 5637 Ch. 66; Sefer HaMaamarim 5684 p. 210 and on; p. 222 and on; Likkutei Sichot Vol. 13, p. 115 and on.

⁸²⁰ Tanna D’Bei Eliyahu Rabba Ch. 18; Yalkut Shimon Eicha Remez 1,034.

⁸²¹ Talmud Bavli, Avoda Zarah 3b

hours of the day, refers to Torah in the aspect of a gift (*Matanah*). This is the matter of “the first three hours,” which refers to the “three heads of the Ancient One-*Atik*,”⁸²² that are only drawn forth in an aspect of a gift (*Matanah*) from Above, specifically.

Now, just as these three aspects are found within Torah, they also are automatically drawn forth in the fulfillment of the commandments-*mitzvot*. The form of blessings that we recite over the fulfillment of *mitzvot* is, “Blessed are You, *HaShem*-יהו"ה our God-*Elohei*”נו-אלהינו, King of the world...” His honorable holiness, my father-in-law, the Rebbe, explained this, in the name of the Alter Rebbe, that the title, “God-*Elohi*”מ-אלהי is a term of strength.⁸²³ Therefore, the meaning of the words “*HaShem*-יהו"ה our God-*Elohei*”נו-אלהינו,” is that *HaShem*-יהו"ה, blessed is He, is our strength and vitality.⁸²⁴ This matter itself, empowers us with the ability to fulfill the *mitzvot*,⁸²⁵ since the substance of the commandments themselves, is as the blessing continues, “Who has sanctified us⁸²⁶ with His commandments.” In other words, we take a physical object and transform it into something that is holy and sanctified unto *HaShem*-יהו"ה, blessed is He. This then, is the

⁸²² That is, the three upper Sefirot of Atik Yomin. See Shaar HaYichud – The Gate of Unity, Ch. 23-24.

⁸²³ See Tur, Shulchan Aruch and the words of the Alter Rebbe in Orach Chaim Siman 5; Also see Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of The Title.

⁸²⁴ See Likkutei Torah Shlach 40c; Balak 73c, and the beginning of Parshat Re'eh.

⁸²⁵ See Likkutei Torah, Ve'Etchanan 2b

⁸²⁶ It is further explained that the term “sanctified us-*Keedeshanu*-קדשנו” also means “betrothed us.”

form of the blessing over the fulfillment of the commandments-*Mitzvot*, and must be recited, “immediately before their performance.”⁸²⁷

This is then followed by the actual performance of the commandment-*Mitzvah* itself, through which there is an awakening from below that affects an awakening from Above, to the extent that an even loftier level may be reached. It is about this loftier level that our sages, of blessed memory, stated,⁸²⁸ “The reward of the *mitzvah* is the *mitzvah*.” That is, the highest and most superior aspect of the *mitzvah*-מצוה is the *mitzvah*-מצוה itself, in that it affects a bond and a union (*Tzavta v'Chibur*-צוותא וחבור)⁸²⁹ with the commander-*Metzaveh*-מצוה of the *mitzvot*-מצוות, that is, He who wills and desires them, *HaShem*-יהו"ה Himself, blessed is He.

With all the above in mind, we may likewise understand the matter of the entrance of the Jewish people into the Land of Israel, so that they could then attain the spiritual elevation brought about specifically through the actual physical fulfillment of the commandments. To do so, one who serves *HaShem*-יהו"ה, blessed is He, must descend from his level and invest himself in physical matters, which requires that assistance be granted from Above. This then, is the matter of sending the spies, which is the granting of strength from Above to be able to perform the physical service of *HaShem*-יהו"ה upon

⁸²⁷ Talmud Bavli, Pesachim 7b

⁸²⁸ Mishnah Avot 4:2; Igrot Kodesh of the Rebbe Rayatz Vol. 10, p. 369 and on; HaYom Yom 8 Cheshvan, and elsewhere.

⁸²⁹ See Likkutei Torah Bechukotai 45c; Igrot Kodesh and HaYom Yom ibid. and elsewhere.

entering the Land. About this it states,⁸³⁰ “Send forth men for yourself, and let them spy out (*VeYatooroo*-ויתורו) the Land of Canaan.” The term “spy out-*Yatooroo*-ויתורו” is of the same root as the word, “advantage-*Yitron*-יתרון,” as in the verse,⁸³¹ “The advantage-*Yitron*-יתרון of land is supreme.” It thus refers to the empowerment from Above that enables the attainment of the advantage-*Yitron*-יתרון that is brought about specifically through the actual physical service of *HaShem*-יהו"ה, blessed is He.

4.

Based on the above, we may understand Moshe's supplication to *HaShem*-יהו"ה,⁸³² “Let me now cross over and let me see the good Land,” in which he specifies, “let me see.” For, at first glance, the primary aspect of his supplication was “Let me cross over,” meaning that he wanted to cross over the Jordan river and actually come into the land. Why then does he continue, “and let me see”?

The question is strengthened by the words of our sages, of blessed memory, who stated,⁸³³ “Why did our teacher Moshe greatly desire to enter into the Land of Israel? Did he need to eat of its produce or did he need to satisfy himself from its goodness? Rather, he desired to enter the land so that all of the

⁸³⁰ Numbers 13:2

⁸³¹ Ecclesiastes 5:8

⁸³² Deuteronomy 3:25

⁸³³ Talmud Bavli, Sota 14a

commandments-*mitzvot* (including those that can only be fulfilled in the Land of Israel) could be fulfilled by his hand.”

This being the case, his request should only have been to enter the land to fulfill the commandments therein. Why then does he specify, “and let me see”? What exactly is this matter of sight that he desired it so greatly, and “prayed five-hundred and fifteen prayers of supplication, like the numerical value of the word, ‘I implored-*VaEtchanan*-וָאֶתְחַנֵּן-515”?”⁸³⁴

The explanation⁸³⁵ is that Moshe desired to affect the empowerment from Above, so that the service of *HaShem*-יהו"ה, blessed is He, could be fulfilled physically, in actuality. That is, through seeing the land, he desired to draw down the aspect of sight (*Re'iyah*), which is the aspect and level of Moshe. This is as stated,⁸³⁶ “He saw the first portion-*Reishit*-רֵאשִׁית for himself,” through which there is an attainment of the sublimation that is caused through the sight of wisdom-*Chochmah*-חִכְמָה. This is as stated regarding Moshe,⁸³⁷ “For what-*Ma*”ה-מה are we?”

Thus, when he saw that he could not draw forth this aspect of sight (*Re'iyah*) through seeing the Land, he said,⁸³⁸ “Now, O’ Israel, listen-*Shma* etc.” In other words, he was only able to affect them in a manner of hearing (*Shmiyah*) alone. It is about this distinction that our sages, of blessed memory,

⁸³⁴ Midrash Dvarim Rabba 11:10

⁸³⁵ See Likkutei Torah VaEtchanan 2d and on; 3d; Ohr HaTorah VaEtchanan p. 65 and on; p. 93 and on, and elsewhere.

⁸³⁶ Deuteronomy 33:21

⁸³⁷ Exodus 16:7-8

⁸³⁸ Deuteronomy 4:1

stated,⁸³⁹ “Seeing and hearing cannot be compared to each other.” For, although a person may hear about something with all its details, it is specifically when he sees it, that he takes great delight in it. This is because there is a much greater drawing forth of the inner aspect of the soul in the faculty of sight, than in the faculty of hearing. In the same manner, sight effects a much greater inner nullification of one’s sense of self, than hearing does. For although, when one hears that, in the capital far away, there is a great king, with many great and glorious ministers who all are sublimated to him, this will cause him to be sublimated to the king and to fulfill his decrees, nonetheless, his reaction cannot at all compare to a person who enters the court of the king and sees all the great and glorious ministers and their sublimation to the king, with his own eyes.⁸⁴⁰ Thus, seeing causes a much greater nullification of his sense of self. This, then, is what Moshe desired to affect in the Jewish people, that they should attain the aspect of sight (*Re’iyah*).

5.

Based on this, we may also understand the explanation in Likkutei Torah⁸⁴¹ about the difference between the spies that Moshe sent and the spies that Yehoshua sent. Moshe sent the spies to spy out the whole Land of Canaan, whereas Yehoshua

⁸³⁹ Mechilta Yitro 19:19; Midrash Lekach Tov, Shlach 13:18

⁸⁴⁰ See Tanya Ch. 42 in the note (61a).

⁸⁴¹ Likkutei Torah, Shlach 51c and on; Ohr HaTorah ibid. p. 439 and on; Also see the discourse entitled, “*VaYishlach Yehoshua*” 5736 (Torat Menachem, Sefer HaMaamarim, Sivan p. 380 and on; Sefer HaMaamarim 5736 p. 243 and on).

sent the spies to spy out the city of Jericho only. The name Jericho-*Yericho*-יְרִיחוֹ is from the root, “scent-*Rei’ach*-ריח,” and refers to the garments of the soul; thought, speech and action, that are only in the category of scent-*Rei’ach*-ריח. That is, Yehoshua’s purpose in sending the spies was only to empower the Jewish people with the ability to refine the garments of the soul.

In contrast, Moshe sent the spies to spy out the whole of the Land of Canaan, the land of the seven nations. His purpose was to empower the Jewish people with the ability to refine the seven emotive attributes themselves, which primarily are the aspects of love (*Ahavah*) and fear (*Yirah*). This is as mentioned in the note in the Likkutei Torah there (“see Tanya, Chapter Fourteen”).

It is explained there that the “quality of the *Beinoni*-the Intermediate, is attainable to everyone and every person should strive after it.” For, the service of *HaShem*-יהו"ה performed by the Intermediate-*Beinoni* is specifically in his thought, speech, and action. In other words, it goes without saying that he guards all his speech and actions, but beyond that, he even guards his thoughts, since he knows that, “thoughts of transgression are worse than transgression.”⁸⁴² Thus, the quality of the Intermediate-*Beinoni* is that, “He has never committed a transgression, nor will he ever transgress.”⁸⁴³ This quality is applicable and attainable by every person, and everyone should strive after it. In other words, this is what is demanded of each

⁸⁴² Talmud Bavli, Yoma 29a; Tanya ibid. 17b.

⁸⁴³ Tanya ibid. 16b.

and every Jew, and this is the empowerment that was affected by Yehoshua sending the spies.

In contrast, the service of *HaShem*-יהו"ה by the righteous-*Tzaddikim* is in the aspect of the emotive attributes of love (*Ahavah*) and fear (*Yirah*) themselves. That is, the *Tzaddik* has tremendous love for all matters of holiness (*Kedushah*), and utterly despises and is repulsed by all matters of the external husks of evil (*Kelipah*). This kind of Divine service is not applicable to everyone, but is something that comes from Above, like the teaching,⁸⁴⁴ "You created righteous people-*Tzaddikim*," which is a matter of a gift (*Matanah*). This is as stated,⁸⁴⁵ "I shall grant your priestly service as a gift." This empowerment was affected through the spies that were sent by Moshe.

The explanation is that since Moshe was of the aspect of sight (*Re'iyah*) and was in the (aforementioned) state of essential nullification of sense of self, he therefore had the power to send spies to the whole of the Land of Canaan. In other words, he had the capacity to refine the emotive attributes themselves. This is because, from the perspective of the sight of the true reality of *HaShem*-יהו"ה, blessed is He, there is no room for the existence of anything that opposes holiness. This is similar to how it will be in the coming future, when there will be a sight of Godliness, at which point, it no longer will be possible for anything that opposes Godliness to exist. (It is only

⁸⁴⁴ Talmud Bavli, Bava Batra 16a; Tanya Ch. 14 ibid. 20a.

⁸⁴⁵ Numbers 18:7; Tanya ibid.

regarding the current state of the world that the verse states,⁸⁴⁶ “I have placed before you today the life and the good, and the death and the evil... choose life.” In other words, currently, it is possible to choose the opposite of goodness and life, God forbid. Even so, one chooses life.)

Now, a similarity to this may be found in man’s service of *HaShem*-יהו"ה, blessed is He, even now. This was stated by his honorable holiness, my father-in-law, the Rebbe, in the name of the teachings of ethics (*Musar*),⁸⁴⁷ regarding the teaching,⁸⁴⁸ “Who is wise? One who sees the consequences.” That is, the advice given to a person who has difficulty overcoming his lusts, is to picture to himself (that is, he should see in his mind’s eye) what will happen once he fulfills his lusts (that is, the consequences). He will see that nothing at all will remain of it. For, since it is physical, it inevitably decays and decomposes, until nothing is left of it at all. At that point, he will be full of regret and anguish over this deed. When he pictures this to himself, he will then be able to overcome his lust.

This is similar to what we explained before about Moshe’s request,⁸⁴⁹ “Let me cross over and let me see the good Land,” in which he specifies, “let me see.” That is, he wanted to affect this aspect of sight (*Re’iyah*), through which there could then be the physical service of *HaShem*-יהו"ה, blessed is He, upon the Jewish people entering the Land.

⁸⁴⁶ Deuteronomy 30:15-19

⁸⁴⁷ See *Torat Menachem*, Vol. 10, p. 166 note 48.

⁸⁴⁸ Talmud Bavli, Tamid 32a

⁸⁴⁹ Deuteronomy 3:25

This then, is the meaning of the verse,⁸⁵⁰ “Send forth men for yourself, and let them spy out the Land of Canaan that I give to the Children of Israel.” That is, the sending of the spies is the matter of empowerment, to be able to serve *HaShem*-יהו"ה, blessed is He, even with physical things. The bestowal of this empowerment is through Moshe, and this is why it states, “Send forth men for yourself,” meaning,⁸⁵¹ “According to your own understanding.” For, although, “the spies themselves were all virtuous,”⁸⁵² thus far, their service of *HaShem*-יהו"ה, blessed is He, was only in spiritual form. The empowerment to serve *HaShem*-יהו"ה, blessed is He, physically, was drawn forth specifically through Moshe, since it was Moshe who had the aforementioned aspect of sight (*Re'iyah*) and the essential nullification of sense of self.

This is similar to what is explained⁸⁵³ regarding the verse,⁸⁵⁴ “And Moshe said: ‘Six-hundred-thousand foot-soldiers of the people-*Ragli HaAm*-רגלי העם in whose midst I am-*Anochi b'Keerbo*-אנכי בקרבו.’” That is, even though they only are the aspect of the “feet-*Ragli*-רגלי,” it is specifically through them that there is a drawing forth of the aspect of, “I

⁸⁵⁰ Numbers 13:2

⁸⁵¹ Rashi to Numbers 13:2

⁸⁵² Rashi to Numbers 13:3

⁸⁵³ See *Hemshech* 5666 p. 87; *Sefer HaMaamarim* 5687 p. 115; 5689 p. 69; *Torah Ohr Bereishit* 1b.

⁸⁵⁴ Numbers 11:21

am-*Anochi*-אנכי” in their midst. This shows the utter nullification of the sense of self that Moshe had, through which he sensed (and was deeply aware of) the advantage of physical service of *HaShem*-יהו"ה, blessed is He, that would come about upon entering the Land, thus actualizing this empowerment.

In contrast, the spies did not have the same degree of nullification of sense of self (*Bittul*). Therefore, they did not sense or feel the advantage of physical service of *HaShem*-יהו"ה, blessed is He. They therefore said,⁸⁵⁵ “It is a land that devours its inhabitants.” In other words, they felt that through physical service of *HaShem*-יהו"ה, blessed is He, not only would the physical not become elevated, but the opposite might occur. This is why they said,⁸⁵⁶ “They are stronger than us-*Mimenu*-ממנו,” about which, our sages, of blessed memory, stated,⁸⁵⁷ “Do not read, ‘They are stronger than **us**-*Mimenu*-ממנו’ but rather read, ‘They are stronger than **Him**-*Mimeno*-ממנו,’ meaning that even the “Landlord” is incapable of removing His belongings from there.” While it is true that physical things possess extremely lofty sparks of Godliness in them, that fell with the shattering of the vessels (*Shevirat HaKeilim*), they argued that, nevertheless, because of the great descent, “even the “Landlord” is incapable of removing His belongings from there.” In other words, even though He is the Landlord, they argued that, “He cannot remove His belongings (that is, the sparks of holiness) from there.”

⁸⁵⁵ Numbers 13:32

⁸⁵⁶ Numbers 13:31

⁸⁵⁷ Talmud Bavli, Sotah 35a; Ohr HaTorah Shlach p. 451

Such was not the case with the two spies, Yehoshua and Calev, who were sublimated and nullified to Moshe. Thus, they instead argued,⁸⁵⁸ “But do not rebel against *HaShem*-יהו"ה! You should not fear the people of the Land, for they are our bread. Their protection has departed from them, and *HaShem*-יהו"ה is with us! Do not fear them!” In other words, they argued that, “The Landlord can certainly remove His belongings from there,” meaning that He certainly can uplift even the physical. They thus argued,⁸⁵⁹ “The Land is very, very good-*Tovah HaAretz Me'od Me'od*-טובה הארץ מאד מאד.” The term “very-*Me'od*-מאד” is repeated twice here, meaning that the first, “very-*Me'od*-מאד,” is the aspect of serving *HaShem*-יהו"ה, blessed is He, “with all your being-*Bechol Me'odecha*-בכל מאדך,”⁸⁶⁰ from below. The second “very-*Me'od*-מאד,” on the other hand, is with “all Your Being-*Me'od*-מאד,” from Above.

Yehoshua and Calev had this perspective because they were entirely sublimated and completely nullified their sense of self (*Bittul*) to Moshe. This is also the meaning of the verse,⁸⁶¹ “Calev silenced-*VaYaHas*-ויהם the people toward Moshe,” wherein the term, “silenced-*VaYaHas*-ויהם” indicates the matter of sublimation and nullification (*Bittul*), since it is specifically through this aspect of sublimation and nullification of sense of self (*Bittul*) that the power to enter the Land comes about.

⁸⁵⁸ Numbers 14:9

⁸⁵⁹ Numbers 14:7; See Likkutei Torah Shlach 37a; 38c

⁸⁶⁰ Deuteronomy 6:5

⁸⁶¹ Numbers 13:30

This also is the meaning of what it states about the spies that Yehoshua sent,⁸⁶² “Yehoshua bin Nun dispatched two men – spies – from Shittim, secretly-*Cheresh*-חֶרֶשׁ, saying etc.” The word, “secretly-*Cheresh*-חֶרֶשׁ” is also a term of silence,⁸⁶³ and is related to a “deaf mute-*Cheeresh*-חֶרֶשׁ,” who neither hears nor speaks. In other words, it indicates utter and total sublimation and nullification of sense of self (*Bittul B’Tachlit*). This is to say that Yehoshua too had this aspect of the inner nullification of sense of self, at the very least in the matters of thought, speech, and action. This is because the power to enter the Land depends entirely on the inner essential nullification of sense of self (*Bittul Atzmi*) that Moshe possessed, which is why he was told, “Send forth men for yourself” – “according to your own understanding.”

The same principle applies to the coming redemption, which will occur through the sublimation and nullification of the sense of self to Moshe. For,⁸⁶⁴ “there is an offshoot of Moshe in every generation.” In our generation, this refers to his honorable holiness, my father-in-law, the Rebbe, the shepherd of our generation. We will enter the Land, in the most literal sense, and will become aware that, “the Land is very, very good!”

⁸⁶² Joshua 2:1

⁸⁶³ See Likkutei Torah Shlach 52b

⁸⁶⁴ Tikkunei Zohar, Tikkun 69, 112a