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In honor of their 5th wedding anniversary,
First day of Rosh Chodesh Tammuz - 30 Sivan, 5781

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LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the
**Lubavitcher Rebbe
Rabbi Menachem M. Schneerson**

Reprinted for Parshat Shelach, 5781
(Vol. 40)



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VAAD L'HAFOTZAS SICHOS
788 Eastern Parkway, Brooklyn, NY 11213
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THE ANNOUNCEMENT OF THE REDEMPTION

hundred and seventy") where he lived and worked for the last ten years of his life, which represented the sum total of his entire life's work.

This will occur specifically through completion of the service in the "lower hemisphere," indeed in, the uttermost depths "raise up"⁵ and This in turn will reveal the **entire** building of "the Sanctuary of G-d which Your hands established," including the roof, where "the King Moshiach... stands on the roof of the Beis HaMikdash [Holy Temple] and will proclaim to Israel, 'Humble ones, the time for your Redemption has arrived!'"⁶ All this is "raised up," i.e., achieved by the (uplifting) efforts within the lowliest aspects of existence.

...The most essential matter is to bring about the true and complete Redemption And in order for G-d to achieve this goal He "needs," as it were, the participation of every Jew. This means living Jews, souls within bodies. The Redemption comes through "our deeds and efforts," and it "depends," as it were, on the Jewish person's consent, desire and proclamation that not only has "the time for your Redemption arrived," but that the Redemption is actually here, literally speaking. As mentioned above, Geulah (Redemption) is cognate to the term *Giluy* (Revelation), and is a reference to the revelation of the Master of the world within *Golah* (exile). It is the effort of the Jews in exile that brings this about.

(From the talk of Monday, 28 Sivan 5751)

IN LOVING MEMORY OF
Horav **Schneur Zalman Halevi** ע"ה
ben Horav **Yitzchok Elchonon Halevi** ה"ד
Shagalov
Passed away on 21 Tamuz, 5766
Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה
Ekman
Passed away on 5 Sivan - Erev Shavuot, 5765
Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה
Marenburg
Passed away on the second day
of Rosh Chodesh Adar, 5766
Reb **Yitzchok Moshe** (Ian)
ben Reb **Dovid Asniel** ע"ה
Ekman (Santiago, Chile)
Passed away on the 24th day of Shevat, 5769
ת. נ. צ. ב. ה.
AND IN HONOR OF
Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח'ל
Shagalov
DEDICATED BY
Rabbi & Mrs. **Yosef Y. and Gittel Rochel** שיחי
Shagalov

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Moshiach Awareness Center,
a Project of:

Enlightenment For The Blind, Inc.

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Printed in the U.S.A.

5. See *Torah Or, Bereishis* 4a. See also *Likkutei Sichos*, vol. 18, p. 33.

6. *Yalkut Shimoni, Yeshayahu* 499.

An analogy may be drawn between the general idea of exile and Redemption, (i.e., the relationship between Redemption and exile) and the specific location, where we are presently situated - in the "lower hemisphere."¹

This "miniature Sanctuary"² is where my sainted father-in-law, the leader of our generation established his domicile, and the place from which the wellsprings of Torah were disseminated to the entire world. Thus the Redemption and the building of the third Temple, "the sanctuary of G-d which Your hands established,"³ will begin from and occur specifically within this place.

True, the site of the Temple is in the Holy Land, in Jerusalem, on the Temple Mount. However, since the building of the Temple is facilitated by "our deeds and service in the course of exile,"⁴ particularly, through our efforts to "disseminate the wellsprings of Torah to the remotest reaches" in the end of the age of exile, then this location, and only this location, embodies the full preparation for "the sanctuary of G-d which Your hands established."

Imminently the revelation of "the Sanctuary of G-d which Your hands established" will occur in this place. For, indeed, My sainted father-in-law, the leader of our generation, can demand and effect that the revelation of "the Sanctuary of G-d which Your hands established," occurs first and foremost in the location ("seven

1. [The term "lower hemisphere" refers to the Western Hemisphere. The Rebbe here indicates that just as there is a general relationship between exile and Redemption, so there is a specific relationship between the place of exile in the "lower hemisphere" and the place of Redemption, Jerusalem. Translator's note.]

2. *Yechezkal* 11:16. *Megillah* 29a.

3. *Beshallah* 15:17.

4. *Tanya*, beg. of ch. 37.

LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the

Lubavitcher Rebbe

Rabbi Menachem M. Schneerson

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Volume IX: *Bamidbar*

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In English rendition

by

Rabbi Eliyahu Touger

SHELACH

WHY DID THE JEWS LISTEN TO THE SPIES?

In *Parshas Shelach*, the Torah relates how the men whom Moshe had sent as spies caused the Jews to fear entering *Eretz Yisrael* by telling them:¹ “The people who dwell in the land are very strong... We are not able to go up against them, for they are stronger than He,” i.e., than G-d Himself. As our Sages comment:² “It is as if the owner cannot remove his articles from there.”

Every story in the Torah serves as a lesson for the Divine service of the Jewish people in all generations. What lesson can we learn from the story of the spies?

It is true that we are still working to offset the negative consequences of the spies’ report.² But even so, it is not necessary to know all the details of the story; a general account would have been sufficient.

Also, an explanation is required regarding the core issue: How were the spies able to frighten the Jews, and dissuade them from wanting to enter *Eretz Yisrael*? Throughout its journey from Egypt, the nation had seen how G-d had wrought supernatural miracles. Why were they intimidated by the inhabitants of Canaan?

For example, the Torah describes³ the desert through which the Jews passed as inhabited by “snakes, serpents, and

1. *Bamidbar* 13:28-31.

2. See *Sotah* 35a, which explains that as a result of the spies’ conduct there will be “weeping for generations.”

3. *Devarim* 8:15.

THE ANNOUNCEMENT OF THE REDEMPTION

deserve⁷ to see the **immediate** realization of the Messianic Age of which it is written:

"In that time⁸... the only occupation of the entire world will be to know G-d exclusively. Israel will thus become great sages and will know the hidden matters and will grasp the knowledge of their Creator according to the capacity of man, as it says⁹ "for the earth will be filled with the knowledge of G-d as the waters cover the sea bed"

(From the talk of Shabbos Parshas Shelach, Mevorchim Hachodesh Tammuz, 5751)

interprets this as a reference to the need for us to employ our own understanding of G-d. Translator's note.]

7. In accordance with the promise of the King Moshiach to the Ba'al Shem Tov: in response to the Ba'al Shem Tov's question "When will the master come?" Moshiach's response was "When your wellsprings will be disseminated to the farthest reaches." (The holy epistle of the Ba'al Shem Tov - *Keser Shem Tov*, beginning).

8. Rambam, at the conclusion of his work, *Mishneh Torah*.

9. *Yeshayahu* 11:9.

The Announcement Of The Redemption

27

The dissemination of the wellsprings, the inner dimension of Torah,¹ **outward** to the most remote places, has already occurred. This is exemplified by the innovative extension of these wellsprings in our generation to this "lower hemisphere"² in which the leader of the generation, my sainted father-in-law, the Moses of the generation, established his residence. From here these wellsprings are being disseminated to the farthest reaches of the world for over a **fifty year-Jubilee period**,³ a time referred to as "eternal."⁴

As a consequence of the increased dissemination of the wellsprings of Torah to the outside world, which has exceeded the quota, and the enhancement of "**know** the G-d of your father"⁵ and of the concept of "**according to your understanding**,"⁶ we

1. The "hidden" dimension of Torah, which unifies the "hidden" dimension of a Jewish person with the "hidden" dimension of G-d." See *Zohar* III, 73a. *Likkutei Torah, Vayikra*, 5c. *Nitzovim*, 46a. And in several other places.

2. The revelation of the giving of the Torah did not reach into this hemisphere. See *Igros Kodesh* of the *Rebbe MaHaRayatz*, vol. 2, p. 331. See there for cross references.

3. The fifty year period includes - and with particular emphasis - the timely date of the 28th of Sivan (28=koach-strength) of this week, (which is blessed from this Shabbos) - See, at length, the talk of the 28th of Sivan (Sefer HaSichos, 5751, p. 635ff.) [*The 28th of Sivan is the anniversary of the Rebbe's (and Rebbitzin Chaya Mushkah Nishmoso Eden) arrival in America in the year 5701. Translator's note*]

4. *Kiddushin* 15a. *Mechilta* and *Rashi, Mishpatim* 21:6. Also note *Likkutei Torah* of our Parsha, 42d ff.

5. *Divrei HaYamim* I, 28:9. See *Tanya, Kuntres Acharon*, 156b and in several places.

6. [*A reference to G-d's response to Moses that the sending of the spies to Israel was not G-d's own command, but it was based on Moses' discretion, lit. "according to your understanding." In the full text of the Sichas, the Rebbe*

scorpions." Our Sages explain⁴ that even though these creatures were of monstrous size, they were slain by the ark⁵ and the clouds of glory.⁶

And just as G-d protected the Jews from harm, so too He worked miracles for their benefit. Every day, the Jews ate manna from heaven and drank water from Miriam's well. Similarly, G-d wrought miracles on their behalf against other nations, the most noteworthy of these being the devastation of the Egyptians at the Red Sea. So great a miracle was this that our Sages describe it as being "difficult."⁷

They witnessed these miracles with their own eyes. Why then did they accept the spies' arguments? Why didn't they assume that just as G-d had defeated the Egyptians, He would also defeat the Canaanites?

These questions are reinforced by the fact that Calev, when stirring the Jews to reject the spies' judgment, did not refer to the miracles of the exodus or to those which transpired in the desert. Instead, he merely encouraged the Jews:⁸ "Let us go up and take possession of [the land]."

THE CANAANITES' FEAR

Can we say that the defeat of Egypt's army was not enough to inspire confidence with regard to the battle against the kings of Canaan, who were strong and mighty?⁹ As stated in the Song sung at the Red Sea, when the Canaanites heard of the splitting of the ocean, they all melted in fear¹⁰ — a fear

4. *Midrash Tanchuma, Beshallach*, sec. 18; *Yalkut Shimoni*, sec. 255; see also *Mechilta, Beshallach* 15:22.

5. *Yalkut Shimoni*, sec. 729.

6. *Mechilta, Beshallach* 13:21; *Sifri, Behaalos'cha* 10:34; *Bamidbar Rabbah* 1:2; *Midrash Tanchuma, Beshallach*, sec. 3, et al.

7. *Sotah* 2a; see note 31.

8. *Bamidbar* 13:30.

9. See *Rashi, Bamidbar* 14:16.

10. See *Shmos* 15:15.

so powerful that it still affected them¹¹ 38 years later, when Yehoshua sent spies into the land.

Moreover, our Sages state¹² that whenever a nation subjugates the Jewish people, G-d makes that nation a superpower. Thus when the Jews were enslaved in Egypt, the Egyptians dominated the world,¹³ including the 31 kings of Canaan. Thus the devastation of the Egyptians should surely have cast fear into the hearts of their vassals.

WHERE THE SPIES WENT WRONG

In *Chassidus*,¹⁴ it is explained that the real reason the spies wanted to remain in the desert rather than enter *Eretz Yisrael* is because they did not want to involve themselves with material affairs. In the desert, the nation was removed from all worldly concerns. The people received their physical sustenance in miraculous ways, and even their clothes grew with them, as our Sages commented.¹⁵

The Jews knew that when they reached *Eretz Yisrael*, the manna would cease and the well of Miriam would no longer accompany them. Instead, they would have to derive their sustenance from “bread from the earth,” and would have to perform the labor necessary to obtain it.

For this reason, the spies complained that *Eretz Yisrael* “is a land that devours its inhabitants.”¹⁶

This phrase was well chosen. When food is eaten, it becomes absorbed into the body of the person who partakes of it. So too, the spies complained, when the Jews entered *Eretz Yisrael*, they would be consumed by the land, and them-

11. See *Yehoshua* 2:10.

12. *Chagigah* 13b; *Mechilta*, *Beshallah* 14:5; *Zohar*, commenting on *Shmos* 6:1.

13. See the *Mechilta* and the *Zohar*, *op. cit.*

14. *Likkutei Torah*, the beginning of *Parshas Shelach*.

15. *Yalkut Shimoni*, *Rashi* commenting on *Devarim* 8:4, “Your clothes did not tatter.”

16. *Bamidbar* 13:32.

hear and understands what one says. Deed, by contrast, can involve even inanimate matter.

The story of the spies teaches that one must be involved even with a person whose spiritual level is so low that he is considered an inanimate entity. It is through such endeavors that we will reach the ultimate ascent and the coming of the time when we will take possession of *Eretz Yisrael* as an eternal inheritance.

(Adapted from *Sichos Shabbos Parshas Shelach*, 5722)



The entry into *Eretz Yisrael* entailed more than the observance of the *mitzvos* as they are en clothed in material entities (as opposed to single-minded study of the Torah), and even more than involvement with material entities in the spirit of “Know Him in all your ways.” These endeavors can be entirely self-contained. And when a Jew’s Divine service is self-contained, he is still “in the desert,” in the realm of thought, even though he may be involved with material entities. “Entering *Eretz Yisrael*” means involving oneself with others, devoting oneself to them, and making them into Torah Jews.

The *yetzer hora* can argue: If one devotes oneself to another Jew, and endeavors to influence him, one will surely feel on a higher level. And these feelings will be reinforced if the other person responds with thanks, honor, and praise. Since one does not desire to become conscious of one’s ego or, heaven forbid, become possessed by pride — which is the source of all evil⁴³ — it is preferable to refrain from such involvement in the first place.

This, however, is the approach of the spies, who feared that the “land devours its inhabitants.” When we realize the truth — that “G-d cherishes us” — and dedicate ourselves to carrying out G-d’s will, it is impossible to descend. On the contrary, one’s path will point upward, to the ultimate ascent.

The *yetzer hora* may still argue: “It is true that one must involve oneself with another person, but it is sufficient to work with a person on your own level. There is no need to descend and work to save a lowly individual. Such involvement will surely lead to your own descent.”

In this context, the *kabbalistic* interpretation of the story of the spies teaches that speech is not enough; deed is necessary. Speech relates to equals or near-equals — people who

43. *Torah Or*, p. 831. See also the *maamarim* entitled *Reishis Goyim Amalek*, and *Likkutei Torah, Shir HaShirim*, 14d.

selves become earthly.¹⁷ This would be a drastic departure from their conduct in the desert, where they were involved only with the spiritual. Indeed, in the desert, even the food they ate, the manna, refined their natures, making them fit to study Torah, as reflected in our Sages’ statement:¹⁸ “The Torah was given solely to those who partook of the manna.”

But G-d’s intent in creation was that a dwelling be fashioned for Him in the lower worlds.¹⁹ This requires involvement in the material dimensions of existence, making them vessels for G-dliness. Accordingly, the spies were in error; the ultimate purpose of the Jews’ desert journey was their life in *Eretz Yisrael*, where they would fashion a dwelling for G-d.²⁰ The passage through the desert was merely a preparatory phase.

MIRACLES AND NATURE

Based on the above, we can appreciate why, despite the overt miracles witnessed during the exodus, at the splitting of the Red Sea, and throughout their desert journey, the spies still doubted G-d’s power with regard to the conquest of *Eretz Yisrael*. They did not draw a lesson from these miracles, for they saw the miraculous and the mundane as two unrelated planes. The miracles of the desert could not serve as indicators regarding their future in *Eretz Yisrael*, because in *Eretz*

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17. Calev and Yehoshua used the expression “our bread” (*Bamidbar* 14:9) to convey the same concept.
18. *Mechilta, Shmos* 16:4; *Yalkut Shimoni* to that verse. See the *sichah* to *Parshas Behaalos’cha* in this series, where this concept is discussed.
19. *Midrash Tanchuma, Parshas Bechukosai*, sec. 3; *Tanya*, chs. 33 and 36. See *Parshas Acharei* in this series, where this concept is explained.
20. The essence of the Jews’ Divine service in *Eretz Yisrael* involves the observance of the *mitzvos* in deed, thereby using mundane material entities in the spirit of “Know Him in all your ways” (*Mishlei* 3:6). In the desert, by contrast, the refinement of the Jewish people (even the refinement of their bodies accomplished by eating the manna) centered on the Torah. In this vein, we refer to *Kiddushin* 40b, which states that the greatness of Torah study is that it “leads to deed.”

Yisrael they would have to be involved with material existence.

In the desert, they were involved with spiritual matters, and their lives were controlled by miracles. In *Eretz Yisrael*, where they would be involved in material affairs, the spies feared that their lives would be controlled by the natural order. (And indeed, with regard to certain matters, this transition was evident immediately upon their entry into *Eretz Yisrael*. The manna, Miriam's well, and the clouds of glory all ceased.)

If the natural order will prevail, they argued, then there was reason to fear the “descendants of the titans”²¹ who inhabited *Eretz Yisrael*. For according to the natural order, they were stronger than the Jews.

On this basis, we can understand our Sages' restatement of the spies' report:² “It is as if the owner cannot remove his articles from there.” The spies knew — indeed, they had seen with their own eyes — that G-d is the “owner” of the world, and can do with it as He wishes. Moreover, they realized that every entity in the world is one of G-d's “articles.”

“Removing his articles” means elevating the sparks of G-dliness enclotted in the physical substance of Canaan. This — the spies felt — is possible if one conducts one's life in a spiritual manner. In the desert, such conduct is feasible, but not within the material world. For the world to remain unchanged, governed by the laws of nature, and yet become a medium for G-dliness, it was necessary, they thought, for G-d to sacrifice His “ownership” and Himself accept the dictates of the natural order. Accordingly, if it is G-d's will that the Jews become subject to the laws of nature, the spies were sure there would be no place for miracles.

This argument was rebutted by Calev and Yehoshua with their statement: “If G-d cherishes us... He will give us [the]

21. *Bamidbar* 13:33.

ity of the day, not only can we not carry out the Divine service required, but our involvement with material entities confuses us, and disturbs us during prayer and study.

This, however, is the approach of the spies. They maintained that involvement in the world is an insurmountable challenge; even “the owner cannot remove his articles from there.”

The truth is that, although the observance of Torah and *mitzvos* must conform to the limitations of the natural order,³⁷ we do not have to be *restricted* by those limitations. “If G-d cherishes³⁸ us” — i.e., if we follow the path G-d cherishes³⁹ and act as His agents — we have the potential to unite nature and that which is above nature, transforming the world into a dwelling fit for G-d.

This potential is granted by the ark, which remains intact in the present age, entombed under the *Beis HaMikdash*.⁴⁰

GOING BEYOND ONESELF

In *Kabbalah*, and in *Chassidus*,⁴¹ it is explained that the spies functioned in the realm of thought, and did not desire to descend to the realm of speech. Other opinions⁴² explain that they were willing to descend to the realm of speech, but not to the realm of deed.

The difference between thought and speech is that thought is self-contained. Speech, by contrast, reaches out to another person. Parallels exist between the Jews' Divine service in the desert and their Divine service in *Eretz Yisrael*.

37. See *Sichos Yud-Tes Kislev*, 5692 (*Likkutei Dibburim*, p. 1505).

38. As mentioned above, the word *chafetz*, translated as “cherished,” refers to the inner dimension of G-d's will. See *Tanya*, chs. 22-23.

39. See *Tehillim* 37:23: “The steps of man are established by G-d, and He cherishes his way.” See also *HaYom Yom*, entry Tammuz 10.

40. *Kerisus* 5b.

41. *Likkutei Torah, Bamidbar* 38b.

42. *Ibid.*, 37a, 38c.

the land as an inheritance, for through these efforts, we will relate to G-d's essence.

SPIES IN THE TWENTIETH CENTURY

The lesson from the story of the spies can be explained as follows: In his personal life, every Jew journeys through the desert and settles in *Eretz Yisrael*. Similarly, these two phases are reflected in our conduct each day. We begin the day with prayer and a fixed time of study, and then go out and involve ourselves with elevating material entities. It's true the *tzitzis* and the *tefillin* which we wear are material entities, but putting them on each day does not represent involvement with the limitations of worldly existence. This is accomplished when a person involves himself in his profession or in his personal concerns, carrying out these activities according to the directive:³⁵ "Know Him in all your ways."

A person can argue: "During the study of the Torah, which is the wisdom and the will of G-d, one can feel a bond with G-d that excludes everything else. And during prayer, when one stands before G-d with complete *bittul*, even one's 'I' should cease to be felt. One should be aware only of G-d. But how can this connection be maintained during one's involvement with worldly matters? The very Hebrew word for 'world,' *olam*, relates to the word *helam*, meaning 'concealment.'³⁶ For the world is characterized by the concealment of G-dliness, and the Torah mandates that our involvement in the world recognize its limitations.

"How then can a person bring himself to the point that he will show no concern for material entities, and will use them only for his Divine service?"

The "land," it can be argued, "devours its inhabitants." Since we are involved in material concerns during the major-

land."²² Since G-d's desire is that the Jewish people will create a dwelling for Him in *Eretz Yisrael*, the nation should realize that:²³ "They are our bread... G-d is with us. Do not fear them."

There is no need to fear confrontation with the world. Even though the natural order remains, G-d *always* accompanies the Jewish people, and grants them supernatural success. And so the world can be considered "our bread,"²⁴ i.e., it will become part of our being, and will not prevent us from fashioning a dwelling for G-d's presence.

WHEN TRANSCENDENCE IS ALSO A LIMIT

In truth, miracles encloded in the natural order are of a higher order than miracles which transcend nature.²⁵ Miracles which transcend the natural order point to a transcendent G-dliness, which disrupts nature. The miracles which are encloded within the natural order, by contrast, indicate that G-d is above both nature and transcendence, and can therefore fuse the two and cause them to function in harmony.

This ability was revealed in the Holy of Holies, where the holy ark took up no space. To explain: There were ten cubits from the eastern wall of the Holy of Holies to the eastern side of the ark, and ten cubits from the western wall to the western side of the ark, and the ark itself was a cubit and a half wide. Yet the width of the entire chamber was only 20 cubits!²⁶ Despite the fact that the ark measured 2.5 by 1.5

22. *Ibid.* 14:8. "Cherishes," *chafetz*, in Hebrew, reflects the involvement of the inner dimension of G-d's will, which has dominion over the external dimensions of His will.

23. *Bamidbar* 14:9.

24. See note 18.

25. See *Torah Or, Megillas Esther*, p. 100a.

26. *Yoma* 21a.

35. *Mishlei* 3:6.

36. See *Likkutei Torah, Bamidbar* 37d.

cubits, it did not take up space within the Holy of Holies; limitation and transcendence were fused.²⁷

In order for the Jewish people to affect the material world, it was necessary for them to enter *Eretz Yisrael*. In the desert, they lived above nature. Their entry into *Eretz Yisrael* was intended to fuse nature and transcendence. For this reason, their entry was marked by the splitting of the Jordan with the ark.²⁸ For the settlement of *Eretz Yisrael* and the ark share this theme:²⁹ the fusion of limitation and transcendence.³⁰

27. The potential to fuse limitation and transcendence stems from G-d's essence, which is above all limits. For this reason, with regard to the site of the *Beis HaMikdash* it is written (*Bereishis* 28:16): "Indeed, *Havayah* is present in this place." *Havayah* is the name which reflects G-d's essence.

This is also the point of the statement of Calev and Yehoshua: "G-d (*Havayah*) is with us; do not fear them." Similarly, when G-d did not endow the Jewish people with this power, Moshe warned them (*Bamidbar* 14:42-43): "Do not ascend; *Havayah* is not in your midst," and "*Havayah* will not be with you."

Similarly, the ark is described as (*Ibid.*:44): "The ark of *Havayah*" (*Sichos Shabbos Parshas Korach*, 5722). See also note 30.

28. *Yehoshua* 4:7. Similarly, the conquest of Jericho — the "bolt of *Eretz Yisrael*" — (*Bamidbar Rabbah* 15:15) which was "equivalent to *Eretz Yisrael* in its totality" was brought about by carrying the ark around the city (*Yehoshua* 6:11ff.).

29. For this reason, when the people decided to try to enter *Eretz Yisrael* against G-d's wishes, "the ark of G-d's covenant did not move from the camp" (*Bamidbar* 14:44). They were not granted the medium which empowers the conquest of *Eretz Yisrael*.

30. The splitting of the Red Sea also represented a fusion of nature and the transcendent. For that reason, our Sages (*Sotah* 2a) refer to it as "difficult" (see the *maamar* entitled *HaChodesh*, 5654; [see sources cited in *Likkutei Sichos*, Vol. XX, p. 100]). After the splitting of the sea, this influence ceased.

The advantage of the splitting of the Jordan was twofold: a) The river itself agreed to the splitting as it were (see *Likkutei Torah*, *Bamidbar* 91a), and

b) the potential to join the natural and the transcendent was granted in a manner that would continue afterwards. Nevertheless, the splitting of the Red Sea alone is referred to as "difficult," because it was the archetype for the splitting of all waters.

ACQUIRING OUR INHERITANCE

This enables us to understand Calev's choice of words:³¹ "Let us ascend and take possession of it." In the Hebrew, the words "Let us ascend" are repeated, *aleh naaleh*. The implication is that two types of ascent are involved. For were the second ascent to be of the same type as the first, it would have been considered part of that first ascent.³² Calev was alluding to the fact that the entry into *Eretz Yisrael* would involve not only an ascent to a level above nature (as in the desert), but also an ascent above the level of transcendence.³³

This helps us understand the Hebrew term used for "and take possession," *viyerashnu*. This relates to the word *yerushah*, meaning "inheritance." An inheritance is not considered a transfer of property.

When an article is purchased, it is transferred from the seller's domain to the buyer's. When, by contrast, an article is inherited, it remains in the same domain, for the essence of the testator is transferred to the heir.³⁴

This was Calev's intent when he said "we will take possession of it." When we enter *Eretz Yisrael* and make material concerns mediums for G-dliness, we will take possession of

31. *Bamidbar* 13:30.

32. To cite a parallel: Angels are referred as "ones who stand" (*Zechariah* 2:7), although they also ascend when offering their songs of praise because their degree of spiritual ascent is always relative. See *Torah Or* and *Or HaTorah*, the beginning of *Parshas Shmos*.

33. This second phase of ascent also endows the first with a higher quality. (To cite a parallel, see *Likkutei Sichos*, Vol. IV, p. 1211, which explains that when *kabbalas ol*, an unlimited commitment to fulfill G-d's will, is coupled with understanding, the understanding is lifted to a higher rung.) For this reason, two stages of ascent are mentioned with regard to *Eretz Yisrael*. This is also the implication of the statement of Calev and Yehoshua (*Bamidbar* 14:7): "The land is very, very good." The repetition of the modifier alludes to two types of goodness. See also *Likkutei Torah*, *Bamidbar* 37a, 38c.

34. See *Bava Basra* 65a, *Zevachim* 4b with regard to the change in ownership after death. See also the Responsa of the *Tzofnas Paneach*, Vol. I, Responsum 118.