



Understanding the Parsha according to the Rebbe

QUESTION: *If at the time the Spies they were all leaders and proper Jews, why did Moshe pray on behalf of Yehoshua to not follow their ways? And if they were all subject to going astray, why didn't Moshe pray on behalf of all of them?*

ANSWER: Initially, the group of Spies were “kosher” Jews, but their method of service was of separation from the world and engaging in spiritual pursuits. However, Yehoshua was different. As a future leader he was involved with the needs of the people, and Moshe prayed for him not to follow the path of the other Spies to separate from the world (which led them to their future error). (ספר השיחות ה'תש"נ כרך ב, עמ' 320)

QUESTION: *What was the lesson of the three examples (split the Sea, brought the Quail, feed the Mahn) used by Calev to counter the message of the other Spies?*

ANSWER: The Spies cited three items that indicated insurmountable obstacles to serving G-d in this material world. Calev countered, citing the actions of Moshe, taught that Jews, as the G-d's representatives in this material world, could overcome these obstacles. (לקוטי שיחות כרך ח, עמ' 82)

Spies' Claims Against Moshe	Calev Countered Citing Moshe's Actions	Obstacles To Overcome by a Shliach of HaShem
“They are too strong in the Land”	Split the Sea and drown them even without a battle	The place is too tough and coarse (for holiness)
Fear of Amalek (doubt)	Produced the Quail even when the Jews lacked faith	One is not worthy of such holy work (doubt of abilities)
They would be attacked before reaching the Land	Brought down the Mahn even prior to reaching the Land	Side issues exists that seem to negate one's involvement

QUESTION: *What was the error of the Spies, since they conveyed factually correct information?*

ANSWER: The spies fulfilled their assigned task of spying out the land and providing information on its inhabitants. They erred in making conclusions relating the (insurmountable?) difficulties in conquering the land. The correct lesson is that one is obligated to attempt to seek natural means of salvation, but one also must have faith that G-d provides the necessary means to overcome difficulties, even when such means are not readily apparent. (לקוטי שיחות כרך יג, עמ' 39)

QUESTION: *G-d threatens to destroy all 600,000 Jews, and Moshe did not protest the potential deaths, but only objected to the plan due to what the non-Jews would think?*

ANSWER: G-d's well-known love for the Jews, demonstrates that the reason for the Jews' “shechita” (taking them out of this world), would be a punishment done *for their benefit* in order to atone for their multiple sins. Therefore, to counter that possible action Moshe offered a practical objection that the non-Jews might misunderstand why HaShem did so in the desert. (לקוטי שיחות כרך כג, עמ' 96)

QUESTION: *Why did HaShem leave it up to Moshe to send the Spies?*

ANSWER: Simply G-d does not want us to rely on miracles rather the land should be conquered by natural means. Even more, He additional wants that mankind should strengthen themselves and decide the best way to fulfill G-d's will without Him providing all the specific methods. (ספר השיחות תשמ"ח, כרך ב, עמ' 90)



לקוטי שיהות פ' שלח OVERVIEW

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos

CONTENT HIGHLIGHT	פסוק	חלק
As future leader Yehoshua needs to be devoted to all his people Tzitzis (all Mitzvos) must be on a <i>Talis</i> (fully surrounds a person)	ויקרא להושע ציצית	ב
Service of children most precious to HaShem Chalah – division signifies the true unity of the Jews	וטפנו	ב הוספות
Torah was not given to the angels	ארץ אכלת	ד
Ability to do the impossible	*ויהס כלב	הא
All the particulars of Tzitzis are connected to the going out of Egypt	*אני ה'	הב
The Spies' mistake was in offering conclusions	שלח לך	יגא
The power of Moshe's prayers	*וישובו וילינו עליו	יגב
The Spies' did not learn from Miriam	* שלח לך	יחא
מרגלים על שם מעשיהם נקראו		יחב
G-d's protection	*אל תמרודו	יחג
Nothing is impossible for HaShem	ועתה יגדל	יחד
Mitzvah of Challah - one's "dough" comes from HaShem	*כתרומת גורן *	יחה
How to be a successful Shliach	שלח לך	כגא
Shechita indicates elevation to a higher level	*וישחטם במדבר	כגב
Testing HaShem even at the time of the miracle	*עשר פעמים	כגג
The Spies reference to the Giants	*הנפילים	כחא
Action is the main point – common denominator of Avodah Zarah, the Wood-Gatherer, and the Spies	אני ה'	כחב
Do not turn from the truth	*כולם אנשים	לגא
Do the truth since it is the truth	עדה	לגב
Tzitzis worn on the inside or on the outside	ציצית	לגג
Improper thoughts can turn a mitzvah into the opposite	*וישאהו	לחא
Avodah Zarah contravenes the basis of all Mitzvos	*כי תשגו	לחב



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הוראה	ענין	פסוק	חלק
(א) Moshe, davened only for Yehoshua, because as a future leader Yehoshua needs to be devoted to all of his people		ויקרא להושע	ב
(ג) Tzitzis (to remember all Mitzvos) must be on a talis (fully surrounds a person) signifying that Mitzvos come from a source beyond our comprehension; if we act beyond nature, then HaShem blesses us beyond limitations		יג, טז ציצית	ב
(א) Even a little one (a little Torah) enters your mouth (is internalized); the study of children is special awakening the love from G-d that brings ישועה		וטפנו יד, ג	ב הוספות
(ג) Division between Kodesh & Chol as in Chalah, is a cause for unity similar to divisions of Cohanim, Leviim, & Yisrael, signifying the true unity of the Jews			
We begin our day first by praying & learning, then infuse our energy into our material world	Spies believed in G-d; they just thought that life is guided entirely by the laws of nature, unless Desired by Divine intervention; thus, entering Eretz Yisrael would subject them to a coarse life, cutting them off from spirituality	ארץ אכלת יג, לב	ד
Like Calev, every Jew is a Shliach of HaShem and can overcome insurmountable obstacles	The Spies' three claims against Moshe were countered by the three responses of Calev citing Moshe's actions on behalf of the Jews	*ויהס כלב יג, ל	הא
Spies' Claims Against Moshe	Calev Countered Citing Moshe's Actions	Obstacles To Overcome by a Shliach of HaShem	
"They are too strong in the Land"	Split the Sea and drown them even without a battle	The place is too tough and coarse (for holiness)	
Fear of Amalek (doubt)	Produced the Quail even when the Jews lacked faith	One is not worthy of such holy work (doubt of abilities)	
They would be attacked before reaching the Land	Brought down the Mahn even prior to reaching the Land	Side issues exists that seem to negate one's involvement	
Nowadays, we have no Techeles but only חוטי לבן; this alludes to love and doing good, which now needs to be our main focus	Mitzvah of Tzitzis is not just a general concept representing all the Mitzvos, additionally all the particulars of Tzitzis are connected to the all the particulars of going out of Egypt	*אני ה' טו, מא	הב

יציאת מצרים	ציצית
כנגד ואשא אתכם על כנפי נשרים כנגד ארבע לשונות של גאולה כנפי נשרים	על כנפי בגדיהם ארבע כנפות
כנגד מכת בכורות שכול הבכורות שהיה בחצי לילה (למטה) מכת הבכורות התחיל ברקיע לעת ערב (למעלה) מכת בכורות נמשכה מלמעלה למטה	פתיל תכלת תרגום תכלת מלשון שכול צבע תכלת דומה לרקיע המשחר לעת ערב פתיל קשור לכנף למעלה
כנגד שמונה ימים של יציאת מצרים מראשית יציאת מצרים ממש (ביום י"ד) לסיום המושלם של יציאת מצרים (שירה על הים)	שמונה חוטים ארבע מכפל לשמונה חוטים של תכלת (יראה) ולבן (אהבה)



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G-d's commands for a person, logically, include the possible means for the person to carry out those commands	The Spies' mistake was that the fulfillment of G-d's command is not dependent on finding a practical solution; yet, we are not exempt from seeking natural means of salvation	שלח לך יג, א	יגא
The Moshe of each generation prays for all Jews, even those that can pray for themselves, connecting them to HaShem	Moshe's prayers saved the nation from immediate death, but his prayers were unable to save the Spies themselves, since they challenged Moshe	*וישובו וילינו עליו יד, לו	יגב
Miriam's mistake was not of intentional slander, but her speaking openly about sensitive issues that might be misunderstood The Spies did not learn from this incident and also spoke openly about their concerns		* שלח לך יג, א	יחא
Tradition is in our "hands" in order to perform actual deeds	מרגלים על שם מעשיהם נקראו Spies thought G-d's purpose expressed in learning, but not physical actions (the real purpose)		יחב
Do not fear the non-Jews; their strength is only from G-d's protection, which can be removed	Rashi explains that Calev and Yehoshua stated that if the Jews do not rebel, then they would not need to fear the inhabitants of the land	*אל תמרודו יד, ט	יחג
Yidden add greatness to the Shechina; that is why HaShem Himself takes pride in them	Spies claimed G-d was limited by the constraints of nature; Moshe requested G-d to increase His Name revealing His full control over nature	ועתה יגדל יד, יז	יחד
A person should meditate on the fact that one's income (dough) is given directly from G-d, and working is just the receptacle	The essence of the Mitzvah of Challah is the giving to HaShem	*כתרומת גורן טו, כ	יחה
How to be a successful Shliach: A Shliach must fulfill the directives of the Sender, and remain connected to our Moshe	The Spies accomplished their mission's directives (determine the strength of the people & quality of the Land), but added to (and therefore, nullified) their mission by offering a conclusion	שלח לך יג, א	כגא
Our attitude towards every Jew, even one that appears like the Spies, should be to see each one as connected to G-d; our efforts to bring this out in every Jew, triggers the non-Jew to assist the Jews in all their needs	G-d's love for the Jews, known to all the world, makes it obvious that the reason for the Jews' "shechita", would be a punishment done for their benefit; however, the fact that it would be done in the desert might indicate to the non-Jews that G-d lacked the ability to bring the Jews to Eretz Yisrael	*וישחטם במדבר יד, טז	כגב
Pay attention to the wonders HaShem performs; let it affect us, preparing us for the Final Redemption	Testing G-d even at the time of miracles precludes bring in the Jews to Eretz Yisrael (not as a punishment) since they would not be a vessel for the miraculous entry into the Land	*עשר פעמים, כב	כגג



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הוראה		ענין			פסוק	חלק
We're higher and stronger than angels since Jews perform service in this world, as a result of G-d's choosing us		The Spies alluded to the giants from the time of Noach, that they were angels that fell, and were not able to survive the coarseness of the world			*הנפילים יג, לג	כתא
המעשה הוא העיקר The Act (not the intent) is What is Important						
Idol Worship	A Jew would rather take an one's life to avoid the action of Idol Worship, even though internal belief is the lacking				אני ה' טו, מא	כתב
Wood-Gatherer	Guilty for the perceived act of violating Shabbos, even though the intent was for the sake of Heaven					
The Spies	Mistake to stress the service of the intellect and intent, rather than go to the Land and do the practical acts of observance					
Moshe's way is Emes; Yehoshua and Calev remained true to Moshe and continued to be שלוחים		At the time of the mission directive, Moshe told the 12 men לתור, to gather information; but, the 10 spies chose to לרגל, to spy, to devise strategies of conquest and give advise; thus, the Spies nullified their שליחות, becoming the מרגלים			*כולם אנשים יג, ג	לגא
Life in the world-to-come is not just a reward for actions in this world, but is a continuation & increase in the closeness to HaShem that results from doing Torah & Mitzvos		The spies were on a very high level, and did not want to enter Eretz Israel and lower themselves to be involved in worldly matters From this group we learn the concept of a minimum quorum of 10 men for holy matters			עדה יד, כו	לגב
Concept of wearing outside-חיצוניות so sin does not come to your hand Concept of wearing inside – פנימיות an internal elevation in Mitzvos		Regarding the Tallis Katan, the Poskim declare that it should be worn on top of the other clothes in order to be constantly seen, fulfilling the concept to remember all the Mitzvos Yet the Mekubalim say the begged should be worn internally (but taught publicly since most people actually need the constant reminder)			וראיתם אותו טו, לט	לגג
The positive intention in the Mitzvos even more than the action, produces a vitality, especially in the learning of the inner part of Torah		Yehoshua and Calev did not bring the fruit back from the Land of Israel, since the intention of the other spies was to use the fruit to mislead the Jews; thus, they were exempt from Moshe's directive of bringing back the fruit of the Land			*וישאהו יג, כג	לחא
זרה Contravenes the Basis of All Mitzvos						
NAMES	TRANSGRESSION	CONTRAVENES	MITZVOS	POSITIVE	*כי תשגו טו, כב	
עבודת כוכבים	פורק עול	G-d's Authority	Chukim	קבלת עול		
עבודת אלילים	מפיר ברית	G-d's Covenant	Eidus	קיום את הברית		
עבודה זרה	מגלה פנים	Logic	Mishpatim	הנהגה בדרך ישרה		