LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 18

# וישלח יהושע מן השיטים שנים אנשים מרגלים חרש...

## “And Yehoshua sent out from Shittim two men as spies, secretly” (Joshua 2:1)

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Through Torah and mitzvos in thought, speech and action, the days of a person’s life become garments for the soul, a scent-like radiance that lets it be included in G-d’s Oneness; every Jew must “spy out” his own Yericho, checking his thoughts each day so that his soul is not left naked.

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok

## THE BIG IDEA

**Through Torah and mitzvos in thought, speech and action, the days of a person's life become garments for the soul, a scent-like radiance that lets it be included in G-d's Oneness; every Jew must "spy out" his own Yericho, checking his thoughts each day so that his soul is not left naked.**

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

### THE MAAMAR IN BRIEF

The maamar asks why G-d commanded Yehoshua to send spies only to Yericho, the "lock" that held all the nations of the land, while He left Moshe's spies to Moshe's discretion. The answer begins with the Zohar's reading of Avraham, who "came into days": the days of a person's life, filled with Torah and mitzvos, become garments for the soul. We sanctify G-d with a threefold "Holy" because the mitzvos are done in thought, speech and action, the three garments of the soul; without them a created soul cannot be included in the One, and with them it is "bound up in the bundle of life." This radiance is the level of scent (rei'ach), Arich Anpin, the "long countenance," which reaches from the Infinite down to the lowest place, and Yericho is named for it. The 365 days are the channels of these garments, and they are gevuros, powers of might, for it takes a mighty effort to subdue the sitra achra in thought, speech and action; evil thoughts are impure garments, so a person must reckon his thoughts every day. Moshe's spies, examining love and awe, belong to Moshe's level alone; Yehoshua's spies, examining the garments, are every person's task. The Midrash's "potters" are spies of what is "formed," the days and the two inclinations; read plainly as makers of earthenware, they stand for raising the fallen sparks through the mitzvos. But since another Midrash tells a potter's vessel apart from earthenware, cheresh is finally read as thought, and also as silence.

### OUTLINE


1 **Yehoshua's spies and Moshe's** ¶1–2

Yehoshua sent spies at G-d's command, and only to Yericho, the lock that included all the land, while Moshe's spies were left to his discretion; every Jew has his own Yericho.

2 **Days as garments** ¶3

The Zohar: Avraham "came into days," clothed in the garments his days of Torah and mitzvos had made; why does the soul need garments at all?

3 **The threefold "Holy"** ¶4–6

We sanctify G-d in thought, speech and action; before Him action is equal to thought and speech, for He is holy and separate from heaven and earth alike.

4 **Bound up in the bundle of life** ¶7–8

Israel draws G-d's holiness into the three garments of the soul, which include it in the One; this radiance is scent, Arich Anpin, reaching from the Infinite to the lowest place.

5 **The days and the guarding of thought** ¶9–10

The 365 days are the channels of the garments and are gevuros, calling for a mighty effort to subdue the sitra achra; holy thoughts clothe the soul, and evil thoughts clothe it in impurity.

6 **Adam's nakedness and the two kinds of spies** ¶11

Adam confessed that he did not draw the One into his days; examining love and awe is Moshe's level, but examining the garments is everyone's duty, and the Midrash's "potters" are explained.

7 **Cheresh: thought and silence** ¶12–13

Cheresh is read as careful thought, the work of the "masters of accounting," and as silence.


## THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

### ספר • ש"ם שלח, ב"ח סיון, מבה"ח תמוז, ה'תשל'וי • 5736 • ד"ה וישלח יהושע גו' שנים אנשים מרגלים המאמרים תשל"ו P. 243

The Rebbe's maamar opens from the haftorah of Shelach, the verse about Yehoshua's spies. He contrasts them with Moshe's spies, who were sent "at your discretion; I do not command you." Yehoshua's spies were sent to see the land through Yericho, the lock of the land. Following the Alter Rebbe, the Rebbe reads Yericho, from rei'ach (scent), as the garments of the soul: thought, speech and action. He notes that thought, speech and action are called "Yericho" even before the conquest. Mastery of thought, speech and action is in every person's power. The emotions of the heart are not: only tzaddikim have their hearts in their power. That is why the work of conquering the middos, which Moshe's spies stood for, needs the revelation of Moshe's level and was not commanded to everyone. This raises a question. If so, why does the eternal Torah tell the story of Moshe's spies as an instruction for every Jew? And why is the command to conquer the seven nations, which means transforming the seven middos of the animal soul, an eternal mitzvah?

The Rebbe answers from Tanya chapter 14. The beinoni's service is chiefly in the garments, and that is in everyone's reach. Yet every Jew is made to swear "be a tzaddik," so each must do all he can to examine and refine his middos for G-d. Still, the main command is on thought, speech and action, the conquest of Yericho. These are in a person's power because they are garments that can be taken off and changed, while intellect and emotion are the soul's very essence. They also matter more. The root of a garment is higher than its wearer, so the garments of mitzvos raise the soul above its own level.

Worldly thought, speech and action that are not for the sake of Heaven lower the animal soul, and with it the G-dly soul clothed within it. Hence Yericho is the lock: by actual sur mera va'aseh tov in thought, speech and action one comes to refine the middos, the land of the seven nations. One comes even to the land of Keini, Kenizi and Kadmoni, the three mochin, with Moshiach.

*The lesson:* A person's main service is actual sur mera va'aseh tov in thought, speech and action, which is in everyone's power and lifts the soul above its own level. Yet because each Jew is sworn to "be a tzaddik," he must also try his utmost to examine and refine the emotions of his heart for G-d.

**ספר המאמרים תשמ"ב • ש"פ שלח, מבה"ח תמוז ה'תשמ"ב • 5742 • ד"ה וישלח יהושע בן נון מן השטים**
**P. 202**

The Rebbe opens with the Alter Rebbe's question and sharpens it. Moshe's spies toured the entire land, four hundred parsah by four hundred parsah, while Yehoshua's spies went only to Yericho. Yericho was the 'lock' of the land and held all seven nations, yet that still does not explain why the two missions differed. A second question follows: why were Yehoshua's spies sent at G-d's command, while Moshe's were sent only 'at your discretion'? Since the Torah is eternal, the Rebbe says, both missions must exist in every person's service at all times.

Yericho comes from rei'ach, scent, where the thing itself is absent and only its scent is present. The soul remains pure even down here, and it serves through thought, speech and action. Relative to the soul as it is above, even thought counts as 'action', so all of this service is only a garment, a 'scent of your garments'. This is Yericho, and spying it out, preparing to keep Torah and mitzvos in thought, speech and action, is commanded to every Jew. The whole land, ארץ נושבת, a land where one fully settles, represents the soul's essential will. The complete love-and-awe service discussed here is the tzaddik's level, not within everyone's reach. To answer the objection that love and fear are the root of all the mitzvos, the Rebbe uses the Tzemach Tzedek's note citing Tanya chapter 14. The love and fear meant here are those of the tzaddik, which no one is commanded to reach, while the service of the beinoni in thought, speech and action is within everyone's reach. Moshe, the 'sun', achieved this tzaddik level in select individuals such as the tribal princes who were his spies. Yehoshua, the 'moon', sent spies for Yericho, the service in thought, speech and action, which also includes the love and fear that lead to action. That service is 'very near' because it comes with a command and with strength given from Above.

*The lesson:* Keeping Torah and mitzvos in thought, speech and action is commanded to every Jew and empowered from Above, and so is truly within reach. Doing it with zeal hastens the redemption. Then, as the Rebbe suggests by way of analogy, conquering the seven nations corresponds to service in thought, speech and action, while conquering the lands of the Keini, Kenizi and Kadmoni corresponds to the tzaddikim's love and fear.

**Garments of the soul** לבושי הנשמה

The thought, speech and action of Torah and mitzvos, formed through a person's days, which clothe the soul so that it can enjoy the radiance of the Shechinah and be included in G-d's Oneness.

**Scent (rei'ach)** ריח

A radiance that spreads from a thing without being its essence: the level of the light drawn down by the mitzvos, and the root of the name Yericho.

**Arich Anpin** אריך אנפין

The "long countenance," the attribute through which this radiance lengthens from the Infinite down to the lowest level; it is also called "the nose."

**The bundle of life** צרור החיים

Avigail's phrase for the soul bound up "with Havayah"; here it is the garments that surround the soul and include it in the One.

**Masters of accounting** מארי דחושבנא

Those who reckon every day the thoughts that passed through them, since every thought is a garment for the soul.

**Thought, speech and action** מחשבה דבור ומעשה

The three garments of the soul, the three ways in which the Torah was given; the maamar calls them the soul's three levels, nefesh, ruach and neshamah, and the threefold "Holy" draws G-d's holiness into all three.

SECTION 1 • ¶1–2

## Yehoshua's spies and Moshe's

1 וישלח יהושע מן השיטים[1,2] שנים אנשים מרגלים חרש לאמר לכו וראו את הארץ ואת יריחו וגו׳.

"And Yehoshua sent out from Shittim two men as spies, secretly (cheresh), saying: Go and see the land and Yericho," etc.

> The maamar opens with the verse in the book of Yehoshua: before Israel crossed the Jordan, Yehoshua secretly sent two spies from Shittim to see the land, and Yericho in particular. The word cheresh, "secretly," will later be read in several ways: as earthenware, as thought and as silence.

והנה בודאי לא עשה יהושע מדעתו[3] רק שהשי״ת [שהשם יתברך] ציוהו ע״כ. ובמרגלים ששלח משה כתיב שלח לך[4] ואמרו רז״ל [רבותינו זכרונם לברכה] לדעתך אני איני מצוה[5] לך.[6]

Now, Yehoshua certainly did not do this on his own initiative; rather, G-d, may He be blessed, commanded him to do so. Yet regarding the spies whom Moshe sent, it is written, "Send for yourself," and our Sages, of blessed memory, said: "At your discretion; I do not command you."

> The Alter Rebbe takes it as certain that Yehoshua sent his spies at G-d's command. Moshe's spies were different: on the words "Send for yourself," the Sages, quoted by Rashi, explain that G-d left the matter to Moshe's discretion and did not command it.

להבין ענין זה שבכל א״י [ארץ ישראל] לא ציוה השי״ת [השם יתברך] לשלוח מרגלים רק ביריחו שהיתה מנעולה של[7] א״י [ארץ ישראל] כמ״ש ויריחו סוגרת[8] וכו׳.

[We need] to understand this matter: that in the whole Land of Israel G-d, may He be blessed, did not command that spies be sent, except to Yericho, which was the lock of the Land of Israel, as it is written, "And Yericho was shut up," etc.

> The question is why G-d would command spies only for Yericho and not for the rest of the land. The answer begins with Yericho's place: it was the "lock" of the Land of Israel, the city "shut up" against Israel, and the Midrash says that once Yericho was conquered the whole land would be conquered. In Likkutei Torah, Masei, the Alter Rebbe adds that Yericho had seven walls, for the seven nations, which are rooted in the seven middos, and that it was never divided among the tribes because it includes the whole land.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**FROM THE REBBE'S MAAMAR** ד״ה וישלח יהושע גו׳ שנים אנשים מרגלים, **5736**

The Rebbe explains the lock image in terms of avodah. Work on thought, speech and action is the key that opens the rest. Through it one reaches the refinement of the middos, the seven nations. Then one reaches the expanded borders, Keini, Kenizi and Kadmoni, which correspond to the three mochin, to be conquered with Moshiach. Yericho thus is the gateway to the whole land, not merely its first city.

The Alter Rebbe: רק ביריחו שהיתה מנעולה של א״י

The Rebbe: וזהו גם מה שיריחו היא מנעולה של ארץ ישראל

**FROM THE REBBE'S MAAMAR ד"ה וישלח יהושע בן נון מן השטים, 5742**

**The Alter Rebbe asks why only Yericho needed spies and notes that Yericho was the lock of the land. The Rebbe sharpens the contrast with the size of Moshe's mission, the whole land of 400 by 400 parsah toured in forty days. He then states that Yericho's being the lock, holding all seven nations, does not yet explain why the two missions differed. The answer must therefore come from what Yericho and the land stand for in the soul's service.**

The Alter Rebbe: רק ביריחו שהיתה מנעולה של א"י

The Rebbe: מ"מ עדיין אי"מ מדוע נשתנו מהמרגלים דמשה

**FROM THE REBBE'S MAAMAR ד"ה וישלח יהושע בן נון מן השטים, 5742**

**The Rebbe reads the divine command for Yehoshua's spies as more than an instruction: it also gives strength from Above. He connects this to the title page of Tanya, 'the thing is very near to you'. Service in thought, speech and action is 'very near' because it is commanded and empowered, 'with the help of G-d, may He be blessed'.**

The Alter Rebbe: בודאי לא עשה יהושע מדעתו רק שהשי"ת ציוהו ע"כ

The Rebbe: והוא ע"י ציווי ונתינת כח מלמעלה

2 ובה היו דרין מכל האומות כמ"ש החתי האמורי וגו' כל בעלי יריחו[9,10] כו'. שנתכללו בה שהיתה כללות א"י [ארץ ישראל].

**And in it dwelt [people] of all the nations, as it is written, "The Hittite, the Amorite," etc., all "the citizens of Yericho," etc.; for they were included in it, since it was the general and collective expression (klalus) of the Land of Israel.**

**The Midrash teaches that people of all seven Canaanite nations gathered in Yericho, and the verse in Yehoshua lists them all as "the citizens of Yericho." Because all of them were included in it, Yericho was the general and collective expression of the whole land, which is why conquering it meant conquering the land.**

ולהבין ענין זה איך ענין זה הוא נמצא בכל ישראל שבבחי' יריחו שלו הוא צריך מרגלים ובבחי' שאר א"י [ארץ ישראל] שלו אין צריך מרגלים. הנה כתיב ואברהם זקן בא בימים[11] כו'.

**And [we need] to understand how this matter is found in every Jew: that in the level of his Yericho he needs spies, while in the level of the rest of his Land of Israel he does not need spies. Now, it is written, "And Avraham was old, come into days (ba bayamim)," etc.**

**The Alter Rebbe turns to the inner meaning: every Jew has his own "Land of Israel," and within it a "Yericho" that needs spies, while the rest of it does not. To explain this he brings the verse that Avraham was old and "came into days."**

SECTION 2 • ¶3

## Days as garments

3 ופי' בזהר[12] שנתלבש בימים שהימים הם בחי' לבושין הניתן להנשמה וכל א' ניתן לו שני חייו כפי מה שצריך ללבושין.

And the Zohar explains that he clothed himself in the days; for the days are the aspect of garments given to the soul, and each person is given the years of his life according to what he needs for garments.

> The Zohar reads "came into days" to mean that Avraham entered the next world clothed in his days: each day of a person's life becomes part of a garment for the soul. So each person is given as many years as his soul needs for its garments. In Torah Ohr, Chayei Sarah, the Alter Rebbe brings the same Zohar in explaining the Sages' saying that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כמ"ש ימים יוצרו[13] והיינו ע"י תורה ומצות שאדם עוסק בימיו וכל יום שביטל תורה ומצות חסר מהנשמה הלבוש כפי ערך ביטולו.

As it is written, "Days were formed": that is, through the Torah and mitzvos with which a person occupies himself in his days. And for every day in which he neglected Torah and mitzvos, the garment is missing from the soul, in proportion to his neglect.

> The verse "Days were formed" is read as saying that a person's days are formed into garments, through the Torah and mitzvos done in them. A day spent without Torah and mitzvos leaves a gap in the garment, in proportion to what was neglected.

ולהבין ענין הלבושין ולמה צריכה הנשמה ללבושין שלא תהיה ערומה וגם למה נכתב ענין זה בתורה להודיענו זאת:

And [we need] to understand the matter of the garments: why does the soul need garments, so that it not be naked? And also, why was this matter written in the Torah, to let us know this?

> This raises the maamar's main questions: what are these garments, why does the soul need them so as not to be "naked," and why does the Torah tell us this at all?

SECTION 3 • ¶4–6

## The threefold "Holy"

4 והענין הוא דהנה אנחנו אומרים בכל יום נקדישך. ולכאורה הוא נפלא לומר כן על השי"ת [השם יתברך] שהוא קדוש ומקודש בעצמו ואיך אנו אומרים שאנחנו מקדישים אותו.

The explanation is this. We say every day, "We will sanctify You (nakdishcha)." At first glance it is astonishing to say this about G-d, may He be blessed, who is holy and sanctified in Himself: how do we say that we sanctify Him?

> In the Kedushah of the daily prayers we say, "We will sanctify You." The Alter Rebbe asks how we can speak of sanctifying G-d, who is holy in Himself and needs nothing from us.

וגם למה אומרים ג"פ [ג' פעמים] קדוש במספר זה דוקא.

Also: why do we say "Holy" three times, precisely this number?

> A second question is why "Holy" is said exactly three times, no more and no less.

אך הנה התורה ניתנה לנו בשלשה דברים שהם מחשבה דבור ומעשה שכמה מצות תלוים בדיבור לבד וכמה מצות תלוים במחשבה לבדה וכמה מצות תלוים במעשה לבד.

However, the Torah was given to us in three things, which are thought, speech and action: for several mitzvos depend on speech alone, several mitzvos depend on thought alone, and several mitzvos depend on action alone.

> The answer begins: the Torah was given to be fulfilled in three ways, thought, speech and action. Some mitzvos are fulfilled by speech alone, some by thought alone and some by action alone, so each of a person's three faculties has mitzvos of its own.

5 ולכאורה יטעה האדם לומר שאין בחי' גילוי אלקות המתגלה בבחי' מעשה שוה לבחינת גילוי אלקות המתגלה בבחי' דבור ומחשבה שבחי' מעשה הוא מתעבה ומתגשם יותר גם בבחי' דומם כמו כסף ונחושת ממעשה הצדקה.

At first glance a person might err and say that the level of the revelation of G-dliness that is revealed in the level of action is not equal to the level of the revelation of G-dliness that is revealed in the level of speech and thought; for the level of action is coarser and more corporeal, even in the level of the inanimate, such as the silver and copper of the act of charity.

> One might think that G-dliness revealed through action is lower than G-dliness revealed through speech and thought. Action is coarser and more physical, and it even reaches the inanimate, as when charity is given in silver and copper coins.

אך באמת אינו כן כי הכל שוה אצלו יתי כי כולא קמיה כלא חשיב[14] ואין הפרש אצלו בין עליונים לתחתונים כיון שהכל כאין נגדו כי הוא יתי אי"ס ואין ערוך אליו יתי.

But in truth it is not so, for all is equal before Him, may He be blessed; for "all before Him is considered as nothing," and there is no difference for Him between the upper beings and the lower beings, since all is as nothing before Him; for He, may He be blessed, is the Infinite One (Ein Sof), and nothing can compare to Him, may He be blessed.

> But before G-d all levels are the same, since "all before Him is considered as nothing," as the Zohar says. Next to the Infinite One, the difference between higher and lower beings is no difference at all, for nothing can compare to Him.

6 וזהו מה שאומרים והקדוש בשמים ובארץ[15] [ועמ"ש מזה בפי ראה ע"פ אחרי הי אלקיכם תלכו ואותו תיראו[16] כו'] כלומר שבחינת שמים ובחי' ארץ שוה אצלו כי הוא קדוש ומובדל מהם

And this is what we say, "And holy in heaven and on earth" [and see what is written about this in Parshas Re'eh, on the verse "After Havayah your G-d shall you walk, and Him shall you fear," etc.]: that is to say, the level of heaven and the level of earth are equal before Him, for He is holy and separate from them.

> In the Yishtabach blessing we call G-d "holy in heaven and on earth." The Alter Rebbe reads this as saying that heaven and earth, the higher and the lower, are equal before Him, since "holy" means separate: He is set apart from both alike. The bracketed note refers to his discourse in Parshas Re'eh on "After Havayah your G-d shall you walk."

אף שהוא מחיה את כולם ומהווה את כולם החיות הוא בבחי' רצוא ושוב[17] כו'.

Although He gives life to them all and brings them all into being, the life-force (chayus) is in the aspect of "running and returning," etc.

> Although G-d gives all the worlds life and brings them into being, the life-force He gives them comes in the manner of "running and returning": it reaches them and withdraws, so He remains apart from them. The words echo Yechezkel's vision, "and the chayos ran and returned": there chayos are the living creatures of the Chariot, and here the same letters are read as chayus, the life-force.

SECTION 4 · ¶7–8

## Bound up in the bundle of life

7 והנה המשכת החיות מקדושתו יתי נעשה ע"י ישראל כמ"ש ומי כעמך ישראל גוי אחד בארץ.[18,19] פי' שאפילו בארץ מתחת ממשיכים בחי' אחד.[20]

Now, the drawing down of the life-force from His holiness, may He be blessed, is accomplished through Israel, as it is written, "And who is like Your people Israel, one nation on earth." The meaning: even on the earth below they draw down the level of One.

> Though G-d is separate, Israel draws His holiness down into the world. The verse calls Israel "one nation on earth," which the Alter Rebbe reads as: even here on the lowest earth, Israel draws down the level of One. In Iggeres HaKodesh (epistle 9) he reads the verse the same way: even in earthly matters, such as earning a living, a Jew must not be separated from the true One.

ולכן אומרים ג"פ [ג' פעמים] קדוש להמשיך קדושתו בג' בחי' אלו מחשבה דבור ומעשה שהן ג' בחי' הנשמה נר"נ [נפש רוח נשמה] (ועמ"ש מזה לעיל ע"פ ועתה יגדל נא) שבכולם נמשך בחי' קדוש

Therefore we say "Holy" three times: to draw His holiness into these three levels, thought, speech and action, which are the three levels of the soul, nefesh, ruach and neshamah (and see what is written about this above, on the verse "And now, please, let [the power of Ado-nai] be great"), so that into all of them the level of "Holy" is drawn;

> This is why "Holy" is said three times: to draw G-d's holiness into a person's thought, speech and action, which are the three levels of the soul, nefesh, ruach and neshamah. The note sends the reader to the discourse "And now, please, let the power of Ado-nai be great," earlier in this parsha, where three encompassing garments surround nefesh, ruach and neshamah on every side, so that the soul is "bound up in the bundle of life."

דהיינו ע"י עסק התורה ומצות בג' בחי' שהם בחי' לבושין להנשמה שתוכל ליהנות מזיו השכינה דהיינו להכלל באחד,

that is, through occupation with Torah and mitzvos in the three levels, which are the aspect of garments for the soul, so that it can enjoy the radiance of the Shechinah (Divine Presence), that is, to be included in the One;

> The holiness enters all three through Torah and mitzvos done in thought, speech and action, and these become garments for the soul. They let it "enjoy the radiance of the Shechinah," the Sages' description of the reward of the righteous in the World to Come, which the Alter Rebbe explains as being included in the One.

משא"כ כשהיא ערומה[21] בלא לבוש אינה יכולה להתכלל באחד מאחר שהיא בחי' נברא וכל נברא הווה ונפסד[22,23] ורחוק מאד מבחי' אחד

whereas when it is naked, without a garment, it cannot be included in the One, since it is the level of a created being, and every created being comes into being and passes away, and is very far from the level of One.

> Without garments a soul cannot be included in G-d's Oneness, because it is a created thing, and everything created comes into being and passes away, far from the true One.

ולכן צריך ללבושין היינו מחשבות תורה ומצות שהן בחי' לבושין שמלבישין הנשמה ומקיפין אותה מראשה ועד רגלה והם נמשכים מבחי' אחד שעי"ז יוכלו נשמות להכלל באחד[24]

Therefore it needs garments, namely the thoughts of Torah and mitzvos, which are the aspect of garments that clothe the soul and surround it from its head to its foot; and they are drawn from the level of One, so that through this souls can be included in the One.

> The garments are the thoughts of Torah and mitzvos, which surround the soul from head to foot. Because they are drawn from G-d's Oneness itself, they carry the soul into that Oneness.

וזהו והיתה נפש אדוני צרורה בצרור החיים[25,26,27,28,29,30] את[31,32] ה' (בש"א [בשער א'] סי' כ"ה כ"ט), דהיינו כמו שאדם צורר כספו בחרט כך תהיה נפשו צרורה בצרור החיים

And this is "And the soul of my lord shall be bound up in the bundle of life with Havayah" (in I Samuel, chapter 25, [verse] 29): that is, just as a person ties up his money in a pouch, so shall his soul be bound up in the bundle of life;

> This is the meaning of Avigail's blessing to David in the first book of Shmuel, that his soul would be "bound up in the bundle of life with Havayah." As a person ties his money up in a pouch, so the soul is tied up and kept within the "bundle of life."

דהיינו שיקיפנו וילבישנו לבוש וצרור החיים להכלל באחד את ה'

that is, that the garment and the bundle of life will surround him and clothe him, to be included in the One, "with Havayah."

> The bundle is the garment of Torah and mitzvos, which surrounds and clothes the soul. Its purpose is in the verse's last words, "with Havayah": that the soul be included in the One.

[ועיין מענין צרורה בצרור[33] כו' בגמרא פ"ב דחגיגה (די"ב סע"ב [פרק ב'] [סוף עמוד ב])[34] ערבות שבו כו' ועמ"ש בביאור ע"פ זאת חנוכת המזבח. פ' בת' דשבת קנ"ב ב'[35] רבות ס"פ האזינו.[36] נשא ס"פ[37] י"א גבי וישמרך.

[And see on the matter of "bound up in the bundle," etc., in the Gemara, chapter 2 of Chagigah (folio 12, end of side b): "Aravos, in which…," etc. And see what is written in the explanation on the verse "This is the dedication of the altar." The last chapter of Shabbos, folio 152, side b. Rabbah, end of Parshas Haazinu. Nasso, end of section 11, regarding "and guard you."

> A bracketed note now lists sources on "bound up in the bundle." The Talmud in Chagigah places the souls of the righteous in Aravos, the seventh heaven, and the Talmud in Shabbos says that they are stored away beneath the Throne of Glory, both citing this verse. The note also points to the Alter Rebbe's explanation on "This is the dedication of the altar" and to Midrash Rabbah on Haazinu and on Nasso, where "and guard you" is read as G-d guarding the soul.

בקהלת רבה בפסוק מי יודע רוח בני האדם[38] העולה. זח"א [זהר חלק א] וירא ק"ו ב' תרומה קמ"ב סע"ב [סוף עמוד ב][39] קע"ח סע"ב [סוף עמוד ב] ויקרא כ"ה[40] א' מצורע נ"ה[41] א' אחרי ע"א ב'. בפרדס ערך צרור.[42] במא"א [במאורי אור] אות צדיק[43] ס"כ):[44]

In Koheles Rabbah, on the verse "Who knows the spirit of men that ascends." Zohar, Part I, Vayera, folio 106, side b; Terumah, folio 142, end of side b, [and] folio 178, end of side b; Vayikra, folio 25, side a; Metzora, folio 55, side a; Acharei, folio 71, side b. In the Pardes, the entry "Tzror" (bundle). In Me'orei Or, the letter Tzaddik, section 20.]

> The list continues with Koheles Rabbah, which says that the souls of the righteous are kept in a treasury, citing Avigail's words, and with several passages of the Zohar, the Pardes and Me'orei Or. The Zohar explains that the nefesh is bound to the ruach, the ruach to the neshamah and the neshamah to G-d, so that the nefesh is "bound up in the bundle of life."

ב והארה והמשכה זו היא בחי' ריח כמ"ש והריחו ביראת[45] ה'

**2. And this illumination and drawing down is the level of scent (rei'ach), as it is written, "And his scenting shall be in the fear of Havayah."**

> A new section begins. The light drawn down by Torah and mitzvos is the level of scent (rei'ach), as Yeshayahu says of Mashiach, "his scenting shall be in the fear of Havayah."

והוא למשל כמו שהריח אינו עצמיות הדבר אלא הארה והמשכה ממנו כך הארה זו מתפשטת מאור א"ס ב"ה

It is, by way of analogy, like the scent, which is not the essence of the thing but an illumination and extension from it: so this illumination spreads forth from the Infinite Light (Or Ein Sof), blessed be He.

> A scent is not the thing itself, only something that spreads from it. In the same way, this light is not G-d's essence but a radiance spreading from the Infinite Light.

ונקרא מדה זו אריך אנפין כמ"ש אאריך אפי ותהלתי אחטם לך,[46]

And this attribute is called Arich Anpin, as it is written, "I will lengthen My anger (a'arich api), and [for] My praise I will hold [it] back (echetom) for you";

> The attribute through which this radiance spreads is called Arich Anpin, the "long countenance," the outer level of Keser (the Crown). Its name is heard in the verse "I will lengthen My anger (a'arich api)": af means both anger and nose, so "lengthening the af" suggests a long countenance, and the verse's next word, echetom, comes from chotem, the nose.

כמ"ש באדרא דנשא [ק"ל ע"ב] לבעל החוטם אני מתפלל[47] ולבעל החוטם אני מתחנן[48] שהארה זו נקרא בחינת חוטם והוא בחי' ריח והקב"ה נקרא בעל החוטם שהוא עצמיות ומקור ההארה המתפשטת ממנו

as is said in the Idra of Nasso [folio 130, side b]: "To the Master of the nose (chotem) I pray, and to the Master of the nose I make supplication"; for this illumination is called the level of the nose, and it is the level of scent. And the Holy One, blessed be He, is called the Master of the nose, for He is the essence and source of the illumination that spreads forth from Him.

> In the Idra of Nasso, Rav Hamnuna Sava would pray "to the Master of the nose," and the Alter Rebbe explains that this radiance is called the nose because it is the level of scent, while G-d Himself, its essence and source, is "the Master of the nose." In Likkutei Torah, Ki Savo, he gives the reason one prays to "the Master of the nose": prayer takes the place of the offerings, which were a "pleasing scent."

והארה זו ארוכה מארץ מדה[49] ומתפשטת ממקום גבוה מאד דהיינו א"ס ב"ה שהוא בלי גבול בבחי' מטה מטה מאד מקום הגבול,

And this illumination is "longer than the earth in measure," and it spreads forth from a very high place, namely the Infinite One (Ein Sof), blessed be He, who is without limit, into the level of the very, very low, the place of limitation.

> The phrase "longer than the earth in measure," from Iyov, describes how far this radiance reaches: from the highest place, the Infinite One who has no limit, down to the lowest level, the place of limitation.

[ואפ"ל [ואפשר לומר] שלכן פירשו ברבות במדבר ס"פ[50] ה' אחטם לך לשון חותם[51] כמו שימני כחותם[52] שזהו ענין המשכת האור למטה ועמ"ש מענין חותמו של הקב"ה אמת בביאור ע"פ אלה מסעי].[53, 54, 55, 56, 57]

[And one can say that this is why they explained in Rabbah, Bamidbar, end of section 5, "echetom lach" as a term for a seal (chotam), as in "Set me as a seal"; for this is the drawing of the light downward. And see what is written on the matter of "The seal of the Holy One, blessed be He, is truth" in the explanation on the verse "These are the journeys."]

In a bracketed note the Alter Rebbe suggests that this is why the Midrash reads echetom lach as chotam, a seal, as in "Set me as a seal upon your heart": a seal presses its form into what lies below it, which is the drawing of the light downward. The note also refers to the Sages' saying "The seal of the Holy One, blessed be He, is truth," which he explains in the discourse on "These are the journeys," where Moshe's writing down of Israel's journeys, their ascents from below to above, is linked with that seal.

**THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person

**FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע גו' שנים אנשים מרגלים, **5736**

The Alter Rebbe calls thought, speech and action garments of the soul. The Rebbe draws from the analogy of physical clothing a new point. Garments can be removed or exchanged, and even constant thought can be replaced by another thought. That is precisely why they are in a person's power. Intellect and middos are the essence of the soul, and changing them requires toil and special empowerment from Above.

The Alter Rebbe: שהן בחי' לבושין שמלבישין הנשמה ומקיפין אותה מראשה ועד רגלה

The Rebbe: דהלבושים דיבור ומעשה אפשר לפושטם, וגם המחשבה שהיא בתמידות, נחלפת במחשבה אחרת

**FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע גו' שנים אנשים מרגלים, **5736**

The Alter Rebbe teaches that holy garments let the soul enjoy the Shechinah and that evil thoughts are impure garments. The Rebbe explains why garments carry such weight. Their root is higher than the wearer, as clothing adds beauty and honor. So mitzvos lift the soul above its own level. Mundane thought, speech and action lower the animal soul below its own level, and it drags down the G-dly soul clothed in it. Hence thought, speech and action matter more than the middos, and not only because they are in one's power.

The Alter Rebbe: המחשבה בעצמה הנה היא לבוש הטומאה שמלבישה ומקיפה להנשמה מראשה ועד רגלה

The Rebbe: דשרש הלבושים הוא למעלה משרש האדם המלובש בהם

8 ולכן נקרא א"א אריכא דאנפין שמתארך בבחי' ריח הנ"ל להלביש הנשמה בבחינות מחשבה דבור ומעשה המצות והתורה

**Therefore Arich Anpin is called aricha de'anpin, "long of countenance," for it lengthens itself in the level of scent mentioned above, to clothe the soul in the levels of thought, speech and action of the mitzvos and the Torah.**

> This is why Arich Anpin is called aricha de'anpin, "long of countenance": through the level of scent it lengthens itself far enough to clothe the soul in the thought, speech and action of the mitzvos and the Torah.

[ועמ"ש מזה ע"פ אלה מסעי כו' בענין ירדן יריחו. ועי' בזהר בלק דקפ"ו א' בריחא דלבושייכו[58] כו' ומ"ש סד"ה ועתה יגדל נא[59] כו'].[60]

[And see what is written about this on the verse "These are the journeys," etc., on the matter of "the Jordan [at] Yericho." And see the Zohar, Balak, folio 186, side a: "By the scent of your garments," etc.; and what is written at the end of the discourse beginning "And now, please, let [the power of Ado-nai] be great," etc.]

> A bracketed note refers to the discourse on "These are the journeys," where the Alter Rebbe explains that all the journeys led to "the Jordan at Yericho" and that Yericho is the level of scent (rei'ach), a slight radiance from a thing's essence. It cites the Zohar in which a child knew "by the scent of your garments" what two sages had done that day, showing that garments carry a scent. It also refers to the end of the discourse "And now, please, let the power of Ado-nai be great," earlier in this parsha, which reads "long-suffering" (erech apayim) as this revelation lengthening and being drawn further down.

SECTION 5 · ¶9–10

## The days and the guarding of thought

9 והנה בחינת הלבושין הם נמשכים ע"י בחי' ימים שיש שס"ה ימים שהם שס"ה המשכות, כמו למשל שס"ה גידין שהדם והחיות היוצא מן הלב לכל האברים נמשך דרך הגידים [עמ"ש בד"ה לסוסתי בשיר השירים]

**Now, the level of the garments is drawn down through the level of days: for there are 365 days, which are 365 drawings-down; as, by way of analogy, the 365 sinews, for the blood and the life-force that go out from the heart to all the limbs are drawn through the sinews** [see what is written in the discourse beginning "To My mare," in Shir HaShirim],

> The garments come to the soul through days, and the year has 365 days, which are 365 channels through which light is drawn down. They are compared to the 365 sinews through which the blood and life of the heart reach every limb.

שהם בחי' גבורות שצריך האדם התגברות להתגבר לאכפייא לסט"א [לסטרא אחרא] בג' בחי' אלו שיהיו כל בחי' אלו דהיינו מחשבתו ודבורו ומעשיו לעבודת ה' לבד.

and they are the level of gevuros (might); for a person needs a mighty effort (hisgabrus) to prevail, to subdue the sitra achra (the other side) in these three levels, so that all these levels, namely his thought, his speech and his actions, will be for the service of G-d alone.

> These channels are gevuros, powers of might, and the words play on each other: gevuros call for hisgabrus, a mighty effort, because the garments are formed when a person exerts himself to overcome the sitra achra. He must strive that all his thought, speech and action serve G-d alone.

[ועיין בזח"ג [בזהר חלק ג] פנחס (דף רמ"ט ע"ב) ע"פ משכו וקחו[61] מאי משכו כמאן דמשיך מאתר אחרא לאתר דא משכו יומין עילאין לגבי יומין תתאין[62] יומין עילאין אינון שס"ו כחשבון משכו כו' ע"ש.

[And see the Zohar, Part III, Pinchas (folio 249, side b), on the verse "Draw forth and take": "What is 'draw forth'? As one who draws from another place to this place: draw forth the supernal days toward the lower days. The supernal days are 366, the numerical value of mishchu (draw forth)," etc.; see there.

> The bracketed note cites the Zohar on "Draw forth (mishchu) and take": the word mishchu equals 366, the number of the supernal days, which are drawn down to the lower days.

וע' בפרדס ערך ימי עולם ובזח"א [ובזהר חלק א] ויחי (דף רמ"ז ע"א) גבי שבעת ימים ושבעת ימים[63] ובפ' מקץ (דר"ד סע"ב [סוף עמוד ב]) ובפ' בראשית (דנ"א סע"ב [סוף עמוד ב]) ובסה"מ [ובספר הדרת מלך] סי' קמ"א].

And see the Pardes, the entry "Yemei Olam" (days of the world); and the Zohar, Part I, Vayechi (folio 247, side a), regarding "seven days and seven days"; and in Parshas Miketz (folio 204, end of side b); and in Parshas Bereishis (folio 51, end of side b); and in Sefer Hadras Melech, section 141.]

> The note lists further places on the subject of the days: the Pardes under "Yemei Olam," the Zohar on "seven days and seven days" and two other passages of the Zohar, and Sefer Hadras Melech.

כללא דמילתא שישים האדם מחשבתו להתבונן אשר במחשבתו הקדושה ממשיך עליו מלמעלה בחינת לבוש להנשמה ולא שתהא כוונתו ע"מ [על מנת] לקבל פרס[64, 65] רק שעי"ז יוכלל באחד כנ"ל.[66]

The upshot of the matter: a person should set his mind to contemplate that through his holy thought he draws upon himself, from above, the aspect of a garment for the soul; and his intention should not be in order to receive a reward, but only that through this he will be included in the One, as mentioned above.

> The practical point: when a person thinks holy thoughts, he should be aware that he is drawing a garment for his soul from above. His aim should not be a reward, as the Mishnah warns against serving "in order to receive a reward," but only to be included in G-d's Oneness.

10 ובזה יהיה תמיד רצונו שלא ליפרד מאחדותו יתי ויתבונן ג"כ בזה לעו"ז [לעומת זה] דהיינו מחשבות רעות שהם לבושים טמאים להנשמה ולא כטעות הפתיים שקל בעיניהם לחשוב מחשבות חוץ מאחר שאינו למעשה כלל.

And in this his will should always be not to be separated from His unity, may He be blessed. And he should also contemplate this regarding the opposing side, namely evil thoughts, which are impure garments for the soul; and not as the error of the simple-minded, in whose eyes it is a light thing to think extraneous thoughts, since it does not come to action at all.

> Since holy thought clothes the soul, a person's constant desire should be never to be separated from G-d's unity. He should likewise consider the opposite: evil thoughts are impure garments for the soul, and the simple-minded are wrong to treat stray thoughts lightly because they never lead to action.

SECTION 6 · ¶11

## Adam's nakedness and the two kinds of spies

11 וגם אמרו רז"ל [רבותינו זכרונם לברכה] מחשבה רעה אין הקב"ה מצרפה[67] למעשה ומכש"כ [ומכל שכן] הרהורים רעים [נ"א [נוסחא אחרינא] בטלים] שאינם אפילו בכלל מחשבה רעה.

Also, our Sages, of blessed memory, said, "An evil thought, the Holy One, blessed be He, does not join to the deed"; and all the more so evil musings [another reading: idle], which are not even in the category of an evil thought.

> The Sages taught that G-d does not count an evil thought as if it were a deed, and idle or evil musings are lighter still. One might conclude that thoughts matter little.

אבל באמת לאמיתו המחשבה בעצמה הנה היא לבוש הטומאה שמלבישה ומקיפה להנשמה מראשה ועד רגלה ואינה יכולה להכלל באחדותו

But in very truth, the thought itself is a garment of impurity that clothes and surrounds the soul from its head to its foot, and [the soul] cannot be included in His unity.

> The Alter Rebbe answers that, even so, the thought itself is an impure garment that surrounds the soul from head to foot. While it is clothed in it, the soul cannot be included in G-d's unity.

ולכן יהיה בעיניו מחשבת חוץ כעבודת כוכבים היותר חמורה ממש מאחר שבזה נפרד מאחדותו ית' ויהיה ממארי דחושבנא לחשוב בכל יום ויום ממש כמה וכמה מחשבות שעברו בו ביום שהמחשבות הם לבושין כנ"ל.

Therefore an extraneous thought should be in his eyes like the most severe idolatry, literally, since through it he is separated from His unity, may He be blessed. And he should be one of the "masters of accounting" (marei d'chushbena), reckoning every single day, literally, how many thoughts passed through him that day; for the thoughts are garments, as mentioned above.

> That is why an extraneous thought should seem to a person as grave as idolatry: both separate him from G-d's Oneness. Like the "masters of accounting" of the Zohar, he should review each day how many thoughts passed through his mind, since each one is a garment.

וזהו ימים יצרו ולא אחד בהם[68,69] (בתלים סי' קל"ט ט"ז)

This is [the meaning of] "Days were formed, and not one among them" (in Psalms, chapter 139, [verse] 16).

> This is the meaning of the verse in Tehillim, "Days were formed, and not one among them." In its plain sense David praises G-d, who saw him before he was formed and wrote all his days in His book, but the Alter Rebbe reads it in another way.

שאמר אדם הראשון אחר שאכל מעץ הדעת גלמי ראו עיניך[70]. פי' שראיתי א"ע [את עצמו] ערום בלי לבוש כמו גולם כמ"ש כי עירום אנכי.[71,72,73]

Adam, the first man, said [this] after he had eaten from the Tree of Knowledge: "Your eyes saw my unformed mass (golmi)." The meaning: I saw myself naked, without a garment, like a golem, as it is written, "For I am naked."

> Following the Midrash and the Zohar, he reads the verse as words of Adam after he ate from the Tree of Knowledge. "Your eyes saw my unformed mass (golmi)" means that after the sin Adam saw himself naked, without garments, like an unformed golem, as he told G-d, "For I am naked."

ואמר ימים יצרו. פי' שנתת לי ימים בחי' לבושין להלביש בהם הנשמה להמשיך על ידם בחי' אחד,[74] אבל ולא אחד בהם פי' שאני הוא שלא המשכתי בהם בחי' אחד

And he said, "Days were formed": meaning, You gave me days, the aspect of garments in which to clothe the soul, to draw down through them the level of One; but "and not One (echad) in them": meaning, it is I who did not draw down the level of One into them.

> Adam goes on: "Days were formed": You gave me days to be formed into garments, to draw the One into them; but "and not One in them": I did not draw the One into any of them. The Alter Rebbe reads echad, "one," as G-d's Oneness, and in Likkutei Torah on Shir HaShirim he explains the verse the same way: the days are garments, formed so that the level of One should shine in them.

(ועיין מענין הפסוק גלמי פ"ד דסנהדרין) (דל"ח א') רבות בראשית (רפ"ח פכ"ד) תזריע פי"ד [פרק י"ד / פרשה י"ד] זח"א [זהר חלק א] בראשית (נ"ה ב') לך (ד"צ ע"ב).

(And see on the matter of the verse "my unformed mass," chapter 4 of Sanhedrin) (folio 38, side a); Rabbah, Bereishis (beginning of section 8; section 24); Tazria, section 14; Zohar, Part I, Bereishis (55b); Lech (folio 90, side b).

> The note lists where the verse "my unformed mass" is discussed: the Talmud in Sanhedrin, which says that Adam's dust was gathered from the whole world, Midrash Rabbah, and the Zohar.

ימים יצרו וירא (צ"ט א') חיי (קכ"א ע"ב). ובהרמ"ז [ובהרב משה זכות] שם ויחי (דרכ"ד סע"א [סוף עמוד א] דרל"ג ב').[75]

[On] "Days were formed": Vayera (99a); Chayei (folio 121, side b). And in the Ramaz there. Vayechi (folio 224, end of side a; folio 233, side b).

> It continues with the passages of the Zohar that explain "Days were formed" and the Ramaz's commentary on them. In Vayechi the Zohar says that when a person merits with good deeds in this world, his days are blessed above.

וזהו בחי' מרגלים[76] ששלח יהושע[77, 78, 79] לרגל את יריחו דהיינו בחינת ריח הנ"ל לרגל ולהבחין בחי' הלבושין שמבחינת ריח הנ"ל (ועמ"ש בפ' חיי שרה בד"ה עיין בע"ח [בעץ חיים] שמ"ט פ"ה).

And this is the level of the spies whom Yehoshua sent to spy out Yericho, namely the level of scent (rei'ach) mentioned above: to spy out and to discern the garments that come from the level of scent mentioned above. (And see what is written in Parshas Chayei Sarah, in the discourse beginning [...]; see Etz Chaim, Sha'ar (Gate) 49, chapter 5.)

> Yehoshua's spies stand for the level of scent: the name Yericho holds the letters of rei'ach, scent, the radiance described above. Every person must "spy out" and examine the garments of his soul, which come from this level. The note points to Etz Chaim, Sha'ar (Gate) 49, chapter 5, where the Arizal teaches that the Torah and mitzvos were given to refine the garments of the soul: intention in Torah and mitzvos completes the garment of the neshamah, Torah study refines the garment of the ruach, and the mitzvos of action the garment of the nefesh.

ובחי' מרגלים ששלח משה לתור את ארץ כנען דהיינו לבחון את מהות אהוי"ר [אהבה ויראה]

And the level of the spies whom Moshe sent to scout out the land of Canaan is, namely, to examine the essential nature of love and awe.

> Moshe's spies were sent to scout the land of Canaan; inwardly, this is examining the true nature of a person's love and awe of G-d.

וזהו א"א אלא בבחי' משה בחי' חמה שהוא מחכמה כמאמרם ז"ל [זכרונו לברכה / זכרונם לברכה] פני משה כפני חמה[80] ואינו שוה לכל נפש

And this is impossible except in the level of Moshe, the level of the sun (chamah), which is from Chochmah (wisdom), as [the Sages], of blessed memory, said, "The face of Moshe was like the face of the sun"; and it is not within the reach of every soul.

> Such an examination is possible only at the level of Moshe, whose face was "like the face of the sun," and the Alter Rebbe says that this sun, chamah, comes from Chochmah, wisdom. Not every soul can reach this level.

ולכן לא היה צווי ע"ז לכל אדם כמארז"ל [כמאמר רבותינו זכרונם לברכה] אני איני מצוה לך[81] (ועיין בסש"ב [בספר של בינונים] פרק י"ד)[82]

Therefore there was no command about this for every person, as our Sages, of blessed memory, said, "I do not command you" (and see Sefer Shel Beinonim [Tanya], chapter 14);

> That is why G-d did not command it: "I do not command you" means that it is not a duty for everyone. Tanya, chapter 14, explains that the level of the beinoni is open to every person, while the perfection of the tzaddik is not.

משא"כ בחי' המרגלים ששלח יהושע יש לכל אדם לרגל ולחשוב שלא תהיה נשמתו ערומה בלי לבושין שהן מחשבות התורה והמצות כנ"ל

whereas [regarding] the level of the spies whom Yehoshua sent, every person must spy out and consider that his soul not be naked, without garments, which are the thoughts of the Torah and the mitzvos, as mentioned above.

> Yehoshua's spies are different: every person must check that his soul is not left naked, without the garments of thoughts of Torah and mitzvos.

(וברבות נזכר ענין וישלח יהושע ר"פ שלח. ברות ריש פרשה ב' המה היוצרים[83] אלו המרגלים ההי"ד [הדא הוא דכתיב] וישלח יהושע[84] כו' זח"ב [זהר חלק ב'] ס"פ תרומה בספד"צ [בספרא דצניעותא] ספ"ד [ספרא דצניעותא] ח"ג [חלק ג'] אחרי) (ד"ס ע"ב ודס"ב ב')

(And in Rabbah the matter of "And Yehoshua sent" is mentioned at the beginning of Parshas Shelach. In Ruth [Rabbah], at the beginning of section 2: "They are the potters (hayotzrim): these are the spies, as it is written, 'And Yehoshua sent,'" etc. Zohar, Part II, end of Parshas Terumah, in the Sifra deTzniusa, end of chapter 4. Part III, Acharei) (folio 60, side b, and folio 62, side b);

> A note gathers sources on Yehoshua's spies. Midrash Rabbah on Shelach opens with them, and Ruth Rabbah reads "They are the potters" in Divrei HaYamim as speaking of these spies. The Sifra deTzniusa (the "Book of Concealment," a brief and cryptic section of the Zohar printed at the end of Terumah) cites "two men as spies," and the Zohar on Acharei calls this a secret of that book.

פי שלח (ק"ס ע"ב) ועי' בשל"ה [בשני לוחות הברית] פי' בשלח[85] (דף שי"ד ב') סד"ה אמנם יש מה שפי' מאמר הזהר הנ"ל.

Parshas Shelach (folio 160, side b). And see in the Shelah, Parshas Beshalach (folio 314, side b), at the end of the passage beginning "However, there is," what he explained of the above-mentioned statement of the Zohar.

> The note continues with the Zohar on Shelach, where Yehoshua learned to send two spies from the two who carried the cluster of grapes, and with the Shelah, who explains the Zohar's statement.

ואפשר לומר פי' הרבות המה היוצרים ע"פ מ"ש למעלה שהם מרגלים לבחי' ימים יצרו

And one may say [that] the meaning of the Rabbah's "They are the potters (hayotzrim)" is according to what was written above: that they are spies for the level of "Days were formed (yutzaru),"

> The Alter Rebbe offers his own reading of "They are the potters (yotzrim)": the spies examine what is "formed" (yutzaru), the days that are formed into garments.

גם לבחינת וייצר ה' אלקים את האדם וייצר בשני יודין שפירשו ברבות בראשית ר"פ י"ד ב' יצירים יצר טוב ויצר הרע[86] וצ"ל היצה"ר [היצר הרע] כפוף ובטל ליצ"ט [ליצר טוב]

and also for the level of "And Havayah Elokim formed (vayyitzer) the man": vayyitzer with two yuds, which [the Sages] explained in Rabbah, Bereishis, beginning of section 14: two inclinations, the good inclination and the evil inclination. And the evil inclination must be bent and nullified before the good inclination;

> They also examine the forming of man himself. In the verse "And Havayah Elokim formed the man," vayyitzer is spelled with two yuds, which the Midrash reads as two inclinations (yetzer), the good and the evil; and the evil inclination must bow and give way to the good.

ולכן אחד מן היודין נקוד ונרגש והשני נסתר רמז שחפץ ה' שיצה"ר [שיצר הרע] יהיה נכלל ביצ"ט [ביצר טוב] ונכפף לו. כ"כ [כל כך] הרמ"ז [הרב משה זכות] בפי' תזריע[87] (דמ"ו ע"ב)

therefore one of the yuds is vocalized and sounded and the other is hidden, an allusion that G-d desires that the evil inclination be included in the good inclination and bow to it. So writes the Ramaz in Parshas Tazria (folio 46, side b).

> One of the two yuds is voweled and heard, and the other is silent: a hint that G-d wants the evil inclination to be absorbed into the good inclination and to submit to it. This is the Ramaz's comment on Parshas Tazria.

והכנעה זו זהו ע"י שמירת המחשבה דבור ומעשה כמ"ש בבינונים וע"ז אמר המה היוצרים שהם המרגלים ושלוחים להבחין בחי' הלבושים דמחודומ"ע [דמחשבה דבור ומעשה].

And this subjugation comes through guarding thought, speech and action, as is written in [Sefer Shel] Beinonim. And of this it says, "They are the potters": they are the spies and emissaries to discern the garments of thought, speech and action.

> The evil inclination is subdued by guarding thought, speech and action, as Sefer Shel Beinonim (Tanya) explains. That is why the spies are called "potters": they are sent to examine these garments.

ולפי פשוטו של הרבות דפי' המה היוצרים מלשון יוצר כלי חרש כמ"ש מרגלים חרש.[88] י"ל [יש לומר] ע"פ מ"ש במא"א [במאורי אור] אות פ' סעי' [סעיף] נ'.

And according to the plain sense of the Rabbah, which explains "They are the potters" in the sense of a potter (yotzer) of earthenware vessels (cheres), as it is written, "spies, cheresh," it can be explained according to what is written in Me'orei Or, the letter Pei, section 50:

> The Midrash's plain meaning is that the spies disguised themselves as potters, makers of earthenware (cheres), matching "spies, cheresh." The Alter Rebbe explains this through a passage of Me'orei Or.

פכים קטנים[89] שחזר עליהם יעקב[90] הם ניצוצים שנפלו בשבירת הכלים מעולם התהו וידוע שע"י המצות מעלים הניצוצים הנ"ל שנפלו לשרשן וע"כ המה היוצרים כלים הנ"ל.[91]

the small jugs for which Yaakov went back are sparks that fell in the breaking of the vessels from the World of Tohu; and it is known that through the mitzvos one raises to their root the aforementioned sparks that fell. Therefore "they are the potters" of those vessels.

> Yaakov went back for small jugs, and Me'orei Or says these stand for the sparks that fell when the vessels of the World of Tohu broke. Since the mitzvos raise these sparks to their root, those who do them are the "potters" of those vessels.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע גו' שנים אנשים מרגלים **, 5736**
>
> The Alter Rebbe says only that examining love and awe belongs to Moshe's level and is not within every soul's reach. The Rebbe supplies the reason in terms of human choice. Thought, speech and action are in everyone's control. The emotions of the heart are in the control of tzaddikim alone, whose hearts are in their power. So the difference between the two missions of spies is the difference between what can and cannot be commanded of every person.
>
> The Alter Rebbe: ואינו שוה לכל נפש ולכן לא היה צווי ע"ז לכל אדם
>
> The Rebbe: המדות שבלב אינם ברשותו של כל אדם
>
> **FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע גו' שנים אנשים מרגלים **, 5736**

This bracketed reference to Tanya chapter 14 is, per the Rebbe's note, a gloss of the Tzemach Tzedek. The Rebbe reads it as answering a question the maamar leaves open. If Moshe's spies are not for everyone, why does the Torah, which is eternal instruction, record them? Answer: everyone is sworn "be a tzaddik." So each Jew must also strive to examine his middos, though the main command remains on the garments. The Rebbe extends this to the conquest of the seven nations, which is counted among the 613 mitzvos.

The Alter Rebbe: ועיין בסש"ב פרק י"ד

The Rebbe: שכ"א מישראל צריך לתור ולבחון את המדות שלו, שיהיו כולם להוי'

**FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע בן נון מן השטים, **5742**

The Alter Rebbe links the spies of Yericho to 'scent'. In ¶7 he presents scent as an illumination drawn from Ein Sof, not the essence of the thing. The Rebbe applies the scent idea to the soul itself. Thought, speech and action, even thought, are mere 'action' compared to the soul as it is above. He compares this to chochmah, which counts as physical action before G-d. So all service in thought, speech and action is only the soul's 'scent', its garment, and that is why it is called Yericho.

The Alter Rebbe: וזהו בחי' מרגלים ששלח יהושע לרגל את יריחו דהיינו בחינת ריח הנ"ל

The Rebbe: כי גם מחשבה נחשבת כמעשה לגבי הנשמה כמו שהיא למעלה

**FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע בן נון מן השטים, **5742**

The Alter Rebbe equates the land Moshe's spies toured with love and fear but does not explain the link. The Rebbe explains it from the word itself. Eretz means 'she wished (ratzta) to do her Maker's will', the will of the soul's very essence. The phrase 'eretz noshaves', a land where one fully settles, shows that the essence itself is wholly present there. Yericho, by contrast, holds only the scent.

The Alter Rebbe: לתור את ארץ כנען דהיינו לבחון את מהות אהוי"ר

The Rebbe: ארץ היינו שרצתה לעשות רצון קונה

**FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע בן נון מן השטים, **5742**

The Rebbe raises a strong objection: how can love and fear be uncommanded, when 'there is no service like service from love'? Moreover, Tanya chapter 4 makes love and fear the roots of the 248 positive and 365 negative mitzvos. He finds the answer in the Tzemach Tzedek's bracketed note, 'see Sefer Shel Beinonim, chapter 14'. There the beinoni's service in thought, speech and action is said to be everyone's, while the perfection of the tzaddik is not given to choice. The love and fear meant in this maamar are therefore those of the tzaddik who truly loathes evil.

The Alter Rebbe: ואינו שוה לכל נפש ולכן לא היה צווי ע"ז לכל אדם

The Rebbe: היא עבודת הצדיק שהוא מואס ברע ממש

**FROM THE REBBE'S MAAMAR** ד"ה וישלח יהושע בן נון מן השטים, **5742**

The Alter Rebbe cites only Moshe as the 'sun'. The Rebbe completes the saying: Yehoshua's face was like the moon, so his spies served mainly for Yericho, the service in thought, speech and action. He adds that this service also includes the love and fear that lead to action. The Rebbe mentions that Moshe's generation was a דור דעה as context, and identifies the spies, the tribal princes, as select individuals in whom Moshe's work was realized. The Rebbe relates this to Moshe wanting to bring all Israel to service through 'sight' and then settling for 'hearing'.

The Alter Rebbe: בבחי' משה בחי' חמה שהוא מחכמה כמאמרם ז"ל פני משה כפני חמה

The Rebbe: שיהושע הי' בבחי' לבנה בלבד לגבי משה

SECTION 7 · ¶12–13

## Cheresh: thought and silence

12 וגם כמ"ש אנחנו החומר ואתה יוצרנו[92,93] ועיין מזה ברבות כי תשא פמ"ו[94] ועיין ברבות בראשית פי"ד [פרק י"ד / פרשה י"ד] ע"פ ככלי יוצר[95,96] וזהו המה היוצרים כו'

And also, as it is written, "We are the clay, and You are our Potter (yotzrenu)"; and see on this in Rabbah, Ki Sisa, section 46; and see in Rabbah, Bereishis, section 14, on the verse "like a potter's vessel." And this is "They are the potters," etc.

Another verse built on yotzer, "potter," is "We are the clay, and You are our Potter." The Alter Rebbe points to Midrash Rabbah on Ki Sisa and to Bereishis Rabbah on the verse "like a potter's vessel," and connects them with "They are the potters."

מיהו שם אמר ככלי חרס אין כתיב כאן אלא ככלי יוצר א"כ א"א לומר כן פי' מרגלים חרש. אך פי' חרש לשון מחשבה כמו אל תחרוש על רעך.[97]

However, there it says, "It is not written here 'like an earthenware vessel (cheres),' but 'like a potter's vessel'"; if so, it is impossible to explain "spies, cheresh" this way. Rather, cheresh is a term for thought, as in "Do not devise (tacharosh) against your fellow."

But that Midrash distinguishes "an earthenware vessel" (cheres), which has been fired, from "a potter's vessel," which has not; so "potters" cannot explain cheresh in "spies, cheresh." Instead, cheresh means thought, as in "Do not devise (tacharosh) against your fellow."

היינו כי צריך להיות ממארי דחושבנא ולחשוב מחשבות להזהר בלבושי הנפש מחודומ"ע [מחשבה דבור ומעשה] שתהיינה בבחי' ריח ניחוח להי'[98] כנ"ל.

That is, one must be of the "masters of accounting" and think thoughts, to take care with the garments of the soul, thought, speech and action, that they be in the level of "a pleasing scent to Havayah," as mentioned above.

The spies' work is that of the "masters of accounting" (marei d'chushbena), who reckon their thoughts: thinking carefully about the soul's garments of thought, speech and action, so that they are "a pleasing scent to Havayah."

13 ועמ"ש בד"ה על כן יאמרו המושלים בואו חשבון[99] כו' גם חרש[100] ענין שתיקה כדפרש"י [כדפירש רש"י / כדפירוש רש"י] ע"ד מ"ש ברבות פ' וישב פ"ד ע"פ מאלמים אלומים[101] משתוקיתא דאימא קמה[102] וכן ברבות באסתר ע"פ אין אסתר מגדת.[103] ישפה יש פה ושותק[104] כו'

And see what is written in the discourse beginning "Therefore the rulers say: Come to Cheshbon," etc. Cheresh is also a term for silence, as Rashi explains, along the lines of what is said in Rabbah, Parshas Vayeshev, section 84, on "binding sheaves (me'almim alumim)": "The silence of the mother arose"; and likewise in Rabbah on Esther, on "Esther did not tell": "Yashfeh: yesh peh (there is a mouth), yet he is silent," etc.

> The Alter Rebbe first refers to his discourse on "Therefore the rulers say: Come to Cheshbon," whose cheshbon, a reckoning, recalls the "masters of accounting." Then he gives a third meaning of cheresh, silence: Rashi renders it "in secret" and says the spies were told to act as if deaf. The Midrash calls what would stand up for Yosef "the silence of the mother," Rachel, and traces that silence to her descendants: Binyamin, whose stone in the breastplate was yashfeh, read yesh peh, "there is a mouth," for he knew of Yosef's sale yet kept silent, and Esther, who "did not tell" her origins.

ועיין בפי' המשניות להרמב"ם [להרבי משה בן מימון] ספ"ק [סוף פרק קמא] דאבות על המשנה ולא מצאתי לגוף טוב משתיקה:[105]

And see the Rambam's Commentary on the Mishnah, end of the first chapter of Avos, on the mishnah, "I have found nothing better for the body than silence."

> The Alter Rebbe also points to the Rambam's commentary on the Mishnah in Avos, "I have found nothing better for the body than silence."

### IN ONE'S AVODAH

A person should set his mind on the fact that every holy thought draws a garment for his soul from above, and should think, speak and act in Torah and mitzvos not for a reward but to be included in G-d's Oneness. He should regard an extraneous thought as gravely as idolatry and, as one of the "masters of accounting," review each day the thoughts that passed through him, so that his soul is not left naked.

### QUESTIONS FOR DISCUSSION

1. Why did Yehoshua's spies need G-d's command while Moshe's were left to his discretion, and what does each kind of spying mean in a person's inner life?
2. How can a mitzvah done with silver and copper coins draw the same G-dliness as one done in thought or speech?
3. Why can a soul without garments not be included in G-d's Oneness, and how do Torah and mitzvos change that?
4. If G-d does not count an evil thought as a deed, why does the maamar treat an extraneous thought as gravely as idolatry?
5. In what sense are the spies "potters," and why does the maamar take cheresh in "spies, cheresh" as thought rather than as earthenware?

SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

**1** **וישלח יהושע מן השיטים**

Kehot points to note 34 in the list of maamarim printed at the end of Maamarim Ketzarim, a note on this discourse.

KEHOT'S NOTE

ראה ברשימת המאמרים בסו"ס מאמרים-קצרים ע' תריד הערה 34. וראה אוה"ת שופטים ע' תתסד. באוה"ת במדבר-ו ע' א'תתכו מציין לד"ה זה בשם "וישלח יהושע דלאוזני". וראה שם הערה לכאן. הגהה לדרוש זה נדפסה באוה"ת במדבר-ב הוספות ע' 122 ואילך. נתבאר בד"ה משנת תשל"ו (נדפס בסה"מ מלוקט-ב ע' שיא ואילך). ראה גם ד"ה זה משנת תשמ"ב.

**2** **וישלח יהושע מן השיטים**

Yehoshua secretly (cheresh) sends two spies from Shittim to see the land, and Yericho in particular, before Israel crosses the Jordan. In its plain sense cheresh means "quietly, in secret"; the maamar will read it as earthenware, as thought and as silence.

Joshua 2:1 יהושע ב':א

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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KEHOT'S NOTE

יהושע ב, א.

**3** **בודאי לא עשה יהושע מדעתו**

Kehot points to note 25 of the Rebbe's talk of Shabbos Parshas Shelach 5749 in connection with the statement that Yehoshua surely did not send the spies on his own initiative.

KEHOT'S NOTE

ראה שיחת ש"פ שלח (בספר השיחות תשמ"ט ע' 536) הערה 25.

**4** **שלח לך**

G-d's words to Moshe, "Send for yourself men, that they may scout the land of Canaan." The words "for yourself" are what the Sages read as leaving the sending to Moshe.

Numbers 13:2 במדבר י"ג:ב'

שְׁלַח־לְךָ אֲנָשִׁים וְיָתֻרוּ אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם׃

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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KEHOT'S NOTE

במדבר יג, ב.

**5** **לדעתך אני איני מצוה**

Reish Lakish reads "Send for yourself" as "from your own mind," and asks whether anyone would choose a bad portion for himself. It is one of the places Kehot gives for the Sages' saying quoted here.

Sotah 34b סוטה ל"ד ב

Bamidbar Rabbah 16:8 במדבר רבה ט"ז:ח'

KEHOT'S NOTE

סוטה לד, ב. במד"ר פט"ז, ח. תנחומא שלח הובא בפירש"י.

**6** **לדעתך אני איני מצוה לך**

Rashi, following the Midrash Tanchuma, explains "Send for yourself" as "at your discretion; I do not command you; if you wish, send." The Alter Rebbe contrasts this with Yehoshua, who surely acted at G-d's command.

Rashi on Numbers 13:2 רש"י על במדבר י"ג:ב'

שלח לך אנשים. לָמָּה נִסְמְכָה פָּרָשַׁת מְרַגְּלִים לְפָרָשַׁת מִרְיָם? לְפִי שֶׁלָּקְתָה עַל עִסְקֵי דִבָּה, שֶׁדִּבְּרָה בָאָחִיהָ, וּרְשָׁעִים הַלָּלוּ רָאוּ וְלֹא לָקְחוּ מוּסָר (תנחומא): שלח לך. לְדַעְתְּךָ, אֲנִי אֵינִי מְצַוֶּה לְךָ, אִם תִּרְצֶה שְׁלַח; לְפִי שֶׁבָּאוּ יִשְׂרָאֵל וְאָמְרוּ נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ, כְּמָה שֶׁנֶּאֱמַר "וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם" וְגוֹ' (דברים א'), וּמֹשֶׁה נִמְלַךְ בְּשְׁכִינָה, אָמַר, אֲמַרְתִּי לָהֶם שֶׁהִיא טוֹבָה, שֶׁנֶּאֱמַר "אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם" וְגוֹ' (שמות ג'), חַיֵּיהֶם שֶׁאֲנִי נוֹתֵן לָהֶם מָקוֹם לִטְעוֹת בְּדִבְרֵי מְרַגְּלִים, לְמַעַן ...

SEND THOU MEN — Why is the section dealing with the spies put in juxtaposition with the section dealing with Miriam's punishment? To show the grievousness of the spies' sin: because she (Miriam) was punished on account of the slander which she uttered against her brother, and these sinners witnessed it and yet they did not take a lesson from her (Midrash Tanchuma, Sh'lach 5). שלח לך SEND THEE (more lit., for thyself) — i.e. according to your own judgement: I do not command you, but if ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

**7** **ביריחו שהיתה מנעולה של א"י**

In Parshas Masei the Alter Rebbe writes that Yericho had seven walls, corresponding to the seven nations rooted in the seven middos, because Yericho was the lock of the Land of Israel; and that it was never divided among the tribes, since it includes all of the land.

KEHOT'S NOTE

ראה במדב"ר טו, טו. תנחומא בהעלותך י. ועל"ק (צא, א) במסע. וש"נ. [כ].

**8** **ויריחו סוגרת**

The narrator tells how the city closed itself against Israel: "And Yericho was shut up and closed because of the chil-

dren of Israel; none went out and none came in." The Alter Rebbe cites it to show that Yericho was the lock of the land.

**Joshua 6:1** יהושע ו:א

וִיְרִיחוֹ סֹגֶרֶת וּמְסֻגֶּרֶת מִפְּנֵי בְּנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא׃

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.—

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**KEHOT'S NOTE**

יהושע ו, א.

## PARAGRAPH 2

**9** **החתי האמורי גו' כל בעלי יריחו**

In his farewell address Yehoshua tells the people G-d's words: "You crossed the Jordan and came to Yericho, and the citizens of Yericho fought against you, the Amorite, the Perizzite, the Canaanite, the Hittite, the Girgashite, the Hivite and the Jebusite." All seven nations are named as Yericho's citizens, which the Midrash explains: they had all gathered into Yericho, the bolt of the land.

**Joshua 24:11** יהושע כ"ד:י"א

וַתַּעַבְרוּ אֶת־הַיַּרְדֵּן וַתָּבֹאוּ אֶל־יְרִיחוֹ וַיִּלָּחֲמוּ בָכֶם בַּעֲלֵי־יְרִיחוֹ הָאֱמֹרִי וְהַפְּרִזִּי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַגִּרְגָּשִׁי הַחִוִּי וְהַיְבוּסִי וָאֶתֵּן אוֹתָם בְּיֶדְכֶם׃

And ye went over the Jordan, and came unto Jericho; and the men of Jericho fought against you, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite; and I delivered them into your hand.

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**KEHOT'S NOTE**

יהושע כד, יא.

**10** **החתי האמורי וגו' כל בעלי יריחו**

The Midrash asks how the seven nations could all be "the citizens of Yericho," and answers that Yericho was the bolt of the land, so they all gathered into it. This is the basis for saying that Yericho included the whole land.

**Bamidbar Rabbah 15:15** במדבר רבה ט"ו:ט"ו

**11** **ואברהם זקן בא בימים**

"And Avraham was old, come into days, and Havayah blessed Avraham in all things." In its plain sense ba bayamim means "advanced in years"; the Zohar reads the words literally, that Avraham "came into" his days and was clothed in them, and this opens the maamar's discussion of the soul's garments.

**Genesis 24:1** בראשית כ"ד:א

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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**KEHOT'S NOTE**

בראשית כד, א.

## PARAGRAPH 3

**12** **ופי' בזהר**

The Zohar teaches that a person's days are made into garments of honor for the soul in the World to Come, and that Avraham, who merited, "came into days": he entered and was clothed in his own days. The Alter Rebbe builds the maamar's idea of the soul's garments on this passage.

**Zohar I, 224a** זח"א רכד, א

**KEHOT'S NOTE**

זח"א רכד, א. וראה גם תו"א טז, א.

**13** **ימים יוצרו**

David praises G-d: "Your eyes saw my unformed mass, and in Your book they are all written; days were formed, and not one among them." Here the Alter Rebbe reads "days were formed" as the days being formed into the soul's garments; the maamar returns to the whole verse below.

**Psalms 139:16** תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יָצָרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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**KEHOT'S NOTE**

תהלים קלט, טז.

## PARAGRAPH 5

**14** **כולא קמיה כלא חשיב**

The Zohar, on the true fear of G-d, says that He is the root of all the worlds and "all before Him is considered as nothing," as the verse in Daniel says, "all the inhabitants of the earth are considered as nothing." The Alter Rebbe uses it to show that before G-d action, speech and thought are equal.

**Zohar, Introduction 20:188–22:199** ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

The Zohar; London, Soncino Press, 1933 (Public Domain)

## PARAGRAPH 6

**15** **והקדוש בשמים ובארץ**

Kehot's marei makom for these words (its note is below).

**KEHOT'S NOTE**

ברכת ישתבח.

**16** **אחרי ה' אלקיכם תלכו ואותו תיראו**

Moshe warns Israel not to follow a false prophet: "After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep." The Alter Rebbe refers to his discourse on this verse in Parshas Re'eh.

**Deuteronomy 13:5** דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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**17** **רצוא ושוב**

In Yechezkel's vision of the Chariot: "And the chayos (living creatures) ran and returned, like the appearance of a flash of lightning." Chassidus hears in chayos the word chayus, life-force, and uses "running and returning" for a life-force that comes and withdraws without settling.

**Ezekiel 1:14** יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

## PARAGRAPH 7

**18** **ומי כעמך ישראל גוי אחד בארץ**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

דברי הימים-א ז, כא (אבל בשמואל-ב ז, כג "כישראל").

**19** **ומי כעמך ישראל גוי אחד בארץ**

David's prayer after the prophet Nasan's promise: "And who is like Your people Israel, one nation on earth." In its plain sense "one nation" means a unique nation; the Alter Rebbe reads "one" as G-d's Oneness, which Israel draws down even on earth. Kehot notes that the parallel verse, II Samuel 7:23, reads "like Israel." (Kehot: I Chronicles 7:21)

**I Chronicles 17:21** דברי הימים א י"ז:כ"א

וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹקִים לִפְדּוֹת לוֹ עָם לָשׂוּם לְךָ שֵׁם גְּדֻלּוֹת וְנֹרָאוֹת לְגָרֶשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם׃

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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**20** **פי' שאפי' בארץ מתחת ממשיכים בחי' אחד**

Iggeres HaKodesh 9 reads "And who is like Your people Israel, one nation on earth" the same way: even in earthly matters, such as earning a living, Israel must not be separated from the true One.

KEHOT'S NOTE

ראה גם אגה"ק סי' ט' "דהיינו שגם בעניני ארץ לא יפרידו [נ"א יפרדו] מאחד האמת ח"ו". דרך מצותיך דף צה, א "פי' שישראל עושים שגם בארץ יהי' גילוי בחי' אחד".

**21** **משא"כ כשהיא ערומה**

Kehot notes that a passage of this maamar, from here on, is printed with slight changes in Or HaTorah on Shelach.

KEHOT'S NOTE

קטע מכאן, נדפס ג"כ בשינויים קלים באוה"ת שלח ע' תרנו.

**22** **וכל נברא הווה ונפסד**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה רמב"ם הל' יסוה"ת ד, ג.

**23** **וכל נברא הווה ונפסד**

The Rambam writes that everything composed of the four elements must eventually come apart and return to its elements. The Alter Rebbe uses this to show that a created soul, by itself, is far from the eternal One.

**Mishneh Torah, Foundations of the Torah 4:3,** משנה תורה, הלכות יסודי התורה ד':ג'

וְכָל הַמְחֻבָּר מֵאַרְבָּעָה יְסוֹדוֹת אֵלּוּ הוּא נִפְרָד בַּסּוֹף. יֵשׁ שֶׁהוּא נִפְרָד לְאַחַר יָמִים אֲחָדִים. וְיֵשׁ שֶׁהוּא נִפְרָד לְאַחַר שָׁנִים רַבּוֹת. וְכָל שֶׁנִּתְחַבֵּר מֵהֶם אִי אֶפְשָׁר שֶׁלֹּא יִפָּרֵד לָהֶן. אֲפִלּוּ הַזָּהָב וְהָאֹדֶם אִי אֶפְשָׁר שֶׁלֹּא יִפָּסֵד וְיַחֲזֹר לִיסוֹדוֹתָיו. וְיָשׁוּב מְקֹצָתוֹ לָאֵשׁ. וּמְקֹצָתוֹ לַמַּיִם. וּמְקֹצָתוֹ לָרוּחַ. וּמְקֹצָתוֹ לָאָרֶץ׃

All things fused of the four elements terminate in dissolution. In some instances, the dissolution will be in but few days; in others, such dissolution will come to pass after many years; but all that which was fused by them can not avoid dissolution back into them. Even gold and platinum cannot avoid termination and a return to the elements. The process of such return is, part to fire, part to water, part to air and part to dust.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

**24** **שעי"ז יוכלו נשמות להכלל באחד**

Kehot notes that Or HaTorah on Shelach has a gloss (hagahah) on these words.

KEHOT'S NOTE

באוה"ת פ' שלח ע' תרנו יש הגהה לכאן.

**25** The Talmud lists the seven heavens; in Aravos, the seventh, are the treasuries of life and the souls of the right-

eous, as it says, "the soul of my lord shall be bound up in the bundle of life."

**Chagigah 12b:13** חגיגה י"ב ב:י"ג

נִשְׁמָתָן שֶׁל צַדִּיקִים — דִּכְתִיב: "וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ". רוּחוֹת וּנְשָׁמוֹת שֶׁעֲתִיד[וֹת] לְהִיבָּרְאוֹת — דִּכְתִיב: "כִּי רוּחַ מִלְּפָנַי יַעֲטוֹף וּנְשָׁמוֹת אֲנִי עָשִׂיתִי". וְטַל שֶׁעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲיוֹת בּוֹ מֵתִים — דִּכְתִיב: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ".

William Davidson, Vocalized Aramaic (CC-BY-NC)

## 26 צרורה בצרור החיים

Rabbi Eliezer teaches that the souls of the righteous are stored away beneath the Throne of Glory, as it says, "the soul of my lord shall be bound up in the bundle of life."

**Shabbat 152b:6–7** שבת קנ"ב ב:ו'-ז'

אַף הַקָּדוֹשׁ בָּרוּךְ הוּא, עַל גּוּפָן שֶׁל צַדִּיקִים אוֹמֵר: "יָבֹא שָׁלוֹם יָנוּחוּ עַל מִשְׁכְּבוֹתָם", וְעַל נִשְׁמָתָן הוּא אוֹמֵר: "וְהָיְתָה נֶפֶשׁ אֲדוֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים". עַל גּוּפָן שֶׁל רְשָׁעִים הוּא אוֹמֵר: "אֵין שָׁלוֹם אָמַר ה' לָרְשָׁעִים", וְעַל נִשְׁמָתָן הוּא אוֹמֵר: "וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע". תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: נִשְׁמָתָן שֶׁל צַדִּיקִים גְּנוּזוֹת תַּחַת כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: "וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים". וְשֶׁל רְשָׁעִים זוֹמְמוֹת וְהוֹלְכוֹת, [וּמַלְאָךְ אֶחָד עוֹמֵד בְּסוֹף ...

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## 27 והיתה נפש אדוני צרורה בצרור החיים

Rabbi Yitzchak teaches that as there is a Gan Eden on earth, so there is a Gan Eden above, as it is written, "And the soul of my lord shall be bound up in the bundle of life." It is the first of the Zohar passages the Alter Rebbe lists on the bundle of life.

**Zohar, Vayera 16:230–18:251** ספר הזהר, וירא ט"ז:ר"ל-י"ח:רנ"א

R. Hizkiah here discoursed on the verse: For he looketh to the ends of the earth, and seeth under the whole heaven (Job 28, 24). 'How incumbent it is', he said, 'upon the sons of men to contemplate the works of the Almighty and to busy themselves in the study of the Torah day and night, for through him who thus busies himself the Almighty is glorified on high and below. The Torah indeed is a tree of life for all those who occupy themselves with it, affording them life ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

## 28 נפש אדוני צרורה בצרור החיים

The Zohar (Vayikra) speaks of the nefesh that King David inherited, bound to the supernal bond, and explains "bound up in the bundle of life" as the nefesh bound to the ruach, the ruach to the neshamah and the neshamah to the Holy One, blessed be He.

**Zohar, Vayikra 64:424–65:435** ספר הזהר, ויקרא ס"ד:תכ"ד-ס"ה:תל"ה

It is written, "Let the earth bring forth a living soul" (Gen. 1, 24), this being the portion from which David inherited and became heir to the kingdom, as elsewhere explained. As has been stated, the soul is linked with the spirit, and the spirit with the super-soul. Happy those who obtain this noble heritage! Alas for the wicked whose souls do not even win them this world, much less the world to come I Of them it is written, "And the souls of thine enemies shall he sling out ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

## 29 נפש אדוני צרורה בצרור החיים

Rabbi Elazar notes that the verse says "the soul of my lord" without specifying, as in "who has not taken My soul in vain," and connects it with the morning bond of the Congregation of Israel with her Husband.

**Zohar, Metzora 11:41–13:50** ספר הזהר, מצורע י"א:מ"א-י"ג:נ'

"If a man were to give all the substance of his house for love, it would be utterly contemned": this means that if the Holy One, blessed be He, were to offer to the angels all the substance of His house in lieu of His uniting with the Community of Israel, they would contemn it, since they have no joy save in the hour when the Community of Israel unites with the Holy One, blessed be He. When a man puts on the phylactery of the hand, he should stretch ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

## 30 נפש אדוני צרורה בצרור החיים

The Zohar asks why the verse says nefesh and not neshamah, and answers that all is bound together: nefesh in ruach, ruach in neshamah and neshamah in the Holy One, blessed be He; thus the nefesh is bound up in the bundle of life.

**Zohar, Achrei Mot 45:271–46:280** ספר הזהר, אחרי מות מ"ה:ער"א-מ"ו:ר"פ

R. Hizkiah and R. Jesse then rose and went on their way. 'Verily,' they said, 'when there are no righteous in the world, the world is sustained only by the Scroll of the Law.' R. Jesse asked: 'Why, when rain is wanted, do we go to the graveyards, seeing that it is forbidden to "inquire of the dead" (Deut. 18, 11)?' He replied: 'You have not yet seen the "wing of the Bird of Eden".1r. Simeon. The "dead" here are those of the sinners of the heathens who are forever ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

## 31 והיתה נפש אדוני צרורה בצרור החיים את ה'

Avigail's blessing to David while Shaul pursued him: "And the soul of my lord shall be bound up in the bundle of life with Havayah your G-d," while the souls of his enemies would be slung away. Plainly it asks that G-d keep David alive, or keep his soul with Him after death; the Alter Rebbe reads the bundle as the garments of Torah and mitzvos that include the soul in G-d's Oneness. (context: Steinsaltz Tanakh)

**I Samuel 25:29** שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לְרָדְפְּךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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**32** **צרורה בצרור החיים את ה'**

The Zohar describes the nefesh bound to the ruach, the ruach to the neshamah, and the neshamah bound to the Infinite One; of this it is written, "bound up in the bundle of life with Havayah your G-d."

**Zohar, Terumah 29:296–306** ספר הזהר, תרומה כ"ט:רצ"ו-ש"ו

This constitutes the attainment of the rest and quietude of the nephesh that is below, concerning which it is written: "But the soul (nephesh) of my lord shall be bound in the bundle of life with (et) the L-rd thy G-d" (I Sam. 25, 29); that is to say, in the union symbolized by et (the first and the last letters of the alphabet, signifying the union of all things), one being like unto another.

The Zohar; London, Soncino Press, 1933 (Public Domain)

**33** **ועיין מענין צרורה בצרור**

Kehot points to a discourse on this verse, "And the soul of my lord shall be bound up," in the Alter Rebbe's discourses on the Prophets.

KEHOT'S NOTE

ראה גם ד"ה זה במאמרי אדה"ז-נביאים ע' טו. כעין זה ראה אוה"ת ויקרא-ב ע' תרצג. וראה לעיל לט, א במ"מ.

**34** **בגמרא פ"ב דחגיגה [די"ב סע"ב]**

Kehot quotes Or HaTorah on this Gemara: "that is, in the seventh heaven, called Aravos."

KEHOT'S NOTE

"דהיינו ברקיע השביעי הנקרא ערבות" — אוה"ת נ"ך-א ע' שנ. וראה שם ע' כט.

**35** **פ' בת' דשבת קנ"ב ב'**

Or HaTorah quotes the Gemara in Shabbos, "and of their soul it says, 'And the soul of my lord shall be bound up,'" and the Maharsha's comment that Avigail said this to David.

KEHOT'S NOTE

"ועל נשמתן הוא אומר והיתה נפש אדוני צרורה כו' ופי' מהרש"א אביגיל אמרה כן לדוד" — אוה"ת נ"ך-א ע' כט.

**36** **רבות ס"פ האזינו**

Or HaTorah quotes this Midrash: "And where is it placed? Beneath the Throne of Glory in heaven, as Avigail says, 'And the soul of my lord shall be bound up in the bundle of life.'"

KEHOT'S NOTE

"והיכן היא מונחת תחת כסא הכבוד בשמים שכן אביגיל אומרת והיתה נפש אדוני צרורה בצרור החיים כו'" — אוה"ת נ"ך-א ע' ל.

**37** **נשא ס"פ י"א גבי וישמרך**

Or HaTorah quotes this Midrash: another explanation of "and guard you" is that He will guard your soul, as it says, "And the soul of my lord shall be bound up in the bundle."

KEHOT'S NOTE

"ד"א וישמרך ישמור את נפשיך וכן הוא אומר והיתה נפש אדוני צרורה בצרור כו'" — אוה"ת נ"ך-א ע' כט.

**38** On "Who knows the spirit of men that ascends," the Midrash says the souls of the righteous are placed in a treasury above, as Avigail said to David, "the soul of my lord shall be bound up in the bundle of life."

**Kohelet Rabbah 3:21:1** קוהלת רבה ג':כ"א:א'

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם וגו'. תָּנֵי אַחַת נִשְׁמָתָן שֶׁל צַדִּיקִים וְאַחַת נִשְׁמָתָן שֶׁל רְשָׁעִים, כְּלָם עוֹלוֹת לַמָּרוֹם, אֶלָּא שֶׁנִּשְׁמוֹתֵיהֶן שֶׁל צַדִּיקִים הֵן נְתוּנוֹת בָּאוֹצָר, וְנִשְׁמוֹתֵיהֶן שֶׁל רְשָׁעִים מְטֹרָפוֹת בָּאָרֶץ, שֶׁאָמְרָה אֲבִיגַיִל לְדָוִד בְּרוּחַ הַקֹּדֶשׁ (שמואל א כה, כט): וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים, יָכוֹל אַף שֶׁל רְשָׁעִים כֵּן, תַּלְמוּד לוֹמַר: וְאֶת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע. מַטְרוֹנָא שָׁאֲלָה לְרַבִּי יוֹסֵי בֶּן חֲלַפְתָּא, אָמְרָה לוֹ מַה הוּא דִּין דִּכְתִיב: וּמִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם ...

"Who knows the spirit of the sons of man? Does it go upward? And the spirit of the animal, does it go downward to the earth?" (Ecclesiastes 3:21). "Who knows the spirit of the sons of man...?" It is taught: Both the soul of the righteous and the soul of the wicked, all of them ascend on High; however, the souls of the righteous are placed in the treasury, while the souls of the wicked are cast down to the earth, as Avigayil said to David, with divine inspiration: "May ...

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**39** **תרומה קמ"ב סע"ב**

Or HaTorah quotes this Zohar: the neshamah is bound to the Infinite One, and of this it is written, "And the soul of my lord shall be bound up."

KEHOT'S NOTE

"וההיא נשמתה אתקשרת באי"ס ב"ה כו' וע"ד כתיב והיתה..." — אוה"ת נ"ך-א ע' ל.

**40** **ויקרא כ"ה א'**

Kehot points to Yahel Or, the Tzemach Tzedek's commentary on Tehillim, in connection with this Zohar passage.

KEHOT'S NOTE

ראה יהל אור ע' תקסד.

**41** **מצורע נ"ה א'**

Yahel Or quotes this Zohar, that "the soul of my lord" is unspecified, as in "who has not taken My soul in vain," and the Mikdash Melech's explanation: this soul is the level of Malchus, bound up in the bundle of life, which is Yesod, holding the mochin of Abba and Imma that are called life.

KEHOT'S NOTE

"ע"פ והיתה נפש אדוני צרורה בצרור החיים את ה' אלקיך נפש אדוני סתם, כד"א אשר לא נשא לשוא נפשי, ופי' במק"מ נפש כו' היא בחי' מל' שהיא צרורה בצרור החיים שהוא היסוד שיש בו מוחין דאו"א הנק' חיים עכ"ל" — אוה"ת יהל אור ע' תקסב. וראה שם ע' תקסד. תרצד.

**42** **בפרדס ערך צרור**

Kehot points to two places in Or HaTorah in connection with the Pardes entry on tzror, the bundle.

KEHOT'S NOTE

ראה באוה"ת במדבר-ז ע' א'תשצ. וראה גם באוה"ת נ"ך ע' לא.

"תאנא כדהוה רב המנונא סבא בעי לצלאה צלותיה אמר לבעל החוטם אני מתפלל לבעל החוטם אני מתחנן, והיינו דכתיב ותהלתי אחטם לך, תנא אורכא דחוטמא תלת מאה וע"ה עלמין אתמליין מההוא חוטמא וכולהו מתדבקין בז"א" — יהל אור ע' תרסח.

**48** **לבעל החוטם אני מתפלל ולבעל החוטם אני מתחנן**

In the Idra, Rav Hamnuna Sava would pray, "To the Master of the nose I pray, to the Master of the nose I make supplication," and the Zohar cites "and for My praise I will hold back (echetom) for you." The Alter Rebbe identifies the nose with the level of scent.

**Zohar, Idra Rabba 9:63–10:73** ספר הזהר, האדרא רבא ט':ס"ג-י':ע"ג

**49** **ארוכה מארץ מדה**

Tzofar tells Iyov that G-d's wisdom is beyond his grasp: "Its measure is longer than the earth, and broader than the sea." The Alter Rebbe applies the words to the radiance of Arich Anpin, which reaches from the Infinite down to the lowest level. (context: Steinsaltz Tanakh)

**Job 11:9** איוב י"א:ט'

אֲרֻכָּה מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

**50** **ברבות במדבר ספ"ה**

Or HaTorah sums up this Midrash: on "For My Name's sake I will lengthen My anger" it reads echetom as a seal, the sealed end of the redemption, and also G-d sealing Israel for good, as in "Set me as a seal," which kept them from being cut off in exile.

KEHOT'S NOTE

"ע"פ למען שמי אאריך אפי . . דורש אחטם לשון חותם קץ הגאולה החתום (כמו חתום הוא באוצרותי בפי האזינו) גם חותמה לטובה כמ"ש שימני כחותם כוי והיא גרמה להם שלא נכרתו בגלות" — אוה"ת נ"ך-א ע' קעט.

**51** **אחטם לך לשון חותם**

The Midrash reads "I will hold back (echetom) for you" as a seal: the sealed end of the redemption, and G-d sealing Israel for good, as in "Set me as a seal upon your heart," which kept them from being cut off in exile.

**Bamidbar Rabbah 5:6** במדבר רבה ה':ו'

**52** **שימני כחותם**

The beloved asks her lover, "Set me as a seal upon your heart, as a seal upon your arm," to be bound to him for good; the Midrash reads it of G-d sealing Israel for good. The Alter Rebbe sees in the seal the drawing of light downward.

**Song of Songs 8:6** שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

**43** **במאו"א אות צדיק ס"כ**

Or HaTorah quotes Me'orei Or: "The bundle of life is called the Yesod of Binah, in which the Yesod of Chochmah is bound up."

KEHOT'S NOTE

באוה"ת נ"ך-א ע' לא "צרור החיים נק' יסוד דבינה שנצרר בה יסוד החכמה כוי". וראה גם ע' תרצד. וראה יהל אור (הוצאת תשד"מ) ע' תשיח. מובא גם באוה"ת שלח ע' תעו.

**44** **זח"א ויקרא ק"ו ב'**

Or HaTorah sums up this Zohar passage: "the bundle of life is the upper Gan Eden."

KEHOT'S NOTE

"צרור החיים ג"ע העליון" — אוה"ת נ"ך-א ע' ל.

**45** **והריחו ביראת ה'**

Yeshayahu says of Mashiach: "And his scenting (vahari-cho) shall be in the fear of Havayah; not by what his eyes see shall he judge." Vaharicho comes from rei'ach, scent: through his fear of G-d he will sense the truth without needing to see or hear, and the Alter Rebbe takes from it the name of the level of scent. (context: Steinsaltz Tanakh)

**Isaiah 11:3** ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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KEHOT'S NOTE

ישע' יא, ג.

**46** **אאריך אפי ותהלתי אחטם לך**

G-d tells Israel through Yeshayahu: "For My Name's sake I will lengthen My anger (a'arich api), and for My praise I will hold it back (echetom) for you, so as not to cut you off." Af means both anger and nose, and to "lengthen the af" is to be slow to anger, as the breath of one whose anger has passed grows long; the Alter Rebbe hears in a'arich api the name Arich Anpin, and in echetom the chotem, the nose. (context: Steinsaltz Tanakh)

**Isaiah 48:9** ישעיהו מ"ח:ט'

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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KEHOT'S NOTE

ישע' מח, ט. ראה גם לקמן תבוא מג, ג.

**47** **כמ"ש באדרא דנשא . . לבעל החוטם אני מתפלל**

Yahel Or quotes the Idra: Rav Hamnuna Sava prayed "to the Master of the nose," which is the meaning of "and for My praise I will hold back for you"; the length of the nose is 375 worlds, which are filled from it and all cleave to Z'eir Anpin.

KEHOT'S NOTE

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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KEHOT'S NOTE

שה"ש ח, ו.

**53** **אחרי ע"ח ב'**

Kehot's text reads Acharei 78b and suggests it should be 71b, as Or HaTorah has it; our text already reads 71b.

KEHOT'S NOTE

אולי צ"ל ע"א ב'. וכ"ה באוה"ת נ"ך-א ע' ל "משמע הצרור ג' הנפש מתקשרא ברוח ורוח בנשמה ונשמה בקב"ה נמצא הנפש צרורה בצרור החיים ע"י רוח ונשמה" ע"ש.

**54** **ב — בחי' ריח**

Kehot points to two places in Or HaTorah on Bereishis in connection with the level of scent.

KEHOT'S NOTE

ראה אוה"ת בראשית רפו, ב. רצה, ב.

**55** **בביאור ע"פ אלה מסעי**

In the explanation on "These are the journeys," the journeys are the ascents of Israel from below to above, through subduing and transforming evil, and Moshe's writing of them is connected with the Sages' saying, "The seal of the Holy One, blessed be He, is truth."

KEHOT'S NOTE

לקמן צא, ד.

**56** **בזהר בלק דקפ"ו א'**

Kehot's note points to where this is explained further: The Rebbe's maamar "וישלח יהושע" (5736).

KEHOT'S NOTE

ראה לקמן פי' מסעי פט, ב. ובזהר שם מדובר בלבושים כפשוטם וריח כפשוטו, שהשייכות דלבושים לריח היא בכל הלבושים, ומחשבה דיבור ומעשה נק' בשם יריחו ירחו מלשון ריח גם לפני הכיבוש ואפילו לפני שילוח המרגלים לשם — בד"ה וישלח יהושע תשל"ו הערה 10.

**57** Kehot's note points to Leviticus 25:1 for these words.

**Leviticus 25:1** ויקרא כ"ה:א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר׃

And the L-RD spoke unto Moses in mount Sinai, saying:

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## PARAGRAPH 8

**58** **בריחא דלבושייכו**

A child would not come near two sages and said they had not recited the Shema in its time; they had been busy helping a bride and groom. Asked how he knew, he answered, "By the scent of your garments I knew." The Alter Rebbe cites it to show that garments carry scent.

**Zohar, Balak 4:24–6:33** ספר הזהר, בלק ד':כ"ד-ו':ל"ג

**59** **סד"ה ועתה יגדל נא**

The closing section of that discourse, which begins on 39b, reads "the power (ko'ach) of Ado-nai" as the Infinite Light drawn down through doing the mitzvos as the King's commands; this power lifts the souls and clothes and surrounds them so that they are "bound up in the bundle of life with Havayah," and "long-suffering" (erech apayim) means that this revelation lengthens and is drawn further down.

KEHOT'S NOTE

לעיל לט, ב ואילך.

**60** Kehot's note points to Numbers 33:1–36:13 for these words.

**Numbers 33:1–36:13** במדבר ל"ג:א'-ל"ו:י"ג

## PARAGRAPH 9

**61** **משכו וקחו**

Moshe's command before the Exodus: "Draw forth and take for yourselves lambs according to your families, and slaughter the Pesach." The Zohar reads mishchu, "draw forth," as drawing the supernal days down.

**Exodus 12:21** שמות י"ב:כ"א

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכוּ וּקְחוּ לָכֶם צֹאן לְמִשְׁפְּחֹתֵיכֶם וְשַׁחֲטוּ הַפָּסַח׃

Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb.

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**62** **משכו יומין עילאין לגבי יומין תתאין**

The Zohar explains mishchu as drawing from one place to another: drawing the supernal days, 366 like the numerical value of mishchu, toward the lower days. The Alter Rebbe cites it for the days as channels of drawing down.

**Zohar, Pinchas 104:696–105:706** ספר הזהר, פנחס ק"ד:תרצ"ו-ק"ה:תש"ו

**63** **שבעת ימים ושבעת ימים**

On the verse about Shlomo's feast, "seven days and seven days, fourteen days," the Zohar says the doubling shows an upper world and a lower world. It is one of the places the note gives on the days.

**Zohar, Vayechi 75:771–781** ספר הזהר, ויחי ע"ה:תשע"א-תשפ"א

**64** **ע"מ לקבל פרס**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

וראה אבות א, ג.

**65** **ע"מ לקבל פרס**

Antigonos of Socho: "Do not be like servants who serve the master in order to receive a reward." The Alter Rebbe applies it to holy thought: its aim is to be included in the One, not reward.

**Pirkei Avot 1:3** משנה אבות א:ג

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם:

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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**66** **בד"ה לסוסתי בשה"ש**

In the discourse "To My mare," the Alter Rebbe pairs the 248 positive commandments with the 248 limbs of the King and the 365 prohibitions with the 365 sinews; the sinews are lights that carry the blood, the life of the limbs.

**KEHOT'S NOTE**

לקו"ת שם יא, ג.

## PARAGRAPH 11

**67** **מחשבה רעה אין הקב"ה מצרפה**

The Talmud teaches that G-d does not join an evil thought to the deed: a thought alone is not punished as an act. The same passage excepts a thought of idolatry, citing "to seize the house of Israel in their heart"; the Alter Rebbe grants the rule, but insists that the thought itself still clothes the soul in impurity.

**Kiddushin 39b:9–10** קידושין ל"ט ב:ט'-י'

וְדִלְמָא לָאו הָכִי הָוֵה? רַבִּי יַעֲקֹב מַעֲשֶׂה חָזָא. וְדִלְמָא מְהַרְהֵר בַּעֲבֵירָה הָוֵה? מַחְשָׁבָה רָעָה אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא מְצָרְפָהּ לְמַעֲשֶׂה. וְדִלְמָא מְהַרְהֵר בַּעֲבוֹדָה זָרָה הָוֵה, וּכְתִיב: "לְמַעַן תִּפֹּשׂ אֶת בֵּית יִשְׂרָאֵל בְּלִבָּם"?! אִיהוּ נָמֵי הָכִי קָאָמַר: אִי סָלְקָא דַּעְתָּךְ שָׂכַר מִצְוָה בְּהַאי עָלְמָא, אַמַּאי לָא אַגִּין מִצְוֹת עֲלֵיהּ כִּי הֵיכִי דְּלָא לֵיתֵי לִידֵי הִרְהוּר?

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**KEHOT'S NOTE**

קידושין לט, ב. ושי"נ.

**68** **ימים יצרו ולא אחד בהם**

The Zohar (Vayechi) says that after the sin Adam knew he was naked, because not one of his days remained to clothe him, and reads "days were formed, and not one among them" this way.

**Zohar, Vayechi 32:294–303** ספר הזהר, ויחי ל"ב:רצ"ד-ש"ג

This is the esoteric explanation of the verse, "and they knew that they were naked" (Gen. 3, 7), that is to say, that the glorious raiment made of those days had been impaired and none of them was left to clothe themselves with. And so it was until Adam repented and G-d pardoned him and made him other garments, but not of his days, as it is written: "And G-d made Adam and his wife coats of skins and clothed them" (Gen. 3, 21).

The Zohar; London, Soncino Press, 1933 (Public Domain)

**69** **ימים יצרו ולא אחד בהם**

The Zohar (Vayechi) reads "Your eyes saw my unformed mass" of the souls, which stand before G-d in their very form before they come down, and "not one among them" as: not one stands in this world in his Master's service as he should. It adds that when a person merits in this world with good deeds, his days are blessed above.

**Zohar, Vayechi 48:495–51:505** ספר הזהר, ויחי מ"ח:תצ"ה-נ"א:תק"ה

In this case we may interpret the words "He shall bless the house of Israel" to mean that G-d gives extra blessings to a man who is married, in order that his wife may be blessed through him, and so he receives two portions, one for himself and one for his wife.' R. Hizkiah discoursed on the verse: "Thine eyes did see mine imperfect substance, and in thy book they were all written, etc." (Ps. 139, 16). 'This verse', he said, 'has been frequently expounded. All the souls which came ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

**70** Rabbi Meir teaches that the dust of Adam was gathered from the whole world, citing "Your eyes saw my unformed mass." It is the first of the places the note lists for this verse.

**Sanhedrin 38a:18** סנהדרין ל"ח א:י"ח

תָּנְיָא, הָיָה רַבִּי מֵאִיר אוֹמֵר: אָדָם הָרִאשׁוֹן מִכָּל הָעוֹלָם כּוּלּוֹ הוּצַבַּר עַפָּרוֹ, שֶׁנֶּאֱמַר: "גָּלְמִי רָאוּ עֵינֶיךָ", וּכְתִיב: "כִּי ה' עֵינָיו מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ". אָמַר רַב אוֹשַׁעְיָא מִשְּׁמֵיהּ דְּרַב: אָדָם הָרִאשׁוֹן

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**71** **גלמי ראו עיניך**

David praises G-d, who saw him before he was formed: "Your eyes saw my unformed mass, and in Your book they are all written; days were formed, and not one among them." The word is written lo, "not" (with an alef), and read lo, "His" (with a vav): each day is His. The Alter Rebbe follows the written word and reads echad as G-d's Oneness: Adam confesses that he did not draw the One into his days. (context: Steinsaltz Tanakh)

**Psalms 139:16** תהילים קל"ט:ט"ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ וְלוֹ אֶחָד בָּהֶם:

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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**KEHOT'S NOTE**

תהלים קלט, טז.

**72** **גלמי ראו עיניך**

The Midrash says that G-d created Adam as a golem stretching from one end of the world to the other, citing

**וישלח יהושע** 77

Midrash Rabbah on Shelach opens with Yehoshua's two spies, identifies them as Pinchas and Kalev, and explains cheresh to mean that they disguised themselves as potters.

**Bamidbar Rabbah 16:1** במדבר רבה ט"ז:א

**וישלח יהושע** 78

The Zohar (Acharei) speaks of two that draw nourishment every day and are called spies of the land, and calls this the secret of the Sifra deTzniusa on "And Yehoshua bin Nun sent from Shittim two men as spies, secretly." It is the first of the two places in Acharei that the Alter Rebbe gives.

**Zohar, Achrei Mot 11:76–12:86** ספר הזהר, אחרי מות י"א:ע"ו-י"ב:פ"ו

of this mighty sea in four directions, and each has four aspects. A thousand rocks rise and sink every day from the tide of that sea. Afterwards they are uprooted from it and go to another sea. There is no number to those that cling to her hair. Two sons suck from her every day who are called "spies of the land", and two daughters are at her feet, and these cling to the sides of that litter. In her left hand are seventy branches that grow among the fishes ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

**וישלח יהושע** 79

The Zohar (Shelach) says that Kalev and Yehoshua alone could carry the cluster of grapes, "by two," and that from this Yehoshua later learned to send "two men as spies."

**Zohar, Sh'lach 10:67–75** ספר הזהר, שלח לך י':ס"ז-ע"ה

**פני משה כפני חמה** 80

The elders of that generation said, "The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon." The Alter Rebbe uses Moshe's "sun" to place the examination of love and awe at Moshe's level.

**Bava Batra 75a:16** בבא בתרא ע"ה א:ט"ז

כַּיּוֹצֵא בְּדָבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" – וְלֹא כָּל הוֹדְךָ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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**Zohar I, 28a** זח"א כח, א

KEHOT'S NOTE

ב"ב עה, א. זח"א כח, א. ובכ"מ.

**אני איני מצוה לך** 81

Rashi: "Send for yourself: at your discretion; I do not command you." Here the Alter Rebbe explains why: examining love and awe is not a duty for every person.

**Rashi on Numbers 13:2** רש"י על במדבר י"ג:ב'

... לְפִי שֶׁלָּקְחָה עַל עִסְקֵי דִבָּה, שֶׁדִּבְּרָה בְּאָחִיהָ, וּרְשָׁעִים הַלָּלוּ רָאוּ וְלֹא לָקְחוּ מוּסָר (תנחומא): שלח לך. לְדַעְתְּךָ, אֲנִי אֵינִי מְצַוֶּה לְךָ, אִם תִּרְצֶה שְׁלַח; לְפִי שֶׁבָּאוּ יִשְׂרָאֵל וְאָמְרוּ נִשְׁלְחָה אֲנָשִׁים לְפָנֵינוּ, כְּמָה שֶׁנֶּאֱמַר "וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם" וְגוֹ' (דברים א'), וּמֹשֶׁה נִמְלַךְ בְּשְׁכִינָה, אָמַר, אָמַרְתִּי לָהֶם שֶׁהִיא טוֹבָה, שֶׁנֶּאֱמַר "אַעֲלֶה אֶתְכֶם מֵעֳנִי מִצְרַיִם" וְגוֹ'

"Your eyes saw my unformed mass."

**Bereshit Rabbah 8:1** בראשית רבה ח':א

... בשעה שברא הקדוש ברוך הוא את אדם הראשון גולם בראו, והיה מוטל מסוף העולם ועד סופו, הדא הוא דכתיב: (תהלים קלט) גלמי ראו עיניך וגו'. רבי יהושע בר נחמיה ורבי יהודה בר סימון בשם רבי אלעזר אמר: מלא כל העולם בראו. מן המזרח למערב מנין? שנאמר (שם): אחור וקדם צרתני וגו'. מצפון לדרום מנין? שנאמר (דברים ד): ולמקצה השמים ועד קצה השמים. ומנין אף בחללו של עולם? שנא': ותשת עלי כפכה, כמה דאת אמר (איוב יג): כפך מעלי הרחק. אמר רבי אלעזר: אחור למעשה יום הראשון וקדם למעשה יום ...

"And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth" (Genesis 1:26). "And G-d said: Let us make Man in our image, in our likeness." Rabbi Yoḥanan began: "Back and front [aḥor vakedem], You shaped me..." (Psalms 139:5) – Rabbi Yoḥanan said: If a person merits, he partakes of two worlds, ...

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**כי עירום אנכי** 73

Adam's answer after the sin: "I was afraid, because I am naked, and I hid." The Alter Rebbe reads his nakedness as the loss of the soul's garments.

**Genesis 3:10** בראשית ג':י

וַיֹּאמֶר אֶת־קֹלְךָ שָׁמַעְתִּי בַגָּן וָאִירָא כִּי־עֵירֹם אָנֹכִי וָאֵחָבֵא:

And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'

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KEHOT'S NOTE

בראשית ג, י.

**להמשיך על ידם בחי' אחד** 74

Kehot points to Sefer HaMaamarim 5709 in connection with drawing the level of One through the days.

KEHOT'S NOTE

ראה סה"מ תש"ט ע' 77. בלקו"ת שה"ש כב, ב (מובא ביהל אור ע"פ) "כי מים הם לבושים והם יוצרו בכדי שיהי' אחד מאיר בהם

**פ"ד דסנהדרין (דל"ח א') . . ויחי . . דרל"ג ב'** 75

Kehot notes that all the sources listed here, from Sanhedrin to the Zohar on Vayechi, are also cited in Yahel Or.

KEHOT'S NOTE

כל המראה מקומות נזכרים גם ביהל אור ע' תקכד.

**וזהו בחי' מרגלים** 76

Kehot notes that this passage on the spies is cited in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' א.

Rabbi Simon in the name of Rabbi Yehoshua ben Levi and Rabbi Ḥama, father of Rabbi Hosea in the name of Rabbi: Chronicles was given only to be expounded; that is what is written: "The sons of Shela, son of Judah: Er, father of [avi] Lekha" (I Chronicles 4:21) - the President of the Court [Av Beit Din] of Lekha. "And Lada, father of [avi] Maresha" (I Chronicles 4:21) - the President of the Court [Av Beit Din] of Maresha. "And the families of the house of those who wrought ...

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**85** **(וברבות . . בשל"ה פ' בשלח**

Kehot notes that these sources are copied in Or HaTorah on Nach, which also refers to the Shelah on Parshas Vayeshev.

KEHOT'S NOTE

המ"מ נעתקו באוה"ת נ"ך-א ע' א. ושם מציין גם לשל"ה פ' וישב.

**86** **ב' יצירים יצר טוב ויצר הרע**

The Midrash reads the doubled yud of vayyitzer as two inclinations, the good inclination and the evil inclination. The Alter Rebbe adds the Ramaz's point that the evil one must be subordinate to the good.

**Bereshit Rabbah 14:4** בראשית רבה י"ד:ד'

וייצר שני יצרים: יצר טוב ויצר הרע. שאילו היה לבהמה ב' יצרים, כיון שהיתה רואה סכין ביד אדם לשחטה היתה מפחדת ומתה. והרי אדם יש לו ב' יצרים? אמר רבי חנינא בר אידא: (זכריה יב) ויוצר רוח אדם בקרבו, מלמד שנפשו של אדם צרורה בקרבו אלמלא כן, כיון שהיתה הצרה באה עליו, היה שומטה ומשליכה:

"Formed" [Vayitzer] - [alluding to man's] two inclinations [yetzarim], the good inclination and the evil inclination. Were an animal to have two inclinations, when it would see a person with a knife in his hand ready to slaughter it, it would die of fright. But does man not have two inclinations [and nevertheless does not die of fright]? Rabbi Ḥanina bar Ida said: "He forms [yotzer] the spirit of man within him" (Zechariah 12:1) - this teaches that a person's soul is bound up [tzerura] within him. Were it not ...

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**87** **כ"כ הרמ"ז בפ' תזריע**

Or HaTorah quotes the Ramaz: vayyitzer is written with two yuds, which come from Chesed and Gevurah, water and fire; but one of the yuds is voweled and sounded and the other hidden, a hint that G-d wants the evil inclination to be included in the good inclination and to submit to it.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' בלק ע' תתקנב "וייצר בשני יודי"ן שהם נמשכים מחו"ג מים ואש, אבל אחד מן היודי"ן נקוד ונרגש והשני נסתר רמז שחפץ ה' שהיצה"ר יהי' נכלל ביצי"ט ויכנע לו" ע"ש.

**88** **מרגלים חרש**

"Spies, cheresh": the Midrash reads cheresh as cheres,

(שמות ג'), חַיֵּיהֶם שֶׁאֲנִי נוֹתֵן לָהֶם מָקוֹם לִטְעוֹת בִּדְבָרֵי מְרַגְּלִים, לְמַעַן לֹא יִירָשׁוּהָ (תנחומא):

שלח לך אנשים SEND THOU MEN — Why is the section dealing with the spies put in juxtaposition with the section dealing with Miriam's punishment? To show the grievousness of the spies' sin: because she (Miriam) was punished on account of the slander which she uttered against her brother, and these sinners witnessed it and yet they did not take a lesson from her (Midrash Tanchuma, Sh'lach 5). שלח לך SEND THEE (more lit., for thyself) — i.e. according to your own judgement: I do not command you, but if ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

**82** **ועיין בסש"ב פרק י"ד**

Kehot points to two places in Or HaTorah on Shelach in connection with this reference to Tanya, chapter 14.

KEHOT'S NOTE

ראה אוה"ת שלח ע' תלט. תמג. ציון זה נתבאר בארוכה בד"ה וישלח יהושע תשמ"ב. שבציון זה מיישב כ"ק הצ"צ הקושיא איך אפי"ל שהעבודה דאהוי"ר אינה אלא בבחי' משה ולא הי' ציווי ע"ז לכל אדם ועל זה מציין כ"ק הצ"צ לתניא פי"ד דשם מבואר שמדת הבינוני שהיא מדת כל אדם ואחרי כל אדם ימשוך היא העבודה במדו"מ, אבל שלימות העבודה שהיא בבחי' צדיק הרי אין לאדם משפט הבחירה ע"ז ע"ש בארוכה.

**83** **המה היוצרים**

In the genealogy of Yehudah: "They are the potters, and the inhabitants of Netaim and Gederah; there they dwelt with the king in his work." Plainly it names families of craftsmen in the king's service; the Midrash reads it as speaking of Yehoshua's spies.

**I Chronicles 4:23** דברי הימים א ד':כ"ג

הֵמָּה הַיּוֹצְרִים וְיֹשְׁבֵי נְטָעִים וּגְדֵרָה עִם־הַמֶּלֶךְ בִּמְלַאכְתּוֹ יָשְׁבוּ שָׁם:

These were the potters, and those that dwelt among plantations and hedges; there they dwelt occupied in the king's work.

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KEHOT'S NOTE

דה"א ד, כג.

**84** **המה היוצרים אלו המרגלים ה"ד וישלח יהושע**

The Midrash reads "They are the potters" as Yehoshua's spies, and explains cheresh either as the carpenters' tools or as the pots they carried.

**Ruth Rabbah 2:1** רות רבה ב':א'

... וְהַדְּבָרִים עַתִּיקִים, רַבִּי אַיְבוּ וְרַבִּי יְהוּדָה בְּרַבִּי סִימוֹן אוֹמְרִים דְּבָרִים הַלָּלוּ סְתוּמִין כָּאן וּמְפֹרָשִׁין בְּמָקוֹם אַחֵר. (דברי הימים א ד, כג): הֵמָּה הַיּוֹצְרִים, אֵלּוּ הַמְּרַגְּלִים, הֲדָא הוּא דִכְתִיב (יהושע ב, א): וַיִּשְׁלַח יְהוֹשֻׁעַ בִּן נוּן מִן הַשִּׁטִּים וגו', רַבִּי יְהוּדָה וְרַבִּי נְחֶמְיָה חַד אָמַר כְּלֵי נַגָּרוּת הָיָה בְּיָדָם, מְרַגְּלִים חֶרֶשׁ לֵאמֹר, רַבִּי נְחֶמְיָה אוֹמֵר כְּלֵי קַדָּרוּת הָיָה בְּיָדָם, מְקַדְּרִין חֶרֶשׁ לֵאמֹר. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי חֶרֶשׁ כְּמַשְׁמָעוֹ, אָמַר לָהֶם עֲשׂוּ עַצְמְכֶם חֵרְשִׁין וְאַתֶּם עוֹמְדִים עַל ...

earthenware, saying the spies passed as potters.

**Joshua 2:1** יהושע ב׳:א׳

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה׃

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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KEHOT'S NOTE

יהושע ב, א.

**89** **פכים קטנים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

חולין צא, סע״א.

**90** **פכים קטנים שחזר עליהם יעקב**

On "And Yaakov was left alone," Rabbi Elazar says that he stayed behind for small jugs. Me'orei Or reads these jugs as the fallen sparks of the World of Tohu.

**Chullin 91a:22–23** חולין צ״א א:כ״ב-כ״ג

(בראשית לב, כה) ויותר יעקב לבדו אמר רבי אלעזר שנשתייר על פכין קטנים מכאן לצדיקים שחביב עליהם ממונם יותר מגופם וכל כך למה לפי שאין פושטין ידיהן בגזל (בראשית לב, כה) ויאבק איש עמו עד עלות השחר אמר רבי יצחק מכאן לת״ח שלא יצא יחידי בלילה רבי אבא בר כהנא אמר מהכא

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**91** **וייצר ה״א את האדם**

The Torah tells of man's creation: "And Havayah Elokim formed the man of dust from the ground." Vayyitzer is spelled here with two yuds, which the Sages read as two inclinations.

**Genesis 2:7** בראשית ב׳:ז׳

וַיִּיצֶר ה׳ אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

## PARAGRAPH 12

**92** **אנחנו החומר ואתה יוצרנו**

The prophet pleads in Israel's name: "And now, Havayah, You are our Father; we are the clay, and You are our Potter, and we are all the work of Your hand." The Alter Rebbe adds it to the verses on yotzer, the potter.

**Isaiah 64:7** ישעיהו ס״ד:ז׳

וְעַתָּה ה׳ אָבִינוּ אָתָּה אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ וּמַעֲשֵׂה יָדְךָ כֻּלָּנוּ׃

But now, O L-RD, Thou art our Father; we are the clay, and Thou our potter, and we all are the work of Thy hand.

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KEHOT'S NOTE

ישע׳ סד, ז.

**93** **אנחנו החומר ואתה יוצרנו**

The Midrash on Ki Sisa expounds this verse, "We are the clay, and You are our Potter," as Israel calling G-d their Father. It is the first place the Alter Rebbe cites for it.

**Shemot Rabbah 46:4** שמות רבה מ״ו:ד׳

דבר אחר: פסל לך, ההי״ד (ישעיה סד): ועתה ה׳ אבינו אתה אנחנו החומר ואתה יוצרנו. אמר הקב״ה לישראל: עכשיו אני אביכם?! כשראיתם עצמכם בצרה קראתם אותי אבינו! אמרו לו: הן, שנאמר (תהלים עז): ביום צרתי ה׳ דרשתי. משל לבן ארכיאטוס, שפגע בסמדרקוס והתחיל לשאול בשלומו. אמר לו: קירי, מרי, אבי. שמע אביו וכעס עליו, אמר: לא יראה פני. הואיל וקראו לסמדרקוס אבי. אחר ימים חלה הבן, אמר: בבקשה, קראו לאבי שיראני. באו ואמרו לאביו, מיד נכמרו רחמיו עליו, ועלה אצלו. ואמר לו: עתה, בבקשה ממך אבי, הסתכל בי! אמר לו: ...

Another matter: "Carve for yourself" – that is what is written: "But now, L-rd, You are our Father; we are the clay, and You are our Potter" (Isaiah 64:7). The Holy One blessed be He said to Israel: 'Now I am your Father? When you saw yourselves in distress, you called me: Our Father.' They said to Him: 'Yes, as it is stated: "On the day of my distress I sought the L-rd"' (Psalms 77:3). This is analogous to the son of a prominent doctor who encountered a lowly individual ...

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**94** **ברבות כי תשא פמ״ו**

Kehot notes that the words of this Midrash are copied in Or HaTorah on Bereishis.

KEHOT'S NOTE

הלשון נעתק באוה״ת בראשית דף נא, ב.

**95** **ככלי יוצר**

G-d tells His anointed king: "You shall break them with a rod of iron; like a potter's vessel you shall shatter them." This is the verse Bereishis Rabbah expounds: a potter's vessel, not yet fired, can be restored when it breaks.

**Psalms 2:9** תהילים ב׳:ט׳

תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.'

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**96** **ככלי יוצר**

Rabbi Yitzchak: "It is not written 'like earthenware vessels You will shatter them,' but 'like a potter's vessels': a potter's vessels that have not been fired can be restored." The

Alter Rebbe uses this distinction to set aside reading cheresh as the potter's craft.

**Bereshit Rabbah 14:7** בראשית רבה י״ד:ז׳

... לא מסתייה להההוא גברא עקתיה, אלא דאתית מעקא ליה, אית חספין מתדבקין? לא כך כתיב (תהלים ב:ט) ככלי יוצר תנפצם אתמהא?! אמר לו: כלי חרש ברייתו מן המים והכשירו באור, כלי זכוכית ברייתו מן האור והכשירו באור, זה נשבר ויש לו תקנה, וזה נשבר ואין לו תקנה אתמהא?! אמר לו: ע״י שהוא עשוי בנפיחה. אמר לו: ישמעו אזניך מה שפיך אומר, מה אם זה שעשוי בנפיחתו של בשר ודם יש לו תקנה, בנפיחתו של הקדוש ברוך הוא על אחת כמה וכמה! אמר רבי יצחק: ככלי חרס תנפצם אין כתיב ...

"[The L-rd G-d formed the man] of dirt [afar]" – [read the word] ofer, meaning a young man, as he was created in his full form. Rabbi Elazar bar Rabbi Shimon said: Eve, too, was created in her full form. Rabbi Yoḥanan said: Adam and Eve were created [with the bodies of people who were] approximately twenty years old. Rabbi Huna said: ["Dirt [afar] from the ground [adama]"]. Afar is a masculine word, adama is a feminine word. A potter brings masculine dirt and feminine ground so that the vessels ...

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**97** **אל תחרוש על רעך**

Shlomo's counsel: "Do not devise evil against your fellow, while he dwells securely with you." The root charash here means to plot in thought, and the Alter Rebbe reads cheresh in Yehoshua's verse this way.

**Proverbs 3:29** משלי ג׳:כ״ט

אַל־תַּחֲרֹשׁ עַל־רֵעֲךָ רָעָה וְהוּא־יוֹשֵׁב לָבֶטַח אִתָּךְ׃

Devise not evil against thy neighbour, Seeing he dwelleth securely by thee.

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**KEHOT'S NOTE**

משלי ג, כט.

**98** **ריח ניחוח לה׳**

Said of the burnt offering: "an offering by fire, a pleasing scent to Havayah." The garments of thought, speech and action are to be such a pleasing scent.

**Leviticus 1:9** ויקרא א׳:ט׳

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַה׳׃

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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**KEHOT'S NOTE**

ויקרא א, ט. ובכ״מ.

**PARAGRAPH 13**

**99** **על כן יאמרו המושלים בואו חשבון**

"Therefore the rulers say: Come to Cheshbon; let the city of Sichon be built and established." The Alter Rebbe refers to his discourse on this verse beside the "masters of accounting," since cheshbon means a reckoning.

**Numbers 21:27** במדבר כ״א:כ״ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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**100** **חרש**

Rashi renders cheresh "in secret," as the Targum does, and says Yehoshua told the spies to make themselves like the deaf (chereshim), so that people would not hide their words from them; alternatively, cheresh is cheres, pots they carried to look like potters.

**Rashi on Joshua 2:1** רש״י על יהושע ב׳:א׳

**101** **מאלמים אלומים**

Yosef tells his brothers his dream: "Behold, we were binding sheaves (me'almim alumim) in the field." The Midrash plays on alumim, sheaves, and illem, mute.

**Genesis 37:7** בראשית ל״ז:ז׳

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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**102** **משתוקיתא דאימא קמה**

On Yosef's dream, the Midrash says that when the brothers would hide his fate from their father, what would stand up for him was "the silence of the mother," reading the word "arose" (kamah) of the dream this way.

**Bereshit Rabbah 84:10** בראשית רבה פ״ד:י׳

... אמר רבי אחא: עתידים אתם להעלים עלי דברים לפני אבא, לומר: חיה רעה אכלתהו. ומאן קאים ליה משתיקותא? דאימא קמה. והנה קמה אלומתי וגם נצבה והנה תסובינה אלומותיכם, כנגד ה׳ פעמים, שהן עתידין להשתחוות לו. ויאמרו לו אחיו: המלוך תמלוך עלינו רבי לוי ורי סימון חד אמר: מפני שענו אותו בעין רעה, לפיכך, מעמיד רשעים. וחד אמר: מפני שענו אותו בלשון כפול, לפיכך, הוא מעמיד מלכים:

"Joseph dreamed a dream, and he told it to his brothers; and they hated him even more" (Genesis 37:5). "He said to them: Please, hear this dream that I dreamed" (Genesis 37:6). "Joseph dreamed a dream.... He said to them: Please [na], hear" – he said: In this manner the prophets will rebuke you: "Hear now [na] what the L-rd is saying" (Micah 6:1) "Behold, we were binding sheaves in the field, and behold, my sheaf

arose and also stood upright, and behold, your sheaves gathered around and prostrated themselves ...

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**103** **אין אסתר מגדת**

"Esther did not tell her origins or her people, as Mordechai had commanded her." Her silence is traced back to Rachel.

**Esther 2:20** אסתר ב׳:כ׳

אֵין אֶסְתֵּר מַגֶּדֶת מוֹלַדְתָּהּ וְאֶת־עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ מָרְדֳּכָי וְאֶת־מַאֲמַר מָרְדֳּכַי אֶסְתֵּר עֹשָׂה כַּאֲשֶׁר הָיְתָה בְאָמְנָה אִתּוֹ׃

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him —

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**104** **ישפה יש פה ושותק**

The Midrash says Rachel's descendants inherited her silence: Binyamin's stone in the breastplate was yashfeh, "yesh peh, he has a mouth and is silent," since he knew of Yosef's sale; Shaul did not tell of the kingship; and Esther did not tell her origins.

**Esther Rabbah 6:12** אסתר רבה ו׳:י״ב

**105** **ולא מצאתי לגוף טוב משתיקה**

Shimon, son of Rabban Gamliel: "All my days I grew up among the sages, and I have found nothing better for the body than silence." The Alter Rebbe points to the Rambam's commentary on this mishnah.

**Pirkei Avot 1:17** משנה אבות א׳:י״ז

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה דְּבָרִים, מֵבִיא חֵטְא׃

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok