

## BESURAS HAGEULO

leader of our generation that “Teshuvah now, Redemption now” (in the years 5,701-3<sup>12</sup>). During these subsequent years there has been an increase of the revelation of the inner dimension of Torah. Over the years this revelation has increased more and more, to the point where the fountains have been disseminated to the farthest reaches of the world, even the most remote location. And not only has the results extended to these remote regions, but the actual fountains of knowledge have been introduced there.

...We have already completed everything; the Holy Temple is complete, standing ready in Heaven. Similarly, in all other respects, “all is prepared for the banquet.” Everything is complete and contained, as it were, in a closed box, which has been given - along with its key - to every Jew.<sup>13</sup>

The only thing left to wait for is for a Jew to cry out once more, with one more request, demand and another reminder: “how long?!...”

And when one does so, he will cause our righteous Moshiach to enter this synagogue and take all of the Jews who are here, along with all other Jews, to our Holy Land, to our Holy City Jerusalem, to our Holy Mountain, to the third Holy Temple.

*(From the talk of Shabbos Parshas Devarim, Shabbos Chazon, (postponed)  
Tisha B'Av, and from the talk of 10 Av (before evening service)  
and the 11th of Av, 5751)*

the series of 5666. *Likkutei Sichos*, vol. 7, p. 209).

<sup>12</sup> “Proclamation” in “*Hakeriah v'hakedushah*” 5701-5703 (*Igros Kodesh, Admor MaHaRayatz*, vol. 5, p. 361 ff. p. 377 ff. p. 408 ff. vol. 6, p. 430 ff.)

<sup>13</sup>. See *Likkutei Sichos*, vol. 28, p. 289. See there for cross references.

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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

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

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## THE ANNOUNCEMENT OF THE REDEMPTION

concerning which it says “as in the days of our departure from Egypt, I will show him wonders.”<sup>6</sup>

From all of the above it is clear that the present time and the present location is most appropriate for Moshiach’s coming.

This means that a Jew believes with perfect faith that our righteous Moshiach, “a king from the House of David, who meditates on Torah and is preoccupied with the Commandments,”<sup>7</sup> who subsequently becomes the “certain Moshiach” (by fulfilling [all the requirements to be “presumed Moshiach”], succeeding [as “presumed Moshiach”] and [then] building the Holy Temple on its site and gathering the dispersed of Israel<sup>8</sup>), will literally now enter this synagogue and will arrive, liberate us and lead us proudly to our Land. He will lead each and every Jew to the Holy Land, to Jerusalem, to the Temple Mount - to the third Holy Temple.

\* \* \*

This is the most fitting time for Redemption, since we are now living in the “afternoon” of the sixth millennium, after the year 5,500,<sup>9</sup> after the passing of the various deadlines, such as the year 5,608<sup>10</sup> and 5,666,<sup>11</sup> have passed, and after the declaration of the

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*birthday, are more propitious for receiving one’s “heavenly share,” since such dates are also determinative of the nature of one’s “portion from above.” Traditionally, Tisha B’Av, the day of the destruction of both Temples, is also the birth date of Moshiach. Translator’s note.]*

6. Michah 7:15.

7. Rambam, *Hilchos Melachim*, 11:4.

8. Ibid. [According to Rambam, there are two stages to Moshiach: the “presumed Moshiach,” who can be identified as a “a king from the House of David, who meditates on Torah and is preoccupied with the Commandments,” etc., and a certain or established Moshiach who has fulfilled all of the requirements of the “presumed Moshiach” and in addition rebuilds the Holy Temple and gathers the dispersed of Israel. Translator’s note.]

9. See *Sefer HaSichos*, 5750, vol. 1, p. 254 ff.

10. See *Sefer HaSichos-Toras Sholom*, p. 237. *Igros Kodesh, Admor MaHaRayatz*, vol. 1, p. 485.

11. See talk of the Last Day of Passover, 5730 (published in the addendum to

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

### The Announcement Of The Redemption

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As was discussed recently on several occasions, all the signs of Redemption point to the fact that “Behold (he) Moshiach is coming”<sup>1</sup> imminently. (The fact that Moshiach has not yet arrived is incomprehensible).

\* \* \*

This concept is all the more powerful now that we are in a threefold house: a house of prayer, a house of Torah study and a house for acts of loving-kindness. Moreover, this is the house of my sainted father-in-law, the leader of our generation, the Moses of our generation. This place is thus analogous to and a prelude for the third Holy Temple which also comprises a threefold character: “My house is a house of prayer,”<sup>2</sup> it is a house of Torah (as it was the location of the Sanhedrin near the Hewn Chamber<sup>3</sup>), and it is a house for acts of loving-kindness (which were generated through) the offering of sacrifices.<sup>4</sup>

The fact that this is the Shabbos of Tisha B’Av at Mincha time, the birthday of Moshiach, when there is a strengthening of Moshiach’s Mazal,<sup>5</sup> adds even greater significance to the above concept. Additionally, this is the year 5751 whose initials stand for “It will be a year of wonders I shall show him,” including the wonders associated with the true and complete Redemption,

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1. *Shir HaShirim* 2:8 and *ShirHaShirim Rabbah* on this verse.

2. *Yeshayahu* 56:6.

3. *Jerusalem Talmud*, *Makkos* 2:6. *Mechilta*, end *Parshas Yisro*. *Rashi*, beginning *Parshas Mishpatim*. *Middos* 5:4. *Sanhedrin* 86b (in the *Mishneh* ). *Rambam*, *Hilchos Sanhedrin* 14:12.

4. See, at length, the letter of between the 10th of Shevat and the 15th of Shevat 5747. *Likkutei Sichos* vol. 31, P. 235 ff. *Sefer HaSichos* 5747, talk of Shabbos *Parshas Terumah*. See there for cross references.

5. [The term “mazal” has several meanings: luck, star, fortune, fate, etc. In general, it refers to a person’s portion from above. Certain dates, such as a

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

by the

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**Rabbi Menachem M. Schneerson**

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Volume X: *Devarim*

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In English rendition

by

**Rabbi Eliyahu Touger**

## DEVARIM

## SUBSUMING PERSONAL IDENTITY

Our Sages state<sup>1</sup> that Moshe delivered the Book of *Devarim* “on his own initiative.” *Tosafos* adds that he was: “Inspired by *ruach hakodesh* (the holy spirit)”.

There are many different levels of *ruach hakodesh*. Nevertheless, with regard to Moshe, the Torah explicitly states:<sup>2</sup> “No prophet like Moshe ever arose within Israel,” indicating that Moshe’s prophecy was on the highest level possible.

For this reason, the Book of *Devarim* is considered an integral part of the Written Law. The fact that Moshe delivered these teachings “on his own initiative” does not alter the fact that they were granted by G-d.<sup>3</sup> This is reflected in the *Rambam’s* ruling<sup>4</sup> that anyone who says that even one word of the Torah was related by Moshe independently is considered to have denied the entire Torah. Certainly, this applies with regard to an entire book of the Torah.

Thus when Moshe delivered the Book of *Devarim*, G-dliness united with his being to the extent that “the Divine Presence spoke from Moshe’s throat.”<sup>5</sup>

1. *Megillah* 31b. See *Likkutei Torah, Shir HaShirim*, p. 20c.

2. *Devarim* 34:10.

3. See *Likkutei Torah, Bamidbar*, p. 15c. See the third section of this *sichah*.

4. *Mishneh Torah, Hilchos Teshuvah* 3:8.

5. See *Zohar*, Vol. III, p. 232a, 7a, 265a; *Shmos Rabbah* 3:15; *Vayikra Rabbah* 2:3; *Mechilta, Shmos* 18:19.

Everything that exists in this world is brought into being through the Torah. Accordingly, we may presume that the book of *Devarim* is read on the *Shabbos* before *Tishah BeAv*<sup>40</sup> because this *Shabbos* reveals the inner, positive intent within exile. The Book of *Devarim* is appropriate for this because overtly it centers on Moshe’s rebuke of the Jewish people, which reflects the Jews’ descent. Nevertheless, it concludes with an allusion to “the last day,”<sup>41</sup> pointing to the ultimate and complete Redemption to be led by *Mashiach*. May this take place in the immediate future.

(Adapted from *Sichos Shabbos Parshas Va’eira*, 5714 and *Sichos Shabbos Parshas Matos-Masei*, 5717)



40. This is because, of all the *Shabbosos* of *Bein HaMetzarim*, the *Shabbos* before *Tishah BeAv* is of unique distinction, as can be understood from the extent of the descent experienced on *Tishah BeAv*. See the *Tzemach Tzedek’s* notes on *Eichah* with regard to *Shabbos Chazon*.

41. Moreover, this concept can be understood from the words of rebuke themselves, for they were delivered “after smiting Sichon...” (*Devarim* 1:4), i.e., after G-d granted the Jews success (*Rashi*).

Similar concepts apply with regard to the exile. The intent is that it lead to “the final day,” the Redemption. Moreover, even in the few moments that remain until the Redemption, if we need further words of Divine rebuke, may it be G-d’s will that they be administered in an environment of material and spiritual prosperity.

Furthermore, even the rebuke itself is an expression of “a Torah of kindness.” And indeed, there is no need for rebuke, for it is possible to substitute hard labor in Torah for it. See *Torah Or*, p. 49a ff., p. 51a ff. The ultimate goal is to bring about the revelations of the ultimate Redemption. May this take place in the near future (*Sichos Shabbos Parshas Matos-Masei*, 5723).

of the *Tzemach Tzedek*, they represent “the remedy for the blow.” They can heal the damage done by the destruction of the *Beis HaMikdash*.

In general, *Shabbos* is above the concept of destruction. In addition, these *Shabbosos* possess a unique quality, for their intent is to transform the period of *Bein HaMetzarim* to a *nachalah bli meitzarim* (“a boundless inheritance”). As such, they are on a higher plane than the other *Shabbosos* of the year.

All the *Shabbosos* of the year are transcendent in nature, above sin and the exile that comes in its wake. The *Shabbosos* of *Bein HaMetzarim*, however, also possess the potential to transform the exile and reveal its inner purpose: the preparation for the Redemption. These *Shabbosos* are a foretaste of “the day which is all *Shabbos* and rest for life everlasting,”<sup>37</sup> the era in which we will say: “I will thankfully acknowledge You, O G-d, for having chastised me.”<sup>38</sup> At that time, the positive aspects of our sufferings in exile will be revealed.

This concept is also alluded to in *Nigleh*, the revealed teachings of Torah law, for it is stated that on the *Shabbosos* during *Bein HaMetzarim*, one must be more careful not to show public signs of mourning than on other *Shabbosos*.

(In this context, it is worthy to mention a story concerning my father: There was a person who would usually wear slippers, even on *Shabbos*. He became a mourner, ר"ל, and asked my father whether he could wear his slippers on *Shabbos* during the week of mourning. My father ruled that he should not, because such shoes are worn by mourners, and it might appear that he was mourning on *Shabbos*.<sup>39</sup>)

37. Cf. the conclusion of Tractate *Tamid*.

38. *Yeshayahu* 12:1.

39. See a parallel instance in the *Talmud* (*Chagigah* 18a), where a Rabbinic prohibition was relaxed because of the possibility of creating a mistaken impression.

For this reason, when Moshe says:<sup>6</sup> “I will grant rain.... I will grant grass,” the pronoun refers to G-d. The Divine Presence was speaking.

Thus the difference between the Book of *Devarim* and the previous four books of the Torah involves only the method of communication. The previous four books were also conveyed by Moshe; only the two commandments:<sup>7</sup> “I am G-d, your L-rd...” and “You shall have no other gods...” were heard directly from G-d. With regard to the other 611 commandments, our Sages apply<sup>8</sup> the verse:<sup>9</sup> “The Torah (תורה, numerically equivalent to 611) which Moshe commanded to us...,” i.e., it was he who communicated them to us. Nevertheless, with regard to the other four books, Moshe was considered an agent,<sup>10</sup> while the Book of *Devarim* was recited “on his own initiative.” In the latter instance, the Divine Presence en clothed itself in his conceptual processes until the two were united in a bond so powerful that “the Divine Presence spoke from [his] throat.”<sup>11</sup>

A similar concept applies with regard to the insights developed by the Sages of the *Talmud* and the Torah giants of subsequent ages. These men are all metaphorically referred to by the name Moshe,<sup>12</sup> and it is said:<sup>13</sup> “Every new concept

6. *Devarim* 11:14-15. See *Likkutei Torah, Bechukosai*, p. 50a.

7. *Shmos* 20:2-3.

8. *Makkos* 23b-24a.

9. *Devarim* 33:4.

10. *Rashi, Megillah* 31b, entry *Moshe*.

11. Moshe’s *ruach hakodesh* is identified with the level of *Za’er Anpin* of *Atzilus*. While acting from this level he is considered to have acted “on his own initiative,” for this was the source of his prophecy and understanding.

The conception that Moshe did not make these statements independently, but rather their source is from G-d, can be interpreted as follows: The source of the entire Torah is above the level of *Za’er Anpin*. The Book of *Devarim*, however, en clothed itself and became identified with the level of *Za’er Anpin*. See *Likkutei Torah, Shir HaShirim*, p. 20c.

12. *Torah Or*, p. 68c. See *Rashi, Chulin* 93a, entry, *Moshe*.

13. This exact wording is not found in the *Talmud*. Similar sayings are found in *Megillah* 19b; the *Jerusalem Talmud, Peah* 2:4; *Shmos Rabbah* 47:1; *Vayikra Rabbah* 22:1; *Koheles Rabbah* 1:9, 5:8. See also the responsa of Rav David

developed by an experienced sage was given to Moshe at Sinai.”

Every new Torah concept is thus “the word of G-d.”<sup>14</sup> It is just that G-d’s word is en clothed in the mind of the Sage who developed the idea. Needless to say, there are differences in the levels and the types of en clothement, but in essence these teachings are all the word of G-d.

Not only does the Book of *Devarim* introduce several new Torah concepts, it reviews and clarifies many of the concepts introduced in the previous four books. The same motif also applies with regard to rulings by “the extensions of Moshe in every generation,”<sup>15</sup> the Torah leaders of the Jewish people throughout the centuries. Their rulings are “the word of G-d.” A person who disregards them is lacking, not only in the observance of the particular law which the later sages instituted, but in the adherence to the Torah as a whole.

In a similar vein, the *Mechilta* interprets the verse:<sup>16</sup> “And they believed in G-d, and in Moshe His servant,” as indicating that the Jews’ belief in Moshe is equivalent to their belief in G-d Himself. A person who refutes the authority of Moshe is considered as having refuted the authority of G-d.

### FITTING THE CLOTHES TO THE PEOPLE

Moshe communicated the Book of *Devarim* to the Jews before their entry into *Eretz Yisrael*.<sup>17</sup> The implication is that for the Jews to enter *Eretz Yisrael*, a new phase of revelation was necessary. The previous revelations were not sufficient,

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Cohen, sec. 5, Responsum 3; *Toras HaOlah*, Vol. III, ch. 55; the introduction of the *Sifsei Cohen* to his commentary on the Torah; *Or HaTorah* by the Maggid of Mezeritch, *Parshas Toldos*; and *Tanya, Kuntres Acharon*, the passage beginning *Lehavin Pratei*. [See *Likkutei Sichos*, Vol. XIX, p. 252.]

14. See the gloss of the *Kesef Mishneh* to *Hilchos Teshuvah*, *loc. cit.* See also *Likkutei Torah, Bechukosai*, p. 50a.
15. *Tikkunei Zohar, Tikkun 69* (p. 114a). See *Bereishis Rabbah* 56:7.
16. *Shmos* 14:31.
17. See *Tanya*, ch. 25.

to shine during the night. On *Shabbos* itself, the sin had no repercussions.

Just as the sin of the Tree of Knowledge, the source of all the sins, did not affect the *Shabbos*, so too the sins that result from it do not have an effect on the *Shabbos*. Nor do the effects of these sins — the destruction of the *Beis HaMikdash* and the exile — have any influence on *Shabbos*.<sup>33</sup>

For this reason, Torah law<sup>34</sup> requires that on the *Shabbos* during *Bein HaMetzarim*, on the *Shabbos* in the Nine Days, and even when *Shabbos* falls on *Tishah BeAv*, there be no public expressions of mourning. On the contrary, it is a *mitzvah* to delight<sup>35</sup> and celebrate<sup>36</sup> on these *Shabbos*. For *Shabbos* is above all opposition, concealment and veils.

Not only do these *Shabbos* transcend the negative aspects of *Bein HaMetzarim*, as mentioned above in the name

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33. Nevertheless, in the world at large the positive quality of *Shabbos* is not visible. With regard to the Torah (which is referred to as “light”) and similarly with regard to the first *Shabbos* (when all of humanity was in the Garden of Eden), however, the influence of *Shabbos* was — and is — apparent.
  34. *Shulchan Aruch, Orach Chayim* 552:10; note also the gloss of the *Magen Avraham*.
  35. See *Tur* and *Shulchan Aruch, Orach Chayim*, sec. 242.
  36. *Tosafos, Mo’ed Kattan* 23b, based on the *Jerusalem Talmud, Berachos* 2:7. See also the *Jerusalem Talmud, Megillah* 1:4; *Sifri, Bamidbar* 10:10; the listing of the *mitzvos* by the *Baal Halachos Gedolos*; the notes of the *Meiri* and *Rabbeinu Asher to Nedarim* 66a; *Siddur Rav Amram Gaon* and *Machzor Vitri* which include the phrase “and they shall rejoice in you” (which our *nusach* of prayer mentions only on the festivals) in the *Shabbos* prayers.

The Alter Rebbe’s ruling (*Shulchan HaRav* 242:1, and similarly in *Likkutei Torah, Tzav*, p. 11d) that *Shabbos* is a day of *oneg* (“delight”) and not *simchah* (“joy”) is not intended to exclude joy from *Shabbos*, but to emphasize the quality of delight. Since delight is a higher quality than joy, the joy is included in the delight.

One might question this explanation, noting that when a festival falls on *Shabbos*, joy is singled out. This does not represent a difficulty, however, because on an ordinary *Shabbos*, joy is not experienced as an independent entity; it has never been singled out. With regard to festivals, by contrast, their joy is experienced throughout the year, and therefore is distinct on *Shabbos* as well. See *Shulchan Aruch HaRav* 30:4; *Shulchan Aruch, Yoreh De’ah* 102:4 (*Sichos Shabbos Parshas Matos-Masei*, 5723).



The *Tzemach Tzedek* explains<sup>27</sup> that the *Shabbosos* in *Bein HaMetzarim* “prepare the remedy before the blow.”<sup>28</sup> When a remedy comes after a blow, the damage remains unameliorated for a time. Moreover, even after the damage has been repaired, a blemish remains. This is reflected in the expression: “a sick person who was healed,” i.e., even after the healing, he is referred to as having been “sick.”

When, by contrast, the healing comes before the blow, it is as if the blow was never inflicted.<sup>29</sup> Indeed, the remedy is on a higher plane and does not allow for the possibility of damage.

This is the intent of the statement that the *Shabbosos* of *Bein HaMetzarim* “prepare the remedy before the blow.” They are above the level of exile and mourning, and prevent these influences from having an effect.

In this vein, we can appreciate our Sages’ statements<sup>30</sup> regarding the first *Shabbos*: that the sun shone from Friday morning until Saturday night. To explain: The source for all sins is the sin of the Tree of Knowledge.<sup>31</sup> This sin (the very opposite of “the light of the Torah and the candle of *mitzvah*”<sup>32</sup>) brought the darkness of night into the world. Nevertheless, on the first *Shabbos*, there was no darkness at night. Although man had already sinned, the sun continued

and Moshe had to convey the Torah “on his own initiative,” i.e., the Torah had to pass through an intermediary. This, however, did not create distance. For Moshe was a *mimutzeh hamechaber*, “an intermediary who connects.”

The rationale is that the entry into *Eretz Yisrael* began a different phase of Divine service, one that befits “a settled land.”<sup>18</sup> In *Eretz Yisrael*, the mission of the Jewish people was to elevate material existence. In the desert, their Divine service was focused on the spiritual, so there was no necessity for an intermediary. But after the entry into *Eretz Yisrael*, when they were concerned with material entities, the Jews were no longer able to receive G-dly light without an intermediary.<sup>19</sup>

This pattern continued in subsequent generations. As the spiritual level of the generations declined, it became necessary for “the word of G-d” to be garbed in more and more garments. This explains the difference between the Written Law and the Oral Law, and within the Oral Law itself, the difference between the Sages of the *Mishnah*, those of the *Gemara*, the *Rishonim*, and the *Acharonim*. In order for the Torah to reach people on a lower spiritual level, it had to be en clothed in more garments.

This process of enclothement involves merely the number of garments; the Torah’s essence remains unchanged. This applies to the differences between the first four books of the Torah and the Book of *Devarim*, and on a larger scale to the differences between the Written Law and the Torah concepts developed by sages of the present generations and accepted by

27. Notes to *Megillas Eichah*, p. 45 [*Or HaTorah, Nach*, Vol. II, p. 1097]. See also the *Meor ViShemesh, Rimzei Bein HaMetzarim*: “The sanctified and uplifted sages say that the *Shabbosos* of *Bein HaMetzarim* are very elevated rungs.” The author of this text was a student of the Maggid of Mezeritch’s disciples, and the term “the sanctified and uplifted sages” surely refers to his teachers.

28. Cf. *Megillah* 13b.

29. To cite a parallel: Our Sages state (*Bava Kamma* 77b): “A person who is about to be redeemed is considered as if he is already redeemed.”

30. The *Jerusalem Talmud, Berachos* 8:5; *Bereishis Rabbah* 11:2, 12:6, and the conclusion of ch. 82. See also *Midrash Tehillim* 92:1, *et al.*

31. See *Shabbos* 146a; *Zohar*, Vol. I, p. 52b; explained in the *maamar* entitled *Al Kein Yomru HaMoshlim*, 5691.

32. *Mishlei* 6:23.

18. See the *sichah* to *Parshas Shelach* in this series, where this concept is explained.

19. See *Likkutei Sichos*, Vol. II, p. 329, which explains that the generation that left Egypt were “souls of Atzilus” who did not need an intermediary (not even an agent) in order to be connected to G-d. This was the core of Korach’s complaint to Moshe (*Bamidbar* 16:3): “Why do you set yourselves up as supreme...?” See also our Sages’ comments (*Toras Shlomo* on the verse, and sources cited there) on *Shmos* 33:15 and *Likkutei Torah, Bamidbar*, p. 11a.

the Jewish people as they are spread throughout the world.<sup>20</sup> They are all the word of G-d, “given by one Shepherd.”<sup>21</sup>

### THROUGH DESCENT, ASCENT

As explained previously,<sup>18</sup> the Divine service of the Jewish people in *Eretz Yisrael* possesses an advantage over their service in the desert, because it is through the refinement of material reality that we tap G-d’s essence. G-d created the material universe because He “desired a dwelling in the lower worlds.”<sup>22</sup> By involving ourselves with material entities, we can shape this world into a dwelling for G-d’s essence.

In the desert, the people were able to perceive G-dly light without any concealment. They ate bread from heaven, and drank water from the well of Miriam. In *Eretz Yisrael*, by contrast, they were dependent on the natural order. G-d’s blessings were granted, but they followed the pattern: “And G-d will bless you in all that you do,”<sup>23</sup> i.e., man was required to act within the natural order.

Involvement in the natural order, however, does not involve a fundamental change with regard to the nature of Divine influence received. Their entry into *Eretz Yisrael* did not cause the Jewish people any loss. On the contrary, “the land is very, very good,”<sup>24</sup> i.e., in *Eretz Yisrael*, the Jews received unbounded G-dly influence.

Similarly, with regard to the Torah: Not only is the Book of *Devarim* not lacking anything when compared to the other four books, in this portion of the Torah, G-d’s will is more overtly revealed. For by carrying out the directives of the

20. See *Shulchan Aruch Harav, Hilchos Talmud Torah* 2:1.

21. See *Likkutei Torah, Bamidbar*, p. 15c, and the sources mentioned there.

22. *Midrash Tanchuma, Parshas Bechukosai*, sec. 3, *Parshas Naso*, sec. 16; *Bamidbar Rabbah* 13:6; see *Tanya*, ch. 36.

23. *Devarim* 15:18.

24. *Bamidbar* 14:7; see the *sichah* to *Parshas Shelach* in this series, where this concept is explained.

Book of *Devarim* regarding our conduct in *Eretz Yisrael*, we develop a revealed bond with G-d’s will.

Similar concepts also apply with regard to the Torah concepts and rulings developed by the sages in every generation. As the generations descend, the teachings and rulings of the sages reveal a higher light, for it is through these teachings that we will reach the ultimate revelations to be experienced in the Era of the Redemption.

(To express this concept in a different context: The Book of *Devarim* draws down and explains the laws mentioned in the previous four books in a form that can be comprehended by mortal intellect. This reflects a more elevated source. For the potential to draw concepts down to a lower level implies a higher source.)

The above also relates to an allusion at the conclusion of the Book of *Devarim*. Our Sages interpret<sup>25</sup> the phrase, “until the last sea,” as “until the last day.” To explain the connection: As explained above, the Book of *Devarim* relates G-d’s word as enclined in Moshe’s initiative. This is continued by “the extension of Moshe in every generation.” Through the directives of these Torah leaders, we empower ourselves and the world to receive the revelations of “the final day,” the Era of the Redemption.

### SO THAT THERE WILL BE NO TEARS

We always begin reading the Book of *Devarim* on the *Shabbos* before *Tishah BeAv* (or on *Tishah BeAv* itself, when it falls on *Shabbos*). Thus there is a connection between the Book of *Devarim* and the period of *Bein HaMetzaram*, the three weeks preceding *Tishah BeAv*.<sup>26</sup>

25. *Rashi, Sifri, Devarim* 34:2; *Targum Yonason, ibid.*:3.

26. See the *Sheloh, Cheilek Torah Shebichsav, Parshas Vayeishev*, which states: “Throughout the year, the festivals have a connection to the Torah portions read at that time.”