



לזכות  
החתן הרה"ת ר' פסח דוד שיח' ליווי  
והכלה המהוללה מרת חנה  
פרימט ריקל תח' מאגאלניק  
בקשר עם בואם בקשרי שידוכין

נדפס ע"י  
הרה"ת ר' יצחק ישראל זוגתו מרת  
רחל בריינא ומשפחתם שיח'ו  
מאגאלניק

א שבט

# Moshe Repeats the Torah

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*On the first of Shevat in the year 2488 (ב'תפ"ח), Moshe convened the Yidden and began the 37-day “review of the Torah” contained in Sefer Devorim, which he concluded on the day of his histalkus on 7 Adar of that year.*

The Gemara in Maseches Megilla (31b) notes a distinction between the first four *seforim* of the Chumash and the last one—Sefer Devorim: The first four contain Hashem’s words communicated through Moshe (“*mipi hagevura*”), while the last contains Moshe’s own words (“*mipi atzmo*”).

This certainly does not mean that Sefer Devorim is an invention of Moshe and not from Hashem, *chas v’shalom* (see Mishneh Torah, Hilchos Teshuva 3:8). Rather, as Tosafos clarify, Moshe delivered his words with *ruach hakodesh*. Now, there are many levels of *ruach hakodesh*; since Moshe Rabbeinu is the greatest *novi* ever to have lived, the *ruach hakodesh* that he experienced must have been on the highest level. Namely, *Elokus* had become so real within him that it became his entire identity; as *chazal* said of Moshe, “שכינה שכיהו—מדברת מתוך גרונו—The Shechina speaks from his throat.”

To sum up, in the first four *seforim*, Moshe is communicating Hashem’s message much like a messenger who delivers that which he is given, while in Sefer Devorim, Moshe is sharing his own thoughts while in a state of total and complete alignment with Hashem, wherein Moshe’s agenda and Hashem’s agenda are one and the same.

The same applies to “כל מה שתלמיד ותיק עתיד לחדש בתורה”; all the Torah which was revealed to us through the Tana’im, Amora’im, and the *talmidei chachamim* throughout the generations—it is all the words of Hashem as expressed through the “packaging” of human intellect.

But why is Sefer Devorim necessary? Why does Moshe need to talk to us “*mipi atzmo*” as if he is delivering his own message?

A new generation is about to enter Eretz Yisroel, and it is



these Yidden that Moshe addresses in Sefer Devorim. They are about to embark on a new *avoda*, one which is very different from what they are used to in the *midbar*. As long as the Yidden remained in the *midbar*, sheltered from material affairs, they were able to experience *Elokus* unfiltered, so to speak. Their entry into Eretz Yisroel signified an entry into the “natural world,” an existence in which *Elokus* is not as readily seen, and one must work hard in order to earn a livelihood.

Therefore, Hashem’s words needed to be “filtered,” so to speak, through Moshe Rabbeinu, making *Elokus* more tangible and accessible to the new generation.

As generations became less sensitive to *ruchniyus*, the Torah that was taught and revealed had to be even more “filtered” and packaged so that the generation could receive it.

This is all regarding the “packaging.” The content, however, remains exactly the same; the first four *seforim* of Chumash, the last *sefer* of Chumash, Mishna, Gemara, and the entire evolution of Torah until today—it is all equally the word of Hashem.

Despite the heavenly reality that the Yidden experienced in the desert—their food fell from the sky, their water flowed from a rock, and their clothing was preserved by miraculous clouds—the Yidden who entered Eretz Yisroel had it better. Because it is specifically through working with the physical world—which is what the Yidden began to do upon entering the land—that one can connect with the deepest essence of Hashem.

The desert experience might be “shinier,” but Eretz Yisroel is where the real work of fulfilling Hashem’s deepest desire begins—to make a home for Hashem in the lowest realm.

The same is true regarding Torah: Despite the unique quality of the first four *seforim*, wherein the words of Hashem are communicated “unfiltered,” Sefer Devorim possesses an even greater quality—a message which empowers Yidden living in a physical and materialistic world to tap into the deepest essence of Hashem.

The same is true with regard to the novel Torah insights and *takanos* enacted by our *chachamim* throughout the generations: The later the generation and (therefore) the lower it is spiritually, the greater the level of *Elokus* that is contained and revealed in that generation’s *chiddushim* and *takanos*, because it is specifically through fulfilling those *hora’os* and *takanos* that we will merit the greatest *giluy* of all—the era which will be ushered in with the coming of Moshiach Tzidkeinu!

### Takeaway:

Besides introducing new ideas, Sefer Devorim also clarifies ideas that are already mentioned in the *previous* four *seforim* of Chumash. The same is true with regard to new practices and directives which are instituted by the “Moshe Rabbeinu” of a later generation: Only when one’s fulfillment of the present-generation’s *takanos* (which are דבר “הוי ממש” is complete, can one’s fulfillment of (the will of Hashem as it is expressed in) the *takanos* from all the previous generations be complete as well—“ויאמינו בהוי ובמשה עבדו”.

(Adapted from *Likkutei Sichos* vol. 4, p. 1087)