

Discourse 60

*“Eileh HaDevarim Asher Diber Moshe -
These are the words that Moshe spoke”*

Shabbat Parshat Devarim,

9th of Menachem-Av, 5725¹²⁵⁷

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁵⁸ “These are the words that Moshe spoke etc.” Rashi comments on this stating, “Because these are words of reproof and he enumerates here all the places where they caused anger before the Ever Present One, he therefore concealed the matters by which they sinned and only referred to them by way of allusion, out of regard for the honor of Israel.”

Now, in Ohr HaTorah on the book of Devarim,¹²⁵⁹ the Tzemach Tzedek cites the question of the Rama on this, stating, “Why did he choose to conceal the reproof by hiding it in allusion etc.? If it was because of the honor of Israel, then

¹²⁵⁷ The pushed off fast day of the 9th of Av.

¹²⁵⁸ Deuteronomy 1:1

¹²⁵⁹ Ohr HaTorah, Devarim p. 11 – It should be pointed out that recently [at the time of this discourse – on the 5th of Menachem-Av, and the morning of the 6th of Menachem-Av] a new volume of Ohr HaTorah was published on the book of Devarim [on the Torah portions of Eikev through Ki Tavo]. This matter adds to the fulfillment of the prophecy (Zachariah 8:19) that these (nine) days will be transformed to joy and gladness.

why did he not take their honor into account later, when he said to them,¹²⁶⁰ ‘You rebelled... You provoked.’”

Now, it should be added, that at first glance, it could be said that since “here he enumerates here all the places where they caused anger before the Ever Present One,” it thus was impossible for him to state all these matters, “in a single weave,”¹²⁶¹ because in the Torah portion of Beha’alotcha we find that there must be separation between one punishment and another punishment.¹²⁶² It therefore was necessary for him to conceal these matters and only mention them by way of allusion.

However, when we examine the matter well, this is unlike the Torah portion of Beha’alotcha. This is because there it discusses [the matter of] writing the Torah portions, whereas here it discusses Moshe’s speech, and what need is there for Moshe to say all the words of reproof “in a single weave” such that he then would be unable to say them expressly, but only by way of allusion?

Is it not so that from Rosh Chodesh Shevat (when the matter of “These are the words that Moshe spoke” commenced)¹²⁶³ until his passing on the 7th of Adar, he could have said each matter of reproof by itself, and separate between them with other matters. For after all, during this time many matters relating to the *mitzvot* were said, as enumerated in the book of Devarim, which is the repetition of the Torah (*Mishneh Torah*).

¹²⁶⁰ Deuteronomy 9:22-24

¹²⁶¹ That is, at one time. See Talmud Bavli, Brachot 24a

¹²⁶² Talmud Bavli, Shabbat 116a – cited in Rashi to Numbers 10:35

¹²⁶³ See Deuteronomy 1:3

This being so, it must be said that the reason “he hid these things and only alluded to them, was out of regard for the honor of Israel,” in that a hint alone is sufficient in admonishing the Jewish people. This being so, why was it necessary for Moshe to openly admonish them in other places, even though “he was a lover of Israel”?¹²⁶⁴

The Tzemach Tzedek continues that what the Rama answered about this, that “he opened his mouth with wisdom in order to ‘test their jugs’¹²⁶⁵ and see whether their hearts were fitting to receive the reproofs etc.,” is a forced answer. He concludes that it therefore is more appropriate to answer this based on what the Ramaz wrote,¹²⁶⁶ that there are two kinds of reproofs by which Moshe reproved the Jewish people.

The first is in a concealed way, by way of allusion, as in the verse, “These are the words etc.,” in which he hints to them [by way] of the names of all the places where they sinned. This aspect is drawn from the powers of *Might-Gevurot* of the Father-*Abba* and Mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*). This is because the Father-*Abba* and Mother-*Imma* (Wisdom-*Chochmah*) and Understanding-*Binah* are called “the concealed are unto *HaShem* our God-*HaShem Eloh*” *einu*”¹²⁶⁷ and are the aspect of the concealed world (*Alma d’Itkasiya*).

¹²⁶⁴ Talmud Bavli, Menachot 65a

¹²⁶⁵ See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 141 – When a potter wishes to test the strength of his earthenware vessels, he tests their strength by hitting them with a rod etc.

¹²⁶⁶ At the beginning of the Torah portion of Ha’azinu

¹²⁶⁷ Deuteronomy 29:28; Ra’aya Mehemna to Zohar III 123b; Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (128a), and elsewhere; Introduction to Tanya, and beginning of Ch. 44 there.

The second way is when he told them,¹²⁶⁸ “You rebelled etc.,” which is a revealed reproof and is in order to repair *Zeir Anpin* and *Nukvah*, which are revealed. This is because the letters *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה]¹²⁶⁹ are called, “the revealed are for us.”¹²⁷⁰

2.

He continues and explains this matter as it is in our service of *HaShem*-יהו"ה, blessed is He. That is, in the soul there also are two aspects. The first aspect manifests in the body and is the inner light (*Ohr Pnimi*), this being the *Nefesh*, *Ru'ach*, and *Neshamah* [levels of the soul]. The second is the *Chayah* and *Yechidah* [levels of the soul] which is the transcendent encompassing aspect (*Makif*). Likewise these are the revealed (*Itgaliya*) aspect and the concealed (*Itkasiya*) aspect.

This is why the *Chayah* and *Yechidah* are hinted in the letter *Yod*-י and the thorn of the letter *Yod*-י [of the Name *HaShem*-יהו"ה]. This is because the *Yod*-י is just a point (*Nekudah*), and how much more so of the thorn of the letter *Yod*-י, which is not even a point (*Nekudah*). In contrast, the *Nefesh*, *Ruach*, and *Neshamah* [levels of the soul] are hinted in the three letters *Hey-Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה] that are actual letters (*Otiyot*).

¹²⁶⁸ Deuteronomy 9:22-24

¹²⁶⁹ Which correspond to *Zeir Anpin* and *Nukvah*.

¹²⁷⁰ Deuteronomy 29:28; Ra'aya Mehemna to Zohar III 123b; Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (128a), and elsewhere; Introduction to Tanya, and beginning of Ch. 44 there.

Now, just as there is a difference between the way of serving *HaShem*-יהו"ה, blessed is He, stemming from the *Nefesh*, *Ru'ach*, and *Neshamah* [levels of the soul] that are in a state of revelation (*Giluy*), and the way of serving Him stemming from the *Chayah* and *Yechidah* [levels] that are in a state of concealment (*He'elem*), so likewise there is a difference in the way of their repair, which is the matter of reproof.

That is, the repair for the *Nefesh*, *Ru'ach*, and *Neshamah* [levels of the soul] is through revealed reproof, whereas the repair of the *Chayah* and *Yechidah* [levels of the soul] is through reproof by way of allusion. In other words, to awaken the aspects of the *Chayah* and *Yechidah*, a reproof by way of allusion alone is sufficient. In contrast, to awaken the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*, the admonishment must be fully revealed.

3.

Now, this matter may be connected to the explanation in Likkutei Torah on our Torah portion (in the second discourse),¹²⁷¹ about the verse,¹²⁷² “Come now, let us reason together, says *HaShem*-יהו"ה. If your sins are as scarlet, they shall be white as snow; if they are red as crimson, they shall be [white] as wool.” The matter of “they shall be [white] as snow” comes through drawing down the thirteen attributes of mercy,

¹²⁷¹ Likkutei Torah, Devarim 1d

¹²⁷² Isaiah 1:18

about which the verse states,¹²⁷³ “The One of Ancient Days (*Atik Yomin*) sat. His garment was white as snow.”

In other words, snow is the aspect of a garment. However, the aspect of “they shall be [white] as wool” is even higher, as stated [in the continuation of the verse],¹²⁷⁴ “the hairs of His head were like clean wool,” in that, by way of analogy, the aspect of “the hairs of His head” comes from a more essential aspect and is higher than the aspect of “His garment.”

This is the matter of Kindness-*Chessed* that even transcends the thirteen attributes of mercy. This is as stated in Etz Chayim that,¹²⁷⁵ by way of analogy, “the hairs of His head,” are drawings down from the aspect of the Upper Kindness (*Chessed Elyon*) which literally is in a state of limitlessness, in which there is no admixture of judgment (*Din*) whatsoever. In contrast, this is not so of the aspect of “white as snow,” in which there still is a small measure of admixture of judgment (*Din*).

It can be said that the likeness of the two matters of “snow” and “wool” as they are in our service of *HaShem*-יהו"ה, blessed is He, is that “snow” is the matter of serving *HaShem*-יהו"ה, blessed is He, stemming from the *Nefesh*, *Ru'ach*, and *Neshamah* [levels of the soul]. In contrast, “wool” is the matter of serving Him stemming from the *Chayah* and *Yechidah* [levels of the soul].

Now, since the drawing down of the two levels of “snow” and “wool” are by means of “let us now reason together,” this being the matter of reproofs, therefore there also

¹²⁷³ Daniel 7:9

¹²⁷⁴ Daniel 7:9 *ibid*.

¹²⁷⁵ Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 5 & Ch. 7

are two ways of reproof; revealed reproof (which relates to service of *HaShem*-יהו"ה, blessed is He, stemming from the aspects of the *Nefesh*, *Ru'ach*, and *Neshamah*), which awakens the aspect of "snow," and concealed reproof (which relates to service of Him stemming from the aspects of the *Chayah* and *Yechidah*), which awakens the aspect of "wool."

4.

Now, it should be added that since all matters are drawn through Torah, it therefore is also the case that the matter of the two ways of reproof, revealed reproof and concealed reproof, is present as they are in Torah. This refers to the revealed parts of Torah, from which revealed reproof is drawn, and the inner (concealed) parts of Torah, from which concealed reproof is drawn.

The explanation is that the difference between the revealed part (*Nigleh*) of Torah and the innerness (*Pnimityut*) of the Torah, is like the difference between "snow" and "wool." That is, although both transcend the chaining down of the worlds (*Hishtalshelut*), there nevertheless is a difference between them, in that "snow" has a small admixture of judgment (*Din*) in it, which is not so of "wool," which has no admixture of judgment (*Din*) at all.

In other words, the inner (*Pnimityut*) aspect of Torah, in which there are no limitations altogether, transcends the chaining down of the worlds (*Hishtalshelut*). Moreover, because of its great elevation, it therefore is drawn and has an

effect all the way down, even on a person who has fallen far down.

This is hinted in the concealed reproof (rooted in the inner concealed parts of Torah), in that it also is about the most severe matter, “*Di Zahav*-די זהב,”¹²⁷⁶ which is the opposite of “I [am *HaShem*-יהוה your God],”¹²⁷⁷ and,¹²⁷⁸ “You shall have no other gods etc.” In other words, it even has an effect on a person who has stumbled in this matter, may the Merciful One save us, so that even in him, the matter of transforming darkness into light is possible.¹²⁷⁹

5.

Based on this, we can explain why one of the matters of the concealed reproof, (the root of which in Torah is the inner concealed aspect of Torah), is “*Tophel* and *Lavan*-תפל ולבן,”¹²⁸⁰ in that, “they made derogatory statements (*Taphloo*-תפלו) about the Manna, which was white (*Lavan*-לבן).”¹²⁸¹ Now, at first glance, their derogatory statements about the Manna seem to be unrelated to the fact that the Manna was white.

However, the explanation is that the matter of Manna is that it is “bread from the heavens.”¹²⁸² Furthermore, it was in such a way, that even as it was drawn down to sustain the

¹²⁷⁶ Deuteronomy 1:1 and Rashi there – “He reproofed them on account of the golden calf which they had made as a result the abundance of gold that they had etc.” [hinted at in the place-name “*Di Zahav*-די זהב” which literally means “much gold”].

¹²⁷⁷ Exodus 20:2

¹²⁷⁸ Exodus 20:3

¹²⁷⁹ See Likkutei Sichot Vol. 9, p. 22, and the citations there.

¹²⁸⁰ Deuteronomy 1:1

¹²⁸¹ Rashi to Deuteronomy 1:1

¹²⁸² Exodus 16:4

physical body, it remained in the same state of existence as it was Above.¹²⁸³ Moreover, because of its great elevation it could be drawn to all the Jewish people, even those who were on a low level [such that they had to] “pound it in a mortar etc.”¹²⁸⁴ Nonetheless, even when the Manna became part and parcel of their flesh and blood, it remained in its state of existence as “bread from the heavens,” and had an effect them etc. This was because of its great elevation, being that it is of the loftiest level, which is why it had no limitations in it.

This is also why the Manna was white (*Lavan*-לבן), in that the color white indicates the matter of simplicity (*Peshitut*), as explained in the Chassidic discourses of Yom HaKippurim¹²⁸⁵ about the linen garments of the High Priest (*Kohen Gadol*) which were white. Thus, since even with the descent of the Manna to below, it remained in its state of existence, in a way that transcends limitation, it therefore was white (*Lavan*), indicating its simplicity (*Peshitut*). It was because of its whiteness, which is the matter of its simplicity, that it included all flavors within it.¹²⁸⁶

However, the inclusion of all flavors in the Manna was not that they saw the things whose flavors they tasted (such as in the consumption of regular food, in which one sees the thing that he tastes) being that all that they saw was the Manna.¹²⁸⁷ This is because the flavors in the Manna were not in a state in

¹²⁸³ See Torah Ohr, Vayakhel 89a

¹²⁸⁴ Numbers 11:8; See Talmud Bavli, Yoma 75a

¹²⁸⁵ Likkutei Torah, Acharei 28c and elsewhere.

¹²⁸⁶ Talmud Bavli, Yoma ibid.

¹²⁸⁷ See Talmud Bavli, Yoma ibid. 74b and Rashi there.

state of having form (*Tziyur*), but in a state of simplicity (*Peshitut*).

This was also the substance of their derogatory statements (*Taphloo*-תפלו) about the Manna, that it was white (*Lavan*-לבן). That is, their complaint was that they could not take hold of the flavors tasted in it, being that the Manna was in a state of simplicity (*Peshitut*) – white (*Lavan*-לבן).

In other words, in truth, this was because of the greatness of the Manna, such that even in its descent it remained as it is Above, which is why it was in a state of simplicity (*Peshitut*), except that because of their own descent [and lowliness], they had no desire for food the flavors of which are in a state of simplicity (*Peshitut*), and therefore made derogatory remarks (*Taphloo*-תפלו) about the Manna, in that it was white (*Lavan*-לבן).

Nevertheless, even for them, the Manna became part and parcel of their flesh and blood and had an effect on them. For, because of its great elevation, it had no limitations and could even descend all the way down, as explained above.

Now, as Manna is in the Torah, which is compared to bread, the Manna of the innerness (*Pnimityut*) of the Torah, as known,¹²⁸⁸ the difference between the revealed parts (*Nigleh*) of Torah and the innerness (*Pnimityut*) of Torah is like the difference between “bread of the earth” and “bread of heavens.”

This is why one of the matters in the concealed reproof was [the place-name] “*Tophel* and *Lavan*-ולבן-*Tophel*,” in that

¹²⁸⁸ See the discourse entitled “*VeHayah Ki Tavo*” 5666; “*Amar Rabbi Akiva Ashreichem Yisroel*” 5667 (*Hemshech* 5666 p. 334 and on; p. 384 and on); *Likkutei Sichot*, Vol. 4, p. 1,038 and on; p. 1,101 and on.

“they made derogatory statements (*Taphloo*-תפלו) about the Manna, which was white (*Lavan*-לבן).” In other words, because of the greatness of the innerness (*Pnimiyut*) of the Torah (from which the concealed reproof is drawn), it is drawn all the way down, to even bring about the repair of those who “made derogatory statements (*Taphloo*-תפלו) about the Manna,” referring to the innerness (*Pnimiyut*) of the Torah.

This caused blemish in the concealed powers of the soul (just as the Manna had an effect upon, and became the flesh and blood of even those who made derogatory statements about it). This is as our sages, of blessed memory, stated,¹²⁸⁹ “the Luminary within it (specifying “Luminary-*Ma’or*-מאור,” referring to the innerness (*Pnimiyut*) of the Torah) will bring him to return to goodness.”

¹²⁸⁹ See Talmud Bavli, Chagigah 1:7 and the Korban HaEidah commentary there; Sefer HaMaamarim 5689 p. 253; Also see the discourse entitled “*v’Lo Yikanef Od Morecha* – Your Teacher will no longer be hidden behind His garment” 5720, Discourse 11, Ch. 4, translated in The Teachings of The Rebbe 5720.