



לקוטי שיחות
PROJECT
LIKKUTEI
SICHOS

Sicha Summary

Chelek 19 | Devarim | Sichah 2

The Sages:

The first four books of the Torah were “from the mouth of G-d,” but the fifth book, *Devarim*, was said from “Moses’ own mouth.” (*Megillah* 31b)

The Question:

Obviously every word of *Devarim* was also Divinely inspired — what do our Sages mean when they say that *Devarim* was said from “Moses’ own mouth”?

The Explanation:

Moses was the intermediary between G-d and the Jewish people. His role was to bridge the Torah, which is Divine, with the lowest physical reality.

Transmission through an intermediary can happen in two ways:

- 1) The idea passes through the intermediary directly to the recipient without undergoing any change.
- 2) The intermediary assimilates the idea, makes it his own, and then transmits it to the recipient.

The first four books of the Torah were communicated by G-d to the Jewish people with Moses acting as a “passive” intermediary.

Torah is essentially transcendent; it is not of this world. In its pristine state, it cannot be understood by human beings. When Torah passed through Moses, it remained inaccessible.

By saying that Moses said the book of *Devarim* “himself,” our Sages teach us that he assimilated Divine communication and translated it into human terms. Then, when he transmitted it to the people, it became relatable and comprehensible to them.

This in turn unlocked the first four books of the Torah, enabling the people to connect with the entirety of G-d’s teaching in their own earthly dimension.

Yet human comprehension of Torah does not diminish it. On the contrary, understanding Torah is possible only when G-d’s essential Self is revealed. G-d’s Essence transcends the dichotomy of human comprehension and Divine wisdom. When Torah is communicated from G-d Himself, it can be assimilated using human abilities, yet it remains uncompromisingly Divine.

Devarim and Repentance:

This explains why *Devarim* opens with Moses rebuking the people and inspiring them to repent. Returning to G-d after a period of estrangement demands human initiative and willpower. On the other hand, every human inspiration is empowered from Above. But this subconscious inspiration derives from G-d Himself, so it is not felt on the surface. The inspiration from G-d’s Essence prods a person to initiate his own return to G-d, while still filling the person with divinely inspired ability. This is expressed in the book of *Devarim* which is G-d’s transcendent wisdom — assimilated by human reason.