



# Likkutei Sichos

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## Eternal Witnesses

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## 1.

### EVERLASTING WITNESSES

On the verse,<sup>1</sup> “Listen, O heavens,” Rashi comments:

*Listen, O heavens* — that I am warning Israel, and you shall be witnesses in this matter. For I have told them {Israel} that you will be witnesses. And this is also the meaning of {the verses’s continuation} “and may the earth hear.” Why did Moshe call upon heaven and earth to serve as witnesses? Moshe said, “I am flesh and blood; tomorrow I will die. If Israel were to say, ‘We never accepted the covenant,’ who could come and contradict them?” Therefore, he called upon heaven and earth to be witnesses for Israel — witnesses that endure forever.

Rashi then offers a second interpretation:<sup>2</sup>

And furthermore, if Israel will be meritorious, the witnesses will come and reward them: “The vine will yield its fruit, and the earth will yield its produce, and the heavens will give their dew.”<sup>3</sup> And if Israel will be found guilty, the hand of the witnesses will be upon them<sup>4</sup> first:<sup>5</sup> He will close off the heavens, and there will be no rain....<sup>6</sup>”

Simply understood, what compels Rashi’s interpretation is the clause “Listen, O heavens,” indicating that the heavens should listen, whereas the substance of the *parshah* does not appear to be directed to the heavens and earth but to the Jewish people. The *parshah* discusses how the Jewish

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<sup>1</sup>{*Devarim* 32:1.}

<sup>2</sup> The source of Rashi’s two interpretations is *Sifri* on this verse. There, however, the second does not precede the first; there are other variations as well.

<sup>3</sup> *Zechariah* 8:12.

<sup>4</sup> {Cf. *Devarim* 17:7.}

<sup>5</sup> This detail, that the heavens would be the **first** to punish Israel for breaching the covenant, explains why Rashi cited the verse from *Devarim* 11:17 as support and not the earlier verse in *Bechukosai*, “I will make your heaven like iron and your land like copper.” (*Vayikra* 26:19) In that passage, {there is another series of punishments that precedes the threat of drought.} The punishment exacted by the heavens is not the “first.” Additionally, the verse in *Devarim* is preferable because: a) it parallels the blessing {of “the heavens will give their dew,” more perfectly than “your heaven will be like iron”}; b) the curse is more explicit {than the simile of “iron” -- “like iron.”}

<sup>6</sup> *Devarim* 11:17.

people are to conduct themselves, and what consequences they will face for disobedience. Therefore, Rashi explains that Moshe instructed the heavens and earth to listen so that they could serve as “witnesses” to his warning to the Jewish people. Rashi then goes on to explain, “Why did Moshe call upon heaven and earth to serve as witnesses...?”

But we need to clarify: Earlier, in *parshas Nitzavim*, on the verse, “I call on heaven and earth today to bear witness,”<sup>7</sup> Rashi also offers two interpretations:

For they endure forever, and when evil will befall you, they {heaven and earth} will be witnesses that I had warned you regarding all of this. Another explanation: “I call on heaven... today to bear witness against you...” — The Holy One said to Israel, “Look at the heavens that I created to serve you. Have they ever changed their ways? Has the sun ever failed to rise? ... Now if they {heaven and earth}, which were made neither for reward..., you, who if you are meritorious... how much more so [should you fulfill My will].

It is unclear:

- a) Why does Rashi ask here {in *parshas Haazinu*}, “Why did Moshe call upon heaven and earth to serve as witnesses,” since we have already learned earlier of their role as witnesses and the reason that they were chosen?
- b) Even if Rashi (for whatever reason) wanted to explain in our *parshah* why heaven and earth were designated as witnesses, he should have done so concisely. Why does Rashi *elaborate* on the idea in **this** *parshah* where this {appointment of heaven and earth as witnesses} is written for the second time, and not (the first time) {when we learn of their appointment} in the verse, “I call on heaven today to bear witness against you” (where Rashi writes **concisely**, “For they endure forever, and when evil will befall you...”)?

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<sup>7</sup> *Devarim* 30:19.

c) A similar question can be posed regarding Rashi's second explanation in our *parshah*: It is clear why Rashi didn't offer his second explanation in *Nitzavim* — “The Holy One said to Israel, “Look at the heavens... have they ever changed their ways...?” — in our *parshah*. (Rashi previously explained)<sup>8</sup> that by saying, “I call ... to bear witness against you today,” Moshe was informing the Jewish people that he was appointing heaven and earth to serve as witnesses, but he did not inform heaven and earth themselves that they were to be witnesses. Therefore, it is understood that Rashi's explanation, that “The Holy One said to **Israel**, ‘Look at the heavens I created...’” belongs only there (in *Nitzavim* {where Moshe addresses the people}) because the **Jewish people** must learn this lesson from heaven and earth. Not so in our *parshah* {where Moshe addresses heaven and earth, and so a lesson to the Jewish people is irrelevant}.

However, Rashi's second interpretation in our *parshah* — “if Israel will be meritorious, the witnesses will come and give Israel's reward...” — seemingly, *also* belongs in *Nitzavim*, where Moshe informs the people that heaven and earth will be witnesses. {The Jewish people should know:} If they are meritorious, the witnesses will reward them; and if not, G-d forbid.... Why, then, did Rashi not offer this interpretation the first time {in *Nitzavim*}, but rather, in our *parshah*, when Moshe speaks directly to heaven and earth about their testimony?

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<sup>8</sup> Rashi's commentary on *Devarim* 31:28, {s.v. “*Ve'a'idah.*”}

## 2.

### MINOR QUESTIONS

There are also {two} minor nuances in Rashi's remarks that need clarification:

- a) Why does Rashi draw out his remarks with the explanation: "For I have {already} told them {Israel} that you shall be my witnesses"? Why, at this juncture, is it important to inform heaven and earth that Moshe had informed the people that heaven and earth would serve as witnesses?

And we cannot suggest that doing so preempted the possibility of the Jewish people rejecting these witnesses, because the Jews' approval of the witnesses is seemingly immaterial. Heaven and earth would still serve as witnesses regardless.

Also, explaining that a warning is only binding when the person being warned was informed that witnesses have been designated doesn't adequately explain why heaven and earth had to be notified. It only explains why the Jewish people had to be informed (and they were already informed in *Nitzavim*). To heaven and earth — the witnesses — it is irrelevant.

- b) Regarding Rashi's wording, "If Israel says, 'We never accepted the covenant,' who will come and contradict them?" why didn't Rashi use the same wording as that of the *Sifri*: "We never accepted *the Torah*," or the like, to the effect that without witnesses the people could deny receiving the Torah and *mitzvos* at all?

### 3.

#### A FUNDAMENTAL QUESTION

We can clarify these difficulties by prefacing with a more general question:

Rashi implies that what Moshe told the Jews at the end of *parshas Nitzavim*, “I call on heaven and earth today to bear witness against you,” and the testimony in our *parshah*, “Listen, O heavens...” were essentially the same. The difference is only that (as Rashi says),<sup>9</sup> “There (in *Nitzavim*), he had declared this to the Jewish people, but not to heaven and earth; and now he comes to say, ‘Listen, O heaven....’” As Rashi says in our verse as well, “For I have {already} told them {Israel} that you will be witnesses.” Seemingly, however, this is not so. For Moshe’s address to the Jewish people in *Nitzavim*, regarding which he said “I call on heaven and earth today to bear witness,” is not {the same address} which heaven and earth heard {in our *Parsha*}, regarding which they served as witnesses (i.e., the song of *Haazinu*).

Thus, how can Rashi say that they {“I call on heaven...” and “Listen, O heavens...”} are the same — “I have already told them {Israel} that you will be witnesses” — and that the only difference is that in *Haazinu* he notified heaven and earth as well {that they will serve as witnesses}?

### 4.

#### TWO TYPES OF SYMBOLS

The explanation is as follows: The straightforward meaning of the word “testimony,” עֵדוּת, in many verses is “a sign” that serves as a reminder for a given thing. This reminder can take several forms:

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<sup>9</sup> *Devarim* 31:28.

- a) A testimony, a sign {or symbol} can be established for a particular thing, but the object serving as the sign has no thematic connection to that which it represents. This is exemplified by what we have learned earlier regarding Avraham and Avimelech: When Avimelech asked, “What are these seven ewes,” Avraham answered, “Because you are to take these seven ewes from me, so that it may serve me as a **testimony** that I dug this well.”<sup>10</sup>

These seven ewes, in and of themselves, do not relate to, and do not signify, Avraham digging the well. It is only that Avraham and Avimelech both agreed that these seven ewes should serve as testimony — a sign and symbol — to remember that “I dug this well.”

This form of testimony does not need to “endure.” The **intended purpose** of this testimony and what it signifies persists even after the sign is no more. As is self-understood, the seven ewes were not alive during the entire period when this “testimony” was needed; they did not even throughout the lifetime of Avraham and Avimelech. Nonetheless, the ewes served their purpose as **testimony** and as a symbol long afterwards.

- b) The testimony and symbol for a particular thing has a thematic connection to what it represents. For example, the mound of stones that Yaakov made as “testimony” between himself and Lavan: “This mound shall be **witness**, and the monument shall be witness, that I may not cross over to you past this mound, nor may you cross over to me past this mound and this monument, for evil.”<sup>11</sup>

Meaning, this form of testimony is also only a symbol for, and a reminder of, that which was agreed upon. However, this testimony and symbol also has a thematic connection {to what it represents}: a “mound” of stones represents a barrier and division between both sides.

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<sup>10</sup> Bereishis 21:29-30.

<sup>11</sup> Bereishis 31:52.

We can now apply this to our context: When we read the verse {in *Nitzavim*}, “I call on heaven and earth today to bear witness against you” — non-human witnesses — we do not question the nature of these witnesses or why these specific witnesses were chosen, because it has been decided that this entity would serve as “testimony,” representing something specific, even though this entity has no thematic connection to the substance of what it represents.

Rashi comes to explain only the reason **why** heaven and earth were designated as testimony and a sign that “when evil will befall you, they will be witnesses that I warned you.”

As to why these witnesses need to “endure forever,” unlike the testimony and sign of the seven ewes: this is because the {symbol of the} seven ewes was relevant only to a particular place and to particular people — between Avraham and Avimelech and their descendants. The symbolism {of the ewes} would thus be recalled even after {the death of the ewes}. In our scenario, on the other hand, the testimony and sign concerns all Jews for all time, in every place. Therefore, it would be inadequate for the testimony to exist only during the time it was established as a sign.

This explanation, however, is not altogether satisfactory: When is it appropriate to say that a particular entity can serve as a testimony, a sign, and a remembrance for something else (which has no connection to the sign)? When the item in question is established (by the person) to serve as a symbol. Then, it can remind {a person of what it represents}, etc. Heaven and earth, however, have not changed since the Six Days of Creation, “enduring forever.” Seemingly, to employ heaven and earth as a symbol is not so fitting, since they were not made with this function in mind, and in general, they never underwent any change.

Rashi, therefore, offers a second interpretation: “The Holy One said to Israel, “Look at the heavens that I created to serve you. Have they ever changed their ways? ... Now if they {heaven and earth}, which were



made....” It is on account of their very existence {not deviating from the way they were created} that heaven and earth serve as a sign and a symbol that remind and arouse a person regarding Torah and *mitzvos*.

[The constancy of heaven and earth does not preclude their testimony, “look at the heavens...,” because (“looking” at) their message, that “they never changed their ways,” serves as the testimony and remembrance.]

On the other hand, according to this second interpretation, the use of the word “today” is problematic. Since heaven and earth inherently serve as a testimony, reminding a person of Torah and *mitzvos* whenever he looks at the heavens, their testimony never varies, and is not tied specifically to “today.”

Not so according to the first interpretation. Even though the sign is meant for the future, it was designated as a sign “today” — when Moshe exhorted the Jewish people and designated heaven and earth as witnesses.

## 5.

### MORE THAN MERE SYMBOLS

Both aforementioned types of witnesses share this in common: It is unnecessary for the witness to specifically be a person, a human,<sup>12</sup> and the “witnesses” do not need to realize that they serve as symbols.

In the verse, “Listen, O heavens, and I will speak; and may the earth hear the words of My mouth,” when Moshe instructed heaven and earth to listen, we cannot say that their “testimony” means that they were to serve as a sign and symbol (as was the case regarding “I call...to bear witness” in *Nitzavim*), because {if they were only to serve as symbols} it would not have been necessary for them to listen, or to know that they were to serve as

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<sup>12</sup> {In the original, “*me’dabber*.”}

symbols. We must say that this refers to actual witnesses about a specific event or utterance, or the like. Rashi therefore explains, “you shall be witnesses in this matter” — they were classified as actual witnesses.

And therefore Rashi asks here {in *parshas Haazinu*}, “Why did Moshe call upon heaven and earth to serve as witnesses?” If this was full-fledged testimony, why did Moshe designate specifically heaven and earth as witnesses and not human beings, as is the case throughout the Torah?

[Rashi does not ask, “How did Moshe call... as witnesses,” as in, “how was it possible to designate heaven and earth as witnesses that Moshe warned the Jewish people, since heaven and earth cannot speak, listen, or understand?” For Rashi already explained in *Bereishis*<sup>13</sup> regarding vegetation that, “Even though ‘according to its kind’ was not said regarding the herbs when they were commanded {to grow}, they **heard** that the trees were commanded thus, and they **applied a *kal vachomer***<sup>14</sup> argument to themselves....” We know from this that herbs (and how much more so, heaven and earth) are able to listen and understand. Rashi’s question is why specifically heaven and earth served as witnesses and not human beings, as **usual**.]

To address this question, Rashi continues, “Moshe said, “I am flesh and blood; tomorrow I will die....” Since it is possible that the Jewish people will claim, “We never accepted the covenant,” therefore, there must be “**witnesses who endure forever**” who can “contradict” this claim.

It remains unclear, however: The primary purpose of full-fledged witnesses is not only for them to know what was said or what happened, but for them to later testify and thereby bring about something concrete regarding the subject of their testimony. How is this possible with heaven and earth {as full-fledged witnesses}?

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<sup>13</sup> Rashi’s commentary on *Bereishis* 1:12.

<sup>14</sup> {Lit., “light and heavy.” *Kal vachomer* is a talmudic logical proof, whereby a strict ruling in a lenient case demands a similarly strict ruling in a more stringent case; alternatively, a lenient ruling in a stringent case demands a similarly lenient ruling in a lenient case.}

Rashi therefore adds, “And furthermore (not as a second explanation, but rather, as an additional explanation of the testimony of heaven and earth) if they are meritorious, the witnesses will come forward and reward them.... And if Israel is found guilty, ‘the hand of the witnesses will be upon them first’: He will close off the heavens....” Meaning, heaven and earth were full-fledged witnesses, not only in order to listen to Moshe’s warning to the Jewish people and to know whether or not they complied, but also to **accomplish something** as witnesses in the case about which they testify.

## 6.

### I KNOW THAT YOU KNOW

In light of the above discussion, we can understand the nuanced wording {in Rashi’s commentary}. This verse introduces a new idea: that heaven and earth served as full-fledged witnesses. One of the purposes of pronouncing a warning in the presence of witnesses is not only as a prerequisite for the subsequent punishment, but also in order for the person being warned to be aware, and feel the severity, of a prohibited activity, preventing him from engaging in this activity. Therefore, when Moshe told heaven and earth to “listen, O heaven... may the earth hear” his warning and testimony {to the Jewish people}, a fundamental component in the intent of the testimony was lacking — the Jewish people must be made aware {that heaven and earth were acting as witnesses}. (Because when Moshe had previously told them, “I call on heaven and earth today to bear witness against you,” it was not true testimony; they were merely a sign and symbol, as we previously elucidated.)

Therefore, Rashi continues, “For I have {already} told them {Israel} that you will be witnesses.” Rashi here refers (not to the pronouncement, “I call on heaven... today to bear witness...” in *Nitzavim*, but rather,) to the verse, “I call heaven and earth to bear witness against them” at the end of

*parshas Vayelech*,<sup>15</sup> where Moshe told the Jewish people that he designated heaven and earth as full-fledged witnesses.

Accordingly, since the Jewish people were aware that heaven and earth were witnesses to Moshe's warning, we can appreciate the benefit and effect {this awareness had on the Jewish people}.

## 7.

### WHEN SYMBOLS ARE NOT ENOUGH

On this basis, however, the question raised in section 3 is {only} strengthened: Heaven and earth served as full-fledged witnesses only concerning what was said in *parshas Haazinu*; but concerning what Moshe told the Jews in *parshas Nitzavim*, heaven and earth were not full-fledged witnesses but served as only signs and symbols.

The explanation: In *parshas Nitzavim*, Moshe said, "I call on heaven and earth today to bear witness against you: {I have placed} life and death... you shall choose life, so that you and your offspring shall live." Meaning, this testimony concerns the observance of Torah and *mitzvos* generally, and the associated reward and punishment. This message did not require bona fide witnesses, because there was no concern to begin with that the Jewish people would later entirely deny the Giving of the Torah and {the consequent obligation to perform} *mitzvos* — a famous event, familiar to all Jews, transmitted from generation to generation.

Therefore, it sufficed to have just a sign and symbol (either one of the two types of symbols discussed in Rashi's two explanations) to constantly remind the Jewish people about Torah and *mitzvos*, and the consequent punishments {for disobedience}.

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<sup>15</sup> {*Devarim* 31:28.}

This is not the case in our *parshah* where the subject of the *shirah*<sup>16</sup> is not (only) the fundamental obligation of observing Torah and *mitzvos*, but also several detailed matters pertaining to the covenant {between Hashem and the Jewish people} (as the *parshah* outlines). Therefore:

a) there is a possibility for denial, to claim that “we never accepted upon ourselves the **covenant**”; and

b) a symbol would not do the trick (even the second type of symbol, discussed in Rashi’s commentary in *Nitzavim*) because a symbol only arouses and reminds a person not to forget something completely, but not something {more complex} that contains many details (which, potentially, could {also} be denied entirely).

Therefore, it was necessary to have bona fide witnesses for this covenant who heard the specifics of the warning and who would testify to it (and who would even be capable of actually executing {the reward and punishment spoken about in} the testimony).

## 8.

### WITNESSES TIMES TWO

Among the wondrous halachic ramifications alluded to in this commentary of Rashi:

Seemingly, since Rashi explains that both heaven and *earth* were witnesses, why does Rashi not also include in his caption the words (of the verse), “and may the earth hear”?

This question can be answered by prefacing with another question: Since heaven and earth are full-fledged witnesses, and concerning witnesses it says, “by the testimony of two witnesses... shall a matter be

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<sup>16</sup> {Lit., “song,” the first six *aliyos* of *parshas Haazinu* are written in the form of a lyrical poem.}

confirmed,”<sup>17</sup> meaning, both witnesses must be present together {and witness} in the same way, why did Moshe tell heaven to “listen” and the earth to “hear”? This wording implies that heaven and earth are two **distinct** witnesses whose statements do not constitute a single testimony!<sup>18</sup>

*Sifri* offers a homiletical explanation that can satisfy this *halachic* issue:<sup>19</sup>

When witnesses testify, if their statements are congruous, their testimony is upheld; otherwise, their testimony is not upheld. Thus, if Moshe had said “*Listen*, O heavens” and nothing more, the heavens could say, “we heard only by *listening*.” {And if Moshe had said,} “may the earth *hear*,” the earth could say, “I heard only by hearing.” Therefore, Yeshayahu came and buttressed their mandate by saying, “Hear, O heavens; and listen, earth,”<sup>20</sup> applying both {directives to} *listen* and *hear* to both heaven and earth.

Rashi does not cite this explanation, however, and the reason is understandable: According to *Sifri*, until the time of Yeshayahu, there wasn’t the (congruent) testimony {by heaven and earth} that is needed {of valid witnesses}. According to the plain meaning of Scripture, though, clearly heaven and earth became witnesses immediately.

Therefore, Rashi only quotes the words “Listen, O heavens” and says, “**you** shall be witnesses in this matter,” in the plural — the heavens alone are assigned to serve as a set of witnesses. [As we have learned several times in Rashi,<sup>21</sup> there is more than one heaven]. Rashi then continues: “And this is also the meaning of ‘and may the earth hear.’” Meaning, the earth also is to serve as a separate **set** of witnesses. [This concept {that the earth is not a single entity} is known, for the earth comprises many lands].<sup>22</sup>

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<sup>17</sup> *Devarim* 19:15.

<sup>18</sup> {In the succinct Yiddish original, “*felt dach inyan ha’eidus*”; lit., “the testimony is deficient.”}

<sup>19</sup> {*Sifri*, “*Haazinu*,” par. 12.}

<sup>20</sup> *Yeshayahu* 1:2.

<sup>21</sup> *Shemos* 19:20, “He bent down the upper and lower heavens”; *ibid*, 20:19; *Devarim* 4:35 “seven heavens.”

<sup>22</sup> *Bereishis* 10:5 ff.

Therefore, there was congruent testimony, because heaven and earth each served as a set of {independent} witnesses.

## 9.

### THE CONSENT OF *BEIS DIN*

Another halachic concept found in Rashi's commentary:

Seemingly, it is unclear how Moshe was able to appoint heaven and earth as witnesses by declaring, "Listen, O heavens, and I will speak; and may the earth hear the words of my mouth." What evidence was there that they consented to testify about the Jewish people (and punish them if they would transgress)?

Rashi alludes to the answer of this question with the words, "For I have {already} told them {Israel} that you will be witnesses." This will be understood {by contrasting the testimony in *Nitzavim* to the testimony in *Vayelech*} as follows: In the description of the testimony at the end of *Nitzavim*, no mention is made of a specific gathering of the Jewish people. At the end of *Vayelech*, however, when Moshe says "I call heaven and earth to bear witness against them," appointing them as actual witnesses, it first says, "Gather to me all the elders of your tribes and your officers, and I shall speak these words into their ears and I {will} call..." Why is there this difference?

But this is exactly the reason: Because Moshe wanted to say "Listen, O heavens," "that I am warning Israel, and you shall be witnesses to this matter." So Moshe first gathered the "elders of your tribes and your officers," who were the members of the Sanhedrin — a *Beis Din*,<sup>23</sup> because a *Beis Din* has the power to induce heaven and earth to be witnesses.

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<sup>23</sup> {A court of Jewish law.}

Furthermore, the role of heaven and earth as witnesses was not just to hear the warning, but also to testify about it in the event that the people would later dispute it, and even to fulfill the law that “the hand of the witnesses will be upon them first,”<sup>24</sup> as Rashi continues. Both these elements — giving testimony and particularly, carrying out the verdict — must be overseen by a *Beis Din*. Rashi therefore adds, “For I have {already} told them {Israel} that you will be witnesses,” because that is how they became full-fledged witnesses — through a *Beis Din*.

## 10.

### THE WINE OF RASHI'S COMMENTARY

From the “wine” of Torah<sup>25</sup> in Rashi's commentary:

The deeper reason why in *parshas Nitzavim*, which discusses the general observance of Torah and *mitzvos*, a testimony that serves as a mere sign and symbol suffices, whereas in our *parshah*, which discusses the covenant, a full-fledged testimony is required, is as follows: It is impossible for a Jew to contest the general obligation to observe Torah and *mitzvos* — to intentionally neglect to fulfill Torah and *mitzvos*. This can only happen because a spirit of folly enters him and “he imagines” that his sin “will not affect his Jewishness.”<sup>26</sup> Therefore, to address this scenario, it suffices to have (testimony as) a sign and **remembrance**. And this testimony takes two forms. {The first form:} “When evil will befall you, they {heaven and earth} will be witnesses that I warned you regarding all of this.” Meaning, the testimony reminds us of the hardships that come about from the non-observance of Torah and *mitzvos*. Automatically, this reminds a person that this disobedience disconnects him from G-dliness.

And the second form {of this sort of testimony} is that “heaven and earth themselves” arouse a person to observe Torah and *mitzvos*.

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<sup>24</sup> {Rashi's commentary on *Devarim* 32:1, paraphrasing *Devarim* 17:7.}

<sup>25</sup> {I.e., the deeper teachings of Torah.}

<sup>26</sup> *Tanya*, ch. 14.



Our *parshah*, however, discusses a **covenant**, and {the need for} a covenant that is intended not just to ensure the general observance of Torah, but is intended mainly to arouse a person to further invigorate his observance of Torah and *mitzvos* with all their attendant details. For this a sign or symbol does not suffice. Rather, full-fledged testimony is necessary.

The reason: The way to fulfill the covenant — to intensify observance of Torah and *mitzvos* — is by arousing and revealing the capacity for self-sacrifice that resides within every Jew. This power of self-sacrifice surfaces through the medium of “testimony.” (As the Alter Rebbe explains at length)<sup>27</sup> testimony only applies to a matter that is concealed. For something that is self-evident, testimony is not needed (nor is it possible). And even something that will eventually be disclosed does not call for actual testimony. Testimony {in its fullest sense} is only needed to reveal something that is totally concealed and can only come to light through {testimony of} witnesses.

Therefore, to reveal the full force of self-sacrifice derived from *yechidah*<sup>28</sup> of the soul which is hidden, and altogether transcends revelation, full-fledged testimony is critical.

-Based on a talk delivered on Shabbos *parshas Haazinu*, 5726 (1965).

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<sup>27</sup> *Likkutei Torah*, “*Pekudei*,” 4a ff.

<sup>28</sup> {The loftiest of five levels of the soul, which is never separated from Hashem. It is described as being “truly part of G-d above,” and as “a spark of the Creator encloded within a spark of the created.” See: <https://www.chabad.org/380651>}