



לקוטי שיחות  
PROJECT  
LIKKUTEI  
SICHOS

## **Sicha Summary**

Chelek 19 | Tavo - Chai Elul

### **The Context:**

Chai Elul, the 18<sup>th</sup> of Elul, is the birthday of the Baal Shem Tov, the founder of the Chassidic movement, and the Alter Rebbe, the founder of Chabad. Chai Elul always falls near the week of *parshas Ki Savo*. What is the thematic connection between this reading with this auspicious date?

### **The Preface to the Explanation:**

The *parshah* opens with the command to the Jewish farmer to bring *bikkurim*, the first fruits of his harvest, to Jerusalem. This obligation only begins “when you come into (*ki savo*) the land which G-d... gives you... and you possess it and settle in it.” (*Devarim* 26:1)

The phrase “when you come into” means to fully enter something. In this context, it means that the obligation to bring *bikkurim* only applies once the people have fully “come into” the land by conquering, dividing, and settling it. (*Rashi*, ad loc.)

The objective and contribution of the Baal Shem Tov’s Chassidus and the Alter Rebbe’s elaboration and articulation in the context of Chabad Chassidus is to enable a person to “fully enter” Torah and *mitzvos*; to merge his identity fully with the Torah and the *mitzvos* so that no part of him is left devoid of them.

### **The Explanation:**

The *kabbalah* defines the Messianic Era as a time when the inner light of G-d (*pnimiyus atik*) will illuminate the world, as opposed to the current era where an external dimension of G-d’s light shines (*chitzoniyus atik*).

When a person does something externally, they are not fully invested in the activity. When they do something with their inner desire, they become completely united with the activity.

The Messianic Era is a time when we will see how the world is truly united with, and inseparable from, G-d.

The Baal Shem Tov taught that Chassidus prepares the world for the Messianic Era. Chassidus does this by infusing Messianic insight in our own lives: it reveals how a person and the Torah and *mitzvos* are truly one; and how our life is inextricable from G-d's will and wisdom.

This happens in two stages: through the teachings of the Baal Shem Tov, a person enters the world of Torah and *mitzvos* in a general, all-encompassing sense. This is accomplished by revealing the innate faith that resides in every Jew. When this faith shines, the entire undifferentiated self desires to be one with G-d.

The Alter Rebbe taught how each unique part of ourselves, our heart and mind, can be illuminated with the light of Torah and *mitzvos*. This fully merges the particulars of ourselves with G-d, bringing us to “come into the land” completely.