



Likkutei Sichos

Volume 19 | Ki Savo | Chai Elul

Settle in your Soul

Translated by Rabbi Kivi Greenbaum

General Editor: Rabbi Eliezer Robbins | Editor: Rabbi Y. Eliezer Danzinger

Content Editor: Rabbi Zalmy Avtzon

© Copyright by Sichos In English 2022 ◦ 5782

A note on the translation: Rounded and square brackets reflect their use in the original *sichah*; curly brackets are interpolations of the translator or editor. The footnotes in curly brackets are those of the translator or editors and do not correspond to the footnotes in the original. Bolded words are italicized in the original text.

Considerable effort has been made to ensure the accuracy of the translation, while at the same time maintaining readability. The translation, however, carries no official authority. As in all translations, the possibility of inadvertent errors exists.

Your feedback is needed — please send all comments to: info@projectlikkuteisichos.org

1.

PARSHAS SAVO ALLUDES TO THE THEME OF CHAI ELUL

Chai Elul, which is the birthday of “two great luminaries”¹ — the Baal Shem Tov² (who founded the doctrine of general Chassidus) and the Alter Rebbe³ (who founded the doctrine of Chabad Chassidus) — always falls close to *parshas Ki Savo* (or falls on this Shabbos itself).

Since every festival, מועד, of the year (the word “מועד” is etymologically related to “מיועד,” meaning, a time with special significance) is alluded to in the *parshah* that is read at the time of year when the festivals fall,⁴ we must say that the theme of Chai Elul is alluded to in *parshas Ki Savo* (especially since it is called a “Yom Tov” and a “festival, מועד,” as is known.)⁵

2.

ENTERING ISRAEL

The name of our *parshah* [which alludes to the theme of the entire *parshah*, as is known]⁶ is (*Ki Savo*) {meaning, “(when) you enter”}. The phrase, “{when} you enter the land”⁷ refers {to a period} “after it is possessed and settled.”⁸ This is not only true of our verse, which says explicitly,⁹ “and you possess it and settle it,” but as our Sages remark¹⁰ that **whenever** the phrase “when you enter” (or the like) is used,¹¹ Scripture refers to a time “after it {the land} is possessed and settled.”

¹ *Sefer HaSichos 5703*, pp. 141, 142, 146, **et al.**

² In the year 5458 {1698}.

³ In the year 5505 {1745}.

⁴ *Shnei Luchos HaBris*, “*Torah Shebichsav*,” beg. of *parshas Vayeshev*.

⁵ See at length *Sefer HaSichos 5703*, p. 140 ff.; *Sefer HaSichos 5705*, p. 122 ff.; et al.

⁶ *Likkutei Sichos*, vol 5., p. 58.

⁷ {*Devarim* 26:1.}

⁸ *Kiddushin* 37b; Rashi on *Shemos* 15:18.

⁹ {*Devarim* 26:1.}

¹⁰ *Kiddushin* 37b; Rashi on *Shemos* 15:18.

¹¹ See Rashi on *Shemos* 15:18 (based on *Sifri*, loc. cit.; quoted in Rashi on *Kiddushin* 37b, s.v. “*midei*”; et al.

Since this is the meaning of “when you enter” in every case, it is clear that although we learn it because¹² “Scripture **specifies** in one instance that it refers to {a time} after it is possessed and settled,” the word “enter” itself expresses this idea.

Furthermore, {the requirement that the land be} “possessed and settled” does not refer to each individual possessing and settling (**his** portion of the land of Israel as a prerequisite for his being obligated to bring the first fruits).¹³ Rather, {the obligation came into effect for everyone simultaneously —} after the fourteen years¹⁴ during which they conquered and apportioned the **entire** land of Israel. [Previously,¹⁵ we have explained Rashi’s nuanced wording at the beginning of our *parshah*, “This teaches that they were not obligated to bring the first fruits until they **conquered the land and apportioned it**” (and why he doesn’t say, “after **possessing and settling** it”). By wording it this way, Rashi emphasizes that when it says here “and you possess it and settle it,” it means, “**conquering and apportioning the land** — the **entire** land (which took fourteen years).]

Consequently, even **this** detail — “and you possess it and settle it” — is included in the word “enter.”

3.

WHAT ENTERING MEANS

The explanation: The correct definition of the term “entry” is “**entering completely.**” As our Sages say,¹⁶ “Partial entry is not considered entry.” Even if a small piece hasn’t passed through, then it is not considered a truly complete

¹² *Kiddushin* 37b; Rashi on *Shemos* 15:18.

¹³ {The verses at the beginning of our *parshah* describe the annual obligation to bring the first fruits to the Temple; see *Devarim* 26:1-11.}

¹⁴ *Zevachim* 118b; Rashi on *Devarim* 12:8.

¹⁵ See *Likkutei Sichos*, vol. 9, p. 152 ff.

¹⁶ *Chullin* 33b.

“entry.” This is like entering a body of water for ritual immersion — “and he becomes pure”¹⁷ — in which case, every hair has to be under the water.¹⁸

The word “enter,” therefore, means only “after it is possessed and settled.” Only then did the Jews **completely** enter the land of Israel, in a way of **settling it**. Furthermore, due to the unity of the Jewish people, as long as **every** Jew — those who needed to settle¹⁹ — hadn’t settled, then the “entry” of every {individual} Jew was incomplete, even though the other individual may have already “possessed and settled” his own portion. Therefore, the true “entry” was only achieved when the entire land was conquered and apportioned.

This is also the connection between *parshas Ki Savo* and Chai Elul. Chassidus [as revealed by the Baal Shem Tov and the Alter Rebbe] accomplished that serving Hashem with Torah and mitzvos should resemble making an entry — one should be **wholly** immersed in his *avodah*.²⁰ So much so, every part of the person is consumed with Torah and mitzvos, as will be explained.

Just as the idea of “entry” consists of two ideas: (a) The **general** idea of “entering”; and, (b) the specifics, and the way of “entering,” “You shall possess it and settle it” —

Similarly, Chai Elul shares these two ideas: (a) The birthday of the Baal Shem Tov, the founder of Chassidus, in **general**; and, (b) the birthday of the Alter Rebbe, who founded the doctrine of **Chabad** Chassidus.

The difference between them is encapsulated by the adage of the Previous Rebbe.²¹ He said that the Baal Shem Tov showed us how we **must** serve Hashem — analogous to the **general** idea of “entry”; and that the Alter Rebbe showed how we **can** become servants of Hashem. In other words, the Alter Rebbe taught how to bring this goal to **actuality**, including (and primarily) bringing it into

¹⁷ See *Vayikra* 11:32 (regarding immersion of a **utensil**): “it shall be **brought** into the water... and it becomes pure.”

¹⁸ *Eruvin* 4b; *Sukkah* 6a (end); *Bava Kama* 82a (end).

¹⁹ Excluding the tribes of Gad, Reuven and half of the tribe of Menashe, who settled in the land east of the Jordan river.

²⁰ {Divine service.}

²¹ *HaTomim*, booklet 2, p. 58; *Sefer HaMaamarim* 5708, p. 292.

the particular, a development that is analogous to possessing and settling the land, as explained below in Section 10.

4.

CHASSIDUS IS PREP FOR MOSHIACH

We can clarify this by prefacing with the known teaching²² that the revelation of the teachings of Chassidus prepares the world for the coming of Moshiach and the famous reply of Moshiach to the Baal Shem Tov:²³ “When your wellsprings {i.e., the teachings of Chassidus} spread to the outside,” then “the master {Moshiach} will come.” Kabbalah²⁴ explains that until Moshiach arrives,, all the “revelations” in the world emanate only from “the external dimension of *atik*.”²⁵ Moshiach, however, will trigger the revelation of “the **inner dimension** of *atik*.”²⁶

Since every preparation contains something similar to that for which it prepares, we must say that the accomplishment of Chassidus is {to reveal} the “inner dimension” of serving Hashem by means Torah study and mitzvah observance; therefore, Chassidus draws into the world the “inner dimension” of G-dliness, “the inner dimension of *atik*.”

²² See at length *Kuntres Inyanah Shel Toras HaChassidus*, ch. 4 ff.

²³ *Iggeres Hakodesh* of the Baal Shem Tov, printed at the end of *Sefer Ben Poras Yosef*.

²⁴ *Pri Etz Chaim*, “*Shaar Krias Shema*,” ch. 15; *Likkutei Torah*, “*Shir Hashirim*,” end. {In *Likkutei Torah*, *ibid.*, the Alter Rebbe explains that the inner dimension of *atik* precedes the breaking and rectification of the vessels. Accordingly, it cannot be reached or revealed by a person’s efforts alone. See fn. 26.}

²⁵ {In a person’s spiritual makeup, *atik* is usually associated with the faculty of *taanug*, delight. Therefore, it is thus considered the most sublime level within a person. Within the G-dhead, *atik* is likewise considered the most inward dimension.}

²⁶ {*Atik* is the inner level of *keser*. *Keser*, lit., “crown,” is the highest level of the *sefiros*, similar to a crown, which sits atop the head. In a human being, the two components of *keser* — *ratzon* {will} and *taanug* {delight} — direct and motivate the other faculties. See Rabbi J.I. Schochet, “Mystical Concepts in Chassidism,” Kehot Publication Society, Brooklyn, 1988, pp. 59-71.}

5.

INNER VS. OUTER

The difference between “the inner dimension” and the “external dimension” (with respect to a person) is readily understood: “The inner dimension” refers to the way a person is by **himself**, while “the external dimension” refers to the way a person is as he relates to the outside — to someone outside of himself.

The difference between these two dimensions concerning a person’s Divine service is as follows:

When a person does something only outwardly, he is not engrossed in it with his “essence” and “inner” self, only with his external self. (In fact, he really only involves the “level” in him that relates to something “outside” him.) Therefore, the person and what he is engaged with remain two distinct entities.

When a person acts with his **inner self**, however, he is fully invested in it. This is because from the perspective of his inner self, there is no room for anything “external.” So it turns out that when he gets involved with something (even a detail) with his “inner” and “essential” self, the thing becomes one with him, as one entity.

6.

WHAT CHASSIDUS REVEALS

This is what was accomplished also when Chassidus was revealed:

Chassidus (and the general, inner dimension of Torah, which is called²⁷ “the soul of the Torah”) uncovers the quintessential vitality of a Jew in every aspect of Torah and mitzvos. A property of “vitality” is that it becomes one with the thing that it enlivens; vitality doesn’t add any **new details** to the thing that

²⁷ *Zohar*, vol. 3, 152a.

it enlivens. [A living body doesn't have more limbs than a dead one.] **Actualized** vitality is not **separate** from the entity that it vitalizes; rather, it is the soul of the body that it enlivens — every part of the body is a living part.

The reason for this is that “vitality” is the soul and inner dimension of a person. Therefore, in a place where there is “vitality,” it penetrates that place completely.

This is what Chassidus accomplished with Torah and mitzvos. A Jew can study Torah and do mitzvos in a way that he, and the Torah and mitzvos, are two discrete entities. Even though learning Torah creates a “wonderful union, which is incomparable... to be united...” with Hashem (as it says in *Tanya*),²⁸ this is said about a person's intellectual faculties.

Chassidus, however, demands that **every person** reveal his “inner self” and “vitality,” and Chassidus shows him the path by which this can be accomplished. And from the perspective of his **inner self**, a Jew, and Torah and mitzvos, are **one entity**.²⁹

7.

WHY CHASSIDUS BRINGS MOSHIACH

This is also a (possible)explanation why Chassidus prepares us for the coming of Moshiach, when the level of the “inner dimension of *atik*” will be revealed.

All levels in *seder hishtalshelus*,³⁰ until “the external level of *atik*,” leave room for the existence of something “outside” of Hashem's Essence. Therefore, even when these Divine manifestations are revealed in the world, they do not completely negate the existence of the world.

²⁸ *Tanya*, “*Likkutei Amarim*,” ch. 5.

²⁹ Note *Likkutei Torah*, “*Behar*,” 40b-d.

³⁰ {The ordered chain of creation.}

“The **inner dimension** of *atik*,” refers to the **Essence** of G-dliness, and from this perspective, there is no room for anything “outside” of Him. Therefore, when the inner dimension of *atik* is revealed in the worlds, it is in a way that the the world (as it exists) and G-dliness, so to speak, are **one** entity — “There is nothing aside from Him.”³¹

8.

TWO FORCES OF LIFE

There are two levels of life force that spread throughout a person’s body:³²

- a) There is a general vitality that enlivens the whole body, all its limbs **equally**. Concerning this vitality, there is no difference between one limb and another.
- b) There is a particular vitality,³³ which is proportionate to each limb according to its characteristics. [From the perspective of this vitality, within the person, the heel of the foot may be referred to³⁴ as the “angel of death,” because the presence of vitality {in the heel} is obscured.

The difference between these two types of vitality is analogous to the difference between the vitality that was channeled and revealed by the Baal Shem Tov, and the vitality that was channeled and revealed by the Alter Rebbe.

The Baal Shem Tov revealed a **general** vitality in Torah and mitzvos, which expressed itself largely in **faith**. Although the power of faith permeates all powers of the soul and affects them in a way that **enlivens** and permeates them **completely**, as it says,³⁵ “The righteous **lives by his faith**,” this doesn't mean that such faith also permeates every soul power in terms of its **specific**

³¹ *Devarim* 4:35.

³² For an elaborate explanation of this, see *Sefer HaMaamarim 5700*, *Maamar “Ashreinu,”* end of ch. 1 ff., and *Sefer HaMaamarim 5708*, *Hemshech Rosh Hashanah*, end of ch. 2 ff.

³³ In addition to every limb possessing different **powers**, each limb also has a unique **vitality**. See *Hemshech 5666*, p. 276; *Sefer HaMaamarim 5703*, p. 14, et al.

³⁴ *Avos DeRabbi Nassan*, ch. 31.

³⁵ *Chavakuk* 2:4.

character. Rather, faith enlivens each power in terms of its general function, which is connected with the quintessential faith of the soul.

This is like the general life force that imbues all limbs and unites with them. However, this {general life force} does not connect with the **particular** character of each limb, but with the common factor of all the limbs (as each limb is a part of the person's body).

The Alter Rebbe, however, channeled a vitality into every soul power (and into every manner of *avodah* involving Torah and mitzvos), commensurate also with the particular character of each power. This is analogous to the particular vitality that is apportioned according to the particular makeup of each limb. Therefore, it {the vitality elicited by the Alter Rebbe} is connected with **Chabad** {an acronym for *chochmah*, *binah* and *daas* — wisdom, understanding and knowledge}. A person understands something by grasping each detail of an idea (its parameters) in a way that the idea is clothed in the soul powers and affects them in a very deep way, including the particular character of the soul power.

9.

WHICH IS GREATER?

The particular vitality is seemingly at a lower level than the general vitality, because: (a) a particular vitality is limited (since it is apportioned according to the limb); and (b) the *bittul*³⁶ of the limb to the vitality is not so profound (since the vitality {instead of overwhelming the limb and forcing it to work on its terms,} leaves room for the individual qualities of the limb). Nevertheless, particular vitality enjoys an advantage over general vitality (also bringing about something new):

The fact that the general vitality is not connected with the particulars of each limb demonstrates that, in the limbs, this general vitality is not fully activated. Consequently, it doesn't also imbue the particular character of the

³⁶ {*Bittul* usually connotes self-nullification, humility, and the negation of ego. Here it refers to the way in which a limb is completely directed by the force within.}

limb {although the limb, as a whole, is enlivened by the general vitality, precisely the same as every other limb}.

Only through the particular vitality, which imbues the limbs also according to each one's respective **particular** character, and with a vitality that permeates it entirely, is vitality actually optimally expressed.

This is analogous to the teachings of Chabad Chassidus. Only when the Alter Rebbe channeled the vitality of Chassidus into the specific soul powers according to their characteristics, did he draw down the Baal Shem Tov's teachings in their complete form.³⁷ (Therefore, the specifics of the soul powers are also imbued with the vitality of Chassidus.)

10.

THE CONNECTION

This is also the connection between Chai Elul and *parshas Ki Savo*.

The general vitality of Chassidus is hinted at by the underlying idea of “*savo*, entry,” which connotes **total immersion** (as explained in Section 3) (in the *avodah* of Torah study and mitzvah). This is accomplished with the quintessential vitality that the teachings of Chassidus infuse into the *avodah* of Torah and mitzvos.

Next, we need to infuse the general vitality into the particulars of the soul powers themselves. This step is alluded to by the clause, “You shall possess it and settle it” — we channel the general vitality of Chassidus, in a **settled manner**, into the particular soul powers. This process is accomplished by the doctrine of Chabad Chassidus.

— Based on talks delivered on Shabbos *parshas Savo* and *Chai Elul*, 5730 (1970) & 5733 (1973)

³⁷ See *Maamar “Padah BeShalom 5685”* (quoting {the *maamar* of} the Rebbe Rashab, *Yud Tes Kislev* 5679); see *Likkutei Sichos*, vol. 4, p. 1138, and fns. loc. cit.; et al.