



Likkutei Sichos

Volume 24 | Ki Savo | Sichah 1

Treasured and Holy

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Considerable effort has been made to ensure the accuracy of the translation while maintaining readability. As in all translations, however, the possibility of inadvertent errors exists.

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1.

RASHI'S EXPLANATION OF THE VERSE

In his commentary on the verse,¹ “And Hashem has distinguished you today to be for Him a treasured people, as He had spoken to you,” Rashi quotes {in his caption} the words, “as He had spoken to you,” and explains: “you will be a treasure to Me”² {a quote from *parshas Yisro*}. Next, from the following verse, Rashi quotes the words, “so that you will be a holy people, as He had spoken,”³ and explains: “you shall be holy for Me”⁴ {a quote from *parshas Kedoshim*}.

We need to clarify: If Rashi doesn't need to quote {in the caption of his commentary on the first verse} **what** Hashem had “spoken” (because it is restated explicitly in the verse — “to be for Him a treasured people”), and thus Rashi only needs to quote **where** Hashem “had spoken” this, why does Rashi quote this {restatement of the verse in the caption of his commentary} on the second verse {“so that you will be a holy people”}? And if it is, in fact, necessary for Rashi to also quote from the verse what Hashem “had spoken,” Rashi should have quoted what Hashem “had spoken” the first time, as well.

2.

RASHI'S CHOICE OF VERSES

We also need to clarify Rashi's explanation (of the second verse) that the phrase, “as He had spoken” refers to the verse, “You shall be holy for Me,” in *parshas Kedoshim*:

Following the clause, “you will be a treasure to Me,” cited by Rashi (from *parshas Yisro*), **there** {in *parshas Yisro*} the passage **continues** and says:⁵ “You will be to Me a kingdom of *kohanim* and a **holy nation**.” As such, why

¹ *Devarim* 26:18.

² *Shemos* 19:5.

³ {*Devarim* 26:19.}

⁴ *Vayikra* 20:26.

⁵ *Shemos* 19:6.

does Rashi explain that the phrase, “as He had spoken” in the second verse refers to a different statement of Hashem — “You shall be holy for Me” {from *parshas Kedoshim*} — and not the statement recorded {in *parshas Yisro*} together with the clause, “you will be a treasure to Me,” as, in fact, several Torah commentators⁶ explain?

Moreover, according to the explanation of the other commentators, the continuation of our verse is more clearly understood:⁷ In his commentary on the words, “You will be to Me a kingdom of *kohanim*” in *parshas Yisro*, Rashi explains: “ministers.” On this basis, it emerges that all the details in the verses in our *parshah*, “to be for Him a treasured people... and to make you supreme over all the nations... so that you will be a holy people,”⁸ parallel the three details in Hashem’s statement in *parshas Yisro*:

To be for Him a treasured people — You will be a treasure to Me from among all the peoples;

*And to make you **supreme** over **all the nations*** — And you will be to Me a kingdom of *kohanim* (**ministers**);

So that you will be a holy people — And a holy nation.

3.

WHY DOES RASHI CHOOSE *PARSHAS KEDOSHIM*?

Seemingly, we could posit that Rashi doesn’t quote the verse, “And a holy nation” {from *parshas Yisro*} in conjunction with the verse, “so that you will be a holy people... as He had spoken” because had he done so, “as He had spoken” would have referred to the same verse {from *parshas Yisro* that Rashi}

⁶ *Alshich*; *Shach* (in his Torah commentary), and *Seforno* on *Devarim* 26:19; *Or HaTorah* at the end (verse 18); et al.; similarly, in *Midrash HaGadol* on this verse: “Where did He speak? ‘And you will be to Me a kingdom of *kohanim* and a holy nation.’”

⁷ See also *Alshich*; *Seforno*; et al.

⁸ {*Devarim* 26:18-19.}

mentioned previously,⁹ and as such, the verse, “so that you will be a holy people” wouldn’t have to repeat the phrase, “as He had spoken.”

But this explanation is strained, because the words “and to observe all His mitzvos” interposes between the two occurrences of the phrase, “as He had spoken,” appearing in our *parshah*.

Additionally, if this was the reasoning for Rashi’s interpretation of our verse, the verse would have been unclear (and Rashi would have had to clarify): Why would the Torah be referring to another verse {the verse in *parshas Kedoshim*}, for which reason the Torah had to repeat the phrase, “as He had spoken”? Why wouldn’t the Torah be referring to the phrase, “a holy nation” in *parshas Yisro*, which follows the clause, “you will be a treasure to Me”?

We also need to clarify: The verse cited by Rashi is recorded at the **end** of *parshas Kedoshim*, even though earlier in *Kedoshim*, it says,¹⁰ “You shall be holy.” And even earlier, at the end of *parshas Shemini*, it says,¹¹ “You are to sanctify yourselves and you shall become holy.” Why does Rashi choose to quote a later verse?

It would be difficult to answer that because **this** verse in our *parshah* says, “so that you will be a holy people **to Hashem, your L-rd**,” Rashi quotes a verse that also says, “You shall be holy **for Me**,” whereas the other verses mentioned above only include the word “holy” without emphasizing that this holiness is “for Me.” For if this were the case, Rashi would also have had to quote the words, “to Hashem, your L-rd” here {in his commentary on our verse}.

Since Rashi only quotes the words, “so that you will be a holy people, as He had spoken,” and omits the words “to Hashem, your L-rd,” which are written in the **middle** of this clause, and doesn’t even allude to these words by writing, “etc.,” clearly, the words “as He had spoken” are connected to the phrase, “so

⁹ {In Rashi’s explanation of “our” 1st verse.}

¹⁰ *Vayikra* 19:2.

¹¹ *Vayikra* 11:44.

that you will be a holy people,” and in this regard, it is unnecessary to emphasize this detail — “to Hashem, your L-rd.”

4.

“A TREASURED PEOPLE” AND “A HOLY PEOPLE”

We can posit that the reason for this {for Rashi choosing the verse from *Kedoshim* rather than the verse from *Yisro*} is as follows:

At first blush, something doesn’t seem right in the verse: The point of “you will be a holy people” is similar to the point of “to be for Him a treasured people.” Both phrases describe the Jewish people as being segregated from all nations: “a treasured people” — and “a holy people.” As such, these phrases should have been written together {in the Torah}, one after the other.¹²

However {in our verses}, “so that you will be a holy people” is written in another verse, and at the end of the verse, after the Torah interrupts with the phrase, “and to observe all His mitzvos” that speaks of **actions** performed by the Jewish people that are predicated on **commands**,¹³ and does not speak of the **attributes and superiority** of the Jewish people relative to all other peoples.¹⁴ On this basis, it is clear that “a treasured people” and “a holy people” mentioned in our verses represent two completely different ideas.

Therefore, it is impossible to say that the clause in our *parshah*, “so that you will be a holy people, as He had spoken,” refers to the phrase “a holy nation” in *parshas Yisro*. For in that *parshah*, this phrase is similar in substance to, appears directly after, and is a thematic continuation of, the clause, “You will be a treasure to Me from among all the peoples.”¹⁵

¹² Note *Devarim* 7:6 and 14:2, where they are recorded one after the other: “For you are a holy people... a treasured people from among all the peoples.”

¹³ See *Ramban* on *Devarim* 26:18; *Seforno*; *Or HaChaim*; et al.

¹⁴ Also, the clause, “And to make you supreme over all the nations that He made” {*Devarim* 26:19} does not describe the superior qualities of the Jewish people themselves as a treasured people and a holy people.

¹⁵ {*Shemos* 19:5.}

5.

AS HE HAD SPOKEN TO YOU

What is the difference in meaning between the phrases, “so that you will be a holy people” and “you will be a treasure to Me from among all the peoples”? Rashi deduces the difference in meaning between these phrases based on the words “as He had spoken **to you**, אֵלַי” which appear in the first verse. Conversely, in the verse, “so that you will be a holy people,” it says, “as He had spoken” (but it doesn’t say “to you”).

This is the explanation: **Earlier**, in *parshas Vayeitzei*,¹⁶ Rashi already explained: “*I have spoken אֵלַי* — for your need and about you; that which I promised to Avraham regarding his offspring, to you I have promised it.... Similarly, **all** instances of the words לִי, אֵלַי, לוֹ and לְהֵם, which are next to forms of the verb, דָּבַר, function in the sense of ‘**regarding**.’”

On this basis, it is clear that in our context, “as He had spoken אֵלַי” doesn’t mean, “as He had spoken **to you**” — **to** the Jews. (Especially since if it would mean “to you,” we could ask: What is the point being made? After all, the entire Torah was spoken to the Jews!) Rather, it means “for your need and about you” — as He had spoken **regarding** you — this {being a treasured people} is a promise for your sake and “about you.”

And this is the meaning of the passage’s continuation: “Hashem has distinguished you today to be for Him a treasured people.” This means, “He has separated you unto Him from the peoples of the earth to be for Him a treasured people.”¹⁷ The accomplishment here is conveyed by the phrase, “as He had spoken to you” — as Hashem had promised and stated concerning the Jewish people.

¹⁶ Bereishis 28:15.

¹⁷ Rashi on Devarim 26:17.

Therefore, Rashi explains that “as He had spoken אָלֶיךָ” refers to the verse, “you will be a treasure to Me,” for in that context, it was “spoken” **about** the Jews.

In the second verse, “so that you will be a holy people, etc., as He had spoken,” where the word “אָלֶיךָ” does **not** appear, it is clear that it does not refer to Hashem’s statement **about** the Jews spoken as a promise concerning what the future would hold for them. Rather, this verse is to be understood according to its straightforward meaning — as it was (spoken and) told (to the Jews then) as a command for the Jews to act upon.

Therefore, clearly, our second verse is not referring to the statement, “You will be to Me a kingdom of *kohanim* and a holy nation,” which is similar to the statement, “You will be a treasure to Me” — meaning, “for your need and about you” — Hashem’s statement regarding (what He did with) the Jews. Rather, the statement {in our second verse} is a **command** to the Jews, “that you will be a holy people.”

Therefore, Rashi explains that our second verse refers to the verse, “You shall be holy to Me,” which is Hashem’s command for the Jewish people to be holy.¹⁸

For this reason, Rashi, in {his caption on} his commentary on the second verse, also quotes the beginning of the clause, “So that **you will be** a holy people,” which differs from what was said earlier, “**to be** for Him a treasured people.” Because of this variance in wording — the emphasis on “**you will be**” connoting an undertaking on the part of the Jews to be holy — it is also understood that this is not something bestowed solely by Hashem, as in the previous verse. Rather, the emphasis here is on the conduct of the Jews in response to the command.

¹⁸ Note *Baal HaTurim*, end of his commentary on *Devarim* 26:19.

6.

HOLINESS AS A PEOPLE

However, the question remains, as above: The command to be holy was already given earlier: “You shall be holy” {at the beginning of *parshas Kedoshim*}, and even earlier, “You are to sanctify yourselves and you shall become holy” {in *parshas Shemini*}!

To address this issue, Rashi {in the caption to his commentary on our second verse} also quotes the words, “so that you will be **a holy people**” (rather than alluding to these words by writing “etc.”). The purpose of these verses is to express the uniqueness of the Jews as a “**people**,” as it says at the beginning of the previous verse, “Hashem has distinguished you today (‘and He has separated you unto Him from the **peoples** of the earth’) to be for Him a treasured **people**.” Additionally, the command concerning **holiness** in our *parshah* is not addressed to every Jew as an **individual**. Instead, the entire Jewish people, as a whole, are adjured to be “a holy people.”

Therefore, it is most fitting to say that our {second} verse refers to the statement recorded in the verse at the end of *parshas Kedoshim*, “You shall be holy for Me,” because this verse also speaks of the holiness that distinguishes the Jews, as a people, from among all the peoples. As the passage continues, “You shall be holy for Me, for I, Hashem, am holy; and I have **separated you from among the peoples** to be Mine.”

The same cannot be said about the verse at the end of *parshas Shemini*, “You are to sanctify yourselves and you shall become holy,” or the verse, “You shall be holy” at the beginning of *parshas Kedoshim*. These verses don’t emphasize that these commands to be holy are directed to the entire Jewish people, adjuring them to be separate from all other peoples. Rather, these verses record commands directed at every Jew individually, similar to the other Torah commands.

7.

“TO MAKE YOU SUPREME”

However, we still need to clarify (concerning the deeper ideas underpinning our discussion): True, the clause, “so that you will be a holy people” refers to holiness generated by the conduct of the Jews in response to the command, as distinct from the clause, “to be for Him a treasured people,” that refers to holiness bestowed by Hashem. Still, the connection between the clause, “so that you will be a holy people,” and the clause at the beginning of the same verse, “and to make you supreme over all the nations,” is unclear.

Seemingly, the clause “so that you will be a holy people” is more closely related to the phrase recorded in the **previous** verse, “and to observe all His mitzvos,” because the previous verse speaks of the virtue of the Jews in that they fulfill Hashem’s commands — “to observe all of His mitzvos.” In contrast, “to make you supreme...” is a special quality bestowed by Hashem,¹⁹ like the phrase, “to be for Him a treasured people.”

In order to clarify this, we must preface by looking at this week’s *haftarah*, which includes a passage that details at length the promises that will be fulfilled in the Future Era:²⁰ “Nations will walk by your light, and kings by the brilliance of your shine.... Your sons will come from far away, and your daughters will be raised at {their} side....” Moreover, the nations of the world will serve the Jewish people, to the extent that, as the passage concludes,²¹ “For the nation and the kingdom that does not serve you will perish, and those nations will be utterly destroyed.”

¹⁹ {Ibn Ezra says that this is a reward bestowed by Hashem for the Jewish people’s acquiescence to be treasured people and for their observance of the mitzvos. (Abridged from fn. 26 in the original.)}

²⁰ *Yeshayahu* 60:3-4.

²¹ *Yeshayahu* 60:12.

We need to clarify: To be sure, gentiles who violate the Seven Noahide Laws²² are deserving of the death penalty,²³ for gentiles were **commanded** to observe them. However, seemingly, there is no obligation or command that gentiles must serve the Jewish people, and in particular, for not doing so, they are liable to “perish” and be “utterly destroyed”!

8.

WHY WERE THE NATIONS CREATED?

The explanation: Several times,²⁴ we have discussed that Creation, in its entirety, which includes the nations of the world, is not an end in itself nor an independent existence. Instead, the purpose of Creation is for the sake of the Jewish people. As our Sages teach,²⁵ “*Bereishis* — for the sake of Israel, who are called *reishis*, the first.” They are the objective and purpose of the world and all that is in it. In the Future Era, when the true reality of everything will emerge, it will be manifest and visible that the purpose for the creation of the entire world is for the sake of the Jewish people.

Accordingly, this proves that “the nation and kingdom that does not serve you” — the peoples who do not fulfill their *raison d’être* created (their role as intermediaries) — “will perish” — automatically, they will forfeit their existence.

[We can posit that this is why a Noahide²⁶ is liable to receive capital punishment for violating one of the Seven Noahide Laws, whereas the Jewish people were assigned different penalties corresponding to different sins. The purpose of Noahides’ existence is to fulfill the Seven Noahide Laws — which itself is for the sake of the Jewish people and the Torah. If they do not fulfill the

²² {The seven fundamental laws of morality binding on all humanity, six of which were conveyed to Adam, and the seventh of which was conveyed to Noah.}

²³ See *Sanhedrin* 58b; *Mishneh Torah*, “*Hilchos Melachim*,” end of ch. 9; *Ramban’s Torah commentary on Bereishis* 34:13.

²⁴ See *Likkutei Sichos*, vol. 5, pp. 159 ff.; vol 15, pp. 150 ff.

²⁵ Rashi on *Bereishis* 1:1; see *Vayikra Rabbah*, ch. 36, sec. 4.

²⁶ {All the descendants of Noach, aside from the Jewish people, are referred to in rabbinic literature as “Noahides.”}

purpose for which they were created, they automatically lose the basis for their existence.]²⁷

This is the deeper idea behind the verse, “And to make you supreme over all the nations that He made,” as *Shach’s* Torah commentary says: “It is as if they were only made for your sake, as Ben Azai said, ‘They were all created only to serve me....’”²⁸

Meaning, the proclamation, “And to make you supreme over all the nations” is the practical implementation of the purpose of the creation of the Noahides; it is a foretaste of the revelation to ensue in the Future Era, as discussed above.

In light of this explanation, the substance of both of the above-mentioned verses in our *parshah* express the advantage and superiority of the existence of the Jewish people over the existence of the nations of the world: “And He has separated you unto Him from the peoples of the earth to be for Him a treasured people.”²⁹ For the Jews are distinct “from the peoples of the earth” as the purpose of Jews finds expression in their very existence; they are not a means to achieve another objective, as explained below.

9.

SEGULAH – A HIDDEN TREASURE

The explanation of this principle is as follows: The clause “(And Hashem has distinguished you today) to be for Him a treasured people” means (as Rashi explains in his commentary on “You will be a treasure to Me,”³⁰ {the verse} that Rashi quotes here):

²⁷ See *Likkutei Sichos*, vol. 5, pp. 159 ff.; vol 15, pp. 150 ff.

²⁸ Our ed. of the Mishnah and Beraisa at the end of *Kiddushin* says: “Were they not created for nothing other than to serve me?” This is a teaching of Rabbi Shimon ben Elazar; it appears similarly in *Yalkut Shimoni*, “*Yirmiyahu*,” *remez* 276.

²⁹ {Rashi on *Devarim* 26:18.}

³⁰ Rashi on *Shemos* 19:5.

A precious treasure, as in, “and the treasure of kings”³¹ — valuable articles and precious gems which the kings **store away**. In a like manner, you will be a treasure to Me more than the other nations.

Since this is a parable promulgated by the **Torah**, clearly, the parable is extremely precise.

We must clarify: What is the benefit of “valuable articles and precious gems” when archived — when hidden and concealed?

When, for example, precious gems are affixed and set into the king’s ring or crown, they then inarguably enhance the king’s prestige and splendor. Whereas when these gems are concealed — a hidden treasure that no one sees — they seemingly serve no purpose, as no one benefits from their preciousness and splendor.

Precious gems are beneficial only when withdrawn from the monarch's treasury to meet the pressing need to win a war. As the {Previous} Rebbe points out in the series of *maamarim* linked with his *yahrzeit*,³² in order to vanquish an enemy, the king “disburses all the treasures in his treasuries — a fantastic fortune that has been amassed over several years, generation after generation that has never been tapped into for any purpose — hidden and locked away from public display.”

Even so, this is called *disburses*. The king **disburses** his treasures for the sake of victory at war and uses them in an unconventional and exceptional manner.

³¹ *Koheles* 2:8.

³² *Maamar Basi LeGani* 5710, ch. 11; see there, chs. 17, 19.

10.

THE HIDDEN TREASURE IS THE KING'S VERY EXISTENCE

The explanation: These treasures remain hidden, concealed, and sealed, not to be seen by anyone, for **these** treasures impact (and on par with) **the king himself**, as he is in his essential and insular self.

There are royal treasures by means of which royal business is conducted — paid out for the needs of the state,³³ or the like, or set in the king's crown, in order to enhance the king's glory and splendor. This is an essential protocol in the conduct of the monarchy — “Your eyes will behold a king in his splendor.”³⁴

However, the **hidden** treasures of the king are not meant to **serve** a particular function. Instead, they are connected with the king himself. The very existence of the king as monarch is contingent on him retaining hidden treasures of precious gems and jewels in which he delights and takes pleasure. This enhances his standing as one who is genuinely exalted (his inherent preeminence).³⁵

This is what it means when the Torah says that the Jewish people are “a *segulah to Me* — a precious treasure.” The very existence of a Jew is even loftier than the loftiness he expresses by serving as the medium by which Hashem's sovereignty becomes revealed in the world (by studying Torah and performing mitzvos). Instead, a Jew's purpose is **his existence itself**.³⁶ Jews are unified, so to speak, with Hashem's Essence, and Hashem “delights” in the Jewish people, like a king who delights in his **hidden** treasures, and even more so.

On this basis, the difference between the Jewish people and the other nations is inherent in {the purpose of} their creation: The other nations exist not for **their** own sake, but for another purpose — to carry out the role assigned to

³³ See *Mishneh Torah*, “*Hilchos Melachim*,” ch. 3, par. 4.

³⁴ *Yeshayahu* 33:17; *Mishneh Torah*, “*Hilchos Melachim*,” ch. 2, par. 5.

³⁵ See beg. of *Hemshech* 5672 (end of ch. 1).

³⁶ See *Hemshech* 5666, pp. 470 ff.; *Sefer HaMaamarim* 5711, end of p. 109 ff., which explains the difference between souls and angels; *Sefer HaMaamarim* 5711, p. 110: “Simply, by a soul descending {into this world} and its presence in this world, an immanent light shines forth in the world.”

them. In contrast, the Jewish people were created for the purpose of their existence in and of itself,³⁷ even without fulfilling their role in the world.³⁸

This is the meaning of, “And Hashem has distinguished you today — He has **separated you unto Him** from the peoples of the earth — to be **for Him** a treasured people,” meaning that the Jewish people are **completely distinct** from the peoples of the world because they are a “treasured people,” a “precious treasure,” as mentioned above.

11.

HASHEM HAS DISTINGUISHED YOU — CORONATION

On this basis, we can understand the connection between these verses and Rosh Hashanah. [As known,³⁹ the verses “You have distinguished Hashem *today*... and Hashem has distinguished you *today*”⁴⁰ refer to the day of Rosh Hashanah]:

“You have distinguished Hashem today” refers to the Jewish people coronating Hashem⁴¹ on Rosh Hashanah — “say before me... verses of kingship in order to make me King over yourselves;”⁴² and “Hashem has distinguished you today” refers to Hashem’s acceptance of the Jewish nation coronating Him.⁴³ And this is drawn into and influences the world and the continuum of Creation, as was the case at the beginning of Creation — “With whom did He take counsel {concerning the creation of the worlds}? With the souls of *tzaddikim*.”⁴⁴

Seemingly, since the Jewish people are the ones who coronate Hashem, they must have existed prior to the coronation. Likewise, regarding the

³⁷ See *Likkutei Sichos*, vol. 5, p. 246; vol. 6, p. 236 and fns. there.

³⁸ See *Torah Or*, 76d; See *Hemshech 5666*, sec. 70, pp. 468 ff.; et al.

³⁹ *Or HaTorah*, “*Ki Savo*,” p. 1069; addenda (following *parshas Berachah*), end of p. 1916 ff.; et al.

⁴⁰ {*Devarim* 26:17-18.}

⁴¹ See *Targum Yerushalmi* on *Devarim* 26:18 — “and the word of Hashem will **reign** over you...” (quoted in the commentary of *Baalei HaTosfos* on this verse; et al.).

⁴² *Rosh Hashanah* 16a, 34b.

⁴³ See *Or HaTorah*, “*Ki Savo*,” p. 1069; end of p. 1059 ff. end of p. 1075 ff.

⁴⁴ As quoted in many places; see *Bereishis Rabbah*, ch. 8, sec. 7; *Rus Rabbah*, ch. 2, sec. 3.

beginning of Creation: From the teaching, “With whom did He take counsel? With the souls of *tzaddikim*,” we can infer that the Jewish people existed before the coronation took place. As such, what was their role **at that time**?

This is the implication of “A treasured people” — “**a precious treasure**” that is stored away. In other words, the true identity of the Jewish people emerges when they are “concealed from the view of all,” and when they are a “delight before Him”⁴⁵ — when they are a single entity, so to speak, with His Essence, and they exemplify His Essence. And it is not possible to say concerning Hashem that He exists to fulfill a specific role.

As the Maggid of Mezeritch says,⁴⁶ “Even before Israel was created, their form was engraved in {Hashem’s} thought. As our Rabbis said,⁴⁷ ‘Israel arose in thought.’”

12.

BEYOND MEASURE AND LIMIT

This is the difference between the verse, “Hashem has distinguished you... to be for Him a treasured people...” and the verse, “To make you supreme...”:

The first verse speaks of the exalted level of the Jewish people which **completely separates** them from the nations of the world: “*a treasured people* — a precious treasure” — the Jewish people are “stored away” in Hashem’s Essence. They are wholly one with Hashem.

As such, their *avodah* is “to observe **all** His mitzvos”: The fact that the Jews observe 613 mitzvos, and not only the Seven Noahide Laws, is not only a **quantitative** difference — that the Jews observe more mitzvos (and play a

⁴⁵ {*Mishlei* 8:30}

⁴⁶ *Or Torah*, 2c; see *Hemshech* 5672, vol. 2, end of p. 902 ff; *Likkutei Sichos*, vol. 16, p. 487.

⁴⁷ *Beg. of Bereishis Rabbah*.

greater number of roles) than the Noahides. Instead, it is a **qualitative** difference — Jews are adjured “to observe”:

The nations of the world were created to fulfill a specific role. Therefore, their obligation to observe mitzvos is limited — they were given a limited number of mitzvos (and roles) at the outset.

In contrast, for the Jews, who are united, so to speak, with Hashem’s Essence, the command to “observe **all** His mitzvos” is without measure or limit. Since “He and His will are one,”⁴⁸ the Jewish people — who are unified with His Essence — are committed and devoted to fulfilling Hashem’s will, regardless of the particular mitzvah or will.

Whereas the second verse — “To make you supreme...” — expresses the exalted level of the Jewish people in that even when they are separate from their source {in Divinity} and descend into this world, they are still “supreme over all the nations”: The Jewish people are the objective of all of Creation, and all created entities (including “all the nations”) were created for the sake of the Jewish people, as discussed above.

The gentiles can perceive this advantage and exaltedness that the Jewish people possess, enabling them to sense that the Jewish people are “supreme over all the nations.” For this reason, they laud and praise the Jewish people, as our verse says, “for praise, for renown, and for splendor.”⁴⁹

This is expressed openly by means of what the verse connotes: “*So that you will be a holy people to Hashem, your L-rd, as He had spoken* — you shall be holy for Me.” This means that even when the Jewish people are engaged in their material concerns — although outwardly they are similar to the world's nations in this regard⁵⁰ — they are in truth “a holy people to Hashem.” This is

⁴⁸ Because all the mitzvos relate to His Essence — see at length *Sefer HaSichos Toras Shalom*, end of p. 190 ff.

⁴⁹ See *Shach Al HaTorah* on *Devarim* 26:19 — “*For praise*, that all nations will praise them like they praise Hashem.... Likewise, they will be *for renown* {lit., ‘for name’}, that everyone will recognize that the name *Yehudi* {Jew} is the name of Hashem....”

⁵⁰ See *Tanya*, “*Likkutei Amarim*,” ch. 49 (end of p. 69b ff.).

emphasized by the conclusion of the verse that Rashi quotes here:⁵¹ “(You shall be holy for Me...) and I have separated you **from among the peoples** to be Mine.”

This is expressed even more explicitly in Rashi’s commentary on that verse:⁵²

From where do we know that a person should not say, “I am nauseated by pork”? ... Rather, he should say, “I wish {to eat pork}, but what can I do? My Father in Heaven has decreed upon me {not to}.” The verse says, “I have separated you from among the peoples to be Mine” — that your separation from them shall be for My sake, staying away from sin and accepting upon yourself the Heavenly yoke.

Put differently, a Jew is given, so to speak, the same possibilities given to a gentile,⁵³ but despite this, the Jew stays away {from sin} and accepts upon himself the Heavenly yoke.

13.

LOVE FOR EVERY JEW

From all the above, we can derive a unique lesson concerning the great care and meticulousness we must exercise when it comes to loving a fellow Jew, and the extent to which we must devote ourselves to actively involving ourselves with other Jews — because the exalted status of being “a treasured people” for Hashem applies to every Jew.

No matter that a Jew may not look or act differently than a gentile, his true identity is always completely separate from the gentile population. At the conclusion of this week’s *haftarah*, Hashem declares that every Jew is “the branch of My planting, the work of My hands, that I may be glorified.”⁵⁴

⁵¹ {Rashi on *Devarim* 26:19.}

⁵² {Rashi on *Vayikra* 20:26.}

⁵³ See *Tanya*, “*Likkutei Amarim*,” beg. of ch. 8.

⁵⁴ *Yeshayahu* 60:21.

Therefore, every Jew is an everlasting being (“All Jews have a portion in the World to Come”).⁵⁵ Every Jew is an expression of (that which “arose in thought” — which is **intrinsically** meaningful (unlike the rest of Creation,⁵⁶ regarding which it says, “by the **word** of Hashem the Heavens were made”⁵⁷ — and speech is for the sake of the **other**).⁵⁸ We just need to deliver this essential exaltedness {inherent in every Jew} from a concealed state into a revealed one.

We are given unique abilities — especially during the week in which we read *parshas Ki Savo* in the Torah and the *haftarah* mentioned above. This is especially so when Chai Elul⁵⁹ — the date on which “the two great luminaries,”⁶⁰ the Baal Shem Tov and the Alter Rebbe, were born — falls, as it does this year,⁶¹ during the week of *parshas Ki Savo*, being that one of the fundamental principles of the Chassidic teachings of the Baal Shem Tov and the Alter Rebbe is {that one must have} love for a fellow Jew.⁶²

At this auspicious time, we are uniquely empowered to influence a Jew, every Jew, revealing His essential state of exaltedness, intimated by the verse, “Hashem has distinguished you today to be for Him a treasured people,” such that he will “observe all His mitzvos” in actuality. The idea that Hashem makes you “supreme over all the nations that He made” should be expressed openly by you, to the extent that “you will be a holy people to Hashem, your L-rd” — exalted and completely separate from gentile conduct, including “the gentile within you.”⁶³

In this way, you “make me King over yourselves” more intensely — it is apparent to all that “Hashem, the L-rd of Israel, is King,”⁶⁴ and the gentiles also see that the Jewish people are a treasured people.

⁵⁵ *Sanhedrin*, beg. of ch. “*Chelek*.”

⁵⁶ See *Tanya*, “*Likkutei Amarim*,” beg. of ch. 2; “*Iggeres HaTeshuvah*,” ch. 4; et al.

⁵⁷ *Tehillim* 33:6.

⁵⁸ See *Hemshech* 5666 — *Maamar BeSha’ah SheHikdimu* 5667 ff.

⁵⁹ {The 18th of Elul.}

⁶⁰ Wording of the Rebbe Rashab (*Sefer HaSichos* 5703, p. 141) {based on *Bereishis* 1:16}.

⁶¹ {This *sichah* was delivered in 5740 (1980).}

⁶² See *Likkutei Sichos*, vol. 9, p. 156 ff. (which explains that this is the subject matter of the beginning of this *parshah* — the mitzvah of *bikkurim*); *Kuntres Ahavas Yisrael*.

⁶³ *Likkutei Torah*, “*Ki Savo*,” 42b.

⁶⁴ {*Musaf* for *Rosh Hashanah*, “*Malchuyot*.”}

And this will lead to Yeshayahu's prophecy in this week's *haftarah* being fulfilled to its conclusion:⁶⁵ "I, Hashem, will hasten it in its time" Speedily in our lifetimes, in actuality.

— From a talk delivered on Shabbos *parshas Ki Savo*, 5740 (1980)

⁶⁵ {*Yeshayahu* 60:22; see *Mezudos*, ad loc; *Sanhedrin* 98a.}