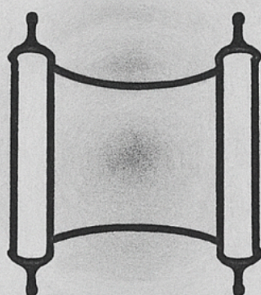


בס"ד

**Alter Rebbe**  
**Likkutei Torah**  
**Parshas Ki Savo**

וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל



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## Alter Rebbe Likkutei Torah Parshas Ki Savo

וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אַתֶּם רְאִיתֶם כֹּו

### Introduction

This discourse of the Alter Rebbe, delivered on the verse “*You have seen the great trials... and Hashem did not give you a heart to know, and eyes to see*” (Devarim 29:1–3), explores the paradox between human perception and divine gift. At first, the Torah states “you have seen,” yet immediately continues, “but Hashem did not give you eyes to see.” The Alter Rebbe explains this contradiction through the lens of *El Olam*—Hashem as both beyond and within creation—and the role of *Rosh Hashanah* and the Ten Days of Repentance in awakening the deepest level of the soul, the *Yechidah*.

He weaves together verses, Midrash, Zohar, and teachings from Likkutei Torah, presenting the inner meaning of *El Olam* (“G-d is the world, all one”), the experience of divine closeness during the High Holidays, and the transformative power of the shofar and the Thirteen Attributes of Mercy. Ultimately, he reveals that the gift of a *lev tahor*—a pure heart—is not attainable through human effort alone, but is a heavenly bestowal given when Hashem shines His face upon us.

**And Moshe called to all Israel and said to them: You have seen, etc.,** the great trials which your eyes saw, etc., and yet Hashem did not give you a heart to know and eyes to see, etc. And this is puzzling, for at first it says, “You have seen, etc.,” and afterwards it says, “and Hashem did not give, etc., and eyes to see, etc.”

And to understand this, behold it is written, “And he planted an eshel in Be’er Sheva, and there he called in the name of Hashem, G-d of the world” (as mentioned in Bereishis Rabbah Vayeira end of chapter 54; Vayigash chap. 94; Zohar I 102b, III 22b, 52b).

For behold it is written, “Exalted over all, etc., who would not fear You, etc.” (Yirmiyah chap. 10). For even idol worshippers call Him “the G-d of gods,” as it is written, “From the rising of the sun to its setting, great is My Name, etc.” But they are in a state of separation, being a something and existence of their own.

But Avraham, behold, was standing and crying out “in the name of Hashem, G-d of the world.” Meaning, that the Name Havayah is El-Olam, entirely one, and not “El-ha’olam,” as though the world is a separate being and entity, and He gives them life. Rather, not so.

וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אַתֶּם רְאִיתֶם כֹּו הַמַּסּוֹת הַגְּדוֹלוֹת אֲשֶׁר רָאוּ עֵינֵיכֶם כֹּו וְלֹא נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְגו'. וְהוּא תְּמוּנָה דְּמִתְחַלָּה אָמַר אַתֶּם רְאִיתֶם כֹּו וְאַחֲכָּא אָמַר וְלֹא נָתַן כֹּו וְעֵינַיִם לִרְאוֹת וְגו'.

וְלִהְיוֹת זֶה הֵנָּה כְּתִיב וַיִּטַּע אֶשֶׁל בְּבְּעַר שְׁבַע וַיִּקְרָא שָׁם בְּשֵׁם ה' אֵל עוֹלָם (בְּזִכְרָא בְּרַבּוּת וַיִּרְא סו"פ נ"ד (וַיִּגַּשׁ פַּעַם ז' ח"א ק"ב ב' ח"ג כ"ב ב' נ"ב ב').

דִּהְיָה כְּתִיב רַם עַל כָּל כֹּו מִי לֹא יִרְאַף וְגו' (יִרְמְיָהוּ ס"י יו"ד) דְּגַם עוֹבְדֵי כּוֹכְבִּים קָרוּ לֵיהּ אֱלֹקָא דְּאֱלֹקִיָּא כְּמִשְׁמַח מִמְּזִרְחָא שְׁמִשׁ עַד מְבֹאוֹ גְּדוֹל שְׁמִי וְגו'. אֲבָל הֵם בְּבִחְיַת פִּירוּד לְהִיּוֹת בְּחִיַּת יֵשׁ וְדָבָר בְּפִנֵּי עֲצָמוֹ.

וְאַבְרָהָם הֵנָּה הָיָה עוֹמֵד וְצוֹחַ בְּשֵׁם ה' אֵל עוֹלָם. פִּירוּשׁ שֶׁהַשֵּׁם הוּא הוּא אֵל עוֹלָם כּוֹלָא חֵד וְלֹא אֵל הָעוֹלָם שֶׁהָעוֹלָם הוּא יֵשׁ וְדָבָר בְּפִנֵּי עֲצָמוֹ וְהוּא הַמְּחִיָּה אוֹתָם. אֵינוֹ כֵּן.

**Alter Rebbe  
Likkutei Torah  
Parshas Ki Savo**

**וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אַתֶּם רְאִיתֶם כּוֹ**

Rather, just as the name of a person is not from the essence of the person himself, but his life-force is en clothed in the letters of his name, for we see that when one calls him by his name he becomes aroused. So too, the Name Havayah, blessed be He, is en clothed within all the worlds, and they are only garments and secondary to Him, may He be blessed, and are entirely one with Him.

And this is “El Olam,” as it is written, “On that day Hashem will be One and His Name One” (Zechariah 14:9). It will be two times Y-ah, that it should not be in the aspect of Vav-Hei. For the Vav is the aspect of drawing down, that it can descend below until it can be a something and an existence of its own. Rather, everything will be in the aspect of Y-ah, below just as above. And see Likkutei Torah in Zechariah on this verse, and what is written there in the explanation on “And it shall be, the number of the children of Israel,” and what is written in the discourse “Sixty are they, queens” regarding “My perfect one.”

However, it is written, “And a whisperer separates a prince” (Mishlei 16:28). And see Zohar III (16a), and in Bereishis Rabbah, chapter 20: “For lust, one seeks separation.” For when a person places his desires in the pleasures of the world, or in victories and evil traits, Heaven forbid, he is in a state of separation, such that it cannot be in the aspect of “Hashem is One and His Name One” as mentioned above.

And behold it is written, “May He cause His face to shine with us forever” (Tehillim 67:2). Meaning, the aspect of the shining of the face is like the analogy of a man who gives to his true beloved some thing — he gives with a good eye, with good will, and his face glows from great light and joy. Not so to his enemy: he gives as one who throws behind his back, against his will.

And this is, “May Hashem shine His face upon you” (Bamidbar 6:25), that He should bestow vitality from the aspect of the shining of the face mentioned above, unlike, etc. However, this shining of the face is specifically “with us,” meaning when we too are in the aspect of shining of the face, as it is written, “As

אֵלָא כְּמוֹ שֶׁשְׁמוֹ שֶׁל אָדָם אֵינוֹ מֵעֲצָמוֹת הָאָדָם, אֲלָא שֶׁהַחַיּוּת שֶׁלוֹ מְלוּבָשׁ בְּאוֹתִיּוֹת שְׁמוֹ, שֶׁהָרִי אָנוּ רוֹאִים שֶׁשֶּׁשְׁקוֹרִין אוֹתוֹ בְּשֵׁמוֹ הוּא מִתְעוֹרֵר. כְּמוֹ כֵּן שֵׁם הוּי בְּרוּךְ הוּא מְתַלַּבֵּשׁ תּוֹךְ כָּל עֲלָמִין וְהֵם רַק לְבוּשִׁים וְטַפְלִים אֵלָיו יִתְבַּרֵּךְ וְכוּלָא חַד מִמֶּשׁ

וְהוּא אֵל עוֹלָם כְּמִי שֶׁ בְּיוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשְׁמוֹ אֶחָד יִהְיֶה ב' פְּעָמִים יִי"ה שְׁלֹא יִהְיֶה בְּבַחֲיַת וְיִי"ה כִּי הוּא יִי"ה הוּא בְּחִיַּת הַמִּשְׁכָּה שְׂיוּכָל לְהַשְׁתַּלְשֵׁל לְמִטָּה עַד שְׂיוּכָל לְהָיוֹת יֵשׁ וְדָבָר בְּפָנָיו עֲצָמוֹ, אֲלָא שֶׁיִּהְיֶה הַכָּל בְּבַחֲיַת יִי"ה לְמִטָּה כְּמוֹ לְמַעְלָה. וְעַיִן בְּלִקוּוֹת בְּזִכְרֶיהָ עַל פֶּסוּק זֶה וּמִי שֶׁ מְזַה בְּבִאּוֹר עַל פֶּסוּק וְהִנֵּה מִסְפֵּר בְּנֵי יִשְׂרָאֵל וּמִי שֶׁ סִדְרָה שְׁשִׁים הֵמָּה מְלָכוֹת גְּבִי תַמְתִּי

אִךְ הִנֵּה כְּתוּב וְנִרְגָּן מִפְּרִיד אֱלוֹף (בְּמִשְׁלֵי ס"ו ט"ז כ"ח). וְעַיִן זִכְרִיג (ט"ז א') וּבְרָבוֹת בְּרֵאשִׁית ר"פ כ' לְתַאֲוָה יִבְקֹשׁ נִפְרָד, שֶׁשֶּׁשְׁאָדָם שֵׁם רְצוּנוֹתָיו בְּתַעֲנוּגֵי הָעוֹלָם אוֹ בְּנִצְחוֹנוֹת וּמִדּוֹת רַעוּת ח"ו הוּא בְּחִיַּת נִפְרָד שְׁלֹא יוּכָל לְהָיוֹת בְּבַחֲיַת ה' אֶחָד וְשְׁמוֹ אֶחָד הִנֵּה.

וְהִנֵּה כְּתוּב יָאֵר פָּנָיו אֶתְנוּ סֵלָה. פִּירוּשׁ בְּחִיַּת הָאֶרֶת פָּנִים הוּא כְּמִשְׁלַל אָדָם הַנּוֹתֵן לְאוֹהֲבֵי הָאֱמִיתִי אֵינָה דָבָר הוּא נּוֹתֵן בְּעַיִן יָפָה וְרִצּוֹן טוֹב וְצִדְקָה פָּנָיו מְרֹב אוֹרָה וְשִׁמְחָה. מִשְׁאִין כֵּן לְשׁוֹנָא נּוֹתֵן כְּמֵאן דְּשָׂדִי בְּתֵר כְּתִפֶּיהָ בַּעַל כְּרִחִיָּה

וְהוּא יָאֵר ה' פָּנָיו אֵלָיֶךָ שֶׁשֶּׁשְׁפִּיעַ הַחַיּוּת מִבְּחִיַּת הָאֶרֶת פָּנִים הִנֵּה מִשְׁאֲכָן גְּבִי כו'. אִךְ הָאֶרֶת פָּנִים הִנֵּה הוּא אֶתְנוּ דּוֹקָא פִּירוּשׁ שֶׁשְׁאֲנַחְנוּ ג"כ בְּבַחֲיַת הָאֶרֶת פָּנִים כְּמִי שֶׁ הַפָּנִים לְפָנִים כֵּן לֵב הָאָדָם לְאָדָם כו'



## Alter Rebbe Likkutei Torah Parshas Ki Savo

וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אַתֶּם רְאִיתֶם כּוֹ

water reflects a face to a face, so is the heart of man to man” (Mishlei 27:19).

Meaning: the lower man is Knesses Yisrael, as it is written, “And you My flock, the flock of My pasture, you are man” (Yechezkel 34:31). “You are called man” (Yevamos 61a). “To man” means to the Supernal Man, “upon the likeness of the throne, etc.” (Yechezkel 1:26).

And the aspect of shining of the face with Israel is as it is written, “Let Israel rejoice in his Maker” (Tehillim 149:2), just as He, may He be blessed, rejoices and delights in us, as it is written, “And from Your joy with which You rejoiced in him You called, etc.” (Yeshayahu 63:19, Targum). And this is the joy of Hashem from His greatness which has no limit.

Like the analogy of a man whose face glows from great light and joy when he sees his true beloved, in the aspect of shining of the face mentioned above, and he completely forgets his pain and grief because of the joy and delight from seeing the face of his beloved. So too, when a person remembers Hashem, that He is his true beloved in this shining of the face, and he contemplates His greatness—that He fills all worlds and surrounds all worlds and all before Him is as nothing—he forgets himself entirely, even if he has pain from worldly matters, etc., and forgets the pain because of the joy in Hashem, etc.

As it is written, “Whom have I in heaven? And with You I desired nothing on earth” (Tehillim 73:25)—to nullify every desire and longing except the longing for Hashem alone.

And behold, the time of the arousal of the shining of the face is on Rosh Hashanah, when He sits on the Throne of Mercy. Then it is written, “His left hand is under my head,” the beginning of closeness. Until Yom Kippur and Simchas Torah it is, “And His right hand embraces me,” etc.

פִּירוּשׁ הָאָדָם הַתַּחֲתוֹן הוּא כְּנֶסֶת יִשְׂרָאֵל כִּמְ”שׁ  
וְאַתְּנָה צֹאן מִרְעִיתִי אָדָם אַתֶּם. אַתֶּם קְרוּיִם  
אָדָם כּוֹ. לְאָדָם פִּירוּשׁ לְאָדָם הָעֲלִיּוֹן עַל דְּמוּת הַכִּסֵּא  
כּוֹ.

וּבְחִינַת הָאֶרֶץ פָּנִים אֶצֶל יִשְׂרָאֵל הוּא כִּמְ”שׁ יִשְׁמַח  
יִשְׂרָאֵל בְּעוֹשָׁיו כְּמוֹ שֶׁהוּא יִתְבָּרַךְ שֶׁשׁ וְשִׁמַּח בְּנוֹ  
כִּמְ”שׁ וּמִשְׁמַחֲתוֹ שֶׁשְׁמַחֲתוֹ בּוֹ קָרָאתוֹ כּוֹ. וְהִיא חֲדוּת  
הִי מְגִדוּלָתוֹ שְׁאִין חֲקֹר.

כִּמְשָׁל הָאָדָם שֶׁצִּהְבוּ פָּנָיו מְרֹב אוֹרָה וְשִׁמַּחָה  
לְשׁוּאָה אֶת אוֹהְבוֹ הָאֱמִיתִי בְּבְחִינַת הָאֶרֶץ פָּנִים  
הַנִּלְוִי וְשׁוֹכֵחַ לְגִמְרֵי עַל צַעְרוֹ וְיִגּוֹנוֹ שֶׁיֵּשׁ לוֹ מַחֲמַת  
הַשְׁמָחָה וְתַעֲנוּג מִרְאוֹת פָּנֵי אוֹהְבוֹ. כִּךְ כְּשִׁיזְכוּר  
הָאָדָם עַל הִי שֶׁהוּא אוֹהְבוֹ הָאֱמִיתִי בְּבְחִינַת הָאֶרֶץ  
פָּנִים הַנִּלְוִי וְיִתְבּוֹנֵן בְּגִדּוּלָתוֹ אֲשֶׁר מְמַלֵּא כָּל עֲלָמִין  
וְסוֹבֵב כָּל עֲלָמִין וְכוּלָּא קָמִיָּה כֵּלָא חֲשִׁיב יִשְׁכַּח עֲצָמוֹ  
לְגִמְרֵי אֶפְלוֹ יֵשׁ לוֹ צַעַר מִמִּילֵי דְעֵלְמָא כּוֹ וְיִשְׁכַּח  
הַצַּעַר מִפָּנֵי הַשְׁמָחָה בִּהִי כּוֹ.

כִּמְ”שׁ מִי לִי בְּשָׁמַיִם וְעַמָּה לֹא תַפְצָתִי בְּאֶרֶץ לְבַטָּל  
כָּל חֲפֶץ וְתַשׁוּקָה זוּלָת הַתַּשׁוּקָה בִּהִי אֶחָד.

וְהִנֵּה זְמַן הַתַּעֲוִרָרוֹת הָאֶרֶץ פָּנִים הוּא בְּרֹאשׁ הַשָּׁנָה  
יּוֹשֵׁב עַל כִּסֵּא רַחֲמִים, וְאָז פְּתוּב שְׁמָאלוֹ תַּחַת  
לְרֹאשִׁי הַתַּחֲלַת הַתְּקַרְבוּת, עַד יוֹם הַכַּפּוּרִים וְשִׁמַּחַת  
תּוֹרָה הוּא וַיְמִינוּ תַּחֲבִקְנִי כּוֹ.

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וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אַתֶּם רְאִיתֶם כּוֹ

And in the Ten Days of Repentance a person must be ashamed before Hashem, Who draws us close in the shining of the face, while we are in great distance because of sins that separate. As it is written, "I am ashamed and humiliated to lift my face to You, my G-d."

And as it is written in the Zohar, end of Parshas Bechukosai, on the verse "And even also this, when they are in the land of their enemies, I will not despise them, nor abhor them, to destroy them utterly." It is written "to destroy them," but read "like a bride."

Like a bride in the marketplace of tanners. Because of his great love for her, it seems like the marketplace of spice-merchants with good fragrance. And so we ask: "Forgive us," that He should not smell the foul odor of the tannery.

Meaning, that He should sprinkle upon us pure water to wash away the foul odor of the tannery. And the concept of pure water is the Thirteen Attributes of Mercy, the thirteen rivers of pure balsam.

And they are drawn from the place called "the hidden of all hidden, the will of all wills." Meaning: like the source of a spring that is not seen, only the rivers that flow from it are seen. So too, He is called "the hidden of all hidden," for the Thirteen Attributes of Mercy flow from Him.

And therefore He is called, "One Who sits on the Throne of Mercy," which is the "will of all wills."

And behold, this level of "the will of all wills" is present within every Jew, and it is the point of the heart that is above intellect, and it is called "Yechidah." And this is what is written, "From the hand of the dog, my Yechidah" (Tehillim 22:21), to bring forth the aspect of his desire and will from the matters of this world and to cleave with attachment and longing to the will of all wills, to Hashem alone.

ובעשׂוּת ימי תשובה צריך האדם להתבושש מפני ה', אשר הוא מקרבנו בבחינת הארת פנים, ואנחנו בתכלית הריחוק מפני עונות המבדילין. כמ"ש בפ"ש בפ"ת ונגלמתי להרים אלהי פני אליך

וכמ"ש בזהר סו"פ בתקתי על פסוק ואף גם זאת בהיותם בארץ אביהם לא מאסתי ולא געלתי לכלותם. לכלותם כתיב, ומדרשו ככלה

למשל ככלה שהיא בשוקא דבורסקי, ומחמת עצם אהבתו אליה דמי ליה בשוקא דרוכלין בריחין טבין. וזהו שאנו מבקשים מחל לנו שלא יריח ריח הרע שבבורסקי

דהינו על ידי שיזרק עלינו מים טהורים להרחיץ את הריח הרע שבבורסקי. וענין מים טהורים הם י"ג מדות הרחמים, י"ג נהרי דאפרסמונא דכ"א

והם נמשכים ממקום הנקרא טמירא דכל טמירין, רעותא דכל רעווין. פירוש למשל מקור המעין שאינו נראה, רק הנהרות הנמשכים ממנו הם הנראים

ולכן נקרא יושב על פסא רחמים, שהוא רעותא דכל רעווין

והנה בחינה זו רעותא דכל רעווין ישנו אצל כל אדם ואדם משראל, והוא בחינת נקודת הלב שלמעלה מן הדעת, והיא נקראת יחידה. וזהו שכתוב מיד פלב יחידתי, להוציא בחינת חפצו ורצונו מעניני זה העולם, ולדבקה בדביקה ונשיקה רצון של כל הרצונות לה' אחד לבדו

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**וַיִּקְרָא מֹשֶׁה אֶל כָּל יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אַתֶּם רְאִיתֶם כּוֹ**

And through the shofar this level is aroused, which had been in a state of sleep, existing within every single Jew. And through this level, there is drawn every day of the Ten Days of Repentance the Thirteen Attributes of Mercy, which are the rivers mentioned above, which flow from their source mentioned above.

And they are called “pure water,” which washes away the foul odor, etc. The shofar extends the general aspect of Arich Anpin, and in particular, on each day of the Ten Days of Repentance, one of the ten faculties in man—his Chabad and his emotions—returns to a state of face-to-face.

And behold, our Sages expounded: “Seek Hashem when He is found; call Him when He is near” (Yeshayahu 55:6)—these are the ten days between Rosh Hashanah and Yom Kippur.

Meaning, “when He is near” is when He is in the aspect of the shining of the face mentioned above—an arousal from Above, “His left hand under my head,” as above. And then it is easy to have an arousal from below, as it says here “to the individual,” meaning the aspect of Yechidah mentioned above.

And behold, at that time all the sparks of Israel receive fear and love from Above (Zohar III 214b). And this is a very high level of fear and love that cannot be attained through an arousal from below. As it is written, “Create for me, G-d, a pure heart” (Tehillim 51:12)—for a pure heart cannot be within a created being on its own through his own arousal, but only as a gift given from Above at the time of the shining of the face.

(And see what is written in the discourse on “Ki Seitzei” regarding the explanation of “They give to him the daughter of the King,” and in the discourse on “And you shall know today” regarding “And the Awesome One.”) And there must be preparation for this through afflictions and self-denials. And therefore, in the Ten Days of Repentance, people fast but do not complete the fast, for the main thing in fasting is affliction—not

וּבְשׁוֹפָר הוּא מְעוֹרֵר בְּחִינָה זוֹ שֶׁהִיטָה בְּבְחִינַת שְׁנָה שִׁינּוּ אֶצֶל כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל. וְעַל יְדֵי בְּחִינָה זוֹ נִמְשָׁךְ בְּכָל יוֹם מַעֲשֵׂרֶת יְמֵי תְּשׁוּבָה בְּחִינַת י”ג מִדּוֹת הַרְחָמִים שֶׁהֵם הַנְּהָרוֹת הַנּוֹצְקִים לְעֵיל, שֶׁנִּמְשָׁכִים מִמְּקוֹרֵם הַנּוֹצֵךְ לְעֵיל.

וְנִקְרָאִים מִיָּם טְהוֹרִים שֶׁמְרַחֲצִים אֶת הָרִיחַ הָרַע וְכוּ'. שׁוֹפָר מֵאֲרִיז אֲרִיכָא דְאַנְפִּין דְּרוּף כָּלֵל, וּבְדִרְוּ פֶּרֶט בְּכָל יוֹם מַעֲשֵׂרֶת יְמֵי תְּשׁוּבָה חוֹזֵר פְּנִים בְּפָנִים אֶחָד מִן י' סְפִירוֹת שֶׁבְּאֶדָם שֶׁהֵם חֲב”ד וּמִדּוֹתָיו.

וְהִנֵּה אֲרִזוּ”ל דְּרָשׁוּ ה' בְּהִמָּצְאוֹ קִרְאָהוּ בְּהִיּוֹתוֹ קְרוֹב אֵלּוֹ עֲשֶׂהָ יְמִים שְׁבִין ר”ה לְיוֹם הַכַּפּוּרִים. פִּירוּשׁ בְּהִיּוֹתוֹ קְרוֹב כִּשְׁהוּא בְּבְחִינַת הָאֶרֶץ פְּנִים הַנִּלְאָתָה אֶתְעָרוּתָא דְלַעֲיָלָא שֶׁמֵּאלוֹ תַּחַת לְרֹאשִׁי כַּנִּלְאָתָה בְּנִקְלָא יָכוֹל לְהִיּוֹת אֶתְעָרוּתָא דְלַתַּתָּא כַּנִּלְאָתָה כִּאֵם לְיַחֲיד, פִּירוּשׁ בְּחִינַת יַחֲידָה הַנִּלְאָתָה.

וְהִנֵּה בְּזֶמֶן הַהוּא מְקַבְּלִים כָּל נִיצוּצוֹת מִיִּשְׂרָאֵל בְּחִינַת דְּחִילוֹ וּרְחִימוֹ מִלְּמַעְלָה (עוֹז”ג רי”ד ב'). וְהוּא בְּחִינַת דְּחִילוֹ וּרְחִימוֹ עָלֵינוּ מֵאֵד שְׂאֵי אֶפְשָׁר לְהַשִּׁיג עַל יְדֵי אֶתְעָרוּתָא דְלַתַּתָּא. וְכַנִּלְאָתָה לֵב טְהוֹר בְּרָא לִי אֱלֹקִים, בְּחִינַת בֵּר לֵב יוֹכֵל לְהִיּוֹת אֶצֶל בְּחִינַת נִבְרָא מִצַּד עֲצָמוֹ בְּאֶתְעָרוּתָא דִּילֵיהּ, כִּי אִם מִתְּנָה שְׁנוּתָנִים לוֹ מִלְּמַעְלָה בְּעֵת בְּחִינַת הָאֶרֶץ פְּנִים הַנִּלְאָתָה.

וְעַמ”ש בְּד”ה כִּי תִצָּא בְּפִירוּשׁ יְהִינן לִיה בְּרִתָּא דְּמִלְכָּא, וְסִדְרָה וְיִדְעָתָה הַיּוֹם בְּעֵנִין וְהַנּוֹרָא). וְצָרִיךְ הִכָּנָה לָזֶה עַל יְדֵי עֲנוּיִים וְסִיגוּפִים. וְלָכֵן בְּעֲשֶׂרֶת יְמֵי תְּשׁוּבָה מִתְעַנִּים וְלֹא מְשַׁלְּמִים, שְׂאִין חֲשׁוֹב תַּעֲנִית אֶלָּא עֲנוּי, שֶׁלֹּא יִהְיֶה בְּנֶפֶשׁ שׁוֹבֵעָה וְכָרֵם מְלֵאָה, שֶׁלֹּא יוֹכֵל לְקַבֵּל בְּחִינַת לֵב טְהוֹר כִּשְׂאוֹכֵל לְשִׁבְעָה וְכָרֵם מְלֵאָה כּו'.

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to have the soul satisfied and the belly full, for then one cannot receive a pure heart when eating to satiety.

And this is what it says, “You...” Meaning, until now you were those who saw, etc., through an arousal from below. But “Hashem has not given you...” means the aspect of a pure heart, which is given from Above, which no created being can attain through his own arousal.

And this was the matter of the manna, as it is written, “And He afflicted you and made you hungry...” (Devarim 8:3). For through the manna, and through afflictions and self-denials, they merited a higher level, to receive a pure heart (see what is written in Parshas Eikev on the verse “And He fed you the manna”). And so too it is in the Ten Days of Repentance. Therefore this portion is read before Rosh Hashanah.

וְזֶהוּ שֶׁאָמַר אַתֶּם כּו'. פִּירוּשׁ שְׂעַד הַנָּה הָיִיתֶם אַתֶּם הָרוּאִים כּו' עַל יְדֵי אֲתַעְרוּתָא דְלִתְתָּא, אֲכָל וְלֹא נָתַן ה' כּו'. פִּירוּשׁ בְּחִינַת לֵב טָהוֹר שְׁנוּתָנִים מִלְמַעְלָה, שֶׁלֹּא יָכוֹל נִבְרָא לְהַשִּׁיג עַל יְדֵי אֲתַעְרוּתָא דִּילִיָּה.

וְזֶה הָיָה עֲנִינוּ הַמָּן דְּכָתִיב וַיַּעֲנֶה וַיִּרְעִיבָהּ כּו', שֶׁעַל יְדֵי הַמָּן וְעַל יְדֵי עֲנֻיִּים וְסִיגוּפִים זָכוּ לְמַעְלָה עֲלִיּוֹנָה יוֹתֵר לְקַבֵּל בְּחִינַת לֵב טָהוֹר (וְעַמּוּ"שׁ בַּפָּרָשָׁה עֲקָב עַל פְּסוּק וַיֹּאכְלֶה אֶת הַמָּן כּו'). וְכֵן הוּא הָעֲנִינוּ בַּעֲשֻׁרֵת יָמֵי תְּשׁוּבָה. וְלָכֵן קוֹרִים פָּרָשָׁה זוֹ קֹדֶם ר"ה.

### [NOTE Summary

The Alter Rebbe begins by asking why the Torah says, “You have seen... but Hashem did not give you eyes to see.” He explains through Avraham’s calling “in the name of Hashem, El Olam”—not “El of the world,” but “El-Olam,” G-d and the world as one, like a name bound to the essence of a person. Creation is only a garment for divine vitality; it is not independent.

This unity will be fully revealed in the future, as in “On that day Hashem will be One and His Name One,” when there will be no concealment of Vav-Heh, only the higher Yud-Heh. By contrast, separation (*nifrad*) arises when a person attaches his desires to worldly pleasures or negative traits. The remedy is Hashem’s shining face—like the glow of joy when one gives generously to a beloved.

During Rosh Hashanah, Hashem sits on the Throne of Mercy. It begins with “His left hand under my head” and culminates on Yom Kippur and Simchas Torah with “His right hand embraces me.” Yet in these days, man must feel shame, for Hashem draws close while sins create distance. Still, His love remains, as in the Zohar’s parable: a groom loves his bride even when she is in a foul-smelling tannery, perceiving it as though she is among fragrant merchants. We therefore plead that Hashem wash away our stench with “pure waters”—the Thirteen Attributes of Mercy, flowing from the hidden source (*Re’usa d’Kol Re’uin*).

These days awaken the deepest point of the soul, the *Yechidah*, which longs to cleave only to Hashem. The shofar arouses this level from its dormant state, drawing down the Thirteen Attributes of Mercy each day of the Ten Days of Repentance. Through this, a person’s faculties—Chabad and the emotions—are realigned face-to-face with Hashem.

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The Alter Rebbe explains that the verse “Seek Hashem when He is found” refers to these ten days, when Hashem shines His face and grants from Above what man cannot achieve on his own: a *lev tahor*. Human effort (*isarusa d’letata*) is insufficient; a pure heart is a divine gift, attained through self-denial and humility. That is why during these days we practice fasting and affliction, not for completion but to remove satiety and make space for holiness.

Thus, the Torah says, “You have seen...”—your perception through effort below. But, “Hashem has not given you a heart to know...”—for the gift of a pure heart comes only from Above. This was the lesson of the manna: through hunger and affliction, Israel was elevated to receive a higher level of purity. The same applies to the Ten Days of Repentance, which is why this parsha is read before Rosh Hashanah.

### Practical Takeaway

The High Holidays are not merely about our efforts, but about allowing Hashem’s closeness to awaken the deepest truth of our soul. By humbling ourselves, stepping away from indulgence, and preparing with sincerity, we make ourselves vessels for the gift of a pure heart. The shofar is the cry of the soul’s *Yechidah*, reminding us that beyond intellect and understanding, our essence cleaves only to Hashem. In these days, our task is to strip away distractions and ready ourselves for His shining face, which brings joy, transformation, and renewal.

### Chassidic Story

The Alter Rebbe once said before Rosh Hashanah that the sound of the shofar is not merely a mitzvah but the awakening of the innermost soul, the *Yechidah*. His chassidim asked how to prepare. The Alter Rebbe replied with a parable: A prince, long estranged from his father, wandered into distant lands and became clothed in rags. At last he returned, ashamed to approach the palace. Yet when the king saw his son from afar, he rushed to embrace him, not noticing the rags or the dirt, only rejoicing that his beloved child had come home.

So too, said the Alter Rebbe, during Rosh Hashanah and the Ten Days of Repentance, Hashem does not look at our stains but only hears the cry of the shofar—the cry of the soul’s essence—and embraces us with boundless love.

### Therapeutic-Psychological Integration (TPX)

This discourse of the Alter Rebbe presents a profound psychological map of transformation during the High Holidays. It begins with the paradox of “*You have seen... but Hashem has not given you eyes to see*”—a reminder that even when we witness truths, we may not internalize them until a deeper gift is granted.

At the heart of the teaching is *El Olam*: the realization that the world is not separate from the Divine but a garment animated by His vitality. Psychologically, this is the shift from fragmentation to integration. Much of human suffering arises from *nifrad*—feeling separate, pulled by cravings, victories, or toxic traits. In



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separation, we live as if the self is isolated. Healing begins when we experience that at the core, we are not separate but bound to the Source of life.

The “shining face” represents the experience of being seen with unconditional love. In relationships, when someone looks at us with joy and warmth, our defenses fall away, and our heart softens. Spiritually, Rosh Hashanah and Yom Kippur are the times when Hashem looks at us this way. Even if we are like the bride in the tannery, immersed in habits or environments of foul odor, His love reframes us as precious and fragrant. This divine gaze becomes the ultimate corrective experience, awakening in us a pure heart.

The Alter Rebbe identifies this with the *Yechidah*—the point of the soul beyond intellect, the indestructible self that longs for Hashem alone. In therapy, this resembles touching the core self beneath trauma, shame, or ego defenses. The cry of the shofar is the primal sound of this self, bypassing words and reason, like the deep sob or sigh that carries the whole truth of the heart. When this level is accessed, the higher attributes of mercy flow, washing away the residue of the past like “pure waters.”

Psychologically, the Ten Days of Repentance are a structured intervention: fasting not as punishment, but as a way of loosening attachment to the false satisfaction of “a full belly.” Self-denial here is reframed as creating space to receive a higher gift. In therapeutic terms, when we empty ourselves of compulsions and numbing strategies, we become open to new experiences—especially the experience of being gifted a pure heart from beyond ourselves.

### Story

A young man once came to a therapist carrying immense shame over his addictions. He described himself as “filthy,” comparing his life to a tannery that reeked so badly no one could come near. The therapist listened quietly, then leaned forward and said: “Do you know how your father looked at you when you were born? With joy, not with disgust. That gaze is still on you.” The man wept, feeling for the first time that beneath the stench, he was still lovable.

This mirrors the Alter Rebbe’s parable of the bride in the tannery: Hashem does not recoil from our odor, but sees us with love, transforming the tannery into a marketplace of spices. In therapy, as in teshuvah, the healing begins not when we clean ourselves first, but when we allow ourselves to be seen with that unconditional embrace. That moment awakens the *Yechidah*—the essence of the self—and allows for true renewal.

### END NOTE]