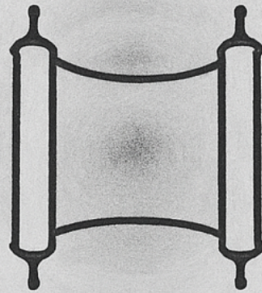


בס"ד

**Alter Rebbe
Likkutei Torah
Parshas Ki Savo**

ענין ראש השנה ויום הכפורים



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Introduction

This discourse of Rabbi Schneur Zalman of Liadi, the Alter Rebbe (1745–1812), founder of Chabad Chassidus, explores the inner dimension of Rosh HaShanah and Yom Kippur. Living in White Russia, he illuminated Torah with a new depth, combining Kabbalah, halachah, and Chassidus into a systematic approach. His central work, *Tanya*, and his discourses shaped Chabad thought for generations. In this maamar, the Alter Rebbe explains how the Days of Awe reflect a cosmic process: the soul's return to its root, the interplay of awe and love, and the unique role of Torah Sheba'al Peh in drawing the Infinite into the world.

The matter of Rosh HaShanah and Yom Kippur: “And Hashem Elokim cast a deep sleep upon the man, and He built the rib, etc.” And our Sages said: this teaches that He gave additional understanding, etc.

ענין ראש השנה ויום הכפורים. ויפל ה' אלהים תרדמה על האדם ויבן ה' אלהים את הצלע וגו' ואמרו רז"ל מלמד שנתן בינה יתירה כו'

The matter is: on Rosh HaShanah the intellect is given to the Nukvah not through Ze'ir Anpin, but from Binah itself. And this is the matter of the contraction, a state of a great light, just as Binah is drawn into Malchus.

הענין דבר"ה נעשו מוחין לנוק' שלא ע"י ז"א כ"א מבינה עצמה וזהו ענין הצמצום בחי' אור גדול כמו הבינה נמשך בבחי' מלכות.

As it is written: “Hashem reigns, He has clothed Himself with majesty.” And therefore the month is concealed in it, which is the state of the nullification of will, and this is the nullification of the essence of the soul because of awe.

ובכ"ש ה' מלך גאות לבש ולכן החדש מתכסה בו שהוא בחי' בטול רצון והיכנו בטול מהות הנפש מפני היראה

And there is no place there for the quality of love. But in the Ten Days of Teshuvah it is said: “From afar Hashem appeared to me.” For then is revealed the quality of love from the distance of place, where the light is not so revealed.

ולא שיה' שם בחי' אהבה אבל בעשרת ימי תשובה נקרא מרחוק ה' נראה לי. שנתגלה בחי' אהבה מחמת ריחוק מקום שאין האור שם בהתגלות כ"כ

For indeed it is not a festival, for on every festival there is a revelation of the intellect of Abba and Imma in the Nukvah, but through Ze'ir Anpin, unlike Rosh HaShanah.

שהרי אינו יו"ט דבכל יו"ט הוא התגלות מוחין דאז"א בנוק'. אלא שהם ע"י ז"א משא"כ בר"ה

(And see what is written in the explanation on “And it shall be, from new moon to its new moon.”) And not because of the revelation of the illuminations of the intellect themselves, for behold it is written: “Whenever we call to Him” – to Him, and not to His attributes – but because of the revelation of the light of the Infinite One, blessed be He.

ועין מ"ש בביאור ע"פ וזהו מדי חדש בחדשו (ולא משום התגלות האורות המוחין עצמם דהא כתיב בכל קראנו אליו ולא למדותיו אלא משום התגלות אור א"ס ברוך הוא

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And since the illumination of the intellect is more elevated, therefore it is a festival; unlike the illumination of the attributes, where the light shines by way of distance of place, more than from the intellect, because the illumination in it is only to rectify the attributes to restore them face-to-face.

And this is the matter of the “severing” (see the discourse beginning “For Avraham did not know us,” and in man himself also, the vital soul desires, etc., but the intellect, etc. And see about this matter of “Av-Ba” and “face-to-face” in the discourse on “Remember what Amalek did to you ... behind you,” etc. there).

And so too below, in the community of Israel, it is the time of Teshuvah. “Seek Him when He is near.” And this is what is said (Malachi, ch. 3): “Return to Me and I will return to you.” This is face-to-face. But it is not the illumination of the intellect. Therefore it falls upon it the name “yesh” and “thing,” a state of love – that there is one who loves, etc.

However, behold, there are two kinds of love: revealed kindnesses and hidden kindnesses. The hidden are above, in the Yesod of Imma, where they are in connection with the world of delight, for there is revealed Atik. (And see what is written concerning the hidden and revealed kindnesses in the explanation on “These are the journeys,” and in the explanation on “And it shall be, the number of the children of Israel.”)

And this is the matter of Yom Kippur: “Before Hashem you shall be purified” – that the Nukvah receives the five kindnesses, etc. And all ascents are through Imma up until the “beard,” etc. And this is the state of the desire of the heart, etc. Unlike the revealed, which are after their going out in revelation, etc.

And behold, above in the level of the chest there is a union, etc., because there too there is the aspect of Yesod, etc. (And see what is written in the discourse beginning “The eyes of all”). And this is the matter of the inner point of the heart and its connection to cleave to Him.

ולפי שהארת המוחין הוא יותר מעולה לכן הוא יו"ט משא"כ הארת המדות שהאור מאיר ע"י ריחוק מקום יותר מן המוחין מחמת שהארה שבו אינו רק לתקון המדות להחזירם פנים בפנים.

וזהו ענין הנסירה (עין בד"ה כי אברהם לא ידענו ובאדם עצמו ג"כ הנפש החיונית חפצה כו' אבל בשכל כו', ועין מענין זה דאב"א ופב"פ ע"פ זכור את). אשר עשה לה עצמלק כו' אחריה כו' ע"ש.

וכן למטה בכללות ישראל הוא זמן תשובה קראהו בהיותו קרוב וז"ש (במלאכי סי' ג') שובו אלי ואשובה אליכם היינו פב"פ אבל אינה הארת המוחין ולכן נופל עליו שם יש ודבר בחי' אהבה כו' שיהא יש מי שאוהב כו'.

אף הנה יש ב' בחינות אהבה שהם חסדים מגולים וחסדים מכוסים והמכוסים הם למעלה ביסוד אפא ששם הם בהתקשרות בעולם התענוג לפי ששם הוא התגלות עתיק [ועמ"ש מענין חסדים המכוסים והמגולים בבאיור ע"פ אלה מסעי ובביאור ע"פ והנה]. [מספר בני ישראל].

וזהו ענין יוה"כ לפני הוי' תטהרו שהנוקבא מקבלת ה"ג כו'. וכל העליות דרך אפא עד הדיקנא כו' והוא בחי' רעותא דליבא כו' משא"כ המגולים הוא אחר צאתם בהתגלות כו'.

והנה למעלה בחזה יש שם זיווג כו' לפי ששם יש ג"כ בחי' יסוד כו', ועמ"ש בד"ה עיני כל. והוא ענין נקודת פנימית הלב והתקשרותו לדבקה בו.

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And in its descent below, through its being clothed in the external, there hovers over it the aspect of the foreskin, “the foreskin of your heart.” Therefore, the Ten Days of Teshuvah precede Yom Kippur, to remove this foreskin through “Let us search our ways,” etc., and then the inner heart will be revealed, etc.

ובהשתלשלותו למטה ע"י התלבשותו בחיצוניות חופף עליו בחי' ערלה ערלת לבבכם לכן עשרת ימי תשובה קודם יוה"כ להסיר בחי' ערלה הנ"ל ע"י נחפשה דרכינו כו' ואז יתגלה פנימיות הלב כו'

And this is: “In Our image, after Our likeness.” For the image of Ze'ir Anpin is from the hidden and revealed kindnesses mentioned above, and their source is from Abba and Imma, etc. For “image” is the aspect of concealed and revealed, etc.

ונהו בצלמנו כדמותנו כי צלם ז"א הוא מבחי' התסדים המכוסים והמגולים הנ"ל ומקורם הוא מאו"א כו' דצלם כו' בחי' סתים וגלוי כו'

And so too, higher and higher, until the height of levels without end, etc., even higher than the barrier, etc., and even in Adam Kadmon, etc.

וכן למעלה מעלה עד רום המעלות עד אין קץ כו' ואפלו למעלה מן הפרסא כו' ואפלו בא"ק כו'

And “after Our likeness” is the aspect of Leah and Rachel. Leah is the intellectual soul, from the “backside” of Imma. And Rachel is the vital soul, which gives life to worlds, etc. They are the aspect of likeness and the form of the letters, etc., and they clothe Ze'ir Anpin.

וכדמותנו היא בחי' לאה ורחל. לאה היא נפש השכלית מאחוריים דאמא. ורחל היא נפש החיונית מחיה עולמות כו' שהם הם בחי' דמות ותמונת אותיות כו' והם מלבישים לז"א

And this is: “With all your heart” – the aspect of the image mentioned above; and “with all your soul” – the aspect of the souls, “after Our likeness” mentioned above.

ונהו בכל לבבך בחי' הצלם הנ"ל ובכל נפשך בחינת הנפשות כדמותנו הנ"ל

And this is the matter of the Oral Torah – the aspect of speech, etc. And this is (the verse): “You have distinguished Hashem today...” For at the creation of the world and of man, it was not so, etc., “as it arose in His will,” etc. But now, through the deeds of those below, etc., and according to the measure of the raising of mayin nukvin in our deeds and in our service in Torah and prayer of the entire year – “spirit calls to spirit,” and draws spirit from above, from concealment into revelation.

והוא ענין תורה שבעל פה בחי' דבור כו', וזהו את ה' האמר היום וגו'. כי בעת בריאת העולם ואדם אין כו' כד סליק ברעותיה כו', אבל עכשיו ע"י מעשה התתונים כו' וכפי ערך העלאת מ"ן במעשינו ובעבודתנו בתורה ותפלה של כל השנה רוח אציתי רוח ואמשיך רוח מלמעלה מהעלם אל הגלוי

In the speech “Let Us make man in Our image, after Our likeness,” it becomes the state of Rosh HaShanah – King over all man. And this is “Crown Me over you.” For the souls rose in the Supreme Thought.

כדבור נעשה אדם בצלמנו כדמותנו להיות בחי' ר"ה מלך על כל האדם וזהו שתמליכוני עליכם. כי הנשמות עלו במחשבה עליונה

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And just as they bring out their thought from potential into actual through speech – Torah study and prayer – so too, “You have distinguished Hashem today,” etc. And the meaning is: that he should say this statement “Let Us make man,” etc.

וּכְמוֹ שְׁמוּצִיָּאִים מְחַשְׁבָתָם מִכַּח אֶל הַפֶּעַל בְּדַבּוּר
תְּלִמּוּד תּוֹרָה וּתְפִלָּה, כִּךְ אֵת ה' הָאֱמֶרֶת הַיּוֹם וְגו'.
וְר"ל שִׁיאֵמַר מֵאֵמֶר זֶה נַעֲשֶׂה אָדָם וְגו'.

For the aspect of the Oral Torah and the aspect of Rosh HaShanah are one matter – the aspect of speech, the aspect of Nukvah, etc. And (the verse) “Hashem has distinguished you today...” For this raising of mayin nukvin it is written (Psalms 147): “He has not done so...” And the souls rose in thought, because Hashem is the One who gives them power in their speech, setting them in the mouth, etc., for praise, for a Name, and for glory.

כִּי בְּחִי' תּוֹרָה שֶׁבַעֵל פֶּה וּבְחִי' ר"ה הוּא עֲנִיָן א' בְּחִי'
דַּבּוּר בְּחִי' נִזְקָבָא כו', וְה' הָאֱמֶרֶת וְגו' כִּי הִעֲלָאת
מ"נ זוּ כְּתוּב (תְּהִלִּים קמ"ז) לֹא עָשָׂה כֵּן כו',
וְהַנִּשְׁמוֹת עָלוּ בְּמַחֲשָׁבָה מִפְּנֵי כִי ה' הוּא הַנוֹתֵן לָהֶם
כַּח בְּדַבּוּרָם קִבְּעָם בְּפֶה כו' לְתִהְיֶה לְשֵׁם וּלְתַפְאֶרֶת.

That they should make intellects for the Nukvah – the aspect of Chabad, etc. And this is sufficient to understand.

שֶׁיַּעֲשֻׂה מוֹחִין לְנוֹקְבָא בְּחִי' חֲב"ד וְכו' וְד"ל

[NOTE Summary

The discourse begins with the teaching that on Rosh HaShanah, the “mochin” (intellectual faculties) of the Nukvah (Malchus) are drawn not through Ze’ir Anpin but directly from Binah. This reflects a great contraction of light, where Malchus is clothed in awe and self-nullification—hence the month is “covered,” marked by fear rather than love. During the Ten Days of Teshuvah, however, the love hidden within distance is revealed—“From afar Hashem appeared to me.” Unlike festivals, which shine through Ze’ir Anpin, Rosh HaShanah reveals the Infinite directly.

This dynamic is described as “nesirah,” the separation necessary for a renewed union. In the human being, this parallels the contrast between the desires of the vital soul and the loftiness of the intellect. For Israel collectively, it is the call of Teshuvah: “Return to Me and I will return to you.” Yet this return is not the illumination of intellect but the awakening of love—a sense of “yesh,” that there is someone who loves. Still, there are two levels of love: the hidden kindnesses (rooted in Atik, in the world of delight) and the revealed kindnesses. Yom Kippur corresponds to the hidden love, the deepest “ratzon ha’lev,” where Malchus receives the five kindnesses and all ascents pass through Imma.

The discourse continues with the image of the inner point of the heart, concealed by the “foreskin of the heart,” which must be removed during the Ten Days of Teshuvah through self-examination. This uncovers the essential bond with Hashem. The verse “In Our image, after Our likeness” is explained: “Image” refers to the concealed and revealed kindnesses that originate in Abba and Imma, extending even to Adam Kadmon. “Likeness” refers

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to Leah and Rachel: Leah as the intellectual soul, Rachel as the vital soul. “With all your heart” corresponds to the image; “with all your soul,” to the likeness.

Finally, the Alter Rebbe ties this to Torah Sheba'al Peh, the dimension of speech. The verse “You have distinguished Hashem today” is understood to mean that through the actions, Torah, and prayers of Israel, we raise mayin nukvin and draw spirit from above. In this way, the declaration “Let Us make man” is renewed: Rosh HaShanah becomes the time when Hashem is crowned King over humanity. Torah Sheba'al Peh and Rosh HaShanah are one, both rooted in the power of speech, the aspect of Malchus. Souls, which rose in Hashem's thought, are given voice to create “mochin” for the Nukvah. Thus, the service of the year culminates in crowning Hashem anew, through speech, Torah, and prayer.

Practical Takeaway

Rosh HaShanah and Yom Kippur are not merely times of judgment but opportunities to realign the soul with its source. Through awe, self-examination, and heartfelt prayer, we remove the “foreskin of the heart” and reveal the inner point of love. Torah Sheba'al Peh—our learning and davening—becomes the vehicle through which we crown Hashem as King. Practically, this means engaging deeply in Torah and tefillah during these days, with a spirit of awe on Rosh HaShanah and the uncovering of hidden love on Yom Kippur.

Chassidic Story

Once, during the Days of Awe, the Alter Rebbe was leading prayers in Liozna. His students noticed his extraordinary concentration and awe. After the service, he explained that when a Jew utters words of Torah or tefillah, it is as if he is repeating Hashem's own words, drawing the Infinite into the world. On Rosh HaShanah in particular, every word of davening helps crown Hashem anew as King. The Alter Rebbe illustrated this by pointing to the simplest Jew in the room, saying: “His Amen is as vital to the coronation as the greatest Torah of the greatest scholar.”

END NOTE]