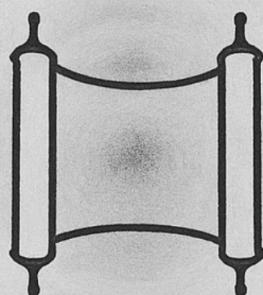


בס"ד

Alter Rebbe
Likkutei Torah
Parshas Eikev
אֶרֶץ הָרִים וּבְקָעוֹת



לע"נ

ר' לוי יצחק בן ברוך שניאור

Dedicated By:

ר' נחום אהרון & חיה ליטשקאווסקי

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Alter Rebbe

Likkutei Torah

Parshas Eikav

אֶרֶץ הָרִים וּבָקְעוֹת, לְמָטָר הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם

Introduction

This profound discourse by the Alter Rebbe—founder of Chabad and author of the *Tanya*—unfolds a deep metaphysical and spiritual analysis of the verse “אֶרֶץ הָרִים וּבָקְעוֹת, לְמָטָר הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם” (“A land of mountains and valleys; by the rain of the heavens it drinks water,” Devarim 11:11). The Alter Rebbe reveals how the topography of Eretz Yisrael reflects the inner topography of the soul and of Divine service. By analyzing the mystical dynamics between “mountains” (fire, yearning, and love) and “valleys” (water, bittul, and fear), he lays out a comprehensive vision of spiritual growth, the mechanics of Divine reciprocity, and the vessel required to receive the infinite light of Hashem. Drawing from Kabbalah, the Zohar, and the structure of Divine attributes (middos), he contrasts the holy realm with the Sitra Achra and elevates the role of humility as the core key to higher revelation.

A land of mountains and valleys, by the rain of the heavens it drinks water. (Regarding "a land of mountains and valleys," see Vayikra Rabbah end of Parshas Re'eh, and in Yalkut in the name of the Sifrei; and regarding "by the rain of the heavens," see Bereishis Rabbah, chapter 13). (Devarim 11:11)

Also see: Shemos Rabbah at the beginning of chapter 25; Koheles Rabbah on the verse “and the earth stands forever”; and the beginning of “All the rivers go to the sea”; Taanis 9b; Bava Basra 19a.

To understand what is written “for rain,” for it should have said “from rain.”

Behold, it is written: “For in the image of God He made man.” The meaning is: “image” is a protruding form, that when one stamps with it, it produces an indentation—

as is explained regarding the straps of the tefillin of the head, that man is like an inverted seal: what is on the left above appears as the right below.

(This is how it appears in Mishnas Chassidim, Tikun Tefillin, chapter 14, letter 5, that man in relation to Ze’er Anpin is like an inverted seal. See also what is written regarding the straps of the tefillin of the head in the discourse beginning “Place me as a seal.”)

אֶרֶץ הָרִים וּבָקְעוֹת, לְמָטָר הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם.
(מענין אֶרֶץ הָרִים וּבָקְעוֹת בְּרַבָּה סו"פ רָאָה וּבִיָּלְקוּט
בְּשֵׁם הַסִּפְרִי וּמַעֲנִין לְמָטָר הַשָּׁמַיִם בְּרַבָּה בְּרֵאשִׁית
(פָּרָק י"ג). (דְּבָרִים י"א:י"א)

דט"ז ב' בְּשִׁלַּח רִישׁ פָּרָק כ"ה (קמ"א ג') בְּקִהְלָת
רַבָּה בְּפִסּוּק וְהָאֶרֶץ לְעוֹלָם עֹמֶדֶת וְרִישׁ פָּרָשַׁת כָּל
הַנִּחְלָיִם הוֹלְכִים אֶל הָיָם, גָּמְרָא פָּרָק קמ"א דְּתַעֲנִית
(ד"ט ע"ב). פָּרָק ב' דְּבָבָא בְּתָרָא (די"ט סע"א

לְהַבִּין מַה שֶּׁכָּתוּב לְמָטָר, כִּי מִמָּטָר הָיָה לִיָּה לְמִימָר.

הִנֵּה כְּתִיב: "כִּי בָצַלְתָּ אֱלֹקִים עֲשֵׂה אֶת הָאָדָם" –
פִּירוּשׁ "צֶלֶם" הוּא צוּרָה בּוֹלֵטֶת שֶׁכְּשֶׁמְדַפְּסִים בָּהּ
– נַעֲשֶׂה שׁוֹקֵעַ

כְּמִבּוֹאֵר גַּבִּי רְצוּעוֹת שֶׁל תְּפִלִּין שֶׁל רֹאשׁ – שֶׁהָאָדָם
הוּא כְּחוֹתֶם הַמִּתְהַפֵּף: מִשְׁמָאל שֶׁל מַעֲלָה נַעֲשֶׂה יָמִין
לְמַטָּה.

כֵּן הוּא בְּמִשְׁנַת חֲסִידִים בְּתִיקוֹן תְּפִלִּין פָּרָק י"ד]
אוֹת ה' – שֶׁהָאָדָם הוּא לְגַבִּי זְעִיר אֲנַפִּין כְּחוֹתֶם
הַמִּתְהַפֵּף. וְעֵין מַה שֶּׁכָּתוּב מַעֲנִין רְצוּעוֹת דְּתַש"ר
[בְּדְבוּר הַמִּתְחִיל "שִׁמְנֵי כְּחוֹתֶם

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And the matter is: it is written, “To You, Hashem, is the greatness,” which refers to His attribute of Chesed (Kindness), that comes from His greatness, and it is inverted below, as we find by Avraham Avinu, peace be upon him: “And I am dust and ashes.”

וְהַעֲנֵנוּ: דְּכַתִּיב "לָךְ ה' הַגְּדֹלָה", וְהוּא מִדַּת חֶסֶד וְשִׁבְעָה מַגְדֻּלָּתוֹ, וְנִהְפָּךְ הוּא לְמַטָּה, כְּדֹאשְׁכֶּחַן "בְּאַבְרָהָם אָבִינוּ עָלֵינוּ הַשְּׁלוֹם – וְאָנֹכִי עָפָר וָאֶפֶר

For the main aspect of kindness is to bestow from one's life-force, not from his surplus—for that is the trait of Yishmael—

דִּהְיָה עֶקֶר הַחֶסֶד – לְהַשְׁפִּיעַ מִחַיָּיו, וְלֹא מִמּוֹתָרוֹת שְׁלוֹ – שְׁזוֹ מִדַּת יִשְׁמָעֵאל

but rather as we find that upon his return he paid his debts, so that it should not be said “your life precedes [the life of others],” for he considers himself as leftovers.

רַק כְּמוֹ שֶׁמֻּצְאוֹ שֶׁבִּחְזָרוֹ פָּרַע הַקְּפוּתָיו, שֶׁלֹּא לוֹמַר שֶׁחַיָּיו קוֹדְמִין, מִפְּנֵי שֶׁמְשִׁימִם עֲצָמוֹ בְּשִׁירִים

And this is the aspect of water, which descends in the world to the low places.

וְזֶהוּ בְּחִינַת מַיִם – שִׁיּוּרִידִים לְעוֹלָם לְמָקוֹם נְמוּךְ

[It is found that from the aspect of the attribute of “greatness” above, is drawn downward the aspect of Chesed of MaH—meaning nullification, to consider oneself as leftovers. And this is the analogy of an embossed seal, which when stamped creates an impression below, an aspect of indentation. See this explained at length in the discourse beginning “Place me as a seal,” as mentioned above.]

נִמְצָא מִבְּחִינַת מִדַּת הַגְּדֻלָּה שֶׁלְּמַעַל נִמְשָׁךְ לְמַטָּה] בְּחִינַת חֶסֶד דְּמִיָּה שֶׁהוּא הַבְּטוּל לְהִיט מְשִׁימִם עֲצָמוֹ בְּשִׁירִים, וְזֶהוּ הַנִּמְשָׁךְ מִחוּתָם בּוֹלֵט שֶׁשֶׁמְדַּפְּסִים בּוֹ נַעֲשֶׂה לְמַטָּה בְּחִינַת שְׁקִיעָה. וְעֵינֵינוּ מֵה שֶׁכְּתוּב בְּזֶה [בְּאַרְיֹכוֹת בְּד"ה שִׁימְנִי כַחוּתָם הַגִּל

And behold, the love of Hashem in the heart of His people is like a burning fire, as it is written: “Its sparks are sparks of fire,” just as fire by its nature yearns to rise upward to its source—

וְהִנֵּה אֶהְבֵּת ה' בְּלֵב עַמּוֹ כְּאֵשׁ בּוֹעֶרָה, כְּדְכַתִּיב: "רִשְׁפֵּיהָ רִשְׁפֵי אֵשׁ", כְּמוֹ שֶׁהָאֵשׁ חֲפִיצָה בְּטִבְעָהּ – לַעֲלוֹת לְמַעַל בְּשִׁירָשָׁהּ

so too the souls of Israel desire to cleave to Hashem and to leave the body.

כֵּן נַפְשוֹת בְּנֵי יִשְׂרָאֵל חֲפִצִּין לְדַבְקָה בֵּה' וְלִצְאָתָא מִן הַגּוּף

And this is the aspect of “ascent”—from the left above becomes the right below.

וְזֶהוּ בְּחִינַת הַסֵּתְלָקוּת: מִשְׁמָאל שֶׁלְּמַעַל נַעֲשֶׂה יְמִין לְמַטָּה

[And see what is written on this also nearby in the discourse beginning “And He fed you the manna.”]

וְעֵינֵינוּ מֵה שֶׁכְּתוּב מִזֶּה גַּם כֵּן בְּסֻמוּךְ בְּד"ה "וַיֹּאכְלֶךָ" [אֵת הַמָּן

And this is what is written: “A land of mountains and valleys.” And in an arousal from below—behold:

וְזֶהוּ שֶׁכְּתוּב: "אֶרֶץ הָרִים וּבִקְעוֹת", וּבְאַתְעָרוּתָא דְלִתְמָא – הִנֵּה

Therefore, there are two aspects: fire and water.

לְפִיכָךְ, הֵם ב' בְּחִינֵי: אֵשׁ וּמַיִם

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[Meaning: “land” is Knesses Yisrael. Within her are “mountains”—this is arousal from below in the aspect of “running” (ratzo). And this is the matter of Avraham who called it a “mountain,” etc.]

And “mountains” in plural form—because there are several types of “mountain” levels: there is love with joy, and there is with bitterness, etc., as is explained in the discourse “For the mountains shall depart” and in “Place me as a seal.”

And generally speaking, “mountains” are arousal from below in the aspect of an embossed seal—that is from below to above. And this is the aspect of fire.

But “valleys” are the aspect of an indented seal—that is, from below—meaning the aspect of bittul and fear, the state of considering oneself as leftovers.

And see what is written in the discourse “Shema Yisrael” in the explanation of “And we sat in the valley,” etc.

And “valleys” is in the plural form, for there are also two levels of fear: lower fear and upper fear, etc.

And as is known, that the four letters of the Name Havayah are [the pattern of] fear–love, love–fear; thus, twice love and twice fear.

And it is possible that this is [the meaning of] “mountains and valleys”—two levels of “mountains,” and two levels of “valleys,” etc.

And behold, the arousal from Above that is drawn down from Above through the arousal from below that is in the aspect of “water” from below—is greater and loftier than the arousal from Above that is drawn through “fire.”

[For from the aspect of the arousal from below that is in the aspect of an embossed seal (from below), is drawn from Above the aspect of an indented seal.

And from the arousal from below in the aspect of sinking and nullification, is drawn the arousal from Above in the form of an embossed seal—

פירושו: כי "אֶרֶץ" היא כנסת ישראל, יש בה "הָרִים" – הינו אתערוותא דלתתא בבחינת רצוא, [וזהו ענין פאברקם שקראו "הר", כו']

ו"הָרִים" לשון רבים, כי יש כמה בחיני "הר": יש אהבה בשמחה, ויש במרירות, כו', כמו שמבואר מזה "בד"ה "פי הָהָרִים זמוש", ובד"ה "שימני פחותם

ודרך כלל, "הָרִים" הינו אתערוותא דלתתא בבחינת חותם בולט – שמלמטה למעלה. וזהו בחינת אש

אבל "בקעות" הוא בחינת חותם שוקע – שמלמטה, הינו בחינת בטול ובחינת יראה, בחינת משים עצמו כשירים

וראה מה שכתוב בד"ה "שמע ישראל" בפירוש "ונשב בגיא", כו'

ובקעות לשון רבים, כי יש גם כן בחינת יראה תתאה ויראה עילאה, כו'

וכידוע אשר ד' אותיות הוי"ה: הן דחילו ורחימו, רחימו ודחילו – הרי פעמים רחימו ופעמים דחילו

ואפשר שזהו "הָרִים וּבִקְעוֹת" – שתי בחינות "הָרִים", שתי בחינות "בקעות", כו'

והנה אתערוותא דלעילא הנמשכת מלמעלה על ידי אתערוותא דלתתא שבבחינת "מים" דלתתא – גדולה ועליונה יתר מאתערוותא דלעילא הנמשכת על ידי "אש"

כי מבחינת אתערוותא דלתתא שבבחינת "חותם בולט" – שמלמטה – נמשך מלמעלה בחינת "חותם שוקע"

ומאתערוותא דלתתא שבבחינת שקיעה ובטול – נמשכת אתערוותא דלעילא גילוי בחינת "חותם בולט",

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that is, a revelation of the Infinite Light without garments that conceal. "And your Teacher shall no longer be hidden," etc.

And all this is explained on the verse "Place me as a seal," as above.]

And if so, the arousal from below that is in the aspect of water—that is, sinking and nullification, making oneself as leftovers—draws down a higher arousal from Above than that which is drawn through arousal from below in the aspect of "sparks of fire."

And it is possible to say that this is also alluded to in the verse "a land of mountains and valleys"—that from the embossed seal above is made below an aspect of sinking and nullification, etc.

And therefore, Yaakov, who is called "a simple man," drew water and not wine, to draw down a higher blessing.

(And see Zohar, Parshas Balak 189a, slightly on this matter.)

And this is [the meaning of] "by the rain of the heavens you shall drink water"—like a person who drinks to his friend so that the friend will then drink to him.

[Meaning: this is the elevation of feminine waters to draw down masculine waters, which are called "rain of the heavens."

And see what is written on the verse "If in My statutes..." regarding "I will give your rains," etc.]

And possibly in a similar manner we may also explain the matter of the water libation that was done on the festival of Sukkos all seven days of the festival.

For behold, the matter of the wine libation is the aspect of joy, and it is like an embossed seal from below—

the joy of the soul in great love for Hashem. And this is the matter of the song of the Levi'im over the wine.

But the water libation is the aspect of Chochmah—"Ko'ach mah" ("power of what")—an aspect of bittul, which is an indented seal from below.

דְּהִינּוּ גִילוי אור־אֵין־סוּף בְּלִי לְבוּשִׁים הַמַּסְתִּירִים –
".וְלֹא יִכְנָף עוֹד", כו'

[וְכֵמוּ שֶׁכְּתוּב כָּל זֶה עַל פִּי "שִׁימֵנִי כְּחוֹתֶם" הֵנ"ל

וְאִם כֵּן, אֶתְעָרוּתָא דְלִתְמָא שֶׁבְּחִינַת "מֵיִם", שֶׁהוּא
בְּחִינַת שְׁקִיעָה וּבִטּוּל – מְשִׁים עֲצָמוֹ כְּשִׁירִים –
מִמְשִׁיד אֶתְעָרוּתָא דְלֵעִילָא עֲלִיוֹנָה יוֹתֵר מִמָּה שֶׁנִּמְשָׁד
".עַל יְדֵי אֶתְעָרוּתָא דְלִתְמָא בְּחִינַת "רִשְׁפֵי אֵשׁ

וְאֶפְשָׁר לומר שֶׁזֶה מְרוֹמָז גַּם כֵּן בְּפִירוּשׁ "אֶרֶץ הָרִים
וּבִקְעוֹת", שֶׁמִּחוּתָם בּוֹלֵט שְׁלֵמָה לְנַעֲשֶׂה לְמַטָּה
בְּחִינַת שְׁקִיעָה וּבִטּוּל, כו'

וְלָכֵן אִרְם יַעֲקֹב מֵיִם לֵיָּנוּ – לְהַמְשִׁיד בְּרָכָה עֲלִיוֹנָה
יוֹתֵר.

(וְעֵינֵינוּ בִּזְהַר בְּלֶק דָּף קפ"ט סע"א בְּעֵינָא קֶצֶת)

וְזֶהוּ: "לְמַטֵּר הַשָּׁמַיִם תִּשְׁתָּה מֵיָם" – כְּאֵדָם הַשּׁוֹתֶה
לְחֵבִירוֹ שֶׁיִּחְזֹר וְיִשְׁתָּה לוֹ

פִּירוּשׁ: שֶׁזֶהוּ הַעֲלָאת מֵיִין נוֹקְבִין – לְהַמְשִׁיד מֵיִין
".דּוֹקְרִין, הַנִּקְרָאִים "מְטֵר הַשָּׁמַיִם

וְעֵינֵינוּ מֵה שֶׁכְּתוּב עַל פְּסוּק "אִם בְּחֻקֵּי", כו', בְּעֵינֵינוּ
[.וְנִתְּתִי גִשְׁמֵיכֶם", כו'

וְאֶפְשָׁר עַל דָּרָךְ זֶה יֵשׁ לומר גַּם כֵּן עֲנִין נְסוּף הַמֵּיִם –
שֶׁהִיא בְּחֻג הַסִּכּוֹת כָּל שְׁבַעַת יְמֵי הַחַג

כִּי הִנֵּה עֲנִין נְסוּף הֵינֵן הוּא בְּחִינַת שְׁמִתָּה, וְהוּא כְּמוֹ
".חוֹתֶם בּוֹלֵט" שֶׁשְׁמִלְמָטָה

בְּחִינַת שְׁמִתָּה הַנֶּפֶשׁ בְּאַהֲבָה רַבָּה לָהּ. וְזֶהוּ עֲנִין
".שִׁיר הַלְוִיִּים" עַל הֵינֵן

אֲבָל נְסוּף הַמֵּיִם הוּא בְּחִינַת חֻכְמָה – "כֹּחַ מָה",
בְּחִינַת בִּטּוּל – שֶׁהוּא בְּחִינַת "חוֹתֶם שׁוֹקֵעַ"
שְׁמִלְמָטָה

Alter Rebbe Likkutei Torah Parshas Eikav

אָרץ הָרִים וּבִקְעוֹת, לְמָטָר הַשָּׁמַיִם תִּשְׁתָּה מֵיָם

And behold, on Shemini Atzeres we say “He makes the rain fall”—which is the drawing down of masculine waters from Above, to be absorbed as a revelation of the Infinite Light, blessed be He, into the souls of Israel, from deep within the person and the heart.

And see what is written on this in the discourse beginning “Torah Tzivah.”

And on this it is said: “By the rain of the heavens you shall drink water”—for in order to draw down this lofty transmission of “rain of the heavens” on Shemini Atzeres, it is through the water libation during the festival of Sukkos.

And this is the above-mentioned analogy—like a person who drinks to his friend so that the friend will return and drink to him.

And behold, according to this we will understand the verse: “Who is a G-d like You, who pardons iniquity... to the remnant of His inheritance.”

And our Sages of blessed memory said in chapter two of Rosh Hashanah (17a), that “the remnant” refers to those who make themselves like leftovers.

And first, one must explain the matter that in the early Kabbalistic texts, the upper middos are called “Gedulah, Gevurah, Tiferes”—that is, the attribute of His kindness is called “Gedulah.”

Only in Eitz Chayim is it mentioned all as “Chesed, Gevurah, Tiferes,” where the middah is called “Chesed.”

And in the verse it is also written: “To You, Hashem, is the Gedulah and the Gevurah...”

And the idea is, that in truth, in the Infinite One, blessed be He, it is not applicable to say that He bestows kindness [due to reason], but rather because “His greatness is unfathomable,” and as it is written: “slow to anger and abundant in kindness.”

For behold, “in the light of the King’s face is life,” and because He is called “long of anger” (patient), therefore it extends to be “and great in kindness,” etc., as explained elsewhere.

וְהִנֵּה בְּשִׁמְיָנִי עֲצַרְתָּ אוֹמְרִים "מוֹרִיד הַגֶּשֶׁם", שֶׁזֶהוּ הַמְשָׁכָה "מִיָּין דּוֹקְרִין" מִלְּמַעְלָה – לְהִיּוֹת נִקְלָט גִּילּוּי אוֹר־אֵין־סוֹף בְּרוּךְ הוּא בְּנִשְׁמוֹת יִשְׂרָאֵל מִקְרֵב אֵישׁ וְלֵב עֲמוּק.

"וְעֵינֵינוּ מֵה שֶׁכָּתוּב מִזֶּה בְּד"ה "תּוֹרָה צִוָּה

וְעַל זֶה נֵאמַר: "לְמָטָר הַשָּׁמַיִם תִּשְׁתָּה מֵיָם", שֶׁכֵּדִי לְהַמְשִׁיךְ הַמְשָׁכָה עֲלֵינוּ זֶה – דְּ"מָטָר הַשָּׁמַיִם" – שֶׁבְּשִׁמְיָנִי עֲצַרְתָּ

הוּא עַל יְדֵי נְסוּךְ הַמַּיִם בְּחַג הַסֻּכּוֹת

וְזֶהוּ הַמְשָׁל הַנִּלְ – כְּאֵדָם הַשׁוֹתֶה לְחִבְרֹו כְּדִי שִׁיחְזוֹר וְיִשְׁתָּה לוֹ

וְהִנֵּה עַל פִּי זֶה יוֹבֵן הַפְּסוּק: "מִי אֵל כְּמוֹךָ נוֹשֵׂא "עוֹן... לְשֹׂאֲרֵית נִחְלָתוֹ

וְאָמְרוּ רַז"ל בְּפֶרֶק שְׁנֵי דְרָאשׁ הַשָּׁנָה (דף י"ז): דְּפִירוּשׁ "לְשֹׂאֲרֵית" – הֵינּוּ לְמִי שֶׁמְשִׁים עַצְמוֹ כְּשִׁירִים

וְיֵשׁ לְכָאֵר תַּחֲלָה עֲנִין – שֶׁבְּסִפְרֵי הַמְּקוּבָּלִים הַקְּדוּמִים נִקְרָאֵי הַמִּדּוֹת הָעֲלִיוֹנוֹת: "גְּדוּלָּה, גְּבוּרָה, תִּפְאָרֶת" – הֵינּוּ שְׁמֹדֶת חֲסִדוֹ יִתְבָּרַךְ נִקְרָאֵת "בְּשֵׁם" גְּדוּלָּה

רַק בְּעֵץ חַיִּים נִזְכָּר הַכֹּל: חֲגִ"ת – שֶׁנִּקְרָאֵת הַמִּדָּה "בְּשֵׁם" חֲסִד

וּבְכָתוּב כְּתוּב גַּם כֵּן: "לֵךְ ה' הַגְּדוּלָּה וְהַגְּבוּרָה", כו'

וְהַעֲנִין: כִּי כְּאֵמֶת בְּאֵין־סוֹף בְּרוּךְ הוּא – לֹא שִׁייד לֹאמַר שֶׁיִּשְׁפִּיעַ חֲסִד, רַק מִפְּנֵי כִי "לְגַדְלָתוֹ אֵין חֲקֹר", וְיִכְמוֹ שֶׁכָּתוּב: "אֶרֶץ אֲפִים וְגִדֵּל חֲסִד

כִּי הִנֵּה: "בְּאוֹר פָּנֵי מֶלֶךְ חַיִּים", וְלִהְיוֹתוֹ יִתְבָּרַךְ נִקְרָא "אֶרֶץ אֲפִים", עַל כֵּן נִמְשָׁךְ לְהִיּוֹת "וְגִדֵּל חֲסִד", כו', וְכֵמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר

**Alter Rebbe
Likkutei Torah
Parshas Eikav**

אָרץ הָרִים וּבִקְעוֹת, לְמִטֵּר הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם

And therefore, it is kindness without end and limit to His goodness. And this is the trait “and abundant in kindness.”

ולכן הוא חסד שאין קץ ותכלית לחסדו הטוב. וזהו
"מדת" "ורב־חסד".

See Zohar, Idra Rabbah, Naso (133b).

(עין בזהר באדרת נשא (דף קל"ג ע"ב

However, this level of kindness that comes from “Gedulah” is specifically in the measure of the Infinite One, blessed be He, “whose greatness is unfathomable.”

אבל בחינת חסד זה שמצד הגדולה – זהו דוקא במדת
אין־סוף ברוך הוא – אשר לגדלותו אין חקר.

For He alone is the Primal of all primals, for “He exalts Himself exceedingly,” etc.

כי הוא לבדו – הוא־הוא קדמון לכל הקדומים – כי
"גאה גאה", כו'.

Therefore, “To You, Hashem, is the Gedulah” specifically.

"לכן" "לה הוי" דוקא – "הגדולה

Whereas in created beings this measure is not applicable, since they are truly of no significance, and the entire chain of worlds is like a single drop in the ocean—and even less so, incomparable, etc.

מה־שאינו־כן בנבראים – לא שייך מדה זו, מאחר
שהם באמת פלא חשיבי, וכל ההשתלשלות – הוא
כטיפה לגבי אוקיינוס, ויותר מכן – אין ערך, כו'.

Therefore, in all realms of holiness, there is nullification, for they are “as naught,” which is the opposite of “Gedulah.”

לכן בכל סטרא דקדושה – הוא בחינת בטול, כי הם
"דכלא חשיבי – נהפך מבחינת "גדולה

And therefore, Eretz Yisrael is called “Eretz Canaan,” from the language of submission and nullification, as explained above.

ולכן נקראת ארץ ישראל בשם "ארץ כנען", לשון
הכנעה ובטול, כמו שנתבאר לעיל.

And this is the trait of “kindness to Avraham,” which is drawn from the aspect of “and I am dust and ashes.”

וזהו מדת "חסד לאברהם", שנמשך מבחינת "ואנכי
עפר ואפר".

And similarly, Yaakov said: “I am small (unworthy) of all the kindnesses,” as explained in Iggeres HaKodesh, see there.

ועל דרך זה אמר יעקב: "קטנתי מכל החסדים", כמו
שכתוב באגרת הקדוש, עין שם.

And what is written in Eitz Chayim: “the measure of Chesed,” and it does not say “Gedulah”—this is because Eitz Chayim is speaking of the Chesed of Ze’er Anpin of Atzilus,

ומה שכתוב בעץ חיים "מדת חסד", ולא אמר
"גדולה" – הינו כי בעץ חיים מדבר בחסד דזעיר
אנפין דאצילות

where the vessels are in the aspect of limit and measure: 236,000 myriads of parasangs, as explained in Iggeres HaKodesh in the discourse beginning “He and His life-forces,”

אשר הכלים הם בבחינת גבול ותכלית – רל"ו אלף
רבות פרסאות, כמו שכתוב באגרת הקדוש בד"ה
"איהו וחייה".

and therefore it is called Ze’er Anpin, “small face.” Whereas “long of anger” is the Infinite.

ולכן נקרא "זעיר אנפין". מה־שאינו־כן "ארוך אפים"
– הוא אין־סוף.

And therefore, the Chesed of Ze’er Anpin is called Chesed of MaH—an aspect of bittul—because the vessels are truly nullified to the Infinite One, blessed be He.

ולכן בחסד דזעיר אנפין נקרא "חסד דמ"ה", בחינת
בטול, שהכלים בטלים ממש לאין־סוף ברוך הוא.

Alter Rebbe Likkutei Torah Parshas Eikav

אֶרֶץ הָרִים וּבִקְעוֹת, לְמִטֵּר הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם

But the aspect of “and great in kindness” and “abundant in kindness”—that is in the level of Arich Anpin, which is higher than Atzilus, as explained above.

And as it is written in the Zohar there, regarding the “inner Chesed” and the “outer Chesed,” see there.

However, from the shattered vessels of the world of Tohu, came into being the aspect of the Chesed of Yishmael—who is also a spender,

but this scattering is in order to display his wealth and the splendor of his greatness—to make a name and glory for himself—

the opposite of bittul, the opposite of “dust and ashes,” and consequently, he only bestows from his leftovers.

And the emergence of this type of being among created entities came specifically through the shattered vessels of Tohu,

which preceded Atzilus—where the Chesed was in the mode of “greatness,” etc.

And see what is written on this in the discourse beginning “And it was when Pharaoh sent,” regarding “How long He is slow to anger before Him,” etc., see there.

And see also what is written in the explanation on the verse “I am black...” regarding “like the tents of Kedar,” see there.

And a person must cleave to the attributes of the world of Tikkun—the Chesed of MaH, the aspect of bittul.

And therefore, even if some harm may come to him from doing acts of kindness, he should not withhold himself from performing kindness,

because the reason for the kindness is that he considers himself as leftovers, as mentioned above.

And behold, through this aspect of bittul, it becomes possible for the attributes of the Holy One, blessed be He, themselves to be revealed upon him—specifically the attribute of His greatness, blessed is He, in actual revelation.

אָבֵל בְּחִינַת "וְגִדֵּל חֶסֶד" וְ"רַב־חֶסֶד" – זֶהוּ בְּבִחִינַת "אֶרֶץ אֲנָפִין", שְׁלֵמַעְלָה מִהֶאֱצִילוֹת, כְּנֻזָּכָר לַעֲיֵל.

וְכֵמוֹ שֶׁכָּתוּב בְּזֹהַר שֵׁם בְּעֵנִין "חֶסֶד דִּלְגָּאוֹ" וְ"חֶסֶד דִּלְבָּר", עֵיִן שֵׁם.

אָבֵל מִשְׁבִּירַת הַכִּלִּים שֶׁמְעוֹלָם הִתְהוּ נִתְהַוָּה בְּחִינַת חֶסֶד, דִּישְׁמַעְאֵל, אֲשֶׁר גַּם הוּא פִּזְרוֹן.

אֲכֵן הַפְּזוּר – בְּכַדִּי לַהֲרָאוֹת אֶת עֲשָׂרוֹ וּתְפָאֶרֶת גִּדְלוֹ – וְלִהְיוֹת לוֹ לְשֵׁם וּלְתִפְאָרֶת.

הַכֶּף מִבְּחִינַת בְּטוּל – מִבְּחִינַת "עֶפֶר וָאֶפֶר" – וּמִמֵּילָא שְׁאִינוֹ מִשְׁפִּיעַ רַק מִן הַמּוֹתְרוֹת שְׁלוֹ.

וְהִתְהוּוֹת בְּחִינָה זוֹ דְּנִבְרָאִים – הִיָּתָה עַל־יְדֵי שְׁבִירַת הַכִּלִּים דּוֹקָא שֶׁמְעוֹלָם הִתְהוּ.

שְׁלִפְנֵי הֶאֱצִילוֹת, שֶׁהִיָּה חֶסֶד בְּבִחִינַת גְּדוּלָּה, כּו'.

וְעֵיִן מַה שֶׁכָּתוּב מִזֶּה בְּד"ה "וַיְהִי בִשְׁלַח פָּרְעֹה", בְּעֵנִין "כִּמְהָ אֶרֶץ אֲפִים לְפָנָיו", כּו', עֵיִן שֵׁם.

וְעֵיִן מַה שֶׁכָּתוּב גַּם כֵּן בְּבִיאוּר עַל פֶּסוּק "שְׁחֹרָה אֲנִי", כּו', בְּעֵנִין "כְּאֶהְלֵי קֶדָר", כּו', עֵיִן שֵׁם.

וְהָאֲדָם צָרִיד לַהֲדַבֵּק בַּמַּדּוֹת דְּעוֹלָם הַתְּקוּן – חֶסֶד דְּמ"ה, בְּחִינַת בְּטוּל.

וְלָכֵן, אֲפִלּוּ מִגִּיעַ לוֹ רַעוּתָא מִהֶגְמִילוֹת חֶסֶד – לֹא יִמְנַע אֶת עֲצָמוֹ מִלְּגַמּוֹל חֶסֶד.

כִּיֵּן שֶׁסִּבַּת הַחֶסֶד – מִפְּנֵי שְׁמֵשִׁים עֲצָמוֹ כְּשִׁירָם, כּו', כְּנֻזָּכָר לַעֲיֵל.

וְהִנֵּה עַל־יְדֵי בְּחִינַת בְּטוּל זֶה יוֹכֵל לַהֲתַגְלוֹת עָלָיו מְדוּתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא מִמֶּשׁ, שֶׁהוּא בְּחִינַת מַדַּת גְּדוּלָּתוֹ: תִּפְרֹךְ בְּגִלּוֹי מִמֶּשׁ.

Alter Rebbe**Likkutei Torah****Parshas Eikav****אֶרֶץ הָרִים וּבִקְעוֹת, לְמַטֵּר הַשָּׁמַיִם תִּשְׁתַּה מַּיִם**

For through the aspect of sinking from below, which is bittul, is drawn forth an arousal from above in the form of an embossed seal—this is the attribute of His greatness, blessed be He.

כִּי עַל־יְדֵי בְּחִינַת שְׁקִיעָה שְׁמַלְמֻטָּה – שֶׁהוּא בְּחִינַת בְּטוּל – נִמְשָׁךְ אֶתְעֲרוּתָא דְלַעִילָא בְּבְחִינַת "חֹתֶם בּוֹלֵט", הוּא בְּחִינַת מִדַּת גְּדוּלְתּוֹ יִתְבָּרֵךְ.

Whereas in the Other Side (Sitra Achra), which is the aspect of “yes” (somethingness), it is drawn only through the shattering of the vessels.

מֵה־שָּׂאִין כֵּן בִּסְטָרָא אֲחֵרָא – שֶׁהוּא בְּחִינַת יֵשׁ – נִמְשָׁךְ מִשָּׁם רַק עַל־יְדֵי שְׁבִירַת הַכֵּלִים.

And this is the idea of “for those who do His will”—how much more so [are they worthy].

יְהִי עֲנָנִי: "לַעֲשֵׂי רְצוֹנוֹ – עַל אַחַת כַּמָּה וְכַמָּה

And as it is written elsewhere, that in the World of Tikkun, the indwelling of the Infinite Light is drawn from the level of “complete perfection of all.”

וְכִמּוֹ שְׁכָתוֹב בַּמָּקוֹם אֲחֵר: שְׁבַעְעוֹלָם הִתְקוּן נִמְשָׁכָת הַשְּׂרָאָת אֹר־אֵין־סוֹף מִבְּחִינַת "שְׁלִימוּתָא דְכָלָא", כו.

And it is possible that this too is the explanation of “a land of mountains and valleys”—for Avraham, who is the aspect of mountain, i.e. the trait of kindness—

וְאֶפְשָׁר שֶׁזֶהוּ גַם כֵּן פִּירוּשׁ "אֶרֶץ הָרִים וּבִקְעוֹת": כִּי – אֲבִרָהֶם – שֶׁהוּא בְּחִינַת "הָר", הֵינּוּ מִדַּת הַחֶסֶד

this kindness was drawn from the aspect of “and I am dust and ashes,” which is the aspect of valley, the aspect of bittul, etc.—

הָרִי חֶסֶד זֶה נִמְשָׁךְ מִבְּחִינַת "וְאֲנִי עָפָר וָאֵשֶׁר", – שֶׁהוּא בְּחִינַת "בִּקְעָה", בְּחִינַת בְּטוּל, כו

not like the Sitra Achra, as mentioned above. And see what is written in the discourse beginning “The matter that the Torah was given on Har Sinai.”

מֵה־שָּׂאִין כֵּן בִּסְטָרָא אֲחֵרָא כְּנֻזָּר לַעִיל. וְעִינֵן מֵה "שְׁכָתוֹב בְּד"ה "עֲנִינִן שְׁנִתְּנָה תוֹרָה עַל הָר סִינַי

And this is [the explanation of] “to the remnant of His inheritance”—to the one who makes himself as leftovers.

וְזֶהוּ: "לְשִׁאֲרִית נִתְּלָתוֹ" – לְמִי שְׁמֻשִּׁים עֲצָמוֹ כְּשִׁירִים.

For behold, the Thirteen Attributes of Mercy are called “great mercies,” as it is written: “And with great mercies I shall gather you,”

כִּי הִנֵּה י"ג מִדּוֹת הַרַחֲמִים נִקְרְאוֹת "רַחֲמִים גְּדוֹלִים", "כִּמּוֹ שְׁכָתוֹב: "וּבִרְחֻמִּים גְּדוֹלִים אֶקְבֹּצְךָ

which are drawn from the level of “and His greatness is unsearchable”—that is, from “long of anger” and “great in kindness.”

שְׁנִמְשָׁכִים מִבְּחִינַת "וּלְגִדְלָתוֹ אֵין חֶקֶר" – שֶׁהֵם "מִבְּחִינַת "אֶרֶץ אֲפִים" וְ"גִדְל חֶסֶד

And see what is written about this in the discourse beginning “For the mountains shall depart” and in the discourse “The voice of my beloved.”

וְעִינֵן מֵה שְׁכָתוֹב מִזֶּה בְּד"ה "כִּי הָהָרִים יִמּוּשׁוּ", "וּבִד"ה "קוֹל דּוֹדִי

And therefore, it is drawn down only to one who makes himself as leftovers, which is the aspect of sinking and bittul.

וְעַל כֵּן אֵינוֹ נִמְשָׁךְ אֶלָּא לְמִי שְׁמֻשִּׁים עֲצָמוֹ כְּשִׁירִים, שֶׁהוּא בְּחִינַת שְׁקִיעָה וּבְטוּל.

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אַרְיֵז הָרִים וּבִקְעוֹת, לְמִטָּה הַשָּׁמַיִם תִּשָּׂא מִיָּם

For this specifically is the vessel for the embossed seal from Above, as is explained at length on the verse "Place me as a seal upon your heart," etc.

And this is what it says (Yeshayahu 57): "For thus says the High and Exalted One... I dwell on high and in holiness, and with the contrite and lowly of spirit," etc.

And see Zohar, Parshas Emor (90b) and Mikdash Melech there.

שָׁנָה דִּקְאָה הוּא הַכְּלִי לְבָחִינַת "חֹתֶם בּוֹלֵט" שְׁמִלְמַעְלָה, וְכִמּוֹ שְׁכָתוֹב בְּאַרְיֵכוֹת עַל פֶּסוּק "שִׁימְנִי כְחֹתֶם עַל לִבִּי", כו'.

וְזֶהוּ שְׁכָתוֹב (יִשְׁעִיָּה נ"ז): "כִּי כֹה אָמַר רַם וְנִשְׂא כו' מְרוֹם וְקָדוֹשׁ אֲשַׁכּוֹן וְאֶת־דָּבָר וְשִׁפְלֵ רוּחַ", כו'.

וְעֵין בְּזוּהַר פְּרָשַׁת אֶמּוֹר (דף צ' ע"ב), וּבְמִקְדָּשׁ מֶלֶךְ שָׁם.

Alter Rebbe

Likkutei Torah

Parshas Eikav

אֶרֶץ הָרִים וּבְקָעוֹת, לְמַטֵּר הַשָּׁמַיִם תִּשְׁתֶּה מֵיָם

[NOTE Summary

The verse “*a land of mountains and valleys, by the rain of the heavens it drinks water*” serves as the starting point for a detailed exploration of the soul’s inner service to G-d. The Alter Rebbe explains that the “*mountains*” represent the fiery, upward yearning of the soul—love and emotional fervor (רשפי אש)—while the “*valleys*” symbolize humility and bittul, the inner nullification before G-d, represented by water which flows downward.

The essential concept is that real spiritual ascent—*hisgalus* of Divine light—comes not from the intense yearning of “mountains” alone, but from the self-effacement of the “valleys.” This is expressed through the Kabbalistic metaphor of the חותם בולט (embossed seal) and חותם שוקע (indented seal). Just as an embossed stamp creates an indentation below, so too, when a person subdues himself below, G-dliness is impressed upon him from above. In this schema, the act of שקיעה (sinking) and self-nullification is the vessel that draws down ארתעדל—an arousal from above—in the most elevated form.

This dynamic mirrors the relationship between מים נוקבין (feminine waters, human initiative) and מים דכורין (masculine waters, Divine response). The phrase “*by the rain of the heavens you shall drink water*” now reflects how man’s bittul below evokes a Divine influx from above. The example of *nisuch hamayim* (the water libation on Sukkos) reinforces this: while *nisuch hayayin* (wine libation) represents expressive joy and emotional fire (mountains), *nisuch hamayim* reflects inwardness and bittul (valleys), drawing even greater Divine blessing—especially the *geshem* (rain) that begins on Shemini Atzeres.

The Alter Rebbe further explains that true kindness (*Chesed d’MaH*)—like that of Avraham—comes from a place of humility. Avraham, though identified with the mountain of love, drew his power from his declaration “*I am dust and ashes*”, which is the valley of self-nullification. This is contrasted with Yishmael’s counterfeit kindness, rooted in ego and self-glorification, born from the world of Tohu and the *Sheviras HaKeilim* (shattering of the vessels).

Ultimately, only one who “makes himself as leftovers” (משים עצמו כשיריים) can receive the Thirteen Attributes of Divine Mercy—*rachamim gedolim* drawn from חקר וגדולתו אין חקר, G-d’s infinite greatness. This theme is woven through the verse “*To the remnant of His inheritance*” and the teaching “*Who is a G-d like You, who pardons iniquity... to the remnant*”, which Chazal explain as “to those who make themselves as remnants.”

In conclusion, the truest and most potent Divine revelations are not attained through passionate striving alone but through deep humility and surrender—the valley beneath the mountain.

Practical Takeaway

If you want to draw down G-dliness into your life—not just spiritually but practically—you must become a vessel through humility. Don’t seek G-d through egoic striving or dramatic expressions of love alone, but through quiet surrender, service, and bittul. The path to receiving G-d’s infinite mercy and presence is paved

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אָרץ הָרִים וּבִקְעוֹת, לְמַטֵּר הַשָּׁמַיִם תִּשְׁתַּה מֵיָּם

with making yourself small, lowly, and like “*dust and ashes*.” Do the mitzvos without seeking glory, speak with gentleness, and humble your heart. This is not weakness—it is the most exalted strength.

Chassidic Story

The Alter Rebbe once gave an audience to a wealthy Chassid who prided himself on his great acts of tzedakah and his fervent davening. The man asked for a blessing that his spiritual efforts be received in Heaven. The Rebbe responded with a parable: “There was once a man who carved mountains to touch the clouds. He succeeded, but the rain still bypassed the peaks and flowed into the valleys.”

The Chassid was puzzled. The Alter Rebbe gently concluded, “If you wish for Heaven’s blessing, don’t try to be a mountain. Make yourself a valley. That is where G-d’s rain chooses to fall.”

(Source: oral tradition from Chabad Chassidim attributed to the Alter Rebbe, as preserved in Sichos of the Rebbe Rayatz and in Shemuos V’Sippurim, Vol. 1)

END NOTE]