

CHABAD LUBAVITCH OF CHAUTAUQUA

23 Vincent Ave (Brick Walk) Chautauqua, NY 14722 – T: 716-357-3467 W: www.cocweb.org E: rabbi@cocweb.org

Kabbala and Meditation – *Personal Redemption* – Week 4 - 2020

1. So that you remember the day you came out of the land of Egypt all the days of your life. (Deuteronomy 16:3)
2. These are the journeys of the children of Israel, by which they went forth out of the land of Egypt. (Numbers 33:1)
3. As the days that you left Egypt, I will show you wonders. (Michah 7:15)
4. Every day a person should view himself leaving Egypt. (Passover Hagada from Talmud, Pesachim)
5. *Zion shall be redeemed through justice and her captives through righteousness.* (Isaiah 1:23)
6. ...to say to Zion [that] you are My people. (ibid, 51:16)
7. For so said the L-rd, "You were sold for nought, and you shall not be redeemed for money." (ibid, 52:3)
 - a. **RASHI: You were sold for nought:** Because of worthless matters, i.e., the evil inclination, which affords you no reward.
 - b. **RASHI and you shall not be redeemed for money:** but with repentance.
8. ... Rav says: All the ends of days that were calculated passed, and the matter depends only upon repentance and good deeds. When the people repent, they will be redeemed. And Shmuel says: It is sufficient for the mourner to endure in his mourning to bring about the coming of the Messiah. [Even without repentance, they will be worthy of redemption due to the suffering they endured during the exile.]
 This dispute is parallel to a dispute between tanna'im: Rabbi Eliezer says: If the Jewish people repent, they are redeemed, and if not they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not be redeemed at all? It already stated: "*So says the L-rd: You were sold for naught, and without money you shall be redeemed*" (Isaiah 52:3). "*You were sold for naught*" means you were sold for idol worship, which is a sin with no basis. "*And without money you shall be redeemed*" means you will be redeemed not through repentance and good deeds, but through the will of G-d. (Talmud, Sanhedrin 97b)
9. #4 *You graciously bestow knowledge upon man and teach mortals understanding. Graciously bestow upon us from You, wisdom, understanding and knowledge. Blessed are You L-rd, who graciously bestows knowledge.*
10. #5 *Cause us to return, our Father, to Your Torah; draw us near, our King, to Your service; and bring us back to You in whole-hearted repentance. Blessed are You L-rd, who desires penitence.*
11. #6 *Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed; for You are a good and forgiving G-d. Blessed are You L-rd, gracious One who pardons abundantly.*
12. #7 *O behold our affliction and wage our battle; redeem us speedily for the sake of Your Name, for You G-d are the mighty redeemer. Blessed are You L-rd, Redeemer of Israel.*

(Weekday Amida Prayer)

13. This subject, harboring contrary emotions simultaneously in the heart, humility — the state of *teshuvah tata'a* as explained, and gladness as well... is the faith and confidence, the heart being firm and certain in G-d that He desires goodness, and is gracious and merciful and generously forgiving the instant one pleads for forgiveness and atonement of Him. ("According to Your great mercies wipe away my sins; lave me, purify me, wipe away all my sins...") Not the faintest vestige of doubt dilutes this absolute conviction.

For this reason, in every Shemona Esrai, the moment we plead, "Forgive us .. ." we conclude, "Blessed are You, O G-d, gracious and generous in pardon." Without the certainty of pardon this would be a case of doubtful blessing, which we do not recite lest it be a blessing in vain. But there is no doubt here whatsoever, for we have asked, "Forgive us, pardon us." Furthermore, were we not to repeat our transgressions we would be immediately redeemed, in accordance with the blessing we recite, "Blessed are You, O G-d, Who redeems Israel."... As a divine trait, forgiveness is as swift, and infinitely more so.

The praise and blessing addressed to G-d, "Gracious and generous in forgiveness," emphasizes the word *marbeh*, "generous," implying multiplicity. This term is used in Ezra, "Generous in pardon." It is characteristic of men, that if one injures another and asks his pardon which is granted, and then repeats the misdeed, it becomes more difficult to grant pardon again, and certainly a third and fourth time.

But by the standard of G-d, there is no difference between once and a thousand times. Pardon is a manifestation of the attribute of mercy. Divine attributes are not bounded and finite; they are infinite as in the verse, "For His mercies have not ended." In terms of infinity there is no difference whatsoever between a small number and a large one.

... for three times every day we pronounce, "Blessed are You, O G-d, gracious and generous in forgiveness."

But we who plead daily, "Forgive us," preface that prayer with "Bring us back with a perfect repentance before You," that is, that we revert no more to folly... (Igeret Hateshuva, Chapter 11)

14. Conversely, should the people fail to cry out [to G-d] and sound the trumpets, and instead say, "What has happened to us is merely a natural phenomenon and this difficulty is merely a chance occurrence," this is a cruel conception of things, which causes them to remain attached to their wicked deeds. Thus, this time of distress will lead to further distresses.

This is implied by the Torah's statement [Leviticus 26:27-28]: "If you remain indifferent to Me, I will be indifferent to you with a vengeance." The implication of the verse is: When I bring difficulties upon you so that you shall repent and you say it is a chance occurrence, I will add to your [punishment] an expression of vengeance for that indifference [to Divine Providence]. (Maimonides, Hilchot Ta'anit 1:3)

15. So said the L-rd of Hosts: The fast ...shall be [transformed] ...for joy and happiness and for happy holidays-but love truth and peace. (Zacharia 8:19)

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| ג ו ל ה | ג ו ל ה |
| Redemption | Exile |

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|--------|-------|
| EGYPT | מצרים |
| BORDER | מצר |
| NARROW | צר |

16. Always, a person should always look at himself as equally balanced between merit and sin and the world as equally balanced between merit and sin. If he performs one sin, he tips his balance and that of the entire world to the side of guilt and brings destruction upon himself. [On the other hand,] if he performs one mitzvah, he tips his balance and that of the entire world to the side of merit and brings deliverance and salvation to himself and others. This is implied by [Proverbs 10:25] "A righteous man is the foundation of

the world," i.e., he who acted righteously, tipped the balance of the entire world to merit and saved it.
(Maimonides, Laws of Teshuva 3:2)

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