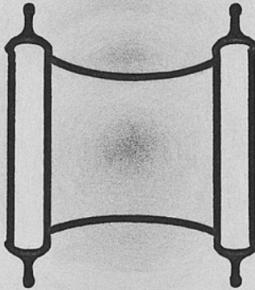


בב"ה

The Maggid of Mezritch

Ohr Torah

Parshas Vayieshev



Dedicated To:

לע"ג

רבי דוב בער בנו רבי אברהム

שמעון בנו ישראַל

ויקח הגאלת של בעל התגניה

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Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Vayieshev

Siman #48

A hint in the verse, And Yaakov dwelled in the land of his father's sojournings, in the land of Canaan, these are the offspring, etc. (Bereishis 37:1).

And it is possible to say that behold it is known that the main intention of the creation of a person in this world is that he fulfill the commandments of his Creator may He be blessed and to serve His service.

As it is said, to work it and to guard it (Bereishis 2:15). And our sages said, to work it is the positive commandments and to guard it is the negative commandments.

And this is the purpose of his coming to this world, like the parable of the king whose precious stone was lost from his ring, and later with the help of Heaven this parable will be explained at length.

And behold the righteous one, through his faith, performs the mission that he was sent for in this world, to work it and to guard it.

And this is, And he dwelled, meaning that “dwelling” implies lingering, meaning that all the days of his remaining in this world he is in attachment to the Holy One blessed be He.

And even though he is in the land, meaning in the earthiness and physicality of this world, nevertheless he is in the sojournings of his Father, meaning in the fear of his Father who is in Heaven.

And even though he is among the wicked, he does not learn from their deeds.

And this is in the land of Canaan, as it is said, Canaan, in his hand are the scales of deceit (Hoshea 12:8).

And nevertheless he holds fast to his innocence, and his intention is only to increase offspring which are commandments and good deeds, and these are the essential offspring of the righteous one.

רְמֹן הַפּוֹסֵק וַיֵּשֶׁב יַעֲקֹב בָּאָרֶץ מְגֻרֵי אָבִיו בָּאָרֶץ
.כְּנֻעַן, אֲלֹהָ תּוֹלְדוֹת וְגֹ

וְאָפָּשָׁר לוּמָר כִּי הַנֵּה יְדוֹעַ שֶׁעָקֵר בְּנִתְּתִּירָה
הָאָדָם בָּעוֹלָם הַזֶּה הוּא שְׁנִיקִים מִצּוֹת בּוֹרָא יִתְּפַרְּךָ,
וְלֹאַבּוֹד עַכְּבָרָת

כְּמוֹ שָׁגָאָמָר לְעַבְדָּה וְלִשְׁמָרָה (בראשית ב:ט"ז),
וְאָמָרָו רְבּוֹתֵינוּ זְכָרוֹנָם לְבָרְכָה לְעַבְדָּה זוּ מִצּוֹת
עַשְׂה וְלִשְׁמָרָה זוּ מִצּוֹת לְאַתְּשָׁה

וְזֹהַה תְּכִלִּית בָּזָא לְעוֹלָם הַזֶּה, כְּמַשְׁלֵחַ הַמְּלָךְ שְׁגָאָבָד
אָכְנוּ טֹב מְטוּבָתוֹ, וְלֹקְפָּן בְּשָׂוֹרָת הַשֵּׁם יִתְּפַאֲרָר
הַמְּשִׁלֵּחַ הַזֶּה בָּאֲרִיכָּות

וְהַנֵּה הַצְּדִיק בָּאָמִינָתוֹ עֹשֶׂה הַשְּׁלִיחוֹת מִה שְׁגָפְשָׁתָלָה
בָּעוֹלָם הַזֶּה לְעַבְדָּה וְלִשְׁמָרָה

וְזֹהַה וַיֵּשֶׁב, אֵין וַיֵּשֶׁב אֶלָּא לְשֹׁׁן עַבְדָּה, רִיצְוִי כָּל יָמִי
עַפְבוּכָה בָּעוֹלָם הַזֶּה הוּא בְּקָבְקוֹת הַשֵּׁם יִתְּבָרֵךְ

וְאֶפְ שַׁהְוָא בָּאָרֶץ, בְּעַרְצִיוֹת וְחַמְרִיוֹת הַעוֹלָם הַזֶּה,
עַם כָּל זֹאת הוּא בְּמְגֻרֵי אָבִיו, רִיצְוִי בְּרִאַת אָבִיו
שְׁבָשְׁמִים

וְאֶפְ עַל פִּי שַׁהְוָא בֵּין הַרְשָׁעִים אֵינוֹ לוֹמֶד
מִמְעָשִׂים

וְזֹהַה בָּאָרֶץ כְּנֻעַן, כְּמוֹ שָׁגָאָמָר כְּנֻעַן בְּיַדְוֹ מְאַזְנִי
(מְרַמָּה) (הַוְשָׁע י"ב:ח')

וְאֶפְ עַל פִּי מְחַזֵּיק בְּתַמּוֹן, וְכְנֻתוֹ רַק לְקַרְבּוֹת
תּוֹלְדוֹת שָׁהָם מִצּוֹת וּמִעָשִׂים טֹבִים, וְהַם עַקְרָבָרָת,
תּוֹלְדוֹת שָׁהָם שְׁלֵל הַצְּדִיק

Rabbi Dov Ber of Mezeritch

Ohr Torah

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And this is, These are the offspring of Yaakov Yosef, meaning to add each day delight and pleasure and satisfaction to his Creator, and this is the measure of the righteous one.

But the wicked person who betrays his mission and goes in the stubbornness of his heart continually until his end, and this is, A son of seventeen years [was tending his brothers], meaning that all the days of his being in this world his intention and thought are only toward physical desires, to fill his belly and to pasture himself.

As our sages said, A dot is upon “et” to teach that they went only to pasture themselves.

In the flock, meaning an expression of going out, meaning that he went out from under the authority of his Father in Heaven completely, and removed the yoke of Torah and commandments from upon himself.

And he is a youth, meaning all his days he is in smallness, foolishness, and youthful behavior.

With the sons of Bilhah, meaning he is accustomed to be with gluttons and drinkers.

And this is, The sons of Bilhah, for the letters אחה"ע interchange, and it is like “Balaaah,” which are the gluttons.

And the sons of Zilpah, an expression of pouring wine, meaning they are the drinkers.

And because of this it caused him to forget completely his Creator and the purpose of his creation and the mission he was sent for to this world.

And this is “Nashi,” meaning forgetfulness, of his Father in Heaven.

And afterward he returns and speaks of the reward of the righteous.

And Yosef came, meaning the righteous one whose intention is always to add, as mentioned above.

Their evil report to their father, meaning that concerning the wicked ones of his generation he also sees their deeds and sighs over the evil that is done.

וְזַה אֲלֵה תָּולְדוֹת יַעֲקֹב יוֹסֵף, כְּלֹמֵר לְהוֹסִיף בְּכָל יּוֹם שְׁעִשּׂוּ וְתַעֲנִיגּוּ וְנַחַת רֹוח לְיוֹצָרוֹ, וְעַד כֹּאן הָא מַדְתַּת הַצָּדִיק.

אֲכָל הַרְשָׁע הַמּוֹעֵל בְּשִׁילְחוֹתּוּ וְהַזָּקָן בְּשִׁרְיוֹתּוּ לְבּוֹ פְּמִיד וְעַד סָופּוֹ, וְזַה אֲלֵה שְׁבָעָ שְׁעָרָה שָׁנָה [קְנִיה רַעַת אֶת אֶתְקְיוֹ], כְּלֹמֵר כָּל יְמֵי קְיוּתוֹ בְּעַוּלָם הַזָּה אֵין פְּנַנְתּוּ וּמַחְשַׁבְתּוּ רַק לְפָנֹאותָה גְּגַשְׁמִיּוֹת לְמִלְוֹת כְּרִיסָיו, וּלְרַעֲזָות אֶת עַצְמוֹ,

כְּמוֹ שְׁאָמְרוּ רְבּוֹתֵינוּ זְכָרוֹנָם לְבָרְכָה נְקוּד עַל אֶת שְׁלָא הַלְכָה אֶלָּא לְנַעֲזָת אֶת עַצְמָם

בְּצָאן, לְשׁוֹן יָצִיאָה, כְּלֹמֵר שְׁיִצְאָ מִרְשָׁוֹת אָבִיו, שְׁבַשְׁמִים מִפְּלָא וְכָל וּפְרָק עַזְלָת תֹּרַה וּמִזְוֹת מַעַלְיוֹ

וּהְוָא נָעַר, רִיצְיוֹ כָּל יְמֵי הָוּא בְּקָטְנוֹת וִשְׁטוֹת וּמְעֻשָּׂה, נְעוּרִים

אֲתָּה בְּנֵי בְּלַהֲהָה, רִיצְיוֹ שְׁהָוָא רַגִּיל עַם זָוְלִים וּסְוּבָאִים

וְזַהוּ בְּנֵי בְּלַהֲהָה, כִּי אֲוֹתִיות אַחַה"ע מִתְחַלְפִּים וְהָוּא, כְּמוֹ בְּלַעַת שְׁהָם הַזָּוְלִים

וּבְנֵי זְלָפָה, לְשׁוֹן זְלָפָה יְזִין, שְׁהָם הַסּוּבָאִים

וּמִמְּחַמֶּת זֶה גַּרְמָם לוֹ שְׁשָׁכָה מִפְּלָא וְכָל אֶת בּוֹרָאָו, וְתַכְלִית יָצִירָהוּ וְהַשְּׁלִיחָה שְׁגַנְשָׁלָח לְעַוּלָם הַזָּה

וְזַהוּ נְשִׁי, לְשׁוֹן שְׁכָה, אָבִיו שְׁבַשְׁמִים

וְאַכְרָב כְּחַזְוֵר וּמְדַבֵּר בְּשִׁכְרָה הַצָּדִיק

וְיַבָּא יוֹסֵף, שְׁהָוָא הַצָּדִיק שְׁפַנְתּוּ לְהֹסִיף פְּמִיד, כְּנַזְכָּר

אֲתָּה דְּבַתְּמָ רַעַת אֶל אֲבֵיכֶם, שְׁלַרְשָׁעִים שְׁבַדּוֹרָו הָוּא, גַּם פָּנִים רֹאָה מַעֲשֵׂיכֶם וְנַאֲנָה עַל הַרְעָה גְּנַעַשָּׂה

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And he stands in the breach and rebukes them to their faces and returns them to the good and elevates them to holiness.

עומד בפער ומוסיכם על פניהם, ומחזירים למצוות
ומעליה אוטם אל החקשה

And this is to their father, meaning to the Holy One blessed be He.

וזהו אל אביהם

And therefore the supernal Israel loved Yosef because he was a son of his old age, meaning as the Targum says, For he was a wise son, etc.

ולך ישראל דלעילה אהב את יוסף כי בנו זקנים
הוא, כתרגומו ארי בר חכמים הוא כו

And he made him a coat of many colors, and it is possible to say that this hints to the garment of the sages.

ונשׁה לו כתנת פסים, אפשר לומר שרומז לחילקן
דרבנן

[NOTE Summary:

The Maggid teaches that every soul is sent into this world with a holy mission: to fulfill the will of the Creator, to refine oneself, and to bring light into the world through mitzvos and pure living. The tzaddik embodies this purpose. His days in this world are defined by dveikus, clarity, and fidelity to his divine task. Even when immersed in the coarseness of physical existence, the tzaddik remains rooted in yiras Shamayim and unaffected by the corruption of his surroundings. His “offspring” are the mitzvos and good deeds he multiplies each day.

The rasha, however, abandons his mission and follows the stubbornness of his own heart. He lives for indulgence, self-interest, and worldly appetite. He pastures himself rather than serving Hashem. His companions become the gluttons and drinkers, and through this he forgets entirely his Creator, the purpose of his creation, and the mission entrusted to him at birth. His condition is symbolized by the word “Nashi,” forgetfulness of his Father in Heaven.

The Maggid then returns to the tzaddik, embodied by Yosef. Yosef not only protects himself from the spiritual decline around him, but also shoulders responsibility for his generation. He sees the wrong, sighs over it, reproves those who stray, and lifts them back toward holiness. This is the meaning of “bringing their negative report to their father” – elevating their deeds toward the Holy One. This devotion is why “Yisrael above loved Yosef,” for Yosef represents the soul that continually increases wisdom, purity, and divine delight. His “coat of many colors” hints to the exalted spiritual garments granted to those who serve Hashem in wisdom and constancy.

Practical Takeaway:

Every person possesses both paths within: the clarity of the tzaddik and the forgetfulness of the rasha. The question is not whether one is born righteous or wicked, but whether one returns each day to their mission. A soul forgets its purpose not in a single moment, but by small habits of self-indulgence and distraction. Likewise, a soul rises not through dramatic heroics, but by steady commitments to mitzvos, self-discipline, and caring for others. The most essential work is to remember daily: “Why was I sent here?” The moment a person realigns with that question, he becomes like Yosef, a source of light to himself and to others.

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Chassidic Story:

The Maggid once traveled to a distant village where many simple Jews struggled to remain observant amid harsh economic pressures and the poor spiritual atmosphere of their surroundings. Among them was a young man who had slowly drifted away from Torah and mitzvos, falling into poor company and habits. When the Maggid arrived, the young man came to see him out of curiosity rather than yearning.

The Maggid looked at him with great warmth and said softly, “A jewel from the King’s crown has fallen into the mud. Do you know what the King does? He sends His most trusted servant to retrieve it. That servant is your neshamah. It has been sent to lift you up, not to sink with you.”

The words pierced the young man deeply. In that moment he felt the truth: he had not merely failed; he had forgotten. Forgotten his mission, forgotten his worth, forgotten his Father in Heaven. The Maggid continued, “One who remembers his Father cannot remain lost. Memory itself is teshuvah.”

The young man broke down, and over the following weeks he slowly rebuilt his life, distancing himself from destructive influences and reconnecting to Torah. Years later he became a source of strength to others who struggled, lifting them with the same warmth the Maggid had once given him.

His descendants would later say, “Grandfather became who he was because the Maggid reminded him of something he had known all along.”

END NOTE]

Siman #49

And his father kept the matter (Bereishis 37:11), meaning that the thought guards the speech, and this is unification.

וְאָבִיו שָׁמַר אֶת הַדָּבָר (בראשית ל'ז:י"א), פירוש. הַמְּחַשֵּׁבָה שָׂמְרָת אֶת הַדָּבָר, וְהוּא יְחִידָה.

[NOTE Summary:

The Maggid explains the verse, “And his father kept the matter,” as teaching that thought guards speech. In the inner work of the soul, thought is the guardian, container, and intention behind every word that is spoken. When speech is grounded in thought, the two become unified, forming a spiritual oneness known as *yichud*. This unity elevates the spoken word so it expresses the deeper purpose and clarity of the mind, aligning the person’s inner and outer selves. Without this guarding function, speech becomes scattered; with it, speech becomes a vessel for holiness.

Practical Takeaway:

A person should pause before speaking, even briefly, to let thought “guard” the word. This transforms ordinary speech into mindful, elevated expression. Before responding, teaching, comforting, or even praying, one moment of inner alignment allows your words to carry intention, compassion, and truth. Thought shapes speech, **END NOTE]**

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Vayieshev

Siman #50

And she sat at the entrance of Enaim, and Yehudah saw her and thought her to be a harlot, because she had covered her face (Bereishis 38:14–15).

Meaning: *Tamar* is called *tam–mar*, the foreign thought is bitter (*mar*) but in truth it is pure (*tam*).

As in the verse, “I have seen servants riding upon horses” (Koheles 10:7).

Horses are called the letters of prayer.

And when a foreign thought rides upon them, the person trembles greatly, because a slave is riding upon the King’s horse.

But when he puts to heart that these are holy letters, only the combination is foolish or improper...

And when he brings the letters into thought, this brings *temurah*—exchange—transforming from foolish combinations into words of Torah.

And this is, And she sat at the entrance of Enaim, the entrance through which all look toward the Holy One blessed be He.

And Yehudah saw her and thought her to be a harlot, meaning “this is beautiful,” for she is a limb of the Shechinah.

But it is difficult: if she is a limb of the Shechinah, why is she clothed in foolish matters? And he said: because she covered her face, meaning her inner essence is concealed.

And this is the meaning of “And there reigned in Edom, Bela the son of Beor” (Bereishis 36:32).

The Baal Shem Tov explained what the Zohar says, that they judge a person in every chamber, and expel him when he is not worthy.

These “chambers” are the words in which the intellect dwells.

And the praying person moves from letter to letter and word to word.

ותשב בפתח עיניים ויראה יהודה ויחשכה לזוונה
(כ. בפתח פנינה (בראשית ל"ח: י"ד–ט"ו).

פירוש תמר נקרא פם מך, מהשכה זהה היא מך
אבל באהמת היא תפימה
על דרך ראיית עבדים רוכבים על סוסים (קלהת
(י:ז).

סוסים נקראו אותיות של התפלה

וכאשר מוחשכה זהה רוכבת עליהם וראה אותן קדום
פעמה מאי כי עבד רוכב על סוס המלך

אבל כשוננו על לבו שקרוי הם אותיות קדושים רק
הארוף הוא דבר שנות

וכשפביא את אותיות מהשכה בא זה לעוזם
התמורה, ונעשה מalgo הארופים דברים אחרים,
מדברי שנות דברי תורה

וזה ומושב בפתח עיניים, באוטו פתח שהכל מביטים
בו לה יתברך

ויראה יהודה ויחשכה לזוונה, פירוש זו נאה, שהיא
אבר מן השכינה

אבל קשה, אם זו אבר מן השכינה מدعو היא כה
מלוכשת בדברי שנות. ואמר כי בפתח פנינה, כלומר
פנימיותה מוכסת

זה פירוש ומלך באדום בלו בעור (בראשית
(לו:לו"ב).

פירוש רבנו ישראל בועל שם טוב עליו השלים על
מה דאיתא בזוהר שכנינו את קדום בכל היכל והיכל
ומגרשין אותו מן היכל בשאיינו ראי

זה פירושו, היכלות נקראים הרים שהשכל
שורה בכם

ונקדם הפתפל הוא הולך מאות לאות ומתקה
לתקה,

Rabbi Dov Ber of Mezeritch

Ohr Torah

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And when he is not worthy, they expel him, meaning they throw him a foreign thought, and automatically he is outside.

וכשאינו ראוי מונשין אותו, פירוש שורקין לו מתחשבה זהה ומילא הוא בחוץ.

And this is, “And there reigned in Edom, Bela the son of Beor.” *Edom* means fiery enthusiasm.

וזהו מלך באדום, אדום נקרא התחשבות

And when a person prays with enthusiasm and a foreign thought rules over him, it is called *Bela*, meaning cutting off.

וכשאדם מתפלל בהתחשבות ומשלת עליו מתחשבה זהה נקרא בלע, לשון פריתה.

Ben, when he understands what the foreign thought truly is...

בון, כשambilין זאת התחשבה זהה מה היא

Beor, he burns it away, and from its very force he comes to increased enthusiasm for the Creator.

בעור, מבער אורה, שפחה בא אל התחשבות מירה לפורה יתפרק כידיע לשון התעוררות

“And the name of his city was Avith,” meaning why did this awaken upon him? *Aviv* means awakening.

ושם עירו אורה, קלומר מפני מה נתעורר עליון, עוזו לשון התעוררות

“Danahavah,” he places to heart that he must give judgment over this.

דנהבה, שננתן על דעתו שיטן דין על זה

And this is the meaning of “Where is the scribe, where is the counter of towers” (Yeshayahu 33:18).

וזה פירוש איה סופר את המגדלים (ישעיה ל'ג:י"ח)

The question is: how does the foreign thought have no shame to seize upon the prayer and confuse it?

דחשיא איך התחשבה אין לה בוישה לתקוף בתקפה ולבלבל אורה

The answer: it comes from the attribute of *gadlus*, expansiveness, because it desires to rise upward toward the Holy One.

אבל התיירוץ שבאה למדת גמלות מפה שרוזה לעלות למלחה לה' יתפרק

And this is, “the counter of towers,” meaning he illuminates the towers, that is, the *maz*—the aspect of greatness that lifts him upward, as above.

וזה סופר המגדלים, שמנחים את המגדלים, ריצוי המ"ז שהוא בא בבחינת גמלות כקלעילה

[NOTE Summary:

The Maggid teaches that foreign thoughts in prayer are not random intrusions but distorted forms of holiness. Just as Tamar is called “tam–mar,” pure yet appearing bitter, so too every distracting thought has a holy root concealed beneath confused appearances. When a person prays, each letter is like a “horse” carrying him upward. A foreign thought is like a servant riding the king’s horse, shocking and out of place. But when one realizes that these letters are inherently holy and only the combination has become disordered, he can elevate even the distracting thought. By bringing the letters back into holy awareness, the foolish combinations are transformed into words of Torah.

Prayer itself is movement through spiritual chambers. When one is not worthy or attentive, he is expelled outward through the appearance of foreign thoughts. Yet even these thoughts can become a source of greater enthusiasm. When a person recognizes their nature, burns away the confusion, and converts their energy, he

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comes to deeper fire in serving the Creator. Each distraction asks the soul, “Why has this been awakened in you? What is this pointing to?” The soul must give an honest accounting.

Thus the inner meaning of “Where is the scribe, where is the counter of towers” is that foreign thoughts arise from a desire to ascend. Their root is in a place of greatness, seeking to rise toward Hashem, and when a person understands this, he can illuminate even those “towers” and bring the mind back to holiness.

Practical Takeaway:

Do not fear foreign thoughts in prayer. Instead of battling them, examine them. Ask: “What is this really trying to say? What holy energy is hidden inside it?” Realizing that every thought has a root in holiness allows you to redirect its force toward love, enthusiasm, or deeper intention. The moment you bring awareness to the thought, you remove its disguise, and the inner light emerges. In this way, even distraction becomes a ladder.

END NOTE]

Siman #51

In the Midrash, “Your seal, your cord, and your staff that is in your hand.” Your seal is kingship, your cord is the Sanhedrin, and your staff is the King Messiah.

And it is possible to say according to what our sages said, that the Holy One called Yaakov “El.” And you already know that the name “El” is an expression of ability.

Because Yaakov is the middle bar that extends from the beginning of wisdom to the lowest level.

And this is, “Back and front You formed me,” meaning he is first in thought and last in action.

And he draws down the shefa from wisdom, which is the letter yud, the contemplative faculty.

And this is called “Ein Yaakov,” meaning the imprinting of the eye, for the wisdom, the yud, becomes imprinted and clothed within the eye.

Therefore it is called “eye.”

And behold it says in the Zohar: the Holy One is above all worlds, within all worlds, filling all worlds, and surrounding all worlds.

And they disagreed in the Gemara: one said the world was created from the sides, and another said from the middle.

במידרש חותמך ופטילך ומטה אשור
בנידך, חותמך זה מלכות, ופטילך אלו הנסנחים ריוין,
ומטה זה מלך הפשין

ואפשר לומר על פי מה שאמרו רבותינו זכרונם
לברכה ששה קדושים ברוך הוא ליעקב אל, וכבר
ידעת שם אל הוא לשון יכלה

מפני שע יעקב הוא בריך התיכון מראשת החקמה עד
הנזרגה הפתחתונה

וזהו אחורי נקדם ארכני, שהוא ראשון במקשלה
ואחרון במקשלה

והוא מושך הפשע מהחקמה שהיא ינו"ד, שהיא עיניו.

וזהו נקרא עין יעקב, וזה לשון טבעית עין, כי
החקמה שהיא ינו"ד נטבעת ותחלפת בתוכה עין

ולכו נקרא עין.
והנה אמרו בזוהר דהקדוש ברוך הוא לעילא מכל
עלמין ובתוכה כל עלמין וממלא כל עלמין ומסבב כל
עלמין.

והנה הפליגו בגמרא, חד אמר מן האzdין נברא וחד
אמר מאמצעיתא נברא.

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And it seems that both are the words of the living G-d, and they do not actually disagree.

For they are speaking of the creation and the sustaining of the world.

The essential infinite light shines from the sides and from within, for “the whole earth is filled with His glory.”

And each opinion is speaking according to its measure and spiritual level.

And this is the meaning of “the halachah follows so-and-so,” meaning “the pathways of the world and its sustaining.”

Thus they said, “Do not read ‘halichos’ but ‘halachos’.”

And it is written, “And Yaakov dwelled in the land of his father’s sojournings in the land of Canaan,” and we explained earlier the hint.

And furthermore, the verse explains the reason he dwelled in the land: why would Yaakov descend from his lofty level to dwell in physicality?

Therefore it says “megurei aviv,” meaning gathering and collecting.

His intention in this world is only to gather holy sparks and raise them upward.

A parable: a king lost a precious stone from his ring.

Many servants stood before the king, yet he did not command any of them to search for it.

He commanded only his beloved son to seek and find the lost stone and return it.

Although all the ministers were trustworthy, he wanted his son to merit the finding.

He even hinted to his son several hints regarding the place where it was lost.

ונראה כי אלו ואלו דברי אלקים חיים ביכור, ואין הם פולגין.

כ. כי הם מזכירים מבריאת הארץ וקיומו

עיקר אור אין סוף היפהיר מון הארץ ומתחכו, כי אליא כל הארץ בבודו.

וכו מה שאמרו רבותינו זכרונם לברכה הילכה כפלוני, הוא לשון הילכות עולם וקיומו

ונזיהו שאמרו אל תקרי הילכות אלא הילכות

והנה כתוב ויישב יעקב בארץ מגורי אביו בארץ. בנו, יכארנו לעיל קרמן

ועוד נראה, שהכתוב בארץ הטעם ויישב יעקב בארץ. וכי מה קינה ליעקב לרוח מתקרטה העלונה לשכנת הארץ.

לכך אמר מגורי אביו, רצוי לשון אסיפה

פירוש כי כל בנית הצדיק בעולם זהה לאגור ולאספה הגנותות הקדושים ולהכינם ולהעלותם לעילא

مثال מלך שנאבד לו אבן טוב מתווך טבעתו

והנה עמדו לפניו המלך באה נשעה רבים מעבדיו. ושולרו... עם כל זאת לא ראה המלך לשובות להם

רק צוה לבנו חביבו שיתפש וימצא האביהו ויתזירנה. לאביו האלק.

האם שהה בטוח בכל אחד מהם שיתזירנה בשלהות, אפלפי בו ראה לשובות את בנו חביבו

ולא עוד, אלא שגם רמז לבנו בכמה רמזים מקום מציאתמה.

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For originally the king himself knew where it was; all was done only to bring merit to his beloved son.

And so that the king would derive delight and pride from his son, saying: behold, no one in the world could have found it but my beloved son.

And the parable is understood. For the purpose of the creation of the worlds was that the holy sparks be purified through the nation of Israel, as our sages said: "For the sake of Israel who are called 'the beginning,' through whom they will be clarified."

And the Holy One hints to them in many ways that they should find the lost object and return it to its Owner, their Father in Heaven, and He did not command this to angels, seraphim, or ofanim.

And that lost object was intentional, as our sages said: "He builds worlds and destroys them."

And this is "megurei aviv."

And it is possible to say that this is also hinted in "the land of Canaan," meaning this world is called the land of Canaan, the land of merchants.

For the soul was sent into this world to acquire merchandise, and its acquisition is specifically in this world, for "whoever toiled on the eve of Shabbos..."

And let us return to the matter. For the Zohar says: "Your seal, your cord, and your staff" are the righteous one and the two supports of truth.

For the quality of the righteous is connection, like a seal that binds two things as one so they do not separate.

So too the righteous binds the worlds and draws down the shefa from the beginning of wisdom to the lowest rung.

And this is "the righteous rules the fear of G-d," meaning he influences the lower level, and so-to-speak "the great one who crowns..."

כי מתקלה הינה האבידה מזעת הפלך וידע את אָקָמָה, ועשרה הפלך רק למן לזכות את בנו חביבו.

וכדי שיגיע לאלה גם פון שעשוי ותענוג והתפאות מבנו, לומר ראו כי שום אדם לא יכול להפיש ולמazaה זולתי בני חביבי.

והنمישל מובן. כי תכלית בראת העולמות הינה כדי לבקר הביצות על-ידי אומה ישראל, כמו שאמרו רבותינו זכרונם לברכה בשכיל ישראל שנקראו ראשית, שעיל-יזקם יבררו.

והשם יתברך מרמז לנו בכתה רמזים שימצאו האבידה והזיהוה לבעלים, לאביהם שבשמים, ולא צוה פון למלאכים ושרפים ואופנים.

והאבידה היא מזעת הינה, כמו שאמרו רבותינו בונה עולמות ומחריכו. וזו הוא מגורי אביו.

ואפשר לומר שלזה רמז גם אומרו בארץ גנעו, ריצוי העולם זהה נקרא ארץ גנעו, ריצוי ארץ סוררים כי הנשמה נשתלה בועלם זהה לננות לה סחורה, וקנינה דוקא בועלם זהה כי מי שטרח בערב שבת יגוז.

ובחויר אל הענין. כי הנה אמרו בזוהר חותם ופתח קומתם קשות.

כי מזעת הצדיק היא ההתקשות. כמו חותם המקשר שני זכרים כאחד שלא יתפרדו זה מזה.

בו מזעת הצדיק המקשר העולמות ומורייד השפע מראשת החקמה עד קרגא תפאה.

ויהו הצדיק מושל יראת אלקים, שהוא המפשיע למלך ה暗暗ה תפאה, וככובד גדול המ מלך וגוז.

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And this was the intention of Tamar, and that level is called Tamar.

And “your cord,” which is the tallis, is a surrounding light.

And “your staff,” as it is written, “The staff of Your strength Hashem will send from Zion” (Tehillim 110:2).

Meaning as it is written, “The angels of G-d ascended and descended upon him,” and our sages said they ascended in Yaakov and descended in Yaakov.

Meaning they ascended above and saw him, for his image is engraved upon the Throne of Glory, and they descended below and saw his lower image.

Meaning they saw the shefa flowing from above to below through the brightness of the upper image of the righteous, which is the likeness of the lower righteous one.

And this is “from Zion,” the upper form which is called Zion, and is a sign to the form of the lower tzaddik.

Although in truth the upper tzaddik is the essence, and the lower one is only called “Zion.”

But because Scripture speaks to the lower tzaddik, it calls him the essence and the upper one “Zion.”

For the tzaddik rules in the fear of G-d.

And “staff” is an expression of bending downward, the drawing down of shefa, which is the strength of the tzaddik. Hashem sends it from His upper Zion.

And they also said: “When love was strong, even the edge of a spoon was cherished...”

And they said: “Love pushes aside the flesh.”

(The conclusion of the derush is missing.)

[NOTE Summary:

The Maggid explains the mystery of Tamar’s symbols: the seal, the cord, and the staff. In the Midrash they represent kingship, the Sanhedrin, and Mashiach, but in the inner meaning they also describe the spiritual structure of the tzaddik. The seal binds two realities, just as the tzaddik binds the upper and lower worlds. The cord is the surrounding light that protects and holds. The staff is the channel through which divine strength

וזה קינה כנמת פמר, והפירה הנזכרת נזכרת בפמר.

ופתילך, שהוא הפלית, הוא אור מקיר פידוע.

ומטקה, כמו שכתוב ומטה עזק ישלה ה' מציון (תהלים ק"יב).

פירוש כמו שכתוב והנה מלאכי אלקים עלים וירדים בו (בראשית כ"ח:יב), ואמרו רבינו רבומינו שהיו עולמים ביעקב וירדים ביעקב.

ריצוי שעולים למלוכה ורואים אותו, כי צורתו סקוקה בכסא הקבוץ, וירדים למטה ורואים צורה נעקב הפתחתון.

ריצוי שראו הפשע הנמשך מעילא למטה על-ידי בחריות אור צורת הצדיק העליון שהוא דמות צדיק הפתחתון.

וזהו מציון, שהוא צורה העליונה הנקראת ציון וסימן לצורת הצדיק הפתחתון.

הגם שבאותה העליון הוא העקר והפתחתון נזכר רך ציון.

אבל מפניהם שכתוב מדבר עם הצדיק הפתחתון מכה הכתוב אותו לעקר, והעליון מכה אותו לציון.

מן פניהם כי הוא הצדיק מושל ביראת אלקים.

ומטה הוא לשון הטעיה והרכינה והזרת אור הפשע שהוא עוזו של הצדיק, ישלה ה' מציון של מלוכה.

ונוד אמרו כדי רחימתין הנה עזיא אפוניא דספירה וגו.

גם אמרו אהבה דוחקת את הבהיר.

(חסר פשлом קדרוש).

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descends from the upper realms to the lower. These three aspects form the living structure through which blessing moves from the beginning of wisdom down to the lowest places.

Yaakov is called “El,” a name of power, because he is the connecting beam from the highest thought to the lowest action. His inner form is imprinted in the eye, *Ein Yaakov*, meaning the ability to perceive the world through divine wisdom. All perspectives of creation whether from the side or from the center are true, for each sage speaks from the measure of life-force that sustains his own spiritual level. This is the meaning of “these and those are the words of the living G-d.” Yaakov descended into the world of Canaan to gather sparks. The Maggid explains that the tzaddik leaves a high spiritual level and descends into physicality not for his own sake but to lift what has fallen. Canaan means commerce; the soul enters this world as a merchant sent to obtain precious goods, and only in this world can that acquisition occur. To illuminate this, the Maggid brings a parable: A king loses a precious stone from his ring while surrounded by loyal ministers. Yet he commands none of them to search. Instead, he asks only his beloved son. The king even hints at the lost stone’s location, because he knows where it lies. The purpose is not recovery but merit and joy. The king delights in being able to say, “No one could have found it but my beloved son.”

So too Hashem created and destroyed worlds, hiding sparks intentionally. Angels could recover them, but the King desired the merit, joy, and pride brought by His children Israel. He placed clues everywhere so that they could find the fallen sparks and restore them upward. The seal, cord, and staff now reflect this work. The tzaddik connects realms, surrounds with light, and directs the flow of divine strength. The angels ascending and descending the ladder see the upper image of Yaakov engraved on the Throne and the lower image below, understanding how the shefa travels from above to below through the brightness of the upper tzaddik. Zion is the name of the archetypal form, the sign of the lower tzaddik. Even though the upper form is essential, Scripture speaks to the lower and gives him the title. The staff is the bending downward of divine energy. And love when it is strong magnifies even small details and pushes aside every barrier.

Practical Takeaway:

Your life is the King’s deliberate search. The sparks placed in your path were not lost by accident but positioned so you could elevate them. Every moment contains a clue, a hint, a direction from the King. Awareness means noticing: Where is the spark here that only I can lift? What did Hashem place in my hands seal, cord, or staff to bind, surround, or draw down? When you see daily life as the King’s invitation to bring Him joy, the entire world becomes alive with purpose, holiness, and closeness.

Chassidic Story:

A wealthy merchant once came to the Maggid in great distress. His fortunes had collapsed; shipments were lost, partners betrayed him, and his standing in the community had fallen. He pleaded, “Why would Hashem bring me down so far? I served Him with joy when I had abundance. What is He demanding of me now?”

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The Maggid listened quietly and then said, “Do you know why a king sends his son into the dark storehouses beneath the palace?” The man shook his head. The Maggid continued, “Because treasures lie there, but no servant is permitted to enter. Only the prince may go down. And the king gives him hints so he will not lose courage in the darkness.”

The merchant began to weep. The Maggid’s voice softened. “Hashem has not taken from you. He has sent you. A spark lies in the place you have fallen into, and only you can lift it. When you do, the King will rejoice and say, ‘See, My beloved son found what no other could find.’” Years later, after rebuilding himself with humility and faith, the man would tell his children, “The Maggid taught me that I was never falling. I was descending with purpose.” **END NOTE]**

Siman #52

And on the vine were three branches; the vine is the attribute of connection, as stated in the holy Zohar that three branches include the three Avos, the attributes of love, fear, and beauty.

And in Yosef, when the wife of Potiphar tried to seduce him, he said, “And I would sin to G-d” (Bereishis 39:9), meaning he grasped the attribute of fear and the attribute of beauty.

And this is the meaning of what he saw, the image of his father’s likeness; for the wife of Potiphar would adorn herself before him, and the garments she wore in the morning she would not wear in the evening.

And he reminded himself of the beauty of the Creator, and this is the attribute of Yaakov as is known.

And this is “and he fled and went outside,” meaning he brought himself above the worlds.

For in this world there is beauty, but when the matter is brought above the worlds, there is no beautiful woman, for beauty is the garment of the Holy One, and it has no connection with the woman.

And to a person who has no desire for women, she appears ugly to him, for she is only seed.

And there is a beauty of Beriah and there is a beauty of Atzilus.

The beauty of Beriah is that through the greatness of the servant one recognizes the greatness of his Master.

ובגפן שלשה שרגים, גפן הוא מזת ההתקשרות, כדיין באזכור הקדוש ג’ שרגים הוא כולל ג’ אבות, מדות אהבה ויראה וחתפאה.

וביוסף כשלב סימנה אותו אשת פוטיפר אמר וחתמתי לאלאקים (בראשית ל”ט:ט), שאחו במתה יראה וחתפאה.

וזהו נראה לו דמות דיווקנו של אביו. שאשת פוטיפר הינה מחקשת עצמה לפניו, ובגדים שלבשה שחרית לא לבשה ערבית.

והוא הזכיר עצמו בחתפאה הבורא יתברך, וזה מזת נזקב בידוע.

וזהו וינס ויצא ההוראה, שהבביא את עצמו למעלה מן הульמות.

שבועלים זהה יש יפי, אבל כשלבביםאים את דבר זהה למעלה מן הульמות אין אשא יפה, כי חתפאה הוא מלכוש לו יתברך ואין לה הטעירות עם האשא.

והאדם שאין לו תאות אשא היא מכערת אצלו כי היא רק נרע.

וניש תפאה בריאה ויניש תפאה אצילות.

תפאה בריאה הוא מגילת עבד נברת גודלה רבו.

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As it says in Sifrei, “The strength of the hosts of heaven is without measure,” and if the servants are so, then how great is He in His essence.

And the beauty of Atzilus is called brightness, refinement, joy, delight, and life, and the created beings cannot endure that brightness.

And the seraphim, who serve with fiery enthusiasm, come to that level; they stand above it, meaning a drawing down.

And they understand the higher brightness by means of the drawing down that brings life into the worlds, and they serve in the beauty of Atzilus.

[NOTE Summary:

The Maggid explains that the vine with three branches symbolizes the spiritual structure of connection, drawing from the three Avos: love, fear, and beauty. Yosef embodies this structure when resisting the temptation of Potiphar’s wife. He strengthens himself with fear of Heaven and with the beauty of Yaakov, which is the beauty of holiness. Even though Potiphar’s wife adorned herself in many ways, Yosef elevated the experience beyond the physical world, where beauty can tempt, to a level above the worlds, where true beauty belongs solely to the Holy One. There, worldly allure loses its force.

The Maggid teaches that beauty exists in two realms. In the created worlds, beauty reveals the greatness of the Creator by showing that even His servants reflect His splendor. In the higher realm of Atzilus, however, beauty is pure brightness, joy, delight, and life, too intense for created beings to endure. The seraphim, fiery angels, serve from that elevated radiance. They receive and understand this upper brightness through the divine flow that sustains all worlds, serving within the beauty of Atzilus.

Practical Takeaway:

Temptation loses its power when a person raises their perspective. Instead of fighting the lower attraction on its own ground, one lifts the mind to a higher place, where holiness and purpose shine more brightly than desire. When you remember who you are connected to, and what beauty truly is, you gain the strength to flee from situations that pull you downward. Elevation creates clarity, and clarity creates freedom.

END NOTE]

כל רוחא בספרי געל אבא השמי אין לך חקר, ואם העבדים פה, מה הוא יתברך בעצמו.

ותפארת אצילות נקראית בהירות צחצחת חינה
וממענו וחיות, וכל הגבראים אין יכולים לסכל
הברירות הנה.

וזהו שרים, העובדים בהתקלה, והם באים
לפזורה הנכרת. עומדים מפעל לו, נקרא המשכה

והם מבינים הבהירות של מעלה מהמשכה שנמלשך
חיים בעולמות, והם העובדים בתפארת אצילות.