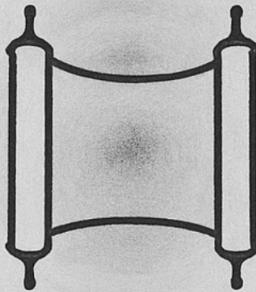


ב"ס ר

Rebbe Elimelech of Lizensk Parshas Miketz



*Dedicated To:
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The Rebbe, Rebbe Elimelech of Lzhensk

Noam Elimelech

Parshas Miketz

מאמר א

And it came to pass at the end, etc. It seems to me, according to what is stated: "The Sages taught in the language [of the Mishnah]," etc. At first glance, what does this teach us? In what other language could they have taught?

Rather, it appears that when a person engages in the study of Torah or in a mitzvah, he must place within it two aspects. The first is the act itself, the engagement in that matter, which in itself is holiness.

And to add to it a higher thought of awe and love, to draw into that engagement the supernal light from the upper worlds. This is "they taught," from the language of doubling, like "repeat" or "triple."

The explanation is that when they would study the Mishnah, they would study it with the two aspects mentioned above. This is also what they said: "Anyone who reviews laws," etc.

For it should have said "anyone who studies laws." Rather, they intended to allude through this wording to the intentions mentioned above.

And this is "at the end of two years of days," etc. "Days" is a hint to holiness, which is called "day." Scripture says that if it enters a person's mind and thought that he is already complete in this level of the two aspects mentioned above.

This is "at the end of two years of days," meaning when a person says that he is already in the two aspects mentioned above. He should know faithfully that his thought is not true.

Rather, this thought comes to him from the material body, which weakens him in the service, and makes him think that he has already been perfected with all good.

And this is "and Pharaoh dreams." Pharaoh has the same letters as "oref," the back of the neck, a hint to the body. It is the body that raises this thought to him, which has no substance, like dreams that speak falsehood.

ויהי מז' צוי. נראה לי על פי דעתך "שנו חכמים בלאשון [המשנה]" וכו', ולכאורה מה משמענו בז'ה, וכי באיזה לשון אחר היה לך לשנות?

אלא נראה לפי שבלשנה אדים עוסק בלאמוד תורה או במצוות ארייך לתבניות בה שמי בcheinות, והם הנקד העסוק שעוסק בז'ה והוא שווא בעצמו קדשא

ולהו סיף בה מתחשבה עלינו של יראה ואהבה להמשיך בעסוק והוא או רצליון מעולמות, העליונים, וזהו "שנו" מלשון כפול כמו שננו שלישו.

פרשנש בז'ה לו מדרים המשנה, והוא לו מדרים אותו בשמי בcheinות הנ"ל. וזהו גם פון מה שאמרו "כל השונה ההלכות וכו'"

והיה לו לומר כל הלומד ההלכות, פוננו בז'ה לרמז על הcheinות הנ"ל.

וזהו "מז' שנותים ימים" וכו', ימים הוא רמז על תקונשא שגרא יום, ואמר הפתוח אם יעצלה על דעת ומתחשבת אדים שבקבר הוא גמור במנדרגה זו של היב' בcheinות הנ"ל

וזהו "מז' שנותים ימים" רצון לומר באשר יאמר האדים שבקבר הוא בשמי בcheinות הנ"ל, ידע נאמה, שאין מתחשבתו אמת

רק מתחשבה הזאת באה לו מצד הגוף הבהיר, מהר שללו בעבודה וסובב שהוא נגמר בכל טוב

וזהו "יפרעה חלום", פרעה הוא אותיות ערף, רמז על הגוף הוא המשלה לו הבהיר והוא שאי בו ממש, כמו הקלומות שאין ידרכו

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“And behold, he was standing by the river.” “River” means like “light,” that is, his thought is that he is already standing upon the light.

But in truth, great exertion is required in the two aspects mentioned above, without interruption.

“And behold, from the river there came up seven cows, etc.” It may be said that Scripture alludes here to great matters, since Joseph also saw two dreams.

One dream was of grain: “And behold, we were binding sheaves,” etc., and one dream of the sun and the moon.

Since Joseph is the attribute of Yesod, the righteous one whose desire and will are always to bestow upon Israel all good fitting for them.

The first dream of grain alludes to sustenance, that the righteous must draw mercy for Israel so that their livelihood be readily available with abundance.

Afterwards he saw what the righteous effects by his righteousness in the upper worlds, alluded to by the sun, moon, and eleven stars.

Here as well Pharaoh saw these two dreams with the same allusions.

Since the nations had nourishment from the bulls that Israel would offer, but Pharaoh was from the feminine aspect, therefore he saw them as cows.

It is known that seven alludes to the seven days of construction, and “seven healthy and good cows” alludes to the nations dwelling in tranquility and calm.

“And seven thin cows, of bad appearance,” alludes to Israel, sick and oppressed in the bitter exile.

“And the cows of bad appearance swallowed,” etc., “the healthy and full ones,” alludes that Israel will consume the nations through the abundance of their holiness.

וְהַנֶּה עוֹמֵד עַל כַּיָּרָר, יָאָר פָּרוֹשׁוֹ כָּמוֹ אֹור, הַנֶּנוּ, שֶׁמְקֻשְׁבָּתוֹ הִיא שְׁכָבָר עוֹמֵד עַל הָאֹור

אֲכָל בְּאַמְתָּה אֲרִיךְ הַתְּאַפְּצָוֹת גָּדוֹל בְּשִׁתִּי בְּחִינּוֹת
הַנֶּיל בְּלִי הַפְּסָק

וְהַנֶּה מִן הַיָּאָר עַלְוֹת שְׁבָעָ פְּרוֹת וְכַיּוֹצָא בָּזֶה
יָשׁ לֹמֶר דְּהַכְּתּוֹב אַרְמֹז עַל (Genesis 41:2),
קְבָרִים גָּדוֹלִים, קְיוֹת שְׁוֹיָסָף גָּם בְּנָה שְׁנִי קְלוּמוֹת

קְלוּם אַחֲד שֶׁל תְּבֻוָּה וְהַנֶּה אֲנָהָנוּ וְכַיּוֹצָא בָּזֶה
(Genesis 37:7) וְקְלוּם שֶׁל שְׁמַשׁ וִירָח (Genesis 37:9),
וְהַנֶּה יְהִוָּה שְׁיָוָסָף הָוָא מִזְרָגָת הַיְסָד, שֶׁהָוָא הַצְדִּיק
אֲשֶׁר רְצָנוּ וְחִפּּזוּ פְּמִיד לְהַשְׁפֵּעַ לִישְׁרָאֵל כָּל טוֹב
הַרְאֵי לְהַמְּרָצָנוּ

וְהַקְּלוּם הַרְאָשָׁוֹן שֶׁל תְּבֻוָּה לְרָמָז עַל הַפְּרָנָסָה,
שֶׁהַצְדִּיק אֲרִיךְ לְהַמְּשִׁיךְ לִישְׁרָאֵל רְחִימָם שְׁתְּהִנָּה
פְּרָנָסָתָם מְזֻמָּנָת לְהַמְּרָצָנוּ

וְאַסְרֵ בָּהּ רְאֵה מָה שֶׁהַצְדִּיק פּוּעַל בָּצְדָקָה בְּעוֹלָמוֹת
הַעֲלִילִים הַמְּרָאִים בְּשִׁמְשׁ וִירָח וְאַסְרֵ עַשְׁר כּוֹכָבִים

וּבְכָאוּ גָּם בְּנֵי פְּרָעָה רְאֵה שְׁנִי קְלוּמוֹת אַלְיָה עַל אַוְתָּם
רְמִזִּים,
וְהַנֶּה יְהִוָּה שְׁהָאָמוֹת הִיה לְהַמְּרָצָנוּ יְנִיקָה מִן הַפְּרִירִים שְׁהִי
יִשְׁרָאֵל מִקְרִיבִים, אֶלָּא שְׁפָרָעָה הִיה מִצְדָּה הַנוֹּקֵב
וּלְכֵן רְאֵה בְּדִמוֹתָו פְּרוֹת

וְנִדּוּעַ שְׁבָעָ הָוָא רָמָז לְשָׁבָעָה יְמִי הַבְּנָנוֹן, וְשְׁבָעָ
(Genesis 41:2) פְּרוֹת בְּרִיאֹת וְטוֹבָת
לְאָמוֹת הַיּוֹשְׁבִים שְׁלִוִים וְשַׁקְטִים

וְשְׁבָעָ פְּרוֹת קְלוּת וְרַעֲוֹת תְּאָרָה (Genesis 41:3)
רָמָז עַל יִשְׁרָאֵל הַזְוִים וְסַחֲרִיפִים בְּגָלוּת הַאָרֶר

וְתְּבִלְעָה הַפְּרוֹת רַעֲוָת הַמְּרָאָה כִּי בָּתְהַרְאָה
רָמָז שִׁיכְלָוּ יִשְׁרָאֵל (Genesis 41:4) וְהַאֲלָאות
אֲתָה הָאָמוֹת מְרַב קְדַשְׁתָּם

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Scripture explains from where they came to consume the nations, and therefore says: "And they entered into their inward parts, yet it was not known."

Meaning that the good Lord planted in His mercy within the righteous, in their hearts that burn with awe and cleaving, a hidden and concealed matter.

They appear like madmen before the world, which does not know this, as I explained in ancient days on the verse "How great is Your goodness," etc.

There too the explanation is that great goodness of love and awe is hidden in the hearts of the righteous.

"Opposite mankind" means it stands in opposition to those people who dwell in darkness.

They do not know the abundance of goodness, awe, and desire of love for our blessed and exalted Creator.

This is "and they entered," meaning that a good thing entered within them, "yet it was not known," meaning a matter unknown to the masses.

This refers to awe, love, and complete cleaving, which remain hidden.

And the second dream was of "ears of grain," to allude to sustenance that the righteous must bestow upon Israel through his righteousness. This too follows the path explained above.

"And they swallowed," meaning that Israel absorbs all the good desire of the nations, for everything was created only for Israel.

This is also what Joseph said to his brothers: "You are spies," meaning that he wanted them to place themselves in the level of "feet."

That is, to think constantly about the needs of Israel's livelihood. They replied: "We are upright." The Targum explains: "We are properly directed."

Meaning: we desire to walk in great levels in the upper worlds, with great intentions in unifications at all times.

He said to them: "By this you shall be tested, by the life of Pharaoh, if etc., for you are spies."

ומפרק'ש הכתוב מהיכן באו לזה שיכלו את האמות, ולוּה אָמַר "וְתַבְאֵנָה אֶל קְרֵבָנָה וְלֹא נוֹצֵעַ כִּי בָּאָו אֶל קְרֵבָנָה" (Genesis 41:21),

פָּרוֹשׁ קְיֻזָּה שְׁגַטְעַת הַטּוֹב בְּרַחְמֵיו בְּקָרְבָּן הַצְדִּיקִים בְּתוֹךְ לִכְמָד שְׁבֹועַר בְּקָרְבָּם אֲשֶׁר הַיְרָאָה, וְמִזְבְּקָה, וְמִצְנָעָה וְמִמְכָּפָה בְּהַמִּזְבֵּחַ,

וְהָם כִּמְשַׁתְּגָעִים בְּפָנֵי הַעוֹלָם אֲשֶׁר אֵין יוֹדְעִים מֵהֶם, וְכַפֵּר אֲשֶׁר אָמְרָתִי פָּרוֹשׁ בִּימִים הַקְּדוּמִים עַל פְּסָקָן "מָה רַב טוֹב כִּי נָגֵד בְּנֵי אָדָם" (Psalms 31:20),

גַּם כְּפָרוֹשׁ הַגְּנָלֶל, שְׁגַטְעַן בְּלֵב הַצְדִּיקִים רַב טוֹב הַאֲקָבָה וְהַיְרָאָה וְהַהְתַּלְקִיבָּה,

וְזֶהוּ "נָגֵד בְּנֵי אָדָם", הַיְנוּ שֶׁהוּא הַתְּנִגּוֹדָה לְאוֹתָם בְּנֵי אָדָם יוֹשְׁבֵי חֶשֶׁךְ אֲשֶׁר אֵין יוֹדְעִים מְרַב טוֹב הַיְרָאָה וְחַשְׁקָה הַאֲקָבָה שֶׁל בּוֹרָאנוּ יְתִבְרָךְ וַיַּתְעַלָּה,

וְזֶהוּ שֶׁאָמַר "וְתַבְאֵנָה כִּי", פָּרוֹשׁ שְׁבָא לְתוֹךְם ذָבָר טוֹב, "וְלֹא נוֹצֵעַ כִּי בָּאָו אֶל קְרֵבָנָה"

פָּרוֹשׁ ذָבָר שְׁאַיִן יוֹדְעִים בּוֹ רַב הַהְמוֹן, וְהָם יְרָאָה וְאֲקָבָה וְזַבְקוֹת שְׁלָמִים

וְתַלְוָם שְׁנֵי הַיָּה "שְׁבָלִים", לְרֹאשׁ עַל הַפְּרִנָּסָה שְׁאַרְיךָ הַצְדִּיקָה לְהַשְׁפִּיעַ לִיְשָׂרָאֵל בְּצַדְקָתוֹ, וְהָוָה גַּם כֵּן עַל הַמִּזְבֵּחַ הַגְּנָלֶל

"וְתַבְלַעַנָּה" פָּרוֹשׁ שִׁיְשָׂרָאֵל בְּזָלְעִים אֶת כָּל חַפֵּץ טוֹב הָאִמוֹת, כִּי הַכָּל לֹא נִבְרָא אֶלָּא בְּשָׁבֵיל יִשְׂרָאֵל

וְזֶה גַּם כֵּן מָה שֶׁאָמַר יוֹסֵף לְאַחֲיו "מְרַגְּלִים אַפְּמִים" (Genesis 42:9), פָּרוֹשׁ שְׁרָצָה שִׁיכְנִיסָה עַצְמָם, בְּמִזְרָנָת "רְגָלִים"

וְהָוָא לְחַשֵּׁב פָּמִיד צְרָךְ פְּרִנָּסָה יִשְׂרָאֵל, וְהָם אָמְרוּ וְהַפְּרִגְּאִים פְּרִשָּׁה (Genesis 42:11), "כְּנָנִים אַנְחָנוּ", כְּנָנִים אַנְחָנוּ

פָּרוֹשׁ אַנְחָנוּ רֹאשִׁים לְלַכְתַּב מִדְרָגֹת גְּדוּלֹת בְּעוֹלָמֹת הַעֲלִיוֹנִים וּבְכָנּוֹנִות גְּדוּלֹת בְּיוֹחִידִים פָּמִיד

וְהָוָא אָמַר לָהֶם "בָּזָאת תִּבְחַנְנוּ חַי פְּרֻעָה אִם כִּי מְרַגְּלִים אַפְּמִים" (Genesis 42:15),

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Meaning: through the Shechinah, called “this,” you will come to this level. “By the life of Pharaoh,” that you will take vitality from Pharaoh, namely from the husks.

“For you are spies,” that you will bestow by your power upon Israel.

“And he gathered them into custody for three days,” meaning that from here they learned that Israel does not dwell in distress for more than three days.

This was also his own intention in this act, to effect by his holy action that Israel’s distress never be extended beyond three days.

Thus is the way of the righteous: they perform actions and within them intend great intentions, effecting good for generations through their deeds. Understand this.

[NOTE Summary:

Rabbi Elimelech of Lizensk explains the opening of Miketz as a foundational teaching about authentic avodat Hashem. True Torah study and mitzvah observance must always contain two inseparable dimensions. The first is the concrete act itself, which already possesses inherent holiness. The second is inner consciousness, the deliberate attachment of awe and love of God, through which supernal light is drawn from the upper worlds into the act. This dual structure is alluded to in the rabbinic phrase “they taught” rather than “they learned,” indicating repetition and doubling, meaning that Torah must be engaged on both the external and inner planes simultaneously.

He warns against spiritual self satisfaction. When a person imagines that they have completed these two dimensions and reached a stable spiritual plateau, this itself is a sign of illusion. The verse “at the end of two years of days” is read as a warning that believing one has fully achieved both holiness of action and holiness of intention is a deception originating from the physical body. Pharaoh symbolizes this bodily force, hinted by the word “oref,” the back of the neck, which blocks inner awareness. His dreamlike confidence is compared to false dreams that feel vivid but lack substance. Even when a person believes they are “standing upon the light,” continuous effort without interruption is required.

Rabbi Elimelech then interprets Pharaoh’s dreams through the inner role of Yosef HaTzaddik, identified with the attribute of Yesod, whose purpose is to channel divine flow into the world. Yosef’s two dreams correspond to two forms of influence. The dream of grain represents material sustenance, the responsibility of the righteous to draw compassion so that Israel’s livelihood flows with ease. The dream of the sun, moon, and stars reflects the spiritual impact of the tzaddik in the higher worlds. Pharaoh’s dreams mirror these themes, but distorted through the lens of the nations.

פָּרוֹשׁ שְׁעַל יְהִי הַשְׁכִּינָה הַגְּנַקְרָאת “זֹאת”, “תְּבַחֵנָנוּ
פָּרוֹשׁ תְּבֹזֹא לְבִתְנָה זֹה, “תְּיִרְאֵה” שְׂתָקָחוּ אֶת
הַקְּיֻמָּת מִפְרָעָה הִם הַקְּלִיפָּה

“כִּי מְרַגְּלִים אַתָּם” וְתִשְׁפִּיעוּ בְּכָלְכָלֵם לִיְשָׁרָאֵל

(Genesis 42:17) פָּרוֹשׁ שְׁמַקְאָן לְמִדּוֹ שִׁישְׁרָאֵל אַתָּם שְׁרוּיִם,
בָּאָרֶה יוֹתֵר מִשְׁלֶשֶׁת יָמִים
וְזֹה גַּם כִּי הָנִיהָ כּוֹנְתָה בְּעַצְמוֹ בְּפִעְלוֹה הַזֹּאת שְׁאָסְף אֶת
אֲחֵיכֶם בְּמִשְׁמָר שְׁלֶשֶׁת יָמִים, לְפָעֹל בְּפִעְלוֹת הַקְּדוֹשָׁה
שְׁתָמִיד לֹא יוֹסִיף לִיְשָׁרָאֵל בְּעַת צָרָה יוֹתֵר מִשְׁלֶשֶׁת
יָמִים,

וְכוּ ذָרָה הַצְּדִיקִים שְׁעוֹשִׁים עֲבוֹדֹת וְפִעְלוֹת
וּמְחַשְּׁבִים בְּאוֹמָן הַעֲבוֹדֹת כְּנוּנָה גָּדוֹלָה וְפֹעֲלִים
בְּמַעֲשֵׁיהֶן טוֹבָה לְדוֹר דּוֹרִים. וְהַבָּנוּ

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The seven healthy cows symbolize the nations living in tranquility, while the seven thin cows represent Israel suffering in exile. Yet the swallowing of the healthy cows by the thin ones points to the future spiritual dominance of Israel, not through physical power but through hidden inner holiness. The source of this power is concealed. God plants within the hearts of the righteous a burning fire of awe, love, and deep attachment that remains invisible to the outside world. The righteous may appear simple or even strange outwardly, while inwardly they contain immense spiritual wealth, echoing the verse “How great is Your goodness which You have hidden.”

This hidden inner life enables Israel to ultimately absorb the spiritual vitality of the nations. Even the material good of the world exists only to be elevated by Israel. Yosef’s accusation that his brothers were “spies” is explained as a demand that they descend into the level of “feet,” meaning practical responsibility for the material needs of Israel. Their response that they were “upright” reflects a desire to remain focused on lofty spiritual unifications alone. Yosef teaches that true service requires drawing vitality even from the realm of impurity and redirecting it toward sustaining Israel.

Finally, Yosef’s act of imprisoning his brothers for three days is understood as a deliberate spiritual action. Through this deed, he established a principle that Israel would never remain in a state of suffering for more than three days without relief. This exemplifies the way of the righteous, who perform physical actions while embedding within them far reaching spiritual intentions that generate blessing for generations.

Practical Takeaway:

Authentic spiritual life demands constant balance. One must never rely on inner inspiration alone, nor on external action alone. Torah and mitzvot require both disciplined practice and conscious inner attachment of awe and love. Spiritual confidence should always be met with humility and renewed effort, as complacency signals bodily illusion rather than true growth. At the same time, holiness often operates in hidden ways. One should not measure spiritual worth by outward appearance, neither in oneself nor in others. Quiet consistency, responsibility for the material and spiritual needs of others, and perseverance during difficulty are the marks of genuine avodat Hashem.

Chassidic Story:

It is related that Rabbi Elimelech once stayed overnight in a small village inn, dressed as a simple wanderer. The innkeeper treated him with indifference, assuming he was an unlearned pauper. Late at night, the innkeeper awoke and saw a faint glow coming from the corner of the room where Rabbi Elimelech lay. Approaching quietly, he heard whispered prayers spoken with intense awe and tenderness. Trembling, the innkeeper realized that a hidden tzaddik stood before him.

In the morning, Rabbi Elimelech departed without revealing himself. Only later, when the innkeeper shared the story with a visiting scholar, did he learn whose presence he had merited. Rabbi Elimelech later explained to his students that the greatest blessings are often concealed, and that God delights in planting immense light

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within vessels that appear ordinary. True holiness does not announce itself. It works silently, shaping worlds while remaining unseen. **END NOTE]**

מאמר ב

And this is what they said to him: “We are twelve, etc., the youngest is with our father,” also following the path explained above. (Genesis 42:13)

They were responding to what he said, that they should oversee the sustenance of Israel, alluded to in the word “spies,” meaning the level of the feet, as explained.

Therefore they said to him: we walk in great levels, for our intention is to rectify the twelve diagonal boundaries.

Our thoughts are bound to supernal holy names. “And the youngest is today with our father” alludes to King Messiah.

He is David the small one, who dwells in the upper world called the Bird’s Nest, as explained in the Zohar.

He replied to them: “You shall not leave this place unless your youngest brother comes here.” (Genesis 42:15)

Meaning: you will not leave this level of “spies,” that is, constant concern for influence in the lower realms.

This continues until the coming of the Messiah, speedily in our days. Then you will no longer need this concern.

Then you will leave this level for what is above, namely contemplation of the upper worlds and the holy names.

Understand this.

[NOTE Summary:

In this continuation, Rabbi Elimelech deepens the tension between lofty spiritual consciousness and responsibility for the material and spiritual needs of Israel. When the brothers respond, “We are twelve... the youngest is with our father,” they are not merely giving biographical information. They are explaining their spiritual orientation. They understand Yosef’s accusation of being “spies” as a demand to descend into the level of raglayim, practical engagement with sustenance and influence in the lower world. Their reply asserts that they are already engaged in exalted spiritual labor, repairing the twelve diagonal boundaries and binding their thoughts to supernal holy names, a reference to advanced mystical intentions and cosmic rectifications.

The phrase “the youngest is today with our father” is interpreted as an allusion to Mashiach, identified with David the small one. Mashiach, in this teaching, dwells in a concealed supernal realm known in the Zohar as the Bird’s Nest, awaiting the moment of revelation. The brothers imply that since their consciousness is already

וזהו שאמרו לו “שנים עשר וגו’ הקטן את אבינו וגו”, גם כן על הזרק הנ”ל

ששהיבו על מה שאמר שיראו להשגים על פרנסת ישראל במתיבת “מרגלים” שפרושו של רגלים כפ”ל

לזה אמרו לו אנחנו הולכין במדרגות גדלות, כי בונתיו לתוך הייב אבולי אלפסון

ומחייבתינו קשורה בשמות קדושים עליונים, יהקטן היום את אבינו, רנו למלך הנסים

הוא דוד הקטן שהוא ישב בעולם הפלין הנקרא גו אפור מאבר בזוהר

והוא השיב להם אם תצאו מזה כי אם בבואה אחיםם הקטן הנ”ה

פרוש לא מצאו מזה הפקידה של “מרגלים”, פרוש, לחשב פמיד עברו הפשעה בתקותים

עד ביאת המשיח במהרה בימינו, ואז לא תצטרכו להחשב זה

ואז מצאו מזה הפקידה אל מה שלמעלה, דהינו לחשב בעולמות עליונים ובשמות הקדושים כפ”ל.

ובכן

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bound to such elevated realities, they should not need to remain preoccupied with material distribution and worldly oversight.

Yosef's response reframes the entire hierarchy. His insistence that they cannot leave unless the youngest brother comes is not a political condition but a spiritual directive. As long as Mashiach has not yet arrived, the task of the righteous is not to escape upward into abstract contemplation, but to remain stationed in the role of "spies," meaning constant awareness of the needs of the lower worlds. Their avodah must focus on drawing divine vitality downward, sustaining Israel materially and spiritually, and even extracting holiness from realms associated with concealment and limitation.

Only with the arrival of Mashiach will this order reverse. At that point, the burden of maintaining constant focus on worldly provision will fall away, and souls will be free to ascend fully into contemplation of the upper worlds and divine names. Until then, remaining grounded is not a spiritual compromise but the highest fidelity to God's will.

Practical Takeaway:

Rabbi Elimelech teaches that spiritual greatness is measured not by how high one can ascend in thought, but by willingness to remain engaged with responsibility. Until redemption, the task of those capable of deep spirituality is to stay present in the needs of others, especially in sustaining faith, dignity, and livelihood. Seeking constant transcendence while neglecting practical obligation is a subtle form of avoidance. True elevation lies in serving God precisely where the world still lacks redemption.

Chassidic Story:

It is told that a תלמיד once complained to Rabbi Elimelech that he felt pulled downward by communal obligations. He longed to retreat into solitude, prayer, and mystical study, but found himself constantly interrupted by people seeking advice, charity, or mediation. Rabbi Elimelech listened quietly and then said that before Mashiach comes, a soul is tested not by how high it can soar, but by how faithfully it remains where it is needed.

He explained that when a person is capable of flight but chooses to walk among others, lifting them step by step, that walking itself becomes a higher ascent than any secluded meditation. Only when the world itself is ready to rise will those who carried it be allowed to rest in the heights.

END NOTE]

מאמך ג

Alternatively, one may explain "And it came to pass at the end of two years of days, etc." At first glance, it should have said "at the end of two years."

או יאמר "ויהי מקץ שנים ימים כי", לבאורה. קיה לו לכתב מקץ שתי שנים.

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It appears proper to explain by way of allusion. The righteous must constantly serve the blessed Holy One and bind the physical to the spiritual.

In everything he does, whether eating, drinking, or any physical act, his intention must be directed upward to the supernal worlds, with intentions of supernal unifications.

At the same time, below, his eating must be in holiness. Thus his service is doubled, below and above.

He must conduct himself this way all the days. Then a day is called a "day." If not, the day is not called a day, for it is not truly his day.

This is what is said about Abraham: "And Abraham was old, advanced in days," meaning days conducted in holiness.

He came to complete holiness, to the level of "elder," meaning one who has acquired wisdom.

This explains "And it came to pass at the end of two years of days." "Two" means doubled.

After the righteous reaches the end of the rectification of the days, which is this doubled service, and becomes complete in holiness at this level.

Then he merits an additional level, namely "and Pharaoh dreams." "Pharaoh" denotes revelation, as in uncovering the head of the woman.

Meaning that a supernal perception is revealed to him, enabling attainment of great perceptions and upper worlds.

This is alluded to by a dream, for a dream is one sixtieth of prophecy, a perception from the upper worlds.

Scripture speaks of sleep because during sleep the senses that hinder perception are removed.

Therefore Scripture says the dream was revealed to him.

In truth, the righteous who is separated from worldly matters, whose senses are not bound to this world.

Can always attain supernal perceptions, whether awake or asleep.

ונראה לפרש על דרך גראן, דהנה הצדיק ארייך לעבדות פמיה לחשם יתברך, ולקשר הנטמייה ברוחניות,

דחיננו בכל דבר שעושה, הוא אכילה ושתיה והוא כל דבר גשמי, ארייך להיות פנוטו למעלה בעולמות, העליונים בכוונה ייחודיים עליונים, וגם למטה ארייך להיות אכילה בקדשה, ונמצא שהוא עבורה פוללה למטה ולמעלה,

וכו ארייך להנחתה כל הימים ואיזו יקרה היום "יום", אם לא, אין היום קריי יום שאין זה יומו,

ונזהו שאמר בארכם "וארכם זיכון בא בימים" רצון לומר בימים שהיה מתנהג, (Genesis 24:1), בקדשה,

בא אל קדשה גמורה למדרגת זיכון, זה קונה חכמה

ונזהו "וניהי מזין שננים ימים", שננים פרושו כפול ורצון לומר אחר שיגיע הצדיק לסוף התקון עבודה הימים שהיא עבורה פוללה כב"ל, ויהנה גמור בקדשה וב碼רחה זו,

איו יפה עוד למדרגה יתרה, דחיננו יפרעה חלום" פרעה לשון גלויה כמו יפרעה את, (Genesis 41:1), ראש האשה,

דחיננו שנתגלה לו השגה עליונה ישוכן להשיג השגות גדולות בעולמות עליונים, וזה רמז חלום, וזהו הוא אחד מששים בנבואה, והיא השגה מעולמות העליונים אחד מששים וזה כתוב בזה משום שבחעת השגתו פסור מן האדם כל החושים המעכבים אותו מהשיג השגות עליונות,

ולכך אמר כתוב שנתגלה לו הקלום אבל באהמת הצדיק המפריש ומקודם מעוניינו עולם זה, ואיזו הוושי בעוניינו עולם זה,

איו יכול להשיג פמיה הנטמייה עליונות בין עיר בין יישן.

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“And behold, he was standing by the river,” meaning that this righteous person always stands close to the supernal lights.

“River” is a term for light, for we can only refer to the upper worlds by the name “light,” in order to accustom the ear to something lofty.

Light is the most valued concept in our perception.

The yod of “river” hints to the upper worlds created with the letter yod.

As Scripture says: “For with Yod and Heh, the Lord formed the worlds.”

This world was created with the letter Heh, and the World to Come with the letter Yod.

“And behold, from the river there came up seven cows.” “Cows” is a term for “produce.”

The righteous produces fruits, namely mitzvot. Scripture hints that there are many types of righteous people.

No one is like another, for each has a distinct hold in one of the seven supernal levels.

One who studies Mishnah for its own sake is attached to the world designated for Mishnah.

One who studies Talmud is attached to the world designated for Talmud.

Each person according to his path and his mode of study has his attachment.

He is attached in one of the seven levels of the upper worlds.

Likewise, any deed done for its own sake has an attachment in a corresponding upper level.

“Beautiful of appearance and healthy of flesh.” “Beautiful of appearance” alludes to righteous individuals whose facial radiance shines to all, as wisdom illuminates a person’s face.

“And healthy of flesh” alludes even to one who is not learned, but conducts himself with integrity according to his ability.

פָּרוֹשֶׁת (Genesis 41:1), וְהַנֶּה עָמֵד עַל הַיָּאָרֶת הַצְדִיק הַזֶּה עִמִּיקָתוֹ פָּמִיד אֲצַל הַאֲוֹרוֹת הַעַלְיוֹנִים “הַיָּאָרֶת” הוּא לְשׁוֹן אָוֹר, שָׁאַן אָנוּ יִכּוֹלִים לְכַבּוֹת אֵת הַעוֹלָמִות הַעַלְיוֹנִים רַק בְּשָׁם אָוֹר, כִּי לְשָׁבֵר אֵת הַאָנוּ בְּדָבָר הַקְשִׁיבוֹ לְהַשְׁגֹּתֵינוּ,

שֶׁהָוָא הָאָוֹר שֶׁהָוָא יוֹתֵר ذָבֵר קְשִׁיבָה אֲצַלנוּ וְהַיּוֹד שֶׁל “יָאָרֶת” הוּא רַמֵּז לְעוֹלָמִות הַעַלְיוֹנִים שְׁבָרָאוּ בַּיּוֹד (Isaiah 26:4),

עוֹלָמִים הַזֶּה נִבְרָא בָּהּ וְעוֹלָמִים הַבָּא נִבְרָא בַּיּוֹד.

פָּרוֹת הָוָא לְשׁוֹן פָּרוֹת” (Genesis 41:2), שֶׁהַצְדִיק עֹזֶה פָּרוֹת וּמִצּוֹת, וּמַרְמֵז הַקְתּוֹב שִׁישׁ כִּמָּה גָּנוּןִי צְדִיקִים שֶׁאָנוּ אָחָד דָּוָה לְחַבְרוֹ, שְׁפֵל אָחָד יִשְׁלַׁז לְזַהֲזָה בְּפִנֵּי עָצָמוֹ בְּעוֹלָמִים אָחָד מִשְׁבָּעַ מִזְרָגוֹת עַלְיוֹנוֹת הַעֲסָק בְּמִשְׁנָה לְשָׁמָה אֲחִיזָתוֹ בְּעוֹלָמִים הַמִּיחָד לְמִשְׁנָה,

וְהַעֲסָק בְּמִלְמָד נָאָחוֹ בְּעוֹלָמִים הַמִּיחָד לְמִלְמָד

וְכֵן כָּל אָחָד וְאָחָד לְפִי דְּרָכָו וְעַנְנָנוֹ בְּלִמּוֹד, בָּאֵיזָה אֲפָן שִׁזְבָּחָה לְמִזְוֹדָה כָּל הַיּוֹם

בְּעוֹלָמִים אָחָד מִשְׁבָּעַ מִזְרָגוֹת עַלְיוֹנוֹת וְכֵן פָּלְךָר אָשָׁר יַעֲשֶׂה לְשָׁמָה יִשְׁלַׁז לְזַהֲזָה בְּעוֹלָמִים בָּאֵיזָה מִזְרָגָה עַלְיוֹנָה הַשִּׁיכָת לְאַוְתָה הַדָּבָר

רַמֵּז (Genesis 41:2), יְפּוֹת מֶרֶאָה וּבְרִיאוֹת בָּשָׁר “יְפּוֹת מֶרֶאָה” לְצִדְיקִים אֲשֶׁר אָוֹר פְּנִיקִים יָאֵר לְעֵינִי כָּל אָדָם, חַכְמַת אָדָם פָּאֵיר פָּעֵי וּבְרִיאוֹת בָּשָׁר” רַמֵּז גָּם אִם אִינּוּ לְמִזְוֹד, רַק שֶׁהָוָא מַתְנָגֶג עָצָמוֹ בְּיִשְׁרָר לְפִי יְכָלָתוֹ

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He guards his flesh so that it not be corrupted through sins, God forbid, especially guarding the holy covenant, which is primary.

Such a person too has an attachment in one of the upper levels.

This is what the Sages hinted: “A small limb there is in a person, hungry or satisfied.”

“Hungry” may be explained as in the verse: “Not a hunger for bread, but to hear the word of God.”

Even if he is “hungry,” meaning not very learned and unable to engage constantly in Torah, he can still be “satisfied” if he guards the limb.

This refers to guarding the covenant of circumcision, the covenant of the tongue, and the eyes from gazing at women.

“Satisfied and hungry” hints to the opposite case.

If one does not guard the covenant and defiles himself through immoral acts and impure gazes.

Through this he defiles his flesh, the holy covenant.

Of what benefit is it if he is “satisfied” with Torah? He is still hungry from it, for the husks swallow it, God forbid.

A person must greatly exert himself and guard his soul through his flesh, not defiling it.

Then he will be “beautiful of appearance and healthy of flesh,” among the righteous attached to one of the seven upper levels.

“And they grazed in the meadow.” This hints that the righteous have love, friendship, and brotherhood with one another.

“Meadow” is a term of brotherhood.

Scripture says that in contrast there are also other people.

“And behold, seven other cows,” hinting to the wicked whose deeds resemble those of the righteous in outward appearance.

Yet they have seven abominations in their hearts.

“Other cows” means other fruits, fruits of wicked action.

וּשׁוֹמֵר אֶת בָּשָׂרוֹ שִׁיקְנָה בְּרִיאָ שָׁלָא יַתְּקַלְּקֵל עַל יְדֵי עָנוֹתָיו חַס וְשָׁלֹום, בְּפִרְטָ שְׁשׁוֹמֵר הַכְּרִית הַקָּדוֹשׁ, שַׁהְוָא הַעֲקָר,

גַּם זֶה אַתְּזִיתָו בְּאַחַד מִפְּרִיגּוֹת הַעֲלִיוֹנִים

וְזֶה שְׁרָמָזָו חַזְׁלֵיל “אִיבָּר קָטוֹן יֵשׁ בְּאַקְמָה רְעֵב שְׁבָעֵ

יֵשׁ לֹוֹמֵר הַפְּרוֹשׁ “רְעֵב” כְּמוֹ שָׁאָמֵר הַפְּתֻוחָב “לֹא רְעֵב לְלִקְמָם כִּי אִם לְשָׁמָעַ זָכָר הַ” (Amos 8:11),

דָּקַנְנוּ גַּם אִם הוּא רְעֵב שָׁאַיּוֹנוּ כֹּל כֵּה לִמְדָן שִׁיוֹכֵל לְעָסֹק בַּתּוֹרָה תְּמִיד, אֶתֶּן עַל פִּי כֵּן יוֹכֵל לְהִיוֹת שְׁבָעֵ, אֶתֶּן שְׁוֹמֵר אֶת הַאִיבָּר,

שַׁהְוָא בְּרִית הַמָּעוֹר וּבְרִית הַלְּשׁוֹן וְהַעֲנִים מִהַּסְתַּכְלֵל בְּגַנְשִׁים,

שְׁבָעֵ רְעֵב” רְמֹז הַהְפָּקָה מִזָּה

אִם אִינּוּ שְׁוֹמֵר הַכְּרִית וְעַטְמָא עַצְמוֹ חַס וְשָׁלֹום בְּנִיאָוֹפִים וּטְמָאֹת שְׁוֹנוֹת בַּהֲסִתְבְּלֹוֹת בְּנִשְׁׁים וּשְׁאָרָרָם כְּדוּמָה,

אֲשֶׁר עַל יְקִים יְטִמֵּא אֶת בָּשָׂרוֹ בְּרִית הַקָּדֵשׁ

מַה זֶּה מָזַעַל אִם הוּא שְׁבָעֵ בַּתּוֹרָה, אֶתֶּן עַל פִּי כֵּן הוּא רְעֵב מִמְּנָה, כִּי יְבָלַעַנוּ הַקָּלִי פּוֹתָח חַס וְשָׁלֹום

וְאַרְיךָ הַאֲדָם לְהַתְּאַמֵּץ מִאֶד וְלִשְׁמֹר אֶת נְפָשׁוֹ עַל יְדֵי בָּשָׂרוֹ שָׁלָא יְטִמֵּא אֶת בָּשָׂרוֹ כְּגַןְלֵל

וְזֶה יִפּוֹת מָרָה וּבְרִיאָה בְּשָׂרָר” מִן הַצְּדִיקִים הַנְּאָמָנִים בְּאַחַד מִשְׁבָּעֵ מִרְגּוֹת עַלְיוֹנוֹת רְמֹז שְׁלָצְדִיקִים (Genesis 41:2),

יֵשׁ לְהָדָם אַחֲבָה וּרְעוּוֹת וְאַתָּה זֶה לְהָדָם, בְּאַחֲרָיו לְשָׁוֹן אַתָּה, וְאַמְּרֵר הַפְּתֻחָב וּלְעוֹמֶת זֶה יֵשׁ גַּם כֵּן בְּנֵי אָדָם

רְמֹז שְׁבָעֵ פּרֹות אַחֲרֹות כְּוֹ” (Genesis 41:3), וְזֶה הַנְּהָרָה שְׁבָעֵ פּרֹות אַחֲרֹות כְּוֹ”

רְמֹז שְׁיִשְׁרָעָם אֲשֶׁר מַעֲשָׂהָם כְּמַעֲשָׂי צְדִיקִים לְפִי רְאוֹת עַיִנִי אָדָם, וּשְׁבָעֵ תּוֹעֲבָה בְּלֵבָם,

וְזֶה “פְּרוֹת אַחֲרֹות” פְּרוֹת אַחֲרִים מִעֲשָׂה רְשָׁעָ

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“Coming up after them,” meaning they rise with the back side, hinting to acts of the husks.

“From the river,” meaning from the light of Torah they, God forbid, produce acts of husks.

This occurs if they defile themselves through transgressions.

“Of bad appearance” means that although they present themselves as righteous to people.

Their inner truth will nevertheless be known, as their countenance testifies against them.

God grants understanding to perceive their evil deeds.

This is “of bad appearance,” and “thin of flesh,” meaning they have corrupted their flesh.

This is what Joseph said: “And the food shall be held in reserve.” This alludes to the need for extreme care in all material matters.

They must be conducted in holiness, binding the physical to the spiritual, as explained above.

Through this, whatever the righteous appoints and decrees will indeed be fulfilled.

For the righteous decrees and the Holy One, blessed be He, fulfills.

It is also stated there: “And the land produced in handfuls.” This hints that a person must be exceedingly careful to distance himself from the traits of stinginess and miserliness.

As it is stated in Sefer HaYashar by Rabbeinu Tam: “If a person is stingy.”

Meaning a miser, “this evil trait is not alone within him, but another accompanies it.”

“And this one rises above all,” and he concludes: “Therefore it is impossible for a miser to be a servant of God.”

See there his sweet and truthful words at length.

This is “and the land produced,” meaning Joseph was repairing the land during the seven years of plenty.

He was repairing the trait of stinginess within it.

“עלות אֲחָרֵיכֶם” שעולים עם אחוריים, רמזו למששי, קליפות,

“מִן הַיָּאָר” רצון לומר מן האור של תורה עושם חס, רשותם מששי קליפות,

אם מטמאים עצם חס ושלום בעברות,

ונאמר הפתחוב “רעות מראה” פרוש גם שם עושים עצם הצדיקים לעיני בני אדם,

אף על פי כן יונדע תכו ללבם לבני אדם, וΗפרה פניהם עונתם בם,

שhashם יתפרק נתן לב להבין את מעשיהם הרעים,

ונזהו “רעות מראה”, ו “דקות בשר” שקהללו את הבהיר כפ"ל.

(Genesis) וזהו שאמר יוסף “וְקִיהָ אָכַל לְפֶקְדוֹן” רמזו שאיריך לזהר מאי בכל עוני, הגשימות,

שיהיו בקומה לאפשר גשמי בrhoנויות כפ"ל,

כדי שעיל ידי זה מה שיפקד ויגור אומר כן יקום,

שהצדיק גוזר והשם יתפרק מקיים.

(Genesis) וגם נאמר שם “וַיַּעֲשֵׂה הָאָרֶץ לְקָמִים רמזו שאיריך האדם לזהר מאי ממדות, (41:47),

הקמענות והפילות, כמו דאיתא בספר היישר לרבענו שם “אם יהיה אדם פiley”

הינו קמעון, “אין זאת הטענה ברעה לבזה בו, רק אקרת מלבד אלה”

“זאת עלתה על כלנה”, וסוף דבריו “על כן אי אפשר לפيلي להיות עובד ה”

עינו שם דבריו המתויקים והאמתיים בארכיות

ונזהו “וַיַּעֲשֵׂה הָאָרֶץ כֹּוֹ”, דהיינו יוסף היה מתקן את הקרקע בשבע שני השבע,

את מדות הקמענות שבקהם,

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This is “in handfuls,” for no person is completely free of this trait.

ונזהו “לְקָמָצִים”, פִּי אֵין לְכָאַדְם נְמַלֵּט מְמַקָּה זוּ

Even if one does not have it entirely, he has some trace of it.

אם לא בָּלוּ יִשְׁ בּוּ מְמַקָּתָו

There are those in whom there is at least a small remnant of stinginess.

וַיִּשְׁ אָשָׁר בְּהָם אָפֵס קָצָת קָצָתוֹ ذָכָר מִן הַקָּמָצָנוֹת

A person must remove himself from this trait.

וְאַרְיךָ הַאֲדָם לְהַסִּיר עַצְמוֹ מְמַקָּה זוּ

[NOTE Summary:

In this segment, Rabbi Elimelech presents a comprehensive vision of avodat Hashem as the constant integration of physical life with spiritual consciousness. The phrase “at the end of two years of days” is understood as an allusion to a doubled form of service. The righteous person must work simultaneously on two planes. Above, he binds his intentions to supernal unifications and higher worlds. Below, he sanctifies physical actions themselves, such as eating, drinking, and all bodily conduct. Only when both dimensions are present does a day truly count as a “day.” A day lacking holiness is not considered part of one’s true spiritual life. This is the meaning of “Abraham was old, advanced in days,” that all his days were filled with sanctified living, leading him to the level of true wisdom.

When a tzaddik completes this doubled service consistently, he merits an additional spiritual revelation. This is the deeper meaning of “Pharaoh dreamed.” Pharaoh here is interpreted as revelation and uncovering, indicating that higher perception becomes revealed to the righteous. Dreams are described as a diminished form of prophecy, because during sleep the physical senses are quieted. However, a tzaddik who has already separated himself inwardly from worldly distractions can attain supernal perception at all times, whether awake or asleep.

The phrase “standing by the river” teaches that such a tzaddik stands constantly near divine light. The upper worlds are described only as “light” because this is the closest metaphor accessible to human understanding. The letter yod in the word “river” hints to the World to Come, created through yod, while this world was created through the letter heh. From these lights emerge “seven cows,” interpreted as spiritual fruits and mitzvot. Rabbi Elimelech emphasizes that there are many distinct types of righteous individuals. No two are alike. Each tzaddik has a unique spiritual root and attachment within one of seven supernal levels. One who studies Mishnah, one who studies Talmud, and one who serves God through other sincere paths each attach to a corresponding upper realm. Any action done purely for its own sake creates a bond with a specific spiritual level.

The description “beautiful of appearance and healthy of flesh” expands the definition of righteousness. “Beautiful of appearance” refers to those whose inner wisdom shines visibly. “Healthy of flesh” includes those who may not be scholars but live with integrity and guard their physical holiness, especially the covenant. Guarding one’s physical sanctity is presented as foundational. Rabbi Elimelech cites the teaching about the “small limb” that determines spiritual fullness or emptiness. Even one who is not learned can be spiritually full

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if he guards his body, speech, and sight. Conversely, even great Torah knowledge can be swallowed by destructive forces if one defiles the covenant, rendering Torah spiritually ineffective.

The righteous are described as grazing together in brotherhood, reflecting love and unity among them. In contrast, the “other cows” represent individuals who appear righteous outwardly but internally distort Torah into destructive behavior. Such people draw energy from Torah itself and convert it into spiritual harm through corrupted actions. Ultimately, their inner state becomes visible, as God grants discernment to recognize their true nature.

Joseph’s instruction that the food be held in reserve is understood as a warning to exercise extreme care in all material matters. Sanctified engagement with the physical world enables the righteous to decree and effect change, with divine support. The phrase “the land produced in handfuls” is interpreted as a rectification of the trait of stinginess. Rabbi Elimelech stresses that miserliness is incompatible with genuine service of God and that nearly every person carries some trace of this trait. True spiritual repair requires conscious effort to uproot it, replacing grasping with generosity and trust.

Practical Takeaway:

Segment three teaches that holiness is not achieved by abandoning the physical world but by elevating it. Every action matters. A day lived without awareness and sanctity is a day lost, while even simple acts done with integrity and restraint build lasting spiritual connection. Guarding physical boundaries, especially in areas of desire and consumption, is as essential as Torah study. Likewise, generosity is not optional but central. Stinginess blocks spiritual flow, while openness allows blessing to circulate. The goal is not uniformity but sincerity, finding one’s authentic path of service and committing to it fully, in both body and soul.

Chassidic Story:

Rabbi Elimelech once encountered a simple villager who could barely read but was known for his honesty, modesty, and careful conduct. When scholars questioned the man’s spiritual standing, Rabbi Elimelech replied that Heaven measures not only what enters the mind, but what a person allows to pass through the body and heart.

He explained that some souls serve God through great learning, while others serve Him by guarding themselves in silence and purity. When such a person eats, speaks, and walks with restraint, each step creates a bond above. The world is upheld not only by great minds, but by guarded lives.

END NOTE]