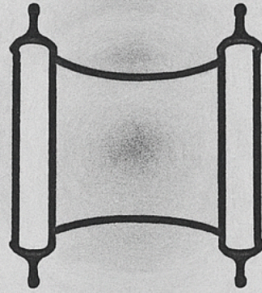


ד"חכ

**The Maggid of Mezritch**  
**Ohr Torah**  
**Parshas Ki Tisa**



*Dedicated To:*

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## Rabbi Dov Ber of Mezeritch

### Ohr Torah Parshas Ki Tisa

#### Siman #104

**And now, leave Me, etc. "Remember Avraham, etc."** It is brought in the Zohar: he grasped Him in the arm and the body of the King.

וַעֲמַתָּה הַנִּיחָה לִּי גו'. "זְכוֹר לְאַבְרָהָם כו'". אֵימָתָא בְּזוֹהַר: אֶחָיד לִיָּה בְּדְרוּעָא וּגּוּפָא דְמֶלֶכָא.

For the righteous person is bound to Hashem. For every place that he thinks, there he is,

כִּי הַצְדִּיק הוּא מְקוּשָׁר לַש"י. שְׂכָל מְקוּם שְׁחֹשֵׁב [נ"א: שְׂאָדָם חֹשֵׁב] שָׁם הוּא,

and when he thinks about Hashem, then he is bound to Hashem.

וּכְשֶׁחֹשֵׁב בַּש"י אִזִּי הוּא מְקוּשָׁר לַש"י

And if he thinks about the worlds, then he is bound to the worlds, and it is found that he binds the worlds with the Holy One, blessed be He.

וְאִם חֹשֵׁב בְּעוֹלָמוֹת אִזִּי הוּא מְקוּשָׁר לְעוֹלָמוֹת, וְנִמְצָא מְקוּשָׁר (אֵת) הָעוֹלָמוֹת עִם הַקְּדוֹשׁ בְּרוּךְ הוּא.

And this is the explanation of "The eyes of the Lord are upon the righteous"—"eye" refers to providence, for His providence is entrusted to the righteous, and through them, He watches over the worlds.

זֶהוּ פִּירוּשׁ "עֵינֵי ה' אֵל צְדִיקִים"—"עֵינִי" נִקְרָא הַהִשְׁגָּחָה, שֶׁהִשְׁגָּחָה שְׁלוֹ מְסוּרָה בְּיַד הַצְדִּיקִים, וְעַל יְדֵיהֶם הוּא מְשַׁגֵּחַ עַל הָעוֹלָמוֹת

And this is the explanation of "Your eyes are upon the field that they reap"—meaning, the eyes of that righteous woman [for she was righteous], and when she would watch over the field, it was as if, so to speak, He, Blessed be He, was watching over that field, and blessing would rest upon it.

זֶהוּ פִּירוּשׁ "עֵינֵיךָ בַּשָּׂדֶה אֲשֶׁר יִקְצְרוּן"—ר"ל עֵינֵים שֶׁל הָאִי צַדִּיקָתָא, [דְּהִיא הִתְהַ צְדִּיקָתָא] וּכְשֶׁהִתְהַ מְשַׁגֵּחָה עַל הַשָּׂדֶה, הִנֵּה כְּבִיכּוֹל הוּא ית' מְשַׁגֵּיחַ עַל זֶה הַשָּׂדֶה, וְהִתְהַ הַבְּרָכָה שׁוֹרָה בּוֹ

Similar to "Fortunate are the masters of the Mishnah, whose faces are the face of the Shechinah; He is within, and they are without."

עַל דְּרַךְ "זְכָאִיו מְאָרִי מִתְנִיתִין דְּאַנְפוֹי אֲנָפִי "שְׂכִינְתָא, אִיהוּ מְלֵגוּ וְאִינוּן מְלַבְר

And this is the meaning of "He grasped him by his arm and his body"—meaning, that he was connected to Him, Blessed be He, and to Israel.

זֶהוּ "אֶחָיד לִיָּה בְּדְרוּעוֹי וּבְגוּפוֹ", פִּירוּשׁ שְׁהִנֵּה מְקוּשָׁר בּוֹ ית' וּבְיִשְׂרָאֵל

Therefore, he could not do them harm. Hence, He said, "Let Me be." And is it as if I am holding onto You? But in truth, so to speak, he was holding onto Him, Blessed be He, as stated above.

לְפִיכָף לֹא הִנֵּה יְכוּל לַעֲשׂוֹת לָהֶם רָע. לָכֵן אָמַר "הַנִּיחָה לִּי", וְכִי תוֹפֵס אֲנִי בָּךְ? וּבְאַמָּת כְּבִיכּוֹל הִנֵּה תוֹפֵס בּוֹ ית' כְּנ"ל

#### [NOTE Summary:

This teaching explains the deep connection between the righteous person and the Holy One, Blessed be He. The Zohar states that Moshe "grasped Him by the arm and the body of the King," which the sages interpret as describing the spiritual bond between the tzaddik and Hashem. A righteous person is constantly connected to Hashem because wherever a person's thought is directed, that is where his spiritual presence is found. When

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the tzaddik focuses his thoughts on Hashem, he cleaves to Him. And when he turns his attention to the worlds and to the needs of others, he becomes connected to them and serves as the bridge that links the worlds to the Divine.

Because of this unique spiritual state, Divine providence is entrusted to the righteous. The verse “The eyes of the Lord are upon the righteous” teaches that the tzaddik becomes a channel through which Hashem’s supervision and blessing flow into the world. This idea is illustrated by the verse “Your eyes are upon the field that they reap.” When a righteous person watches over something, it is as if Hashem Himself is watching over it, and therefore blessing rests upon it. In this way, the righteous act as living conduits through whom the Shechinah reveals itself within the world.

This is also the meaning of the statement that Moshe “grasped Him by the arm and the body.” Moshe was so bound to Hashem and to the people of Israel that he held, so to speak, onto the Divine attribute of mercy. Therefore, when Hashem said “Let Me be,” it was not merely a statement but a revelation that Moshe’s attachment and prayers were preventing destruction. Through his connection, he held onto the Divine and drew mercy upon Israel.

#### **Practical Takeaway:**

A person’s thoughts determine where he is spiritually connected. When we focus our minds on holiness, Torah, and Hashem, we strengthen our bond with Him. When we turn our thoughts toward helping others and elevating the world, we can also become channels through which blessing flows into our surroundings.

#### **Chassidic Story:**

A well-known story is told about Rabbi Levi Yitzchak of Berditchev. Once, during a time of difficulty for the Jewish community, he walked through the marketplace and saw Jews engaged in their daily work. Instead of seeing only ordinary activity, he lifted his eyes heavenward and said, “Master of the World, look at Your children. Even when they are busy earning their livelihood, their hearts are turned to You.”

He began speaking in defense of the Jewish people with such deep love that those who heard him felt that he was standing between Heaven and earth, pleading for mercy. His words reflected the role of the tzaddik described in this teaching: one who binds the world to Hashem through his thoughts, prayers, and love for Israel.

It was said that after such prayers, a sense of relief would spread among the people, as though a heavy decree had been lifted. In the eyes of the Chassidim, this was an example of how a righteous person could draw blessing into the world simply through his connection to Hashem and his care for others.

**END NOTE]**

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#### Siman #105

**Regarding the verse: "And I will show favor to whom I will show favor, etc."** This can be understood based on what is written in the holy Zohar: "A word that does not ascend with awe and love does not rise above."

Meaning, speech and voice correspond to Zeir Anpin and Nukva, which are the letters Vav and Hei of the Divine Name Havayah, blessed be He. And if they are uttered without awe and love, which are Abba and Imma, the letters Yud and Hei of the Name, this creates separation (God forbid).

Especially since one's entire intention in prayer and study is to elevate the words to their source from below to above.

For just as the beginning of the creation of the worlds was through the twenty-two letters of the Torah, as it is written in the Zohar: "With the Torah, the Holy One, blessed be He, created the world"—which refers to the twenty-two letters of the Torah,

and from them came the influence and sustenance of the worlds and all creations from above to below,

so too must a person elevate words from below to above to their source.

That is, when a person binds and connects speech with speech, voice with voice, breath with breath, and thought with thought, which correspond to the four letters of Havayah, as is known.

And if a person does this, all his words ascend above to their source, and through this, he causes the words to come before Him, Blessed be He, and He gazes upon them.

And through this, he is answered in his prayer. For this gazing is like an influence from above to below,

for when the Blessed One, may He be exalted, bestows influence (alternative version: gazes), it sustains all the worlds.

For above, there is no delay or time, for in a single moment, the influence comes from the supernal spring that flows continuously.

And its way is to bestow goodness and influence upon His creatures, only that the recipient must be worthy of receiving.

בפסוק "וַחַנְנִי אֶת אֲשֶׁר אֲחֹז וְגו'". יובן על פי מה שכתוב בזהר הקדוש: "ההוא מלה דלא נפיק בדחילו ורחימו לא פרחת לעילא".

פירוש, כי דבור וקול הם כנגד זו"נ, שהם ו"ה של שם הוי"ה ברוך הוא. ואם יצאו בלי דחילו ורחימו, שהם אבא ואמא, י"ה של השם, הוא עושה פרוד (ח"ו).

ובפרט שכל כוונתו בתפלה ובלימוד היא כדי להעלות הדברים אל שרשם מתתא לעילא.

כי כמו שתחילת בריאת העולמות היתה כ"ב אותיות התורה, כמו שכתוב בזהר: "באורייתא ברא קב"ה עלמא", שהם כ"ב אותיות התורה,

ומהם הנה ההשפעה וקיום העולמות ולכל הנבראים מעילא לתתא

כן צריך האדם להעלות הדברים מתתא לעילא אל שרשם.

דהינו כשאדם מדבק ומחבר דבור עם דבור, וקול עם קול, והבל עם הבל, ומחשבה עם מחשבה, שהם ד' אותיות הוי"ה בידוע

ואם האדם עושה כן, כל דבוריו פרחין לעילא אל שרשם, וכנה הוא גורם שהדבורים באים לפניו ית' ומסתכל בהם

וכנה הוא נענה בתפלתו. כי ההסתכלות הוא כעין ההשפעה מעילא לתתא

כי כאשר הש"י משפיע (נ"א: מסתכל) הוא קיום העולמות כלם.

כי למעלה אין שום שהות וזמן, כי ברגע אחד באה ההשפעה מהמעין העליון הנובע תמיד

ודרכו להטיב ולהשפיע לבריותיו, רק ששיהא המזבל ראוי לקבל.

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And if he prays or studies Torah in this manner, he becomes like a conduit for the supernal spring, drawing down and bestowing an abundance of goodness upon himself and upon the entire world.

ואם הוא מתפלל או לומד תורה בענין הזה, הוא נעשה כצנור אל המעין העליון הממשיך ומשפיע שפע טובה לו ולכל העולם כולו.

And behold, the word "אשר" can be interpreted as an expression of praise and exaltation, as in "*Ashrei*," and "*for the daughters have called me blessed* (אשרוני בנות)."

והנה מלת "אשר" יש לפרש בלשון שבח והלל, כמו ".אשרי" וכמו "כי אשרוני בנות

And it can also be interpreted as an expression of gazing, as in "*I shall see him* (אשורנו), *but not [now]* (קרוב)."

ויש לפרשו גם כן בלשון הסתכלות, כמו "אשורנו" [ולא (עתה) קרוב].

And with this, the explanation of the verse "*And I will show favor (והנתי) to whom I will show favor (אחון)*" can be understood—

—"*והנתי יובן פירוש הפסוק "והנתי את אשר (אחון)*

to one who praises and exalts Me with *Aleph through Tav* (את), which are the twenty-two letters from Aleph to Tav.

למי שמשבח ומהלל אותי ב"א"ת"י"ם"כ"ב אותיות מא' עד ת'.

And in such a manner that he causes, through his speech, prayer, and study, "את אשר"—

ובאופן שיגרום בדיבור ובתפלתו ובלימודו "את אשר"—

that the words ascend above to their source and cause the second "אשר," which is an expression of gazing.

שיעלה הדברים לעילא אל שרשם ויגרום "אשר" השני, שהוא [לשון] הסתכלות.

And certainly, then I will show him favor, for this gazing is the answering of prayer and request, as mentioned.

ובנדאי אחון אותו, כי ההסתכלות היא ענינת התפלה והשאלה כנזכר.

And I heard from the distinguished Rabbi, our master, Rabbi Gershon of Loytsk,

ושמעתי מפי הרב (המופלג) מוה"ר ר' גרשון מלויצק

that based on this, we can also understand what our sages of blessed memory said:

—על פי זה יובן גם כן מה שאמרו רז"ל

"*For with the measure that a person measures, he is measured.*"

"כי במדה שאדם מודד מודדין לו."

And they also said: "*Cling to the attributes of the Holy One, Blessed be He—just as He is merciful, etc.*"

וגם אמרו רז"ל "הדבק במדותיו של הקדוש ברוך הוא—מה הוא רחום וגו'."

And in order to bring this closer to understanding, we will offer a parable: A spring that flows from a high place, far from a person's fields.

ובכדי לקרב אל השכל, נמשיל משל למעין הנובע במקום גבוה ורחוק משדותיו של אדם.

Now, one who wishes to irrigate his fields from that spring must prepare a wide conduit so that the water can pass through it in a continuous flow.

והנה הרוצה להשקות שדותיו מן המעין ההוא צריך להכין צנור רחב שיעברו המים בתוכו בהשפעה.

And it is obvious that a person must supervise and inspect to ensure that there is no crack or hole in the conduit,

ופשיטא שצריך האדם להשגיח ולעין שלא יהיה בצנור איזה סדק או נקב

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or anything whatsoever that might obstruct the flow of water.

או איזה דבר מה שיהא מונע מרוצת המים

For if he is negligent and does not constantly keep his eyes on this, ensuring detailed supervision,

כי אם יתעצל ולא ישים עיניו תמיד על זה להשגיח, בהשגחה פרטית

all his effort will be in vain, for the water will not reach his fields at all.

יהיה כל היגיעה לריק, כי לא יגיעו המים לשדותיו כלל.

Moreover, it is possible that he will damage and diminish the spring,

ומה גם אפשר יקלקל ויחסר את המעין

diverting its waters uselessly to disgraceful and despicable places, to broken cisterns, to places of filth.

להריק ממנו מים אל מקומות מאוסים ומבוזים, בורות נשברים, מקום הטינופת

Now, this is a great deficiency and flaw to the spring,

והנה זהו חסרון ופגם גדול אל המעין

whose waters are pure and clear, exceedingly living waters, of the utmost purity.

אשר מימיו מים זכים וצלולים, מים חיים מאד מאד, בתכלית הניפות

And he would drain them from their place and redirect them to disgraceful places.

ויריק אותם ממקומם ויפנם למקומות מאוסים

Now, even if a person examines the conduit and finds no hole or crack,

והנה אף אם יעין האדם בדרכי הצנור, והנה לא נמצא בו נקב וסדק

nor any obstruction preventing the flow of water,

ולא שום דבר המעכב מגורת המים

nevertheless, a person must be very careful in placing the conduit,

עם כל זה צריך אדם להזהר מאד בהנחת הצנור

ensuring that the conduit is drawn close and adhered to the spring with complete attachment and proximity,

שיקרב וידבק הצנור אל המעין בהתדבקות וקרוב, גמור

so that the water will pass through it continuously and with great abundance.

כדי שיעברו המים בתוכו בתמידות ובהרונחה גדולה

And he must not separate the conduit from the spring even by a hair's breadth.

ולא יפסיק את הצנור מהמעין אפלו כחוט השערה

For if he does not do so, all his toil will be for naught and in vain.

כי אם לא יעשה כן, יהיה לטהו וריק עמלו

And behold, the analogy is self-evident. For the attributes of the Holy One, Blessed be He, are the thirteen attributes, which correspond to the thirteen "rectifications of the beard" (תיקוני דיקנא),

והנה הנמשל מיבן מאליו. כי הנה מדותיו של הקדוש ברוך הוא הם ני"ג מדות, שלוש עשרה תיקוני דיקנא

which are the spring that flows and bestows an abundance of mercy upon all the worlds.

שהם המעין הנובע והמשפיע שפע רחמים לכל העולמות

And behold, a person who cleaves to His attributes, Blessed be He, must be very careful.

והנה האדם המתדבק במדותיו ית' צריך להזהר מאד

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First, the conduit, which is the person himself—who becomes a conduit through which influence is bestowed upon all the worlds—

ראשית, הצנור שהוא האדם בעצמו, שהוא נעשה—  
צנור להשפיע על ידו לכל העולמות

must therefore examine himself for any cracks or breaches, ensuring that the attribute is not mixed, Heaven forbid, with any foreign thought or any ulterior motive in the world.

לכן יראה לבדק עצמו בקרין ובסדקין, שלא יהיה ח"ו מערב במדה ההיא בעשותה שום מחשבה זרה וְלֹא שום פְּנִיָה בְעוֹלָם.

For if, Heaven forbid, he is not careful in this, not only does he fail to produce any effect or influence in the upper and lower worlds,

שאם ח"ו לא יהיה נזהר בזה, לא די שאינו עושה שום פעולה והשפעה בעולמות העליונים וְלֹא בַתְּחִתּוֹנִים,

but he is also likely to cause, Heaven forbid, a blemish in the supernal attributes, diverting their influence elsewhere.

אֵלָּא אִם גַּם קָרוֹב הוּא גַם כֵּן לִפְנֵי ח"ו בַּמְדוּת הַעֲלִיּוֹנִים, שִׁישְׁפְּעוּ לְמָקוֹם אַחֵר.

And he gives power to the *Sitra Achra* (the Other Side) by mixing evil with good in his act of goodness.

וַיִּתֵּן כֹּחַ לְסִטְרָא אַחֲרָא בְּעִרְבּוֹ רַע בְּטוֹב אֲשֶׁר הוּא מְעַרֵב בְּמַעֲשֵׂה הַטּוֹבָה

And it is obvious that he must be exceedingly careful to attach his thoughts to the performance of a mitzvah with sacred thoughts,

וּפְשִׁיטָא שְׂצָרִיד [לו] לְהִזְהֵר מְאֹד, שִׁיִּדְבֵּק מִחֻשְׁבֹּתוֹ בְּעִשְׂתֵּי הַמִּצְוָה בְּמַחְשְׁבוֹת קְדוּשׁוֹת [תְּמִיד] בְּלִי הַפְסֵק,

constantly and without interruption, like the conduit that is close and attached to the spring.

כְּדַמְיוֹן הַצְּנֹר אֲשֶׁר הוּא קָרוֹב וּמְדוּבֵק לַמַּעַיָן.

And certainly, if he is careful in all this, he himself will become a conduit,

וּבְנֹדָא אִם יִהְיֶה נִזְהָר בְּכָל זֶה, יִהְיֶה הוּא בְּעִצְמוֹ צְנֹר,

and he will cause influence to ascend from below to above, adding strength to the celestial hosts,

וַיִּגְרוֹם הַשְּׁפָעָה מִתַּתָּא לְעֵילָא, וַיּוֹסִיף כֹּחַ בְּפִמְלֵיאָ שָׁמַיָּה,

arousing the supernal mercy and will, and through him, influence will be bestowed upon all the worlds.

וַיַּעֲרֹר הַרַחֲמִים וְהַרְצוֹן הַעֲלִיּוֹן, וַיּוֹשְׁפֵעַ עַל יְדוֹ לְכָל הָעוֹלָמוֹת.

And this is what our sages, of blessed memory, meant when they said, *"With the measure that a person measures, [so] is he measured."*

וְזֶהוּ שֶׁאָמְרוּ רַז"ל ל" בְּמִדָּה שֶׁאָדָם מוֹדֵד [כֵּן] מוֹדְדִין לוֹ."

That is, when he cleaves to the attributes—meaning, he does not distance [himself] from His attributes (alternative version: in His attributes)—

פִּירוּשׁ, כְּשֶׁהוּא מִתְדַבֵּק בַּמְדוּת—ר"ל שֶׁאֵינוֹ מֵרַחֵיק (אֵת עִצְמוֹ) מִמְדוּתָיו (נ"א: בְּמְדוּתָיו)

but his mind remains pure, clear, and constantly bound above,

רַק תְּמִיד מִחֻשְׁבֹּתוֹ זָכָה וּבְרוּרָה וּקְשׁוּרָה לְעֵילָא

and he measures with a measure that holds water, without any crack, hole, or obstruction, as mentioned—

וַיִּמְדֵד מְדָה הַמְחַזְקֵת אֲשֶׁר יְכִילוּ מִימֶיהָ, אֲשֶׁר אֵין בָּהּ—  
שׁוּם סִדֵּק וְנִקְבַּ וְשׁוּם מְנִיעָה כְּנִזְכָּר

then they measure him with that very same measure,

אִז מוֹדְדִין לוֹ בְּאוֹתָהּ הַמְדָה עִצְמָה,

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for all goodness and all influences will be poured forth and bestowed through him upon all the worlds.

כי יורק ויִוְשַׁע עַל יְדוֹ כֹּל טוֹב וְכֹל הַשְּׂפָעוֹת לְכֹל הָעוֹלָמוֹת.

#### [NOTE Summary:

The Maggid of Mezritch explains the verse “And I will show favor to whom I will show favor” through the mystical structure of speech and prayer. The Zohar teaches that a word that does not ascend with awe and love cannot rise above. Speech and voice correspond to the lower letters of the Divine Name, while awe and love correspond to the higher letters. When a person speaks words of prayer or Torah without awe and love, the spiritual unity of the Divine Name becomes separated, Heaven forbid. The purpose of prayer and Torah study is therefore to elevate words from below to their supernal source by uniting speech, voice, breath, and thought in holiness.

Just as the worlds were created through the twenty-two letters of the Torah, which serve as channels for Divine influence, so too a person must raise his words upward to their source. When one prays or studies Torah with proper devotion, his words ascend before the Holy One, Blessed be He, and Divine “gazing” upon those words brings down influence and sustenance to the worlds. The Maggid explains that the word “אשר” in the verse can mean praise, as in “Ashrei,” but it can also mean “to gaze.” Thus the verse teaches that when a person praises Hashem through the letters from Aleph to Tav, his words ascend upward and cause the Divine gaze that brings blessing and favor.

To clarify this idea, the Maggid gives a parable of a spring that flows from a high place. If a farmer wishes to irrigate his fields from that spring, he must construct a proper conduit so that the water can flow continuously. The conduit must be carefully inspected to ensure there are no cracks or obstructions that would divert the water elsewhere. If the conduit is flawed or neglected, the water will not reach the fields and may even be wasted in impure or useless places. The same is true spiritually: a person must guard himself from foreign thoughts, ego, or ulterior motives that would disrupt the flow of Divine influence.

The attributes of Hashem correspond to the thirteen attributes of mercy, likened to a supernal spring that pours forth compassion into the worlds. A person who cleaves to these attributes must become a pure conduit through which this influence flows. This requires constant inner vigilance, ensuring that one’s thoughts remain pure and attached to the mitzvah or prayer being performed. When a person maintains such purity and connection, he becomes a channel for Divine mercy, drawing blessing and goodness into all the worlds.

#### Practical Takeaway:

Prayer, Torah study, and mitzvos are not merely actions or words; they are spiritual channels that draw Divine influence into the world. A person must therefore guard the purity of his thoughts and intentions, ensuring that his words are accompanied by awe and love of Hashem. By removing “cracks” such as distraction, ego, or impure motives, one becomes a proper conduit through which blessing can flow.

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#### Chassidic Story:

It is told about the Maggid of Mezritch that once a chassid came to him complaining that his prayers felt dry and empty. The Maggid listened quietly and then asked him, "When you draw water from a well, what happens if the bucket has a hole in it?" The man replied that the water would leak out before it reached its destination.

The Maggid explained that prayer works the same way. If a person's mind is full of distractions, pride, or wandering thoughts, it is like a bucket with holes. Even if the words of prayer are many, the water does not remain. But when a person guards his thoughts and attaches them to Hashem with sincerity and humility, his prayer becomes like a strong vessel that carries living water.

From that day forward, the chassid focused less on the quantity of his words and more on the purity of his intention. Slowly, he began to feel that his prayers were flowing upward, and his heart felt as though it had become a channel through which Divine blessing could flow. **END NOTE]**

#### Siman #106

**"For no man shall see Me and live."** This alludes to the four physical elements, in the secret of *"from the earth man was created,"* and understand this.

כי לא יראני האדם וחי. " רומזו לארבעת היסודות הגשמיים, בסוד "מן האדמה נברא האדם, " והבן.

And these four elements do not have the capacity to merit seeing the essential glory of God, the Holy One, Blessed be He.

ואלו היסודות אין להם כח שישונו לראות כבוד אלהים העצום, הקדוש ברוך הוא.

Only the spiritual elements, which are concealed within the soul, which is also composed of 248 spiritual limbs and 365 sinews, and is a portion of God from above—this is the secret of *Chai* (חי, "life").

רק היסודות הרוחניים, שהם כמוסוים בגשמה

שהיא גם כן רמ"ח איברים ושס"ה גידים רוחניים

"והיא חלק אלוה ממעל, והוא סוד "חי

And this is the meaning of *"and live (חי)"*—that is, only the living portion (חי) has this power to see the essential glory of God. And understand this.

וזהו "חי, " ר"ל רק חלק "חי" יש לו כח זה לראות כבוד אלהים העצום. והבן

And know that the essence of the soul's attainment—its grasp of the supernal spirituality—is in the aspect of desire that exists within the act of doing.

ודע כי עיקר השגת הגשמה, שהיא משגת רוחניות העליון, הוא בבחינת החשק שיש בדבר העשייה

And all desire fundamentally comes from taste, and all taste is beyond comprehension.

וכל חשק הוא עיקר מכת הטעם, וכל טעם הוא בלתי מושג.

And anything that is beyond comprehension is a portion, literally, of the Holy One, Blessed be He.

וכל דבר שהוא בלתי מושג הוא חלק מממש מהקדוש ברוך הוא

And this is [the meaning of] *"One who sacrifices to gods shall be destroyed, except to Hashem alone."*

"וזהו "זובח לאלהים יחרם, בלתי לה' לבדו

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That is, "Elohim" is the secret of the external vessel, which is judgment, and all judgment is the secret of death.

פירוש, "אלהים" הוא סוד הכלי החיצון שהוא דין, וכל דין הוא סוד מיתה.

And all death hints at corporeality, and all corporeality is something that is comprehensible.

וְכָל מִיתָה רוֹמֵז מְגֻשָּׁם, וְכָל מְגֻשָּׁם הוּא דְבַר הַמּוֹשָׁג.

And we are forbidden to sacrifice or believe in corporeality, as in the secret of "*Do not make for yourselves molten gods,*" and understand this.

וְאָסוּר לָנוּ לְזַבֹּחַ וּלְהֶאֱמִין בְּמוֹגֻשָּׁם, בְּסוּד "אֱלֹהֵי מִסְפָּכָה לֹא תַעֲשׂוּ לָכֶם, וְהִבֵּן.

Rather, we must believe in the spiritual. And this is "*except to Hashem.*"

"רק שֶׁצָּרִיכִין אָנוּ לְהֶאֱמִין בְּרוּחָנִי. וְזֶהוּ "בְּלִתִּי לָהּ.

That is, this thing, which is beyond comprehension, derives from spirituality, which is literally a portion of God from above. This is faith.

ר"ל דְּבַר זֶה שֶׁהוּא בְּלִתִּי מוֹשָׁג, הוּא מִכַּח הַרוּחָנִיּוּת, שֶׁהוּא מְשֹׁשׁ חֵלֶק אֱלוֹהִים מִמַּעַל. זֶה אֱמוּנָה.

And this is "*to Hashem alone,*" without any vestment, but purely the spirituality of spirituality.

וְזֶהוּ "לֵה' לְבָדוּ," בְּלִי שׁוּם הַתְּלַבְּשׁוּת, רַק רוּחָנִי דְרוּחָנִיּוּת.

And this is the explanation of the verse "*For he desired Me* (כי בי חשק)"—that is, the essence of human service is desire, which is the aspect of the portion that has real substance.

וְזֶה פִּירוּשׁ הַפְּסוּק "כִּי בִי חֶשֶׁק," ר"ל עֵינָר הַעֲבוּדָה שֶׁל בְּנֵי אָדָם הוּא הַחֶשֶׁק, שֶׁהוּא בְּחִינַת הַחֵלֶק שֶׁיֵּשׁ בּוֹ מְשֹׁשׁ.

And this is what is written in the *Tikkunim* (Zohar): "*Ki Bi*" is the gematria of 42,

וְזֶהוּ שְׁנֵאַמַּר בְּתִיקוּנִים: "כ"י ב"י" גִּימְטְרִיָּא מ"ב

which elevates all the worlds. And every world is the secret of the aspect of Malchut, which is called "world," and it is judgment from the Name *Adonai*.

שֶׁהוּא מַעֲלָה כָּל הָעוֹלָמוֹת. וְכָל עוֹלָם הוּא סוּד בְּחִינַת מַלְכוּת שְׁנֵאֲנִירָת "עוֹלָם," וְהִיא דִּין מְשֹׁשׁ אֲדָנָי

And we must elevate judgments to the aspect of mercy and kindness, which is the Name *Havayah*, Blessed be He, but only through the Name 42, and understand this.

וְצָרִיכִין אָנוּ לְהַעֲלוֹת הַדִּינִים לְבְּחִינַת רַחֲמִים וְחֶסֶדִים, שֶׁהוּא שֵׁם הו"י הַבְּרוּךְ הוּא, רַק עַל יְדֵי שֵׁם מ"ב, וְהִבֵּן.

And this is "*For he knew My Name* (כי ידע שמי)"—that is, "Name-Yud" (שם י), meaning that Malchut, which is called *Shem*,

וְזֶהוּ "כִּי יָדַע שְׁמִי," ר"ל "שֵׁם י," שֶׁיַּעֲלֶה מַלְכוּת "שֵׁם," שֶׁהִיא נִקְרָאת "שֵׁם

which is the tenth Sefirah, should be in the highest elevation.

וְהִיא סְפִירָה עֲשִׂירִית, וּשְׁתֵּהֵיָהּ הִיא בְּמַעֲלָה הַעֲלִיּוֹנָה.

And all elevation is spiritual, and all spirituality is the secret of knowledge (*Da'at*).

"וְכָל מַעֲלָה הוּא רוּחָנִי, וְכָל רוּחָנִי הוּא סוּד "דָּעָה

And this is "*for he knew* (כי ידע)"—that is, to the aspect of knowledge, which is spiritual, shall Malchut, which is judgment, be elevated. And understand this.

וְזֶהוּ "כִּי יָדַע," ר"ל לְבְּחִינַת "דָּעָה" שֶׁהוּא רוּחָנִי, גַּעֲלָה "שְׁמִי" שֶׁהוּא דִּין, וְהִבֵּן.

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And incidentally, the rest of the verse will also be explained: " <i>I am with him in distress</i> (עמו אנכי בצרה)."	"ואגב, יפורש שאר הפסוק: "עמו אנכי בצרה"
That is, truly, in every vesting, the Name " <i>Anochi</i> " is present.	"ר"ל באמת, בכל התלבשות שם "אנכי"
And even though every vesting is the secret of distress ( <i>tzarah</i> ), and <i>tzarah</i> hints at corporeality, which is judgment,	ואף על פי שכל התלבשות הוא סוד "צרה", ו"צרה" רומז מגשם, שהוא דין
nevertheless, I dwell there to animate this thing.	אף על פי כן, אני שורה שם להחיות דבר זה
And this is " <i>From the narrow place</i> (מן המצר) <i>I called Y-H</i> ," and understand this.	וזהו "מן המצר קראתי י'ה", והבו
But if a person ignites himself with great desire for each and every letter, which is physical and a vesting,	אבל אם יתלהב האדם את עצמו בחשק גדול לכל אות ואות, שהוא גשמי והתלבשות
then he will merit that I will remove from each letter its widow's garment, which has covered its face.	אז יזכה שאסיר אני מכל אות בגדי אלמנותה ששפחה פניה
For in each and every letter, a spiritual vitality is concealed, which is its <i>panim</i> (face)—that is, its inwardness.	כי בכל אות ואות מכוסה שם חיות רוחני שהוא "פניה", ר"ל "פנימיות"
And it will be revealed that it is <i>tzedakah</i> (righteousness), and understand this.	ותראה שהיא "צדקה", והבו
And this is " <i>And I will deliver him</i> (ואחלצה), " which is an expression of removing a shoe ( <i>chalitzat haNa'al</i> ),	"וזהו ו'אחלצהו', לשון "חליצת הנעל"
meaning that I will remove the black garment of each letter.	ר"ל ש'חלוץ הלבוש השחור של כל אות
" <i>And I will honor him</i> (ואכבדה), " I will show him spiritual letters, which are the glory of God.	ואכבדהו, "אני מראה לו אותיות רוחניות, שהם "כבוד אלקים"
And if it is from the aspect of the Infinite ( <i>Ein Sof</i> ), " <i>With long life</i> (אשביעהו) <i>I will satisfy him</i> (ואורך ימים),"	"ואם 'ארך ימים' מבחינת 'א"ס, "אשביעהו"
And " <i>I will show him My salvation</i> (בישועתי) (ואראהו בישועתי), " meaning that he will merit to truly see the spiritual.	ואראהו בישועתי, "שיזכה לראות ברוחני ממש"
And this is " <i>Show us, Hashem, Your kindness</i> (הראנו ה' חסדך), " which refers to inwardness.	"וזהו 'הראנו ה' חסדך', הוא 'פנימיות"
" <i>And grant Your salvation to us</i> (וישעך תתן לנו), " the numerical value of " <i>Nun-Vav</i> " (נו) is <i>Elohim</i> (86),	"וישועך תתן לנו", גימטריא "אלקים"
meaning that it will be an elevation of our soul, which is <i>Malchut</i> , the externality,	"שיהא לה 'עלית נפשנו', שהוא 'מלכות חיצונית"
longing for Hashem, to be elevated to inwardness.	"חפטה לה', "להיות לה 'עליה לפנימיות"
And this is " <i>to Him</i> (לה)."	"וזהו 'לה"

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And the Holy Spirit has revealed to us that if there will be a time when people will have a great desire to know the Name and to cleave to Him,

ורוח הקודש גלה לנו שאם יהיה זמן זה שיהיה חשק גדול לבני אדם לדעת את השם ולהדבק בו

then this desire will be accepted like an offering and like all the proper intentions.

אז ירצה החשק הזה כעולה וככל הפונות.

And this is "*For he desired Me* (כי בי חשק),"

"ונזהו "כי בי חשק

and then the redemption will come swiftly in our days, Amen.

ואז תהיה הגאולה במהרה בימינו, אמן

And this is "*I am with him in distress* (עמו אנכי בצרה)."

"ונזהו "עמו אנכי בצרה

Even though they may not know any specific intention, but they feel distress over their lack of spiritual perception,

אף על פי שלא ידעו שום כונה, רק שיהיה להם צער על זה שלא יש להם השגה

and they serve with desire—

—ויעבדו בחשק

then "*I will deliver him* (ואחלצהו)" from the bitter exile,

אז "ואחלצהו" מגלות המר

and "*I will show him My salvation* (ואראהו בישועתי)," meaning they will attain perception,

,\*\*"אראהו בישועתי,"\*\* שיהיה להם השגה

and "*the earth will be filled with knowledge* (ומלאה הארץ דעה)," and all of this will be because of the desire.

ונזהו "מלאה הארץ דעה,"\*\* והכל בשביל החשק

And this is "*For with joy you shall go out* (כי בשמחה תצאו)," and understand this.

ונזהו "כי בשמחה תצאו," והבן

#### [NOTE Summary:

The Maggid of Mezritch explains the verse “For no man shall see Me and live” as referring to the distinction between corporeality and true spiritual life. The four physical elements from which the human body is formed cannot perceive the essential glory of the Holy One, Blessed be He. Only the spiritual essence within a person, the soul which is a “portion of God from above,” possesses the capacity to perceive Divine reality. This inner spiritual dimension, symbolized by the word “life” (חי), contains the true vitality that can apprehend the Divine.

The Maggid teaches that the root of spiritual attainment lies in desire. The soul’s yearning for God is the inner force that allows a person to reach beyond intellectual comprehension and connect to the Divine. Desire itself emerges from the realm of taste, a level that transcends rational understanding. Because it is beyond comprehension, this inner desire is itself a spark of the Divine. Therefore the Torah warns against directing one’s devotion toward anything external or corporeal, as hinted in the verse “One who sacrifices to gods shall be destroyed, except to Hashem alone.” Corporeality and judgment belong to the realm of limitation and death, whereas true service must be directed only to the pure spirituality of Hashem.

The Maggid further explains that the elevation of the world occurs when judgment is transformed into mercy. Through the spiritual power alluded to in the phrase “כי בי חשק” (“for he desired Me”), whose numerical value is connected to the Divine Name of forty-two letters, a person can raise the worlds from the level of judgment associated with the Name Adonai to the level of compassion associated with the Name Havayah. This elevation

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occurs through knowledge (Da'at), the inner awareness that binds the soul to God. When a person cleaves to the Divine through knowledge and longing, even the places of concealment and distress become places where the Divine Presence is revealed.

The Maggid continues that every letter of Torah and prayer contains a hidden spiritual vitality that is concealed within a physical garment. Through intense longing and devotion, a person can remove the external covering and reveal the inner holiness contained within the letters. This is the meaning of "I will deliver him," which alludes to removing the outer garment, and "I will honor him," which refers to revealing the spiritual letters that reflect the glory of God. Ultimately this process leads to the fulfillment of "I will show him My salvation," meaning that the soul will truly perceive Divine reality.

Finally, the Maggid concludes that even when people do not know the precise mystical intentions in prayer, their sincere longing for closeness to Hashem has immense spiritual power. When Jews feel genuine distress over their distance from spiritual awareness and cry out to God with heartfelt desire, that longing itself is accepted like a perfect offering. Through such yearning the redemption will come, the exile will end, and the promise will be fulfilled that "the earth will be filled with knowledge of Hashem."

#### **Practical Takeaway:**

The Maggid teaches that the most powerful force in spiritual life is sincere longing for God. Even when a person lacks deep knowledge or mystical intentions, heartfelt desire and yearning to draw close to Hashem elevate the soul and transform spiritual darkness into light. By directing our thoughts, prayers, and actions toward the Divine with genuine longing, we become vessels through which Divine awareness and blessing can enter the world.

#### **Chassidic Story:**

A story is told about a simple Jew who once came to the Maggid of Mezritch feeling broken because he did not know how to pray with the deep mystical intentions that the scholars spoke about. He told the Maggid that when he prayed he only knew how to speak to Hashem in simple words, begging that he be allowed to feel close to Him.

The Maggid listened and then said gently, "When a child cries out to his father from the depths of his heart, does the father ask whether the child spoke with perfect grammar?" The man answered that of course he does not. The Maggid explained that sincere longing for Hashem is itself a powerful prayer. Sometimes, he said, the pure yearning of a simple Jew can open gates in Heaven that even great scholars struggle to open.

From that day on, the man prayed with deep joy and longing, knowing that his desire for closeness to Hashem was itself precious before Heaven.

**END NOTE]**