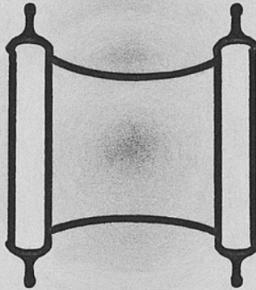


בס"ד

Rabbi Menachem Mendel of Horodak

Parshas Vayeishev (2)



Dedicated To:

לע"ג

רבי דוב בער בנו רבי אברהム

שמעון בנו ישראַל

וירש הגדלה של בעל התניאַ

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Menachem Mendel of Horodok

Pri Ha'Eretz

Parshas Vayeishev (2)

Introduction

Menachem Mendel of Horodok (1730 to 1788), one of the foremost early disciples of the Baal Shem Tov and a spiritual ancestor of the Chabad tradition, is known for his profound maamarim that illuminate the inner workings of the soul and its constant transformations. In this maamar, he reveals how every shifting emotional state, every rise and fall, and every garment of consciousness is part of the divine choreography that shapes the service of a Jew.

From the teaching of our Sages of blessed memory on the verse, “And Yosef came home to do his work” (Bereishit 39:11), meaning to do his needs, except that the likeness of the image of his father appeared to him in the window.

Yet it is seemingly a wonder regarding the statement of our Sages that Yosef obligates the wicked, since he did not sin. For he refrained because he saw the likeness of his father, and perhaps all wicked people, if such an appearance had been shown to them, would likewise have refrained from sin.

Rather, the matter is the understanding of the teaching of our Sages that the garments she wore for him in the morning she did not wear for him in the evening, in order to adorn herself before Yosef so she would find favor in his eyes.

And behold, in the way of physical adornment, so too is the way of the enticements of the evil inclination toward a person. Always, when he battles with him and sees that he cannot overcome him in one manner, he clothes himself in another manner.

If he does not capture him with this, he clothes himself in yet another manner, with whatever he can find, and he casts him down through joy or sadness, love or fear.

And in this manner is the service of a person toward his Creator all the days of his life.

For not all times are equal, a time to love and a time to hate, for this is the whole nature of a person, that he changes at every time and every moment his vitality, as is known that it is the concept of shedding a form and taking on a form, for he cannot stand long on one foot.

ממאמר רבותינו זכרונם לברכה על פסוק "ויבא יוסף הביתה לאשות מלאכתו" (בראשית ל"ט י"א) שהוא לאשות ארכיו, אלא שגראטה לו דמות דיקנו של אביו בחלון.

שלכארה תפילה מאמר רבותינו זכרונם לברכה "יוסף מהיב את קרשעים" אחר שלא חטא. הלא מגע עצמו מטה מפני ראיות את דמות דיקנו של אביו, ואולי כל קרשעים אם קיתה נראית להם כן כי גמנים מחותא.

אבל הענין הוא הבנת הבנת מאמר רבותינו זכרונם לברכה שהבגדים שלבשה לו שקרית לא ללבשה לו ערבית להתפאר עצמה לפניו יוסף בקדם שטמא חן בעינו.

והנה בדרכ התפאות הנשימות בו דרך פתוי היוצר הרע לאדם תמיד. בהלעמו עמו וכי יראה שלא יכול לו באפין זה מלכיש עצמו בענין אחר.

אם לא ילקדו גם בזה מלכיש עצמו בענין אחר כל אשר תמצא ידו והפילהו בשמה או עצובות, אקה או יראה.

ועל דרכ זה הוא עבודת האדם את בוראו כל ימי חייו.

כפי לא כל קעטים שות, עת לאhab ועת לשונא, כי זה כל האדם שהוא משתנה בכל עת ובכל רגע חיותו בידוע שהוא ענין פושט צורה ולובש צורה שאנו יכול לעמוד קרבה על רגל אחת.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Vayeishev (2)

And this is the meaning of, "For but a moment is His anger, life is in His favor" (Tehillim 30:6). Therefore, if he acted intentionally and did not pray, his time has passed and what has been distorted cannot be corrected, since a person was created to honor Him, may He be blessed, and to glorify his Maker.

Meaning, for the sake of the honor of His kingship in all dominion, in all times for the good, in every measure and in every place in which he stands. And if he missed one prayer, it is impossible to make it up afterward by praying twice, since he prays in a different manner, having changed from what he was.

Unless it was in error or compulsion, and the Merciful One exempts, for from Hashem this occurred, all compulsions, and His will, may He be blessed, is specifically for two prayers in the particular manner he is now, which does not apply in the case of intentional neglect.

And the matter of the change in a person's service of Him, may He be blessed, is also called garments, for the garments he wears in the morning he does not wear in the evening.

But the concept of all garments, whether of holiness or of impurity, of spirituality or physicality, is the concept of adornment, as is known that something constant is not adorned except through change, and the more one increases the better.

And since all the worlds are for His honor, may He be blessed, as in the saying, "All that is called by My name and for My glory" (Yeshayahu 43:7), therefore from the day Elokim created man until the end of all generations, there is no day equal to its fellow.

And no moment becomes equal to its fellow in the conduct of all the worlds, from the highest height to the lowest rung, and never was nor will there be, from the six days of Creation until the end, any two moments that are equal.

And no two human beings are equal, for if so, why would the second one exist. And the entire concept of change is called a garment, as has been explained.

ונזהו "כִּי רַגֵּע בְּאָפָו חַיִם בַּרְצֹנוּ" (תהלים ל' ו').
ולכן אם הוזיד ולא התפלל עבר זמנו מוענת לא יוכל
לתקו, להיות אֶתְנָם נְבָרָא לְכֻבּוֹד יְתִבְרָךְ וְלִפְאָר
לַיּוֹצָרָו.

על שם קבוע מלכותו בכל ממשלה, בכל העתים
לטובה, בכל מזיה ובכל מקום שהוא עזם. ואם עבר
תפלה אחת אי אפשר להשלימה אחר כן בהתפללו
שתיים, שחרי מתפלל בזורה אחרת שגשגה למה
שזהה.

אם לא בשוגה ואונס ורחאנא פטריה, כי מאת ה'
היתה זאת כל האנדים, ורצונו יתברך זוקא בשתי
תפלות באותו זרחה שהוא עכשו, מה שאיין כו
בהתפליז.

וענין השתנות האדם בעבודתו יתברך גם כן וקראו
מלבושים, בגדים דלובש שערית אינו לובש ערכית.

אבל ענין כל המלבושים של קדושה או של קליפה,
של רוחניות או גשמיota, הוא ענין התפאות בידוע
שדבר ממשי אינו מפאר כי אם על ידי השתנות, וכל
המקרה קרי זה ממשבך.

וליהיות כל הульמות הם לכבוזו יתברך כאמור "כל
הנgra בשמי ולכבודיו" (ישעיהו מ"ג ז') וכן, וכן
ימים ברא אלקים אֶתְנָם עד סוף כל הדורות איין לך
יום שונה לקביריו.

אין כל רגע נעשה שווה לקבירתה בענין הנגחת כל
הульמות מרים העליזן עד סוף מדרגת השפל,
ומעולם לא תהה ולא יהה משחת מי בראשית עד
סוף ששום שני רגעין שניין.

ושני בני אֶתְנָם שניים, שם כו' נשני למה. וכל ענין
השתנות נקרא מלבושים כמו שמפוץ.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Vayeishev (2)

And this is, "Hashem is King, He has clothed Himself in majesty" (Tehillim 93:1), for the concept of kingship is the concept of creation, for there is no king without a people.

And after He reigned, He clothed Himself in majesty, for His greatness becomes recognized through the garments.

But the matter that change is called garment is because, in truth, all physical adornment and that of the kelipah have no true love and no true fear, but everything is from Him, may He be blessed, who shines within them and enlivens them according to the manner that He is.

And this is the concept of His kingship in all dominion, as is known, for behold, "The world is built upon kindness" (Tehillim 89:3), which is the concept of His expansion.

But since it is impossible for any creation to exist except through His self-contraction, for He, being infinite, blessed be He, fills, there is a necessity for contraction which is gevurot.

And through gevurot alone the world also cannot endure, for it is the progression of the withholding of expansion, as in the saying, that at first it arose in thought to create the world with the attribute of judgment, and He saw the world could not endure, so He joined the attribute of mercy.

For the joining of both is called mercy, while kindness is called expansion without limit.

Which is kindness that fills every lack, and if all lack were to be filled, then the nullification of creation would return to the simple and complete oneness.

But mercy, which is the joining of the two attributes in the manner of an adjudicator and intermediary, is the essence of creation and its sustenance, and this is called beauty as mentioned above.

Since the cause of beauty and adornment is multiplicity and change, so too the matter of colors, for through their increase they beautify, not with a single color.

ונזהו "ה' מלך גאות לשב" (תהלים צ"ג א'), כי ענין ה-האלוקה הוא ענין הבריאה כי אין מלך בלי עם.

וآخر שפָּלַך גאות לשב ליהוֹת גדוֹלתו נִכְרָת עַל יְדֵי ה-מלךפְּשִׁים.

אבל ענין קיומת ה-השתגנות ניכרת מלבוש הוא כי באממת כל התפארת הגשמי ושל ה-קליפה אין להם גם א-הברתם גם יראתם, אלא הכל מאותו יתברך ה-מלך ב-תותם ומ-חיה א-ותם על אותו ק-ר-ך שהוא.

והוא ענין מלכותו בכל ממשלה פ-ידוע, כי הנה "עולם ק-סיד יבנה" (תהלים פ"ט ג'), שהיא ענין התפשתו יתברך.

אבל לקיומת בלתי אפשרות שום בריאה כי אם על ידי א-צ-מ-צ-ו-ם עצמו ליהוֹתו אין סוף ברוך הוא מ-מ-ל-א, מ-כ-ר-ח-ה לקיומת הא-צ-מ-צ-ו-ם ש-ה-ו-א ג-ב-ו-ר-ו-ת.

ועל ידי ה-ג-ב-ו-ר-ו-ת ל-ב-ד גם פ-ן א-י-נו י-כ-ו-ל ק-עו-ל-ם לה-ה-ק-ים, ש-ב-ר-י ה-יא ה-ש-ת-ל-ש-ל-ו-ת ה-ע-ז-ר ה-ת-פ-ש-טו-ת, ב-מ-א-מ-ר ש-ב-ת-ח-ל-ה ע-ל-מ-ה ב-מ-ח-ש-ב-ה ל-ב-ר-א א-ת ק-עו-ל-ם ב-מ-ד-ת ק-ז-ו-ן, ו-ר-א-ה ש-א-ין ק-עו-ל-ם מ-ת-ק-ים, ו-ש-י-ת-פ- מ-ד-ת.

כ-ר-ק-מ-ים כ-י ש-י-ת-ו-ף ש-נ-י-ה-ם נ-ג-ר-א ר-ח-מ-ים, א-ב-ל ק-ס-ד נ-ג-ר-א ה-ת-פ-ש-טו-ת ב-ל-י ג-ב-ו-ל.

ש-ה-ו-א ק-ס-ד ל-מ-ל-א-ת כ-ל ק-ס-רו-ן, ו-א-ם י-ת-מ-ל-א-ו כ-ל ק-ס-רו-נו-ת ק-ר-י ח-ז-ר ב-י-ט-ו-ל ה-ב-ר-יא א-ל א-ח-דו-ת ה-פ-ש-ׂו-ת ו-ה-ש-ׂו-ת.

אבל ק-ר-ק-מ-ים ש-ה-י-א ש-י-ת-ו-ף ש-נ-י-ה-ם ע-ל ז-ר-ך ה-מ-כ-ר-י-ע ו-מ-מ-צ-ע, ה-יא ע-י-ק-ר ה-ב-ר-יא ו-ק-י-ו-מ-ה, ו-ה-י-ה-ג-ר-א-ת ת-פ-א-ר-ת כ-נ-י-ל.

ש-ס-ב-ת ה-י-פ-י ו-ה-ת-פ-א-ר-ת ה-ו-א ק-ר-י-ב-י ו-ה-ש-ׂו-ת, ו-כ-ו-ע-נ-י-ן ה-ג-ו-נ-י-ם כ-י ב-ה-ר-ב-ו-תּוּם ה-ם מ-פ-א-ר-י-ם ו-ל-א ב-ג-ו-ן א-ח-ד.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Vayeishev (2)

And likewise the matter of creation, which is through the joining of judgment and mercy, is beauty to its Maker and beauty for Him from the human being who blesses, "Blessed is his Maker, blessed is He who has such things in His world," even when he sees a beautiful non Jew.

It follows that when a person clothes himself from the evil inclination in whatever garment it may be, love or fear, when he returns and contemplates, From where does this creature live.

Behold, Hashem is the One who shines within it and clothes Himself in it to glorify His Maker, for the sake of the honor of His kingship in all dominion, even in this kelipah because of compassion.

And when he looks to the Rock from which he was hewn, then all workers of iniquity are scattered, as in the saying, "Like wax melts before fire, so perish the wicked before Elokim" (Tehillim 68:3), and the evil inclination is nullified from him.

And this is the matter of Yaakov and Yisrael, for Yaakov is yud ekev, which is the saying, "All of them You have made with wisdom" (Tehillim 104:24), and the supernal wisdom called yud is in the heel and the level of the lowly and is clothed in materiality and even in kelipot.

But when the person clothes himself in it, he must be Yisrael as mentioned above, which is like the saying, "Yisrael, in whom I glory" (Yeshayahu 49:3), which is the understanding of the matter and its vitality.

Meaning, that the wisdom from where it is found is Hashem, this, and this is the word Yaakov, which grasps both ends, as in the saying, "Were it not for the Elokim of Avraham," which is kindness, "and the fear of Yitzchak," which is gevurah.

And this is why the name Yaakov was not uprooted from him, only Yisrael was added, for the advantage of the name Yaakov comes through the adornment when he understands that Hashem is Elokim, which is the joining of judgment and mercy.

Which is the matter of the garments of morning and evening, the physical garments in which he clothed himself, he looked to the Rock from which he was hewn through the window.

וכו ענינו הבריה ששהיה על ידי שיתוף דין ורשות, היא תפארת לעוזיה ותפארת לו מון האדם המברך ברוך יוצרו ברוך שכבה לו בעולמו אפלו בשראה גוי נאיה.

נמצא כשהאדם מתלבש מן היצור הרע איזה מלובש שיחניה, אקבה או יראה, כTHON זר ותבוננו, מאיו. יראה זה כי.

הלא ה' הוא המPAIR בתוכו ומתלבש בו לפאר ליוצרו על שם קבוע מלכותו בכל ממשלה אפלוי בקליפה זו. מלחמת רוחנות.

ובקביטו אל צור חאפו שם יתפרדו כל פצלי און, כמו אמר "בכמה דוגמךני אש יאכדו רשותים מפני אלקים" (תהלים ס"ח ג'), ומתקבב היצור הרע מאותו.

וזהו ענינו יעקב וישראל, להיות יעקב הוא י' יעקב שהוא אמר "כלם בחקמה עשית" (תהלים ק"ד כ"ז), וחקמה עלונה הקראת יוד היא יעקב ומרקנת השלדים ומתלבשת בגשמיים ואפלוי בקליפות.

אבל כשמתלבש האדם בו צריך להיות ישראל כנ"ל, שהוא כמו אמר "ישראל אשר בך אחותך" (ישעיהו מ"ט ג'), שהוא הבנת הענין וחיות.

שהיא החקמה מאיו תמצא, הלווא ה' זו, והיא מלחת יעקב האות בשמי ה克制ות, כמו אמר "ולא אלא אברם" שהוא קדש, ופחד יצחק" שהוא גבורה. כידוע.

וזהו שלא נעהר שם יעקב ממונו, כי אם ישראל, מעלה שם יעקב על ידי תפארת בקבינו כי ה' הוא אלקים, שהוא שיתוף דין ורשות.

שהוא ענן מלבושים שחירות וערביה הגשמיים. שמתלבש, הביט אל צור חאבותו בעד הצלון.

Menachem Mendel of Horodok

Pri Ha'Eretz

Parshas Vayeishev (2)

His intellect and his comprehension, as in the saying, “He gazes from the windows” (Shir HaShirim 2:9), and he saw the likeness of the image of his father, which is Tiferet Yisrael as mentioned above.

Therefore he restrained himself, and certainly he obligates the wicked who do not contemplate and are not worthy of the honor of Hashem upon them.

A light will shine upon the upright.

[NOTE Summary:

The maamar explains that the human being is in a state of continual change, never remaining the same from one moment to the next. This variability reflects the structure of creation itself, where no two moments and no two beings are ever identical. All change is described as a garment, because just as garments express beauty through variation, so spiritual garments reveal divine splendor through their continual transformation.

Yosef's vision of his father's image is interpreted as the soul's moment of clarity. Even when the evil inclination wraps itself in different emotional garments of love or fear, joy or sadness, those garments contain divine vitality. When one reflects on the source of this vitality, the kelipah collapses and the evil inclination is nullified. This is the dynamic of Yaakov and Yisrael, representing wisdom clothed even in lowly states, and the power to elevate these states when the person awakens to their divine root.

Creation itself emerges from the interplay of kindness and judgment, whose balanced union is called mercy, the spiritual quality of tiferet. Beauty and splendor arise through multiplicity and shifting colors, which parallel the endless variation in emotional and spiritual states found in human service. Yosef reached the level of Tiferet Yisrael by looking through the “window” of insight, seeing the image of his father, and grounding himself in his divine source. This is why he “obligates the wicked,” for all people can access this perspective if they choose to contemplate deeply.

Practical Takeaway:

Each emotional state, even the difficult ones, contains divine energy waiting to be elevated. When you pause and ask yourself, “From where does this feeling live,” you uncover the light within the moment. By remembering your spiritual root and looking toward the Rock from which you were hewn, you transform your inner garments into pathways of divine service, and every moment becomes an opportunity for growth and beauty.

Chassidic Story:

When Menachem Mendel of Horodok journeyed to the Holy Land, many disciples traveled with him. Among them was a young man who struggled with fluctuating emotional states. One day he approached the Rebbe and

שכלו והשגתו, כאמור “משגיח מון הצלנות” (שיר השירים ב' ט'), וראה דמות דיוון אביו, מהו תפארת ישראל בנו ל

ולכו מנע עצמו, ולכו בודאי הוא מחייב את הרשעים שאינם מתחבונים וראויים כבוד ה' עליהם.

זרה אור לישראל

Menachem Mendel of Horodak
Pri Ha'Eretz
Parshas Vayeishev (2)

lamented, “Rebbe, at times I feel aflame in prayer, and at other times I feel cold and distracted. How can a servant of Hashem be so inconsistent.”

The Rebbe looked at him gently and said, “Do you know why musicians use many notes. Because beauty lives in change. A single note repeated without variation is not music.”

Then he added, “The soul also plays music. Every emotion is a note, and Hashem clothes Himself in each one so you may serve Him through it.”

Years later, in Tiberias, the same disciple recounted that this teaching changed his life. Whenever he felt shaken by an inner struggle, he reminded himself that Hashem was giving him a new garment for that moment’s service. Instead of resisting the changes, he entered them with awareness, and each one became a doorway to deeper devotion.

END NOTE]