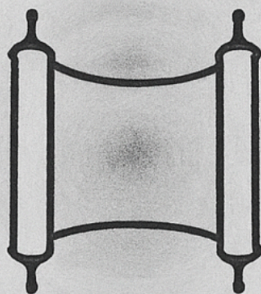


בס"ד

**Rabbi Menachem Mendel  
of Horodak  
Parshas Vayeishev (2)**



*Dedicated To:*

לע"נ

רבי דוב בער בן רבי אברהם

שמעון בן ישראל

ויום הגאולה של בעל התניא

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# Menachem Mendel of Horodak

## 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 לעשות מלאכתו" (בראשית ל"ט י"א) שהיא לעשות צרכיו, אלא שנגרעה לו דמות דיוקנו של אביו בחלון.**

שלקאורה תמיהה מאמר רבותינו זכרונם לברכה "יוסף מחיב את הרשעים" אחר שלא חטא. הלא מנע עצמו מחטא מפני ראיתו את דמות דיוקנו של אביו, ואולי כל הרשעים אם היתה נראית להם כן היו נמנעים מחטא.

אבל הענין הוא הבנת מאמר רבותינו זכרונם לברכה שהבגדים שלבשה לו שחרית לא לבשה לו ערבית להתפאר עצמה לפני יוסף בכדי שתמצא חן בעיניו.

והנה פדרך התפארות הגשמיות כן דרך פתויי היצר הרע לאדם תמיד. בהלחמו עמו וכי יראה שלא יכול לו באפן זה מלביש עצמו בענין אחר.

אם לא ילכדהו גם בזה מלביש עצמו בענין אחר כל אשר תמצא ידו והפילהו בשמחה או עצבות, אהבה או יראה.

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

כי לא כל העתים שוות, עת לאהב ועת לשנוא, כי זה כל האדם שהוא משנה בכל עת ובכל רגע חיותו כידוע שהוא ענין פושט צורה ולובש צורה שאינו יכול לעמוד הרבה על רגל אחת.

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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.

וְנָהוּ "כִּי רִגַע בְּאַפּוֹ חַיִּים בְּרִצּוֹנוֹ" (תְּהִלִּים ל"ו).  
וְלָכֵן אִם הִזִּיד וְלֹא הִתְפַּלֵּל עֲבַר זְמָנוֹ מַעֲנוּת לֹא יוּכַל  
לְתַקֵּן, לִהְיוֹת אָדָם נִבְרָא לְכְבוֹדוֹ יִתְבָּרַךְ וּלְפָאֵר  
לְיוֹצְרוֹ.

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.

עַל שֵׁם כְּבוֹד מַלְכוּתוֹ בְּכָל מְמָשְׁלָה, בְּכָל הָעֵתִים  
לְטוֹבָה, בְּכָל מִדָּה וּבְכָל מְקוֹם שֶׁהוּא עוֹמֵד. וְאִם עֲבַר  
תְּפִלָּה אַחַת אִי אֶפְשָׁר לְהַשְׁלִימָהּ אַחֵר כִּף בְּהִתְפַּלְלוֹ  
שְׁתֵּי, שֶׁהָיָה מִתְפַּלֵּל בְּדֶרֶךְ אַחֶרֶת שֶׁנִּשְׁתַּנָּה לְמָה  
שֶׁהָיָה.

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.

אִם לֹא בִשְׁגָגָה וְאוֹנֵס וְרַחֲמֵנָא פְּטָרִיהּ, כִּי מֵאַתָּה ה'  
הִיָּתָה זֹאת כָּל הָאֲנָסִים, וְרִצּוֹנוֹ יִתְבָּרַךְ דּוֹקֵא בְּשֵׁמִי  
תְּפִלוֹת בְּאוֹתוֹ דֶּרֶךְ שֶׁהוּא עֹכֶשׁוֹ, מִה שֶׁאֵין כּוֹן  
בְּהִמְזִיד.

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.

וְעֵנִין הַשְׁתַּנּוּת הָאֵדָם בְּעִבּוּדוֹ יִתְבָּרַךְ גַּם כּוֹן נִקְרָא  
מִלְבוּשִׁים, בְּגָדִים דְּלוּבֵשׁ שִׁחְרִית אֵינוֹ לוֹבֵשׁ עֶרְבִית.

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.

אָבֵל עֵנִין כָּל הַמִּלְבוּשִׁים שֶׁל קְדוּשָׁה אוֹ שֶׁל קְלִיפָה,  
שֶׁל רוּחַנִיּוּת אוֹ גִּשְׁמִיּוּת, הוּא עֵנִין הַתַּפְאָרוֹת כִּידוּעַ  
שֶׁדִּבֶּר תַּמִּיד אֵינוֹ מִפָּאֵר כִּי אִם עַל יְדֵי הַשְׁתַּנּוּת, וְכָל  
הַמִּרְבֶּה הָרִי זֶה מְשֻׁכָּח.

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.

וְלִהְיוֹת כָּל הָעוֹלָמוֹת הֵם לְכְבוֹדוֹ יִתְבָּרַךְ כְּמֵאמֶר "כָּל  
הַנִּקְרָא בְּשֵׁמִי וּלְכְבוֹדִי" (יִשְׁעְיָהוּ מ"ג ז') וְכוּ', וְלָכֵן  
מִיּוֹם בְּרָא אֱלֹקִים אָדָם עַד סוֹף כָּל הַדּוֹרוֹת אֵין לָהּ  
יוֹם שֶׁוְהָ לְחֵבִיר.

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.

וְאֵין כָּל רִגַע נִעֲשִׂית שְׁוֶה לְחֵבֶרְתָּהּ בְּעֵנִין הַנִּהְגָּת כָּל  
הָעוֹלָמוֹת מֵרוֹם הָעֲלִיּוֹן עַד סוֹף מַדְרַגַּת הַשָּׁפֵל,  
וּמֵעוֹלָם לֹא הָיָה וְלֹא יִהְיֶה מִשְׁשֵׁת יָמֵי בְּרֵאשִׁית עַד  
סוֹף שָׁשׁוֹם שְׁנֵי רִגְעֵין שְׁוִין.

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.

וְשְׁנֵי בְנֵי אָדָם שְׁוִים, שֶׁאִם כּוֹן הַשְׁנִי לְמָה. וְכָל עֵנִין  
הַשְׁתַּנּוּת נִקְרָא מִלְבוּשׁ כְּמוֹ שֶׁמְפֹרָשׁ.



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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.

וְהוּא "ה' מֶלֶךְ גָּאוֹת לְבִשׁ" (תְּהִלִּים צ"ג א'), כִּי עֲנָנָן הַמְּלוּכָה הוּא עֲנָנָן הַבְּרִיאָה כִּי אֵין מֶלֶךְ בְּלֹא עָם.

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

וְאַחֵר שֶׁמֶלֶךְ גָּאוֹת לְבִשׁ לְהִיּוֹת גְּדוּלָתוֹ נִכְרַת עַל יְדֵי הַמְּלָבוּשִׁים.

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.

אָבֵל עֲנָנָן הִיּוֹת הַהִשְׁתַּנּוּת נִקְרָאת מְלָבוּשׁ הוּא כִּי בְּאֵמֶת כָּל הַתַּפְאָרֶת הַגִּשְׁמִי וְשֶׁל הַקְּלִיפָה אֵין לָהֶם גַּם אֲהָבָתָם גַּם יִרְאָתָם, אֲלֵא הַכֹּל מֵאֵתוֹ יִתְבָּרֵךְ הַמְּאִיר בְּתוֹכָם וּמְחִיָּה אוֹתָם עַל אוֹתוֹ הַדֶּרֶךְ שֶׁהוּא.

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.

וְהוּא עֲנָנָן מַלְכוּתוֹ בְּכָל מְמִשְׁלָה כִּידּוּעַ, כִּי הִנֵּה "עוֹלָם חֶסֶד יִבְנֶה" (תְּהִלִּים פ"ט ג'), שֶׁהִיא עֲנָנָן הַתַּפְשֻׁטוֹת יִתְבָּרֵךְ.

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.

אָבֵל לְהִיּוֹת בְּלִתי אֲפֻשְׁרוֹת שׁוֹם בְּרִיאָה כִּי אִם עַל יְדֵי צְמָצוֹם עֲצָמוֹ לְהִיּוֹתוֹ אֵין סוֹף בְּרוּךְ הוּא מְמַלֵּא, מִכְרַח לְהִיּוֹת הַצְמָצוֹם שֶׁהוּא גְבוּרוֹת.

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.

וְעַל יְדֵי הַגְּבוּרוֹת לְבַד גַּם כֵּן אֵינוֹ יָכוֹל הָעוֹלָם לְהִתְקַיֵּם, שֶׁהָרִי הִיא הַשְׁתַּלְשֻׁלוֹת הָעֵדֶר הַתַּפְשֻׁטוֹת, כִּמְאֹמֶר שֶׁבִּתְחִלָּה עָלְתָה בְּמִחְשָׁבָה לְבָרֵא אֶת הָעוֹלָם בְּמִדַּת הַדִּין, וְרָאָה שֶׁאֵין הָעוֹלָם מִתְקַיֵּם, וְשִׁיתַּף מִדַּת הַרַחֲמִים.

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

כִּי שִׁיתוּף שְׁנֵיהֶם נִקְרָא רַחֲמִים, אָבֵל חֶסֶד נִקְרָא הַתַּפְשֻׁטוֹת בְּלִי גְבוּל.

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.

שֶׁהוּא חֶסֶד לְמַלְאֵת כָּל חֶסְרוֹן, וְאִם יִתְמַלְאוּ כָּל חֶסְרוֹנוֹת הָרִי חוֹזֵר בִּישׁוּל הַבְּרִיאָה אֶל אֶחָדוֹת הַפְּשׁוּטָה וְהַשְּׁלֵמָה.

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.

אָבֵל הַרַחֲמִים שֶׁהוּא שִׁיתוּף שְׁנֵיהֶם עַל דֶּרֶךְ הַמְּכַרִּיעַ וּמְמַצֵּעַ, הִיא עֵינֶר הַבְּרִיאָה וְקִיּוּמָהּ, וְהִיא הַנִּקְרָאת הַתַּפְאָרֶת כְּנִ"ל.

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.

שֶׁסֶבֶת הַיָּפִי וְהַתַּפְאָרֶת הוּא הָרִיבּוּי וְהַהִשְׁתַּנּוּת, וְכֵן עֲנָנָן הַגִּוּוֹנִים כִּי בְּהִרְבּוּתָם הֵם מְפַאֲרִים וְלֹא בְּגוֹן אֶחָד.

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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.

ובן ענינו הבריאה שהיא על ידי שיתוף דין ורחמים, היא תפארת לעושה ותפארת לו מן האדם המברך "ברוך יוצרו ברוך שפכה לו בעולמו" אפלו כשראה גוי נאה.

נמצא כשהאדם מתלבש מן היצר הרע איזה מלבוש שיהיה, אהבה או יראה, כשהזר ומתבונן, מאין ירקא זה חי.

הלא ה' הוא המאיר בתוכו ומתלבש בו לפאר ליוצרו על שם כבוד מלכותו בכל ממשלה אפלו בקליפה זו מחמת רחמנות.

ובהביתו אל צור חצבו שם תפרדו כל פעלי אנו, כמאמר "כהמס דונג מפני אש יאבדו רשעים מפני אלקים" (תהלים ס"ח ג'), ומתבטל היצר הרע מאתו.

וזהו ענינו יעקב וישראל, להיות יעקב הוא י' עקב, שהוא מאמר "כלם בחכמה עשית" (תהלים ק"ד כ"ד), וחכמה עליונה הנקראת יוד היא בעקב ומדרגת השפלים ומתלבשת בגשמים ואפלו בקליפות.

אבל כשמתלבש האדם בו צריך להיות ישראל כנ"ל, שהוא כמאמר "ישראל אשר בך אתפאר" (ישעיהו מ"ט ג'), שהוא תכונת הענין וחיותו.

שהיא החכמה מאין תמצא, הלא ה' זו, והיא מלת יעקב האוחזת בשני הקצות, כמאמר "לולא אלקי אברהם" שהוא חסד, "ופחד יצחק" שהוא גבורה כידוע.

וזהו שלא נעקר שם יעקב ממנו, כי אם ישראל, מעלת שם יעקב על ידי התפארת בהבינו כי ה' הוא האלקים, שהוא שיתוף דין ורחמים.

שהוא ענינו מלבושי שחרית וערבית הגשמיים שנתלבשה, הביט אל צור חצבו בעד החלון.

## Menachem Mendel of Horodak

### 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.

שָׁכְלוּ וְהִשְׁגָּתוֹ, כְּמַאֲמַר "מִשְׁגִּיחַ מִן הַחַלּוֹנוֹת" (שִׁיר הַשִּׁירִים ב' ט'), וְרָאָה דְמוּת דִּי יוֹסֵפֶן אָבִיו, מִהוּ תַּפְאֶרֶת יִשְׂרָאֵל כְּנִל.

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.

וְלָכֵן מִנְעַ עַצְמוֹ, וְלָכֵן כּוֹדַאי הוּא מְחַיֵּב אֶת הָרָשָׁעִים. לְשֹׂאֵינָם מִתְבוֹנְנִים וְרֹאיוֹם כְּבוֹד ה' עֲלֵיהֶם.

A light will shine upon the upright.

יִזְרַח יוֹרָח אוֹר לְיֹשְׁרִים.

#### [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

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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]**