

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Emor

“Say to the Kohanim etc., and you shall say to them: To a soul he shall not become impure among his people etc.”	אָמַר אֶל הַכֹּהֲנִים וְגו' וְאָמַרְתָּ אֲלֵהֶם לִנְפֹשׁ לֹא יִטְמָא 'בְּעַמּוּי וְגו'.
Rashi of blessed memory explains: ““When he is among his people,’ etc.”	אָמַר רַשִׁי וְגו' ל: "כָּשֶׁהוּא בְּעַמּוּי" וְגו'
This follows the path of what our Sages of blessed memory said in Avos (4:2): “Run to a light mitzvah as to a weighty one, for one mitzvah draws another mitzvah.”	הֵנָּה הוּא עַל דֶּרֶךְ אֲמָרָם וְ"ל בָּאֲבוֹת (ד, ב): "הוֹי רֵץ "לְמִצְוָה קִלָּה כְּבִתּוּמָה וְשִׁמְצוּה גּוֹרֶרֶת מִצְוָה
And it is like the verse (Psalms 119:32): “The path of Your commandments I shall run, for You shall broaden my heart.”	וְהוּא עַל דֶּרֶךְ הַפְּסוּק (תהלים קיט, לב): "דֶּרֶךְ "מִצְוֹתֶיךָ אֲרוּץ כִּי תִרְחִיב לִבִּי
And the matter is: when a person performs a mitzvah for the sake of Heaven—that is, for its own sake, namely, because “He said and we do His will” (Sifri, Pinchas 143)—	וְהַעֲנֵן כָּשֶׁהָאָדָם עוֹשֶׂה מִצְוָה לְשֵׁם שָׁמַיִם – שֶׁהִיא לְשֵׁמָה שֶׁהוּא מִפְּנֵי "שֶׁאָמַר וְנַעֲשֶׂה רְצוֹנוֹ" (ספרי (פנחס קמג
he arouses all the worlds—from the lowly, earthly, composite ones in Asiyah, and all the way through Asiyah, Yetzirah, Beriah, Atzilus, and countless worlds—	מֵעוֹרָר כָּל הָעוֹלָמוֹת, מִן הַשְּׁפִלִים הַתַּחְתּוֹנִים הַמְּרֻכָּבִים שֶׁבַעֲשִׂיָּה וְכָל עֲשִׂיָּה יִצְיָרָה בְּרִיאָה אֲצִילוֹת וְעוֹלָמוֹת אֵין מִסְפָּר
until the Supreme Will, that it rose in His simple will to create the worlds—for the sake of Israel, who are called “the beginning,” that they would receive the Torah and the yoke of His kingship.	עַד הָרָצוֹן הָעֲלִיוֹן, שֶׁעָלָה בְּרָצוֹנוֹ הַפְּשוּט לְבָרָא הָעוֹלָמוֹת – בְּשִׁבְיֵל יִשְׂרָאֵל שֶׁנִּקְרָאוּ רֵאשִׁית שִׁינְקָבֵלוֹ הַתּוֹרָה וְעַל מַלְכוּתוֹ
And this is the chain of worlds mentioned above, until it reaches actionable mitzvos.	וְהוּא הַשְׁתַּלְשָׁלוֹת הָעוֹלָמוֹת הַנּוֹכְרֶת לְעֵיל – עַד שֶׁהִגִּיעַ לְמִצְוֹת מַעֲשִׂיּוֹת
And behold, when he performs one of the mitzvos of Hashem with all his strength and qualities—until the arousal of joy in the mitzvah—	וְהֵנָּה בַּעֲשׂוֹתוֹ אַחַת מִכָּל מִצְוֹת ה' בְּכָל כּחוֹ וּמִדּוֹתָיו עַד הַהִתְעוֹרְרוֹת הַשְּׂמִיחָה שֶׁל הַמִּצְוָה
he arouses all the worlds with his joy, and he adds strength, so to speak, in the upper hosts, and brings elevation to all the worlds toward the Supreme Will—and he himself is included within them.	מֵעוֹרָר כָּל הָעוֹלָמוֹת בְּשִׂמְחָתוֹ - וּמוֹסִיף כֹּחַ בְּפִמְלִיאָה שֶׁל מַעֲלָה בְּכִיכּוֹל וְעֲלִיוֹת כָּל הָעוֹלָמוֹת אֶל הָרָצוֹן הָעֲלִיוֹן וְהוּא עֲצָמוֹ בְּתוֹכָם
And from there he draws down and returns flow from world to world to the lowly, earthly worlds.	וּמִשָּׁם מִחֲזִיר וּמוֹרִיד שֶׁפַּע מַעֲלָם אֶל עוֹלָם הַשְּׁפִלִים הַתַּחְתּוֹנִים
And this is (Berachos 31a): “One should not stand to pray, etc., except out of the joy of a mitzvah”—	וְזֶהוּ (בֵּרָכוֹת לֹא, א): "אֵין עוֹמְדִין לְהִתְפַּלֵּל וְכו' אֲלָא "מִתּוֹךְ שִׂמְחָה שֶׁל מִצְוָה

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that among all of a person's traits, the most exalted of all is joy. And if it is joy of a mitzvah—it is the highest supernal union.	שְׂכָל מִדּוֹת הָאָדָם הַיּוֹתֵר עֲלִיּוֹן מִכֹּל הוּא הַשְּׂמִחָה, וְאִם הָיָא שֶׁל מִצְוָה הָיָא הַיַּחֲוֵד הָעֲלִיּוֹן מִכֹּל.
And it is known that prayer is called “the soul of David,” which is the Shechinah.	וְתַפְלָה יְדוּעַ שְׁנִקְרָאת “נֶפֶשׁ דָּוִד” שֶׁהִיא הַשְּׂכִינָה.
Therefore, the term “prayer” is mentioned with the soul, as in (Shmuel I 1:15): “And I shall pour out my soul,” etc., as is explained.	לָכֵן מְזָכִיר לְשׁוֹן תַּפְלָה בְּנֶפֶשׁ כְּמוֹ (שְׁמוּאֵל א א, טו): “וַאֲשַׁפֹּךְ אֶת נַפְשִׁי” וְגו' כְּמַבּוֹאֵר.
And behold, it is known their statement (Zohar and Pardes Rimonim 6; see also Ramban on Shemos 29:46): “The Shechinah in the lower worlds is a need of the Most High.”	וְהִנֵּה יְדוּעַ מֵאַמְרָם וְ"ל (פֶּרֶדֶס רִמּוֹנִים ו, וְעַי' רַמְבַּ"ן "שְׁמוֹת כט, מו): “שְׂכִינָה בְּתַחְתּוֹנִים צְרֻךְ גְּבוּהָ
The meaning is, as it is known: “His kingship rules over all” (Tehillim 103:19), even over the external dimensions of the worlds.	פֶּרוּשׁ: בְּיָדוּעַ הָיִית “מַלְכוּתוֹ בְּכֹל מְשָׁלָה” (תְּהִלִּים קג, יט) אֶפְלוּ בְּחִיצוֹנִיּוֹת הָעוֹלָמוֹת.
Therefore, if a person requests or prays for something that he lacks, his intention should be only for the deficiency in the Shechinah—	לָכֵן אִם אָדָם מְבַקֵּשׁ אוֹ מְתַפְּלֵל עַל אִיזָה דְּבָר שֶׁחָסֵר מִמֶּנּוּ, לֹא תִהְיֶה כּוֹנֵתוֹ אֶלָּא עַל חֶסְרוֹן שֶׁבְּשְׂכִינָה.
for it is unbecfitting—would anything be lacking in the King's palace? (Shabbos 153a)	שְׂאִינּוּ מִן הַרְאֹוִי וְכִי כְּלוּם חָסֵר מִבֵּית הַמֶּלֶךְ (שַׁבָּת קנג, א). שְׂאִינּוּ מִן הַרְאֹוִי.
And such a prayer is a mitzvah, and “for this let every pious one pray” (Tehillim 32:6).	וְתַפְלָה כַּזֹּאת הִיא מִצְוָה וְ"עַל זֹאת יִתְפַּלֵּל כָּל חֲסִיד" (תְּהִלִּים לב, ו).
This is not the case if his intent is only to fulfill his desire and deficiency—for then the prayer does not ascend at all,	מֵה שְׂאִין כֵּן אִם כּוֹנֵתוֹ לְהַשִּׁיג תַּאֲוָתוֹ וְחֶסְרוֹנוֹ שְׂאִינּוּ עוֹלָה לְמַעְלָה כָּלֵל.
but rather descends downward into the realm of the kelipos, Heaven forbid—“and he shall call out: impure, impure” (Vayikra 13:45).	אֲבָל תִּרְדַּ מִּטָּה מִטָּה שֶׁהִיא הַקְּלָפוֹת חֹס וְשָׁלוֹם “וְטָמֵא (טָמֵא וְקָרָא” (וַיִּקְרָא יג, מה).
The general principle is: when a person performs one mitzvah and sanctifies himself below for its own sake—	כָּלֵל דְּמִלְתָּא: כְּשֶׁאָדָם עוֹשֶׂה מִצְוָה אַחַת וּמְקַדֵּשׁ עַצְמוֹ לְמִטָּה לְשִׁמָּה.
he arouses all the worlds up to above, and they sanctify him from above through the chain of all the worlds which he awakened with his joy—	מְעוֹרֵר כָּל הָעוֹלָמוֹת עַד לְמַעְלָה, וּמְקַדְּשִׁין אוֹתוֹ מִלְּמַעְלָה דֶּרֶךְ הַשְּׁתַּלְשְׁלוֹת כָּל הָעוֹלָמוֹת אֲשֶׁר הֵעִיר בְּשִׂמְחָתוֹ.
and the drawing down of the flow [of holiness] reaches down to himself.	וְהוֹרְדַת הַשֹּׁפַע עַד עַצְמוֹ.
And this is [the meaning of the verse] (Tehillim 119:32): “The path of Your commandments I shall run”—	”וְנִוְהוּ: “דֶּרֶךְ מִצְוֹתֶיךָ אֲרוּץ
in that very path of joy and mitzvah that already [exists], from a trail it becomes a well-trodden road to run upon—	בְּאוֹתוֹ הַדֶּרֶךְ שֶׁל הַשְּׂמִחָה וְשֶׁל הַמִּצְוָה אֲשֶׁר כָּבֵר, מִן הַנִּתְּיב נִעֲשֶׂה דֶּרֶךְ כְּבוֹשָׁה לְרוּץ.

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for there is nothing to block or prevent, because in doing it for its sake—that He said and His will was done—that is the Will,	כי אין שם שום מעכב ומונע, כי בעשותו לשמה שאמר ונעשה רצונו שהוא הרצון
and there (Tehillim 92:10) “all workers of iniquity shall be scattered,”	(ושם: "יתפרדו כל פעלי און" (תהלים צב, יא
meaning the kelipos, for there is there no grasp for the external forces, Heaven forbid—	שהם הקלפות, כי אין שם שום אחיזת החיצונים חס ושלום
and (Tehillim 68:3) “as wax melts before fire, so shall the wicked perish before God.”	ו"כהמס דונג מפני אש יאבדו רשעים מפני אלקים" (שם סח, ג
And this is [the meaning of the saying in Avos 4:2]: “Be one who runs to a light mitzvah,”	"וזהו: "הרי רץ למצוה קלה
and the explanation of “light” is that it is for its own sake—that “He said and we do His will,” which is spiritual without any earthly intent or external thought—	ופירוש "קלה" – שהיא לשמה שאמר ונעשה רצונו, שהוא רוחני בלי שום כוונת ארצית ומחשבת חוץ
which is [in contrast to] the heaviness of earthly nature, which is material and coarse.	שהוא כבד דטבע הארצי שהוא חמרי ועפרי
“Because one mitzvah brings another mitzvah” (Avos 4:2), and it is known from the expression “one drags a bed, a chair, or a bench, etc.” (Shabbos 22a),	מפני שמצוה גוררת מצוה" וידוע מלשון גורר אדם" (מטה פסא וספסל" וכו' (שבת כב, א
that one makes a furrow by dragging—and this means that one mitzvah makes a furrow for the next one.	שעושה חריץ ב"גרירה", והוא שמצוה אחת עושה חריץ לחברתה
And if so, certainly one will “flee from sin,” because there [in the realm of holiness] “all workers of iniquity shall be scattered” and “as wax melts before fire” (Tehillim 92:10, 68:3).	ואם כן בודאי תהיה "בורח מן העברה" כי שם, "יתפרדו כל פעלי און וכהמס דונג מפני אש",
And likewise in reverse—like a person who flees from a great flame, so too will he flee from the sin itself, not being able to draw close at all—like a furnace ablaze.	וכמו כן להפך - כאדם הבורח מן הלהב הגדול כן יברח מן העברה עצמה שלא יוכל להתקרב ממש כמו בכבשן של הבצרה
And he will depart due to the furrow of a mitzvah that is engraved in his heart: “and a proper spirit renew within me” (Tehillim 51:12), as mentioned above.	ויצא מפני החריץ של מצוה שחרוץ בלבו "ורוח נכון חדש בקרבי" (תהלים נא, יב) כנזכר לעיל
And this is [the meaning of] “To a soul he shall not become impure among his people.”	"וזהו: "לנפש לא יטמא בעמיו
Meaning: “To a soul”—which is prayer, as mentioned above; “he shall not become impure” means that his thought should not be upon the physical lack, which would make his cry impure, as mentioned above.	פרוש: "לנפש" – שהיא תפלה כנזכר לעיל "לא יטמא" פרוש שלא יהיה מחשבתו על גשם החסרון וקראו טמא, כנזכר לעיל

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And this is: “among his people,” and Rashi of blessed memory explained: “when he is among his people”—meaning with all his physical limbs and character traits,	וְזֶהוּ: "בְּעַמּוֹ" וּפְרָשׁ רַשִׁי י"ל "כְּשֶׁהוּא בְּתוֹךְ עַמּוֹ" פְּרוּשׁ בְּכָל אֲבָרָיו וּמִדּוֹתָיו הַגִּשְׁמִיִּים
as in the saying (Koheles 9:14): “a small city,” which refers to the limbs—and understand this.	כְּמֵאמָר (קהלת ט, יד): "עִיר קְטַנָּה" שֶׁהִיא הָאֲבָרִים וְהַבּוֹ
And this is (Mishlei 20:27): “The candle of Hashem is the soul of man, searching all the innermost chambers.”	וְזֶהוּ (משלי כ, כז): "נֵר ה' נִשְׁמַת אָדָם חִפֵּשׁ כָּל חֲדָרֵי "בָּטָן
As it is known that every nefesh, ruach, neshamah, and chayah has 248 limbs and 365 sinews, which clothe within the limbs of man,	כִּידְעוּעַ שֶׁכָּל נֶפֶשׁ רוּחַ נִשְׁמָה חַיָּה - יֵשׁ לָהֶם בְּחִינַת רמ"ח אֲבָרִים וּשְׁס"ה גִּידִים הַמְלַבָּשִׁים תוֹךְ אֲבָרֵי הָאָדָם
and with every mitzvah which he performs, he clothes [holiness] into a corresponding limb—	וּבְכָל מִצְוָה שֶׁמְלַבֵּשׁ לְאִיזָה אֲבָרָה
and from there the kelipos are scattered—and this is: “The candle of Hashem.”	"מִשָּׁם יִתְפָּרְדּוּ הַקְּלִיפּוֹת, וְזֶהוּ: "נֵר ה'
For “a mitzvah is a lamp,” which is the light of the fire of the “soul of man that searches” (Mishlei 20:27).	"כִּי נֵר מִצְוָה שֶׁהוּא אוֹר אֵשׁ נִשְׁמַת אָדָם חִפֵּשׁ
Meaning: along the lines of the verse (Iyov 28:12): “Man searches”—	"פְּרוּשׁ עַל דֶּרֶךְ הַפְּסוּק (שם כח, יב) "יַחְפֹּשׂ אָדָם
that it refers to the nullification of the kelipos.	שֶׁהוּא בְּטוּל הַקְּלִיפּוֹת
And similarly, the concept of juxtaposing redemption to prayer—this is the elevation of the Shechinah, as is known (Zohar, Pinchas 242b).	וְכֵן עֲנִינוּ סְמִיכוֹת גְּאֻלָּה לְתַפְלָה - הִיא עֲלִית הַשְּׂכִינָה (כִּידְעוּעַ) (זוהר פנחס רמב, ב)
And therefore, “Whoever juxtaposes redemption to prayer is assured that he is a son of the World to Come” (Berachos 4b)—	וְלָכֵן "הַסּוֹמֵךְ גְּאֻלָּה לְתַפְלָה מְבֹטָח לוֹ שֶׁהוּא בֶן עוֹלָם (הַבָּא) (ברכות ד, ב)
because of the nullification of the kelipos. And understand this.	מִפְּנֵי בְטוּל הַקְּלִיפּוֹת וְהַבּוֹ
And this is what is stated (Devarim 20:3) by the anointed for war who begins: “Hear, O Israel, you draw near today...”	וְזֶהוּ שֶׁנֶּאֱמַר (דברים כ, ג) בְּמִשׁוֹחַ מְלַחְמָה שֶׁמִּתְחִיל: ,"שִׁמְעוּ יִשְׂרָאֵל אַתֶּם קִרְבִּים הַיּוֹם
And our Rabbis of blessed memory said (Sotah 42a): “Why did he begin with ‘Shema Yisrael’? To say to them: even if they have nothing else but the observance of the recitation of Shema morning and evening, they are worthy that their enemies fall before them.”	וְאָמְרוּ רַבּוֹתֵינוּ י"ל (סוטה מב, א): "לָמָּה פֶּתַח בְּשִׁמְעַ יִשְׂרָאֵל לומר לָהֶם אֲפִלוּ אִין לָהֶם אֵלָא קוּיָם קְרִיאַת שְׁמַע שְׁחָרִית וְעֶרְבִית רְאוּיָם הֵם שִׁיפְלוּ אוֹיְבֵיהֶם ".לְפָנֵיהֶם
And the matter is, as is known: “To unify the attribute of day with night, and night with day” (Zohar Va'eschanan 266b),	וְהַעֲנִינוּ הוּא כִּידְעוּעַ "לִיחַד מִדַּת יוֹם בְּלִילָה - וְלִילָה (כְּיוֹם) (זוהר ואתחנן רס, ב)

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and through this unification the kelipos are nullified—and who can stand before them?	וביחוד זה מתבטאים הקליפות ומי יעמוד לפנייהם
From then on, certainly their enemies must fall beneath them.	מאז בודאי מכריחים אויביהם לפל תחתיהם
And this was the intent of Goliath the Philistine, who would go out morning and evening to nullify them from the recitation of Shema,	וזה היתה כוונת גלית הפלשתי שיהיה יוצא שחרית וערבית לבטל אותם מקריאת שמע
as our Rabbis of blessed memory expounded (Sotah 42b).	(כמו שדרכשו רבותינו ז"ל (סוטה מב, ב
And this is [the meaning of]: “Say and you shall say” (Vayikra 21:1)—to warn the great ones concerning the small ones.	וזהו: “אמר ואמרת” – להזהיר הגדולים על הקטנים
And the meaning of “to warn” is from the expression (Daniel 12:3) “the brilliance of the firmament,” which means to illuminate.	ופירוש “להזהיר” מלשון (דניאל יב, ג) זהר הקריע, שהוא להאיר
And “great ones” refers to the greatness, which are the intellects (mochin),	ופירוש “גדולים” – הוא הגדלות שהם המוחין
and “small ones” refers to the smallness, which is the Shechinah in the lower realms,	ופירוש “קטנים” הוא הקטנות שהיא השכינה בתחתונים
in the manner of (Tehillim 103:19): “And His kingship rules over all.”	“על דרך (תהלים קג, יט) “ומלכותו בכל משלה
That is to say: “to illuminate the greatness upon the smallness”—	“כלומר “להאיר הגדלות על הקטנות
from the Supreme Will down to these mitzvos, “which a person shall do in the world of Asiyah and live through them” (Vayikra 18:5). And understand this.	מן הרצון העליון עד אלה המצוות “אשר יעשה אותם האדם בעולם העשייה וחי בהם” (ויקרא יח, ה) והבן
And this is what is stated in the Gemara (Beitzah 16a): “Shammai, all his days he would eat in honor of Shabbos: if he found a nice animal, he would say, ‘This is for Shabbos’; if he found a better one, he would use that instead,” etc.	וזהו דאיתא בגמרא (ביצה טז, א): “שמאי כל ימיו היה אוכל לכבוד שבת מצא בהמה נאה אמר זו לכבוד שבת, מצא אחרת נאה הימנה וכו'
But Hillel the Elder had a different trait, that all his actions were for the sake of Heaven.”	אבל הלל הזקן מדה אחרת היתה לו שכל מעשיו לשם שמים
And this is puzzling—was Shammai’s conduct not for the sake of Heaven? Heaven forbid!	והוא תמוה: וכי שמאי מעשיו שלא לשם שמים חלילה
And the explanation of the matter, since it is known that the students of Shammai were sharper in intellect (Yevamos 14a),	ובאור הענין, מהיות ידוע שתלמידי שמאי היו חריפי (טפי (יבמות יד, א
and even so, the halachah was established like Hillel, who was humble (Eruvin 13b),	ואפלו הכי נקבעה הלכה כהלל שהיה ענוותן (עירובין יג),
and it is known that “shamayim” (heaven) is one attribute, and “shem” (name) is another, lower attribute—	וידוע כי “השמים” מדה אחת ו”שם” נקראת מדה אחרת תחתונה

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and this is “shamayim”—a single attribute, the true unification: to unify “shem” (name) with “shamayim” (heaven), which is Vav–Hei.	וְהוּא "הַשָּׁמַיִם" מִדָּה אַחַת הַיְחוד הָאֶמֶתִי לַיְחוד שֵׁם לְשָׁמַיִם שֶׁהוּא ו"ה
And behold, Shammai, due to his elevated stature, being more sharp, could not unify the lower attribute to that which is above it.	וְהִנֵּה שַׁמַּאי לְגִבָּה עָרְפוֹ הָיָתוּ חֲרִיף טָפִי לֹא הָיָה יָכוֹל לַיְחוד מִדָּה הַתַּתְּחוּנָה לְאֲשֶׁר עָלֶיהָ
Not so with Hillel, who was humble, and all his actions were to unify the attribute of night into day, which is “shem” to “shamayim.”	מֵה שְׂאִין כֹּן הִלֵּל שֶׁהָיָה עֲנוּתוֹ וְכָל מַעֲשָׂיו לַיְחוד מִדָּת לַיְלָה בַּיּוֹם שֶׁהוּא שֵׁם לְשָׁמַיִם
And this is: “for the sake of Heaven.” And understand this.	וְזֶהוּ: לְשֵׁם שָׁמַיִם וְהִבֵּן

[NOTE: Summary

The discourse discusses the inner meaning behind the ruling of Jewish law in favor of **Beis Hillel** over **Beis Shammai**, despite Shammai’s disciples being sharper in intellect. This preference reflects a deeper **Kabbalistic dynamic** between **Gevurah (severity)** and **Chesed (kindness)**, and between **Shamayim (Heaven)** and **Shem (Name)**.

- **Shammai**, representing strictness and elevated intellect (symbolized by “Shamayim”), could not **draw down and unify** the lower, more material aspects of reality with the higher Divine source.
- **Hillel**, due to his **deep humility**, could unify even **the lowest aspects (“Shem”)** with Heaven—bringing holiness into the mundane.
- This is the true meaning of serving **“L’shem Shamayim”**—to unite opposites, to **bind the lower with the upper**, the night with the day, the small with the great.
- This also illuminates the deeper meaning of **“Say and you shall say”** (Lehazhir haGedolim al haKetanim): to shine the light of the higher intellectual states (mochin d’gadlus) onto the Shechinah found in the lowest worlds (mochin d’katnus), thus completing the unification of Divine names.

Practical Takeaway

True spiritual greatness is not in rising above the world—but in bringing Heaven down into it. Like Hillel, the avodah (service) of a chassid must be to infuse even mundane acts with godliness and intention, uniting **“Shem” and “Shamayim.”**

So too, when praying or doing a mitzvah, the goal is not only personal elevation—but to uplift the world with you, to reach down into the **“night”** of life and bring in the light of **“day.”**

This calls for **humility**: the ability to engage with those below you spiritually or emotionally, and **draw them upward by illuminating them.**

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Chassidic Story

Reb Menachem Mendel of Horodok and the Meat Barrel

(Source: *Beis Rebbi*, and *Toldos Chabad*)

Once, R. Menachem Mendel of Horodok was sitting in the kitchen with some of his chassidim during a weekday. A simple Jew walked in, rolled up his sleeves, and began preparing a barrel of meat, clumsily sloshing it with his hands. The odor was strong, the atmosphere coarse. The chassidim were taken aback: **Why was their Rebbe sitting in the presence of such mundane activity?**

Reb Menachem Mendel looked up and said with serenity:

“From the barrel of meat too, you can come to ‘Shamayim’—if it’s done with the right kavannah (intention).”

He then explained: this Jew was preparing food for Shabbos, and while he lacked refinement, his heart was full of **kavod Shabbos (honor for the holy day)**. His sincere motivation sanctified the act—**uniting the earthly with the heavenly**, just like Hillel's path.

Lesson: The Horodoker Rebbe emphasized that holiness is not found only in lofty learning or separation from the world—but in **bridging the holy and the mundane** through humility and conscious intention. That is the true unification of **Shem** and **Shamayim**. **END NOTE]**