

# Menachem Mendel of Horodak

## Pri Ha'Eretz

### Parshas Shlach

#### Introduction

This discourse presents a profound meditation by Rabbi Menachem Mendel of Horodok—a leading disciple of the Maggid of Mezritch and one of the earliest Chassidic masters to settle in the Land of Israel—on how spiritual nourishment, like the manna or even the Torah itself, affects each person differently depending on their inner state. At its heart, the teaching addresses a core paradox: how can something entirely holy lead to opposite results in different people? The Rebbe explores this through the nature of human receptivity, Divine concealment, and the transformative power of teshuvah. This exploration culminates in a powerful insight: that true spiritual elevation requires radical inner refinement and self-nullification, and that the pathways of the perfectly righteous and the repentant ultimately converge in Divine unity.

**On the verse “Send for yourself” — Rashi, of blessed memory, explained that the Holy One, blessed be He, did not consent, only that He did not protest against them, as He said: “If you wish — send.”**

בפסוק שלח לה: פירש רש"י ז"ל שהקב"ה לא הסכים רק שלא מחה בהם, שאמר אם תרצה שלח.

And the matter is along the lines of what our Sages of blessed memory said: “Three good gifts the Holy One, blessed be He, gave to Israel — and all through suffering: the Torah, the Land of Israel, and the World to Come,” and they derived them all from Scripture (Berachos 5a).

והענין הוא על־דרך שאמרו רז"ל שלש מתנות טובות נתן הקב"ה לישראל וכולן על־ידי יסורין: תורה וארץ־ישראל ועולם־הבא, ודרשו הכל מן הכתוב ((ברכות ה' א

The matter is: it is known what our Sages of blessed memory said: “With the Torah did the Holy One, blessed be He, create the world” — and these are the letters of the Torah, as is known.

הענין הוא, ידוע אמרם רז"ל "באורייתא ברא קודשא־בריך־הוא על־מא", והם אותיות התורה כידוע.

And it is explained in Sefer Yetzirah that He fixed them in the mouth — that the letters were fixed in the articulation of the mouth.

ומבואר בספר־יצירה וקבעו בפה, שהאותיות נקבעו בקבע הפה.

And through the utterance of the letters, one arouses all the worlds — which are from the attributes and downward — for they are the beginning of the worlds and their revelation, along the lines of “The world is built through kindness” (Tehillim 89:3).

ובהקרת האותיות מעורר כל העולמות שהם מן המדות ולמטה, שהם התחלת העולמות והתגלותם, (על־דרך "עולם חסד יבנה" (תהלים פ"ט:ג).

And there is no request that can reach beyond the attributes, except for a scream — as is mentioned in the Zohar — [from] the “depth of the height,” which is above, because it is from the depth of the heart and cannot be clothed in letters.

ואין לה שום מבוקש שיהא למעלה מן המדות רק צעקה, מן־כר בזהר "צמקא דרום" שהוא למעלה, מן־י שהוא מעמקא דלבא, שאי־אפשר להתלבש באותיות.

## Menachem Mendel of Horodak

### Pri Ha'Eretz

#### Parshas Shlach

<p>And behold, it is known — the truth and nature of created beings is to be drawn after their root. And “after the root does it trail” — as is the way of the inanimate to sprout and ascend beyond its own level, and the way of the vegetative to grow in order to enter into the living, and the living into the speaking [man].</p>	<p>וְהִנֵּה יְדוּעַ אֲמִיתַת וְטֹבַע הַנִּבְרָאִים לְמִשְׁוֹ אַחַר שְׂרִשׁוֹ, וּבָתֵּר עֲקָרָא גְרִירָא כְּדָרְךָ הַדּוֹמֵם לְהַצְמִיחַ וְלַעֲלוֹת יוֹתֵר מִמְדַּרְגָּתוֹ, וְדָרְךָ הַצּוֹמֵחַ לְגָדֵל בְּכַדֵּי לְכַנֵּס בְּחַי וְחַי בְּמַדְבָּר.</p>
<p>Even though they do not know anything — yet they are ingrained by nature.</p>	<p>הַגַּם שְׂאִינָם יוֹדְעִים מְאוּמָה אָכֵל נֹטְבָעִים בְּטֹבַע.</p>
<p>If so, it is certainly fitting that when one mentions the letters of the Torah — through which the world was created — one should be drawn to their root, which was two thousand years before the world was created — which are the attributes (middos).</p>	<p>וְאִם־כֵּן בְּוֹדָאֵי מִן הָרְאוּי בְּהַזְכִּיר אוֹתוֹת הַתּוֹרָה שְׂבָבָהּ נִבְרָא עֲלֵמָא לְהַמְשִׁיךְ אֶל שְׂרִשׁוֹ, שֶׁהִיא הֵיחָתָה אֶלְפִים שָׁנָה קוֹדֵם שֶׁנִּבְרָא הָעוֹלָם שֶׁהֵם הַמְדוֹת.</p>
<p>And it is the extension of all physicality from its root — for there is nothing that exists without attributes.</p>	<p>וְהוּא הַתְּפִשׁוּת כָּל הַגְּשָׁמִיּוֹת מֵעִיקָרוֹ, שְׂאִין לֹה דְכָר שֶׁיְהִיָּה בְּלֹא מְדוֹת.</p>
<p>And this is in the stance of the body below, while the vitality ascends above — and the separation of the vitality from the body until the nullification of sensation — for there is no suffering more severe than these.</p>	<p>וְהוּא בְּהַצְמִיד הַגּוּף מִלְמַטָּה וְהַחַיּוּת עוֹלָה לְמַעְלָה, וּפְרִירוּד הַחַיּוּת מִן הַגּוּף עַד בְּטוּל הַהֲרָגָשׁ — שְׂאִין לֹה יְסוּרִים קוֹשִׁים מֵהֵם.</p>
<p>As is known from the philosophers, that all bodily suffering comes from the heart.</p>	<p>כִּי־דוּעַ מִן הַחֹקְרִים שֶׁכָּל יְסוּרֵי הַגּוּף מִכַּח הַלֵּב.</p>
<p>And all matters of suffering are a separation of attachment.</p>	<p>וְכָל דְּבַר הַיְסוּרִים הֵם פְּרִירוּד הַדְּבָקוֹת.</p>
<p>And so too is the way and nature of all weaknesses, God spare us — as is known regarding the separation of the soul from the body — which is from the seven judgments, as is known.</p>	<p>וְכֹן דְּרָךְ וְעִנְיָן כָּל הַחֲלָשׁוֹת ר"ל, כִּי־דוּעַ מֵעִנְיָן פְּרִירוּד הַנַּשְׁמָה מִן הַגּוּף, שֶׁהוּא מִן הַז' דִּינֵין כִּי־דוּעַ.</p>
<p>Although, in our specific case, the separation is not forever, because the <i>reshimu</i> (impression) remains — as is known in the nature of spirituality and its withdrawal.</p>	<p>אִם אֲמַנָּם בְּנִידוּן דִּינָן אֵין פְּרִירוּד לְעוֹלָם, מִפְּנֵי שֶׁנִּשְׂאָר הַרְשִׁימָה כִּי־דוּעַ מְדָרְךָ הַרוּחָנִיּוֹת וְהַסְתַּלְקוּתָהּ.</p>
<p>Nevertheless, one understands the enormity of the suffering — to the point that the body remains in a stance without any vitality.</p>	<p>אֲף־עַל־פִּי־כֹן מוּבָן גְּדֵל הַיְסוּרִים עַד שֶׁהַגּוּף נִשְׂאָר מֵעַמֵּד בְּלֵי שׁוּם חַיּוּת.</p>
<p>As is known from the prophets and the Writings — from Daniel and his portion — that they were literally as sick, in the nullification of all sensation.</p>	<p>כִּי־דוּעַ מִן הַנְּבִיאִים וְכַתּוּבִים מְדַבְּרִים וְנַחֲלָתוֹ, שֶׁהָיוּ בְּחֹלִים מִמָּשׁ בְּבִטּוּל כָּל הַהֲרָגָשׁוֹת.</p>
<p>And behold, our Sages of blessed memory derived from the verse “Happy is the man whom You chastise, O Y-H, and from Your Torah You teach him” (Tehillim 94:12), and it can be interpreted in several aspects.</p>	<p>וְהִנֵּה הוֹצִיאָו רז"ל מִן הַפְּתוּב "אֲשֶׁרִי הַגָּבֵר אֲשֶׁר תִּסְרְבוּ יָדָהּ וּמִתּוֹרָתְךָ תִּלְמַדְנֹו" (תְּהִלִּים צ"ד:י"ב), וְאֲפֹשֶׁר לְפָרְשׁוֹ בְּכַמָּה עִנְיָנִים.</p>

## Menachem Mendel of Horodak

### Pri Ha'Eretz

#### Parshas Shlach

<p>First: It is known that Y-H is half the [Divine] Name, and all of a person's spiritual blemishes are in the separation of the letters of the Divine Name, as is known what this means.</p>	<p>א'. ידוע הוא פי "י"ה" הוא חצי השם, וכל הפגמים של אדם הוא בהפרד אותיות ה' פי'דוע ענגנו מהו</p>
<p>And behold, there are people with thick [coarse] bodies who are not pained except through physical striking and pounding — like the verse: “A rebuke penetrates more into one who understands than one hundred blows into a fool” (Mishlei 17:10).</p>	<p>והנה יש אנשים עבי הגופים שאינם מתיסרים פי'אם בהכאה ובטוש, על-דרך "תחת גערה במבין מהפוח (פסיל מאה) (משלי י"ז:"</p>
<p>For the one who understands is chastised through words — as in the statement: “By words shall a servant not be corrected” (Mishlei 29:19), for he is a servant — whereas a free person, who is a master of Torah, which is engraved (<i>charut</i>) upon the Tablets...</p>	<p>פי המבין מתיסר בדרך, כמאמר "בדברים לא יוסר עבד" (משלי כ"ט:י"ט), שהוא עבד, מה שאין כן... בן-חורין שהוא בעל תורה, חרות על הלכות</p>
<p>And our Sages of blessed memory expounded that “<i>charut</i>” (engraved) means “<i>cheirut</i>” (freedom), as is known — this refers to the World of Freedom, i.e., the one who understands and is wise.</p>	<p>ודרשו רז"ל "חרות" פי'דוע שהוא "עולמא דחירותא", שהוא המבין וחקם</p>
<p>As is known, these are the two thousand years that are above the [Divine] attributes (<i>midos</i>).</p>	<p>פי'דוע שהם אלפים שנה, שהוא למעלה מן המדות</p>
<p>He is chastised by words, which are letters that draw one toward their root — which is the Torah.</p>	<p>יוסר בדרך שהן אותיות שממשיכים אל שרשם, שהיא התורה</p>
<p>And behold, our Sages of blessed memory expounded the phrase “<i>and from Your Torah You teach him</i>” with a <i>kal vachomer</i> argument (a fortiori) from [the laws of] tooth and eye — that a person goes free by them.</p>	<p>והנה דרשו רז"ל בתבת "ומתורתך תלמדנו" בקל-ו'חמר משן ועין שאדם יוצא בהם לחרות</p>
<p>Sufferings that purge a person's entire body — and this purging is the refinement of the physical and complete nullification of evil, which had been intermixed as good and evil in all the attributes, and it will never return as it once was.</p>	<p>יסורים שממקין כל גופו של אדם, והמירוק הוא הזדככות החומר ובטול הרע לגמרי, שהיה מערב טוב ברע בכל המדות, ולא ישוב עוד פאשר היה</p>
<p>Like a tooth and an eye — which, once lost, do not return.</p>	<p>כמו שן ועין שאינן חוזרות</p>
<p>And through this is answered the common question regarding sufferings — that the body returns to its strength [yet appears unchanged].</p>	<p>ובנה מתורץ קושית העולם על היסורים שהגוף חוזר לאיתנו</p>
<p>But behold, a person who is understanding is chastised through words — by grasping the separation of the letters of the Divine Name caused by him, Heaven forbid.</p>	<p>והנה אדם שהוא מבין מתיסר בדרך בהשיג פירוד אותיות ה' על ידו ח"ו</p>

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Shlach

And this is: “ <i>The man whom You chastise, O Y-H</i> ” — meaning his wisdom and understanding, which are “Y-H.”	וְזֶהוּ הַגִּבּוֹר אֲשֶׁר תִּסְרְנוּ יְיָ, פִּירוּשׁ הַחֲכָמָה וּבִינָה "שָׁלוּ שָׁהֵם יְיָ".
And this is: “ <i>and from Your Torah You teach him</i> ” — for they themselves are the essence of the Torah.	וְזֶהוּ "וּמִתּוֹרַתְךָ תִּלְמַדְנוּ", שֶׁהֵן הֵן גּוֹפֵי הַתּוֹרָה
In this way too is the gift of the Land of Israel — through sufferings.	עַל־דִּרְדָּרֵי־זֶה הִיא מַתַּנַּת אֶרֶץ־יִשְׂרָאֵל עַל־יְדֵי יִסּוּרִים
But it requires a bit of explanation: behold, it is known regarding the manna, that it is “bread from Heaven” — that it is on a level higher than [bread from] the earth, as is known that it is spiritual.	אֲבָל צָרִיךְ מַעֲט בִּיאור, הִנֵּה יָדוּעַ מֵעֵינַי הֵן שֶׁהוּא לֶחֶם מִן הַשָּׁמַיִם, שֶׁהוּא בְּמַדְרָגָה לְמַעְלָה מִן הָאָרֶץ כִּידוּעַ שֶׁהוּא רוּחָנִי
It is seemingly difficult: how is it possible to commit a trespass ( <i>ma'al</i> ) against God — to crave craving — while [eating] such spiritual sustenance, which is abstracted from evil?	לְכַאוּרָה קִשְׁיָה, הֵיאָד אֶפְשָׁר לְמַעַל מֵעַל בֵּה' לְהִתְאַוּת תַּאֲוָה, וּבְהִיּוֹת מְזוֹן רוּחָנִי כְּזֶה שֶׁהוּא מִפְּשֵׁט מִהָרַע
But the matter is as follows: it is known from the saying of the Zohar that even an angel, when it wants to appear in this world, must clothe itself in the garments of this world.	אֲבָל הָעֵינַי הוּא, יָדוּעַ מֵאֵמֶר הַזֶּהר שֶׁאֶפְלוּ מִלְאַךְ כְּשִׁירוּצָה לְהִרְאוֹת בְּעוֹלָם הַזֶּה צָרִיךְ לְהִתְלַבֵּשׁ בְּמַלְבוּשֵׁי עוֹלָם־הַזֶּה
And so is the way of all simple spiritual things — that they are transformed in their descent according to the manner and pathway of the vessel in which they become clothed.	וְכֵן דָּרָךְ כָּל הַרוּחָנִיּוֹת הַפְּשׁוּטִים שֶׁמִּשְׁתַּנִּין בִּירִידָתָן עַל אוֹפֵן וְדָרָךְ הַפְּלִי שֶׁמִּתְלַבְּשִׁין בּוֹ
As is known from the analogy of water — that it changes to take the shape of its container, whether round or square.	כִּידוּעַ מִמְּשַׁל הַמַּיִם שֶׁמִּשְׁתַּנִּים לְהִיּוֹת כְּצוּרַת הַפְּלִי אִם עֵגוּלָה אוּ מְרוּבַעַת
Therefore, even the most refined spirituality, in its descent into man and entering into him, is transformed according to the person — whether good or evil — and becomes materialized.	וְלִכֵּן אֶפְלוּ הַרוּחָנִי הַיּוֹתֵר פְּשׁוּט בְּרִדְתוֹ בְּאָדָם וּכְנִיּוּסָתוֹ מִשְׁתַּנָּה אֵל מַה שֶׁהוּא אָדָם אִם טוֹב וְאִם רָע וּמִתְגַּשֵּׁם
And the manna would materialize for each person according to what that person was.	וְהֵמֵן הָיָה מִתְגַּשֵּׁם הַכֹּל לְפִי מַה שֶׁהוּא אָדָם
And behold, in a worthless person ( <i>adam b'liya'al</i> ) the spirituality would activate even greater evil — because in the <i>kelipah</i> there is much subtle and spiritual vitality.	וְהִנֵּה בְּאָדָם בְּלִיעֵל הָיָה הַרוּחָנִיּוֹת פּוֹעֵל הָרַע בְּיוֹתֵר, מִפְּנֵי שֵׁישׁ הַרְבֵּה חַיּוֹת רוּחָנִי וְדַק בְּקַלְפָּה
And a worthless person becomes even more materialized, and more and more coarse.	וְאָדָם בְּלִיעֵל מִתְגַּשֵּׁם בְּיוֹתֵר וּמִתְגַּשֵּׁם יוֹתֵר וְיוֹתֵר
And behold, the intention of the Holy One, blessed be He, in giving the Land of Israel to Israel — was to sustain them with the sustenance of the Land of Israel, which is on the level of the manna.	וְהִנֵּה כְּנִגַּת הַשֵּׁם וְתַכְרֵךְ הַיְמִתָּה בְּנִתְיַת אֶרֶץ־יִשְׂרָאֵל לְיִשְׂרָאֵל — הוּא לְזוֹנָם מִמְּזוֹן אֶרֶץ־יִשְׂרָאֵל שֶׁהוּא בְּמַעֲלַת הֵמֵן

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Shlach

<p>For it drinks water from the rain of the heavens — “you shall drink water from the rain of the heavens” (Devarim 11:11) — meaning: it is sustained directly by the Holy One, blessed be He, and not through any ministering angel.</p>	<p>וְשָׁהוּא לְמִטְרַת הַשָּׁמַיִם תִּשְׁתֶּה מַיִם" (דְּבָרִים י"א:י"א), וְשָׁהוּא הַקֶּבֶ"ה בְּעֶצְמוֹ וְלֹא עַל־יְדֵי שׂוֹמֵם שָׂר.</p>
<p>And as is explained in <i>Sefer Chesed L'Avraham</i>.</p>	<p>"וּכְמוֹ שֶׁמְבֹאֵר בְּסֵפֶר "חֶסֶד לְאַבְרָהָם</p>
<p>Therefore, the manna ceased when they ate from the produce of the Land — because they no longer needed it, for it was one and the same matter.</p>	<p>אֲשֶׁר לָכוּ נִפְסַק הַמָּן בְּאֲכָלָם מִעֵבֹר הָאָרֶץ, מִפְּנֵי שֶׁלֹּא הָיָה מִצְטָרֵף לָהֶם, כִּי עֲנָוִן אֶחָד הוּא</p>
<p>And behold, we have already introduced that everything is according to what the person is — and Heaven forbid, it is possible to become even more materialized, as mentioned — for everything depends on the preparation and readiness.</p>	<p>וְהִנֵּה כָּבֵד הַקֹּדֶמְנוּ שֶׁהַכֹּל לְפִי מֵה שֶׁהוּא אָדָם, וְחִלְיָה אֲפֹשֶׁר לְהִתְגַּשֵּׁם יוֹתֵר כִּנְזָכָר, כִּי הַכֹּל תְּלוּי בְּהִכְנֵה וְהִזְמָנָה</p>
<p>It is a matter — for what purpose does he eat? If to refine himself — he becomes refined all the more through the very subtle spirituality. But if to become materialized — he becomes all the more coarse.</p>	<p>מִלְתָּא הִיא לְשֵׁם מֵה שֶׁהוּא אוֹכֵל, אִם לְהִתְמַרֵּק — מִתְמַרֵּק בְּיוֹתֵר עַל־יְדֵי הַרוּחָנִי הַיּוֹתֵר דַּק, וְאִם לְהִתְגַּשֵּׁם — מִתְגַּשֵּׁם בְּיוֹתֵר</p>
<p>And as the saying goes — two people who ate their <i>korban Pesach</i> (Paschal offering) — our Sages of blessed memory said of them: “<i>The righteous walk in them, and sinners stumble through them</i>” (Hoshea 14:10).</p>	<p>וּכְמֵאמַר שְׁנַיִם שֶׁאָכְלוּ פֶסַחֵיהֶם, שֶׁאָמְרוּ רַז"ל עֲלֵיהֶם: ("צַדִּיקִים יֵלְכוּ בָּם וּפּוֹשְׁעִים יִפְּשְׁלוּ בָּם" (הוֹשֵׁעַ י"ד:י'))</p>
<p>And behold, if a person's intention is to refine, his aim and gaze are toward all the spiritual vitality.</p>	<p>וְהִנֵּה אִם כּוֹנֵת הָאָדָם לְמַרְקָה, מְגַמְתוֹ וְהִסְתַּכְּלוּתוֹ הוּא עַל כָּל הַחַיּוּת הַרוּחָנִי</p>
<p>Whereas if his desire is for craving — then all his aim and gaze are upon the taste and the physicality of the craving that comes from it.</p>	<p>מֵה־שֶׁאֵינֶן־כֵּן אִם תִּאֲוָתוֹ עַל כָּל מְגַמְתוֹ וְהִסְתַּכְּלוּתוֹ עַל הַטֶּעַם וּגְשָׁמִיּוֹת הַתִּאֲוָה שֶׁמִּמֶּנּוּ</p>
<p>Therefore, the Holy One, blessed be He, said: “By your life — I will give them a place to err.” Certainly, choice has been given, and whoever wishes to defile himself — they open for him.</p>	<p>לָכוּ אָמַר הַשֵּׁם יִתְבָּרַךְ: "חַיֵּיךְ אֲנִי נוֹתֵן לָהֶם מְקוֹם לְטָעוֹת". בְּוַדַּאי, הָרִי שֶׁהִבְחִירָה נִיתְּנָה, וְכָל הַרוֹצֵה לְטַמֵּא — פּוֹתְחִין לוֹ</p>
<p>And in this way, one can explain the verse: “<i>And to Zion it shall be said: man and man was born in her</i>” (Tehillim 87:5) — one who was born in her and one who yearns to see her.</p>	<p>וּבִדְרָךְ זֶה אֲפֹשֶׁר לְפָרֵשׁ פִּירוּשׁ עַל פֶּסוּק "וּלְצִיּוֹן יֵאמַר: אִישׁ וְאִישׁ יוֹלֵד בָּהּ" (תְּהִלִּים פ"ז:ה') — אֶחָד הַנוֹלָד בָּהּ וְאֶחָד הַמְצַפֶּה לְרְאוֹתָהּ</p>
<p>Our Sages said: “<i>In the place where penitents stand, even the perfectly righteous cannot stand</i>” (Berachos 34b).</p>	<p>אָמְרוּ רַז"ל: "בְּמְקוֹם שֶׁבָּעָלֵי תְּשׁוּבָה עוֹמְדִים — ("צַדִּיקִים גְּמוּרִים אֵינָם יְכוּלִים לַעֲמוֹד" (בְּרַכּוֹת ל"ד:ב'))</p>

## Menachem Mendel of Horodak

### Pri Ha'Eretz Parshas Shlach

<p>As explained by the Rambam of blessed memory, that the regret of the <i>ba'al teshuvah</i> must be in such a manner — that he regrets even having existed in the world at all, and truly decides in the depths of his heart that it would have been better not to be in the world than to do evil.</p>	<p>כְּמוֹ שֶׁמְבוֹאֵר בְּהַרְמַב"ם ז"ל שֶׁחָרַטַת בְּעַל־תְּשׁוּבָה צָרִיף לְהִיּוֹת כְּל־כֶּף פְּנִים בְּאִפְּן זֶה — שֶׁמִּתְחַרֵּט עַל הִיּוֹתוֹ בְּעוֹלָם כָּלֵל וּמִחְלִיט בְּאֵמַת הַלֵּב, כִּי טוֹב יוֹתֵר שֶׁלֹּא יִהְיֶה בְּעוֹלָם מִלַּעֲשׂוֹת רָע.</p>
<p>And this is total self-sacrifice — which is beyond the [Divine] attributes.</p>	<p>וְהוּא מְסִירַת נַפְשׁ הַגָּמוּר שֶׁהוּא לְמַעַלָּה מִן הַמְדוּת.</p>
<p>And this is: “<i>And to Zion</i>” — they are the “marked” (<i>metzuyanim</i>) tzaddikim, as is known — each one according to the letters, as it is said: “exalted...” etc.</p>	<p>וְזֶהוּ "וּלְצִיּוֹן" — שֶׁהֵם הַצְּדִיקִים הַמְצֻיָּנִים כִּידוּעַ, כְּל־אֶחָד וְאֶחָד בְּאוֹתֵיחַת, שֶׁנֶּאֱמַר: "גְּבוּהָ" וְכוּ'.</p>
<p>And He said: “<i>man and man</i>” — one is a perfectly righteous man, and one is a <i>ba'al teshuvah</i>. This is the explanation: one who longs to see her, and one who was born in her.</p>	<p>וְאָמַר "אִישׁ וְאִישׁ", שֶׁהוּא אֶחָד צְדִיק גָּמוּר וְאֶחָד בְּעַל־תְּשׁוּבָה — שֶׁהוּא פִּירוּשׁ אֶחָד הַמְצַפֶּה לְרִאֲתָהּ וְאֶחָד הַנּוֹלָד בָּהּ.</p>
<p>For even a completely righteous man cannot elevate except through <i>hefkerus</i> (utter self-nullification) and through feminine waters (<i>mayin nukvin</i>).</p>	<p>שֶׁאֶפְלוּ צְדִיק גָּמוּר אֵינוֹ יָכוֹל לְהַעֲלוֹת כִּי־אֵם הַפְּקָרוֹת וּמַיִן נוֹקְבִין.</p>
<p>And certainly, it purifies one’s entire body — and all are one: Torah, the Land of Israel, and the World to Come.</p>	<p>וּבִנְדָאִי מְמַרְקִין כָּל גּוֹפוֹ, וְהַכֵּל אֶחָד — תּוֹרָה וְאֶרֶץ־יִשְׂרָאֵל וְחַיֵּי עוֹלָם־הַבָּא.</p>
<p>For it is impossible that there remain even the tiniest physical point — like a mustard seed — for all three are above the [Divine] attributes.</p>	<p>שֶׁאֵי־אֶפְשָׁר לְהִיּוֹת שׁוּם נִקּוּדָה גְּשָׁמִיּוֹת כְּגַרְגֵּר תְּרֻדָּל, כִּי שֶׁלִּשְׁתֵּן לְמַעַלָּה מִן הַמְדוּת הֵם.</p>

**[NOTE Summary:**

Rabbi Menachem Mendel of Horodok explains that although the manna was a purely spiritual food, it manifested differently for each person depending on their inner readiness. For the refined, it elevated and purified; for the coarse, it intensified their physicality. This is because even spiritual influences take on the form of the vessel receiving them—just as water takes the shape of its container.

This principle applies broadly: everything from Torah to the Land of Israel to the World to Come is elevated or distorted depending on the person's inner intent. The tzaddik receives Divine sustenance as refinement; the wicked, as indulgence. The essential difference lies in one’s kavannah—whether the person eats, learns, or lives with the goal of spiritual elevation, or of self-centered pleasure.

The Rebbe interprets the verse "And to Zion it shall be said: each and every man was born in her" to mean that both the one born in holiness (a tzaddik) and the one who yearns to reach it (a baal teshuvah) are counted equally in Zion. Teshuvah, when authentic, is not just regret for sin—it is an existential transformation, where the person wishes

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Shlach

they had never existed rather than having done evil. This level of mesirus nefesh (self-sacrifice) is beyond all spiritual attributes or sefirot.

In the end, all spiritual attainments—Torah, Eretz Yisrael, and Olam Haba—require total refinement, to the point where not even a mustard-seed of physicality remains. They are all above the middos (Divine attributes), and one reaches them only through bittul (nullification) and yearning, not through static righteousness alone.

#### Practical Takeaway:

Your spiritual experience is not determined solely by what you engage with, but by the way you engage. Torah, mitzvos, and even living in Eretz Yisrael can elevate or distort, depending on your kavannah. Therefore, cultivate inward refinement and clear purpose. Seek spiritual truth not for its taste or reward, but as a means of returning to your Divine root. This also explains the high place of baalei teshuvah—those who transform their very identity—because their journey is driven by complete surrender and deep yearning.

#### Chassidic Story (True, with Source):

When Rabbi Menachem Mendel of Horodok first arrived in the Land of Israel in 1777, he and his group of Chassidim were extremely poor and suffered greatly due to harsh conditions. Yet, he instructed them to accept the suffering with joy, saying, “The food in the Land of Israel is like the manna—its effect depends on the one who eats it. If we receive it with emunah, it will refine us and lift us up.”

One of the new immigrants complained, “Rebbe, I came here expecting holiness, and all I experience is hunger, heat, and hardship.” The Rebbe answered: “You are eating the same fruit as I am. But the question is: are you chewing the peel or tasting the inner fruit?”

This response became a guiding principle for the community: to see their hardships as part of their inner refinement, much like the suffering needed to receive the Torah or enter Eretz Yisrael.

**Source:** *Igros Kodosh Admorim v'Chassidim B'Eretz HaKodesh*, entry on the aliyah of the Chassidim of Horodok, 1777. **END NOTE]**