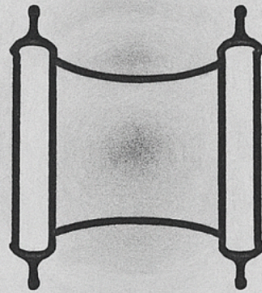


בס"ד

**Rabbi Menachem Mendel
of Horodak
Parshas Vayetzei**



Dedicated To:

טנייה מלכה בת דינה דבורה
דפואה שלמה

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Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Vayeitzei

Introduction

Rabbi **Menachem Mendel of Horodok** (c. 1730–1788), known as the *Maggid of Horodok*, was one of the earliest and most influential disciples of the Maggid of Mezeritch and later became a spiritual guide for the Chassidic community that eventually settled in Eretz Yisrael. His teachings revolve around the inner unification of the soul with the Divine, the profound spiritual responsibility of each individual, and the way human actions shape the spiritual architecture of the world. In this maamar, he expounds on the Midrash regarding Yaakov's stone and develops it into a sweeping doctrine of personal accountability, mystical unity, and the meaning of the tzaddik in sustaining all worlds.

In the Midrash on “And he took from the stones of the place” (Bereishit 28:11), at first there were many stones, and through Yaakov they became one stone. This is what is said: “And he took the stone” (Bereishit 28:18). See there.

The Rav opened with the Midrash on “And behold, a ladder was set on the earth” (Bereishit 28:12) – this is Sinai – “and its head reached the heavens. And behold, angels of God” – these are Moshe and Aharon.

Also their saying, of blessed memory, that a person must say three things within his house; see there, etc. Also the statement of David the king, may peace be upon him: “And I am Your servant, the son of Your maidservant” (Tehillim 116:16).

But the fundamental principle of the matter they said, of blessed memory: A person is obligated to say, “For me the world was created” (Sanhedrin 37a). And likewise all the events of the world are all for him alone, truly singular, for it is sufficient for the world to have one righteous person, as it says: “A righteous one is the foundation of the world” (Mishlei 10:25). And as Rabbi Shimon bar Yochai said: “It is enough for the world – I and you” (Sukkah 45b). And they also said: “I am but a sign in the world” (Zohar II:94b).

And if the primary purpose of the creation of the world is for one person, then certainly the events of the world after creation, whether good or bad, are also for him. Therefore every person must know within himself how he is the cause of the world's events and their changes. This should not be in a manner of belief and humility without any understanding, near to his

בַּמְדַּרְשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם (בְּרֵאשִׁית כ"ח:י"א),
בַּתְּחִלָּה הָיוּ הַרְבֵּה אֲבָנִים וְעַל-יְדֵי יַעֲקֹב נַעֲשׂוּ אֶבֶן
אַחַת. זֶהוּ שֶׁנֶּאֱמַר וַיִּקַּח אֶת הָאֶבֶן (בְּרֵאשִׁית
כ"ח:י"ח) עַיִן שָׁם

פֶּתַח הַרְבַּ בַּמְדַּרְשׁ וְהִנֵּה סֵלֶם מַצֵּב אֶרְצָה (בְּרֵאשִׁית
כ"ח:י"ב) זֶה סִינַי, וְרֵאשׁוּ מֵגִיעַ הַשְּׁמַיְמָה. וְהִנֵּה
מִלְאֲכֵי אֱלֹהִים אֱלוֹ מִשָּׁה וְאַהֲרֹן

גַּם אֲמַרְם זְכוּרֹנָם לְבִרְכָה שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם
לִזְמַר בְּתוֹךְ בֵּיתוֹ עַיִן שָׁם וְכוּ'. גַּם מֵאֲמַר דָּוִד הַמֶּלֶךְ
עָלָיו הַשְּׁלוֹם וְאָנִי עַבְדְּךָ בֶן אֲמָתֶךָ (תְּהִלִּים
קט"ז:ט"ז)

אֲבָל כָּלֵלָא דְמִלְתָּא אֲמַרו רַבּוּתֵינוּ זְכוּרֹנָם לְבִרְכָה
חֻב אָדָם לִזְמַר בְּשִׁבְלֵי נִבְרָא הָעוֹלָם (סְנֵהֲדָרִין ל"ז
ע"א). וְכֵן כָּל מְאוּרְעוֹת הָעוֹלָם הַכֹּל בְּשִׁבְלֵי יְחִידוֹ
מִמֶּשׁ, שֶׁהָרִי דִּי לְעוֹלָם בְּצַדִּיק אֶחָד כְּמֵאֲמַר צַדִּיק
יִסֹּד עוֹלָם (מְשָׁלֵי י"כ"ה), וְכְמֵאֲמַר רַבִּי שְׁמַעוֹן בַּר
יִוְחָאי דִּי לְעוֹלָם אָנִי וְאַתָּה (סְפָה מ"ה ע"ב), גַּם
(אֲמַרו אָנָּה סִימְנָא בְּעֵלְמָא זֹהָר חֶלֶק ב' צ"ד ב')

וְאִם עֵינֵיךָ בְּרִיאַת הָעוֹלָם הוּא בְּשִׁבְלֵי אֶחָד, כָּל שֶׁפָּנוּ
מְאוּרְעוֹתָיו שֶׁל עוֹלָם אַחַר הַבְּרִיאָה אִם טוֹב וְאִם
רָע. לְכֵן צָרִיךְ כָּל אָדָם לְדַעַת בְּעֵצְמוֹ אִיךָ שֶׁהוּא
הַגּוֹרֵם מְאוּרְעוֹת הָעוֹלָם וְחִלּוּפֵיהֶם, לֹא עַל דְּרָךְ
הָאֲמוּנָה וְהַעֲנָוָה בְּלֵי שׁוּם הַכְּנָה קְרוֹב בְּפִיו וְרַחוּק

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mouth and far from his inner being, but rather his heart must see the earthly tendencies of his being “a man of the earth.”

מכליותיו, אבל צריך שיהיה לבו רואה את הערות ארציות שלו איש אדמה.

And how he is distant from God in all his ways, coarse and material, dulling the life of the holy beings, a slanderer who separates the Chief—understanding, the Chief—wisdom—from the world of action. And the verse says: “All of them You made with wisdom” (Tehillim 104:24). And if there is no wisdom here, with what shall it be sustained?

ואיך הוא רחוק מה' בכל דרכיו, מגושם ומגשם חיות הקדש, נרנן מפריד אלוף בינה אלוף חכמה מעולם המעשה. והפתוב אומר בלם בחכמה עשית (תהלים ק"ד:כ"ד). ואם חכמה אין כאן במה יתקנים.

And this is the reason of the events of the world: to chastise the person to return until God with all his heart, and “the earth shall be filled with knowledge of God” (Yeshayahu 11:9), each and every one according to his measure. And there is no difference between a great person or a lowly one and a servant; everything is according to his deeds. He materializes the spirituality and clothes filth upon the holy living beings.

וזהו סיבת מאורעות העולם ליסר את האדם לשוב עד ה' בכל לבבו, ומלאה הארץ דעה את ה' (ישעיהו י"א:ט), כל חד וחד לפום שיעורא דיליה. ואין חלוק בין אדם גדול לנקה ועבד, הכל לפי מעשיו, מגשם. הוא את הרוחניות ומלביש צואים לחיות הקדש.

And behold according to the measure of the subtlety and truth of the simple unity, the unity of the Holy One blessed is He and His Shechinah, when human beings separate them Heaven forbid by materializing themselves, that is cutting of the shoots Heaven forbid. Small and great — there it is the same, and all are equal in this whether light or severe. For everything is according to what the person is, so are the forms of his evil Heaven forbid.

והנה לפי ערך דקות ואמת האחדות פשוט, יחוד קודשא בריך הוא ושכינתיה, בהפרידם בני אדם חס ושלום בהתגשם עצמם, שהוא קצוץ נטיעות חס ושלום. קטן וגדול שם הוא, וכולם שוין בזה בין קלות בין חמורות. כי הכל לפי מה שהוא אדם כד הם אופני רעתו חס ושלום.

But nevertheless everything goes to one place and causes the Shechinah to withdraw, and the events of the world to come Heaven forbid to chastise them with justice and to teach those who err understanding — “Know God.”

אבל על כל פנים הכל אל מקום אחד הולך וגורם לשכינה שתסתלק, ומאורעות העולם לבוא חס ושלום ליסרם במשפט וילמד תועים בינה — דעה את ה'.

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And from now on in all the events of the world every person is obligated to say "For me," for so is the truth. And in the hand of every person it lies to rectify the event by means of the unification of the Holy One blessed is He and His Shechinah within himself.

ומעתה בכל מאורעות העולם חייב כל אדם לומר
בשבילי, שכן הוא האמת. וכיד כל אדם לתקן
המאורע על-ידי יחוד קוב"ה ושכינתיה בעצמו.

And like the words of the Zohar in the incident that the companions came to request from Rabbi Shimon bar Yochai regarding the rains, and he said there, the content of his words, that the unification is not complete face-to-face, and he did not move from there until he caused a complete unification through the cleaving of his Torah. See there the refined language of the Zohar.

וכדברי הזהר במעשה שבאו החברים לבקש
מרבש"י על הגשמים, ואמר שם תוכן דבריו הלא כי
אין היחוד שלם פנים בפנים, ולא זו משם עד שגמר
יחוד שלם בדבקות תורתו. עין שם צחות לשון
הזהר.

And behold, the matter of the unification of the Holy One blessed is He, the verse made us understand when it said, before the sin of Adam the first man: "And the two of them were naked, the man and his wife, and they were not ashamed" (Bereishit 2:25). And afterwards: "And they knew that they were naked" (Bereishit 3:7). And "The Lord made for them garments of skin" (Bereishit 3:21). The matter is the statement: "And the man became a living soul" (Bereishit 2:7), and Rashi of blessed memory explained: a living being among all of them; see there.

והנה ענין יחוד קדוש ברוך הוא הביננו הכתוב
באמרו קדם החטא אדם הראשון ויהיו שנייהם
עירמם האדם ואשתו ולא יתבוששו (בראשית
ב' כ"ה), ואחר כך וידעו כי עירמם הם (בראשית
ג' ז'). ויעש ה' להם מלבושים כתנת עור (בראשית
ג' כ"א). הענין הוא מאמר ויהי האדם לגפש חיה
(בראשית ב' ז'), ופירש רש"י זכרונו לברכה חיה
שבכלו עין שם.

The meaning is that the life-force within man is the life-force within all of them, in the entire order of creation, from the end of action until the first thought, which is the whole Torah and the unification of the Holy One blessed is He and His Shechinah. As our sages said: "He looked into the Torah and created the world" (Zohar II:161a). Therefore the bodies of man are themselves the bodies of Torah, if all his ways are prepared toward God.

פירוש כי החיות שבאדם הוא החיות שבכלו, בכל
סדר הבריאה מסוף המעשה עד המחשבה תחלה,
שהוא כל התורה כולה ויחוד קודשא בריך הוא
ושכינתיה, באמרו זכרונם לברכה הסתכל בתורה
וברא (זהר חלק ב' קס"א א'). ואם כן הגופים של
אדם הן הן גופי תורה, אם כל דרכיו יכנו הן
ללקראת ה'.

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And from now there is no shame in a naked body, since it is the body of Torah — though it is said: “The curves of your thighs” (Shir HaShirim 7:2); just as the thigh is hidden, so Torah matters are hidden. Thus the body hides the Torah, for the Torah is inside it, “and they shall live by them” (Vayikra 18:5). But after the sin, when the body became separated, “they knew that they were naked.” And God made for them “garments of skin,” meaning coverings, for the whole Torah now required to be materialized through physical mitzvot, and therefore additional garments were required, as it is said: “Lambs will be your clothing” (Mishlei 27:26).

But bodies that are themselves the bodies of Torah — “threaded to the hair and never miss” (Sanhedrin 7b) — behold this is the unification of the Holy One blessed is He and His Shechinah: “he shall not be ashamed, neither shall he know humiliation” (Yeshayahu 50:7).

And behold, from the type of event occurring in the world, a person knows in his soul how he is against God — for behold, the world is itself created for him and sustained for him and conducted according to his way. Like a servant whose master's good is in his hand, yet he flees from his master in every place of his master's dominion.

And in every footstep — behold, in his master's dominion there — and when he says he is fleeing, they chastise him there, and there they place for him statute and judgment to test him, to know what is in his heart, perhaps he will return from his perverseness.

ומעתה אין שום בושה בגוף עירם, אחר שהיא גוף התורה. אם אָמַנְם נְאָמַר חֲמוּקֵי יְרִכֶיךָ (שיר השירים ז:ב'), מָה יָרַךְ בְּסִתְרָא אַף דְּבָרֵי תוֹרָה בְּסִתְרָא. הָרִי הַגּוֹף מְסִתֵּיר אֶת הַתּוֹרָה לְהִיּוֹתָהּ בְּתוֹכוֹ וְחַיֵּי בָהֶם (ויקרא י"ח:ה'). מָה שָּׁאִין כּוֹן אַחַר הַחֲטָא שֶׁהַגּוֹף הֵיךָ נִפְרָד וְנִדְעוּ כִּי יִעֲרָמֶם הֵם. וַיַּעַשׂ ה' לָהֶם כְּתַנַּת עוֹר, שֶׁהֵם לְבוּשִׁים לְהִיּוֹת כָּל הַתּוֹרָה הַיְתֵדָה צְרִיכָה לְהַתְגַּשֵּׁם עַל דְּרָף הַגּוֹף בְּמִצְוֹת גְּשָׁמִיּוֹת וְהֵיוּ צְרִיכִים עוֹד לְבוּשִׁים, כְּמֵאֲמַר כְּבָשִׂים לְלְבוּשָׁךְ (משלי כ"ז:כ"ו).

אָבֵל גּוֹפִים שֶׁהֵן הֵן גּוֹפֵי תוֹרָה קוֹלַע אֵל הַשְּׁעָרָה וְלֹא יִחַטָּא (סנהדרין ז' ב'), הִנֵּה זֶהוּ יְחִיד קְדוּשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵּיהָ, גַּם בּוֹשׁ לֹא יְבוֹשׁ גַּם הַכֵּלִם לֹא יִדַּע ((יְשַׁעְיָהוּ נ"ז)).

וְהִנֵּה מַעֲיִן הַמְּאוֹרָע בְּעוֹלָם, יָדַע אֵינִישׁ בְּנַפְשֵׁיהָ אֵיךְ הוּא נִגְדָה ה', שֶׁהָרִי הַעוֹלָם הִנֵּה הוּא בְּעֵצְמוֹ בְּשִׁבְיָלוֹ נִבְרָא וּמְתַקְנֵם וּמְתַנְהֵג לְפִי דְרָכּוֹ. כְּדָרָף הַעֶבֶד שֶׁכָּל טוֹב אֲדוֹנָיו בְּיָדוֹ וּבוֹרַח מֵאֲדוֹנָיו בְּכָל מְקוֹמוֹת מְמַשְׁלֵתוֹ.

וּבְכָל מְדָרָף כִּפּוּר רָגְלוֹ הָרִי בְּמַשְׁלֵת אֲדוֹנָיו שָׁם, וּבְאֲמָרוֹ כִּי בּוֹרַח הוּא — מִיִּסְרִים אוֹתוֹ שָׁם, וְשָׁם שָׁמִים לוֹ חֵק וּמִשְׁפָּט לְנִסּוֹתוֹ, לְדַעַת אֶת אֲשֶׁר בְּלִבּוֹ. אוֹלֵי יַחֲזִיר לְסוּרוֹ.

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But the way of a servant who is the son of his master's maidservant — for the servant is born in the house of his master — surely he will not flee from him and will serve him forever, because he is his servant from the day of his birth, and also the deeds of his fathers are in his hand, his mother the maidservant of his master.

Behold, such a servant, who is certain not to flee, does not need trials or judgments. This is what David the king said, peace be upon him: “And I am Your servant, the son of Your maidservant” (Tehillim 116:16). Therefore “You have loosened my bonds” (Tehillim 116:16) — for the bonds exist only lest he flee, but if he is certain not to flee, why should there be bonds?

And behold, a body that is certain that it will not flee — behold, it is the body of the Torah and the unification of the Holy One blessed is He and His Shechinah. And by what? Through awe and love and attachment, which is the constant cleaving. And this is what our sages of blessed memory said: “Three things a person must say within his house” (Shabbat 34a) — meaning: within his body.

And their saying “On the eve of Shabbat” — meaning: preparation for Shabbat, which is the Name of the Holy One blessed is He, the unification of the Holy One blessed is He and His Shechinah. And their saying “At the approach of darkness” — meaning: when some darkness of intellect arrives.

אָבֵל מִדְרֹךְ עֶבֶד בֶּן שְׁפַחַת אֲדוֹנָיו, שֶׁהָעֶבֶד הוּא יְלִיד בֵּית אֲדוֹנָיו — בְּוַדַּאי לֹא יִבְרַח מִמֶּנּוּ וְעֶבְדוֹ לְעוֹלָם, מִחֲמַת הַיּוֹתוֹ עֶבְדוֹ מִיּוֹם הוֹלְדוֹ, וְגַם מִעֲשֵׂה אֲבֹתָיו בְּיָדוֹ, אִמּוֹ שְׁפַחַת אֲדוֹנָיו.

הִנֵּה עֶבֶד כְּזֶה הַבָּטוּחַ שֶׁלֹּא יִבְרַח — אֵינּוּ צָרִיךְ לְשׁוּם נִסְיוֹנוֹת וּמִשְׁפָּטִים. זֶהוּ מֵה שֶׁאָמַר דָּוִד הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם וְאֲנִי עֶבְדְּךָ בֶּן אִמְתְּךָ (תְּהִלִּים קט"ז:ט"ז), לְכֵן פִּתְחַת לְמוֹכְרֵי — שֶׁהָרִי הַמוֹסְרוֹת הֵם שֶׁלֹּא יִבְרַח, וְאִם הוּא בָטוּחַ שֶׁלֹּא יִבְרַח — הַמוֹסְרוֹת לְמָה.

וְהִנֵּה גּוּף הַבָּטוּחַ שֶׁלֹּא יִבְרַח, הִנֵּה הוּא גּוּף הַתּוֹרָה וְיְחִוּד קוּדְשָׁא בְרִיךְ הוּא וְשִׁכְנִיתִיָּהּ. וּבַמָּה? בְּיִרְאָה וְאַהֲבָה וְהַתְקַשְׁרוּת שֶׁהִיא הַדְּבָקוֹת הַתְּמִידִי. וְזֶהוּ שֶׁאָמְרוּ זְכוֹרֵנּוּם לְבִרְכָה שֶׁלִּשָׂה דְבָרִים צָרִיךְ אָדָם לומר בְּתוֹךְ בֵּיתוֹ (שְׁבַת ל"ד א'), פִּירוּשׁ בְּתוֹךְ גּוּפוֹ.

וְאִמְרָם עֶרֶב שַׁבַּת פִּירוּשׁ הַכְּנָה לְשַׁבַּת שֶׁהוּא שְׁמָא דְקוּדְשָׁא בְרִיךְ הוּא, יְחִוּד קוּדְשָׁא בְרִיךְ הוּא וְשִׁכְנִיתִיָּהּ. וְאִמְרָם עִם חֲשֵׁכָה פִירוּשׁ כְּשִׁמְגִיעַ אֵיזֶה חֲשֵׁכוֹת הַשְּׁכָל.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Vayeitzei

Introduction

Rabbi **Menachem Mendel of Horodok** (c. 1730–1788), known as the *Maggid of Horodok*, was one of the earliest and most influential disciples of the Maggid of Mezeritch and later became a spiritual guide for the Chassidic community that eventually settled in Eretz Yisrael. His teachings revolve around the inner unification of the soul with the Divine, the profound spiritual responsibility of each individual, and the way human actions shape the spiritual architecture of the world. In this maamar, he expounds on the Midrash regarding Yaakov's stone and develops it into a sweeping doctrine of personal accountability, mystical unity, and the meaning of the tzaddik in sustaining all worlds.

And their saying “Have you tithed?” — meaning: awe, which is called tithe, as is known. And their saying “Have you made an eruv?” — meaning: love, which mixes two into one. And their saying “Light the lamp” — meaning: attachment and cleaving, like the way the light is joined to the wick by means of the oil, as in the statement: “And oil on your head shall not be lacking” (Kohelet 9:8).

And this is what our sages of blessed memory said: “And one must say them gently” (Shabbat 34a) — meaning: one must persuade the body gently to bring it to these traits, so that it becomes the body of the Torah and the unification of the Holy One blessed is He and His Shechinah.

And behold, the person who says that the world was created for him — and so is it conducted — according to the way of his conduct before God, and from the type of event occurring in the world he understands the deficiency within himself, and he sees to return until God, to restore the unification face-to-face.

He is called a righteous one, the foundation of the world (Mishlei 10:25), for he connects all the worlds and they are conducted through him. And he is called “the middle bar that passes from end to end” (Shemot 26:28). And he is called Yaakov, as in the statement: “You will give truth to Yaakov” (Mikha 7:20), for truth is what “passes through,” as is known.

And the statement “Truth will sprout from the earth” (Tehillim 85:12) and the statement “And truth was cast to the ground” (Daniel 8:12), for even in all earthliness the truth passes through and connects to the root, which is the trait of Yaakov.

ואמרום עשרתם פירוש יראה הנקראת מעשר פידוע.
ואמרום ערבתם פירוש אהבה המערבת שנים לאחד.
ואמרום הדליקו את הנר, פירוש התקשרות ודבקות
בדרך האור המתקשר בפתיחה על-ידי השמן,
(כמאמר ושמן על-ראשך אל-יחסר (קהלת ט:ח).

וזהו אמרום זכרונום לברכה וצריף למימרינהו
בניחוחתא (שבת ל"ד א'), פירוש שצריף לפתות הגוף
בנחת להגיעו למדות אלו שיעשה גוף התורה ויחוד
קודשא בריף הוא ושכינתיה

והנה האדם שאמר שבשביילי נברא העולם, וכן הוא
מתנהג, לפי דרך הנהגתו לפני ה'. ומעין המאורע
בעולם — מבין החסרון שבפעצמו, ורואה לשוב עד
ה', להחזיר היחוד פנים בפנים

הוא הנקרא צדיק יסוד עולם (משלי י"ב:ה), ששהוא
המקשר כל העולמות, ומתנהגים על-ידו. ונקרא
ברית התיכון המברית מקצה אל-קצה (שמות
כ"ו:כ"ח). והוא נקרא יעקב כמאמר תתן אמת ליעקב
(מיכה ז:כ), כי אמת הוא המברית פידוע

ומאמר אמת מארץ תצמח (תהלים פ"ה:י"ב) ומאמר
ותשלך אמת ארצה (דניאל ח:י"ב), כי אפלו בכל
הארציות האמת מברית ומקשר אל השמש, ששהוא
מדת יעקב

Menachem Mendel of Horodak

Pri Ha'Eretz Parshas Vayeitzei

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And this is what our sages of blessed memory said: “A ladder set upon the earth ... and its head...” — this is Sinai, meaning: the Torah. And their saying: “The angels of God — these are Moshe and Aharon” — meaning: the righteous ones.

וזהו אָמְרָם זְכוּרָנָם לְבָרְכָה סֵלֶם מִצָּב אֲרֻצָּה וְכוּ'
וְרֵאשׁוּ וְכוּ' זֶה סִינַי, פִּירוּשׁ הַתּוֹרָה. וְאָמְרָם מִלְאֲכֵי
אֱלֹהִים אֵלּוּ מִשָּׁה וְאַהֲרֹן, פִּירוּשׁ הַצַּדִּיקִים.

For the completely righteous ones, through the Torah which is the unification of the Holy One blessed is He and His Shechinah — behold their body is itself the body of the Torah, and a ladder that passes from the earth up to the heavens.

כִּי הַצַּדִּיקִים גְּמוּרִים עַל־יְדֵי הַתּוֹרָה שֶׁהִיא יְחִוּד
קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁכְיָנְתִּיהָ — הִנֵּה גּוֹפֶם הוֹרֵהוּ
גּוֹפֵי תוֹרָה וְסֵלֶם הַמַּבְרִיחַ מִן הָאָרֶץ עַד לְרִקְיעַ

“And behold, God stood upon it” (Bereishit 28:13) — certainly God, and no other. For for such a person, there is nothing in his world besides God alone — the Creator — and he alone is the created one in the world, and the whole world is created for him.

וְהִנֵּה ה' נֹצֵב עָלָיו (בְּרֵאשִׁית כ"ח:י"ג) — וְדַאי ה'
הוּא וְלֹא אֲחֵר. כִּי לְאָדָם כִּיּוֹצֵא בּוֹ אֵין לוֹ בְּעוֹלָמוֹ
בְּלִמְתֵי ה' לְבַדּוֹ הַבּוֹרָא, וְהוּא הַנִּבְרָא בְּעוֹלָם לְבַדּוֹ,
וְכָל הָעוֹלָם נִבְרָא בְּשִׁבִילוֹ

And the statement “I am the God of Avraham and the God of Yitzchak” (Bereishit 28:13) likewise applies in a person such as this — as David said: “I am Your servant, the son of Your maidservant” (Tehillim 116:16), as mentioned above.

וּמֵאָמַר אֲנִי אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי יִצְחָק (בְּרֵאשִׁית
כ"ח:י"ג) גַּם בְּאָדָם כִּיּוֹצֵא. כְּמֵאָמַר דָּוִד אֲנִי עַבְדְּךָ בֶן
אִמָּתְךָ (תְּהִלִּים קט"ז:ט"ז) בְּנִזְכָּר

And the statement “The land upon which you are lying — to you I will give it” (Bereishit 28:13) — for He folded the whole earth beneath him. Surely so it is, for the entire world is conducted according to his conduct. (Until here — the ending is missing, and “Woe for those who are lost.”)

וּמֵאָמַר הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לְךָ אֶתְנַנֶּנָּה
(בְּרֵאשִׁית כ"ח:י"ג), שֶׁקָּפַל אֶת כָּל הָאָרֶץ תַּחְתָּיו.
וְדַאי בֶן הוּא, שֶׁהָרִי כָּל הָעוֹלָם מִתְנַהֵג דְּרָף הַנְּהַגְתּוֹ.
(עַד כָּאן חֶסֶר הַסּוּם וְחֻבֵּל עַל דְּאֲבָדִין

[NOTE Summary:

The maamar begins with the Midrash describing how Yaakov Avinu gathered many stones that became one. The Maggid of Horodok explains that this unity symbolizes the deeper unification of the Holy One blessed is He with His Shechinah, revealed at Sinai in the vision of the ladder whose angels represent Moshe and Aharon. The maamar weaves together classic teachings: the requirement that a person must say “For my sake the world was created,” the role of body and soul, and the mystical meaning of human influence upon all spiritual realms.

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He teaches that every event in the world, whether good or bad, arises for the sake of awakening a person to return to God with full heart. The unity or separation a person creates between God and His Shechinah corresponds to his spiritual refinement or coarseness. Separation is described as the spiritual act of cutting the shoots, Heaven forbid, as even small moral failings have vast cosmic consequences.

The Maggid proceeds to explain Adam's state before and after the sin: originally, the body was a garment for Torah with no shame, but after the sin the body required physical garments because the Torah needed to descend into physical mitzvot and coverings. Thus the truly refined body itself becomes a "body of Torah" uniting heaven and earth.

The maamar then expounds the teaching that a person must say three things before Shabbat. According to the Maggid, this refers to preparing the body for the unification of awe, love, and attachment, each alluded to in the Talmudic phrases "Have you tithed," "Have you made an eruv," and "Light the lamp." The righteous person who repairs himself becomes the bridge of all worlds, the foundation of creation, called Yaakov and "the middle bar that passes from end to end."

The teachings culminate in the imagery of the ladder of Yaakov, describing the tzaddik whose body is itself a body of Torah and is a living ladder connecting earth to heaven. For such a person, the entire world exists only for his service of God, for he is the one through whom the world receives its spiritual direction. The maamar concludes with the explanation of "the land upon which you lie I will give to you," teaching that all creation folds beneath the influence of the true tzaddik.

Practical Takeaway:

A person must understand that every spiritual and physical event he experiences is directed to awaken him to real change, to return wholeheartedly, and to repair the unity between the Divine and the created world. Each individual has the inner ability to transform his body into a vessel for Torah, to refine awe, love, and attachment, and to become in his own measure a connecting ladder between heaven and earth. The more a person takes responsibility for the world that is "created for him," the more he can restore unity, clarity, and holiness in all realms of life.

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Chassidic Story:

It is told that when Rabbi Menachem Mendel of Horodok first settled in Eretz Yisrael with the early Chassidic community, the journey was extraordinarily difficult. Many of the disciples became discouraged, wondering if they were worthy of such a holy task. One evening, after a day of severe hardship, the Maggid of Horodok gathered the Chassidim and told them that every step of their journey shook worlds above and below, for “a person must know that the world is created for him and is guided according to his footsteps.”

He then pointed to a young man who had struggled intensely with the difficulties of the voyage and said, “Do not think that your weakness separates you from the Shechinah. Each time you lift yourself, even a little, you restore unity between heaven and earth. Even your smallest movement is a rung on Yaakov's ladder.”

That night the group felt renewed strength. From then on, they saw every hardship not as a sign of distance but as a call to draw closer. Many later said that this teaching was what allowed them to persevere until they reached the Holy Land, where the Maggid continued to guide them in living as true bridges between the earthly and the Divine. **END NOTE]**