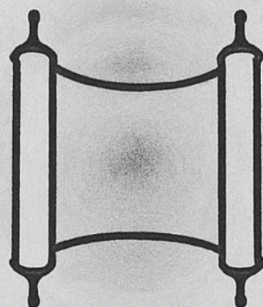


בס"ד

**Rabbi Menachem Mendel
of Horodok**

Parshas Matos Massei



לע"נ

אסתר בת יצחק

Dedicated By:

ר' נחום אהרון ליטשקאווסקי

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Menachem Mendel of Horodak

Pri Ha'Eretz

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Introduction

This profound teaching by **Rabbi Menachem Mendel of Horodok** (also known as the "Horodaker") explores the inner purpose of spiritual descent, the role of thought and daas in unifying reality with the Divine, and the mystical meaning of mitzvos, journeys, and sacred structure. Rabbi Menachem Mendel was a leading disciple of the Maggid of Mezritch and a central figure in the early Chassidic movement. After emigrating to the Holy Land, he led the Chassidic community in Tiberias until his passing in 1788. His discourses often combine depth of kabbalistic insight with practical guidance for spiritual refinement.

(Bamidbar 30:2): And Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the matter that Hashem has commanded. And at the end of the book (Bamidbar 36:13): These are the commandments and the laws that Hashem commanded by the hand of Moshe to the children of Israel, in the plains of Moav by the Jordan, near Jericho.

בַּמִּדְבָּר ל' ב'): וַיְדַבֵּר מֹשֶׁה אֶל רָאשֵׁי הַמִּטְּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה'. וּבְסוֹף הַסֵּפֶר (בַּמִּדְבָּר ל"ו י"ג): אֵלֶּה הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' בְּיַד מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל בְּעֶרְבֹת מוֹאָב עַל יַרְדֵּן יֶרִיחוֹ.

The matter is as our Sages said (Avos 4:3): "Do not be disdainful of any person, and do not be dismissive of any thing." Likewise is the story of Rabbi Elazar the son of Rabbi Shimon (Taanis 20a), to whom Eliyahu, of blessed memory, appeared as a repulsively ugly man such as there had never been, until Rabbi Elazar degraded him, etc. And afterward Eliyahu gave him rebuke until he accepted upon himself not to behave so again.

הַעֲנִין הוּא אָמְרוּ רַז"ל (מִשְׁנָה אָבוֹת ד' ג'): "אֵל תְּהִי בְּזוֹ [לְכָל אָדָם, וְאֵל תְּהִי מִפְּלִיג] לְכָל דְּבָר". וְכֵן מַעֲשֵׂה דִרְבִּי אֱלִיעֶזֶר בֶּן רַבִּי שְׁמַעוֹן (תַּעֲנִית כ' א') שֶׁנִּדְמָה לוֹ אֱלִיָּהוּ ז"ל לְאָדָם מְכַעֵר שָׂאִין כְּמוֹהוּ עַד שֶׁגָּנָה אוֹתוֹ רַבִּי אֱלִיעֶזֶר וְכו', וְאַחֵר כִּף אָמַר לוֹ אֱלִיָּהוּ מוֹסֵר עַד שֶׁקִּבֵּל עַל עַצְמוֹ שְׁלֹא לַעֲשׂוֹת כֵּן.

And the matter is, as it is known from the verse (Mishlei 16:4): "Everything Hashem made for His purpose," and the explanation of (Yeshayahu 43:7): "All that is called by My Name and for My glory I created it, etc." — that all the creatures in the world, even the smallest worm in the sea, are needed by the world, and the greatness of the Creator is revealed through them more than without them. For if revelation were possible without them, they would not have been created.

וְהַעֲנִין כִּי הִנֵּה יָדוּעַ מֵאֲמֵר (מִשְׁלֵי ט"ז ד'): "כָּל פֶּעַל ה' לַמַּעֲנֵהוּ", וּפִירוּשׁ (יִשְׁעִיָּהוּ מ"ג ז'): "כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאשִׁיתוֹ וְכו'", שֶׁכָּל הַבְּרוּאִים שֶׁבְּעוֹלָם עַד הַשְׁלִשׁוּל הַקָּטָן שְׂבִיבִים — צִרָּה הַעוֹלָם בָּהֶם, וּגְדוּלַת הַבּוֹרָא מִתְגַּלֶּה בָּהֶם יוֹתֵר מִבְּלָתָם. שָׂאִם הִיְתָה אֶפְשָׁרוּת הַהִתְגַּלּוּת בְּלָתָם, לֹא הָיוּ נִבְרָאִים.

To the extent that there is not a single thing in the world — even the kelipos (forces of concealment), and the nations of the world, and punishments — all are for His glory, may He be blessed. This is the secret of the verse (Tehillim 103:19): "And His kingdom rules over all." Likewise, the explanation of (Nechemiah 9:6): "And You give life to them all." And the explanation of (Tehillim 104:24): "How manifold are Your works, Hashem; all of them You made with wisdom." The glory of Hashem revealed through this creature could not be revealed through any other.

עַד שֶׁאֵין לָהּ דְּבָר שֶׁבְּעוֹלָם, אֶפְלוּ הַקְּלִיפּוֹת וְאוֹמוֹת הַעוֹלָם וְעוֹנְשֵׁין — הַכָּל לְכַבּוֹדוֹ יִתְבָּרֵךְ. וְזֶהוּ סוּד (תְּהִלִּים ק"ג י"ט): "וּמַלְכוּתוֹ כָּפַל מִשְׁלָה", וְכֵן פִּירוּשׁ (נְחֵמְיָה ט' ו'): "וְאַתָּה מַחְיֶה אֶת כָּלָם", וְכֵן פִּירוּשׁ (תְּהִלִּים ק"ד כ"ד): "מָה רַבּוֹ מַעֲשֵׂיָהּ ה' בָּלָם בְּחֻקָּהָ עֲשִׂיתָ", וְכַבּוֹדוֹ יִתְבָּרֵךְ שֶׁמִּתְגַּלֶּה מִבְּרִיָּה זוֹ — אֵי אֲשֶׁר אוֹתָהּ הַתְגַּלּוּת מִבְּרִיָּה אַחֶרֶת.

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Pri Ha'Eretz

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And the matter is, whether it is fear of punishment, or fear of shame, or fear of exaltedness, through which a person is aroused—within each of these types of fear there are countless details, without end or number.	וְהֵעֵנֵן הוּא אִם יִרְאָת עוֹנֶשׁ אוֹ יִרְאָת בּוֹשֶׁת אוֹ יִרְאָת הַרְוּמָמוֹת, שְׁמַתְעוֹרֵר הָאָדָם עֲלֵיהֶם, וּבְכָל אֶחָד מֵיִרְאוֹת הַהִנְזָפוֹת יֵשׁ כַּמָּה וְכַמָּה פְּרָטִים עַד אִין קִץ וּמִסְפָּר.
And similarly, loves are also divided, as well as the rest of the emotions and connections—without end, as is known. These are the bodies of the created beings in this lowly physical world. So too is man, who is a microcosm (Tikkunei Zohar 130b), included of all of it, through variations in thoughts, imaginations, emotions, and connections, without end.	וְכֵן מִתְחַלְקִין הָאֱהָבוֹת וְכֵן שְׂאָרֵי הַמּוֹדוֹת וְהַתְּקַשְׁרוֹת עַד אִין קִץ פִּידוּעַ, וְהֵן הֵן גּוֹפֵי הַבְּרִיּוֹת בְּעוֹלָם הַזֶּה הַשָּׂפֶל הַחֲזוּמִרִי, וְכֵן הוּא בְּאָדָם שֶׁהוּא עוֹלָם קָטָן (תִּיקּוּנֵי זוֹהַר ק"ל ב'), כְּלוּל אֶת הַכֹּל בְּחִלּוּף הַמַּחְשְׁבָה וְהַדְמְיוֹנוֹת וְהַמּוֹדוֹת וְהַתְּקַשְׁרוֹת עַד אִין קִץ.
As is known, thought is a complete stature—whether for good or, Heaven forbid, for evil. Through it one is aroused toward Hashem, whether for the aforementioned fear, or for love of Him, or through whatever attribute He measures out to him, he acknowledges and thanks Him.	כִּידּוּעַ שֶׁהַמַּחְשְׁבָה הִיא קוֹמָה שְׁלִימָה אִם טוֹב וְאִם רַע חֵס וְשְׁלוֹם, מִתְעוֹרֵר מִמֶּנָּה לְה' בְּרוּךְ הוּא אִם לְיִרְאָתוֹ הַהִנְזָפָת, אִם לְאַהֲבָתוֹ יִתְבָּרַךְ אוֹ בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לוֹ מוֹדָה לוֹ יִתְבָּרַךְ.
And by this, King Shlomo, peace be upon him, knew the languages of all creatures in the world—through his contemplation upon himself and his variations and the variations of his variations.	וּבִזְמַן הַזֶּה יוֹדֵעַ שְׁלֹמֹה הַמֶּלֶךְ עָלָיו הַשְׁלוֹם הַלְשׁוֹנוֹת מִכָּל הַבְּרִיאוֹת שֶׁבְּעוֹלָם בְּהִסְתַּכְּלוּתוֹ עַל עֲצָמוֹ וְחִלּוּפּוֹ, וְחִלּוּפֵי חִלּוּפּוֹ.
For thought does not remain fixed even for a single moment; rather, it constantly removes and dons forms, as is known. And not all times are equal, as is known from the 28 times and the endless changes.	שֶׁהָרִי אִין הַמַּחְשְׁבָה עוֹמֶדֶת אֲפִלּוּ רִגַע אֶחָד, אֲלֹא פוֹשֵׁט וְלוֹבֵשׁ צוּרָה תָּמִיד כִּידּוּעַ, וְלֹא כָּל הָעֵתִים שׁוֹיִן כִּידּוּעַ מִכ"ח עֵתִים וְהַשְׁתַּנּוּת לְאִין מִסְפָּר.
And this applies even among the greatest of the righteous, even with Moshe Rabbeinu, peace be upon him. Opposite him was Bilaam, the da'as of the kelipah, who encompassed all da'as and corrupt thought of sanctified matters, as it says (Koheles 7:14): "This one opposite the other Hashem made."	וְדַבֵּר זֶה נוֹהֵג אֲפִלּוּ בַּגְּדוּלֵי הַצַּדִּיקִים וְאֲפִלּוּ בַּמַּשֶּׁה רַבִּינוֹ עָלָיו הַשְׁלוֹם, כְּנִגְדּוֹ הָיָה בִּלְעָם דַּעַת דְּקָלִיפָה, שֶׁהָיָה כּוֹלֵל כָּל הַדַּעַת וּמַחְשַׁבַת פְּסוּל הַמַּקְדָּשִׁין, כְּמֵאֲמַר (קֹהֵלֶת ז' י"ד): "אֶת זֶה לְעִמַּת זֶה עָשָׂה", הָאֱלֹהִים.
And since Moshe Rabbeinu, peace be upon him, was da'as of holiness, it was necessary for all of these to come into play in his thoughts—and he overcame them and subdued within himself all evil, until he reached the level of da'as of holiness, as is known.	וְאַחֲרֵי שֶׁמַּשֶּׁה רַבִּינוֹ עָלָיו הַשְׁלוֹם הָיָה דַּעַת דְּקָדוּשָׁה — בְּוֹדָאֵי הָיוּ מְכַרְחִים כָּל אֵלּוֹ לַעֲבוֹד בְּמַחְשַׁבָתוֹ, וְהוּא גָּבַר עֲלֵיהֶם וְהִכְנִיעַ בְּעֲצָמוֹ כָּל הָרַע עַד שֶׁהִגִּיעַ לְהִיּוֹת בְּמַדְרַגַת דַּעַת דְּקָדוּשָׁה כִּידּוּעַ.
And this is the statement of the Baal Shem Tov: that all that was in Bilaam, they suspected in Moshe Rabbeinu, peace be upon him.	וּמֵאֲמַר הַבַּעַל שֵׁם טוֹב שֶׁכָּל מַה שֶׁהָיָה בְּבִלְעָם הָיוּ חוֹשְׁדִּין לְמַשֶּׁה רַבִּינוֹ עָלָיו הַשְׁלוֹם.

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Pri Ha'Eretz

Parshas Matos Massei

Because as long as the ascent of the Shechinah has not been completed — as it will be at the time of the [final] ascent of the Shechinah and the Righteous Redeemer, speedily in our days — which is the nullification of the kelipah, as it says (Yeshayahu 25:8): “Death will be swallowed up forever,”	מפני שכל זמן שלא נגמרה עליית השכינה באשר יהיה בזמן [עלית] השכינה וגאול צדק במהרה בימינו, שהוא, "בטול הקליפה (ישעיהו כ"ה ח)': "כלע המנות לנצח
therefore, all ascents must take place only in the thought of a proper person. And a proper person is unable to reach and ascend to his root except through his opposite — that they rise in his thought, and from them he is aroused toward his Creator, may He be blessed.	מכרחים כל העליות להיות רק במחשבת אדם פשוט, והאדם פשוט אי-אפשר לו להגיע ולעלות אל שרשו פייאם על-ידי שנגדו, שיעלו במחשבתו והוא יתעורר מהם לבוראו יתברך.
And these are the trials, as our Sages said (Shabbos 77b): “Like the creation of the world — first darkness, then light.” And this is mentioned in the Zohar many times.	והן הן הנסיונות כמאמר רז"ל (שבת ע"ז ב'): "כבריאנו של עולם — ברישא חשוכא והדר נהורא", והוא מזכר בזהר הרבה פעמים.
Therefore, when a person wants to subdue some matter that stands against him, he must first truly subdue, before anything else, that very evil which dwells within himself.	לכן כשהאדם רוצה להכניע איזה דבר העומד עליו — בתחלה צריך להכניע באמת לפני כו' פרוץ-הוא מאותו הרע השוכן בעצמו.
And this is the nullification of evil and the sweetening of judgments. And this is what is written (Tehillim 69:19): “Draw near to my soul, redeem it,” and afterwards (ibid.): “Because of my enemies, ransom me.”	וזהו בטול הרע והמתקת הדינין. וזהו שכתוב (תהלים ס"ט י"ט): "קרבה אל נפשי גאלה", ואחר-כך (שם): "למען איבי פדני".
Meaning: at first, he asks that redemption come to his soul from all the nations of the world — which are the attachments of foreign thoughts — and then, automatically, he will be redeemed from his enemies, which is the nullification of the kelipah and the sweetening of the judgments.	פירוש: בתחלה בקש שתבוא הגאלה לנפשו מכל אומות-העולם, שהם ההתקשרות במחשבת חוץ, וממילא יהיה פדוי מאויביו — שהוא בטול הקליפה והמתקת הדינין.
And this is what our Sages said (Sanhedrin 97a): “Mashiach does not come except through <i>hese'ach ha'daas</i> (distraction from daas).” The meaning is: daas is the inclusive sum of all the emotions from the seven days of Creation and is not an attribute in itself.	וזהו שאמרו רז"ל (סנהדרין צ"ז א'): "אין משיח בא אלא בהסח הדעת". פירוש: כי הדעת הוא כללות כל המדות מז' ימי הבנין ואינה מדה בפני עצמה.
And the redemption, which must be from all the seventy nations of the world, whose root is in the seven days of Creation, can only come by reaching beyond daas—by removing oneself from daas so that there will be no intermediary between him and Hashem, and no separation in the world, but rather a true unity.	והגאלה שצריכה להיות מכל השבטים אומות-העולם אשר שרשם ז' ימי הבנין, אי-אפשר להיות פייאם שיגיע למעלה מן הדעת, שייסית עצמו מן הדעת, ולא יהיה שום אמצעי בינו ובין השם יתברך, ולא שום הקפסם בעולם — כי אם יחיד אמת.

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And this is what our Sages said (Bava Basra 75b): "In the future, the ministering angels will recite Kedushah before Israel just as they do before Hashem." Because there will be complete unity between Israel and Hashem.	וְהָיוּ אֲמָרָם רַז"ל (בְּבֵא בְּתָרָא ע"ה ב'): "עֲתִידִין מְלַאכֵי־הַשָּׁרֵת לִזְמַר קְדוּשָׁה לִפְנֵי יִשְׂרָאֵל כְּמוֹ שְׁאוּמְרִים לִפְנֵי הַשֵּׁם יִתְבָּרַךְ", מִפְּנֵי שְׂיָהּיוּ אֶחָדוֹת גָּמוּר עִם הַשֵּׁם יִתְבָּרַךְ.
But now, before the coming of Mashiach, <i>daas</i> is what unifies all creations with Hashem, and it nullifies evil from them and brings down goodness upon them.	אָבֵל עֲקָשְׁיוֹ קוֹדֵם בִּיאַת הַמָּשִׁיחַ — הַדַּעַת הוּא הַמִּיחָד אֶת כָּל הַבְּרוּאִים לֵה', וּמִבְטֵל הָרַע מֵהֶם וּמַשְׁפִּיעַ טוֹבָה לָהֶם.
And the matter is: when a person includes in his <i>daas</i> many, many created beings that pass through his thought — which is a complete structure — and he is aroused by them toward the Creator, may He be blessed, as it says (Mishlei 3:20): "By His knowledge the depths were split," he elevates them and refines them in his thought.	וְהַעֲנִין כְּשֶׁהָאָדָם כּוֹלֵל בְּדַעְתּוֹ כְּמָה וְכְמָה נִבְרָאִים שְׁעוֹבְרִים בְּמַחְשָׁבָה — שֶׁהִיא קוֹמָה שְׁלִימָה — וְהוּא מִתְעוֹרֵר מֵהֶם אֵל הַבּוֹרָא יִתְבָּרַךְ (מִשְׁלֵי ג' כ'): "בְּדַעְתּוֹ תִּהְיוּמוֹת נִבְקָעוּ", וּמַעֲלָה אוֹתָם וּמִבְרָרָם בְּמַחְשַׁבְתּוֹ.
As the Zohar says (Zohar III 10b): "All of them were refined through wisdom." And after they ascend to their root, goodness and blessing are drawn down from there.	כְּמֵאֲמַר הַזֹּהַר (זֹהַר חֵלֶק ג' י' ב'): "כּוֹלֵם בְּחֻכְמָה אֶתְבָּרְרִין", וְאַחֲרֵי עֲלִיתָם אֵל שְׁרָשָׁם נִשְׁפָּעִים מִשָּׁם טוֹבָה וּבְרָכָה.
And this is what our Sages said (Berachos 33a): "Great is <i>daas</i> , for it was placed between two [Divine] Names," as it says (Shmuel I 2:3): "A G-d of <i>daos</i> is Hashem."	וְהָיוּ אֲמָרָם רַז"ל (בְּרָכוֹת ל"ג א'): "גְּדוּלָה דַּעָה שְׁנִיתָנָה בֵּין שְׁתֵּי אוֹתִיּוֹת", שְׁנֵאֲמַר (שְׁמוּאֵל א' ב' ג'): "אֵל", "דַּעוֹת ה'".
For <i>daas</i> is what unites all the [Divine] Names from below to above, and unites the branch to its root — which is the Name Havayah, blessed be He, as we said earlier.	כִּי הַדַּעַת הוּא הַמִּיחָד כָּל הַשְּׁמוֹת מִמַּטָּה לְמַעְלָה וּמִיחָד הָעֲנָף אֵל הַשָּׁרֵשׁ — שֶׁהוּא שֵׁם הוּי' בְּרוּךְ הוּא — בְּכַבְרֵינוּ הַנּוֹצְרִים.
As it says (Yeshayahu 43:7): "All who are called by My Name and for My glory I created them." And in all creatures there is sanctity of His Names, blessed be He.	שֶׁהָיָה (יֵשַׁעְיָהוּ מ"ג ז'): "כָּל הַנִּקְרָא בְּשֵׁמִי וּלְכְבוֹדִי בְּרָאתִיו", וּבְכָל הַבְּרִיּוֹת כָּלֵם יֵשׁ בָּהֶם קְדוּשַׁת שְׁמוֹתָיו יִתְבָּרַךְ.
For the Ein Sof, blessed be He, surrounds all worlds and fills all worlds, as is known. And through his <i>daas</i> , a person elevates them to their root and unifies them with the Ein Sof, blessed be He.	כִּי אֵין־סוֹף בְּרוּךְ הוּא סוֹבֵב כָּל־עֲלָמִין וּמְמַלֵּא כָל־עֲלָמִין בְּנִזְכָּר, וּבְדַעְתּוֹ מַעֲלָה הָאָדָם אוֹתָם אֵל שְׁרָשָׁם וּמִיחָד לְאֵין־סוֹף בְּרוּךְ הוּא.
And in this same manner was the Mikdash (Temple), as our Sages said similarly about the Mikdash — that it too was placed between two [Divine] Names, as it says (Shemos 15:17): "You have made, Hashem, the Mikdash, my Lord."	וְעַל־דִּרְדְּרֵי הָיָה הַמִּקְדָּשׁ, כְּאֲמָרָם רַז"ל כְּמוֹ־כֵן עַל מִקְדָּשׁ שְׁנִתָּן בֵּין ב' אוֹתִיּוֹת, שְׁנֵאֲמַר (שְׁמוֹת ט"ו י"ז): "'פָּעַלְתָּ ה' מִקְדָּשׁ אֲד'".
As is known, the Mikdash provided and distributed nourishment and goodness to all beings, even to the nations of the world, as is explained (Sukkah 55b) regarding the festival offerings and other matters explained in the Zohar.	כִּידוּעַ שֶׁהַמִּקְדָּשׁ הָיָה מַשְׁפִּיעַ וּמַחֲלֵק מִזֶּן וְטוֹבָה לְכָל הַבְּרוּאִים וְאֶפְלוּ לְאוֹמוֹת־הָעוֹלָם, כְּמִבּוֹאֵר (סֻכָּה נ"ה ב'). בְּפָרִי הַחֵטֵּא, וּשְׁאָר דְּבָרִים הַמְּבֹאָרִים בַּזֹּהַר.

Menachem Mendel of Horodak**Pri Ha'Eretz****Parshas Matos Massei**

And this is what our Sages said: "If the nations had known the greatness of the benefit they received from the Mikdash, they would not have destroyed it."	וְהוּא אָמַר רַ"ל: "אִילוּ הָיוּ יוֹדְעִים הָאוֹמוֹת גּוֹדֵל "טוֹבָתָם מִן הַמִּקְדָּשׁ לֹא הָיוּ מַחְרִיבִין אוֹתוֹ
And now, in place of the Mikdash, it is the proper person — through whom all beings are united to their source and goodness is drawn.	וְעַכְשָׁיו בְּמָקוֹם מִקְדָּשׁ — הוּא הָאָדָם הַפֶּשֶׁר, שֶׁעַל־יָדוֹ מִתְיַחֲדִים כָּל הַבְּרוּאִים אֶל שְׂרָשָׁם וְנִשְׁפָּעִים טוֹבָה
And likewise, a person unites with the aid of created beings, etc. For now, before the coming of Mashiach, it is impossible for any person to bear such supreme pleasure and true unity without any intermediary.	וְכֵן הָאָדָם מִתְיַחֵד בְּאַמְצָעוֹת הַבְּרוּאִים וְכו'. מִפְּנֵי שֶׁעַכְשָׁיו קוֹדֵם בִּיאַת הַמָּשִׁיחַ — אֵי־אֲפָשֶׁר לְשׁוּם אָדָם לְסָבוֹל הַתַּעֲנוּג עֲלִיוֹן כֵּן וְהִיחֹד אִמְתִּי כְּלִי שׁוּם אַמְצָעִי
The general principle is: for every tzaddik, it is necessary for all that is opposite him to pass through his thought, up to the place of his level.	כָּל־לֹא דְמִלְתָּא: שְׂאֲצֵל כָּל צַדִּיק וְצַדִּיק — מְכַרְחִים לַעֲבוֹר בְּמַחְשַׁבְתּוֹ כָּל שְׂכַנְגָדוֹ עַד מָקוֹם מִדְרָגָתוֹ
And even if someone pious says that he has already nullified all of his emotions and desires — "a fool does not feel." For if he lacks it in one area, he has it in other traits similar to it.	וְאִפְלוּ אִם יֹאמַר הַמִּתְחַסֵּד שֶׁכָּבֵר בְּטַל כָּל הַהֲרָגָשׁוֹתָיו וְתַאֲוָתָיו — "אֵין שׁוֹטֵה מְרִגִּישׁ", שְׂאֵם אֵין לוֹ בְּמִדָּה זוֹ, יֵשׁ לוֹ בְּמִדּוֹת אַחֲרוֹת כְּיוֹצֵא כֹּה
And when such a thought comes to him, he must feel despicable and loathed in his own eyes — for he has erected an idol in the sanctuary, for man is a miniature Mikdash, as is mentioned.	וְכִשְׁבָּאָה לוֹ הַמַּחְשְׁבָּה — צָרִיד לִהְיוֹת נִבְזָה בְּעֵינָיו נִמְאָס, שֶׁהֶעֱמִיד צֶלֶם בְּהִיכָל, שֶׁהָרִי הָאָדָם הוּא מִקְדָּשׁ מַעֲט כְּנֹזֶכֶר
And it is known that the mind is the Holy of Holies, and the heart is the sanctuary of love, and the other organs correspond similarly, as explained in many places.	וְכִידוּעַ שֶׁהַמַּחְשְׁבָּה וְהַמּוֹחַ הוּא קֹדֶשׁ־קְדָשִׁים, וְהַלֵּב הוּא הִיכָל הָאַהֲבָה, וְשָׁאֵר דְּבָרִים — כְּמִבּוֹאֵר בְּכַמָּה מְקוֹמוֹת
And afterward, when he is aroused from the matter toward the Creator, may He be blessed, this is the <i>yichud</i> (union) and the ascent of the Shechinah and her raising from the dust.	וְאַחֲרֵכֶּן, כְּשִׁמְתַּעוֹרֵר מִן הַדְּבָר אֶל הַבּוֹרָא יִתְבָּרַךְ — הוּא הִיחֹד וְעֲלִית הַשְּׂכִינָה וְהִקְמַתָּה מַעֲפָרָא
And the person himself is also elevated by this and ascends from level to level, and from trial to trial, and from journey to journey.	וְהָאָדָם גַּם־כֵּן מִתְעַלֶּה בְּזֶה וְהוֹלֵךְ מִדְרָגָא לְדְרָגָא, וּמִנִּסְיוֹן לְנִסְיוֹן, וּמִמַּסָּע לְמַסָּע
And this is the forty-two journeys written in the Torah, that Israel traveled from Egypt — which is the servitude of crushing labor in mortar and bricks, which refers to physical and bodily acts.	וְזֶהוּ הַמִּבְּמִ"ב מִסְעוֹת הַכְּתוּבִים בַּתּוֹרָה — שְׁנִסְעוּ יִשְׂרָאֵל מִמִּצְרַיִם, שֶׁהִיא עֲבוֹדַת פֶּרֶךְ בַּחֲמֹר וּלְבָנִים, שֶׁהוּא מַעֲשֵׂה הַגִּשְׁמִיּוֹת וְהַגּוֹפְנִיּוֹת
And to exit from there and arrive at Eretz Yisrael — which is Knesses Yisrael — and to make a complete union, one must, at minimum, undergo forty-two journeys.	וְכִדִּי לְצֵאת מִשָּׁם וְלַהֲגִיעַ אֶל אֶרֶץ יִשְׂרָאֵל — שֶׁהִיא כְּנֶסֶת יִשְׂרָאֵל — לַעֲשׂוֹת יַחֲוֹד שְׁלֵם, צָרִיד עַל־כָּל פְּנִים מִבְּמִ"ב מִסְעוֹת
And this is the known Name of Mem-Beis (42), aligned with rising upward, ever higher.	וְזֶהוּ שֵׁם שֶׁל מִ"ב הַיָּדוּעַ, וּמַכְנֹן לַעֲלוֹת מַעֲלָה מַעֲלָה

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

And behold, the matter of the journeys often included steps backward, as is known. Therefore, sometimes a descent comes upon the righteous in their thought — but in truth, the descent is for the sake of ascent, and it is a complete journey, like all the journeys, until the redemption will come speedily in our days — amen.	וְהָיָה עֵינֵינוּ הַמְסֻעוֹת הָיוּ כַּמָּה פְּעָמִים לְאַחֹר כְּפִדּוּעַ, לְכַן לְפָעָמִים מְזַמְּנוֹ לְצַדִּיקִים אֵיזָה יְרִידָה בְּמַחְשַׁבְתּוֹ, אָבָל בְּאַמֶּת הוּא כִּי הַיְרִידָה צָרָה עָלֶיהָ הִיא וּמִסָּע שְׁלִימָה כְּדָרָךְ כָּל הַמְסֻעוֹת עַד שֶׁתְּבוֹא הַגְּאֻלָּה בְּמַהֲרָה בְּיָמֵינוּ אָמֵן.
And the ascent of the Shechinah will be in actuality and a true union without any intermediary or separation. Therefore, they (the angels) will say <i>kedushah</i> before Israel — for <i>kedushah</i> signifies separation from excess.	וְיִהְיֶה עֲלִיּוֹת הַשְּׁכִינָה בְּפֶעַל וַיְחֻד אֲמַתִּי בְּלִי שׁוּם אֲמִצְעִי וְהִפְסֵק. וְלָכֵן יֹאמְרוּ קְדוּשָׁה לְפָנֵי יִשְׂרָאֵל, שֶׁעֵינֵינוּ הַקְדוּשָׁה הוּא פְּרִישַׁת הַמּוֹתָרוֹת מֵהֶם.
And this is “[Va’y]dabeir” — And he spoke,” which is a language of guidance, like (Tehillim 47:4): “He will guide the nations.” “Moshe” represents <i>daas</i> , and “to the heads of the tribes” refers to the roots of variation, which are the twelve diagonal boundaries.	וְזֶהוּ “וַיְדַבֵּר” שֶׁהוּא לְשׁוֹן הַנְּהִיגָה, כְּמוֹ (תְּהִלִּים מ"ז ד'): "וַיְדַבֵּר עַמִּים", וּ"מֹשֶׁה" הוּא הַדַּעַת, וְ"אֶל רִאשֵׁי הַמִּטּוֹת" הֵם שְׁרָשֵׁי הַהִשְׁתַּנּוּת שֶׁהֵם י"ב גְּבוּלֵי אֶלְכָסוֹן.
“To the children of Israel” represents <i>emunah</i> (faith), and “saying” (<i>leimor</i>) is an expression of union and love, as in (Devarim 26:17): “You have declared Hashem,” and the explanation is that <i>daas</i> should guide and train all variations that rise in his thought, in <i>emunah</i> , to unify them with the Creator, may He be blessed.	לְבָנֵי יִשְׂרָאֵל" הוּא הָאֱמוּנָה, "לֵאמֹר" הוּא לְשׁוֹן יְחֻד: וְאֶהְיֶה, כְּמוֹ (דְּבָרִים כ"ו י"ז): "אֵת ה' הָאֱמַרְתָּ", וְהַפִּירוּשׁ הוּא שֶׁיִּרְגֵּל וַיִּנְהַג הַדַּעַת אֵת כָּל הַהִשְׁתַּנּוּת שֶׁיַּעֲלֶה בְּדַעַתוֹ בְּאֱמוּנָה לִיְחָד אוֹתָם לְבוֹרֵא יִתְבָּרַךְ.
And this is “These are the commandments” (<i>eileh ha'mitzvos</i>), which also means <i>yichud</i> (unification), as in “[to] command to this one.” “And the laws” (<i>u'mishpatim</i>) — means: through habitual practice, it will be light and upright in his eyes, and the law will follow naturally.	וְזֶהוּ "אֵלֶּה הַמִּצְוֹת" שֶׁהוּא פִּירוּשׁוֹ גַּם-כֵּן יְחֻד, כְּמוֹ "לְצִוּוֹת לָזֶה". "וְהַמִּשְׁפָּטִים" פִּירוּשׁ: עַל-יְדֵי הַרְגֵּל יִהְיֶה קָל בְּעֵינָיו וְנִשְׂרָ, וְהִדִּין נוֹתֵן.
“Which Hashem commanded through Moshe” means the union of the Ein Sof, blessed be He, with <i>daas</i> . “To the children of Israel” means through <i>emunah</i> .	אֲשֶׁר צִוָּה ה' בְּיַד מֹשֶׁה" פִּירוּשׁ: יְחֻד אֵין-סוֹף" בְּרוּךְ-הוּא עִם הַדַּעַת. "אֶל בְּנֵי יִשְׂרָאֵל" פִּירוּשׁ: עַל-יְדֵי הָאֱמוּנָה.
“In the plains of Moav” (<i>b'arvos Moav</i>) means to believe that all the confusion in thoughts and all creatures — through them, life is granted, as it says (Nechemiah 9:6): “And You give life to them all.” All come from the Ein Sof, blessed be He.	בְּעֶרְבוֹת מוֹאָב" פִּירוּשׁ: לְהֶאֱמִין שֶׁכָּל הָעֶרְבוּבָא" בְּמַחְשַׁבּוֹת וְכָל הַבְּרִיּוֹת — בּוֹ יִפְקְדוּ לַחַיִּים, כְּמֹאֲמַר (נְחֵמְיָה ט' ו'): "וְאַתָּה מְחַיֶּה אֶת כָּלֶם", כָּלֶם בָּאִים מֵאֵין-סוֹף בְּרוּךְ-הוּא.
And this is “Moav, by the Jordan, near Jericho” — as it is known that in Jericho there was perception of the Mikdash, as our Sages said (Yoma 39b): “In Jericho was heard the voice of the Kohen Gadol; in Jericho, the goats would sneeze,” and many other such matters.	וְזֶהוּ "מוֹאָב עַל יַרְדֵּן יֵרֵחוֹ", כְּפִדּוּעַ שֶׁבִּירְחוֹ הָיְתָה הַשְׁמָעָה הַמִּקְדָּשׁ, כְּמוֹ שֶׁאָמְרוּ רַז"ל (יוֹמָא ל"ט ב'): "בִּירְחוֹ הָיָה נִשְׁמָע קוֹלוֹ שֶׁל כְּהֵן גָּדוֹל, בִּירְחוֹ הָיוּ מַתְעַשְׂשִׁין הָעֲזִים", וְכו' וְכַמָּה דְּבָרִים.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

And this — that the descent is for the sake of attaining the Mikdash.	וְזֶה — שְׁהִירִידָה הִיא לְצוּרָה הַשָּׁגַת הַמִּקְדָּשׁ
Or it may be said that the mitzvos are like candles, as it is stated (Mishlei 6:23): “For a mitzvah is a candle, and Torah is light,”	אוּ יֵאָמֵר כִּי הַמִּצְוֹת כְּמוֹ נֵרוֹת, כְּנֶאֱמַר (מִשְׁלֵי ו' כ"ג): "כִּי נֵר מִצְוָה וְתוֹרָה אֹר",
and as the verse says (Mishlei 20:27): “The candle of Hashem is the soul of man, which searches all the inner chambers of the belly.”	וּכְנֶאֱמַר (מִשְׁלֵי כ' כ"ז): "נֵר ה' נִשְׁמַת אָדָם חוֹפֵשׁ "כָּל-חֲדָרֵי-בֶטֶן",
The essence of preparing for every mitzvah is to search in one's limbs and body whether it is fitting that the Divine presence should rest upon it.	שְׂעִיקָר הַכְנַת כָּל מִצְוָה — לְחֹפּוּשׁ בְּאַבְרָיו וּבְגוּפוֹ אִם יֵרָאִי שְׁתִּשְׁרָה עָלָיו
And this is “and the <i>mishpatim</i> (ordinances),” which refers to self-sacrifice.	וְזֶהוּ "וְהַמִּשְׁפָּטִים" — שֶׁהוּא מְסִירַת נֶפֶשׁ

[NOTE Summary

The discourse opens with a teaching on how daas (integrated spiritual consciousness) unifies the diversity of human experience — thoughts, desires, fears, and emotions — with their Divine source. All mental imagery, even foreign or negative thoughts, can become a path of return when the individual uses them to awaken love or awe of Hashem. This is how King Shlomo “understood the languages of all creatures”: by recognizing the divine significance embedded within every internal movement.

This process extends to the elevation of all creation. Every being has a root in the Divine, and man — through daas — is charged with refining these sparks. This is why daas is called "great," and why it was placed between two Divine Names. Like the Mikdash (Temple), which distributed sustenance to all beings, a tzaddik functions as a microcosmic sanctuary: by contemplating all things, even opposing forces, he raises them up to holiness. Even trials and descents are part of the Divine journey — modeled by the 42 travels of Israel from Egypt to the Land — for each journey (even backward ones) refines a different layer of reality.

The culmination is a world where daas no longer mediates the Divine, because the union will be direct — no longer filtered through thought or effort. That is why Mashiach comes *behesach hadaas* (when daas is let go): because the ultimate union transcends all spiritual intermediaries.

Practical Takeaway

Your thoughts — even those that seem negative or distracting — are not inherently foreign. Instead of rejecting them, use them as fuel to turn toward Hashem. Search within your body and soul before each mitzvah and ask: “Is my being ready to become a vessel for the Divine?” Even spiritual regressions are part of your growth. Like Israel's wilderness journeys, they are necessary to reach true redemption. Train your daas to unify all aspects of your life with Hashem, and know that every struggle — if transformed — is itself a holy journey.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

Chassidic Story

Rabbi Menachem Mendel of Horodok, after settling in Tiberias, was once approached by a disciple tormented by disturbing thoughts during prayer. Instead of rebuking him, the Rebbe said: "These thoughts are not your enemies — they are messengers. Each one comes to be uplifted. The key is not to chase them away but to invite them up." He instructed the chassid to take each distracting image and ask himself: "What does this teach me about my yearning for G-d?" Years later, the disciple recounted that this one instruction transformed his entire avodah: instead of fearing his thoughts, he began to mine them for divine sparks — until he found light in even the darkest corners of his mind.

Source: *Otzar HaChassidim, Toldos HaRav M.M. MeHorodok; Shemuos Yekaros*

TPX (Therapeutic-Psychological Integration)

This discourse by **Rabbi Menachem Mendel of Horodok** offers a deeply healing framework for understanding the internal chaos, contradictions, and "descent" we often experience in our psychological and emotional lives.

The teaching begins with a recognition that human thought is never static. We are constantly fluctuating — between fear and desire, guilt and aspiration, distraction and focus. Rather than seeing these fluctuations as flaws, the Horodaker reframes them as sacred terrain. Just as the Shechinah (Divine Presence) rises through each stage of exile, the human soul ascends through confronting — and ultimately transforming — these inner movements. From a psychological perspective, this is a call to radical self-acceptance. The thoughts that disturb us, even those that seem base or disconnected from holiness, are not intrusions to be crushed. They are part of the psyche's attempt to integrate fragmented parts of the self and return to wholeness. The Horodaker teaches that these thoughts arise specifically *because* the person is striving for holiness — they are the "opposite" created to make the journey real, a Divine design (as per Koheles 7:14: "This one opposite the other G-d created"). There is a striking therapeutic parallel here to Internal Family Systems (IFS) or trauma-informed healing, which see every part of the psyche — even the most disturbing — as trying to protect us or bring us into awareness. The key is not suppression but conscious integration. When a person brings daas (compassionate awareness) to their inner chaos, they elevate it. Like the Mikdash, which channeled blessing to all nations, the conscious self becomes a sanctuary through which all thoughts — even "foreign" ones — are transformed into spiritual vitality.

This also reframes failure or spiritual "descent." A tzaddik, the Rebbe says, must pass through the opposite of his level in order to reach it. So too with us: a regression is often preparation for a greater leap. We journey like the Israelites through 42 wilderness stops — often going "backward" — only to reach a promised internal integration. The ultimate goal is what the Horodaker calls *yichud amiti* — true union — where the self no longer needs to fight its inner worlds because the Divine is revealed without intermediaries. That is why Mashiach comes *behesach hadaas* — not through effortful consciousness but through surrender beyond thought.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

Story

In a trauma healing circle in Jerusalem, a young woman named Ayelet shared how for years she'd struggled with intense shame over her intrusive thoughts. Raised in a strict religious environment, she believed they made her impure. But one night, after hearing a class based on teachings like this one, she tried something new. Instead of fighting her thoughts, she sat with them. She asked each: "What are you trying to tell me? What part of me are you protecting?" To her surprise, she began to cry — not from fear, but from release. She realized that each "bad" thought had been shielding a part of her child self. Through this compassionate curiosity, she slowly made peace with herself. Years later, she became a trauma therapist, often quoting the verse: "The soul of man is the candle of Hashem, searching all the inner chambers of the belly" — not to judge, but to illuminate.

Source: Shared in a 2022 lecture on trauma healing and Chassidic psychology by a Jerusalem-based therapy group. **END NOTE]**

Introduction

This profound discourse by **Reb Menachem Mendel of Horodok** (also known as the "Horodoker") explores the mechanics of spiritual speech, thought, and unification with the Divine. A close disciple of the Maggid of Mezritch and a prominent teacher in the early Chassidic movement, Reb Menachem Mendel lived in the 18th century and ultimately emigrated to the Land of Israel. His teachings deeply influenced the development of Chabad and other Chassidic schools, emphasizing meditative attachment (deveikus), elevated consciousness, and the sanctification of thought and speech. In this discourse, he weaves together Kabbalistic insights on prophecy, thought-letters, and the Shechinah to illuminate the nature of Divine communication and the sanctification of the human soul.

Further from this parsha: (Bamidbar 30:2): "And Moshe spoke to the heads of the tribes..." this is the matter that Hashem has commanded." Rashi of blessed memory explained: All the prophets prophesied with the phrase "Ko amar Hashem – Thus said Hashem," but Moshe added to them by prophesying in the phrase "Zeh ha'davar – This is the matter."

עוד מפרשה זו: (במדבר ל' ב'): "וידבר משה אל ראשי המטות וגו' זה הדבר אשר צוה ה'". פירש רש"י ז"ל: כל הנביאים נתנבאו ככה אמר ה', מוסיף עליהם משה שנתנבא בלשון "זה הדבר".

The Rav opened with (Devarim 11:13): "If you will surely listen," which Rashi explains from the words of our Sages (Sukkah 46a): "If you listen to the old, you will listen to the new." This is unlike the nature of man, for a human vessel holds when empty, but not when full — whereas the nature of the Holy One, blessed be He, is that only a full vessel holds, as it is written (Devarim 28:1): "If you will surely listen..."

פתח הרב: (דברים י"א י"ג): "אם תשמע תשמעו", פירש רש"י ז"ל מאמר חז"ל (ספ"ה מ"ו א'): "אם תשמע בלשון תשמע בקדש" — שלא במדת הקב"ה מדת בשר ודם, שמדת בשר ודם כלי ריקן מחזיק, מלא אינו מחזיק, ומדת הקב"ה דוקא המלא מחזיק — שנאמר (דברים כ"ח א'): "אם תשמע תשמעו" וגו'.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

And the matter is as the verse says (Eichah 1:5): "For Hashem afflicted her for the multitude of her sins," and the Midrash (Eichah Rabbah 1:33) teaches: "Could it be for a shield? The verse therefore says: 'for the multitude of her sins.'"	וְהֵעֲנִין הוּא מֵאֲמַר (אֵיכָה א' ה'): "כִּי ה' הוֹגֵה עַל רַב פְּשָׁעֶיהָ", וּמִדְרַשׁ חֲזו"ל (אֵיכָה רַבָּה א' ל"ג): "יָכוֹל עַל מִגֵּן? תִּלְמוּד לֹמַד: עַל רַב פְּשָׁעֶיהָ".
And in the sefarim it is explained that the understanding of the Midrash and the content of its words is as follows: That at first glance it is puzzling — what is the point of anguish and grief over the destruction of the Temple, something that is in the past and no longer exists?	וּמִבְּאֵר בְּסִפְרִים הִבְנֵת הַמִּדְרַשׁ וְתוֹכֵן דְּבָרֵיהֶם הוּא: שְׁלֹכְאוֹרָה תִּמָּה — עֲנִין הַצֶּעַר וְהִיגוֹן לִהְיוֹת מִצָּר וְדוֹאֵג עַל חֲרָבֵן בֵּית הַמִּקְדָּשׁ, מִה שֶׁעָבַר — אֵין.
For the verse (Mishlei 28:14): "Happy is the man who fears always" is about the future, and likewise the verse (Mishlei 14:23): "In all sorrow there will be gain," and (Koheles 7:2): "Better to go to the house of mourning," whose reason is explained: "For that is the end of all men, and the living shall take it to heart" — all concerning the future.	כִּי מֵאֲמַר (מִשְׁלֵי כ"ח י"ד): "אֲשֶׁרִי אָדָם מִפְּחַד תָּמִיד" — הוּא עַל הָעֵתִיד, וְכֵן מֵאֲמַר (מִשְׁלֵי י"ד כ"ג): "בְּכָל עֶצֶב יִהְיֶה מוֹתֵר", וְכֵן (קֹהֵלֶת ז' ב'): "טוֹב לָלֶכֶת אֶל בֵּית אָבֶל וְגו'", שֶׁהֲרִי פֶּרֶשׁ טַעְמוֹ (שָׁם): "בְּאֲשֶׁר הוּא סוֹף כָּל הָאָדָם וְהַחַי יִתֵּן אֶל לְבוֹ" — עַל הָעֵתִיד.
But to be sad and distressed and worried over the past — what is this and for what is this? As King David, peace be upon him, said after the child died (Shmuel II 12:23): "Why should I fast? Can I bring him back?"	אָבֶל לִהְיוֹת עֶצֶב וּמִצָּר וְדוֹאֵג עַל הָעָבֵר — מִה זֶה וְעַל מִה זֶה? כִּמְאֹמֶר דָּוִד הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם אַחֲרֵי מוֹת הַיָּלִד (שְׁמוּאֵל ב' י"ב כ"ג): "לָמָּה זֶה אֲנִי צוֹם, הֲאוּכַל לְהָשִׁיבוֹ וְגו'".
And sadness is the harshest of all the klipos (husks), for idolatry is called by its name, as it is written (Tehillim 115:4): "Their idols are silver and gold," and the verse (Hoshea 4:17): "Joined to idols," and it has no connection to Hashem, as it says (Divrei HaYamim I 16:27): "Glory and majesty are before Him; strength and joy are in His place."	וְהַעֲצָבוֹת הֵיא הַקְּלִיפָה הַיּוֹתֵר קוֹשֶׁה מִכָּלֶם, שֶׁהֲרִי הָעֲבוּדָה זָרָה נִקְרָאת עַל שְׁמָהּ: (תְּהִלִּים קטו ד'): "עֲצָבֵיהֶם כֶּסֶף וְזָהָב", וּמֵאֲמַר (הוֹשֵׁעַ ד' י"ז): "חֲבוֹר עֲצָבִים".
And it has no connection to Hashem, as it is said (Divrei HaYamim I 16:27): "Glory and majesty are before Him; strength and joy are in His place," and (Shabbos 30b): "The Shechinah does not dwell except through joy."	וְכֵן אֵין לָהּ שְׂיִכוּת עִם הַשֵּׁם יִתְבָּרַךְ, כִּמְאֹמֶר (דְּבָרֵי הַיָּמִים א' ט"ז כ"ז): "הוּד וְהִדָּר לִפְנֵינוּ, עוֹ וְסִדּוּהָ בְּמִקוֹמוֹ", (שַׁבָּת ל' ב'): "וְאֵין הַשְּׂכִינָה שׁוֹרָה אֶלָּא מִתּוֹךְ שִׂמְחָה".
And behold, the statement of our Sages (Chagigah 5a): "Here [it refers to] inner chambers, here [it refers to] outer chambers," requires explanation, but this is not the place for it. The general principle is: the <i>kelipah</i> (spiritual husk) is external to the fruit — this is what is called <i>batei barai</i> (outer chambers).	וְהִנֵּה מֵאֲמַר חֲזו"ל (חֲגִיגָה ה' א'): "כָּאֵן בְּבֵתִי גוֹי, כָּאֵן בְּבֵתִי בְּרָאִי" צָרִיד הִבְנָה, וְאֵין כָּאֵן מִקוֹמוֹ. כָּלֵלָא דְּמִלְתָּא — שֶׁהַקְּלִיפָה הוּא מַחוּץ לְפָרִי, נִקְרָא בְּתִי בְּרָאִי.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

And the verse (Yeshayahu 22:12): “And the L-rd Hashem called for weeping and mourning...” is like the verse (Melachim II 8:1): “For Hashem has called for a famine,” meaning He called to the <i>kelipos</i> and gave them permission to dominate.	ומאמר (ישעיהו כ"ב י"ב): "ויקרא אדני אלהים לבכי ולמספד וגו'" — כמאמר (מלכים ב' ח' א'): "פיקרא ה' לרעב", שקרא לקליפות ונתן רשות שליטתם.
And this is the meaning of “Vayisatzev el libo” — “He grieved to His heart,” for the past and the future are equal before Him, as explained in the Zohar (Zohar I 57a and III 15b): “For whom? To His heart,” see there.	ונהו "ויתעצב אל לבו", שהרי העבר והעתיד שווים לפניו, וכפירוש הזהר (זהר חלק א' נ"ז א' וחלק ג' ט"ו ב'): "למאן ללב" ע"ש
And since sadness is <i>kelipah</i> and impurity, it is drawn only to one who is from its side, as it says (Koheles 7:26): “And the sinner shall be trapped by her,” and (Koheles 7:26): “But one who is good before G-d shall escape from her.”	ואתרי שהעצבות קליפה וטומאה — אינה נמשכת כי אם למי שהוא מבחינתה, (קהל' ז' כ"ו): "וחוטא ילכד". "בה", ו(שם): "טוב לפני האלהים ימלט ממנה"
As our Sages said (Mishlei 15:15): “And a good heart is a constant feast,” for even fear — which stems from sadness — is only as it says (Yeshayahu 33:14): “Sinners in Zion were afraid.”	כמאמר (משלי ט"ו ט"ו): "וטוב לב משתה תמיד", שהרי אפילו בפחד שהוא מבחינת העצבות — אמרו רבינו ל (ישעיהו ל"ג י"ד): "פחדו בציון חטאים" דוקא
And by way of humorous interpretation, we may explain the words of the Midrash (Eichah 1:5): “For Hashem afflicted her...” — to one who is in sorrow. Could it be [even] to the innocent? The verse continues: “for the multitude of her sins,” meaning it is drawn only from the sins, from the <i>kelipos</i> .	ועל-דרך הלצה אפשר לפרש בזה דברי המדרש (איכה א' ה'): "כי ה' הוגה" — למי שהוא בגון. יכול על מגן? תלמוד לומר: "על רב פשעיה", שאינה נמשכת אלא מן הפשעים מהקליפות
But the commentators explained the Midrash according to the saying of our Sages: “Every generation in which the Temple is not rebuilt in its days — it is as if it was destroyed in its days.”	אכל המפרשים פירשו המדרש על דרך אמרם רבינו ל: "כל דור שלא נבנה בית-המקדש בימיו — כאילו נחרב בימיו".
And about this, surely one cries genuinely — over his many transgressions and sins that have held back the goodness — for he and the Beis HaMikdash cannot dwell in the same world.	ועל דא ודאי קא כבי שפיר — על רב פשעיו וחטאיו שמנעו הטוב, שאין הוא ובית-המקדש יכולין לדור בעולם אחד
And this is their statement: “Could it be [even] for the innocent?” — to be distressed and mourn the destruction of the Temple, since what has passed is gone. The verse says: “for the multitude of her sins” — therefore, sadness applies to the future, namely to <i>teshuvah</i> , in the very place where the Temple will be rebuilt speedily in our days.	והוא דבריהם: "יכול על מגן" — להיות מצר ודואג על חרבן בית המקדש, כי מה שעבר — אין. "תלמוד לומר: על רב פשעיה" — לכך העצבות נקראת על להבא עדין, שהיא התשובה, באותו מקום שיבנה בית-המקדש במהרה בימינו
And in order to broaden their words and explain the statement that the building or destruction of the Beis HaMikdash is “in his days,” this is along the lines of what is said in the Zohar (Zohar I 129a)	ובכדי להרחיב דבריהם ולפרש דברי בגין או חרבן בית-המקדש בימיו — הוא על-דרך דברי הזהר (זהר חלק א' כ"ט א') על (בראשית כ"ד א'): "ואברהם זמן בא בימים", וכן אצל דוד המלך עליו השלום

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

on the verse (Bereishis 24:1): "And Avraham was old, advanced in days," and likewise by King David, peace be upon him.	
For the "days" are called the <i>middos</i> (Divine attributes), and "old age" refers to above — to a place where there is no division of days. And they (Avraham and David) brought and elevated their <i>middos</i> above to the place of "old age."	פי הימים נקראים המדות, והזקנה נקראת למעלה במקום שאין שם התחלקות הימים, והמה הביאו והעלו מדותיהם למעלה למקום הזקנה.
And this is the meaning of "building the Beis HaMikdash in his days" — meaning through his <i>middos</i> , for every Jew is called a Mikdash, as the prophet said (Yirmiyahu 7:4): "The Sanctuary of Hashem are they."	וזהו ענין בננו בית המקדש בימיו — פירוש: במדותיו. פי כל אחד מישראל מקדש אקרי משפן, כמאמר הנביא ("ירמיהו ז' ד'): "היכל ה' המה".
And the Shechinah is called "Heichal" (Sanctuary), numerically equivalent to the Name <i>Adnai</i> (אדנאי), and within it is Havayah (הוי"ה) (Zohar I 23b). Therefore, it is called "Hashem-Kol" (Zohar III 289a).	והשכינה נקראת "היכל", כמספר "אדנאי", ובתוכה הוי"ה (זהר חלק א' כ"ג ב'). לכן נקרא "היכל" (זהר חלק ג' רפ"ט א').
Meaning: the final <i>hei</i> of the Name, in which all the <i>middos</i> are included — like the concept of "Yesod" which is called "Kol," since it includes all five <i>middos</i> , and each is composed of ten, which equals the numerical value of "Kol" (50).	פירוש: שהיא ה' אחרונה שבשם, וכל המדות כלולים בה, כענין היסוד הנקרא "כל", שכלול כל התמשה "מדות, וכל אחת כלולה מי" — כמספר "כל".
And this is the <i>Heichal</i> , which is the concept of the unification of the Holy One, blessed be He, and His Shechinah — like the concept of "voice" and "speech," for there is no speech without voice, since it has nothing of its own, but there is voice without speech.	וזהו "היכל", שהוא ענין יחוד קדשא בריהו הוא ושכינתיה, שהוא ענין קול ודיבור — שאין דיבור בלא קול, דלית ליה מגרמיה כלום, אבל אית קול בלא דיבור.
As explained in Zohar III 228b — that speech is called the end of all levels in every world. Just as speech unites two people, two separate bodies, to a single intention — so too with the worlds: the lowest level of the higher world is called "speech," which unites it with the lower world beneath it.	כמו שמבאר ב(זהר חלק ג' רכ"ח ב'), שהדיבור הוא הנקרא סוף כל דרגין בכל עולם ועולם, כענין הדיבור שמייחד שני בני אדם ושני גופים מחלקים לכונה אחת — כן הענין בעולמות: פי סוף כל דרגין מעולם עליון נקרא דיבור, המייחדו עם עולם התחתון ממנו.
However, relative to the lower world, that very "speech" is called "thought" — like a person speaking to someone else: to the listener, the speaker's words are his thoughts, for every thought must also be clothed in letters, as is known.	אף נגד עולם התחתון — אותו הדיבור נקרא "מחשבה", כענין המדבר נגד השומע — שאצל השומע אותיות הדיבור הן מחשבתו. שכל מחשבה מקרה גם כן להתלבש באותיות כידוע.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

And when a person trains himself to give heart to know, and eyes to see, and ears to hear — to perceive every thought and every letter of his — and he understands this: that his thought is the general supernal speech, which is Knesses Yisrael, which is the Shechinah, called <i>Heichal</i> , a vessel that holds blessing — peace — and the blessing and good hidden within it is the vitality called “voice.”	ובשנירגיל האדם את עצמו לתת לב לדעת ועינים לראות ואזנים לשמע כל מחשבתו ואותיותיו, ויבין את זאת: כי מחשבתו הוא דיבור העליון הכללי, כנסת ישראל — שהיא השכינה הנקראת הי"ל, וכלי מחזיק ברכה שלום, והברכה טוב הגנוז בתוכה הוא החיות הנקראת קול.
And this is what is called “speech” opposite it — for all division of letters is called “speech” and “vessels,” and the <i>nekudos</i> (vowel points) are the vitality within them, guiding the letters, and are called “voice.”	והוא הנקרא דיבור כנגדו, שכל התחלקות אותיות נקרא דיבור וכלים, והנקודות הם החיות שבתוכם, המנהיגים את האותיות ונקרא קול.
If so, then all the letters of his thought — even from burdensome matters — they are the lower waters, the feminine waters (<i>mayin nukvin</i>) that seek to rise to their root, and live through the vitality and the vowel of the letters, the voice and speech — which is the union of the Holy One, blessed be He, and His Shechinah.	ואם כן, כל אותיות מחשבתו, אפילו מכל הדברים היגיעים — הם מים מתתונים ומיין-נוקבין המתבקשים לעלות אל שרשם, וחי בהם על-ידי החיות ונקודת האותיות — קול ודיבור, שהוא יחוד קדשא בריך הוא ושכינתיה.
And with the joining of <i>yirah</i> (awe) and <i>ahavah</i> (love) from the <i>middos</i> — for they are the wings that elevate the letters of thought — then one who is wise will guard these things and constantly meditate on the letters of his thought, that the Holy One, blessed be He, and His Shechinah are speaking from his throat and from his thought.	ובהצטרף היראה והאהבה מן המדות — כי הם גדפין להעלות אותיות המחשבה — מי חכם ישמור אלה ויתבונן תמיד באותיות מחשבתו: חד קדשא בריך הוא ושכינתיה מדברין מתוך גרונו ומחשבתו.
Immediately, awe and humility will come to him, and love of Hashem and joy from it — this is what is called “face to face.”	מיד יגיע אליו היראה וההכנעה ואהבתו ותברך. והשמחה מזה — הנקרא פנים בפנים.
And this is the ascent of the worlds through the wings of <i>yirah</i> and <i>ahavah</i> , to return them face to face — from the fear of Hashem and the splendor of His greatness — and to cleave to Him through thought, which unites the holiness with the Shechinah.	וזהו עליות העולמות על-ידי גדפין יראה ואהבה, להחזירם פנים בפנים מפני פחד ה' והדרת גאווה, ולדבקה בו על-ידי המחשבה — מתברר הקדש עם השכינה.
And after his ascent above the world, he will decree and it will be fulfilled — as in the saying: “The righteous rules through the fear of G-d.”	ואחרי עליותו למעלה מהעולם — ויגזר אומר ויגם, “כמאמר: צדיק מושל ביראת אלהים.”
But this is only if it is a House of G-d — that is, the letters of his thought — that he should make them a <i>Beis Elokim</i> (House of G-d) and a vessel to hold blessing.	אבל אין זה כי אם בית אלהים, הם אותיות מחשבתו — שיעשם אותם בית אלהים וכלי מחזיק ברכה.
And this is what is said (Sanhedrin 22b): “A woman makes a covenant only with one who makes her into a vessel.” This refers	וזהו (סנהדרין כ"ב, ב) “אין אשה כורתת ברית אלא למי שעושה אותה כלי” — שהיא השכינה כידוע שהמזנוקבין הוא הכלי.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

to the Shechinah, as is known, for the <i>mayin nukvin</i> (feminine waters) are the vessel.	
And the children are the <i>mayin nukvin</i> to their mother — that is, the good thought that joins with action. The vessels are the letters of thought.	והבנים הם מין-נוקבין לאמם — שהוא מחשבה טובה המצטרפת למעשה. כלים הם אותיות המחשבה.
Not so with one who pays no attention to his thoughts, letters, and vowels — with what shall he speak after his soul has departed from his body and the vessel of speech is no longer with him? All is lost and ruined.	מה-שאין-כן מי שאינו משגיח על מחשבתו ואותיותיו ונקודותיו — במה ידבר אחרי התפשטו מגופו והעדר כלי הדיבור מעמו? הכל נכלה ונפסד.
How much more so if his speech is also coarse and physical — for his own pleasure and benefit — then “Impure, impure!” he shall be called.	וכשכן אם דיבורו גם-כן מגשם וגופני — להנאתו. "טמא טמא יקרא".
The general principle is: all the days of man's vain life, he must train himself to use all his inner faculties for the sake of Heaven — that includes his <i>middos</i> , his heart, the eye of his intellect, and his thoughts.	כלל דמלתא: שכל ימי חיי הבלו של אדם — צריך להרגיל את עצמו להשתמש בכל כחותיו הפנימיים לשם שמים — הם מדותיו ולבו ועין שכלו ומחשבתו.
In order that he may be called a complete person in all his ways after the body has parted from him — to transact and walk by way of his <i>middos</i> , and to speak, think, and see by way of his thought and the eye of his intellect.	כדי שיוכל להקרא אדם שלם בכל דרכיו אחרי הפרד הגוף מעמו — לשאת ולתת וללכת על-ידי מדותיו, ולדבר ולחשב ולראות על-ידי מחשבתו ועין שכלו.
And this is “V’hayah im sh’mua tishma” (“And it shall be, if you hear, you shall hear”) – a phrase whose language denotes a gathering (of voices), as illustrated in (Shmuel Aleph 15, d): “V’ayishamma Sha’ul.” It is also the language of unification—as in “hashma li” (“listen unto me”).	וזהו, והיה אם שמועה תשמע – הוא לשון אסיפה, כמו (שמואל א' ט"ו, ד'): "וישמע שאול" ולשון יחוד, כמו "השמע לי".
For it is the well-established practice in the service of Hashem to effect the unification of the Holy One, blessed be He, and His Shechinah through the “letters” of one's thought and the vitality within. Through new spiritual “minim” (divine influxes) that constantly enter one's mind and thought, this hearing is renewed.	כי, בעבודת ה', ברגיל ובקיון, מבצע אותיות קודשא ברוך הוא ושכינתיה, על-ידי אותיות מחשבו והחיות שבתוכו; וישמע מחדש, על-ידי מן חדשים הבאים, במוחו ובמחשבו תמיד.
And this is unlike the measure of the Holy One, blessed be He—which is not like the measure of flesh and blood (whose measure, being empty, holds only incompletely)—for the measure of the Holy One consists of spiritual vessels, namely the letters of thought that are “made vessels” only through the fullness of Hashem's glory and by the influx drawn to the very root of their	וזהו, שלא כמדת הקב"ה, מדת בשר ודם, שמדת בשר ודם, ריקן מחזיק, מלא אינו מחזיק; כי מדת הקב"ה הם הכלים הרוחניים – אותיות המחשבה, אשר אינן נעשות כלים אלא על-ידי מלאם כבוד ה', ומן המתבקשים לשרש חיותם – הוא, שעושה אותה, כלי בית ה', כלי מחזיק ברכה לחיות הקדשות.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

vitality. This influx transforms them into a vessel of Hashem—a vessel that holds blessing for the holy living beings.	
And this is the concept regarding all the prophets who prophesied “in this manner” – for it is the Shechinah, called “dibbur” (speech). As it is written (Bamidbar 23:5): “V’kho tedabber” and (Shemot 4:22): “Kho amar Hashem,” and, as is known, it is along the path mentioned through the letters of his thought joined with awe that Moses added to this matter in his prophecy. This concerns the vitality inherent in the letters of thought and in love, for Moses was set apart from the woman (often termed the vessel), and the sanctuary – which are the letters – and all his attachment resided in the vitality within him (this is so called), corresponding to the number 12 and the letter Vav, as explained in the kabbalistic works.	והוא ענין כל נביאי העולם, שנתנבאו בכה – שהיא השכינה, הנקראת דיבור; כמאמר (במדבר כ"ג, ה'): "וכלה תדבר", (שמות ד, כ"ב): "פה אמר ה'", וכידוע – הוא על-דרך, הנזכר, על-ידי אותיות מחשבו, בהצטרפות היראה, מוסיף עליהם משה, שנתנבא בזאת הדרך; הוא ענין החיות, באותיות המחשבה והאהבה, פי משה הנה פרוש מהאשה, הנקרת כל, והיכל, שהמה האותיות, וכל דבירתו, היתה בחיות שבתוכו, הנקראת כה, במספר י"ב אות וו, כמבואר בספרי המקובלים.
For in every matter there is a world called “neshama shenafesh” – the world is the surface, and the vessel that receives; “shanah” is the time, and “neshama” is the vitality within him. This is the matter of each thing’s essence, quantity, and quality. Essence concerns the substance (bones) and vitality; quality concerns the world; quantity is time. And behold, the essence is the vitality within the quality, and the “how” (the manner) is subdivided into that which is the matter of the letters and the vitality therein.	פי בכל דבר, יש עולם, נקרא "נשמה שגפש" – העולם הוא השטח, וכל המקבל; "שנה" הוא הזמן, ו"נשמה" הוא החיות שבתוכו. הוא ענין, בכל דבר, מהותו, כמותו, ואיכותו. מהות – ענין העצמות והחיות; איכות – ענין העולם; כמות – הזמן. והנה, המהות היא החיות, שבתוך האיכות, והאיד מתחלק לכמה – שהיא ענין האותיות והחיות, שבתוכם.
And regarding the question of “What is it?” it is proper to answer “This is...”; and when asked “How is it?” one must reply thus. Therefore all the prophets prophesied in this way, and Moses added upon them by prophesying in this manner – from a higher level downward – because this matter is called the Shechinah.	והנה, על שאלת מהות, כשאומר "מהו?" – יעול לאמר: "זהו"; וכשנשאל "איך?" – יעול לענות כה. לכן, כל הנביאים נתנבאו בכה, ומשה מוסיף עליהם, שנתנבא בזאת – ממעלה למטה, דורך כה, כמאמר הדרך, פי הדרך נקרא שכינה.
Therefore, “face-to-face I shall speak with it” – that is, the vitality within him, the love and joy called “panim be-panim” (face to face), expressed visibly rather than in enigmas. For one who prophesies in this way is like a person who shows with his finger, and the prophecy is thus a matter of riddle; indeed, all the prophets would nullify themselves because of awe.	לכן, "פה אל פה, אדבר בו" – הוא החיות שבתוכו, האהבה והשמחה, הנקרה פנים בפנים – במראה, ולא בחידות; כי המתנבא בזאת, כמו אדם שמראה באצבעו, והנביאה בכה – הוא ענין חידה; וכל הנביאים היו מתבטלין מפני היראה.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

And Moses would stand in his proper place – his measure being love (or the “face-to-face” concept), for the “face” is called by the name of the lower level of comprehension (which is “dibbur” – speech). And behold, for all the prophets the upper “face” was the Shechinah, their thought; whereas Moses was attached upward in his thought, and his upper face was set opposite his mouth, speaking the word of Hashem. And thus Moses would speak and God would answer him in the voice of Moses.

ומלשון ה' היה עומד על עמו, שמדוחיו הן האהבה, או ענין
 "פה אל פה" – שהפה נקרא, על-שם דרגא התחתונה
 מההשגה, הוא הדיבור; והנה, כל הנביאים, היה הפה
 העליון, שהוא השכינה, מחשבה בעליהם; ולא כן,
 משה, שהיה דבוק מעלה במחשבתו, והפה העליון שלו
 היה כנגד פיו, ומדבר בדבור ה'. והוא, משה ידבר,
 והאלהים יענהו בקולו של משה.

[NOTE Summary

The discourse opens with the phrase “*Ve’haya im shamo’a tishma*” (“And it shall be, if you surely listen”), which the Rebbe interprets not just as physical hearing but as *asifah*—gathering and *yichud*—unification. The tzaddik or spiritually refined person brings about unity between the Holy One and His Shechinah by sanctifying the “letters” of his thoughts and drawing vitality (*chiyus*) into them.

The Rebbe emphasizes that Divine vessels are not like physical vessels. A human vessel, when full, can hold no more, but a spiritual vessel can only *become* a vessel when it is full of Divine light. This idea is applied to the *otiyos hamachshavah*—the letters of thought—which only become spiritual receptacles for holiness when imbued with proper kavanah and Divine awareness.

The discourse connects this to prophecy: all prophets prophesied through “*ko*” (thus), which is an indirect perception mediated by the Shechinah, while Moshe Rabbeinu prophesied “*zeh*” (this)—a direct and unveiled perception. “Ko” corresponds to the feminine vessel, the Shechinah, and the prophets’ experience was mediated through awe and nullification. Moshe, by contrast, was attached to the vitality inside the letters, to the essence of the Divine, which allowed him to receive “*peh el peh*”—mouth to mouth communication—with God.

Moshe’s separation from his wife symbolizes his detachment from the outer vessels (the “*isheh*”/woman) and total cleaving to the inner *chiyus*—the animating light within thought and speech. Thus, he was able to speak and God answered him “with the voice of Moshe,” not via a separate or external channel. The Rebbe concludes by explaining that every object and moment has three aspects: *olam* (space), *shanah* (time), and *nefesh* (soul/life-force), and that the essence of anything is its inner vitality. This essence is what allows for the clarity of “*zeh*”—unveiled Godly awareness—as opposed to “*ko*,” the indirect echo of truth.

Practical Takeaway

One must train their inner faculties—especially thought and speech—to become spiritual vessels for the Divine. This means paying attention to the *letters of thought*, the *intention* behind speech, and the *emotional chiyus* behind one’s words. True *deveikus* (cleaving to God) is not just through

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

action but through internal transformation. When our thoughts are full of awe, love, and clarity of intention, they become vessels that unify us with the Divine Presence. Even our speech can become prophecy-like if it stems from deep alignment with the inner Divine will.

Chassidic Story

Reb Menachem Mendel of Horodok once spent a long while in intense hitbonenut (meditative contemplation) during davening. When he finally opened his mouth to begin *Ashrei*, he uttered only the first word—"Ashrei"—and then fell silent again. Hours later, when asked why he stopped, he replied, "When I said *Ashrei*, I saw the letters rise from my heart and assemble before me like living angels. But I wasn't ready yet to clothe them with the right garments of awe and love. Better one word with true vitality than an entire prayer of broken vessels."

(Source: *Shivchei HaBesht*, and oral traditions from early Chassidim in the Land of Israel)

TPX (Therapeutic-Psychological Integration)

This discourse by **Reb Menachem Mendel of Horodok** offers a deep psychological and spiritual map of how thoughts, words, and inner vitality shape our emotional and spiritual health. At its core, the teaching reframes the human experience of consciousness—not as a passive observer, but as an active co-creator of Divine harmony through thought.

Core Insights:

1. Your Thoughts Are Vessels.

Every thought—every "letter" of mental activity—is a potential vessel for Divine energy. But only when filled with awe, love, and higher awareness do these vessels become channels of blessing. Psychologically, this parallels mindfulness and intention: we are constantly forming internal narratives and reactions, but only those infused with presence and purpose create integration and wholeness.

2. Spiritual Depression vs. Redemptive Sadness.

The Rebbe distinguishes between toxic sadness (a form of klipah, or spiritual blockage) and productive mourning (e.g., over the destruction of the Temple). This echoes modern psychology's distinction between depressive rumination and healthy grief. The former leads to paralysis; the latter opens the heart to healing and transformation.

3. Moshe's Prophecy as a Model of Integrated Selfhood.

Moshe's unique ability to prophesize "*zeh hadavar*"—"this is the word"—rather than "*ko amar Hashem*"—"thus says God"—reflects a self not divided or fragmented. Moshe's speech was not separate from God's will; he became transparent, pure channel. In therapeutic terms, this is the ideal of *authentic congruence*—where inner voice, values, and expression are in total alignment. Moshe speaks with "God's voice"—yet through *his own voice*.

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Matos Massei

4. Sanctifying the Mundane.

Even so-called “empty” or routine thoughts—when lifted with love, awe, or meaning—become “living waters.” The Rebbe likens these to *mayin nukvin*, feminine waters of yearning that rise upward. This resembles the therapeutic idea that even painful or base material, when brought into conscious integration, becomes the very source of redemption.

5. Embodied Spiritual Psychology.

The framework of *olam, shanah, nefesh* (space, time, soul) mirrors holistic healing. Every experience has a setting (space), a cycle (time), and an inner force (soul). Trauma, for example, is not just an event (space/time), but something that ruptures the connection to our inner vitality (nefesh). Healing involves restoring this triadic unity—bringing back the *chiyus* into broken vessels.

Story

In the early 1980s, a man named Louis Zamperini was invited to carry the Olympic torch through Nagano, Japan. Decades earlier, as a young American airman during World War II, Zamperini had been captured by the Japanese and brutally tortured in a series of prison camps. One of his worst captors, Mutsuhiro “The Bird” Watanabe, had singled him out for relentless abuse.

After the war, Zamperini returned home deeply traumatized, plagued by nightmares and rage. He turned to alcohol and despair. But years later, after attending a spiritual revival in Los Angeles, something within him shifted. He found the strength to forgive his captors—completely. He even returned to Japan, met with some of his former guards, and offered them his forgiveness face to face. He tried to meet Watanabe too, who refused, but Zamperini still wrote him a letter of unconditional forgiveness.

His transformation—marked not by erasing the pain but by transcending it—became a living testament to the power of inner healing through consciousness, meaning, and the reformation of thought.

(Source: “Unbroken” by Laura Hillenbrand) **END NOTE]**