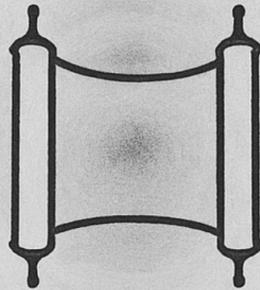


בס"ד

**Rabbi Menachem Mendel  
of Horodak  
Parshas Bo**



*Dedicated in Honor of the  
Yahrzeit of*

לע"נ

שׁוּרָה מְרִים בֵּית אַבְרָהָם

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# Menachem Mendel of Horodak

## Pri Ha'Eretz

### Parshas Bo

#### Introduction

Rabbi Menachem Mendel of Horodok (circa 1730–1788) was one of the foremost disciples of the Maggid of Mezritch and a central transmitter of early Chassidic thought, especially its inner avodah of deveikut, bitul, and Divine Providence. In this maamar, he develops a unified vision that links the Exodus from Egypt, the concept of individual Divine providence, the dynamics of רצוא ושוב, and the mitzvah of פטור חמור, showing how inner spiritual processes are reflected precisely in halachic structure and historical redemption.

**The questioner asked:** the statement of Rashi of blessed memory, on the words “and you shall evaluate it,” that is, he is the one who caused the loss of the priest’s money, therefore his money shall be lost.

שאל השואל מאמר רש"י ז"ל בד"ה וְעָרַכְתּוּ הוּא הוּא הַפְסִיד מְמוֹנּוֹ שֶׁל פֶּהֶן לְפִיכּוֹ? פֶּסֶד מְמוֹנּוֹ

The rabbi opened with the words of our Sages of blessed memory: the commandment of redemption precedes the commandment of breaking the neck, and likewise the commandment of levirate marriage precedes the commandment of chalitzah.

פֶּתַח הָרַב בְּאֵמַר חו"ל מִצְוֹת פְּדִיָּה קוֹדְמִים לְמִצְוֹת עֲרִיפָה וְכֵן מִצְוֹת יְבוּם קוֹדְמִים לְמִצְוֹת חֲלִיצָה

However, this is difficult service in the Sanctuary, to intend for the sake of Heaven, without any intent other than for the Lord alone, in levirate marriage for the fulfillment of the commandment alone; therefore they practiced chalitzah, and so too is the matter here with breaking the neck.

אֵלֹא שְׁזָהוּ עֲבוּדָה קִשְׁיָה שֶׁבְּמִקְדָּשׁ לְכוּן לְשֵׁם שְׁמַיִם בְּלִתי לֵה' לְבַדּוֹ בְּיְבוּם לְקִיּוּם הַמִּצְוָה בְּלִבְדּוֹ לְכוּן נִהְיֶה בְּחֲלִיצָה וְכֵן הֵעֲנִינוּ כָּאֵן בְּעֲרִיפָה

Behold, the Torah said: “Come to Pharaoh.” Rashi of blessed memory explained: and He warned him, for “I have hardened his heart,” etc.

הִנֵּה הַתּוֹרָה אָמְרָה בֹּא אֶל פֶּרַעַה פֶּרַשׁ רִשְׁיִי ז"ל (וְהִתְרַה בּוֹ כִּי אֲנִי הִכְבַּדְתִּי אֶת לְבוֹ כּוֹי (שְׁמוֹת י':א')

The matter is known: Pharaoh responded, “I do not know the Lord, and Israel I will not send.”

הֵעֲנִינוּ יְדוּעַ לְהִיּוֹת פֶּרַעַה הִשִּׁיב לֹא יָדַעְתִּי אֶת ה' וְגַם (אֶת יִשְׂרָאֵל לֹא אֲשַׁלַּח (שְׁמוֹת ה':ב')

The commentators explained that Pharaoh was denying the matter of individual providence, which is the Name Havayah, blessed be He, who brings into being and gives life to everything.

פֶּרַשׁ הַמְּפָרְשִׁים כִּי פֶּרַעַה הִיָּה מְכַחֵשׁ בְּעֵנִין הַשְּׁגָחָה פֶּרַשִׁית שֶׁהוּא שֵׁם הַנּוֹי"ה בְּרוּךְ הוּא הַמְּהַיָּה וּמְחַיָּה אֶת הַכֹּל

If indeed he would admit to Divinity, in the sense that the world is not renewed by chance, but rather by the intention of the One who intends, nevertheless he was drawn after the belief of the other heretics.

אִם אֲמַנְם הִיָּה מוֹדָה בְּאֵלֹהוֹת כְּעֵנִין שְׂאִין הָעוֹלָם מְחַדָּשׁ עַל פִּי מִקְרָה כִּי אִם עַל יְדֵי פְּנוּת הַמְּכוּן אֲבָל נִמְשָׁךְ אַחַר אֲמוּנַת שְׂאִרֵי הָאֲפִיקוֹרְסִין

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For he said: the Lord has forsaken the earth after He placed them under the constellations, the stars of heaven and their orbits.

כִּי אָמַר עֲזַב ה' אֶת הָאָרֶץ אַחֲרֵי עֲשׂוֹתָם תַּחַת  
הַמַּזְלוֹת כּוֹכְבֵי הַשָּׁמַיִם וְכִסְלֵיהֶם

And through them are all the conductings of the world; therefore all the nations of the world are idol worshippers, as is known from their affairs, and it is not our intention to prolong in their explanation.

וְעַל יְדֵיהֶם הֵם כָּל הַנְּהַגוֹת הָעוֹלָם וְלָכֵן כָּל אַמּוֹת  
הָעוֹלָם הֵם עוֹבְדֵי כּוֹכְבִים וּמַזְלוֹת כִּידוּעַ מֵעַנְיָנָם  
וְאִין פּוֹנְתָנוּ לְהַאֲרִיךְ בְּבִאּוּרָם

And this is what Moses said: “And from then that I came to speak in Your Name,” which is with individual providence, which is the Name Havayah, He has done evil to this people; the matter is known, the strengthening of the husk to stand upon its victory in the denial of individual providence.

וְזֶהוּ שֶׁאָמַר מֹשֶׁה וּמֵאִז בְּאֵתִי לְדַבֵּר בְּשִׁמְךָ שֶׁהוּא  
בְּהַשְׁגָּחָה פְּרֻטִית שֶׁהוּא שֵׁם הַיְוָ"ה הַרַע לְעַם הַזֶּה  
כִּידוּעַ הָעֲנָן הַתְּחַזְּקוֹת הַקְּלִיפָה לְעֲמוּד עַל נְצַחֲוֹנָה  
(בְּכַפְיֵית הַהַשְׁגָּחָה פְּרֻטִית (שְׁמוֹת ה': כ"ג

And they enslaved the children of Israel with crushing labor, in order to strengthen their matter more; and in truth they did not know that this too is a gift of God, for behold the harshness of the bondage was completing, as a statement of our Sages of blessed memory.

וַיַּעֲבִידוּ אֶת בְּנֵי יִשְׂרָאֵל בְּכַרְף בְּכַדֵי לְהַתְחַזֵּק בְּעֲנִיָּנָם  
יֹתֵר וּבְכֹאֲמַת לֹא יָדְעוּ כִּי גַם זֶה מַתַּת אֱלֹהִים הוּא  
שֶׁהָרִי קוֹשֵׁי הַשְּׁעָבוּד הֵיךְ מִשְׁלִים כְּמֵאֲמַר חַז"ל  
(שְׁמוֹת א': י"ג

And this is “Come to Pharaoh,” and He warned him, for “I have hardened his heart,” the explanation being to explain to him the manner of individual providence, as above;

וְזֶהוּ בֹא אֶל פַּרְעֹה וְהִתְרַהַר בּוֹ כִּי אֲנִי הַכְּבִדְתִּי אֶת לְבוֹ  
פְּרוּשׁ לְהַסְבִּיר לוֹ אִפְן הַהַשְׁגָּחָה פְּרֻטִית כְּנ"ל (שְׁמוֹת  
'א')

for even this as well, that he made the burden heavier upon Israel, is not due to the strength of his hand, this to demonstrate absence of providence;

כִּי אַף גַּם זֹאת שֶׁהַכְּבִיד עָלוּ עַל יִשְׂרָאֵל לֹא מִחַמַּת  
חֲזָקַת יָדוֹ הִיא זֶה לְהוֹרוֹת עַל הָעֲדָר הַהַשְׁגָּחָה

but on the contrary, it itself is wondrous providence, as above.

אַלֵּא אֲדַרְבָּא הִיא בְּעֲצָמָה הַשְׁגָּחָה נִפְלְאָה כְּנ"ל

And behold, truly it is far from the wicked, and their heart fails to believe such individual providence, that no person strikes his finger, and no dry blade of grass is uprooted, and no stone is thrown, except at the time and place fitting for it,

וְהִנֵּה בְּכֹאֲמַת רְחוּק מִרְשָׁעִים וַיִּפְּג לָבָם לְהֵאֱמִין  
הַשְׁגָּחָה פְּרֻטִית כְּזוֹ שֶׁאִין אָדָם נוֹקֵף אֶצְבָּעוֹ וְאִין שׁוֹם  
עֹשֵׁב יָבֵשׁ וְנִגְעָקָר וְאִין שׁוֹם אָבּוֹ נִזְרַק כִּי אִם בְּזִמָּן  
(וּמְקוֹם הָרְאוּי לוֹ (חולין ז' ב')

as the statement: “to the place where the tree falls, there it will be,” and there is no movement, great or small, from the first contraction until the lowest of the levels on earth and beneath the earth, all is from Him, blessed be He,

כְּמֵאֲמַר אֵל מְקוֹם אֲשֶׁר יִפֹּל הָעֵץ שָׁם יִהְיֶה וְאִין שׁוֹם  
תְּנוּעָה גְדוּלָה וְקוֹטְנָה מִן הַצְּמִצּוּם הָרֵאשׁוֹן עַד שֶׁפֹּל  
הַמְדַרְגּוֹת שֶׁבְּאֲרֶץ וְתַחַת לְאֲרֶץ הַכֹּל מֵאֵתוֹ יִתְבַּרְךָ  
(קהלת י"א:ג)

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according to His wisdom, in His Name and for His glory, to reveal His Divinity and His wisdom and His attribute, blessed be He, what He is, gracious and compassionate.

כפי חכמתו בשמו ולכבודו לגלות אלהותו וחקמתו ומדתו יתברך מה הוא חנון ורחום

And all of “In the beginning He created” was for Israel, and “the righteous is the foundation of the world,” for everything that exists in the world exists in the person, and in his hand is the great power to increase and strengthen everything and to change the orders of creation by his utterance and by the breath of his mouth,

והכל בראשית ברא בשביל ישראל וצדיק יסוד עולם שכל מה שיש בעולם יש באדם ובידו הכח הגדולה לגדל ולחזק לכל ולשנות סדרי בראשית במאמרו וברוח פיו

and his heart to Heaven, in cleaving of simple unity without any interruption, aroused through his attributes and his knowledge; understand with wisdom, “thousand wisdom,” which is “wonderful counselor, mighty God, everlasting Father,” without any grasp or comprehension except the Infinite One, blessed be He;

ולבו לשמים בדבקות אהדות פשוט בלי שום הפסק מעורה על ידי מדותיו ודעתו הבין בחכמה אלה חכמה שהוא פלא יועץ אל גבור אבי עד בלי שום השגה (ותפיסה כי אם אין-סוף ברוך הוא (ישעיה ט':ה')

as the statement: “and you saw no image,” but the image of the letters that which He speaks, they are the chain of emanation from Him, blessed be He, as the matter of the letter alef which is “wonder,” as is known;

במאמר ותמונה אינכם ראים אבל תמונת האותיות מה שהוא מדבר הם השתלשלות מאתו יתברך כענין (האלף שהוא פלא פידוע (דברים ד':י"ב

and likewise all the letters through which the heavens and the earth and the entire world were created; certainly not from the letters of the image that exist now were they created.

וכן כל האותיות אשר על ידיהם נבראו שמים וארץ וכל העולם מדוע בודאי לא מאותיות התמונה שהם עכשיו נבראו

Rather, through their matters in the expansion of form from them; and their form did not come except to clothe themselves in order to understand the matter of their reading, for a small child beginning the alphabet, for it is impossible to begin except by showing him one form and teaching him its reading.

כי אם על ידי ענינם בהתפשטות התמונה מאתם והתמונה שלהם לא באה כי אם להתלבש עצמם בכדי להבין ענין קריאתם לקטן המתחיל אלה-בית שאי אפשר להתחיל כי אם בהראותו תמונה אחת וללמדו קריאתה

And likewise all the Torah and the commandments, which are all His Names and His attributes, blessed be He, in the expansion of form and corporeality from them, except for the point of the inner heart within their midst, which is divested of all form and corporeality, except for the Lord alone.

וכן כל התורה והמצוות שהם כל שמותיו ומדותיו יתברך בהתפשטות התמונה והגשמות מאתם כי אם נקדה שבלב הפנימית שבתוך תוכה שהוא מפשט מכל תמונה וגשם בלתי לה' לבדו

And one cleaves to His attributes, blessed be He, just as He is gracious; as in the matter of the commandment of charity, or the

והדבק במדותיו יתברך מה הוא חנון כענין מצות צדקה או מצות ואהבת פי המדות הם רחמנות ואהבה שהם מפשטים מן התמונה

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commandment of “you shall love,” for the attributes are mercy and love, which are divested of form.

But they are clothed in the form of letters, “you shall surely give,” “and you shall love your fellow,” and they expand into physical limbs to perform them.

אָבֵל מִתְלַבְּשִׁים בְּתַמוּנַת אוֹתֵיזוֹת נִתּוֹן תַּתּוֹן וְאֶהְבֶּךָ לְרַעַף (דְּבָרִים ט"ו:י"; וַיִּקְרָא י"ט:י"ח) וּמִתְפַּשְׁטִים בְּאֵיבָרִים גְּשָׁמִיִּם לַעֲשׂוֹתָם

And likewise all the commandments, which indicate all His Names, blessed be He, and the matters of cleaving to Him, blessed be He.

וְכֹן כָּל הַמִּצְוֹת הַמּוֹרִים הַכֹּל שְׂמוֹתָיו יִתְבַּרַךְ וְעִנְיָנו הַדְּבָקוֹת בּוֹ יִתְבַּרַךְ

Whether through the action of the limbs, or through the spirit of the Lord that spoke within him, and His word upon his tongue, bound and wrapped in Him, blessed be He, creating new heavens and a new earth,

אִם עַל יְדֵי מַעֲשֵׂה הָאֵיבָרִים אוֹ רוּחַ ה' אֲשֶׁר דִּבֶּר בּוֹ וּמִלְתּוֹ עַל לְשׁוֹנוֹ הַקְּשׁוּרִים וְהַעֲטוּפִים בּוֹ יִתְבַּרַךְ (בּוֹרָא שְׁמַיִם וְדָשִׁים וְאָרֶץ וְדָשָׁה (יִשְׁעִיה ס"ו:כ"ב

or changing the order of the conduct of creation according to His will; for the primary foundation of creation, when it arose in His simple will, was in order to show His power and His attributes, that He be called compassionate, gracious, King, as is known.

אוּ מְשֻׁנָּה סֵדֵר הַנְּהַגַת הַבְּרִיאָה אֶל רְצוֹנוֹ שֶׁהָרִי עָקֵר יְסוּד מוּסָד הַבְּרִיאָה כְּשֶׁעֲלָה בְּרְצוֹנוֹ הַפְּשוּט הוּא לְמַעַן הַרְאוֹת כְּחוֹ וּמִדּוֹתָיו שֶׁיִּקְרָא רַחוּם חַנוּן מְלֵךְ כְּפִדּוּעַ

And in order for the revelation of His Divinity, as the statement: “Everyone that is called by My Name, and for My glory I created him.”

וּלְמַעַן הַתְּגַלוֹת אֱלֹהוּתוֹ כְּמֵאֲמַר כָּל הַנִּקְרָא בְּשֵׁמִי (וְלִכְבוֹדִי בְּרִאֲתָיו (יִשְׁעִיה מ"ג:ז')

And behold, from the first contraction until the lowest of the levels, and all matters of beings that are created, formed, and made, different ones, all indicate His Divinity, blessed be He.

וְהִנֵּה מִן הַצְּמֻצּוֹם הָרֵאשׁוֹן עַד שְׁפֵל הַמְּדַרְגּוֹת וְכָל עִנְיָנוּ בְּבְרָאִים וְנוֹצְרִים וְנַעֲשִׂים שׁוֹנִים כָּלֵם מוֹרִים אֱלֹהוּתוֹ יִתְבַּרַךְ

And they say song, the earth and beneath the earth, all for His glory, as is known.

וְאוֹמְרִים שִׁירָה הָאָרֶץ וּמִתַּחַת לָאָרֶץ הַכֹּל לְכְבוֹדוֹ כְּפִדּוּעַ

And the matter of Joshua, who said to the sun, “Be still,” from saying song, for he would say it in its place.

וְעִנְיָנוּ הוֹשַׁע שְׁאֲמַר לְשֶׁמֶשׁ דּוּם מְלוֹמַר שִׁירָה כִּי הוּא (יֵאמַר בְּמִקוּמָה (יְהוֹשֻׁעַ י"י"ב

And the matter of his saying it in its place is that the human being is the connection of all the worlds from the beginning of creation until the end of the compositions, through his body from the crown to wisdom, and their connection according to the order of the chain of emanation of all the worlds, and all the beings that are in all the worlds.

וְעִנְיָנוּ אֲמִירָתוֹ בְּמִקוּמָה הוּא לְהִיּוֹת הָאָדָם הוּא הַהִתְקַשְׁרוֹת כָּל הָעוֹלָמוֹת מִתְחִלַת הַבְּרִיאָה עַד סוֹף הַהִתְקַבּוּת עַל יְדֵי גּוּפוֹ מִכְּתַר הַחֻקִּים וְהַתְּקוּפוֹת הַחֻקִּים כְּסֵדֵר הַשְּׁתַלְשּׁלוֹת הָעוֹלָמוֹת כָּלֵם וְכָל הַנִּמְצָאִים שֶׁבְּכָל הָעוֹלָמוֹת

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Bo

And after the glory of the Lord fills the human being within his very midst, in the essential point, the place of vitality in his heart, which spreads into all the limbs.

ואתרי אשר כבוד ה' מלא את האדם בתוך תוכו של נקדה עצמית מקום חיותא שבלבו שהוא המתפשט בכל האיברים

And there is no turning of one's own thought in any limb or composition of his body and soul, except for the Lord alone, in true self-nullification;

ואין שום פניית מחשבת עצמו בשום אבר והרכבת גופו ונפשו בלתי לה' לבדו בהפקרות אמתית

it emerges that behold, he stands in the place of all the created beings for His glory, blessed be He, for His glory is seen in this person, who is a small world.

נמצא הרי הוא עומד במקום כל הנבראים לכבודו יתברך שהרי כבודו מתראה באדם זה שהוא עולם קטן

And from now on there is no claim for any created being that the will of the righteous to change its order would interrupt the manifestation of His glory, blessed be He, through it, in its manner;

ומעתה אין שום טענה לשום נברא שרצון הצדיק לשנות סדרה אף נסיק מהתראות כבודו יתברך על ידו באופן שהוא

for behold, the righteous fills his place and illuminates the entire world more than the sun at noon, as the statement: "And the moon shall be abashed and the sun ashamed, for the Lord of Hosts reigns."

שהרי הצדיק ממלא מקומו ומאיר לכל העולם יותר מן השמש בצהרים כמאמר ותפרה הלבנה ובושה (החמה כי מלה ה' צבאות) (ישעיה כ"ד:כ"ג

And after the righteous is full of the glory of the Lord and His kingship and His awe, he is the one who illuminates more, and this is the saying of song in its place.

ואתרי שהצדיק מלא כבוד ה' ומלכותו ויראתו הוא המאיר יותר והוא אמירת שירה במקומה

And likewise Ginei was killed, who split his waters for Rabbi Pinchas ben Yair, who said to Rabbi Pinchas: I am going to do the will of my Creator, and I certainly do it, and you are a doubt, etc.

וכן גינאי נהרג שפלג מימיו לרבי פנחס בן יאיר שהשיב לר"פ אני הולך לעשות רצון קוני ובודאי עושה ואמה ספק כו'

who Rabbi Pinchas did not answer anything to his words, except: I decree upon you that waters shall never pass through you;

אשר לא השיב ר"פ פלום על דבריו כי אם גזרני עליך שלא יעברו בך מים לעולם

and behold, seemingly, Ginei the river spoke correctly.

והרי לכאורה שפיר קאמר גינאי נהרא

But in truth, according to our words so it is, that Rabbi Pinchas was filling the place of His glory, and therefore it was superfluous, and he had the ability in his hand to decree that waters would not pass in it at all.

אבל באמת כדברינו פן הוא להיות ר"פ הנה ממלא מקום כבודו ואם פן מיותר הוא והיתה יכולת בידו לגזור שלא יעברו בו מים כלל

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Bo

And since all matters of creation and all existents are the revelation of His Divinity, blessed be He, and His glory, therefore it is difficult in His eyes to change the conduct and nature except through completely righteous ones, as mentioned above, who fill the place of His glory in another manner, [creating] new heavens and a new earth, as mentioned above.

וליהיות כל עניני הבריאה והנמצאים כלם הם התגלות אלהותו יתברך וכבודו לכן קשה בעיניו לשנות ההנהגה והטבע כי אם על ידי צדיקים גמורים כנזכ"ל הממלאים מקום כבודו באופן אחר שמים חדשים וארץ חדשה כנזכ"ל

This is what our Sages of blessed memory said about Rabbi Eliezer ben Perata, that they returned him from Heaven: if it is His will to return and create the world anew, perhaps it will occur at a time of sustenance, which is a change of the conduct.

שנהו אמרו חז"ל על רבי אליעזר בן פרטא ששיבוהו מן השמים אם רצונו לחזור ולברוא העולם מחדש אולי יתרמי בשעתי דמזוני שהוא שנוי ההנהגה

And behold, although a change of nature shows to the eyes of all His Divinity, blessed be He, to listen to the Lord to the voice of a man in whom is the spirit of God,

והנה אם אמנם שנוי הטבע מראה לעין כל אלהותו יתברך לשמוע ה' בקול איש אשר רוח אלהים בו

but in truth the conduct of nature itself tells the wonders of the Lord alone; and whose strength could contain that it not cease from one conduct and one order from the six days of Creation until the end of the world: "The heavens recount the glory of God... their line has gone out through all the earth," and every day "the sun rises and the sun sets."

אבל באמת הנהגת הטבע היא היא שתמיד נפלאות ה' לבדו וכח מי יכיל שלא יפסק מהנהגה וסדר אחד מששת ימי בראשית עד סוף העולם השמים מספרים כבוד אל כפי ככל הארץ יצא קנם כפי וככל יום וזרח (השמש ובא השמש) (תהלים י"ט: ב-ה'; קהלת א':ה')

And as the statement of David, peace be upon him: "When I behold Your heavens, the work of Your fingers," etc.

ובמאמר דוד המלך עליו השלום כי אראה שמיך (מעשה אצבעותיך כפי) (תהלים ח':ד')

And that which does not change and always conducts according to one order is the indication of the greatness of the power of the Infinite One, blessed be He, and the power of Divinity that does not change, unlike the power of man;

ומה שאינו משתנה ותמיד מתנהג על סדר אחד היא ההוראה על גזל כח אין-סוף ברוך הוא וכח אלהות שאינו משתנה כדרך כח האדם

for all physical powers are limited in their strength, for it is impossible for them to be days or a decade according to one power; rather they change from day to day and from hour to hour, for "does he speak and does he converse, perhaps he sleeps,"

וכל הגשמיים מגבלים בכחם שאי אפשר להיותם ימים או עשור על סדר כח אחד כי אם משתנה מיום ליום ומשעה לשעה כי דרך לו וכי שית לו אולי ישן (הוא) (מלכים א' י"ח: כ"ז)

not so the power of Divinity, blessed be He, for behold "He neither slumbers nor sleeps," and He always oversees and flows, brings into being and sustains and renews every day continually the work of Creation;

מה שאין בו כח אלהות יתברך כי הנה לא ינום ולא ישן ותמיד משגיח ושופע מהנה ומקום ומחדש בכל (יום) תמיד מעשה בראשית (תהלים קכ"א:ד')

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Bo

He created by His simple will, and by His will He sustains at every moment continually, and brings into being; "you lift your eye toward it and it is gone."

בְּרָא בְרִצּוֹנוֹ הַפְּשוּט וּבְרִצּוֹנוֹ מְקִיָּם בְּכָל עֵת תָּמִיד  
(וּמִהֵנָּה הִתְעַיֵף עֵינָיָךְ בּוֹ וְאֵינְנוּ (משלי כ"ג:ה')

And behold, truly fortunate is one who is insightful and sees and understands from the order of natural conduct to understand from that which does not change how great is His individual providence, blessed be He, with an open eye;

וְהִנֵּה בְּאַמֶּת אֲשֶׁרֵי מְשֻׁכֵּל וְרוֹאֶה וּמִבֵּין מְסֻדָּר  
הֵהֱנִיגָה טִבְעֵית לְהִבִּין מִמָּה שְׂאִינוֹ מְשַׁתְּנָה אִיךְ גִּדְּל  
הַשְּׁגָחָתוֹ יִתְבָּרֵךְ בְּפִרְטִית וְעֵינָא פְּקִיחָא

for there is no thing that exists without His vitality, blessed be He, and the vitality is running and returning in every place and for every person, for it is impossible to receive His vitality, blessed be He, except by running and returning;

שְׁהָרֵי אֵין שׁוּם דְּבָר נִמְצָא בְּלִתי חַיּוּתוֹ יִתְבָּרֵךְ  
וְהַחַיּוּת רְצוּא וְשׁוּב בְּכָל מְקוֹם וּלְכָל אָדָם שְׂאֵי אֶפְשָׁר  
לְקַבֵּל חַיּוּתוֹ יִתְבָּרֵךְ כִּי אִם בְּרְצוּא וְשׁוּב

for with the continual flow of vitality the recipient would be nullified; therefore descent is a need for ascent, and all things need to ascend, and all is from Him, blessed be He,

כִּי בְּהַתְמִיד הַשְּׁפַעַת הַחַיּוּת יִתְבַטֵּל הַמְקַבֵּל לְכֹן יִרְיֵדָה  
צוּרָךְ עֲלֶיךָ הוּא וְכָל הַדְּבָרִים צְרִיכִים לְהַתְעַלּוֹת וְהַכֵּל  
מֵאִתּוֹ יִתְבָּרֵךְ

and His vitality gives life to all of them; except that the descent is His vitality in concealment of countenance, and the ascent is in revelation.

וְחַיּוּתוֹ הַמְחַיֶּה אֶת כָּלֵם מְלֻבֵּד כִּי הִרְיֵדָה הִיא חַיּוּתוֹ  
בְּהַסְתֵּר פְּנִים וְהַעֲלִיָּה הִיא בְּהַתְגַּלּוּת

And after contemplation, the greatest contraction in concealment of countenance is itself a revelation of the Shechinah and revelation of His Divinity, blessed be He, more and more;

וְאַחֲרֵי הַהִתְבּוֹנְנוֹת צְמֻצוֹם הַיּוֹתֵר גְּדוֹל בְּהַסְתֵּר פְּנִים  
הָרֵי זֶה גְּלוּי שְׂכִינָה וְהַתְגַּלּוּת אֱלֹהוּתוֹ יִתְבָּרֵךְ יוֹתֵר  
וְיוֹתֵר

but the fool does not understand this, and does not understand from the constancy of natural conduct His individual providence, blessed be He, in particulars, and places them under chance;

אֲבָל הַפְּסִיל לֹא יָבִין אֶת זֹאת וְאֵינוֹ מִבֵּין מִתְמִידוּת  
הַנְּהִיגָה טִבְעֵית הַשְּׁגָחָתוֹ יִתְבָּרֵךְ בְּפִרְטוֹת וּמְנִיחַ אוֹתָם  
תַּחַת הַמְקָרָה

and likewise Pharaoh and all who trust like him did not know and did not understand from the constancy of conduct individual providence;

וְכֹן פִּרְעוֹה וְכָל הַבּוֹטְחִים כְּמוֹהוּ שְׂלֹא יָדְעוּ וְלֹא יָבִינוּ  
מִתְמִידוּת הַהֱנִיגָה הַשְּׁגָחָה פְּרִטִית

although all the kings of the earth believed that the beginning of creation is a matter of Divinity, that it is impossible for any order of conduct to be by way of chance, as is known, and is explained in their arguments.

אִם אֲמַנְם הֶאֱמִינוּ כָּל מְלָכֵי אֶרֶץ לְהִיּוֹת תַּחֲלַת  
הַבְּרִיאָה עֲנֵנוּ אֱלֹהוּת שְׂאֵי אֶפְשָׁר לְשׁוּם סֻדָּר הַנְּהִיגָה  
לְהִיּוֹת עַל דְּרָךְ הַמְקָרָה כִּידוּעַ וּמְבוֹאָר בְּטַעֲנוּתֵיהֶם

But their saying was that after creation, behold, He left it upon an order of conduct of stars and constellations, and not individual providence in running and returning at every time and every moment, until everything will be in the hand of the Israelite person;

אֲבָל אֲמָרָם שְׂאֵחַר הַבְּרִיאָה הֵנָּה הוּא הַנִּיחַ עַל סֻדָּר  
הַהֱנִיגָה כּוֹכָבִים וּמְזוֹלוֹת וְלֹא הַשְּׁגָחָה פְּרִטִית בְּרְצוּא  
וְשׁוּב בְּכָל עֵת וּבְכָל רְגַע עַד אֲשֶׁר יִהְיֶה הַכֵּל בְּיַד  
הָאָדָם הַיִּשְׂרָאֵלִי

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Bo

and every soul shall praise Yah; for our Sages of blessed memory said: "on every breath and every breath," which is the matter of running and returning, which is the matter of trials of the heart, like a touchstone that tests upon it all the silver in the world;

וְכָל הַנְּשִׁמָּה תְהִלֵּל יְהוָה שְׂאֲמָרוּ חַז"ל עַל כָּל נְשִׁימָה וְנְשִׁימָה שֶׁהוּא עֲנִין הִרְצוּא וְשׁוֹב שֶׁהוּא עֲנִין נְסִיווּנוֹת הַלֵּב כְּמוֹ אֶבֶן בַּחֵן הַמְבַחֲיָנִים עָלָיו כָּל כֶּסֶף שֶׁבְעוֹלָם ((תהלים ק"נו:ו'))

for the running tests the heart whether it can rest upon it, and if not, return, and immediately it returns and runs to test it, to know what is in his heart, what has changed;

כִּי הִרְצוּא הוּא בּוֹחֵן אֶת הַלֵּב אוֹלֵי תוֹכֵל לְחַלּוֹת עָלָיו וְאִם לֹא שׁוֹב וּתְכַף חוֹזֵר וְרִצּוּא לְנִסּוֹתוֹ לְדַעַת אֶת אֲשֶׁר בְּלִבּוֹ מֵה נִשְׁתַּנָּה

perhaps now it can rest, and so forever;

אוֹלֵי עֵתָה תוֹכֵל לְחַלּוֹת וְכֵן לְעוֹלָם

and behold, one who understands the returning also understands that it too is a matter of running, except that it is by way of descent, and one must climb and ascend;

וְהִנֵּה מִי שֶׁמְבִין הַשׁוֹב הוּא גַם בֵּן עֲנִין הִרְצוּא רַק שֶׁהוּא דָרָךְ יְרִידָה וְצָרִיף לְהִיּוֹת מְטַפֵּס וְעוֹלָה

behold, on every breath, "praise Yah"; unlike one who is not struck and does not feel in the matter that went out of the rule, to teach about himself that it went out by chance and nature;

הָרִי עַל כָּל נְשִׁימָה תְהִלֵּל יְהוָה מֵה שֶׁאִין בֵּן מִי שֶׁאִינוֹ נִפְגָּע וְאִינוֹ מְרַגֵּשׁ בְּדָבָר שֶׁיֵּצֵא מִן הַכֶּלֶל לְלַמֵּד עַל עֲצָמוֹ יֵצֵא בְמִקְרָה וְטָבַע

rather, God did it so that he would fear before Him, to elevate this also for Him alone;

כִּי אִם אֱלֹהִים עֲשָׂה שִׁירָא מְלַפְנֵינוּ לְהַעֲלוֹת גַּם זֶה לוֹ (לְבָדוֹ (קהלת ג':י"ד))

and this is what the Holy One, blessed be He, says to Moses, who is the intellect, as is known: "Come to Pharaoh," which is the matter of the neck, as is known, which is forgetfulness and descent, foreign thought;

וְנִהוּ אוֹמֵר הַשֵּׁם יְתַבְרַךְ לְמִשָּׁה שֶׁהוּא הַשֶּׁכֶל פְּיֻדוּעַ בֹּא אֶל פְּרַעֲהַ שֶׁהוּא עֲנִין עֲרַף פְּיֻדוּעַ שֶׁהוּא הַשֶּׁכְחָה (וְהִירִידָה מִחֻשְׁבָּה חוּץ (שמות י':א'))

"Come to Pharaoh and warn him, for I have hardened his heart," for I am the Shechinah, as is known, which is the matter of the Shechinah in the lower realms, which is nature and habit and constant conduct of every thing;

בֹּא אֶל פְּרַעֲהַ וְהִתְרַה בּוֹ כִּי אֲנִי הַכְבֵּדְתִי אֶת לִבּוֹ כִּי אֲנִי הוּא הַשֶּׁכִּינָה פְיֻדוּעַ שֶׁהוּא עֲנִין שֶׁכִּינָה בְּתַחְתּוֹנִים שֶׁהוּא הַטָּבַע וְהַהֲרָגָל וְהַנְהִיגָה תְּמִידִית שֶׁל כָּל דָּבָר

and in truth, I, I am the Infinite One, blessed be He, only that it is in concealment of countenance; and descent is a need for ascent, for it cannot rest except by running and returning;

וּבְאֵמַת אֲנִי הוּא אֵין־סוֹף בְּרוּף הוּא רַק שֶׁהוּא בְּהֶסְטֵר פָּנִים וְהִירִידָה צוֹרֵף עָלֶיהָ הוּא שֶׁאִי אֶפְשָׁר לְחַלּוֹת כִּי אִם בְּרִצּוּא וְשׁוֹב

and the intention is in order to elevate also the returning into the running;

וְהַפְּנִיגָה הוּא כְּדִי לְהַעֲלוֹת גַּם אֶת הַשׁוֹב אֶל הִרְצוּא

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and this is “in order that I place these My signs within him,” meaning: in order for the letters and His Names, of the Holy One, blessed be He, that give life to all the created beings, all upon the letters of the Torah, to elevate;

וְנָהוּ לְמַעַן שִׂיתִי אֹתָם בְּקִרְבוֹ פְּרוּשׁ לְמַעַן  
הָאוֹתִיּוֹת וְשִׁמּוֹתָיו שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא הַמְּחַיֶּה אֶת  
כָּל הַנְּבֻרָאִים כְּלָם עַל אוֹתֵיּוֹת הַתּוֹרָה כְּדִי לְהַעֲלוֹת  
(שְׁמוֹת יו"א)

and descent is a need for ascent;

וְהִירִידָה צוֹרֵךְ עֲלֶיהָ

and this is “a person should always arrange the praise of the Omnipresent and afterwards pray,” for arranging the praise of the Omnipresent is from all the existents in the world, to recognize His praise and the revelation of His Divinity and the grasp of His comprehension, from all that is called by His Name and created for His glory;

וְנָהוּ לְעוֹלָם יְסֻדֵר אָדָם שִׁבְחוֹ שֶׁל מְקוֹם וְאַחַר כֵּן  
יִתְפַּלֵּל כִּי סְדוּר שִׁבְחוֹ שֶׁל מְקוֹם הוּא מְכַל הַנְּמַצָּאִים  
בְּעוֹלָם לְהַפְּרֵן שִׁבְחוֹ וְהַתְגַּלוּת אֱלֹהוּתוֹ וְתַפְיֻסָּת  
הַשְּׂגָתוֹ מְכַל הַנְּקֻרָא בְּשִׁמוֹ וּלְכַבּוֹדוֹ בְּרָא

and if so, there is no thing besides Him; and behold, on every breath and every breath, “praise Yah”;

וְאִם כֵּן אֵין דָּבָר בְּלִתּוֹ וְהִירִי עַל כָּל נְשִׁימָה וְנְשִׁימָה  
תְּהִלָּל יָהּ

and afterwards he prays certainly, for behold, this is true cleaving, if there is no interruption in the world;

וְאַחַר כֵּן יִתְפַּלֵּל בְּוַדָּאִי שֶׁהִירִי הוּא הַדְּבָקוּת הָאֲמִתִּי  
אִם אֵין שׁוּם הַפְּסֻק בְּעוֹלָם

and behold, the matter of redeeming the firstborn donkey with a lamb is the matter of the elevation of foreign and evil thoughts from among the good ones, for they came into its midst;

וְהִנֵּה עֲנִינוּ פְּדִיּוֹן פֶּטֶר חֲמוֹר בְּשֵׁה הוּא עֲנִינוּ עֲלִית  
מִחֻשְׁבוֹת זְרוֹת וְרַעוּת מֵעֵין הַטּוֹבוֹת כִּי בָאוּ אֶל  
קִרְבָּנָהּ

and in the middle of a good thought, some foreign thought of its kind rises, which he had already lowered, and it desires to ascend;

וּבְאֲמֻצָּע מִחֻשְׁבָּה טוֹבָה עוֹלָה אֵיזָה מִחֻשְׁבָּה זָרָה  
מִמִּינָה שֶׁכָּבֵר הוֹרִיד אוֹתָהּ וְרָצוּנָה לְהַתְעַלּוֹת

like the matter of the exile of Egypt, which was due to foreign love, as is known in the book of the Zohar and the writings of the Ari, in all the matters of Shovavim;

כְּעֲנִינוּ גְלוּת מִצְרַיִם שֶׁהִיָּה עַל אֲהָבָה זָרָה כִּידוּעַ בְּסֻפֵּר  
הַזֵּהר וְכַתְּבֵי הָאֵרִי בְּכָל עֲנִינוּ שׁוֹבְבֵיִם

and after the redemption from them, who “their flesh is the flesh of donkeys,” and the exile of materiality and bricks, the Holy One, blessed be He, commanded us in the redemption of the firstborn donkey, which is the first of a donkey, which is love, which is first of the months,

וְאַחֲרֵי הַגְּאֻלָּה מֵאֲתָם אֲשֶׁר בְּשֵׁר חֲמוֹרִים בְּשֵׁרָם  
וְגְלוּת חֲמֹר וּלְבָנִים צָנוּנוּ הַשֵּׁם יִתְבָּרַךְ בְּפְדִיּוֹן פֶּטֶר  
חֲמוֹר שֶׁהוּא רֵאשִׁית חֲמוֹר שֶׁהִיא אֲהָבָה שֶׁהוּא  
רֵאשׁוֹן לְחֻדָּשִׁים

and the seven days of building in Israel, which are called firstborn;

וְזוֹ יְמֵי הַבְּנִינָה שֶׁבִּישְׂרָאֵל הַנְּקֻרָאִים בְּכוֹר

and its commandment is to redeem it with a lamb to the priest, which is kindness, and to elevate all kindnesses and loves only to the Lord alone;

וּמִצְוָתָהּ לְפָדוֹתָהּ בְּשֵׁה לְכַהֵן שֶׁהוּא תְּסֻד וְלְהַעֲלוֹת כָּל  
הַחֲסָדִים וְאֲהָבוֹת בְּלִתֵּי לֵה לְבָדוֹ

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and if he does not redeem it, then “you shall break its neck,” which is to build it, which is by way of the neck and the husk, not to use it at all,

ואם לא תפדה וערפתו ושהוא לבנות אותו ושהוא דרך הערף והקליפה שלא להשתמש בו כלל (שמות י"ג:ג')

if he cannot intend for the sake of the commandment alone and not for his own pleasure, like the matter of the commandment of levirate marriage being preferable, etc., to know the Lord in all his ways;

אם אינו יכול לכוון לשם מצוה לבד ולא להנאת עצמו בענין מצוה ביבום יותר פו' לדעת את ה' בכל דרכיו ((משלי ג':ו'))

one who is insightful, like one who fears Heaven;

משכיל כגרא

and since he caused the loss of the priest's money, that he brought loves outward, therefore he will lose, etc.;

ולפי שהוא הפסיד ממונו של פהן ושהוא הכנים אהבות החוצה לפיכה יפסיד פו'

and may the Lord teach us of His ways, and we shall walk in His paths, “in all your ways know Him.”

וה' יורנו מדרכיו ונלכה באורחתיו בכל דרכיך דעהו ((ישעיה ב':ג'; משלי ג':ו'))

Or one may say: the matter of the redemption of the firstborn donkey is according to what was stated above regarding true cleaving, that if a person is able to count the dust of the composition of his body, the sapphire of his decree, and upon his ways shines the light of the Infinite One, blessed be He, from the greatness of the refinement of his materiality and the cleaving of his soul in complete self-nullification,

או יאמר ענין פדיון פטר חמור הוא על דרך האמר לעיל בענין הדבקות אמתית אשר אם יוכל איש לספר את עפר הרקבת גופו ספיר גזרתו ועל דרכיו נגה אור א"ס ב"ה מגדל הזדבב חמרו ודבקות נפשו בהפקרות גמור

from within the very interior of the point of the place of vitality of the heart, and he fills the glory of the Lord in the unfolding of his very essence, entirely included for the Lord, behold he is a small world that includes all the created beings,

מתוך תוכה של נקודת מקום חיותא דלב וימלא כבוד ה' בהשתלשלות עצמותו פלו כליל לה' הרי הוא עולם קטן הכולל כל הנבראים

and he redeems the soul of all the created beings from their servitude, to change the conduct according to his will, for behold he fills His place, as mentioned in our words, and like the matter of Joshua who said to the sun, “Be still” (Joshua 10:12),

ופודה את נפש כל הנבראים מעבדותם לשנות ההנהגה כפי רצונו שהרי הוא ממלא מקומו כנזכר בדברינו וכענין יהושע שאמר לשמש דום

for behold he is in the place of the sun; it is his splendor, it is his radiance, it is his majesty; but if he is unable to redeem it, he is compelled to conduct himself according to nature and the primordial conduct,

שהרי הוא במקום השמש הוא הודו הוא זיוו הוא הדרו מה שאין פן אם אינו יכול לפדותו מקרח להתנהג על דרך הטבע וההנהגה הקדמונה

and this is “and if you do not redeem it, then you shall break its neck” (Exodus 13:13), that he should conduct himself by way of the neck and nature, and arrange the praise of the Omnipresent from the conduct of nature, as it is stated: “When I behold Your heavens...” (Psalms 8:4),

וזהו ואם לא תפדה וערפתו ושיתנהג עצמו דרך הערף והטבע ויסדר שבו של מקום ההנהגת הטבע כמאמר פי אראה שמיך פו'

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and Scripture attached this commandment to the Exodus from Egypt, to make known His statement, blessed be He, at the beginning of the mission of Moses to take them out, when He said: "When you take the people out of Egypt, you shall serve God on this mountain" (Exodus 3:12), which is the acceptance of the Torah, engraved on the tablets, freedom from the Angel of Death and from all subjugation of kingdoms that extend from it,

and after their departure from the bondage of Egypt, for they were slaves to slaves, as Rashi of blessed memory explained regarding the firstborn of the maidservant, and they reached the acceptance of the Torah through which heaven and earth and the entire world were created, behold they include all the chain of the worlds from "In the beginning God created" until the lowest levels, and His glory appears upon them; therefore there was the capacity for the change of conduct in the matter of their exodus from Egypt, according to our words stated above regarding the redemption of the firstborn donkey.

#### [NOTE Summary:

The maamar opens by framing the core issue as the conflict between טבע and פרטית השגחה. Pharaoh represents the worldview that acknowledges a Creator at the beginning of existence but denies ongoing individual providence, claiming that the world now runs through fixed systems of stars, constellations, and natural order. This denial is not atheism but a subtler displacement of Divine presence from lived reality. Egypt thus becomes the paradigm of a world where God is distant, concealed behind habit, routine, and apparent causality.

Against this stands the Torah's insistence that nothing moves, lives, or persists without constant Divine vitality. Every breath, every motion, every event is governed through רצוא ושוב, a dynamic of advance and withdrawal that allows creation to exist without being overwhelmed by Divine light. Continuous vitality would nullify the recipient; therefore concealment, descent, and struggle are not failures but essential mechanisms of life. ירידה is צורך עליה, descent is itself a form of Divine presence in concealment.

This framework explains why God says "I hardened Pharaoh's heart." The hardening is not the absence of God but His presence in its most concealed form. Pharaoh's intensification of oppression is itself part of the Divine plan, completing the refinement necessary for redemption. The strengthening of the klipah is what enables its eventual collapse.

The maamar then turns to the human being. Man is described as עולם קטן, a microcosm that includes all worlds from the highest to the lowest. When a person reaches true deveikut, total inner alignment with God without self-interest, he becomes the living locus of Divine glory. Such a person does not merely obey nature; he

ותלה הכתוב מצוה זו ביציאת מצרים להיות ידוע  
מאמרו יתברך בתחלת שליחות משה להוציאם אמר  
בהוציאך את העם ממצרים תעבדון את האלהים על  
ההר הזה שהוא קבלת התורה חרות על הלכות חרות  
ממלאך המות וכל שעבוד מלכות המסתעפים מאתו

ואחר יציאתם משעבוד מצרים שהיו עבדים לעבדים  
כפרש רש"י ז"ל בכור השפחה והגיעו לקבלת  
התורה שנגברא בה שמים וארץ וכל העולם הרי הם  
כוללים כל השתלשלות העולמות מים ברא אלהים  
עד שפל המדרגות וכבודו יראה עליהם לכן היתה  
יכולת השתנות ההנהגה בענין יציאתם ממצרים  
בדברינו בהנזכר ב'ל בענין פפ"ח

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embodies the purpose of nature. This is why tzaddikim can alter the order of creation. Joshua stopping the sun is not a suspension of nature but a replacement: the tzaddik stands in the sun's place, expressing Divine glory more fully than the natural order itself.

This distinction explains the mitzvah of פדיון פטר חמור. The donkey represents חומריות, physical desire, especially distorted love. If one can redeem it, meaning elevate physical drives and foreign thoughts into pure service of God, then they are transformed through הסד, symbolized by the lamb given to the kohen. If one cannot, then the only option is עריפה, total negation, severing the misuse of desire rather than pretending to sanctify it. This parallels yibbum versus chalitzah: the ideal is elevation, but when intention is impure, restraint becomes the higher truth.

The mitzvah is explicitly tied to יציאת מצרים because the Exodus represents liberation from servitude to systems, intermediaries, and habits. At Sinai, Israel receives the Torah through which heaven and earth themselves were created, granting them access to the entire chain of existence. Only after this can Israel truly embody ongoing Divine providence and participate in transforming reality rather than merely enduring it.

The maamar concludes by redefining praise and prayer. First one must “arrange the praise of the Omnipresent,” meaning recognize God in all existence, in both nature and concealment. Only then can prayer become true deveikut. One who lives this way praises God with every breath, not only in ascent but also in descent, understanding both as expressions of the same Divine will.

#### Practical Takeaway:

Do not measure Divine presence by miracles or emotional highs. Learn to recognize God precisely in regularity, struggle, concealment, and inner resistance. When elevation is possible, elevate. When it is not, restrain honestly. In both cases, the goal is the same: exclusive orientation toward God without self-interest. This is true freedom from Egypt.

#### Chassidic Story:

Rabbi Menachem Mendel of Horodok was once asked by a student why early Chassidim spoke so much about God's presence in ordinary actions rather than seeking constant spiritual ecstasy. The student argued that inspiration fades, while miracles and revelations would sustain faith.

Rabbi Menachem Mendel responded by pointing to a nearby mill wheel turning steadily in the river. “That wheel,” he said, “has been turning day and night for years without interruption. No one stands watching it in amazement. But if it were to stop suddenly, people would gather in alarm. Tell me, which is the greater wonder?”

The student answered, “The fact that it keeps turning.”

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Rabbi Menachem Mendel nodded. "Exactly so. A miracle shouts once. Nature whispers endlessly. One who hears the whisper lives with God at every moment. One who waits for shouting will only believe occasionally."

Only after many years did the student understand that this teaching was not about settling for less spirituality, but about entering a deeper, more demanding form of deveikut, where God is encountered not beyond life, but within it. **END NOTE]**