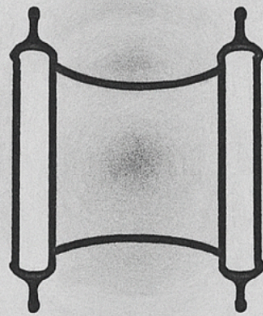


**Rabbi Menachem Mendel  
of Horodok  
Parshas Pinchas**



**לע"נ**

**אסתר בת יצחק**

*Dedicated By:*

**ר' נחום אהרון ליטשקאווסקי**

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## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Parshas Pinchas

#### Introduction

This discourse by **Rabbi Menachem Mendel of Horodok** (also known as the Horodoker or the "Rebbe Reb Mendel") explores the nature of true prayer, the mission of the Jewish soul, and the mystical role of the Shechinah (Divine Presence) in both spiritual yearning and worldly suffering. Rabbi Menachem Mendel of Horodok was a leading disciple of the Maggid of Mezritch and a key figure in early Chabad thought. After the Maggid's passing, he led many Chassidim in Eretz Yisrael and was known for his fiery devotion and meditative avodah. His teachings often focus on intense emotional dveikus (cleaving to G-d), inner truth, and transforming the self through the lens of Divine compassion. This discourse, rooted in the story of Pinchas, reveals the depths of mesirus nefesh (self-sacrifice) and how true connection to the Shechinah transcends personal needs entirely.

<p>In the Gemara (Kiddushin 66b), from where is it derived that a Kohen with a blemish is invalid? As it is stated, "Behold, I give him My covenant of peace" (Numbers 25:12)—[when he is whole] and not lacking. And it objects: but the word "shalom" is written with a broken "vav." And it answers: the "vav" of "shalom" is cut.</p>	<p>בגמרא (קדושין סו, ב) מניין לכהן בעל מום שהוא פסול, שנאמר "הנני נתן לו את בריתי שלום" (במדבר כ"ה, י"ב), [כשהוא שלם] ולא חסר, ופריה והא שלום בג' כתיב, ומשני ו' דשלום קטיע</p>
<p>Behold, our Sages of blessed memory said (Sanhedrin 44a) regarding the verse (Psalms 106:30), "And Pinchas stood and intervened (וַיִּתְפַּלֵּל)," — it does not say "and he prayed (וַיִּתְפַּלֵּל)" but "and he intervened," teaching that he made judgment (plea) with his Creator, etc.</p>	<p>הנה אמרו רז"ל (סנהדרין מ"ד, א) על הפסוק (תהלים ק"ו, ל) "וַיַּעֲמֵד פִּינְחָס וַיִּתְפַּלֵּל", ויתפלל לא נאמר אלא וַיִּתְפַּלֵּל, מלמד שעשה פליאה עם קונו וכו'</p>
<p>The matter is along the lines of what is explained in the Zohar (Zohar I, 122a) on the verse "I adjure you... if you find... what will you tell Him?" (Song of Songs 5:8), and the Zohar interprets that the Shechinah adjures all the souls that descend into this world to tell the Holy One, blessed be He, of the dance of Her love toward Him.</p>	<p>הענין הוא על־דרך המבואר בזהר (זהר חלק א קכ"ב, א) על־פסוק "השבעתי אתכם וגו' אם תמצאו וגו' מה תגידו לו וגו'" (שיר השירים ה, ח), ודרש הזהר, שהשכינה משבעת כל הנשמות היוצאים בעולם הזה, שיגידו להקדוש ברוך הוא מחולת אהבת השכינה אליו.</p>
<p>And to explain the matter: it is known what is stated in the Zohar: "Whoever possesses awe (of Heaven), lacks nothing, as it is written: 'There is no lack to those who fear Him'" (Psalms 34:10).</p>	<p>ובכדי לפרש הענין הוא, ידוע אמרו בזהר: "מאן דאית ביה יראה, לית ביה חסרון כלל, שנאמר: 'אין מחסור (להראיו)' (תהלים ל"ד, י)</p>
<p>And the matter is along the lines of the saying: "Ben Zoma once saw a multitude on the Temple Mount [etc.] and said: 'Blessed is He Who created all these to serve me'" (Berachos 58a).</p>	<p>והענין על־דרך המאמר: "בן זומא ראה אוכלוסא בהר הבית [וגו'] ואמר: 'ברוך שברא כל אלו לשמשני'" (ברכות נ"ח, א)</p>

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<p>And this is a great lesson and fear when a person takes to heart that the whole world was created only for him, and that the Shechinah clothed Herself in many, many details and people without end or number and in many kinds of physicalities—perhaps this might affect him to do what is good and right in the eyes of Hashem.</p>	<p>והוא מוסר ופחד גדול כְּשֶׁהָאָדָם נוֹתֵן אֶל לְבוֹ שֶׁפֶלַח הָעוֹלָם לֹא נִבְרָא אֶלָּא בְּשִׁבְיָלוֹ, וְנִתְלַבְּשָׁה הַשְּׁכִינָה בְּכַמָּה וְכַמָּה פְּרָטִים וּבְנֵי אָדָם לְאִין קִיז וּמְסַפֵּר וּבְכַמָּה מִיָּנִי גְשָׁמִיּוֹת, אוֹלֵי יִתְפַּעֵל זֶה לַעֲשׂוֹת הַטּוֹב וְהַיָּשָׁר אֲבַעֲיָנִי ה'.</p>
<p>All the more so if She must clothe Herself in punishments, God forbid, and in the nations of the world, in order to subdue the heart of this person so that he will fear before Hashem and do the will of his Creator.</p>	<p>וְכָל-שָׂפָנוּ אִם צָרִיכָה לְהִתְלַבֵּשׁ בְּעוֹנֵשֵׁין חֵס וְשָׁלוֹם וּבְאוֹמוֹת הָעוֹלָם פְּדִי לְהַכְנִיעַ אֶת לֵב זֶה שֶׁיִּירָא מִלְּפָנֵי ה'. וַיַּעֲשֶׂה רְצוֹן קוֹנוֹ</p>
<p>It follows that when a person prays before Hashem, may He be blessed, for some matter in which he is lacking, the main thing is that he should direct his heart to the lowliness of the Shechinah—</p>	<p>נִמְצָא כְּשֶׁהָאָדָם מִתְפַּלֵּל לְפָנֵי הַשֵּׁי"ת עַל אִיזָה דְבָר שֶׁחָסֵר לוֹ, הָעֶקֶר שֶׁיִּשִּׁים אֶלָּיו לְבוֹ עַל שִׁפְלוּת הַשְּׁכִינָה</p>
<p>that it is fitting that She be complete in all the worlds, and that the Jewish person should rule over everything, over all created beings, formations, and existences,</p>	<p>שֶׁמִּירָאוּי לְהִיּוֹתָהּ שְׁלֵמָה בְּכָל הָעוֹלָמוֹת, שֶׁיְהִי אָדָם הַיִּשְׂרָאֵלִי מוֹשֵׁל בְּכָל מַפְלָא כָּל, בְּכָל הַנִּבְרָאִים נוֹצְרִים, וְנִבְעֵשִׁים</p>
<p>like King Shlomo, peace be upon him, and Moshe Rabbeinu, peace be upon him. For so it was in the beginning of creation, when it was said: “And they shall rule over the fish of the sea, etc.” (Genesis 1:28), and there should be nothing lacking.</p>	<p>כְּשִׁלְמֵה הַמֶּלֶךְ עָלָיו הַשָּׁלוֹם וּמֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם, שֶׁכֵּן הָיְתָה תְּחִלַּת הַבְּרִיאָה שֶׁאָמַר: "וַיְרֹדוּ בַדְּגַת הַיָּם וְגו'" (בְּרֵאשִׁית א, כ"ח), וְלֹא יִהְיֶה חָסֵר כְּלוּם</p>
<p>But when there is lack, it is understood as a matter of course that the Shechinah was compelled, of necessity, to clothe Herself in deficiency on his behalf—</p>	<p>מֵה-שֶׁאִין בּוֹ כֶּשֶׁהוּא חָסֵר מִמִּילָא גְשָׁמָע, שֶׁהַשְּׁכִינָה הוֹצִרְכָה בְּהַכְרַח לְהִתְלַבֵּשׁ בַּחֲסָרוֹן לְמַעַנּוֹ</p>
<p>in order that he be moved and his heart be aroused toward Hashem. Therefore, dread should seize him from the truth of the heart's point,</p>	<p>בְּקִדֵי שִׁיתְפַּעֵל וְיִתְלַהֵב לְבוֹ לֵה'. לְכֵן יֵאָחֲזוּ פְּלִצוֹת, מֵאֲמַתַּת נִקְדַּת הַלֵּב</p>
<p>and he should not have intent in his prayer for the fulfillment of his own deficiency, but only for the deficiency of the Shechinah,</p>	<p>וְלֹא יִכּוֹן בְּתַפְלָתוֹ עַל מְלוּי חֲסָרוֹנוֹ, כִּי-אִם עַל חֲסָרוֹן הַשְּׁכִינָה</p>
<p>that She is not receiving Divine flow from Hashem in completeness, if She is compelled to clothe Herself in lack.</p>	<p>שֶׁאִינָהּ נִשְׁפָּעֶת מֵהַשֵּׁי"ת בְּשִׁלְמוֹת, אִם מִכְרַחַת לְהִתְלַבֵּשׁ בַּחֲסָרוֹן</p>
<p>And behold, it is known that every Jew is a limb of the Shechinah and an extension like Her.</p>	<p>וְהִנֵּה יְדוּעַ הוּא שֶׁפֶלַח אָדָם מִיִּשְׂרָאֵל הוּא אֶבֶר מִן הַשְּׁכִינָה וְשְׁלוּחָהּ כְּמוֹתָהּ</p>
<p>And this is the meaning of “I adjure you...”—that the Shechinah adjures the souls of Israel, that each one, if he finds Hashem, shall tell Him of the dance of the Shechinah's love toward Him, as above—</p>	<p>וְזֶהוּ פְּרוּשׁ "הַשְּׁבַעְתִּי אֶתְכֶם וְגו'"—שֶׁהַשְּׁכִינָה מְשַׁבַּעַת לְנַפְשוֹת יִשְׂרָאֵל, שֶׁכָּל אֶחָד אִם יִמְצָא אֶת הַשֵּׁי"ת, יִגִּיד—לוֹ מַחֲלַת אֲהֶבַת הַשְּׁכִינָה אֶלָּיו כְּנ"ל</p>

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that he should clothe himself in the sorrow of the Shechinah not receiving Divine flow from Hashem, and not intend for himself and his own lack.	שִׁיתְלַבֵּשׁ בְּצַעַר הַשְּׂכִינָה שְׂאִינָה נִשְׁפַּעַת מֵהַשִּׁי"ת, וְלֹא יִכְוֶן עַל עֲצָמוֹ וְחִסְרוֹנוֹ.
And this is [the meaning of] “One who possesses awe” — that this is cleaving to the Shechinah — “has no lack,” meaning, for he lacks nothing for his own soul at all,	וְזֶהוּ "מֵאֵן דְּאִית בֵּיהּ יִרְאָה", שֶׁהוּא הַדְּבִקוּת בַּשְּׂכִינָה "לִית בֵּיהּ חִסְרוֹן", פִּירוּשׁ שְׁהָרִי אִינוּ חֹסֵר לְנַפְשׁוֹ כְּלוּם מְכַל,
and his focus is not on his own deficiency at all, for all of that is of no value to him compared to the deficiency of the Shechinah when he is zealous for Her cause.	וְאִינוּ מְגַמְתוּ עַל חִסְרוֹנוֹ כְּלָל, שֶׁכָּל זֶה אִינוּ שׂוֹה לוֹ נֶגֶד חִסְרוֹן הַשְּׂכִינָה בְּקִנְאוֹ אֶת קִנְאָתָהּ.
And the whole world is regarded by him as nothing compared to the pain and intense jealousy over the anguish of the Shechinah,	וְכָל הָעוֹלָם כְּלוֹ אִינוּ נֶחֱשָׁב לוֹ לְכַלּוּם נֶגֶד הַצַּעַר וּמְגִדָּל הַקִּנְאָה בְּצַעַר הַשְּׂכִינָה.
until all his strength is spent and he cannot bear it, and a thousand thousand myriad times better would be his death than his life.	עַד שֶׁכְּלוּ כָּל כֹּחוֹתָיו וְאִינוּ יְכוּל לְסַבֵּל, וְיוֹתֵר טוֹב לוֹ אֶלְף אֶלְפֵי רַבּוּא פְּעָמִים מִיָּתוֹ מִחַיָּו.
And what is it to such a person to abandon himself and give over his soul for the sanctification of His Name,	וּמָה לוֹ לְזַה לְהַפְקִיר עֲצָמוֹ וּלְמַסּוֹר נַפְשׁוֹ עַל קְדוּשַׁת שְׁמוֹ,
for this is the ultimate delight before Him, pleasure in the extreme of love.	שְׁהָרִי נַחַת רוּחַ הוּא לְפָנָיו בְּתַכְלֵת הָאֱהָבָה בְּתַעֲנוּגִים.
And when a person is with such a strength, he is not grasped at all by the roots of judgments,	וּבִהְיוֹת הָאָדָם בְּכַח זֶה, אִינוּ נֶאָחֶז כְּלָל בְּשַׂרְשֵׁי הַדִּינִים.
and he is above the law of Torah, and it is impossible for him to direct his mind to follow the word of Torah,	וְהוּא לְמַעַלָּה מִדִּין תּוֹרָה, וְאִי־אֶפְשָׁר לוֹ לְכַוֵּן דַּעְתּוֹ לְלַכֵּת עַל־פִּי דְּבַר־תּוֹרָה.
for he is love-sick with the love of Hashem.	כִּי חוֹלֵת אֱהָבַת הַשִּׁי"ת הוּא.
And this was [the case with] Pinchas, when he was zealous for the jealousy of Hashem, may He be blessed, upon seeing the lowliness of the Shechinah—	וְזֶה הָיָה פִּינְחָס בְּקִנְאוֹ אֶת קִנְאָת ה' יְתַבָּרַךְ בְּרֵאוֹתוֹ אֶת שְׂפָלוֹת הַשְּׂכִינָה.
as the Baal Shem Tov taught: “Everything a person sees in the world is for his sake.”	כְּמֵאֲמַר הַבַּעַל שֵׁם טוֹב שֶׁכָּל מָה שֶׁאָדָם רוֹאֶה בְּעוֹלָם לְצָרְכוֹ הוּא.
And Pinchas was aroused, and abandoned himself against the word of Torah—	—וְנִתְפַּעַל פִּינְחָס וְהַפְקִיר עֲצָמוֹ נֶגֶד הַדְּבַר־תּוֹרָה.
for if he had asked a sage whether he was obligated to abandon himself and go among twenty-four thousand [men] to kill Zimri, they would not have permitted him.	שְׂאֵם הָיָה שְׂאֵלַת חָכָם אִם מְכַרְח לְהַפְקִיר עֲצָמוֹ לְלַכֵּת בֵּין כ"ד אֶלְף וּלְהַרְגֵּ אֶת זִמְרִי, לֹא הָיוּ מְתִירִים לוֹ.
But Pinchas could not bear to hold onto his life, and the word of Torah did not enter his mind due to the intensity of his jealousy over the Shechinah’s degradation.	אָבָל פִּינְחָס לֹא יָכַל לְסַבֵּל לַעֲמוּד עַל חַיָּו, וְלֹא עָלְתָה עַל דַּעְתּוֹ הַדְּבַר־תּוֹרָה מִגִּדָּל קִנְאָת שְׂפָלוֹת הַשְּׂכִינָה.

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And this is [the meaning of] “וַיִּפְלֹל” — that he made a plea with his Creator, meaning “plea” like the word “judges,” who are called “פְּלִיִּים” (Exodus 21:22).	וְזֶהוּ "וַיִּפְלֹל" שְׁעֵשָׂה פְּלִילָה עִם קוּנוֹ, פִּירוּשׁ פְּלִילָה (לְשׁוֹן דִּינָא הַנִּקְרָאִים פְּלִיִּים) (שְׁמוֹת כ"א, כ"ב).
And he rendered a different judgment due to love-sickness for Hashem, and this manner is the sweetening of the judgments,	וְעֵשָׂה דִין אַחֵר מִחֲמַת חוֹלַת אֲהֶבֶת הַשֵּׁי"ת, וְאִפְּוֹ זֶה הוּא הַמְתַקֵּת הַדִּינִים
and a person who prays in this manner is answered in his prayer, for the judgment has been sweetened.	וְאָדָם הַמְתַפְלֵל בְּאִפְּוֹ זֶה נִעֲנֶה עַל תְּפִלְתּוֹ שֶׁהָרִי הַדִּין נִמְתַּק.
And this is [the meaning of] “If my prayer is fluent in my mouth...” (Berachos 34b). The explanation of “fluent” (שְׂגוּרָה) is a term of emissary, like [the verse] “he sent me to you” (שְׂגַרְנִי אֵלֶיךָ),	וְזֶהוּ "אִם שְׂגוּרָה תְּפִלְתִּי בְּפִי וְגו'" (בְּרַכּוֹת ל"ד, ב), "וּפִירוּשׁ "שְׂגוּרָה" לְשׁוֹן שְׁלִיחוֹת, כְּמוֹ "שְׂגַרְנִי אֵלֶיךָ
for the prayer of his mouth is a messenger from the Shechinah, because he is a limb of the Shechinah and must clothe himself in the Shechinah and pray her prayer to Hashem.	כִּי תְּפִלַּת פִּי הוּא שְׁלִיחַ מִהַשְּׂכִינָה, מִפְּנֵי הֵיחֻד אֲבָר מִהַשְּׂכִינָה, וְצָרִיךְ לְהַתְלַבֵּשׁ בַּשְּׂכִינָה וְלְהַתְפַּלֵּל תְּפִלְתָּהּ. אֲצַל הַשֵּׁי"ת
And this is the sign Rashi, of blessed memory, gave there on the phrase “my prayer is fluent,” that the prayer flows from his heart and speaks without any delay — for delay is a blemish, a defect,	וְזֶהוּ הַסִּמָּן שֶׁנָּתַן רַשִׁי ז"ל שֶׁעַל לְשׁוֹן "שְׂגוּרָה תְּפִלְתִּי", שֶׁהַתְּפִלָּה נּוֹבַעַת מִלְּבָבוֹ וּמִדְּבַרְתָּ בְּלִי שׁוּם עֲפּוּב, שֶׁהוּא סְרָפָא, שֶׁהוּא טְרָפָה
as explained in the Zohar, Rayah Mehemna, Parshas Pinchas, p. 288a.	כְּמִבּוֹאֵר בְּזֵהָר רַעְיָא מִהֵימְנָא פְּנִחָס דְּרַי רַכִּי"ח ע"א
And behold, it is explained in Zohar I, 241b, on the verse said by Rachav the harlot: “Give me a true sign” (Joshua 2:12),	וְהִנֵּה מִבּוֹאֵר בְּזֵהָר ח"א רמ"א ע"ב עַל הַפְּסוּק הַנֶּאֱמָר (בְּרַחֵב הַזּוֹנָה: וּנְתַתֶּם לִי אוֹת אֱמֶת) (הוֹשֵׁעַ ב, י"ב)
that she requested the sign of Moshe, which is the letter “vav,” representing a complete flow, in which there was no break — that is called “truth,” as is known.	שֶׁבִיקְשָׁה סִמָּנָא דְּמֹשֶׁה, שֶׁהוּא ו', שֶׁהוּא הַמְשַׁכָּה שְׁלֵמָה שְׁלֵא הִנֵּה בָּהּ שְׂבִירָה, שֶׁהוּא "אֱמֶת", כְּפִדּוּעַ
And the messengers answered her: No, for now Moshe has died, and the leadership is that of Yehoshua,	וְהַשִּׁיבוּ לָהּ הַשְּׁלוּחִים: "לֹא, כִּי עָתָה מֵת מֹשֶׁה, וּמְמַשְׁלֵת", (הוֹשֵׁעַ הִיא
which is “You shall tie the cord of scarlet thread...” (Joshua 2:18), as is known regarding the whitening of the crimson tongue,	שֶׁהוּא: "אֵת תְּקוּת חוּט הַשָּׁנִי תִקְשְׁרִי" (הוֹשֵׁעַ ב, י"ח), כְּפִדּוּעַ מִעֲנִין הַלְבָּנַת לְשׁוֹן שֶׁל זְהוּרִית
which is the sweetening of the judgments (Zohar Chadash, Genesis, 102a).	(שֶׁהוּא הַמְתַקֵּת הַדִּינִין (ז"ח חוּמֵשׁ בְּרֵאשִׁית קב ע"א
And this is [the verse] Song of Songs 4:3: “Your lips are like a thread of scarlet,” as is known,	וְזֶהוּ "כַּחוּט הַשָּׁנִי שְׁפֹתֶיךָ" (שִׁיר הַשִּׁירִים ד, ג), כְּפִדּוּעַ
and this is the meaning of “If my prayer is fluent in my mouth...” etc.	"וְהוּא "אִם שְׂגוּרָה תְּפִלְתִּי בְּפִי וְגו"

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And this is the derivation that a blemished Kohen is invalid, from the verse “Behold, I give him...” —	וְזָהוּ דְרִשָּׁה דְכִתְּוּ בְעַל־מוֹם פָּסוּל, מְפֹסֵק "הִנְנִי נֹתֵן לוֹ", וְגו'
and it asks: But “shalom” is written with a vav — and that is a place where breakage cannot be,	וּפְרִיָדָה: "וְהָא בָּנִי כְתִיב", וְהוּא מְקוֹם שְׂאִי־אֶפְשָׁר לְהִיּוֹת בּוֹ שְׁבִירָה
whereas here [by contrast,] Pinchas is the emissary of the Shechinah,	מֵה־שְׂאִין בֶּן הַכֹּהֵן, וּפְיֻנְחָס שְׁלוּחָא דְשְׁכִינָה הוּא
and it answers: the vav of “shalom” is broken — that is the small vav.	וּמְשַׁנֵּי: "ו" דְשְׁלוֹם קְטִיעַ", שְׁהוּא ו' זְעִירָא

#### [NOTE *Summary*

The discourse begins with the teaching that when one prays for something they lack, they should not focus on their personal deficiency but rather on the suffering of the Shechinah, who is compelled to descend into states of brokenness in order to stir the individual to teshuvah and yearning. Since every Jew is a limb of the Shechinah, prayer should be an expression of her voice. The phrase “if my prayer is fluent in my mouth” is reinterpreted to mean that the person has become a conduit or emissary of the Shechinah’s pain and yearning.

This level of prayer goes beyond personal desire—it’s a response to Divine exile. The Shechinah adjures the soul before birth to testify to her love and suffering in the world, and the righteous respond not by asking for their own healing, but by feeling her anguish and giving voice to her longing. This is symbolized by Pinchas, who acts not out of religious calculation but from a love-sick zeal on behalf of the Shechinah’s degradation.

Pinchas is described as one who is “love-sick” with Divine passion, incapable of bearing the suffering of the Shechinah. His actions—beyond halachic instruction—reflect a higher judgment, a “plila” born not of intellect but of boundless yearning and spiritual jealousy. The discourse explores how such a soul lives above the standard structure of Torah law, governed instead by the emotional truth of G-d’s pain in exile.

This is connected to the mystical teaching that certain letters (like the broken "vav" in “shalom”) represent breakage or contraction of flow—yet Pinchas, the emissary of the Shechinah, operates even beyond these limits. His broken “vav” is itself a sweetening of judgments, as his prayer and action realign the Shechinah with Divine compassion.

#### ***Practical Takeaway***

When praying or seeking Divine help, shift your focus from self to the Shechinah. Feel her exile, her pain, and her longing for unity with G-d. Let your prayer be a voice for Her yearning, not yours. The more selfless your prayer, the more it taps into the deepest truth—and becomes a vessel for redemption, both personal and cosmic.

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#### *Chassidic Story*

Once, while Rabbi Menachem Mendel of Horodok was in Eretz Yisrael, a famine broke out in the region. The community pleaded with him to pray for rain. He agreed—but first spent hours in deep deveikus, pacing and murmuring with a trembling voice. When finally asked what he had done, he replied: “I could not ask for rain for us. First I had to feel what the Shechinah feels when Her children cry out, and She cannot nourish them. I needed to feel Her hunger. Only then could I speak.”

Moments later, clouds gathered. Rain poured over the parched land.

*Source: Told by Chassidim who lived with the Horodoker in Tzfat, preserved in oral accounts and writings from his disciples in Eretz Yisrael.*

#### **TPX (Therapeutic-Psychological Integration)**

This discourse by Rabbi Menachem Mendel of Horodok offers a powerful therapeutic lens for understanding the emotional and spiritual transformation of suffering, particularly through the act of prayer. It reframes human pain not as something to eliminate, but as a portal into the pain of the Divine Presence itself—the Shechinah in exile.

At the heart of the discourse is a radical reorientation: true healing does not begin with focusing on our personal lack, but by recognizing that our inner anguish reflects the Shechinah’s descent into states of fragmentation. Each human soul is a “limb” of the Shechinah, and our emotional experiences are often expressions of Her yearning for wholeness.

From a therapeutic perspective, this opens an extraordinary path of reframing pain. Rather than seeing despair or deficiency as a sign of personal failure, it becomes an invitation to attune oneself to a higher emotional resonance: the Shechinah’s sorrow and longing for reunion with the Divine. This fosters radical compassion—not only for oneself but for the larger spiritual reality in which one is embedded.

In modern psychological terms, this is a deep process of **de-centering the ego** while **reconnecting with a transcendent emotional field**. The practice of prayer becomes a movement from “I need” to “She weeps through me.” This transition cultivates **empathic witnessing, internal expansion, and release from narcissistic constriction**—a movement from survival anxiety to sacred advocacy.

The figure of **Pinchas** models this shift. He doesn’t calculate halachic permission or strategic response. He is overwhelmed by a “holy jealousy”—what we might call an **embodied trauma response** on behalf of the Shechinah’s desecration. His prayer is not orderly—it is a rupture, a protest, a fierce grief. He is, as the discourse says, **“love-sick”**—not in romantic infatuation, but in existential urgency. He lives **above the grid of legalism** and even beyond coherent cognition, embodying the **raw edge of righteous love**.

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This is a profound model for those working through trauma. Often, the traumatized self doesn't respond to logic or halachic calculation—it cries out from a deeper truth, one that is often dismissed as irrational or disobedient. But the Horodoker reframes this response as sacred. He teaches that a person gripped by this holy madness, by **the inability to tolerate Divine abandonment**, actually sweetens judgment—not only in Heaven but within their own psyche.

The broken “vav” of shalom, the fracture within wholeness, is not a defect but a **portal to integration**. True peace emerges **not from perfection**, but from the willingness to pray with broken breath, from the Shechinah's own lips.

### Story

In a counseling center for veterans, a soldier who had returned from Afghanistan was unable to pray or even speak about G-d. He sat in silence during group therapy, week after week, angry and bitter. One day, during a session on grief and faith, the chaplain asked, “What if your rage is not against G-d—but *for* Him? What if your soul is weeping because the Shechinah is in pain too?”

The soldier broke down. “That's what it feels like,” he said. “Like something inside me can't stand seeing this world the way it is.”

That moment changed everything. His anger became a source of compassion. He stopped fighting the pain and began praying again—not for answers, but to give voice to the brokenness of the world and of the Divine within it.

**Source:** Adapted from clinical narratives shared by trauma therapist Dr. Edward Tick, *War and the Soul*, who writes about the moral injury of veterans and their return to spiritual life through sacred grief and truth-speaking. **END NOTE]**