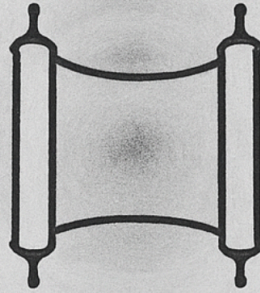


בס"ד

**Rabbi Menachem Mendel  
of Horodak  
Pesach - Sfiras HaOmer**



*Dedicated To:*

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# Menachem Mendel of Horodak

## Pri Ha'Eretz

### Pesach - Sfiras HaOmer

#### Introduction

Rabbi Menachem Mendel of Horodok (1730–1788), a leading disciple of the Maggid of Mezritch and an early Chassidic master who later settled in Eretz Yisrael, teaches in this maamar a sweeping avodah framework: from Yetziat Mitzrayim through Sefirat HaOmer and into daily life, explaining how a Jew refines the world, elevates the Shechinah, and reaches true deveikus through engaging even physical reality with Divine awareness.

Shabbos within Pesach. And you shall count for yourselves from the morrow of the Shabbos (Exodus 23:15). It is said in the Zohar (Zohar III 97a), like that woman who sits in days of impurity. The matter is known to those who believe in spirituality and the vitality of the holy sparks that are in every physical thing,

and words and thoughts and attributes and desires, which all are from Hashem, who dwells within them literally, and without Him there is no matter and form, taste and smell, and all of them are dead corpses, not existing at all without His being, but all their existence and their occupation in the world is He, may He be blessed, Himself, the holy vitality and the life of lives.

And behold, the contraction of the holy vitality that is within all physicalities is called the exile of the Shechinah, for the contraction is exile for the One who dwells within them, and since Israel, holy, arose in thought first and everything was created for them, behold everything is conducted through them,

and it is within their power to elevate the Shechinah upward and upward or to bring it down, Heaven forbid, downward and downward through their occupations, for in every place that Israel were exiled, the Shechinah is with them even within the kelipos (Zohar II 168b), and this is the vitality of the kelipos,

meaning to say, when one from Israel is drawn after them, behold the Shechinah that he draws with him gives life to the kelipos, and the excess that is drawn from the Shechinah to give life to the kelipos is what is called by the name stain and impurity, for it is a spirit of impurity that rests upon the person who draws this,

שַׁבַּת שְׁבִתוֹךְ הַפֶּסַח וּסְפִרַתְּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת (שְׁמוֹת כג, טו) נֶאֱמַר בְּזֵהָר (ח"ג צו). כִּהְיִיא אֲתָתָא דִּיהֶבָא בְּיוֹמֵי מְסֻבּוֹתָא. הָעֵנָן יְדוּעַ לְמֵאֲמִינִים בְּרוּחָנִיּוֹת וְחַיּוֹת נִיצוּצוֹת הַקֹּדֶשׁ שֶׁכָּל דְּבָר גִּשְׁמִי

וְדַבְּרוּרִים וּמְחַשְׁבוֹת וּמַדּוֹת וְרִצּוֹנוֹת אֲשֶׁר הַכֹּל מִיַּד ה' הַשׁוֹכֵן בְּתוֹכְכֶם מִמָּשׁ וּבִלְעָדָיו אֵין שׁוֹם חֶמֶר וְצוּרָה טַעַם וְרִיחַ וְכוּלָם פְּגָרִים מֵתִים בְּלִתֵּי נִמְצָאִים כָּלָל בְּלֹא הַיּוֹתוֹ, אֲבָל כָּל מְצִיאֹתָם וְעִסְקָם בְּעוֹלָם הוּא יִתְבָּרַךְ בְּעֶצְמוֹ חַיּוֹת הַקֹּדֶשׁ וְחַי הַחַיִּים

וְהִנֵּה צְמִצּוֹם חַיּוֹת הַקֹּדֶשׁ שֶׁבִתּוֹךְ כָּל הַמְתַּגְשְׁמִים נִקְרָא גְלוּת הַשְּׂכִינָה כִּי הַצְּמִצּוֹם הוּא גְלוּת לְשׁוֹכֵן בְּתוֹכְכֶם, וְלִהְיוֹת קֹדֶשׁ יִשְׂרָאֵל עָלָה בְּמַחְשָׁבָה תְּחִלָּה וְהַכֹּל נִבְרָא בְּשִׁבְלֵם הָרִי שֶׁהַכֹּל מֵתְנַהֵג עַל יָדֶם

וַיֵּשׁ לְאֵל יָדָם לְהַעֲלוֹת הַשְּׂכִינָה מֵעֵלָה מֵעֵלָה אוֹ לְהוֹרִידָהּ חַיּוֹ מִטָּה מִטָּה עַל יְדֵי עִסְקֵיהֶם, שֶׁכָּל מְקוֹם שֶׁגָּלוּ יִשְׂרָאֵל שְׂכִינָה עִמָּהֶם אֶפְלוּ בְּתוֹךְ הַקְּלִיפּוֹת (ע"י ח"י תס"ט קח:), וְזֶהוּ חַיּוֹת הַקְּלִיפּוֹת

ר"ל בְּשִׁנְמֻשָׁךְ אֶחָד מִיִּשְׂרָאֵל אֲלֵיהֶם הָרִי הַשְּׂכִינָה שֶׁמִּמֶּשֶׁיךְ עִמּוֹ מְחִיָּה הַקְּלִיפּוֹת וְהַמּוֹתְרוֹת הַנִּמְשָׁךְ מִן הַשְּׂכִינָה לְחַיּוֹת הַקְּלִיפּוֹת הוּא הַנִּקְרָא בְּשֵׁם כְּתוּם וְטִמְאַה כִּי הִיא רוּחָא דְּמִסְאַבּוֹתָא הַשׁוֹרָה עַל הָאָדָם הַמִּמְשִׁיךְ בְּזָה

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Pesach - Sfiras HaOmer

and from then and onward, from his inability to cleave to holiness after the being of the physicality of the spirit of impurity that is upon him, a separating screen between him and between holiness, until he purifies himself from his impurity mentioned, and the more that one sins, they deepen (Hosea 5:2), into the pit to enter into the depth of the kelipos, he needs to strengthen himself and to ascend more from level to level and to draw upon himself the holy spirit in the place of the impurity that he exits from there, as is known that there is no emptiness in the world except that it receives impurity or purity and holiness (Zohar III 51a and see later Parshas Acharei).

And therefore, when Israel went out from Egypt, which is the depth of the kelipos, in order to receive the Torah, the understanding of Binah of the understanding ones was concealed until after the counting of the days of their purification from level to level, fifty days, which are the gates of Binah and teshuvah, to return from their first path and to refine their materiality,

and without this they would not have been able to receive the Binah and the Chochmah, which is the Torah. And behold, this teshuvah is practiced in all occupations of this world, it is what is called the lower wisdom, which is the matter of "in all your ways know Him" (Proverbs 3:6),

to be engaged in all physical matters in cleaving and attachment of the Shechinah, the holy vitality that is within it, by way of example, the taste that is in all kinds of food or the vitality and existence of every single thing is the Shechinah that is in exile, and behold, all this vitality and existence is that which is grasped by man, he has the holy vitality, that which is not grasped, higher than higher, watches (Ecclesiastes 5:7), that which influences and draws vitality into that which is grasped, it is called surrounding light and abundant goodness,

ומאז והלאה מבלתי יכלתו להתדבק בקדושה אחרת  
היות גשמית רוחא דמסאבותא אשר עליו מסך  
המבדיל בינו ובין הקדוש עד שיטהר מטמאתו הנ"ל,  
(וכל היותר שחטטה שטים העמיק (ע"פ הוי"ע ה, ב

שאולה לכנס בעומק הקליפות צריך להתאמץ  
ולעלות יותר מדרגא לדרגא ולהמשיך עליו רוח  
הקדוש במקום הטמאה שיוצא משם, כידוע שאין  
שום ריקנות בעולם כי אם מקבל טמאה או טהרה  
(ויקדושה (עין זהר ח"ג נא: ועין לקמן פ' אחר

ולכן כשיצאו ישראל ממצרים שהיו עמק הקליפות  
בכדי לקבל התורה, בינת נבונים תסתתר עד אחר  
ספירת ימי טהרתם מדרגא לדרגא תמשים יום שהם  
שערי בינה ותשובה לשוב מדרךם הראשון ולזכור  
המרים

ובלתי זה לא היו יכולים לקבל הבינה והחכמה שהיא  
התורה. והנה התשובה הנה נהגת בכל עסקי עולם  
הנה היא הנקרא חכמה תפאה שהוא ענין בכל דרכי  
(דעהו (משלי ג, ו

להיותו עוסק בכל ענינים גשמיים בדבקות  
והתקשורות השכינה חיות הקדוש שבתוכו, דרך משל  
הטעם שבכל מיני מאכל או חיות וקיום כל דבר  
ודבר הוא השכינה שבגלות

והנה כל זה החיות והקיום הוא המושג לאדם יש לו  
חיות הקדוש מה שאינו מושג גבוה על גבוה שמר  
(ע"פ קהלת ה, ז) המושפע וממשיך חיות בתוך  
המושג

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Pesach - Sfiras HaOmer

it is that which is called surrounding light and abundant goodness, which cannot enter and be constricted within that thing, therefore it remains in the secret of surrounding light over the vitality that is within it, and if a person engages in all his matters in cleaving to the Shechinah and the holy vitality that is within it,

and from it there is drawn connection to the surrounding light, for there is a drawing from this to that, this is what is called the union of the Holy One, blessed be He, and His Shechinah, and engagement in this world in such a manner is refinement more than from the kelipos,

that it is possible to reach the receiving of the Torah, than which there is nothing higher, like the deed of Chanoch who was sewing shoes (Midrash Talpiyot and see above Parshas Vayikra).

And this is the matter of the exodus from Egypt at nights, for the exodus from Egypt is called the going out from the kelipos, and nights are called every exile of the Shechinah that is contracted within any thing, and this is (Berachos 12b), "and I did not merit that the exodus from Egypt be said at nights until Ben Zoma expounded, all the days of your life to include the nights,"

for the word "all" indicates the fifty gates of Binah and teshuvah, and they are included in all matters of this world in the seven days of building, for behold the world is built with kindness, which are seven times seven, forty nine days of the counting, the language of sapphire and refinement of the material,

and you shall count for yourselves, for the word "for yourselves" indicates matters of this world, as the statement (Pesachim 68b), half for yourselves and half for Hashem, and this is that you shall refine, clarification and sapphire, the decree of "for yourselves," from the morrow of the Shabbos you shall count, for the matter of the morrow is that which is not grasped, for behold it is not grasped except today and not the morrow, and so the Shechinah that is in the lower realms and the cleaving with it, from where will be their illumination and their counting, from the morrow, which is that which is not grasped,

הוא הנקרא אור מקיף ורב טוב שאינו יכול להכנס ולהתצמצם בתוך אותו הדבר לכן נשאָר בסוד אור מקיף את החיות שבתוכו, ואם האדם עוסק בכל ענינו בדבקות השכינה וחיות הקדש שבתוכו

וממנה נמשך להתקשרות האור מקיף שהרי יש המשיכה מזה לזה הוא הנקרא יחוד קודשא בריהוּ הוא ושכינתיה, ועסק עולם הזה כזה הוא בירור יותר מן הקליפות

שאפשר להגיע לקבלת התורה שאין למעלה הימנה כמעשה חנוך שהיה תופר מנעלים (מדרש תלפיות) (ועיין לעיל פי' ויקרא

וזהו ענין יציאת מצרים בלילות, פי יציאת מצרים נקרא היציאה מן הקליפות ולילות בקרא כל גלות השכינה המצומצם בתוך שום דבר, וזהו (ברכות יב:) ולא זכיתי שתאמר יציאת מצרים בלילות עד שדרשה בן זומא כל ימי לרבות הלילות

פי מלת כל מורה על החמשים שערי בינה ותשובה והם הנקלים בכל עניני עולם הזה בז' ימי הבנין, שהרי עולם חסד יבנה שהם ז' פעמים ז' מ"ט ימי הספירה לשון ספיר וזכור החומר

וספרתם לכם פי מלת לכם מורה על עניני עולם הזה כמאמר (פסחים פח:) חציו לכם וחציו לה'. וזהו שתזכרו ברור וספיר גזרת הלכם מן הקרת השבת תספרו

שענין מתרת הוא שאינו מושג שהרי אינו מושג פי אם היום ולא המחר, וכן השכינה שבתחתונים והדבקות עמה מהיכן תהיה הארתם וספירתם מן המתרת הוא שאינו מושג

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Pesach - Sfiras HaOmer

and so from level to level from that which is grasped to that which is not grasped until fifty days, and this is the matter of greatness, by way of example, for behold the vitality of the infant and the adult are equal, except that the vitality and intellect of the infant is in concealment and is not encloded in the limbs,

וכן מדרגא לדרגא מן המושג ללאינו מושג עד חמשים יום. וזהו ענין הגדלות על דרך משל שהרי חיות התינוק והגדול שנים הם מלבד שחיות ושכל התינוק הוא בהעלם ואינו מלוכש באברים

that the limbs should know to conduct themselves with intellect, which is not so the adult, so is the way of all cleaving and the union of the Holy One, blessed be He, and His Shechinah in matters of this world or in the act of the commandments and the Torah, is to cleave a complete cleaving and to draw and to enclothe upon himself that holy vitality that dwells in the matter of his occupations and his speech,

שידעו האברים להתנהג בהשכל מה שאין בן הגדול, בן דרך כל הדבקות ויחוד קודשא בריך הוא ושכינתיה בעניני עולם הזה או מעשה המצות והתורה הוא להתדבק דבקות גמור ולהמשיך ולהלביש על עצמו אותו חיות הקדש השוכן בענין עסקיו ודבורו

his commandments, his Torah, and his prayer, this is that which refines the limbs and the material from the kelipos, for when he brings in Hashem, may He be blessed, into himself, there are separated all the workers of iniquity, and after they are encloded in his cleaving it is the greatness of intellect that he brings inside,

מצותיו תורתו ותפלתו זהו שמזכך האברים והחומר מן הקליפות, כי בהכניסו את ה' יתברך בתוכו שם נתפרדו כל פצלי און, ואחרי התלבשו בדבקותו הוא גדלות השכל שמכניסו לפנים

and automatically there needs to be a surrounding light greater, until he will make great Torah and make it mighty.

וממילא צריך להיות אור מקיף יותר גדול עד כי יגדיל תורה ונאדיר

#### [NOTE Summary:

The maamar explains that the entire process of Yetziat Mitzrayim is not merely historical but an ongoing inner avodah: a constant מן הקליפות, an exit from layers of concealment. "Mitzrayim" represents the עומק הקליפות, the deepest entrapment of Divine vitality within physical existence. The redemption begins, but the full revelation cannot occur immediately, because תסתתר, the higher understanding remains concealed until the האדם undergoes a process of purification.

This purification unfolds through ספירת העומר, fifty days corresponding to the בינה שיערי. Each day is a מדרגה ascent, a gradual זיכוך החומר, refining the coarseness of the physical self. Without this process, one cannot receive תורה, because Torah is חכמה ובינה, and these require vessels that are refined and aligned.

This avodah does not end with the historical counting. It is נוהגת בכל עסקי עולם הזה. The essential principle is דבר גשמי, expressed in "בכל דרכיך דעהו," that every physical activity becomes a מקום for דבקות. Every contains חיות הקודש, the Shechinah in exile. When a person eats, speaks, works, or thinks, he is engaging with concealed Divine vitality.

## Menachem Mendel of Horodak

### Pri Ha'Eretz

### Pesach - Sfiras HaOmer

There are two dimensions within this reality:

The מושג, that which a person can perceive, is the פנימי חיות, the internal Divine vitality within things.

Above it is the שאינו מושג, the אור מקיף, a transcendent light that cannot be contained within the object.

Through proper avodah, when a person connects to the פנימי חיות within his actions, he draws also the אור מקיף.

This creates יחוד קודשא בריך הוא ושכינתיה, a unification of the transcendent and immanent Divine. This is the deeper meaning of refining the world: not abandoning physicality, but transforming it into a vessel for Divine unity.

This explains why יציאת מצרים בלילות is emphasized. "לילות" represent states of concealment, where the Shechinah is בגלות בתוך דבר. The עבודה is specifically to recognize and extract Divine presence even in darkness.

The teaching of בן זומא that "כל ימי חיך לרבות הלילות" indicates that this עבודה extends through all states, including concealment, and "כל" alludes to the fifty בינה, meaning the full process of transformation.

The phrase "וספרתם לכם" emphasizes that the refinement must occur within "לכם," the domain of worldly life.

The counting is not abstract but embedded in physical existence. "ממחרת השבת" refers to that which is beyond grasp, the שאינו מושג. The ascent moves from what is graspable to what is beyond grasp, מדרגה לדרגה, until reaching higher perception.

The analogy of child and adult clarifies this: the חיות is the same, but in a child it is concealed, while in an adult it is revealed and integrated into the limbs. Similarly, Divine vitality exists equally everywhere, but the עבודה is to reveal it so that one's actions are guided by it consciously.

When a person lives this way, infusing תפילה מצוות, תורה, and even mundane actions with awareness of the Shechinah, he purifies the גוף and removes the hold of און כל פועלי און. "קליפות" the presence of Hashem dissolves impurity.

This leads to גדלות המוחין, expanded consciousness, where the person not only contains Divine awareness internally but also draws down greater אור מקיף. This continuous expansion culminates in "יגדיל תורה ויאדיר," an ever-increasing revelation of Torah through refined vessels.

The example of הנוך שהיה תופר מנעלים illustrates the ultimate level: even the most physical act, when performed with full דביקות, becomes a vehicle for the highest unifications and surpasses even more abstract forms of avodah.

#### Practical Takeaway:

A person should not divide life into "holy" and "mundane." Every action, eating, working, speaking, is an opportunity to connect to the Shechinah within it. By consciously engaging physical life with awareness of its Divine vitality, a person refines himself and the world, step by step, moving from what he understands to deeper and higher awareness, until his entire life becomes a continuous deveikus and a revelation of Hashem.

**Menachem Mendel of Horodak**  
**Pri Ha'Eretz**  
**Pesach - Sfiras HaOmer**

**Chassidic Story:**

Rabbi Menachem Mendel of Horodok once observed a simple Jew engaged in mundane labor, completely immersed in his work. When asked about the value of such activity, the tzaddik explained that if a Jew performs even simple work with awareness that he is sustained by Hashem and intends that his actions enable him to serve Hashem, then that עבודה reaches very high levels. He contrasted this with someone engaged in lofty study but disconnected from true inner attachment.

In another well-known tradition about early Chassidim, a shoemaker would stitch shoes while constantly meditating that each stitch unites upper and lower worlds. When asked how such a simple act could carry such weight, it was explained that when physical action is infused with conscious deveikus, it becomes a כלי for יחוד ושכינתיה קודשא בריך הוא ושכינתיה.

These stories reflect the core teaching of the maamar: the greatness is not in escaping the world, but in transforming it, until even the lowest פעולה becomes a revelation of Divine unity.

**END NOTE]**