

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Shemini

And it was on the eighth day, Moshe called to the elders of Israel,	וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְזִקְנֵי יִשְׂרָאֵל
with what Moshe served during the seven days of inauguration, in a white garment without a hem,	בַּמָּה שֶׁשָּׁמַשׁ מֹשֶׁה בְּשִׁבְעַת יָמֵי הַמִּלֻּאִים בְּחִלּוּק לָבָן, וְשֹׂאִין לוֹ אֵימָרָא
since it is known that the name of the Torah is thus, for it shows the way how to bring oneself close to Hashem, blessed is He,	הַיּוֹת נִודַע כִּי הַתּוֹרָה שְׁמָהּ הוּא כֵּן עַל שֵׁם שְׁהִיא מוֹרָה דְּרָף אִיד לְקָרֵב אֶת עַצְמוֹ אֶל הַשֵּׁם בְּרוּךְ הוּא,
and if, when the Mishkan was built, there was the commandment of the seven days of inauguration as stated in the parsha,	וְאִם בְּהִיּוֹת הַמִּשְׁכָּן בְּנוֹי הִיטָה הַמִּצְוָה שֶׁל שִׁבְעַת יָמֵי הַמִּלֻּאִים כְּנֻמֵּר בַּפָּרָשָׁה
then how is the commandment in all times and at all moments, according to the way of “a cloud, smoke, and fire” (עש"ן),	וְאִיד הִיא הַמִּצְוָה כָּל עַת וּבְכָל זְמַן עַל דְּרָף עֵשׂ"ן
for the Torah is the Name of the Holy One Blessed is He, and His Name is One with Him;	כִּי הַתּוֹרָה הִיא שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, וְהַשֵּׁם הוּא וְשְׁמוֹ אֶחָד
and just as He was, is, and will be, so too is the Torah.	וּמָה הוּא הָיָה, הוֹנָה, וַיְהִיָּה – כֵּן הַתּוֹרָה
And let us explain this: for behold we were commanded (Devarim 6:5), “And you shall love Hashem,”	וְנִבְאָר אֶת זֶה: כִּי הִנֵּה נִצְטְוִינוּ (דְּבָרִים ו', ה') “וְאַהֲבָתָה אֶת ה'”
for love is kindness, as it says (Micha 6:8), “and love kindness.”	כִּי אַהֲבָה הִיא חֶסֶד, כְּמוֹ שֶׁאָמַר (מִיכָה ו', ח') “וְאַהֲבַת חֶסֶד
“The kindness of Hashem fills the earth,” for example: all the pleasures of the world are the loves that a person has for delights,	חֶסֶד ה' מְלֵאָה הָאָרֶץ”, כִּי לְמִשְׁל: כָּל תַּעֲנוּגֵי הָעוֹלָם, הֵם הָאֲהָבוֹת שֶׁהָאָדָם אוֹהֵב תַּעֲנוּגִים
and behold we were commanded by the Torah to love Hashem—not a superficial love,	וְהִנֵּה נִצְטְוִינוּ עַל־יְדֵי הַתּוֹרָה לְאַהֲבָה אֶת ה' – וְלֹא אַהֲבָה חִיצוֹנִית
for physical loves are those which descended from above, until they came here to earth;	כִּי הָאֲהָבוֹת הַגִּשְׁמִיּוֹת הֵם שֶׁיָּרְדוּ מִלְּמַעְלָה עַד שֶׁבָּאוּ לָאָרֶץ
and whoever descends from his level, it is said about him “and he died” (i.e., spiritual descent), as they materialized the beloved things.	וּמֵאֵן דְּנַחֲת מִדְּרָגָתָהּ קָרוּ בֵּיהּ “וַיָּמָת” – שְׁנִתְגַּשְּׁמוּ הַדְּבָרִים הָאֲהוּבִים
But before they came to earth, while they were in their source, before they were created and descended to earth,	אָבֵל קֹדֶם בּוֹאֵם לָאָרֶץ – בְּהִיּוֹתָם בְּשִׁרְשָׁם קֹדֶם שֶׁנִּבְרְאוּ וַיָּרְדוּ לָאָרֶץ
i.e., when they were within the Blessed Creator, then they were extremely subtle in spirituality.	הֵינּוּ בְּהִיּוֹתָם בְּבוֹרָא יִתְבָּרַךְ – אִזּוּ הָיוּ בְּדָקֵי הַדְּקוּת בְּרוּחָנִיּוֹת

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And this is (Shir HaShirim 7:7), “How beautiful and how pleasant you are, love with delights”—	וְזֶהוּ (שִׁיר הַשִּׁירִים ז', ז'): “מִה יָפִית וּמִה נְעֻמָּת — “אַהֲבָה בְּתַעֲנוּגִים
meaning, within the pleasures of this world is hidden the love of the Blessed Creator.	הֵינוּ שְׂבֻתוֹף תַּעֲנוּגֵי הָעוֹלָם הֵנָּה נִמְצְאָת אַהֲבַת הַבּוֹרֵא בְּרוּךְ הוּא
And the greatest of the pleasures of this world is the love of women,	וְיוֹתֵר הָאַהֲבָה שְׂבֻתַּעֲנוּגֵי הָעוֹלָם הֵנָּה הִיא אַהֲבַת נָשִׁים
and Hashem warned us (Koheles 9:9), “See life with the woman whom you love,”	וְהוֹדִירֵנוּ הַשֵּׁם (קֹהֶלֶת ט', ט'): “רְאֵה חַיִּים עִם “הָאִשָּׁה אֲשֶׁר אַהֲבָתָּ
meaning, not to attach oneself to a dead love, in the manner of “whoever descends from his level” etc.	הֵינוּ שְׁלֹא לְדַבֵּק בְּאַהֲבָה מֵתָה עַל דֶּרֶךְ “מֵאֵן דִּנְחִית מִדֶּרְגָּה” כו'
And he died—rather, see life: that you should look and see upon life,	וְנִמָּת — כִּי אִם רְאֵה חַיִּים: שְׂתַבִּיט וְתִרְאֶה עַל הַחַיִּים
that is, Hashem, blessed is He, He gives life to everything,	הֵינוּ — הַשֵּׁם בְּרוּךְ הוּא, הוּא מְחִיָּה אֶת הַכֹּל
“And You give life to all” (Nechemiah 9:6),	(וְאַתָּה מְחִיָּה אֶת כָּל־ם) (נְחֵמְיָה ט', ו')
and one must look and see upon the love of life,	וְצָרִיךְ לְהִבִּיט וּלְרְאוֹת עַל הָאַהֲבָה הַחַיִּים
and not upon the dead love.	לֹא עַל הָאַהֲבָה הַמֵּתָה
And behold, there are seven attributes through which Hashem, blessed is He, governs His world,	וְהִנֵּה יֵשׁ שִׁבְעַת מִדּוֹת שֶׁהַשֵּׁם בְּרוּךְ הוּא מְנַהִיג בָּהֶן אֶת עוֹלָמוֹ
and they are called the seven days of construction,	וְהֵם נִקְרָאִים שִׁבְעַת יְמֵי הַבְּנִינָה
for the construction of the world is through seven days.	כִּי בְּנִינָה הָעוֹלָם הוּא עַל יְדֵי ז' יָמִים
For after the conclusion of seven, one begins another seven, and so on forever.	כִּי אַחֲרֵי כָלוֹת שִׁבְעָה — מִתְחִילִין עוֹד שִׁבְעָה אַחֲרֵים, וְכֵן לְעוֹלָם
And they are seven attributes corresponding to the aforementioned seven days.	וְהֵם ז' מִדּוֹת נִגְדָּה שִׁבְעַת יָמִים הַנִּזְכָּרִים
On the first day is the attribute of kindness, which is love,	בְּיוֹם הָרֵאשׁוֹן הִיא מִדַּת הַחֶסֶד, שֶׁהִיא אַהֲבָה
and the enlightened one will take from all the loves the love of Hashem, blessed is He,	וְהַמְשֻׁכֵּל יִקַּח מִכָּל הָאַהֲבוֹת — אַהֲבַת הַשֵּׁם בְּרוּךְ הוּא
and he upholds, through this attribute, the world on the first day.	וּמְקַיֵּים עַל יְדֵי מִדָּה זוֹ אֶת הָעוֹלָם בְּיוֹם הָרֵאשׁוֹן
And the wicked destroy the world,	וְהַרְשָׁעִים מַאֲבִידִים אֶת הָעוֹלָם
that is, if one loves loves that Hashem hates, then he corrupts, so to speak, this attribute.	הֵינוּ, אִם אוֹהֵב אַהֲבוֹת אֲשֶׁר שִׂנְאָה ה' — אָז מְקַלְקֵל כִּבְיָכוֹל אֶת הַמִּדָּה הַזֹּאת

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And this is what the Baal Shem Tov said (Vayikra 20:17):	(וְזֶהוּ שֶׁאָמַר הַבַּעַל שֵׁם טוֹב (וַיִּקְרָא כ', י"ז)
"And a man who takes his sister—it is kindness (חֶסֶד הוּא),"	"וְאִישׁ אֲשֶׁר יִקַּח אֶת אָחֹתוֹ – חֶסֶד הוּא"
the explanation is: the Torah is warning a person who approaches immorality,	פְּרוּשׁ – הַתּוֹרָה הִיא הַמְּיַסְרֶת אֶת הָאָדָם שֶׁבָּא עַל הָעֲרוּהָ
for his sister is the root of all immoral relationships,	שֶׁאָחֹתוֹ הִיא שְׂרִישׁ כָּל הָעֲרִיּוֹת
and it says: what is it that burns within you—a love to go after immorality?	וְאָמְרָה: מָה זֶה שֶׁבּוֹעֵר בְּךָ אֲהַבָּה לְלַכֵּת אֶל הָעֲרוּהָ
Is it not kindness? Is this not the attribute of kindness?	הֲלֹא חֶסֶד הוּא? הֲלֹא זֶה מִדַּת הַחֶסֶד
And you are bringing this attribute to a disgraceful place, so to speak.	וְאַתָּה מוֹצִיא אֶת הַמִּדָּה אֶל מְקוֹם מְכֻעָר כְּבִיכּוֹל
Rather, it is proper for you to attach yourself, through the love that is within you, to the attribute of kindness.	אֲלֹא – מֵרָאוּי הוּא לְדַבֵּק אֶת עֲצָמְךָ, עַל יְדֵי הָאֲהַבָּה שֶׁיֵּשׁ בְּתוֹכְךָ, אֶל מִדַּת הַחֶסֶד
And so too, we were commanded in the Torah regarding fear of Hashem,	וְכֵן נִצְטְוֵינוּ בַּתּוֹרָה עַל יִרְאַת ה'
and it is the attribute of Gevurah (strength) and the "Fear of Yitzchak."	וְהִיא מִדַּת הַגְּבוּרָה וּפְחַד יִצְחָק
And all the fears that come upon a person—	– וְכָל הַפְּחָדִים שֶׁבָּאִים לְאָדָם
it is Hashem, in His mercy, Who frightens him,	הוּא הַשֵּׁם בְּרַחֲמָיו הַמְּפַחְדוֹ
for the essence of fear is the awe of exaltedness,	כִּי עֶשֶׂר הִירָאָה הִיא יִרְאַת הַרוּמָמוֹת
"because He is great and rules, the principle and root of all worlds,"	בְּגִין דֵּהוּא רַב וְשְׁלִיט עֲקָרָא וְשִׁרְשָׁא דְכָל עֲלָמִין
only not every mind can grasp this.	רַק לֹא כָל מוֹחָא סָבִיל דָּא
As it says (Iyov 28:28): "Behold, the fear of Hashem, that is wisdom."	כְּמוֹ שֶׁנֶּאֱמַר (אִיּוֹב כ"ח, כ"ח): "הֵן יִרְאַת ה' הִיא חֲכָמָה"
And whoever does not have this wisdom to bring him to awe of exaltedness,	וּמִי שֶׁאֵין בּוֹ זֹאת הַחֲכָמָה לְהִבְיֹאוֹ לִירְאַת הַרוּמָמוֹת
Hashem frightens him with fears—	מְפַחְדוֹ הַשֵּׁם בְּפְחָדִים
that he becomes afraid through his limited intellect,	שֶׁהוּא מִתְּפַחֵד עַל־יְדֵי שִׁכְלוֹ הַקָּלוּשׁ
in order that through this small fear he should come to fear Hashem with awe of exaltedness.	כְּדִי שֶׁעַל־יְדֵי הִירָאָה הַקְּטַנָּה הַזֹּאת יָבוֹא לִירְאַת ה' – יִרְאַת הַרוּמָמוֹת
And this is (Mishlei 28:14): "And Hashem made it so that they should fear before Him."	וְזֶהוּ (מִשְׁלֵי כ"ח, י"ד): "וַיַּעֲלֵקִים עֲשֵׂה שִׁירָאוֹ מִלְּפָנָיו"
And our Sages said: "Thunder was created only in order to straighten the crookedness of the heart."	וְאָמְרוּ חֲזו"ל: "לֹא נִבְרָאוּ רָעָמִים אֲלָא כְּדִי לְפָשֵׁט עֲקָמִימוֹת שֶׁבַלֵּב

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For “Who can contemplate the thunder of His might?”	”כִּי” רַעַם גְּבוּרוֹתָיו מִי יִתְבּוֹנֶן
and this is one of His strengths: that through fear of thunder one comes to fear Hashem.	וְזֶה אֶחָד מִגְּבוּרוֹתָיו – שֶׁעַל־יְדֵי יְרֵאת הָרַעַמִּים יָבוֹא לִירְאֵת ה'
For the thunders are the messengers of the Compassionate One,	כִּי הָרַעַמִּים שְׁלוּחוֹתֵיהוּ דִרְחֻמָּנָא עֲבָדִין
for many times damage does not actually come to a person—	כִּי כַּמָּה פְּעָמִים לְרֹב – אֵין מֵגִיעַ הַזֶּקֶק לָאָדָם
rather that he should become frightened through thunder.	רַק שִׁיתַּפְחֵד עַל־יְדֵי רַעַמִּים
And so said the Baal Shem Tov, of blessed memory:	וְכֵן אָמַר הַבַּעַל שֵׁם טוֹב זְכוֹרֵנוּ לְבָרָכָה
that all fears—even from animals—that come upon a person,	שֶׁכָּל הַפְּחָדִים אֲפִלּוּ מִבְּעֵלֵי חַיִּים – הַמֵּגִיעִים לָאָדָם
it is the intention of Hashem, blessed is He, to frighten him	הִיא כּוֹנֵת הַשֵּׁם בְּרוּךְ הוּא לְהַפְחִידוֹ
so that he should remember to fear Hashem.	כְּדִי שִׁיזְכֹּר לִירְאָה אֶת הַשֵּׁם
And if the person is wise and reflects on this,	וְאִם הָאָדָם חָכֵם וּמִתְבּוֹנֵן עַל זֶה
then nothing that frightens him will harm him,	אֲזַי אֵין שׁוּם דְּבַר הַמִּפְחָדוֹ מְרַעִים לוֹ
because the original intention of Hashem, blessed is He,	מִפְּנֵי שֶׁכּוֹנֵת הַשֵּׁם בְּרוּךְ הוּא מִתְחַלֵּה
was to frighten him not so that he should be punished through the fear,	הַיִּתְּהָ לְהַפְחִידוֹ – לֹא מִשׁוּם שֶׁיִּעֲנֹשׁוּ עַל יְדֵי הַפְּחָד
but rather that from this fear he would come to fear and awe of Hashem.	אֲלֵא שֶׁמִּפְּחָד זֶה יָבוֹא לִירְאָה וּפְחָד מִהַשֵּׁם
And so the person does.	וְכֵן עוֹשֶׂה הָאָדָם
But if the person does not reflect on this and does not come to fear and awe of Hashem,	אֲבָל אִם הָאָדָם לֹא יִתְבּוֹנֵן עַל זֶה וְלֹא יִפְחָד וַיִּירָא מִהַשֵּׁם
then the evil that he was afraid of comes upon him—	אֲזַי בָּא עָלָיו הָרַע אֲשֶׁר הָיָה מִתְפַּחֵד מִמֶּנּוּ
because he did not reflect to fear Hashem.	עַל שֶׁלֹּא הִתְבּוֹנֵן לִירְאָה מִהַשֵּׁם
For once the fear descended upon him from Above to below,	כִּי אַחֲרֵי שֶׁהִגִּיעַ עָלָיו הַפְּחָד מִלְּמַעְלָה לְמַטָּה
then it is easy for him to come to fear of Hashem.	אֲזַי בְּקִלּוֹת הוּא יְכוֹל לָבוֹא לִירְאֵת ה'
And this is what the Sages said: “Is fear such a small matter?”	”וְזֶהוּ שְׂאֵמְרוּ חֲזוֹ”ל: “אֵתוּ יְרֵאָה מִלְּתָא זוּטְרָתָא הִיא
No—but for Moshe, it was a small thing.	אֵין – לְגַבִּי מִשָּׁה מִלְּתָא זוּטְרָתָא הִיא
And it is difficult: if for Moshe it was a small matter, but not for Israel,	וְקוֹשָׁה: אִם לְגַבִּי מִשָּׁה מִלְּתָא זוּטְרָתָא הִיא, אֲבָל לֹא לְיִשְׂרָאֵל
how is it relevant?	מָה נִשְׁמַע מִזֶּה
And one can say: for Moshe Rabbeinu, peace be upon him, saw that Israel were afraid to approach him,	וַיֵּשׁ לוֹמַר: כִּי רָאָה מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם שִׁישְׁרָאֵל יִרְאִים מִגֻּשַׁת אֱלֵיוֹ

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and he reflected on this: why should they fear me?	וְהִתְבּוֹיֵן עַל זֶה: מָה לָּהֶם לִירָאָה מִמֶּנִּי
It must be that the Supernal Fear descended, so to speak, below, through constrictions,	וּמִכְרַח שִׁירְדָה הִירָאָה הָעֲלִיּוֹנָה, כְּבִכּוּל, לְמַטָּה, עַל יְדֵי צִמְצוּמִים
into Moshe Rabbeinu, peace be upon him, to frighten Israel.	אֶל תּוֹךְ מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם – לְהַפְחִיד אֶת יִשְׂרָאֵל
And so too the attribute of Tiferes (beauty), as it says (Yeshayahu 49:3):	(וְכֵן מֵדַת הַתִּפְאָרֶת, כְּמוֹ שְׁנֶאֱמַר (יִשְׁעִיָּהוּ מ"ט, ג'
"Yisrael, in whom I glory,"—meaning, we are obligated to glorify Hashem,	יִשְׂרָאֵל אֲשֶׁר בּוֹ אֶתְפָּאֵר – הֵינוּ, שְׂמֹחִים בְּאֶנְחָנוֹ, לְפָאֵר אֶת הַשֵּׁם
and through this, Hashem is glorified in the heavenly entourage.	וְעַל־יְדֵי זֶה הַשֵּׁם מִתְפָּאֵר בְּפִמְלִיאָ שֶׁל מַעְלָה
And the attribute of Netzach (victory)—we are obligated to conquer the evil inclination,	וּמֵדַת הַנִּצָּח – שְׂמֹחִים בְּאֶנְחָנוֹ לְנִצָּחַת אֶת הַיָּצָר הָרַע
in the manner that the Sages said: "A person should always incite the good inclination against the evil inclination."	עַל דֶּרֶךְ שְׁאֵמְרוּ חֲז"ל: "לְעוֹלָם יִרְגִּיז אָדָם יָצָר טוֹב עַל יָצָר רָע"
And the attribute of Hod (splendor) is the Torah, as it says (Tehillim 8:2):	וּמֵדַת הַהוֹד – הִיא הַתּוֹרָה, עַל דֶּרֶךְ הַכְּתוּב (תְּהִלִּים (ח', ב')
"Who has placed Your splendor upon the heavens."	"אֲשֶׁר תָּנָה הוֹדְךָ עַל הַשָּׁמַיִם"
And Yesod (foundation) is not an independent attribute,	וְיֶסֶד – אֵינָהּ מֵדָה בְּפָנֶי עֲצָמָה
rather it connects all the attributes to channel them into Malchus.	רַק הִיא הַמְקַשֶּׁרֶת כָּל הַמֵּדוֹת לְהַשְׁפִּיעַ לְמַלְכוּת
And we need to be connected to Hashem, blessed is He.	וְצָרִיכִין אָנוּ לְהִיּוֹת מְתַקְשָׁרִים בְּהַשֵּׁם יִתְבָּרַךְ
And Malchus is the Shabbos Queen—"whoever keeps Shabbos."	"וּמַלְכוּת הִיא שַׁבָּת מְלֻכָּתָא – "כָּל שׁוֹמֵר שַׁבָּת
And behold, the seven attributes mentioned above correspond to the seven days,	וְהִנֵּה, הֵז' מֵדוֹת הַנ"ל – הֵן נִגְדִּי שְׁבָעָה יָמִים
for the attribute of Chesed (kindness) corresponds to the first day,	כִּי מֵדַת הַחֶסֶד – הִיא נִגְדִּי יוֹם רִאשׁוֹן
and the attribute of Gevurah (strength) corresponds to the second day, and so on for all of them.	וּמֵדַת הַגְּבוּרָה – הִיא נִגְדִּי יוֹם שֵׁנִי, וְכֵן כָּלֶם
And behold, the wicked destroy the world, etc.—	– וְהִנֵּה, הָרָשָׁעִים מְאַבְדִּים אֶת הָעוֹלָם כו'
meaning, they corrupt these seven attributes mentioned above,	הֵינוּ, שְׂמֹחִים לְקַלּוֹן אֶת הֵז' מֵדוֹת הַנ"ל
which correspond to the seven days, which are the structure of the world,	אֲשֶׁר הֵן נִגְדִּי יָמִים, שֶׁהֵם בְּנֵי הָעוֹלָם
for after the completion of seven days, another seven begin, and so on.	שְׁאֵחַר כְּלוּת הַשְּׁבָעָה יָמִים – מִתְחִילִין עוֹד שְׁבָעָה אַחֲרֵיהֶם כו'

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That is: in the attribute of Chesed, one should love Hashem,	הֵינוּ – שְׂבִמְדַת הַחֶסֶד צָרִיךְ לְאַהֲבָה אֶת הַשֵּׁם
but they love the pleasures of this world and corrupt loves.	וְהֵם אוֹהֲבִים אֶת תַּעֲנוּגֵי הָעוֹלָם הַזֶּה וְאַהֲבוֹת רָעוֹת
And the attribute of Gevurah and fear, one should fear and revere Hashem,	וּמְדַת הַגְּבוּרָה וְהַפְּחָד – צָרִיךְ לִפְחֹד וְלִירָא אֶת הַשֵּׁם
but they fear other fears, as explained elsewhere.	וְהֵם יִרְאִים יִרְאָה אֲחֵרָה, כְּמוֹ שְׂמִבּוּאָר בְּמָקוֹם אֲחֵר
And so it is with all seven attributes.	וְכֵן כָּל הַזֵּי מִדּוֹת
But the righteous are the ones who rectify the attributes	אֲבָל הַצְּדִיקִים – הֵם הַמְּתַקְּנִים אֶת הַמִּדּוֹת
and fill in the lack that the wicked cause by corrupting the attributes.	וּמְמַלְאִים אֶת הַחֲסָרוֹן שֶׁמַּחְסִירִים הָרָשָׁעִים בְּקִלְקוּל הַמִּדּוֹת
And the essence of rectification is through humility,	וְעֵיקַר הַתִּיקוּן – עַל יְדֵי שְׁפָלוּת
for “sin” is a term of deficiency, as in (Melachim I 1:21),	כִּי “חַטָּא” הוּא לְשׁוֹן חֲסָרוֹן, עַל דְּרָךְ (מְלָכִים א' א',
“I and my son Shlomo will be considered sinners”—meaning, lacking kingship.	אֲנִי וּבְנִי שְׁלֹמֹה חַטָּאִים” – חֲסָרִים מִן הַמְּלָכוּת

[NOTE: Summary

This deep and sweeping discourse explores the **seven lower Sefiros (attributes)**—Chesed (Kindness), Gevurah (Strength), Tiferes (Beauty), Netzach (Victory), Hod (Splendor), Yesod (Foundation), and Malchus (Kingship)—as the divine channels through which **Hashem governs the world**. Each Sefirah is paralleled by a **day of the week**, indicating a cosmic rhythm that repeats week by week as a foundational cycle of creation.

- **Chesed (Day 1):** The call to love Hashem above all, in contrast to the misdirected love for physical pleasure.
- **Gevurah (Day 2):** The proper channeling of fear—not toward worldly anxieties, but toward reverence for Hashem (Yiras HaRomemus). Even thunder or fear from animals is Divinely orchestrated to awaken awe.
- **Tiferes:** Our duty to glorify Hashem; through this, Hashem is glorified before the heavenly entourage.
- **Netzach:** The internal battle against the Yetzer Hara. We're commanded to stir our Yetzer Tov to overcome inner evil.
- **Hod:** The Torah itself—“Hodcha al haShamayim”—is the ultimate expression of divine beauty and surrender.
- **Yesod:** A connector, not a standalone trait; it transmits the flow of all other attributes into **Malchus**.
- **Malchus:** Represented in **Shabbos**, the expression of kingship and culmination of spiritual service.

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The **wicked distort these channels** by misapplying their inner powers—loving unworthy things, fearing the wrong forces—and thereby weaken the structure of the world. Conversely, **the righteous repair and restore these divine flows**, primarily through the work of **humility and spiritual awareness**, recognizing that "sin" is ultimately a form of **lack or absence** (חסרון).

Practical Takeaway

Every experience of **emotion**, especially love or fear, is an opportunity to **align with Hashem**. The fear you feel—from nature, life circumstances, even animals—is often **Divinely sent** as a wake-up call to return to proper Yiras Hashem.

Likewise, all the loves and pleasures you are drawn to should be **refined into love of Hashem**, not scattered on materialism.

Begin each day by identifying which emotional trait you are channeling—and ask: **Am I building the world or weakening it today?**

And most importantly: **Humility is the key to restoration**. Recognizing where you fall short—where you are "חסר"—is what gives you access to growth and repair.

True Chassidic Story

The Thunder and the Shepherd – from the Baal Shem Tov

One night, a **storm thundered fiercely** over the Carpathian mountains where a **simple Jewish shepherd** tended his flock. Terrified by the deafening roars, the man dropped to his knees and cried out:

"Ribbono shel Olam! I don't know how to learn. I don't know how to daven properly. But this thunder—I know it's You calling! I fear You, Hashem, and I love You with all my soul!"

The next day, the **Baal Shem Tov** awoke with a shining face. He told his students:

"A tremendous cry pierced the heavens last night. The fear of thunder turned into **a pure awe of Hashem**, uttered from the heart of a shepherd. That single cry accomplished what thousands of polished words could not."

He paused and added:

"This is the secret of fear—it's never meant to destroy, only to awaken. When a soul transforms fear into awe, it **realigns all seven middos** and restores the world." **END NOTE]**