

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Shemini

And it was on the eighth day, Moshe called to the elders of Israel,	ונִיהִי בַיּוֹם הַשְׁמִינִי קָרָא מֹשֶׁה לְקֹנִי יִשְׂרָאֵל
with what Moshe served during the seven days of inauguration, in a white garment without a hem,	בָמָה שְׁשִׁמְשָׁה מֹשֶׁה בְשִׁבְעַת יְמֵי הַמְלָאִים בְּחִלּוֹק לְבָנָו, שָׁאַיִן לוֹ אִימְרָא
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 נָדָע כִּי הַתּוֹרָה שְׁמָה הוּא כֵּן עַל שֵׁם שְׁהִיא מָרוֹה זָרָה אֵיךְ לִקְרָב אֶת עַצְמוֹ אֶל הַשֵּׁם בָּרוּךְ 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 הַמִּשְׁקָן בְּנֵי הַיּוֹתָה הַמְצֻוָּה שֶׁל שִׁבְעַת יְמֵי הַמְלָאִים כְּנַאֲמָר בְּפֶרֶשָׁה
then how is the commandment in all times and at all moments, according to the way of “a cloud, smoke, and fire” (ז”ש),	וְאַיִד הִיא הַמְצֻוָּה בְּכָל עֵת וּבְכָל זָמָן עַל קָרְךָ עַשְׁיָז
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 הַקָּדוֹשׁ בָּרוּךְ הוּא, וְהַשֵּׁם הָוּא וְשְׁמוֹ אָקָד
and just as He was, is, and will be, so too is the Torah.	וְמֵה הָוּא הַיָּה, הָזָה, וִיהִי – כֵּן הַתּוֹרָה
And let us explain this: for behold we were commanded (Devarim 6:5), “And you shall love Hashem,”	וּבְאָרֶת זֶה: פִּי הַבָּהָר נְצָטוּנוּ (צְבָרִים ו', ח') ”אַהֲבָתְךָ אֶת הָ
for love is kindness, as it says (Micha 6:8), “and love kindness.”	כִּי אַהֲבָה הִיא חֶסֶד, כְּמוֹ שָׁאָמֵר (מִיכָה ו', ח') ”אַהֲבָתְךָ 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 הִי מְלָאָה הָאָרֶץ”, כִּי לִמְשָׁל: כָּל תְּעִנָּגִי הָעוֹלָם הֵם הַאַהֲבּוֹת שֶׁקָּדָם אֶחָבָב מְעֻנָּגִים
and behold we were commanded by the Torah to love Hashem—not a superficial love,	וְהַבָּה נְצָטוּנוּ עַל יְדֵי הַתּוֹרָה לְאַהֲבָתָה הִי – וְלֹא אַהֲבָה חִיצׁוֹנִית
for physical loves are those which descended from above, until they came here to earth;	כִּי הַאַהֲבּוֹת הַגְּשִׁמְיוֹת הֵם שִׁירְדוּ מִלְמַעַלָּה עַד שְׁבָאוּ לְכָאוֹ לְאָרֶץ
and whoever descends from his level, it is said about him “and he died” (i.e., spiritual descent), as they materialized the beloved things.	וְמִאֵן דְּנִיחַת מִזְרָגִיה קָרֵי בֵּיה “וַיָּמָת” – שְׁנַתְגַּשְׁמָנוּ הַצְּבָרִים הַאַהֲבִים
But before they came to earth, while they were in their source, before they were created and descended to earth,	אָכַל קָרְם בָּזָם לְאָרֶץ – בְּהִיוּתָם בְּשָׁרִישָׁם קָרְם שְׁנַבְרָאוּ וַיָּרְדוּ לְאָרֶץ
i.e., when they were within the Blessed Creator, then they were extremely subtle in spirituality.	הִנֵּנוּ בְּהִיוּתָם בְּבָזָרָא יִתְבָּרֵךְ – אָז הִי בְּדִקְיָה סְדִקָּה בְּרוּחָנוּת

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And this is (Shir HaShirim 7:7), "How beautiful and how pleasant you are, love with delights"—	וְזֹהוּ (שיר השירים ז', ז'): "מָה יְפִית וּמָה נְעַמֶּת — אַהֲבָה בְּפָעָנָגִים
meaning, within the pleasures of this world is hidden the love of the Blessed Creator.	הַנְּנוּ שְׁבַתּוֹךְ פָּעָנָגִי הַעוֹלָם הַזֶּה נִמְצָאת אַהֲבָת הַבָּרוּךְ הוּא
And the greatest of the pleasures of this world is the love of women,	וַיּוֹתֶר אַהֲבָה שְׁבַתּוֹךְ פָּעָנָגִי הַעוֹלָם הַזֶּה הִיא אַהֲבָת נָשִׁים
and Hashem warned us (Koheles 9:9), "See life with the woman whom you love,"	וְהַזְכִּירָנוּ הַשֵּׁם (קֹהֶלֶת ט', ט'): "רָאָה חַיִם עַמּוֹ , קָשָׁה אֲשֶׁר אַהֲבָת מִדְרִגָּה" כו'
meaning, not to attach oneself to a dead love, in the manner of "whoever descends from his level" etc.	הַנְּנוּ שְׁלָא לְדַבֵּק בְּאַהֲבָה מְתָה עַל ذָרָךְ "מִאֵן דְּנִיחָת מִדְרִגָּה"
And he died—rather, see life: that you should look and see upon life,	גַּם־תִּהְיֶה — כִּי אִם רָאָה חַיִם: שְׁתַבֵּיט וְתַרְאָה עַל חַיִם
that is, Hashem, blessed is He, He gives life to everything,	הַנְּנוּ — הַשֵּׁם בָּרוּךְ הוּא, הוּא מַתִּיחָה אֶת הַכָּל
"And You give life to all" (Nechemiah 9:6),	(וְאַתָּה מַתִּיחָה אֶת כָּלֶם) (נַחֲמִיה ט', ו')
and one must look and see upon the love of life,	וְאַרְיךָ לְהַבֵּיט וְלִרְאֹות עַל אַהֲבָה הַחַיִם
and not upon the dead love.	וְלֹא עַל אַהֲבָה הַמְּפֻתָּה
And behold, there are seven attributes through which Hashem, blessed is He, governs His world,	וְהַנְּהָה יֵשׁ שְׁבַע מִדּוֹת שֶׁהַשֵּׁם בָּרוּךְ הוּא מַנְהִיגָּה בָּהּ אֶת עוֹלָם
and they are called the seven days of construction,	וְהֵם נִקְרָאים שְׁבַע יְמִינֵי הַבְּנִין
for the construction of the world is through seven days.	כִּי בְּנִין הַעוֹלָם הוּא עַל יְדֵי זְיִם
For after the conclusion of seven, one begins another seven, and so on forever.	כִּי אָפָרִי כָּלֹות שְׁבַע — מִתְחִילֵין עוֹד שְׁבַע אֶחָרִים, וְכֵן לְעוֹלָם
And they are seven attributes corresponding to the aforementioned seven days.	וְהֵם זְיִם מִזְדָּה נִגְדָּה שְׁבַע יְמִינֵי הַנִּיל
On the first day is the attribute of kindness, which is love,	בַּיּוֹם הָרָאשׁוֹן הִיא מִזְדָּה הַחֲסָד, שֶׁהִיא אַהֲבָה
and the enlightened one will take from all the loves the love of Hashem, blessed is He,	וְהַמְּשֻׁפֵּל יִקַּח מִכֶּל אַהֲבּוֹת — אַהֲבָת הַשֵּׁם בָּרוּךְ הוּא
and he upholds, through this attribute, the world on the first day.	וּמְקִים עַל יְדֵי מִזְדָּה זוֹ אֶת הַעוֹלָם בַּיּוֹם הָרָאשׁוֹן
And the wicked destroy the world,	וְהַרְשִׁיעִים מְאָבָדִים אֶת הַעוֹלָם
that is, if one loves loves that Hashem hates, then he corrupts, so to speak, this attribute.	הַנְּנוּ, אִם אַהֲבָת אַהֲבּוֹת אֲשֶׁר שְׁנָא הָיָה — אֹז מַקְלָקָל כְּבִיכּוֹל אֶת הַמְּדָה הַזֹּאת

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And this is what the Baal Shem Tov said (Vayikra 20:17):	(וְזֹהֵי שֶׁאָמַר הַבָּעֵל שֵׁם טוֹב (וַיֹּאמֶר כ', י"ז
“And a man who takes his sister—it is kindness (חֶסֶד הוּא),”	”וְאִישׁ אֲשֶׁר יִקַּח אֶת אֲחֹתָו – חֶסֶד הוּא“
the explanation is: the Torah is warning a person who approaches immorality,	פְּרוֹשָׁ – הַתּוֹרָה הִיא הַפְּנִיסָּה אֶת הָאָדָם שָׁבֵא עַל קָעָרָה,
for his sister is the root of all immoral relationships,	שְׁאַחֲתָו הִיא שָׁרֵשׁ כָּל הַעֲרִיוֹת
and it says: what is it that burns within you—a love to go after immorality?	? וְאַמְرָה: מַה זוּ שְׁבּוּעָר בָּךְ אַהֲבָה לְלַכְתָּ אֶל הַעֲרִיוֹת
Is it not kindness? Is this not the attribute of kindness?	? קָלָא חֶסֶד הוּא? קָלָא זוּ מִדְתָּה הַחֶסֶד
And you are bringing this attribute to a disgraceful place, so to speak.	וְאַתָּה מוֹצִיא אֶת הַמְּדָה אֶל מָקוֹם מַכּוֹעֵר כְּבִיכּוֹל
Rather, it is proper for you to attach yourself, through the love that is within you, to the attribute of kindness.	אָלָא – מְרַאוי הוּא לְדִבֶּק אֶת עַצְמָה, עַל יְדֵי הַאַהֲבָה שָׁיַשׁ בְּתוֹךְךְ, אֶל מִדְתָּה הַחֶסֶד
And so too, we were commanded in the Torah regarding fear of Hashem,	וְכֹנְצִינוּ בְּתוֹרָה עַל יְרָאת הֵ'
and it is the attribute of Gevurah (strength) and the “Fear of Yitzchak.”	וְהִיא מִדְתָּה הַגְּבוּרָה וְפִחד יַצְחָק
And all the fears that come upon a person—	– וְכָל הַפְּחָדִים שָׁבְאִים לְאָדָם
it is Hashem, in His mercy, Who frightens him,	הָוּא הַשֵּׁם בְּרַחְמָיו הַמְּפַחֵד
for the essence of fear is the awe of exaltedness,	כִּי עַקְרָב הַיְּרָאָה הִיא יְרָאת הַרְׁומָמוֹת
“because He is great and rules, the principle and root of all worlds,”	בְּגִין דָּהּוּ רָב וּשְׁלִיטָה עַקְרָב וּשְׁרֵשָׁא דָכְל עַלְמָיו
only not every mind can grasp this.	רַק לֹא כָל מַזְהָא סְבִיל דָא
As it says (Iyov 28:28): “Behold, the fear of Hashem, that is wisdom.”	כְּמו שָׁנָאָמַר (איוב כ"ח, כ"ח): “הִנֵּה יְרָאת הֵ' הִיא ”חֶכְמָה
And whoever does not have this wisdom to bring him to awe of exaltedness,	וְמי שָׁנַיִן בֹּו זֹאת חֶכְמָה לְהַבְיאָו לִירָאת הַרְׁומָמוֹת
Hashem frightens him with fears—	אַפְּחָדו הַשֵּׁם בְּפִפְדִּים
that he becomes afraid through his limited intellect,	שֶׁהָוּ אַמְתְּפָחָד עַל-יְדֵי שְׁכָלוּ הַקָּלוֹש
in order that through this small fear he should come to fear Hashem with awe of exaltedness.	כִּי שְׁעַל-יְדֵי הַיְּרָאָה הַקְּטַנָּה הַזֹּאת יָבוֹא לִירָאת הֵ' – ירָאת הַרְׁומָמוֹת
And this is (Mishlei 28:14): “And Hashem made it so that they should fear before Him.”	וַיֹּהֵי (משלי כ"ח, י"ד): “וְהִלְקִים עַשְׁה שִׁירָאו ”מְלֵפָנָיו
And our Sages said: “Thunder was created only in order to straighten the crookedness of the heart.”	וְאָמְרוּ חֹזֶ"ל: “לֹא נִבְרָאוּ רָעִים אָלָא כִּי לְפִשְׁת עֲקִמִּים שָׁבֵב

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For "Who can contemplate the thunder of His might?"	ו"כ "רעם גבורהתו מי יתבונן"
and this is one of His strengths: that through fear of thunder one comes to fear Hashem.	זהו אחד מגבורייו – שעילידי יראת קרעמים יבוא, ליראת ה'
For the thunders are the messengers of the Compassionate One, for many times damage does not actually come to a person— rather that he should become frightened through thunder.	כפי קרעמים שלוחותיו קرحمנו עבדיו, כי פאה פעים לרוב – אין מאיין חזק לאדם רק שיתפוך עלידי רעים
And so said the Baal Shem Tov, of blessed memory:	וכו אמר הבועל שם טוב זכרונו לברכה
that all fears—even from animals—that come upon a person, it is the intention of Hashem, blessed is He, to frighten him so that he should remember to fear Hashem.	שכל הפקדים אפלו מבעל חיים – המגייעים לאדם, כי בונת השם ברוך הוא להפחידו
And if the person is wise and reflects on this, then nothing that frightens him will harm him, because the original intention of Hashem, blessed is He, was to frighten him not so that he should be punished through the fear,	ואם האדם חכם ומתקבז על זה, אין שום דבר המפחידו מרים לו, מפני שפונת השם ברוך הוא מתחלה, כיימה להפחידו – לא משום شيء עליון על ידי הפחד
but rather that from this fear he would come to fear and awe of Hashem.	אלא שפחד זה יבוא ליראה ופחד מהשם
And so the person does.	וכו עוזה האדם
But if the person does not reflect on this and does not come to fear and awe of Hashem,	אבל אם האדם לא יתבונן על זה ולא יפחד ויראה מהשם,
then the evil that he was afraid of comes upon him— because he did not reflect to fear Hashem.	או בא עליו הרע אשר היה מפחיד מאיו על שלא התבונן ליראה מהשם
For once the fear descended upon him from Above to below, then it is easy for him to come to fear of Hashem.	כפי אחרי שהגיא עליו הפחד מלמעלה למטה
And this is what the Sages said: "Is fear such a small matter?"	ז"ה שאמרו צ"ל: "אתה יראת מלך ואטרפה היא"
No—but for Moshe, it was a small thing.	אין – לגביו משה מלטה ואטרפה היא
And it is difficult: if for Moshe it was a small matter, but not for Israel,	וקשה: אם לנבי משה מלטה ואטרפה היא, אבל לא – לישראל
how is it relevant?	מה בשם מה?
And one can say: for Moshe Rabbeinu, peace be upon him, saw that Israel were afraid to approach him,	יש לומר: כי ראה משה רבינו עליו השלום שיישריאל, גרים מghost אליו

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and he reflected on this: why should they fear me?	וַיַּהֲתֵבּוּנִי עַל־זֶה: מַה לָּהֶם לִירְאָה מִמֶּנִּי?
It must be that the Supernal Fear descended, so to speak, below, through constrictions,	וּמְכֻרָח שִׁירְדָּה הַיְרָאָה הַעַלְיוֹנָה, כְּבִיכּוֹל, לִמְטָה, עַל יְדֵי צְמַצּוּמִים
into Moshe Rabbeinu, peace be upon him, to frighten Israel.	אֶל תָּזַה מַתָּה רַבְּבִינוּ עַלְיוֹ הַשְּׁלָוֹם – לְהַפְּחִיד אֶת יִשְׂרָאֵל
And so too the attribute of Tiferes (beauty), as it says (Yeshayahu 49:3):	: וְכֹן מִזְתַּה הַתְּפִאָרָת, בָּמוֹ שָׁנְאָמֵר (ישעיהו מ"ט, ג')
“Yisrael, in whom I glory,”—meaning, we are obligated to glorify Hashem,	יִשְׂרָאֵל אֲשֶׁר בָּכְ אַתְּפָאָר” – הִנֵּנוּ, שְׁמַחְיִבִים אֲנַחֲנוּ לְפָאָר אֶת הַשֵּׁם
and through this, Hashem is glorified in the heavenly entourage.	וְעַל־זֶה זֶה הַשֵּׁם מַתְּפָאָר בְּפַמְלִיאָה שֶׁל מַעַלָּה
And the attribute of Netzach (victory)—we are obligated to conquer the evil inclination,	וּמִזְתַּה הַנְּצָחָה – שְׁמַחְיִבִים אֲנַחֲנוּ לְנַצְחָ אֶת הַיֶּצֶר הַרָּע
in the manner that the Sages said: “A person should always incite the good inclination against the evil inclination.”	עַל זֶה שָׁאָמְרוּ חָזָן: “לְעוֹלָם יַרְגִּזּוּ אֶתְכָּם יִצְרָר טוֹב עַל יִצְרָר קָרָע
And the attribute of Hod (splendor) is the Torah, as it says (Tehillim 8:2):	וּמִזְתַּה הַהְוֵד – הִיא הַתּוֹרָה, עַל זֶה הַכְּתוּב (תְּהִלִּים ח', ב')
“Who has placed Your splendor upon the heavens.”	”אֲשֶׁר תָּנַהּ הַזָּקָע עַל הַשְּׁמִים”
And Yesod (foundation) is not an independent attribute,	וְיִסּוּד – אֵין מִזְהָה בְּפָנֵי עַצְמָה
rather it connects all the attributes to channel them into Malchus.	רַק הִיא הַמְּקַשְּׁרָת כָּל הַמִּזְוֹת לְהַשְׁפֵּיעַ לְמִלְכּוֹת
And we need to be connected to Hashem, blessed is He.	וְצִרְיכֵנוּ אָנוּ לְהִיוֹת מַתְּקַשְּׁרִים בְּהַשִּׁם יְתִבְרָא
And Malchus is the Shabbos Queen—“whoever keeps Shabbos.”	וּמִלְכּוֹת הִיא שְׁבַת מְלֻכָּתָא – “כָל שׁוֹמֵר שְׁבַת
And behold, the seven attributes mentioned above correspond to the seven days,	וְהִנֵּה, הָזֶה מִזְוֹת הַנְּלָל – הֵן נִגְדָּ שְׁבָעָה יְמִים
for the attribute of Chesed (kindness) corresponds to the first day,	כִּי מִזְתַּה הַחֶסֶד – הִיא נִגְדָּ יוֹם רָאשֵׁוֹן
and the attribute of Gevurah (strength) corresponds to the second day, and so on for all of them.	וּמִזְתַּה הַגְּבוּרָה – הִיא נִגְדָּ יוֹם שְׁנִי, וְכַד
And behold, the wicked destroy the world, etc.—	וְהִנֵּה, הַרְשָׁעִים מְאַבְדִּים אֶת הַעוֹלָם כֹּוּ
meaning, they corrupt these seven attributes mentioned above,	הִנֵּנוּ, שְׁאַחֲלָאַלְוָן אֶת הַזֶּה מִזְוֹת הַנְּלָל
which correspond to the seven days, which are the structure of the world,	אֲשֶׁר הֵן נִגְדָּ זְיִמִים, שְׁהָם בְּנִין הַעוֹלָם
for after the completion of seven days, another seven begin, and so on.	שְׁאַחֲרָכְלָוֹת הַשְּׁבָעָה יְמִים – מִתְּחִילֵין עוֹד שְׁבָעָה אַחֲרִים כֹּוּ

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That is: in the attribute of Chesed, one should love Hashem,	הינו – שֶׁבְּמִדְתַּת הַחֶסֶד אָרֵיךְ לְאֶהָב אֶת הָשֵׁם
but they love the pleasures of this world and corrupt loves.	וְהֵם אָוֹבָבִים אֶת פָּעָנָגִי הַעוֹלָם כֵּהֶה וְאַבְּבּוֹת רְעוֹת
And the attribute of Gevurah and fear, one should fear and revere Hashem,	וּמִדְתַּת הַגְּבוּרָה וְהַפְּחַד – אָרֵיךְ לְפַחַד וְלִירָא אֶת הָשֵׁם
but they fear other fears, as explained elsewhere.	וְהֵם יַרְאִים יַרְאָה אַחֲרַת, כְּמוֹ שָׁמְבּוֹאָר בָּמְקוֹם אַחֲרָה
And so it is with all seven attributes.	וְכֵן כָּל הַזְּמָדָות
But the righteous are the ones who rectify the attributes	אֶכְלָל הַצָּדִיקִים – הֵם הַמִּתְּקִינִים אֶת הַמְּדֹדָות
and fill in the lack that the wicked cause by corrupting the attributes.	וּמְמֻלְאָיִם אֶת הַחֲסָרָה שֶׁמְּחַסְּרִים הַרְשָׁעִים בְּקָלְקָוֶלֶת.
And the essence of rectification is through humility,	וְעַיְקָר הַתְּפִיקָּה – עַל יְדֵי שְׁפָלוֹת
for “sin” is a term of deficiency, as in (Melachim I 1:21),	כִּי “חַטָּאת” הוּא לְשׁוֹן חֲסָרָה, עַל ذְּרַד (מֶלֶכִים א' א', כ"א):
“I and my son Shlomo will be considered sinners”—meaning, lacking kingship.	אַנְּבָנִי וְבָנִי שָׁלָמָה חַטָּאים” – חֲסָרִים מִן הַמֶּלֶכֶת”

[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).

目 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 "רַסְתָּה"—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]**