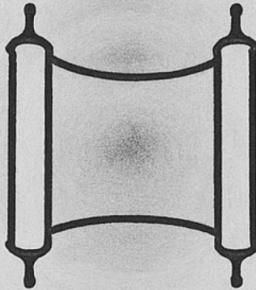


בס"ד

Menachem Nachum of Chernobyl Me'or Einayim Parshas Va'eira



*Dedicated in Honor of the
Yahrzeit of*

לע"ג

שרה פרידמן בת אברהם

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Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Va'eira

מאמר א

Introduction

Menachem Nachum of Chernobyl (Hebrew year four thousand nine hundred ninety to five thousand five hundred fifty seven [1730–1797]) was a leading disciple of the Maggid of Mezritch and the author of *Me'or Einayim*, renowned for integrating deep kabbalistic teaching with avodah rooted in lived human struggle. In this maamar, he develops a unified framework of *da'at*, *nisayon*, *tzimtzum*, and *geulah*, explaining how divine conduct through kindness, mercy, and judgment is one integrated revelation, and how true redemption is the maturation of *da'at* that can receive Elokus in every mode.

And I appeared to Abraham, to Isaac, and to Jacob, with the Name El Shaddai, etc. Rashi explains: “Woe for those who are lost and are not found,” etc.

The matter is that it is known that the secret of the exile of Egypt was that true knowledge was in exile, for they were not attaining the knowledge to serve the Creator, blessed be He, as in the matter that is stated: “Know the God of your father and serve Him” (I Chronicles 28:9).

For in truth, knowledge is the essential factor that brings one to complete awe and love, because after he knows and believes that the whole earth is filled with His glory and that there is no place devoid of Him, and that He is the delight of all delights, blessed be He and blessed be His Name, the Life of all life.

If so, in all delights, if it could be imagined, Heaven forfend, the absence of the flow of His light and His vitality, blessed be He, within created things, the created beings would return to chaos and void; and so too in all the upper and lower worlds, if it could be imagined, Heaven forfend, the absence of His vitality from them, they would be as though they were not.

If so, He is the essential element in all things, and if so, when one believes this, certainly he will not desire any pleasure in the world, since its essence is the Creator, blessed be He.

And if so, it is better to cleave oneself to the true delight and not to separate it, Heaven forfend, from its root, to take the pleasure as he sees with the physical eye; and he is called, Heaven forfend, “a quarrelsome separatist, separating the

וארא אל-אברהם אל- יצחק ואלייעקב בא-יל שדי
גוי פרוש רשי חבל על דאבדין ולא משכחין
וכי

הענינו הוא דנודע סוד גלות מצרים הוא כי הדעת
האמיתית הינה במלות שלא היה משיגין הדעת לעבד
הבורא ברוך הוא בענינו שנאמר דברי נימים (א'
כ"ח ט') דע את אלהי אביך ועבדהו

כי באהמת הדעת הוא העיקר הUMBIA לידי יראה
ואחבה הADMORA כי אחר שידע ונאמין כי מלא כל
הארץ בבודו ולית אמר פניו מניינה והוא מענוג כל
המענוגים ברוך הוא וברוך שמו כי הימים

אם כן בכל המענוגים אלו יצירח חס ושלום העד
שפעת אורה וחיותו יתברך בברכים הנבראים כי
חוורים הנבראים לתחו ובלו וכן בכל הועלמות
עליזונים ומחזונים אלו יצירח חס ושלום העד
חיותו מוקם כי לא כי

אם כן הוא העיקר בכל ברכים ואם כן כשיאמין
בזה וدائית לא יתאנה לשום מענוג בעולם אחר
שעיקרו הוא הבורא ברוך הוא

ואם כן טוב יותר לזכה את עצמו במענוג האמתית
ולא להפריד חס ושלום משלשו לך המענוג כמו
שראה בعين הגשמי ויקרא חס ושלום ברצנו מפרי
אלוף (משל ט"ז כ"ח) מפרי אלוף של עולם
משכינתיה

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Master" (Proverbs 16:28), separating the Master of the world from His Shechinah.

For all things are called by the name Shechinah, that is, the vitality of the Name, blessed be He, that dwells within all things; and if he performs the matter as the masses of people do, then he separates, Heaven forfend.

Therefore, certainly, one who has this knowledge will see in every thing the inner aspect that sustains it, which is His Shechinah, blessed be He, and he will cleave to Him and come to awe and love.

And love is called, as they said in the Mishnah: "And you shall love, etc., with all your might, with every measure and measure" (Mishnah Berakhot 9:5). What is "with every measure and measure"?

For it is known that the Name, blessed be He, is without end, and if so He is something that has no boundary or limit, while the world is something that has a boundary.

If so, how is it possible for the world to bear the light of the flow of His vitality that dwells in all created beings, as stated above, since He, blessed be He, has no boundary?

Rather, He, blessed be He, conducts His world through His attributes, and the attributes are called that which the Name, blessed be He, measured and contracted Himself, as it were, in a manner that the world could bear it.

And this is the expression "measure," and all of this is according to what His wisdom, blessed be He, decreed, which is not apprehended; at times He measures with this measure and at times with another.

As His wisdom, blessed be He, decrees that at that time He must conduct His world through the flow of His vitality.

And so for every person of Israel, He measures Himself and contracts His Godliness, blessed be He, according to the strength of the person and his intellect at that time, at times with kindness and at times with compassion.

כ"י כל קדקרים אבננים בשם שכינה דבינו היה
השם יתברך השוכן בכל קדקרים ואם הוא עוזה
קדרך כמו שעושים אנשי המונים איזי מפריד חס
ושלום

על פון בודאי מי שיש לו דעת זה יראה בכל דבר
הפנימיות הנקויותמו שהוא שכינתו ברוך הוא ויזבק
בו ויבוא לידי יראה ואהבה

ואהבה נקראת כמו שאמרו במשנה ואהבת וגוי בכל
מאזך בכל מידה ומידה מהו בכל מידה ומידה

דנודע כי השם יתברך אין סוף ואם פון הוא דבר
שאין לו גבול ומקלית וקעולם הוא דבר שיש לו
גבול

ואם פון איז אפשר לעולם לשביל אור שפעת חיותו
השוכן בכל הגבראים פנ"ל מאחר שאין לו יתברך
גבול

אלא היא יתברך מנהיג עולם על-ידי מודתו
והמדות נקראיים מה שמידה השם יתברך וצמצם את
עצמם כביכול באזפן שיוכן העולם לשלו

זיהו לשון מידה וכל זה כפי שאנזה חכמו יתברך
שאיינה משות פעם מודד במדה זו ופעם במדה אחרת

כפי שאנזה עולם על-ידי שפעת חיותו
להנaging עולם על-ידי שפעת חיותו

וכו בכל אדם מיישראל מודד את עצמו וצמצם
אלחותו יתברך כפי פון האדים ושללו בזמן שהוא
פעם ביחס ופעם ביחסים

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For it is impossible for a person to receive His Godliness, blessed be He, at that time except through this measure specifically.

And if a person has understanding, he certainly receives His Godliness, blessed be He, according to how He measured Himself toward him at that time, and he will rejoice in receiving His Godliness upon himself.

And he will give thanks to Him exceedingly, exceedingly, and serve Him with awe and complete love, since he has understanding, and understanding encompasses them, as is known.

For this reason, each person must accept upon himself, at the time of the recitation of Shema, in the four of "Echad," the four deaths in the four letters, and to unify His Name in truth, as it is written: "For Your sake we are killed all the day" (Psalms 44:23).

This refers to one who accepts upon himself the four deaths of the court for the sake of the unification of His great Name, blessed be He, for certainly a unification of Havayah, which is mercy, and Elokim, which is judgment, is effected, since he accepts His Godliness, blessed be He, in both.

And this is: "The Lord our God, the Lord is One" (Deuteronomy 6:4) whether He conducts Himself with him through the attribute of Havayah or through the attribute of Elokeinu, everything is the Lord, Who is kindness, the Almighty, blessed be He.

In order that he be able to receive His Godliness, blessed be He, in that matter, since that is what he needs at that time.

And this is: "For the Lord, He is God" (ibid. 4:39), and all of this is through understanding, as it is written at the beginning of the verse: "And you shall know today," etc.

And when one serves in this manner with this understanding, judgment also becomes mercy, since he believes and accepts it with joy and gives thanks exceedingly, and upholds the judgment as though it were kindness, and it indeed becomes so.

כִּי אֵי אָפָּשָׁר ?אָדָם לְקַנְתָּ אֱלֹהִותָו יַתְּבִּרְךָ בְּעֵת מִנְיָא
כִּי אִם בָּזָאת הַמָּה דָּנוֹקָא

וְאִם הָאָדָם יִשְׁ לֹ דָעַת בְּנוֹדָאי מַקְבֵּל אֱלֹהִותָו יַתְּבִּרְךָ
כַּפְּרִ מֵהַ שְׁמָדֵד אֶת עָצָמוֹ אַלְיוֹ בְּעֵת הַהִיא וַיְשַׁמֵּה
בְּקַבְּלַת אֱלֹהִותָו יַתְּבִּרְךָ עַלְיוֹ

וְיַהְא מֹזְהָה לֹא בָּמָאָד מָאָד וְעַזְבֵּד אֶת עָצָמוֹ בְּיַרְאָה וְאַקְבָּה
גָּמָרָה מַאֲחָר שִׁישָׁ לֹא דָעַת וְהַדְעַת הַוָּא הַפּוֹזֵל אָוֹן
כָּנוֹדָע

וְלֹא הַטְעָם אָזִיךְ כֵּל אָזִיךְ לְקַנְבֵּל עַלְיוֹ בְּשַׁעַת קְרִיאָת
שְׁמָעַ בְּדַיְמָד אָזִיךְ אַרְבָּע מִתְהוֹת בְּאַרְבָּע וְלִיחְדֵּשׁ שְׁמָוֹ
בְּאַמְתָּה כְּמוֹ שְׁפְתָחָב (תְּהִלִּים מ"ד, כ"ג) כִּי עַלְיוֹ
הַוּגָנוֹ כָּל הַיּוֹם

זֶה שְׁמַקְבֵּל עַלְיוֹ אַרְבָּע מִתְהוֹת בֵּית דִין לְמַעַן יְחִיד
שְׁמוֹ הַגָּדוֹל יַתְּבִּרְךָ כִּי בְּנוֹדָאי נִעְשָׂה יְחִיד בְּנוֹי"הַ שְׁהָוָא
רְחִמִּים וְאַלְקִים שַׁהְוָא דִין מַאֲחָר שְׁמַקְבֵּל אֱלֹהִותָו
יַתְּבִּרְךָ בְּשִׁמְתִּקוֹן

זֶהוּ (דְּבָרִים ו', ד') ה' אֱלֹקִינוּ ה' אָזִיךְ בֵּין שְׁמַתְנָה
עַמּוֹ בְּמִדְתַּת בְּנוֹי"ה בֵּין בְּמִדְתַּת אֱלֹקִינוּ הַכָּל ה' שְׁהָוָא
חַסְדֵּךְ אֱלֹיל יַתְּבִּרְךָ

בְּכִדֵּי נִשְׁיוֹכֵל לְקַנְבֵּל אֱלֹהִותָו יַתְּבִּרְךָ בְּקַבְּרַ הַהִיא
מַאֲחָר שְׁכָה אָזִיךְ לֹא בְּעֵת הַהִיא
זֶהוּ (שֶׁם ד', ל"ט) כִּי ה' הוּא הָאַלְקִים וְגַוְ' וְכָל זֶה
עַלְיָהִי הַדְעַת כְּמוֹ שְׁפְתָחָב בְּתִחְלַת הַפְּסִוק וַיְדַעַת
הַיּוֹם וְגַוְ'

וְכַשְׁעַזְבֵּד כֵּד בְּדַעַת זֶה נִעְשָׂה גַם כְּנִינִין רְחִמִּים
מַאֲחָר שְׁמָאָמִין וּמַקְבֵּלוֹ בְּשְׁמָמָה וּמֹזְהָה לֹא מָאָד
וּמְתַזִּיק אֶת הַדִּין כָּאַלְיוֹ הַוָּא חַסְדֵּךְ נִעְשָׂה כְּנִין בְּאַמְתָּה

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And this is: the righteous transform the attribute of judgment into the attribute of mercy; and the wicked, even when the Creator, blessed be He, conducts Himself with them with the attribute of mercy, do not accept His Godliness through this, since they have no understanding, and they separate it from the Creator, blessed be He, and transform it into the attribute of judgment.

And the righteous can also repair this which the wicked corrupted, and transform it into the attribute of mercy.

And this is: Ben Bag Bag says, "Turn it and turn it," for through the Torah, which is understanding, he will transform that which the Creator, blessed be He, conducts with him through the attribute of judgment into the attribute of mercy.

And he will also transform what the wicked corrupted, as stated above; and understand.

However, it is necessary that each and every person come to trials, even though he accepts His Godliness in his thought, as stated above.

Nevertheless, they test every person with ten trials, as they said regarding Abraham: "With ten trials Abraham our father was tested, and he stood in all of them."

And the trial is that they remove from him the attachment with which he was attached to the Name, blessed be He, through understanding, at the time when he comes to a trial, and only choice remains with him.

For were it not so, it would not be called a trial, for certainly through attachment the righteous would grasp his path.

And through this, understanding is diminished for him, not a complete removal of understanding; and he stands in the trial by virtue of what was fixed in his heart beforehand, when he had expansive understanding.

And behold, when Israel were in Egypt, understanding was in exile, for the husk precedes the fruit; for understanding was covered by husks, like the husk of the nut.

As the verse states: "I went down to the garden of nuts" (Song of Songs 6:11), which refers to the exile of Egypt.

ונָזַהוּ צְדִיקִים מִמְּפִכְכִּים מִזְדַּת הַדִּין לִמְדַת קָרְחָמִים
וְקָרְשָׁעִים אֲפִרְשָׁתָנָג הַבּוֹרָא בָּרוּךְ הוּא עָמָם בְּמִזְדַּת
קָרְחָמִים אֲיוֹן מַחְקָלִים אַלְדוֹתָו עַל-יְהִי זֶה מַאֲחָר שָׁאיָן
לְהַמְּדַת דִּין וְמַפְרִיקִים אַוְתָּה מַהְבּוֹרָא יַתְּבִּרְךָ וְהַפְּכִים
לִמְדַת הַדִּין

וְהַצְדִּיק יַוְצֵל לְתַקֵּן גַּם זֶה שְׁקָלְקָלָו רְשָׁעִים וּמַמְּפִכְכִּים
לִמְדַת קָרְחָמִים

וְנָזַהוּ בָּנָן בָּג אָוִימָר הַפְּךָ בָּה וְהַפְּךָ בָּה כִּי עַל-יְהִי
הַתּוֹרָה שֶׁהָוָא הַדִּעָת יַקְפֵּד מִזְדַּת הַבּוֹרָא עַמּוֹ הַבּוֹרָא
יַתְּבִּרְךָ בִּמְדַת הַדִּין יַקְפֵּד לִמְדַת קָרְחָמִים

וְגַם יַקְפֵּד מִזְדַּת הַבּוֹרָא לְעַיל וְהַכּוֹן

אֲךָ שְׁאַרְיךָ כָּל אַחַד וְאַחַד לְבָוֹא לִיְדֵי גְּנִיסּוֹנֹת אֲרָף
שְׁאַקְבֵּל אַלְקָוֹתָו בְּמַחְשָׁבָתוֹ כְּנָ"ל

מִכֶּל אָקוּם מַנְסִין אֶת כָּל אָדָם בְּעַשֶּׂר גְּנִיסּוֹנֹת כְּמוֹ
שְׁאָמַרְנוּ בְּאָבָרָהּ עַשְׂרָה גְּנִיסּוֹנֹת נִתְנָפָה אָבָרָהּ
אָבִינוּ וְעַמְּדַבְּרָה בְּכָלָם

וְהַגְּפִיּוֹן הָוָא שְׁאַמְּסָלָקָיו מְפַנֵּוּ הַתְּהִקְשָׁרוֹת שְׁהִיָּה
קְשֹׁוֹר בְּהַשְּׁמָן יַתְּבִּרְךָ עַל-יְהִי הַדִּעָת בְּעֵת שְׁבָא לִיְדֵי
גְּנִיסּוֹן וְנִשְׁאָר אַצְּלָוּ רַק הַבְּחִירָה

כִּי לוֹלְאָה זֶה לֹא קָהָה נִקְרָא גְּנִיסּוֹן כִּי בְּנִזְדָּאי עַל-יְהִי
הַתְּהִקְשָׁרוֹת יְאַחַז צָדִיק דָּרְכֵו

וְעַל-יְהִי זֶה נִתְמַעַט הַדִּעָת אַצְּלָוּ לֹא סִילּוֹק הַדִּעָת
מִפְּשָׁש וְאֶם עַמְּדַבְּרָה בְּגַפְיּוֹן עַל-יְהִי שְׁנַקְבָּע בְּלַבְוּ מִקְוּם
פְּשִׁיחָה לֹא דִעַת רַחֲבָה

וְהַגְּנָה כְּשִׁיחָה יִשְׂרָאֵל בְּמִצְרָיִם קַיָּה הַדִּעָת בְּגַלְוֹתָה כִּי
קְלִיָּה קְרָמָה לְפִרְיוּ כִּי הַדִּעָת קָיָה מִכְפָּה בְּקָלִיפּוֹת
כְּמוֹ קְלִיָּה הַאֲגֹז

כְּמוֹ שְׁאָמַר הַבְּתוּב (שִׁיר הַשִּׁירִים ו', י"א) אֶל גַּנְתָּה
אֲגֹז יְרַצְתִּי שֶׁהָוָא עַל גָּלוּת מִצְרָיִם

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Va'eira

And in a nut there is an outer husk, the hardest, which covers the food, and beneath it another hard husk, so that they are able to see the food, even though fine husks still remain.

Although fine husks still remain, until our Messiah comes, speedily in our days, when the inner aspect will be revealed completely.

Nevertheless, the primary covering was revealed, for “Egypt” is letters of “meitzar yam,” for there is a sea of wisdom, which is understanding, from which it comes.

And one who has no understanding at all is also today in “meitzar yam,” for he has not yet entered the sea of wisdom.

Therefore, the author of the Haggadah said: “Not only our fathers did the Holy One, blessed be He, redeem, but He redeemed us with them,” for every year there is an Exodus from Egypt in the manner stated above.

And the wicked, who do not yet have understanding, have not gone out of Egypt; therefore the author of the Haggadah said, “Not only our forefathers did the Holy One, blessed be He, redeem, but He also redeemed us with them” (Passover Haggadah), for in every year there is an exodus from Egypt in the manner stated above.

Therefore the wicked one says: “What is this service?” since he has no understanding, the service is difficult for him.

And you too shall say to him, etc., “for me and not for him”; had he been there, he would not have been redeemed, since even today he is in Egypt, that is, his understanding.

Therefore it is stated: “And God saw the children of Israel, and God knew,” meaning that understanding came, to discern with understanding that even the aspect of Elokim is the acceptance of His Godliness, blessed be He.

And this is: “And God spoke to Moses and said to him, I am the Lord,” for Moses our teacher, peace be upon him, said, “Why have You done evil to this people,” and the Name, blessed be He, answered him: What evil is this? Is it not that the essence of redemption is that they know that Elokim and the Name of mercy are one and a single unification, as stated above?

ובאゴז יש קליפה חיצונה היותר קשיה ומכפה את האכל ומחזיקה קליפה הקשיה כדי שיווכלו לראות האכל

הגם שגנשארו עדין סקליפות נדקות עד שיבוא משיחנו במלחה בימינו שיתגלה הפנימיות לגשמי

מכל מקום עיקר ההתקפות נתגלה כי מקרים אותיות מצרים ים כי יש ים החכמה שהוא הדעת שבא מכם

ומי שאין לו דעת כלל הוא גם היום במצרים ים שלא נכנס עדין בים החכמה

על כן אמר בעל הגדה לא את אבותינו בלבד גאל הקדוש ברוך הוא אלא אף אותנו גאל עמםם כי בכל שנה יש יציאת מצרים באוקו הפל

וירושים שאין להם דעת עדין לא יצאו ממצרים על כן אמר בעל הגדה לא את אבותינו בלבד גאל הקדוש ברוך הוא אלא אף אותנו גאל עמםם כי בכל שנה יש יציאת מצרים באוקו הפל

על כן אמר ר'שע מה הוא אומר מה העבודה וכי מאחר שאין לו דעת קשיה לו על העבודה נאף אם לאו והוא לא לו היה שם לא היה נגאל מאחר שאין היום הוא במצרים דמיינו דעת שלו

על כן נאמר וירא אלקים את בני ישראל וידע אלקים שבא דעת לheckino בהדעת שאף בחינת אלקים הוא קבלת אלהיתו יתברך

וניה וידבר אלקים אל משה ויאמר אליו אני ה' כי משה רבינו ע"ה אמר למשה תברעת לעם קהה והשיב לו השם יתברך מה רעה הוא זה הלא עיקר האגלה הוא שידעו שאלקים ושם הרכמים הוא אחד ויחד אחד כאמור לעיל

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Va'eira

And that which appears to be evil is for one who has no understanding, but in truth, according to His wisdom, blessed be He, which is not apprehended, it is necessary at that time to contract specifically in that measure.

And this is what He, blessed be He, instructed Moses and said to him: in the attribute of Elokim that you said that I did evil, know that I am the Lord, as stated.

“And I appeared to the fathers with El Shaddai,” Who said to His world “enough,” which is contraction and judgment, for I conducted Myself with them through contractions and judgments, for I tested them by removing expansive understanding from them through the removal of attachment, in order that it be called a trial.

And they stood in the trial because they stood upon this understanding, from that which remained with them of understanding after the removal of attachment, for His Godliness, blessed be He, also contracts in judgment, and they had this faith.

And this is: “And My Name, the Lord, I did not make known to them,” for I removed from them the expansive understanding which is through attachment, for the Name Havayah is called understanding, as is known.

And this is: “I did not make Myself known to them,” in understanding, as before the trial; nevertheless they accepted His Godliness in everything that I measured to them.

And this is: “Woe for those who are lost,” meaning that they lost at the time of the trial an aspect that they had previously; “and are not found” is from the language of forgetting, that they did not forget the understanding to accept His Godliness in all the attributes.

It follows from all that has been stated that a person who serves must serve his Creator, blessed be He, specifically in the manner stated above, whether in His goodness or in hardship; and if he sees that the Creator, blessed be

וּמָה שָׁנוּאָה שַׁהְאָ רְעָה הָאָ לְמַיְ שָׁאוּן לְזַעַת אָבָל
בְּאַמְתָה לְפִי חִכְמָתוֹ יַחֲבֵרָ שָׁאִינָה מְשֻׁגָת אַרְיךָ בְּעֵת
הַהִיא לְהַתְצִמְצָם בְּמִזְהָה הַהִיא דָוְקָא

וְזַהוּ שַׁהְוָרָה הָוָא יַתְבְּרֹךְ זַה לְמַשָּׁה וְאָמַר אַלְיוּ בְּמִזְהָ
אַלְקִים זַה שְׁאָמְרָת שְׁהָרְעוּתִי תְּדַע שָׁאוּן הַי' כְּאָמוֹר

וְאָרָא אֶל הַאֲבּוֹת בְּאֶל שְׁדֵי שָׁאָמַר לְעֹזְלָמוֹ זַי שַׁהְאָ
צְמָצָום וְדַיְוּ פִי גְּנָגָתִי עַמְּקָם עַלְיָהִי צְמָצָום וְדַיְנִים
שְׁגָנִיטִי אָוָטָן בְּסִילּוֹק הַדּוּתִ הַרְחֵב מִקְםָם עַלְיָהִי
סִילּוֹק הַהַתְקִשְׁרוֹת שְׁפָלָקְתִי מִקְםָם בְּכָדִי שִׁיְהָה נְגָרָא
גַּנְפִּיּוֹן

וְהָם עַמְּדוּ בְּגַפְיָוּן מְחַמָת שְׁעַמְדוּ עַל דִעַת זַה בְּמָה
שְׁנַשְׁאָר אֶצְלָם מִן הַדּוּת אַחֲר סִילּוֹק הַהַתְקִשְׁרוֹת כִּי
אַלְהָוָתוֹ יַתְבְּרֹךְ מִתְצִמְצָמָת גַם כֵו דַיְוּ וְהִתְהַמָתָה לְהָם
הַאֲמֹנוֹת זַה

וְזַהוּ וְשַׁמְיָה הַי' לְאַנְדְּעַתִי לְהָם כִי סְלִקְתִי מִקְםָם הַדּוּת
הַרְחֵב שַׁהְאָה עַלְיָהִי הַהַתְקִשְׁרוֹת כִי הַי' נְגָרָא הַדּוּת
כְּנָדָע

וְזַהוּ לְאַנְדְּעַתִי לְהָם בְּהַדּוּת כְּמִקְוָדָם הַגַּפְיָוּן וּמְכָל
מִקְוָם קְבָלָוּ אַלְהָוָתוֹ בְּכָל מִה שְׁפָדָקְתִי לְהָם

וְזַהוּ חְבָל עַל דָאַבְדַיו רְצָה לְזַמְרָ שְׁאָבְדוּ בְּעֵת הַגַּפְיָוּן
בְּחִינָה שְׁקִינָתָה לְהָם מִקְוָדָם וְלֹא מְשֻׁתְכָהָן הָוָא
מְלֹאָן שְׁכָחָה שְׁלָא שְׁכָחָה דִעַת לְקַבֵּל אַלְהָוָתוֹ בְּכָל
הַמְדֹות

וּנוּמָא מְכָל הָאָמוֹר שְׁאַרְיךָ הָאָרָם הַעֲזָבָד לְעַבּוֹד אֶת
בָּרוּאָ בָּרוּךְ הָוָא דָוְקָא בָּאוּפָו כְּנָל בֵּין בְּטוּבוֹ בֵּין
בְּעַקְצּוֹ וְאִם רֹזֶה שְׁהַבּוֹרָא בָּרוּךְ הָוָא

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Va'eira

He, conducts Himself with him for some time with the attribute of kindness, and afterward he sees that he has begun to falter, he should be like a peg firmly fixed in a faithful place, that he not move from his level, for perhaps they are testing him with this, as stated.

And this is the explanation of the verse: "For You are our Father, for Abraham did not know us, and Israel..." (Isaiah 63:16); and our Sages of blessed memory expounded: "For You are our Father" refers to Isaac, for Abraham said, "Let them be erased for the sanctification of Your Name," and Jacob as well, etc., see there.

At first glance, how can this be the reverse, for Abraham, who is the attribute of kindness, should say so, and Isaac, who is judgment, should plead merit?

But the truth is as stated: one who serves the Creator, blessed be He, only when He conducts Himself with him through the attribute of Abraham, which is kindness, or through the attribute of Jacob, which is mercy, and not when He conducts Himself with him through the attribute of Isaac, certainly still has no understanding and does not recognize His Godliness, blessed be He.

And one who serves in this way is called, Heaven forfend, "a quarrelsome separatist, separating the Master" (Proverbs 16:28), and he transforms, Heaven forfend, the attribute of mercy into the attribute of judgment, as stated above.

Therefore, through the attribute of kindness, judgment comes upon him, to say: "Let them be erased for the sanctification of Your Name," and likewise Jacob.

But one who accepts His Godliness, blessed be He, according to how He measures Himself to him, even through the attribute of Isaac, then he transforms the attribute of judgment into the attribute of mercy.

And therefore Isaac said: "Half is upon me," etc., since it became mercy, as stated above.

And this is: "For Abraham did not know us"; one who accepts His Godliness, blessed be He, only through the attribute of Abraham, "did not know us," he still has no understanding.

מתקנה עמו זמן מה במדת החסד ואחר זה רואה שהתחילה להתempt יהה ביתה תקווע במקום נאום שלא יותר מתקנתו כי אולי מנפין אותו בזאת כאמור

ונזה פרוש הפסוק (ישעיה ס"ג, ט"ז) כי אטה אבינו כי אברם לא ידענו וישראל וגוי ורשו רז"ל כי אטה אבינו קאי על יצחק כי אברם אמר יאחו על קדשת שמך ויצקב גם כן וכי עין שם

לכוארה איך הוא הזכיר לך כי אברם שהוא מדת חסד יאמר פנ"ל ויצחק שהוא דין ילפיד זכות

אבל האמת הוא כאמור כי מי שעובד הבורא ברוחו הוא בישפטנה עמו במדת אברם שהוא חסד או במדת יעקב שהוא רחמים בלבד ולא בישפטנה עמו במדת יצחק בודאי אין לו דעת עדין ואין מכיר אלאותו יתברך

ונזה שעובד בן נקרא ס"ו גראן מפריד אלף (משלי ט"ז, כ"ח) ומהפך ס"ו מדת רחמים למדת דין במאור למעלה

ועל כן על-ידי מדת החסד בא עלייו הדין לומר יפהו על קדשת שמך וכן יעקב

אבל מי שמקבל אלהות יתברך כי מה שמדובר את עצמו אליו אף במדת יצחק איז הוא מהפך מדת הדין למדת רחמים

ועל כן אמר יצחק פלא עלי וכי מאחר שגנשא רחמים כאמור לעיל

ונזה כי אברם לא ידענו מי שמקבל אלהות יתברך על-ידי מדת אברם בלבד לא ידענו אין לו דעת עדין

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Me'or Einayim

Parshas Va'eira

And “Israel did not recognize us”; one who accepts His Godliness only through the attribute of Jacob still does not recognize His Godliness, blessed be He.

Rather, “For You are our Father,” and then he unifies His Godliness, blessed be He, in a complete unification; and understand.

And the matter of the ten plagues that were in Egypt: the matter is that it is known that the Creator, blessed be He, conducts His world through ten intellects, and they are understanding.

Therefore, in Egypt, when He wished to reveal the secret of understanding, through each of the ten plagues one of the intellects was revealed, until the entire revelation of understanding was completed.

However, that which the attachment is removed at the time of trial, through which understanding is diminished, as stated above, that diminution is also a revelation of understanding, for so is the need always.

And it follows that there are two aspects in the revelation of understanding: one through its increase, and one through its diminution, as stated at the time of trial; and both together are the revelation of understanding.

And understand, for this is the need specifically, even after the husk that covers was broken.

Therefore, there were some of the plagues in which there was no warning, such as hail, darkness, and lice, for this purpose.

Since each of the ten plagues was to reveal understanding with its two aspects, as stated, therefore corresponding to the aspect of the revelation of understanding through its increase, there was warning.

For it is known that all those liable to capital punishment are not executed until understanding is brought into them through witnesses who warn them and inform them through words, bringing understanding, as is known.

For without warning, even if one acts intentionally, nevertheless he is without understanding.

וישראל מי שמקבב אליהם על-ידי מות יעקב לבד לא יכירנו אין מפיר אליהם יתברך עוזן

אלא כי אפה אבינו ואו מיר אליהם יתברך ביהו גמור ובקב

ועננו קעשרה מכות שהו במצרים הענן הוא כי נודע שהבורא ברוך הוא מנהיג עולם על-ידי עשר שכליים וכהן הדעת

ועל כו במצרים שהיה רוזה לגלות סוד הדעת על כו על-ידי כל אחת משער מכות נתנה אחד מן השלליים עד שגامر כל התגלות הדעת

אך כי מה שאלסלאין התחנשות בעת הגזין שעלי-ידי זה נתמעט הדעת אמרו לעיל הטעות הוא גם כן התגלות הדעת כי כה הוא הatzek פמיד

ונמצא כי יש שתי בוחינות בהתגלות הדעת אחד על-ידי רבינו ואחד על-ידי מיטו אמרו בעת הגזין ושניהם ושניהם כאחד הם התגלות הדעת

ובבון כי כן הוא הatzek דוקא אף אחר שנשברה הקליפה המכיפה

לכן יש קצתמן הפטות שלא קיתה בבן התראה כגון ברד חזק וככנים לפונה זו

מאחר שכל אחת משער מכות קיתה לגלות הדעת עם שתי בוחינותיו אמרו לכן נודע בוחינת התגלות הדעת שהוא על-ידי רבינו קיתה התראה

doneu shech chibi mitot ain mimitin otto ud shikniso lehem hutzot ul-idi udzim haftorim aotnu vmeduyim lehem ul-idi dbeirim hutzot benou

כי לו לא התראה אף שעוזה במניזד מכל מקום הוא בלא דעת

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Therefore here, where it was necessary to bring understanding into the world through the plagues, warning was required for this purpose, to break the husk that covers the aspect of understanding that needs to be increased.

And the plagues regarding which warning was not stated were to break the husk that covers this aspect of understanding that needs to be diminished at the time of trial; and understand.

[NOTE Summary:

The maamar establishes that the essence of avodat Hashem is da'at, conscious recognition and acceptance of Elokus in every circumstance. Galut Mitzrayim is defined not merely as physical bondage but as exile of da'at, a state in which divine vitality is obscured by kelipot, likened to the layers of a nut. Redemption begins when da'at emerges, allowing a person to perceive that both Havayah, mercy, and Elokim, judgment, are one unified divine reality.

Central to the teaching is nisayon. A true test requires partial removal of felt attachment and expansive awareness so that only bechirah remains. Without this concealment there is no test. The tzaddik does not succeed through present inspiration but through inner fixing of da'at achieved earlier, which continues to guide action even when perception is dimmed. This principle explains the trials of the Avot and the divine name El Shaddai, a mode of contraction and limitation through which they were tested, yet remained faithful by accepting Elokus even within din.

The maamar explains Shema as an act of radical acceptance: by receiving all four forms of death implied in Echad, one unifies mercy and judgment, affirming that every divine mode is an expression of the same Elokus. With da'at, judgment itself becomes mercy. Without da'at, even mercy is experienced as judgment, since the person separates divine attributes rather than unifying them.

This framework resolves the teaching that Yitzchak defends Israel while Avraham and Yaakov do not. One who serves God only when life is kind or compassionate lacks full da'at. True recognition occurs only when one accepts Elokus even in the mode of Yitzchak, din. Only then is divine unity complete.

The ten plagues are understood as a progressive revelation of da'at through ten intellectual channels. Some plagues required warning, corresponding to revelation through expansion of awareness. Others had no warning, corresponding to revelation through constriction, paralleling nisayon. Both expansion and diminution are necessary expressions of da'at. Even concealment, when accepted consciously, is itself revelation.

Thus, true yetziat Mitzrayim occurs every year and in every life. One who has not acquired da'at remains in Mitzrayim, constrained from entering the sea of wisdom. Redemption is not escape from difficulty but the ability to receive Elokus fully within it.

לכן פְאָו שְׁנִיה אָרִיךְ לְהַכְנִיס הַדָּעַת בַּעוֹלָם עַל-יְצָרָה
הַמְפֻכָּה הַזָּרָכָה כְּמַתְרָאָה לְפָנֶה זו לְשִׁבְרָה נְקָלִיפָה
הַמְפֻכָּה בְּחִינַת דָעַת שְׁאָרִיךְ שִׁיתְרָבָה
וְהַמְפֻכָּה שְׁלָא נְאָמֵר בְּזַהוּ כְּתָרָאָה הַזְּנִינָה
הַמְפֻכָּה בְּחִינַת הַדָּעַת זו שְׁאָרִיךְ לְמַעַטּוּ בְּעַת הַגְּפִין
וְהַבָּוּ

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Me'or Einayim

Parshas Va'eira

Practical Takeaway:

Avodah is not measured by how inspired one feels but by whether one accepts Elokus consistently across kindness, mercy, and judgment. When spiritual clarity fades or life constricts, this is not necessarily failure but nisayon. The task is to remain anchored in previously integrated da'at and to choose fidelity even without felt connection. By consciously affirming that every experience is a measured divine expression necessary for that moment, one transforms din into rachamim and lives continual yetziat Mitzrayim.

Chassidic Story:

Menachem Nachum of Chernobyl lived through periods of intense concealment, both spiritual and material. In his later years, he experienced prolonged illness and poverty. Students reported that at times his physical weakness was so great that he could barely speak, and his earlier radiant intensity seemed withdrawn. A younger chassid once confided to another that he feared the Rebbe had lost his former spiritual fire.

When the Rebbe sensed this unease, he addressed his followers quietly. He explained that there are times when the light must be drawn inward so that it can be received more deeply by the vessels. He said that when inspiration is taken away, it is not absence but invitation, a call to serve from commitment rather than sensation. He added that a person who can serve only when the heart is aflame has not yet learned to serve from truth.

After his passing, close students testified that during those years of concealment, the Rebbe maintained exacting avodah, prayer, and inner attachment, though without outward expression. His writings from that period show no diminution in depth. Later generations recognized that these years embodied precisely the teaching of this maamar: that da'at is revealed not only in expansion but also in contraction, and that the greatest unity is forged when Elokus is accepted without illumination. Only afterward did his students understand that they had witnessed a living example of transforming din into rachamim through conscious, unwavering acceptance.

TPX – Therapeutic Psychological Integration

The Core Dynamic

This maamar reframes spiritual struggle as a psychological and existential process rather than a failure state. The central mechanism is da'at, not as abstract knowledge, but as integrated awareness that allows a person to hold complexity without fragmentation. When da'at is present, opposing experiences such as kindness and hardship, clarity and confusion, closeness and distance are metabolized into a single coherent inner narrative. When da'at is absent, the psyche splits, and even goodness can feel threatening or destabilizing.

From a therapeutic lens, this is the difference between integration and dissociation. A person with integration can experience pain without losing meaning. A person without it experiences the same pain as abandonment, punishment, or chaos.

Nisayon as Therapeutic Exposure

The maamar's definition of nisayon is remarkably precise: true testing requires removal of felt attachment

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while preserving choice. This mirrors controlled exposure in modern therapy. If comfort, reassurance, or emotional warmth remain intact, there is no real test of internalized values. Growth happens only when the external supports are reduced and the person must act from internalized commitments.

Importantly, the text insists that *da'at* is not erased during a trial; it is reduced. This is crucial. In psychological terms, this means the person is not regressing or breaking, but being invited to operate from a deeper layer of self rather than from emotional reinforcement. The success of a *nisayon* depends on what was stabilized earlier, when awareness was wide and accessible.

Why Judgment Feels So Dangerous

The teaching explains that *din* feels destructive only to someone who relates to God, and by extension to life, conditionally. If goodness is expected to arrive only through kindness and mercy, then contraction feels like rejection. This is a classic conditional attachment pattern. The moment conditions change, the bond feels broken.

The *tzaddik*, by contrast, has unconditional attachment. Judgment is not experienced as loss of relationship but as a different expression of the same relationship. Psychologically, this is secure attachment. The environment may shift, but the bond remains intact.

Reframing Collapse

The *maamar* directly addresses a common psychological crisis: a person experiences a period of growth, clarity, or success, and then begins to unravel. The instinctive response is panic or self-blame. Here, collapse is reframed as possible *nisayon*. The instruction is strikingly practical: become “a peg firmly fixed,” do not abandon your internal commitments just because emotional feedback has changed.

This is emotional regulation at a high level. Stability is not maintained by mood management but by meaning anchoring. The self does not chase relief; it holds position.

Expansion and Constriction as One Process

The explanation of the ten plagues introduces a sophisticated model of growth: *da'at* is revealed both through increase and decrease. Expansion builds capacity; constriction tests whether that capacity has been integrated. Both are necessary. Without expansion, there is no substance. Without constriction, there is no ownership.

In therapeutic language, insight without stress testing remains intellectual. Stress without insight becomes trauma. Healing occurs when both are present in sequence.

Modern Story

A man in his early forties entered therapy after a sudden collapse in motivation. For years he had been deeply engaged in learning, prayer, and community leadership. Then, over the course of months, everything felt empty. He described it as being “cut off from the plug.” He assumed he had failed spiritually.

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Rather than trying to restore inspiration, his therapist asked one question: “When the feeling disappeared, what did you stop doing?” The answer was immediate. He had stopped praying consistently, stopped learning seriously, and stopped showing up emotionally for others. Not out of rebellion, but because it no longer felt real.

They reframed the experience. The earlier years were expansion. Now came constriction. The work was not to feel inspired again, but to act from values without emotional reinforcement. Slowly, he rebuilt consistency, not chasing feelings. Months later, warmth returned, but it was quieter and more stable. He later said that the second phase felt less dramatic, but more real.

This is exactly the movement of the maamar. Da'at matured. The relationship no longer depended on constant illumination. What once felt like loss revealed itself as integration.

Closing Integration

This TPX teaches that spiritual and psychological health are not measured by intensity, clarity, or comfort. They are measured by continuity under change. When a person can accept both expansion and constriction as meaningful expressions of the same underlying truth, judgment no longer fractures the self. It becomes another path to wholeness.

END NOTE]