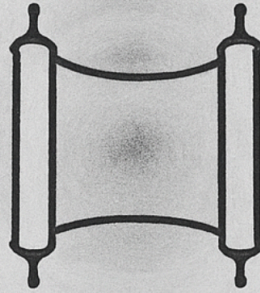


בס"ד

**Menachem Nachum
of Chernobyl
Me'or Einayim
Parshas Behalosecha**



Dedicated To:

אילנה דבורה בת שרה מרים

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Introduction

This discourse presents a deep mystical reflection by Menachem Nachum of Chernobyl on the unity between the revealed and hidden dimensions of Torah and mitzvot. Drawing from the imagery of the Menorah and the lighting of its lamps, he explores how the physical actions of mitzvot (the "body") must be joined with their inner intention and divine vitality (the "soul") to fulfill their purpose. Through this unification, the mitzvah becomes a vehicle not just of ritual performance, but of cosmic transformation. He ties this to the concept of לשמה (for its own sake), and reveals how each letter and thought involved in a mitzvah reflects celestial processes and deeper union between the Divine and creation. With vivid metaphors and precise exegesis, the discourse moves from the act of lighting candles to the elevation of letters, thoughts, and the human soul into the realm of absolute unity—where judgment and mercy are one, and no extinguishing ever occurs.

And Hashem spoke to Moshe, saying, etc.: "When you raise up the lamps, toward the face of the Menorah shall the seven lamps give light." And Aharon did so, etc.

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר וְגו' בְּהַעֲלִיתָ אֶת הַנְּרוֹת אֶל מוֹל פְּנֵי הַמְּנוֹרָה וְאִירוּ שִׁבְעַת הַנְּרוֹת וַיַּעַשׂ כֵּן אַהֲרֹן וְגו'

Rashi explains: to declare the praise of Aharon, that he did not change.

פִּירַשׁ רַשִׁי לְהַגִּיד שֶׁבָחוּ שֶׁל אַהֲרֹן שֶׁלֹּא שָׁנָה.

Our Sages said: the reward of a mitzvah is a mitzvah.

אָמְרוּ רַז"ל שֶׁכֶּר מִצְוָה מִצְוָה

That is to say: that Hashem, blessed be He, gave us the mitzvos in order to attach through them to Hashem, blessed be He.

רָצָה לוֹמַר שֶׁהַשֵּׁם יִתְבָּרַךְ נָתַן לָנוּ הַמִּצְוֹת כְּדֵי לְהִדְבֵּק עַל יְדֵיהֶם בְּה' יִתְבָּרַךְ

And this is [the meaning of] "the reward of a mitzvah is a mitzvah"—[the word] mitzvah as a term of "connection"—that is, that through it we become attached to Hashem, blessed be He; and there is no greater reward than this.

וְזֶהוּ שֶׁכֶּר מִצְוָה הִיא מִצְוָה לְשׁוֹן צִוְיָא, דְּהֵינּוּ לְשׁוֹדְבֵק עַל יְדֵיהֶם בְּה' יִתְבָּרַךְ וְאִין לָהּ שֶׁכֶּר גְּדוֹל מִזֶּה.

And behold, "mitzvah" is [spelled with] the letters of the Name Havayah (Y-H-V-H), because the first two letters, Mem and Tzadi, are in Atbash [code] the letters Yud and Heh.

וְהִנֵּה מִצְוָה הוּא אוֹתִיּוֹת שֵׁם הוִי"ה ב"ה, כִּי שְׁנֵי הָאוֹתִיּוֹת הָרֵאשׁוֹנוֹת שֶׁהֵן מ"צ הֵן בְּאִ"ת ב"ש אוֹתִיּוֹת י"ה

And to understand this: why is the first half of the Name concealed using Atbash letters?

וְלִהְיוֹן זֶה לְמַעַן הַחֲצִי הָרֵאשׁוֹן שֶׁל הַשֵּׁם הוּא נִסְתָּר בְּאוֹתִיּוֹת אִ"ת ב"ש

The matter is: that Hashem, blessed be He, is hidden and revealed.

הַעֲנִין הוּא שֶׁהַשֵּׁם יִתְבָּרַךְ ב"ה הוּא סְתוּם וְגִלְיָא

Revealed—through His actions, that is, the miracles and wonders that He did and does with us at all times and moments.

נִגְלָה מִצַּד פְּעוּלוֹתָיו דְּהֵינּוּ הַנְּסִים וְהַנִּפְלְאוֹת שֶׁעָשָׂה לָנוּ וְעוֹשֶׂה עִמָּנוּ בְּכָל עֵת וְרַגַע

And hidden—from His essence.

וְנִסְתָּר מִצַּד מְהוּתוֹ

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And behold, in the revealed there is also the hidden—meaning, His essence, blessed be He, which is the life-force within the revealed.

והנה בנגלה יש גם כן הנסתר, דהיינו מהותו ותברך
שהוא החיות של הנגלה.

And it is written (Devarim 29:28): "The hidden things are for Hashem our God, and the revealed things are for us and our children forever, to do all the words of this Torah."

וקתוב (דברים כ"ט, כ"ח) הנסתר לה' אלקינו
והנגלת לנו ולבנינו עד עולם לעשות את כל דברי
התורה הזאת,

And we must understand: what is the excess in the phrase "all the words," etc.?

וצריך להבין מהו הריבוי בתבת כל דברי וגו'

However, Hashem, blessed be He, gave us to study the revealed part of the Torah.

אף שהשם ותברך נתן לנו ללמוד הנגלה של
התורה,

And you must know: for example, when you speak to a person, with whom are you speaking?

וצריך שתדע, למשל כשאתה מדבר עם אדם אחד,
עם מי אתה מדבר,

Is it not with his soul and life-force? The proof is: that once his soul departs and he dies, you are certainly no longer speaking with him.

הלא עם נשמתו וחיותו והראיה שפצאת נפשו כי
מת, ודאי לא מדבר עמו

So too, when we learn the revealed Torah, we must know that we are speaking with the soul and life-force of the revealed—which is the hidden, meaning His essence, blessed be He.

כך כשאנחנו לומדים התורה הנגלית, צריך שנדע
שאנחנו מדברים עם הנשמה והחיות של הנגלה,
שהוא הנסתר דהיינו מהותו ותברך

For He, blessed be He, is the soul of souls, and He, blessed be He, is the life-force of all the worlds.

כי הוא ותברך נשמה לנשמות והוא ותברך החיות
של כל העולמות

As our Sages said: "These are the essentials of the Torah"—that all the Written Torah and the Oral Torah and all the revealed mitzvos are the body of the Torah.

כמאמר רז"ל הן הן גופי תורה, שכל התורה שבכתב,
ושבע"פ וכל המצוות הנגלות הן הם הגוף של התורה

And there must be in them the vitality and the inwardness—meaning, the secrets of the Torah, which are His Essence, blessed be He, as explained above.

ומכרח להיות בהן החיות והפנימיות דהיינו הרזון
דאורייתא שהוא מהותו ותברך כנ"ל

And one must unite the body with the soul.

וצריך ליחד הגוף עם הנשמה

And this is [the meaning of] "to do all the words of this Torah" (Devarim 29:28)—that is, that one must unite the body with the soul, which are the secrets of the Torah.

וזהו לעשות את כל דברי התורה הזאת, דהיינו
שצריך ליחד הגוף עם הנשמה שהם הרזון
דאורייתא

And this is what Moshe Rabbeinu, peace be upon him, requested (Shemot 33:18): "Show me now Your glory."

וזהו שביקש משה רבינו ע"ה (שמות ל"ג, י"ח)
הראני נא את כבודך

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Meaning, he requested to attain the vitality and inwardness of the Torah, which is the hidden, that is, His Essence, blessed be He.

דְּהֵינּוּ שְׂבִיקֵשׁ שְׂשִׁיגֵי הַחַיּוֹת וְהַפְּנִימִיּוֹת שֶׁל תּוֹרָה שֶׁהוּא הַנְּסֻתֶר דְּהֵינּוּ מֵהוּתוֹ יְתִבְרַךְ.

And He answered him: “You cannot see My face, etc., but you shall see My back; and My face shall not be seen” (Shemot 33:20, 23).

וְהַשִּׁיב לוֹ לֹא תוּכַל לִרְאוֹת אֶת פְּנֵי וגו' וְרָאִיתָ אֶת (אֲחֵרֵי וּפְנֵי לֹא יֵרָאוּ) (שְׁמוֹת ל"ג, כ"–כ"ג).

And our Sages said: He showed him the knot of the tefillin, but not the tefillin themselves.

וְאָמְרוּ רַז"ל קָשָׁר שֶׁל תְּפִלִּין הִרְאָה לוֹ וְלֹא הִתְּפִלִּין עֲצָמָן.

And the matter is: that the revealed part is called the aspect of “back,” like the analogy of one who sees the king from behind.

וְהַעֲנֵן הוּא שֶׁהַחֶלֶק הַנִּגְלָה נִקְרָא בְּשֵׁם בְּחִינַת אַחֲרָיִים, כְּמִשְׁלַל מִי שֶׁרוֹאֶה הַמֶּלֶךְ מֵאַחֲרָיו

And he knows that he is in the king’s presence, but he does not see him from the front.

,וְהוּא יוֹדֵעַ שֶׁהוּא אֶצֶל הַמֶּלֶךְ אֲבָל אֵינוֹ רוֹאֶהוּ מִלְּפָנָיו

“And My face shall not be seen”—that is, the vitality and inwardness, which is His Essence, blessed be He—this no human being can attain.

וּפְנֵי לֹא יֵרָאוּ, שֶׁהוּא הַחַיּוֹת וְהַפְּנִימִיּוֹת שֶׁהוּא מֵהוּתוֹ יְתִבְרַךְ, זֶה אֵי אֶפְשָׁר לְשׁוּם אָדָם לְהַשִּׁיג.

This was only for Israel at the time of the giving of the Torah—when their defilement ceased—they attained the vitality and inwardness of the Torah, the aspect of “face.”

וְנֵה לֹא הָיָה רַק לְיִשְׂרָאֵל בְּעֵת נְתִיבַת הַתּוֹרָה שֶׁפְּסָקָה זִוְהַמְתָּן, הַשִּׁיגוֹ הַחַיּוֹת וְהַפְּנִימִיּוֹת שֶׁל הַתּוֹרָה בְּחִינַת פְּנִים,

As it is written (Devarim 5:4): “Face to face Hashem spoke, etc.”—which is His Essence, blessed be He.

שֶׁנֶּאֱמַר (דְּבָרִים ה', ד') פְּנִים בְּפָנִים דִּבֶּר ה' וגו', שֶׁהוּא מֵהוּתוֹ יְתִבְרַךְ.

And so it shall be, God willing, in the future—when the defilement will cease, they will attain His Essence, blessed be He.

וְכֵן יִהְיֶה אִם יִרְצֶה ה' לְעֵתִיד שֶׁיִּפְסָק הַזִּוְהַמָּה וְיִשְׁיגוּ מֵהוּתוֹ יְתִבְרַךְ.

As our Sages said: they will point with a finger and say, “Behold, this is our God, for Whom we hoped.”

כְּמוֹ שֶׁאָמְרוּ רַז"ל שֶׁיְהִיוּ מֵרָאִים בְּאַצְבָּע הַיָּד אֶלְקֵינוּ, זֶה קוֹיֵנוּ לוֹ,

And then (Yeshayahu 11:9): “And the earth shall be filled with knowledge,” etc.

וְאֵז (יִשְׁעִיָּה י"א, ט') וּמְלֵאָה הָאָרֶץ דַּעַה וגו'.

And so too regarding a mitzvah—we must perform the action of the mitzvah, which is the revealed part, and the hidden part, that is, the secret of the mitzvah, is its soul and vitality, which is His Essence, blessed be He.

וְכֵן בְּמִצְוָה צְרִיכִים אֲנִחְנוּ לַעֲשׂוֹת מַעֲשֵׂה הַמִּצְוָה שֶׁהוּא הַנִּגְלָה וְהַנְּסֻתֶר דְּהֵינּוּ הַסּוּד שֶׁל הַמִּצְוָה הוּא הַנְּשֻׁמָּה וְהַחַיּוֹת שֶׁלָּהּ שֶׁהוּא מֵהוּתוֹ יְתִבְרַךְ.

Therefore, when one performs [a mitzvah] without intention, it is like a body without a soul.

וְלָכֵן בְּשִׁעוּשָׁה בְּלֹא כּוֹנֵה הוּא כְּגוֹף בְּלֹא נִשְׁמָה

For the act of the mitzvah is the body, and the intention, which is the secret, is the soul and vitality of the mitzvah.

כִּי מַעֲשֵׂה הַמִּצְוָה הוּא הַגּוֹף, וְהַכּוֹנֵה שֶׁהוּא הַסּוּד הִיא הַנְּשֻׁמָּה וְהַחַיּוֹת שֶׁל הַמִּצְוָה.

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<p>And one must unite the body with the soul—and this is called the unification of the Holy One, blessed be He, and His Shechinah:</p>	<p>וְצָרִיךְ לְיִיחָד הַגּוּף עִם הַנְּשֻׁמָּה וְזֶהוּ נִקְרָא יְחִיד קוֹדֶשׁ בְּרִיךְ הוּא וְשְׂכִינְתָּיהּ</p>
<p>that one unites the action, which is the body, with the soul and vitality, which is Hashem, blessed be He, Himself.</p>	<p>שְׂמִיּוּחַד הַמַּעֲשֵׂה שֶׁהוּא הַגּוּף עִם הַנְּשֻׁמָּה וְהַחַיּוּת, שֶׁהוּא הַשֵּׁם יִתְבָּרַךְ ב"ה בְּעֶצְמוֹ</p>
<p>And a unification is made in all the worlds.</p>	<p>וְנַעֲשֶׂה יְחִיד בְּכָל הָעוֹלָמוֹת</p>
<p>Therefore, the letters Vav and Heh in the word “mitzvah” are revealed: for the Vav is the Written Torah and the Heh is the Oral Torah.</p>	<p>וְלָכֵן הָאוֹתִיּוֹת ו"ה שֶׁבְּמִצְוָה הֵן נִגְלוּת, שֶׁהוּ"וּ הִיא תּוֹרָה שְׂבֻכָתָב וְהֵה"א הִיא תּוֹרָה שְׂבֻעֵל פֶּה</p>
<p>And the first two letters, which are Yud and Heh, are hidden in Atbash as Mem and Tzadi—</p>	<p>וְשְׁנֵי הָאוֹתִיּוֹת הָרֵאשׁוֹנוֹת שֶׁהֵן אוֹתִיּוֹת י"ה הֵן נִסְתָּרוֹת בְּאִ"ת ב"ש מ"צ</p>
<p>which is the soul and vitality—that is, the secret, which is His Essence, blessed be He.</p>	<p>שֶׁהוּא הַנְּשֻׁמָּה וְהַחַיּוּת דְּהֵינּוּ הַסּוּד שֶׁהוּא מֵהוּתוֹ יִתְבָּרַךְ</p>
<p>And this is [the meaning of] “The reward of a mitzvah is a mitzvah”—that one becomes attached to Hashem, the Name Havayah, blessed be He.</p>	<p>וְזֶהוּ שְׂכָר מִצְוָה מִצְוָה שֶׁמִּתְדַבֵּק בֵּה' הוּי"ה ב"ה</p>
<p>And there is no greater reward than this.</p>	<p>וְאֵין לָהּ שְׂכָר גְּדוֹל מִזֶּה</p>
<p>And behold, our Sages said on the verse (Mishlei 9:1), “She has hewn out her seven pillars”—that the Torah is divided into seven parts,</p>	<p>וְהִנֵּה אָמְרוּ רַז"ל עַל פְּסוּק (מִשְׁלֵי ט', א') חֲצֻבָה עֲמוּדָיָהּ שִׁבְעָה, שֶׁנִּחְלְקָה הַתּוֹרָה לְז' חֲלָקִים</p>
<p>for the verse “And it was, when the Ark would travel...” divides the book into three books.</p>	<p>כִּי הַפְּסוּק וַיְהִי בְּנִסְעַ מִחֲלֹק הַסֵּפֶר לְג' סְפָרִים</p>
<p>And it is known that the mitzvos are called “lamp,” as the verse says: “For a mitzvah is a lamp, and the Torah is light.” (Mishlei 6:23)</p>	<p>וַיְדוּעַ שֶׁהַמִּצְוֹת נִקְרָאִים נֵר, כְּמֵאֲמַר הַכְּתוּב כִּי נֵר (מִשְׁלֵי ו', כ"ג)</p>
<p>And this is [the meaning of] “When you raise up the lamps” (Bamidbar 8:2):</p>	<p>(וְזֶהוּ בְּהַעֲלֹתָהּ אֶת הַנֵּרוֹת (בְּמִדְבָּר ח', ב')</p>
<p>That is, when you want to raise yourself up with the lamps, which are the mitzvos—</p>	<p>רְצוֹן לוֹמַר כְּשֶׁתִּרְצֶה לְהַעֲלוֹת עֲצָמָךְ עִם הַנֵּרוֹת דְּהֵינּוּ הַמִּצְוֹת</p>
<p>“toward the face of the Menorah shall the seven lamps shine” (ibid.)—</p>	<p>אֶל מוּל פְּנֵי הַמְּנוֹרָה יֵאִירוּ שִׁבְעַת הַנֵּרוֹת</p>
<p>that is, the seven divisions of the Torah, which are all the mitzvos, shall shine toward the face of the Menorah—</p>	<p>דְּהֵינּוּ ז' חֲלָקֵי הַתּוֹרָה שֶׁהֵם כָּל הַמִּצְוֹת יֵאִירוּ אֶל מוּל פְּנֵי הַמְּנוֹרָה</p>
<p>which is the inwardness and vitality.</p>	<p>שֶׁהוּא הַפְּנִימִיּוּת וְהַחַיּוּת</p>

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That is, you should unite the body, which is the revealed, with the soul and vitality.

דְּהֵיִנוּ שְׁתִּיחַד הַגּוּף שֶׁהוּא הַגְּלוּהַ עִם הַנְּשָׁמָה וְהַחַיּוּת,

And this is the unification of the Holy One, blessed be He, and His Shechinah, and a unification is made in all the worlds, as stated above.

וְנִהְיֶה יַחֲדוּ קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ וְנַעֲשֶׂה יַחֲדוּ בְּכָל הָעוֹלָמוֹת כְּנִ"ל

And this is what is called “for its sake” (*Lishmah*), as our Sages said: “It is better to dwell two [with a husband] than to dwell as a widow.”

וְנִהְיֶה נִקְרָא לְשָׂמָה, כְּמֵאֲמַר רַז"ל טַב לְמֵיתֵב טַן דּוּ מִלְּמֵיתֵב אֶרְמָלוּ.

For behold, it is known that the feminine receives from the masculine,

דְּהֵנָּה יְדוּעַ שֶׁהַגְּקָבָא מְקַבֵּלֶת מִן הַדְּכָר,

and the feminine is the aspect of the דְּל"ת, “who has nothing of her own,” only what the male gives her.

וְגָקָבָא הִיא בְּחִינַת דְּל"ת דְּלִית לָהּ מִגְּרָמָה כְּלוּם רַק מָה שֶׁמְשַׁפִּיעַ לָהּ הַדְּכָר

And behold, the physical action of the mitzvah—which is the body—is the aspect of the feminine, which has nothing of her own,

וְהֵנָּה הַמַּעֲשֶׂה שֶׁל הַמְצָוָה שֶׁהוּא הַגּוּף, הוּא בְּחִינַת גְּקָבָא דְּלִית לָהּ מִגְּרָמָה כְּלוּם רַק מָה שֶׁמְקַבֵּלֶת מִזְּכָר

which is from the soul and vitality—that is, the secret and hidden.

שֶׁהוּא מִהַנְּשָׁמָה וְהַחַיּוּת שֶׁהוּא הַסּוּד וְהַנְּסֻתָּה.

And this is: “It is better to dwell two” (*Tan du*)—that is, when one unites the body, which is the feminine, the aspect of דְּל"ת as above,

וְנִהְיֶה טַב לְמֵיתֵב טַן דּוּ דְּהֵיִנוּ כְּשֶׁמִּיחַד הַגּוּף שֶׁהוּא הַגְּקָבָא בְּחִינַת דְּל"ת כְּנִ"ל

with the soul and vitality, which is the masculine, the aspect of ו"ו—

עִם הַנְּשָׁמָה וְהַחַיּוּת שֶׁהוּא הַדְּכָר בְּחִינַת ו"ו

than “to dwell as a widow”—that is, when one acts without intention: it is like a body without a soul, like a widow,

מִלְּמֵיתֵב אֶרְמָלוּ, הֵינּוּ כְּשֶׁעוֹשֶׂה בְּלֹא כּוֹנֵן הוּא כְּגוּף בְּלֹא נְשָׁמָה, הֵנּוּ כְּאֶלְמָנָה שְׂאִין הַגְּקָבָא מְקַבֵּלֶת מִן הַדְּכָר.

And this is *Lishmah*—for the sake of the feminine—to unite the body and soul as above,

וְנִהְיֶה לְשָׂמָה לְשֵׁם הַגְּקָבָא לְיַחֲד הַגּוּף וְהַנְּשָׁמָה כְּנִ"ל

which is the unification of the Holy One, blessed be He, and His Shechinah—and a unification is made in all the worlds as above.

שֶׁהוּא יַחֲדוּ קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ וְנַעֲשֶׂה יַחֲדוּ בְּכָל הָעוֹלָמוֹת כְּנִ"ל

Or it can be explained [thus]: “When you raise up the lamps,” etc.—

אוּ יוֹאֲמַר בְּהַעֲלֹתְךָ אֶת הַנְּרוֹת גּוֹי.

The letters are called *lamps*, for within them the thought is the secret of oil, as is known in the Zohar.

הָאוֹתִיּוֹת נִקְרָאִים נְרוֹת שְׂבָהֶם הַמְחַשְׁבָּה סוּד שְׁמֹן, כְּנוֹדַע בְּזֵהָר קָדוֹשׁ

And the preparing of the lamps is to prepare the letters and cast out the waste—that is, foreign thoughts.

וְהַטְּבַת נְרוֹת הֵם לְהֵיטִיב אוֹתִיּוֹת וּלְזַרֵק הַפְּסוּלֹת שֶׁהֵם הַמְחַשְׁבוֹת זוֹרוֹת

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<p>And behold, there are letters <i>BeGeD KeFaReT</i>, which are doubled—judgment and mercy.</p>	<p>והנה יש אותיות בג"ד כ"פ"ר"ת שיהם כפולות דין ורחמים</p>
<p>And their meaning is: <i>BeGeD</i>, like “garment”—that they became enwrapped in a coarse garment and descended below, in a place of treacherous garments.</p>	<p>ופירושו הוא, בגד לשון לבוש שנתלבשו בלבוש עב וירדו למטה במקום בגד בוגדים</p>
<p>Therefore, they require <i>lamentation</i> and <i>atonement</i>, from the language of “he requires atonement on this man.”</p>	<p>על פן צריך קינות וכפרה מלשון בעי לכפורי גדיה, בהאי גברא</p>
<p>For the seven lamps are seven aspects, the seven days of building, by which the world is governed.</p>	<p>פי שבעת הנרות הם ז' בחינות, ז' ימי הבנין שהעולם מתנהג בהן</p>
<p>And they are doubled—judgment and mercy.</p>	<p>והם כפולות דין ורחמים</p>
<p>And the tzaddik transforms the attribute of judgment into the attribute of mercy, and the wicked—vice versa.</p>	<p>והצדיק מהפך מדת הדין למדת הרחמים והרשעים בהפך</p>
<p>Thus, they are doubled, and when they ascend to their source—which is “the face of the Menorah,” the place from which all seven aspects receive—</p>	<p>ונמצא הם כפולות ובהתעלמם אל מקורם שהוא פני המנורה מקום שכל השבעה בחינות מקבלים משם</p>
<p>[they receive from] “the fire in the light of the King’s face is life” (Mishlei 16:15)—</p>	<p>(אש באור פני מלך חיים) (משלי ט"ז, ט"ו)</p>
<p>for there, there is no change at all—only simple mercy without any mixture of judgment at all, for there is absolute unity.</p>	<p>ששם אין שינוי כלל רק הכל רחמים פשוטים בלי שום תערובת דין כלל כי שם אחדות גמור</p>
<p>And therefore they said regarding the Western Lamp that it did not extinguish: from it they would light, and in it they would conclude.</p>	<p>ולכן אמרו גבי נר מערבי שלא היתה כבה, ממנה היו מדליקין ובה היתה מסיים</p>
<p>For all the lamps, which are the seven aspects that became enwrapped and descended below—</p>	<p>פי כל הנרות שהם השבעה בחינות שנתלבשו וירדו למטה</p>
<p>there is extinguishing in them sometimes—even though a person becomes inflamed at times, still he is extinguished also.</p>	<p>יש בהם כביה לפעמים אף על גב דהאדם מתלהב לפעמים, מכל מקום נכבה גם כן</p>
<p>For (Yechezkel 1:14) “the Chayot ran and returned”—and there is interruption.</p>	<p>פי (יחזקאל א', י"ד) והחיות רצוא ושוב ויש הפסקה</p>
<p>For constant pleasure cannot be received.</p>	<p>פי תענוג תמידי אין יכול לקבל</p>
<p>But above, in its source, which is their unity, there is no extinguishing—</p>	<p>אבל למעלה במקורו שהוא אחדותן שם אין כביה</p>
<p>and it is called the Western Lamp, for there everything is mixed together.</p>	<p>ונקרא נר מערבי ששם מתערב הכל</p>
<p>For all the aspects return there and intermingle in their source to be united in His unity.</p>	<p>פי כל הבחינה עד שם חוזרים ומתערבין בשורשם, להתאחד באחדותו</p>

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<p>And from it we must light, for the vitality is from Him, may His Name be blessed, [flowing] “toward” the person.</p>	<p>וממנה צריכין להדליק, כי החיות ממנו יתברך שמו רצוא אל האדם</p>
<p>And “in it he would conclude”—that is, when it reaches below there is a pause and it ends,</p>	<p>ובה מסיים, רצון לומר שכשמיגיע למטה יש הפסקה ומסתיים</p>
<p>for after the vitality goes forth from Him, blessed be He, to the person, it returns to Him, blessed be He,</p>	<p>פי אחר שהחיות רצוא ממנו יתברך אל האדם אחר כה שוב אליו יתברך</p>
<p>so that the pleasure should not be constant.</p>	<p>לבל יהיה תענוג תמיד</p>
<p>And this is (Bamidbar 8:2) “When you raise up the lamps”—these are the letters,</p>	<p>וזהו (במדבר ח', ב') בהעלתך את הנרות – הם האותיות</p>
<p>and the Targum Onkelos renders: “When you ignite the lamps” (<i>badluk tech yit botz niya</i>)—that is, when you are inflamed.</p>	<p>ותרגום אונקלוס באדלקותך ית בוצינניא, שהוא בהתלהבותך</p>
<p>Then you raise them up “toward the face of the Menorah,”</p>	<p>אז תעלה אותם אל מול פני המנורה</p>
<p>and then they will not extinguish—for “in the light of the face of the King is life,”</p>	<p>ואז לא יכבו, פי באור פני מלך חיים</p>
<p>and there will always be light and no darkness, and then the seven lamps will shine without any extinguishing.</p>	<p>ותמיד יהיה אור ולא חשך, ואז יאירו שבעת הנרות ולא יהיה שום כבייה</p>
<p>And this is “to declare the praise of Aharon that he did not change”—</p>	<p>וזהו להגיד שבחו של אהרן שלא שנה</p>
<p>that is, that he elevated [them] to the place of unity, where there is no distinction of judgment and mercy.</p>	<p>רצון לומר שהעלה למקום האחדות ששם אין שינוי דין ורחמים</p>
<p>And this is the intention of the Midrash: “And it was when the Ark traveled...”—He made for them markers before and after to say: “This is not its place...”</p>	<p>וזהו פונת המדרש: ויהי בנסע הארון, עשה להם סימניות למעלה ולמטה לומר: שאין זה מקומה</p>
<p>“...and where is its place? In the [section of] flags.” And why was it written here? To interrupt, etc.</p>	<p>והיכן מקומה? בדגלים. ולמה נכתבה כאן? כדי... להפסיק וכו'</p>
<p>For the Ark is the letters, in which thought resides—similar to the Ark that held the Tablets.</p>	<p>והוא פי הארון הם האותיות שבהם המחשבה, כדמיון הארון שבו הלחות</p>
<p>And thought is called “tablet,” as in (Mishlei 3:3): “Write them upon the tablet of your heart.”</p>	<p>ומחשבה נקראת לוח, כמו שכתוב (משלי ג', ג'): כתבם על לוח לבך</p>
<p>And the letters descended below into the place of lowliness and change, from judgment to mercy and vice versa—</p>	<p>והאותיות ירדו למטה למקום השפל ושינוי מדין לרחמים וכן בהפך</p>
<p>to say that this is not its [true] place, rather one must elevate them to their place.</p>	<p>לומר שאין זה מקומו אלא צריך להעלותם למקום</p>
<p>And where is the place of the letters? In the [section of] flags—</p>	<p>והיכן מקומן של האותיות? בדגלים</p>

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a place where everything is gathered together, from the word *degel* (flag) and *asifah* (gathering)—which is Ein Sof, blessed be He.

מקום ששם נאסף הכל, מלשון דגל ואסיפה והוא
אין-סוף ברוך הוא

And why was it written here? “To interrupt”—because constant pleasure is not true pleasure. Understand this.

ולמה נכתבה כאן? כדי להפסיק, שתענוג תמיד אינו
תענוג. והבין.

[NOTE Summary:

In this discourse, **Menachem Nachum of Chernobyl** begins by highlighting the difference between performing a mitzvah with and without inner intention. A mitzvah performed without *kavanah* (intention) is like a body without a soul—mechanical and lifeless. The "body" refers to the external action, while the "soul" refers to the divine secret and inner vitality embedded within it, sourced in God's very essence. True fulfillment of a mitzvah, then, requires the unification of these two layers—action and intention, body and soul.

This union is described as the mystical *yichud* (unification) of the Holy One, blessed be He, and His Shechinah—the masculine and feminine aspects of divinity. Just as a feminine vessel (the action) is empty without the masculine influx (the intention and divine vitality), so too a mitzvah without *kavanah* is incomplete. This idea is framed through the lens of the Talmudic expression "טב למיתב טן דו," metaphorically referring to the superiority of divine unity over separation.

He then transitions into a luminous teaching about the Menorah. The “lamps” represent letters, which in turn contain thoughts—like oil within a lamp. Preparing the lamps parallels refining one’s thoughts, removing foreign distractions, and returning the letters and emotions to their divine root. The “seven lamps” mirror the seven emotional attributes (*middot*) through which the world was created and maintained.

He explains that while these seven aspects, when enmeshed in the lower world, experience oscillation (desire and withdrawal, light and extinguishing), at their divine source—symbolized by the “western lamp” that never went out—they are unified in simplicity and unchanging light. This realm of total unity is the "face of the Menorah," the source of eternal life and divine pleasure.

Even the positioning of the Torah portion וַיְהִי בְּנִסְעַת הָאָרוֹן, marked with signs to indicate it is out of place, is explained spiritually: the Ark, like our thoughts and letters, can descend into foreign places (the realm of judgment), but must be elevated back to its true location—within the divine banners (*degulim*) that represent the infinite (*Ein Sof*) where all opposites are resolved in unity.

Practical Takeaway:

Every mitzvah contains both a visible, physical element and a hidden, divine vitality. When we perform mitzvot with deep intention—*kavanah*—we elevate them from mere ritual into acts of profound cosmic unification.

Before performing a mitzvah, take a moment to reflect: What is the inner light or divine desire behind this act? Real spiritual impact arises when we engage not just with our hands, but with our minds and hearts as well. The

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more we infuse our actions with soul, the more we live in alignment with the divine unity at the core of existence.

Chassidic Story:

It is told that **Menachem Nachum of Chernobyl**, during one harsh winter, entered the study hall and saw one of his disciples lighting a lamp with trembling hands. The Rebbe paused and said, “Even the flame must tremble from awe, but it must not flicker from doubt.” When the chassid looked at him with confusion, the Rebbe explained: “Every light we kindle in this world—whether from wax or deed—has a source above. When you light with love and intention, the flame you see is but a reflection of the western lamp that never ceases to burn.”

Later, he quoted the verse, "אל מול פני המנורה יאירו שבעת הנרות"—the seven lamps must shine toward the Menorah’s face. “That face,” the Rebbe said, “is your soul’s root. When your intention is right, your light returns to its source, and it never extinguishes.”

END NOTE]