

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

And these are the judgments, etc., and Onkelos translated: "And these are the laws that you shall arrange before them."	ואלה המשפטים וגו' ותרגם אונקלוס: "ואלין דיניא די תסדר קדמיהון".
And this requires explanation: What is the connection between "you shall place" and translating it as "you shall arrange"?	והוא צריך ביאור: מה ענין "תשים" לתרגמו "תסדר"?
It is understandable according to what our Sages said that "you shall place" refers to the tools of the judges, for which the term "placing" is appropriate.	בשלם למה שאמרו רז"ל "תשים" הוא קלי הדינים, שיהיה בהם לשון "שימה".
But the concept of arrangement is not included in the meaning of "you shall place," and it should have said "that you shall set before them."	אבל ענין הסידור לא נכלל בפרוש "תשים", והוי "ליה למימר" די תשוי קדמיהון.
However, it is indeed true, as is well known, what our Sages said: "In the beginning, He created," etc., meaning for the sake of the Torah, which is called "the beginning of His way," and for the sake of Israel, who are called "the first of His produce."	אכן, הן אמת נודע מה שאמרו רז"ל "בראשית ברא" וגו', "בשביל התורה" שנקראת "ראשית דרכו", ובשביל ישראל שנקראו "ראשית תבואתו".
And the Torah, the Holy One, blessed be He, and Israel are entirely one, for Israel unites with the Holy One, blessed be He, through the Torah.	ואורייתא, וקודשא בריך הוא, וישראל – כלא חד, שיישראל מתאחדים בהקדוש ברוך הוא על ידי התורה.
For behold, the entire Torah consists of combinations of letters.	כי הנה כל התורה היא צירופי אותיות.
And it is stated in Sefer Yetzirah: "He established them in the mouth," meaning that the Holy One, blessed be He, fixed the combinations of the letters of the Torah in the mouth of every single Jew, to manipulate them as he desires.	ואיתא בספר יצירה: "קבען בפה", שקבע הקדוש ברוך הוא צירופי אותיות התורה בפי כל אחד ואחד מישראל להטותם לכל אשר יחפץ.
And this is what our Sages said: "With ten utterances the world was created." But could it not have been created with a single utterance? Rather, this was done to exact retribution from the wicked who destroy [the world].	וזהו מאמר רז"ל: "בעשרה מאמרות נברא העולם". והלא במאמר אחד יכול להבראות? אלא להפרע מן הרשעים שמאבדים כו'.
And one must understand: Who gave power to the wicked that they can destroy the world?	וצריך להבין: מי נתן כח לרשעים שיכולו לאבד את העולם?

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And another said: Both types are afflictions of love, as it is stated (Proverbs 3:12), "For whom the Lord loves, He rebukes."	וְחַד אָמַר: אִידֵי וְאִידֵי יִסּוּרִין שֶׁל אֲהָבָה הֵן, שֶׁנֶּאֱמַר (משלי ג', י"ב): "אֶת אֲשֶׁר יֶאֱהֵב ה', יִוְכִיחַ".
One might think this applies even if one does not accept them with love,	יָכוֹל אֶפְלוּ לֹא קִבְּלָן מֵאֲהָבָה,
therefore, the verse states: "If he offers his soul as a guilt offering," just as a guilt offering is brought knowingly, etc.	תִּלְמִיד לֹמֵר: "אִם תָּשִׁים אֶשֶׁם נַפְשׁוֹ" – מָה אֶשֶׁם לְדַעַת וְכוּ'.
And this will be understood with what I have written,	וְיִיבֵן עִם מָה שֶׁכָּתַבְתִּי,
that the wicked pervert the letter combinations from good to evil and to afflictions, God forbid.	כִּי הַרְשָׁעִים מִהֶפְכִּים הַצִּירוֹף מִטוֹב לָרַע וְלִיִּסּוּרִין חֹס וְשָׁלוֹם.
And the afflictions atone for his sins, and the combination can be reversed like the material of a seal,	וְהִיִּסּוּרִין מְכַפְּרִים עֲוֹנוֹתָיו, וְיָכוֹל הוּא הַצִּירוֹף שֶׁיִּהְיֶה כְּחוֹמֶר חוֹתֵם,
and it will be established like a garment of blessing, peace, goodness, and life.	וְיִתְיַצֵּב כְּמוֹ לְבוּשׁ בְּרָכָה וְשָׁלוֹם, טוֹבָה וְחַיִּים.
Therefore, it says: One might think even if he did not accept them with love,	"לָזֶה אָמַר: "יָכוֹל אֶפְלוּ לֹא קִבְּלָם מֵאֲהָבָה.
the verse states otherwise—afflictions must be accepted knowingly.	תִּלְמִיד לֹמֵר וְכוּ' – אִף יִסּוּרִין לְדַעַת.
And according to our approach, this aligns with a great hint: that the root of these letter combinations is in Da'at (knowledge).	וְעַל פִּי דִרְכָּנוּ, כִּיּוֹנוֹ בְּזֶה רֶמֶז גָּדוֹל, שֶׁהַצִּירוֹפִי אוֹתִיּוֹת הֵנ"ל שָׂרָשָׁם הוּא בְּדַעַת.
And so our Sages said in this language: "Bezalel knew how to combine the letters with which the world was created."	וְכֵן אָמְרוּ רַז"ל בְּלִשׁוֹן זֶה: "יֹדַע הָיָה בְּצִלְאֵל לְצַרֵּף אוֹתִיּוֹת שֶׁנִּבְרְאוּ וְכוּ'".
For the combinations exist in Da'at,	שֶׁהַצִּירוֹפִים הֵם בְּדַעַת,
and therefore, one must elevate the afflictions to the level of Da'at.	וְלִכֵּן צָרִיךְ לְהַגְבִּיחַ הַיִּסּוּרִין עַד הַדַּעַת.
And there, the combination will be reversed to its original state,	וְשָׁם יִהְיֶה הַצִּירוֹף כְּמִקְדָּם,
as it was originally a combination of blessing and goodness,	שֶׁהָיָה הַצִּירוֹף בְּרָכָה וְטוֹב,
only that through his sin, he corrupted the order and reversed the channels.	רַק שֶׁבַחֲטָאוֹ קִלְקַל הַשְׂוִיָּה וְהִפָּךְ הַצְנוּרוֹת.

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And when he is atoned for through afflictions, the combination will return to its strength.	וְכִשְׁיִתְכַּפֵּר לוֹ עַל יְדֵי יִסּוּרִין, יִחְזֹר הַצִּירּוּף לְאִתְּנוּ.
And this is [the meaning of] "And these are the judgments that you shall place, etc."	"וְזֶהוּ" וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים וְגו'.
Meaning, you shall place the judgments and laws with knowledge,	פְּרוּשׁ: תָּשִׂים הַמִּשְׁפָּטִים וְהַדִּינִים לְדַעַת,
as it is written regarding the guilt offering (Isaiah 53:10), "If he places his soul as a guilt offering."	כְּמוֹ שֶׁכְּתוּב גְּבִי אֲשֶׁם (ישעיה נ"ג, י'): "אִם תִּשָּׂא נַפְשׁוֹ".
Our Sages learned from this: Just as a guilt offering is given knowingly, so too afflictions must be accepted knowingly.	שֶׁשָּׂמוּ לְמַדּוֹ רַז"ל: "מֵה אֲשֶׁם לְדַעַת, אִף יִסּוּרִין לְדַעַת".
And behold, this is also the meaning of "you shall place"—	— "וְהִנֵּה, כֵּן הוּא הַפְּרוּשׁ "תָּשִׂים
that you shall place all the judgments and laws with supreme knowledge, God forbid,	שֶׁתָּשִׂים לְדַעַת הָעֲלִיּוֹן כָּל הַמִּשְׁפָּטִים וְהַדִּינִים חֹס וְשָׁלוֹם,
and then the letter combinations will be reversed from evil to good.	וְאֵז יִהְיֶה הַצִּירּוּפִים מֵרָע לְטוֹב.
And this is why Onkelos translated: "And these are the laws that you shall arrange before them,"	וְזֶהוּ שֶׁתַּרְגָּם אוֹנֶקְלוֹס: "וְאֵלֶּיךָ דִּינֵיךָ תִּסְדֵּר".
meaning, just as it was originally, in their proper order,	פְּרוּשׁ: כְּמוֹ שֶׁהָיָה מִקֶּדֶם כְּסִדְרָן,
and the letter combinations were a sign of blessing for Israel,	וְהָיוּ הַצִּירּוּפִים סִימָן בְּרָכָה לְיִשְׂרָאֵל,
so too now, after they were reversed due to the wickedness of the evildoers,	כֹּךְ עֲתָה, אַחֲרֵי שֶׁנִּהְפְּכוּ עַל יְדֵי רָשָׁעֵת הָרָשָׁעִים,
nevertheless, through afflictions, their sins have been atoned for,	מִכָּל מָקוֹם, עַל יְדֵי הַיִּסּוּרִין נִתְכַּפְּרוּ עֲוֹנוֹתֵיהֶם,
and the letter combinations returned to their original strength.	וְחֲזְרוּ הַצִּירּוּפִים לְאִתְּנָם הָרֵאשׁוֹן.
And understand this well.	וְהִבֵּן