

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Ki Sisa

<p><b>However, My Sabbaths you shall keep</b>—Rashi explains that every instance of “אך” (however) and “רק” (only) is restrictive, to exclude Shabbat from the work of the Mishkan. The well-known question arises: on the contrary, this seems to be an inclusion regarding Shabbat, extending the prohibition even to the work of the Mishkan.</p>	<p>אך את-שבתותי תשמרו, פירש רש"י כל אכין ורקין מועטין למעט שבת ממלאכת המשכן, והקשיה מפורסמת, אדרבה, הוא ריבוי לגבי שבת, שמרבה לאסור אפילו מלאכת המשכן.</p>
<p>However, it is known what is stated in the Zohar—that "Shabbat" is the Name of the Holy One, Blessed be He, for He is complete in every aspect. And since He is complete in all forms of perfection, certainly, nothing is lacking in Him.</p>	<p>אמנם, נודע האמר בזהר, מהו שבת—שמה דקדשא בריך הוא, דאיהו שלים מכל סטרוי. וכיון שהוא שלם בכל מיני שלימות, בודאי לא תחסר כל בה.</p>
<p>And behold, one who performs work does so because he requires that thing, and without it, he would be lacking and thus completes his deficiency through it. However, Shabbat, which is complete in every aspect and lacks nothing, has no need for labor to complete any deficiency.</p>	<p>והנה, העושה מלאכה הוא מפני שצריך לאותו דבר, וזולתה היה חסר, ומשלים חסרונו על ידה. אמנם, שבת דאיהו שלים מכל סטרוי ואינו חסר כלום, אין צריך למלאכה להשלים איזה חסרון.</p>
<p>Therefore, our Sages, of blessed memory, said that one should regard it as if all his work is completed and that nothing is lacking. For on Shabbat, the Divinity of the Blessed One extends and reveals itself within the Jewish people, and He is complete in every aspect, in all forms of perfection.</p>	<p>ולכן אמרו רז"ל, שיהא בעיניך כאלו כל מלאכתך עשויה ואין מחסור דבר. שהרי בשבת אלהותו יתברך מתפשטת ומתגלה בבני ישראל, ואיהו שלים בכל סטרוי בכל מיני שלימות.</p>
<p>And if one indicates the opposite, Heaven forbid, he shows that he is not among them and that His presence does not rest upon him, as it were.</p>	<p>ואם מורה הפך ח"ו, מראה שאינו מהם, ואין בו השראת שכינתו כביכול.</p>
<p>However, not only is mundane work prohibited on Shabbat, but even the work of the Mishkan. That is to say, the Mishkan is called such because (Shemot 29:45) "And I will dwell among the Children of Israel," meaning that the Holy One, Blessed be He, dwells within the Jewish people.</p>	<p>ואמנם, לא לבד מלאכת הדיוט אסורה בשבת, אלא אפילו מלאכת המשכן. רוצה לומר, משכן נקרא על שם (שמות כ"ט:מ"ה) "ושכנתי בתוך בני ישראל," שהקדוש ברוך הוא שוכן בתוך בני ישראל.</p>

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And a person must be a Mishkan for Him, and if he is not pure from the filth of his sins, he prevents the resting of the Divine Presence, blessed be He, upon him.	וְהָאָדָם צָרִיךְ לִהְיוֹת מְשָׁכֵן אֵלָיו, וְאִם לֹא טָהוֹר הוּא מַחֲלָאֵת עֲוֹנוֹתָיו, וּמַעֲכָב הַשְּׂרָאֵת שְׂכִינָתוֹ בְּרוּךְ הוּא.
On Shabbat, he must also remove this matter from his heart, and not be distressed about it, but rather, he should keep Shabbat properly and rejoice in the Blessed Name, for before Him, it is the "desire of desires" and joy.	בְּשַׁבָּת יִסִּיר מִלְּבוֹ גַּם דְּבַר זֶה, שֶׁלֹּא יַעֲצַב עַל זֶה, רַק יִשְׁמֹר שַׁבָּת כְּהִלָּכָתוֹ וְיִשְׂמַח בָּהּ יִתְבָּרַךְ, שֶׁלִּפְנֵי הוּא רְעוּתָא דְרְעוּתִין וְשִׂמְחָה.
And thus, even the work of the Mishkan—that is, performing an action necessary for him to become a Mishkan for Hashem—must also be set aside on Shabbat. This is the meaning of excluding Shabbat even from the work of the Mishkan, which is for the sake of the Mishkan.	וְנִמְצָא, אֲפִילוּ מְלָאכַת הַמִּשְׁכָּן, שֶׁיַּעֲשֶׂה דְבַר הַצָּרִיךְ אֵלָיו, שֶׁיְהִי אֵלָיו מְשָׁכֵן לֵה—גַּם זֶה מִמַּעַט בְּשַׁבָּת. וְזֶהוּ לְמַעַט שַׁבָּת אֲפִילוּ מִמְּלָאכַת הַמִּשְׁכָּן, שֶׁהוּא לְצוּרָה הַמִּשְׁכָּן.
However, it is known that the Holy One, Blessed be He, only rests upon one who is humble and of a contrite spirit. Therefore, a person must regard himself as being in the state of "מ"ה" (what) and as nothingness. Then, the Holy One, Blessed be He, who is complete in every aspect, will rest upon him.	אֲךָ נֹדֵעַ שֶׁאֵין הַקְדוּשׁ בְּרוּךְ הוּא שׁוֹרֵה אֲלָא עַל דָּכָא וְשֹׁפֵל רוּחַ, עַל כֵּן צָרִיךְ הָאָדָם לִהְיוֹת בְּעֵינָיו בְּבַחֲיִנַת "מ"ה" וְאֵין. וְאֵז יִשְׁרֶה הַקְדוּשׁ בְּרוּךְ הוּא, דְּאִיהוּ שְׁלִים מְכַל סְטֵרוֹ.
And certainly, then, a person will lack nothing, for since he considers himself as nothing, it is impossible to speak of deficiency in something that is "nothing."	וּבִדְאִי אֵז לֹא יַחֲסֹר לְאָדָם כְּלוּם, כִּיֹּן שֶׁאֵינוֹ נִחְשָׁב לְכְלוּם בְּעֵינֵי עַצְמוֹ, אִם כֵּן לֹא שִׁיךְ חֲסָרוֹן בְּדְבַר שֶׁהוּא אֵין.
This is the meaning of "אך" (however), to exclude—to indicate that a person should diminish himself as nothingness. Then, the Divine Presence, which is perfect in all forms of perfection, will rest upon him—even in the sense of the work of the Mishkan, as mentioned above.	זֶהוּ "אך"—לְמַעַט, שֶׁיְהִי אָדָם מִמַּעַט עַצְמוֹ כְּאֵין, וְאֵז יִשְׁרֶה בּוֹ אֱלֹהוּתוֹ הַשְּׁלֵם בְּכָל מִינֵי שְׁלִימוֹת, וְאֲפִילוּ מֵה שֶׁהוּא מְלָאכַת הַמִּשְׁכָּן כִּנ"ל.
<b>An ignorant person has fear of Shabbat upon him, etc.,</b> because on every Shabbat, the aspect of Moshe is revealed, restoring to Israel the two crowns, which are love and awe. This is the extra soul (neshama yetera). Thus, it follows that for every Jew who observes Shabbat, the knowledge in	<b>עַם הָאָרֶץ אֵימַת שַׁבָּת עָלָיו וכו',</b> מִפְּנֵי שֶׁבְּכָל שַׁבָּת מִתְגַּלֶּה בְּחִינַת מֹשֶׁה, שֶׁמַּחְזִיר לְיִשְׂרָאֵל הַתַּרְיִן עֶטְרִין שֶׁהֵם אֱהָבָה וְיִרְאָה, וְהִיא נִשְׁמָה יִתְרָה. נִמְצָא, מִתְגַּלֶּה לְכָל אִישׁ יִשְׂרָאֵל שֶׁשׁוֹמֵר שַׁבָּת הִדְעַת

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which love and awe are included is revealed, and this is the aspect of Moshe.	שְׁבוּ נִכְלָל אֱהָבָה וְיִרְאָה, וְהוּא בְּחִינַת מֹשֶׁה
And then, since awe enters him, as stated, he is afraid to lie on Shabbat.	וְאֵז, כִּי־נִשְׁכַּנְס בּוֹ יִרְאָה כְּאֹמֶר, מִתִּירָא לְשַׁקֵּר בְּשַׁבָּת
Therefore, anyone who observes Shabbat properly, even if he worships idolatry like the generation of Enosh, is forgiven, for those crowns were merited at the giving of the Torah at Mount Sinai.	וְלִכֵּן, כָּל הַשּׁוֹמֵר שַׁבָּת כְּהִלְכָתוֹ, אֶפִּילוּ עוֹבֵד עֲבֹדָה זָרָה כְּדוֹר אֱנוֹשׁ—מוֹחֲלִין לוֹ, כִּי אוֹתָן הֶעֱטֹרוֹת זָכוּ בְּמַעֲמַד הַר סִינִי
For Moshe made a covenant with both those who were present and those who were not present (Devarim 29:14), for all had their root at Sinai and merited the two crowns of love and awe, which is complete knowledge.	כִּי כָרַת מֹשֶׁה הַבְּרִית "אֶת אֲשֶׁר יֵשְׁנּוּ פֹה וְאֶת אֲשֶׁר אֵינָנּוּ פֹה" (דְּבָרִים כ"ט:י"ד), כִּי כָּל־הָיִי שֶׁרָשָׁם בְּסִינִי, וְזָכוּ לִב' עֲטָרִין—אֱהָבָה וְיִרְאָה—שֶׁהוּא יְדַעַת שְׁלֵם
And on every Shabbat, these crowns are restored to them, so they return to their state at the time of Mount Sinai, when they accepted His Divinity. And this is freedom from the Angel of Death, etc.	וּבְכָל שַׁבָּת, מִתְּגַלֶּה בְּחִזְיָרָתָם לָהֶם, הָרִי חֲזָרוּ לִכְמוֹ שֶׁהָיוּ בְּבְחִינַת מַעֲמַד הַר סִינִי, שֶׁאֵז קִבְּלוּ אֱלוֹהוּתוֹ, וְהוּא חֲרוּת 'מִמְּלֶאךָ הַמָּוֶת וְכוּ'
Likewise, now they attain freedom from the Other Side (Sitra Achra), and this is why anyone who observes Shabbat properly, his aspect was already present at Sinai.	כֵּן נַעֲשֶׂה עֵתָּה חֲרוּת מִסְטָרָא אַחֲרָא, וְזֵהוּ, כָּל הַשּׁוֹמֵר שַׁבָּת כְּהִלְכָתוֹ—כְּאֲשֶׁר תְּהִלְכָתוֹ, בְּחִינָתוֹ הֵיטָה בְּסִינִי
For each person received according to his aspect, and he observes Shabbat until he reaches his original state. Then, even if he worships idolatry like the generation of Enosh, he is forgiven, for he attains freedom from everything, just like at Sinai, and the Sitra Achra has no grasp on him.	כִּי כָּל אֶחָד קִבֵּל לְפִי בְּחִינָתוֹ, וְהוּא שּׁוֹמֵר שַׁבָּת עַד שֶׁכָּא לְתִהְלֶכְתוֹ, שֶׁרָשׁ בְּחִינָתוֹ. אֵז, אֶפִּילוּ עוֹבֵד עֲבֹדָה זָרָה כְּדוֹר אֱנוֹשׁ—מוֹחֲלִין לוֹ, כִּי נַעֲשֶׂה חֲרוּת מְכֹלָם כְּמוֹ בְּסִינִי, וְאֵין לִסְטָרָא אַחֲרָא אַחֲזִיזָה כָּל־ל
And the matter is that when a person transgresses a sin, it is as if he erases that thing from the Torah, and therefore he severely damages it.	וְהַעֲנִין, כְּשֶׁאֲדָם עוֹבֵר עֲבֵרָה, הוּא כְּאִלוּ מוֹחֵק אוֹתוֹ דְּבַר מִהַתּוֹרָה, וְלִכֵּן פּוֹגֵם מְאֹד בָּזֶה
However, there is a level higher than the Written Torah, which is "engraved on the Tablets"—meaning an inscription	אָבֵל יֵשׁ בְּחִינָה גְּדוֹלָה מִתּוֹרָה שֶׁבְּכֻתָּב, שֶׁהוּא "חֲרוּת עַל הַלְחָת"—לְשׁוֹן חֻקִּיקָה, שֶׁבָּזֶה לֹא

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(chakikah), to which erasure does not apply, and thus the defect does not reach there.	שְׂיִיר מְחִיקָה, וְאֵין הַפֶּגֶם מְגִיעַ שָׁם.
And this is the aspect of names that cannot be erased, for the defect does not reach them, and Shabbat is conducted through these names. Therefore, it becomes "freedom," etc.	וְזֶהוּ בְּחִינַת שְׁמוֹת שְׂאִינָם נִמְחָקִים, שְׂאִין הַפֶּגֶם מְגִיעַ בָּהֶם, וְהַשְׁבֵּת מִתְנַהֵג בְּשְׁמוֹת אֵלָיו, וְלִכֵּן 'נַעֲשֶׂה חֲרוּת וְכו'.
And this is (Shemot 2:11), "And he saw an Egyptian man"—this refers to the Sitra Achra—"striking a Hebrew man," meaning that he afflicts the Hebrew man with blindness to mislead him into an evil path, Heaven forbid.	וְזֶהוּ (שְׁמוֹת ב':י"א) "וַיֵּרָא אִישׁ מִצְרִי"—הוּא הַסִּטְרָא אַחְרָא—"מָכָה אִישׁ עִבְרִי", הוּא הַכָּאֵת אִישׁ עִבְרִי בְּסִנּוּרִים, לְהַטְעוֹתוֹ לְדֶרֶךְ רָע ח"ו.
"And he struck the Egyptian and buried him in the sand"—meaning that when Moshe, the aspect of knowledge and Shabbat, arrived, he struck the Egyptian (Sitra Achra) and removed him, concealing him in the governance of the mundane (chol), which is smallness. But on Shabbat, he has no grasp.	וַיִּךְ אֶת הַמִּצְרִי וַיִּטְמְנֵהוּ "בְּחֹל"—פִּירוּשׁ, כִּיּוֹן שָׁבָא מִשָּׁה, בְּחִינַת הַדַּעַת, בְּחִינַת שַׁבָּת, אִזּוּ הִכָּה אֶת הַמִּצְרִי—הוּא הַסִּטְרָא אַחְרָא—וּסְיָלְקוּ, וְהִטְמִינוּ לַסִּטְרָא אַחְרָא לְהַנְהִיגַת הַחֹל, הוּא הַקְטָנוּת, אֲבָל בְּשַׁבָּת אֵין לוֹ אַחֲיָזָה.
Whoever delights in Shabbat is granted an inheritance without boundaries. The matter can be understood through an analogy: A person has a son who behaves immaturely and childishly, yet despite this, he delights in his love for him. This is because he understands and considers that when the child grows and attains wisdom to comprehend the Creator, he will serve Hashem with his intellect.	כָּל הַמַּעֲנֵג אֶת הַשְׁבֵּת נוֹתֵינִין לוֹ בְּחֹלָה בְּלִי מִצְרִים. הָעֵינִין הוּא עַל דֶּרֶךְ מִשָּׁל: אָדָם שֵׁיִשׁ לוֹ בֶּן שְׁעוּשָׁה מַעֲשֶׂה נַעֲרוּת וְקִטְנוּת, וְעַם כָּל זֶה מִשְׁתַּעֲשֵׂע בְּאַהֲבָתוֹ, מִפְּנֵי שֶׁמֵּבִין וּמַחֲשֵׁב שֶׁכְּשִׁיגִדֵּל וַיָּבֹא אֶל הַשִּׁכָּל לְהַשְׁכִּיל הַבּוֹרָא, יַעֲבֹד ה' בְּשִׁכְלוֹ.
And from the smallness of intellect, one can recognize the greatness that will come afterward. For this reason, he loves him. Similarly, when a person serves Hashem, all intellect and understanding are drawn from the life force of the Holy One, Blessed be He, who bestows wisdom and vitality upon man to serve Him.	וּמִתּוֹךְ קִטְנוּת הַשִּׁכָּל נִכָּר הַגְּדוּלָּה שֶׁיֵּהָא אַחֵר כָּךְ, וּמִפְּנֵי כֵן אוֹהֵבוֹ. כֵּן כְּשֶׁהָאָדָם עוֹבֵד אֶת ה', וְהִנֵּה כָּל הַשִּׁכָּל וְהַמוֹחִין נִמְשָׁכִין מִחַיּוּתוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁשׁוֹפֵעַ אֶל הָאָדָם שִׁכָּל וְחַיּוּת לַעֲבֹדוֹ.
And even if a person is in a state of smallness of intellect, Hashem, as it were, takes delight in him because He	וְאִף שֶׁהוּא בְּקִטְנוּת הַשִּׁכָּל, יֵשׁ לוֹ כְּבִיכּוֹל שְׁעוּשׁוּעִים עַל יְדֵי שְׂזוּכָר לוֹ

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remembers that when he attains great intellect, everything will return to Hashem, and all will be restored to goodness.	שְׁכָשְׁבֵיבּוֹא לְגִדּוּלַת הַשִּׁכְלָה, יָבוֹא הַכֹּל אֶל ה', וַיִּחְזֹר הַכֹּל לטוֹב.
And this is called a "child of delight" (Yeled Sha'ashuim), for even through childhood, there is delight, as it says: "Whenever I speak of him, I do remember him" (Yirmiyahu 31:19), for through this, he will later attain great intellect.	וְזֶה נִקְרָא "יֶלֶד שַׁעֲשׁוּעִים," שְׂאֵף עַל יְדֵי הַיְלָדוּת יֵשׁ לוֹ שַׁעֲשׁוּעִים, כִּי "מִדֵּי דִבְרֵי בּוֹ זָכוֹר אֶזְכְּרֶנּוּ" (יִרְמְיָהוּ ל"א:י"ט), שְׁמִינָה יָבוֹא אַחֵר כֶּךָ לְגִדּוּלַת הַשִּׁכְלָה.
It follows that all the days of the week are drawn from the life force of the Creator, but through contractions and constrictions, and it is clothed in garments. However, on Shabbat, great vitality flows without any limitation or contraction whatsoever, and it is called "Mochin" (higher consciousness).	נִמְצָא, כָּל יְמֵי הַחֹל נִמְשָׁכִים מִחַיּוֹת הַבּוֹרָא, אֲבָל הוּא עַל יְדֵי צְמֻצוּמִים וּקְטֻנוּת, וּמְלוּבָשׁ בְּלִבוּשִׁים. אֲמָנָם בְּשַׁבָּת, נִמְשָׁכִים חַיּוֹת גְּדוּלִים בְּלִי מִיצָר וּצְמֻצוֹם "כָּלֵל, וְנִקְרָאִים "מוֹחִין
This is because they "restrain" (mochin) and prevent, Heaven forbid, wrongdoing. As in the analogy, when a father stands near his son and watches over him so that he does not act foolishly, he refrains from doing so. But when the father hides his face, the son remains in childish behavior.	מִפְּנֵי שֶׁהֵם "מוֹחִין" וּמַעֲכָבִין, רִחַמָּנָא לְצִלָּן. עַל דֶּרֶךְ מַשָּׁל, כְּשֶׁהָאֲב עוֹמֵד אֶצְל הַבֵּן וּמִשְׁמְרוֹ שְׁלֵא יַעֲשֶׂה דִּבְרֵי שְׁטוּת, אִינוֹ עוֹשֶׂה. אֲבָל כְּשֶׁמִּסְתִּיר פָּנָיו, נִשְׁאַר בְּמַעֲשֵׂי קְטֻנוּת.
So too, when Hashem bestows Mochin, which is His vitality, He is, as it were, close to man, restraining him from engaging in foolishness.	כֶּךָ כְּבִיכּוֹל, כְּשֶׁהִקְדוֹשׁ בְּרוּךְ הוּא מִשְׁפִּיעַ מוֹחִין, הֵן חַיּוֹתוֹ, נִמְצָא מִתְקָרֵב אֶל הָאָדָם, וּמוֹחָה בִּידּוֹ מִלַּעֲשׂוֹת דִּבְרֵי קְטֻנוּת.
And this is also called "Mochin" from the word "Mechaye" (life-giving), for when the Mochin and vitality arrive, all dross and impurities are pushed away, as it says: "I have erased your transgressions like a cloud" (Yeshayahu 44:22).	וְכֵן נִקְרָאִים "מוֹחִין" מִלְּשׁוֹן "מַחְיָה," שְׁכָשְׁבֵיבּוֹא הַמוֹחִין וְהַחַיּוֹת, אֲזַי כָּל הַפְּסוּלוֹת וְהַדָּחִים, מִלְּשׁוֹן "מַחְיָתִי כְּעָב" פֶּשְׁעֶיךָ.
As in the analogy, when a father is angry at his son for acting immaturely and banishes him from his presence, but afterward, when he has compassion on him, his mercy overcomes his anger, and all that was done is neither remembered nor recalled, as if it never was.	עַל דֶּרֶךְ מַשָּׁל, כְּשֶׁהָאֲב כּוֹעֵס עַל בְּנוֹ מִפְּנֵי שַׁעֲשֶׂה מַעֲשֶׂה נַעֲרוּת, וּמִגִּרְשׁוֹ מִפָּנָיו, וְאַחֵר כֶּךָ, כְּשֶׁמֶרְחָם עָלָיו, נִמְשָׁךְ הִרְחַמָּנוּת וְדוּחָה הַכֹּעֵס, וְכָל מַה שַּׁעֲשֶׂה לֹא יִזְכָּר וְלֹא יִפְקָד כְּאִלוּ לֹא הָיָה.

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Similarly, when Hashem increases His mercy and bestows an abundance of vitality, all harsh judgments are nullified and erased from the person.	כְּכִיכּוֹל, כְּשֶׁהִקְדוּשׁ בְּרוּךְ הוּא מוֹסִיף הֶרְחַמְנוּת וְנוֹתֵן שְׁפַע חַיּוּתוֹ, אֵז כָּל הַדִּינִים בְּטִלִּים וְנִמְחִים מֵהָאָדָם.
And it follows that when all impurities are removed, then the Mochin (spiritual intellect) exist without any limitation or constraint, but only with expansiveness.	וְנִמְצָא, כְּשֶׁנִּדְחוּ כָּל הַסִּיגִים, אֵז אֵין הַמוֹחִין בְּשׁוּם צִמְצוּם וּמִיָּצָר, רַק בְּהֶרְחָבָה.
And regarding this, they said: "Whoever fulfills the three meals [of Shabbat] is saved from three punishments, etc." They did not say "whoever eats," but rather, the matter is that the three meals correspond to the three levels of Mochin (intellectual influences) that flow into a person, each at its proper time and during its meal.	וְעַל זֶה אָמְרוּ: "כָּל הַמְקִיִּם שְׁלוֹשׁ סְעוּדוֹת—נִצּוֹל מִשְׁלוֹשׁ פְּרָעָנוֹת וְכוּ'." וְלֹא אָמְרוּ "כָּל הַאוֹכֵל," אֶלָּא הָעֵנִן, מִפְּנֵי שֶׁהַשְׁלוֹשׁ סְעוּדוֹת הֵם שְׁלֹשֶׁת הַמוֹחִין הַנִּשְׁפָּעִים אֶל הָאָדָם, כָּל אֶחָד בְּשַׁעֲתוֹ וּבְסְעוּדָתוֹ.
And the third meal corresponds to Yaakov. And every person has spiritual influence on Shabbat, but he must ensure that he can fulfill it so that it is maintained within him and that he holds onto it.	וְהַסְעוּדָה הַשְּׁלִישִׁית הִיא יַעֲקֹב. וְכָל אָדָם יֵשׁ לוֹ הַשְׁפָּעָה בְּשַׁבָּת, אֲבָל צָרִיךְ שִׁירָאָה שְׂיֻכַּל לְקַיֵּם, שִׁיתַּקְיָמוּ בּוֹ וְיִחַזֵּיק בָּהֶן.
And this is why it says, "Whoever fulfills the three meals is saved," etc. The idea is that when a person speaks words of Torah and prayer, he desires to cleave to Hashem, but foreign thoughts come and disturb him, forcing him to think of other matters. This is called "the judgment of Gehinnom" itself.	וְזֶהוּ, "כָּל הַמְקִיִּם שְׁלוֹשׁ סְעוּדוֹת נִצּוֹל וְכוּ'." הָעֵנִן, כִּי כְּשֶׁהָאָדָם מְדַבֵּר דְּבָרֵי תּוֹרָה וּתְפִלָּה, רוֹצֶה לְהִתְדַבֵּק אֶל ה', אֲבָל מִחֲשַׁבּוֹת זָרוֹת וּמִכְלָלִים אוֹתוֹ, וּמִחֲשַׁבְתּוֹ לְחֹשֶׁב בְּדְבָרִים אֲחֵרִים—זֶה נִקְרָא "דִּינָא דְּגֵיהֲנוֹם" מִמֶּשׁ.
And if a person strengthens himself and pushes these thoughts away, he still suffers, for he cannot fully connect his thoughts to his speech. This is called "the birth pangs of childbirth."	וְאִם אָדָם מִתְחַזֵּק בְּזֶה וְדוֹחָה אוֹתָם, עֲדִין יֵשׁ לוֹ צָעַר, שֶׁאֵינוֹ יָכוֹל לְקַרֵּב וּלְקַשֵּׁר הַמִּחְשָׁבָה עִם הַדְּבָר. זֶה נִקְרָא "חֲבִלֵי לֵדָה."
The analogy is to a woman who is giving birth—surely she will have great joy after she delivers the child, but before reaching that joy, she endures the pain and birth pangs of childbirth.	עַל דֶּרֶךְ מִשָּׁל, כְּשֶׁהָאִשָּׁה רוֹצֶה לֵלֶדֶת אֶת הַיֶּלֶד—וּבּוֹדֵאִי יְהִיָּה לָהּ תַּעֲנוּג גָּדוֹל אַחֵר שֶׁתֵּלֵד אֶת הַיֶּלֶד—אֲבָל קִדָּם שֶׁתְּבוֹא אֶל הַתַּעֲנוּג, יֵשׁ לָהּ צָעַר וְחֲבִלֵי לֵדָה.



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So too, one must "give birth" to speech, bringing it into actuality, but there are obstacles and pains preventing this. This is called "the birth pangs of Mashiach," for "Siach" (שיח) means speech, as in "the speech of our lips" (Shmuel I 1:13), and "Mashiach" refers to the thought that brings speech into being.	כֵּן הַדְּבָר הַזֶּה, כִּי צָרִיךְ לַעֲשׂוֹת "הוֹלָדָה"—הוּא הַדְּבָר, שְׂיֵצֵא לַפֶּעַל—אֲבָל יֵשׁ חֲבָלִים וְצִירִים וְהַמְעַכְבִּים. זֶה נִקְרָא "חֲבָלֵי מָשִׁיחַ," כִּי "שִׁיחַ" הוּא הַדְּבָר, מִלְשׁוֹן "שִׁיחַ שְׂפָתֵינוּ," וְ"מָשִׁיחַ" הוּא הַמַּחְשְׁבָה שְׁעוֹשָׂה אֶת הַדְּבָר.
And even if one strengthens himself and overcomes "the birth pangs of Mashiach," he still faces a great battle, for he must fight the "serpent" in a mighty war, as mentioned in the Zohar HaKadosh—with an arrow, a bow, a spear, and a sword.	וְאַף כְּשִׁיתְחַזֵּק הָאָדָם בְּיֹתֵר וַיִּפְטֹר מִחֲבָלֵי מָשִׁיחַ, עֲדִין יֵשׁ לוֹ מִלְחָמָה גְּדוֹלָה, שְׂצָרִיךְ לִלְחֹם עִם הַנָּחָשׁ בַּמִּלְחָמָה רַבָּה, כְּאָמַר בַּזֹּהַר הַקָּדוֹשׁ: בְּגִירָא, וּבִקְשָׁתָא, וּבְרוֹמָחָא, וּבְסִיפָא.
And when one properly maintains the three levels of Mochin within himself, he is saved from these three difficulties, as explained.	וְנִמְצָא, כְּשִׁמְקִים ה'ג' מוֹחִין בְּתוֹכוֹ, נִצּוֹל מִשְׁלֹשֶׁת הַדְּבָרִים הַנִּלְלִי, כְּמִבּוֹאֵר.
And this is the meaning of "Whoever delights in Shabbat is granted an inheritance without boundaries." The term "inheritance" (נחלה) refers to the Mochin (spiritual intellect), similar to how a father bequeaths wisdom to his son.	וְזֶהוּ, "כָּל הַמְעַנֵּג אֶת הַשַּׁבָּת—נוֹתֵנִין לוֹ נַחְלָה בְּלִי מְצָרִים." וְ"נַחְלָה" נִקְרָא הַמוֹחִין, עַל דֶּרֶךְ שֶׁהָאָב מִנְחִיל לְבְנוֹ בְּחִכְמָה.
And then, the Mochin exist without any limitation at all.	וְאֵז הַמוֹחִין בְּלִי מְצָרִים כָּלִל.
And this is the meaning of "He takes small steps in it, and they support him to bless three times." That is, when one takes a small step above the level of smallness and ascends to greatness, then he is supported to bless three times—these are the three Shabbat meals, as mentioned.	וְזֶהוּ, "פּוֹסְעִים בּוֹ פְּסִיעָה קְטַנָּה, סוֹעְדִים בּוֹ לְבָרֵךְ שְׁלוֹשׁ פְּעָמִים." רָצָה לוֹמַר, כְּשִׁפּוֹסְעִים פְּסִיעָה קְטַנָּה לְמַעַל מִמַּדְרַגַּת קְטַנּוּת וּבָאִים לְגְדוּלָה, אֵז סוֹעְדִים לְבָרֵךְ שְׁלוֹשׁ פְּעָמִים—הֵם ה'ג' סְעוּדוֹת, כְּאָמַר.