

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Naso

#### Introduction

This discourse presents a reflection from **Rebbe Menachem Nachum of Chernobyl**, known as the **Me'or Einayim** (1730–1787), a foundational figure among the early Chassidic masters and a direct disciple of the Baal Shem Tov and the Maggid of Mezeritch. He lived in Ukraine and was the founder of the Chernobyl Chassidic dynasty, with many rebbes descending from him. His teachings illuminate how the Torah is not only Divine instruction but also a living conduit to unite with God Himself. In this particular discourse, the Me'or Einayim uses the parashah's phrase "*Naso et rosh*" to offer a profoundly mystical yet deeply practical approach to elevating our scattered thoughts and experiences into sacred connection.

**And Hashem spoke to Moshe, saying: "Lift up the head of the sons of Gershon, also them, by their fathers' house, by their families..." (Bamidbar 4:21–22).**

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר: נָשָׂא אֶת רֹאשׁ בְּנֵי גֵרְשֹׁן גַּם־יָהֶם לְבֵית אֲבֹתָם לְמִשְׁפַּחָתָם וְגו'

And it is necessary to understand: what is [the meaning of] "saying"? It makes sense that for mitzvot [it would say] "saying," because the meaning is to say [it] to Israel. But here, [this command] was only to Moshe.

וְצָרִיד לְהַבִּין מָהוּ "לֵאמֹר", בְּשִׁלְמָא בְּמִצְוֹת שְׂיִיד "לֵאמֹר" שֶׁהַפְּרוּשׁ הוּא לֵאמֹר לְיִשְׂרָאֵל, אֲבָל כָּאן הָיָה לְמֹשֶׁה לְבַדּוֹ.

Furthermore, the Torah is eternal and relevant in every time. For if it were not so, [then] it would be, G-d forbid, merely stories of events that occurred in ancient times.

וְעוֹד שֶׁהַתּוֹרָה הִיא נִצְחִית וְשִׁיכָת בְּכָל זְמַן, דָּאֵם לֹא בֶן הַיָּתָה ח"ו רַק סְפוּרֵי מַעֲשִׂים שֶׁהָיוּ בְּזְמַן קְדוּמִים.

If so, why is it called "Torah," from the expression of instruction (hora'ah)—that it teaches and instructs us in the way of Hashem? What instruction is there here?

וְאֵם כֵּן, לָמָּה נִקְרָאת "תּוֹרָה" מִלְּשׁוֹן הוֹרָאת דָּרָךְ שֶׁהִיא מוֹרָה וּמִלְמֻדָּת אוֹתָנוּ דָּרָךְ ה', וְמָה הוֹרָאת דָּרָךְ יִשׁ כָּאן.

Now, it is written (Devarim 11:22), "And to cleave to Him (וּלְדַבְּקָהּ בּוֹ)," and our Sages expounded (Kesubos 111b): How is it possible to cleave to the Holy One, blessed be He—is He not a consuming fire (Devarim 4:24)?

וְהִנֵּה כְּתִיב: "וּלְדַבְּקָהּ בּוֹ" (דְּבָרִים י"א:כ"ב), וְדָרְשׁוּ רַבֵּנָא (כְּתוּבוֹת קי"א ב'): אֵיךְ אֶפְשָׁר לְדַבְּקָהּ בֵּה' (וְיִתְבָּרַךְ—וְהֵלֵא אֵשׁ אֹכְלָה הוּא (דְּבָרִים ד':כ"ד

And it is written in the Zohar (III:70b): "A fire that consumes all fires of the world." So how can flesh and blood cleave to such a G-d?

וְכָתוּב בַּזֹּהַר (ח"ג ע' ע' ב'): "אֵשׁ אֹכְלָה כָּל אֵשִׁין דְּעֻלְמָא". וְאֵם כֵּן, אֵיךְ אֶפְשָׁר לְבָשָׂר־וְדָם לְדַבֵּק בְּאַלֹהִים כָּזֶה?

Rather, [the Sages answer:] cleave to His attributes—just as He is merciful, so too you be merciful, etc.

אַלָּא, "הַדְּבִק בְּמִדּוֹתָיו: מָה הוּא רַחוּם, אַף אַתָּה רַחוּם" וְכו'.

But we must understand: what answer did this give to the question? It is indeed true that one can cleave to His attributes—but the verse says "to cleave to Him"!

וְצָרִיד לְהַבִּין מָה תִּירָץ לוֹ עַל קוּשְׁיָתוֹ. הֵן אָמַת שְׂבִמְדוּתָיו וְכוּלָּם לְדַבֵּק, אֲבָל בְּכָתוּב נֶאֱמַר: "וּלְדַבְּקָהּ בּוֹ"

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But the truth is, that Hashem, may He be blessed, gave us the Torah so that a person could cleave to Hashem, may He be blessed.	אָבֵל הָאֱמֶת הוּא, שֶׁהֵשֵׁם יִתְבָּרַךְ נָתַן לָנוּ הַתּוֹרָה, כִּדְּי לְשׂוֹכֵל הָאֱדָם לְדַבֵּק בֶּה' יִתְבָּרַךְ
For how would it be possible for a human being, who is finite and limited, to cleave to Hashem, may He be blessed, who is infinite, who has no beginning and no end?	כִּי אִיךָ הֵיכָא אֶפְשָׁר לְאָדָם, שֶׁהוּא בֹעַל גְּבוּל וְתַכְלִית, לְדַבֵּק בֶּה' יִתְבָּרַךְ שֶׁהוּא בְּלִמְדָּה בֹעַל תַּכְלִית, שְׂאִין לוֹ תְּחִלָּה וְלֹא תַכְלָה
Therefore, Hashem, may He be blessed, gave us the Torah and “contracted,” so to speak, Himself into our holy Torah,	וְלָכֵן נָתַן לָנוּ ה' יִתְבָּרַךְ אֶת הַתּוֹרָה, וְצִמְצַם כְּבִיכּוֹל עַצְמוֹ בַּתּוֹרָתֵנוּ הַקְדוּשָׁה
so that by our cleaving to the Torah, we are actually cleaving to Hashem, may He be blessed, who dwells within the Torah.	כִּדְּי שֶׁבְּדַבְּקֵנוּ בַּתּוֹרָה, הֵרִי הוּא דְּבוּק בֶּה' יִתְבָּרַךְ, הַשּׁוֹכֵן בַּתּוֹרָה הַתּוֹרָה
And this is the statement of our Sages (Sotah 14a), “Cleave to His traits”—meaning, in the Torah.	וְזֶהוּ מֵאִמֶּר רַבִּי ל' (סוֹטָה י"ד א'): "הִדְבֵּק בְּמִדּוֹתָיו", פִּירוּשׁ: בַּתּוֹרָה
For the Torah is expounded through thirteen traits—i.e., [the hermeneutic principles of] <i>kal vachomer</i> , <i>gezeirah shavah</i> , etc.	שֶׁהַתּוֹרָה נִדְרָשֶׁת בְּשִׁלּוּשׁ עֶשְׂרֵה מִדּוֹת, דִּהְיִינוּ: מִקָּל וְחֹמֶר, וּמִגְזֵרָה שְׁוָה, וְכו'
And they themselves are the very thirteen attributes: “Compassionate, gracious...” etc. (Shemot 34:6–7).	וְהֵן הֵן עֲצָמָן שְׁלֹשׁ־עֶשְׂרֵה מִדּוֹת: "רַחוּם וְחַנּוּן גּוֹ" (שְׁמוֹת ל"ד:ו-ז)
So when one cleaves to the Torah, he is cleaving to Hashem, may He be blessed, who dwells within the Torah.	וְכִשְׁיִדְבֵּק בַּתּוֹרָה, הֵרִי הוּא דְּבוּק בֶּה' יִתְבָּרַךְ הַשּׁוֹכֵן בַּתּוֹרָה הַתּוֹרָה
Now according to this, it would be very easy for a person to cleave to Hashem, may He be blessed—namely, by cleaving to the letters of Torah and prayer,	וְהִנֵּה לִפִּי זֶה הֵיכָא נָקַל מְאֹד לְאָדָם לְדַבֵּק בֶּה' יִתְבָּרַךְ, דִּהְיִינוּ: בְּדַבְּקוֹ בְּאוֹתֵי תוֹרָה וּתְפִלָּה
for they are chambers for the Creator, may He be blessed, who dwells within them.	שֶׁהֵם הֵיכָלוֹת לַבּוֹרָא בְּרוּךְ־הוּא הַשּׁוֹכֵן בְּתוֹכָם
However, there are foreign thoughts that come and disturb him at the time of his involvement with Torah and prayer.	אָבֵל יֵשׁ מִחֻשְׁבוֹת זָרוֹת שֶׁבָּאוֹת וּמְבַלְבְּלוּ אוֹתוֹ בְּעֵת עֵסֶק תּוֹרָה וּתְפִלָּה
So what is to be done? For this, one must ask the counsel of the Torah.	וְהִנֵּה מַה עוֹשִׂים לָזֶה? צָרִיד לְשֹׂאֵל בְּעֵצַת הַתּוֹרָה
The Torah gives us advice in this:	שֶׁהַתּוֹרָה נוֹתֶנֶת לָנוּ עֵצָה בְּזֶה
For behold, one must understand: what are foreign thoughts? Are they not also made of letters that have fallen?	דִּהְיִנָּה צָרִיד לְהִבִּין מַהוּ עֲנִין הַמִּחֻשְׁבוֹת זָרוֹת, הֲלֹא הֵם אוֹתֵי שֶׁנִּפְּלוּ
For no thought can exist without letters—and the foreign thoughts are also letters, just that they fell due to one's own actions.	שֶׁכֵּל שׁוֹם מִחֻשְׁבָּה אִי אֶפְשָׁר לְהִיט בְּלִי אוֹתֵי, וְהַמִּחֻשְׁבוֹת זָרוֹת הֵם גַּם כֵּן אוֹתֵי רַק שֶׁנִּפְּלוּ מִפְּנֵי מַעֲשָׂיו גּוֹפִיָּה
Therefore, when a person comes to cleave to Hashem, may He be blessed, these letters come too, to be elevated.	וְלָכֵן כְּשֶׁבָּא לְדַבֵּק בֶּה' יִתְבָּרַךְ, הֵם בָּאִים גַּם כֵּן שֶׁיִּעָלֶה אוֹתָן

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But the foreign thoughts do <b>not</b> come, G-d forbid, to confuse him—they must be elevated to their source.	אָבֵל אֵין הַמַּחְשְׁבוֹת זָרוֹת בָּאוֹת חַיּוֹ לְבַלְבֵּל אוֹתוֹ, וְצָרִיף לְהַעֲלוֹת אוֹתָן לְשָׂרְשָׁן.
And this is what our holy Torah teaches us, with sweet words: <i>Naso et rosh</i> —"Lift up the head" (Bamidbar 4:22).	וְזֶהוּ שְׁמֵלֶמֶד אוֹתָנוּ הַתּוֹרָה הַקְּדוּשָׁה בְּדִבְרִים (הַנְּעִימִים: "נָשָׂא אֶת רֹאשׁ" (בַּמִּדְבָּר ד':כ"ב
That is: exalt and elevate <i>et</i> —these are the 22 letters, from <i>aleph</i> to <i>tav</i> .	רָצוֹן לֵאמֹר: תְּנַשֵּׂא וְתַגְבֶּיה "אֶת"—הֵם כ"ב אוֹתִיּוֹת שְׁמֵא' וְעַד ת'.
Elevate them to the Head and First—namely, the Creator, may He be blessed.	תַּגְבֶּיה אוֹתָם אֶל הָרֹאשׁ וְרֵאשׁוֹן שֶׁהוּא הַבּוֹרָא יִתְבָּרַךְ.
For every word of Torah and prayer is [a combination] of letter-groups.	שְׂכָל תְּבוֹת הַתּוֹרָה וְהַתְּפִלָּה, הַכֹּל הֵם צִירוּפֵי אוֹתִיּוֹת.
For example, when you combine the letters ו', י', ד', ב', ר', you get the word <i>vaydaber</i> (He spoke).	כְּמוֹ שֶׁכְּשֶׁמְצַרְפִּים אוֹתִיּוֹת ו' י' ד' ב' ר', נִעֲשִׂית תְּבַת "וַיְדַבֵּר".
And so with all the words—they are all combinations of letters.	וְכֵן כָּל הַתְּבוֹת, הַכֹּל הֵם צִירוּפֵי אוֹתִיּוֹת.
And one must elevate the letters to their source.	וְצָרִיף לְהַעֲלוֹת הָאוֹתִיּוֹת לְשָׂרְשָׁם.
And if you do so—then "the sons of Gershon," those letters that have fallen and were expelled, they too will ascend	וְאִם תַּעֲשֶׂה כֵן, אִז "בְּנֵי גֵרְשׁוֹן"—הֵם הָאוֹתִיּוֹת שֶׁנִּפְּלוּ וְנִתְגָּרְשׁוּ—גַּם הֵם יַעֲלוּ
to the house of their fathers—that is: to Avraham, which is the attribute of kindness and love,	לְבֵית אֲבוֹתָם, הֵם אֲבָרָהם שֶׁהוּא מִדַּת הַחֶסֶד וְהַאֲהָבָה
and the fear of Yitzchak, which is the attribute of awe, and Yisrael of whom I glory, which is the attribute of beauty (tiferet).	וּפְחַד יִצְחָק שֶׁהוּא מִדַּת הִירָאָה, וְיִשְׂרָאֵל אֲשֶׁר בָּהּ אֶתְפָּאָר שֶׁהִיא מִדַּת הַתִּפְאָרָה
That is, when one learns and prays with awe and love, and to glorify his Maker in honor of His kingship—	דְּהֵיִינוּ: כְּשֶׁלּוֹמֵד וּמִתְפַּלֵּל בְּיִרְאָה וְאַהֲבָה, וְלִפְאָר לִיוֹצְרוֹ—עַל שֵׁם כְּבוֹד מַלְכוּתוֹ
then the letters rise above to the Patriarchs, as mentioned, to their families, to their cleaving,	אִז מִתְעַלִּים הָאוֹתִיּוֹת שֶׁלֹּמַעֲלָה אֶל הָאֲבוֹת כְּנֻזָּר לְמִשְׁפְּחוֹתָם, לְדַבְּקוֹתָם
like it says (I Shmuel 2:36), "Attach me, please..."	"כְּמוֹ שֶׁכָּתוּב (שְׁמוּאֵל א' ב':ל"ו): "סִפְּחֵנִי נָא וְגו'.
But how does one do all of the above? Shlomo, peace be upon him, explained it to us (Kohelet 9:10):	אָבֵל אֵיךְ עוֹשִׂים כָּל הַנֶּ"ל? פֶּרֶשׁ לָנוּ שְׁלֹמֹה עָלָיו (הַשְּׁלֹם) (קוהלת ט':י).
"All that your hand finds to do"—that is: anything you wish to do that is the will of Hashem, may He be blessed—	כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת—"רָצוֹן לֵאמֹר: כָּל דְּבָר"—שֶׁתִּרְצֶה לַעֲשׂוֹת רָצוֹן ה' יִתְבָּרַךְ
"Do with your strength"—that is, you must do it with strength, meaning: when one puts all of his strength and life-force into the letters of Torah and prayer—	כְּחֶדָה עֲשֶׂה—"צָרִיף לַעֲשׂוֹת בְּכֹחַ, דְּהֵיִינוּ: כְּשֶׁשֵּׂם כָּל"—כְּחוֹ וְחִיּוּתוֹ בְּתוֹךְ אוֹתִיּוֹת הַתּוֹרָה וְהַתְּפִלָּה
with this, he elevates them to their source: to the Creator, blessed is His Name.	בְּזֶה מַעֲלָה אוֹתָם לְשָׂרְשָׁם, אֶל הַבּוֹרָא יִתְבָּרַךְ שְׁמוֹ.

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#### [NOTE Summary:

The Me'or Einayim begins by addressing a subtle textual difficulty: why does the verse say "לאמר" ("to say") when speaking only to Moshe in a context that isn't clearly instructional to others? He explains that the Torah is not a historical record, but an eternal *hora'ah*—instruction—for every generation. The essential lesson here is about *cleaving to God*.

Since Hashem is infinite and man is finite, a direct cleaving seems impossible. The answer: God contracted His infinite presence into the Torah itself. Therefore, by cleaving to the Torah, we cleave to God, as He "dwells within" the Torah.

This cleaving, however, is challenged by foreign thoughts (*machshavos zaros*) that arise during Torah study and prayer. Instead of treating them as distractions, the Me'or Einayim reinterprets them as fallen **letters**—holy sparks that seek to return to their source. These thoughts are not intrusions, but part of a divine process: they descend so that *you* can elevate them.

The verse "*Naso et rosh*" is reinterpreted mystically to mean: *elevate the letters* (represented by א from alef to tav) back to the "Head"—God Himself. When we pray or study Torah with love and awe—rooted in the spiritual legacy of Avraham (chesed), Yitzchak (gevurah), and Yaakov (tiferes)—we return those letters to their divine root.

The concluding instruction is from *Kohelet*: "*Whatever your hand finds to do, do with your strength.*" This means investing your entire soul-force into each word of Torah and tefillah. That's how the letters—both from the sacred text and even the fallen foreign thoughts—are uplifted to their divine origin.

#### Practical Takeaway

Instead of waging war against distracting thoughts in prayer or Torah study, see them as *sparks*—fallen letters—yearning to return. Don't push them away with anxiety or guilt. Acknowledge them, and gently return your mind to the words of Torah or prayer with extra kavana (focus). When you do so with full presence and strength, even the distractions become part of the spiritual elevation. Invest your life-force into each word and letter—your words become divine vessels that carry you into true cleaving with Hashem.

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#### Chassidic Story

Rebbe Menachem Nachum of Chernobyl was once praying for a long time with intense kavana. A student, confused by how much time the Rebbe spent just on the morning blessings, asked, “Rebbe, what takes so long?”

The Rebbe smiled and said, “When I begin to say *‘Elokai neshama shenatata bi’* (My God, the soul You gave me), I begin to feel how deeply that soul is tied to the One who gave it. But then a thought comes—what about those who feel distant from this? Suddenly, I feel a spark in that thought. I stop. I lift that spark. I feel it trying to return. Every word becomes a ladder. Every stray thought, a soul to redeem.”

And then he added, “A true prayer gathers the lost children and brings them all back to their Father.”

**Source:** Adapted from oral traditions in *Sippurei Chassidim* and teachings of the Chernobyler Rebbes. **END NOTE]**

#### Introduction

This discourse offers a profound meditation by Rebbe Menachem Nachum of Chernobyl (the Me’or Einayim) on the deeper meaning of prayer, suffering, divine healing, and the unity of spiritual opposites. Using phrases from the Mishnah in Avot and verses like “*I am Hashem your Healer*” and “*Naso et rosh*,” he reveals a hidden structure within our personal trials: that they are not merely burdens to escape but opportunities to elevate the Shechinah, restore broken lights, and reach the level of *Ayin*—Divine Nothingness beyond time. The discourse is a guide for shifting our focus from self-centeredness to alignment with the pain and redemption of the Shechinah herself, unveiling a radical and intimate theology of healing and union.

**Or it may be said—and first, we will explain the verse (Shemot 15:26): “All the sickness that I placed upon Egypt I will not place upon you, for I am Hashem, your Healer.”**

או יומר, ותחלה נבאר פסוק (שמות ט"ו, כ"ו): "כל המחלה אשר שמתי במצרים לא אשים עליך כי אני ה' רפואך".

And our Sages explained (Sanhedrin 101a): “And if I do place [sickness], I am Hashem your Healer.”

ויפרשו רז"ל: "ואם אשים אני ה' רפואך" (סנהדרין ק"א א).

And the commentators questioned: the main point is missing from the verse, for the phrase “if I place” is not written.

והקשו המפרשים: הלא העקר חסר מן הספר, שאינו "כתוב" ואם אשים

Also, the verse (Tehillim 118:18), “Yissur yissarani Kah...” [“Hashem has surely chastened me...”] —

... "וגם פסוק (תהלים קי"ח, י"ח): "יסור יסרני יי",

for behold, Hashem, may He be blessed, sends afflictions upon the righteous because there still remains in them something from the realm of “shvira” (brokenness).

כי הנה השם יתברך שולח יסורים לצדיק, מפני שהוא, תקוע צדין איזה דבר מה בהשברה

Therefore He sends him afflictions, to remove him from the *shvira*.

לכך שולח לו יסורים כדי להוציאו מהשברה

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## Me'or Einayim

### Parshas Naso

And this is the meaning of: “Yissur yissarani Kah”—that “Kah” is the world of love (Ahavah),	וְזֶהוּ: "יִסּוּר יִסְרָנִי כָה", שֶׁ"כָּה" הוּא עוֹלָם הָאַהֲבָה
and it means that Hashem, may He be blessed, sent him afflictions from the world of love.	וְרָצוֹן לומר שֶׁהַשֵּׁם יִתְבָּרַךְ שָׁלַח לוֹ יִסּוּרִים מֵעוֹלָם הָאַהֲבָה.
And why? “Lo lamaves netanani”—“He did not give me over to death.”	וְ"וּמַפְנֵי מָה?" וְלָמוֹת לֹא נָתַנִּי
Meaning, to take me out of the <i>shvira</i> , which is a form of death—	רָצוֹן לומר: כְּדֵי לְהוֹצִיאֲנִי מִהַשְׁבִּירָה, שֶׁהִיא בְּחִינַת מוֹת—
for one who descends from his spiritual level is called “as if he died.”	י. "כִּי" מֵאֵן דְּנִחִית מִדְּרָגָה קָרִי בֵּיה וְנִמַּת
For behold, even though he is a righteous person, it is still possible that he is somewhat within <i>shvira</i> .	כִּי הִנֵּה, אֲף שֶׁהוּא צַדִּיק, אֲפָשֶׁר לִהְיוֹת שֶׁהוּא עֲדִין מַעֲט בְּהַשְׁבִּירָה.
For they said (Ta'anit 5b): “Yaakov Avinu did not die”—that is, he was not at all in the realm of <i>shvira</i> .	שֶׁהָרִי אָמְרוּ רַז"ל (תַּעֲנִית ה' ב'): "יַעֲקֹב אָבִינוּ לֹא מָת", רָצוֹן לומר שֶׁלֹּא הָיָה אֶפְלוּ מַעֲט בְּהַשְׁבִּירָה
And therefore he is called an <i>ish tam</i> (a simple/whole man), meaning: he is whole, with no aspect of brokenness at all.	וְלָכֵן נִקְרָא "אִישׁ תָּם", דִּהְיִינוּ שֶׁהוּא שָׁלֵם, שֶׁאִינוּ בְּהַשְׁבִּירָה כָּלֵל.
For something broken is not whole.	כִּי דָּבָר שֶׁהוּא שְׁבוּר, אִינוּ שָׁלֵם
And behold, about Yaakov they said...	...וְהִנֵּה, עַל יַעֲקֹב אָמְרוּ רַז"ל
This was not the case with Avraham and Yitzchak, who were still somewhat in the realm of <i>shvira</i> (brokenness),	מָה שֶׁאִין בֶּן אַבְרָהָם וְיִצְחָק, הָיוּ מַעֲט בְּהַשְׁבִּירָה
and likewise all the other tzaddikim about whom it was <b>not</b> said that they did not die.	וְכֵן שֶׁאֵר כָּל הַצַּדִּיקִים שֶׁלֹּא נֶאֱמַר עֲלֵיהֶם שֶׁלֹּא מָתוּ
And this is [the meaning of the verse]: “All the sickness that I placed upon Egypt I will not place upon you, for I am Hashem your Healer” (Shemot 15:26)—	וְזֶהוּ: "כָּל הַמַּחֲלָה אֲשֶׁר שִׁמַּתִּי בַּמִּצְרַיִם לֹא אֲשִׁים עָלֶיךָ—(כִּי אֲנִי ה' רֹפֵאֶךָ" (שְׁמוֹת ט"ו, כ"ו)
that is: even if I place [suffering], it is still “I will not place,” for I am Hashem your Healer through these afflictions.	רָצוֹן לומר: אֲף אִם אֲשִׁים, הֲיִי "לֹא אֲשִׁים", כִּי אֲנִי ה' רֹפֵאֶךָ בְּיִסּוּרִים הָאֵלֶּה
For through them, I bring you out from the <i>shvira</i> .	שֶׁעַל יְדֵי זֶה אֲנִי מוֹצִיא אוֹתָךְ מִהַשְׁבִּירָה
And behold, the tzaddik has great power, as is known from our Sages on the verse (II Shmuel 23:3):	וְהִנֵּה, הַצַּדִּיק יֵשׁ לוֹ יִלְכַּת גְּדוּלָּה, כִּידוּעַ מִמַּאֲמָרָם ז"ל: (עַל הַפְּסוּק (שְׁמוּאֵל ב' כ"ג, ג')
“A tzaddik rules in the fear of God”—who rules over Me? A tzaddik. For the Holy One, blessed be He, decrees a decree, and the tzaddik nullifies it.	צַדִּיק מוֹשֵׁל בְּרֵאֶת אֱלֹהִים—וּמִי מוֹשֵׁל בִּי? צַדִּיק. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא גּוֹזֵר גְּזֵרָה, וְהַצַּדִּיק מְבַטֵּל
And how does he nullify the decree of Hashem, may He be blessed? The matter is as follows:	וְאֵיךְ הוּא מְבַטֵּל גְּזֵרַת הַשֵּׁם יִתְבָּרַךְ? הַעֲנֵנָּה הוּא כֹּךְ



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for all evils and afflictions are [manifestations of] <i>dinim</i> (judgments),	כי כל הרעות והיסורים הם דינים
and judgments can only be repaired and sweetened at their source.	ודינים אינם נתקניו ונתקנו אלא בשרשן
And it is taught in the Zohar (Zohar III 257b): “Binah—from her side come judgments.”	ואיתא בזוהר (זוהר ח"ג רנ"ז ב'): "בינה מסטרה דינין".
And the tzaddik raises all the <i>dinim</i> up to Binah, and there they are repaired in their source.	והצדיק מעלה כל הדינין אל הבינה, ושם נתקנין בשרשם.
And according to this, we must understand: why can't the tzaddik do this for himself?	ולפי זה צריך להבין, למה אינו יכול הצדיק לעשות לעצמו כך
That is, when he has afflictions, to elevate the <i>dinim</i> to Binah, as mentioned?	דהיינו כשיש לו יסורים, להעלות הדינין אל הבינה בפנקר?
Although our Sages said (Berachot 5b): “A prisoner cannot release himself from prison,”	אף שאמרו רז"ל (ברכות ה' ב'): "אין חבוש מתיר את עצמו מבית האסורים"
nonetheless, we still must understand why this is so.	מכל מקום צריך להבין למה הוא כך
But the reason is, that this can only be done through <i>daat</i> (Divine awareness),	אבל הטעם הוא, כי אי אפשר לעשות זה רק על-ידי דעת
and how can he do this when they have taken from him his <i>daat</i> and intellect?	ואיך יעשה זה כשנוטלין ממנו הדעת והמוחין שלו
Therefore, he cannot help himself at all.	לכך אינו יכול לעזור לעצמו כלל
And for this reason, it is a great mitzvah for others to pray on his behalf and to elevate the <i>dinim</i> , as mentioned.	ומטעם זה היא מצוה גדולה שאחרים יתפללו בעדו ויעלו הדינין בפנקר
And this will be explained further below.	ועוד יתבאר לקמן
And to understand how the <i>dinim</i> (judgments) are rectified at their source, and also what is meant by the phrase “from her side come forth judgments”—	ולהבין איך נתקנים הדינים בשרשם, גם מהו הלשון "מסטרה דינין נפקין"
behold, there are fifty gates of <i>Binah</i> , and the first forty-nine gates are called <i>sitra 'ah</i> (the side),	כי הנה יש חמשים שערי בינה, והמ"ט שערים נקראים "מסטרה",
and there is the place from which the judgments emerge.	ושם הוא מקום מוצא הדינים
And this is [the meaning of] the verse (Mishlei 25:26): “A righteous one who falters before the wicked.”	"וזהו (משלי כ"ה, כ"ו): "צדיק מט לפני רשע"
The letters מ"ט (forty-nine) refer to the forty-nine gates, as above, which are the grasp of the judgments.	מ"ט הם המ"ט שערים כנ"ל, ששם היא אחיזת הדינים
But in the fiftieth gate, which is called <i>Ayin</i> (אין / Nothingness),	"אבל בשער הנ' שנקרא "אין"
there is complete mercy, and no judgment at all exists there.	שם הוא רחמים גמורים, ואין שם דין כלל

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And therefore, when one elevates the <i>dinim</i> to the gate of Ayin, they are rectified.	וְלָכֵן כְּשֶׁמַּעֲלִים הַדִּינִים אֶל שַׁעַר הָאֵי"ן, נִתְקָנִים.
As the Baal Shem Tov, may his memory be a blessing and protection for us, said:	כְּמֵאֲמַר הַבַּעַל שֵׁם טוֹב נבג"מ
"In something that has no surface, there is no [possibility of] breakage."	"כִּי בְדָבָר שֶׁאֵין לוֹ שִׁטָּח, אֵינוֹ שִׁנּוּי שְׁבִירָה"
And this is what our Sages said: Rebbe Yochanan became ill, and Rebbe Chanina came to visit him...	וְזֶהוּ שֶׁאָמְרוּ רַז"ל: רַבִּי יוֹחָנָן חָלַשׁ, עַל לִגְבִּיהַּ רַבִּי — חֲנִינָא כו'
He said to him: "Give me your hand." He gave him his hand and raised him up (Berachos 5b).	אָמַר לִיה: "הֵב לִי יָדְךָ", וְהֵב לִיה יָדָהּ וְאִוָּקְמֶיהָ ((בְּרָכוֹת ה' ב'.
And to understand what is the specific matter of "give me your hand"—	וְלִהְיוֹת מֵה עֲנִין "הֵב לִי יָדְךָ" דְּוָקָא
for our Sages expounded on the verse (Shemot 13:16), "And it shall be as a sign on your hand"—	כִּי אָמְרוּ רַז"ל עַל־פִּי (שְׁמוֹת י"ג, ט"ז): "וְהָיָה לְאוֹת עַל יָדְךָ",
they interpreted: " <i>Yad kehek</i> "—a weak hand, meaning the left.	דְּרָשׁוּ רַז"ל: "יָד כְּהָה"—שֶׁהִיא הַשְּׂמָאל
And it is known that kindnesses ( <i>chesed</i> ) are called the right, and severities ( <i>gevurot</i> ) are called the left.	וְיָדוּעַ שֶׁהַחֲסִדִּים נִקְרָאִים יְמִין, וְהַגְּבוּרוֹת נִקְרָאִים שְׂמָאל
And this is what he said to him: "Give me your hand"—i.e., the <i>gevurot</i> , as above.	וְזֶהוּ שֶׁאָמַר לִיה: "הֵב לִי יָדְךָ", דְּהֵינּוּ הַגְּבוּרוֹת כַּנ"ל
"And I will elevate them, for I am with <i>da'as shalem</i> (complete divine awareness),	וְאֲנִי אַעֲלֶה אוֹתָם, שֶׁאֲנִי הוּא בְּדַעַת שְׁלֵם
and <i>daas</i> includes both <i>chesed</i> and <i>gevurah</i> , as is known."	וְהַדַּעַת כְּלוּל מִחֶסֶד וּגְבוּרָה כַּנֻּדָּע
"Therefore, with the power of <i>daas</i> , I can sweeten the <i>gevurot</i> through the <i>chasadim</i> ."	וְלָכֵן, בְּהַדַּעַת יָכוֹל אֲנִי לְהַמְתִּיק בְּחֲסִדִּים אֶת הַגְּבוּרוֹת
"But you yourself cannot do this, because <i>daas</i> has been taken from you, and you are stuck in the <i>dinim</i> and <i>gevurot</i> ." May it not happen to us.	אָבָל אַתָּה בְּעֶצְמְךָ לֹא תוּכַל לַעֲשׂוֹת כֵּן, כִּי נִוְטָלִין מִמֶּךָ הַדַּעַת, וְאַתָּה תִּקְוֶעַ בְּדִינִים וּגְבוּרוֹת ר"ל
And this is what our Sages said in the Mishnah in Avot: Hillel says, "If I am not for myself, who is for me? And when I am for myself, what am I? And if not now, when?" (Avot 1:14).	וְזֶהוּ שֶׁאָמְרוּ רַז"ל בְּמִשְׁנֵה דְּאָבוֹת: הִלֵּל אוֹמֵר: "אִם אֵין אֲנִי לִי—מִי לִי? וְכִשְׁאֲנִי לַעֲצָמִי—מֵה אֲנִי? וְאִם לֹא?" עַכְשָׁיו—אֵימָתִי
This means: if I am unable to help myself, as explained above, then who is for me?	רְצוֹן לוֹמַר: אִם אֵין אֲנִי יָכוֹל לַעֲזֹר לַעֲצָמִי כַּנ"ל—מִי לִי?
That is: for the <i>tzaddik</i> is called <i>mi</i> (מִי), as is written: <i>daka'ei dasha'ala</i> —	רְצוֹן לוֹמַר: כִּי הַצַּדִּיק נִקְרָא "מִי", דְּקָאִי דְּשִׂאָלָא



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the tzaddik is wondrous, and the world cannot comprehend the actions of the tzaddik.	שֶׁהַצַּדִּיק הוּא פֶּלְאִי, וְאִין הָעוֹלָם יְכוּלִים לְהִבִּין מַעֲשֵׂי הַצַּדִּיק
And therefore, there is opposition against all tzaddikim.	וְלִכֵּן יֵשׁ הִתְנַגְדוּת עַל כָּל הַצַּדִּיקִים
And this is “ <i>mi li</i> ”—that is, the tzaddik must pray on my behalf, for he has <i>daas</i> , as explained above.	וְזֶהוּ "מִי לִי"—רְצוֹן לומר: שֶׁהַצַּדִּיק צָרִיךְ לְהִתְפַּלֵּל בְּעַדִּי, כִּי יֵשׁ לוֹ הַדַּעַת כַּנִּי"ל
And this will be explained further below.	וְעוֹד יִתְבָּאֵר לְקַמָּן
And therefore, the Baal Shem Tov, may his memory protect us, said regarding the statement of our Sages:	וְלִכֵּן אָמר הַבַּעַל שֵׁם טוֹב נבג"מ עַל מֵאֵמֶר רַז"ל
“One who prays for his fellow is answered first” (Bava Kama 92a).	הַמִּתְפַּלֵּל עַל חֲבִירוֹ, הוּא נִעֲנֶה תְּחִלָּה" (בָּבָא קַמָּא צ"ב 'א).
And it must be understood: why is he answered <i>first</i> specifically?	וְצָרִיךְ לְהִבִּין: לָמָּה נִעֲנֶה דוֹקָא תְּחִלָּה
The matter is as follows: when one prays for his friend, he must elevate the <i>gevurot</i> and <i>dinim</i> to their source, as above.	הַעֲנָן הוּא: שֶׁהַמִּתְפַּלֵּל עַל חֲבִירוֹ, הוּא צָרִיךְ לְהַעֲלוֹת הַגְּבוּרוֹת וְהַדִּינִים לְשָׁרְשָׁם כַּנִּי"ל
If so, the one who prays is already there first.	אִם כֵּן, הָרִי הַמִּתְפַּלֵּל הוּא שֵׁם תְּחִלָּה
And afterward, he draws [the healing] down also upon the sick person.	וְאַחֵר כֵּן מְמַשִּׂיף עַל הַחוּלָה גַם כֵּן
And therefore, he is answered first.	וְלִכֵּן הוּא נִעֲנֶה תְּחִלָּה
And behold, my teacher and master, the Rav, the holy Rabbi Dov Ber of the holy community of Mezeritch, may his memory protect us, said regarding what our Sages said in the Mishnah:	וְהִנֵּה, מוֹרֵי וְרַבֵּי הָרַב מוהר"ר דוב בֶּר מִק"ק מֵאֵזֶרִיטִשׁ נבג"מ, אָמר עַל מֵה שֶׁאָמְרוּ רַז"ל בַּמִּשְׁנָה
“One may not stand to pray except from a state of <i>koved rosh</i> (seriousness of head)” (Berachot 30b)—	אִין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּכֵד רֹאשׁ" (בֵּרָכוֹת ל"ב) —
this means: one who is praying about some distress that he has, should not intend for his own benefit,	רְצוֹן לומר: שֶׁהַמִּתְפַּלֵּל עַל אֵיזֶה צָעַר שֶׁיֵּשׁ לוֹ, לֹא יִכְוֵן לְהִנָּאת עַצְמוֹ
rather, he should stand to pray from the <i>heaviness of the Shechinah</i> , which is called “head” ( <i>rosh</i> ),	רַק יַעֲמֹד לְהִתְפַּלֵּל מִתּוֹךְ כֹּכֵד שֶׁל הַשְׂכִּינָה שְׁוֹנָקְרֵאת, "רֹאשׁ"
for “in all their distress, He is distressed” (Yeshayahu 63:9).	וְ"שׁ" כָּכֵל צָרָתָם לוֹ צָר" (יִשְׁעִיָּהוּ ס"ג:ט)
And as our Sages said: in the time that a person is in distress, what does the Shechinah say? “My head hurts...” etc. (Sanhedrin 46a).	וּכְמֵאֵמֶר רַז"ל: "בְּזֶמֶן שֶׁאָדָם שְׂרוּי בְּצָעַר, שְׂכִינָה מֵה (אוֹמֶרֶת? קִלְנִי מִרֹאשִׁי וגו') (סַנְהֶדְרִין מ"ו א'
For all things that a person needs are called the limbs of the Shechinah, so to speak—	כִּי כָל הַדְּבָרִים שֶׁהֵם הַצְּטָרְכוֹת הָאָדָם, נִקְרָאִים אֲבָרֵי הַשְׂכִּינָה כְּבִיכּוּל
for example: healing, livelihood, and other matters—each thing is a limb of the Shechinah.	כְּגוֹן רְפוּאָה, פֶּרֶקְסָה, וְשֶׁאֵר דְּבָרִים—כָּל דְּבָר הוּא אֲבָר מִן הַשְׂכִּינָה

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And what is lacking below is also, so to speak, lacking above.	ומה שחסר למטה, חסר גם כן למעלה כביכול.
And one must request only that it be repaired above,	ונצריך לבקש רק שיתקן למעלה
and not intend at all for his own enjoyment.	ולא יכנו להנאת עצמו כלל.
And if he does so, it will automatically be repaired below as well.	ואם יעשה כן, ממילא יתקן למטה גם כן.
And the healing methods of the Baal Shem Tov, may his memory protect us, were only through <i>yechudim</i> (unifications).	ורפואות הבעל שם טוב נבג"מ, הנה רק על-ידי יחודים.
For he would unify and elevate the Shechinah to the level of <i>Ayin</i> ,	שהנה מיוחד ומעלה השכינה אל מדת אי"ן
and automatically, it would be repaired below as well.	וממילא נתקן למטה גם כן.
And it is possible that this is the meaning of the above Mishnah in Avot: "If I am not for myself..."—	ואפשר שזהו מאמר רז"ל במשנה דאבות הנ"ל: "אם... אין אני לי"
that the Shechinah is called <i>Ani</i> ("I"), as in the verse: " <i>Ani Hashem Elokeichem...</i> " (Vayikra 18:2).	שהשכינה נקראת "אני", "אני ה' אלקיכם וגו'" (ויקרא י"ח:ב).
And this is: " <i>If I am not for me</i> "—that is, if my intention in prayer is to unify <i>Ayin</i> and <i>Ani</i> ,	ונהו: "אם אין אני לי", רצון לומר: שכוונתי בתפילתי, "כדי ליחד אי"ן" ו"אני"
and I do not intend for my personal need—	ואיני מכון לצורך עצמי
<i>Mi li</i> —meaning: it draws down from the attribute of <i>Mi</i> , which is <i>Binah</i> ,	מי לי", רצון לומר: שנמשך ממדת "מי", שהיא בינה"
and it also flows upon me.	נמשך עלי גם כן.
For when it is rectified above, it is rectified below as well.	שכשנתקן למעלה, נתקן למטה גם כן.
And this is: "And the salvation of Hashem is in a moment" (Yeshayahu 30:17)—	(ונהו: "ותשועת ה' בהרהר עין") (ישעיהו ל"ז:ז)
meaning: the salvation of the Shechinah, that is, when one elevates her to the level of <i>Ayin</i> , as explained—	רצון לומר: תשועת השכינה, דהיינו: כשיעלה אותה אל האי"ן כנ"ל
it is in a flash ( <i>heref ayin</i> ), for <i>Ayin</i> is above time.	היא בהרהר עין, שהאי"ן הוא למעלה מן הזמן.
For a thing that is in the level of <i>Ayin</i> has no relation to time at all—	כי הדבר שהוא בבחינת אי"ן, אינו שייך שם זמן כלל.
and therefore the salvation is <i>in a flash</i> .	ולכן התשועה היא בהרהר עין.
And there is no wiser one than the experienced—	ואין חכם כבעל הנסיון
for many times I felt myself in great suffering, and suddenly, in an instant, the salvation of Hashem came,	שכמה פעמים הרגשתי בעצמי שהנה לי יסורים גדולים, ופתאום בהרהר עין באה תשועת ה'
and I do not know from where it came.	ואיני יודע אגא הם באים

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And it is possible that this is the end of that same Mishnah: “And if not now, when?”	ואֶפְשָׁר שֶׁזֶהוּ סִיּוּמָא דְּמִתְנַתִּין הַנִּלְ: “וְאִם לֹא”, “עַכְשָׁו—אֵימָתִי
That is, it gives a sign to where the middos of <i>Ani</i> are to be raised—	—“רָצוֹן לֹמֵר: שְׁנוֹתָן סִמָּן לְהִיכֵן תַּעֲלֶה הַמִּדּוֹת “אֲנִי
to the place of “if not now, when?”—that is, where time does not apply at all,	לְמָקוֹם שֶׁ“אִם לֹא עַכְשָׁו—אֵימָתִי”, רָצוֹן לֹמֵר: שְׁאִינוֹ, שֶׁנֶּה שֶׁשׁ זְמַן כָּלֵל
which is <i>in a flash</i> .	שֶׁהוּא בְּהֶרֶף עֵין
And this is: “Yissur yissarani Kah...”—the letter <i>yud</i> is the level of <i>Chochmah</i> ,	וְזֶהוּ: “יִסּוּר יִסְרָנִי יָהּ”, “י”ד הִיא בְּחִינַת חֻכְמָה
for all things are clarified through wisdom; and the letter <i>hei</i> is the level of <i>Ayin</i> ,	“שְׁכֵלִם בְּחֻכְמָה אֶתְבָּרִירוּ, וְהֵה”א הִיא בְּחִינַת “אֵין
and they are one and the same—	וְהֵם דְּבָר אֶחָד
and why [is this?] To take us out of the <i>shvira</i> (brokenness).	וְלָמָּה? כְּדֵי לְהוֹצִיאֵנוּ מִהַשְׁבִּירָה
And this is: “And to death He did not deliver me” (Tehillim 118:18).	(וְזֶהוּ: “וְלָמָּוֹת לֹא נִתְּנָנִי” (תְּהִלִּים קי”ח:י”ח
And for this reason it is impossible for a doctor to heal the sick person completely,	וּמִטַּעַם זֶה, הוּא בְּלֹא אֶפְשָׁרִי שְׂיוּכַל הָרוֹפֵא לְרַפֵּא, הַחוּלָה עַד תְּכִלִּיתוֹ
for the suffering is due to him still being in the <i>shvira</i> , which is a fallen state.	כִּי הִיסוּרִים הֵם מִפְּנֵי שֶׁהוּא עֲדֵין בְּהַשְׁבִּירָה, שֶׁהוּא דְּבָר הַנְּפֹל
And the wisdom of medicine is also a wisdom that has fallen—	וְחֻכְמַת הָרְפוּאָה הִיא גַם כֵּן חֻכְמָה שֶׁנְּפְלָה
and how can one fix something fallen with something else that is fallen?	וְאֵיךְ יְכוּלִים לְתַקֵּן דְּבָר שֶׁנְּפֵל בְּדְבָר שֶׁנְּפֵל
It can only be repaired by Hashem, blessed be He, alone.	וְאִינוֹ יְכוּל לְתַקֵּן זֶה רַק הַשֵּׁם יִתְבָּרַךְ לְבַדּוֹ
And this is: “Tamim tih’yeh”—that is, to repair the <i>shvira</i> so that it becomes whole.	וְזֶהוּ: “תָּמִים תִּהְיֶה” (דְּבָרִים י”ח:ג), רָצוֹן לֹמֵר: לְתַקֵּן הַשְׁבִּירָה שֶׁתִּהְיֶה שְׁלֵמָה
And this is: “with Hashem your God”—for only Hashem alone can do this.	וְזֶהוּ: “עִם ה’ אֱלֹהֶיךָ”, שְׁאִינוֹ יְכוּל לַעֲשׂוֹת זֶה רַק הַשֵּׁם יִתְבָּרַךְ לְבַדּוֹ
And this is: <i>Naso et rosh</i> —the Shechinah is called <i>Et</i> ,	“וְזֶהוּ: “נָשָׂא אֶת רֹאשׁ”—הַשְׁכִּינָה נִקְרָאת “אֶת
because she includes all 22 letters, from <i>aleph</i> to <i>tav</i> —that is,	—מִפְּנֵי שֶׁהִיא כְּלוּלָה מִכ”ב אוֹתִיּוֹת, שֶׁהֵם מֵא’ עַד ת’
that the Shechinah should be elevated to Hashem, who is called <i>Rosh</i> (Head).	רָצוֹן לֹמֵר: שֶׁתַּעֲלֶה הַשְׁכִּינָה אֶל הַשֵּׁם יִתְבָּרַךְ הַנִּקְרָא “רֹאשׁ”.
And when you do this, then <i>Bnei Gershon</i> —the levels that fell—will also ascend to their father’s house, etc.	וּכְשֶׁתַּעֲשֶׂה כֵן, אַז “בְּנֵי גֵרְשׁוֹן”—הֵם הַמִּדְרָגוֹת שֶׁנְּפְלוּ—גַם הֵם יַעֲלוּ לְבֵית אֲבוֹתָם וְגו’

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#### [NOTE Summary:

The discourse opens with the famous Mishnah, “*If I am not for myself, who is for me?*” and reveals that *Ani* refers not to the ego, but to the **Shechinah**, the divine presence in exile. One must pray not for personal relief but to reunite *Ani* (Shechinah) with *Ayin* (the level of Divine nothingness). True healing begins not with the desire to fix the self, but with a yearning to lift the Shechinah from exile.

When suffering arises, it is a signal of spiritual *shvira*—a breakage. Just as the Shechinah suffers when a person does, our afflictions reflect a cosmic deficiency. The solution is not self-repair but *divine repair*: by lifting our brokenness toward the higher sefirot, we repair above and automatically restore below.

The Baal Shem Tov’s path of healing was through *yechudim*, mystical unifications of Shechinah with *Ayin*. Since *Ayin* is beyond time, healing can arrive in an *instant*—*b’Heref Ayin*. The Me’or Einayim shares his own experience of sudden salvations that came untraceably, illustrating the teaching “*And the salvation of Hashem is in the blink of an eye.*”

Even doctors cannot cure completely, he says, for medical wisdom too is fallen from its root. One fallen thing cannot fix another. Only Hashem can truly repair brokenness. Therefore the verse says, “*Tamim tiheyeh im Hashem Elokecha*”—wholeness can only be achieved by cleaving to God, not through fallen wisdom.

Finally, “*Naso et rosh*” is reinterpreted: **Et** represents the Shechinah (as in the 22 letters, from Alef to Tav), and **Rosh** is Hashem. Lifting the *Et* to the *Rosh*—raising the letters, the pain, the fallen sparks—unites lower and higher worlds. When we do this, even the “Bnei Gershon,” the exiled aspects, return to their root.

#### Practical Takeaway

When praying, don’t center yourself. Center the Shechinah. Whether you’re seeking healing, income, clarity, or relief—refocus your intention to align with the suffering of the Divine Presence and aim to repair Her exile.

Unify *Ani* with *Ayin*—recognize that your pain is a reflection of a cosmic disconnect, and your kavvanah has the power to lift it. The deeper your intention, the faster the salvation may come—in a blink.

And when you pray for others, you rise even higher—since your soul ascends first to draw mercy on their behalf, and from that place, you are blessed as well. As the Baal Shem Tov taught, those who pray for others are answered first—because they are already standing in the place where healing flows.

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#### Chassidic Story

Rebbe Menachem Nachum once received word that a young man in his community had fallen gravely ill. The family begged for a blessing, but the Rebbe responded strangely: he locked himself in his room, wept, and recited Tehillim for hours. When he emerged, he said: "I asked not that he be healed—but that *she* be lifted."

The next morning, the boy woke up fully conscious, his fever broken. The doctors were baffled. One whispered, "It's as if the illness just disappeared." When asked why he didn't simply give a blessing, the Me'or Einayim replied: "Had I prayed for *him*, it might have helped. But I prayed for the *Shechinah* in him. And when she was uplifted, so was he."

**Source:** Based on *Me'or Einayim* and oral traditions from the Chernobyl dynasty. **END NOTE]**