

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.

<p>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).</p> <p>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.</p> <p>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.</p> <p>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?</p> <p>Now, it is written (Devarim 11:22), “And to cleave to Him (ילדקה בו),” 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)?</p> <p>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?</p> <p>Rather, [the Sages answer:] cleave to His attributes—just as He is merciful, so too you be merciful, etc.</p> <p>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”!</p>	<p>וַיֹּאמֶר הָאֱלֹהִים לְאֹמֵר: נְשָׂא אֶת רֹאשׁ בְּנֵי גַּרְשֹׁן גַּם־הַמִּלְחָמָה לְבֵית אֲבֹתֶם לְמִשְׁפְּחָתֶם וְגוּ</p> <p>ואָרַיךְ לְהַבִּין מָה הוּא מִצְוָה שָׁיִיר לְאֹמֵר שַׁהְפָּרֹשׁ הוּא לְאֹמֵר לִיּוֹשָׂרָאֵל, אֲכַל בָּאָן הַיּוֹ לְמִשְׁהָ לְבָדוֹ.</p> <p>עוֹד שְׁהַתּוֹרָה הִיא נְצִחָה וְשִׁכְתָּה בְּכָל זָמָן, זֶה אֵם לֹא כִּיּוֹתָה חַיּוֹ רַק סְפּוּרִי מִעֵשִׁים שְׁחוּיו בָּזָמָן קָדוֹם.</p> <p>וְאֵם כֵּן, לְפָה נִקְרָאת “תּוֹרָה” מִלְשָׁן הַזְּרָאָת זָרָה שַׁהְיָא מֹרֶה וּמִלְּפָדָת אָוֹתָנוּ זָרָה הִ, וּמִה הַזְּרָאָת זָרָה יִשְׁפַּא.</p> <p>וְהַפְּהַנְּהָה קְתִיב: “וְלִדְקָה בָּו” (דברים י"א:כ"ב), וְדָרְשָׁו רְזַ"ל (כְּהוּבָה קִי"א ב'): אֵיךְ אָפְשָׁר לְדַקָּה בָּה (?) יִתְּבַּרְאֵךְ—וְהַלְאָ אַשְׁאַכְלָה הָוּ (דברים ד'כ"ז)</p> <p>וְכַתּוֹב בְּזָהָר (ח"ג ע' ע' ב): “אַשְׁאָ אַכְלָה כָּל אֲשֵׁנִי דָּעֵלמָא”. וְאֵם כֵּן, אֵיךְ אָפְשָׁר לְבָשָׂר וְדָם לְדַקָּה בְּאַלְדִּים בָּזָה?</p> <p>אַלְאָ, “הַדְּקָה בְּמִדּוֹתָיו: מַה הִוא רְחוּם, אָף אַתָּה רְחוּם” וּכְי'.</p> <p>ואָרַיךְ לְהַבִּין מָה תִּרְצֵץ לוּ עַל קַוְשִׁיטוֹ. הַן אַמְתָּה שְׁבְּמִדּוֹתָיו יִכּוֹלִים לְדַקָּה, אֲכַל בְּקַתּוֹב נָאָמֵר: “וְלִדְקָה וּבָזָה!</p>
---	--

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

<p>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.</p>	<p>אָכָל הָאֱמָת הָוָא, שֶׁהָשָׁם יִתְבְּרַךְ נָמָן לְנוּ הַתּוֹרָה, כִּי שִׁוְיכַל הָאָדָם לְדַבְּקָה בָּהּ יִתְבְּרַךְ.</p>
<p>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?</p>	<p>כִּי אֵיךְ הִנֵּה אָפָּשָׁר לְאָדָם, שֶׁהָוָא בַּעַל גְּבוּל וּמְכָלִית, לְדַבְּקָה בָּהּ יִתְבְּרַךְ שֶׁהָוָא בַּלְּפִי בַּעַל מְכָלִית, שֶׁאֵין לוֹ תְּחִלָּה וְלֹא מְכָלָה?</p>
<p>Therefore, Hashem, may He be blessed, gave us the Torah and “contracted,” so to speak, Himself into our holy Torah,</p>	<p>וְלֹא נָמָן לְנוּ הָיָה יִתְבְּרַךְ אֶת הַתּוֹרָה, וְאַזְמָעָם פְּבִיכְּרָל, עַצְמָו בְּתֻרְמָתָנוּ הַקָּדוֹשָׁה</p>
<p>so that by our cleaving to the Torah, we are actually cleaving to Hashem, may He be blessed, who dwells within the Torah.</p>	<p>כִּי שְׁבַדְקָנָנוּ בַּתּוֹרָה, הָרִי הָוָא דָבַוק בָּהּ יִתְבְּרַךְ, הַשּׁוֹכֵן בַּתּוֹךְ הַתּוֹרָה</p>
<p>And this is the statement of our Sages (Sotah 14a), “Cleave to His traits”—meaning, in the Torah.</p>	<p>זֶהוּ מָאֵר רַזְ"ל (סוטה י"ד א'): ”דַּבְּקָה בְּמַדּוֹתיו”, פִּירּוּשׁ: בַּתּוֹרָה</p>
<p>For the Torah is expounded through thirteen traits—i.e., [the hermeneutic principles of] <i>kal vachomer</i>, <i>gezeirah shavah</i>, etc.</p>	<p>שְׁהַתּוֹרָה נִגְרָשָׁת בִּשְׁלֹשׁ עֲשָׂרָה מַדּוֹת, דְּקִיּוֹנוֹ: מַקְלָה וְחַאֲרָר, וּמְגַנְּזָה שְׁזָה, וְכֵרִי</p>
<p>And they themselves are the very thirteen attributes: “Compassionate, gracious...” etc. (Shemot 34:6–7).</p>	<p>וְהַנּוּ הֵן עֲצָמָן שְׁלֹשׁ-עֲשָׂרָה מַדּוֹת: ”רְחוּם וְחַנּוּן גּוֹי” (שםות ל"ז:ו–ז).</p>
<p>So when one cleaves to the Torah, he is cleaving to Hashem, may He be blessed, who dwells within the Torah.</p>	<p>וְכַשְׁזִיקָה בַּתּוֹרָה, הָרִי הָוָא דָבַוק בָּהּ יִתְבְּרַךְ הַשּׁוֹכֵן בַּתּוֹךְ הַתּוֹרָה</p>
<p>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,</p>	<p>וְהַנֵּה לְפִי זֶה הִנֵּה נַקְלָה מֵאָדָם לְאָדָם לְדַבְּקָה בָּהּ יִתְבְּרַךְ, דְּקִיּוֹנוֹ: בְּדַבְּקָוּ בְּאֹתִיּוֹת הַתּוֹרָה וְתִפְלָה</p>
<p>for they are chambers for the Creator, may He be blessed, who dwells within them.</p>	<p>שְׁהָם הַיְכָלוֹת לְבָרָא בָּרוּךְ-הָיָה הַשּׁוֹכֵן בַּתּוֹכְם</p>
<p>However, there are foreign thoughts that come and disturb him at the time of his involvement with Torah and prayer.</p>	<p>אָכָל יִשְׁמַחְשָׁבּוֹת זָרוֹת שְׁבָאוֹת וּמְבָלְקָלוֹ אָזָה בְּעֵת עַסְקָתָתְךָ תּוֹרָה וְתִפְלָה</p>
<p>So what is to be done? For this, one must ask the counsel of the Torah.</p>	<p>וְהַנֵּה מָה עֲשִׂים לְזֶה? אָרִיךְ לְשָׁאֹל בְּעֵצֶת הַתּוֹרָה</p>
<p>The Torah gives us advice in this:</p>	<p>שְׁהַתּוֹרָה נֹתְנָתָ לְנוּ עֲזָה בָּזָה.</p>
<p>For behold, one must understand: what are foreign thoughts? Are they not also made of letters that have fallen?</p>	<p>דְּהַנֵּה אָרִיךְ? לְהַבִּין מָהוּ עֲגַנֵּן הַמְּחַשְׁבּוֹת זָרוֹת, הַלֹּא הֵם אָזָתִיּוֹת שְׁגַפְלוֹ.</p>
<p>For no thought can exist without letters—and the foreign thoughts are also letters, just that they fell due to one's own actions.</p>	<p>שְׁכַל שָׁוֹם מְחַשְּׁבָה אֵי אָכָל שְׁלֹשָׁת בְּלִי אָזָתִיּוֹת, וְהַמְּחַשְׁבּוֹת זָרוֹת הֵם גַּם כֵּן אָזָתִיּוֹת רַק שְׁגַפְלוֹ מִפְנִי. מַעֲשָׂיו גּוֹפִיה</p>
<p>Therefore, when a person comes to cleave to Hashem, may He be blessed, these letters come too, to be elevated.</p>	<p>וְלֹא כֵּן כֵּשֶׁבָּא לְדַבְּקָה בָּהּ יִתְבְּרַךְ, הֵם בְּאִים גַּם כֵּן שְׁנִיצְלָה אָזָתִן</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

But the foreign thoughts do not come, G-d forbid, to confuse him—they must be elevated to their source.	אָכָל אָיו הַמְּקֻשְׁבּוֹת זָרוֹת בְּאֹות חַיּו לְבִלְבֵל אָזָנוֹ, וְאַרְיךְ לְהַעֲלוֹת אָזָנוֹ לְשֶׁרֶשֶׁן.
And this is what our holy Torah teaches us, with sweet words: <i>Naso et rosh</i> —“Lift up the head” (Bamidbar 4:22).	וְזֹהוּ שְׁפָלָמְדָת אָוֹתָנוּ הַתּוֹרָה הַקָּדוֹשָׁה בְּקָבְרִים (הַנּוּמִים: ”בְּשָׂא אֶת רָאשׁ”) (בָּמְדִבָּר ד' כ"ב
That is: exalt and elevate <i>et</i> —these are the 22 letters, from <i>aleph</i> to <i>tav</i> .	רְצֹן לֹוֶר: תְּגִבֵּה וְתְּגִבֵּה ”אֶת”—הֵם כ"ב אֲזִתּוֹת שְׁמָא' וְעַד ת'
Elevate them to the Head and First—namely, the Creator, may He be blessed.	תְּגִבֵּה אָזָם אֶל הָרָאשׁ וּרְאַשׁוֹן שֶׁהוּא הַבּוֹרָא יַתְּבִּרְךָ
For every word of Torah and prayer is [a combination] of letter-groups.	שְׁכָל מִכּוֹת הַתּוֹרָה וּמִתְפָּלָה, הַכָּל הֵם צִירוֹפִי אֲזִתּוֹת
For example, when you combine the letters י, ו, ז, ד, ב, ר you get the word <i>vaydaber</i> (He spoke).	כְּמוֹ שְׁכָל מִצְרָפִים אֲזִתּוֹת וֵי ד' ב' ר', גַּשְׁשִׁית תְּבַת וְוַיַּדְבֵּר.
And so with all the words—they are all combinations of letters.	וְכָל כָּל הַתּוֹבָות, הַכָּל הֵם צִירוֹפִי אֲזִתּוֹת
And one must elevate the letters to their source.	וְאַרְיךְ לְהַעֲלוֹת הֲזִתּוֹת לְשֶׁרֶשֶׁן
And if you do so—then “the sons of Gershon,” those letters that have fallen and were expelled, they too will ascend	וְאַם מַעֲשָׂה כֹּן, אֹז ”בְּנֵי גְּרַשְׁׂׂוֹן”—הֵם הֲזִתּוֹת שְׁגָפְלוֹ וְנִתְגָּרְשִׁי—גַּם הֵם יַעֲלֵוּ
to the house of their fathers—that is: to Avraham, which is the attribute of kindness and love,	לְבֵית אֲבוֹתֶם, הֵם אָבָרְכָם שֶׁהוּא מִזְתָּה חַחְסָד וְחַאֲבָה
and the fear of Yitzchak, which is the attribute of awe, and Yisrael of whom I glory, which is the attribute of beauty (tiferet).	וּפְנַד יַצְחָק שֶׁהוּא מִזְתָּה הַיְרָאָה, וַיִּשְׂרָאֵל אֲשֶׁר בְּ אַתְּפָאָר שֶׁהָיָה מִזְתָּה הַתְּפִאָרָה
That is, when one learns and prays with awe and love, and to glorify his Maker in honor of His kingship—	דְּהַיָּנוּ: כְּשַׁלּוֹם וּמִתְחַפֵּל בְּיִרְאָה וְחַאֲבָה, וְלֹפֶר לִיּוֹצָר —עַל שֵׁם כְּבָוד מֶלֶכְתָּו
then the letters rise above to the Patriarchs, as mentioned, to their families, to their cleaving,	אוֹ מִתְעַלִּים הֲזִתּוֹת שְׁלָמָעָלָה אֶל הַאֲבוֹת בְּנִנְכָּר לְמִשְׁפָּחוֹת, לְכִבּוֹתָם
like it says (I Shmuel 2:36), “Attach me, please...”	כְּמוֹ שְׁכַתּוֹב (שְׁמוּאֵל א' ב': ג' ז'): ”סְפִּחָנִי נָא גַּוְיִן”
But how does one do all of the above? Shlomo, peace be upon him, explained it to us (Kohelet 9:10):	אָכָל אָיו עֲוֹשִׁים כָּל הַגְּלָל? פָּרֵשׁ לְנִי שְׁלָמָה עַלְיוֹן הַשְּׁלָוָם (קְהִלָּת ט' ז':)
“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 יְדֶךָ לְעַשּׂוֹת”—רְצֹן לֹוֶר: כָּל ذְּכָר שְׁתִּרְאָה לְעַשּׂוֹת רְצֹן הֵי יַתְּבִּרְךָ
“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—	בְּכַח עֲשָׂה”—אַרְיךְ לְעַשּׂוֹת בְּכַח, דְּהַיָּנוּ: כְּשָׁשָׁם כָּל כַּח וְסִיּוֹת בְּתוֹךְ אֲזִתּוֹת הַתּוֹרָה וּמִתְפָּלָה
with this, he elevates them to their source: to the Creator, blessed is His Name.	בְּזָה מַעֲלָה אָזָם לְשֶׁרֶשֶׁן, אֶל הַבּוֹרָא יַתְּבִּרְךָ שְׁמוֹ

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

[NOTE Summary:

The Me'or Einayim begins by addressing a subtle textual difficulty: why does the verse say "לֹאמֶר" ("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 נָא 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.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

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.

<p>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.”</p> <p>And our Sages explained (Sanhedrin 101a): “And if I do place [sickness], I am Hashem your Healer.”</p> <p>And the commentators questioned: the main point is missing from the verse, for the phrase “if I place” is not written.</p> <p>Also, the verse (Tehillim 118:18), “Yissur yissarani Kah...” [“Hashem has surely chastened me...”] —</p> <p>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).</p> <p>Therefore He sends him afflictions, to remove him from the <i>shvira</i>.</p>	<p>או יומר, ותחלה נבואר פסוק (שמות ט"ו, כ"ו): ”כל המחלה אשר שפטתי במצרים לא אשים עלייך כי אני”. ה' רפאך.</p> <p>ופרשו ר' רז"ל: ”אם אשימים אני ה' רפאך” (סנהדרין ק"א).</p> <p>והקשה הapkreshim: הלא העקר חסר מז הפסיר, שאינו כתוב ”אם אשימים”.</p> <p>... “...וגם פסוק (תהלים קי"ח, י"ח): ”יפזר יסני יהה”,</p> <p>כי הנה השם יתברך שולח יסורים לצדיק, מפני שהוא פקיע עדון איזה דבר מה בהשכירה</p> <p>לכך שולח לו יסורים כדי להוציאו מהשכירה.</p>
--	---

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

And this is the meaning of: "Yissur yissarani Kah"—that "Kah" is the world of love (Ahavah),	וְזֹהוּ: "יִסּוּר יִסְרָרַנִי קָה", שׁ"גָה הִוָּה עֲזָרָם הַאַהֲבָה,
and it means that Hashem, may He be blessed, sent him afflictions from the world of love.	רְצֹן לֹזֶר שְׁהָשָׁם יִתְבָּרֵךְ שְׁלָח לֹו יִסּוּרִים מַעוֹלָם הַאַהֲבָה.
And why? "Lo lamaves netanani"—"He did not give me over to death."	"וַיֹּאמֶר מָה? וְלֹמַד לֹא נִתְנַנִּי",
Meaning, to take me out of the <i>shvira</i> , which is a form of death—	רְצֹן לֹוָר: כִּי לְהֹזִיאִנִי מִהַשְׁבִּירָה, שַׁהְיָא בְּחִינָת מוֹת—
for one who descends from his spiritual level is called "as if he died."	"כִּי מְאֹן דְּנָחִית מִדְרָגִיהָ קָרְבִּי בֵּיהֶן וִימָת בְּהַשְׁבִּירָה".
For behold, even though he is a righteous person, it is still possible that he is somewhat within <i>shvira</i> .	כִּי הַנָּה, אָף שַׁהְיָא צָדִיק, אָפְשָׁר לְהִיוֹת שַׁהְיָא עַדְיוֹ מַעַט 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> .	שְׁהָרִי אָמָרָו רְזֹ"ל (פָּעֵנִית ה' ב'): "יַעֲקֹב אָבִינוּ לֹא מַת", רְצֹן לֹזֶר שְׁלָא קִיה אָפְלוּ מַעַט 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.	וְלֹכִן גָּרוּא "אִישׁ פָּמָ", דְּהַיְינָה שַׁהְיָא שְׁלָם, שְׁאַינָו בְּהַשְׁבִּירָה כָּל
For something broken is not whole.	כִּי ذְּבָר שַׁהְיָא שְׁבָור, אַינוֹ שְׁלָם
And behold, about Yaakov they said...	וְהַנָּה, עַל יַעֲקֹב אָמָרָו רְזֹ"ל
This was not the case with Avraham and Yitzchak, who were still somewhat in the realm of <i>shvira</i> (brokenness),	מָה שָׁאַיִן כֵּן אַבְרָהָם וַיְצָחָק, קַי מַעַט בְּהַשְׁבִּירָה
and likewise all the other tzaddikim about whom it was not said that they did not die.	וְכֹן שָׁאַר כָּל הַצָּדִיקִים שְׁלָא נִאָמֵר עֲלֵיכֶם שְׁלָא מַתוּ.
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)—	וְזֹהוּ: "כָּל הַמַּחְלָה אֲשֶׁר שָׁמַתִּי בָּמָצִירִים לֹא אֲשִׁים עַלְיכָם—(כִּי אַנְּיִה רְפַאָךְ" (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.	רְצֹן לֹוָר: אָף אָמָשִׁים, הָנוּ "לֹא אֲשִׁים", כִּי אַנְּיִה רְפַאָךְ בְּיִסּוּרִים הַאַלְמָנָה.
For through them, I bring you out from the <i>shvira</i> .	שְׁעַל ذְּדִי זֶה אַנְּיִ מַזְכִּיא אֹתֶךָ מִהַשְׁבִּירָה
And behold, the tzaddik has great power, as is known from our Sages on the verse (II Shmuel 23:3):	וְהַנָּה, הַצָּדִיק יִשְׁלֹח לֹו יְכַלֵּת גְּדוֹלָה, פִּידּוּעַ מִפְּאָמָרִים זֶלֶעֶל הַפְּטוּרָה (שְׁמוֹאֵל בִּי 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.	צָדִיק מֹשֵׁל יְרַאַת אֱלֹהִים—וּמַיְמֹשֵׁל בְּיַי? צָדִיק." שְׁהַקְדּוּשׁ בָּרוּךְ הוּא גּוֹזֵר גּוֹרָה, וְהַצָּדִיק מְבָטֵל
And how does he nullify the decree of Hashem, may He be blessed? The matter is as follows:	וְאַיִד הָוּא מְבָטֵל גּוֹרָה הַשֵּׁם יִתְבָּרֵךְ? הַעֲנָנוּ הָוּא כֵּךְ

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

for all evils and afflictions are [manifestations of] <i>dinim</i> (judgments),	כִּי כָל הָרֻעָה וְהַיּוֹרֵם הַמִּדְינִים
and judgments can only be repaired and sweetened at their source.	וְדִינִים אֵין נִתְקַנְּיוּ וְנִמְתַקְנִוּ אֶלָּא בְּשֶׁרֶשׁן
And it is taught in the Zohar (Zohar III 257b): "Binah—from her side come judgments."	אָתָא בָּזָהּ (זֹהָר ח"ג רנ"ז ב'): "בִּנָּה מִסְתְּרָה דִּינִין". נִמְתַקְנִוּ
And the tzaddik raises all the <i>dinim</i> up to Binah, and there they are repaired in their source.	וְחִזְקִיק מִעָלָה כָּל הַדִּינִין אֶל הַבִּנָּה, וְשָׁם נִתְקַנְּיוּ בְּשֶׁרֶשׁן
And according to this, we must understand: why can't the tzaddik do this for himself?	וְלֹפִי זֶה אָרֵיךְ לְהַבִּין, לְמֹה אִינוּ יָכֹל הַצָּדִיק לְעַשּׂוֹת, לְעַצְמָוּ כֵּה?
That is, when he has afflictions, to elevate the <i>dinim</i> to Binah, as mentioned?	דַּקְנִינוּ כְּשִׁישָׁ לֹא יִסּוּרִים, לְהַעֲלֹת הַדִּינִין אֶל הַבִּנָּה? כְּנַכְרָה?
Although our Sages said (Berachot 5b): "A prisoner cannot release himself from prison,"	אָף שָׁאָמַרְוּ רֹא"ל (ברכות ה' ב'): "אֵין קַבּוֹשׁ מִתְּרֵא אֵת—"עַצְמוֹ מִבֵּית הַאֲסּוּרִים
nonetheless, we still must understand why this is so.	מִכֶּל מָקוֹם אָרֵיךְ לְהַבִּין לְמֹה הַוָּא כֵּה.
But the reason is, that this can only be done through <i>daat</i> (Divine awareness),	אָכְלֵה הַטּוּם הַוָּא, כִּי אֵי אָפָּשָׁר לְעַשּׂוֹת זֶה רַק עַל-יָדָיו דַּעַת.
and how can he do this when they have taken from him his <i>daat</i> and intellect?	וְאֵיךְ יַעֲשֶׂה זֶה כְּשַׁנוּטָלֵין מִמְנוּ הַדִּעָת וְהַמּוֹחַן שְׁלֹו?
Therefore, he cannot help himself at all.	לְכֵה אִינוּ יָכֹל לְעַזּוֹר לְעַצְמוֹ כֵּלָל.
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.	וּמְטֻעם זֶה הִיא מְצֻוָּה גְּדוֹלָה שָׁאָחָרִים יַתְפִּלּוּ בְּעֵדוֹ. וַיַּעֲלֵוּ הַדִּינִין כְּנַכְרָה
And this will be explained further below.	וְעוֹד יַתְּבִּאֵר לְקָמוֹן.
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"—	וְלַבְּבִין אַיךְ נִתְקַנְּיִם הַדִּינִים בְּשֶׁרֶשׁן, גַּם מָהו הַלְשׁוֹן. "מִסְתְּרָה דִּינִין בְּפָקִין
behold, there are fifty gates of <i>Binah</i> , and the first forty-nine gates are called <i>sitra'ah</i> (the side),	כִּי הַבָּה יְשִׁירְמַשִּׁים שַׁעֲרֵי בִּנָּה, וְהַמִּתְּשִׁירְמַשִּׁים נִקְרָאִים "סִטרָּה", מִפְּנֵי דִּינִין בְּפָקִין
and there is the place from which the judgments emerge.	וְשָׁם הוּא מָקוֹם מָזֵא הַדִּינִים.
And this is [the meaning of] the verse (Mishlei 25:26): "A righteous one who falters before the wicked."	וְזַהֲוּ (משלי כ"ה, כ"ו): "צָדִיק מֵט לִפְנֵי רָשָׁע", מ"ט הַמִּתְּשִׁירְמַשִּׁים כְּפָנֵיל, שָׁנְשָׁם הִיא אֲחִיזָת
The letters מ"ט (forty-nine) refer to the forty-nine gates, as above, which are the grasp of the judgments.	מִדִּינִים.
But in the fiftieth gate, which is called <i>Ayin</i> (אֵין / Nothingness),	אָכְלֵה בְּשַׁעַר הַנִּשְׁגָּנָרָא "אֵין"
there is complete mercy, and no judgment at all exists there.	שָׁם הוּא רַחֲמִים גָּמוּרִים, וְאֵין שָׁם דִּין כֵּלָל.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

And therefore, when one elevates the <i>dinim</i> to the gate of Ayin, they are rectified.	ונלכו כשלعالים קדינים אל שער האין, נתקנים
As the Baal Shem Tov, may his memory be a blessing and protection for us, said:	כמאמר הבעל שם טוב נבג"מ
“In something that has no surface, there is no [possibility of] breakage.”	”כי בזבר שאון לו שטח, אינו שיק שבירה“
And this is what our Sages said: Rebbe Yochanan became ill, and Rebbe Chanina came to visit him...	וניהו שאמרו רצ"ל: רבי יוחנן חלש, על לגביה רבי חנינא כו'
He said to him: “Give me your hand.” He gave him his hand and raised him up (Berachos 5b).	אמר ליה: ”הב לי יזק“, יגב ליה ידיה ואוקמיה (ברכות ה' ב')
And to understand what is the specific matter of “give me your hand”—	ולקビין מה עננו ”הב לי יזק“ דזק
for our Sages expounded on the verse (Shemot 13:16), “And it shall be as a sign on your hand”—	כפי אמרו רצ"ל על-פי (שםות י"ג, ט"ז): ”ויהי לאות על ידך“
they interpreted: “ <i>Yad keheh</i> ”—a weak hand, meaning the left.	קרו רצ"ל: ”יד כהה”—שיהיא השמאלי
And it is known that kindnesses (chesed) are called the right, and severities (gevurot) are called the left.	ונידוע שהחסדים נקראים ימין, והגבורות נקראים שמאל
And this is what he said to him: “Give me your hand”—i.e., the gevurot, as above.	וניהו שאמר ליה: ”הב לי יזק“, זהינו הגבורות בפ"ל
“And I will elevate them, for I am with <i>da'as shalem</i> (complete divine awareness),	ונאנו אעלה אותם, שאנו הוא בדעת שלם
and <i>daas</i> includes both chesed and gevurah, as is known.”	ונודעת כלל מיחס גבורה בפ"ע
“Therefore, with the power of <i>daas</i> , I can sweeten the gevurot through the chasadim.”	ונלכו, בהזעת יכול אני להקטין בחסדים את האבותות
“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 gevurot.” May it not happen to us.	אבל אתה בעצמך לא תוכל לטעשות כן, כי נוטלין מכם הידעת, ואתת פקוע בקדינים וגבורות 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).	וניהו שאמרו רצ"ל במשנה וdzבות: היל אומר: ”אם אין אני לי—מי לי? ובשאני לעצמי—מה אני? ואם לא עכשו—אימתי?“
This means: if I am unable to help myself, as explained above, then who is for me?	רצו לזרע: אם און אני יכול לעוזר לעצמי בפ"ל—מי?
That is: for the tzaddik is called <i>mi</i> (מי), as is written: <i>daka'ei dasha'ala</i> —	רצו לזרע: כי הצדיק נקרא ”מי“, קראי דשאלא

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

the tzaddik is wondrous, and the world cannot comprehend the actions of the tzaddik.	שַׁחַדְקִיק הִיא פָּלָא, וְאֵין הָעוֹלָם יִכּוֹלִים לְקַבֵּין מַעַשֵּׁי הַצַּדִּיק.
And therefore, there is opposition against all tzaddikim.	וְלֹכְנוּ יִשְׁתַּחַגְדוּת עַל כָּל הַאַדִּיקִים.
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.	וַיְהִי "מֵי לִי"—רְצִוָּן לֹוֶר: שַׁחַדְקִיק אַרְיךָ לְהַתְּפִלֵּל בְּעַדִּי, כִּי יִשְׁתַּחַגְדוּת כְּפָנָיו.
And this will be explained further below.	וְעוֹד יִתְּבָאָר לְקַפְּנוּ.
And therefore, the Baal Shem Tov, may his memory protect us, said regarding the statement of our Sages:	וְלֹכְנוּ אָמַר הַבָּעֵל שֶׁם טוֹב נִבְגָּמָע עַל מְאֹמָר רְזִ"ל הַמְּתַפְּלֵל עַל חַבִּירוֹ, הוּא נָעֵנָה תְּחִלָּה" (בְּבָא קָמָא צ"ב).
“One who prays for his fellow is answered first” (Bava Kama 92a).	א'
And it must be understood: why is he answered <i>first</i> specifically?	זְאַרְיךָ לְהַבִּין: לְפָה נָעֵנָה דָּזְקָא תְּחִלָּה?
The matter is as follows: when one prays for his friend, he must elevate the gevurot and <i>dinim</i> to their source, as above.	הַעֲנָנוּ הָוּא: שַׁחַדְקִיק עַל חַבִּירוֹ, הוּא אַרְיךָ לְהַעֲלֹות הַגְּבוּרוֹת וּהַדִּינִים לְשָׁרֶשֶׁם כְּפָנָיו.
If so, the one who prays is already there first.	אִם כֵּן, הַרְיָה הַמְּתַפְּלֵל הוּא שֶׁם תְּחִלָּה
And afterward, he draws [the healing] down also upon the sick person.	וְאַחֲרֵךְ מִמְשִׁיךְ עַל הַחֹזֶלֶת גַּם כֵּן
And therefore, he is answered first.	וְלֹכְנוּ הוּא נָעֵנָה 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, מוֹרִי וּרְبִי קָרְבָּן מוֹהָרָר"ר דָוְבָר מַקְ"ק מַאֲזִירִיטְשְׁ נִבְגָּמָע, אָמַר עַל מָה שָׁאָמְרוּ רְזִ"ל בְּמִשְׁנָה
“One may not stand to pray except from a state of <i>koved rosh</i> (seriousness of head)” (Berachot 30b)—	אֵין עָמִידָן לְהַתְּפִלֵּל אֶלָּא מִתְזָה כְּבָד רָאשׁ" (ברכות ל"ב)
this means: one who is praying about some distress that he has, should not intend for his own benefit,	רְצִוָּן לֹוֶר: שַׁחַדְקִיק עַל אַיִּזה צָעֵר שְׁיִשְׁ לֹוּ, לֹא יְכֹונֵן לְהַנְּאת עָצְמוֹ,
rather, he should stand to pray from the <i>heaviness of the Shechinah</i> , which is called “head” (rosh),	רַק יַעֲמֹד לְהַתְּפִלֵּל מִתְזָה כְּבָד שֶׁל הַשְׁכִּינָה שְׁגָרָאת רָאשׁ",
for “in all their distress, He is distressed” (Yeshayahu 63:9).	שֶׁבְּכָל אָרְתָּם לֹוּ אַרְךָ" (ישעיהו 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).	וְקָמָמָר רְזִ"ל: "בְּזָמָן שָׁאָדָם שְׁרוֹי בְּצָעֵר, שְׁכִינָה מָה אָוּמָרָת? קָלְנִי מַרְאֵשִׁי וְגַוּ" (סנהדרין מ"ו א')
For all things that a person needs are called the limbs of the Shechinah, so to speak—	כִּי כָל בְּקָרִים שָׁהָם הַצְּרִיכּוֹת הָאָדָם, נִקְרָאִים אַבְרִי הַשְׁכִּינָה בְּבִיכּוֹל
for example: healing, livelihood, and other matters—each thing is a limb of the Shechinah.	כְּגֹון רְפֹאָה, פְּרָנָסָה, וּשְׁאָר בְּקָרִים—כִּי דָבָר הוּא אַבְרִי מִן הַשְׁכִּינָה.

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Naso

And what is lacking below is also, so to speak, lacking above.	וְמָה שָׁחַר לְמֵטָה, חָסָר גַּם כֵּן לְמַעַלָּה כְּבִיכּוֹל.
And one must request only that it be repaired above, and not intend at all for his own enjoyment.	וְצִרְיךָ לְבַקֵּשׁ רָק שִׁיחַקְוּ לְמַעַלָּה וְלֹא יְכוֹן לְהַנְּאָת עָצָמוֹ כֵּלָל.
And if he does so, it will automatically be repaired below as well.	וְאָם יַעֲשֶׂה כֵּן, מַפְלִיא יְהִי לְמַטָּה גַּם כֵּן
And the healing methods of the Baal Shem Tov, may his memory protect us, were only through <i>yechudim</i> (unifications).	וּרְפָאֹות הַבָּעֵל שֶׁם טֹב נֶבֶגֶם, קָהִי רָק עַל-זִקְנָה, חוֹדִים
For he would unify and elevate the Shechinah to the level of <i>Ayin</i> , and automatically, it would be repaired below as well.	שְׁהִיָּה מִיחַד וּמַעַלָּה הַשְׁכִּינָה אֶל מִזְרָח אַיִן וּמַפְלִיא נְתַחֲנוּ לְמַטָּה גַּם כֵּן
And it is possible that this is the meaning of the above Mishnah in Avot: "If I am not for myself..."—	וְאָפָל שֶׁזֶה מָאָמָר רָזִיל בְּמַשְׁנָה דְּאָבוֹת הַנְּלָל: "אִם — אַיִן אָנָּי לִי
that the Shechinah is called <i>Ani</i> ("I"), as in the verse: "Ani Hashem Elokeichem..." (Vayikra 18:2).	שְׁהִשְׁכִּינָה נִקְרָאת "אַנְיִי", "אַנְיִי הִיא אֱלֹקֶיכֶם וָגוּ" (וַיִּקְרָא י"ח:ב).
And this is: "If I am not for me"—that is, if my intention in prayer is to unify <i>Ayin</i> and <i>Ani</i> ,	וְזֹהוּ: "אִם אַיִן אָנָּי לִי", רְצֹן לֹומר: שְׁפַנְתִּי בַּתְּפִלָּתִי ", קָדֵי לִיחַד "אַיִן" וּ"אַנְיִי
and I do not intend for my personal need—	וְאַיִן מְכוֹן לְצֹרֶךְ עָצְמִי
<i>Mi li</i> —meaning: it draws down from the attribute of <i>Mi</i> , which is <i>Binah</i> ,	מֵי לִי", רְצֹן לֹומר: שְׁפַנְשַׁךְ מִפְקַדָּת "מֵי", שְׁהִיא בִּנָה
and it also flows upon me.	גַּמְשַׁךְ עַלְיִי גַּם כֵּן
For when it is rectified above, it is rectified below as well.	שְׁפַנְשַׁתְהַנְּקָנוּ לְמַעַלָּה, נְתַחֲנוּ לְמַטָּה גַּם כֵּן
And this is: "And the salvation of Hashem is in a moment" (Yeshayahu 30:17)—	וְזֹהוּ: "וְתִשְׁועַת הִיא בְּהַרְף עַזָּן" (יִשְׁעָיו ל'ז:ז),
meaning: the salvation of the Shechinah, that is, when one elevates her to the level of <i>Ayin</i> , as explained—	רְצֹן לֹומר: תִשְׁועַת הַשְׁכִּינָה, קְהִיָּנוּ כְשִׁיעָלָה אֹתָה —אֶל הַאַיִן כְּפָנָל
it is in a flash (<i>heref ayin</i>), for <i>Ayin</i> is above time.	הִיא בְּהַרְף עַזָּן, שְׁהַאַיִן הוּא לְמַעַלָּה מִן הַזָּמָן
For a thing that is in the level of <i>Ayin</i> has no relation to time at all—	כִּי הַכָּרֶב שַׁהְוָא בְּבִחַנָּת "אַיִן", אַיְנוּ שִׁיחַד שֶׁם זָמָן כָּל
and therefore the salvation is <i>in a flash</i> .	וְלֹכֶן תִשְׁועַת הִיא בְּהַרְף עַזָּן
And there is no wiser one than the experienced—	וְאַיִן חַכְמָם כְּבָעֵל הַגְּסִיּוֹן
for many times I felt myself in great suffering, and suddenly, in an instant, the salvation of Hashem came,	שְׁפַנְהָ פְּעָמִים הַרְגַּשְׁתִּי בְעַצְמִי שְׁהִי לִי יִסּוּרִים קָדוֹלִים, וַיַּחֲתַם בְּהַרְף עַזָּן בְּאֵה תִשְׁועַת הִ
and I do not know from where it came.	וְאַיִן יָדַע אָנָּה בְּאַיִם

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

And it is possible that this is the end of that same Mishnah: "And if not now, when?"	ואַפְּשָׁר שָׁזַחּוּ סִוְמָא דְמִתְנִיחָן הַנְּלָ": "זָאָם לֹא ?עַכְשָׁו—אִימְתִּי",
That is, it gives a sign to where the middos of <i>Ani</i> are to be raised—	—"רְצֹן לֹוֹמֶר: שְׁנוּמָנוּ סִימָנוּ לְהִיכְנוּ מְעֻלָּה הַמְדוֹת "אַנִּי"
to the place of "if not now, when?"—that is, where time does not apply at all,	לְמִקּוּם שְׁאָם לֹא ?עַכְשָׁו—אִימְתִּי", רְצֹן לֹוֹמֶר: שְׁאַיְנוּ שִׁידָּק שֵׁם זָמָן קָלָל,
which is <i>in a flash</i> .	שְׁהָוָא בְּהַרְףּ עַזָּן.
And this is: "Yissur yissarani Kah..."—the letter <i>yud</i> is the level of <i>Chochmah</i> ,	וּזְהָוָה: "יִסְעַר יִסְעַרְנִי יְהָ", יוֹזֵד הִיא בְּחִינַת חִכָּמָה
for all things are clarified through wisdom; and the letter <i>hei</i> is the level of <i>Ayin</i> ,	שְׁכָלָם בְּחִכָּמָה אַתְּבָרִירִוּ, וְהַיָּא הִיא בְּחִינַת "אִין"
and they are one and the same—	וְגַם דָּבָר אָחֵד
and why [is this?] To take us out of the <i>shvira</i> (brokenness).	וְלֹאָהָ? כִּי לְהֹצִיאָנוּ מִהְשִׁבְירָה
And this is: "And to death He did not deliver me" (Tehillim 118:18).	וּזְהָוָה: "וְלֹאָנָת לֹא נִתְנַנִּי" (תְּהִלִּים קִי"ח:י"ח).
And for this reason it is impossible for a doctor to heal the sick person completely,	וּמְטֻעם זֶה, הָוָא בְּלָמִי אַפְּשָׁרִי שִׁיוֹכֵל הַרְופָּא לַרְפָּא הַחֹזֶל עַד מְכָלִיתוֹ,
for the suffering is due to him still being in the <i>shvira</i> , which is a fallen state.	כִּי הַיּוֹרִים הֵם מִפְנֵי שְׁהָוָא עָדָן בְּהַשִּׁבְירָה, שְׁהָוָא דָבָר הַגּוֹפּוֹל
And the wisdom of medicine is also a wisdom that has fallen—	וּחַכְמַת הַרְפּוֹאָה הִיא גַם בָּן חִכָּמָה שְׁנָפְלָה
and how can one fix something fallen with something else that is fallen?	וְאֵיךְ יִכּוֹלִים לְמַקּוֹן דָּבָר שְׁנָפְלָל בְּדָבָר שְׁנָפְלָל?
It can only be repaired by Hashem, blessed be He, alone.	וְאַיְנוּ יִכּוֹל לְמַקּוֹן זֶה רָק הַשָּׁם יַתְּבִּרְךָ לְבָדוֹ
And this is: "Tamim tih'yeh"—that is, to repair the <i>shvira</i> so that it becomes whole.	וּזְהָוָה: "מְמִימָה תִּהְיָה" (דָבְרִים י"ח:י"ג), רְצֹן לֹוֹמֶר: לְמַקּוֹן הַשִּׁבְירָה שְׁתַּקְהָה שְׁלָם
And this is: "with Hashem your God"—for only Hashem alone can do this.	וּזְהָוָה: "עִם הִיא לְאָלָקִיךְ", שְׁאַיְנוּ יִכּוֹל לְעַשּׂוֹת זֶה רָק הַשָּׁם יַתְּבִּרְךָ לְבָדוֹ
And this is: <i>Naso et rosh</i> —the Shechinah is called <i>Et</i> ,	וּזְהָוָה: "נְשָׁאָת רָאשׁ"—הַשִּׁכְנָה נְקָרָאת "אָתְ"
because she includes all 22 letters, from <i>aleph</i> to <i>tav</i> —that is,	—מִפְנֵי שְׁהָיָא כְּלֹולָה מִכְבָּב אֹתוֹת, שְׁהָם מֵא' עַד ת'
that the Shechinah should be elevated to Hashem, who is called <i>Rosh</i> (Head).	רְצֹן לֹוֹמֶר: שְׁפָעָלָה הַשִּׁכְנָה אֶל הַשָּׁם יַתְּבִּרְךָ הַנְּקָרָא "רָאשׁ".
And when you do this, then <i>Bnei Gershon</i> —the levels that fell—will also ascend to their father's house, etc.	וְקַשְׁתַּעֲשֵׂה כֵּן, אָז "בְּנֵי גְּרַשּׁׂוֹ"—הַם הַמְּקָרְgoת שְׁנָפְלוּ—גַם הַם יַעֲלֹו לְבֵית אֲבוֹתָם וּגְוּיִים.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

[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.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Naso

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]**