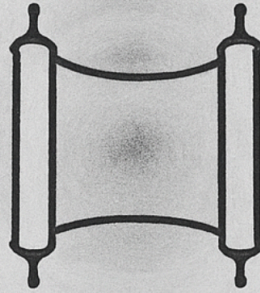


בס"ד

**Menachem Nachum
of Chernobyl
Me'or Einayim
Ki Tisa**



Dedicated To:

אילנה דבורה בת שרה מרים

**May Hashem Bless You With
Shefa Brachos**

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

מאמר א

However, My Sabbaths you shall keep—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.

אך את־שבתותי תשמרו, פירש רש"י כל אכין ורקין מועטין למעט שבת ממלאכת המשכן, והקשה מפירסמת, אדרבה, הוא ריבוי לגבי שבת, שמרבה לאסור אפילו מלאכת המשכן.

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.

אמנם, נודע האמר בזוהר, מהו שבת—שמה דקדשא בריה הוא, דאיהו שלים מכל סטרוי. וכיון שהוא שלם בכל מיני שלימות, בודאי לא תחסר כל בה.

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.

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.

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.

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.

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.

ואם מורה הפך ח"ו, מראה שאינו מהם, ואין בו השקראת שכנינתו כבכול.

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.

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.

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.

והאדם צריך להיות משכן אליו, ואם לא טהור הוא מחלאת עונותיו, ומעכב השקראת שכנינתו ברוך הוא.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

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 גַם דְּבַר זֶה, שְׂלֵא יַעֲצֹב עַל זֶה, רַק יִשְׁמֹר שַׁבָּת כְּהִלְכָתוֹ וְיִשְׂמַח בָּהּ יִתְבַּרְךָ, שְׂלֵפְנָיו הוּא רְעוּתָא דְרַעוּתֵינוּ 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 מְלֶאכֶת הַמִּשְׁכָּן, שִׁיעֲשֶׂה דְבַר הַצְּרִיךְ אֵלָיו, שִׁיְהֵא מִשְׁכָּן לֵה'—גַּם זֶה מִמַּעַט בְּשַׁבָּת. וְזֶה לְמַעַט שַׁבָּת אֲפִילוּ מִמְלֶאכֶת הַמִּשְׁכָּן, שֶׁהוּא לְצוּרֵךְ 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.

אִךְ נוֹדַע וְשָׂאִין הַקְּדוֹשׁ בְּרוּךְ הוּא שׁוֹרֵה אֶלָּא עַל דְּבָא וְשִׁפְל רִוַח, עַל כֵּן צְרִיךְ הָאָדָם לְהִיּוֹת בְּעֵינָיו בְּבִחִינַת "מ"ה" וְאִין. וְאִזּוּ יִשְׂרָה הַקְּדוֹשׁ בְּרוּךְ הוּא, דְּאִיהוּ שְׁלִים מְכַל סְטְרוֹי.

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."

וּבְנֻדָּא אִזּוּ לֹא יַחְסֵר לְאָדָם כְּלוּם, כִּינּוּן שְׂאִינוּ נְחֻשָׁב לְכְלוּם בְּעֵינָי עֲצָמוֹ, אִם כֵּן לֹא שְׂיִיךְ חֶסְרוֹן בְּדְבָר שֶׁהוּא אִין.

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, שִׁיְהֵא הָאָדָם מִמַּעַט עֲצָמוֹ כְּאִין, וְאִזּוּ יִשְׂרָה בּוֹ אֱלֹהוּתוֹ הַשְּׁלֵם בְּכָל מִינֵי שְׁלִימוּת, וְאֲפִלוּ מֵה שֶׁהוּא מְלֶאכֶת הַמִּשְׁכָּן כַּנ"ל.

[NOTE Summary:

The verse “However, My Sabbaths you shall keep” is explained by Rashi to mean that the word “אך” (“however”) restricts something. At first glance this seems puzzling, because the verse appears to extend the prohibition of work even to the building of the Mishkan. Yet according to the Zohar, the word “Shabbat” itself refers to the Name of the Holy One, Blessed be He, who is complete in every aspect. Since Hashem lacks nothing, Shabbat represents a state of total spiritual completeness in which no act of labor is needed to fill any deficiency.

Human labor exists because people lack something and seek to complete that lack through action. Shabbat, however, reflects Divine wholeness. Therefore our Sages teach that on Shabbat a person should view all his work as already completed. The Divine Presence rests within the Jewish people on this day, and this completeness leaves no room for the sense that something is missing.

This is why even the sacred labor of building the Mishkan does not override Shabbat. The Mishkan exists so that Hashem may dwell among the Jewish people. Yet on Shabbat the Divine Presence is already revealed, and

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

therefore even actions intended to prepare oneself as a “Mishkan” must be set aside. Instead, a person should rejoice in Hashem and trust in the completeness of the day.

At the same time, the Divine Presence rests specifically upon humility. When a person views himself as “מ"ה” (what), meaning humble and self-nullified, he becomes a fitting vessel for the Divine. By diminishing his ego and recognizing his own nothingness, he allows the perfection of the Divine Presence to dwell within him.

Practical Takeaway:

Shabbat invites a person to release the constant feeling that something is missing or unfinished. By stepping back from work and embracing humility, one recognizes that true completeness comes from connection with Hashem. When a person lets go of ego and trusts in the wholeness of Shabbat, he becomes a vessel for the Divine Presence. **END NOTE]**

מאמר ב

An ignorant person has fear of Shabbat upon him, etc., 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 which love and awe are included is revealed, and this is the aspect of Moshe.

And then, since awe enters him, as stated, he is afraid to lie on Shabbat.

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.

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.

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.

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.

עם הארץ אימת שבת עליו וכו', מפני שבכל שבת מתגלה בחינת משה, שמחזיר לישראל התרין עטרין שהם אהבה ויראה, והיא נשמה יתרה. נמצא, מתגלה לכל איש ישראל ששומר שבת הדעת שבו נכלל אהבה ויראה, והוא בחינת משה.

ואז, כיון שנגנס בו יראה כאמר, מתירא לשקר בשבת.

ולכן, כל השומר שבת כהלכתו, אפילו עובד עבודה זרה כדור אנוש—מחלין לו, כי אותן העטרות זכו במעמד הר סיני.

כי ברת משה הברית "את אשר ישנו פה ואת אשר איננו פה" (דברים כ"ט: י"ד), כי כלם היו שרשם בסיני, וזכו לב' עטרין—אהבה ויראה—שהוא דעת שלם.

ובכל שבת, מתגלה בחזירתם להם, הרי חזרו לכמו שהיו בבחינת מעמד הר סיני, שאז קבלו אלוהותו, והוא חרות ממלאך המות וכו'.

כן נעשה עתה חרות מסטרא אחרא, וזהו, כל השומר שבת כהלכתו—כאשר תהלקתו, בחינת היתיה בסיני.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

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.

כי כל אֶחָד קָבַל לְפִי בְּחִינָתוֹ, וְהוּא שׁוֹמֵר שַׁבָּת עַד שֶׁבָּא לְתַהַלְכָתוֹ, שֶׁרָשׁ בְּחִינָתוֹ. אִזּוֹ, אֶפְּלוּ עוֹבְדֵי עֲבוּדָה זָרָה כְּדוֹר אֲנוֹשׁ—מוֹתְלִין לוֹ, כִּי נַעֲשֶׂה חֲרוֹת מִפְּקָם כְּמוֹ בְּסִינַי, וְאִין לִסְטָרָא אַחְרָא אַחֲרֵיהּ כָּלֵל.

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.

וְהַעֲנִינוּ, כְּשֶׁאֲדָם עוֹבֵר עֲבֵרָה, הוּא כְּאִלוֹ מוֹחֵק אוֹתוֹ. דְּבָר מֵהַתּוֹרָה, וְלָכֵן פּוֹגֵם מְאֹד בָּזֶה.

However, there is a level higher than the Written Torah, which is "engraved on the Tablets"—meaning an inscription (chakikah), to which erasure does not apply, and thus the defect does not reach there.

אֲבָל יֵשׁ בְּחִינָה גְּדוּלָה מִתּוֹרָה שֶׁבְּכַתָּב, שֶׁהוּא "חֲרוֹת עַל הַלְּחָת"—לְשׁוֹן חֲקִיקָה, שֶׁבְּזֶה לֹא שִׁיבָה מְחִיקָה, וְאִין הַפְּגָם מֵגִיעַ 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 שְׁאִינָם נִמְחָקִים, שֶׁאִין הַפְּגָם מֵגִיעַ בָּהֶם, וְהַשַּׁבָּת מִתְּנַהֵג בְּשְׁמוֹת אֵלֹהֵינוּ, וְלָכֵן נַעֲשֶׂה חֲרוֹת וְיָכוֹ.

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) "וַיִּרְא אִישׁ מִצְרַיִם"—הוּא הַסְטָרָא אַחְרָא—"מִכָּה אִישׁ עִבְרִי", הוּא הַכַּפָּאת אִישׁ עִבְרִי בְּסִגְנוֹרִיָּם, לְהַטְעוֹתוֹ לְדַרְךָ 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.

וַיִּדָּךְ אֶת הַמִּצְרַיִם וַיִּטְמְנֵהוּ בַּחֹל—"פִּירוּשׁ, כִּינּוֹן שֶׁבָּא מְלֶשֶׁה, בְּחִינַת הַדַּעַת, בְּחִינַת שַׁבָּת, אִזּוֹ הִכָּה אֶת הַמִּצְרַיִם—הוּא הַסְטָרָא אַחְרָא—וּסְקִילוֹ, וְהִטְמִינוּ לִסְטָרָא אַחְרָא לְהַנְהִיגַת הַחֹל, הוּא הַקְטַנּוּת, אֲבָל בְּשַׁבָּת אִין לוֹ אַחֲרֵיהּ.

[NOTE Summary:

This teaching explains that every Shabbat reveals the spiritual aspect of Moshe Rabbeinu within the Jewish people. Moshe represents da'at, the inner knowledge that includes both love and awe of Hashem. On Shabbat this level becomes revealed through the neshama yetera, the additional soul granted to every Jew. Because this deeper awareness enters a person, he naturally feels reverence and is careful not to act falsely or improperly on Shabbat.

At Mount Sinai the Jewish people received two spiritual crowns: love and awe of Hashem. These crowns represent complete knowledge of the Divine. Although they were lost after the sin of the Golden Calf, they are restored each Shabbat. Through observing Shabbat properly, a Jew reconnects to the same spiritual state that existed at Sinai, when the people accepted Hashem's kingship and experienced freedom from spiritual forces of impurity.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

This is why the Sages teach that even if a person had sinned severely, observing Shabbat properly can bring forgiveness. Shabbat reconnects a person to a level higher than ordinary spiritual damage. Even when a sin creates a blemish in the Written Torah, there exists a deeper level symbolized by the engraving on the Tablets, where erasure does not apply. Shabbat is connected to this higher dimension, where the forces of impurity have no hold.

Thus, the spiritual power of Shabbat weakens the Sitra Achra and restores a person to his original state of holiness. Just as Moshe struck the Egyptian who oppressed the Hebrew, the light of Shabbat subdues the negative forces that seek to mislead a person and returns him to clarity and freedom.

Practical Takeaway:

Shabbat is not only a day of rest but a time of spiritual renewal. By honoring Shabbat properly, a person reconnects with the deeper knowledge of love and awe of Hashem that exists within his soul. This reconnection has the power to overcome spiritual obstacles and restore a person to a place of clarity, holiness, and freedom.

END NOTE]

מאמר ג

Whoever delights in Shabbat is granted an inheritance

without boundaries. (Shabbos 118) 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.

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.

And even if a person is in a state of smallness of intellect, Hashem, as it were, takes delight in him because He remembers that when he attains great intellect, everything will return to Hashem, and all will be restored to goodness.

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.

כל המענג את השבת נותנין לו נחלה בלי מצרים. הענגין הוא על דרך משל: אדם שיש לו בן שעושה מעשה בצרות וקטנות, ועם כל זה משתעשע באהבתו, מפני שמבין ומחשב שכשיגדל ויבוא אל השכל להשפיל הבורא, יעבוד ה' בשכלו.

ומתוך קטנות השכל נפר הגדולה שיהא אחר כך, ומפני כן אוהבו. כן כשהאדם עובד את ה', והנה כל השכל והמוחין נמשכין מחיותו של הקדוש ברוך הוא, ששופע אל האדם שכל וחיית לעבודו.

ואף שהוא בקטנות השכל, יש לו כביכול שעשועים על ידי שזוכר לו שכשיבוא לגדולת השכל, יבוא הכל אל ה', ויחזור הפל לטוב.

וזה נקרא "ילד שעשועים", שאף על ידי היגדות יש לו שעשועים, כי "מדי דברי בו זכור אוןכרנו" (ירמיהו ל"א:ט), שמה יבוא אחר כך לגדולת השכל.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

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).

נמצא, כל מי החל נמשכים מחיות הבורא, אכל הוא על ידי צמצומים וקטנות, ומלוכש בלבושים. אמנם בשבת, נמשכים חיות גדולים בלי מיצר וצמצום. כלל, ונקראים "מוחין".

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.

מפני שהם "מוחין" ומעכבין, רחמנא לצלון. על דרך משל, כשהאב עומד אצל הבן ומשמרו שלא יעשה דברי שטות, אינו עושה. אבל כשמסתיר פניו, נשאר במעשיו קטנות.

So too, when Hashem bestows Mochin, which is His vitality, He is, as it were, close to man, restraining him from engaging in foolishness.

כך כפיכול, כשהקדוש ברוך הוא משפיע מוחין, הן חיותו, נמצא מתקרב אל האדם, ומוכה בידו מלעשות דברי קטנות.

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).

וכן נקראים "מוחין" מלשון "מחיה", שקשכבאים המוחין והחיות, אז כל הסיגים והפסולות נדחים, מלשון "מחיתי כעב פשעיה".

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.

על דרך משל, כשהאב פועס על בנו מפני שעשה מעשה נערו, ומגרשו מפניו, ואחר כך, כשמרחם עליו, נמשך הרחמנות ודוחה הכעס, וכל מה שעשה לא יזכר ולא יפקד כאלו לא היה.

Similarly, when Hashem increases His mercy and bestows an abundance of vitality, all harsh judgments are nullified and erased from the person.

כן כפיכול, כשהקדוש ברוך הוא מוסיף הרחמנות ונותן שפע חיותו, אז כל הדינים בטלים ונמחים מהאדם.

And it follows that when all impurities are removed, then the Mochin (spiritual intellect) exist without any limitation or constraint, but only with expansiveness.

ונמצא, כשנדחו כל הסיגים, אז אין המוחין בשום צמצום ומיצר, רק בהרחבה.

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.

ועל זה אמרו: "כל המקיים שלוש סעודות—נצול משלוש פרעניות וכו'." ולא אמרו "כל האוכל", אלא הענין. מפני שהשלוש סעודות הם שלשת המוחין הנשפעים אל האדם, כל אחד בשעתו ובסעודתו.

And the third meal corresponds to Yaakov. And every person has spiritual influence on Shabbat, but he must ensure that he

והסעודה השלישית היא יעקב. וכל אדם יש לו השפעה בשבת, אבל צריך שיראה שיוכל לקיים, שיתקיימו בו ויחזיק בהן.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

can fulfill it so that it is maintained within him and that he holds onto it.

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.

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."

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.

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.

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.

And when one properly maintains the three levels of Mochin within himself, he is saved from these three difficulties, as explained.

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.

And then, the Mochin exist without any limitation at all.

וזהו, "כָּל הַמְקַיֵּם שְׁלוֹשׁ סְעוּדוֹת נְצוּל כו'. "הַעֲנִין, כִּי כִשְׁהָאָדָם מְדַבֵּר דְּבָרֵי תוֹרָה וּתְפִלָּה, רוֹצֵה לְהִתְדַבֵּק אֶל ה', אֲבָל מִחֻשְׁבוֹת זָרוֹת וּמִבְּלָבָלִים אוֹתוֹ, וּמִחֻשְׁבֹּתוֹ לְחֻשָׁב בְּדָבָרִים אַחֲרֵים—זֶה נִקְרָא "דִּינָא דְגֵיְהִינוּם" מִמַּשׁ.

וְאִם אָדָם מִתְחַזֵּק בְּזֶה וְדוֹחֵה אוֹתָם, עֲדִין יֵשׁ לוֹ צַעַר, שְׂאִינוֹ יָכוֹל לְקָרֵב וּלְקַשֵּׁר הַמִּחְשָׁבָה עִם הַדְּבָר. זֶה "נִקְרָא "חֻבְלֵי לֵדָה

עַל דֶּרֶךְ מַשָּׁל, כִּשְׁהָאִשָּׁה רוֹצֵה לְלָדֵת אֶת הַיֶּלֶד—וּבִנְדָאֵי יְהִיָּה לָהּ תַעֲנוּג גְּדוֹל אַחֲרֵי שֶׁתִּלְדֵּ אֶת הַיֶּלֶד—אֲבָל קִדָּם שֶׁתְּבוֹא אֶל הַתַּעֲנוּג, יֵשׁ לָהּ צַעַר וְחֻבְלֵי לֵדָה.

כֵּן הַדְּבָר הַזֶּה, כִּי צָרִיף לַעֲשׂוֹת "הוֹלְדָה"—הוּא הַדְּבָר, שְׂיִצָּא לַפֶּעַל—אֲבָל יֵשׁ חֻבְלִים וְצָרִים וְהַמְעַכְבִּים. וְזֶה נִקְרָא "חֻבְלֵי מַשִּׁיחַ", כִּי "שִׁיחַ" הוּא הַדְּבָר, מִלְשׁוֹן "שִׁיחַ שֶׁתִּינּוּ", וְ"מַשִּׁיחַ" הוּא הַמִּחְשָׁבָה שֶׁעוֹשֶׂה אֶת הַדְּבָר.

וְאִף כִּשְׂמִיתְחַזֵּק הָאָדָם בְּיוֹתֵר וַיִּפְטֹר מִחֻבְלֵי מַשִּׁיחַ, עֲדִין יֵשׁ לוֹ מִלְחָמָה גְּדוֹלָה, שֶׁצָּרִיף לְלַחֵם עִם הַנֶּחֱשׁ בְּמִלְחָמָה רַבָּה, כְּאֹמֵר בַּזֶּה הַקְּדוּשׁ: בְּגִירָא, וּבְקִשְׁתָּא, וּבְרוֹמְחָא, וּבְסִיפָא.

וְנִמְצָא, כִּשְׁמִיָּהִם הֵג' מוֹחִין בְּחוּכוֹ, נְצוּל מִשְׁלֵשׁת הַדְּבָרִים הַנ"ל, כְּמִבּוֹאֵר.

וְזֶהוּ, "כָּל הַמְעַנֵּג אֶת הַשַּׁבָּת—נוֹתֵין לוֹ נַחְלָה בְּלֵי מִצְרַיִם." וְ"נַחְלָה" נִקְרָא הַמוֹחִין, עַל דֶּרֶךְ שֶׁהָאָב מִנְחִיל לְבָנוֹ בְּחֻקְמָה.

וְאִזּוֹ הַמוֹחִין בְּלֵי מִצְרַיִם כָּלֵל.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Ki Sisa

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.

וְזוֹהוּ, "פּוֹסְעִים בּוֹ פְּסִיעָה קְטַנָּה, סוֹעְדִים בּוֹ לְבִרְךְ שְׁלוֹשׁ פְּעָמִים." רְצָה לֵאמֹר, כְּשֶׁפּוֹסְעִים פְּסִיעָה קְטַנָּה לְמַעַל מִמְדַּרְגַּת קְטַנּוּת וּבָאִים לְגְדוּלָה, אִזְ סוֹעְדִים לְבִרְךְ שְׁלוֹשׁ פְּעָמִים—הֵם הֵג' סְעוּדוֹת, כְּאִמּוֹר.

[NOTE Summary:

The Sages teach: "Whoever delights in Shabbat is granted an inheritance without boundaries" (Shabbos 118a). Menachem Nachum of Chernobyl explains this through the analogy of a father and child. A father may delight in his young son even when the child behaves immaturely, because he foresees the future greatness that will emerge once the child matures and gains understanding. The present smallness hints to the greater wisdom that will later develop.

Similarly, when a Jew serves Hashem, even if he is in a state of spiritual smallness and limited understanding, Hashem still delights in him. All wisdom and vitality come from the Divine life-force, and Hashem remembers that when a person eventually reaches greater understanding, all his abilities will return to serving the Creator. For this reason a Jew is called a "child of delight," for even his present state carries the promise of future spiritual growth.

During the weekdays the Divine life-force reaches the world through contractions and concealments. On Shabbat, however, a higher level of vitality called mochin is revealed. This expanded spiritual consciousness brings clarity and pushes away impurity and confusion. When this light is present, harsh judgments are nullified and sins are erased, similar to a father who forgives his child once compassion overcomes anger.

This teaching also explains the importance of the three Shabbat meals. These correspond to three levels of mochin that descend throughout Shabbat. By properly maintaining these levels through the meals, Torah, and prayer, a person is protected from three spiritual struggles: the disturbances of foreign thoughts, the difficulty of bringing holy speech into reality, and the inner battle with negative forces.

Therefore, delighting in Shabbat grants a person "an inheritance without boundaries." Just as a father bequeaths wisdom to his child, Shabbat transmits boundless spiritual understanding. Through Shabbat joy and proper observance, the soul rises from spiritual smallness into expansive awareness and connection to Hashem.

Practical Takeaway:

Even when a person feels spiritually limited, he should remember that growth is part of the journey. Shabbat offers a weekly opportunity to reconnect with deeper awareness and Divine vitality. By honoring Shabbat with joy, prayer, Torah, and the three meals, a person opens himself to expanded spiritual clarity and renewal.

Chassidic Story:

It is told that Menachem Nachum of Chernobyl would often speak about the special joy of Shabbat. Once a simple Jew approached him and confessed that during the week his prayers felt weak and distracted. The Rebbe

Menachem Nachum of Chernobyl**Me'or Einayim****Parshas Ki Sisa**

told him not to despair. "On Shabbat," he said, "Hashem gives every Jew a new soul and new understanding. Even if the whole week felt small, the light of Shabbat lifts you higher than you know."

The man took these words to heart and began to honor Shabbat with greater joy and peace. Over time he noticed that the calm and clarity he felt on Shabbat began to influence the rest of his week as well, fulfilling the teaching that delight in Shabbat brings a boundless spiritual inheritance.

END NOTE]