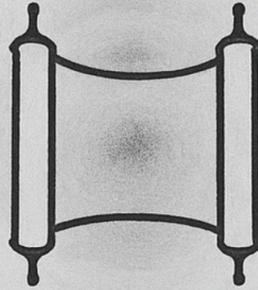


בס"ד

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



Dedicated To:

אֵילָנָה דְּבוּרָה בֵּת שָׂרָה מֵרִים

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Menachem Nachum of Chernobyl

Me'or Einayim Parshas Terumah

with א"ה, the unification of the Holy One, blessed be He, in complete unity.

And this is: "And they shall take for Me a donation"—for My Name. "תְּרוּמָה" (Terumah) is interpreted as "תְּרוּמַה"א, meaning that the letter *hei* will be elevated upwards through the *vav*.

And this happens through the work of the Mishkan, which represents the dwelling of the Shechinah, as it is written: "And they shall make for Me a sanctuary, and I shall dwell among them."

And this is the meaning of: "When Adar enters, we increase in joy."

This is puzzling, for the main miracle occurred on the 14th and 15th of the month. Why then does the joy begin from the start of the month?

However, the names of the months originated from Babylonia, and there is a reason for each of their names—why one is called Nissan, another Iyar, and so on.

The reason the month is called Adar is because within it is hinted "א" ד"ר"—meaning the *Aleph* of the world dwells (*dar*).

As it is written: "You are the Chief of my youth." Just as the letter *Aleph* is the first of all letters, so too Hashem is the first of all beings.

And this concept signifies the *Aleph* dwelling among the lower realms, meaning that Hashem causes His Presence to dwell among the lower worlds.

Now, the wicked one (Haman) cast lots from day to day and from month to month to destroy our people, the House of Israel, in the month of Adar.

This was because on the 7th of Adar, Moshe Rabbeinu, peace be upon him, passed away.

However, he did not know that on the 7th of Adar, Moshe was also born, as explained in the words of our Sages.

The matter is explained in the *Zohar HaKadosh*: "The extension of Moshe exists in every generation until sixty myriads of generations."

וְזֶהוּ "וַיִּקְחוּ לִי" – לְשֵׁמִי "תְּרוּמָה" – "תְּרוּמַה"א, " וְשֵׁי תְרוּמָהּ הָא' לְמַעַלָּה בְּוַי"אוּ.

וְזֶהוּ עַל יְדֵי מְלֶאכֶת הַמְּשָׁפָן, שֶׁהוּא עֲנִינַת הַשְּׂרָאָת הַשְּׂכִינָה, כְּמוֹ שֶׁכָּתוּב: "וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם".

"וְזֶהוּ "מִשְׁנַכְנַס אֶדָר מִרְבִּינוּ בְּשִׂמְחָה

וְהוּא תְמוּנָה, דְּהָרִי עֵיקָר הֵינָה בִּי"ד וּבִט"ו בּוּ, וְלָמָּה הִתְחִילוּ בְּשִׂמְחָה מִתְחֵלֶת הַחֹדֶשׁ?

אֲבָל הֵנָּה, שְׁמוֹת הַחֹדָשִׁים עָלוּ מִבָּבֶל, וַיֵּשׁ טַעַם לְכָל הַשְּׁמוֹת שֶׁל הַחֹדָשִׁים לָמָּה נִקְרְאוּ כֵּן – זֶה נִסָּן וְזֶה אִיָּר וְכוּן כְּלָם.

וְטַעַם הַחֹדֶשׁ אֶדָר, לָמָּה נִקְרָא כֵּן, הוּא מִפְּנֵי שֶׁבַחֲדָשׁ זֶה נִרְמַז "א" ד"ר", רִצּוֹן לֹמַר: א' – שֶׁהוּא אֱלוֹפּוֹ שֶׁל עוֹלָם.

כְּמוֹ שֶׁכָּתוּב: "אֱלוֹף גְּעוּרֵי אִתָּהּ". שֶׁכֵּשֶׁם שֶׁאִתָּהּ א' הִיא רֵאשׁוֹנָה לְכָל הָאוֹתִיּוֹת, כֵּן הַשֵּׁם יִתְבָּרַךְ הוּא רֵאשׁוֹן לְכָל הַנְּמַצָּאִים.

וְזֶהוּ עֲנִינַת בְּחִינַת "א" ד"ר" עִם הַתְּחִתּוּנִים, שֶׁמִּשְׁרָה שְׁכִינָתוֹ עִם הַתְּחִתּוּנִים.

וְהֵנָּה, הָרִשָּׁע הֵינָה מִפִּיל הַגּוֹרֵל מִיּוֹם לְיוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ, לְכַלּוֹת אֶת עַמּוּנוּ בֵּית יִשְׂרָאֵל בְּחֹדֶשׁ אֶדָר.

מִפְּנֵי שֶׁבִז' בְּאֶדָר מֵת מֹשֶׁה רַבֵּינוּ עָלֵינוּ הַשְּׁלוֹם.

וְלֹא יָדַע שֶׁבִז' בְּאֶדָר נּוֹלַד מֹשֶׁה, כְּמִבּוֹאֵר בְּדִבְרֵי רַבּוֹתֵינוּ זְכוֹרָנֶם לְבִרְכָה.

וְהַעֲנִינוּ, דְּאִיתָא בְּזִהַר הַקָּדוֹשׁ: "אֵתְפֹשֶׁטוּתָא דְּמֹשֶׁה בְּכָל דּוֹרָא וְדוֹרָא עַד שִׁיתִּין רַבּוּא דּוֹרֵי".

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This refers to the aspect of *da'at* (knowledge), which every individual in Israel possesses in order to comprehend the Torah.

And all of this is attained through *da'at*, which corresponds to Moshe, for he was the *da'at* of all of Israel.

Every individual possesses a spark, a portion of the *da'at* of Moshe Rabbeinu, peace be upon him.

This is in order that each person may know, understand, and attain knowledge in Torah.

Each individual, according to his measure, comprehends and attains Torah knowledge based on the aspect of Moshe that he possesses.

Therefore, our Sages said: "Be exceedingly, exceedingly humble before every person."

But how could the Sages command this to every person, as this Mishnah was said for all to fulfill?

How can every person fulfill this commandment?

After all, this is the very trait in which Moshe Rabbeinu, peace be upon him, was praised in the Torah!

As the verse states: "Now the man Moshe was very humble, more than any person..." (Bamidbar 12:3).

How then can any mortal, born of a woman, attain such a lofty level?

However, the matter is as explained—that it has been said that every individual in Israel has an aspect of Moshe within him.

This aspect of Moshe is his *da'at* (knowledge).

Therefore, the Sages commanded: "Be exceedingly, exceedingly humble,"

for since you have an aspect of Moshe—meaning that you have *da'at*,

even if it is but a tiny fraction, you can attain humility.

Nevertheless, is this not the aspect of Moshe that you possess?

If so, then do this as well—just as Moshe Rabbeinu, peace be upon him, was of a humble spirit, so too should you be humble in the aspect of Moshe.

וְזֶהוּ עֲנָנוּ בְּחִינַת הַדַּעַת שֶׁיֵּשׁ לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל
לְהַשִּׁיג בַּתּוֹרָה.

וְהַכֹּל עַל יְדֵי הַדַּעַת, בְּחִינַת מֹשֶׁה, שֶׁהוּא הִיָּה הַדַּעַת
שֶׁל כָּל יִשְׂרָאֵל.

וְיֵשׁ לְכָל אֶחָד וְאֶחָד נִיצוּץ דְּבַר מֵה חֵלֶק מִהַדַּעַת שֶׁל
מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם.

בְּכַדֵּי שִׂדְעָה וְנִבִּין וְיִשְׁיֵג כָּל אֶחָד וְאֶחָד בַּתּוֹרָה.

כָּל חַד וְחַד כְּפוּם שִׁיעוּרָא דִּילֵיהּ, כְּפִי בְּחִינַת מֹשֶׁה
שֶׁיֵּשׁ אֲצֵלוֹ, כִּי הוּא מִבֵּין וּמִשְׁיֵג בְּתוֹרָתוֹ.

וְלָכֵן אָמְרוּ רַבּוֹתֵינוּ וְזָרוּנָם לְבָרְכָהּ: "מֵאֵד מֵאֵד הָיִי
שֶׁפֶל רוּחַ בְּפָנָי כָּל אָדָם".

וְאִיךָ יֵצִיּוּ עַל זֶה חֲזוֹ"ל לְכָל אָדָם, שֶׁעַל כָּל אָדָם אָמְרוּ
מִשְׁנָה זֹאת לְקוּמָה?

וְאִיךָ יִכּוֹל כָּל אָדָם לְקַיֵּם דְּבַר זֶה?

הֲלֹא זֶה הוּא אֲשֶׁר נִשְׁתַּבַּח מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם
בְּמִדָּה זֹאת בַּתּוֹרָה!

כְּמָה שֶׁאָמַר הַכֶּתוּב: "וְהָאִישׁ מֹשֶׁה עֲנִיו מֵאֵד מִכָּל
(הָאָדָם)... (בַּמִּדְבָּר י"ב, ג')

וְאִיךָ יִזְכֶּה לְיֹדֵד אִשָּׁה אַחֵר זֹלָתוֹ לְבוֹא לְמִדְרָגָה זֹאת?

אֲבָל הָעֲנָנוּ הוּא, כְּמוֹ שֶׁאָמְרוּ, שֶׁיֵּשׁ לְכָל אֶחָד וְאֶחָד
מִיִּשְׂרָאֵל בְּחִינַת מֹשֶׁה.

וְהוּא הַדַּעַת שֶׁלוֹ.

"וְעַל כֵּן צִוּוּ חֲזוֹ"ל: "מֵאֵד מֵאֵד הָיִי שֶׁפֶל רוּחַ"

כִּי מֵאַחַר שֶׁיֵּשׁ לָהּ בְּחִינַת מֹשֶׁה – שֶׁהִרִי יֵשׁ לָהּ דַּעַת

וְאַפְלוֹ אִם הוּא מְעַט מִן הַמְּעַט

וְאִךָ עַל פִּי כֵן, הֲלֹא זֶה הוּא בְּחִינַת מֹשֶׁה שֶׁיֵּשׁ לָהּ?

אִם כֵּן, אֵיפוא, זֹאת עֲשׂוּ – גַּם אַתָּה, כְּמוֹ מֹשֶׁה רַבֵּינוּ
עָלָיו הַשְּׁלוֹם, לְהִיּוֹת שֶׁפֶל רוּחַ בְּחִינַת מֹשֶׁה.

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And if you do not even have this, then did not our Sages say:
"Any person who lacks *da'at* (knowledge), a carcass is better than him"?

ואם גם זאת אין בך, הלא אמרו רבותינו זכרונם
"לברכה: "כל אדם שאין בו דעת, נבלה טובה הימנו

But if you possess even a tiny measure of *da'at*, you can achieve this—to be of a humble spirit.

ואם יש לך אפילו מעט מן המעט, תוכל לעשות כן –
להיות שפל רוח.

Yet, this is still not the level of Moshe himself,
for regarding Moshe, it is said that he merited and attained
humility with an immense and wondrous comprehension of it.

ועדין אין זה מדרגת משה עצמו,
פי במשה נאמר שזכה והשיג ענוה, שהיתה לו השגה
עצומה ונפלאה בזה.

Now, it is stated regarding Moshe Rabbeinu, peace be upon him
(Devarim 34:6): "And no man knew his burial place."

והנה, נאמר במשה רבינו עליו השלום (דברים ל"ד,
"ו'): "ולא ידע איש את קברתו

This aligns with what was stated, that the extension of Moshe
exists in every generation.

והוא על פי האמר, שאתפשטותא דמשה בכל דורא

Thus, the aspect of Moshe is hidden within the Jewish soul.

ולזה, ענין בחינת משה הוא גנוז באדם הישראלי

"No man knew his burial place" means that they do not know
where Moshe is buried and concealed.

ולא ידע איש את קברתו" – פרוש, שלא ידעו היכן
משה קבור וגנוז

For in truth, he is hidden and buried within the *da'at*
(knowledge) of every Jew, as stated.

פי באמת, הוא נגנז ונקבר בדעת של כל אחד ואחד
מישראל, כאמר

And this is: "And He buried him in the valley"—meaning that
the aspect of Moshe, which is *da'at*, is hidden within one who
sees himself as lowly like a valley.

וזהו: "ויקבר אותו בגיא" – פרוש, שנגנז בחינת
משה, שהוא הדעת, אצל מי שהוא שפל בעיניו כגיא

One who is not arrogant, for arrogance is akin to idolatry and
lacks *da'at* (the aspect of Moshe).

ואינו מתנאה, שהמתנאה הוא כאלו עובד עבודה
זרה, ואין בו דעת – בחינת משה

"Opposite Beit Pe'or"—this means that *da'at* is hidden within
one who is humble,

מול בית פעור" – רצון לומר, שהדעת גנוז אצל מי
שהוא שפל בעיניו

and he stands in opposition to Beit Pe'or, which represents
idolatry.

והוא מנגד והיפך בית פעור, שהוא עבודה זרה

For anyone who is arrogant is as if he serves idolatry, but the
humble person is its opposite.

שכל המתנאה – כאלו עובד עבודה זרה, אבל הענו
והשפל הוא מנגד לדבר זה

And it is within him that true *da'at* is hidden and concealed.

והפכו ממש – שם הדעת האמיתי גנוז וטמון

Let us return to our subject.

בהחזור לעניינינו

And this is what Haman the wicked thought—since on the 7th of
Adar, Moshe, the aspect of *da'at* (knowledge), passed away,
the Israelites were left without the aspect of *da'at*, Heaven
forbid.

וזהו, שהיה המון הרשע סבור, שפיון שבז' באדר מת
משה – בחינת הדעת

And at that moment, he thought he could prevail over them.

ונשארו ישראל בהסתלקות בחינת הדעת חס ושלום

ואזי יכול להם

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But he did not know that on the 7th of Adar, Moshe was also born.

אָבֵל לֹא יָדַע שֶׁבֶּזְזוֹ בְּאֶדְרָר נִוּלַד מֹשֶׁה.

Meaning, immediately upon his passing, he was "born"—
for he remained within Israel, as stated.

רְצוֹן לֹמַר, שֶׁתְּתַקֵּף וּמִיָּד כְּשִׁמַּת – הוּא נִוּלַד
מִכִּיּוֹן שֶׁהוּא נִשְׂאָר אֶצְלֵי יִשְׂרָאֵל, כְּאָמַר.

For indeed, "his extension exists in every generation," etc.

שֶׁהָרִי "אֶת־פְּשֻׁטוֹתָא דְמֹשֶׁה בְּכָל דּוֹרָא", וְכְלוּם.

Especially since there were many righteous people present with Mordechai,

וּבְכַפְרֵט שֶׁהָיוּ שָׂם בְּמָה צַדִּיקִים עִם מְרַדְּכַי

and certainly, the *da'at* was revealed through them.

וּבְיָוֵדָאֵי הִיָּה הַדַּעַת מִתְגַּלֶּה עַל יְדֵיהֶם.

Now, our Sages said: "There is no difference between the first Adar and the second Adar except for the reading of the Megillah and the gifts to the poor."

וְהִנֵּה אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָה: "אֵין בֵּין אֶדְרָר
רִאשׁוֹן לְאֶדְרָר שֵׁנִי אֶלָּא קְרִיאַת הַמִּגִּלָּה וּמַתְּנוֹת
לְאֶבְיוֹנִים בְּלֶבֶד."

The matter is as follows: within a physical person, there exists the concept of a first stage of gestation (*Ibur Rishon*) and a second stage of gestation (*Ibur Sheini*), a first stage of maturity (*Gadlut Rishon*) and a second stage of maturity (*Gadlut Sheini*).

וְהַעֲנִינוּ כִּי יֵשׁ בְּאֶדָּם הַגִּשְׁמִי עֲנָנוּ בְּחִינַת עֲבוּר רִאשׁוֹן
וְעֲבוּר שֵׁנִי, גְּדֻלוֹת רִאשׁוֹן וּגְדֻלוֹת שֵׁנִי

The first stage of gestation is in his mother's womb, and even there, there is a Divine aspect present with him.

וְהַעֲבוּר הָרִאשׁוֹן הוּא בְּמַעֲי אִמּוֹ, וְגַם שָׂם יֵשׁ עִמּוֹ
בְּחִינַת אֱלֹהוֹת

As our Sages said: "A candle is lit above his head, and he gazes and sees from one end of the world to the other, and they teach him the entire Torah."

כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָה: "נֵר דְּלוּק עַל
רִאשׁוֹ, וְצוֹפֶה וּמִבֵּיט מִסּוּף הָעוֹלָם וְעַד סוּפוֹ,
וּמְלַמְּדִים אוֹתוֹ כָּל הַתּוֹרָה כְּלָה

Once he emerges into the world, even though he studies and learns, he is still considered a minor (*katan*).

וּמְשִׁיבָא לְאוֹרֵי הָעוֹלָם, אַף עַל פִּי שֶׁקוֹרָא וְשׁוֹנֶה,
מְכַל מְקוּם הוּא בְּחִינַת קָטָן

Only when he reaches thirteen years and one day is he considered a *gadol* (an adult) for all matters.

עַד הֵיוֹתוֹ בֶּן י"ג שָׁנָה יוֹם אֶחָד, שֶׁאֵזָז הוּא נִקְרָא גָּדוֹל
לְכָל דְּבָר

Until then, even if he has reached an age where he understands business transactions and is considered mature in other matters, he is not considered fully mature (*gadol*) in all aspects.

מִשְׂאֵל בֶּן קָדָם זְמַן זֶה, אַף עַל פִּי שֶׁהִגִּיעַ לְעוֹנוֹת
הַפְּעוּטוֹת וְנִקְרָא גָּדוֹל לְשִׂאָר מִיָּלִי, מְכַל מְקוּם לֹא
נִקְרָא גָּדוֹל לְכָל דְּבָר עַד הֵיוֹתוֹ בֶּן י"ג שָׁנָה יוֹם
אֶחָד

Before this age, his actions are considered insignificant; for instance, if a minor performs a betrothal, it is not taken into consideration.

וְקוֹדָם לְזֶה, אֵין מַעֲשֵׂה קָטָן כְּלוּם, וְקָטָן שֶׁקָּדַשׁ – אֵין
חֹשֶׁשׁוֹן לְקַדּוּשׁוֹ

The reason is that complete *da'at* (knowledge) does not enter him until he reaches thirteen full years and one day.

וְהַטַּעַם הוּא, מִפְּנֵי שֶׁלֹּא נִכְנַס בּוֹ הַדַּעַת הַשְּׁלֵם עַד
הֵיוֹתוֹ בֶּן י"ג שָׁנָה שְׁלֹמוֹת יוֹם אֶחָד

Even though there are young children who are sharp and exceptional in Torah,

אַף עַל פִּי שֶׁיֵּשׁ קְטַנִּים חֲרִיפִים וּמוֹפְלָגִים בַּתּוֹרָה

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<p>this is still not the true aspect of <i>da'at</i> until he reaches the age of maturity.</p>	<p>מִכָּל מְקוֹם אֵין זֶה בְּחִינַת הַדַּעַת הָאֱמִיתִי, עַד שְׁנַכְנֵס לְכָלֵל שָׁנִים דְּגָדְלוֹתוֹ.</p>
<p>And this is called the first stage of maturity (<i>Gadlut Rishon</i>). The reason that <i>da'at</i> (knowledge) does not enter a person until he reaches these years</p>	<p>וְזֶה נִקְרָא גְדֻלוֹת רִאשׁוֹן וְהַטַּעַם שֶׁלֹּא נִכְנָס בּוֹ הַדַּעַת עַד שֶׁהִגִּיעַ לְשָׁנִים הָאֵלֶּה</p>
<p>is because the essence of <i>da'at</i> is to know the Creator, Blessed be He,</p>	<p>מִפְּנֵי שֶׁעֲקָר הַדַּעַת הוּא שִׂדְעָה אֶת הַבּוֹרָא יִתְבָּרַךְ</p>
<p>and to be able to unify the Holy One, Blessed be He, with His Shechinah, as stated.</p>	<p>וְנִכְדֵי לְיַחַד קוֹדֵשׁא בְּרִיךְ הוּא וְשְׁכִינָתִיהָ, כְּאָמַר</p>
<p>For the indwelling of the Shechinah in the lower worlds corresponds to the final <i>hei</i> in the Name of Hashem, Blessed be He.</p>	<p>שֶׁהַשְּׂרָאָת הַשְּׁכִינָה בְּתַחְתּוֹנִים הִיא בְּחִינַת ה' אֲחֻרּוֹנָה שְׁבָשֵׁם הו"ה בְּרוּךְ הוּא</p>
<p>And the essence of drawing down His Divine Presence is the aspect of the letter <i>vav</i>, which is referred to as the aspect of the Written Torah and the Oral Torah.</p>	<p>וְנִצְעָם הַמְשַׁכֵּת הַשְּׂרָאָתוֹ יִתְבָּרַךְ הוּא בְּחִינַת וָאו"ו וְנִקְרָא בְּחִינַת תּוֹרָה שְׁבַכְתָּב וְתּוֹרָה שְׁבַעַל פֶּה</p>
<p>For the Oral Torah is alluded to in the final <i>hei</i> of Hashem's Name,</p>	<p>כִּי תּוֹרָה שְׁבַעַל פֶּה רְמוּזָה לְה' אֲחֻרּוֹנָה שְׁבָשֵׁם הו"ה בְּרוּךְ הוּא</p>
<p>and it extends from the Written Torah, which corresponds to the <i>vav</i> in Hashem's Name.</p>	<p>וְנִמְשַׁכֵּת מִתּוֹרָה שְׁבַכְתָּב – בְּחִינַת וָאו"ו שְׁבָשֵׁם הו"ה</p>
<p>Now, the Oral Torah is derived from the Written Torah through the thirteen years,</p>	<p>וְהֵנָּה, הַתּוֹרָה שְׁבַעַל פֶּה נִדְרָשֶׁת מִן הַתּוֹרָה שְׁבַכְתָּב בִּי"ג שָׁנִים</p>
<p>for at that age, all thirteen attributes by which the Oral Torah is derived from the Written Torah enter the person.</p>	<p>שְׁאֵז נִכְנָסִים בּוֹ כָּל שְׁלוֹשָׁה עָשָׂר מִדוֹת שֶׁהַתּוֹרָה שְׁבַעַל פֶּה נִדְרָשֶׁת בָּהֶן מִן הַתּוֹרָה שְׁבַכְתָּב</p>
<p>The reason that <i>da'at</i> (knowledge) does not enter a person until he reaches these years</p>	<p>וְהַטַּעַם שֶׁלֹּא נִכְנָס בּוֹ הַדַּעַת עַד שֶׁהִגִּיעַ לְשָׁנִים הָאֵלֶּה</p>
<p>is because the essence of <i>da'at</i> is to know the Creator, Blessed be He,</p>	<p>מִפְּנֵי שֶׁעֲקָר הַדַּעַת הוּא שִׂדְעָה אֶת הַבּוֹרָא יִתְבָּרַךְ</p>
<p>and to be able to unify the Holy One, Blessed be He, with His Shechinah, as stated.</p>	<p>וְנִכְדֵי לְיַחַד קוֹדֵשׁא בְּרִיךְ הוּא וְשְׁכִינָתִיהָ, כְּאָמַר</p>
<p>For the indwelling of the Shechinah in the lower worlds corresponds to the final <i>hei</i> in the Name of Hashem, Blessed be He.</p>	<p>שֶׁהַשְּׂרָאָת הַשְּׁכִינָה בְּתַחְתּוֹנִים הִיא בְּחִינַת ה' אֲחֻרּוֹנָה שְׁבָשֵׁם הו"ה בְּרוּךְ הוּא</p>
<p>And the essence of drawing down His Divine Presence is the aspect of the letter <i>vav</i>,</p>	<p>וְנִצְעָם הַמְשַׁכֵּת הַשְּׂרָאָתוֹ יִתְבָּרַךְ הוּא בְּחִינַת וָאו"ו</p>

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which is referred to as the aspect of the Written Torah and the Oral Torah.

וּנְקָרָא בְּחִינַת תּוֹרָה שְׁבַכְתָּב וְתּוֹרָה שְׁבַעַל פֶּה.

For the Oral Torah is alluded to in the final *hei* of Hashem's Name,

כִּי תּוֹרָה שְׁבַעַל פֶּה רְמוּזָה לְה' אֲחֵרוֹנָה שְׁבַשֵּׁם הו"י"ה בְּרוּךְ הוּא,

and it extends from the Written Torah, which corresponds to the *vav* in Hashem's Name.

וְנִמְשַׁכַּת מִתּוֹרָה שְׁבַכְתָּב – בְּחִינַת וָו"ו שְׁבַשֵּׁם הו"י"ה.

Now, the Oral Torah is derived from the Written Torah through the thirteen years,

וְהִגָּה, הַתּוֹרָה שְׁבַעַל פֶּה נְדַרְשֶׁת מִן הַתּוֹרָה שְׁבַכְתָּב בִּי"ג שָׁנִים,

for at that age, all thirteen attributes by which the Oral Torah is derived from the Written Torah enter the person.

שָׂאז נִכְנָסִים בּוֹ כָּל שְׁלוֹשָׁה עָשָׂר מִדּוֹת שֶׁהַתּוֹרָה שְׁבַעַל פֶּה נְדַרְשֶׁת בָּהֶן מִן הַתּוֹרָה שְׁבַכְתָּב.

His Shechinah dwells among us through the *da'at* (knowledge) that they possess.

שְׁכִינָתוֹ בְּתוֹכֵנוּ עַל יְדֵי הַדַּעַת שֶׁיֵּשׁ בָּהֶם.

Nevertheless, their *da'at* is not complete to fully understand and know Hashem.

אֲף עַל פִּי כּוֹן, אִינוּ דַּעְתָּם שְׁלֵם לְהִבִּין וְלַדַּעַת אֵת ה' עַל בּוֹרֵיו.

They do not attain the very essence of His unique Name,

וְאֵינָם מַשִּׁיגִים עֲצָם שֵׁם יְחִידוֹ יִתְבָּרַךְ.

but only the meaning of His sovereignty—that He is the Master and Ruler, the Source and Root of all worlds,

רַק בְּהוֹרָאת אֲדוֹנוּתוֹ – כִּי הוּא רַב וְשִׁלִּיט, עֵינְקָרָא וְשִׁרְשָׁא דְכָל עֲלָמִין, רַב וְשִׁלִּיט עַל כֻּלָּא.

but to comprehend the absolute truth of His unique Name is beyond our ability.

אֲבָל לְהוֹרָאת אֲמִיתוֹת שְׁמוֹ הַמְּיַחֵד – אִינוּ בְּנוֹ יִכְלֹת לְהַשִּׁיג,

"For no thought can grasp Him at all."

"וְלִית מַחְשְׁבָה תְּפִיסָא בֵּיהַ כָּלֵל".

However, in the future, "Eye to eye they shall see when Hashem returns" (Yeshayahu 52:8).

אֲכֹן, לְעֵתִיד לְבוֹא: "עֵין בְּעֵין יִרְאוּ בְּשׁוּב ה'." (ישעיה נ"ב, ח).

As our Sages said regarding the verse (Yeshayahu 25:9):

וּדְמַאֲמַר רַבּוּתֵינוּ וְזָכוּרָנָם לְבָרְכָה, עַל פִּי הַפְּתוּב (ישעיה כ"ה, ט').

"And it shall be said on that day: 'Behold, this is our God!'"

"וְאָמַר בַּיּוֹם הַהוּא: הִנֵּה אֱלֹהֵינוּ זֶה."

That each and every person will be able to point with his finger and say, "This is Him."

"!שְׁכַל אֶחָד וְאֶחָד מִרְאָה בְּאַצְבָּעוֹ וְאָמַר: "זֶה."

This is analogous to one who knows something completely and recognizes it fully—he can point with his finger and say, "This is it!"

וְהוּא עֲנֵן מְשַׁל – לְמִי שִׁיּוּדַע דְּבָר עַל בּוֹרֵיו וּמְפִיר אוֹתוֹ הֵיטֵב, יְכוּל לְהִרְאוֹת בְּאַצְבָּעוֹ וְלֹמַר: "כִּי הוּא זֶה!"

So too, *kiv'yachol* (so to speak), with infinite distinctions and separations, regarding the Creator, Blessed be He,

כְּדַ כְּבִיכוּל, בְּאֶלְף אֶלְפֵי אֶלְפִים הַבְּדֻלוֹת, בְּבוֹרָא יִתְבָּרַךְ,

they will attain a tremendous and wondrous comprehension of Him.

יְשִׁיגוּ בּוֹ הַשְּׂגָה עֲצוּמָה וְנִפְלְאוּהָ.

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It will become absolutely clear to them—just as one who fully knows a matter can point and say, "This is it!"

שִׁיתְבָּרַר לָהֶם הַיִּטֵּב, כְּמוֹ מִי שִׂיּוֹדֵעַ דָּבָר עַל בּוֹרְיוֹ
וּמַפִּיר אוֹתוֹ הַיִּטֵּב, וְיִכּוֹל לְהִרְאוֹת בְּאֲצָבָעוֹ וְלוֹמַר:
"!" כִּי הוּא זֶה

So too, *kiv'yachol*, with infinite separations, regarding the Creator, Blessed be He,

כִּדְּבַרְכֹּל, בְּאֵלֶיךָ אֵלֶיךָ אֵלֶיךָ הַבְּדֻלוֹת, בְּבוֹרָא
יִתְבָּרַךְ

they will achieve a tremendous and wondrous comprehension, and the truth of His unity will be fully clarified.

יִשְׂיֵגוּ בּוֹ הַשְּׂגָה עֲצוּמָה וְנִפְלְאוֹה, וְיִתְבָּרַר לָהֶם הַיִּטֵּב
עַנְיָן יְחִידוֹ יִתְבָּרַךְ

It will be as if they see Him with their own eyes.

כְּאֵלּוֹ יִרְאוּ בּוֹ בְּאֲצָבָעֵם

Therefore, Hashem's Name will be pronounced as it is written.

וְלִכּוֹ, הַשֵּׁם יִקְרָא כְּכַתְּבוֹ

For the reason we cannot pronounce it correctly now is due to our lack of comprehension.

כִּי מֵה שְׂאִין אָנוּ יְכוּלִים לְקִרְאוֹתוֹ כִּדְּ, הוּא מְחַסְרוֹן
הַשְּׂגָתֵנוּ בּוֹ

But in the future, when they will comprehend the Creator, Blessed be He,

וְלִעֲתִיד לְבוֹא, כְּשִׁישִׁיגוּ אֶת הַבוֹרָא יִתְבָּרַךְ

they will call Him *Havayah*, Blessed be He,

יִקְרָאוּ לוֹ הוֹי"ה בְּרוּךְ הוּא

as His true, unique Name will be revealed to them at that time.

כְּמוֹ שְׂמוּרָה אֲמִיתוֹת שְׂמוֹ הַמְּיַחֵד הַמוֹשֵׁג לָהֶם בְּזִמְנָה
הַהוּא

Now, before attaining the second stage of maturity (*Gadlut Sheini*), one is in the stage of *Ibur Sheini* (a second gestation).

וְהִנֵּה, קִדְּם הַגְּדֻלוֹת הַשְּׂגִי נִקְרָא עֲבוּר שְׂגִי

During this time, when a person falls from his initial level of *da'at* (knowledge),

בְּזִמְנָן שְׂנוּפֵל מִן הַדַּעַת הִרְאוּשׁוֹן

his *da'at* departs from him and ascends to the higher worlds,

מִסְתַּלֵּק הַדַּעַת מִמֶּנּוּ בְּעוֹלָמוֹת הָעֲלִיּוֹנִים

and he is then considered to be in a state of *Ibur* (gestation).

וְנִקְרָא אַז בְּבִחִינַת עֲבוּר

However, this descent—the fall from *da'at*—is also for the sake of ascent.

וְהִנֵּה, הִרְיָדָה – מֵה שְׂנוּפֵל מִן הַדַּעַת – הִיא גַם כֵּן
צִרְךָ עֲלֶיךָ

For one could not attain more understanding of the Creator, Blessed be He,

כִּי לֹא הִנֵּה אֶפְשָׁר לְהַשִּׁיג יוֹתֵר בְּבוֹרָא יִתְבָּרַךְ

except in accordance with the natural level of comprehension that had been instilled within him at the outset.

רַק כִּפִּי טִבֵּעַ הַשְּׂגָתוֹ אֲשֶׁר הִנֵּה מִטְּבֵעַ בְּתַחֲלָה

Therefore, he falls from his previous level of *da'at*,

וְלִכֵּן הוּא נוֹפֵל מִן הַדַּעַת

and then "the righteous shall take hold of his path" to elevate himself to a level of *da'at* even higher than before.

וְאִז "יִחַז צְדִיק דְּרָכּוֹ" לְהַעֲלוֹת אֶת עַצְמוֹ אֶל דַּעַת
יוֹתֵר טוֹב מִן הִרְאוּשׁוֹן

This can be compared to one who throws an object upward:

– וְהוּא כְּמִשְׁלַל מִי שְׂזוֹרֵק דָּבָר לְמַעְלָה

he must first lower it before he can propel it higher.

צִרְיָךְ לְהַשְׁפִּיל אֶת הַדָּבָר מִתַּחֲלָה, עַד שִׁנְגִּיבִיהֵנוּ אַחֵר
כִּדְ יוֹתֵר לְמַעְלָה

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Now, the first stages of *Ibur* and *Gadlut* are referred to as *Adar Rishon* (First Adar),

וְהֵנָּה, עֵבוֹר וְגִדְלוֹת רֵאשׁוֹן נִקְרָא אֲדָר רֵאשׁוֹן

while the second stages of *Ibur* and *Gadlut* are referred to as *Adar Sheini* (Second Adar).

וְעֵבוֹר וְגִדְלוֹת שְׁנֵי נִקְרָא אֲדָר שְׁנֵי

Meaning, *Aleph Dar* (א' דר) First and *Aleph Dar* Second, for in every situation, Hashem, Blessed be He, is present with him,

דְּהִינּוּ: א' דָּר רֵאשׁוֹן וְא' דָּר שְׁנֵי

even in his initial stages of smallness.

כִּי בְּכָל מְקוֹם, הַשֵּׁם יִתְבָּרַךְ עִמּוֹ

אֶפְלוּ בִימֵי הַקְטָנוֹת הָרֵאשׁוֹן

As our Sages said: "A candle is lit above his head," etc.

כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבִרְכָה: "גַּר דְּלוּק עַל רֵאשׁוֹ" וְכוּ'

And they teach him the entire Torah, etc.

וּמְלַמְדִים אוֹתוֹ כָּל הַתּוֹרָה וְכוּ'

How much more so afterward, when he emerges into the world and learns the letters of the Torah.

וּמְכַל שְׁפָן אַחַר כֵּן, כְּשִׁוְצָא לְאוֹר הָעוֹלָם וְלוֹמֵד אוֹתוֹת הַתּוֹרָה

Then, later, when he studies and understands the Torah.

אַחַר כֵּן, כְּשִׁלְמוֹד וּמַבִּין בַּתּוֹרָה

Even during his second stage of smallness, when he falls from *da'at*,

וְגַם בִּימֵי הַקְטָנוֹת הַשְּׁנֵי, כְּשִׁנּוּפַל מִן הַדַּעַת

it is said: "In all their distress, He is distressed" (Yeshayahu 63:9).

(יְשַׁעְיָהוּ: "בְּכָל צָרָתָם לוֹ צָר" (ישעיהו ס"ג, ט

Therefore, we only intercalate the year by adding the month of Adar,

וְלָכֵן, אֵין מַעְבְּרִין אֶת הַשָּׁנָה אֶלָּא בַחֲדָשׁ אֲדָר

as an allusion to what was stated.

לְרַמֵּז עַל הָאָמֹר

For Adar is *Aleph Dar* (א' דר)—meaning that His Divinity is revealed

כִּי אֲדָר הוּא א' דָּר – שְׁנִתְגַּלָּה אֱלוּהוּתוֹ

even in the second gestation (*Ibur Sheini*),

גַּם בְּעֵבוֹר שְׁנֵי

so that one may gradually reach the true second stage of maturity (*Gadlut Sheini*).

כְּדֵי שְׂיָבוֹא לְגִדְלוֹת שְׁנֵי אֲמִיתֵי

Little by little, until the coming of our righteous Mashiach, speedily in our days,

מְעַט מְעַט, עַד שְׂיָבוֹא מְשִׁיחַ צְדִיקֵנוּ בְּמַהֲרָה בְּיָמֵינוּ

when the matter of *da'at* will be fully complete in all its details.

שְׂאֵז וְיוֹשְׁלַם עֲנִינוֹ הַדַּעַת בְּכָל פְּרָטָיו

And this is the meaning of: "There is no difference between the first Adar and the second Adar except for the reading of the Megillah and the gifts to the poor."

וְזֶהוּ: "אֵין בֵּין אֲדָר רֵאשׁוֹן לְאֲדָר שְׁנֵי אֶלָּא קְרִיאַת הַמְּגִילָה וּמַתָּנוֹת לְאֲבִיּוֹנִים"

Meaning, that we will call upon Hashem with revelation, as His very essence of Divinity will be revealed, and all will call upon His unique Name.

פִּירוּשׁ, שְׁנִקְרָא אֶת ה' בְּהִתְגַּלוֹת

שְׁיִתְגַּלָּה עִצְמוֹ אֱלוּהוּתוֹ

לְקִרְוֵא כָּלֵם בְּשֵׁם ה' הַמְּיֻחָד

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This is the meaning of *Keriyat HaMegillah*—for *keriah* implies revelation.

וְזֶהוּ קְרִיאַת הַמְּגִלָּה – לְשׁוֹן הַתְּגִלוֹת וְכוּ'

And *Matanot La'evyonim* (gifts to the poor) signifies that the lowly and impoverished in this world, those who are downtrodden in *Olam HaZeh*, a world of separation (*Alma D'Piruda*), will be elevated.

וּמִתְנֹת לְאֶבְיוֹנִים – שָׂאֵז יִתְעַלּוּ מִדְּרָגוֹת הַתַּחְתּוֹנִים הָעֲנִיִּים וְהַשְּׁפֵלִים עַד עֶפֶר בְּעוֹלָם הַזֶּה, שֶׁהוּא עֶלְמָא דְפִרוּדָא, יִתְעַלּוּ לְמַעְלָה.

But in the future, when the Holy Name of Hashem will be fully unified, then all the attributes of the impoverished will be united with the Creator, Blessed be He.

מִשָּׂאֵל כּוּ, לְעֵתִיד לְבוֹא, בְּשִׁיתְחַדֵּד שְׁמָא קַדִּישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, אֵז יִתְיַחֲדוּ כָּל הַמִּדּוֹת הָאֶבְיוֹנִים בְּבוֹרָא יִתְבָּרַךְ.

And this will be considered for them a complete gift.

וְיִחָשֵׁב לָהֶם מִתְּנָה גְּמוּלָה.

"Blessed is Hashem forever, Amen and Amen."

"בְּרוּךְ ה' לְעוֹלָם, אָמֵן וְאָמֵן".

[NOTE Summary:

The Torah states, “(וַיִּקְחוּ לִי תְרוּמָה” (שמות כ"ה:ב:)), and Rashi explains: “לִי – לְשָׁמִי.” The Me’or Einayim asks: are not all mitzvos to be performed for Hashem’s sake? Why is this emphasized specifically regarding the Mishkan?

He explains that the Mishkan represents the dwelling of the Shechinah in the lower realms. The Shechinah corresponds to the final א"ה of the Divine Name, while the Holy One, blessed be He, corresponds to the ו"ו. The purpose of creation is their unification. In exile, that unification is partial, manifest primarily through tzaddikim in every generation. In the future, however, the ו"ו and א"ה will be fully united.

Thus, תְּרוּמָה can be read as תְּרוּם ה"א: the elevation of the final hei upward through the vav. The Mishkan is the arena where this elevation occurs.

From here the Rebbe turns to Adar. Why do we increase in joy from the beginning of Adar if the miracle of Purim occurred on the 14th and 15th? He explains that the very name אָדָר hints to א' דָר – “the Aleph dwells.” The Aleph, symbolizing the Master of the world, dwells among the lower realms. This is the same theme as the Mishkan: the indwelling of the Divine.

Haman believed he could succeed because Moshe Rabbeinu passed away on the 7th of Adar. Moshe represents da’at, the power of inner knowledge. Haman assumed that with Moshe’s passing, da’at had departed from Israel. But he did not know that Moshe was also born on that very day. As the Zohar teaches, “the extension of Moshe exists in every generation.” Moshe is the da’at within every Jew. Each person possesses a spark of Moshe, enabling him to know and comprehend Torah.

This explains the Mishnah: “Be exceedingly humble.” How can every person attain Moshe’s humility, praised in (וְהָאִישׁ מִשֶּׁה עָנּוּ מְאֹד” (במדבר י"ב:ג:)) Because each Jew contains an aspect of Moshe—his da’at. Through that

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inner Moshe, humility is attainable. True da'at resides specifically in one who is humble, “buried in the valley.” Arrogance is akin to idolatry and reflects a lack of da'at; humility reveals it.

The Rebbe then describes stages of spiritual development: Ibur (gestation) and Gadlut (maturity), first and second levels. A child receives Torah in the womb, yet full da'at enters only at thirteen years and one day, when the thirteen principles of derivation of Torah enter him. Even later, one may fall from da'at into a second Ibur. Yet that descent is for ascent—like lowering an object before throwing it higher.

Adar Rishon and Adar Sheini correspond to these two cycles of Ibur and Gadlut. Even in smallness and concealment, אָדָר—the Aleph dwells. “In all their distress, He is distressed” (ישעיהו ס"ג:ט). The Shechinah never departs.

Ultimately, in the future, da'at will be complete. (עֵין קָעִין יִרְאוּ (ישעיהו נ"ב:ה). Hashem's Name will be pronounced as written because comprehension will be complete. Keriya HaMegillah represents revelation; Matanos La'evyonim represents the elevation of those spiritually impoverished. All will be unified in the full revelation of Divine unity.

Thus, Terumah, Adar, Moshe, humility, da'at, and the Mishkan all converge on one theme: elevating the א"ה and unifying the Name.

Practical Takeaway:

1. Every Jew contains a spark of Moshe—an inner da'at that enables true Torah comprehension and humility.
2. Periods of spiritual concealment are not abandonment but Ibur—gestation before greater ascent.
3. The work of elevating the “hei” happens through Torah study and humility, which unify the Written and Oral Torah within us.
4. Increasing joy in Adar reflects awareness that even in concealment, אָדָר—the Divine Presence dwells within.

Chassidic Story:

It is related regarding Reb Menachem Nachum of Chernobyl that once a simple Jew approached him in deep anguish, lamenting that he felt spiritually empty and incapable of grasping Torah as others did. The Rebbe listened and said gently: “Do you know why Moshe Rabbeinu was buried in a valley, and no one knows his burial place? Because Moshe is hidden in the valley of your own heart. When a person lowers himself and considers himself small, there Moshe is revealed.”

The man protested that he had no great understanding. The Rebbe replied, “You do not need the da'at of Moshe; you need your portion of Moshe. Even a spark of true da'at can transform darkness into light.”

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From that day forward, the man devoted himself to Torah with humility and joy, and he later testified that what changed him was not new knowledge, but the realization that the Aleph already dwelled within him.

TPX – Aleph Dwelling, Da'at Awakening

Let's slow this down and bring it into the nervous system.

The Me'or Einayim is not giving you abstract Kabbalah. He's mapping your inner life.

“תִּקַּח לִי תְרוּמָה” — “Take for Me.” Rashi says: “For My Name.” Why emphasize this here? Because the Mishkan is not just another mitzvah. It represents the moment when the Divine Presence consciously dwells below. The hei, the Shechinah, is lifted and unified with the vav.

In psychological language: fragmentation is healed through conscious alignment.

The final hei represents experience, embodiment, the lived world. The vav represents flow, structure, integration. When your lived reality is disconnected from higher awareness, you feel scattered, reactive, ego-driven. When they unite, you feel coherent.

That's Terumah. תְרוּמָה ה"א. Elevate the hei. Lift your lived self into alignment.

Now comes Adar.

Why increase joy from the beginning of Adar if Purim is later? Because Adar means א' אדר — the Aleph dwells. The Master of the world is already present before the miracle unfolds. Joy doesn't begin when circumstances change. Joy begins when awareness changes.

Haman thought Moshe died. Moshe represents da'at — integrated awareness. He assumed the Jewish people were now psychologically ungrounded, cut off from inner clarity. But he didn't know Moshe was also born on that day.

This is huge.

Da'at doesn't disappear. It goes underground.

The Zohar says Moshe exists in every generation. The Chernobyler Rebbe reads this personally: Moshe exists in every individual. You have an inner faculty of deep knowing. Even when you feel confused, that faculty is not gone. It may be concealed, but it is not erased.

Now we get to humility.

“Be exceedingly humble.” How can that be commanded of everyone if Moshe's humility was unique?

Because humility is not self-negation. It is accurate alignment with da'at.

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When a person is arrogant, he is disconnected from da'at. Arrogance is spiritual dissociation. Humility, in this teaching, is when you allow your inner Moshe — your deeper knowing — to guide you. You stop defending a fragile ego and instead root yourself in truth.

Moshe is “buried in the valley.” The valley is the one who sees himself as low. That’s not self-hatred. It’s non-grandiosity. And precisely there, da’at lives.

Now let’s talk about spiritual regression.

The Rebbe describes Ibur and Gadlut. Gestation and maturity. You grow. You understand. You feel clarity. Then suddenly you fall. Confusion. Spiritual dullness. Distance.

That fall is called Ibur Sheini — second gestation.

Modern language: integration collapse before expansion.

You don’t lose da’at. It ascends. It withdraws so you can grow beyond your previous container. Like pulling an arm back before throwing a ball forward. Descent is not failure. It’s trajectory.

Adar Rishon and Adar Sheini represent these cycles. First maturity. Second maturity. First smallness. Second smallness. In all of them, אָ אַ — the Aleph dwells.

Even when you are spiritually “impoverished.”

That’s why the only difference between the two Adars is Megillah and gifts to the poor. Megillah means revelation. Matanos La’evyonim means lifting the impoverished parts. In your inner world, the “evyon” is the part of you that feels small, unworthy, disconnected.

The future redemption, says the Rebbe, is complete da’at. “Eye to eye they shall see.” Not blind faith. Direct clarity. When that happens, the Divine Name can be pronounced as written because comprehension matches reality.

You don’t mispronounce what you fully know.

Right now, we live in partial integration. We know Hashem as King, Source, Ruler. But not yet with total direct perception. That is Gadlut Sheini on a cosmic scale.

Until then, the work is this:

Unify your hei with your vav.

Elevate lived experience into conscious alignment.

Cultivate humility so da’at can dwell.

Trust that descent is gestation.

Remember that Moshe is not gone. He is concealed in you.

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A Contemporary Story

A young educator once came to a mentor in deep frustration. "I used to feel inspired," he said. "I understood what I was teaching. Now I feel empty. Like I lost something real."

The mentor smiled and said, "You didn't lose it. You outgrew the old container."

The young man looked confused.

"Think of it like this," the mentor continued. "When a child outgrows his clothes, he doesn't mourn the clothes. He needs a bigger garment. Your clarity withdrew because you're ready for a deeper one."

Months later, after struggling through doubt and humility, the educator began teaching again. This time, he spoke more softly. Less ego. More depth. His students felt it immediately.

He later said, "I thought I had lost my Moshe. I didn't realize he had just gone underground."

That's Adar.

The Aleph never leaves. It just waits for you to make space.

END NOTE]