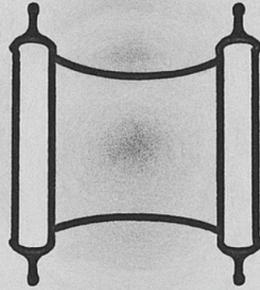


בס"ד

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



*Dedicated in Honor of*

לע"נ

יוצבד חנה בת משה

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## Menachem Nachum of Chernobyl

### Me'or Einayim Parshas Beshalach

#### מאמר א

**And it was, when Moses would raise his hand, etc.** In the Gemara of Rosh Hashanah: “And do the hands of Moses make war or break war? Rather, at the time when Israel look upward,” etc.

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגוֹי' בְּגִמְרָא דְרַא'שׁ  
וְכִי יָדְיוֹ שָׁל מֹשֶׁה (Rosh Hashanah 29a) הַשָּׁנָה  
עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה אֵלָא בְּזִמְנָן  
שִׁישְׁרָאֵל מִסְתַּכְּלִין כְּלַפֵּי מַעְלָה וְכוּ'

And seemingly, still the question stands in its place: “And do the hands of Moses,” etc., since everything depends on Israel, if they look upward. And why was it mentioned in the verse in the name of Moses, as it is said, “And it was, when Moses would raise,” etc.?

וְלִכְאוּרָה עֲדִין הַקְּשִׁיָּא בְּמִקוּמָה עוֹמְדָת וְכִי יָדְיוֹ שָׁל  
מֹשֶׁה וְכוּ' בִּינּוֹן שֶׁהִכַּל תְּלוּי בִּישְׁרָאֵל אִם מִסְתַּכְּלִין  
כְּלַפֵּי מַעְלָה וְלָמָּה הַזְכָּר בְּפִסּוּק עַל שֵׁם מֹשֶׁה שֶׁנֶּאֱמַר  
וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה וְגוֹ'

And do the hands of Moses, etc.? Is it not the looking of Israel upward that makes war.

וְכִי יָדְיוֹ שָׁל מֹשֶׁה וְכוּ' הֲלֹא הִיא הַהִסְתַּכְּלוּת שָׁל יִשְׂרָאֵל  
כְּלַפֵּי מַעְלָה הֵן הָעוֹשׂוֹת מִלְחָמָה

However, it is indeed known in truth that the essence of the main service of a person to his Creator is through knowledge, for through knowing and understanding and comprehending the Creator in truth, he serves Him, as the verse says: “Know the God of your father and serve Him” (I Chronicles 28:9).

אֲמַנָּם כֵּן נֹדַע בְּאֵמֶת שֶׁהֵיִת עֵקֶר עֲבוּדוֹת הָאָדָם  
לְיוֹצְרוֹ הוּא בְּדַעַת שְׁעַל יְדֵי שִׁידַע וְיָבִין וְיִשְׁפִּיל אֵת  
(I Chronicles 28:9) הַבּוֹרָא בְּאֵמֶת יַעֲבֹדֵנוּ כְּמוֹ שֶׁאֵמַר הַכָּתוּב  
דַּע אֵת אֱלֹהֵי אָבִיךָ וְעַבְדֵהוּ

And knowledge is divided into love and fear, that through his knowledge, complete knowledge of the Blessed Name, he loves Him and fears Him, to listen to His voice and to guard His commandments.

וְהַדַּעַת מִתְחַלֵּק לְאַהֲבָה וְיִרְאָה שְׁבִידֵיעָתוֹ יְדִיעָה  
שְׁלֵמָה אֵת הַשֵּׁם יִתְבָּרַךְ הוּא אוֹהֵב אוֹתוֹ וְיִרְא מִפְּנֵי  
לְשִׁמְעַ בְּקוֹלוֹ וְלִשְׁמוֹר מִצְוֹתָיו

And behold, love and fear are what are called hands and arms of the world, and this is known and publicized. And Moses our teacher, peace be upon him, was the knowledge of all Israel.

וְהִנֵּה אַהֲבָה וְיִרְאָה הֵם הַנִּקְרָא יָדִים וְזְרוּעוֹת עוֹלָם  
וְזֶה יְדוּע וּמְפָרְסָם שֶׁמֹּשֶׁה רַבְּנּוּ עָלָיו הַשְּׁלוֹם הֵיָה  
הַדַּעַת שָׁל כָּל יִשְׂרָאֵל

And this is, “when Moses would raise,” etc., that he is the knowledge of all Israel, that through knowledge he raises his hand, which are love and fear, as stated, which are called arms of the world.

וְזֶהוּ כַּאֲשֶׁר יָרִים מֹשֶׁה וְגוֹ' שֶׁהוּא הַדַּעַת שָׁל כָּל  
יִשְׂרָאֵל שְׁעַל יְדֵי הַדַּעַת מְרִים יָדוֹ שֶׁהֵם אַהֲבָה וְיִרְאָה  
כַּאֲמוֹר שֶׁהֵם נִקְרָאִים זְרוּעוֹת עוֹלָם

And then through this, Israel look upward, since their knowledge with the aspect of love and fear is elevated, and therefore Israel prevailed. And likewise the opposite, “and when he would lower,” etc.

וְאִז עַל יְדֵי זֶה מִסְתַּכְּלִין יִשְׂרָאֵל כְּלַפֵּי מַעְלָה בִּינּוֹן  
שֶׁהַדַּעַת שְׁלֵמָה עִם בְּהִינַת אַהֲבָה וְיִרְאָה נִתְרוֹמֵם  
וְלָכֵן גָּבַר יִשְׂרָאֵל וְכוּ' לְהַפִּיךָ וְכַאֲשֶׁר יִנִּיחַ וְגוֹ'

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And if so, it is found that the looking of Israel upward or downward is the very essence of the aspect of the raising of the hands of Moses or their lowering, as explained.

ואם כן נמצא ששהסתכלות של ישראל כלפי מעלה או למטה הוא עצם בחינת הרמת ידי משה או הנחתם כמבואר

**[NOTE Summary:**

The teaching resolves the question raised by the Gemara: if victory depends on Israel looking upward, why does the verse emphasize Moses raising and lowering his hands. The answer is that Moses represents the daat of all Israel. The essence of avodah is daat, knowing God in a living, internal way, as expressed in the command to know the God of one's father and serve Him. Daat naturally unfolds into love and awe, which are called hands and arms, the active powers through which divine awareness is expressed. When Moses raises his hands, meaning when daat is elevated and active, love and awe are elevated within Israel. As a result, Israel looks upward and prevails. When the hands are lowered, meaning daat is weakened, love and awe diminish, and Israel falters. Thus the verse speaks of Moses because the spiritual state of the people flows through the elevation or lowering of daat embodied in him.

**Practical Takeaway:**

Spiritual success depends less on external circumstances and more on the state of daat. Strengthening conscious awareness of God naturally awakens love and awe, which then shape perception and action. When daat is cultivated, looking upward becomes natural, not forced, and strength follows.

**Chassidic Story:**

Chassidim related that Reb Menachem Nachum of Chernobyl would often pause before prayer, standing silently for a long time. When asked why he delayed, he answered that rushing into words without daat was like raising arms without strength behind them. Only after settling the mind on the presence of God, he said, could the heart's love and awe rise properly. Those who observed him noticed that when his inner focus was complete, his prayer carried unusual power and calm, leaving those around him uplifted and steadied.

**END NOTE]**

**מאמר ב**

**And the Lord said to Moses, "Take one jar and place there a full omer of manna, and set it aside for safekeeping for your generations, so that they may see the bread," etc.** And it is puzzling: why did the Blessed Name command that they should see the bread, and what difference is it to Him whether later generations see this or not.

However, indeed it is true and known what the verse said, "From afar she brings her bread" (Proverbs 31:14), and this is the matter: that the Shechinah, as it were, constricts itself to give the sustenance of Israel through some cause among causes.

ויאמר ה' אל משה קח צנצנת אחת ותן שמה מלא העמר מן והנח אותו למשמרת לדורותיכם למען יראו את הלחם וגו' והיא תימה למה צוה השם יתברך שיראו את הלחם ומה לו בזה אם יראו דורות הבאים את זה או לא

אמנם הן אמת נודע מה שאמר הכתוב ממרחק תביא והוא ענין פי השכינה (Proverbs 31:14) להקמה כפיכול מצמצמת את עצמה לתת מזונותיהם של ישראל על ידי איזה סבה מן הסבות

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And the Shechinah, as it were, enclothes itself within that cause, to nourish and sustain each and every one of Israel according to his sustenance and his nature. And this is: “My sustenance does not depend on merit, but depends on mazal” (Moed Katan 28a).

והשכינה כפיכּוּל מתלבּשֶׁת בְּתוֹךְ אוֹתָהּ הַסִּבָּה לְזוֹן וּלְפָרְנִס כּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל לְפִי מְזוּנּוֹ וְטַבְעוֹ וְזוֹהוּ מְזוּנֵי לֹא בְּזְכוּתָא תְּלִיא מִלְתָּא אֲלָא בְּמִזְלָא תְּלִיא מִלְתָּא (Moed Katan 28a)

And this is the supernal mazal Aleph, in which the Shechinah enclothes itself, to nourish each and every one of Israel.

וְהוּא מְזַל אֶלֶף עֵילָאָה שֶׁהַשְּׂכִינָה מִתְּלַבְּשֶׁת בּוֹ לְזוֹן כּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל

And this is, “Do not eat the bread of one with an evil eye” (Proverbs 23:6), for in truth the bread descends from the heavens, from a holy place as stated, through the enclothing of the Shechinah in one of the causes.

(Proverbs 23:6) וְזוֹהוּ אֵל תְּלַחֵם אֶת לֶחֶם רַע עֵין כִּי בְּאַמַּת הַלֶּחֶם יוֹרֵד מִן הַשָּׁמַיִם מִמְּקוֹם קָדוֹשׁ כְּאַמּוֹר עַל יְדֵי הַתְּלַבְּשׁוּת הַשְּׂכִינָה בְּסִבָּה מִן הַסִּבּוֹת

And behold, our Sages said that the time of eating is a time of war, for one must wage war with the evil inclination at the time of eating, and as our Sages said: a meal from which your pleasure comes, withdraw your hand from it.

וְהִנֵּה אָמְרוּ רַז"ל שְׁעַת אֲכִילָה שְׁעַת מִלְחָמָה שְׂאֲרִיף לְהִלָּחֵם עִם הַיֵּצֶר הָרַע בְּשְׁעַת אֲכִילָה וְכִמוֹ שְׂאֲמָרוּ רַז"ל סְעוּדָה שֶׁהִנְאֻתָהּ מִמְּנָה מִשֶּׁף יְדִיד מִמְּנָה

And behold, when sustenance comes to a person from the Blessed Name Himself through some cause that comes to him, through which he profits sustenance, or even through people who are generous of eye and give him bread to eat, then he is able to do so, to wage war at the time of war, which is the time of eating.

וְהִנֵּה כְּשָׂבָא הַמְּזוֹן לְאָדָם מֵהַשֵּׁם יִתְבָּרַךְ בְּעֵצְמוֹ עַל יְדֵי אֵיזָה סִבָּה שֶׁיִּזְדַּמֵּן לוֹ שִׁירוּחַ בַּהּ מְזוּנֵי אוֹ אֶפְלוֹ עַל יְדֵי בְּנֵי אָדָם אִם הֵם טוֹבֵי עֵין וְנוֹתְנִים לוֹ לֶחֶם לְאָכֹל

But when he eats by people who are evil of eye, then “do not eat the bread,” meaning he cannot wage war against the evil inclination at the time of eating, since the giver is evil of eye, and the bread comes from the side of evil eye, which is the side of the evil inclination.

מִשָּׂאֵל כּוֹן כְּשֶׁהוּא אוֹכֵל אֲצֵל בְּנֵי אָדָם שֶׁהֵם רְעֵי עֵין אֲזֵ לֹא תוֹכֵל לְהִלָּחֵם אֶת הַלֶּחֶם רָצָה לוֹמֵר לְהִלָּחֵם נִגְדַּ הַיֵּצֶר הָרַע בְּשְׁעַת אֲכִילָה כִּינּוֹן שֶׁהִנּוּחַתָּן הוּא רַע עֵין

And since the food that he eats comes from the side of the evil inclination, he cannot wage war with the evil inclination, for this food is from its side. Therefore each person should set his eyes and heart not to derive benefit from others if they are evil of eye. For the Shechinah does not enclothe itself there in that food, and then he cannot wage war at the time of eating. But if he sets his intention toward the Blessed Name, whatever the Blessed Name gives him he accepts with a pleasant countenance.

וְכֹא לוֹ הַלֶּחֶם שֶׁהוּא אוֹכֵל מִסְטֵרָא דְרַע עֵין שֶׁהוּא סְטֵרָא דִּיֵּצֶר הָרַע וְאֲזֵ לֹא תוֹכֵל לְהִלָּחֵם עִם הַיֵּצֶר הָרַע כִּינּוֹן שֶׁזָּה הַמֵּאֲכֵל מִסְטֵרָא דִּילֵיהּ

And he should not rely on receiving a fixed allotment from people who pledge to him his sufficiency, for the gift of God is there, the Shechinah rests, and the Shechinah enclothes itself in that sustenance that descends to a person.

כִּי אֵין הַשְּׂכִינָה מִתְּלַבְּשֶׁת שָׁם בְּאוֹתוֹ הַמֵּאֲכֵל וְאֲזֵ לֹא תוֹכֵל לְהִלָּחֵם בְּשְׁעַת אֲכִילָה מִשָּׂאֵל כּוֹן אִם יִשִּׁים מִגִּמְתּוֹ נִגְדַּ הַשֵּׁם יִתְבָּרַךְ

כֹּל מֵה שִׁיתָן לוֹ הַשֵּׁם יִתְבָּרַךְ יִקְבֹּל בְּסִכָּר פָּנִים יְפוֹת וְלֹא יִסְמוּךְ עַל קִבְלַת דְּבָר קְצוּב מִן הָאֲנָשִׁים הַמִּתְנַדְּבִים לוֹ דִּי סְפוּקוֹ

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And concerning the Shechinah it is said, "From afar she brings her bread," that this is through the supernal mazal Aleph, as stated.

פי מפת אלהים הוא שם השכינה שורה והשכינה מתלבשת באותו מזון היורד לאדם ועל השכינה נאמר ממרחק תביא לתמה שהיא על ידי מזל אל"ף עילאה כאמור

And this is: "One who desires to become wise should turn southward; to become wealthy, he should turn northward." The explanation is that it is known that wisdom comes from the south, meaning from the supernal world called south, and wealth comes from the supernal world called north.

וזהו הרוצה להחכים ידרים להעשיר יצפין פרוש כי הנה נודע כי החכמה באה מדרום רצה לומר מעולם העליון שנקרא דרום והעשיר בא מעולם העליון הנקרא צפון

Therefore, one who desires to become wise, that his wisdom should endure, meaning that his wisdom should be in the attribute of south as it is above in the supernal world, the world of south, and that he should not corrupt in this world the wisdom given to him from the supernal world.

לכן הרוצה להחכים שיתקיים בחקמתו פרוש שיהיה חקמתו במדת דרום כמו שהוא למעלה בעולם העליון עולם הדרום ולא יקלקל בעולם הנה חקמתו הנתונה לו מעולם עליון

And likewise the wealth that comes from the north, he should "turn northward," meaning that his wealth should be in this world and that he should act with it as it is given to him from the supernal world, and not corrupt the supernal world through wealth.

וכן העשירות שבאה מצפון יצפין פרוש שיהיה עשירותו בעולם הנה ויעשה בה כמו שהיא נתונה לו מעולם העליון שלא יקלקל עולם העליון בעשירות

And this is: "Take one jar," meaning a vessel, for in truth why is its name called manna, for they did not know what it was, for it is supernal spirituality descending from the heavens.

וזהו קח צנצנת אחת פרוש כלי כי באמת למה נקרא שמו מן כי לא ידעו מה הוא שהיא רוחניות עליון יורד מן השמים

And also now, on this very day, sustenance descends from the heavens for each and every one, as stated, through the enclothing of the Shechinah in some cause among causes.

וגם עתה היום הנה יורד מן השמים לכל אהד ואהד מזונו כאמור על ידי התלבשות השכינה באיזה סבה מן הסבות

Only that in the generation of the wilderness it descended from the heavens without any enclothing in a cause, and now it is enclothed according to the cause.

רק שבדור המדבר ירד מן השמים כלי שום התלבשות באיזה סבה ועתה נתלבש לפי הסבה

And this is: "Take one jar," meaning a vessel, and place there a full omer of manna, that within it should enclothe the aspect of manna, which is bread from the heavens, that it should enclothe in a vessel through a cause among causes.

וזהו קח צנצנת אחת רצה לומר כלי ותן שמה מלא העמר מן שיתלבש בתוכו בחינת מן שהיא לחם מן השמים שיתלבש בכלי על ידי סבה מן הסבות

And this is: "So that they may see the bread that I fed you in the wilderness," that they should know that I gave in the wilderness without any enclothing or covering in a cause.

וזהו למען יראו את הלחם אשר האכלתי אתכם במדבר שידעו שהייתי נותן במדבר כלי שום התלבשות והתכסות באיזה סבה

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Therefore even now, when it is encloded and covered in some cause among causes, they should know and understand that this is the very same bread that descends from the heavens, and understand.

לכן גם עתה שנתלבש ונתכסה באיזה סבה מן הסבות ידעו ויבינו כי זהו הלקח בעצמו שיורד מן השמים והבו

And it is said: "If you will surely listen," and our Sages expounded: "If you listened to the old, you will listen to the new" (Berakhot 40a).

ויאמר אם שמוע תשמע ודרשו רז"ל אם שמוע ביטן תשמע בחדש (Berakhot 40a)

Behold, when one hears words of Torah, an impression is made in his mind of the letters that came forth from the mouth of the speaker, and even though afterward it departs from him entirely, nevertheless an impression remains in his mind.

הנה כששומע דברי תורה עושה רשם במוחו האותיות שניצאו מפי המדבר ואף שאחר כך מסתלק ממנו מכל מקום נשאר רשם במוחו

And through this he can receive something new, and the departure of the first causes that he can receive again, like a parable of a vessel that was filled and one wishes to fill it again, it must first be emptied.

ועל ידי זה יוכל לקבל דבר חדש והסתלקות של הראשון גורם שיוכל לקבל שנית כמשל כלי שמלאוהו ורוצה למלאוהו שנית צריך להתרוקן תחלה

And so is this matter, but the impression that remains is the vessel that will receive another new thing, for if not even the impression remained, he could not receive more.

וכן הדבר הזה אף הרשימו שנשאר הוא הפלי שיקבל בו עוד דבר חדש שאילו לא היה נשאר אפלו הרשימו לא היה יכול לקבל יותר

For through the impression that remains at first, the mind becomes refined to receive more intellect, and afterward this too departs, and from the impression that remains he is refined and becomes a vessel to receive more forever.

כי על ידי הרשימו שנשאר תחלה מזדכך המוח שיקבל יותר שכל וכן אחר כך גם זה נסתלק ומתהרשימו שנשאר הוא מזדכך ונעשה כלי לקבל עוד עד עולם

And it is written regarding King Solomon, peace be upon him: "He weighed, and investigated, and corrected many parables," and our Sages expounded that he made ears for the Torah, for at first the Torah was like a basket that has no ears, and he made ears for it.

(Ecclesiastes) וכתוב בשלמה המלך עליו השלום אין וחקר תקון משלים הרבה ודרשו רז"ל (12:9) שעשה אזנים לתורה פי מתחלה היתה התורה ככפיפה שאין לה אזנים ועשה לה אזנים

The matter is that at Sinai they heard from the mouth of the Holy One, blessed be He, the entire Torah in one utterance, which the ear cannot hear, and it is found that it was not possible that such hearing would make an impression upon them.

הענין הוא כי בסיני שמעו מפי הקדוש ברוך הוא כל התורה כלה בדבור אחד מה שאין האזן יכולה לשמע

It is found that such hearing could not make an impression in them, therefore they said: "You speak with us and we will hear." And only Moses received the entire Torah from Sinai, and it was within his power to hear it.

נמצא לא היה באפשרי ששמיעה כזאת תעשה רשם בהם על כן אמרו דבר אמה עמנו ונשמעה ורק משה קבל כל התורה מסיני והיה בכחו לשמעו

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### Me'or Einayim

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And he transmitted it to Joshua in the aspect of transmission alone, and Joshua to the elders, level after level, until the days of Solomon, that the levels descended until they were unable to receive the intellect without enclothement.

ומסרה ליהושע בבחינת מסירה לבד ויהושע לזקנים  
מדרגה אחר מדרגה עד בימי שלמה שירדו המדרגות

That they were not able to receive the intellect without enclothement, as it was in the days of Moses and Joshua, who would hear the Torah as it is, without garment.

עד שלא היו יכולים לקבל השכל בלי התלבשות כמו  
שהיה בימי משה ויהושע שהיו שומעים התורה  
באשר היא בלי לבוש

But in his days it was necessary that it be through garment, and the intellects, which are the intellect, were unable to receive except through garment, such as through parables, and then they would understand.

אבל בימי הוצרה להיות על ידי לבוש והמחין שהוא  
השכל לא היו יכולין לקבל כי אם על ידי לבוש כמו  
על ידי משלים ואז היו מבינים

It is found that he made ears for the Torah, that they could hear and understand, through that he corrected many parables and clothed wisdom in garments.

נמצא שעשה אזנים לתורה שיוכלו לשמע ולהבין על  
ידי שתקו משלים הרבה והלביש התקמה בלבושין

And behold, the entire world was created with letters, as it is written: "And You give life to them all," "Aleph Tav" are the twenty-two letters from Aleph to Tav, and the Heh are the five final letters Mem, Nun, Tzadi, Peh, Kaf.

והנה כל העולם בלו נברא באותיות כדכתיב ואתה  
א"ת ה' א"ת הם (Nehemiah 9:6) מחיה את כלם  
כ"ב אותיות מא"ף ועד תי"ו וה' הם ה' אותיות  
מנצפ"ך

"Gives life to them all" is the vitality of everything, and it is also a saying: "By the word of the Lord the heavens were made," and the Holy One, blessed be He, created the world in order to bestow good upon His creations.

מחיה את כלם הוא החיות של כל דבר והוא גם כן  
בדבר ה' שמים נעשו (Psalms 33:6) מאמר

It follows that it is fitting that His goodness always be found in the world, without lack, constantly, for this was His will from the outset.

והקדוש ברוך הוא ברא את העולם כדי להיטיב  
לברואיו נמצא מהראוי שימצא תמיד טובו בעולם  
בלי יחסר תמיד כי זהו רצונו מקדם

But the Holy One, blessed be He, foresaw that if so, they would distance themselves from His service, as it is written: "And the silver I multiplied for her, and gold they made for the Baal," from the abundance of good that He bestowed upon them.

אך צפה הקדוש ברוך הוא שאלו כן היו מתרחקים  
וכסף הרביתי לה (Hosea 2:10) מעבודתו כדכתיב  
וזהב עשו לבעל

Therefore He made that the good be constricted and its flow be delayed at times, so that they would return to Him.

מרב טוב שהשפיע להם לכן עשה שיתצמצם הטוב  
ויתעכב שפעו לפעמים כדי שישובו אליו

And behold, the twenty-two letters with which the Holy One, blessed be He, created His world, which are the vitality of all the worlds, would allow the good to flow without hindrance.

והנה כ"ב אותיות שבהם ברא הקדוש ברוך הוא את  
עולמו והם חיות העולמות כלם והיה הטוב נשפע בלי  
מעכב

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Therefore the final letters Mem Nun Tzadi Peh Kaf came, which give measure and limit the flow, because He foresaw that it was impossible to enjoy His great goodness without sinning.

וְהִנֵּה מִן הַנִּמְנָע לְקַבֵּל מִטַּעַם הָאֱמוּר לִכֹּן בָּאוּ  
הָאוֹתִיּוֹת מִנְצַפ"ךְ הֵם הַנּוֹתְנִים שְׁעוֹר וּמַגְבִּילִין הַשְּׁפַע

And one who understands this, that what his good has diminished is in order that he return to the Lord, for this is the matter of being taught by the Lord.

וּמִי שְׂיָבִין זֶה שְׁמָה שְׁנִתְמַעֵט אֲצֵלוֹ הַטּוֹב הוּא בְּשִׁבִיל  
שְׂיָשׁוּב אֵל ה' שְׁזָהוּ עֲנִין לְמוֹדֵי ה'

Then when he understands and returns to His Blessed Name, he immediately nullifies the judgments that rest upon him, for they only came to return him to the truth.

אִז כְּשֶׁמֵּבִין וְשׁוֹב לְשֵׁמוֹ יִתְבַּרַּךְ מְבַטֵּל תְּכַרְךְ הַדֵּינִים  
שְׁשׁוֹרִים עָלָיו כִּי לֹא בָּאוּ רַק לְהַשִּׁיבוֹ אֵל הָאֱמֶת

And this is: "Mem Nun Tzadi Peh Kaf — the watchers said," one who watches and looks immediately and returns to the truth, then the judgments are nullified from him.

וְזֶהוּ מִנְצַפ"ךְ צוֹפִים אָמְרוּ מִי שֶׁהוּא צוֹפֶה וּמִסְתַּכֵּל  
תְּכַרְךְ וְשׁוֹב אֵל הָאֱמֶת אִז הַדֵּינִים בְּטֵלִים מִמֶּנּוּ

And the mercies are opened, and the judgments are sweetened and unified above, and this is what they said, from the language of joining, like "imrah."

וְנִפְתְּחוּ הַרַחֲמִים וְהַדֵּינִים נִמְתַּקִּים וּמִתְאַדָּדִים לְמַעַלָּה  
וְזֶהוּ אָמְרוּ מִלְשׁוֹן חֲבוּר כְּמוֹ אִימְרָה

And this is the essence: that a person should know that everything is by individual providence, and it teaches him discipline, as our Sages were precise: to what extent are sufferings, even if he inserted his hand to take a coin, etc., to make known to what extent providence encompasses everything, and everything is to teach discipline through providence.

וְזֶהוּ עֵקֶר שְׂיַדַע הָאָדָם שֶׁהַכֹּל הוּא בְּהַשְׁגָּחָה פְּרִטִיּוֹת  
וּמְלַמְּדָהּוּ מוֹסֵר כְּמוֹ שְׂדָקָדְקוֹ חַז"ל עַד הֵיכֵן יִסּוּרִים  
אֲפֵלוּ הַכֵּנִים יָדוּ לְטוֹל פְּרוּטָה וְכוּ' לְהוֹדִיעַ עַד הֵיכֵן  
הַשְׁגָּחָה כּוֹלֶלֶת

And all is to teach discipline through providence, and he should know that everything in the world is a revelation of His blessed Godliness, it is found that however it may be, everything is upright, for everything is divine vitality.

וְהַכֹּל לְלַמֵּד מוֹסֵר בְּהַשְׁגָּחָה וְיַדַע שְׂכָל שְׂבַעוֹלָם הוּא  
גְלוּי אֱלֹהוּתוֹ יִתְבַּרַּךְ נִמְצָא הָאִיף שְׂיִהְיֶה הַכֹּל יָשָׁר כִּי  
הַכֹּל הוּא חַיּוּת אֱלֹהוּת

As they said: "That God made man upright," and they sought many calculations (Ecclesiastes 7:29).

אֲשֶׁר עָשָׂה (Ecclesiastes 7:29) כְּמוֹ שְׂאָמְרוּ  
הָאֱלֹהִים אֵת הָאָדָם יָשָׁר וְהֵמָּה בְּקִשׁוֹ חֲשׁוֹבוֹת רַבִּים  
וְהִבִּין

And behold, it is written: "Healing shall be to your navel" (Proverbs 3:8). The matter is that he asked the heretic from halfway and upward, etc., and he answered him, etc.

רְפָאוֹת תְּהִי לְשֵׁרָף (Proverbs 3:8) וְהִנֵּה כְּתִיב  
הַעֲנֵנּוּ כִּי שָׁאֵל הַמִּין מִפְּלִגָּא וְעֵילָא וְכוּ' וְהַשִּׁיב לוֹ וְכוּ'

And it is found in truth that a person must see that he should not, Heaven forbid, be a part from halfway and below, meaning that he should not blemish the covenant, for it is written: "This is the Torah: a man" (Numbers 19:14).

וְנִמְצָא בְּאֱמֶת שְׂצָרִיף הָאָדָם לְרֵאוֹת שְׂלֵא יְהֵא חַס  
וְשְׁלוֹם חֶלֶק מִפְּלִגָּא וּלְתַתָּא פְּרוּשׁ שְׂלֵא יְהֵא פּוּגֵם  
זֹאת הַתּוֹרָה (Numbers 19:14) בְּפָרִית כִּי כְּתִיב  
אָדָם

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For the human being is a part of the Torah, and in a part there is everything, and every Israelite person is a complete Torah, and it is written: "The Torah of the Lord is perfect" (Psalms 19:8).

פי האדם הוא חלק מהתורה ובחלק יש הכל וכל אדם  
הישראל הוא תורה שלמה וכתוב  
(Psalms 19:8)  
תורת ה' תמימה

Thus a person must be complete in both halves, and therefore the Torah is called a covenant, for everything depends on guarding the covenant.

כן צריך האדם להיות תמים בכל השני חצאים ולכן  
נקראת התורה ברית פי הכל תלוי בשמירת הברית

And this is: "Healing shall be to your navel," that even from the navel and below it heals, that it should be whole.

ונהו רפאות תהי לשרה שאפלו מהטבור ולמטה  
מרפא שיהיה שלם

And behold, damage to the covenant comes because the eye sees and the heart desires; therefore, to repair this one must strengthen the sense of hearing, for the sense of hearing is more elevated than the sense of sight.

והנה קלקול הברית בא מפני שציון רואה ולב חומד  
לכן לתקן זה צריך להגביר חוש השמיעה פי חוש  
השמיעה עליון ביותר מעלה מחוש הראיה

And behold, the blind person, because the power of sight is nullified, the sense of hearing is strengthened within him, as is evident to the senses, because the sight is gathered in and returns to the sense of hearing.

והנה הסומא מפני שבטל פח הראיה נתגבר חוש  
השמיעה אצלו כנראה בחוש מפני שצאסוף הראיה  
ושבה לחוש השמיעה

Therefore a person must return the sense of sight, gather it inward, and bring it into the sense of hearing, and strengthen the sense of hearing, and then he will not see and will not desire.

לכן צריך האדם להחזיר חוש הראיה ולצסוף לפנים  
ולהכניס בחוש השמיעה ויגביר חוש השמיעה ואז לא  
יראה ולא יחמוד

And this is: "If you listened to the old, you will listen to the new." Through the impression that is made, it becomes a vessel to receive.

ונהו אם שמוע ביטון תשמע בהקדש על ידי הרשימו  
שבשעה כלי לקבל

"And do what is upright in His eyes," for in truth there is no mazal for Israel, their root is above nature, and this is a lengthy exposition that will come in another place.

והישר בעיניו תעשה שבאמת אין מזל לישראל שרש  
למעלה מן הטבע והוא דרוש ארץ ותבוא במקום אחר

And "you shall give ear to His commandments," that you should bring into the aspect of the sense of hearing, to strengthen it over sight, and return the sense of hearing to the ears as stated.

והאזנת למצותיו שתכניס לבחינת חוש השמיעה  
להגבירה על הראיה ולהשיב חוש השמיעה לאזנים  
כאמור

Then there will be union and attachment, and "you shall keep all His statutes" is the matter of the covenant, which is called statute.

אז יהיה חבור ודבקות ושמרת כל חקיו הוא ענין  
הברית הנקרא חק

And then "all the illness," etc., "for I am the Lord your healer," like the matter of "healing shall be to your navel," even from halfway and below, and understand.

ואז כל המחלה וגו' כי אני ה' רפאה פעננו רפאות  
תהי לשרה אפלו מפלגא ולמטה והבן

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#### [NOTE Summary:

This maamar weaves together providence, sustenance, Torah transmission, and inner spiritual repair into a single integrated vision. At its core stands the principle of hashgachah pratit: every detail of life, down to the smallest inconvenience, is guided intentionally in order to teach a person moral awareness and refinement. Nothing is random. Everything that happens reveals divine vitality, and therefore reality itself is fundamentally ישר, aligned with God's will, even when it appears fractured or diminished.

Sustenance is explained as descending from Heaven through the constriction and self-enclothing of the Shechinah into concrete causes. In the wilderness this flow was unconcealed, whereas in later generations it became clothed in natural processes. The preserved jar of manna was meant to teach that all later sustenance, even when hidden in causes, is identical in essence to the manna from Heaven. Wealth and wisdom descend from supernal roots, north and south respectively, and must be handled in this world in a way that does not corrupt their higher source.

The maamar then turns to Torah itself. At Sinai the Torah was given in a form too vast to be fully internalized by human faculties, leaving no enduring imprint. Over generations, levels descended until the days of King Solomon, when Torah required clothing in parables in order to be grasped. This is the meaning of "making ears for the Torah": shaping wisdom into forms that human minds can hear and absorb. This process parallels how learning works within the individual. Initial understanding departs, but leaves behind a residue, a reshimu, which refines the mind and allows for ever deeper comprehension.

The discussion then deepens into the structure of creation. The world is animated by the twenty-two letters and the five final letters that limit and measure divine flow. Unrestrained goodness would lead to spiritual collapse, so divine beneficence is sometimes withheld in order to draw a person back to truth. When one recognizes this and returns to God, judgments dissolve and mercy reemerges. This dynamic underlies suffering itself.

Finally, the maamar focuses on the covenant and human wholeness. Each Jew is a complete Torah, and just as the Torah is perfect, the person must be whole above and below. Damage to the covenant arises from uncontrolled sight and desire. The repair is to elevate hearing above seeing, drawing perception inward and restoring spiritual balance. True healing, even from the lowest levels of the body and soul, flows from this reintegration, culminating in full attachment to God, where all illness is transformed and healed.

#### **Practical Takeaway:**

When good seems limited or clarity disappears, the task is not despair but attention. Diminishment is often an invitation to return inward, refine perception, and reconnect to the source. By strengthening listening over seeing, intention over impulse, and awareness over habit, a person restores wholeness in both spirit and life circumstances. What feels like obstruction can become the very channel for healing.

#### **Chassidic Story:**

It was told of a chassid who once came to Reb Menachem Nachum of Chernobyl distressed over sudden

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financial loss. He spoke at length about missed opportunities and broken plans. The Rebbe listened quietly, then asked him a single question: "What did you hear today?" The man was confused and answered that he had been too busy worrying to hear anything meaningful. The Rebbe replied that when sight dominates, one sees loss everywhere, but when hearing awakens, one begins to sense guidance. He instructed the man to spend the next week listening more than speaking, in prayer, in study, and in daily interactions. Weeks later, the chassid returned calmer, not yet wealthy, but steadied and focused. Only afterward did new opportunities arise, ones he recognized not as luck, but as provision arriving in its proper vessel.

#### **Therapeutic Psychological Integration (TPX) – Segment 2 (Menachem Nachum of Chernobyl)**

##### **The Inner Problem:**

Much of human anxiety comes from the feeling that life is arbitrary. Things happen, resources appear or disappear, clarity comes and goes, and the mind scrambles to regain control. The psyche reacts by overusing sight: scanning, comparing, anticipating, craving. Vision becomes dominant, and with it come desire, envy, and fragmentation. When sight rules unchecked, the inner covenant is weakened. A person begins to feel split, reactive, and spiritually dislocated.

##### **The Core Reframe:**

This maamar insists on a radical psychological shift: nothing is random. Every experience, even irritation, loss, or delay, is guided instruction. Hashgachah pratit is not just theology, it is the deepest form of meaning-making. When the mind internalizes that every detail is purposeful, reality becomes coherent again. What looked like punishment reframes as guidance. What felt like lack reframes as redirection.

Sustenance, whether emotional, financial, or intellectual, always comes from the same source. Sometimes it arrives openly, sometimes clothed in complicated causes. The anxiety comes from confusing the clothing for the source. When the person remembers that the essence never changed, the nervous system relaxes. Trust replaces hypervigilance.

##### **The Psychological Mechanism:**

The teaching identifies a crucial hierarchy of the senses. Sight is immediate, stimulating, and desire-driven. Hearing is receptive, integrating, and calming. When sight dominates, the heart wants. When hearing dominates, the mind understands. Repair begins when perception is gathered inward, when a person stops chasing images and starts listening.

This is why Torah learning works the way it does. Insight fades, but leaves a residue. That residue is not failure, it is neural and spiritual conditioning. Each cycle of understanding and forgetting refines the mind, expands tolerance for complexity, and builds capacity for deeper insight. Growth happens through repetition with patience, not constant clarity.

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**Healing the Split:**

Wholeness requires integrity above and below, thought and behavior, ideals and embodiment. The covenant language here maps cleanly onto modern psychology: fragmentation produces symptoms, integration produces healing. When desire is unchecked, energy leaks. When listening returns to its rightful place, alignment follows. This is not repression, it is reorganization.

True healing means that even the lowest parts of the self are reconnected to meaning. When a person stops fighting reality and starts understanding it, judgments soften, inner pressure releases, and vitality returns. The psyche experiences this as calm, coherence, and grounded confidence.

**A Contemporary Story:**

A therapist once worked with a man obsessed with tracking his finances hourly. Every fluctuation triggered panic. Together they discovered that his anxiety spiked not when money changed, but when he stared at it too much. The therapist suggested an experiment: reduce checking, increase listening. Each morning he read one paragraph of Torah slowly, without analysis, just listening. Within weeks his compulsive checking dropped. Nothing magical changed financially, but something fundamental changed internally. He no longer needed constant visual reassurance because meaning had replaced control. His life stabilized not through more information, but through deeper alignment.

**END NOTE]**