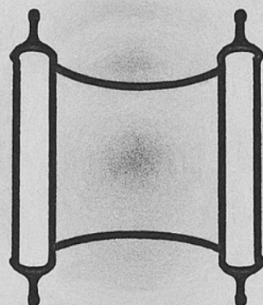


בס"ד

Menachem Nachum
of Chernobyl
Me'or Einayim
Parshas Pinchas



לע"נ

אסתר בת יצחק

Dedicated By:

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Introduction

This rich and deeply psychological discourse is authored by **Rabbi Menachem Nachum of Chernobyl** (1730–1787), a primary disciple of the Baal Shem Tov and the Maggid of Mezritch. Known for his sefer *Me'or Einayim*, he helped bridge early Chassidus with the intellectual refinement of future schools like Chabad. In this teaching, he offers a penetrating exploration of how divine attributes (such as love and awe) manifest even in fallen or distorted human experiences—and how these can be harnessed for Teshuvah (return to G-d). The discourse threads together passages from **Vayikra**, **Hoshea**, and the narrative of **Zimri and Pinchas**, weaving them into a broader mystical understanding of how sin, divine garments, and contraction all play roles in spiritual elevation.

And Hashem spoke to Moshe, saying: “Pinchas the son of Elazar...” (Bamidbar 25:10–11). I hereby give him My covenant of peace. And our Sages expounded in the Talmud that Pinchas did not become a Kohen until he killed Zimri.

וַיִּדְבֹר ה' אֶל מֹשֶׁה לֵאמֹר פִּנְחָס בֶּן אֵלְעָזָר וְגו' הִנְנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם, וְדָרְשׁוּ רַז"ל בְּש"ס לֹא נִתְּנָהוּ פִּנְחָס עַד שֶׁהָרַג אֶת זִמְרִי.

One must understand the phrase “saying,” which is generally directed toward the Children of Israel—since the statement directed to Pinchas is explicitly written: “Therefore say: Behold, I give him...” (ibid.). So what is the meaning of “saying” to Israel?

לְהַבִּין לְשׁוֹן לֵאמֹר שֶׁהוּא לְיִשְׂרָאֵל, כִּי הָאֱמִירָה לְפִנְחָס נִצְאָר בְּכַתּוּב מְפֹרָשׁ: לָכֵן אָמַר לוֹ הִנְנִי נֹתֵן לוֹ וְגו', וּמֵהוּ הָאֱמִירָה לְיִשְׂרָאֵל.

Also, one must understand the expression “He has turned back My wrath,” and not the wording “He removed My wrath,” etc.

גַּם לְהַבִּין לְשׁוֹן הַשִּׁיב וְלֹא אָמַר הִסִּיר אֶת חֲמָתִי וְגו'.

For it is known what our Sages said: that punishment does not come into the world except on account of Israel, and likewise, no goodness comes to the world except on account of Israel.

דְּנוּדָע מֵה שֶׁאָמְרוּ רַז"ל אֵין פְּרַעְנִיּוֹת בָּאָה לְעוֹלָם אֶלָּא בְּשִׁבִּיל יִשְׂרָאֵל, וְאֵין טוֹבָה בָּאָה לְעוֹלָם אֶלָּא בְּשִׁבִּיל יִשְׂרָאֵל.

As is stated elsewhere among us: the governance of all worlds is handed over to Israel, for they are a complete structure composed of 600,000 souls, which are truly a part of Hashem, as it is written (Shemos 25:8), “And I will dwell within them.”

שֶׁהוּא כְאֶמֶר אֶצְלָנוּ בְּמִקּוֹם אַחֵר שֶׁהִנְהִיגוֹת כָּל הָעוֹלָמוֹת מְסוּר בְּיַד יִשְׂרָאֵל שֶׁהֵם קוֹמָה שְׁלֵמָה בְּס' רִיבּוֹא נִשְׁמוֹתֵיהֶם שֶׁהֵם חֵלֶק ה' מִמֶּשׁ, כְּמ"ש (שְׁמוֹת כ"ה, ח') וְשִׁכַּנְתִּי בְּתוֹכָם.

And it is said (Tehillim 78:60), “He dwelled His tent within man”—His Divine Presence, may He be blessed, truly resides within Israel, in the inner chambers of their hearts, as it is said (Tehillim 73:26), “The Rock of my heart.”

וְנֶאֱמַר (תְּהִלִּים ע"ח, ס') אֵהָל שְׁכֵן בְּאָדָם, שֶׁשִּׁכְּנִיתוֹ יִתְבָּרַךְ הוּא מִמֶּשׁ בְּיִשְׂרָאֵל בְּקֶרֶב לְבָבֵיהֶם, כְּמ"ש (שִׁם ע"ג, כ"ו) צוּר לִבִּי.

Each individual must make his heart into a dwelling place for the Blessed Creator, such that the portion influenced into him is not, Heaven forbid, separated from its source.

שֶׁצָרִיךְ כָּל אֶחָד לְהִיּוֹת לְבוֹ מְשֻׁכָּן לְבוֹרָא יִתְבָּרַךְ, שֶׁלֹּא יִהְיֶה חֵלֶק הַמוֹשְׁפָע בּוֹ מִפֶּרֶד ח"ו מִשְׁרָשׁוֹ.

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And through this, he has the power to unify himself and the entire world with all created beings and all higher worlds to the Infinite One, Blessed Be He.	ועל ידי זה יש פת בידו ליחד את עצמו ואת כל העולם עם כל הנבראים ואת כל העולמות העליונים. לאינסוף ברוך הוא.
Then blessing and goodness and abundance are drawn from the Infinite One in a chain-like descent from cause to effect, from world to world, until it reaches this world and all created beings—since nothing is separated, Heaven forbid, from the Infinite.	ואז נשפע שפע וברכה וטובה מאינסוף מעילה לעולם בהשתלשלות מעולם לעולם עד עולם הזה עם כל הנבראים, מאחר שאין דבר נפרד ח"ו מאינסוף ברוך הוא.
For they unite everything, as said above. And then, the path of blessing is straight and complete, and the blessing and goodness descend because of the straightness and rectification that Israel enacted through their attachment and unification to the totality—namely, the Infinite.	שהם מיוחדים הכל כאמר, ואז שביל השפע הוא ישר ושלם, ויורד הברכה והטובה בשביל הישר שעשו ותקנו ישראל על ידי דבקותם ויחודן אל הכלל שהוא אינסוף ברוך הוא.
From Whom no evil emerges, Heaven forbid, as it is written (Eichah 3:38), “From the mouth of the Most High does not emerge the bad...”	שממנו לא תצא שום רעה ח"ו כמ"ש (איכה ג', ל"ח) מפ"י עליון לא תצא הרעות וגו'.
And this is the meaning of “no goodness comes to the world except because of Israel,” for “bishvil” (because of) is related to the word “shvil” (path or route)—that they have repaired the channel for the flow of blessing, as mentioned above.	וזהו אין טובה באה לעולם אלא בשביל ישראל, דבשביל הוא לשון מסילה ודרך שתקנו שביל מעבר השפע כאמר.
But the opposite, Heaven forbid, then the corruption of the path causes judgments and calamities, Heaven forbid—since there is no unification and Israel are separated from their general root, which is the Infinite One, Blessed Be He.	ובהפך ח"ו אזי קלקול השביל גורם דינים ופרעניות ח"ו, מאחר שאין יחוד וישראל מפרדים משורשן הכללי שהוא אינסוף ברוך הוא.
Then the entire world and all creatures are, Heaven forbid, also separated.	נפרד ח"ו כל העולם והנבראים גם כן.
And to understand the matter more deeply, let us preface with the Mishnah in Avos: “With ten utterances the world was created. And what does this teach us?... Rather, to exact retribution from the wicked...” (Avos 5:1). One must understand this: that the world was created with ten utterances in order to increase punishment for the wicked who destroy such a great world that was created with ten utterances—this is incomprehensible.	ולקבץ הענין יותר נקדים משנה דאבות: בעשרה מאמרות נברא העולם, ומה ת"ל וגו' אלא לפרע מן הרשעים וגו'. לקבץ זה שפריאת העולם היה בעשרה מאמרות בכדי להוסיף עונש על הרשעים שמאבדים עולם גדול כזה שנברא ב' מאמרות, שהוא בלתי מובן.

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For if it were possible for the world to be created with one utterance, how is it conceivable that the Blessed Creator—Who is a G-d of faith and without iniquity (Devarim 32:4)—would create us with ten utterances just to increase the punishment of the wicked?	מאחר שֶהֵינָה בְּאֶפְשָׁר לְהִבְרֹאֹת בְּמֵאֶמֶר אֶחָד, לֹא יִתְכַּן שֶהִבְרֹא בְּרוּךְ הוּא שֶהוּא אֶל-אִמּוּנָה וְאִין עֲוֹל (דְּבָרִים ל"ב, ד') וְיִבְרָאנוּ בְּעֶשְׂרֵה מֵאֲמָרוֹת לְהַגְדִּיל עוֹנֶשׁ הָרָשָׁעִים.
However, the true intent of the Mishnah is as follows: It is known that the “utterances” are the ten attributes called in the holy books “Sefiros.”	אָבֵל הִיא בְּאֵמֶת כְּוִנַּת הַמִּשְׁנָה, עַל פִּי שְׁנוּדָע שֶהִי מֵאֲמָרוֹת הֵן עֶשְׂרֵה מִדּוֹת הַנִּקְרָאִים בַּסְּפִירִים סְפִירוֹת.
For with these ten attributes the world was created. The Blessed Creator is good, and it is the nature of the good to bestow goodness.	שֶׁבְּעֶשְׂרֵה מִדּוֹת אֵלוֹ הֵיטָה בְּרִיאַת הָעוֹלָם. שֶהִבְרֹא בְּרוּךְ הוּא הוּא טוֹב, וּמִטְבְּעוֹ שֶׁל טוֹב לְהִיטִיב.
And He, may He be blessed, desired that His attributes and actions be recognized—such as “merciful,” “gracious,” “slow to anger,” and so on.	וְרָצָה הוּא יִתְבָּרַךְ בְּכָדֵי שִׁפְיָרוֹ מִדּוֹתָיו וּפְעוּלוֹתָיו שֶׁנִּקְרָא רַחוּם וְחַנוּן אַרְךָ אַפִּים וְכָל זֶה.
But this recognition is only possible if there is a world and created beings. For the Blessed Creator desired that the world be created so that His greatness be known.	אִי אֶפְשָׁר כִּי אִם שִׁיְהִיָּה הָעוֹלָם וְנִבְרָאִים. וְהִנֵּה רָצוֹן הִבְרֹא יִתְבָּרַךְ שְׁמוֹ לְבְרֹא הָעוֹלָם שִׁפְיָרוֹ גְּדוּלָתוֹ.
However, because He is Infinite, it would be entirely impossible for human beings to grasp Him, for He is without end.	אָבֵל מִפְּנֵי שֶהוּא יִתְבָּרַךְ אֵין-סוֹף לֹא הִנֵּה בְּאֶפְשָׁר לְבָנֵי אָדָם לְהַשִּׁיגוֹ כָּלֵל מִחֶמֶת שֶהוּא אֵין-סוֹף.
Therefore, His wisdom decreed to create the world with these ten attributes, which are called “attributes” (middos) because the Creator, so to speak, measured Himself—so that they could attain some understanding of His unity.	וְעַל כֵּן גִּזְרָה חֲכָמָתוֹ יִתְבָּרַךְ לְבְרֹא הָעוֹלָם בְּעֶשְׂרֵת הַמִּדּוֹת הָאֵלוֹ שֶׁנִּקְרָאוּ מִדּוֹת עַל שֵׁם שֶׁמִּדַּד הִבְרֹא בְּרוּךְ הוּא אֶת עֲצָמוֹ בְּכִיכּוֹל כְּדֵי שִׁיּוּכְלוּ לְהַשִּׁיג קֶצֶת יְחוּדוֹ יִתְבָּרַךְ.
That there is a Creator and Master, and that He is the Infinite One who brings all existence into being.	שֶׁיֵּשׁ בּוֹרֵא וּשְׁלִיט, וְשֶהוּא אֵין-סוֹף בְּרוּךְ הוּא, הַמַּמְצִיא כָּל הַנִּמְצָאִים.
And He measured Himself, so to speak, from one level to another, for the highest level is called Ayin (“nothingness”), which is still beyond comprehension.	וּמִדַּד אֶת עֲצָמוֹ בְּכִיכּוֹל מִמֶּדָּה לְמֶדָּה, שֶׁהַמֶּדָּה הָעֲלִיוֹנָה נִקְרָאת אֵין, שֶׁעֲדִין אֵינָה מוֹשָׁגָת.
And He measured Himself, so to speak, from level to level in a chain-like descent from cause to effect, until the tenth level called “Malchus” (Kingship).	וּמִדַּד אֶת עֲצָמוֹ בְּכִיכּוֹל מִמֶּדָּה לְמֶדָּה בְּהַשְׁתַּלְשָׁלוֹת מַעֲיֵלָה לְעֹלּוֹל עַד הַמֶּדָּה הָעֲשִׁירִית הַנִּקְרָאת מַלְכוּת.
For through the tenth attribute, people can recognize the greatness of His Kingship—that He is King over all the earth, and that He created everything <i>yesh me'ayin</i> (something from nothing).	כִּי עַל יְדֵי הַמֶּדָּה הָעֲשִׁירִית יִכִּירוּ גְדֹל מַלְכוּתוֹ, שֶהוּא מֶלֶךְ עַל כָּל הָאָרֶץ, וְשֶהוּא בּוֹרֵא הַכֹּל יֵשׁ מֵאֵין.

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As it is written (Tehillim 118:20), "This is the gate of Hashem, the righteous shall enter through it"—for this attribute is the gate and entrance for one who wishes to serve his Creator and accept upon himself the yoke of the Kingdom of His blessed Name.	כַּמִּשָּׁ (תהלים קי"ח, כ') זֶה הַשַּׁעַר לֵה' צְדִיקִים יָבֹאוּ בוֹ, כִּי הַמַּדָּה הַזֹּאת הִיא שַׁעַר וּפֶתַח לְכָנֶס מִי שְׂרוּצָה לַעֲבֹד אֶת בּוֹרְאוֹ וּלְקַבֵּל עָלָיו עַל מַלְכוּת יְתִבְרָךְ שְׁמוֹ.
As is known, there is no way whatsoever to enter except through this attribute, which is the final hei (ה') of the Unique Name, which corresponds to the five outlets of the mouth—that is, speech.	כְּנוֹדָע שְׂאִין מְבֹא בְּשׁוּם פְּנִים לְכָנֶס כִּי אִם עַל יְדֵי הַמַּדָּה הַזֹּאת, וְהִיא ה' אַחֲרוֹנָה שֶׁל שֵׁם הַמְּיֻחָד, שֶׁהִיא ה' מוֹצְאוֹת הַפֶּה שֶׁהוּא הַדְּבוּר, שֶׁנִּקְבַּע גַּם כֵּן בְּפִי הָאָדָם.
Through it a person can cleave to the Blessed Creator.	שֶׁעַל יְדֵו יוּכַל לְדַבֵּק בְּבוֹרֵא יְתִבְרָךְ.
And all this is due to the goodness of the Blessed Creator toward His creations: in order that they be able to grasp His Kingship and Sovereignty, He contracted Himself, so to speak, from one level to the next, until the tenth attribute, as is known from the holy books.	וְכָל זֶה הוּא עַל יְדֵי טוֹבוֹת הַבוֹרֵא יְתִבְרָךְ עַל בְּרוּאָיו, בְּכַדִּי שִׁיּוּכְלוּ לְהַשִּׁיג מַלְכוּתוֹ וְאַדוֹנִיּוּתוֹ, צִמְצַם אֶת עֲצָמוֹ בְּכִיכּוֹל מַמְדָּה לְמַדָּה עַד מַדָּה הָעֲשִׁירִית, כְּנוֹדָע זֶה בַּסְּפָרִים.
And every single Jew, who is truly a portion of G-d as mentioned above, is an extension and embodiment of these ten attributes, which are His Divinity, blessed be He.	וְכָל אֶחָד מִיִּשְׂרָאֵל שֶׁהֵם חֵלֶק אֱלֹהִים מִמֶּשֶׁ כְּאֹמֵר לְעִיל, נִשְׁתַּלְשֵׁל וְנִקְבַּע בְּתוֹכָם מַעֲשֵׂר מִדּוֹת אֱלֹהִים שֶׁהֵן אֱלֹהֵיהֶם יְתִבְרָךְ.
And through his entering this aforementioned gate, he will come to recognize and comprehend even more greatly the Divinity of the Blessed Creator through His supernal attributes.	עַל יְדֵי הַכְּנָסוֹ בַּשַּׁעַר הַנִּיֵּל יִכִּיר וְיַשִּׁיג יוֹתֵר גּוֹדֵל אֱלֹהֵיהֶם יְתִבְרָךְ עַל יְדֵי מִדּוֹתָיו הָעֲלִיּוֹנִים.
And within him will be strengthened the attributes embedded in the portion of his soul, from the supernal attributes.	וְיִתְחַזְקוּ בְּתוֹכּוֹ הַמִּדּוֹת הַנִּקְבָּעִים בְּחֵלֶק נִשְׁמָתוֹ מִהַמִּדּוֹת הָעֲלִיּוֹנִים.
However, since the supernal attributes could not be aroused within a person—because he is clothed in such a coarse and physical garment—how could he become aroused to love the Blessed Creator with a pure love, or to fear Him, or to experience other attributes?	אָבָל מִפְּנֵי שֶׁהַמִּדּוֹת הָעֲלִיּוֹנוֹת לֹא הֵינָה בְּאִפְשָׁר לְשִׁיתַּעֲרוֹר בְּתוֹךְ הָאָדָם, מִפְּנֵי שֶׁהוּא מְלוּבָשׁ בְּמַלְבוּשׁ חוּמֵי וּגּוּפָנִי כְּזֶה, וְאִיךָ הֵינָה מִתְעוֹרֵר לְאַהֲבָה אֶת הַבוֹרֵא בְּרוּךְ הוּא אֶהְבֶּה וְכָה, אוֹ לִירֵא מִפְּנֵיו אוֹ שְׂאֵר מִדּוֹת.
For the natural physicality would not allow him to be stirred to such a spiritual matter.	כִּי עַל יְדֵי טִבְעֵה הַגּוּפָנִי לֹא הֵינָה מִנִּיחוֹ לְהִתְעוֹרֵר לְדַבֵּר רוּחָנִי כְּזֶה.
Therefore, He, so to speak, contracted His attributes as well into physical matters: the love of pleasures from this physical world, and external fear—meaning fear of punishment and fear of other people.	לְכֹךְ נִצְטַמְצַם בְּכִיכּוֹל מִדּוֹתָיו יְתִבְרָךְ גַּם כֵּן בְּדַבְרִים גִּשְׁמִיִּים, שֶׁהֵן אֶהְבֶּת הַתַּעֲנוּגִים מִזֶּה הָעוֹלָם הַגִּשְׁמִי, וְיִרְאָה חִיצוֹנִית, שֶׁהֵן יִרְאָה הָעוֹנֶשׁ וְיִרְאָה בְּנֵי אָדָם זֶה מִזֶּה.
Level after level, until the supernal attributes descended from cause to effect until they reached very lowly things.	מִדְּרָגָה אַחֵר מִדְּרָגָה עַד שֶׁנִּתְפַּשְׁטוּ הַמִּדּוֹת הָעֲלִיּוֹנוֹת מַעֲיֵלָה לְעָלוּל עַד הִגִּיעוּן לְדַבְרִים שְׁפָלִים מְאֹד.

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And all this is because the physical body, which desires worldly pleasures, causes the attribute of love to be awakened within him through the very object of that pleasure.	וכל זה כי על ידי החומר שמתאנה לתענוגים הגשמיים, יתעורר בו מדת האהבה ששם בדבר ההוא.
And when he has knowledge and faith that this comes from the supernal attribute of love—that the Blessed Creator measured and contracted Himself into that attribute for this world, into that very object—so that one may grasp that attribute,	וכשיש לו דעת ואמונה שזהו ממדת האהבה העליונה, שבהורא ברוך הוא מדיד וצמצם את עצמו עם זאת המדה לזה העולם עד אותו הדבר, בכדי שיוכלו לאחוז בזה המדה.
Then he will immediately tremble and grasp that love that has been awakened within him, and he will begin to love the Blessed Creator with powerful love.	אזי תכף יתרד ויאחז בזה האהבה שנתעוררה בו, ויחל לאהב את הבורא יתברך אהבה חזקה.
And surely, love will increase within him more and more for spiritual delight—for one who comes to purify is assisted—and it becomes easier for him once the attribute is already awakened within him. Understand this well.	ובודאי יתוסף בו אהבה יותר ויותר בתענוג רוחני, כי מסייעין לו למי שפא לטהר, ונקל לו אז על ידי שנתעוררה המדה בו כבר, והבן.
And then he brings the matter—that is, the attribute that had been contracted and confined—back to its source, to the World of Love and Supernal Delight, which is entirely without constriction, where there are pure kindnesses.	ואז מביא הדבר, דהיינו המדה שהיתה בצמצום ומיצר, אל שרשה, אל עולם האהבה ותענוג העליון שהוא פלו בלי מיצר, ששם הם חסדים גמורים.
From there, the world is built, as it is written (Tehillim 89:3), “The world shall be built with kindness.”	שמשם בננו העולם, כמ"ש (תהלים פ"ט, ג') עולם חסד יבנה.
And through this, he fulfills the will of the Blessed Creator, whose intention was only to arouse him to supernal love.	ועל ידי זה הוא עושה רצון הבורא יתברך, שלא היתה כוונתו כי אם לעוררו לאהבה העליונה.
And just as he brings the higher attribute out of constriction, so too the judgments are lifted from him and from the world.	ואז, כמו שמוציא המדה העליונה מן הצמצום, כן מסתלקין גם כן הדינים ממנו ומן העולם.
For judgments are the secret of constriction. But when one exits the constriction, then the judgments are nullified and increased goodness and blessing come through him.	כי הדינים הם סוד הצמצום. אבל כשהוא יוצא מן הצמצום, אזי נתבטלו הדינים, ונתוספה טובה וברכה על ידו.
And the same applies to all attributes, such as fear. His blessed and unfathomable wisdom decreed that it is impossible to reach true, pure fear without something that stirs the physical aspect of man toward this attribute.	וכן הדין בכל המדות, כגון יראה. גזרה חכמתו יתברך הבלתי מושגת שאי אפשר לבוא ליראה הגמורה והנכונה מבליעדי שיהא דבר שיגרוור את חומריו לזאת המדה.

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Therefore, the supernal attribute of fear was extended and contracted into lowly and physical matters, down to a place where a material human being could be stirred through that attribute—since the object of fear itself is also clothed in physicality like him.	על כן נתפשטה מדת היראה העליונה ונצטמצמה בדברים שפלים וגשמיים עד מקום שיוכל האדם החומרי להתעורר שם במדה ההיא, מחמת שגם הדבר היראה מלוכשת גם כן בדבר חומרי כמותו.
Like all external fears. And the essential intent of the Creator in measuring and contracting this attribute into that place was so that through that place—where the supernal fear had been contracted—he could easily reach fear of the Blessed Creator.	כגון כל יראת החיצוניות. ועקר הכוונה מהבורא שפחד וצמצום זאת המדה שם, בכדי שעל ידי המקום ההוא ששם צמצום היראה העליונה, יוכל להגיע אל היראה מהבורא ברוך הוא בנקל.
For since fear has already fallen upon him, he is able to begin fearing immediately—with that same fear—of the Blessed Creator.	מחמת שנפל עליו כבר יראה, יוכל להתחיל לירא תכף. עם אותה היראה מן הבורא ברוך הוא.
And he lifts that fear from its place of constriction and brings it upward to its source.	ומוציא זאת היראה ממקום הצמצום ומביאו למעלה. לשפשה.
And through this, the judgments that he feared are nullified. Understand this well.	ועל ידי כן נתבטלו אותן הדינים שהיה ירא מהם, ודע. לעיל.
For the essence of judgments stems from contraction. But when they are brought upward to their root—to the intention of the Blessed Creator—they are nullified, because the essential intention was only to arouse him.	כי עיקר הדינים הם מחמת שיהא על ידי צמצום, ובהביאן למעלה לשפשו לכוונת הבורא ברוך הוא. נתבטלו מחמת שעיקר הכוונה לא הייתה כי אם לעוררו.
But one who does not have this faith and understanding remains below in his place and draws himself—and the portion of the supernal attribute—down into a further state of constriction. Then those judgments come upon him, Heaven forbid.	אבל מי שאין בו אמונה ודעת זה, נשאר במקומו למטה, ומושך את עצמו עם חלק המדה העליונה למקום הצמצום יותר, ובאין עליו אותן הדינים ח"ו.
And so too with the community of Israel: when they serve with this awareness, they bring all the attributes out of constriction and elevate them upward.	וכן בכלל ישראל, כשעובדין בדעת זה, מוציין כל המדות מן הצמצום ומביאין אותן למעלה.
Then there are no judgments in the world and they have no power whatsoever, and the straight path is repaired.	ואז אין דינים בעולם ואינם שולטין כלל, ונתקן שביל הישר.
Then goodness comes to the world through the path and way that they repaired.	ואז טובה באה לעולם בשביל ודרך שתקנו.
Whereas, Heaven forbid, the opposite is true when this is not the case. Understand this well.	מה שאין כן בהפך ח"ו, והבן.

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Even above, there is also a state of Chesed (Kindness) and Gevurah (Severity), yet it is for the benefit of the recipients.	אף ש'למעלה הוא גם כן בבחינת חסד וגבורה, מכל מקום הוא לטובת המקבלים.
As it is written (Bereishis 2:4), "On the day that Hashem Elokim made earth and heaven"—for were it not for the attribute of Gevurah limiting the attribute of Chesed in accordance with the capacity of the recipients, it would not be possible for the created beings to receive that kindness which comes from the attribute of Chesed.	כמ"ש (בראשית ב', ד') ביום עשות ה' אלקים ארץ ושמים, כי לולי מדת הגבורה המצמצמת מדתו של חסד כפי כח המקבלים, לא היה אפשר לנבראים לקבל החסד שהוא המגיע ממדת החסד.
And through the attribute of Gevurah, the attribute of Chesed is contracted along the straight path, according to what the recipients are able to receive, as is known.	ועל ידי מדת הגבורה נצטמצמה מדת החסד בנתיב הישר כפי שיוכלו המקבלים לקבלו בנודע.
Whereas, the constriction below generates judgments—if it is separated from its root. Understand this.	מה שאין כן הצמצום שלמטה, הוא גורם דינין אם הוא נפרד משרשו, והבן.
And so it is with love as well: when one loves through that love which was contracted there, then the physical object itself is also in a state of contraction—and through this, judgments do not, Heaven forbid, arise.	וכן באהבה גם כן כך: כשאוהבין באהבה ההיא שצטמצמה שם, רק אותו הדבר החוּמרי הוא גם כן בצמצום, ובאין דינים ח"ו על ידי זה.
And this applies to all the attributes.	וכן הוא בכל המדות.
The general principle is this: all physical things and all created beings are only parables through which one may understand the analog—that is, the aspect of G-dliness within that thing.	כלל דמלתא: כי כל הדברים הגשמיים והנבראים, הם רק משל להבין מהם הנמשל, שהיא בחינת אלקות שבדבר ההוא.
Through this, "the whole earth is filled with His glory" (Yeshayahu 6:3).	(שעל ידי זה, הוא מלא כל הארץ כבודו) (ישעיה ו', ג').
Just like when a teacher wants to convey a concept to a student who is not able to grasp the idea unless the teacher lowers and clothes it according to the student's intellect—through this, the student understands the analog.	כמו שאם רוצה הרב להבין לתלמיד איזה ענין שאין אפשר לתלמיד להשיג הדבר, כי אם שישפיל לו הרב הדבר וילביש לו כפי שכלו, ועל ידי זה יבין הנמשל.
So too is the intent of the Blessed Creator in His world: that the supernal attributes were also embedded in lowly and physical matters.	כן היא פונת הבורא ברוך הוא בעולמו, במה שהוטבעו מדות עליונים גם כן בדברים שפלים וחמרים.
As it is written (Devarim 30:15), "See, I have placed before you today life and good, and death and evil."	כמ"ש (דברים ל', ט"ו): ראה נתתי לפניך היום את החיים ואת הטוב, ואת המוות ואת הרע.
For this is the choice that is given into the hands of man—to draw himself with that attribute either upward or downward.	כי זהו הבחירה שבין האדם: להמשיך את עצמו עם אותו המדה או למעלה או למטה.

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“And you shall choose life” (Devarim 30:19)—meaning, choose the vitality, the divine intention that is embedded within that thing.	ובחרת בחיים (דברים ל', י"ט): פירוש, בחיות, בכוונת הבורא ברוך הוא שבדבר ההוא.
For the opposite, Heaven forbid, is called death—when one drags the attribute downward. For “one who descends from his level is referred to as dead” (Zohar III 152a).	כי בהפך ח"ו נקרא מיתה: שמוריד המדה למטה, כי מאן דנחית מדרגיה קרי ביה וימת (זהר חלק ג', קנ"ב ע"א).
And this is the meaning of (Koheles 9:9), “See life with the woman whom you love”—meaning, with that same love, focus on the vitality that is clothed within that thing.	וזהו (קהלת ט', ט'): ראה חיים עם אשה אשר אהבת, פירוש, עם אותו האהבה תראה על החיות שמלוכש בדבר ההוא.
And do not let yourself be drawn downward, leaving the attribute in its contracted state; rather, cleave to the love of the Creator through it.	ולא שתמשך למטה ותשאיר המדה בצמצום שם, רק תדבק באהבת הבורא על ידי זה.
Then the attribute will rise to its root, which is the aspect of life.	ואז תעלה המדה לשרשה שהיא בחינת חיים.
And this is the meaning of the verse (Vayikra 20:17), “And a man who takes his sister... it is a <i>chesed</i> (disgrace).” As explained elsewhere in our writings in the name of the Baal Shem Tov זב"מ:	וזהו ויקרא כ', י"ז: ואיש אשר יקח את אחותו חסד הוא, כמבואר אצלנו במקום אחר בשם הבעל שם טוב זב"מ.
That supernal love was placed into this context so that through it one could come to the love of Hashem—for without it, this attribute would not be awakened within him.	כי האהבה העליונה, בכדי שעל ידי זה יוכלו לבוא לאהבת ה', שמפלעדי זאת לא יתעורר בו מדה ההיא.
Therefore the Torah says: “And a man who takes his sister,” and is drawn downward with that attribute—how did he not pay attention to understand that “it is <i>chesed</i> ”?	ועל כן אמרה התורה: ואיש אשר יקח את אחותו, ונמשך למטה עם אותו המדה—איך לא נתן דעתו להבין כי חסד הוא.
Meaning, it is a fallen spark from the supernal attribute of <i>Chesed</i> , given in order that through it he could easily come to love the Blessed Creator.	פירוש, שהוא נובל ממתת החסד העליונה, בכדי שעל ידי זה יתהו לו בנקל לבוא לאהבת הבורא ברוך הוא.
But instead, through this he is drawn downward, and he forcibly misdirects—so to speak—the will and intent of the Blessed Creator. And understand this well.	והדרבה, על ידי זה נמשך למטה, ומכריח בכיכול רצון וכוונת הבורא ברוך הוא לשנותו, ודע לעיל.
There is no greater blemish than this, Heaven forbid.	ואין לה פגם גדול מזה ח"ו.
And this too is the meaning of what our Sages said: “The Holy One grabbed Yeravam by his cloak and said to him: Return!”	וזהו גם כן פירוש מה שאמרו רז"ל: תפסו הקב"ה לירבעם בבגדו ואמר לו חזור בך.
For a cloak (<i>begeg</i>) is a garment, because the matter in which the supernal attribute (love or fear) was clothed is called a <i>begeg</i> , as explained—meant to help him.	כי בגד הוא לבוש, כי הדבר ההוא שנתלבש בו המדה העליונה—דהיינו האהבה או היראה—נקרא בגד באמר, בכדי שיועילנו.
But if one has no understanding, Heaven forbid, then it becomes for him, on the contrary, a poison of death—as mentioned.	ואם אין דעת ח"ו, אדרבה נעשית לו סם המות באמר.

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Because the Holy One, blessed be He, desires kindness and does not desire the death of the wicked, He contracts Himself to meet the person where he is, at his present level—as explained.	פי הקב"ה, מחמת שחפץ חסד הוא ואינו רוצה במיתתם של רשעים, מצמצם את עצמו אל האדם באשר הוא. שם, במדרגה ההיא, כאמר.
And this is what is meant by “He grabbed him by his cloak”—i.e., the garment He wore in that moment.	ונה נקרא תופסו בבגדו, בלבושו שנתלבש בו בעת ההיא.
And He said to him: “Return!”—for it is precisely through that attribute which was awakened in you today that this is a moment for action on behalf of Hashem, to return and repent to Him.	ואמר לו חזור בך, כי אדרבה על ידי המדה ההיא שנתעוררה בך כהיום, אז הוא עת לעשות לה', ולשוב ולחזור אל ה'.
As the Baal Shem Tov נבג"מ explained on the verse (Shir HaShirim 2:9): “He peers through the windows, He gazes through the lattice.”	כמאמר הבעל שם טוב נבג"מ על פסוק (שיר השירים ב', ט'): משגיח מן החלונות מציץ מן התרפים.
For even at the moment the wicked person goes to commit a sin in a hidden room, fear may fall upon him, and he imagines as if someone is watching him.	פי אפילו בשעה שהרשע הולך לעשות עברה בחדר מיוחד, נופלת עליו יראה, ומתדמה כאלו רואה אותו. שום אדם.
This is because the supernal fear contracts itself to him at that moment, to bring fear into his heart so that he fear the Blessed Creator and abandon his folly.	זהו שהיראה העליונה מצמצמת את עצמה אצלו בעת ההיא, להביא יראה בלבו, בכדי שיירא מהבורא פרוץ. הוא וינעזוב סכלותו.
But rather, with that love and fear, it will become easier for him to begin loving the Blessed One.	אלא, אדרבה, באהבה והיראה ההיא, יהיה נקל לו להתחיל לאהב אותו ותברך.
Therefore, it appears to him as though “Someone peers through the windows and gazes through the cracks.”	ועל כן מתדמה לו כאלו אחד משגיח מן החלונות, ומציץ מן התרפים.
And this too is the meaning of the verse (Hoshea 14:2–3): “Return, O Israel, unto Hashem your God, for you have stumbled in your iniquity. Take with you words... Say to Him: ‘All shall be forgiven,’ etc.”	ונהו גם כן פירוש הפסוק (הושע י"ד, ב'–ג'): שובה ישראל עד ה' אלקיך כי כשלת בעונך. קחו עמכם דברים וגו' אמרו אליו כל תשא עון וגו'.
The explanation is: “Return, O Israel, unto Hashem”—and the quality of the return (teshuvah) is by means of your God , meaning through Elokecha —which refers to the contraction of His Divine Presence and attributes into lowly, physical things.	שהפירוש הוא: שובה ישראל עד ה', ואיכות התשובה היא על ידי אלקיך, שהוא צמצום אלהותו ותברך. ומדותיו בכל הדברים השפלים והתמריים.
It is specifically through that contraction that one comes to teshuvah, as explained above.	תבוא דוקא לידי תשובה כאמר לעיל.
For “there is no place devoid of Him” (Tikkunei Zohar 57b), and His Divinity is there too, contracting itself to be present with you—so that you can grasp Him, blessed be He, and His attributes.	פי לית אתר פנוי מיניה, ששם הוא גם כן אלהותו ותברך, שמצמצם אצלה בכדי שתוכל לאחו עמך בו. ותברך ובמדותיו.

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And this is also the meaning of the verses (Devarim 10:20), “You shall fear Hashem your God,” and (ibid. 6:5), “You shall love Hashem your God”—referring to that same Divine contraction. Understand this.	וְהוּא גַם כֵּן פִּירוּשׁ (דְּבָרִים י', כ'): אֵת ה' אֱלֹהֶיךָ תִירָא, (שָׁם ו', ה'): וְאֶהְבֶּתָּ אֵת ה' אֱלֹהֶיךָ—שֶׁהוּא הַצְמָצוּם שָׁם, וְהֵבֵן
And it says, “for you have stumbled,” and it explains: even if you stumbled through love that was awakened in you—not because of a defect in the attribute, Heaven forbid, but rather “in your iniquity.”	וְאָמַר: כִּי כִשְׁלָתָּ, וּפִרְשׁ: וְאִם כִּשְׁלָתָּ עַל יְדֵי הָאֱהָבָה שֶׁנִּתְעוֹרְרָה בָּךְ, לֹא מִחֶמֶת רֹעַ הַמֶּדָּה ח"ו, רַק בַּעֲוֹנָה
The iniquity is called by your name, for you separated and disconnected yourself from your root by lacking the above-mentioned understanding and faith.	שֶׁהָעוֹן נִקְרָא עַל שְׁמוֹ, שֶׁנִּפְרֶדְתָּ וְנִפְסַקְתָּ מִשְׁרָשָׁדְךָ עַל יְדֵי שֶׁאִין לָךְ שִׁכְלָה וְאַמוּנָה הַנִּלְיָן
But the wise advice is: “Take with you words”—meaning the very things , the garments into which the Divine attribute was clothed— take them with you and return to Hashem .	רַק עֲצָה הֵי עוֹצָה: קַחוּ עִמָּכֶם דְּבָרִים, כִּי הַדְּבָרִים עִצְמָם שֶׁהֵם הַלְבוּשִׁים שֶׁנִּתְלַבְּשָׁה שָׁם הַמֶּדָּה הָאֱלֹקוֹת—קַחוּ עִמָּכֶם וְשׁוּבוּ אֶל ה'
“Say to Him...”—the word אמרו (say) comes from the root meaning <i>connection</i> or <i>cleaving</i> .	אָמְרוּ אֵלָיו: ר"ל אָמְרוּ הוּא מְלִשׁוֹן דְּבָקוּת
From the expression “ <i>amrei chaluko</i> ”—meaning: attach and elevate to Him everything. The interpretation of “say to Him” is: all the garments in which supernal attributes were clothed, cleave them and raise them back up to Him.	מְלִשׁוֹן אָמְרֵי חֲלוּקוֹ, שֶׁתִּדְּבֶקוּ וְתַעֲלוּ אֵלָיו כֹּל. פִּירוּשׁ כֹּל הַלְבוּשִׁין שֶׁנִּתְלַבְּשׁוּ מִדּוֹת עֲלִיוֹנוֹת
Then “You will forgive iniquity”—meaning there will be an elevation of that sin, which becomes a throne for the supernal goodness.	וְאַזְ תִּשָּׂא עוֹן, יִהְיֶה עֲלֶיהָ לְאוֹתוֹ עוֹן, שֶׁנֶּעֱשֶׂה כִּסֵּא לְטוֹב הָעֲלִיוֹן
Through that sin, you came to goodness, and the evil is sweetened.	שֶׁעַל יְדֵיו בָּאתָ לְטוֹב, וְנִמְתַּק הָרָע
Then “We will offer the bulls of our lips” (Hoshea 14:3)—these correspond to the secret of peh-reish (פ"ר), the 280 harsh judgments, from which all judgments emerge.	וְאַז וְנִשְׁלַמָּה פְּרִים—שֶׁהֵן סוּד פ"ר דִּינִים, שֶׁמֵּהֶם בָּאִים הַדִּינִים
Therefore, there is completion and sweetening—of our lips—and it becomes the five outlets of the mouth, which is speech.	וְעַל כֵּן נֶעֱשֶׂה שְׁלִימוֹת וְהִתְקַה שְׁפִתֵינוּ, וְנֶעֱשֶׂה בְּחִינַת ה' מוֹצְאוֹת הֶפֶה, שֶׁהוּא הַדְּבֹר
The final hei (ה') of the Divine Name becomes complete, and total unification occurs—that Hashem will be King over all the earth.	ה' אֲחֵרוֹנָה נֶעֱשִׂית שְׁלִימוֹת וִיחוד גָּמוּר, שֶׁיִּהְיֶה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ
For this is the aspect of the war against Amalek, which is the war with the evil inclination—as stated in the verse (Shemos 17:16), “War of Hashem against Amalek from generation to generation.”	כִּי זֶהוּ בְּחִינַת מִלְחָמַת עֲמָלֶק, שֶׁהוּא מִלְחָמַת הַיֵּצֶר הָרָע, כְּאָמַר בְּפֶתוֹב (שְׁמוֹת י"ז, ט"ז): מִלְחָמָה לְה' בַּעֲמָלֶק מִדּוֹר דּוֹר

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For in every generation—just as when the Israelites left Egypt—the Samech-Mem itself clothed in Amalek and came to battle Israel,	שהוא בכל דור ודור. כמו שהיה בצאת ישראל ממצרים, נתלבש הס"מ עצמו בעמלק, ויצא להלחם—בישראל
so too in every generation he seeks, Heaven forbid, to uproot the world from the Blessed Creator.	כן בכל דור ודור רוצה לעקור ח"ו את העולם מהבורא. יתברך.
How? By drawing people, when a certain attribute from the supernal attributes enters their heart, through which they could have grasped the good—	על ידי שממשיך בני אדם, אחרי שבאה להם שום מדה בלבם מהמדות העליונים, באמר, שעל ידם היו יכולים—לאחוז בטוב
instead, through it, they become even more distant, in our many sins.	והדרבה, על ידי זה מתרחקים עוד יותר, בעונותינו הרבים.
This is the secret of the exile of the Shechinah, who dwells among the lower realms to bestow goodness, but the wicked—on the contrary—sin through that very opportunity.	שהוא סוד גלות השכינה, ששוכן בתחתונים להיטיבם, ורשעים, אדרבה, חוטאים על ידי זה.
Therefore, the Name is not complete, and the Throne is not complete, as it is written there (Shemos 17:16): “For a hand is on the throne (כס) of Y-H”—where the Alef is missing from the word <i>Kisei</i> (throne).	ועל כן אינו השם שלם ואינו הכסא שלם, כמ"ש שם: כִּי יָד עַל כִּסֵּי י"ה —שחסר האל"ף מן כסא
For the final hei is the aspect of the Shechinah, which dwells in the lower realms—that is, in the holy sparks and the souls of Israel.	כי ה' אחרונה היא בחינת שכינה, ששוכן בתחתונים, שהם נצוצות הקדושים ונשמות ישראל.
And if the Jewish people would serve with the understanding mentioned above, they would elevate all things upward and thereby build a complete throne for the Blessed Creator.	ואילו היו ישראל עובדין בידעת האמור, היו מעלין כל הדברים למעלה, והיו נעשין כסא שלם לבורא ברוך הוא.
As it is written (Yeshayahu 66:1), “The heavens are My throne, and the earth is My footstool.”	כמ"ש (ישעיהו ס"ו, א'): הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ רִגְלִי .
For that is a small throne in comparison to the upper throne in the supernal worlds.	כי הוא כסא קטן נגד הכסא שלמעלה בעולמות העליונים.
And then there would be total unification of all things to the Master of the world, and the Name would be complete.	והיה יחוד גמור כל הדברים לאלופו של עולם, וגם השם שלם.
As we explained elsewhere, this refers to (Mishlei 3:6): “In all your ways know Him”—to unify the final hei with the first three letters of the Name.	כמבואר אצלנו במקום אחר, מזה שהוא בחינת (משלי ג', ו'): בְּכָל דַּרְכֶיךָ דַּעְהוּ , ליחד ה' אל שלוש אותיות השם.
All parts of the letters, from Alef to Tav, which fell in the Shattering, would then be unified to the Name.	כל חלקי האותיות מאל"ף עד ת"ו, שנפלו בשבירה, ליחד אל השם.

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But because of the war of Amalek—who is called <i>the one who separates the Master</i> (Aluf)—he separates the Master of the world from His Shechinah.	מה שאין כן מחמת מלחמת עמלק, שנקרא מפריד אלוף—מפריד אלופו של עולם משכינתיה.
Then the throne is not complete, and it is missing the Alef—the throne is not connected to the Master, the Aluf of the world.	אז אין הכסא שלם, והוא חסר אל"ף, שאינו דבוק. הכסא—בחירת הדום—לאלוף, אלופו של עולם.
Therefore it says “כס” (throne) lacking the Alef, as it is written: “For a hand is on the throne of Y-H.” Understand this.	על כן כתוב כס חסר אל"ף, כמ"ש: כי יד על כס י"ה, וזהו.
And this is also (Hoshea 14:3): “We will offer the bulls of our lips”—which is the secret of speech.	וזהו גם כן (הושע י"ד, ג'): ונשלמה פרים שפתינו, שהוא סוד הדבור.
And with this you will understand the verse: “A righteous person rules through the fear of God”—“Who rules over Me? The righteous.”	ובזה תבין מה שנאמר: צדיק מושל ביראת אלקים—מי מושל בי? צדיק.
For through the wicked, the world collapses and remains in constriction and judgments, Heaven forbid.	כי על ידי הרשעים מתמטט העולם, ונשאר בצמצום ודינו ח"ו.
But through the righteous, the anger of the King is calmed—so to speak—when he enters before his Father, even in the midst of the King's wrath.	ועל ידי הצדיקים, נתישב כביכול חמת המלך, בהכנסו לאביו, אפלו בשעת חמתו.
For since the King's will is drawn to his dear son, the attribute of love is aroused upon his son.	מחמת שרצון המלך נתקרב מאד לבנו הקדוש לו, ונתעוררה בו מדת האהבה על בנו.
And then the attribute also extends to those at the gate of the King.	ואז נתפשט גם כן המדה על אותם שבשער המלך.
So too, through the righteous—who draw all things close to their Father in Heaven and bring Him satisfaction—the mind of the King, so to speak, is settled, and the judgments aroused by the wicked are sweetened.	כן הוא על ידי הצדיקים, שמקרבין את עצמם עם כל הדברים לאביהם שבשמים, ועושין לו נחת רוח, נתישב דעתו כביכול, ונמתקין הדינים שנתעוררו על ידי הרשעים.
And this is the meaning of “to exact retribution from the wicked who destroy...”	וזהו לפרע מן הרשעים שמאבדים וגו'.
“With ten utterances...”—for although the world was created with ten utterances, it was for their benefit—so that even there, in their lowly place, they could grasp His attributes.	בעשרה מאמרות—כי אף שהבריאה הייתה בעשרה מאמרות, לטובתן, בכדי שגם שם במקומן השפל יוכלו לאחוז במדותיו.
Likewise, His attributes and Divinity were contracted to them so they would recognize them, as explained above.	וכן נצטמצמו מדותיו ואלהותו אצלם, בכדי שיכירו אותו, באמר לעיל.
Yet nevertheless, on the contrary—because of this they became more distant.	ואף על פי כן, אדרבה, על ידי זה מתרחקים עוד.

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“And to give good reward to the righteous who uphold...”—as stated above, through the creation with ten utterances, through contractions—because otherwise it would not have been possible. Understand this.	ולתת שכר טוב לצדיקים שמקיימים... כנ"ל, על ידי שנברא בעשרה מאמרות על ידי צמצומים, כי מבלעדי זאת לא היה אפשר, והבו
And it is known that a Kohen represents the attribute of chesed (kindness).	ונודע שכהן הוא מדת החסד
For even though we find strictness among Kohanim, this too corresponds to the supernal attributes.	כי אף שמצינו מדת קפדנות בכהנים, הוא גם כן כנ"ל במדות עליונים
So too here below, in accordance with their level—for their strictness is a contraction of the attribute of chesed, to keep it aligned and just.	כן גם במקום הזה לפי מדרגתו, כי הקפדנות הוא מצמצם למדת החסד שיהיה בישר
Without that strictness, their kindness would overflow far more than appropriate for the order of this world.	לולא הקפדנות שלהם, היה חסדם רב יותר ויותר ממה שצריך להתנהג בעולם הזה
And behold, in the episode of Zimri at Shittim, when Israel began to stray after the daughters of Moav,	והנה, במעשה זמרי בשטים, שהתחילו ישראל לזנות—אל בנות מואב
they took hold of the attribute of the Blessed Creator, the attribute of love, and through this distanced themselves from Him.	תפסו מדת הבורא ברוך הוא, מדת האהבה, ונתרחקו על ידי זה ממנו ונתבדד
Whereas through that love they could have become closer—but they remained stuck in the contraction where the supernal love had been confined.	שאדרבה, על ידי זה היו יכולים להתקרב, ונשארו בצמצום, מקום שנצטמצמה שם האהבה העליונה
And they were drawn downward to a place of judgment and contraction.	ונמשכו למטה למקום הדינים והצמצום
Therefore, punishment came upon them, Heaven have mercy—twenty-four thousand Israelites perished.	ועל כן בא להם העונש, רחמנא לצלן, שמתו כ"ד אלף מישראל
But Pinchas, by seizing the zeal of the Holy One, stood up and restored the attribute of chesed that the wicked had cast down.	ופינחס, על ידי שאחז קנאת קונו, והקים והתקין את מדת החסד שהפילו הרשעים
Therefore, he merited to become a Kohen.	ועל כן זכה להיות כהן
And this is the meaning of “he turned back My wrath”—“turned back” (<i>heshev</i>) from the root of restoring the soul, as explained above.	וזהו השיב את חמתי—השיב הוא מלשון משיבת נפש, שנותישה רוחו כביכול, כנ"ל
Like a beloved son through whom judgments are sweetened and absorbed into kindnesses.	על ידי בן אהוב, שנמתקו על ידו הדינים ונכללו בחסדים
Therefore: “It shall be for him and his seed after him an everlasting covenant of priesthood.”	ועל כן: והיתה לו ולזרעו אחריו ברית כהנת עולם

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And thus, Pinchas was not granted priesthood until he killed Zimri—because only then did he seize and restore the attribute of chesed. Understand this.	וְעַל כֵּן לֹא נִתְּנָהוּ פִּינְחָס עַד שֶׁהָרַג אֶת זִמְרִי, שָׂאָז אֶחָז וְהִתְקִין מִדַּת הַחֶסֶד, וְהִבֵּן.
Blessed is Hashem forever and ever, Amen and Amen.	בְּרוּךְ ה' לְעוֹלָם, אָמֵן וְאָמֵן.

[NOTE Summary

The discourse opens with the verse "וַאִישׁ אֲשֶׁר יִקַּח אֶת אֲחֹתוֹ חֶסֶד הוּא" ("A man who takes his sister—it is a chesed") and reinterprets it in the language of the Baal Shem Tov: even base love, when redirected, can serve as a springboard to divine love. What appears to be sin can sometimes stem from distorted expressions of supernal middos (divine attributes), especially **chesed** (love) and **yirah** (awe), which descend into this world as garments within human emotion.

These “fallen” emotions, when not recognized for their spiritual root, draw the soul downward and rupture its connection to G-d—hijacking holy energy and using it against its intended purpose. Thus, the sin of *taking one's sister* is not merely immoral; it is a **misuse of a divine channel**, pulling the attribute of chesed into forbidden intimacy. This is called “חסד הוא”—because it is, in origin, an expression of chesed gone astray.

The discourse expands this theme by recounting how **Hashem grasped Yeravam by his garment** and told him, “Return.” The “*garment*” represents the spiritual middah that clothed him at that time. Even in a moment of sin, a person can sense awe or love stirring within them—it is the divine attribute itself descending into their circumstance to **enable return**.

This is the mystical meaning of the verse “מִשְׁגִּיחַ מִן הַחֲלוּנוֹת מִצִּיץ מִן הַחֲרָכִים”—Hashem peers through the cracks even into our darkest rooms of sin, implanting fear or shame, trying to arouse Teshuvah. But when the person remains unaware, those garments of divine middos become poison: “סם המות”, and the greatest damage occurs—not merely by the act, but by the **co-opting of holiness to fuel descent**.

Then the discourse focuses on **Hoshea's cry: “Return, O Israel, for you have stumbled.”** One's stumbling arises not from wickedness per se, but from lack of **דעת**—inner connection, faith, and awareness of divine presence in the emotion itself. The instruction “קחו עִמָּכֶם דְּבָרִים” (“take words with you”) is reinterpreted as: take with you the very **garments** in which G-d's middos clothed themselves. These same garments, when elevated through Teshuvah, transform the sin into a platform for divine connection.

This leads to a critical teaching: the fallen attributes become a **throne (כסא)** for G-d when elevated. But when unrecognized, they lead to fragmentation—this is **Amalek**, who separates *Alufo shel olam* (the Master of the world) from His dwelling. Therefore, it says “כִּי יָד עַל כֶּסֶּי-הָ” —the throne is incomplete (missing the *Alef* of כסא and the *Vav-Hei* of the Divine Name), as long as the fallen sparks are not uplifted.

The discourse then returns to the metaphor “וְנִשְׁלַמָּה פְּרִים שְׁפָתֵינוּ”—through speech, we sweeten the **dinim** (judgments) rooted in the fallen middos. This is the battle against Amalek, who reappears in every generation by hijacking the descent of G-d's attributes and drawing people away, instead of toward divine service. Teshuvah, especially speech, rebuilds the throne and reunifies the Shechinah with the Infinite One.

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Finally, the discourse connects this entire process to **Pinchas**, who rectifies the sin of Zimri—not just through vengeance, but by **restoring the fallen chesed**. Because he revived the divine middah, he merited priesthood. Pinchas' act **reintegrated the divine flow**, calming divine wrath, and allowing kindness to return to its place.

Practical Takeaway

When we experience strong emotions—love, fear, passion, shame—we must train ourselves to ask: *Where is this coming from spiritually?* Every emotional force is a spark from G-d's attributes, *midot elyonot*, trying to clothe themselves within us. If we fail to see that, we can fall—but if we **pause and redirect**, even misaligned emotion can become fuel for Teshuvah.

Awareness transforms sin into elevation. The key is to bring דעת, conscious recognition, into all experiences. When we feel desire, we can ask: *Can I turn this toward divine love?* When we feel fear: *Can I make this awe of Hashem?* Even in moments of failure, G-d is “grabbing us by our garment”—sending a spark of divine emotion to jolt us awake. If we seize that moment, even sin becomes a throne for G-d.

Chassidic Story

Once, a man came to Rabbi Menachem Nachum of Chernobyl brokenhearted, weeping bitterly over having sinned. He could not bring himself to pray or learn, saying: “How can I, with these filthy garments?” The Chernobyler paused, closed his eyes, and said:

"If a king's robe fell into the mud, would he cast it away? He would wash it, mend it, and wear it again—because it remains his robe. So too your soul, which Hashem Himself clothed in garments of emotion. Teshuvah is the royal laundering. Do not run away from prayer—run toward it, robe in hand."

The man later became a well-known teacher of Baal Shem Tov's path in his town.

(Source: *Sippurei Tzaddikim*, vol. 3, Chernobyl)

TPX (Therapeutic-Psychological Integration)

This discourse by **Rabbi Menachem Nachum of Chernobyl** offers a profound spiritual psychology rooted in Kabbalah and Chassidus. It teaches that **every human emotion—even those associated with sin—originates in the Divine**. The key therapeutic insight is that emotional impulses are not inherently “bad”; rather, they are **spiritual energies in disguise**, fallen sparks of G-dly middos (attributes), misunderstood or misdirected.

Core Integration: Reframing Inner Conflict

The discourse reframes inner conflict and moral failure not as signs of corruption, but as signs of disconnection—a lack of *daas*, inner awareness of the Divine root within our impulses. A person does not sin merely because they are evil, but because they do not realize the holiness embedded in the feeling. For example:

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- **Love**, when misunderstood, can become lust.
- **Awe**, when disconnected from source, becomes anxiety.

Passion, when not elevated, becomes aggression or addiction.

The Baal Shem Tov's insight, echoed by the Chernobyler, is that **even the impulse to sin can be a doorway**—a garment, a cloak for a deeper G-dly longing. When a person pauses and reflects on *why* they're feeling what they're feeling, they might uncover that what they truly seek is connection, safety, purpose, or love. These are **Divine roots** clothed in human chaos.

Teshuvah as Transformative Awareness

Teshuvah, then, is not about punishment or guilt. It is a **return of awareness**—a reattachment of the emotional force to its divine origin. The sin becomes the very tool of healing when its energy is realigned. Even the “garments” of sin—the words, thoughts, actions—can be used to elevate.

This aligns with modern trauma therapy: often, what appears as destructive behavior is an attempt to meet a deep need in a distorted way. The solution is **not repression but reframing**—helping the client recognize the good intention behind the “bad behavior” and finding healthier pathways to meet the same need.

The Rebbe's metaphor of “**G-d grabbing you by your garment**” is therapeutic gold: even in a relapse, a person might feel a flash of shame, guilt, or spiritual yearning. That is not failure—it is **Divine compassion clothed as discomfort**, urging transformation.

Amalek and the Fragmented Self

Amalek, the inner saboteur, thrives when we separate our emotional selves from our spiritual identity. He tells us: “This anger is yours. This desire is yours. This anxiety is yours.” He **disconnects the emotion from its source**, fragmenting the self. Healing begins when we refuse to let Amalek define us, and instead say: *This emotion came from G-d, but I forgot that. I want to reunite it with its root.*

This “return” makes the emotional self into a **throne for G-d**—no longer fragmented, but integrated. In trauma therapy terms, the parts that once carried shame or pain become inner allies when seen through the lens of compassion and reintegration.

Final Integration: From Sin to Soul Alignment

What appears to be sin may simply be a misaligned mitzvah. The discourse teaches that the same energy that can destroy can also redeem. The question is: **Are you aware of what's behind the feeling?** That awareness—*daas*—is the key to elevating the emotion, making it into a ladder upward rather than a pit downward.

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Story

A teenage boy in New Jersey was caught vandalizing a synagogue. When asked why, he said he didn't know—he just felt angry, disconnected. The rabbi pressed gently, and over time learned that the boy's father, once a regular synagogue-goer, had abandoned religion and the family. The boy, subconsciously, was attacking the place that reminded him of the father who left him.

With help, he reframed his rage: he didn't hate Judaism—he **missed his father**. His destructive act was a **misdirected longing for connection**.

The rabbi invited him to help rebuild the very wall he had defaced. That boy later became a youth counselor, using his own story to teach others: "Sometimes when you're acting out, it's just your soul crying in the wrong language."

(Source: Adapted from community reports, NJ Jewish Federation archives, 2007) **END NOTE]**

Introduction

This profound discourse by **Reb Menachem Nachum of Chernobyl** (1730–1787), one of the earliest and most influential disciples of the Baal Shem Tov and the Maggid of Mezritch, explores the inner workings of divine unification, teshuvah (return), and the mystical role of Pinchas-Elijah in hastening redemption. The Me'or Einayim, as he is known after his sefer, offers a deeply experiential path toward perceiving G-d within the physical world, highlighting how every emotion and material experience can serve as a vehicle for elevation—when approached with awareness and longing. Through masterful weaving of Kabbalistic symbolism and psychological insight, he calls the reader to live in a state of active yearning and inner refinement, leading to both personal and cosmic redemption.

Therefore, say: Behold, I give him My covenant of peace. In Midrash Tanchuma: "Great is peace," for the conclusion of the prayer is with peace, and the Torah is called peace, as it is said (Proverbs 3:17), "And all its paths are peace," and one who comes on the road is given peace.

לכן אמר הנני נתן לו את בריתי שלום, במדרש
תנחומא גדול השלום שפסיום התפלה היא בשלום
והתורה נקרא שלום שנאמר (משלי ג', י"ז) וכל
נתיבותיה שלום והבא בדרך נותנין לו שלום

To understand the matter, we will preface with the verse (Malachi 3:23): "Behold, I am sending you Elijah the Prophet before the coming..." The expression "I am sending" (שולח) is present tense, implying even now, since it does not say "I will send" (אשלח).

להבין הענין נקדים הפסוק (מלאכי ג', כ"ג) הנה אנכי
שולח לכם את אליהו הנביא לפני בוא וגו' דלשון
שולח הנה דמשמע אף עכשו מדלא כתיב אשלח לכם
וגו'

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For the truth is, all the yearning of Israel, those who serve Hashem, to their Father in Heaven, is through the aspect of Elijah, who is the herald for every matter of completion—such as Torah and prayer—which are complete unifications, as is known, in thought and speech, which is a perfect unification.	דאָמט הוא שְׂכַל הַשְׁתַּקְקוֹת יִשְׂרָאֵל עוֹבְדֵי ה' לְאַבְיָהֶם שְׁבַשְׁמִים הוא על יְדֵי בְּחִינַת אֱלִיָּהוּ שֶׁהוא הַמְבַשֵּׁר לְכָל דָּבָר שֶׁהוא שְׁלֵמוֹת כְּגוֹן תּוֹרָה וּתְפִלָּה שֶׁהוא יְחִיד שְׁלֵם. כְּנוֹדָע בְּמַחְשָׁבָה וּדְבוּר שֶׁהוא יְחִיד גָּמוּר.
And before this there must be great yearning and desire, and this is through the aspect of Elijah who arouses the yearning beforehand, and afterward is the aspect of Moshiach.	וּמִקֵּדָם זֶה צָרִיף תְּשׁוּקָה גְּדוֹלָה וְחֶשֶׁק גְּדוֹל וְזֶהוּ עַל יְדֵי בְּחִינַת אֱלִיָּהוּ הַמְעוֹרֵר הַתְּשׁוּקָה מִקֵּדָם וְאַחֵר כֵּךְ הוּא בְּחִינַת מְשִׁיחַ.
For certainly, in every proper prayer, which is a unification of thought and speech, there is a repair in the aspect of Moshiach, just as in the coming of Moshiach speedily in our days there will be a constant perfect unification.	כִּי בְּיָדָיו כָּכָל תְּפִלָּה הַהֲגוּנָה שֶׁהוא בְּיָחִיד מַחְשָׁבָה וּדְבוּר נַעֲשֶׂה תְּקוּנָה בְּחִינַת מְשִׁיחַ כְּמוֹ שֶׁכָּבִיאָת מְשִׁיחַ צְדִקְנוֹ בְּמַהֲרָה בְּיָמֵינוּ יִהְיֶה יְחִיד וּשְׁלֵמוֹת גָּמוּר בְּתַמִּידוֹת.
For then there will be the elevation of all the thoughts and letters—which are speech—so too is it in every person at the time of prayer and Torah, the aspect of Moshiach, this unification, which is the secret of the building of the stature of Moshiach.	כִּי אָז יִהְיֶה עֲלִיָּה לְכָל הַמַּחְשָׁבוֹת וְהָאוֹתִיּוֹת שֶׁהֵן הַדְּבוּר כֵּן הוּא בְּכָל אָדָם בְּשַׁעַת הַתְּפִלָּה וְתוֹרָה בְּחִינַת מְשִׁיחַ. הַיְחִיד הַזֶּה שֶׁהוא סוּד בְּגִנָּן קוֹמַת מְשִׁיחַ.
As the Baal Shem Tov, of blessed memory, said that every Jew must repair and prepare the portion of the stature of Moshiach that pertains to his soul.	כְּמֵאמַר הַבַּעַל שֵׁם טוֹב נִבְּג"מ שֶׁצָּרִיף כָּל אֶחָד מִיִּשְׂרָאֵל לְתַקֵּן וּלְהַכִּין חֶלֶק קוֹמַת מְשִׁיחַ הַשֵּׁיף לְנַשְׁמָתוֹ.
As is known, that “Adam” is an acronym for “Adam-David-Moshiach,” for the stature of the first Adam extended from one end of the world to the other, for all the souls of Israel were included in the stature of the first Adam.	כְּנוֹדָע שֶׁאָדָם הוּא ר"ת אָדָם דָּוִד מְשִׁיחַ שְׁקוּמָתוֹ שֶׁל אָדָם הָרִאשׁוֹן מְסוּפָּה הָעוֹלָם וְעַד סוּפּוֹ הִיא שְׁהִיּוֹ כְּלוּלִין בְּקוֹמַת אָדָם הָרִאשׁוֹן כָּל הַנַּשְׁמוֹת שֶׁל יִשְׂרָאֵל.
And afterward, through the sin, his stature was diminished, and so too will Moshiach be a complete stature composed of all the souls of Israel, including 600,000, as it was before the sin of Adam.	וְאַחֵר כֵּךְ עַל יְדֵי הַחֵטָא נִתְמַעֲטָה קוֹמָתוֹ וְכֵן יִהְיֶה מְשִׁיחַ קוֹמָה שְׁלֵמָה מְכֹל נַשְׁמוֹת יִשְׂרָאֵל כְּלוּלָה מְשַׁשֶּׁת רַבּוּא. כְּמוֹ שֶׁהָיָה קִדְמָה הַחֵטָא שֶׁל אָדָם הָרִאשׁוֹן.
Therefore, every Jew must prepare the portion of the aspect of Moshiach that corresponds to the portion of his soul, until the entire stature will be repaired and established, and there will be a constant general unification, speedily in our days.	עַל כֵּן צָרִיף כָּל אֶחָד מִיִּשְׂרָאֵל לְהַכִּין חֶלֶק בְּחִינַת מְשִׁיחַ הַשֵּׁיף לְחֶלֶק נַשְׁמָתוֹ עַד שִׁיתוּקוֹ וְתַכּוּנוֹ כָּל הַקוֹמָה וְהִיא יְחִיד כְּלָלִי בְּתַמִּידוֹת בְּמַהֲרָה בְּיָמֵינוּ.

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And all this is through the unification of thought and speech, for thought is the soul of speech that gives it life—for prayer without intention is like a body without a soul. This is a complete unification, as explained elsewhere.	וכל זה הוא על ידי יחוד המחשבה והדבור שהמחשבה היא נשמת הדבור המחיה אותו כי תפלה בלא כונה כגוף בלא נשמה שהוא יחוד גמור כמובואר אצלנו במקום אחר.
And this is not possible unless there is first the yearning, which is the aspect of the herald—Elijah.	וזה אי אפשר אם לא על ידי התשוקה שמקדם שהוא בחינת המבשר בחינת אליהו.
And therefore, Moshiach is called “Moshiach” (anointed) because “Moshiach” is from the language of speech (שיחה), and thought causes speech to “converse” the letters.	ולכך נקרא משיח כי משיח הוא לשון דבור והמחשבה משיח את הדבור שישיח את האותיות.
And therefore, at every time there is a unification of thought and speech, there is a repair in the aspect of Moshiach—but it is not constant as it will be in the complete repair with the coming of Moshiach, speedily in our days.	ולכך בכל עת שהוא יחוד המחשבה עם הדבור הוא תקון בחינת משיח רק שהוא אינו בתמידות כמו שיהיה בתקון ביאת המשיח במהרה בימינו.
And therefore, before the complete perfection, there will be the announcement of Elijah, of blessed memory, to arouse the yearning of Israel before the coming of Moshiach.	ולכך קדם השלמות הגמור יהיה בשורת אליהו ז"ל להתעורר תשוקת ישראל קדם ביאת משיח.
And the reason why Elijah is the one who arouses the yearning is because it is known that Pinchas, who is Elijah, merited the souls of Nadav and Avihu, the sons of Aharon.	והסבה לזה שאליהו הוא המעורר התשוקה הוא כי נודע כי פינחס שהוא אליהו זכה לנשמות של נדב ואביהוא בני אהרן.
And it is known that the cause of their death was through excessive yearning and great fervor in their service to the Blessed Creator, such that due to their cleaving to the clear and pure light and intense longing, their souls separated from their bodies.	ונודע שסבת מיתתם הנה על ידי השתוקקות רב בהתלהבות גדולה בעבודתו לבורא ברוך הוא עד שמחמת דביקותו באור בהיר וזך ותשוקה חזקה נפרדו נשמותיהם מגופן.
And this is what is stated (Vayikra 10:2): “And fire went out from before Hashem and consumed them, and they died before Hashem.” “Before Hashem” precisely—because they had drawn very close in great fervor, which is referred to as “fire from before Hashem.”	וזהו שנאמר (ויקרא י', ב') ותצא אש מלפני ה' ותאכל אותם וימתו לפני ה' — לפני ה' דיקא שנתקרבו מאד בהתלהבות גדול המכונה לאש מלפני ה'.
And it says, “In their drawing near before Hashem, and they died,” because of the great closeness through the fire of fervor and yearning, their souls cleaved to the pure light.	ואומר בקרבבתם לפני ה' וימתו — מחמת גודל הקרוב באש ההתלהבות והתשוקה נדבקה נשמתם באור הנוף.
And afterwards, Pinchas—who is Elijah—merited those souls. And therefore, he is always the one of unification and yearning, through whom the perfect unification will be achieved via Elijah.	ואחר כך זכה פינחס שהוא אליהו אל אלו הנשמות ולכן תמיד הוא היחוד והתשוקה שעל ידו יהיה היחוד השלם על ידי אליהו.

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[Elijah's name] is composed of the letters א"ל ו"ה"י, which signifies the unification of the final ה' with ו"ה"י.	שֶׁהֵן אוֹתוֹת א"ל ו"ה"י שֶׁהוּא יְחִיד ה' אֲחֵרוֹנָה אֶל ו"ה"י.
For all the yearnings of Israel—which is the aspect of mayin nukvin (arousal from below) toward the unification of speech and thought—are through these souls who served Hashem and made a complete unification through their great longing.	שֶׁכָּל הַתְּשׁוּקוֹת שֶׁל יִשְׂרָאֵל שֶׁהוּא בְּחִינַת מִן נוֹקְבִין אֶל יְחִיד דְּבוּר וּמִתְשַׁבֵּה הוּא עַל יְדֵי אֵלּוּ הַנְּשָׁמוֹת שֶׁעָשׂוּ עֲבוֹדַת ה' וְיְחִיד הַגָּמוּר בְּתְשׁוּקָתוֹ הַגְּדוֹלָה.
As is known, the phrase “אָנָּה ה' הוֹשִׁיעָה נָּא” (Tehillim 118:25) has the acronym נדב אביהו נדב אביהו—indicating that the mayin nukvin and the yearning are always through them.	כְּנוֹדָע שֶׁאָנָּה ה' הוֹשִׁיעָה נָּא (תְּהִלִּים קי"ח, כ"ה) אָנ"א ר"ת אֵלֶיהוּ נָדָב אֲבִיהוּא שֶׁתָּמִיד הַמִּין נוֹקְבִין וְהַתְּשׁוּקָה הוּא עַל יְדֵיהֶם.
And this is called “Shalom” (peace), which is complete wholeness, for without it one is like servants who serve the master in order to receive a reward—i.e., a “portion” (פרוסה), something broken into halves and not whole.	וְזֶה נִקְרָא שְׁלוֹם שֶׁהוּא שְׁלֵמוֹת גָּמוּר כִּי בְּלֹא זֶה נִקְרָא עֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקַבֵּל פֶּרֶס מִלְּשׁוֹן פְּרוּסָה שֶׁהוּא דָּבָר הַשְּׂבוּר לְחֻצָּאִין שְׂאִינוּ דָּבָר שְׁלֵם.
As it is said, “Do not be like servants... to receive a reward”—that is called avodah perusah (fragmented service), which is not complete.	כְּמוֹ שֶׁכָּתוּב אֵל תִּהְיוּ כְּעֲבָדִים כו' עַל מְנַת לְקַבֵּל פֶּרֶס עֲבוֹדָה פְּרוּסָה שְׂאִינוּ שְׁלֵמוֹת.
Rather, the essence is to be one who serves Hashem such that when speaking words of Torah and tefillah, one has a strong yearning and deep cleaving—so that he resolves and decides in his mind and rejoices: “Would that my soul would cleave to these words until it leaves the body,” as happened to Nadav and Avihu.	אֲלֹא הָעֵקֶר הוּא לִהְיוֹת לְעוֹבֵד ה' בְּשַׁעַת שְׁמִדְבָּר דְּבָרֵי תוֹרָה וּתְפִלָּה תְּשׁוּקָה חֲזָקָה וְדִבְקוּת גְּדוֹלָה שְׂסֻכִּים וְיִחְלִיט בְּדַעְתּוֹ וְיִהְיֶה שִׂמְחָה הַלּוּאִי שֶׁתִּדְבֹּק בְּנִשְׁמָתוֹ בְּדְבוּרִים אֵלּוּ עַד שֶׁתֵּצֵא מִן הַגּוּף כְּמוֹ אֲצֵל נָדָב וְאַבִּיהוּא.
And even though there are differing opinions in the Talmud regarding the nature of their deaths, nonetheless, the truth is also as we have said.	הַגַּם שִׁישׁ דְּעוֹת בִּשְׁׁ״ס עַל מַהוּת סִיבַת מִיתָתָם מְכָל מְקוֹם הָאֱמֶת הוּא גַם כֵּן כְּמוֹ שֶׁאֲמַרְנוּ.
Only that also what the sages said in the Talmud is true—for if not for that (i.e., their errors), the Blessed Creator would have preserved them so their souls would not have actually departed.	רַק שֶׁגַם מֵה שֶׁאֲמַרְנוּ בִּשְׁׁ״ס הוּא אֱמֶת שְׁלִילָא זֹאת שֶׁאֲמַרְנוּ בִּשְׁׁ״ס הִנֵּה הַבּוֹרָא בְּרוּךְ הוּא מְשַׁמְרֵן שְׁלֹא יִהְיֶה יִצְיָאָה נַפְשׁוֹתֵיהֶם מִמֶּשׁ.
Only that through those [other] things stated in the Talmud, it was caused to them. Understand this. But in truth, their service was very fervent.	רַק שֶׁעַל יְדֵי אֵלּוּ הַדְּבָרִים הָאֲמּוּרִים בִּשְׁׁ״ס גָּרְמוּ לָהֶם לָזֶה וְהֵבִין. אֲבָל בְּאֱמֶת עֲבוֹדָתָם הִיְתָה עֲבוֹדָה חֲמָה מְאֹד.

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The general principle is: wherever there is a unification, it is called "Shalom" (peace), because of its wholeness. Therefore, Torah and prayer are peace, and the conclusion of prayer is with peace—since the unification of speech and thought has been accomplished.	כליו של דבר, כל מקום שיש יחיד נקרא שלום על שם שלימות, ולכך תורה ותפלה הוא שלום, וסיום התפלה הוא בשלום מאחר שנעשה יחיד הדבור והמחשבה, שהוא יחיד ה' מוצאות אל השלט אותיות יה"י שהוא בחינת מחשבה, נעשה שלמות הגמור.
And all this is through Elijah, of blessed memory, who is the forerunner, who is the yearning that comes at the beginning.	וכל זה הוא על ידי אליהו ז"ל שהוא מבשר, שהוא התשובה שמתחלה.
Therefore, one who is on the way is given peace, as is known from what is stated in the Zohar haKadosh: that when a person is “on the way” of supernal union, they become joined with him—who is also the aspect of the ה'—and thus a unification is made. Understand this.	ולכן הבא בדרך נותנין לו שלום כנודע ממה שאמר בזהר הקדוש שששהאדם הוא בדרך זיווג עילאה — אידווג בהדיה, שהוא גם כן בחינת ה', ונעשה גם יחיד, והבן.
And this is [the meaning of] “Behold, I am sending to you” (Malachi 3:23)—that I am sending you Elijah always, in the present tense, because it is always so, as stated above.	וזהו "הנה אנכי שולח לכם" — תמיד בהווה — את אליהו, כי תמיד הוא כן כאמור לעיל.
For in the beginning, before there can be unification—which is referred to as “the coming of the day of Hashem,” alluding to the joining and unification of the Name (i.e., the ה' with the first three letters to make Hashem complete)—which is the aspect of Mashiach, as above—first there must be the aspect of Elijah.	כי מתחלה קדם שיהיה יחיד שנקרא "בוא יום ה'" כו' — על שם התחברות ויחיד השם, שהוא הה' אל הג' אותיות, שנשתלם השם בשלמות גמור — שהוא בחינת משיח כאמור, צריך תחלה בחינת אליהו.
[He is the one] “that I am sending to you always, even today,” at every time of Torah and tefillah, before the aforementioned unification is made—which is “the coming of the day of Hashem,” when the Name is joined and unified.	שאני שולח לכם תמיד גם היום בכל עת תורה ותפלה קדם שתעשה היחיד הנ"ל שהוא "בא יום ה'" שנתחבר השם ונתחדד.
And this is [the meaning of the verse] “Pinchas the son of Elazar, etc., has turned back My wrath” (Numbers 25:11)—for “he” refers to the aspect of the letter ה', the five organs of articulation, from Alef to Tav, as is known, which is the unification of the letters to the Master of the world.	וזהו "פינחס בן אלעזר וגו'" "השיב את חמתי" — כי "את" הוא בחינת ה' מוצאות, שמא' עד ת' כנודע, שהוא יחיד האותיות לאלופו של עולם.
This is the meaning of “he turned back א” —he is the one who constantly restores the letters, which are the aspect of the ה', to the Master of the world.	וזהו "השיב א"ת" — שהוא המשיב תמיד את האותיות שהן בחינת ה' לאלופו של עולם.
“My wrath (חמתי)” is from the expression of fervor, through the enthusiasm and yearning that precedes it, as mentioned above.	חמתי" הוא מלשון התלהבות, על ידי ההתלהבות והתשובה שמקודם כנ"ל.

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Therefore, say: "Behold, I am giving him My covenant of peace," etc.—"I am giving" also in the present, constantly—wherever there is a unification, which is called the "covenant of peace," as is known.	לכן אָמור: "הִנְנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם וְגו'." — "נֹתֵן" גַּם כֵּן בְּהוֹוֶה תָּמִיד, בְּמָקוֹם שֶׁיֵּשׁ יְחִיד הַנִּקְרָא בְּרִית שְׁלוֹם כְּנוּדָע.
"I am giving him" means that he will be the cause of it—through the yearning that precedes, as it will be at the coming of Mashiach, speedily in our days, in permanence: that first will be the announcement of Elijah—Amen, Netzach, Selah, Va'ed. Blessed is Hashem forever, Amen and Amen.	אֲנִי נֹתֵן לוֹ" — שֶׁהוּא יִהְיֶה הַסִּבָּה לָזֶה, עַל יְדֵי הַתְּשׁוּבָה שֶׁעַל יְדוֹ מְקוּדָם, כְּמוֹ שֶׁיִּהְיֶה בְּבִיאַת הַמָּשִׁיחַ בְּמַהֲרָה בְּיָמֵינוּ בְּתַמִּידוּת — שֶׁיִּהְיֶה מְקוּדָם בְּשׁוֹרֵת אֱלֹהֵינוּ. אָמֵן נִצָּח סֵלָה וְעַד. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

[NOTE

Summary

At the heart of this discourse lies the teaching that all physical and emotional phenomena are vessels (or garments) containing divine attributes. When a person experiences love, fear, or desire—even toward mundane things—they are, in truth, encountering a contraction of a higher divine trait (a midah elyonah) cloaked in material form. If they awaken to this, they can redirect that midah back to its root in holiness. Otherwise, it remains trapped below, generating judgment and spiritual estrangement.

This redirection is the core of **teshuvah**. By becoming conscious of the Divine hiding in the experience—especially when one has stumbled or sinned—a person can return not despite the fall, but *through* it. The very thing that caused the fall becomes the ladder to ascent. This is why “take with you words” (Hosea 14) refers to the same “garments” that carried the fallen trait; when elevated, they carry the person back to G-d.

The discourse then explains how this dynamic is the deeper meaning of the battle with Amalek. Amalek seeks to “cool off” this inner passion, to trap the divine trait in contraction and materiality. That’s why the name and throne of G-d are incomplete until Amalek is defeated—because the lower world remains disconnected from its Source. Restoration of G-d’s full Name and Throne happens through *yichudim*—the mystical unifications that occur when a person speaks Torah and prayer with fervent *deveikus*, uniting mind (machshavah) and speech (dibbur).

This is the secret of **Pinchas** becoming **Elijah**: the embodiment of passion and holy zeal, who restores the broken link. He is associated with the final letter **hei** (ה), the five organs of articulation, and the full range of speech—from **Alef to Tav**—united with the divine “Aluf” (Master). Elijah appears whenever yearning awakens—he is not only a historical figure but a spiritual force that precedes every redemptive unification, even today.

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Finally, the Chernobyler Rebbe interprets the gift of “**Brisi Shalom**” (**My covenant of peace**) not as a passive reward but as an active, ongoing empowerment: peace is the result of union, and Elijah (Pinchas) is the eternal source of this divine reunion. Just as Elijah precedes Mashiach, so too does every moment of passionate prayer or Torah learning contain the seed of redemption—if only the person unites thought and speech in yearning love.

Practical Takeaway

When you feel a strong emotion—whether love, desire, anger, or fear—pause and recognize that this is not merely “your feeling,” but a divine trait appearing in a contracted form. Ask yourself: can I elevate this moment? Can I reframe it toward G-d? Doing so transforms the emotion into a ladder, lifting both you and the world higher. Especially during prayer or Torah study, strive to unify your thoughts and words—do not just say the words, but feel them, direct them heavenward, and seek that inner fire of yearning. In doing so, you fulfill your unique part in building the cosmic body of Mashiach and hasten his arrival.

Chassidic Story

Reb Menachem Nachum of Chernobyl, even in his old age, would tremble and weep during prayer—not out of fear, but out of burning yearning. Once, his attendant found him still wrapped in tallis and tefillin hours after davening, motionless. When the chassid approached with concern, Reb Nachum opened his eyes slowly and whispered, “Today I almost didn’t return. My soul had begun to ascend through the words... and I thought—perhaps it is time.” Then he smiled. “But He whispered back into my heart, ‘Not yet. There are still sparks to raise.’”

(Source: *Shivchei HaMaggid* and oral traditions of the Chernobyl dynasty)

TPX (Therapeutic-Psychological Integration)

This discourse by **Reb Menachem Nachum of Chernobyl** offers a profound spiritual psychology—one that reinterprets emotional experience not as a problem to be suppressed, but as a map leading back to the Divine. Every human emotion, even when misdirected or corrupted, contains within it a divine spark—a *holy midah that has fallen into disguise*. The fall is not a sign of failure; it is an invitation for return. What we call sin, distance, or inner fragmentation is, in this view, the *raw material of teshuvah*—a process of re-integration that leads to greater wholeness than before.

The essential therapeutic insight here is that our emotional responses are not random or self-generated; they are echoes of G-d’s own attributes, filtered through the narrow channels of our ego and circumstance. When someone becomes obsessively attached to something physical, they are often seeking *love, connection, or value*. These longings aren’t false—they’re misdirected. What brings healing is not guilt or suppression, but conscious redirection. The very feeling that once pulled a person downward can become the bridge that lifts them upward—if they choose to reorient it toward its source.

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The Chernobyler's concept of **teshuvah through the garments**—"קחו עמכם דברים"—is revolutionary. In modern therapeutic terms, it's a model of *reframing and integration*. Instead of discarding the "triggering" experience or memory, the person is asked to bring it *with them* into the healing process. The "garments" (the thoughts, words, or actions in which the experience was clothed) are transformed into vehicles of return. The shame itself becomes the beginning of connection.

Likewise, the figure of **Elijah (Pinchas)** functions as an archetype of the "inner awakener." He represents the flash of yearning or conscience that precedes every turning point. Before someone makes a change, before they unify their thoughts and words (i.e., live in alignment), they experience a *restlessness*, a pull. This is Elijah—an inner voice that whispers, "You are meant for more." When honored, this yearning leads to unification: between body and soul, thought and speech, behavior and identity. And when that happens, there is **shalom**—peace, which here means *wholeness*.

The spiritual pathology of **Amalek**—the inner force that "cools down" passion and mocks longing—is also deeply relevant psychologically. It is the inner cynic, the avoidant voice, the part that says, "Don't bother. Nothing will change." According to the Chernobyler, it is only when we defy this voice with holy longing and conscious speech that we restore G-d's name within us.

In psychological terms, this discourse is a guide to *transforming trauma into growth, desire into transcendence, and fragmentation into unity*. It affirms that healing does not come from silencing parts of ourselves but from *realigning them with their divine root*.

Story

A young man once came to a Chassidic teacher after falling repeatedly into the same shameful habit. With tears, he said, "I want to return, but I keep failing. I feel dirty, broken. I think I've lost my soul." The Rebbe listened deeply, then asked: "What is it that draws you each time?" The man answered quietly, "I think... I want to feel alive." The Rebbe's eyes lit up. "So the yearning is not the problem—it's the direction. That fire in you—it's holy. Now take it, lift it. Speak to G-d from within it. That is teshuvah."

(Source: Told by R' Yitzchak Meir of Ger, adapted in modern language from oral Chassidic transmission)

Story

In a remote village in Eastern Europe during the Second World War, a young girl named Mira was orphaned after a bombing raid destroyed her home. For weeks, she wandered alone, surviving in burnt-out barns, clutching the last thing she had—a cracked music box her mother

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gave her. One day, an aid worker found her. When he tried to take the box away, thinking it useless, she screamed. "It sings to me," she said. "When it sings, I remember who I am."

Years later, Mira became a world-renowned violinist. When asked why she began playing, she simply said, "Because I needed to make my soul sing again."

This story illustrates the core of the discourse: that **even broken vessels—our traumas, missteps, misdirected loves—contain a spark of divine music**. Healing doesn't come by discarding those fragments, but by **lifting them**, listening to what they're still trying to sing.

(Source: Based on survivor testimonies in *Voices from the Holocaust*, USHMM archives)

END NOTE]