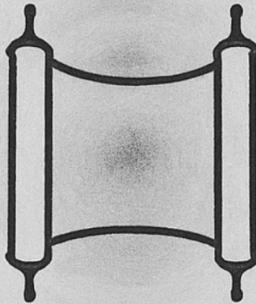


בס"ד

Menachem Nachum of Chernobyl Me'or Einayim Parshas Pinchas



לע"נ

אסתר בת יצחק
Dedicated By:

ר' נחום אהרון ליטשקובסקי

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Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

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.

<p>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.</p>	<p>וַיֹּאמֶר הָיָה אֱלֹהִים לְאֹמֶר פְּנַחַס בֶּן אֶלְעָזָר וְגּוֹי הָנָנִי נָתַן לוּ אֶת בְּרִיתִי שְׁלָוֹם, וְקָרְשׁוּ רְזִיל בְּשִׁׁים לְאָהָרֹן גַּתְפָּהוּ פְנַחַס עַד שָׁהָרָג אֶת זִמְרִי</p>
<p>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?</p>	<p>לְהִבָּין לְשׁוֹן לְאֹמֶר שֶׁהָיָה לִיּוֹשָׁרָאֵל, כִּי הַאֲמִרָה לְפָנָחַס נִאָמֵר בְּכֹתֶב מִפְרָשׁ: לְכָן אָמֶר לוּ הָנָנִי נָתַן לוּ וְגּוֹי, וּמָהוּ הַאֲמִרָה לִיּוֹשָׁרָאֵל</p>
<p>Also, one must understand the expression “He has turned back My wrath,” and not the wording “He removed My wrath,” etc.</p>	<p>גַּם לְהִבָּין לְשׁוֹן הַשִּׁיבָה וְלֹא אָמֶר הַסִּיר אֶת חִמְתִּי וְגּוֹי</p>
<p>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.</p>	<p>דָנוֹךְ מִה שָׁאָמַר רְזִיל אֵין פְּרָעָנִים בָּאָה לְעוֹלָם אַלְאָ בְּשִׁבְיל יִשְׂרָאֵל, וְאֵין טוֹבָה בָּאָה לְעוֹלָם אַלְאָ בְּשִׁבְיל יִשְׂרָאֵל</p>
<p>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.”</p>	<p>שֶׁהָוָא כָּאָמֵר אַצְלָנוּ בָּמְקוּם אַחֲרַ שְׁהַגְגָות כֵּל הַעוֹלָמִות מִסּוּר בַּיַּד יִשְׂרָאֵל שְׁהַמִּזְבֵּחַ בָּסִ רִיבּוֹא נְשָׁמוֹתֵיכֶם שְׁהַמִּזְבֵּחַ הַיְמָשֵׁב, כְּמַיְשֵׁב (שְׁמוֹת כ. ה, ח) וְשְׁכַנְתִּי בְּתוֹכְם</p>
<p>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.”</p>	<p>וְנִאָמֵר (תְּהִלִּים ע. ח, ס') אַחֲל שְׁכַנְתִּי בְּאָדָם, שְׁשָׁכִינָתוֹ וְחִבְרָה הוּא מִפְשֵׁת בְּיִשְׂרָאֵל בְּקָרְבָּן לְבָבֵיכֶם, כְּמַיְשֵׁב (שְׁמוֹת ע. ג, כ. ו) צוֹר לְבָבֵי</p>
<p>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.</p>	<p>שְׁאָרֵיךְ כֵּל אַחֲד לְהִיּוֹת לְבָוּ מִשְׁכַּן לְבָוֹרָא יְתִבְרָה, שְׁלָא וְהַיָּה חָלֵק הַמּוֹשֵׁפָע בּוּ מִפְרָד חַיּוּ מִשְׁרָשׁוּ</p>

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

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 לנו בידיו ליחד את עצמו ואת כל היעולם עם כל הנבראים ואת כל היעולמות הערליונים לאין-סוף 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 ותובה מאין-סוף מעיליה לעיל בהשתלשות מעולם לעולם עד עולם הנה עם כל הנבראים, מאחר שאין דבר נפרד ח"ו מאין-סוף 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.	שहם מינקדים הפל קא"ר, ואז שביל השפע הוא ישר ושלם, ויזורך הברכה והטובה בשביל הנישר שעשו ותאננו ישראל על ידי דבקותנו ויחוזנו אל הפל שזהו אין-סוף 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...”	שמנפוי לא יצא שום רעה ח"ו במל"ש (איכה ג', ל"ח) מפני עליון לא יצא הרעות וגוי.
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 שתאננו שביל מעבר השפע קא"ר.
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.	ובקפק ח"ו איז קלקייל השביל גורם דין ופרעוניות ח"ו, מאחר שאין ייחוד וישראל מפרדים מישרין הפל שזהו אין-סוף ברוך הוא.
Then the entire world and all creatures are, Heaven forbid, also separated.	גפרד ח"ו כל היעולם 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.	ולקビין העוני יומר נקדים משנה דאבות: בעשרה מאמרות נברא היעולם, ומה פ"ל וגוי אלא לפרע מון הרשעים וגוי. לקבין זה שבריאת היעולם היה בעשרה מאמרות בקי להוציא עונש על הרשעים שמאבדים עולם גדול כזה שנברא בפי מאמרות, שהוא בלתי מובן.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>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?</p>	<p>מאחר שהינה באפשר להבראות במאמר אחד, לא יתכן שהברוא ברוך הוא שהוא א-ל אמונה ואין עול (דברים ל"ב, ד') ובראנו בעשרה מאמרות להגדיל עונש קרושים.</p>
<p>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.”</p>	<p>אבל היא באמת פונת המושנה, על פי שנזקע שהי' מאמרות הן עשר מדות הגנראים בספרים ספרות ברוך הוא הוא טוב, ומטבעו של טוב להטיב.</p>
<p>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.</p>	<p>שבusz'er מדות אלו היתה קריית העולם. שהברוא ברוך הוא הוא טוב, ומטבעו של טוב להטיב.</p>
<p>And He, may He be blessed, desired that His attributes and actions be recognized—such as “merciful,” “gracious,” “slow to anger,” and so on.</p>	<p>ונצח הוא יתברך בקדיש יכיריו מדותיו ופעולותיו. שנגנרא רחום ותנוון ארך אפים וכל זה.</p>
<p>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.</p>	<p>אי אפשר כי אם שהיה העולם ונבראים. וזה רצון הבורא יתברך שם לברוא העולם יכיריו גודלותו.</p>
<p>However, because He is Infinite, it would be entirely impossible for human beings to grasp Him, for He is without end.</p>	<p>אבל מפני שהוא יתברך אינ-סוף לא היה אפשר לבני אדם לחשיגו כלל מוחמת שהוא אינ-סוף.</p>
<p>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.</p>	<p>ועל כן גוזה חכמו יתברך לברוא העולם בעשרה המדות הללו שנגנרא מדות על שם שפוד הבורא ברוך הוא את עצמו כביכול כדי שיוכלו להשיג קצת יהודו. יתברך.</p>
<p>That there is a Creator and Master, and that He is the Infinite One who brings all existence into being.</p>	<p>שיש בורא ושליט, והוא אינ-סוף ברוך הוא, הימציא כל הנטצאים.</p>
<p>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.</p>	<p>ומוד את עצמו כביכול ממה למה, שהמה העליונה נקראת אין, שעדין אינה מושגנה.</p>
<p>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).</p>	<p>ומוד את עצמו כביכול ממה למה בהשתקולות מעלה לעול עד מהה העשירות הגנראות מלכות.</p>
<p>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).</p>	<p>כע על ידי המה העשרה יכירו כלל מלכותו, שהוא מלך על כל הארץ, והוא ברא הכל יש מאין.</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>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.</p>	<p>כמ"ש (תהלים קי"ח, כ) זה השער לה' צדיקים יבואו, כי המקה הגדת היא שער ופתח לפנים מי שרצוח. לעבד את בוראו ולקיים עליו על מלכות יתברך שמו.</p>
<p>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.</p>	<p>כנוך שאין מבוא בשום פנים לפנים כי אם על ידי המקה הגדת, והיא ה' ארכונה של שם המהיד, שהיא ה' מוצאות הפה שהוא הדבר, ונקבע גם כן בפי האדם.</p>
<p>Through it a person can cleave to the Blessed Creator.</p>	<p>שעל ידו יוכל לך בבורא יתברך.</p>
<p>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.</p>	<p>וכל זה הוא על ידי טובת הבורא יתברך על ברונו, בכך ישוכלו להשיג מלכותו ואדונותו, צמצם את עצמו ביכול מפהה למטה עד מטה העשירית, כנוך זה בسفرים.</p>
<p>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.</p>	<p>וכל אחד מישראל שם חלק אלוה ממש כאמור לעיל, נשלל ונקבע בתוכם משער מדות אלו שנן אלוהות יתברך.</p>
<p>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.</p>	<p>על ידי הנקו בשער הנ"ל יפיר וישיג יותר גודל אלוהות יתברך על ידי מדותיו העליונות.</p>
<p>And within him will be strengthened the attributes embedded in the portion of his soul, from the supernal attributes.</p>	<p>ויתמזו בתוכו המדות הנקבעים בחלק נשמתו מהמדות העליונות.</p>
<p>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?</p>	<p>אבל מפני שהמדות העליונות לא קינה באפשר שיתעורר בתוכה האדם, מפני שהוא מolibש במלבוש חומר וגוף נפש, ואיך קינה מתחזר לאלהב את הבורא ברוך הוא אהבה זכה, או לירא מפני או שאר מדות.</p>
<p>For the natural physicality would not allow him to be stirred to such a spiritual matter.</p>	<p>כי על ידי טبع הגוף לא קינה מניה להתעורר לך רוחני כזה.</p>
<p>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.</p>	<p>לכך נאטמתם ביכול מדותיו יתברך גם כן בקרים גשמיים, שהוא אהבת הטענוגים מזה העולם הגשמי, ויראה חיזונית, שנן יראת העונש ויראה בני אדם זה מזה.</p>
<p>Level after level, until the supernal attributes descended from cause to effect until they reached very lowly things.</p>	<p>מדרגה אחר מדרגה עד שפחתו המדות העליונות מעלה לעול עד האישן לקרים שפלים מאד.</p>

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

<p>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.</p>	<p>וְכֹל זֶה כִּי עַל יְדֵי הַחֹמֶר שָׁמְתָה אֹהֶן לְתַעֲנוּגִים הַגְּשָׁמִים, יַתְעֹרֶר בּוֹ מִזְרָתָה הַאַהֲבָה שֶׁשְׁמָ בְּרוּכָר הַהוּא.</p>
<p>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,</p>	<p>וְכַשְׁיִשׁ לוֹ דִּעָת וְאֶמְוּנָה שָׂזְחָה מִפְּדָת הַאַהֲבָה הַעַלְיוֹנָה, שַׁהְבָּרוּא בָּרוּךְ הוּא מִזְדְּצָמָט אֶת עַצְמוֹ עַם זֶה הַמְּדָה לְזֶה הַעוֹלָם עַד אָתוֹ הַדָּבָר, בְּכָדִי שִׁיוֹכְלָוּ לְאַחֲזָה, בָּזָוּ הַאַהֲבָה.</p>
<p>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.</p>	<p>אָזִי תִּכְרֹף יַתְרֹד וַיָּאֵחֶזְבּוּזְוּ הַאַהֲבָה שְׁפָטָעָרָה בּוֹ, וַיַּחֲלִל אֶת הַבּוֹרָא יַתְבִּרְךְ אַהֲבָה חַזְקָה.</p>
<p>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.</p>	<p>וּבְנָדָאי יַתְוֹסֵף בּוֹ אַהֲבָה יוֹתֵר וַיַּוְתֵּר בְּמַעֲנוֹגָ רַוְחָנִי, כִּי מִסְעִין לוֹ לֹמַד שְׁבָא לְטָהָר, וַיַּהַל לוֹ אֶזְעָל יְדֵי שְׁפָטָעָרָה הַמְּדָה בּוֹ כָּבָר, וְהַבָּנוּ.</p>
<p>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.</p>	<p>וְאֶזְעָל מִבְּיאָה הַדָּבָר, דִּמְנִינוּ הַמְּדָה שְׁחִינָה בְּצָמָצּוֹם וּמִיצָּר, אֶל שְׁرָשָׁה, אֶל עוֹלָם הַאַהֲבָה וּמַעֲנוֹגָ הַעַלְיוֹן שַׁהְוָא בְּלֹוּ. כָּל מִיצָּר, שֶׁשְׁמָה כָּמָסְדִּים גָּמוּרִים.</p>
<p>From there, the world is built, as it is written (Tehillim 89:3), “The world shall be built with kindness.”</p>	<p>שְׁמַפְּשִׁים בְּנִין הַעוֹלָם, כְּמַ"שׁ (תְּהִלִּים פ"ט, ג') עוֹלָם חֲסִידָה. יְבָנָה.</p>
<p>And through this, he fulfills the will of the Blessed Creator, whose intention was only to arouse him to supernal love.</p>	<p>וְעַל יְדֵי זֶה הוּא עֹשֶׂה רְצׂוֹן הַבּוֹרָא יַתְבִּרְךְ, שְׁלִיאָה הַגְּתָה. בְּנָתָה כִּי אִם לְעוֹרָרֹו לְאַהֲבָה הַעַלְיוֹנָה.</p>
<p>And just as he brings the higher attribute out of constriction, so too the judgments are lifted from him and from the world.</p>	<p>וְאֶזְעָל כְּמוֹ שְׁמוֹצִיא הַמְּדָה הַעַלְיוֹנָה מִן הַצָּמָצּוֹם, כִּי מִסְתְּלִיקָנוּ גַם כֵּן הַדִּינָן מִמְּנוּ וּמִן הַעוֹלָם.</p>
<p>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.</p>	<p>כִּי הַדִּינָן הַסּוֹד הַצָּמָצּוֹם. אֶל כָּשְׁהוּא יוֹצֵא מִן הַצָּמָצּוֹם, אָזִי נַתְבְּטָלוּ הַדִּינָן, וּנְתֹסֵף טָבָה וּבָרָכה עַל יְדֵוּ.</p>
<p>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.</p>	<p>וְכוֹנְדוּ בְּכָל הַמְּדֹדָה, בְּגַוּן יְרָאָה. גַּוְרָה חַכְמָתוֹ יַתְבִּרְךְ הַבְּלָתִי מוֹשָׁגָת שֶׁאָי אָפְשָׁר לְבָוֹא לִירָאָה הַגּוּמָרָה וְהַגְּכָה. מְבָלָעָדִי שִׁיחָה זָכָר שִׁיעָרָר אֶת חֹמְרוֹ לְזֹאת הַמְּדָה.</p>

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

<p>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.</p>	<p>על כן נתקפשה ממדת היראה הצליזנה וננטמזהה בקדרים שפלים וגשמיים עד מקום שיוכל האדם ההורמי להתקוער שם בפנזה ההייא, מלחמת שגם הקבר היראה מלובשת גם כן קבר ההורמי כמוותו.</p>
<p>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.</p>	<p>כגון כל יראת ההיינזיות. ועקר הפנזה מהברא שמאן צמץ זאת המאה שם, בקדרי שועל ידי הפלוקם ההורם ששם צמצום היראה הצליזנה, יוכל לפגיע אל היראה מהברא ברוך הוא בקהל.</p>
<p>For since fear has already fallen upon him, he is able to begin fearing immediately—with that same fear—of the Blessed Creator.</p>	<p>מלחמת שנפל עליו כבר יראה, יוכל להתחילה לירא הברא עם אמתה היראה מון הברא ברוך הוא.</p>
<p>And he lifts that fear from its place of constriction and brings it upward to its source.</p>	<p>ומוציאו זאת היראה ממקום הצמצום ו מביאו למעלה לשראה.</p>
<p>And through this, the judgments that he feared are nullified. Understand this well.</p>	<p>ועל ידי כן נתבטלו אוטן הדיןין שהינה ירא מכם, ודע לעיל.</p>
<p>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.</p>	<p>כי עיקר הדיןין הם מלחמת שהוא על ידי צמצום, ובhabian למעלה לשראה לכוון הברא ברוך הוא. נתבטלו מלחמת שעיקר הפנזה לא קיתה כי אם לעוררו.</p>
<p>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.</p>	<p>אבל מי שאין בו אמונה ו דעת זה, ונשאר במקומו למטה, ומושך את עצמו עם חלק הפהה הצליזנה לא מקום הצמצום יותר, ובאי עליו אוטן הדיןין כי.</p>
<p>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.</p>	<p>וכו בכלל ישראל, כשהעוכדים בדעת זה, מוציאין כל המידות מן הצמצום ו מביאין אותו למעלה.</p>
<p>Then there are no judgments in the world and they have no power whatsoever, and the straight path is repaired.</p>	<p>ואין דין בועלם ואינם שולטים כלל, ונתקו שביל ההורם.</p>
<p>Then goodness comes to the world through the path and way that they repaired.</p>	<p>ואו טוביה באה לעולם בשבילי ודרך שתקנו.</p>
<p>Whereas, Heaven forbid, the opposite is true when this is not the case. Understand this well.</p>	<p>מה שאין כן בפה ס"ו, והכו.</p>

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

Even above, there is also a state of Chesed (Kindness) and Gevurah (Severity), yet it is for the benefit of the recipients.	אף של מעלה הוא גם פ"ו בבחינת חסד וגבורה, מכל מקום הוא לטובות 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 לויל מחת הגבורה המצמצם מחתו של חסד כפי כתם המקבלים, לא היה אפשר לנבראים לקלב חסד ההוא הטע 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.	על ידי מחת הגבורה נצטמצמה מחת החסד בנתיב היישר כפי שוויכלו המקבלים לקלול פנוּע.
Whereas, the constriction below generates judgments—if it is separated from its root. Understand this.	מה שאין פ"ן מצטצום שלמטה, הוא גורם דיןין אם הוא נפרד משורשו, והבנ'.
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.	וכו באקה גם פ"ו כד: קשאוקבון קאקהה קהייא שנצטמצמה שם, רק אותו קדבר הומרה הוא גם כן בצמצום, ובאיין דיןין פ"ו על ידי זה.
And this applies to all the attributes.	וכו הוא בכלל 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.	כללא דמלתא: כי כל הקרים הנסתרים והנבראים, גם רק משל לקבינו מינם הנמשל, שהוא בבחינת אלקות שברבר ההוא.
Through this, "the whole earth is filled with His glory" (Yeshayahu 6:3).	(שעל ידי זה, הוא מלא כל הארץ בבודו) (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 קרב לקבינו למלמד איזה ענין שאנו אפשר למלמד להשיג הקבר, כי אם שישפfil לו קרב הקבר 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.	פ"ו היא כונת הבורא ברוך הוא בועלמו, במא שהווטבעו מדות עליונים גם פ"ו בקרים שפלים ותמים.
As it is written (Devarim 30:15), "See, I have placed before you today life and good, and death and evil."	כמ"ש (בראים ל', ט"ו): ראה נמתי לפניו היום את הרים ואת הטוב, ואת הлоות ואת קרע.
For this is the choice that is given into the hands of man—to draw himself with that attribute either upward or downward.	כי זה הבחירה שבחן האדם: להמשיך את עצמו עם אותו המידה או למעלה או למטה.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>“And you shall choose life” (Devarim 30:19)—meaning, choose the vitality, the divine intention that is embedded within that thing.</p>	<p>וְתִּתְּחַנֵּף בְּחִיּוֹת (דְּבָרִים ל', י"ט): פִּירּוֹשׁ, בְּחִיּוֹת, בְּכִינָת כְּבָרוֹא בָּרוֹךְ הוּא שְׁבָדֵךְ הַהוּא.</p>
<p>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).</p>	<p>כִּי בְּהַפְּךְ ח"וּ נִקְרָא מִתְּהָ: שְׁמֹרִיד הַמְּדָה לְמַטָּה, כִּי מְאֹן דְּבָרִת מִדְּרָגָה קָרִי בֵּיהֶן וִימְתָּ (זֹהָר חָלָק ג', קְנָבָע ע"א).</p>
<p>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.</p>	<p>וְזֹהוּ (קְוַעַלְתָּ ט', ט'): רָאָה חִיּוֹת עִם אַשְׁהָ אֲשֶׁר אַהֲבָתָ פִּירּוֹשׁ, עִם אַוְתָּה אַהֲבָתָה תְּרַא אֵלֶּה חִיּוֹת שְׁמַלְוִיכֶשׁ בְּדָבָר הַהוּא.</p>
<p>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.</p>	<p>וְלֹא שְׁתִּפְּלַשׁ לְמַטָּה וְמִשְׁאָר הַמְּדָה בָּאֲמָצּוֹת שֶׁם, רַק תְּדַבֵּק בְּאַהֲבָתָה כְּבָרוֹא עַל יְדֵי זֶה.</p>
<p>Then the attribute will rise to its root, which is the aspect of life.</p>	<p>וְאַז מַעְלָה הַמְּדָה לְשָׁרֶשֶׁת שַׁהְיָא בְּחִינָת חִיּוֹת</p>
<p>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:</p>	<p>וְזֹהוּ וְיִקְרָא כ', י"ז: וְאַיִשׁ אֲשֶׁר יִקְחֶה אֶת אֲחֹתוֹ חַסְד הַהוּא, כְּמַבּוֹאָר אֲצַלְנוּ בַּמְּקוֹם אַחֲרֵי בְּשֵׁם הַבָּעֵל שֶׁם טֻוב נוּבָגָם:</p>
<p>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.</p>	<p>כִּי אַהֲבָתָה הַעֲלִיוֹנָה, בְּכָדֵי שָׁעֵל יְדֵי זֶה יוּכְלָה לְבוֹא לְאַהֲבָתָה הִי, שְׁמַפְלָעָצְנִי זֹאת לֹא יִתְעוֹרֶר בּוּ מִזָּה הַהוּא</p>
<p>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>”?</p>	<p>וְעַל כֵּן אַקְרֵה הַתּוֹרָה: וְאַיִשׁ אֲשֶׁר יִקְחֶה אֶת אֲחֹתוֹ, וְנִמְשַׁךְ לְמַטָּה עִם אַוְתָּה הַמְּדָה—אַיִשׁ לֹא בָּנָן דַעַת לְהַבְּין כִּי חַסְד הַוּא.</p>
<p>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.</p>	<p>פִּירּוֹשׁ, שַׁהְיָא נוֹכֵל מִפְּלַחַת מִמְּדָת הַחַסְד הַעֲלִיוֹנָה, בְּכָדֵי שָׁעֵל יְדֵי זֶה יִהְיֶה לוּ בָּנָל לְבוֹא לְאַהֲבָתָה כְּבָרוֹא בָּרוֹךְ הוּא</p>
<p>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.</p>	<p>וְקַדְרָבָה, עַל יְדֵי זֶה נִמְשַׁךְ לְמַטָּה, וּמִקְרֵית כְּבִינּוֹל רָצְוֹן וְכִנּוּת הַבָּרוֹא בָּרוֹךְ הוּא לְשִׁגְנּוֹתָו, וְדַע לְעֵילָן.</p>
<p>There is no greater blemish than this, Heaven forbid.</p>	<p>וְאַזְנֵי לֹכֶד פָּגָם גָּדוֹל מִזָּה ח"וּ</p>
<p>And this too is the meaning of what our Sages said: “The Holy One grabbed Yeravam by his cloak and said to him: Return!”</p>	<p>וְזֹהוּ גַם בְּפִירּוֹשׁ מִה שָׁאָמְרוּ רֹזְ"ל: תְּפִסּוּ הַקְּבִ"ה לִרְבָּעָם בְּבָגְדָוָן וְאָמֵר לוּ חִזּוּר בְּקָ</p>
<p>For a cloak (<i>beged</i>) is a garment, because the matter in which the supernal attribute (love or fear) was clothed is called a <i>beged</i>, as explained—meant to help him.</p>	<p>כִּי בָּגְדָה הוּא לְבּוֹשׁ, כִּי הַקְּבָרָה הַהוּא שְׁגַנְלְבָשָׁה בּוּ הַמְּדָה הַעֲלִיוֹנָה—דְּבָרִינוּ אַהֲבָתָה אוֹ פָּנָרָה—נִקְרָא בָּגְדָה פָּאָמֵר, בְּכָדֵי שִׁיוּלָנוּ</p>
<p>But if one has no understanding, Heaven forbid, then it becomes for him, on the contrary, a poison of death—as mentioned.</p>	<p>וְאֵם אֵין דַעַת ח"וּ, אַדְרָבָה נִעְשָׂית לוּ סִם הַמוֹת כְּאָמֵר</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>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.</p>	<p>כפי הקב"ה, מלחמת שחרפץ חסד הוא ואין רוצה במתתם של רשעים, ממצטצם את עצמו אל האדם באשר הוא שם, במרקחה הדריא, כאמור.</p>
<p>And this is what is meant by “He grabbed him by his cloak”—i.e., the garment He wore in that moment.</p>	<p>וזה נקרא תופטו בגדיו, בלבשו שנטלבש בו בעת הדריא.</p>
<p>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.</p>	<p>ונאמר לו חזר בך, כי אדרבה על ידי המלה הדריא שנטעתו רורה בך כהיום, אז הוא עת לחשות לה, ולשוב ולחזר אל ה'.</p>
<p>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.”</p>	<p>כמאמר הבעל שם טוב נבג"מ על פסוק (שיר השירים ב', ט): משגית מן החלונות מציץ מן החרכים</p>
<p>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.</p>	<p>כפי אפלו בפעעה שחרשׁו הולך לחשות עבירה בתקר מiquid, נופלת עליו יראה, ומתקאה כאלו רואה אותו שומם אדם.</p>
<p>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.</p>	<p>זהו שמייראה השלילונה מצמצמת את עצמה אליו בפעעה הדריא, להביא יראה בלבו, בקדוי שמייראה מהבורה ברוך הוא ויעזוב סכלותו.</p>
<p>But rather, with that love and fear, it will become easier for him to begin loving the Blessed One.</p>	<p>אלא, אדרבה, באקהה וקירה הדריא, יינה נקל לו להתחליל לאhabו ותברך.</p>
<p>Therefore, it appears to him as though “Someone peers through the windows and gazes through the cracks.”</p>	<p>ועל כן מתקאה לו כאלו אחד משגית מן החלונות, ומיצץ מן החרכים</p>
<p>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.”</p>	<p>ונזה גם פירוש הפסוק (הושע י"ד, ב'–ג): שובה ישראל עד ה' אלקייך כי כשלת בעונך. קחו עמכם דברם וגורי אמרו אליו כל תשא עון וגוי</p>
<p>The explanation is: “Return, O Israel, unto Hashem”—and the quality of the return (teshuva) is by means of your God, meaning through Elokecha—which refers to the contraction of His Divine Presence and attributes into lowly, physical things.</p>	<p>שהפירוש הו: שובה ישראל עד ה' ואיךות התקשיבה היא על ידי אלקייך, שהוא צמצום אלוהותך יתברך ומדותינו בכלל צדוקים והשפאים והחמורים</p>
<p>It is specifically through that contraction that one comes to teshuvah, as explained above.</p>	<p>פבואה זו נזק לידי תשובה כאמור לעיל</p>
<p>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.</p>	<p>כפי לית אחר פניו מיניה, שם הוא גם באלוהותך יתברך, שמאצטצם אליו בקדוי שתוכל לאוזו עצמה בו ויתברך ובמדותינו</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>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.</p>	<p>ונזהו גם בפירוש (דברים י', כ'): את ה' אלקיך פירא, (שם ו', ה'): ואהבת את ה' אלקיך—שהוא הצמוץ שם, והבו.</p>
<p>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.”</p>	<p>ואמור: כִּי כָּשָׁלַת, ופירוש: ואם כשלת על ידי האהבה שנטעורה בה, לא מחלוקת רע המקה ח"ו, רק בטעונה.</p>
<p>The iniquity is called by your name, for you separated and disconnected yourself from your root by lacking the above-mentioned understanding and faith.</p>	<p>שְׁהַעֲזָנוּ נִקְרָא עַל שְׁמָה, שְׁנִפְרָדָת וּנִפְסָקָת מִשְׁרָשֶׁךָ עַל</p>
<p>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.</p>	<p>רַק עַצְּחָה הַיּוֹצָא: קְחָו עַמְּכָם דָּבָרִים, כִּי הַדָּבָרִים</p>
<p>“Say to Him...”—the word אמרו (say) comes from the root meaning <i>connection</i> or <i>cleaving</i>.</p>	<p>עַמְּכָם שָׁהַם הַלְּבוֹשִׁים שְׁנִתְלַבְּשָׁה שְׁמָה הַמְּקָה. הַאֱלֹקִיות—קְחָו עַמְּכָם וּשׂוּבוּ אֵלָה</p>
<p>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.</p>	<p>מִלְשׁוֹן אָמְרֵי חַלְוקָו, שְׁתַּרְכְּבָו וְתַּעֲלָו אָלָיו כָּל. פירוש כל הַלְּבוֹשִׁין שְׁנִתְלַבְּשׁוּ מִדּוֹת עַלְיוֹנוֹת.</p>
<p>Then “You will forgive iniquity”—meaning there will be an elevation of that sin, which becomes a throne for the supernal goodness.</p>	<p>וְאַז תָּשָׁא עָזָן, יָקָה עַלְיהָ לְאַזְתָּו עָזָן, שְׁנִעַשֶּׂה כְּפָא לְטוֹב הַעַלְיוֹן.</p>
<p>Through that sin, you came to goodness, and the evil is sweetened.</p>	<p>שְׁעַל יְדֵיו בָּאת לְטוֹב, וּנְמַפְּקָה בְּרַע.</p>
<p>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.</p>	<p>וְאַז וּנְשַׁלְמָה פָּרִים—שְׁהַן סֹוד פְּיַרְדִּים, שְׁמַמָּה בְּאַיִם הַדִּינִים.</p>
<p>Therefore, there is completion and sweetening—of our lips—and it becomes the five outlets of the mouth, which is speech.</p>	<p>וְעַל כֵּן נִצְחָה שְׁלִימּוֹת וְהַמְּתֻקָּה שְׁפָתִינוּ, וּנִצְחָה בְּחִינָת הַיּוֹצָא.</p>
<p>The final hei (ה) of the Divine Name becomes complete, and total unification occurs—that Hashem will be King over all the earth.</p>	<p>הַיּוֹצָא נִצְחָה שְׁלִימּוֹת וְיִיחְווֹד גָּמָור, שִׁיחָה הַיּוֹצָא לְמַלְךָ עַל כָּל הָאָרֶץ.</p>
<p>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.”</p>	<p>כִּי זֶה בְּחִינָת מְלַחְמַת עַמְלָק, שַׁהְוָא מְלַחְמַת הַיּוֹצָא</p>
	<p>הַרְעָ, כְּאָמָר בְּכַתּוֹב (שְׁמוֹת י"ז, ט"ז): מְלַחְמָה לְהַיּוֹצָא</p>
	<p>בְּעַמְלָק מַדּוֹר דָּוָר</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>For in every generation—just as when the Israelites left Egypt—the Samech-Mem itself clothed in Amalek and came to battle Israel,</p>	<p>שַׁהוּא בְּכָל דָּוָר וְדָוָר. כְּמוֹ שְׁהַיָּה בְּצָאת יִשְׂרָאֵל מִמִּצְרַיִם, נִתְלַבְּשֵׁה הַסְּמִינָה עָצָמוֹ בְּעַמְלָק, וַיֵּצֵא לְהַלְלָם בְּיִשְׂרָאֵל</p>
<p>so too in every generation he seeks, Heaven forbid, to uproot the world from the Blessed Creator.</p>	<p>בְּכָל דָּוָר וְדָוָר רֹצֶה לְעֹקֵר חַיּוֹת הַעוֹלָם מִהַבָּרוֹא יִתְבָּרַךְ.</p>
<p>How? By drawing people, when a certain attribute from the supernal attributes enters their heart, through which they could have grasped the good—</p>	<p>עַל יְדֵי שְׁפָטָמִשִּׁיךְ בְּנֵי אָדָם, אַתְּרִי שְׁבָאָה לָהֶם שָׁוֹם מִזְהָב בְּלִבָּם מִהְפָּדוֹת הַעֲלִילִזְׁנִים, כַּאֲמָר, שָׁעֵל יְדֵם הַיּוֹם יִכְלִים לְאָחוֹן בְּטוּב</p>
<p>instead, through it, they become even more distant, in our many sins.</p>	<p>וּקְדוּרָבָה, עַל יְדֵי זֶה מַתְרַחֲקִים עוֹד יוֹתָר, בְּעֻנוּתֵינוּ קְרָבִים.</p>
<p>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.</p>	<p>שַׁהוּא סֹוד גָּלוֹת הַשְׁכִּינָה, שָׁוֹכוֹן בְּמַחְתּוֹנִים לְהַיִטְבָּם, וּרְשָׁעִים, אֲדֹרָבָה, חֹטָאִים עַל יְדֵי זֶה</p>
<p>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 (כָּס) of Y-H”—where the Alef is missing from the word <i>Kisei</i> (throne).</p>	<p>וְעַל כֵּן אִין הַשָּׁם שָׁלֵם וְאִין הַכְּפָא שָׁלֵם, כִּמֵּשׁ שָׁם: כִּי יְדׁ עַל כָּס יְיָה—שְׁחַסֵּר הַאַלְפָה מִן כְּפָא</p>
<p>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.</p>	<p>כִּי הַהִ אֲפָרָנָה הִיא בְּחִינָה שְׁכִינָה, שָׁוֹכוֹן בְּמַחְתּוֹנִים, שְׁהַן בְּצֹצּוֹת הַקָּדוֹשִׁים וּבְנִשְׂמֹות יִשְׂרָאֵל</p>
<p>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.</p>	<p>וְאִילוּ הַיּוֹם יִשְׂרָאֵל עֹזֶבֶן בְּדַעַת הַאֲמָר, הַיּוֹם מַעֲלִין כָּל הַקְּרָבִים לְמַעַלָּה, וְהַיּוֹם נִעְשֶׁן כְּפָא שָׁלֵם לְבָרוֹא בְּרוֹךְ הַוָּה.</p>
<p>As it is written (Yeshayahu 66:1), “The heavens are My throne, and the earth is My footstool.”</p>	<p>כִּמֵּשׁ (יְשָׁעִיָּהוּ ס"ז, א'): הַשָּׁמַיִם כְּסָאִי וְהָאָרֶץ קְדוּם רָגְלִי.</p>
<p>For that is a small throne in comparison to the upper throne in the supernal worlds.</p>	<p>כִּי הוּא כְּפָא קָטָן נִגְדֵּד הַכְּפָא שְׁלָמָעָלה בְּעַולְמוֹת הַעַלְיוֹנוֹם.</p>
<p>And then there would be total unification of all things to the Master of the world, and the Name would be complete.</p>	<p>וְהַנִּהְיָה יְחִידָה אָמָור כָּל הַקְּרָבִים לְאַלְפָוּ שֶׁל עָולָם, וְגַם הַשָּׁם שָׁלֵם.</p>
<p>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.</p>	<p>כִּמְבוֹאָר אֲצַלְנוּ בַּמְקוּם אַחֲרֵי, מִזָּה שַׁהְוָא בְּחִינָה (מִשְׁלֵי ג', ו'): בְּכָל דַּרְכֵיכֶד דַּעַתָּה, לִתְהַזֵּד הַהִ אַל שְׁלֹשׁ אֶתְחִוּתָה גְּשִׁים.</p>
<p>All parts of the letters, from Alef to Tav, which fell in the Shattering, would then be unified to the Name.</p>	<p>כָּל חָלְקֵי הָאֶתְחִוּתָה מִאַלְפָה עַד תָּוֹ, שְׁגָפְלֵי בְּשִׁבְירָה, לִיחְיֵד אֶל הַשָּׁם.</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>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.</p>	<p>מה שאין בנו מלחמת מלחתה עצמה, שנקרה מפְרִיד אלוף—מִפְרִיד אַלּוֹפּוּ שֶׁל עָולָם מִשְׁכִּינָתָה.</p>
<p>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.</p>	<p>או אין הכסא שלם, והוא חסר אל"ה, שאיןו בכוון הכסא—בחינת הדום לאלוף, אלוף של עולם.</p>
<p>Therefore it says “כָּס” (throne) lacking the Alef, as it is written: “For a hand is on the throne of Y-H.” Understand this.</p>	<p>על כן כתוב כס חסר אל"ה, בפ"ש: כי יד על כס י"ה, וזהו.</p>
<p>And this is also (Hoshea 14:3): “We will offer the bulls of our lips”—which is the secret of speech.</p>	<p>וזהו גם פון (הושע י"ד, ג): ונשלה מה פרים שפתינו, שהוא סוד הדבר.</p>
<p>And with this you will understand the verse: “A righteous person rules through the fear of God”—“Who rules over Me? The righteous.”</p>	<p>ובזה פבין מה שנאמר: צדיק מוישל ביראת אלקים—מי מוישל بي? צדיק.</p>
<p>For through the wicked, the world collapses and remains in constriction and judgments, Heaven forbid.</p>	<p>כי על ידי הרשעים מותמיט הולם, ונשאר במצויים. וידין ח"ו.</p>
<p>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.</p>	<p>ועל ידי הצדיקים, נתישב בבריכול חמת המלך, בהכנסה. לאביו, אפלו בשעת חמתו.</p>
<p>For since the King’s will is drawn to his dear son, the attribute of love is aroused upon his son.</p>	<p>מחמת שרצו המלך נתקרב מאד לבנו חמד לו, נתעוררה בו מזחת האהבה על בנו.</p>
<p>And then the attribute also extends to those at the gate of the King.</p>	<p>ואז נפתחת גם פון המדה על אותם שבעיר המלך.</p>
<p>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.</p>	<p>פון הוא על ידי הצדיקים, שמקרבו את עצם עם כל הרים לאביהם שבשמים. ועושין לו בית רוח, נתישב דעתו בבריכול, ונמקין הדינים שיתעורר על ידי הרשעים.</p>
<p>And this is the meaning of “to exact retribution from the wicked who destroy...”</p>	<p>וזהו לפרט מקרשעים שמאבדים וגוי.</p>
<p>“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.</p>	<p>בעשרה מאמרות—כי אף שבקיראה קיתה בעשרה מאמרות, לטובתו, בקדישם שם באקומו השל פיל יוכלו לאח במדתו.</p>
<p>Likewise, His attributes and Divinity were contracted to them so they would recognize them, as explained above.</p>	<p>וכן נצטמצמו מדורתי ואלהו אצלם, בקדישיכיו.</p>
<p>Yet nevertheless, on the contrary—because of this they became more distant.</p>	<p>ואף על פי כן, אדרבה, על ידי זה מתרחקים עוד.</p>

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

“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.	וְלֹתֶת שָׁכֶר טוֹב לְצִדְיקִים שָׁמְקִים... כִּנְיָל, עַל זֶה שָׁנְבָרָא בַּעֲשָׂרָה מְאֻמָּרוֹת עַל יְדֵי צָמְצּוּמִים, כִּי מִבְּלָעָדִי זֹאת לֹא דָהָא אָפָּשָׁר, וְקָבוֹן
And it is known that a Kohen represents the attribute of chesed (kindness).	וְנוֹדָע שְׁבָרְנוּ הוּא מִזְתַּחַד הַחֲסָד
For even though we find strictness among Kohanim, this too corresponds to the supernal attributes.	כִּי אָף שָׁמְצִינוּ מִזְתַּחַד קְפָנּוֹת בְּפֶהָנִים, הוּא גַּם כִּנְיָל בְּמִזְמּוֹת עַלְיוֹנִים
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.	כִּנְיָל גַּם בְּפָקוֹם הַזֶּה לְפִי מִזְרָגָתוֹ, כִּי קְפָנּוֹת הוּא מְצָמִים לְמִזְתַּחַד הַחֲסָד שִׁיהְיָה בְּיִשְׁרָאֵל
Without that strictness, their kindness would overflow far more than appropriate for the order of this world.	לֹאֶלְאָ קְפָנּוֹת שְׁלָקָם, הַזֶּה תְּסִדֵּם רַב יוֹתֵר וַיּוֹתֵר מִמֶּה שְׁאָרֵיךְ לְהַתְּהַגֵּג בְּעוֹלָם הַזֶּה.
And behold, in the episode of Zimri at Shittim, when Israel began to stray after the daughters of Moav,	וְהַנֵּה, בְּמִשְׁעָה זִמְרִי בְּשָׁטִים, שְׁהַתְּחִילוּ יִשְׂרָאֵל לְזִנּוֹת אֵל בְּנוֹת מוֹאָב
they took hold of the attribute of the Blessed Creator, the attribute of love, and through this distanced themselves from Him.	תִּפְסֹסּוּ מִזְתַּחַד הַבּוֹרָא בָּרוּךְ הוּא, מִזְתַּחַד הַאֱהָבָה, וּנְתַרְחַקּוּ עַל יְדֵי זֶה מְנֻפָּה יִתְּבָרֵךְ
Whereas through that love they could have become closer—but they remained stuck in the contraction where the supernal love had been confined.	שָׁאָרֵיךְ, עַל יְדֵי זֶה קָיוּצָה יָכוֹלִים לְהַתְּקַרְבָּה, וּנְשָׁאָרוּ בְּמִצְמִים, מִקּוֹם שְׁנָאָטָמָה שֶׁם הַאֱהָבָה הַעַלְיוֹנָה
And they were drawn downward to a place of judgment and contraction.	וְגַנְמַשְׁכּוּ לְמִטָּה לְמִלְקָומָם הַדִּינִים וְהַאֲצָמוֹם
Therefore, punishment came upon them, Heaven have mercy—twenty-four thousand Israelites perished.	וְעַל כֵּן בָּא לָהֶם הַעֲזֹשָׁ, רַחֲמָנוּ לָצָלוּ, שְׁמַתוּ כִּדְבָר אֶלְף מִיְּשָׁרָאֵל
But Pinchas, by seizing the zeal of the Holy One, stood up and restored the attribute of chesed that the wicked had cast down.	וּפִינְחָס, עַל יְדֵי שָׁאָחָז קְנָאת קֹנוֹן, וְהַקִּים וְהַתְּקִין אֶת מִזְתַּחַד הַחֲסָד שֶׁהַפְּלִילִי הַרְשָׁעִים
Therefore, he merited to become a Kohen.	וְעַל כֵּן זָכָה לְהִיוֹת כֹּהן
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.	וְזֶה הַשִּׁבְבָּס אֶת חָמְתִי—הַשִּׁבְבָּס הוּא מַלְשָׁן מִשְׁיבָּת נֶפֶשׁ, שְׁנָתִינִשְׁבָּה רֹוחַ כְּבִיכּוֹל, כִּנְיָל
Like a beloved son through whom judgments are sweetened and absorbed into kindnesses.	עַל יְדֵי בָּן אֲהָוָה, שְׁנָמְתַקּוּ עַל יָדוֹ הַדִּינִים וְגַנְכָּלוּ בְּחַסְדִּים
Therefore: “It shall be for him and his seed after him an everlasting covenant of priesthood.”	וְעַל כֵּן: וְהִתְהַהֵּה לוֹ וְלֹזְרָעֵו אֶתְרָיו בְּרִית כְּהַנָּת עַזְלָם

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

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.

ועל פן לא נתפחו פינחס עד שחרג את זמרי, שאנו
אחסן והתקין מזות החסד, ותבבו

Blessed is Hashem forever and ever, Amen and Amen.

ברוך ה' לעולם, אמן ואמן

[NOTE Summary]

The discourse opens with the verse "וַיַּאֲשַׁר יְהֹוָה אֶת אֶחָתוֹ 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 הוּא”—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 “משגיח מן החלונות מציז מון החרכים”—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 עמכם דבריהם” ("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 *Aluf shel olam* (the Master of the world) from His dwelling. Therefore, it says “כִּי יָד עַל כָּסֵא יְהֹוָה”—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 “ונשלה פרים שפתיינו”—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.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

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 **ניען**, 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:

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

- **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 Chernobyl, 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.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

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.

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” (שׁוֹלֵחַ) is present tense, implying even now, since it does not say “I will send” (אָשַׁלֵּחַ).

לכו אמר הנני נתנו לו את בריתנו שלום, במאיר שפנחו מאה גודל השלום שסויים הטעפה היא בשלוּם והתורה נקרא שלום שאמיר (משל ג', י"ז) וכל נתיבותיה שלום והבא בזרך נתנו לו שלום

לஐין הענין נקדמים הפסוק (מלachi ג', כ"ג) הנה אני שולח לכם את אליהו הנביא לפני בוא וגוי דלשון שולח הנה דמשמע אף עכשו מಡלא כתיב אשלה לכם גוי.

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

<p>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.</p>	<p>דָּאָמַת הָוָא שָׁכַל הַשְׁתָּקָקָה וַיְשַׁרְאֵל עַזְבֵּדִ ה' לְאַבְיכֶם שְׁבָשָׁמִים הָוָא עַל יְדֵי בְּחִנָּת אַלְיָהוּ שֶׁהָוָא הַמְבָשָׂר לְכָל דָּבָר שֶׁהָוָא שְׁלָמוֹת בְּגַנּוֹן תּוֹרָה וְתּוֹפָלָה שֶׁהָוָא יְהֹוָד שְׁלָם כְּנוֹךְ עַבְמַקְשָׁבָה וְדַבְּרָר שֶׁהָוָא יְהֹוָד גָּמוֹר</p>
<p>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.</p>	<p>וּמְקֻדָּם זֶה אֶצְרִיךְ תְּשׁוֹקָה גְּדוֹלָה וְתְּשַׁקְּדָל וְזֶה עַל יְדֵי בְּחִנָּת אַלְיָהוּ הַמְעוּזָרָה הַתְּשׁוֹקָה מְקֻדָּם וְאַסְפָּר כֵּד הָוָא בְּחִנָּת מֶשֶׁיחָה</p>
<p>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.</p>	<p>כִּי בָּזְדָּאי בְּכָל תְּפָלָה הַקְּגֻנָּה שֶׁהָוָא בְּיְיחָד מַחְשָׁבָה וּזְבוּר נְצָחָה תְּקוּן בְּחִנָּת מֶשֶׁיחָה כְּמוֹ שְׁבָבִיאת מֶשֶׁיחָה אַזְקָנָיו בְּמִהָּרָה בִּימֵינוּ יְהָיָה יְהֹוָד וְשְׁלָמוֹת גָּמוֹר בְּתִימִידּוֹת</p>
<p>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.</p>	<p>כִּי אָז יְהָיָה עַלְיָה לְכָל הַמְחֻשָׁבָות וְהַאֲוֹתִיוֹת שֶׁהָוָא קְדוּבָר כֹּן הָוָא בְּכָל אָדָם בְּשַׁעַת הַתְּפָלָה וְתּוֹרָה בְּחִנָּת מֶשֶׁיחָה. הַיְיחָד הַזֶּה שֶׁהָוָא סָוד בְּגַנּוֹן קְוֹמַת מֶשֶׁיחָה</p>
<p>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.</p>	<p>כְּמַאֲמָר הַבָּעֵל שֵׁם טוֹב נְבָגָ"מ שְׁאַרְיךְ כֵּל אַחֵד מִיְשָׁרָאֵל לְמַתָּכוֹ וְלְקַכְּיוֹן חַלְקָה קְוֹמַת מֶשֶׁיחָה הַשְׁמַנְהָה</p>
<p>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.</p>	<p>כְּנוֹךְ עַשְׁאָדָם הָוָא רַ"ת אָדָם קְדוּד מֶשֶׁיחָה שְׁקֹומָתוֹ שֶׁל אָדָם הַקָּרָא שׁוֹן מְסֻפָּר הַעוֹלָם וְעַד סָופָה הַזֶּה שְׁהָיָוּ כָּלּוֹלִין. קְוֹמַת אָדָם הַקָּרָא שׁוֹן כָּל הַגְּשָׁמָות שֶׁל יִשְׂרָאֵל</p>
<p>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.</p>	<p>וְאַחֲרָ כֵּד עַל יְדֵי הַחֲטָאת גַּתְמַעְטָה קְוֹמָתוֹ וּכֹנו יְהָיָה מֶשֶׁיחָה קְוֹמָה שְׁלָמָה מִפְּלָגָה נְשָׁמוֹת יִשְׂרָאֵל כָּלּוֹלָה מִשְׁשָׁת רְבּוֹא כְּמוֹ שְׁהָיָה קְדוּם הַחֲטָאת שֶׁל אָדָם הַקָּרָא</p>
<p>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.</p>	<p>עַל כֵּן אַרְיךְ כֵּל אַחֵד מִיְשָׁרָאֵל לְקַכְּיוֹן חַלְקָה בְּחִנָּת מֶשֶׁיחָה הַשִּׁינָּךְ לְחַלְקָה נְשָׁמוֹת עַד שְׁנִיתוֹקָו וְתּוֹפָנָן כֵּל הַקְּוֹמָה וְהָיָה יְהֹוָד כָּלְלִי בְּתִימִידּוֹת בְּמִהָּרָה בִּימֵינוּ</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>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.</p>	<p>וְכֹל זֶה הוּא עַל יְדֵי יְהוָה הַמַּחְשָׁבָה וְהַדְבּוּר שַׁהַמַּחְשָׁבָה הִיא נְשָׁמְתָה כְּדֹבָר הַמִּתְחָדָה אָתוֹתָיו כִּי תְּפִלָּה בְּלֹא כְּנָנוֹת כְּגֹועַף בְּלֹא נְשָׁמָה שֶׁהָוָא יְהוָה גָּמָר בְּמוֹבָזָר אֲצָלָנוּ בָּמְקוּם אַחֲרֵינוּ.</p>
<p>And this is not possible unless there is first the yearning, which is the aspect of the herald—Elijah.</p>	<p>וְזֶה אֵי אָמֵן אָמֵן לֹא עַל יְדֵי הַתְּפִשְׁוֹקָה שֶׁמְקֻדָּם שֶׁהָיָה בְּחִנָּתָה הַמְבָשֵׂר בְּחִנָּתָה אֲלֵיהֶם.</p>
<p>And therefore, Moshiach is called “Moshiach” (anointed) because “Moshiach” is from the language of speech (שִׁיחָה), and thought causes speech to “converse” the letters.</p>	<p>וְלֹכֶד נִקְרָא מָשִׁיחָה כִּי מִשְׁיחָה הוּא לְשׁוֹן דָּבָר וְהַמַּחְשָׁבָה מִשְׁיחָה אֲתָה כְּדֹבָר שִׁיחָה אֲתָה הָאָוֹתִיות</p>
<p>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.</p>	<p>וְלֹכֶד בְּכָל עַת שֶׁהָוָא יְהוָה הַמַּחְשָׁבָה עִם הַדְבּוּר הוּא תָּקֹוּן בְּחִנָּתָה מִשְׁיחָה רַק שֶׁהָוָא אִינוֹ בְּתִמְדּוֹת בְּמוֹשִׁיחָה בְּתָקֹוּן בִּיאָת הַמִּשְׁיחָה בְּמַהְרָה בִּימֵינוּ</p>
<p>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.</p>	<p>וְלֹכֶד קָדָם הַשְׁלָמָה הַגּוֹמֶר יְהִי בְּשׂוּרָה אֲלֵיהֶם זֶלֶל לְהַתְּעוֹרֶר פְּשָׁוֹקָה יִשְׂרָאֵל קָדָם בִּיאָת מִשְׁיחָה</p>
<p>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.</p>	<p>וְהַסְּפָה לְזֶה שֶׁאֲלֵיהֶם הוּא הַמְעֹורֶר הַתְּפִשְׁוֹקָה הוּא כִּי נוֹדָע כִּי פִּינְחָס שֶׁהָוָא אֲלֵיהֶם זֶה לְנִשְׁמֹות שֶׁל נְדָב וְאַבְיָהוּ אֶבְנֵי אַהֲרֹן</p>
<p>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.</p>	<p>וְנוֹדָע שֶׁשְׁפֵתָה מִתְחַמֵּם קִיהְיָה עַל יְדֵי הַשְׁתָּקָקָוֹת רַב בְּהַתְּלִקְבּוֹת גְּדוֹלָה בְּעַכְזָבָן לְפָנָר בְּרוּךְ הוּא עַד שְׁמַחְמָת דְּבִיקּוֹתָן בְּאָוֹר בְּהִיר נָזֶה וְתִשְׁוֹקָה חִזְקָה נְפָרְדוּ נִשְׁמֹותֵיכֶם מַגּוֹפָן</p>
<p>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.”</p>	<p>וְזֶה שָׁגָאָמֵר (וַיַּקְרָא י', ב') וַתֵּצֵא אֲשֶׁר מִלְּפָנֵי ה' וַתָּכַל אָוֹתָם וַיָּמָתוּ לִפְנֵי ה' — לִפְנֵי ה' דִּיקָא שְׁפַתְקָרְבוּ מִאֵל בְּהַתְּלִקְבּוֹת גְּדוֹלָה הַאֲכֹנוֹת לְאַשְׁר מִלְּפָנֵי ה'</p>
<p>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.</p>	<p>וְאֹמֵר בְּקָרְבָּתֶם לִפְנֵי ה' וַיָּמָתוּ — מִקְחָת גְּדוֹלָה הַקָּרְבָּן בְּאָשׁ הַתְּלִקְבּוֹת וְהַתְּשִׁוֹקָה גְּדוֹלָה נִשְׁמָתֶם בְּאָוֹר הַקָּרְבָּן</p>
<p>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.</p>	<p>וְאַסְרֵךְ זֶה פְּנַחַס שֶׁהָוָא אֲלֵיהֶם אֶל אֶלְוֹן הַנִּשְׁמֹות וְלֹכֶד פְּמִיד הָוָא הַנְּחָדָה וְהַתְּשִׁוֹקָה שֶׁעַל יְדֵי יְהִי הַנְּחָדָה הַשְׁלָמָה עַל יְדֵי אֲלֵיהֶם</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>[Elijah's name] is composed of the letters א"ל י"ה ז, which signifies the unification of the final ה with ה.</p>	<p>שְׁחַן אֹתִיות א"ל י"ה ז שְׁהוּא יְחוּד ה' אַקְרֹונָה אֶל י"ה ז.</p>
<p>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.</p>	<p>שָׁכֵל הַתְּשׁוּקָה שֶׁל יִשְׂרָאֵל שְׁהוּא בְּחִנָּת מִין נַקְבֵּין אֶל יְחוּד דָּבָר וּמִתְּשַׁבֵּה הוּא עַל יְדֵי אֶלָּו הַגְּשָׁמוֹת שְׁעַשָּׂו עֲבוֹדָת ה' וִיחוּד הַגָּמָר בַּתְּשׁוּקָתָן הַגָּדוֹלָה.</p>
<p>As is known, the phrase “אָנָּא ה' הַוְשִׁיעָה נָא” (Tehillim 118:25) has the acronym אליהו נדב אביהו—indicating that the mayin nukvin and the yearning are always through them.</p>	<p>כִּנְדֹּע שָׁאָנָּא ה' הַוְשִׁיעָה נָא (תְּהִלִּים קְרִיָּה, כ"ה) אָנָּא רְתָת אֶלְיהוּ נְדָב אֲבִיהוּ שְׁתִּמְיד הַמִּין נַקְבֵּין וַתְּשׁוּקָה הוּא עַל יְדֵיכֶם.</p>
<p>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.</p>	<p>וַיְהִי נִקְרָא שָׁלוֹם שְׁהוּא שְׁלָמוֹת גָּמוֹר כִּי בְּלֹא זֶה נִקְרָא עֲבָדִים הַמְשֻׁמְשִׁין אֶת קָרְבָּן מִן תְּקִבָּל פָּרָס מְלֻשָּׂוֹן פְּרוּסָה שְׁהוּא ذְּכָר הַשְׁבָּור לְחַצְאָין שָׁאַיָּנוּ ذְּכָר שְׁלָם.</p>
<p>As it is said, “Do not be like servants... to receive a reward”—that is called avodah perusah (fragmented service), which is not complete.</p>	<p>כְּמוֹ שְׁבָתּוֹב אֶל תְּהִקָּיו פְּעָכְדִּים כִּי עַל מִנְתָּה לְקִבְּלָ פָּרָס עֲבוֹדָה פְּרוּסָה שָׁאַיָּנוּ שְׁלָמוֹת.</p>
<p>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.</p>	<p>אֵלָא הַעֲקָר הוּא לְהִיוֹת לְעֹזֶר ה' בְּשָׁעָה שְׁמַדְבֵּר דְּבָרִי תּוֹרָה וְתִפְלָה תְּשׁוּקָה תְּזַקָּה וְדְבָקּוֹת גָּדוֹלָה שִׁיקְפִּים וְנִיחְלִיט בְּגַעֲתָו וְיָהִי שָׁמָח קָלוֹא שְׁתִּזְבַּק נִשְׁמָתוֹ בְּדִבְרִים אֶלָּו עַד שְׁתִּצְא מִן הַגּוֹף כְּמוֹ אֶצְל נְדָב אֲבִיהוּא.</p>
<p>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.</p>	<p>הַגָּם שִׁישׁ דָעָות בְּשָׁ"ס עַל מַהוּת סִיבַת מִתְּחַם מִכְלָקָם קָרְבָּן הָאָמָת הָוּא גַם בְּנֵמו שָׁאַמְרָנוּ</p>
<p>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.</p>	<p>רַק שָׁגֵם מַה שָׁאַמְרָו בְּשָׁ"ס הוּא אָמָת שְׁלִילָא זֹאת שָׁאַמְרָו בְּשָׁ"ס קָדָה הַבּוֹרָא בָּרוּךְ הוּא מְשֻׁמְרָן שֶׁלֹּא יָהִי יִצְיָאת נְפָשׁוֹתֵיכֶם מִפְּנֵשׁ</p>
<p>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.</p>	<p>רַק שְׁעַל יְדֵי עַלְוָה הַקְּרָבִים הָאָמָורִים בְּשָׁ"ס גָּרָמו לְקָדָה וְהַפְּנִים. אֶכְל בְּאָמָת עֲבוֹדָתֵיכֶם קִיְתָה עֲבוֹדָה חֲמָה מְאֹד</p>

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

<p>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.</p>	<p>כללו של דבר, כל מקום שיש יהוד וקרא שלום על שם שלימות, וכך תורה ותפלה הוא שלום, וסיום התפלה הוא בשלום מאחר שנענש יהוד הדבר והENCHASHBA, שהוא יהוד ה מזאות אל השלטאות יה"ו שהוא בוחינתENCHASHBA, נענש שלימות הגמור.</p>
<p>And all this is through Elijah, of blessed memory, who is the forerunner, who is the yearning that comes at the beginning.</p>	<p>וכל זה הוא על ידי אליהו ז"ל שהוא מבשר, שהוא הנטשאה שמתהילה</p>
<p>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.</p>	<p>ולכו נ בא בדרך נוטני לו שלום בנווע מפה שאמר בזוהר הקדושENCHASHBA אדם הוא בדרך זיוגא עילאה אונזוע בקדשה, שהוא גם כן בוחינתה, ונענש גם יהוד, ומכבו.</p>
<p>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.</p>	<p>זיהו “הנה אנכי שולח לכם” — תמיד בהזוה — את אליהו, כי תמיד הוא כן כאמור לעיל</p>
<p>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.</p>	<p>כ"י מתחלה קדם שהיינה יהוד שנגרא “בזאת יום ה” כי על שם התchapיות ויהוד השם, שהוא מה ה, אלagi אונזיות, שנשפטם השם בשלימות גמור — שהוא בוחינת משיח כאמור, אריך תחלה בוחינת אליהו.</p>
<p>[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.</p>	<p>שאני שולח לכם תמיד גם ביום בכל עת תורה ותפלה קדם שמתהילה היחוד הנ"ל שהוא “בא יום ה” שנתקבר השם ונתינה</p>
<p>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.</p>	<p>זיהו “פינחס בנו אלעזר וגוז” “השיב את חמתاي” — כי את הוא בוחינת ה מזאות, שמא עד ת' בנווע, שהוא יהוד האותיות שנ בוחינת ה לאלוופו של עולם</p>
<p>This is the meaning of “he turned back ה” — he is the one who constantly restores the letters, which are the aspect of the ה, to the Master of the world.</p>	<p>זיהו “השיב את” — שהוא המשיב תמיד את האותיות שנ בוחינת ה לאלוופו של עולם</p>
<p>“My wrath” is from the expression of fervor, through the enthusiasm and yearning that precedes it, as mentioned above.</p>	<p>חמתاي” הוא מלשון התלהבות, על ידי ההתקבבות “ונטשאה שמקודם כפ"ל</p>

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

<p>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.</p> <p>“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.</p>	<p>לכן אמרו: “הנני נתנו לו את בריתני שלום וגו” — “נתנו” גם כן בהזונה תפארת, במקום שיש ייחוד הנקרא ברית שלום בגווע</p> <p>אני נתן לו” — שהוא יהנה הפעבה לזה, על ידי” הפשואה שעיל ידו מקודם, כמו שיהנה בברית הפשואה במתנה בימינו בתמימות — שיהנה מקודם בשורת אליהו. אמן נצח סלה ועד. ברוך הוא לעוזם אמן ואמן</p>
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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 **teshuva**. 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.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

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.

Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Pinchas

The Chernobyl's concept of **teshuvah through the garments**—“**קחו עמכם דבריהם**”—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 Chernobyl, 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

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Pinchas

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]