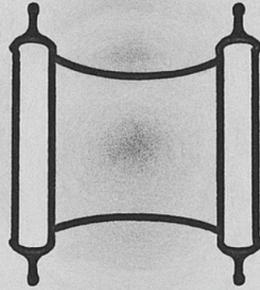


בס"ד

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



Dedicated To:

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Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Yisro

At the hour that Israel preceded “we will do” to “we will hear,” a heavenly voice went out and said: Who revealed this secret to My children, a language that the ministering angels use, etc. (Shabbat 88a).

בְּשַׁעַת שֶׁהַקְּדִימוֹ יִשְׂרָאֵל נַעֲשֶׂה לְנִשְׁמָע יִצְאָה בַּת
קוֹל וְאָמְרָה מִי גָלָה רִזֹּז זֶה לְבְנֵי לְשׁוֹן שְׁמֵלֶאכֶּי
הַשָּׁרֵת מִשְׁתַּמְשִׁין בּוֹ כּוֹ

Behold, it is known that there is a world of delight, the world of understanding; and when one speaks the words with joy and with fervor, in love and awe, the delight comes to him afterward.

הִנֵּה נוֹדָע כִּי יֵשׁ עוֹלָם הַתַּעֲנוּג עוֹלָם הַבִּינָה
וְכַשְׁמַדְבָּר הַדְּבוּרִים בְּתוֹךְ וּבְהִתְלַבְּבוֹת בְּאַהֲבָה
וְיִרְאָה בָּא לּוֹ הַתַּעֲנוּג אַחֵר כִּף

For at the beginning one must exert oneself in the service, which is his arousal and his yearning, and this is called the World to Come, meaning that it always comes at the time of service.

כִּי מִתְחִלָּה צָרִיף לְהַטְרִיחַ עֲצָמוֹ בְּעִבּוּדָה שֶׁהִיא
הַהֲתַעֲוֵרוֹת וְתִשְׁקוּקָתוֹ שְׁלוֹ וְזֶה נִקְרָא עוֹלָם הַבָּא
רְצָה לֹאמַר כִּי הוּא בָּא תָּמִיד בְּשַׁעַת עִבּוּדָה

And the Future World is called “in the future to come” in the Gemara. And hearing is an expression of understanding, as in the statement: “for Joseph understands” (Genesis 42:23).

וְעוֹלָם הַעֲתִיד נִקְרָא לְעִתִּיד לְבוֹא בְּגִמְרָא. וְשִׁמְיָהּ
הִיא מְלִשׁוֹן בִּינָה כְּמֵאמַר כִּי שׁוֹמֵעַ יוֹסֵף

For were it not that they needed to toil beforehand, it would not be considered service, for it would be desire like other desires.

כִּי לוֹיֵא זֶה שֶׁהָיוּ צָרִיכִים לְטְרוּחַ מִקֵּדָם לֹא הָיָה
נִחְשָׁב לְעִבּוּדָה כִּי הָיָה תַּאֲוָה כְּשֵׁאֵר תַּאֲוֹת

And this is what Israel said: “we will do and we will hear,” meaning we will do the service and we will toil, and afterward we will come to the world of delight, so that it be considered service.

וְזֶהוּ שֶׁאָמְרוּ יִשְׂרָאֵל נַעֲשֶׂה וְנִשְׁמָע רְצָה לֹאמַר נַעֲשֶׂה
הָעִבּוּדָה וְנִטְרַח וְאַחֵר זֶה נְבוֹא לְעוֹלָם הַתַּעֲנוּג כְּדִי
שִׁיְהֵא חָשׁוּב לְעִבּוּדָה

A heavenly voice went out and said: Who revealed this secret, etc., a language that the ministering angels use, etc. In truth it is a great matter.

יִצְאָה בַּת קוֹל וְאָמְרָה מִי גָלָה רִזֹּז זֶה כּוֹ לְשׁוֹן
שְׁמֵלֶאכֶּי הַשָּׁרֵת כּוֹ בְּאַמַּת הוּא דְּבָר גְּדוֹל

For also angels are likewise, for at the beginning they too must arouse themselves in their yearning toward holiness and vitality from the Creator, may He be blessed.

כִּי גַם מְלַאכִים הוּא גַם כֵּן כִּף כִּי מִתְחִלָּה צָרִיף
לְהִתְעוֹרֵר בְּתִשְׁוִקָתוֹ אֶל הַקְּדוּשָׁה וְהַחַיּוּת מִהַבּוֹרָא
וְתִבְרָךְ

Or it may be said: at the time that they preceded, etc., He said: Who revealed this secret to My children, etc. And it is necessary to understand how it is possible to do before hearing what to do, and also what was the matter of the pride of the Blessed Name, that He glorified Himself so much in this, that they preceded “we will do” to “we will hear.”

אוֹ יֵאמַר בְּשַׁעַת שֶׁהַקְּדִימוֹ כּוֹ אָמַר מִי גָלָה רִזֹּז זֶה
לְבְנֵי כּוֹ. וְצָרִיף לְהַבִּין אִיךָ אֶפְשָׁר לַעֲשׂוֹת קֵדָם
שִׁיִּשְׁמַע מִהַ לַעֲשׂוֹת גַּם מִהַ הָיָה עֲנִין הַתַּפְּאָרוֹת הַשֵּׁם
וְתִבְרָךְ שֶׁהַתַּפְּאָר בְּזֶה כָּל כִּף בְּמֵה שֶׁהַקְּדִימוֹ נַעֲשֶׂה
לְנִשְׁמָע

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But the truth is that a person cannot stand always on one level, for the vitality is running and returning, coming and withdrawing; that is, when he is cleaving to the Blessed Name he feels vitality and delight, and afterward it withdraws and he falls from his level.

אף האמת שהאדם הוא אינו יכול לעמד תמיד על
מדרגה אחת כי החיות רצוא ושוב שבא ומסתלק
דהינו כשהוא דבוק בהשם יתברך הוא מרגיש חיות
ותענוג ואחר כך מסתלק ונופל מדרגתו

And there are secrets of Torah in the reason of the matter, why it is necessary to fall from one's level; and one reason is in order that afterward he will come to a higher level, for in every thing there must be absence before being.

ויש בזה רזין דאורייתא בטעם הדבר למה צריך לפל
ממדרגתו וטעם אחד הוא כדי שישבא אחר כך
למדרגה יותר גדולה שכל דבר צריך להיות העדר
קדם להויה

And when one wants to raise to a higher level, there must be absence beforehand; therefore he must fall from the level that he is now on.

וכשרוצים להגביה למדרגה יותר גדולה צריך להיות
העדר קדם לכן צריך לפל ממדרגה שהוא עכשו

And behold, a person must, even when he falls from his level, strengthen himself to ascend to the Lord on that level that he is now on, for he must believe that the whole earth is filled with His glory and there is no place empty of Him.

והנה צריך האדם שגם בנפלו ממדרגתו יתאמץ
לעלות אל ה' באותו מדרגה שהוא עכשו כי צריך
להאמין שמלא כל הארץ כבודו ולית אתר פנוי מניה

And even on the level that he is now on, there is also the Blessed Name, for there is no place empty of Him, only that it is very constricted.

ואפלו במדרגה שהוא עכשו יש גם בן השם יתברך
כי לית אתר פנוי מניה רק שהוא מצמצם מאד

And this is: "From the rising of the sun until its setting" (Psalms 113:3), for the righteous one is called a sun, as in the statement: before the sun of Eli set, the sun of Samuel rose, etc.

וזהו (תהלים קי"ג, ג') ממזרח שמש עד מבואו וגו'
שהצדיק נקרא שמש כמאמר עד שלא שקעה שמשו
של עלי ורחה שמשו של שמואל כו'

Behold, the righteous one is called a sun, and this is "from the rising of the sun," meaning that his mind is clear and refined and cleaving to the Blessed Name, until its setting, meaning when the clarity withdraws and he falls from his level.

הרי שהצדיק נקרא שמש וזהו ממזרח שמש דהינו
שהמתח שלו בהיר וזה דבוק בהשם יתברך עד מבואו
דהינו כשמסתלק הבהירות ונפל ממדרגתו

And always the name of the Lord must be praised, and one must strengthen himself to ascend to the Blessed Name on that level that he is now on.

ולעולם צריך להיות מהלל שם ה' ולהתאמץ לעלות
אל השם יתברך באותו מדרגה שהוא עכשו

And this is what is called "we will do" before "we will hear," even in our falling from our level, to cleave to the Blessed Name on that very level, as stated above.

וזהו נקרא נעשה קדם ונשמע אף בנפילתנו
ממדרגתנו להדבק בהשם יתברך באותה מדרגה כנ"ל

And afterward "we will hear," for the essence of hearing is an expression of understanding, meaning that he comes to a higher level, as stated above.

ואחר כך נשמע שעקר השמיעה הוא לשון הבנה
דהינו שבא למדרגה יותר גדולה כנ"ל

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And this is the essence of the acceptance of the Torah that Israel accepted, and therefore the Blessed Name glorified Himself greatly in this, for they accepted the Torah with great truth and grasped the truth.

וְנָהּ הוּא עֶקֶר קִבְּלַת הַתּוֹרָה שֶׁקִּבְּלוּ יִשְׂרָאֵל וְלָכֵן
הִתְפָּאֵר הַשֵּׁם יְתִבְרַךְ בְּזֶה מְאֹד שֶׁקִּבְּלוּ הַתּוֹרָה בְּגִדְל
הָאֱמֶת וְהַשִּׁיגוּ הָאֱמֶת

That forever they will be cleaving to the Blessed Name and will not separate from Him even in their falling from their level; and this is the essence of the path and the Israelite mode of conduct.

שֶׁלְעוֹלָם יִהְיוּ דְבוּקִים בַּהֵשֵׁם יְתִבְרַךְ וְלֹא יִפְרְדוּ מִמֶּנּוּ
אִף בְּנִפְלֵם מִמְדַּרְגָּתָם וְזֶהוּ עֶקֶר הַהַלּוּף וְהַהֲנַהֲגָה
הַיִּשְׂרָאֵלִית

And with this one must walk; and how does one come to the Blessed Name when he has fallen from his level, for the intellects and the awareness have been taken from him.

וּבְזֶה צָרִיף לַהֲלֹף וּבְמָה יָבוֹא לְהֵשֵׁם יְתִבְרַךְ כְּשֶׁנִּפְּל
מִמְדַּרְגָּתוֹ שֶׁהָרִי נִטַל מִמֶּנּוּ הַמוֹחִין וְהַדַּעַת

Even though the Blessed Name fills the entire earth with His glory, meaning even in the place that is entirely earthliness, which is only coarse materiality, even so His blessed glory fills it.

אִף שֶׁהֵשֵׁם יְתִבְרַךְ הוּא מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ דְּהֵינּוּ
אֲפִלוּ בְּמָקוֹם שֶׁהוּא כָּל הָאָרֶץ שֶׁכָּלוּ אַרְצִיּוֹת שֶׁהוּא
רַק חֲמֹר עֵב אִף עַל פִּי כֵּן מְלֵא כְּבוֹדוֹ יְתִבְרַךְ

And behold, the Blessed Name is called the Life of lives, meaning that all life in the world, beasts, animals, birds, and the human species, their life is the Blessed Name.

וְהִנֵּה הַשֵּׁם יְתִבְרַךְ נִקְרָא חַיֵּי הַחַיִּים דְּהֵינּוּ שֶׁכָּל
הַחַיִּים שֶׁבְּעוֹלָם בְּהֵמוֹת חַיּוֹת וְעוֹפוֹת וּמִן הָאָדָם
הַחַיּוֹת שֶׁלָּהֶם הוּא הַשֵּׁם יְתִבְרַךְ

And this is “Life of lives,” for the Blessed One is the life of all lives; and he should think, when he has fallen from his level, behold I am alive, and who is my life? Is it not the Creator, may He be blessed.

וְזֶהוּ חַיֵּי הַחַיִּים שֶׁהוּא יְתִבְרַךְ הַחַיּוֹת שֶׁל כָּל הַחַיִּים
וְיִחָשֵׁב כְּשֶׁנִּפְּל מִמְדַּרְגָּתוֹ הֲלֹא חַי אֲנִי וּמִי הוּא הַחַיּוֹת
שֶׁלִּי הֲלֹא הַבוֹרֵא יְתִבְרַךְ

And it is found that here too He, may He be blessed, is present, only that He is extremely constricted.

וְנִמְצָא יֵשׁ כָּאֵן גַּם כֵּן הוּא יְתִבְרַךְ אִף שֶׁהוּא מְצֻמָּץ
מְאֹד

And this is what the Holy One, blessed be He, said: Who revealed this secret to My children, meaning “who,” that when they think “who” is their life, this revealed to them this secret.

וְזֶהוּ אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא מִי גִלְהָ רֵז זֶה לְבִנֵי רַצָּה
לוֹמַר מִי דְּהֵינּוּ כְּשֶׁהֵם חוֹשְׁבִים מִי הוּא הַחַיּוֹת שֶׁלָּהֶם
זֶה גִלְהָ לָּהֶם רֵז זֶה

To precede “we will do” to “we will hear,” as stated above.

לְהַקְדִּים נַעֲשֶׂה לְנִשְׁמַע כְּנִי

And this is: “On this day they came to the wilderness of Sinai”; our Rabbis expounded that they should be new to you as on the day it was given.

וְזֶהוּ בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינֵי דְרָשׁוּ רַז"ל שֶׁיִּהְיוּ
חֲדָשִׁים עֲלֵיךְ בַּיּוֹם שֶׁנִּתְּנָה

And how is this possible, for the Torah was given a long time ago; how can it be new as on the day it was given.

וְאִיךָ אֲפֻשְׁרוֹת הַעֲנִין הֲלֹא הַתּוֹרָה נִתְּנָה זֶה זְמַן אַרְוֶף
וְאִיךָ יִהְיוּ חֲדָשִׁים בַּיּוֹם שֶׁנִּתְּנָה

But according to what we have said above, it is well understood, that each and every day one precedes “we will do” to “we will hear,” for this was the essence of the acceptance of the Torah, as explained.

אָכֵל לִפִּי דְּכִרְיֵנוּ הַנִּי"ל מוּכָן הֵיטֵב שֶׁכָּכֵל יוֹם וַיּוֹם
מְקַדִּים נַעֲשֶׂה לְנִשְׁמַע שֶׁזֶה הִנֵּה עֶקֶר קִבְּלַת הַתּוֹרָה
כְּמִבּוֹאָר

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And this is: “And you who cleave to the Lord your God, etc.”

And it is necessary to understand why it is written with two names, “the Lord your God”; it should have said “and you who cleave to the Lord” and no more.

וְנָהוּ וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם גּוֹ' וְצָרִיךְ לְהַבִּין
לְמָה כְּתוּב בְּשֵׁנַי שְׁמוֹת בְּה' אֱלֹהֵיכֶם הָיוּ (דְּבָרִים ד')
(ד') לְמִימַר וְאַתֶּם הַדְּבָקִים בְּה' וְתוֹ לֹא

And according to what we said above, it is well understood, for “Elokim” everywhere is judgment and contraction.

וּלְפִי דְבָרֵינוּ הַנִּי"ל יוֹבֵן הַיֵּטֵב כִּי אֱלֹהִים בְּכָל מְקוֹם
הוּא דִין וְצִמְצוּם

And this is “and you who cleave to the Lord your God,” meaning even when He is constricted toward you, when you have fallen from your level, even so you cleave to the Blessed Name.

וְנָהוּ וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם דְּהִינוּ אֶפְלוּ כְּשֶׁהוּא
מְצַמְצֵם אֶצְלָכֶם כְּשֶׁנִּפְלַתֶם מִמִּדְרַגְתְּכֶם אַף עַל פִּי כֵן
אַתֶּם דְּבָקִים בְּהַשֵּׁם יִתְבָּרַךְ

By means of this: for behold, you are all alive today, and who is your life? Is it not He, may His Name be blessed and exalted.

בְּאִמְצָעוֹת כִּי הֲלֹא חַיִּים כְּלָכֶם הַיּוֹם וּמִי הוּא הַחַיּוֹת
שְׁלָכֶם הֲלֹא הוּא יִתְבָּרַךְ שְׁמוֹ וְיִתְעַלֶּה זְכָרוֹ

And this is the statement of King David, peace be upon him: “I have set the Lord before me always,” meaning that it was equal for him, the Name Havayah.

וְנָהוּ מֵאַמֵּר דּוֹד הַמֶּלֶךְ ע"ה שְׁוִיִּתִי ה' לְנֶגְדִי תָמִיד
(תְּהִלִּים ט"ז, ח') רָצָה לוֹמַר שְׁהֵינִי שְׁוֶה אֶצְלוֹ הַנּוֹי"ה

Meaning: when I am cleaving to the Blessed Name with clear intellects; and “before me” is an expression of opposition, meaning when I fell from my level, everything was equal for me.

דְּהִינוּ כְּשֶׁאֲנִי דְבוּק בְּהַשֵּׁם יִתְבָּרַךְ בְּמוֹחִין בְּהִירִים
וּלְנֶגְדִי הוּא לְשׁוֹן נֶגְדִיוֹת דְּהִינוּ כְּשֶׁנִּפְלַתִי מִמִּדְרַגְתִּי

That I was cleaving to the Blessed Name even at the time of falling.

הַכֹּל הָיָה שְׁוֶה אֶצְלִי שְׁהִיִּתִי דְבוּק בְּהַשֵּׁם יִתְבָּרַךְ גַּם
בְּעֵת נִפְלוֹ

And this is what King Solomon, peace be upon him, said: “Do not say: what was, that the earlier days were better than these, for you did not ask this from wisdom.”

וְנָהוּ שְׂאֵמַר שְׁלֹמֹה הַמֶּלֶךְ ע"ה (קֹהֶלֶת ז', י') אֵל
תֹּאמַר מָה הָיָה שְׁהֵימִים הָרֵאשׁוֹנִים הָיוּ טוֹבִים מֵאַלְהָה
כִּי לֹא מִחֻכְמָה שְׂאַלְתָּ עַל זֶה

Meaning that there are fools who, when they fall from their level, lie in the dust and do not rise again to the Blessed Name.

רָצָה לוֹמַר שֵׁשׁ שׁוֹטִים שְׁבָנְפֵלִם מִמִּדְרַגְתָּם שׁוֹכְבִים
לְעֶפֶר וְאִינָם עוֹלָיִם שׁוֹב אֵל הַשֵּׁם יִתְבָּרַךְ

And this is “do not say that the earlier days were better than these,” meaning then I was serving the Blessed Name and now I have fallen from my level.

וְנָהוּ אֵל תֹּאמַר שְׁהֵימִים הָרֵאשׁוֹנִים הָיוּ טוֹבִים מֵאַלְהָה
דְּהִינוּ שְׂאֵז הָיִיתִי עוֹבֵד הַשֵּׁם יִתְבָּרַךְ וְעַכְשָׁו נִפְלַתִי
מִמִּדְרַגְתִּי

Do not say this, for you did not ask from wisdom, for wisdom gives life, and vitality is running and returning.

אֵל תֹּאמַר כֵּן כִּי לֹא מִחֻכְמָה שְׂאַלְתָּ עַל זֹאת כִּי
הַחֻכְמָה תַּחֲנֶה וְהַחַיּוֹת רְצוּא וְשׁוֹב

And therefore it must be so, and this is called in the holy Zohar “reaching and not reaching.”

וְאִם כֵּן מִכְרַח לְהִיּוֹת כִּף וְזֶה נִקְרָא בְּזֹהַר הַקְּדוּשׁ מִטִּי
וְלֹא מִטִּי

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Meaning: when he cleaves to the Blessed Name with clarity it is called "reaching," and when it withdraws it is called "not reaching."	דְּהִינּוּ כְּשֶׁהוּא דְּבוּק בִּהְשֵׁם יִתְבָּרַךְ בְּהִירוּת אֲזִי נִקְרָא מֵטִי וְכִשְׁמִסְתַּלַּק נִקְרָא לֹא מֵטִי
And the reason why one must fall from his level is as follows: behold, there are fallen souls.	וְהַטַּעַם לָמָּה צָרִיךְ לִפְלֵל מִמְדַּרְגָּתוֹ הוּא כִּי דִהְיָה יֵשׁ נְשָׁמוֹת נְפוּלִים
There are those who fell from the six days of Creation, and there are those who fall in every generation and reincarnate, and they are wandering and drifting.	יֵשׁ שְׁנֵיפְלוּ מִשִּׁשֵּׁת יְמֵי בְּרֵאשִׁית וְיֵשׁ שְׁנוּפְלִים בְּכָל דּוֹר וָדוֹר וּמִתְגַּלְגְּלִים וְהֵם נֶעַ וְנָד
And they cannot come to the Blessed Name, for they have nothing with which to come.	וְאֵינֶם יְכוּלִים לְבוֹא אֶל הַשֵּׁם יִתְבָּרַךְ כִּי אֵין לָהֶם בְּמָה לְבוֹא
For in their lifetime they occupied themselves with the vanities of this world and did nothing.	שִׁבְחֵיהֶם בְּחַיֵּיהֶם עָסְקוּ בְּהַבְלֵי עוֹלָם הַזֶּה וְלֹא עָשׂוּ כְּלוּם
And when the righteous one falls from his level and afterward rises, as it is said: "A righteous one falls seven times and rises."	וְכִשְׁהִצְדִּיק נּוֹפֵל מִמְדַּרְגָּתוֹ וְאַחַר כֵּן קָם כְּמֵאמֵר (מְשָׁלִי כ"ד, ט"ז) שִׁבַּע יַפּוֹל צְדִיק וְקָם
And when he rises and ascends to the Blessed Name, he elevates with him those souls mentioned above.	וְכִשְׁקָם וְעוֹלָה אֶל הַשֵּׁם יִתְבָּרַךְ מֵעֲלֶה עִמּוֹ אוֹתָן נְשָׁמוֹת הַגּוֹלִים
And behold, he can elevate only those souls that are from his root; therefore each person must fall from his level in order to elevate souls that are from his root; and understand.	וְהִנֵּה אֵינּוּ יְכוּל לְהַעֲלוֹת אֶלֶּא אוֹתָן נְשָׁמוֹת שֶׁהֵם מִשְׁרָשׁוֹ וְלָכֵן צָרִיךְ כָּל אָדָם לִפְלֵל מִמְדַּרְגָּתוֹ כְּדִי לְהַעֲלוֹת נְשָׁמוֹת שֶׁהֵם מִשְׁרָשׁוֹ וְהֵבִין
It is brought in the writings of the Ari, of blessed memory, that at every time of the times, such as Passover, Shavuot, and Sukkot, each year when that time arrives, it is done just as it was the first time.	אֵימָתָּה בְּכַתְבֵי הָאַרִ"י ז"ל שֶׁבְּכָל זְמַן מִהַזְּמַנִּים כְּגוֹן פֶּסַח שְׁבִיעוֹת סְכוּת הוּא נַעֲשֶׂה בְּכָל שָׁנָה כְּשֶׁבָּא זְמַן הַגּוֹלִים נַעֲשֶׂה כְּמוֹ שֶׁהָיָה בְּפַעַם הָרֵאשׁוֹן
On Passover it is the Exodus from Egypt, and on Shavuot they receive the Torah, and so it is at every appointed time.	בְּפֶסַח הוּא יְצִיאַת מִצְרַיִם וּבְשִׁבְעוֹת מִקְבְּלִים הַתּוֹרָה וְכֵן בְּכָל זְמַן
And it must be understood how they receive the Torah every Shavuot, for behold the Torah was already given.	וְלִהְיִין אֵיךְ מִקְבְּלִים הַתּוֹרָה בְּכָל שְׁבִיעוֹת וְהֵלֵא כְּבָר נִתְּנָה
One can say according to what our Rabbis said: each day it should be in your eyes as new, like the day it was given.	יֵשׁ לוֹמֵר עַל פִּי מַה שֶׁאָמְרוּ רַז"ל בְּכָל יוֹם יְהִיּוּ כְּעֵינֶיךָ חֲדָשִׁים כְּיוֹם שֶׁנִּתְּנָה
And this one must accept upon himself every Shavuot.	וְאֵת זֶה צָרִיךְ לְקַבֵּל עָלָיו בְּכָל שְׁבִיעוֹת
And behold our Rabbis said: two thousand years of Torah; and Rashi explained that the two thousand years of Torah began from the days of Abraham.	וְהִנֵּה אָמְרוּ רַז"ל שְׁנֵי אֲלָפִים תּוֹרָה וּפִירוּשׁ רַשִׁ"י שֶׁהִתְחִילוּ הַשְּׁנֵי אֲלָפִים תּוֹרָה מִימֹת אַבְרָהָם
According to this, the Torah existed from the days of Abraham, and if so, what did Israel receive.	וְלִפִּי זֶה הִיָּתָה הַתּוֹרָה מִימֹת אַבְרָהָם וְאִם כֵּן מָה קִבְּלוּ יִשְׂרָאֵל

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But indeed it is true that the Torah was in the days of Abraham our father, peace be upon him.

אף הן אמת שהתורה הייתה בימי אברהם אבינו ע"ה

However, it was clothed in garments of skin of the serpent, as it is stated: "And He made for Adam and for his wife garments of skin and clothed them."

אף שהיתה מלוכלשת בקתנות עור הנחש כמאמר (בראשית ג', כ"א) ויעש וגו' לאדם ולאשתו כתנות עור וילבשם

And Adam and Eve are the Written Torah and the Oral Torah.

ואדם ותנה הם תורה שבכתב ותורה שבעל פה

For Adam the first, before his sin, had nothing material, and so too it is with every person.

שאדם הראשון קדם חטאו לא היה דבר המרי ומה גם שבכל אדם הוא כן

And the essence of the acceptance of the Torah was that their impurity ceased, and skin became light with an alef, and they saw the light and the inner dimension of the Torah.

ועקר קבלת התורה הייתה מה שפסקה והמתם ונעשה אור באל"ף וראו האור והפנימיות של התורה

And "the Torah is light," and this must be received every Shavuot, to attain the vitality and inner life of the Torah.

ותורה אור ואת זה צריך לקבל בכל שבועות להשיג החיות והפנימיות של התורה

As it is said: "Uncover my eyes and I will behold wonders," for one must attain each day new vitality from our holy Torah.

כמאמר (תהלים קי"ט, י"ה) גל עיני ואביטה נפלאות וגו' כי צריך להשיג בכל יום חיות חדש מתורתנו הקדושה

And behold our Rabbis said that for forty days Moses our teacher, peace be upon him, would learn and forget until it was given to him as a gift.

והנה אמרו רז"ל כל ארבעים יום היה משה רבנו ע"ה לומד ושוכח עד שנתנה לו במתנה

And it is written: "From the wilderness, a gift," and our Rabbis expounded that one who makes himself like a wilderness is given the Torah as a gift.

ויכתוב ממדבר מתנה ודרשו רז"ל מי שמשים עצמו כמדבר שהכל דשין בו התורה נתנה לו במתנה

And this matter must be accepted every Shavuot, that one be like a wilderness and not forget the Torah that he learns.

ודבר זה צריך לקבל בכל שבועות שיהיה כמדבר ולא ישכח התורה שלומד

And this itself, that one be like a wilderness, must be requested from the Blessed Name.

ואת זה גופא שיהיה כמדבר כו' צריך לבקש מהשם יתברך

"And let my soul be like dust to all," and understand.

ונפשי כעפר לכל תהיה והבן

"And the mountain was burning with fire up to the heart of the heavens, etc." Behold, the matter of the second tablets that Moses brought down was that he brought down for Israel a heart, that they should have a heart for their Father in Heaven.

וההר בער באש עד לב השמים וכו' הנה ענין השני לוחות שהוריד משה היה שהוריד לישראל לב שיהיה להם לב לאביהם שבשמים

For the heart is called a tablet, as it is written: "Write them upon the tablet of your heart," etc. And our Rabbis said: there are two chambers in the heart.

שלב נקרא לוח כמו שכתוב פתבם על לוח לבך וגו' ואמרו רז"ל שני חללים יש בלב

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The right chamber is a dwelling place for the good inclination, and the left is a dwelling place for the evil inclination, and these are the two tablets.

שָׁל יְמִין מְשֻׁכָּן לְיָצָר טוֹב וְשָׁל מְאַל מְשֻׁכָּן לְיָצָר
הָרַע וְהוּן הוּן הַשְּׁנֵי לְוַחֲוֹת

And this is “and the mountain was burning with fire,” for “behold, My words are like fire,” etc., that Israel attained for themselves a heart for their Father in Heaven.

וְזֶהוּ וְהָהָר בָּעֵר בְּאֵשׁ כִּי הָלָא כֹּה דְבָרֵי בְּאֵשׁ וּגו' וְשֶׁהִשִּׁיגוּ יִשְׂרָאֵל לָהֶם לֵב לְאַבִּיֵהֶם שְׁבִשְׁמִים

For the Blessed Name is called “heavens,” as it is written: “And You will hear from the heavens.”

כִּי הַשָּׁמַיִם יִתְבָּרְךְ נִקְרָא שָׁמַיִם כְּמוֹ שְׁכֵתוֹב (ירמיה
כ"ג, כ"ט) וְאַתָּה תִּשְׁמַע הַשָּׁמַיִם

And behold, after they made the calf, the heart was taken from them, and then the conduct through repentance began, which requires a broken heart.

וְהִנֵּה אַחַר שֶׁעָשׂוּ אֶת הָעֵגֶל נִטַּל מֵהֶם הַלֵּב וְאֵז
הַתְּחִילָה הַנְּהִיגָה עַל יְדֵי תְּשׁוּבָה שְׁצָרִיכָה לֵב נִשְׁבָּר

As it is stated: “A broken and contrite heart,” etc., for if they had had a devoted heart to the Blessed Name, they would not have sinned.

כְּמֵאָמַר (מלכים א' ח', ל"ד) לֵב נִשְׁבָּר וְנִדְכָּה וּגו' כִּי
אִם הָיָה לָהֶם לֵב נִלְבָּב לַהֲשִׁיב יִתְבָּרְךְ לֹא הָיוּ חוֹטְאִים

And they would not have needed repentance and a broken heart; and this is the seventeenth of Tammuz.

וְלֹא הָיוּ צָרִיכִים לְתְּשׁוּבָה וְלִשְׁבָּר הַלֵּב וְזֶהוּ בִּי"ז
בְּתַמּוּז

Meaning on the day he descended from the mountain, when they made the calf, the tablets were broken, meaning that repentance was required.

דִּהְיָנוּ בַּיּוֹם שֶׁיָּרַד מִן הָהָר כְּשֶׁעָשׂוּ אֶת הָעֵגֶל נִשְׁבָּרוּ
הַלְוַחֲוֹת

For repentance requires a broken heart, as stated above.

דִּהְיָנוּ שֶׁהִצָּרְכָה לְתְּשׁוּבָה שְׁצָרִיכָה לֵב נִשְׁבָּר כְּנִי"ל

In the Gemara: “The sixth day” teaches that He made a condition, etc., that if Israel accept the Torah on the sixth of Sivan, you will endure.

בְּגִמְרָא יוֹם הַשְּׁשִׁי מְלַמֵּד שֶׁהִתְנָה וְכו' אִם יִשְׂרָאֵל
מִקְבְּלִין אֶת הַתּוֹרָה בְּשִׁשָּׁה בְּסִינּוֹן אִתָּם מִתְקַיְמִין וְכו'

And they said to Him, etc., so it is found that Shavuot is the creation of the world.

וְאָמְרוּ לוֹ וְכו' נִמְצָא שְׁבֻעוֹת הוּא בְּרִיאַת הָעוֹלָם

And behold, the Torah is the artisan’s tool of the Holy One, blessed be He, with which all the worlds were created.

וְהִנֵּה הַתּוֹרָה הִיא כְּלֵי אֲמָנוֹתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא
שֶׁבָּה נִבְרָאוּ כָּל הָעוֹלָמוֹת

And for example, a clock, which they call “zeyger,” is made with wisdom, and when it becomes damaged, only the craftsman who made it can fix it.

וְהִנֵּה לְמִשְׁלַל כְּלֵי הַשְּׁעוֹת שְׁקוּרִין זְיִיגַע"ר הוּא עָשׂוּי
בְּחֻכְמָה וּכְשֶׁנִּתְקַלְקַל אֵינּוּ יָכוֹל לְתַקֵּן רַק הָאוּמָן
שֶׁעָשָׂאוֹ

Therefore, before the giving of the Torah there were generations of shattering: the generation of Enosh, the generation of the Flood, and the generation of the Dispersion.

וְלָכֵן קִדְּם נְתִיבַת הַתּוֹרָה הָיוּ דוֹרוֹת מִהִשְׁבִּירָה דוֹר
אֲנוּשׁ דוֹר הַמַּבּוּל דוֹר הַהַפְּלָגָה

And afterward, when the Torah was given, repair descended and was drawn down to the world, for through the Torah all the worlds were created.

וְאַחַר כֵּךְ כְּשֶׁנִּתְּנָה הַתּוֹרָה יָרַד וְנִשְׁתַּלְשַׁל תְּקוּן לְעוֹלָם
שֶׁבְּתוֹרָה נִבְרָאוּ כָּל הָעוֹלָמוֹת

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When there was shattering, only the craftsman who made it could repair it, and that is the Torah.

כְּשֶׁהִיָּתָה הַשְּׁבִירָה לֹא הָיָה יָכוֹל לְתַקֵּן רַק אֹמֵן שֶׁעָשָׂא וְהִינּוּ הַתּוֹרָה

Therefore our Rabbis said on the verse “It will be healing to your navel,” etc.

וְלָכֵן אָמְרוּ רַז"ל עַל פְּסוּק רַפְאוֹת תְּהִי לְשֶׁרֶף וּגו'

If one feels pain in his head, he should occupy himself with Torah; if he feels pain in his entire body, he should occupy himself with Torah.

חַשׁ בְּרֹאשׁוֹ יַעֲסֹק בַּתּוֹרָה חַשׁ בְּכָל גּוּפוֹ יַעֲסֹק בַּתּוֹרָה

As it is stated: “And healing to all his flesh,” for all sufferings and illnesses, may the Merciful One save us, come from the shattering and judgments.

וְשָׁנְאָמַר וּלְכָל בְּשָׂרוֹ מִרְפָּא שְׂכָל הַיְסוּרִים וְהַחֻלָּאִים רַחֲמָנָא לְצַלְוֵן הַכֹּל בָּא מִהַשְּׁבִירָה וְהַדִּינִים

And therefore the Torah is a remedy for all the limbs, for judgments are sweetened only at their root.

וְלָכֵן הַתּוֹרָה הִיא רְפוּאָה לְכָל הָאֲבָרִים שְׂאִין הַדִּינִים נִמְתְּקִין אֶלָּא בְּשָׂרָשָׁם

And “from understanding judgments are aroused,” and the Torah says: “I am understanding, strength is mine.”

וּבִינָה מִינָה דִּינִין מִתְעָרִין וְהַתּוֹרָה אוֹמֶרֶת (משלי ח', י"ד) אֲנִי בִינָה לִי גְבוּרָה

Meaning that it draws all judgments into itself, and there they are sweetened when they return to their root.

פְּרוּשׁ שֶׁהִיא שׂוֹאֶבֶת בְּתוֹכָהּ כָּל הַדִּינִים וְשָׁם נִמְתְּקוּ כְּשֶׁבָּאִים לְשָׂרָשָׁם

And what is meant by “it will be healing to your navel,” for the shattering is from the navel and below.

וּמָה שֶׁאָמַר רַפְאוֹת תְּהִי לְשֶׁרֶף שֶׁהַשְּׁבִירָה הִיא מִן הַטְּבוֹר וּלְמַטָּה

And this matter must be accepted every Shavuot, for during the year there are many wicked people who destroy the world created with ten utterances.

וְדָבָר זֶה צָרִיף לְקַבֵּל בְּכָל שָׁבוּעוֹת שְׂבֻמֵּי שָׁנָה יֵשׁ כַּמָּה רְשָׁעִים שֶׁמַּאֲבָדִים אֶת הָעוֹלָם שֶׁנִּבְרָא בְּעֶשְׂרֵה מְאֻמְרוֹת

And the righteous sustain the world, etc., bringing existence and repair to the world by accepting the Torah; and understand.

וְהַצְדִּיקִים מְקַיְמִים אֶת הָעוֹלָם וְכו' שְׂמֻבִּיאִים קִיּוֹם וְתַקְוִן לְעוֹלָם בְּמָה שְׂמֻמְבְּלִין הַתּוֹרָה וְהִבִּין

[NOTE Summary:

The maamar weaves together the inner meaning of “נִעְשָׂה וְנִשְׁמַע” with the lived rhythm of ascent and descent in avodat Hashem. Israel’s greatness lay not only in lofty comprehension, but in the commitment to act and cleave to Hashem even before understanding, and even when understanding later withdraws. Human spiritual life necessarily moves in רְצוּא וְשׁוּב, advance and retreat. Vitality and delight appear, then recede, and this falling is not a failure but part of divine design, because every higher מְדֻרָּה requires an earlier העֵדָר.

The heart itself is the arena of this process. The second Tablets signify a new gift, not merely commandments, but a heart for the Father in Heaven. The two chambers of the heart correspond to the two Tablets, good inclination and evil inclination, both incorporated into divine service. After the sin of the Golden Calf, Israel lost the whole hearted clarity and entered an era of תְּשׁוּבָה, which requires a broken heart. This was not a downgrade but a new mode of relationship, one that allows connection even from constriction.

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The Name הוי"ה represents open divine illumination, while אלקים represents דין and צמצום. True דבקות means cleaving to Hashem even when He is experienced through constriction, when the mind is dimmed and the heart feels distant. Life itself becomes the proof of divine presence, since Hashem is חיי החיים, the life of all life. Even in the most earthly state, His presence remains, though hidden.

Shavuot is therefore not a memory but a living renewal. Each year and each day, Torah must be received anew. Before Sinai, Torah existed in a concealed, coarse state, clothed in כתנות עור. At Sinai, impurity ceased and עור became אור, revealing the inner light of Torah. This unveiling must be reentered every Shavuot through humility, becoming like a מדבר, open and trampled, so Torah can be received as a gift rather than retained through ego.

The Torah itself is the כלי אומות of the Creator, the instrument through which the worlds were made and through which they are repaired. All brokenness, whether cosmic, communal, or personal, originates in shattering and דין. Only Torah, returning דין to its root in בינה, can sweeten and heal. The falling of the צדיק is thus purposeful. When he rises, he elevates fallen souls bound to his root. Each person's descent enables hidden sparks to be lifted, and this is part of the ongoing תיקון of creation.

Practical Takeaway:

A person should not measure spiritual success by uninterrupted clarity or inspiration. The core avodah is remaining attached to Hashem in every state, including confusion, dryness, and inner collapse. When understanding is absent, action and loyalty still bind the soul to its Source. Falling does not mean abandonment. It is often the doorway to deeper truth and broader responsibility.

Each Shavuot, and in truth each day, one should consciously accept Torah anew by choosing humility, releasing self importance, and asking Hashem for a heart that can receive. When Torah is approached as a gift rather than an achievement, it becomes healing, not only for the individual but for the world. In moments of descent, one should remember that life itself testifies to divine presence, and that rising again may lift others whose repair depends on that ascent.

Chassidic Story:

Rabbi Menachem Nochum of Chernobyl once noticed a young scholar who had stopped coming regularly to the beit midrash. When asked why, the man admitted with shame that his heart felt empty. Prayer felt mechanical, learning brought no light, and he believed that stepping back was more honest than continuing without feeling.

Rabbi Menachem Nochum invited him to walk together through the muddy roads outside the town. They passed farmers repairing broken fences and lifting fallen carts from deep ruts. The Rebbe stopped and asked, why do they strain so much in the dirt. The student answered that if the wagon remains stuck, nothing will move forward.

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The Rebbe said quietly that the soul is similar. When it is high, it serves Hashem for itself. When it is low, it serves Hashem for others. A descent is often not for you at all. It is so that you can reach places you never could from above.

He told the young man that Torah given at Sinai did not remain on the mountain. It descended into human hearts, including broken ones. If a person waits to feel worthy before serving, he delays the very תיקון he was sent to accomplish.

The student returned to his learning, not with fire, but with steadiness. Over time, others began to seek him out for guidance, sensing in him a depth born of struggle. Only years later did he understand that his fall had not been a rejection, but an assignment.

TPX

When people are under pressure, the instinctive response is to look for leverage. More power, better tools, stronger allies, sharper strategies. The verse “שָׁקַר הַסּוֹס לְתַשׁוּעָה” cuts directly against that instinct. It says that the part of us that believes control equals safety is lying to us. The “horse” represents all external mechanisms we lean on to feel secure. They are not useless, but they are not decisive.

From a psychological perspective, this teaching addresses control anxiety. When someone believes that outcomes depend primarily on force, intelligence, or preparation, they live in constant tension. There is always the fear that the tools will fail or that someone else will have more power. The result is hypervigilance and burnout. The Chernobyl Rebbe reframes the equation: outcomes are shaped by alignment, not domination.

“הִנֵּה עֵין ה' אֵל יִרְאִי” describes a different operating system. Yirah here is not fear in the anxious sense, but grounded reverence. It is the posture of someone who recognizes that they are not the center of reality. Psychologically, this produces flexibility. Instead of forcing reality to bend, the person listens, responds, and acts מתוך ביטול, from humility.

The striking line is that Hashem's providence follows how the יראים want. This does not mean wish fulfillment. It means that when a person's רצון has been refined by reverence, their desires are no longer driven by ego, panic, or compensation. They want what needs to happen, not what will soothe their insecurity. In therapy language, their inner drives are integrated rather than reactive.

This teaching is especially relevant in moments of conflict. When someone fights only with strength, they escalate resistance. When they act from yirah, they change the field entirely. Reality responds differently to a regulated nervous system than to a frantic one. Calm, reverent presence invites openings that force never creates.

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A modern illustration:

A school administrator once faced a deeply disruptive situation. A teacher was undermining authority, parents were angry, and pressure mounted to act decisively. The administrator had the power to discipline harshly and “win.” Instead, he paused, consulted quietly, and approached the teacher with firmness but genuine respect. He acknowledged the teacher’s fear of losing relevance rather than attacking behavior. The confrontation never became a battle. The teacher eventually stepped back, and the crisis dissolved.

Later, the administrator reflected that had he relied on power alone, he would have won the argument and lost the environment. By acting from yirah, not control, the outcome aligned itself without force. That is “עין ה' אֵלַי” in lived form.

The inner work is learning to notice when we are riding the “horse,” pushing harder because we are afraid, and when we are standing in reverence, acting clearly without panic. The former exhausts us. The latter allows help to arrive from directions we could not manufacture.

END NOTE]