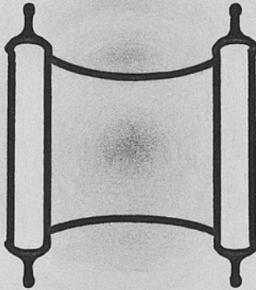


ב"ס

# Menachem Nachum of Chernobyl Me'or Einayim Parshas Mikeitz & Chanukah



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# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

#### מאמר נ

**Our Sages taught: What is Chanukah. Our Sages taught: on the twenty fifth of Kislev etc.** When the Greeks entered the Sanctuary etc. Seemingly one is forced to say the intent of his question is why it is called Chanukah and what he answered regarding this.

But the truth is that the word Chanukah is Chan—vav kaf—hei, for there is a measure called koh which is the attribute of kingship, for the king commands “koh yihyeh” and “koh yihyeh.”

Likewise this attribute commands in all the worlds and through it all worlds are conducted. Because of this the righteous have power to rule in all worlds because within them is the attribute of kingship of the Creator.

As the Sages said on the verse “A righteous one rules in the fear of God” (II Samuel 23:3). “Who rules over Me, the righteous person,” that the Holy One decrees a decree and the righteous one nullifies it.

And they asked in the Zohar that the Holy One Himself nullifies them, and it is explained with us many times, for “in all their distress He is distressed” (Isaiah 63:9).

And this is the secret of the exile of the Shekhinah, for this attribute of kingship is called Shekhinah because it dwells everywhere and is also called Knesset Yisrael for it gathers within itself all Israel.

And all the troubles that Israel have, may mercy protect us, are in the secret of the falling of the Shekhinah, for kingship falls, as written “The Rock Who bore you, you weakened” (Deuteronomy 32:18).

And the righteous through their good deeds raise, as it were, the Shekhinah, as written “Give strength to God,” for Israel add strength to the heavenly entourage.

תנו רבנן מאי חנוכה דתנו רבנן בכ"ה בכסלו וכי' פשנכנסו יוונים ליהיכל וכי' הינה לך אורה על קרחה פונת גשיתו הוא לא מה נקרא חנוכה ומה תירץ לו על זה.

אבל הקאותה הוא שפלה חנוכה הוא חנוי כ"ה שיש מזקה נקרא פה והיא מזקה מלכות ששהאלך הוא מזקה כה יתנה וככה יתני.

כמו כן הפקה זו מזקה בכל היעולמות ועל זה מתנהיגים כל היעולמות ומפני זה הצדיקים יש בכלם למשול בכל היעולמות מפני שיש בתוכם הפקה מלכות של הקורא יתברך.

וכמאמר רז"ל על פסוק צדיק מושל יראת אללים (שמואל ב' כ"ג, ג') וממי מושל בי צדיק ששהקדושים ברוך הוא גוזר גזורה וצדיק מבטלה.

והקשו בזוהר ששהקדוש ברוך הוא בעצמו מבטלו וכמברא אצלונו פה פעמים מזקה כי בכל צרכם לו (צר' ישעיה ס"ג, ט').

והוא בסוד גלות השכינה שמאזת מלכות הנ"ל נקרא שכינה מפני ששוכנת בכל מקום והיא נקראת גם כן נסכת ישראל שהיא כוונת בתוכה כל ישראל.

וכל הארות שיש לישראל רוחמן ליizzly הוא בסוד נפילת השכינה בביבוכו שהיא מזקה מלכות הנ"ל פמו (שפטוב צור ילו'ך פשי' (דברים ל"ב, י"ח).

והצדיקים על ידי מעציקם הטוביים מצלים בביבוכו השכינה כמו שכתוב לנו עז לאלהים שיש ישראל מוסיפין כה בפפלייא של מעלה.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

For this attribute is called the heavenly entourage, for it gathers all the upper attributes which all bestow into it, and when kingship is elevated all decrees and judgments are annulled.

שְׁהַמְּדָקָה הַבְּגִיל גְּקַרְאַת פְּלִיאָא שֶׁל מַעַלָּה שְׁפָנוֹסָת  
בְּתוֹכָה כֹּל הַמְּדֹדָת הַעַלְיוֹנוֹת שְׁבָלָם מְשֻׁפִּיעִים  
בְּתוֹכָה וְכַשְׁפָּדָת מְלֹכוֹת נְתַעֲלִית אָוּ נְתַפְּלָוּ כֹּל  
הָגָזָרָות וְכֹל הַדְּינִים

And it is known that the world was created for Torah and for Israel, and the purpose of creation was “that they should know Him,” to recognize the Blessed Name.

וּנוֹדָע שְׁהַעוֹלָם וּבָרָא בְּשִׁבְיל הַתּוֹרָה וּבְשִׁבְיל  
יִשְׂרָאֵל וּמְכָלִית כֹּל הַכְּפָרָה הַיְתָה בֵּין דִּישְׁתָּמוֹדָעִין  
לִיה שְׁיַהֲיוּ מִכְּרִין אֶת הַשָּׁם יִתְּבַּרְךָ  
אֶכְלָל בְּאֵיזָה אָוֹן יִכּוֹלֵן לְהִגְיַע לְכַפֵּר אֶתֵּן יִתְּבַּרְךָ  
אִידָּאָפְּשָׁר כִּי אִם עַל יְדֵי נְצָקּוֹת בְּמַדּוֹתָיו יִתְּבַּרְךָ  
כַּמְאֹמֶר רָזֶ"ל מָה הָוָא רְחֻומָּא אֶתֵּן רְחֻומָּה

But through what can they come to know Him. Only by cleaving to His attributes, as the Sages said “Just as He is merciful, so you be merciful.”

וְעַל יְדֵי זֶה יִכּוֹלֵן לְבֹא אֶלְיוֹן יִתְּבַּרְךָ וְהַנֶּה אָז  
כְּשֶׁגְּכָבָסוּ יוֹנִים לְהִכְלָל קָיו בְּסֹוד נְפִילַת הַשְׁכִּינָה  
כְּבִיכּוֹל וּנְתַגְּבָרּוּ הַקְּלִילָה

Through this they can come to Him. At that time when the Greeks entered the Sanctuary it was in the secret of the fall of the Shekhinah and the forces of impurity gained power.

וּבְבּוֹא מַתְּתִינְהוּ כָּהּ גְּדוֹלָה שְׁנִיה צְדִיקָה גְּדוֹלָה לְפָדֹעַ  
אֶת קָעֵם לְאָחָז בְּמַדּוֹתָיו יִתְּבַּרְךָ וּנְתַעֲלִית בְּבִיכּוֹל  
מִדְתָּת מְלֹכוֹת וּנְתַפְּלָוּ כֹּל הַדְּינִים וְעַל יְדֵי זֶה נִצְחָה  
אֶת הַגּוֹנִים

And when Mattisyahu the High Priest who was a great tzaddik came, he taught the people to grasp His attributes, and kingship was elevated and all judgments nullified, and through this they defeated the Greeks.

וְזֶה כְּשֶׁגְּכָבָסוּ וּכְי' טֶמֶאָו כָּל הַשְּׁמָנִים חֲכָמָה גְּנַעַר  
שֶׁמֶן רְצֹן לוֹמֶר שְׁטֶמֶאָו כָּל הַחֲכָמוֹת אֶפְלָוּ חֲכָמָת  
הַתּוֹרָה נְטַמְּאָה כְּבִיכּוֹל שְׁלוֹמָדִים בְּפָנָיו וְגַדְלוֹת  
וְכַשְׁגָּבָרּוּ מְלֹכוֹת בֵּית חַשְׁמָנוֹאָי וּכְי' מַצְאָו פָּךְ אָחָד  
וּכְי' אָחָד גִּימְטְּרִיאָה יְהִי רְאֵת לְאָחָז בְּיַיִג מַדּוֹתָיו  
יִתְּבַּרְךָ

And this is “when they entered etc. they defiled all the oils” for wisdom is called oil, meaning they defiled all wisdom, even the wisdom of Torah, learned with ulterior motives.

וְכֹן פָּרָצָו הַיּוֹנִים יְהִי פְּרָצָות בְּהִכְלָל הַיּוֹן מִפְנֵי שְׁלָאָן  
אָחָז בְּיַיִג מַדּוֹתָיו יִתְּבַּרְךָ בְּתַחַלָּה וְעַל יְדֵי זֶה נִפְלָה  
מִדְתָּת מְלֹכוֹת כְּגַ"ל

And when the kingdom of the Hasmoneans grew stronger etc. they found one cruse etc. One has the numerical value thirteen, meaning to grasp the thirteen attributes.

וְנְתַגְּבָרָה הַקְּלִילָה וְאַחֲרֵזֶה זֶה כְּשֶׁחָזְרוּ לְאָחָז בְּמִדְתָּת  
הַשָּׁם יִתְּבַּרְךָ וּנְתַפְּרָדוּ כֹּל פְּעָלָי אָנוּ וְהַכְּבָדָה

Therefore the Greeks breached thirteen breaches in the Sanctuary because they did not grasp the thirteen attributes at first. Through this kingship fell and the forces of impurity strengthened.

And afterwards when they returned to grasp the attribute of the Name, all workers of iniquity scattered. Understand this.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

#### **[NOTE Summary:**

The maamar opens by asking what Chanukah truly means. Although the Talmud asks “What is Chanukah,” the deeper question is why the day bears this name and what spiritual root it reflects. The explanation given is that the word Chanukah hints to the measure called koh, which is the attribute of malchut. Malchut is the divine channel through which all worlds receive their direction, and because the righteous contain within themselves a spark of this attribute, they are capable of annulling decrees and uplifting the Shekhinah.

Malchut is also known as the Shekhinah and Knesset Yisrael because it dwells with Israel and gathers all their souls. When Israel encounters suffering, it reflects a fall of malchut, as expressed in the verses cited. When the righteous perform good deeds, they uplift malchut, empowering the heavenly entourage and nullifying judgments. The purpose of creation is that humanity should come to know the Creator, which is achieved only by cleaving to His attributes.

At the time the Greeks entered the Sanctuary, their influence represented a fall of the Shekhinah and the strengthening of the forces of impurity. Mattisyahu the High Priest, a great tzaddik, taught the people to emulate the divine attributes, and through this elevation of malchut the decrees and judgments were annulled and Israel prevailed. The Greeks defiled all the oils, symbolizing their corruption of wisdom, even Torah wisdom when learned for ulterior motives. The single undefiled cruse they found hints to the thirteen divine attributes, and the thirteen breaches made by the Greeks show how these attributes had not been grasped at first. When Israel returned to hold fast to the divine measure, impurity dispersed.

#### **Practical Takeaway:**

Spiritual victory emerges through emulating the divine attributes. When a person acts with sincerity, mercy, humility, and truth, they elevate the inner malchut within themselves and within the world. This lifts the Shekhinah and dissolves negative spiritual forces. Every act of kindness, patience, or selflessness is a personal Chanukah, lighting a pure flame that cannot be extinguished by surrounding darkness.

#### **Chassidic Story:**

It is told that Rabbi Menachem Nochum of Chernobyl once visited a small village where the people were suffering from constant strife and misfortune. The villagers begged him for a blessing to remove the harsh decrees they felt hovered over their community. Instead of giving an immediate blessing, he asked them to gather in the study house and to share, one by one, a recent act of kindness they had performed without seeking recognition. At first only a few spoke, but gradually more came forward with simple gestures they had overlooked as significant. When they finished, the Rebbe said that these deeds had already lifted the decree. He explained that when a community strengthens the attribute of malchut within itself by acting with genuine compassion, the Shekhinah rises, and harsh judgments fall away. Shortly after his departure, the disputes subsided and the village regained harmony, fulfilling his teaching that sincere good deeds bring divine illumination. **END NOTE]**

# Menachem Nachum of Chernobyl

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### Parshas Mikeitz & Chanukah

#### מאמר ב

**And it was at the end of two years etc. Behold the Torah that was given to us teaches that a person is a part of God above, and through the Torah a person can draw himself close to God.**

Therefore it is written “For what reason was the land lost” (Jeremiah 9:12). Until the Holy One explained it Himself: “Because they abandoned My Torah.”

And seven courts of judgment worshiped idols for the entire time they had not abandoned Torah, and through the light within it they could return to good.

They were not punished yet; but upon abandoning Torah they were punished for those transgressions, for there was nothing to bring them back toward God.

And it is written “At all times let your garments be white and let not oil be lacking on your head” (Ecclesiastes 9:8).

For from a mitzvah is made a garment, which is the rabbinic robe, and from a transgression God forbid are made filthy garments.

Therefore a transgression brings another transgression, for the verse wonders “If a soul shall sin” (Leviticus 5:1).

For it would be fitting for the holy soul to yearn for serving God and not to commit a sin God forbid. But a person does not sin until a spirit of folly enters him.

And from this garment, which is filthy garments, the evil inclination grasps him by his garment and leads him to commit another sin.

Therefore regarding Yosef the righteous it is written “She seized him by his garment” (Genesis 39:12).

For he was curling his hair because he saw himself elevated to authority, and she grasped him by this garment. He reflected that through this it was possible for her to seize him.

“And he left his garment in her hand and fled and went outside,” attaching himself to God and removing that garment.

ויהי מזמן שניםים ימים וגוי הינה התורה שנתנה לנו הוא כי האדם הוא חלק אלקי ממיל וועל ידי אמרות התורה יכול האדם לקרב את עצמו אל השם.

ולכן כתוב על מה אביה הארץ (ירמיה ט, י"ב) עד שפירותיו הקדוש ברוך הוא בעצמו על עזם את תורתו.

ושבעה כתבי דין שעבדו עבורה זורה כל זמן שליל עזבי את התורה ועל ידי המאור שבה יוכל לשוב.

ללא נגענו עדין ובזבם את התורה נגענו על העברות הניל שלא היה בהם דבר שיכל לו לחזור.

ולשוב אל השם וכתווב בכל עת יהיה בצדק לבנים ושם על ראשך אל ייחסר (קהלת ט, ח').

כמי מהרואי נעשה לבוש והוא שלוקא דרבנו ומנו עבירה חס ושללים נעשה בגדים צואים.

ולזה עבירה גוררת עבירה כי הכתוב מתחילה ונפש כי מהעט (ויקרא ה, א').

כפי מהרואי הוא לא נפש הקדוש להשtopic אל עבורה השם ולא לעשות עבירה חיללה רק שאין אדם חוטא עד שנכנס בו רוח שטוח.

ומזה הלבוש שהוא בגדים צואים אוחזו היצר הרע כלבשו ומוליכו לעשות עוד עבירה.

ולכן ביוسف הצדיק כתוב ותפקשו בגדיו (בראשית ל"ט, י"ב).

כי היה מסלסל בשערו מחתה שראה עצמו שנעשה שערה והאחיתו כלבוש קהה והינה מtabונן בזה. שמחמת זה היה ביכלפה לסתור.

ויעזב בגדיו בירה וינס ויצא החוצה ודק עצמו בה ופשט הלבוש הניל.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

For a Torah scholar who sinned during the day, do not ponder etc., for “there is no righteous person on earth” (Ecclesiastes 7:20).

Rather he immediately reflects and regrets and removes the garment so that the evil inclination cannot spread through it and drag him to another sin.

And likewise a mitzvah brings a mitzvah, forming the rabbinic garment. Therefore regarding Yerovam “He seized him by his garment” etc. and through this God seized for him another mitzvah.

And this is “At all times let your garments be white,” meaning your garments should be clean garments of mitzvot and not stained God forbid.

“And oil upon your head let not be lacking,” for oil alludes to wisdom, for olive oil brings wisdom.

And through your garments being pleasant God will draw upon you wisdom and knowledge, as written “For God gives wisdom, from His mouth knowledge and understanding” (Proverbs 2:6).

For even though a person performs mitzvot and “your empty ones are filled with mitzvot like a pomegranate,” they are without knowledge and understanding to draw upon the person wisdom and knowledge.

Therefore God gave us the mitzvah of lighting the Chanukah lamp, for every mitzvah that we were commanded, when its time arrives, the event that occurred at the time of that mitzvah is reawakened as in ancient days.

For on Pesach they left Egypt, where they were in forty nine gates of impurity, and also physically they left Egypt; and now when the time arrives each person leaves his own shell of impurity.

And therefore we remove chametz, which is the side of impurity. And on Shavuot it is the receiving of the Torah to go in it all year to serve God.

And on Sukkot it is the Clouds of Glory that surround the person with the kindness of God, for kindness surrounds him.

כִּי מִלְמִיד חַכְמָה שָׁעַר בַּיּוֹם אֶל תְּהִרְהָר וְכֵן כִּי אָזֶם (אֵין צָדִיק בָּאָרֶץ) (קְהַלָּת ז', כ').

רַק שָׁהּוּא מִתְבּוֹנֵן מִיכָּפָר וּמִתְחַרְתָּ וּפּוֹשֵׁט הַלְּבוֹשׁ בְּכָרִי. שֶׁלְּאַיְכָל לְהַתְּפִשְׁת בְּבָגְדוֹ וְלַגְּרָר לוֹ עֲבִירָה אֲקָרָת.

וְכָמוֹ כֵּן מִצְוָה גּוֹרָת מִצְוָה שְׁנַעֲשָׂה חַלּוּקָא וְרַבָּנוּ לְכָן בְּיַרְכָּם תְּפִסּוּ בְּבָגְדוֹ וְכֵן וּבָזָה תּוֹפִסּוּ הַשָּׁם לוֹ מִצְוָה אַחֲרָת.

וַיְהִי בְּכָל עַת יְהִי בְּגָדָקִים דִּינּוּ הַלְּבוֹשִׁים שְׁלָק לְבָנִים שְׁתַּתְּלִבְשׁ בְּלְבוֹשִׁים נָאִים שֶׁל מִצְוּות וְלֹא מְלוּכָּכִים חָלִילָה.

וְשָׁמָן עַל רַאשָּׁה אֶל יְחִסְרָ כִּי שָׁמָן מִזְרָה אֶל חַכְמָה כִּי שָׁמָן זִת מִחְכִּים.

וְעַל יְדֵי שְׁלָבוֹשִׁיךְ יְהִי נָאִים הַשָּׁם יִמְשִׁיךְ עַל כָּחָמָה וְדַעַת פְּדַקְתִּיב כִּי הִי יְמִן חַכְמָה מִפְיוֹ דַעַת וּתְבוֹנָה (מִשְׁלֵי ב', ו').

כִּי הַגָּם שָׁאָדָם עוֹשָׂה מִצְוּות כִּי רִיקָנִים שְׁבָח מְלָאִים מִצְוּות כְּרָמָנוּ רַק שָׁהּם בְּלָא דַעַת וּתְבוֹנָה לְהַמְשִׁיךְ עַל הָאָדָם חַכְמָה וְדַעַת.

לֹזָה נָמָנוּ לְנוּ הַשָּׁם מִצְוּות הַדְּלָקָת גַּר חַגְבָּה כִּי כָל הַמִּצְוּות שְׁנָצְטוּנוּ בְּבָאָעָת וּזְמָנוּ שֶׁל כָּל מִצְוָה וּמִצְוָה גַּתְעֹרֶר הַדָּבָר שְׁהִיא בְּעֵת זָמָן הַמִּצְוָה כְּמָאוֹ וּמְקָדָם.

כִּי בְּחָג הַפְּסִחָה יָצָא מִמְּצָרִים שְׁהִיוּ בָּמַ"ט שְׁעָרִי טָמָא וְגַם בְּגַשְׁמִימּוֹת יָצָא מִמְּצָרִים וְכַעַת בְּבָאָזְמָן יוֹצָא כָּל אָדָם מִקְלִיפּוֹת שְׁלֹוֹ.

וְלֹכֶן מִבְּעָרֵין חַמֵּץ שַׁהְוָא סְطָרָא אַחֲרָא וּבְשִׁבּוּעָות הַוָּא קָבְלָת הַתּוֹרָה לְלִכְתָּבָה כָּל הַשָּׁנָה לְעַבּוֹד אֶת הַשָּׁם וּבְסֻפּוֹת הַוָּא עֲנָנִי כְּבָוד שְׁמַקְיָפִין אָתוֹ בְּחַסְד אל כִּי

חַסְד יְסֻבְּבָנוּ.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

And on Purim is awakened the downfall of Haman, which is the downfall of the wicked among the nations, so that we can endure in the bitter exile.

And on Chanukah it is a time to draw a person close to God through the Torah, just as in ancient days in the time of Mattisyahu son of Yochanan the High Priest.

For the Greeks defiled all the oils, which are all forms of wisdom, and only one cruse of oil remained, which is the Torah, and only a tiny amount remained.

And a miracle was made that although there was only a little for one day, it burned for eight days, for the world is built through seven days.

And after the completion of the seven, another seven begin; and this is called the seven days of building.

And Mattisyahu son of Yochanan served God with great understanding; this is the meaning of High Priest.

And through his service he drew down light to illuminate eight days, that is from the world of understanding to illuminate the eight lamps.

And therefore the Chanukah lamp is above three handbreadths so it not be considered resting on the ground, and below ten handbreadths.

For the Shekhinah never descended below ten, yet God calculates thoughts so that none be banished; through a miracle God descends below ten to draw close a person and return him.

That is, the oil hints to wisdom, as above, and "God gives wisdom, from His mouth knowledge and understanding" (Proverbs 2:6).

And He teaches a person understanding how to serve God with intellect and understanding, and all this is through the mitzvah of lighting Chanukah lamps.

And as then so now, in every generation, when the time of this mitzvah arrives.

Therefore our Sages said: wicks and oils with which we do not light on Shabbat, we may light with them on Chanukah.

והנה בפורים הוא מתעורר מפלת המן הוא מפלת הרים שבחומת העולם בקדשנו לחיות קיימים בצלות המר.

ובחנוכה הוא עת לקרב האדים אל השם על ידי התורה. כמו מזא מקדם בימי מפתחינו בו יוחנו פהן גדול

שהיונים טמאו כל השמןם הם כל החקמות ולא בשאר כי אם פה אחד של שמן היא התורה ולא בשאר כי אם מעט מזעיר

ונעשה נס שלא היה כי אם מעט על יום אחד ובלאי שמוונה ימים כי העולם הוא בונה על ידי שבעה ימים.

ואחר כלות השבעה מתחילה עוד ז' ימים אחרים. וזהו הנגרא שבעת ימי לבני

ומתתיתיו בו יוחנו היה עובד את השם בשכל גדול. וזהו פהן גדול

ונמשך בעבורתו להאר שמוונה ימים הינו מעולם. הבהה להאר שמוונה הנרות.

ולכו גור חנוכה הוא למעלה מג' שלא פהה הארץ סמכתא ולמטה מעשרה.

כי מעולם לא ירקה שכינה למטה מעשרה רק שהשם חושב מחלוקת לבליי וזה ממן נkeh היה על ידי נס שהשם ביכיל מורייד למטה מעשרה ומתקרב אל האדים להשבו ולתגוזו אליו.

הינו שהמן מרים על חכמה בנייל וה' יתו חכמה. מפיו דעת ותבונה (משל ב', ו').

ומלמד את האדים שכל איך לשבוד את השם יתברך בשכל ותבונה וכל זה הוא על ידי מצות החקלאות גירות חנוכה.

ונכז בעה בכל דור בבוא עת זמן מצוה זו.

ולכו אמרו חכמים זכרונם לברכה פתילות ושמנים. שאין מקליאין בכם בשבת מקליאין בכם בchanuka.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

For behold, a good gift in the treasure house of God He gave us, Shabbat, to draw a person close to his Creator.

For one who guards Shabbat properly, even if he worships idols like the generation of Enosh, he is forgiven, as written “One who guards Shabbat from desecrating it” (Isaiah 56:2). Do not read “from desecrating it,” but “it is forgiven to him.”

But it is difficult for a person to enter into the holiness of Shabbat, for it is exalted and uplifted, for Shabbat is the Name of the Holy One.

And how can a person draw close to such a high and exalted place. But on Chanukah, as it were, God lowers Himself below ten handbreadths to the person to draw him close.

And this is “wicks etc. that we do not light on Shabbat etc.” For just as in a lamp one places a wick and fills it with oil and lights it, so too a person is a wick, and oil is the wisdom with which God fills him and lights him.

So that he should shine through his deeds and his service of God. And the wicks are people who cannot be lit on Shabbat, for the light cannot cling to them.

Because their wicks are not good, and the light flickers in them and cannot rise as mentioned above.

But they can be lit with wicks that are not good, as above, on Chanukah, for God Himself grasps the person and brings the light to cling to him.

To light them and return them to God, to serve Him with fiery enthusiasm and great understanding, as above.

And this occurs every year when the time of the mitzvah of the Chanukah lamp arrives.

And certainly before Mattisyahu there was no need for this mitzvah, except that in his time they defiled all the oils and only one cruse remained, which is the Torah.

And only a few studied with small understanding, and he was a priest serving God with great understanding, and he drew down and lit the eight lamps.

כִּי הִנֵּה מִתְּנָה טוֹבָה שְׁבִיבִת גָּנְזִי הַשֵּׁם נִתְּן לְנוּ אֶת  
הַשְּׁבִיבָה לְקָרְבֵּן הָאָדָם אֶל בָּזָרָאָו.

כִּי שׁוֹמֵר שְׁבִיבָה כְּהַלְכָתוֹ אֶפְלוּ עֲבֹד עֲבֹדָה זָרָה קָדוֹר  
אָנוֹשׁ מַוחְלִין לֹא בְּדִכְתִּיב שׁוֹמֵר שְׁבִיבָה מַחְלִילוּ (ישעיה  
ג.ז, ב.) אֶל תַּקְרִיר מַחְלִילוּ אֶלָּא מַחְלֵל לֹא

רַק שְׁקָשָׁה עַלְיוֹ עַל הָאָדָם לִיְכַס בְּתוֹךְ קָרְבָּת שְׁבִיבָה  
כִּי רַם וְנִשְׁאָה הוּא הַשְּׁבִיבָה כִּי הוּא שְׁמָא דְּקָבִיה

וְאֵיךְ יִכּוֹל לְקָרְבֵּן אֶל מָקוֹם גָּבוֹהּ וַרְם כֹּזְה אָכֵל בְּחִנְפָּה  
כְּבִיכּוֹל הַשֵּׁם מוֹרִיד אֶת עָצָמוֹ לְמִטְהָ מַשְׁוְרָה אֶל  
הָאָדָם לְקָרְבָּוּ

וְזֶה פְּתִילָות וְכֹזְה שָׁאַיְן מַדְלִיקִין בְּשְׁבִיבָה וְגַוְיִן כִּי כָּמוֹ  
בְּפִרְנָסָנוּתֵינוּ לְתֹחֶנוּ פְּתִילָה וּמַמְלָקָין אוֹתָה בְּשְׁמָנוּ  
וּמַדְלִיקָוּ כָּמוֹ כֵּן הָאָדָם הוּא פְּתִילָה וּשְׁמָנוּ הוּא הַקְּרָבָה  
שְׁהַשֵּׁם מִמְלָא בּוֹ וּמַדְלִיקָוּ

לְהִיּוֹת מְאֵיר בְּמַעַשְׂיוֹ וּבְעֲבוּדָתוֹ אֶת הַשֵּׁם וְהַנֵּה  
הַפְּתִילִים הֵם בְּנֵי אָדָם שָׁאַיְן מַדְלִיקִים בְּשְׁבִיבָה שְׁהָאָזָר  
אַיְן נְאַחַזְוּ בּוֹ

מִקְהָמָת שְׁהַפְּתִילִים לֹא טוֹבִים וְהָאָזָר מַסְכָּנָת בְּהָם  
וְאֵי אָפֵּשֶׁר עַלְלוֹת בְּנֵי ל

וְשִׁיאָחוּ בְּהָם הָאָזָר מַדְלִיקִין בְּפְתִילִים אָשָׁר לֹא  
טוֹבִים בְּנֵי לְבִחְנָפָה כִּי הַשֵּׁם כְּבִיכּוֹל בְּעַצְמוֹ מוֹרִיד  
אֶת הָאָזָר וּמַאֲחַזְוּ בְּהָם הָאָזָר

לְהַדְלִיקִם וְלִשְׁוֹבֵן וְלִקְזֹזֵר אֶל הַשֵּׁם וּלְעַבְדוּ  
בְּהַתְּלִקְבָּה וּבְשְׁכָל גָּדוֹל בְּגַעַל.

וְזֶה נְעַשֶּׂה בְּכָל שָׁנָה בְּבּוֹא הַזָּמָן שֶׁל מִזְוָנִים נְרַחֲבָה

וּבְזָדָן קָדָם מִתְּחִיהָו לֹא הִנֵּה אָרִיךְ לְמִזְוָנָה זֶה רָק  
שְׁבִיכּוּמָיו טָמָאו כָּל הַשְּׁמָנִים וְלֹא נְשָׁאָר כִּי אִם פָּקָא  
הָוּא הַתּוֹרָה

וְהִי מַעַט שְׁלָמָדוּ בְּשְׁכָל קָטָן וְהִוָּא הִנֵּה כָּהֵן עַבְדָּו  
הַשֵּׁם בְּשְׁכָל גָּדוֹל וְהַמִּשְׁיחָה וְהַדְלִיק אֶת שְׁמוֹנָה הַנְּרוֹת

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

And a miracle occurred and the downfall of the Greeks happened, for God is hidden and revealed, and so too the Torah is revealed and hidden.

And “the hidden things are for the Lord our God and the revealed things are for us and our children” (Deuteronomy 29:28).

For there are many miracles God does in secret, as written “There is none besides Him,” and there are miracles revealed to us.

And this happens through our learning Torah in a hidden manner, a hidden miracle is done; and through revealed learning, a revealed miracle is done.

And the one cruse of oil, meaning the Torah studied in the days of the Hasmoneans, was little because they learned with small understanding.

And he was the High Priest who served God with great understanding; therefore a great miracle was done through him.

#### [NOTE Summary:

This maamar explains that every mitzvah reawakens the original spiritual illumination that occurred at the time of its first appearance in history. Pesach renews the power of leaving spiritual bondage, Shavuot renews the acceptance of Torah, Sukkot surrounds a person with divine kindness, and Purim renews the downfall of evil so that Israel can endure exile. Chanukah, however, is uniquely the time when God draws a person close to Him through the light of Torah, just as in the days of Mattisyahu the High Priest.

The Greeks contaminated all the “oils,” meaning all forms of wisdom. Only one pure cruse remained, representing Torah studied with purity, though in very small measure. Through the great spiritual understanding of Mattisyahu, the light of this tiny amount was drawn down to illuminate eight days. These eight days correspond to transcending the natural cycle of the seven days of creation and drawing from the upper world of understanding. The miracle of Chanukah is therefore the revelation of hidden divine light through human devotion.

From this arises the teaching of the Sages that wicks and oils unsuitable for Shabbat are permitted on Chanukah. Shabbat is lofty and requires a person to ascend into holiness; Chanukah, however, is the time when God descends, as it were, below ten handbreadths to draw close even those whose “wicks” cannot hold light on their own. Every human being is a wick, and wisdom is the oil God pours into the soul. On Shabbat some souls cannot hold the light because their wicks are not refined; but on Chanukah the divine light grasps them from above, igniting spiritual return and inner illumination.

ונענשוה גס וקחיתה מפלתם של הטענים כי לשם הויא סתומים וגלייא וכו' התורה נגלה ונסתפר.

ויהנה הנטפרות לה אלחינו והגלה לנו ולבינו). (דברים כ"ט, כ"ח).

כי יש הרבה נסים שענשוה לשם בנסתפר אין עוד מלבדו כתיב וניש נסים נגלים לנו.

ונזה גנשיה על ידי למןנו התורה בזרך בסתר גנשיה גס גסתפר ועל ידי נגלה גנשיה גס גנלה.

ויהנה פה אחד של שמן הינו התורה שלמדו בימי חשמונאי היה מעט כי למדו בשכל קטן.

ויהוא היה כהן גדול שעבד לשם בשכל גדול לנו גנשיה גס גדול על ידו.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

This process repeats each year when the mitzvah of the Chanukah lamps arrives. Before the days of Mattisyahu there was no need for this mitzvah, but after the Greeks defiled all wisdom and only a small portion remained, it was his profound understanding that drew down great miracles. Torah contains both revealed and hidden aspects, and God performs both revealed and hidden miracles. When Torah is learned in a hidden manner it awakens hidden miracles, and when learned in a revealed manner it awakens revealed miracles. The small cruse of Torah studied with limited understanding produced a vast miracle because it was uplifted by the great spiritual wisdom of the High Priest.

#### Practical Takeaway:

Chanukah is the time when God reaches down to ignite even those who feel unable to ignite themselves. If a person's "wick" feels too tangled, too distracted, or too unworthy to hold light, Chanukah assures him that God Himself draws close and causes the flame to catch. The work of the individual is only to make space for the oil of wisdom, to open the heart to learning and inner reflection. Even a small amount of sincere Torah, when held with purity, can release immense spiritual light. One should therefore approach Chanukah ready to be illuminated, trusting that the divine flame can take hold even in moments of personal dimness.

#### Chassidic Story:

It is related that Rabbi Menachem Nochum of Chernobyl once visited a town where many of the people felt spiritually discouraged. They told the Rebbe that they felt like "poor wicks," unable to hold inspiration even for a day. The Rebbe asked to see their Chanukah lamps. When they brought them out, he examined each wick carefully. Holding up one that was notably frayed, he said gently that this wick was like a weary soul: unable to draw light on Shabbat or in times of spiritual elevation, but perfectly capable of catching flame when a compassionate hand lights it. He then lit the wick himself, and the flame rose steady and bright.

He turned to the townspeople and said that this is what Chanukah does for every Jew. Even when a person cannot lift himself into holiness, God bends down, as it were, and lights the wick for him. In the days that followed, many of the townspeople began learning Torah again, even if only a little each day, and they found that the small flame they thought could not be sustained began to grow. The story became a cherished memory, reminding them and their children that God's light seeks every soul, even those who doubt their own ability to shine. **END NOTE]**

#### מאמך ג

**And it is stated in the writings that "Paroh" is an expression of revelation.** "The birthday of Paroh" means that the revelation was born. And it is written (Proverbs 6:9): "How long, lazy one, will you lie down; when will you arise from your sleep." For sleep is because of the withdrawal of the intellect from a person, due to its being preoccupied.

ואיתא בכתבים פי פרעה לשון התגלות. יום קלה את פרעה שפולד התגלות. בכתב (משלי ו, ט) עד מתי עציל תשככ מתי פקום משוננת. כי ישנה היא מלחמת הסתלקות המלויין מנו האדם מלחמת טרתן.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

And a person, even though he performs commandments and studies Torah without intellect, is considered like one who is asleep. And then his Torah has no power to produce an open miracle. Only after he studies with intellect and understanding can he cause a miracle to be revealed as mentioned above.

And this is the meaning of “And it was at the end of two years of days.” “Two years” is an expression of sleep. And it was from the conclusion of the completion of the days of sleep, when the person awakens from the sleep of time and studies with intellect and understanding.

And “Paroh” is revelation. “Choleim” is an expression of health, implying strengthened revelation of miracles. And behold, he is standing over the Nile, which is the Torah.

And behold, from the Nile ascend seven healthy and good cows. For “a person and an animal You save, O Lord” are human beings who are naked of knowledge and make themselves like an animal, for a person has nothing from himself. And whatever good and quality he has is from the Lord, for “the Lord gives wisdom, from His mouth” etc.

And behold, the seven attributes are: love, to love God; awe, to fear before Him; beauty, to glorify God; victory, to conquer the evil inclination, as “a person should always incite the good inclination against the evil inclination”;

And glory, to thank God; and foundation, to be connected to all the above attributes; and kingship, to give rule and authority to God, to crown Him over the entire world.

Therefore the attributes are called cows, for a person must make himself like an animal, “and they grazed in the meadow,” and the Targum translates “in unity.”

For when a person hates his fellow, it is because of pride, for he imagines that he deserves honor and greatness and is jealous of his fellow.

But if he makes himself like an animal, he loves the entire world and has no hatred toward his fellow.

ונאךם ה גם שעוושה מצות ולומד תורה בלא מוח הוא  
כמו יישן דמי. ואז אין כה בתוכרתו לעשנות נס נגלה,  
רק אחד שלומד במוח ושביל יכול לגורום שיתגלה נס  
כגונך ליעיל

ונזה וויה מכאן שנתים ימים. שנתים לשון שנה. וויה  
מסוף כלות ימי השנה, שנתעוזר ה האך משנת הזמנ  
ולומד במוחו שבל

ופרעה הוא התגלות. חולם הוא לשון בריאות כדר  
קלים, שנתקזק התגלות הגופים. והנה עופד על הים  
היא ה תורה

ונפה מן הים עלות שבע פרות בריאות ותובות. כי  
אדם ובמה תושיע יי' הם בני אדים שעורומים בזעט  
ומשלימים עצם בבהמה. כי הדים מגרמיה לית ליה  
כלום, ומה שינש בו איזה דבר טוב ו美麗ה הוא מן  
השם. כי יי' יתנו חכמה מפיו וגוו

ונפה שבעה מדותם הם אהבה לאהבת את השם ויראה  
לירא מלפניו ותפארת לפאר את השם נצח לנצח את  
היאר הרע לעולם ירגיזו אדים יוצר טוב על יציר הרע

ונוד להזות את השם ויסוד שיחיה מקישר אל כל  
המדות הפל ומלכות הוא לחת ממשלה ושרות  
לשם להמליכו על כל העולם

לכון גוזראו המדות בשם פרות שאיר הדים להשים  
עצמם בבהמה ותרעינה באחו ומתרגם באחינו

כי מה שעדים שונא את חבירו הוא מחת גקלות  
ונזומה לו שלו ראיי הקבוץ והגדולה ומגנאה לחרירו

אבל אם משים עצמו בבהמה או הוא אהבת את כל  
העולם ואין לו שנאה על חבירו

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

And behold, there are seven other cows, for the evil inclination comes to cause him to sin through the seven attributes: to love money and other pleasures;

And to fear punishment; and to glorify himself; and to conquer his enemy; and to thank himself; and to be attached to all the above; and to rule himself.

“And the cows swallowed etc.” For even all the mitzvot a person does may give strength to the kelipah, God spare us.

And this is “and they swallowed,” meaning the kelipah swallows the Torah and the mitzvot.

“And it was not known that they came into their innards etc.”

Therefore when a person repents, intentional sins become merits, meaning he retrieves the merits from under the hand of the kelipah.

“And Pharaoh awoke, and behold it was a dream.” When a person awakens from the sleep of time, then “it was a dream,” an expression of vigor, as above.

And for this reason we read this portion on Chanukah, for Torah is advice, as the verse says “Mine is counsel” (Proverbs 8:14), advising a person how to serve God and return to Him.

Therefore it is forbidden to use its light, for a person should have no ulterior motive except toward God alone, not for this world nor for the next.

#### **[NOTE Summary:**

This teaching explains that Pharaoh symbolizes revelation. Just as Pharaoh’s “birthday” is interpreted as the birth of revelation, so too spiritual awakening begins when a person rises from “sleep,” which represents a withdrawal of intellectual awareness. Torah and mitzvot performed without conscious mind are compared to spiritual sleep, during which one cannot draw forth revealed miracles. When a person reawakens his mind and studies with clear intellect, revelation becomes possible.

The verse describing “the end of two years” is reinterpreted as the end of a period of spiritual slumber, after which revelation, symbolized by Pharaoh, begins to strengthen. His standing over the river symbolizes Torah, the source from which the seven healthy cows emerge. These seven cows correspond to the seven emotional attributes: love, awe, beauty, victory, glory, foundation, and kingship. A person must make himself simple like an animal, free of pride, in order for these attributes to express holiness. When humility replaces ego, one can love all people and hold no hatred.

וננה שבע פרות אחרות כי היצור הרע בא להחטיאו בשבעה המדות לאhab חמלה ממן וישראל פענוגים

ולירא את העונש ולהתפאר בעצמו ולנאה את שונאו ולהשתרר הוא בעצמו

ותבלענה הפרות וגוי כי גם כל המצוות שאדם עושה הוא נומן כה בkelipah רחמן ליאצלו

זיהו ותבלענה כי הקלייפה בועל רצון לומר זאת התרה והמצוות

ולא נזע כי בא אל קרבנה וגוי ולכך בעשותה האדם תשובה זדונות נushman זכיות הינו שהזקיות שעשה מוציאו אותם מתקנת יד הקלייפה

ויש צפרעה והנה חלום כישקיז אדם משנת הזמן והנה חלום לשון הדר חלים כנ"ל

ומהאי טעם אקורין פרשה הנו"ל בבחנכה כי התרה הוא עצה כמו שאמר הכתוב לי עצה (משלי ח, י"ד) שמייעצת לאדם איך לעבד את השם ולשוב אליו.

נשפט לנו"ס להשתטט לאורה כי לא ייה לאדם שום פניה בלתי לה לבדו לא בשבייל עולם הזה גם לא בשבייל עולם הבא.

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But there are also seven negative counterparts through which the evil inclination seeks to distort each attribute: loving money and pleasures, fearing punishment instead of God, glorifying oneself, defeating enemies through ego, praising oneself, attaching the self to worldly pursuits, and seeking domination. Through these distortions, even one's mitzvot can empower the forces of impurity, symbolized by the cows swallowing the others. When a person repents, however, he retrieves his deeds from the grasp of impurity, and his intentional sins are transformed into merits.

When Pharaoh "awakens," it signifies a person awakening from the sleep of time, strengthening revelation once again. This portion is read on Chanukah because Torah is counsel that guides a person toward serving God with purity. The Chanukah lights symbolize service without ulterior motives; one must not use their light for personal benefit. The illumination is solely for God, reflecting a service directed without calculations for worldly or spiritual reward.

#### **Practical Takeaway:**

Spiritual awakening requires mindful engagement. Performing mitzvot or studying Torah mechanically, without presence of mind, leaves a person in a state of "sleep," unable to access deeper transformation. Real change begins when one awakens mentally and emotionally, approaching Torah with awareness and intention. By cultivating humility, removing ego, and directing each inner quality toward holiness, a person protects their spiritual energy from being swallowed by negativity. Chanukah asks us to serve God with pure intention, turning our focus fully toward the divine light rather than toward personal gain. Even small acts done with clarity and sincerity can ignite powerful inner revelation. **END NOTE]**

#### מאמר ז

**The time for the measure of lighting the Chanukah lamp is "until the feet cease from the marketplace."** For one who is accustomed to the lamp merits sons who are Torah scholars, and certainly Torah scholars do not go out to the marketplace but are occupied with Torah. This is the meaning of "until the feet cease from the marketplace."

"Until the feet of the Tarmodites cease," for it is known that all mitzvot are time-bound, and when the time of the mitzvah arrives, the event that happened at the first time the mitzvah was commanded is reawakened.

On Pesach we left Egypt, and the main thing is that we left the forty nine gates of impurity. Likewise, every year when this festival arrives, each of us leaves our own shells of impurity.

זמנ שיעור הדלקת נר חנוכה עד שתכלה רגלי אן השוק כי מאן דרביל ביר זוכה לבנים וקרים פלמי' חכמים ובזקאי פלמי' חכמים איהם יוצאים לשוק כי אם עוסקים ב תורה זהה עד שתכלה רגלי מן השוק

עד שתכלה רגלי דתרמודאי כי ידוע כל המצוות זמניות בבוא הקמן של המזנה נתענער הקבר שהיה בעת קראשון בנטענותה המזונה

בזג המצוות יצאנו ממצרים והעיקר שיצאנו ממצרים שער טמאה וכן בכל עת בא חג הנילו יוצאים אנחנו בני ישראל כל אחד מקליפות

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

For were it not for the festival of Pesach each year, it would not be possible for a person to strengthen himself in God.

And on Shavuot every person receives the Torah, meaning the intellectual path by which he will serve God in that year.

And on Sukkot we are surrounded by the kindness of God, for “kindness surrounds him,” as in ancient days when we were surrounded by Clouds of Glory.

And on Purim is the time of the downfall of Amalek; so too now, in every generation, is the downfall of the wicked of the nations of the world.

And on Chanukah, since there were haters of the religion who wished to cause Israel to abandon Torah and remove them from the statutes, miracles were done for us, that we upheld our Torah and statutes.

And so in every generation, at this time, it is an auspicious time for us to strengthen ourselves in our Torah and statutes.

And all this, that we are able to strengthen ourselves in Torah and statutes, is because the early ones prayed for this.

For it is known that the Patriarchs prayed in their days on behalf of the future until the coming of the Messiah.

Therefore it is written concerning Avraham “and he pursued until Dan,” where his strength weakened and he prayed about the matter.

Thus Avraham hinted to Chanukah, saying “Stay here with the donkey, and I and the lad will go until koh” (Genesis 22:5), meaning the twenty fifth of Kislev.

That he prayed they would defeat the Greeks in the days of Mattisyahu. And likewise Yosef the righteous trembled about the matter and hinted in his words to Binyamin “May God be gracious to you, my son” (Genesis 43:29).

“Yechanecha” is an expression of Chanukah, meaning that God will perform miracles and wonders on Chanukah.

And every year there is a downfall of the wicked of the nations who hate the religion, until they fall and are annulled completely.

כפי לו לא היה חג המצות בכל שנה לא היה אפשרי לאדם להתקין בה.

וכו בשבעות מקבל כל האדם את התורה דהינו שבחזקה שכל יلد לעבד את השם באורה שנה.

ובפסח אנו מקפין בחסד אל וחסד יסובבנו כמazz ומקודם שהיינו מקפין בענייני כבוד.

ובפורים הוא עת וזמן מפלטה של מלך גם עמה בכל דור הוא מפלעם של רשות אומות העולם.

ובחנוכה בהיות שקיי משניאי קדמת ורצה לבטל את ישראל מתורה ולהעבירם מן החקים ונשוו לנו נסים. שעמוקנו בתרתינו ובחקינו.

וכו בכל דור ודור בבוא הזמן הוא מטיל לזה שנחזיק בתרתינו ובחקינו.

ונעל כל זה מה שאנו יוכלים להתקין בדברי תורה ובחקים הוא מחייב שהרשותם הטעלו על זה.

כי ידוע כי האבות הטעלו בימיהם על העתיד להיות עד ביאת המשיח.

לכן כחוב באברהם וירדף עד זו (בראשית י"ז, י"ז). שם פושׁש כהו והטעלו על הקבר.

פ"ן רמז אברהם אבינו עליו השלום על חנוכה באומרו שבו לכם פה עם החמור ואני והנער נלכד עד פה (בראשית כ"ב, ה) הוא כ"ה בכיסלו.

שהטעלו שינצחו את הינוים ביום מתניתו וכן יוספה הצדיק קרד על הקבר ורמז בקדשו עם בנימין אלדים. יחננו בני (בראשית מ"ג, כ"ט).

יחננו לשון חנוכה שיעשה השם נסים ונפלאות בchanוכה.

ובכל שנה ושנה יש מפלעם של רשות אומות העולם. שונאי הגדת עד שייפול ויתבטלו לגמרי.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

And the Messiah will come speedily in our days. And this is “I have arranged a lamp for My anointed one” (Psalms 132:17), meaning from the Chanukah lamp is arranged the coming of the Messiah.

And all the kelipot will be annulled. And this is “until the feet of the Tarmodites cease,” meaning the kelipah, as written “Tarmod in the mountains.”

**[NOTE Summary:**

This maamar teaches that the time for lighting the Chanukah lamp, “until the feet cease from the marketplace,” hints to a deeper spiritual process. One who regularly lights the Chanukah lamp merits children who are Torah scholars; symbolically this means that spiritual illumination cultivates inner wisdom. Torah scholars do not wander the “marketplace” of distraction because their minds are attached to Torah, and thus “the feet cease from the marketplace.” This signifies a withdrawal from worldly commotion into spiritual clarity.

He explains that every mitzvah contains a seasonal reawakening of its original power. When Pesach arrives each year, we once again leave our personal Egypt and the forty nine gates of impurity. On Shavuot, each person receives anew the intellectual path by which he will serve God. On Sukkot, divine kindness surrounds us like the ancient Clouds of Glory. On Purim, the downfall of Amalek repeats itself in every generation as wickedness among the nations weakens. Chanukah rekindles the strength to remain loyal to Torah and divine statutes, just as miracles enabled Israel to stand firm during the Greek persecution. Each year this time is auspicious for renewed commitment to Torah.

All of this is possible because the early patriarchs prayed on behalf of future generations. Avraham hinted to Chanukah when he said, “I and the lad will go until koh,” interpreted as a reference to the twenty fifth of Kislev. His pursuit “until Dan,” where his strength weakened and he prayed, is likewise understood as spiritual preparation for later deliverances. Yosef too hinted to Chanukah through the blessing “May God be gracious to you, my son,” suggesting divine miracles in the future festival of dedication. Each year contains a renewal of the downfall of the enemies of faith, until ultimately all wickedness will fall and the Messiah will arrive.

The verse “I have arranged a lamp for My anointed one” is interpreted to mean that the Chanukah lamp prepares the world for the coming of the Messiah, for the light of Chanukah weakens and nullifies every kelipah. This is the meaning of “until the feet of the Tarmodites cease,” referring to the ultimate disappearance of the forces of impurity. As the Chanukah lights burn, they prepare the world for a time when all obstruction will dissolve and redemption will come.

**Practical Takeaway:**

The spiritual work of Chanukah is to let the light outlast the noise. The “marketplace” represents the external pressures, demands, and distractions that fill a person’s life. Lighting the menorah is a reminder that spiritual clarity comes when we give the flame space to shine beyond the marketplace’s movement. Each night of

ויבוא משיח אצקינו במנורה בימינו זהו ערבי נר  
למשיח (תהלים קל"ב, י"ז) מן נר חנוכה הוא הארץ  
שיבוא משיח אצקינו.

ויתבשלו כל קליות זהו עד שתכלת רגלי  
קתרמוץ הוא קליפה פרט בתרם בקרים.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Mikeitz & Chanukah

Chanukah is a yearly invitation to recommit to Torah, to reconnect with our higher purpose, and to trust that ancient prayers still support our journey. Even when we struggle, a single spark held with sincerity can weaken the forces that oppose growth. Every Chanukah light is a step toward personal redemption and a preparation for the ultimate redemption.

#### **Chassidic Story:**

It is told that Rabbi Menachem Nochum of Chernobyl once visited a community during Chanukah and noticed that many Jews arrived at the study hall immediately after lighting their menorahs. He asked one of the householders why he hurried. The man answered that the lights were small and he feared they might burn out quickly. The Rebbe smiled and said, “The light of Chanukah is not measured by the size of the flame but by its power to drive darkness from the marketplace.”

He then shared that in earlier generations, during periods of severe decrees, Jews would light their menorahs with trembling hands, hiding the flames behind shutters. Yet those tiny lights broke the might of empires. Their prayers, he said, still stand with us. The Rebbe reminded the man that every Chanukah lamp connects the present generation with the yearning of the patriarchs and the courage of the Hasmoneans. “You are not lighting alone,” he said. “Their hope burns in your flame.”

Inspired, the man walked home more slowly that night, allowing the glow of the menorah to linger in his mind. As he reached his doorway, he heard children singing beside the candles and felt an unfamiliar calm. He later described it as the moment when the “feet of the marketplace” ceased, leaving only the quiet strength of faith.

#### **TPX - The Light That Outlasts the Marketplace**

Sometimes spiritual life feels like trying to keep a small flame alive in a windy street. We try to hold onto meaning, clarity, and purpose, but the “marketplace” of life is loud and distracting. The teaching in this maamar reframes Chanukah as a time when the light is meant to shine *until the feet leave the marketplace*. Emotionally, this is an invitation to stay with the light long enough for the noise to settle. If we give the flame a chance, it begins to change us.

The sages say that one who is “accustomed to the lamp” merits children who are Torah sages. On a psychological level, this does not only refer to literal children. It means that when you cultivate light consistently, you begin to give birth to new thoughts, new insights, and new ways of being that are wiser and more grounded. The “Torah scholars” inside you leave the marketplace because they don’t belong to the noise; they belong to study, reflection, and inner truth. Chanukah strengthens this inner scholar, the part of you that can rise above distraction.

#### **The Power of Seasonal Return**

This segment teaches that every mitzvah has a season where its original spiritual power becomes accessible again. Pesach is the annual ability to escape what enslaves us. Shavuot is the renewal of clarity and direction.

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Sukkot is the return of divine protection and softening. Purim is the breaking of destructive forces that block joy. And Chanukah is the reminder that no matter how much external pressure tries to push you away from your core identity or your values, a light within you refuses to go out.

Across the generations, spiritual giants prayed for us. The text teaches that the strength we find today is because earlier souls prayed that their descendants would survive, persevere, and return. That means your ability to reconnect spiritually is not only your own effort; it is supported by a lineage of love, hope, and unseen guidance.

### **Living with Hidden Help**

Avraham hinting to Chanukah, Yosef blessing Binyamin with “God will be gracious,” and the recurring downfall of those forces that oppose goodness all teach the same psychological truth: we don’t walk into our struggles alone. There is always a thread of grace woven underneath our efforts. Even when the world feels like a battlefield or when hostile forces seem strong, this teaching reassures that every year brings fresh opportunities to overcome negativity, internally and externally.

The promise that “I have arranged a lamp for My anointed one” becomes a therapeutic metaphor: your small acts of spiritual light arrange the future you are growing into. They shape the person you become. Lighting the menorah is not just commemorative; it is formative. Each flame becomes a rehearsal for hope, a training ground for resilience, and a seed for transformation.

### **A Contemporary Story: The Light Outside the Marketplace**

A young therapist once shared a story about a client who came into her office during December feeling completely drained. Work deadlines, family demands, and emotional fatigue had turned her inner world into one long marketplace: noisy, overwhelming, and exhausting. The therapist asked her to choose one small ritual she could hold onto each night, something that symbolized a spark of meaning. The client chose lighting a candle.

At first she lit it absentmindedly. But over the week she began turning off her phone before lighting it. A few days later she found herself sitting in silence for a few minutes after the flame was lit. By the end of the week, she felt something shift. She described it as “the marketplace emptying out.” Her anxiety softened. Her sense of self returned. A small light created space for her to reconnect with her inner world. She later told the therapist, “The candle didn’t fix my problems. But it reminded me that I’m still here. That there’s more to me than my stress.” That small ritual became her personal Chanukah: a moment when light lasted longer than she expected, and longer than she thought she deserved.

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**Chanukah invites you to do the same.** Light your flame long enough for the marketplace to quiet. Even a single moment of steady light can remind you who you are, where you come from, and what you are capable of becoming. **END NOTE]**