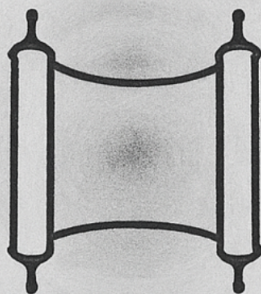


בס"ד

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



Dedicated To:

טנייה מלכה בת דינה דבורה
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מאמר א

Introduction

Rabbi Menachem Nachum of Chernobyl (1730–1787), one of the earliest disciples of the Baal Shem Tov and author of **Me'or Einayim**, taught that every episode in the lives of the Patriarchs contains the deepest roots of Torah revelation for all generations. His teachings illuminate the inner meaning of Yaakov's descent to Charan as the great process through which Torah, da'at, and holiness emerged from concealment into revelation. The following maamar reflects his approach to the mystical labor of Yaakov Avinu, whose journey becomes the template for every Jew seeking to uncover the hidden light of Torah within the world.

And Yaakov went out from Be'er Sheva (Bereishit 28:10), and our Sages of blessed memory learned from the verses that he was hidden in the house of Ever for fourteen years, and afterward he went to Charan. And we will explain the expression “was hidden,” for they did not say “studied in the house of Ever” or anything similar.

But behold, it is known that the secret of Yaakov is da'at, for the aspect of Yaakov and the aspect of Moshe are one, except that this one is inner and this one is outer — this being the inner dimension of da'at and this being the outer dimension of da'at, as is known. And before Yaakov went to the house of Lavan there was no revelation of da'at and Torah, except in concealment.

And many Torah-roots were scattered in lower levels because da'at had not yet been revealed in the world. And in the house of Lavan many roots of Torah were en clothed there, for this is the Torah written in the Sefer Torah from the stories of the deeds that Yaakov performed in the house of Lavan, within which those roots were en clothed, which Yaakov extracted, clarified, and refined from the depth of Lavan's kelipot, whose kelipot were exceedingly great.

And behold, Yaakov our father, peace be upon him, extracted those roots during the twenty years that he was in Charan with Lavan. And therefore the name of the place is called Charan, a term of the “anger” of the Omnipresent, because that place in

ויצא יעקב מבאר שבע (בראשית כ"ח:י') ולמדו רבותינו זכרונם לברכה מן המקראות שהיה נטמן בבית עבר י"ד שנים ואחר כך הלך לחרן. ונבאר לשון נטמן ולא אמרו רבותינו זכרונם לברכה “למד בבית עבר” או פיוצא בו.

אכל הנה נודע כי סוד יעקב הוא הדעת כי בחינת יעקב ובחינת משה הן אחד רק שנה פנימיות הדעת וזה היצוניות הדעת פנודה. וקטם הלכת יעקב לבית לכן לא היתה התגלות הדעת והתורה כי אם בהעלם.

וכמה שרשי התורה היו מפוזרים במדרגות תחתונים על ידי שלא היתה התגלות הדעת בעולם. ובבית לכן היו כמה שרשי תורה מלופשין שם שנהו התורה הנכתב בספר תורה מספורי המעשיות שעשה יעקב בבית לכן שבהן מלופשים היו שרשים שהם שהוציא יעקב וברר וצרף אותם מעומק הקליפות של לכן פנודה גדל הקליפות שלו.

והנה יעקב אבינו עליו השלום הוציא משם השרשים ההם בעשרים שנה שהיה שם בחרן עם לכן ועל פו נקרא שם המקום חרן שהוא לשון חרון אף של המקום על שם שהמקום ההוא אשר שם היו

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which the Torah-roots were en clothed was a place of great kelipot, an aspect of divine wrath.

And all the dealings of Yaakov with him — for his daughters and his sheep — were entirely in order to clarify and reveal the roots of Torah from there, as is known from the secrets of Torah. And the matter of Yaakov placing the sticks in the troughs — through which the sheep gave birth to akudim, nekudim, and berudim, which are supernal secrets and hidden mysteries —

And the matter that he married Leah and Rachel — who are the secret of the Written Torah and the Oral Torah — all of this he perceived and prepared for the revelation of Torah below, which had been hidden until the coming of Yaakov. And because he is da'at, the drawing-down of the revelation of Torah was made from Be'er Sheva, for the supernal Torah is called Be'er Sheva.

And this is “And Yaakov went out from Be'er Sheva,” meaning from the aspect of the concealment of Torah, to bring it to revelation through the clarifications, for he went to the aspect of Charan, which is a place of kelipot in which the Torah was covered and en clothed, and all this was to make preparation for future generations to be able to attain the comprehension of Torah in revelation, which had been in concealment.

And as the Baal Shem Tov, may his soul rest in the supernal treasures, said, that Lavan's pursuit after Yaakov was because the en clothed Torah still remained with him — meaning the verses written in the Torah about how Lavan pursued Yaakov and how they argued until the end of the portion — for this Torah in that portion remained still en clothed with Lavan, that which Yaakov had not yet clarified.

And the Holy One, blessed be He, arranged it so that he would pursue him, to bring to him the Torah which had not yet been completed in clarification, for when he reached Yaakov and spoke with him — those words that are written there — Yaakov clarified this as well, until nothing remained with him.

מלוכשים שרשי התורה הנה מקום קליפות גדול
שהוא בחינת חרון.

וכל עסקי יעקב עמו עבור בנותיו וצאנו הנה הכל
לברר ולגלות שרשי התורה משם בנודע מסודות
התורה שיש על זה הענין. וענין אשר שם יעקב את
המקלות ברהטים שעל ידי זה תלדנה הצאן עקודים
נקודים וברודים שהם רזין דרזין וסתרין גניזין.

וענין שנשא לאה ורחל שהן סוד תורה שבכתב
ותורה שבעל פה שכל זה ראה והתקין התגלות
התורה למטה מה שהיה בסתומו עד בוא יעקב. ועל
ידי שהוא הדעת נעשה המשכות התגלות התורה
מבאר שבע שהתורה עליונה נקראת באר שבע.

וזהו ויצא יעקב מבאר שבע מבחינת סתימת התורה
להביאה לידי התגלות על ידי הברורין שהיה
למבחינת חרון שהוא מקום קליפות שהיתה התורה
מכסה ומלוכשת בהן וכל זה לעשות הכנה לדורות
הבאים שיוכלו להשיג השגת התורה בהתגלות מה
שהיה בהתכסות.

וכמו שאמר הבעל שם טוב וזכרנו לברכה נשמתו
בגנזי מרומים שמה שירדף לבן אחר יעקב הוא כי
עדין נשאר אצלו התלבשות התורה ההיא שהם אלו
הפסוקים שנכתבו בתורה אף שירדף לבן אחר יעקב
ואף שנתפחו זה עם זה עד סוף הפרשה כל הענין
שזאת התורה שבאלו הפרשה נשארה עדין
בהתלבשות אצל לבן מה שלא ברר עדין יעקב.

וסבב השם יתברך כד שירדף אחריו להביא אליו את
התורה שעדין לא נשלמה להתברר ששם בהשיגו
את יעקב על ידי דבורו עמו אלו הדבורים שנכתבו
שם ברר יעקב גם זה עד שלא נשאר אצלו כלום.

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And everything he did with Lavan in all the matters written in Scripture was entirely Torah and the service of Heaven — to reveal the Torah from the aspect of Charan, which is the depth of the kelipot — and further to bring it to the revelation of holiness, to include it in the supernal Torah.

And therefore it is said, “When he reached Charan, he rolled the stone from the mouth of the well,” which is the secret of the stumbling-stone that covered the well of living waters, the roots of Torah that were en clothed there, and he revealed it by removing the kelipot, which are the aspect of stone, as Scripture says, “Remove the heart of stone from your flesh” (Yechezkel 36:26).

And then he began to reveal the Torah that had been rooted there. And this is the meaning of his sending angels before him to Esav his brother — that these were the angels created through his occupation with Torah and mitzvot there. And he sent to him saying, “With Lavan I lived,” which Rashi explains as, “in gematria, I kept 613 mitzvot,” hinting to the meaning that he guarded and sweetened all twenty years in order to complete the secret of the revelation of the Torah with its 613 mitzvot.

And this is “and I delayed until now,” meaning that the Torah is called “now,” as Scripture says, “And now, write for yourselves” (Devarim 31:19), for the revelation of Torah is called “now,” meaning the delay in my steps from coming was until now, that there would be the revelation of the Torah. And this is the meaning of “he was hidden,” a term of concealment, for the Torah, which is the aspect of Yaakov, was hidden and covered in the house of Ever before his going to Charan to bring it to revelation.

And this is “And Yaakov went out from Be'er Sheva,” and it is written in the holy Zohar that he stepped a step outward, that he went out from the aspect of Be'er Sheva, and “he went,” which is outward, in the revelation of Charan through his dealings with Lavan, to bring into revelation what is outward, for all of it was hidden Torah.

וְכָל מַה שֶׁעָשָׂה אֶצֶל לָבָן בְּכָל הָעֲנִינִים הַכְּתוּבִים בַּמִּקְרָא הִנֵּה הִכָּל תּוֹרָה וְעֵשֶׂק הָעֲבוּדָה לַשָּׁמַיִם לְגִלּוֹת הַתּוֹרָה מִבְּחִינַת חֶרֶן שֶׁהוּא עִמָּךְ הַקְּלִיפּוֹת וְעוֹד לְהַבִּיאָהּ לַיָּדִי הַתְּגִלּוֹת הַקְּדוּשָׁה לְכַלְלָהּ לַתּוֹרָה עֲלִיוֹנָה.

וְעַל כֵּן נֶאֱמַר בְּהִגִּיעוֹ כְּמַעוּט לַחֶרֶן וַיִּגַּל אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר שֶׁהוּא סוּד אֶבֶן נִגְף שֶׁהִתְהַיְתָה מִכֶּסֶה עַל הַבְּאֵר מִיָּם חַיִּים שֶׁרָשִׁי הַתּוֹרָה שֶׁהָיוּ מְלוּבָּשִׁים שָׁם וְהוּא גִלְהוֹ שֶׁנִּבְיָאוֹ לְהַתְּגַלּוֹת עַל-יָדֵי שְׁסֻלָּק הַקְּלִיפּוֹת שֶׁהֵם בְּחִינַת אֶבֶן כְּמוֹ שֶׁאֱמַר הַכְּתוּב הִסִּירוּ (אֶת לֵב הָאֶבֶן מִבְּשָׂרְכֶם) (יְחֶזְקֵאל ל"ו:כ"ו).

וְאֵז הִתְחִיל לְגִלּוֹת הַתּוֹרָה שֶׁהִתְהַיְתָה מִשְׁרָשֶׁת שָׁם וְלָזֶה הַכּוֹנֵן שֶׁשָּׁלַח מַלְאָכִים לְפָנָיו אֵל עֶשָׂו אָחִיו שֶׁהֵם אֵלֵי הַמַּלְאָכִים שֶׁנִּבְרָאוּ עַל-יָדֵי עֶסֶק הַתּוֹרָה וְהַמִּצְוֹת שָׁם כְּאֶמֶר וְשָׁלַח לוֹ לֵאמֹר עִם לָבָן גִּרְתִּי פִּירַשׁ רָשִׁי בְּגִימְטְרִיָּא תַרְנ"ג מִצְוֹת שֶׁמִּרְתִּי רָמַז עַל הָאֶמֶר שֶׁשָׁם שָׁמַר וְהִתְמִיקוּן כָּל הָעֲשָׂרִים שָׁנָה בְּכַדִּי לְהַשְׁלִים סוּד הַתְּגִלּוֹת הַתּוֹרָה עִם תַרְנ"ג מִצְוֹתֶיהָ.

וְזֶהוּ וְאַחֲרַי עַד עֵתָּה פִּירוּשׁ שֶׁהַתּוֹרָה נִקְרְאת עֵתָּה כְּמוֹ שֶׁאֱמַר הַכְּתוּב “וְעֵתָּה כְּתַבּוּ לָכֶם” (דְּבָרִים ל"א:י"ט) שֶׁהַתְּגִלּוֹת הַתּוֹרָה נִקְרְאת עֵתָּה וְרָצָה לוֹמַר הָאֲחִיר שֶׁאַחֲרָתִי פְעָמִי מְלֻבָּא הִנֵּה עַד עֵתָּה שֶׁהִתְהַיְתָה שָׁם הַתְּגִלּוֹת הַתּוֹרָה וְזֶהוּ שֶׁהִתְהַיְתָה נִטְמָן לְשׁוֹן סְתִימָה וְהַתְּכַסּוּת שֶׁהַתּוֹרָה שֶׁהִיא בְּחִינַת יַעֲקֹב הִתְהַיְתָה טְמוּנָה וּמִכֶּסֶה בְּבֵית עֶבֶר מִקֶּדֶם הִלִּיכְתּוּ לַחֶרֶן לְהוֹצִיאָהּ לַיָּדִי הַתְּגִלּוֹת.

וְזֶהוּ וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וְכְתוּב בְּזֹהַר הַקְּדוּשׁ דְּפִסְעַ פְּסִיעָה לְבַר שֶׁיֵּצֵא בְּחִינַת בְּאֵר שֶׁבַע וַיֵּלֶךְ שָׁנָה לְבַר בְּהַתְּגִלּוֹת חֶרֶן עַל-יָדֵי עֶסְקָיו עִם לָבָן לְהַבִּיאָהּ לַיָּדִי הַתְּגִלּוֹת שֶׁהוּא לְבַר שֶׁהִתְהַיְתָה הִכָּל תּוֹרָה נִבְעֵלָמָה.

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For truly the matters and the stories written in the Torah today are the essence of the Torah, for if even one letter of the stories were missing, the Sefer Torah would be invalid, because they are Torah, and there is no difference between the portion of tzitzit and tefillin and the portion of the setting of the sticks and peeled rods and other matters and stories, for they are essential Torah, one unity to those who know knowledge.

For this is the entire stature of the Torah, as is known to one who contemplates the holy books, that they are supernal secrets, for all this revelation and bursting of light into that low level was made through the aspect of Yaakov, the choicest of the Patriarchs.

Therefore it is said, "Then your light will break forth like the dawn" (Yeshayahu 58:8), "יִבְקַע" being the letters of "Yaakov," for always the bursting forth of the light of Torah is made through the aspect of Yaakov, who is the secret of the da'at of Torah, for he brings the Torah to revelation and removes the covering that covers the light.

And with this will be understood the verse, "And he took from the stones of the place..." and afterwards it says, "And he took the stone..." Rashi explained that the stones were arguing with one another — this one saying, "Upon me the righteous one shall place his head," and this one saying likewise.

For the secret is known of the drawing down of da'at from above, from the source of unity, until the drawing down of da'at arrives below into the world of disagreement and disputes of the Sages in Torah-understanding; and "these and those are the words of the living God."

For after da'at comes in drawing from the supernal source, the world of unity, and is drawn down to the world of division, from which are rooted the souls of Israel — therefore there were twelve stones, for da'at divides to each tribe according to its root.

שְׁבָאֵת הָעֵינַיִם וְהַסְפּוּרִים נִכְתָּבִים בַּתּוֹרָה הַיּוֹם וְהֵן עֵצִים הַתּוֹרָה כִּי אֵלֶּי הָיָה חֹסֵר אֶפְלוּ אוֹת אַחַת מֵעֵינַי הַסְפּוּרִים הָיָה הַסֵּפֶר תּוֹרָה פְּסוּל מִפְּנֵי שֶׁהֵן תּוֹרָה וְאֵין חֵלּוּק בֵּין פְּרִשְׁת צִיצִית וְתַפְלִין לְפְרִשְׁת הַצִּצִּית הַמְקֻלוֹת וּפְצִילוּנִים וְשָׂאָר עֵינַיִם וְסְפּוּרִים כִּי הֵן תּוֹרָה עֲצָמִית אַחָדוּת אֶחָד לְיִוְדַעִי דַּעַת

כִּי זֶה כָּל קוֹמַת הַתּוֹרָה כְּנוֹדָע לְמַעַן בְּסִפְרִים הַקְדוּשִׁים שֶׁהֵן דְּרוֹן דְּרוֹן כִּי כָּל זֶה הַתְגַּלּוּת וּבִקְיַעַת הָאוֹר בַּמְדְּרָגָה הַשְּׁפֵלָה הָיָה נַעֲשֶׂה עַל־יְדֵי בְּחִינַת יַעֲקֹב בְּחִיר הָאֲבוֹת

וְעַל־כֵּן נֶאֱמַר (יִשְׁעִיָּה נ"ח:ח') אִזּוּ יִבְקַע כְּשַׁחַר אוֹרִי וְגו' יִבְקַע אוֹתִיּוֹת יַעֲקֹב שֶׁתִּמִּיד בִּקְיַעַת אוֹר הַתּוֹרָה נַעֲשֶׂה עַל־יְדֵי בְּחִינַת יַעֲקֹב שֶׁהוּא סוֹד דַּעַת הַתּוֹרָה שֶׁהוּא מְבִיא הַתּוֹרָה לְהַתְגַּלּוּת וּלְהַסִּיר מִכֶּסֶה הַמְכֻסָּה עַל הָאוֹר

וּבִזְזָה יְבֹן פְּסוּק וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וְגו' וְאַחֲרֵי־כֵן נֶאֱמַר וַיִּקַּח אֶת הָאֶבֶן וְגו' פִּירֵשׁ רָשִׁי שֶׁהִיוּ הָאֲבָנִים מְרִיבוֹת זוֹ עִם זוֹ זֹאת אוֹמְרַת עָלַי יִנִּיחַ צַדִּיק אֶת רִאשׁוֹ וְזֹאת אוֹמְרַת כּו'

דְּנוֹדָע סוֹד הַמְשַׁכֵּת הַדַּעַת מִלְמַעְלָה מִמְקוֹר הָאֲחָדוּת עַד שֶׁבָּאָה הַמְשַׁכֵּת הַדַּעַת לְמַטָּה לְעוֹלָם הַמַּחְלָקוֹת וְהַפְּלֻגָּתוֹת שֶׁל חֲכָמִים בְּדַעַת הַתּוֹרָה וְאֵלֶּי וְאֵלֶּי דְּבָרֵי אֱלֹהִים חַיִּים

כִּי בְּאֵמַת אַחֵר שֶׁבָּא הַדַּעַת בְּהַמְשַׁכָּה מִלְמַעְלָה מִמְקוֹר הַעֲלִיּוֹן עוֹלָם הָאֲחָדוּת וְנִמְשָׁךְ עַד עוֹלָם הַהִתְחַלְקוֹת שֶׁמִּשָּׁם שָׂרָשִׁי נִשְׁמוֹת יִשְׂרָאֵל כִּי עַל־כֵּן הִיוּ י"ב אֲבָנִים שֶׁמִּתְחַלֵּק הַדַּעַת לְכָל שִׁבְט כְּפִי שִׂרְשׁוֹ

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As our Sages said, the stones were twelve — corresponding to the tribes of Israel — yet in their root they are one stone, as explained; and each is drawn to da'at according to the root of his soul from the world of division. Thus one expresses his opinion in Torah, and another expresses the opposite, also by the da'at that divides and is drawn to the root of his soul.

Yet in truth, in their root, “these and those are the words of the living God,” all is one unity, for in the root from which da'at is drawn — the world of binah — there is no division and no dispute. Only when drawn below to the world of separation does da'at divide, though all draw from the one source.

And in truth, when all disputes are raised up to their root, to the source of the world of unity, they become one unity — “these and those are the words of the living God.”

And behold, the stones were twelve corresponding to the names of the children of Israel, for the da'at is divided to each one according to his root, and in their root they are one, as stated. And this is why the stones argued with one another — “stones” from the expression “from there the Shepherd, the Stone of Israel” (Bereishit 49:24), referring to the matter of dispute in the Oral Torah among the Sages.

This one said — the portion of da'at of this side — “Upon me the righteous one shall place his head,” to lean his head and his body and to act thus in the service of God and in His commandments; and this one said, “Upon me shall he place...” And each one's intention is for the true da'at.

For each one draws from the true da'at — the aspect of Yaakov — only because it is below, in the world of division, therefore it appears as dispute and opposite words. But above, when the da'at is brought to the world of unity, to the head, the root of the drawing of da'at, they become one stone, one monument, in one stance and standing, without quarrels and divided disputes.

And this is “And Yaakov arose early in the morning,” meaning he rose to the aspect of the light of morning — supernal da'at — in its source. “And he took the stone which he had placed at

כְּנוֹדָע מֵה שְׁאֵמְרוּ רַבּוֹתֵינוּ וְכְרוֹנָם לְבִרְכָּה שְׁהָאֲבָנִים
הָיוּ י"ב בְּמִסְפָּר שְׁבָטֵי בְנֵי יִשְׂרָאֵל וּבִשְׂרָשׁוֹ הֵן אֶבֶן
אֶחָד קָמְבָאָר וְכָל אֶחָד נִמְשָׁךְ אֶצֶל הַדַּעַת מֵעוֹלָם
הַהִתְחַלְקוֹת כְּפִי שְׂרֵשׁ נִשְׁמָתוֹ וְכֵן אוֹמֵר דַּעַתוֹ בְּתוֹרָה
וְהַשְׁנִי גַם כֵּן אוֹמֵר דַּעַתוֹ בְּהִפְךָ

אֲבָל בְּאֵמֶת כִּי בִשְׂרָשׁוֹ אֵלּוּ וְאֵלּוּ דְּבָרֵי אֱלֹהִים חַיִּים
הִכָּל אֶחָדוֹת אֶחָד כִּי בִשְׂרֵשׁ שְׁמִשְׁכָּת הַמִּשְׁכָּת הַדַּעַת
מֵעוֹלָם הַבִּינָה שֵׁם אֵין הַתְּחַלְקוֹת כָּלָל וְאֵין מַחְלָקוֹת.
רַק שְׁבִהַמִּשְׁכָּת הַדַּעַת לְמִטָּה לְעוֹלָם הַפִּירוּד יִפְרֹד
הַדַּעַת שְׁפָלָם שׂוֹאֲבִים מִמָּקוֹר אֶחָד
וּבְאֵמֶת כְּשֶׁמִּגְבִּיהִיו כָּל הַמַּחְלָקוֹת לְשִׂרְשׁ הַמָּקוֹר
לְעוֹלָם הָאֶחָדוֹת נִעֲשִׂין אֶחָדוֹת אֶחָד אֵלּוּ וְאֵלּוּ דְּבָרֵי
אֱלֹהִים חַיִּים

וְהִנֵּה הָאֲבָנִים הָיוּ י"ב עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל כִּי
מִתְחַלֵּק לְכָל אֶחָד הַדַּעַת לְפִי שְׂרֵשׁוֹ וּבִשְׂרָשׁוֹ הֵן אֶחָד
בְּאֵמֶת וְזֶהוּ שֶׁהֵיוּ הָאֲבָנִים מְרִיבוֹת זוֹ עִם זוֹ אֲבָנִים
מְלִשׁוֹן “מִשֵּׁם רוּעָה אֶבֶן יִשְׂרָאֵל” (בְּרֵאשִׁית
מ"ט:כ"ד) שֶׁהוּא עַל עֲנָנוּ הַמַּחְלָקוֹת דְּתוֹרָה שְׁבַע־עֶלְפָּה
בֵּין הַחֲכָמִים

שְׁזֹאת אוֹמֶרֶת בְּחִינַת חֵלֶק דַּעַת זֹאת אוֹמֶרֶת עָלֶי יָנִיחַ
צָדִיק רֹאשׁוֹ לְסֻמוֹף רֹאשׁוֹ וְרוּבּוֹ וְלַעֲשׂוֹת כֶּף בַּעֲבוּדָת
ה' וּבְמִצְוֹתָיו וְזֹאת אוֹמֶרֶת עָלֶי יָנִיחַ כּוֹ' וְכָל אֶחָד
בְּנִתְנוֹת לַדַּעַת וְהָאֵמֶת

שְׁכָל אֶחָד שׂוֹאֵב מִדַּעַת הָאֵמֶת אֶת בְּחִינַת יַעֲקֹב רַק
מִחֲמַת שֶׁהוּא לְמִטָּה בְּעוֹלָם הַהִתְחַלְקוֹת לְכֵן נִרְאָה
לְמַחְלָקוֹת וְלִדְבָרִים הַפּוֹכִים אֲבָל לְמַעַלָּה כְּשֶׁמִּבְיֵאִין
הַדַּעַת לְעוֹלָם הָאֶחָדוֹת לְרֹאשׁ הַמִּשְׁכָּת הַדַּעַת נִעֲשִׂין
אֶבֶן אֶחָד מִצְבָּה אֶחָד עַל מִצְבָּה וּמַעֲמֵד אֶחָד בְּלִי
מְרִיבוֹת וְחִלּוּק פְּלוּגוֹתוֹת

וְזֶהוּ וַיִּשְׁכֶּם יַעֲקֹב בְּבֹקֶר שֶׁהַשָּׁמֶשׁ לְבְּחִינַת אוֹר בְּקָר
דַּעַת עָלִיוֹן שְׁבִמְקוֹרוֹ וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר־שָׁם
מִרֹאשִׁיתוֹ בְּחִינַת רֹאשׁ וּמָקוֹר הַנוֹבֵעַ מֵעוֹלָם
הָאֶחָדוֹת

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his head,” the aspect of the head and the source flowing from the world of unity.

“And he set it as a monument,” standing firm without division, “and he poured oil upon its head,” meaning a flowing of illuminating influence from the supernal source, which is called “oil,” known regarding all aspects of da’at, which are all equal for good, to be considered the words of the living God.

“And he called the name of the place Beit-El,” the aspect of the kindness of El, for there in its source there is only the kindness of El, without the disputes that appear below.

But Luz was the name of the city at first — “Luz” from the expression “perverse,” “crooked,” because of the great measure of dispute. And when brought to its root it is called Beit-El — the inwardness of kindness.

And all of this is the rectification made by Yaakov for future generations, so that they would have a paved path to ascend the mountain of God — and this is because he “stepped a step outward,” extending from the root-source and from Be’er Sheva to the aspect of revelation.

For this is the secret of all the wells that the Patriarchs dug — to find water, which is the Torah, in the aspect of dust in the lowest levels. And as the Baal Shem Tov, may his soul rest in the supernal treasures, said on the verse, “And all the wells which the servants of his father dug in the days of Avraham his father, the Pelishtim stopped them and filled them with dust” (Bereishit 26:15).

For as he said, each of the Patriarchs made a revelation of Torah within the low foundations and lower levels, through rectifying his own attribute, to find there water — the aspect of a well of living waters — so that the covering of the dust-element not conceal the water.

And after Avraham’s passing, those revelations were stopped again by the dust-element that returned to cover the water; and the stopping was done by the Pelishtim, who are the kelipot that returned and strengthened. And Yitzchak returned and dug them, as it is written, “And Yitzchak returned and dug the wells of water which they had dug...” (Bereishit 26:18).

וישם אתה מצבה נצבת על עמדה כאמור מבלי התחלקות ויצק שמן על ראשה שנשפע אור השפעה מהמקור העליון המכנה לשמן כנודע על כל בחינת הדעת שכלן שוין לטובה להיות נחשבין דברי אלהים חיים כאמור

ויקרא שם המקום בית-אל בחינת חסד אל ששם במקורו אינו כי אם חסד אל בלי מחלקת כנראה למטה

ואולם לזו שם העיר לראשונה לזו מלשון נלזז ומליז שהיא פירוש עקום ומעוקם עבור גדל המחלקת וכשכא לשורשו נקרא בית-אל פנימיות החסד

וכל זה הארמור תיקון יעקב לדורות הבאים בכדי שיהיה להם דרך כבושה לעלות בהר ה' והוא על-ידי שפסע פסיעה לבר שנמשך משרש המקור ומבאר שבע לבחינת התגלות

כי זה סוד כל הבארות שחפרו האבות למצא מים שהוא התורה בבחינת עפר במדרגות השפלות וכמו שאמר הבעל שם טוב זכרנו לברכה נשמתו בגנזי מרומים על פסוק “וכל הבארות אשר חפרו עבדי אביו בימי אברהם אביו סתמום פלשתים וימלאום (עפר)” (בראשית כ"ו:ט"ו)

שהוא כמו שאמר שכל אחד מן האבות עשה התגלות התורה מיסוד עם ומדרגות תחתונים על-ידי תיקון מדתו של כל אחד ואחד למצא שם מים בבחינת באר מים חיים שלא יכסה המכסה יסוד העפר על המים

ואחר הסתלקות אברהם נסתמו ההתגלות ההם על-ידי יסוד העפר ששב לכסות על בחינת המים והסתירה היתה על-ידי פלשתים שהם הקליפות שחזרו וגברו ויצחק שב ויחפרן כמו שכתוב שם “וישב יצחק ויחפר את בארות המים אשר חפרו (וגו)” (בראשית כ"ו:י"ח)

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For this is also the revelation of Torah in the deeds of Avraham and Yitzchak, where the Torah is hidden even today — what they rectified and made, that Torah that is in those particulars. And all this was for future generations to rectify them, for without the Patriarchs it would be impossible to attain any comprehension or closeness to the Blessed God.

And it is found that even now all that we do in drawing close in the service of God — all of it is with the holy Patriarchs. And this is “And Avraham is still standing before God” (Bereishit 18:22), meaning in the present — always he is thus — standing at the right of the righteous to help us through the rectifications he rectified.

And he revealed to us to dig — in the aspect of dust — wells of living waters, until Yaakov came, the choicest of the Patriarchs and their inclusion, who is literally the secret of the Torah and of da'at, as stated.

And through him the revelations emerged from the aspect of Charan and elemental dust, and the secret of the Written Torah and the Oral Torah was completed — which are the secret of Leah (Written Torah) and the secret of Rachel (Oral Torah) — for through his occupation in the house of Lavan he made this revelation.

And he brought forth from there also the twelve tribes, which are the secret of the combinations of the Divine Name, which is the secret of “the female surrounding the male,” which is the aspect of the Oral Torah and the Written Torah — to complete them. This is the essence of his reward and intention.

[NOTE Summary:

The maamar begins with the verse “And Yaakov went out from Be'er Sheva” (Bereishit 28:10), which the Sages understood as Yaakov entering a state of concealment—being “hidden” in the house of Ever for fourteen years—before descending to Charan. Rav Menachem Nachum explains that Yaakov embodies da'at, the inner consciousness of Torah, and that before his journey, this da'at was concealed. Many roots of Torah existed in scattered and fallen spiritual realms, covered by kelipot, waiting for Yaakov—the embodiment of da'at—to extract and elevate them.

Charan represents the place of intense concealment (“charon af”), for there the roots of Torah were buried and encrusted within the impurity of Lavan. Every action performed by Yaakov in Lavan's house—the shepherding,

כי זה הוא גם כן התגלות התורה שבמעשי אברהם ויצחק ששם גניזת התורה גם היום מה שתקנו ועשו התורה הקיא שבפרטות האלו וכל זה הנה לדורות הבאים לתקנם שאלולי האבות לא הנה אפשר להשיג שום השגה ולהתקרב לה' יתברך.

ונמצא כי גם עכשו כל מה שאנחנו עושים בקירוב העבודה לה' יתברך הפל הוא עם האבות הקדושים. וזהו “ואברהם עומד לפני ה'” (בראשית י"ח:כ"ב) פירוש בהנה תמיד הוא כך שהוא עומד לימין צדיקים לעזרנו עלידי התקונים שתקן.

וגלה לנו להפך בבחינת עפר בארות מים חיים עד שפא יעקב בחיר האבות והתפללותן שהוא ממש סוד התורה והדעת כאמור.

ועלידינו יצאו להתגלות מבחינת תרן ועפר יסודיים ונשלם סוד תורה שבכתב ושבכללפה שהן סוד לאה סוד תורה שבכתב וסוד רחל תורה שבכללפה שיעלידינו עסקו בבית לבן ועשה התגלות הזאת.

והוציא משם גם כן י"ב שבטים שהם סוד צירופי הויות שנה סוד נקבה שפורף עלי שהוא לבחינת תורה שבכללפה ושבכתב להשלימן זהו עקר שכתרו וכוונתו.

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negotiations, birth of the speckled and spotted sheep, and even marrying Leah and Rachel—were in truth acts of Torah revelation, extracting holiness from its deepest entrapment. The Torah's narratives, even those appearing mundane, are essential strands of the Torah itself; if even one letter of these stories were missing, the Sefer Torah would be invalid. There is no difference between the mitzvah-sections and the story-sections, because all are pure Torah.

This is why the Zohar teaches that Yaakov “stepped outward,” leaving Be'er Sheva—the supernal well of concealed Torah—to bring Torah into revelation (“levar”). Through Yaakov, the light of Torah bursts forth like dawn (“yivaka kashachar”), for “yivaka” contains the letters of “Yaakov.” He is the force that splits through the coverings hiding divine light.

The maamar then turns to the mystery of the twelve stones, representing the division of da'at among the twelve tribes. In their supernal root the stones are one, but in the lower world—where multiplicity and disagreement appear—each stone claims, “Upon me the righteous one shall place his head.” This symbolizes how each Sage's perspective in Torah arises from the root of his tribe's da'at. Torah debate emerges only below; above, “these and those are the words of the living God” unite as a single stone.

When Yaakov rises early in the morning, he reconnects to supernal da'at (“ohr boker”), taking the unified stone and setting it as a monument, pouring oil (representing supernal illumination) over its head. He names the place Beit-El, representing supernal chesed and unity, whereas its earthly name was Luz, meaning crookedness and dispute. Elevated to its root, the crooked becomes straight, the divided becomes unified.

The maamar broadens to explain that all the wells dug by the Patriarchs symbolize revealing Torah (water) from beneath the covering of dust (kelipah). Avraham revealed Torah-light in his deeds, but after his passing the Pelishtim relogged the wells with dust. Yitzchak redug them, revealing the same hidden Torah within the world of action. Without the Patriarchs' work, future generations would lack the spiritual pathway needed to approach God.

Yaakov—the “chosen of the Patriarchs”—completes this process. Through his work in Charan, he reveals Torah from its deepest concealment, completing both Torah Shebikhtav (Leah) and Torah Shebe'al Peh (Rachel). He draws forth the twelve tribes, corresponding to the permutations of the Divine Name, uniting the masculine and feminine dimensions of Torah. This is Yaakov's ultimate reward and intention: to open a well-trodden path for all future generations to ascend the mountain of God and reveal Torah within the lowest realms.

Practical Takeaway:

Every Jew carries a spark of Yaakov's mission: to uncover hidden Torah-light buried within the “dust” of daily life. What appears to be ordinary struggle, confusion, or mundane obligation is often a fragment of divine truth waiting to be elevated. When we confront challenges, disagreements, or spiritual concealment, we imitate Yaakov's journey to Charan—separating light from darkness, revealing unity within division, and bringing

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da'at into places where it seems absent. By remembering that Torah is hidden in all aspects of life, and that every sincere action can reveal holiness, we continue Yaakov's work of turning concealment into revelation.

Chassidic Story:

A well-known historical tradition from the Chernobyl dynasty recounts that Rabbi Menachem Nachum once visited a remote Jewish village where the community felt spiritually abandoned. Their Torah learning was weak, and the people complained that their prayers bore no light, as though all inspiration had been sealed beneath "dust." Rav Nachum asked to be shown their old, long-neglected mikveh well. When he peered inside, he saw that the well had grown clogged and dark, filled with stones, debris, and earth.

He instructed the villagers to begin clearing it—not because he needed the water, but because their spiritual blockage was mirrored in the physical well. As they worked, he told them: "So too the Patriarchs dug wells, and the Pelishtim refilled them with dust. When you uncover these stones, you uncover the hidden Torah-light that lies beneath the coverings of your own hearts."

When the well was finally cleared, fresh water began to rise. Rav Nachum declared: "Just as these waters return, so too will the light of your Torah return. Every obstruction removed from this well removes an obstruction from within you." In the weeks that followed, the community—men, women, and children—found renewed joy in Torah and prayer, convinced that they had experienced the very principle Yaakov enacted in Charan: the revelation of living waters from beneath the dust of concealment. **END NOTE]**

מאמר ב

Or one may explain the verse "And Yaakov went out..."

(Bereishit 28:10) according to Rashi's explanation: "This teaches that the departure of a righteous person from a place makes an impression; for as long as the righteous person is in the city, he is its beauty, he is its splendor, he is its glory; when he leaves the city, its beauty departs..."

And the understanding of this matter is that the righteous one is called "one who is bound in Heaven and Earth," for he constantly binds himself with all the levels that are on earth and with the place in which he is found, in such a way that through this all of them become united with him as one unity.

And when he ascends, they ascend with him and become included in supernal holiness, in such a way that the place in which the righteous one is acquires a quality of holiness, splendor, supernal beauty, and the connection of the righteous one—these being the "four cubits of halachah."

או יאמר פירוש הפסוק ויצא יעקב וגו' (בראשית כ"ח:י) על-פי פירוש רבנו שלמה יצחקי מלמד שייציאת צדיק מן המקום עושה רושם שקל זמן שהצדיק בעיר הוא הודנה הוא זיוה הוא הדרה יצא מן העיר פנה הודנה וכו'.

והבנת ענינו זה הוא דהצדיק נקרא "כל דאחיד בשמיא וארעא" שהוא מקשר עצמו תמיד עם כל המדרגות שבארץ ועם המקום אשר הוא שם באפן שעל-ידי זה נעשין עמו כלם אחדות אחד.

שבפליטתו עולין עמו ונכללים בקדושה עליונה באפן שהמקום אשר-בו הצדיק קונה איכות קדושה וזיו והדר העליון והתקשרות הצדיק שהם בחינת ארבע אמות של הלכה.

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As our Sages said: “The Holy One, blessed be He, has nothing in His world except the four cubits of halachah” (Berachot 8a), which is as stated—that through the righteous one’s constant attachment to the Blessed Creator, he is also bound and included within the supernal splendor and beauty, becoming like a sanctuary.

And therefore, when the righteous person departs from the place, its beauty departs, etc.

For the beauty and splendor and supernal holy radiance that were upon the place at first were only because of the connection of the righteous person with the place, as stated; and now, when the righteous one becomes connected to another place, the holiness departs from this place that had been united with the righteous person.

And it becomes included in its root, which is in the holiness of the righteous person; and every place to which the righteous one goes, the holiness of the first place is always bound with him, and the radiance and beauty he drew there remain with him continually.

And every place the righteous one goes is called “meeting the first place,” for that is the aspect of that place which he extended there through his union with the place; and that vitality is the aspect of Eretz Yisrael, and Be’er Sheva is the generality of Eretz Yisrael.

And Yaakov our father drew supernal vitality to the place called Be’er Sheva while he was included in that place; and afterward, even though he went out and stepped outward to go to Charan to bring about the clarification of all the Torah-revelation, nevertheless the first vitality encountered him everywhere his foot trod.

And this is “And Yaakov went out from Be’er Sheva”: even though Yaakov went out and stepped outward, nevertheless “and he went toward Charan” together with the aspect of Be’er Sheva, for when the righteous person departs from the city, its radiance departs to become included in the unity with him.

שְׁאֵמְרוּ רַבּוֹתֵינוּ וְזָכוּנָם לְבִרְכָּה “אֵין לְהַקְדֹּשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ אֵלָּא אַרְבַּע אַמּוֹת שֶׁל הֶלֶכָה” (בְּרָכוֹת ח' א') שֶׁהוּא כְּמִשְׁמְעוֹ עַל־יְדֵי הַתְּקַשְׁרוֹת הַצְּדִיק בְּבוֹרָא בְּרוּךְ הוּא תָּמִיד נִקְשֵׁר וְנִכְלָל גַּם בֶּן בְּזִיו וְהֶדָּר הַעֲלִיּוֹן וְנִעְשָׂה בְּחִינַת מִקְדָּשׁ.

וְעַל־כֵּן בִּיצִיאַת הַצְּדִיק מִן הַמָּקוֹם פְּנֵה הוֹדָה וכו'.

כִּי מֵה שֶׁהִיָּה הוֹד וְהֶדָּר וְזִיו הַעֲלִיּוֹן הַקְדֹּשׁ עַל הַמָּקוֹם בַּתְּחִלָּה אֵינָן כִּי אִם בְּשִׁבִּיל הַתְּקַשְׁרוֹת הַצְּדִיק עִם הַמָּקוֹם כְּאֹמֶר וְעַכְשָׁיו כְּשֶׁהַצְּדִיק נִתְקַשֵּׁר בְּמָקוֹם אַחֵר פְּנֵה הַקְדָּשָׁה מִזֶּה הַמָּקוֹם שֶׁהִיָּה אַחֲדוּת עִם הַצְּדִיק.

וְנִכְלָל בְּשִׁרְשׁוֹ שֶׁהוּא בְּקִדְשֵׁת הַצְּדִיק וְכָל מָקוֹם שֶׁהַצְּדִיק הוֹלֵךְ תָּמִיד קָשׁוּר עִמּוֹ קִדְשֵׁת הַמָּקוֹם הִרְאִישׁוֹן וְהִזִּיו וְהֶדָּר שֶׁהִמְשִׁיךְ הַצְּדִיק עָלָיו.

וְכָל מָקוֹם שֶׁהוֹלֵךְ הַצְּדִיק נִקְרָא פּוֹגֵעַ בְּמָקוֹם הִרְאִישׁוֹן שֶׁהִיא בְּחִינַת הַמָּקוֹם הַהוּא שֶׁהִמְשִׁיךְ לָשֵׁם עַל־יְדֵי הַתְּפִלּוֹת עִם הַמָּקוֹם וְהַחֲיוּת הַהוּא הוּא בְּחִינַת אֶרֶץ יִשְׂרָאֵל וּבְאֵר שֶׁבַע הִיא כָּלִלוֹת אֶרֶץ יִשְׂרָאֵל.

וַיַּעֲקֹב אָבִינוּ הִמְשִׁיךְ חַיּוּת עֲלִיּוֹן לְמָקוֹם הַנִּקְרָא בְּאֵר שֶׁבַע בְּעוֹדוֹ כָּלוּל בְּמָקוֹם הַהוּא וְאַחֵר זֶה אֵף שֶׁיִּצְאָ וּפָסַע פְּסִיעָה לְבָר לְלֶכֶת לְחָרָן לְהִבְיֵא לְבִירוֹר כָּל הַתְּגִלוֹת הַתּוֹרָה מִכָּל מָקוֹם כָּל בְּחִינַת חַיּוּת הִרְאִישׁוֹן פָּגַע בּוֹ בְּכָל מָקוֹם מִדֶּרֶךְ כַּף רִגְלוֹ.

וְזֶהוּ וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע שָׂאֵף שֶׁיִּצְאָ יַעֲקֹב וּפָסַע פְּסִיעָה לְבָר מִכָּל מָקוֹם “וַיֵּלֶךְ תְּרַנֵּה” בְּחִינַת בְּאֵר שֶׁבַע עַל־יְדֵי שֶׁפְּנֵה הַצְּדִיק מִן הָעִיר פְּנֵה זִוְהָ לְהַתְּפִלָּל חֵלֶק הָאֲחֻדוּת.

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And this is “And he encountered the place”: for in every place of his walking he always encountered the known place belonging to him from before, and through the light of the first place that was always included with him.

“And he lodged there,” even though he came to the aspect of darkness and gloom, as stated here in “and he went toward Charan, for the sun had set,” nevertheless “and he took from the stones of the place” — from the letters of the first place, whose radiance and beauty were through the holy letters.

For the root of all vitality is the holy letters; and when the righteous one binds himself through the letters to above, there flows from the place of the supernal letters holy vitality upon him and upon his place.

And this is “And he took from the stones of the place,” meaning from the first place that always goes with him, “and he placed them at his head,” for through this “night becomes bright as day” through the vitality of the holy place.

And this is “And he lay down in that place,” as stated in the Tikunei Zohar: “Vayishkav — twenty-two,” meaning the twenty-two letters, that in that place the vitality of the twenty-two letters was drawn, which was the aspect of his lodging.

And therefore it says, “The land upon which you lie I will give to you...” (Bereishit 28:13), and Rashi explains: “This teaches that the Holy One, blessed be He, folded the entire land of Israel beneath him.”

For the truth is that through the aspect of the vitality of Be'er Sheva — which is the generality of Eretz Yisrael — that went with him and accompanied him on the way, therefore the entire aspect of Eretz Yisrael was beneath him everywhere his foot stepped.

For “the first holiness sanctified for its time and sanctified for the future” (Megillah 10a), in all his comings and goings; and the rest is understood on its own. Blessed is Hashem forever, Amen and Amen.

וְזֶהוּ וַיִּפְגַּע בַּמָּקוֹם שֶׁבְּכָל מָקוֹם הִלִּיכְתּוּ פָּגַע תָּמִיד
בַּמָּקוֹם הַיְדוּעַ וּמִיָּחָד לוֹ מָקוֹם וְעַל־יְדֵי הָאוֹר מִמָּקוֹם
הָרִאשׁוֹן הַכְּלוּל עִמּוֹ תָּמִיד.

וַיֵּלֶן שֵׁם אֶף שֶׁבָּא לְבַחֲיַנַּת חֲשֻׁכוֹת וְאַפְלָה בְּעֵינָיו
שֶׁנֶּאֱמַר כָּאן “וַיֵּלֶךְ חֲרָנָה כִּי בָא הַשֶּׁמֶשׁ” מִכָּל מָקוֹם
“וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם” מֵאוֹתִיּוֹת הַמָּקוֹם הָרִאשׁוֹן
לְחַיּוֹת הַיּוֹד וְזֵיו הַמָּקוֹם הַהוּא עַל־יְדֵי אוֹתִיּוֹת כְּנוֹדָע.

שֶׁשֶּׁרֶשׁ כָּל חַיּוֹת הֵן אוֹתִיּוֹת הַקֹּדֶשׁ וְעַל־יְדֵי שֶׁהִצְדִּיק
מִקֹּדֶשׁ אֶת עַצְמוֹ עַל־יְדֵי הָאוֹתִיּוֹת לְמַעַלָּה בְּשִׁפְעַת
מִמָּקוֹר הָאוֹתִיּוֹת הָעֲלִיּוֹנִים הַחַיּוֹת הַקֹּדֶשׁ עָלָיו וְעַל
מָקוֹמוֹ.

וְזֶהוּ “וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם” הָרִאשׁוֹן הַהֵלֶךְ עִמּוֹ
בְּתִמְדוּת “וַיִּשֶׂם מֵרָאשָׁתּוֹ” שֶׁעַל־יְדֵי זֶה לִילָה כִּיּוֹם
נָאִיר עַל־יְדֵי הַחַיּוֹת מִן הַמָּקוֹם הַקֹּדֶשׁ.

וְזֶהוּ “וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא” כְּמוֹ שֶׁאֱמַר בְּתִיקוּנִים
“וַיִּשְׁכַּב כ”ב” בַּמָּקוֹם שֶׁנִּשְׁפַּע חַיּוֹת נֶשֶׁל כ”ב אוֹתִיּוֹת
בַּמָּקוֹם הַהוּא אֲשֶׁר הָיָה שֵׁם בְּחִינַת לִינָה.

וְעַל־כֵּן נֶאֱמַר “הָאָרֶץ אֲשֶׁר אָתָּה שֹׁכֵב עָלֶיהָ לְךָ
אֶתְנַנָּה וגו'” (בְּרָאשִׁית כ”ח:י”ג) וַיִּפְרֹשׁ רַבְּנוּ שְׁלֵמָה
יִצְחָקִי מִלְּמַד שֶׁקֶפֶל הַקֹּדֶשׁ בְּרוּךְ הוּא כָּל אֶרֶץ
יִשְׂרָאֵל תַּחְתָּיו.

כִּי הָאֱמֶת הוּא עַל־יְדֵי שֶׁבַחֲיַנַּת חַיּוֹת בָּאָר שֶׁבַע שְׁהִיא
כָּלּוֹת אֶרֶץ יִשְׂרָאֵל הִלָּכָה עִמּוֹ וְנִתְלַוְתָּה עִמּוֹ בְּדֶרֶךְ
עַל־יְדֵי כֵן הָיְתָה כָּל בְּחִינַת אֶרֶץ יִשְׂרָאֵל תַּחְתָּיו בְּכָל
מָקוֹם מִדֶּרֶךְ כֹּף רִגְלוֹ.

עַל־יְדֵי שֶׁקֹּדֶשׁ רִאשׁוֹנָה קֹדֶשׁה לְשִׁעְתָּה וְקֹדֶשׁה
לְעִתִּיד לָבוֹ בְּכָל אֲשֶׁר יֵצֵא וַיָּבֹא וְהִשָּׁאָר מִבֶּן מִמִּילָא
וְדַעַק בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

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[NOTE Summary:

In this maamar, Menachem Nachum of Chernobyl explains Rashi's teaching that when a tzaddik leaves a place, "its beauty and splendor depart with him." He teaches that a tzaddik binds Heaven and Earth by attaching himself continuously to the spiritual root of the location in which he stands. Through this attachment, the place becomes elevated and filled with holiness. The tzaddik's connection to God draws down supernal light into his surroundings, and therefore the place becomes radiant and spiritually refined.

The Sages say that the Holy One has nothing in His world but the four cubits of halachah, meaning the living holiness embodied by the tzaddik. When the tzaddik departs, the illumination leaves—not because holiness disappears but because it becomes unified within the tzaddik himself, who carries that radiance as he moves. Thus everywhere the tzaddik goes, he "encounters the first place," for the original holiness accompanies him.

The maamar applies this to Yaakov: even as he left Be'er Sheva to go to Charan, the spiritual vitality of Be'er Sheva traveled with him. Every place he reached became illuminated by that first holiness. Even in the darkness of Charan, Yaakov drew sustenance from the holiness of his earlier attachment, symbolized by his taking the stones (the letters) of the place, from which all spiritual vitality flows.

Practical Takeaway:

A person can carry past spiritual accomplishments into new situations. When one attaches himself deeply to holiness, he brings light wherever he goes, even into difficult or dark places. What one has earned spiritually never leaves him.

Chassidic Story:

A well-known and well-documented Chernobyl-dynasty story illustrates exactly this teaching. When Menachem Nachum traveled from town to town collecting money for redeeming captives, communities would often say that as soon as he entered, "the air changed." People reported that disputes quieted, bitterness softened, and a sense of peace descended. The chronicler of the Chernobyl court, Rabbi Aharon of Tchernobyl, writes that after Rabbi Menachem Nachum would leave a town, the people would still feel an elevated atmosphere for days — but by the end of the week, the feeling faded completely. When asked why the radiance left after his departure, Rabbi Aharon explained: "Because the holiness belonged to him. He brought it with him, and when he left, it returned to its root in him."

A striking example was recorded in the biography *Me'or Einayim VeToldotav*. In the town of Ovruch, where Rabbi Menachem Nachum stayed for one winter, the townspeople later testified that the synagogue seemed to glow during his stay — prayer had a sweetness and a unity they had never experienced. But when he left in the spring, the synagogue immediately felt "ordinary" again. One elder told Rabbi Mordechai of Chernobyl: "It was as if the Be'er Sheva of Yaakov traveled with your father, and when he left, it left with him." Rabbi Mordechai responded: "My father carries the light of every place he has ever stood. Wherever he walks, each place is present with him."

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This historical story directly mirrors the maamar's teaching: the tzaddik brings holiness into a place, unifies it with him, and then carries that holiness onward to every new place he reaches.

END NOTE]