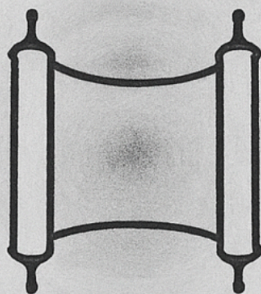


בס"ד

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



Dedicated To:

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Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Noach

מאמר א

These are the generations of Noach. Noach was a righteous man, perfect in his generations, etc.

אלה תולדות נח נח איש צדיק תמים הנה בדורתיו וגו'

Rashi explains: there are those who interpret it to his praise — how much more so, if he had been in a generation of righteous men, he would have been even more righteous.

פירש רש"י יש דורשין אותו לשבח כל שכן אלו הנה בדור של צדיקים הנה צדיק יותר

And there are those who interpret it to his discredit — that if he had been in the generation of Avraham, he would not have been considered at all.

ויש דורשין לגנאי אלו הנה בדורו של אברהם לא הנה נחשב כלום

It is necessary to understand: why interpret it negatively when it can be interpreted positively?

וצריך להבין למה דורשין לגנאי כיון שיש לדרוש לשבח

Moreover, does not the verse itself call him “a righteous man, perfect,” meaning a complete tzaddik lacking nothing?

ועוד הלא הכתוב קורא אותו צדיק תמים דהינו שיהיה צדיק שלם שלא הנה חסר כלום

If so, how can it be said that had he been in Avraham's generation, he would not have been complete?

ואם כן הוא שאם הנה בדורו של אברהם כו' הרי אינו שלם

But the truth is, when a tzaddik rebukes his generation and they do not wish to accept reproof, he takes from them their good portion.

אף האמת הוא דכשהצדיק מוכיח את הדור ואינם רוצים לקבל מוסר הוא נוטל מהם את החלק הטוב שלם

This is the meaning of our Sages' saying: “If he has merited, he takes his portion and his fellow's portion in Gan Eden.” These words are not said only of the World to Come, but even in this world.

וזהו אמרם ז"ל זכה נוטל חלקו וחלק חבירו בגן עדן, לא דוקא בעולם הבא נאמרו הדברים, אלא אפילו בעולם הזה

For he takes the good portion within them when he rebukes them and they refuse to accept it.

שהוא נוטל את החלק הטוב שבתוכם אם מוכיח אותם ואינם רוצים לקבל

My teacher explained this matter, that speech from the mouth of a tzaddik reaches the ear of the listener — and speech is a spiritual thing, the tenth level.

ואסבירה מורי לדבר זה, כי הדבור מפי הצדיק לאזן השומע, והדבור הוא דבר רוחני והוא מדרגה עשירית

And hearing is also a spiritual thing, a higher level than speech.

והשמיעה היא גם כן דבר רוחני, והיא מדרגה עליונה למעלה מהדבור

When one hears and does not accept reproof, the tzaddik takes his portion of hearing, for the tzaddik's speech returns to him along with the listener's portion of hearing.

וכשהוא שומע ואינו מקבל מוסר, לוקח הצדיק חלק השמיעה שלו, שהדבור של הצדיק חוזר אליו עם חלק השמיעה של השומע

This is the intent of those who interpret it to his discredit — that from the “discredit” his praise is heard.

וזהו כונת הדורשין לגנאי, שמן הגנאי נשמע השבח שלו

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Meaning: they interpret “a righteous man in his generations” to mean that the cause of his righteousness was from his generations.

דהיננו שהם מפרשים איש צדיק כו' בדורתו, שסבת
הצדקות שלו הייתה מדורותיו

For he took from them their good portion when he rebuked them and they did not wish to accept.

שלקח מהם את החלק הטוב שלהם במה שהוכיחם
ולא רצו לקבל.

Thus it is understood that he truly was a complete tzaddik, only that this was on account of his generation.

והשם נחא נחא שבאמת היה צדיק תמים, אך שנה היה
מחמת דורותיו.

And this is what our Sages said: When Israel said, “We will do and we will hear,” two crowns were tied for them; but when they made the calf, they were taken away.

ונהו שאמרו רז"ל, בשעה שאמרו ישראל נעשה
ונשמע כו' קשרו להם שני כתרים, ומשעשו את
העגל כו' נטלו מהם.

And the Tanna taught: all of them Moshe merited and took — meaning as above, that he took from them their good portion.

ותנא וכולן זכה משה ונטלן, הינו כנ"ל שלקח מהם
חלק הטוב שלהם.

It is written in the writings of the Arizal, on “Moshe rejoiced in the gift of his portion,” that on Shabbos he returns them to Israel as the secret of the extra soul, for he does not desire what belongs to others — see there.

ואיתא בכתבי האר"י ז"ל מה שכתוב ישמח משה
במתנת חלקו, שבשבת הוא מחזירן לישראל בסוד
נשמה יתירה, שאינו רוצה בשל אחרים, ועין שם.

And behold, in the secret of reincarnation, Moshe is Noach, and the generation of the wilderness are themselves the generation of the Flood, rectified in Egypt — as explained in the writings.

והנה בסוד הגלגול משה הוא נח, ודור המדבר הם
דור המבול עצמן שנתקנו במצרים כמבואר בכתבים,
והבן:

[NOTE Summary

Rabbi Menachem Nachum of Chernobyl begins his Maamer on “*These are the generations of Noach*” by probing the tension in Rashi’s commentary: why would some interpret “*in his generations*” as a criticism when the Torah itself calls Noach a “*righteous and complete man*”? He explains that both readings are true. The seeming “discredit” in fact conceals Noach’s deepest praise. When a tzaddik rebukes his generation and they refuse to accept his words, he draws away their inner good — their spark of holiness — because their refusal causes that light to return to its source in him. Thus, Noach’s righteousness was *because* of his generation: through his rebuke of them and their resistance, he absorbed their good points, elevating them within himself.

This mystery echoes the teaching that “*one who merits takes his portion and his fellow’s portion in Gan Eden.*” It does not refer only to the afterlife but also to this world, for a tzaddik literally receives the vitality that others reject. Just as Moshe Rabbeinu “rejoiced in the gift of his portion,” returning it each Shabbos as the *neshamah yeseirah* (extra soul), so too Noach, who is the same soul as Moshe in a later gilgul, uplifted and rectified the very souls of the Generation of the Flood through their reappearance as the Generation of the Wilderness.

Practical Takeaway

Rebuke, when offered with love, is not merely criticism — it is an act of spiritual rescue. When a tzaddik

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speaks and people refuse to listen, he carries their light for them until they are ready to reclaim it. In our own relationships, when others cannot yet hear the truth, we can still hold their goodness in our hearts rather than turn away in judgment. True righteousness is not separation from others but elevating them through compassion and perseverance.

Chassidic Story

It is told that Rabbi Menachem Nachum of Chernobyl once spoke strongly to a man who had fallen deeply into dishonest business. The man left in anger. Later, the Rebbe sighed and said, "He thinks I was angry with him — but his good spark is burning in my heart until he returns." Weeks later, the man came back in tears, confessing that ever since that day, he had felt his soul aflame. He begged forgiveness and changed his ways. Reb Menachem Nachum smiled gently and said, "When a rebuke comes from love, its echo always finds the heart."

END NOTE]

מאמר ב

"With G-d, Noach walked." Rashi explains: regarding Avraham it says, "who walked before Him." Noach needed support to sustain him, whereas Avraham strengthened himself in his righteousness and went on his own.

את האלקים התהלך נח. פירש רש"י, ובאברהם הוא אומר אשר התהלכתי לפניו, נח צריך סעד לתמוכו, ובאברהם הנה מתחזק בצדקו והולך מאליהו.

Yet it is difficult, as above: the verse calls him "a righteous, perfect man." If so, he was not truly complete, for he lacked the level of Avraham.

וקשה גם כן כנ"ל, הלא הכתוב אומר צדיק תמים וגו', ואם כן הוא, הרי לא הנה שלם, שהנה חסר לו המדרגה של אברהם.

However, it is known that everything depends on arousal from below, which is the aspect of *mayin nukvin* (feminine waters), for the desire of the feminine is toward the masculine.

אף דנודע שהכל תלוי באתערוותא דלתתא, והוא בחינת מ"ן, כי תיאובתא דנוקבא לגבי דכורא.

And we, the people of Israel, are called the feminine aspect in relation to the Holy One, blessed be He.

ואנחנו עם בני ישראל נקראים בחינת נוקבא לגבי קודשא בריך הוא.

When we arouse ourselves to cleave to our Creator from below to above, we awaken, as it were, longing in our Creator to bestow upon us every eternal goodness.

וכשאנו מתעוררים לדבק בבוראנו יתברך מלמטה למעלה, אנו מעוררים בביתו תשוקה בבוראנו יתברך להשפיע לנו כל טוב סלה.

And thus we draw down influence from above to below — abundance, blessing, mercy, life, and peace.

ומורידים השפעה מלמעלה למטה, בשפע וברכה ורחמים וחסדים ושלוש.

Behold, we — the congregation of Israel and the Creator, blessed be He — are one complete entity when we cleave to Him.

והנה אנחנו כנסת ישראל עם הבורא יתברך דבר אחד שלם כשאנו דבוקים עמו יתברך.

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And this one without the other, so to speak, is not called complete, as it is said: "The Name is not complete, and the Throne is not complete."

וזהו כלי זה כביכול אינו נקרא שלם, כמאמר אין השם שלם ואין הכסא שלם.

For we are called the Throne for the Creator, blessed be He, for without us, so to speak, the Blessed Creator is not called complete.

שאנחנו נקראים כסא לבורא יתברך, כי כביכול הבורא ברוך הוא בלעדיו אינו נקרא שלם.

And surely, we are nothing without Him, blessed be He; only when we first arouse the feminine waters — that is, our yearning from below to above to cleave to Him —

ופשיטא אנחנו זולתו יתברך, רק כשאנו מעוררים תחלה מין נוקבין, דהינו תשוקתנו ממטה למעלה, לדבק בו יתברך.

through this we awaken His yearning, blessed be He, from above to below.

על ידי זה אנו מעוררים תשוקתו יתברך מלמעלה למטה.

Then, when the two yearnings join together, they form one complete entity.

ואז כשהשתי תשוקות באות ביחד, אז הוא דבר אחד שלם.

And this is the meaning of "You shall be wholehearted with the Lord your G-d" (Devarim 18:13): meaning, *you and Hashem* together are called one complete thing.

וזהו תמים תהיה עם ה' אלהיך (דברים י"ח, י"ג), רצה לומר אתה עם השם יתברך נקרא דבר שלם.

Behold, the primary purpose of creation was precisely this: that we should walk toward Hashem through *itaruta d'letata* (arousal from below) from the start.

והנה עיקר הבריאה היתה על מנת כן, שנגלה אל השם יתברך על ידי אתערוותא דלתתא מתחילה.

But if, Heaven forbid, we do not arouse ourselves from below and Hashem must arouse us from above, then we accomplish nothing.

ואם לאו ח"ו, דהינו כשאין אנו מתעוררים באתערוותא דלתתא, וצריך השם יתברך לעוררנו מלמעלה, אז אין אנו עושים כלום.

For in Noach there was no arousal from below, only because Hashem desired the world's survival through him; therefore Hashem had to awaken him from above,

והנה בנח לא היתה אתערוותא דלתתא, רק מחמת שהשם יתברך היה חפץ בקיום העולם, שיתקיים על ידי נח, לכן הוצרך השם יתברך לעוררו מלמעלה.

and had to instill in Noach a desire to cleave to Him, blessed be He.

והוצרך להשפיע בנח תשוקה לדבק בו יתברך.

This is the meaning of "Noach needed support to uphold him," whereas Avraham our father, peace be upon him, strengthened himself in his righteousness and walked on his own through arousal from below.

וזהו נח היה צריך סעד לתומכו, אבל אברהם אבינו ע"ה היה מתחזק בצדקו והולך מאליה באתערוותא דלתתא.

Thus it is now understood that Noach was indeed a righteous and complete man, for he was attached to G-d — but not through arousal from below.

והשתא נחא, שנקרא צדיק תמים, כיון שהיה דבוק בו יתברך, אבל לא באתערוותא דלתתא.

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Therefore it is written, “These are the generations of the heavens and the earth when they were created” — whose letters spell *Avraham*.

וְלִכְּנָן כְּתוּב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם,
אוֹתִיּוֹת אַבְרָהָם

Meaning, as said above, that the very purpose of creation was that the journey be like that of Avraham our father, peace be upon him — through arousal from below.

דְּהִינּוּ כְּנִ"ל, שְׁעִיקָר הַבְּרִיאָה הִיָּתָה עַל יְדֵי כּוֹ, שְׂיִהְיָה
הַהֲלוּף כְּהֲלוּף שֶׁל אַבְרָהָם אֲבִינוּ ע"ה בְּאַתְעָרוּתָא
דְּלִתְמָא כְּנִ"ל

[NOTE Summary

Rabbi Menachem Nachum of Chernobyl continues by contrasting Noach and Avraham in their divine service. The Torah states, “*With G-d, Noach walked,*” whereas by Avraham it says, “*Who walked before Him.*” Rashi explains that Noach needed divine support to sustain him, while Avraham walked by his own strength. The Me’or Einayim clarifies that this does not mean Noach was lacking righteousness — rather, it reveals a deeper distinction in spiritual dynamics.

All divine influence depends on *itaruta d’letata* — arousal from below. When a Jew stirs within himself a yearning to cleave to Hashem, this awakens, so to speak, a corresponding yearning Above, causing blessing, life, and peace to flow downward. The union of these two longings — ours from below and His from Above — creates *temimus*, completeness. This is the meaning of the verse “*You shall be wholehearted with Hashem your G-d*” (Devarim 18:13): when man and G-d are joined in mutual desire, they become one complete whole.

Creation itself was founded on this principle: that man should initiate connection. But Noach’s generation was spiritually inert. Hashem desired the world to endure, so He awakened Noach from Above, granting him the longing to serve. His holiness was real, yet it was not self-generated; it was Divinely bestowed. Avraham, by contrast, kindled his own yearning from within — he “walked before G-d,” creating the model for all generations: to begin the journey from below, through our own awakening of love and desire for the Divine.

Practical Takeaway

Our spiritual wholeness is not a gift; it is a relationship we initiate. Every genuine movement toward Hashem — even the smallest — awakens an infinite response from Above. The task of life is to begin, to yearn, to take the first step. Waiting for inspiration is waiting for Noach’s path; walking forward in faith is walking like Avraham.

Chassidic Story

Once, Rabbi Menachem Nachum of Chernobyl found one of his chassidim sitting idly, sighing that he could not feel holiness. The Rebbe said, “You are waiting for Heaven to call you, but Heaven is waiting for you to call it. Even one sigh of your own can shake the upper worlds.” The man began to weep from a place of longing, and the Rebbe said, “Now the connection is complete — your sigh has met His compassion.” **END NOTE]**

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מאמר ג

And the whole earth was of one language, etc. Our Sages expounded that they spoke the Holy Tongue.

ויהי כל הארץ שפה אחת וגו', ודרשו רז"ל שדברו בקדשון הקדש.

The idea is that with the Torah, the Holy One, blessed be He, created the world, and with the Torah the world is conducted.

הענין הוא כי באורייתא ברא קודשא בריך הוא עלמא, ובאורייתא מתנהג עלמא.

And just as there is no place devoid of Him — for His life and divinity are in every place — and the Torah and the Holy One, blessed be He, are one,

ובמו דלית אתר פנוי מיניה, שבכל מקום הוא חיותו, נאִלוהותו, ואורייתא וקודשא בריך הוא חד

it follows that all worlds and all nations have no life except from the Torah.

אם כן כל העולמות וכל האומות אין להם חיות רק מן התורה.

And what is the Torah from which they receive their life? After the generation of the Dispersion, it is written: "For there Hashem confused the language of all the earth."

ומה היא התורה שחיותם ממנה הוא? כי אחר דור הפלגה כתוב: כי שם כלל ה' שפת כל הארץ.

Even though all the languages were confounded, still, in every tongue remained some trace of the Holy Tongue — certain words found in the Torah — and from them comes their vitality.

אף שנתבלבלו כל הלשונות, מכל מקום נשאר בכל הלשונות דבר מה מלשון הקדש, איזה תבות הקתובים בתורה, ומתן הוא חיותן.

Hence, there is a need in the world for the nations, as our Sages said: "*Tat in the language of Katfi means two, Pat in the language of Afriki means two.*"

עד שיש צורך לעולם באומות, וכמאמר רז"ל ט"ט בכתיפי שמים, פ"ת באפריקי שמים.

Therefore, Israel were exiled among the nations in order to refine the holy letters — the letters of the Torah — that became mixed among them.

ולכן גלו ישראל בין האומות, כדי שיבחרו אותיות הקדושים, אותיות התורה, שנתערבו ביניהם.

Through their occupation and speech with them, the Jews elevate these words back to their source in the Torah.

על ידי עסקם ודברם עמם, וישראל מעלים הדברים לשורשם לתורה.

If Israel were to serve Hashem with complete understanding, they would hasten to complete the Torah and refine all that fell among the nations.

ואם היו ישראל עובדים את ה' בדעת שלימה, היו ממהרים להשלים התורה ולבדר מהם מה שנפל ביניהם.

But because of the smallness of their intellect, the exile must be prolonged over time until Mashiach comes speedily in our days.

רק על ידי קטנות שכלם, צריך להתארך הגלות במשך הזמן, עד שיבוא משיח במהרה בקימינו.

Then it will be fulfilled, "For then I will transform the peoples to a pure language..." (Tzefaniah 3:9).

ואז יקוים, כי אז אהפך אל עמים שפה ברורה וגו' (צפניה ג', ט), וקהל.

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And this is what is said concerning Avraham (Bereishis 12:5),
“The souls that they made in Charan,” which Onkelos translates
as “whom they brought under the wings of the Torah.”

The matter is as stated above: since he was the first of believers
and publicized G-dliness among those below,

therefore the Holy One, blessed be He, said to him, “Go forth
from your land...” — meaning, as above, to refine the Torah and
to gather what had fallen among the nations.

And this is the meaning of “they brought under the wings of the
Torah” — that they subjected, or drew back, to the Torah what
had fallen away from it.

And this is what our Sages said: “To the sons of the concubines
Avraham gave gifts,” that he gave them impurity and sent them
away from Yitzchak.

For the seed of Yitzchak possessed the power to clarify and
purify, as stated above, whereas they, on the contrary, defiled
among the nations the words called “Name,”

for the Torah is entirely composed of the Names of the Holy
One, blessed be He — understand this.

And this is the life-force they have — that they possess a
tenuous grasp within holiness.

Therefore, when Yaakov came, it is written, “And Yaakov lifted
up his feet,” for that which had fallen among the nations from
the Torah is called “his feet,” having descended to the lowest
level.

And this is “And Yaakov lifted his feet” — that he raised the
aspect of those “feet” back to their source, through “And he went
toward the children of the East,”

for there was the dwelling of the sons of the concubines whom
Avraham had sent away from Yitzchak eastward, to the land of
the East.

And this is what is written (Yirmiyahu 2:13): “They have
forsaken Me, the fountain of living waters, to hew out for
themselves broken cisterns that cannot hold water.”

וְזֶה שֶׁנֶּאֱמַר בְּאַבְרָהָם (בְּרֵאשִׁית י"ב, ה') אֵת הַנֶּפֶשׁ
אֲשֶׁר עָשׂוּ בְּחָרָן, וְתַרְגּוּם אוֹנֶקֶלוֹס דְּשַׁעְבָּדוֹ
לְאוֹרֵייתָא.

הַעֲנֵן הוּא כְּנ"ל, כִּי הוּא הָיָה רֹאשׁ הַמַּאֲמִינִים,
וּפָרְסָם אֱלֹהֵיהֶם בַּתְּחִתּוֹנִים.

לְכֵן אָמַר לוֹ הַשֵּׁם יִתְבָּרַךְ לֵךְ מֵאַרְצְךָ וְגו', אֶל
הַכּוֹנֵה הַנִּזְכָּר, לְכַרֵּךְ אֶת הַתּוֹרָה וּלְלַקֵּט מֵהַשֹּׁפֵל בֵּין
הָאֻמּוֹת.

וְזֶהוּ דְּשַׁעְבָּדוֹ לְאוֹרֵייתָא, רָצָה לוֹמַר שֶׁשַּׁעְבָּדוֹ אֶת
הַתּוֹרָה שֶׁנֶּפֶל מִהַתּוֹרָה.

וְזֶהוּ שֶׁאָמְרוּ רַז"ל וְלִבְנֵי הַפִּילִגְשִׁים נָתַן אַבְרָהָם
מִתְּנוּת, שֵׁם טוֹמְאָה מְסַר לָהֶם, וַיִּשְׁלַחֵם מֵעַל יִצְחָק
וְגו'.

כִּי יוֹרְעוּ שֶׁל יִצְחָק יֵשׁ לָהֶם הַכֹּחַ לְכַרֵּךְ וּלְלַבֵּן כְּאֶמֶר,
וְהוּא אֲדָרְבָּה בְּכִיכּוֹל מִטְּמֵאִין בְּאֻמּוֹת הָעוֹלָם אֵת
הַתְּבוּת שֶׁנִּקְרָא שֵׁם.

כִּי הַתּוֹרָה כֻּלָּה שְׁמוֹתָיו שֶׁל הַקְדוֹשׁ בְּרוּךְ הוּא, וְהֵבִין

וְזֶהוּ חֵיוֶתָן שֵׁשׁ לָהֶם אֲחִיזָה בְּקִדּוּשָׁה.

וְלִכֵּן כְּשֶׁבָּא יַעֲקֹב כְּתוּב, וַיִּשָּׂא יַעֲקֹב רַגְלָיו, כִּי זֶה
שֶׁנֶּפֶלוֹ בֵּין הָאֻמּוֹת מִן הַתּוֹרָה נִקְרָא רַגְלָיו, שֶׁנֶּפֶלוּ
בְּמִדְרָגָה הַתְּחִתּוֹנָה.

וְזֶהוּ וַיִּשָּׂא יַעֲקֹב רַגְלָיו, שֶׁהִגְבִּיָּה אֶת בְּחִינַת רַגְלָיו
הָאֲמוֹר אֶל שְׂרָשָׁם, עַל יְדֵי כִי וַיִּלָּךְ אֶרְצָה בְּנֵי קֶדֶם

שֵׁשׁ מְקוֹם בְּנֵי הַפִּילִגְשִׁים, אֲשֶׁר שִׁלְחָם אַבְרָהָם
מֵעַל יִצְחָק קְדָמָה אֶל אֶרֶץ קֶדֶם.

וְזֶה שֶׁאָמַר (יִרְמְיָהוּ ב', י"ג): אוֹתִי עֲזָבוּ מְקוֹר מַיִם
חַיִּים, לְחַצּוֹב לָהֶם בּוֹרוֹת נִשְׁבָּרִים אֲשֶׁר לֹא יִכִּילוּ
הַמַּיִם.

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For the prophet rebuked them for mingling with the deeds of the nations and distancing themselves from the true Torah, which is the well of living waters.

פי הנביא הוכיחן על שנתערבו במעשה הגוים, ורחקו מהתורה האמיתית, אשר היא באר מים חיים.

As it is taught: “Rabbi Meir says, whoever studies Torah for its own sake merits many things... and becomes like a spring that ever strengthens.”

כמו שכתוב אצלנו על משנת רבי מאיר: אומר, כל העוסק בתורה לשמה זוכה לדברים הרבה וגו', ונעשה כמעין המתגבר וגו'.

But they fell to the level of the nations — though even there is Torah, as stated — yet it is a “cistern” of collected water that cannot contain the living waters.

ונפלו למדרגת העמים, אף שגם שם היא תורה באמור, מפל מקום היא בחינת בור מים מכונסים, אשר לא יכולו המים.

“Water” means the Torah itself that fell among them, which indeed can never contain its essence; for in the end it will be clarified from them until nothing remains.

מים היא תורה ההיא שנפלה ביניהם, בודאי לא יכולו לעולם, כי סוף שיתברר מהם עד שלא ישאר כלום.

This is the meaning of “that cannot hold water” — in general, all must be brought close to the Torah: all aspects that are like a “cistern” must be elevated to the level of the “well of living waters,” the Life of all life, blessed be He.

וזהו אשר לא יכולו המים. הכלל, שצריך לקרב הכל אל התורה, כל הבחינות שנקראות בחינת בור, אל בחינת באר מים חיים, חיי החיים ברוך הוא.

And this is achieved through engaging in Torah for its own sake — for the purpose of teaching the way, to guard and to do — which is the aspect of the well, as is known.

והינו על ידי עסק התורה לשמה, לשם הוראת דרך לשמור ולעשות, שהוא בחינת באר בנודע.

And this is the meaning of “The Torah of Hashem is perfect...” — that through what will the Torah attain perfection?

וזהו תורת ה' תמימה וגו', פירוש, על ידי מה יהיה? שלמות התורה?

For now, so to speak, the Torah is not complete, because of the mingling mentioned above.

פי עכשיו כביכול אין שלמות בתורה, מחמת הערבובא באמר.

And when will it be complete? “Restoring the soul” — when the soul is settled, that is, through engaging in Torah for its own sake, which settles upon the soul.

ואימתי יהיה שלמות? משיבת נפש — כשתתישב הנפש, הינו על ידי עסק התורה לשמה, שהוא מתישב על הנפש.

“And the wise man’s eyes are in his head,” for engaging in Torah applies to every matter — even in speaking with the nations — but only when done with holy intention as stated.

והחכם עיניו בראשו, כי עסק התורה נקרא בכל דבר, אף מה שמדברים עם האמות, אבל שיהא לכונה באמר.

And the main thing is faith — that he believe with complete faith in this truth; then it will be fulfilled, “In all your ways know Him.”

ועיקר בזה האמונה, שיאמין אמונה שלימה בזה, ואז יקוים בכל דרכיו דעהו.

And this is the meaning of (Tehillim 106:35), “They mingled among the nations and learned their deeds.”

וזהו (תהלים ק"ו, ל"ה) ויתערבו בגוים וילמדו מעשיהם.

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For how could David speak thus of Israel, Heaven forbid?
Rather, it is giving a reason — “They mingled among the nations
and learned their deeds,” meaning they made *learning and Torah* out of the deeds of the nations,

כי לכאורה איך דיבר דוד על ישראל חלילה? אלא
הוא נתנית טעם, למה ויתערבו בגוים וילמדו
מעשיהם — רצה לומר שעושים לימוד ותורה
ממעשים שעושים ושעוסקים עם האמות, והבן

And this is what is meant by “The son of David will not come
until the coin ceases,” etc.

וזהו אין בן דוד בא עד שיקלה פרוטה וגו'

For it is known that in the Torah there is *klal* (general) and *prat*
(particular). The general requires the particular, and the
particular requires the general.

פי נודע שיש בתורה כלל ופרט, וכלל צריך לפרט,
ופרט צריך לכלל.

The *klal* refers to the Torah that includes all laws and
commandments — Written and Oral Torah, Mishnah, Gemara,
Beraisos, Sifra, Sifri, Tosefta, and the like.

כלל נקרא התורה הפוללת הדינים והמצוות שבכתב
ושבעל פה, משניות וגמרא, ברייתות ספרא וספרי
תוספתא וכיוצא בהן

The *prat* refers to what has fallen among the nations — as it is
written, “Your vineyard you shall not *prate*,” meaning individual
gleanings.

ופרט נקרא מה שנפל לבין העמים, לשון פרט,
כרמך

And the *klal* needs the *prat* — to refine and elevate it — until the
“coin,” i.e. the *prat*, will cease from the “purse,” i.e. from
concealment,

וכלל שצריך לפרט לברר ולהגביה, עד שתכלה
פרוטה, לשון פרט, מן הכיס, לשון התכסות

for it became concealed within the seventy languages.

שנתכסה בשבעים לשון

And this is what is meant by (Vayikra 6:2), “Command
Aharon... This is the law of the burnt offering.” Rashi explains:
“‘Command’ always implies urging,” and Rabbi Shimon said:
“It is especially necessary to urge in a place where there is loss
of money.”

וזה שנאמר (ויקרא ו', ב') צו את אהרן וגו', זאת
תורת העלה וגו', ופירש רש"י: אין צו אלא זרוז וגו'.
אמר ר' שמעון, ביותר צריך לזרוז במקום שיש
חסרון כס

The explanation is: “This is the law of the burnt offering” — for
this is truly the Torah of the *olah*, that it can ascend upward,
meaning study done for its own sake, in awe and love, that rises
above.

פירוש: זאת תורת העלה — כי זאת היא תורת
העלה, שיכולה לעלות, שהוא לשמה בדהילוי ורחימו
דפרקא לעילא

“This” is what is called Torah, and one must especially be urged
concerning this — “where there is loss of money,” meaning that
one must, through this, diminish the “purse,” i.e., the
concealment of each individual, through Torah *lishmah*.

זאת הנקראת תורה, וביותר צריך לזרוז על זה
במקום שיש חסרון כס, שצריך על ידי זה לחסר
הכיס — היא ההתכסות של כל אחד ואחד על ידי
תורה לשמה, והבן

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And this is the meaning of “Explain well in seventy languages” — meaning that what was swallowed within the seventy languages from the Torah was given to Israel to bring near to the aspect of the “well,” as was written above, through their good deeds which make goodness flow.

וְנָהוּ בְּאֵר הַיֵּטֵב בְּשִׁבְעִים לָשׁוֹן, פִּירוּשׁ: מֶה שֶּׁנִּבְלַע בְּשִׁבְעִים לָשׁוֹן מִן הַתּוֹרָה, נִתְּנָה לְיִשְׂרָאֵל לְקַרְבָּן לְבְחִינַת בְּאֵר, כַּמָּה שֶׁכָּתוּב לַעֲלִיל, עַל יְדֵי הַטּוֹב שֶׁיֵּיטִיבוּ מַעֲשֵׂיהֶם.

And this is what is said concerning our father Yaakov (Bereishis 32:32), “And the sun rose for him, and he was limping on his thigh.”

וְזֶה שֶׁנֶּאֱמַר גָּבִי יַעֲקֹב אָבִינוּ ע"ה (בְּרֵאשִׁית ל"ב, ל"א): וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ, וְהוּא צוֹלֵעַ עַל יָרְכוֹ.

For earlier it is written, “And he saw that he could not prevail against him, and he touched the hollow of his thigh.”

כִּי מִקֹּדֶם כָּתוּב, וַיֵּרָא כִּי לֹא יָכוֹל לוֹ, וַיַּגַּע בְּכַף יָרְכוֹ.

For Yaakov is from the “legs of the chariot,” and surely the adversary could not prevail against him, for he served with perfect understanding; only “he touched the hollow of his thigh,” meaning “the thigh of his father” — his offspring — for it touched his seed.

כִּי יַעֲקֹב הוּא מִרְגְּלֵי הַמָּרְכָּבָה, וּבִדְאִי לֹא הָיָה יָכוֹל לוֹ, כִּי הָיָה עוֹבֵד בְּדַעַת שְׁלִימָה, רַק וַיַּגַּע בְּכַף יָרְכוֹ, בְּרַע כְּרָעָא דְאַבְיָה — בְּזִרְעוֹ נִגַּע.

For they would have to dwell among the nations for a long time until they would accomplish the rectification.

כִּי יִהְיוּ צָרִיכִים לִהְיוֹת בֵּין הָאֻמּוֹת מְשֻׁךְ וּזְמַן רַב, עַד שֶׁיַּעֲשׂוּ הַתִּיקוֹן.

And this is “And the sun rose for him,” for “Sun and shield are Hashem Elokim,” meaning he accomplished the rectification — the rising of the sun — for he drew out the fallen Torah from darkness into light.

וְנָהוּ וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ, כִּי שָׁמֶשׁ וּמִגֶּן ה' אֱלֹהִים — כִּי הוּא עֹשֶׂה הַתִּיקוֹן, שֶׁהוּא זְרִיחַת הַשֶּׁמֶשׁ, שֶׁהוּצִיא אֶת הַתּוֹרָה הַנִּפְלָה מֵאֲפֶלָה לְאוֹרָה.

For the Torah and the Holy One, blessed be He, are one, and it is called “sun,” for just as one cannot gaze at the sun except through a shield,

דְּאוֹרֵייתָא וְקוֹדְשָׁא בְּרִיךְ הוּא חַד, וְנִקְרָא שָׁמֶשׁ, כְּמוֹ שֶׁאֵי אֶפְשָׁר לְהִסְתַּכֵּל בְּשָׁמֶשׁ אֲלֵא עַל יְדֵי מִגֶּן וּמִחֻסָּה.

so too the Torah’s brightness cannot be beheld except through garments and coverings.

כֹּף הַתּוֹרָה אֵי אֶפְשָׁר לְהִבִּיט בְּבִהֲרִירוֹת, אֲלֵא עַל יְדֵי לְבוּשִׁין וּמַכְסִּיּוֹת.

And this is “And the sun rose for him when he passed Penueel” — the Divine Presence — meaning that he elevated the Torah back to its root in Hashem, blessed be He.

וְנָהוּ וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כְּאֲשֶׁר עָבַר אֶת פְּנוּאֵל — שֶׁכִּינָה, אֶת הַתּוֹרָה לְשִׁרְשָׁהּ לַה' יִתְבָּרַךְ.

And “he was limping on his thigh,” meaning that the aspect of his “legs” was weakened through his offspring, as stated above.

וְהוּא צוֹלֵעַ עַל יָרְכוֹ, שֶׁנֶּחְלָשׁוּ בְחִינּוֹת רִגְלָיו עַל יְדֵי זִרְעוֹ כְּנ"ל.

Until the future time when the Holy One, blessed be He, will bring forth the sun from its sheath: the righteous will be healed by it, and the wicked will be judged by it.

עַד שֶׁלְעֵתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא יוּצִיא חֲמָה מִנִּרְתִּיקָהּ, צַדִּיקִים מִתְרַפְּאִים בָּהּ, וְרָשָׁעִים נִדּוּנִים בָּהּ.

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For Israel, this will be healing — the perfection of the Torah — and for the wicked, judgment, as their life-force will depart from them.

כִּי לְיִשְׂרָאֵל יִהְיֶה זֶה רְפוּאָה, שְׂמִינָה שְׁלֵמוֹת הַתּוֹרָה,
וּרְשָׁעִים נִדּוּנִים בָּהּ, כִּי יַעֲבוֹר חַיֵּיהֶם מִקֶּדֶם.

Blessed is Hashem forever and ever, Amen and Amen.

בְּרוּךְ ה' לְעוֹלָם, אָמֵן וְאָמֵן.

[NOTE Summary

Rabbi Menachem Nachum of Chernobyl reveals that the perfection of Torah in the world depends on elevating the sparks of holiness that have fallen into the nations and mundane realms. When Avraham Avinu “made souls in Charan,” he was not merely converting people but uplifting divine sparks of Torah scattered among the nations. His mission to “go forth” symbolized a spiritual descent for the sake of birur — refining and restoring Torah that had been trapped within foreign domains.

The Torah, being the Names of Hashem, became fragmented and concealed through dispersion among the seventy nations. Yitzchak’s descendants possess the power to clarify and purify these fallen letters of holiness, while those distant from the covenant contaminate them. Yaakov Avinu, as the “legs of the Divine Chariot,” continued this mission by lifting the fallen “feet” — the lowest aspects of holiness — back to their source. His journey “eastward” symbolized reclaiming divine sparks even from the lands of the sons of the concubines.

The prophet’s rebuke, “They have forsaken Me, the source of living waters, to dig broken cisterns,” expresses how engaging in worldly activity without divine intention leads to lifeless Torah — water that cannot flow. But by studying Torah *lishmah*, for its own sake, one transforms even mundane interaction into divine revelation, making every encounter a “well of living waters.”

The Maamer continues that the completion of Torah — “The Torah of Hashem is perfect, restoring the soul” — is realized when one’s soul becomes settled through Torah studied *lishmah*. True scholars, whose “eyes are in their head,” recognize that all of life’s encounters can be infused with Torah intention. Even worldly affairs can become Torah when approached with faith and awareness of G-d.

This dynamic of *klal* and *prat* (general and particular) further explains the process: the general Torah (laws and teachings) depends on the particular sparks that have fallen into the nations, and vice versa. The redemption comes “when the coin ceases” — when every particular spark (*pruta*, related to *prat*) is gathered back from concealment within the seventy languages, completing the unification of general and particular.

Finally, the verse “Command Aharon... This is the law of the burnt offering” is understood as the call to rise higher in Torah through “loss of the purse” — self-concealment and self-sacrifice for Torah *lishmah*. Through such work, the fallen sparks absorbed into seventy languages become elevated and purified, transforming into a “well of goodness.”

Yaakov’s struggle with the angel symbolizes this entire cosmic process. Though the angel could not overcome him, he struck Yaakov’s thigh — his offspring — hinting that his descendants would endure long exile among

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the nations to complete the rectification. “And the sun rose for him” — the light of Torah was drawn out from darkness, illuminating the world. The Torah and the Holy One are one, yet just as the sun’s brilliance can be seen only through a shield, Torah’s infinite light is revealed through garments and coverings.

When Yaakov “passed Penuel,” he returned the Torah to its Source, but “he limped upon his thigh” — his descendants would continue to bear the exile’s burden until the future redemption. Then Hashem will “bring forth the sun from its sheath”: the righteous will be healed by it — the Torah’s perfect light — while the wicked will be consumed, as their borrowed life-force departs.

Practical Takeaway

Every interaction, even with worldly matters, can be transformed into divine service when guided by Torah *lishmah*. The goal is not to flee from the world but to elevate it — to draw out the sparks of holiness hidden within every encounter, conversation, and experience. By learning and living with faith and purpose, we bring completion to the Torah itself, revealing its light from darkness.

Chassidic Story

Rabbi Menachem Nachum of Chernobyl once walked through a marketplace where merchants shouted prices and customers haggled noisily. A disciple asked how he could bear such a profane environment. The Rebbe replied, “When I hear them call ‘Buy! Buy!’, I hear the Torah calling, ‘*Acquire wisdom!*’ When they say, ‘Sell! Sell!’, I hear, ‘*Sell all that you have for understanding!*’ If a man listens deeply, even the marketplace speaks Torah.”

END NOTE]