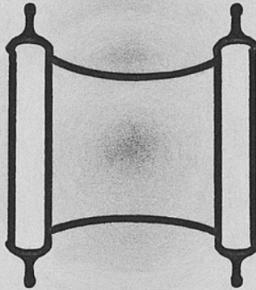


בס"ד

# Menachem Nachum of Chernobyl Me'or Einayim Parshas Noach



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# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Noach

#### מאמר נ

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

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.

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.

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

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

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

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.

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.

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

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.

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

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.

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

אלה תולדות נח נח איש צדיק פמים היה בדורתיו וגוי

פירש רשי ייש דורשין אותו לשבח כל שכן אלו היה  
בדור של צדיקים היה צדיק יותר

ויש דורשין לגנאי אלו היה בדורו של אברם לא  
 היה נחשב כלום

ואיד להבין למה דורשין לגנאי בין שיש לדורש  
לשבח,

עוד קלא הפתוח קורא אותו צדיק פמים דהינו  
שהיה צדיק שלם שלא היה חסר כלום

ואם כן הוא שאם היה בדורו של אברם כו’ הרי  
אינו שלם

אך האמת הוא רקשהצדיק מוכיח את הדור ואינם  
רוצים לקבל מופר הוא נוטל מכם את חלק הטוב  
שלכם

זהו אמרם זיל זכה נוטל חלקו ומלך חבריו בגן עדן,  
לא דוקא בעולם הבא נאמר רקברים, אלא אפילו  
בעולם הזה

שהוא נוטל את חלק הטוב שבתוכם אם מוכיח  
אום ואינם רוצים לקבל

ואסבירה מורי לזכר זה, כי הדבר מפי הצדיק לאנו  
השומע, והדבר הוא דבר רוחני והוא מדרגה  
עלית,

והשמייה היא גם כדבר רוחני, והיא מדרגה עלית  
למקרה מהדבר

וקשהוא שומע ואינו מקבל מופר, לocket הצדיק חלק  
השמייה שלו, שהדבר של הצדיק חזר אליו עם  
חלק השמייה של השומע

זהו כוונת הדורשין לגנאי, שמן הגנאי נשמע ההשבח  
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.

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

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

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.

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

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.

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.

#### 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

דָּקַנוּ שָׁהַם מִפְּרָשִׁים אִישׁ צָדִיק כּוֹ בְּדוֹרְתָיו, שְׁפָטָה  
הַצָּדָקָה שֶׁלּוּ הִנְתָּה מִדּוֹרְתָיו,

שְׁלַקְחַת מֵהֶם אֲתָּה חַלְקֵךְ הַטּוֹב שֶׁלּוּהֶם בָּמָה שְׁהָכִיכָּם  
וְלֹא רָצָה לְקַבֵּל.

וְהַשְׁפָּאַתְּנָהָא נִתְּהָא שְׁבָאַתְּנָהָא כְּדִיקְתָּמִים, אֲךְ שְׁזָהָהָא  
מִקְּמָתְדּוֹרְתָיו.

וְזָהָוָא שְׁאָמְרוּ רְזַ"ל, בְּשַׁעַה שְׁאָמְרוּ יִשְׂרָאֵל גַּעַשְׂה  
וּנְשַׁמְּעַ כּוֹ קַשְׁרוּ לְהֶם שְׁנַיִם כְּתָרִים, וּמְשַׁעַשְׂוּ אֶת  
הַעֲגָל כּוֹ נְפָלָו מֵהֶם.

וְתָנָא וּכְלָוָן זָכָה מִשָּׁה וּנְנָלָו, הִנְנוּ כְּנָ"ל שְׁלַקְחַת מֵהֶם  
חַלְקֵךְ הַטּוֹב שֶׁלּוּהֶם.

וְאִיתָא בְּכַתְּבֵי הָאָרְבָּי זַ"ל מָה שְׁכַתּוּב יִשְׁמָח מִשָּׁה  
בְּמִתְּנָהָא כְּלָקָו, שְׁבַשְׁבַּתְהָוָא מִחְיָוָן? לִיְשָׂרָאֵל בְּסָוד  
גַּשְׁמָה יִתְּקַרְא, שְׁאַיְנוּ רֹצֶה בְּשֵׁל אַחֲרִים, וְעַזְוִים שָׁם.

וְהַנְּהָה בְּסָוד הַגִּלְגֹּול מִשָּׁה הָוָא נָתָן, וְדוֹר הַמְּקַבֵּר הָם  
דוֹר הַמְּבּוֹל עַצְמָן שְׁגַנְתָּקָנוּ בְּמִצְרָיִם פָּמְבוֹאָר בְּכַתְּבִים,  
וְהַבָּנוּ:

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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.

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.

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.

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

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.

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

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

את האלקים התקלך נת. פירש רש"י, ובארהם הוא אומר אשר התקלכתי לפניו, נח צרייך סעד לתקומו, ואברהם היה מתחזק בצדקו והולך מאליו.

ונקשה גם כן בנויל, הילא כתוב אומר צדיק פמים וגנו, ואם כן הוא, הרי לא היה שלם, שהיה חסר לו. המזרגה של אברהם

אך דנודע שהכל תלוי באחערותא דלמטה, והוא בחרית מ"ז, כי תיאו בפה דנווקבא לגבי דרכו.

ונאנחנו עם בני ישראל נקראים בחרית נזקבא לגבי קו"שא בריך הוא.

ונקשה מתקוררים לזכ בבוראיינו יתברך מלמטה לעלה, אלו מזעררים בביבא תשוקה בבוראיינו. יתברך להשפיע לנו כל טוב סלה.

ומורדים הפשעה מלמטה למטה, בפשע ורבה ורhubim ותים ושלום.

והנה אנחנו בנטה ישראל עם הבורא יתברך דבר. אחד שלם כשאנו זבוקים 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."

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.

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 —

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

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

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.

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.

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

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,

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

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.

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.

ונזה בלי זה כביכול אין נקרא שלם, כאמור אין השם שלם ואין הכפאה שלם.

שאנחנו נקראים כפאה לבורא יתברך, כי כביכול הבורא ברוך הוא בלהעדיינו אין נקרא שלם.

ופשייט אナンנו זילתו יתברך, רק כשאנו מערירים תחלה מין נזקבין, דקנו תשוקתנו מטהה למטה, לזכך בו יתברך,

על ידי זה אנו מערירים תשוקתו יתברך מלמטה למטה.

ואז כשהשטי תשוקות באות ביחיד, אז הוא דבר אחד שלם.

ונזה פמים תהינה עם ה' אלקיך (דברים י"ח, י"ג), רצחה לומר אפה עם השם יתברך נקרא דבר שלם.

ונגה עיקר קבריאה הינה על מנתכו, שנתקד אל השם יתברך על ידי אתערותא דלהתא מתחילה.

ואם לאו ח"ו, דקנו כשאין אנו מתקוערים באתערותא דלהתא, ואריך השם יתברך לעורני מלמטה, או אין אנו עושים כלום.

ונגה בנה לא הינה אתערותא דלהתא, רק מחתמת שהשם יתברך הינה חפץ בקיימים העולים, שיתקיים על ידי נה, וכן הזקך השם יתברך לעורנו מלמטה,

ונחצרך להשפייך בנה תשוקה לזכך בו יתברך.

ונזה נט הינה צרייך סעד לתומכו, אבל אברם אבינו ע"ה הינה מתחזק בצדוקו והולך מאליו באתערותא דלהתא.

ונשפא ניחא, שנקרא צדיק פמים, פיו שגהה דבר בו יתברך, אבל לא באתערותא דלהתא.

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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*.

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.

וְלֹכֶד פָּתַח אֱלֹהִים תּוֹלְדוֹת הַשָּׁמֶן וְהָאָרֶץ בְּהַקְרָאָם,  
אותיות אברם

דָּבַרְנוּ בְּנֵי לֵל, שְׁעֵיקָר הַבְּרִיאָה קִנְתָּה עַל יְדֵי כֹּן, שִׁיחָה  
הַהְלָוָה כְּהַלָּוָה שֶׁל אָבָרָם אָבִינוּ עַה בְּאַתְּעָרוֹתָא  
דָּלְתָּמָא בְּנֵי לֵל

#### [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.

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

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,

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

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."

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.

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.*"

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

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

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

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

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

ויהי כל הארץ שפה אחת וגוי, וذرשו רוז"ל שדברו בלשון הקדש.

הענין הוא כי באוריינית ברא קודשא בריך הוא עלאמָא, ובאוריינית מתנהג עלאמָא.

וכמו דלית אמר פנוי מיניה, שבכל מקום הוא חיתו, נאלהותו, ואוריינית ואקודשא בריך הוא חד.

אם כן כל העולמות וכל האמות אין להם חיות רק מן התרבות.

ומה היא התרבות שחיותם מפענה הוא? כי אחר דור הפלגה כתוב: כי שם בכלל ה' שפת כל הארץ.

אף שגנתקובלו כל הילשונות, מכל מקום נשאר בכל הילשונות דבר מה מלשון הקדש, איזה תפוצה הכתובים בתורה, ומהו הוא חיונן.

עד שיש צרך לעולם באמות, ובמאמר רוז"ל ט"ט בכתפי שפם, פ"ת באפריקי שפם.

ולכון גלו ישראל בין האמות, כדי שיבררו אותיות הקודושים, אותיות התרבות, שגנתקרבו ביניהם.

על ידי עסוקם ולברכם עמם, וישראל משלים הקברים לשרשם לתורה.

ואם היו ישראל עובדים את ה' בדעת שלימה, כי ממהרים להשלים התרבות ולבירר מה שונפל בינם.

רק על ידי קטנות שכלם, צריך להתארה הגלות. במשה המן, עד שיבוא משיח ממהר בימינו.

ואו יקווים, כי או אהפָך אל עמים שפה ברורה וגוי. (אפנייה ג, ט), ולבו.

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## Me'or Einayim

### Parshas Noach

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.”

וזה שנאמר באברם (בראשית י"ב, ה') את הנפש  
אשר עשו בחרן, ותרגום אונקלוס דשעבדו  
לאורייתא.

הענין הוא כנ"ל, כי הוא היה ראש המאמנים,  
ופרסם אלוהותם בתקותיהם.

לכון אמר לו השם יתברך לך לך הארץ גנו, אל  
הכונה הצע"ל, לברר את התורה וללקט מה שנפל בין  
האמות.

וזה דשעבדו לאורייתא, רצה לומר שנעבדו את  
התורה שנפל מהתורה.

וזה שאמרו רוז"ל ולבני הפליגים נתן אברם  
מתקנות, שם טומאה מסר להם, וישליך מעיל יצחק  
ונגו.

כפי זרעו של יצחק יש להם הפקה לברר וללבון כאמר,  
וכו אדרבה בביבול מטמאין באמות העולם את  
התבות שנתקרא שם.

כפי התורה כליה שמותיו של הקדוש ברוך הוא, ורבו

וזהו חייתנו שיש להם אחיזה בקדושה

ולכון קשׁבָא יעקב כתוב, וישא יעקב רגליו, כי זה  
שנפלו בין קאמות מון התורה נקרא רגליו, שנפלו  
במנגדה התקותה.

וזה וישא יעקב רגליו, שהגביה את בחינת רגליו,  
האמור אל שרגם, על ידי כי וילך ארץ בני קדם

ששם נקום בני הפליגים, אשר שליהם אברם  
מעיל יצחק קדמה אל ארץ קדם.

וזה שאמר (ירמיהו ב', י"ג): אותי עזבו אקור מים  
סימן, לחצוב להם בורות נשברים אשר לא יכilio  
המים.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Noach

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.

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."

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.

"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.

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.

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.

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

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

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.

"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.

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."

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

כִּי הָנָבִיא הָזִיכָּן עַל שְׁפָתָעָרָבִי בְּמִשְׁשָׂה הַגּוֹם,  
וּרְחַקּוּ מִתְּהֹרָה קָאַמִּיתִית, אֲשֶׁר הִיא בְּאֶרְמִים חַיִם

כְּמוֹ שְׁקַחְתּוּב אֲצַלְנוּ עַל מִשְׁנֶת רַבִּי מַאיְר: אָוּמָר, כֵּל  
הַעֲסָק בְּתֹרָה לְשָׁמָה זֹכָה לְקָבְרִים הַרְבָּה וְגוֹ,  
וּנְעַשָּׂה כְּמַעַן הַמְּתַגְּבָר וְגוֹ.

וְנִפְלָלוּ לְמִזְרָגָת הַעֲמִים, אֲף שָׁגֵם שָׁם הִיא תּוֹרָה  
כְּאָמָר, מִכֶּל מִקּוֹם הִיא בְּחִנָּת בּוֹר מִים מְכוּנִים,  
אֲשֶׁר לֹא יִכְלֹלוּ הַמִּים.

מִים הִיא תּוֹרָה הִיא שְׁגַפֵּלָה בֵּיןֵיכֶם, בּוֹרָא לְאַ  
יְכַלּוּ לְעוֹלָם, כִּי סֹוף שִׁיטְבָּר מִמֶּם עַד שְׁלָא יִשְׁאָר  
כָּלּוּם.

וְזֹה אֲשֶׁר לֹא יִכְלֹלוּ הַמִּים. הַפְּלָל, שְׁאַרְיךָ לְקָרְבָּהּ  
אֶל הַתּוֹרָה, כֵּל הַבְּחִינּוֹת שְׁגַפֵּרָאֹת בְּחִנָּת בּוֹר, אֶל  
בְּחִנָּת בְּאֶרְמִים חַיִם, חַי הַחַיִם בָּרוֹךְ הוּא.

וְהַנִּנוּ עַל יָדֵי עַסְקָת הַתּוֹרָה לְשָׁמָה, לְשֵׁם הַוְּרָאָת קָרְךָ  
לְשָׁמְרוּ וְלְעַשׂוּת, שֶׁהִוא בְּחִנָּת בְּאֶרְמִים בְּפַעַךְ עַ  
זֹּהוּ תּוֹרָת הַפָּמִימָה וְגוֹ, פִּירּוֹשׁ, עַל יָדֵי מָה יִהְיֶה?

שְׁלָמוֹת הַתּוֹרָה  
כִּי עַכְשִׁיו בְּבִיכּוֹל אֵין שְׁלָמוֹת בְּתּוֹרָה, מִחְמָת  
הַעֲרְבִּיכּא כְּאָמָר

וְאִימָמִי יִהְיֶה שְׁלָמוֹת? מִשְׁבַּת נְפָשׁ — כְּשַׁתְּתִינִישׁ  
הַנְּפָשׁ, הַנִּנוּ עַל יָדֵי עַסְקָת הַתּוֹרָה לְשָׁמָה, שֶׁהִוא  
מְנוּתִישׁ בְּעַל הַנְּפָשׁ

וְהַחְכָּם עִינֵּינוּ בְּרָאָשׁוֹ, כִּי עַסְקָת הַתּוֹרָה נִקְרָא בְּכָל  
דָּבָר, אֲף מִה שְׁמַרְבָּרִים עִם קָאַמִּות, אָכְל שִׁיחָה  
לְכֹנְנָה כְּאָמָר

וְעַיקָּר בְּזֹה קָאַמִּונָה, שִׁיאָמֵן אַמְוֹנָה שְׁלִימָה בְּזֹה, וְאֵז  
יְקֹוּם בְּכָל דָּרְכֵיכְךָ דָּעָה.

וְזֹהוּ (פְּהָלִים ק"ו, ל"ה) וַיַּתְּעַרְבּוּ בְגּוֹים וַיְלִמְדוּ  
מִצְשִׁים.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Noach

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,

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

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.

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.

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

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,

for it became concealed within the seventy languages.

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.”

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.

“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*.

כִּי לְכֹאָרָה אֵיךְ ذָקָר דָּוֹד עַל יִשְׂרָאֵל חַלִּילָה? אֲלָא  
הָוּא נְתִינַת טָעַם, לְאָהָ וַיַּתְעַרְבּוּ בָּגּוּם וַיְלַמְּדוּ  
מִשְׁלִיחָם — רָצָח לֹמֶר שְׁעוֹשִׁים לִימֹוד וְתֹרָה  
מַמְּעָשִׁים שְׁעוֹשִׁים וְשְׁעוֹסְקִים עִם הָאָמֹת, וְהַבּוֹן.

וְזֹה אֵין בָּן דָּוֹד בָּא עַד שִׁיכְלָה פְּרוּטָה וְגַוְן

כִּי נָדַע שִׁישָׁ בְּתֹרָה כָּלֵל וְפָרָט, וְכָלֵל אַרְיךָ לְפָרָט,  
וְפָרָט אַרְיךָ לְכָלֵל.

כָּל נִקְרָא בְּתֹרָה הַכּוֹלֶת הַדִּינִין וְהַמִּזְוֹת שְׁבְכַתְבָּה  
וּשְׁבָעַל פָּה, מְשֻׁנְיוֹת וּגְמָרָא, בְּרִיתּוֹת סְפָרָא וּסְפָרִי  
תּוֹסְפָּתָא וּכְיוֹצָא בָּהּ.

וְפָרָט נִקְרָא מָה שָׁגַפֵּל לְבֵין הַעֲמִים, לְשׁוֹן פָּרָט,  
כְּרָמָךְ.

וְכָל שָׁאַרְיךָ לְפָרָט לְבָרָר וּלְהַגְּבִּיהָ, עַד שַׁתְּכַלָּה  
פְּרוּטָה, לְשׁוֹן פָּרָט, מִן הַכִּיס, לְשׁוֹן הַתְּכִסּוֹת  
שְׁגַתְפָּה בְּשַׁבְּעִים לְשׁוֹן.

וְזֹה שָׁגָאָמָר (וַיִּקְרָא ו', ב') אֵו אַת אַקְרָן וְגַוְן, זֹאת  
תֹּרָה הַעַלְהָ וְגַוְן, וְפִירְשׁ רְשַׁיָּ: אֵין אֵו אֲלָא זָרוֹן וְגַוְן.  
אָמָר ר' שְׁמַעּוֹן, בְּיוֹתָר אַרְיךָ לְזַרְזָה בָּמָקוֹם שִׁישָׁ  
חַפְרוֹן כִּיס.

פִּירְשׁ: זֹאת תֹּרָה הַעַלְהָ — כִּי זֹאת הִיא תֹּרָה  
הַעַלְהָ, שִׁיכְלָה לְעַלְוֹת, שַׁהְוָא לְשָׁמָה בְּדַחְילָו וּרְחִימָו  
דְּפָרָה לְעַילָּא.

זֹאת הַגְּקָרָאת תֹּרָה, וּבְיוֹתָר אַרְיךָ לְזַרְזָה עַל זֶה  
בָּמָקוֹם שִׁישָׁ חַפְרוֹן כִּיס, שָׁאַרְיךָ עַל יְדֵי זֶה לְחַפֵּר  
הַכִּיס — הִיא הַהַתְּכִסּוֹת שֶׁכָּל אַחֲד וְאַחֲד עַל יְדֵי  
תֹּרָה לְשָׁמָה, וְהַבּוֹן.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Noach

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.

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.”

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

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.

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

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.

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,

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

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

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

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.

ונזהו באар היטיב בשבעים לשון, פירוש: מה שגבלע בשבעים לשון מון התורה, נתנה לישראל לארכנו לחייבת באאר, פאה שחתוב ליעיל, על ידי הטוב שיטיבו מעשיהם.

זה שנאמר גבי יעקב אבינו ע”ה (בראשית ל”ב, ל”א): ויזרחה לו השמש, והוא צולע על ירכו כי מוקדם חותוב, וירא כי לא יכול לו, ויגע ברכו. ירכו.

כי יעקב הוא מרגלי הארץ, ובנדי לא היה יכול לו, כי היה עזב בדעת שלימה, רק ויגע ברכו. ברע ברעא דאביה — בזרכו גע.

כי יהיו אricsים להיות בין קאמות משך וזמן רב, כי שיעשו התיקון.

ונזהו ויזרחה לו השמש, כי שמש ומגן ה' אלhim — כי הוא עשה הティיקון, שהוא זרחת השמש, שהוציא את התורה הנטולת מאפלה לאורה.

דאורייתא וקורשא בריך הוא כד, ונקרו שמש, כמו שאפשר להסתכל בשמש אלא על ידי מגן ומחסה כה התורה אי אפשר להבט בבהירות, אלא על ידי לבושים ומכסות.

ונזהו ויזרחה לו השמש כאשר עבר את פנויל — שכינה, את התורה לשרשיה לה, יתברך.

והיא צולע על ירכו, שנקלשו בחינות רגליו על ידי זרכו בנויל.

עד שלבתיד הקדוש ברוך הוא יוציא מה מפרתיקה, צדיקים מתרפאים בה, ורשותם נדונים בה.

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Noach

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

Blessed is Hashem forever and ever, Amen and Amen.

כִּי לִיְשָׂרָאֵל יָגִיא הָרְפָאָה, שִׁיחָה שְׁלֹמוֹת הַתּוֹרָה,  
וּרְשָׁעִים נְדוּגִים בָּה, כִּי יַעֲבֹר חִוְתָּם מֵהֶם.

ברוך הוא לעולם, אמן ואמן.

#### [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]**