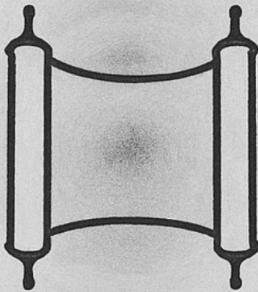


בס"ד

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



Dedicated To:

טגיה מלכה בת רינה דבורה
רפואה שלמה

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Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Vayishlach

Introduction

Menachem Nachum of Chernobyl (1730–1787), known as the Meor Einayim, was a foundational disciple of the Baal Shem Tov and the Maggid of Mezritch, and his writings opened a new path to understanding how holiness flows through the human being, time, and the world as one unified system. In this maamar, he reveals that the prohibition of the gid hanasheh is not merely a historical remembrance but a deep mystical architecture of creation itself, in which every year, every day, and every soul has a full inner structure that mirrors the human body.

Therefore the children of Israel do not eat the sinew of the thigh. It is known that in the secret of Olam Shanah Nefesh, that in each one there is a complete stature of two hundred forty eight limbs and three hundred sixty five sinews, a likeness of their stature.

As the Raavad wrote in his commentary to Sefer Yetzirah concerning the verse And Mount Sinai was entirely in smoke (Exodus 19:18). For the word ashān hints to Olam Shanah Nefesh.

For just as in the soul there is a stature of two hundred forty eight limbs and three hundred sixty five sinews, so it is in the world. The land is called by limb names, such as the navel of the earth, the mouth of the earth, the nakedness of the land.

And so in the year there are designated days, each one of the three hundred sixty five days being an aspect of an individual sinew. And the ninth of Av is the aspect of the sinew of the thigh in the stature of the year.

It is in the aspect of the back side, where the grasp of the forces of impurity is found. Therefore it is their time of dominion. The Temple was destroyed the first time and the second time, Beitar was captured, and the city was plowed under, because it is the day of their rule.

For that day was given to them to have grasp also in the stature of the year. And just as Yom HaKippurim is a day elevated and holy with superior holiness above the entire year, giving life to the whole year, the finest of all to holiness.

על פן לא יאכלו בני ישראל את גיד הַנֶּשֶׁה נוֹדָע כי בסוד עולם שנָה נִפְשָׁשׁ שֶׁבְּכָל אַחֲד יְשִׁים קְוָמָה שְׁלִימָה מְאַרְבָּע מְאוֹת וְאַרְבָּעִים וְשִׁמְוֹמָה אַיִּירִים וְשִׁמְוֹמָה אַיִּירִים וְשִׁלְשָׁלָת מְאוֹת שָׁשִׁים וְחַמְשָׁה גִּידִים מְעַזֵּין קְוָמָה שְׁלִיקָם

כמו שְׁבַתְּבָת הַרְאָבָ"ד בְּפִירּוֹשׁוֹ לְסֶפֶר יְצִירָה עַל פְּסִיקָה וְהַר סִינִי עַשְׁן כָּלוֹ (שְׁמוֹת י"ט י"ח) שְׁתַבְתָּה עַשְׁן מְרַמֵּת עַל עַוְלָם שנָה נִפְשָׁשׁ

כי כמו שִׁיְשׁ בְּגַנְפָשׁ קְוָמָה מְאַרְבָּע מְאוֹת וְאַרְבָּעִים וְשִׁמְוֹמָה אַיִּירִים וְשִׁלְשָׁלָת מְאוֹת שָׁשִׁים וְחַמְשָׁה גִּידִים כְּמוֹ שְׁגַנְצִינוּ שְׁגַנְקָרָה הָאָרֶץ בְּשָׁם אַיִּירִים טְבּוֹר הָאָרֶץ וּבַיָּהִר הָאָרֶץ

וכו בְּשָׁנָה הַיּוֹם מִיחִידִים שְׁפֵל אַחֲד מְשִׁלְשָׁלָת מְאוֹת שָׁשִׁים וְחַמְשָׁה יָמִים הַיּוֹם בְּחִנּוּת גִּיד פְּרָטִי וַיּוֹם תְּשִׁיעָה בְּאָב הַיּוֹם בְּחִנּוּת גִּיד הַנֶּשֶׁה מִן קְוָמָת הַשָּׁנָה

שַׁהֲוָה בְּבִחְנִית אַחֲרִים שָׁשִׁים אַחֲרִיות הַקְּלִיפּוֹת וְעַל כֵּן הַיּוֹם זָמֵן שְׁלִיטָתוֹ שְׁגַנְקָרָב הַבֵּית בְּרָאָשׁוֹנָה וּבְשָׁנָה וּגְלְכָה בִּימְרָבָן וּנְחַרְשָׁה הַעִיר עַבּוֹר שַׁהֲוָה יּוֹם שְׁלִיטָתוֹ וְאַחֲרִיתוֹ

שְׁגִיפּוֹן לְקָם אָזְהָבָה לְקָם אַחֲרִיה גַּם כֵּן בְּקָוָמָת הַשָּׁנָה וּכֵמוֹ יּוֹם הַכְּפּוּרִים שַׁהֲוָה יּוֹם עַלְיוֹן וְקָדוֹשׁ בְּקָדוֹשָׁת מְעַלָּה עַל כָּל הַשָּׁנָה שַׁהֲוָה חַיָּת שָׁלָל כָּל הַשָּׁנָה וּמוֹרְכָּבָר שְׁבָכּוֹלוֹ לְקָדוֹשָׁה

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Therefore on Yom HaKippurim the adversary has no permission to accuse, as our sages said. God made this opposite that. For the ninth of Av is a day chosen by the side of evil to have extra grasp.

Therefore what occurred on it occurred.

And this is what is written And a man wrestled with him until the rising of the dawn. For in truth this is also the day in actuality always.

For he is the adversary, he is the evil inclination that always wrestles and grasps Israel to accuse them and distance them from the Blessed One and harm them.

And he is always like this until the rising of the dawn when the light and radiance of Israel will break forth in the days of our righteous Messiah, speedily in our days.

Then it will be said And the spirit of impurity I shall remove from the earth (Zechariah 13:2). And as it is written For a sacrifice to the Lord is in Bozrah (Isaiah 34:6).

This is the nullification of evil from the world and the refinement of holiness in the world. At that time there will no longer be the aspect of the war of Amalek.

For this is from the aspect of the back side. Then Israel will be united with their Creator in the aspect of union face to face without any accusation of evil.

The opposite of what was said after the destruction And they became backward and not forward (Jeremiah 7:24).

And he saw that he could not prevail over him, for the Lord would not abandon him into his hand. And he touched the socket of his hip, which is the aspect of the back side, the aspect of the sinew of the thigh, the day of the ninth of Av.

There he struck to harm them, and he did what he did. And through his dominion and his continual struggle with Israel came the exile in general and in particular, which is the exile of the soul from the evil inclination.

Through the darkness that covers the light of understanding, knowledge has been taken and diminished from Israel. They do not have whole knowledge as they had at the time of the giving of the Torah when they attained what they attained.

שעל פון ביומא דכיפורין שטן אין לו רשות לאסתוני
כמו שאמרנו רבינו זכרוןם לברכה את זה לעונת
זה עשה אלקים כי תשעה באב הוא יום מבחן
בסטרא אתרא להיות להם אחיה ימירה

על פון אירע בו מה שאירע

ונזה מה שכחוב נאבק איש עמו עד עלות השחר וגוי
שבאמת הוא גם פון ביום בקעה פון פמץ

כפי הוא שטן הוא ניצר קרע תמיד הוא מתפקיד
ואוחז בישראל לסתורנו ולתקחיקו ממנו יתברך
ולקרע לך

והוא פמץ פון עד עלות השחר שיתנו צדקה במקורה
ובהירוחם של ישראל בימי מישיח צדקנו במקורה
בימינו

שאזו נאמר ואת רוח הטעמאה אעביר מון הארץ
(זכריה י"ג ב') וכמו שפטותם כי זבח ליהוה בבארה
(ישעיה ל"ד י)

שהוא בוטול קרע מן העולם והזדרכות הקדושה
בעולם שאו לא יהיה בבחינת מלחת עמלין

זה שהוא בבחינת אחרים שאו יתינחו ישראל
בבזארם בבחינת זיווג פנים בפנים מאין שום קטרוא
קרע חס ושלום

הכפה ממה שאמר אחר קערנו וייחיו לאחור ולא
(לפניהם ירמיהו ז כ"ז)

ונירא כי לא יכול לו כי ה' לא יעזבנו בידיו ויגע בכם
ירכו שהו בבחינת אחרים בבחינת גיד הנשה יום
תשעה באב

שם נגע לערע לךם ועשה מה תשעה ועל יקי
שליטתו ומילחתו פמץ עם ישראל באו הגלות כלל
ופרט שהוא גלוות הנשמה מיצר קרע

שעל ידי החשש המכפה אור ההשגה נטול ונתקפר
הדעתי בישראל שאין לךם דעתם שלם כמו שהי
בשעת מתן תורה שהשיגו מה שהשיגו

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This is the secret that the mysteries of the Torah were delivered to the external forces because the knowledge of the Torah was diminished from Israel through his darkness that darkens the light and distances Israel from the Blessed Creator.

Until the rising of the dawn, speedily in our days, then there will be the nullification of evil, when the earth shall be filled with knowledge, and as it is written For all of them shall know Me from their small to their great (Jeremiah 31:33).

This will be so automatically when evil is removed from the world. Then there will be wholeness of the Torah, and all aspects of the Torah that were in forgetfulness will come out from the forces of evil and return to Israel.

This is the secret of the knowledge coming out of exile. And this is what our sages said in tractate Rosh Hashanah: every row that the nations of the world took from Israel and from Jerusalem, the Holy One will return to us.

This is according to the meaning that the Torah is written in rows and rows. All the rows of Torah and knowledge that they took from us, the Holy One will return to us when evil is nullified.

Automatically there will be an abundance of knowledge, and there will no longer be the aspect of the back side, only the aspect of face to face, as at the time of the giving of the Torah, as it is said Face to face the Lord spoke with all your assembly (Deuteronomy 5:4).

So it will be with the coming of the redeemer, speedily in our days, amen netzach selah vaed. Blessed is the Lord forever, amen and amen. The Lord shall reign forever, amen and amen.

[NOTE Summary:

The maamar begins by explaining that the reason the children of Israel do not eat the gid hanasheh is rooted in the mystery of Olam Shanah Nefesh, which teaches that the human being, the world, and the year each possess a complete symbolic structure of two hundred forty eight limbs and three hundred sixty five sinews. The Raavad notes that the word ashān in the verse And Mount Sinai was entirely in smoke hints to this threefold pattern. Just as the soul has its full spiritual anatomy, so the world itself contains parallel structures, referred to in scriptures as the navel of the land, the mouth of the earth, and the nakedness of the land.

So too, every year has three hundred sixty five distinct days, each representing a specific spiritual "sinew." The ninth of Av corresponds to the gid hanasheh within the spiritual body of the year, an area associated with the

שַׁהוּא סָוד שְׁנָמָסָרוּ רְצִי תּוֹרָה לְחַיְצָנוּם עַל יְצִיָּה
שַׁנְּחַסֵּר מִיְּשָׁרָאֵל דַעַת הַתּוֹרָה עַל יְצִיָּה
מַקְשִׁיךְ הַאֲוֹר וּמַרְחִיק אֶת יִשְׂרָאֵל מִהְבּוֹרָא בָּרוּךְ הוּא

עַד עַלּוֹת הַשָּׁמֶר בְּמַתָּהָר בִּינָמָנוּ אֹז יְהִינָּה בְּטוּל קָרְעָ
שָׁאָז וּמַלְאָה הַאֲרִץ דָעָה וּנוּ וּכְמוּ שְׁכַתּוֹב בַּיּוֹם
(יְקַרְעָו אֹתָי לְמַקְתָּנוּ וְעַד גָּדוֹלָם) (ירמיהו ל"א ל"ג)

שְׁמַפְּלִיא יְהִינָּה פָּנֵי כַּשְּׁיִבְעַר קָרְעָ מִן הַעוֹלָם וַיְהִי אֹז
שְׁלִימּוֹת הַתּוֹרָה וַיֵּצְאָו כָּל בְּחִינּוֹת הַתּוֹרָה שְׁהִי
בְּשַׁכְּחָה יֵצְאָו מִן הַקָּלִיפּוֹת וְחִזְרָוּ לִיְשָׁרָאֵל

שַׁהוּא סָוד יְצִיאַת הַדָּעַת מְגֻלּוֹת וְזֹה שְׁאָמָרוּ רְבּוֹתֵינוּ
זְכֻרוּם לְבָרְכָה בְּמַפְּקַדָּת רַאשׁ הַשָּׁנָה כָּל שִׁיטָה וּשִׁיטָה
שְׁגַעַלּוּ אֹפְנוֹת הַעוֹלָם מִיְּשָׁרָאֵל וּוּרְוֹשָׁלִים עַתִּיד
הַקָּדוֹשׁ בָּרוּךְ הוּא ? הַקְּזִירָן לְנָנוּ

שַׁהְיָא לְכַונְנָה הַאֲמָר שְׁהַתְּבִתְתָּ שָׁיִיטִין שִׁיְיטִין
שְׁכַל הַשִּׁיְיטִין שֶׁל תּוֹרָה וְדַעַת שְׁגַעַלּוּ מִמְּנוּ עַתִּיד
הַקָּדוֹשׁ בָּרוּךְ הוּא ? הַקְּזִירָן לְנָנוּ

עַל יְצִיְּבָטֵל קָרְעָ וּמַפְּלִיא יְהִינָּה רִיבְיוּ דַעַת וְלָא
יְהִי עוֹד בְּחִינּוֹת אֲחַזְרוּם כִּי אָם בְּחִינּוֹת פָּנִים בְּפָנִים
כְּמוּ בְּשַׁעַת מִתְנַדְּרָה שְׁגַעַלּוּ פָנִים בְּפָנִים דָבָר הִי
(אֶל כָּל קְהֻלָּם) (דברים ה' ד')

פָוּ יְהִי בְּבִיאַת הַגּוֹאֵל בְּמַתָּהָר בִּינָמָנוּ אַמְנוּ נְצָחָה סְלָה
וְעַד בָּרוּךְ הוּ לְעוֹלָם אַמְנוּ וְאַמְנוּ יִמְלָךְ הִי לְעוֹלָם אַמְנוּ
וְאַמְנוּ

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back side, the realm of vulnerability where destructive forces may attach. This explains why calamities repeatedly occurred on this day: the destruction of both Temples, the fall of Beitar, and the plowing of Jerusalem, all stemming from the same spiritual weak point.

In contrast, the Meor Einayim explains that Yom HaKippurim is the holiest day of the year, the very opposite of the weakness of the ninth of Av. Yom Kippur elevates the entire year, and on that day the adversary has no permission to accuse. As God made this opposite that, the ninth of Av becomes the moment when destructive forces are granted extra grasp, resulting in the tragedies that befall the Jewish people.

In essence, the gid hanasheh represents the spiritual place where exile, distance, and breakdown occur. The ninth of Av is its yearly expression, and the maamar teaches that understanding this structure reveals why suffering and destruction repeatedly enter on this specific day.

Practical Takeaway

The teaching offers a path for personal reflection: just as the year contains vulnerable points, so too does the human soul. Recognition of our own inner gid hanasheh, the places where we are spiritually weak or pulled backward, allows us to prepare, strengthen ourselves, and avoid the grasp of negativity. Conversely, the example of Yom Kippur reminds us that our holiest moments can uplift the entire “year” of our spiritual life. By cultivating clarity, holiness, and awareness, we can transform vulnerability into inner strength and turn exile into growth.

Chassidic Story

It is told that the Meor Einayim once visited a small village where the community had suffered repeated misfortunes during the summer months. The people approached him and asked why tragedies seemed to strike them specifically during this period. The Meor Einayim asked for their seasonal customs, and they described how, as the ninth of Av approached, their mood fell, communal unity weakened, and a sense of despair spread through the town.

He gently explained that just as the gid hanasheh represents a spiritual point of weakness in the human frame, the ninth of Av represents a weakness within the year itself. When people allow hopelessness to take hold, it creates spiritual openings where negativity can attach. He encouraged them to counter this season with increased acts of chesed, mutual support, and learning, strengthening their spiritual “limbs and sinews” so that the destructive forces would find no place to grasp.

That year, the villagers followed his advice, gathering nightly to support one another and study teachings of faith and trust. The summer passed with unusual peace, and the town came to recognize that spiritual vulnerability can be transformed when met with communal unity and elevated consciousness, echoing the maamar’s core message that the structures of time mirror the structures of the soul.

TPX: Therapeutic Psychological Integration

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Analysis

The maamar teaches that the angel's inability to overpower Yaakov reflects a deeper truth: the forces that oppose us cannot ultimately defeat us because God never abandons the soul. Yet the angel touches the "socket of the hip," representing the places inside us that feel like the "back side" of life, the vulnerable, un-integrated areas we prefer to avoid. This corresponds to the ninth of Av, the spiritual point where destructive forces find entry.

The maamar explains that exile begins when the "light of understanding" becomes darkened, when clarity is obscured and the inner knowledge we once possessed becomes hidden. It describes a spiritual form of dissociation: the soul goes into "exile" within its own inner world. This is the loss of daas, the ability to see truth, feel connected, and know our place. The more the light is concealed, the more a person becomes susceptible to inner battles, doubts, and the pull of negative patterns.

Yet the teaching insists that this condition is not permanent. It lasts only "until the rising of the dawn," the moment when clarity, connection, and the essential self re-emerge with the coming of redemption. When the darkness lifts, the maamar says, the earth will be filled with knowledge. The Torah that was forgotten will return. The stolen spiritual "rows" will be restored. Humanity will move from the "back side" to the "face to face" relationship that existed at Sinai. The message is that the soul's deepest knowledge is never truly lost; it can be reclaimed when the inner constriction dissolves.

Therapeutic Integration

In therapeutic language, this maamar is describing what happens when a person goes through emotional overwhelm or inner exile. When trauma, shame, or chronic stress overwhelm the psyche, the "light of understanding" dims. You stop seeing yourself clearly. You forget your worth. You lose access to the wisdom you once had. Your system disconnects from daas, and you move into survival mode.

The "socket of the hip" is the tender place where your internal saboteur, your inner critic, or your fear can land a blow. Not because it is stronger than you, but because it knows exactly where you are unguarded. The ninth of Av corresponds to the moments in life when you feel pulled backward, when everything collapses, when old wounds feel freshly reopened.

But the maamar insists that even if you feel internally exiled, your essential soul is never defeated. There is always a rising dawn. Therapy, healing, honest conversation, prayer, meditation, and compassionate relationships all help restore daas, reconnecting you with your deeper truth. As the darkness lifts, the forgotten parts of the self return. The wisdom you thought you had lost was not gone, only hidden, waiting for you to heal enough to reclaim it.

In psychological terms, redemption means integration. The scattered pieces of the self return home. The parts of you that went "face away" begin to turn "face to face." You speak once again to your own soul the way God

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spoke to Israel at Sinai, directly, clearly, without shame or distortion. The maamar tells you that your inner exile is temporary and that wholeness is not only possible but inevitable.

Modern Story

There was a young woman in her twenties who came to therapy after feeling “disconnected from herself.” She described it as living behind a fog. She forgot things easily, lost her direction in life, and felt as if some inner light had quietly turned off.

Her therapist told her something surprising: that nothing was wrong with her. Her system had simply entered a protective state after years of emotional strain. The therapist compared it to lights in a house flickering during a storm. The electricity still exists; the connection is just disrupted.

Week after week, as she slowly felt safer and more grounded, she began remembering parts of herself she thought were gone. Her creativity came back. Her sense of humor resurfaced. She found clarity returning in moments that felt like “small dawns.” One day she said, “It is like I am meeting myself again after many years.”

The therapist smiled and answered, “You were never lost. You were just waiting for the light to rise again.”

This mirrors the maamar’s teaching: even when the inner world feels dark, the dawn is already forming. The soul cannot be defeated. It is not broken. It is simply waiting for the moment it can shine face to face again.

END NOTE]