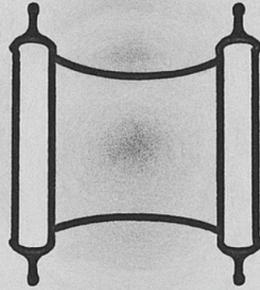


בס"ד

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



*Dedicated in Honor of the
Yahrzeit of the
Alter Rebbe 24th of Tevet*

לע"נ

רבי שניאור זלמן בן רבי ברוך

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מאמר א

And these are the names of the children of Israel who came to Egypt with Jacob; each man and his household came.

Behold, it is known from our statements many times elsewhere that vitality is a movement of running and returning, and that each person must fall from his level.

And the reason is in order to elevate the fallen souls. For example, when a person stands on a roof and a precious stone lies on the ground, he cannot take it unless he goes down to where it is and takes it, and then elevates it upward.

And the righteous are called emissaries of the Matronita, that they are emissaries of the Shechinah, and they must go to the place to which they are sent, even if they are sent to lower levels.

And this is also the intent of our Sages of blessed memory: these priests are emissaries of the Merciful One, for a priest is called one who serves the Lord, as the Holy One, blessed be He, said to Israel at the time of the giving of the Torah, "And you shall be to Me a kingdom of priests."

And as they said, a master is called a priest. And this is required of every person, even those who are in the category of intermediates, except for the wicked; but aside from them, each person must fall from his level at times in order to elevate those souls that are beneath him, Heaven forbid, that are below his level.

And behold, the Israelite person is filled with the holy Names. The skull is the Name Havayah with the vowel kamatz; the brain is the Name Havayah with the vowel patach; the heart is the Name Havayah with the vowel tzeirei.

The right arm is the Name Havayah with the vowel segol; the left arm is the Name Havayah with the vowel sheva; the body is the Name Havayah with the vowel cholam.

The right thigh is the Name Havayah with the vowel chirik; the left thigh is the Name Havayah with the vowel kubbutz; the

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באוי. הנה גודע מאמרינו כמה פעמים במקום אחר פי החיות רצוא ושוב שצריך כל אחד ליפול ממדרגתו.

והטעם הוא כדי להעלות הנשמות הנפולים. למשל כשאדם עומד על הגג ואבן יקרה מנחת על הארץ אינו יכול ליקח אותה כי אם שיירד אצלה באשר היא שם ויקחה ואז יעלה אותה למעלה.

וצדיקניא נקראו שלוחי דמטרוניתא שהם שלוחי השכינה וצריכים לילך למקום שמשתלחים אף אם משתלחים למדרגות תחתונות.

וזהו גם כן פונת רז"ל הני כהני שלוחי דרחמנא נינהו כי כהן נקרא העובד ה' כמו שאמר הקדוש ברוך הוא לישראל בשעת מתן תורה ואתם תהיו לי ממלכת כהנים.

וכמו שאמרו רב קרי בכהנא. וזה צריך כל אדם אפלו אותם שהם בבחינת בינונים בר מן הרשעים אבל זולתם צריך כל אחד ליפול ממדרגתו לפעמים כדי להעלות אותן נשמות אשר תחתיו רחמנא ליצלן שהם למטה ממדרגתו.

והנה האדם הישראלי הוא מלא שמות הקדושים הגלגלת הוא הו"ה בנקוד קמץ המוח הוא הו"ה בנקוד פתח הלב הוא הו"ה בנקוד צירי

זרוע ימין הוא הו"ה בנקוד סגול זרוע שמאל הוא הו"ה בנקוד שְבָא הגוף הו"ה בנקוד חולם

השוק ימין הו"ה בנקוד חירק השוק שמאל הו"ה בנקוד קבוץ הברית הו"ה בנקוד שוריק ב"ו

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covenant is the Name Havayah with the vowel shuruk in the vav.

His crown is the Name Havayah without vowels, for it receives all the vowels. It is found that the Israelite is filled with the holy Names.

הַעֲטָרָה שֶׁלּוֹ הַיְיִ"ה בְּלֹא נְקוּדָה כִּי הִיא בְּקַבְלַת כָּל הַנְּקוּדוֹת נִמְצָא כִּי הִישָׁרְאֵלִי הוּא מְלֵא שְׁמוֹת הַקְּדוּשִׁים.

And this is “And these are the names of the children of Israel,” that they are filled with the holy Names as stated. Even those who come to Egypt, meaning even at the time that they fall from their level and come to the forces of impurity.

וְזֶה וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל שֶׁהֵם מְלֵאִים שְׁמוֹת הַקְּדוּשִׁים כַּנִּזְכָּר אֶפְלוּ הַבָּאִים מִצְרַיִם רָצָה לוֹמַר אֶפְלוּ בְּשַׁעַת שֶׁהֵם נוֹפְלִים מִמְדַּרְגָּתוֹן וּבָאִים לַקְּלִיפוֹת.

“With Jacob,” meaning yud-heel, that the yud, which is the supernal thought, descended to the aspect of the heel, in order that each man and his household came, meaning that they would elevate together with all the souls that are below them, as stated.

אֵת יַעֲקֹב גּוֹי רָצָה לוֹמַר יוֹ"ד עֶקֶב שֶׁהִיוּ"ד שֶׁהִיא הַמַּחְשְׁבָה הַעֲלִיּוֹנָה יִרְדָּה לְבִחִינַת עֶקֶב כְּדֵי שְׂאִישׁ וּבֵיתוֹ בָּאוּ רָצָה לוֹמַר שֶׁיַּעֲלוּ עִם כָּל הַנְּשָׁמוֹת שֶׁלְמִטָּה מֵהֶם כַּנִּזְכָּר.

[NOTE Summary:

The maamar explains that spiritual life is defined by the movement of ratzo v'shov, ascent and descent. A descent from one's spiritual level is not necessarily a failure; rather, it is often a mission. Just as a precious stone lying on the ground cannot be lifted unless one descends to where it is, so too fallen souls cannot be elevated unless a person descends to their place. For this reason, tzaddikim are called emissaries of the Shechinah. They are sent, sometimes unwillingly, into lower spiritual environments in order to extract and elevate sparks of holiness trapped there.

This idea applies not only to great tzaddikim but to every Jew, even those in the category of beinonim. Aside from the truly wicked, every person is at times required to experience a fall from his spiritual standing in order to raise souls that are beneath him. What appears externally as a weakening is, in truth, a form of divine service.

The maamar then reveals a deeper dimension of “Ve’Eleh Shemot.” A Jew is filled entirely with holy Names. Every part of the body corresponds to a manifestation of the Divine Name Havayah with different vowelizations, while the crown above receives all of them together. This means that a Jew never leaves holiness, even when descending. Therefore, “these are the names of the children of Israel” refers to the fact that they are always saturated with Divine Names.

“Even those who come to Egypt” means that even when Jews descend into constriction, impurity, or spiritual exile, their inner essence remains holy. “With Jacob” is interpreted as yud-akev: the yud, representing supernal thought, descends to the level of the heel. This descent is purposeful, so that “each man and his household came,” meaning that the descent enables the elevation of all the souls that are lower and dependent upon him.

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Practical Takeaway:

When a person experiences a spiritual fall, confusion, or loss of inspiration, he should not immediately assume failure. According to this teaching, such moments may be divinely orchestrated opportunities to elevate sparks that cannot be reached from a higher place. The key is to remember that one's inner identity remains saturated with holiness. Awareness of this prevents despair and transforms descent into conscious avodah. By holding onto one's essential connection to Hashem even in low places, the descent itself becomes the vehicle for redemption.

Chassidic Story:

Rabbi Menachem Nachum of Chernobyl was once asked why he would sometimes involve himself deeply with simple Jews whose behavior and speech seemed far removed from refined spirituality. A disciple felt that this lowered the Rebbe's spiritual atmosphere. The Rebbe responded with a parable similar to the one in this maamar: when a valuable jewel falls into mud, one must reach into the mud to retrieve it. Remaining clean while the jewel is lost is not righteousness; it is avoidance.

On another occasion, it is related that the Rebbe spent an extended period among coarse villagers who struggled with basic faith and discipline. Afterward, his students noticed that the Rebbe appeared physically exhausted and spiritually subdued. When asked about it, he said quietly that certain souls had been bound in darkness and could not rise on their own. Only by descending to their place could they be lifted. He added that the Torah of exile is not written in letters of light alone, but also in footsteps pressed into the earth.

This story reflects the core teaching of the maamar: true spiritual leadership and authentic Jewish life require not only ascent, clarity, and illumination, but also the courage to descend without losing oneself, trusting that even in Egypt, the holy Names remain intact. **END NOTE]**

מאמר ב

And a new king arose over Egypt, etc. Rav and Shmuel: one said literally new, and one said that his decrees were renewed. Behold, this is the principle with us in the entire Torah: these and these are the words of the living God, but this is not understood until the coming of our Messiah speedily in our days, and to understand how this is correct here, for they disagree in reality, and how is it possible that both are true.

But that it is known: the secret of the exile of Egypt is that the da'at was in exile, as it is written "Know the God of your father and serve Him" (I Chronicles 28:9), that one must know that there is a Creator, blessed be He, and they did not know of the Creator, blessed be He.

וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם וְגוֹי רַב וְשִׁמּוּאֵל חָדָם
אָמַר חָדָשׁ מִמֶּשׁ וְחָדָם אָמַר שְׁנֵיתֵי חָדָשׁוֹ גְּזֵרוֹתָיו. הִנֵּה זֶה
הַפֶּלֶל אֲצִלְנוּ בְּכָל הַתּוֹרָה אֵלּוּ וְאֵלּוּ דְבָרֵי אֱלֹהִים
חַיִּים רַק שְׂאִין מְבִינִים זֶה עַד בִּיאַת מְשִׁיחֵנוּ בְּמַהֲרָה
בְּיָמֵינוּ וְלִהְבִּין אִיךָ יֵצֵדֵק זֶה כְּאֵן דְּפִלְיָגוּ בְּמִצְרַיִם
וְאִיךָ אֲפִשֶׁר לִהְיוֹת שְׁנֵיהֶם אִמֶּת.

אִךָ דְּנוֹדַע סוּד גִּלוּת מִצְרַיִם הוּא כִּי הִדְעַת הִיָּה בְּגִלוּת
דְּכִתְיִב (דְּבָרֵי הַיָּמִים א' כ"ח, ט') דַּע אֵת אֱלֹהֵי אָבִיךָ
וְעַבְדֵהוּ שְׁפָרִיךָ לִידַע כִּי יֵשׁ בּוֹרֵא בְרוּךְ הוּא וְהֵם לֹא
יָדְעוּ מִהַבּוֹרֵא בְרוּךְ הוּא.

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Therefore at the Sea there was an accusation: these are idol worshippers, etc. And Heaven forbid to say, God forbid, that Israel were then idol worshippers, for if so the blessed Name would not do such great miracles for them, for the Holy One, blessed be He, does not perform miracles for liars, God forbid.

Rather, it is as our Sages said: anyone who dwells in the Land of Israel is comparable to one who has a God, and anyone who dwells outside the Land is comparable to one who has no God. For it was fluent in the mouth of the Baal Shem Tov, his soul in the treasures on high, may his merit protect us, on what is written "Lest you turn aside and serve other gods" (Deuteronomy 11:16).

Immediately when you turn aside from the Lord, at once you serve other gods. For this is the essence of da'at: to know that all one's powers and vitality are the Creator, blessed be He, who is mighty, master of ability, and master of all powers, and He, blessed be He, moves all His powers.

And immediately when one turns aside from this da'at, he becomes a worshipper of other gods, other powers besides the Creator, blessed be He, for he lacks this da'at that all his powers are the Creator, blessed be He.

And this is "anyone who dwells in the Land of Israel," meaning that his earthliness is also Israel, as is fitting for a Jewish person to have this da'at, then he is comparable to one who has a God.

But one who dwells outside the Land, which is outside the boundary of holiness, who does not have this da'at, is comparable to one who has no God. Therefore in Egypt, when the da'at was in exile, there was the accusation "these and these are idol worshippers," but Heaven forbid that they served idolatry literally.

And behold, then, when the da'at was in exile, there was no creation at all, for the essence of creation was so that they would know Him; and when the da'at was in exile, there was no creation at all, and the world was chaos and void.

וְלָכֵן עַל הַיָּם הִנֵּה קִטְרוּג הִלְלוּ עוֹבְדֵי עֲבוּדַת זָרָה וְכוּ' וְחִלִּילָהּ לומר חס ושלום שִׁישְׁרָאֵל הָיוּ אִזְ עוֹבְדֵי עֲבוּדַת זָרָה שְׂאָם כֵּן לֹא הִנֵּה הַשֵּׁם יִתְבַּרַךְ עוֹשֶׂה לָהֶם נִסִּים גְּדוּלִים כָּל כֶּף כִּי קוֹדֵשׁא בְּרִיָּה הוּא לֹא עֲבִיד נִיֶּסָא לְשִׁקְרֵי חַס וְשְׁלוֹם.

רק הוא כמו שְׂאָמְרוּ חַז"ל כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל דּוֹמָה כְּמִי שִׁישׁ לוֹ אֱלוֹהִים וְכָל הַדָּר בְּחוּץ לְאֶרֶץ דּוֹמָה כְּמִי שִׁאִין לוֹ אֱלוֹהִים כִּי מְרַגְלָא בְּפוּמִיָּה דְרַב בְּעַל שֵׁם טוֹב נִשְׁמַתוּ בְּגִנְזֵי מְרוּמִים זְכוּתוֹ יַעֲמֵד לָנוּ עַל מַה לְשִׁפְתוֹב (דְּבָרִים י"א, ט"ז) וְסַרְתָּם וְעַבְדְתָם אֱלֹהִים אֲחֵרִים.

תִּיכַף כְּשִׁפְסַרְתָּם מֵאֵת ה' מִיָּד וְעַבְדְתָם אֱלֹהִים אֲחֵרִים כִּי זֶהוּ עִקַּר הַדַּעַת לִידַע שֶׁכָּל כַּחוֹתָיו וְחַיּוּתוֹ הוּא הַבוֹרָא בְּרוּךְ הוּא שֶׁהוּא תִּקְוָה וּבַעַל הַיְכוּלָת וּבַעַל הַכַּחוֹת כָּלָם וְהוּא יִתְבַּרַךְ מְנַעֲנַע כָּל הַכַּחוֹת שְׁלוֹ.

וְתִיכַף כְּשִׁפְסַר מַדַּעַת זֶה נַעֲשֶׂה עוֹבֵד אֱלֹהִים אֲחֵרִים כַּחוֹת אֲחֵרִים זוּלַת הַבוֹרָא בְּרוּךְ הוּא שִׁאִין לוֹ דַּעַת זֶה שֶׁכָּל הַכַּחוֹת שְׁלוֹ הוּא הַבוֹרָא בְּרוּךְ.

וְזֶהוּ כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל וְכוּ' רָצָה לומר שֶׁהָאֲרִצִּיּוֹת שְׁלוֹ הוּא גַם כֵּן יִשְׂרָאֵל כְּרֵאוּי לֵאמֹר הַיִּשְׂרָאֵלִי לְהִיּוֹת לוֹ הַדַּעַת הַנִּיֶּסָא אִזְ דּוֹמָה כְּמִי שִׁישׁ לוֹ אֱלוֹהִים.

מֵה שִׁאִין כֵּן הַדָּר בְּחוּץ לְאֶרֶץ שֶׁהוּא חוּץ לְגִבּוֹל הַקִּדְשָׁה שִׁאִין לוֹ הַדַּעַת הַנִּיֶּסָא אִזְ דּוֹמָה כְּמִי שִׁאִין אֱלוֹהִים וְלָכֵן אִזְ בְּמִצְרַיִם שֶׁהִנֵּה הַדַּעַת בְּגִלוּת עַל כֵּן הִנֵּה קִטְרוּג אֱלוֹהִים וְאֵלוֹ עוֹבְדֵי עֲבוּדַת זָרָה אֲכַל אֵל חַס וְשְׁלוֹם שֶׁעֲבָדוּ עֲבוּדַת זָרָה מִמֶּשׁ.

וְהִנֵּה אִזְ שֶׁהִנֵּה הַדַּעַת בְּגִלוּת לֹא הִנֵּתָה בְּרִיאָה כָּלָל כִּי עִקַּר הַבְּרִיאָה הִנֵּה בְּשִׁבִיל דִּישְׁתַּמוּדְעִין לִיהַ שִׁיכִירוֹ אוֹתוֹ יִתְבַּרַךְ וְכִשְׁהִנֵּה הַדַּעַת בְּגִלוּת לֹא הִנֵּתָה בְּרִיאָה כָּלָל וְהִנֵּה הָעוֹלָם תָּהוּ וְבָהוּ.

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As our Sages said: six thousand years the world exists, two thousand chaos, two thousand Torah. For the two thousand before the Torah was given, the world was chaos, as it is written "These are the generations of the heavens and the earth" (Genesis 2:4), whose initial letters spell tohu.

כמו שאמרו רז"ל שית אלפי שנים היו עלמא שני אלפי תהו שני אלפי תורה כי השני אלפי קדם שנתנה התורה הנה העולם תהו כמו שכתוב (בראשית ב', ד) אלה תולדות השמים והארץ ראשי תבות תהו.

For until Abraham the world was chaos and void, and from Abraham onward began the two thousand of Torah, as it is written "Because Abraham heeded My voice and kept My charge" (Genesis 26:5).

כי עד אברהם הנה העולם תהו ובהו ומאברהם ואילך התחילו השני אלפי תורה כמו שכתוב (שם כ"ו, ה') עקב אשר שמע אברהם בקולי וישמר משמרת יגו'.

And our Sages said: Abraham our father fulfilled the entire Torah before it was given. But the Patriarchs themselves were the chariot, and they fulfilled the Torah as it was before it was given, for it had not yet been revealed to da'at.

ואמרו רז"ל קים אברהם אבינו עליו השלום כל התורה עד שלא נתנה אף שהאבות הן הן המרכבה וקיימו את התורה כמו שהיתה עד לא נתנה שלא נתגלתה עדיו אל הדעת.

And they apprehended it as it is in its root, for they were in supernal da'at. But this da'at, which is the aspect of vav, the drawing down to us, was not yet until they left Egypt and the da'at left exile, and then they received the Torah.

והשיגוהו כמו שהיא בשורשה כי הם היו בדעת עליון אבל זה הדעת שהיא בחינת ו"ו המשכה אלינו לא הנה אז עדיו עד שיצאו ממצרים ויצא הדעת מן הגלות ואז קבלו התורה.

Therefore the exodus from Egypt indicates the renewal of the world, for it is the renewal of the world literally, for when the da'at was in exile there was no creation at all, only the aspect of chaos and void.

ולכן יציאת מצרים מורה על חידוש העולם כי הוא חידוש העולם ממש כי כשהנה הדעת בגלות לא היתה בריאה כלל רק בחינת תהו ובהו.

And when the da'at left Egypt, there was a renewal of the world literally.

ובשיצא הדעת ממצרים הנה חידוש העולם ממש.

And this is "and a new king arose over Egypt," that His kingship, blessed be He, was renewed, because the da'at emerged from exile and there was the aspect of renewal of the world, and this is literally new.

וזהו ויקם מלך חדש על מצרים שנתחדש מלכותו יתברך ומחמת שיצא הדעת מן הגלות והיתה בחינת חידוש העולם וזהו חדש ממש.

And the one who says that his decrees were renewed does not disagree with him; rather, he also explains, for behold, a minor has no da'at for all matters until he is thirteen years and one day.

והאומר שנתחדשו גזרותיו אינו פליג עליו רק ששפרש גם כן כי הנה הקטן אין לו דעת לכל דבר עד שיהנה בו י"ג שנה ויום אחד.

And before this time his purchase is not a purchase and his sale is not a sale, and if he betroths a woman his betrothal is not a betrothal, even if there is a minor who is wise and sharp and a great scholar.

וקודם זה הזמן אין מקחו מקח ואין ממכרו ממכר ואם קדש אשה אין קדושי קדושין אף שיש קטן שהיא חכם וחריר וקטן גדול.

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And of very great elevation, nevertheless he has the status of a minor until thirteen years and one day, and this is because the supernal point is lacking for him and is not with him until that time.

ועלוי גדול מאוד מפל מקום יש לו דין קטן עד י"ג שנים ויום אחד והוא מחמת שחסר לו הנקודה העליונה ואינה אצלו עד אותו הזמן.

And behold, in da'at in our beloved Torah there are two hundred forty eight positive commandments and three hundred sixty five negative commandments.

והנה בדעת בתורתנו התביבה יש רמ"ח מצוות עשה ושמ"ה מצוות לא תעשה.

And the positives are called kindnesses, for it is the kindness of the Creator, blessed be He, that He gave us His commandments, for the reward of a commandment in this world does not exist, because the reward is so great that the world cannot bear it.

והעשין נקראים חסדים שהוא חסד הבורא ברוך הוא שנתן לנו מצותיו כי שכר מצוה בהאי עלמא ליכא מפני שהשכר גדול כל כך שאין העולם יכול לסובלו.

And the negatives are called severities, for for a positive we do not find punishment except in a time of wrath, and for the negative there are many punishments, Heaven forbid.

והלא תעשה נקראים גבורות כי על עשה לא מצינו עונש רק בעדן ריתקא ועל הלא תעשה יש כמה ענשים רחמנא ליצלו.

And this is the da'at which is included of kindnesses and severities, and behold, the minor cannot apprehend the greatness of the punishments of the blessed Name.

והוא הדעת שפלו מחסדים וגבורות והנה הקטן אינו יכול להשיג גדל הענשים של השם יתברך.

And this is not fear of punishment, but because He is great and rules, etc., to fear the great punishments, and this is "his decrees were renewed" when the da'at emerged from exile.

ונה אינו יראת העונש רק בגין דאיהו רב ושלטי וכי לירא מהענשים הגדולים ונה שנתחדשו גזרותיו בצאת הדעת מן הגלות.

As opposed to when it was in smallness, and understand.

מה שאין פן כשהיה בקטנות והבין.

[NOTE Summary:

In this maamar, Rabbi Menachem Nachum of Chernobyl explains the deeper unity behind the dispute of Rav and Shmuel regarding the verse "And a new king arose over Egypt." One opinion states that the king was literally new, while the other states that his decrees were renewed. The maamar teaches that both views are simultaneously true and do not contradict one another.

The key to understanding this lies in the concept of daat. The exile of Egypt was fundamentally an exile of daat, conscious awareness of the Creator as the sole source of all power and vitality. As long as daat was concealed, creation itself lacked its true purpose, which is that human beings recognize and know Hashem. When daat is absent, the world exists only in a state comparable to tohu vavohu, chaos without inner structure.

With the Exodus from Egypt, daat emerged from exile. This was not merely a historical redemption but a cosmic renewal. The world itself was recreated, because only once daat was revealed could creation fulfill its purpose. This is why the verse may be understood literally as "a new king": the revelation of divine kingship itself was renewed, corresponding to the renewal of the world.

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At the same time, the opinion that “his decrees were renewed” refers to a maturation process. Just as a child, regardless of wisdom or brilliance, lacks full legal responsibility until the age of thirteen because a higher spiritual point is missing, so too the world, before the redemption from Egypt, existed in a state of spiritual childhood. Once daat emerged, divine authority became fully operative, including both kindness and severity.

The maamar explains that daat encompasses both chesed and gevurah, expressed in the structure of the Torah itself: the positive commandments reflect divine kindness, while the prohibitions reflect divine severity. Fear of divine consequence is not merely fear of punishment, but awe of Hashem’s greatness and sovereignty. This deeper fear only becomes possible once daat is present. Thus, the renewal of decrees reflects the transition from spiritual smallness to maturity.

In this way, both explanations of “new king” describe a single process: the revelation of daat brought about both a renewal of divine kingship in the world and the full manifestation of divine authority, transforming existence from chaos into meaningful creation.

Practical Takeaway:

Spiritual exile is not only physical or emotional but cognitive. When a person lives without daat, without clear awareness that all strength, movement, and success come from Hashem, life feels fragmented and unstable. Redemption begins when daat is restored. Personal growth often requires moving from a childlike spirituality based on habit or inspiration to a mature relationship with Hashem that includes responsibility, awe, and structure. Recognizing moments of increased accountability not as punishment but as signs of spiritual maturity allows a person to experience them as renewal rather than restriction.

Chassidic Story:

It is related that Rabbi Menachem Nachum of Chernobyl once encountered a תלמיד חכם who complained bitterly about a sudden tightening in his spiritual life. Practices that once felt effortless now demanded discipline, restraint, and vigilance. The man feared that Heaven was turning against him.

The Rebbe listened carefully and then told him that a child is loved without conditions, but a grown son is entrusted with responsibility. The father’s expectations are not a withdrawal of love but an expression of confidence. The Rebbe explained that when Heaven begins to demand more precision and accountability, it is often a sign that a person has left spiritual infancy and entered maturity.

He concluded that Egypt represents a world where awareness is hidden and life flows without inner accountability. The Exodus represents the moment when daat awakens and the world becomes real. From that point on, existence carries weight, meaning, and consequence. The man left with relief, understanding that the “new decrees” he experienced were not a fall, but evidence that his inner world was finally being renewed.

END NOTE]