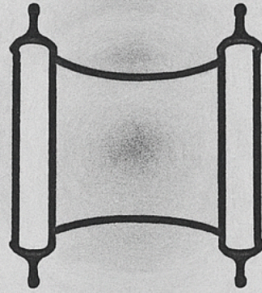


בס"ד

**Menachem Nachum  
of Chernobyl  
Me'or Einayim  
Parshas Tzav - Shabbos HaGadol**



*Dedicated To:*

אילנה דבורה בת שרה מרים

**May Hashem Bless You With  
Shefa Brachos**

To find more Maamarim and to dedicate one visit:

**ChassidusNow.com**

**Menachem Nachum of Chernobyl**  
**Me'or Einayim**  
**Parshas Tzav - Shabbos HaGadol**

**Introduction**

Rabbi Menachem Nachum of Chernobyl (1730–1787), author of *Me'or Einayim*, was one of the foremost disciples of the Maggid of Mezritch and a transmitter of the Baal Shem Tov's teachings. He was the founder of the Chernobyl Chassidic dynasty and a leader who combined profound Torah scholarship with a gentle, encouraging approach to avodas Hashem. His teachings often illuminated the hidden kindness of Hashem within every event and emphasized the constant potential for spiritual elevation. The following discourse on Shabbos HaGadol and Pesach weaves together the historical redemption from Egypt, the ongoing possibility of personal redemption, and the path toward accessing the Hidden Light of the Torah.

**The Shabbos before Pesach is called “Shabbos HaGadol” because of the miracle that happened on it.**

**שַׁבַּת שְׁלִפְנֵי הַפֶּסַח קוֹרִין אוֹתוֹ שַׁבַּת הַגָּדוֹל מִפְּנֵי הַיָּם שְׁנַעֲשֶׂה בּוֹ**

The matter is as our Sages of blessed memory said: at the sea there was an accusation “These and these are idol worshipers.”

הַעֲנִין הוּא שְׁאָמְרוּ רַז"ל שֶׁעַל הַיָּם הָיָה קְטְרוּג אֵלֹו וְאֵלֹו עוֹבְדֵי עֲבוּדַת זָרָה

And is it possible that the Israelites were idol worshipers, Heaven forbid, at that time?

וְכִי אֶפְשָׁר שֶׁהָיוּ יִשְׂרָאֵל עוֹבְדֵי עֲבוּדַת זָרָה חַס וְאִשְׁלוּם אֵץ

Rather, the Israelites were immersed in the 50 gates of impurity, among the klipos (husks of impurity), and were in a state of small-mindedness.

אֵלָא שֶׁהָיוּ יִשְׂרָאֵל מְשׁוּקְעִים בְּנֵי שְׁעָרֵי טוּמְאָה בֵּין הַקְּלִיפּוֹת וְהָיוּ בְּקִטְנוּת הַדַּעַת

And they were not able to come to the Blessed Name.

וְלֹא הָיוּ יְכוּלִין לְבוֹא אֶל הַשֵּׁם יִתְבָּרַךְ

And the Blessed Name brought them out from there, and they came to a state of greatness.

וְהוֹצִיאֵם הַשֵּׁם יִתְבָּרַךְ מִשָּׁם וּבָאוּ לְגַדְלָה

And this is (Yechezkel 16:7) “And you grew and became great,” meaning that you came to greatness of intellect.

וְזֶהוּ (יְחֶזְקֵאל ט"ז, ז') וְתַרְבִּי וְתִגְדְּלִי שְׂבָאֵת לְגַדְלַת הַמֹּחִין

And this is “In Nissan they were redeemed, and in Nissan they are destined to be redeemed.”

וְזֶהוּ בְּנִסּוֹן נִגְאָלוּ וּבְנִסּוֹן עֲתִידִין לִיִּגְאָל

For there are two types of exile: one is the general exile the exile of the entire people of Israel among the nations.

דִּישׁ שְׁנֵי מִיַּיִן גְּלוּת דְּהִינּוּ גְלוּת קְלָלִי וְהוּא גְלוּת כָּלֵל יִשְׂרָאֵל בֵּין הָעַמּוֹת

And there is also a personal exile that is, for each and every Jew, that the soul is in exile under the dominion of the evil inclination.

וְיֵשׁ גַּם כּוֹן גְּלוּת פְּרָטִי דְּהִינּוּ אֶצְל כָּל אִחָד מִיִּשְׂרָאֵל שֶׁהִנְשָׂמָה בְּגְלוּת אֶצְל הַיֵּצֶר הָרָע

And behold, this is a great principle: that in every time of the year, whenever that time comes around again, the same thing happens as happened the first time.

וְהִנֵּה זֶה כָּלֵל גָּדוֹל שֶׁכָּכֵל זְמַן מִהַזְמַנִּים נַעֲשֶׂה תָמִיד כְּשֶׁבָא הַזְמַן הַהוּא כָּכֵל שְׁנָה נַעֲשֶׂה כְּמוֹ שֶׁהָיָה בַּפְּעַם רִאשׁוֹן

**Menachem Nachum of Chernobyl**  
**Me'or Einayim**  
**Parshas Tzav - Shabbos HaGadol**

And therefore we bless: "Who has brought us to this time."

וְלֹכֵנו אֲנַחְנוּ מְבָרְכִין שֶׁהֵחֵינּוּ לְזִמְנוּ הַזֶּה

And this is "In Nissan they were redeemed and came from smallness to greatness, and in Nissan they are destined to be redeemed" meaning that in every year, when that time comes, one can come out from smallness to greatness just like the first time.

וְזֶהוּ בְּנִסָּן נִגְאָלוּ וַיִּצְאוּ מִקְטַנּוּת לְגִדְלוֹהָ וּבְנִסָּן עֲתִידִין לִיִּצְאֹל דְּהֵינּוּ בְּכָל שָׁנָה וְשָׁנָה כְּשֶׁבָא אוֹתוֹ הַזִּמְנוּ יְכוּל לִצְאת מִקְטַנּוּת לְגִדְלוֹהָ כְּמוֹ בַּפְעַם הָרִאשׁוֹן

Pesach is the "right arm" meaning that on Pesach kindnesses were revealed in the world.

פֶּסַח הוּא דְרוּעָא יְמִינָא דְּהֵינּוּ שֶׁבְּפֶסַח נִתְגַּלוּ חֻסְדִּים בְּעוֹלָם

And Pesach is the life-force of the entire year that is, through those kindnesses that are drawn down on Pesach via the Seder and other matters done on Pesach.

וּפֶסַח הוּא חַיּוּת שֶׁל כָּל הַשָּׁנָה דְּהֵינּוּ בְּאוֹתוֹן חֻסְדִּים שֶׁמְמַשְׁכִּין בְּפֶסַח בְּאַמְצָעוֹת הַסֵּדֶר וְשָׂאֵר דְּבָרִים שֶׁעוֹשִׂין בְּפֶסַח

Therefore, the Sages taught in their Mishnah about Pesach regarding grain that is, sustenance.

וְלֹכֵנו שָׁנוּ חֻכְמִים בְּמַשְׁנֵתָם בְּפֶסַח עַל הַתְּבוּאָה דְּהֵינּוּ מְזוֹנוֹת

And the whole world is sustained by His great kindness.

וְכָל הָעוֹלָם נִזוֹן בְּחֻסְדּוֹ הַגָּדוֹל

And this is [the meaning of] "On Pesach, Yitzchak was born" behold, the truth is that on Pesach kindnesses are drawn for the whole year.

וְזֶהוּ בְּפֶסַח נוֹלֵד יִצְחָק דְּהֵינּה הָאֵמֶת שֶׁבְּפֶסַח נִמְשָׁכוּ חֻסְדִּים עַל כָּל הַשָּׁנָה

But behold, our eyes see that there are actions that, outwardly, do not appear to come from kindness.

אַבָּל הֲלֵא עֵינֵינוּ רואוֹת שֵׁישׁ מַעֲשִׂים נַעֲשִׂים שֶׁלְּפִי הַנֶּרְאָה אֵיבּוֹ מִצַּד הַחֻסֵּד

Nevertheless, the kindness is hidden within them.

מִפֶּל מְקוֹם הַחֻסֵּד גָּנוּז בְּתוֹכָם

As our Sages of blessed memory said: when a person is sick, his food sustains him.

כְּמוֹ שֶׁאָמְרוּ רַז"ל שֶׁהַחֹלֶה אֵישֶׁתָּא וְנִתִּיהָ

And behold, food is of the attribute of kindness as it says: "Who nourishes the world... with grace and with kindness."

וְהֵלֵא מְזוֹנוֹת הוּא בְּמִדַּת הַחֻסֵּד כְּמֵאֲמַר הֲיָן אֵת הָעוֹלָם וְגו' בְּחֵן וּבְחֻסֵּד

Thus, the kindness is hidden within it.

נִמְצָא הַחֻסֵּד גָּנוּז בְּתוֹכוֹ

And this too is what our Sages of blessed memory said that the Shechinah supports the sick person.

וְזֶהוּ נְמִי שֶׁאָמְרוּ רַז"ל שֶׁהַשְּׂכִינָה סוּעֶדֶת אֵת הַחֹלֶה

That is, the aspect of [Hashem's Presence] which dwells throughout the world for "the whole earth is full of His glory."

דְּהֵינּוּ בְּחִינַת הַשׁוֹכְנוֹת בְּכָל הָעוֹלָם שֶׁמֵּלֵא כָּל הָאָרֶץ כְּבוֹדוֹ

And this is the attribute of kindness, as it is written (Tehillim 33:5): "The kindness of Hashem fills the earth."

וְהֵינּוּ מִדַּת הַחֻסֵּד כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים ל"ג, ה') חֻסֵּד ה' מְלֵאָה הָאָרֶץ

And this is "On Pesach Yitzchak was born" meaning, the judgments that are born throughout the year are with Pesach, that is, with the kindness that is hidden within them.

וְזֶהוּ בְּפֶסַח נוֹלֵד יִצְחָק דְּהֵינּוּ הַדִּינִים שֶׁנוֹלְדוּ בְּכָל הַשָּׁנָה הֵם עִם פֶּסַח דְּהֵינּוּ עִם הַחֻסֵּד הַגָּנוּז בְּתוֹכוֹ

## Menachem Nachum of Chernobyl Me'or Einayim Parshas Tzav - Shabbos HaGadol

<p>As mentioned above even in the sick person, the kindness is hidden, and through that kindness, he is healed.</p>	<p>כְּנִי לְשֹׁאֲפִילוֹ בְּחֹלָה גְּנוּז הַחֶסֶד וּבְאוֹתוֹ הַחֶסֶד נִתְרַפָּא</p>
<p>And this is “In Nissan they were redeemed and in Nissan they are destined to be redeemed.”</p>	<p>וְנָהוּ בְּנִיסָן נִגְאָלוּ וּבְנִיסָן עֲתִידִין לִיגְאָל</p>
<p>That is, at the sea there was an accusation “These and these were idol worshipers.”</p>	<p>דְּהִינּוּ עַל הַיָּם הָיָה קְטְרוּגַל אֵלּוּ וְאֵלּוּ הָיוּ עוֹבְדֵי עֲבוּדָה זָרָה</p>
<p>If so, it is truly difficult how were they redeemed?</p>	<p>וְאִם כֵּן קָשָׁה בְּאַמַּת אֵיךְ נִגְאָלוּ</p>
<p>But in Mitzrayim, the Israelites did the entire Seder that night exactly as it should be, like we do,</p>	<p>אָבָל בְּמִצְרַיִם עָשׂוּ יִשְׂרָאֵל כָּל הַסֵּדֶר בְּלִילָה כְּהוֹנְתָה כְּצוּרְתָהּ כְּמוֹ שֶׁאֲנַחְנוּ עוֹשִׂים</p>
<p>and they were recounting the Exodus from Egypt, and they believed that certainly they would be redeemed.</p>	<p>וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם שֶׁהָיוּ מְאַמְיִנִים שֶׁבּוֹדָאֵי יְהָיוּ יוֹצְאִים</p>
<p>And through those kindnesses they drew down, they were redeemed.</p>	<p>וּבְאוֹתָן הַחֶסֶדִים שֶׁהִמְשִׁיכוּ נִגְאָלוּ</p>
<p>And in Nissan they are destined to be redeemed.</p>	<p>וּבְנִיסָן עֲתִידִין לִיגְאָל</p>
<p>For there is a general exile, and there is a personal exile that is, the suffering each Jew experiences.</p>	<p>דְּיֵשׁ גְּלוּת קָלִיל וְיֵשׁ גְּלוּת פְּרֻטֵי דְּהִינּוּ הִיסוּרִים שְׂיֵשׁ לְכָל אֶחָד מִיִּשְׂרָאֵל</p>
<p>And through those kindnesses that are drawn down in Nissan, they are destined to be redeemed.</p>	<p>וּבְאוֹתָן הַחֶסֶדִים שֶׁמְמַשְׁכִּיכוּ בְּנִיסָן עֲתִידִין לִיגְאָל</p>
<p>Chametz on Pesach even in the smallest amount [is forbidden], for holiness is called “matzah,” and the klipah (impurity) is called “chametz.”</p>	<p>חֶמֶץ בְּפֶסַח בְּמִשְׁהוֹ דְּהַקְדָּשָׁה נִקְרָא בְּשֵׁם מִצָּה וְהַקְּלִיפָה נִקְרָאת בְּשֵׁם חֶמֶץ</p>
<p>And the only difference between them is the tiny something between the <b>ches</b> and the <b>hei</b>.</p>	<p>וְאִין חֲלוּק בֵּינֵיהֶם רַק הַמְּשֻׁהוֹ שְׁבִין חֵי"ת לְה"א</p>
<p>And behold, <b>ches</b> and <b>hei</b> are interchangeable among the guttural letters (אח"ע).</p>	<p>וְהִנֵּה חֵי"ת וְה"א מִתְחַלְּפִים בְּאוֹתוֹת אַח"ע</p>
<p>And the idea is that it's not common for the evil inclination to persuade a person to a known sin because who would listen to it?</p>	<p>וְהִעֲנִן הוּא דָּוָה אֵינּוּ מְצוּי שֶׁתִּיַּצֵּר הָרַע וְיִסִּיתֵנוּ לְעֲבִירָה יְדוּעָה כִּי מִי יִשְׁמַע לוֹ</p>
<p>Rather, it shows him that it is a mitzvah, and swaps for him the <b>ches</b> with a <b>hei</b>.</p>	<p>רַק שֶׁמְרָאָה לוֹ שֶׁהִיא מִצְוָה וּמְחַלְיָף לוֹ בֵּין חֵי"ת לְה"א</p>
<p>And this is what our Sages of blessed memory said: “One who comes to purify they help him; one who comes to defile they open for him.”</p>	<p>וְנָהוּ שֶׁאֲמָרוּ רַז"ל הֵבֵא לְטָהָר מְסִיעֵינּוּ אוֹתוֹ וְהֵבֵא לְטָמֵא פּוֹתְחִין לוֹ</p>
<p>And at first glance, it is not understood “One who comes to defile they open for him” this implies that something is done to enable him to become defiled.</p>	<p>וּלְכַאוּרָה אֵינּוּ מוּבָן הֵבֵא לְטָמֵא פּוֹתְחִין לוֹ שֶׁמְשַׁמְעֵה שְׁעוֹשִׂין לוֹ דְּבָר שְׂיוּכַל לְטָמֵא</p>

## Menachem Nachum of Chernobyl

### Me'or Einayim

### Parshas Tzav - Shabbos HaGadol

If so, then it seems they are helping him!

וְאֵם כֵּן הָרִי מְסִיעֵין אוֹתוֹ!

But the explanation is the opposite: the one who comes to defile meaning, the evil inclination shows him that it is a mitzvah and switches **ches** with **hei** “they open for him,” and show him that the **hei** must be open at the top.

אָבֵל הַפְּרוּשׁ הוּא לְהַפְּךָ הַבָּא לְטַמְּא שְׁהֵיִצֵר הָרַע מְרָאָה לוֹ שֶׁהִיא מִצְוָה וּמַחְלִיף לוֹ בֵּין חֵי"ת לְה"א פּוֹתְחִין לוֹ וּמְרָאִין לוֹ שֶׁה"א צָרִיךְ לִהְיוֹת פְּתוּחַ לְמַעַלָּה

And Hashem spoke to Moshe, saying: “Command Aharon,” etc. there is no [use of the word] “command” (צו) except as an expression of urging, immediately and for generations.

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר צוֹ אֶת אַהֲרֹן וְגו' אֵין צו אֵלָּא לְשׁוֹן זְרוּז מְיָד וּלְדוֹרוֹת

Rabbi Shimon said: especially, etc., in a place where there is financial loss.

אָמַר ר' שְׁמַעוֹן בִּיּוֹתֵר וְגו' מְקוֹם שֶׁיֵּשׁ חֶסֶר וִין כֵּיס

And it is difficult behold, all the mitzvos were stated to be observed for all generations.

וְקוּשָׁה הֲלֵא כָּל הַמִּצְוֹת נִאֲמְרוּ לְקַיִים לְדוֹרוֹת עוֹלָם

And what is the financial loss regarding the korban olah?

וְיִמָּה חֶסֶר וִין כֵּיס שֶׁבְּקָרְבַן עוֹלָה?

Behold, there are many mitzvos that require even greater financial sacrifice, and it does not say about them “command,” a language of urgency.

הֲלֵא יֵשׁ כַּמָּה מִצְוֹת שִׁיּוֹתֵר צָרִיךְ לְחַסֵּר בְּשִׁבְלֵוֹ וְלֹא נִאֲמַר בָּהֶם צוֹ לְשׁוֹן זְרוּז

And one may say that the Torah which Hashem gave us its main purpose is that through it we subdue the evil inclination.

וַיֵּשׁ לוֹמַר כִּי הַתּוֹרָה שְׁנַתֵּן לָנוּ ה' עֵינֵיהָ שְׁעַל יָדָהּ נִכְנָיעַ אֶת הַיִּצֵר הָרַע

Therefore, it is often mentioned in the Zohar “to toil in Torah” which is the Aramaic translation of “And a man wrestled with him” (Bereishis 32:25),

לְכַף עַל הָרֵב נִזְכָּר בִּזְהַר לֹא שְׁתַּדְּלָא בְּאוֹרֵי תַא שֶׁהוּא תַרְגוּמֵם שְׁל (בְּרַאשִׁית ל"ב, כ"ה) וַיֵּאבֶק אִישׁ עִמּוֹ

meaning that through Torah, a person is able to wrestle with the evil inclination and subdue it.

הֵינּוּ שְׁעַל יְדֵי הַתּוֹרָה יוּכַל הָאָדָם לְהַתְּאָבֶק עִם הַיִּצֵר הָרַע וּלְהַכְנִיעוֹ

For the light within it brings him back to good.

כִּי הַמְּאוֹר שֶׁבָּהּ מַחְזִירוֹ לְמוֹטֵב

For through Torah, a person is able to cleave to Hashem, blessed be He Who is hidden within the Torah, and that is the light within it.

כִּי עַל יְדֵי הַתּוֹרָה יוּכַל הָאָדָם לְהִדְבֵּק אֶל ה' בְּרוּף הוּא שֶׁהוּא נִעְלָם בְּתוֹךְ הַתּוֹרָה וְהוּא הַמְּאוֹר שֶׁבָּהּ

For Hashem, blessed be He, is hidden within the Torah, and through Torah we can cleave to Him and subdue the evil inclination.

כִּי הַשֵּׁם בְּרוּף הוּא הוּא נִעְלָם בְּתוֹךְ הַתּוֹרָה וְעַל יְדֵי הַתּוֹרָה נוּכַל לְהִדְבֵּק בֵּה' בְּרוּף הוּא וּלְהַכְנִיעַ אֶת הַיִּצֵר הָרַע

And this is [the meaning of] “I have seen those who ascend, and they are few” for through Torah a person can rise higher and also repair what he has damaged.

וְזֶהוּ רְאִיתִי בְנֵי עֲלִיָּה וְהֵם מְעֻשִׁים כִּי עַל יְדֵי הַתּוֹרָה יוּכַל הָאָדָם לְהַעֲלוֹת לְמַעַלָּה וְגַם לְתַקֵּן אֶת אֲשֶׁר קִלְקַל

And this is “The Torah of the Olah” through it one can rise upward the entire night until the morning,

וְזֶהוּ תּוֹרַת הָעוֹלָה שְׁעַל יָדָהּ יוּכַל לְהַתְּעַלּוֹת לְמַעַלָּה כָּל הַלַּיְלָה עַד הַבֶּקֶר

**Menachem Nachum of Chernobyl**  
**Me'or Einayim**  
**Parshas Tzav - Shabbos HaGadol**

that is, even his darkness he can elevate and turn it into a morning of light.

הִינּוּ גַם הַחֹשֶׁךְ שֶׁלּוֹ יוּכַל לְהַעֲלוֹתָם וְלַעֲשׂוֹת מִמֶּנּוּ בִקְרֹא

abbi Meir, it was written with an **ayin**, like in our Torah.

הִינּוּ שֶׁבַתְּוֹרָה שֶׁכָּתַב רַבִּי מֵאִיר עַל יְדֵי סוֹפֵר הָיָה כְּתוּב בְּעֵינֵן כְּמוֹ בְּתוֹרָה שֶׁלְּנֹו

But “in the Torah of Rabbi Meir” meaning, in the Torah he taught to his generation and with which he illuminated their eyes it means he taught them how to access the hidden light within the Torah.

רַק בְּתוֹרָתוֹ שֶׁל רַבִּי מֵאִיר הִינּוּ שֶׁהָיָה מְלַמֵּד אֶת בְּנֵי דוֹרוֹ וּמֵאִיר עֵינֵיהֶם הִינּוּ שֶׁלִּמַּד אוֹתָם אִיךְ יָבֹאוּ אֶל הָאוֹר הַגָּנוּז שֶׁבַתְּוֹרָה הַתּוֹרָה

For since it became clothed in garments, not everyone can access the hidden light.

שֶׁעַל יְדֵי שְׁנֵת־לְבַשׁ בְּלִבוּשִׁים לֹא כָּל אֶחָד יְכוּל לְבֹא אֶל הָאוֹר הַגָּנוּז

And Rabbi Meir would teach his generation and illuminate their eyes how to reach the hidden light.

וְרַבִּי מֵאִיר הָיָה מְלַמֵּד אֶת בְּנֵי דוֹרוֹ וּמֵאִיר עֵינֵיהֶם אִיךְ לְבֹא אֶל הָאוֹר הַגָּנוּז

And let us return to our topic that through Torah, a person is elevated. This is [the meaning of] “This is the Torah of the Olah.”

וּנְחֻזֵר לְעֵנְיָנוּ כִּי עַל יְדֵי הַתּוֹרָה נִתְעַלָּה הָאָדָם זֹאת תּוֹרַת הָעוֹלָה

And how is a person elevated through Torah? It is only by coming to the Hidden Light.

וְאִיךְ יִתְעַלָּה הָאָדָם עַל יְדֵי הַתּוֹרָה אִין זֶה כִּי אִם עַל יְדֵי שֶׁיָּבֹא אֶל הָאוֹר הַגָּנוּז

That is, to gaze through the Hidden Light at what will be from one end of the world to the other.

וְהִינּוּ שֶׁיִּבִּיט עַל יְדֵי הָאוֹר הַגָּנוּז מֵהַ שְׂיָהָיָה מִסוּף הָעוֹלָם וְעַד סוּפוֹ

And this is [the meaning of] “Command (צו)” there is no ‘command’ but an expression of urgency, “immediate and for generations.”

וְזֶהוּ צוֹ אִין צוֹ אֶלָּא לְשׁוֹן זְרוּז מְיָד וְלְדוֹרוֹת

That is, it should be equal to him what is now in the present, that is, “immediate,” and what will be for generations that too should be equal to what is “immediate,” meaning what is now.

הִינּוּ שְׂיָהָא שְׁנָה לוֹ מֵהַ שְׂהוּא עֵתָה בְּהִנֵּה הִינּוּ מְיָד וּמֵהַ שְׂיָהָיָה לְדוֹרוֹת יִהְיֶה גַם כֵּן שְׁנָה לְמֵהַ שְׂהוּא מְיָד שְׂהוּא מֵהַ שְׂהוּא עֵתָה

And therefore, Rabbi Shimon bar Yochai said in the Zohar what Rabbah bar Chanah said [in the Gemara] even though he lived many hundreds of years after Rabbi Shimon bar Yochai.

וְלָכֵן אָמַר רַשְׁבַּי בִּזְהַר מֵהַ שְׂאָמַר רַבָּה בַּר בַּר חַנָּה שֶׁהָיָה אַחֵר כַּמָּה מֵאוֹת שָׁנִים אַחֵר רַשְׁבַּי

And so too Moshe Rabbeinu, peace be upon him, saw Rabbi Akiva who lived thousands of years after Moshe Rabbeinu, peace be upon him.

וְכֵן מֵשָׂה רַבִּינּוּ עָלְיוֹ הַשְּׁלוֹם רָאָה אֶת רַבִּי עֲקִיבָא שֶׁהָיָה אַחֵר כַּמָּה אֲלָפִים שָׁנִים אַחֵר מֵשָׂה רַבִּינּוּ עָלְיוֹ הַשְּׁלוֹם

This is because through their Torah, they came to the Hidden Light, and there, there is no difference between “now” and “for generations.”

שְׂהוּא מִחֻמַּת שֶׁעַל יְדֵי תּוֹרָתָם בָּאוּ אֶל אוֹר הַגָּנוּז וְשָׂם אִין חֲלוּק בֵּין מְיָד וּבֵין לְדוֹרוֹת שְׂהוּא מְקוּם שְׂשָׂם שְׁנָה הָיָה וּמֵהַ שְׂשַׁעֲתִיד לְהִיּוֹת

Rabbi Shimon said: “Especially where there is financial loss...” meaning, if one studies Torah and reaches the Hidden Light,

אָמַר רַשְׁבַּי בִּיּוֹתֵר צָרִיךְ וְגוֹ' בְּמְקוּם שֶׁיֵּשׁ חֲסָרוֹן כִּיס הִינּוּ אִם לוֹמַד הַתּוֹרָה וְכֹא לְאוֹר הַגָּנוּז

**Menachem Nachum of Chernobyl**  
**Me'or Einayim**  
**Parshas Tzav - Shabbos HaGadol**

there the light is not clothed in any covering or garment. That is, it is like the Torah before the sin of Adam HaRishon before he made garments of light.

וְשֵׁם אֵין מְתַלְבָּשׁ הָאוֹר בְּשׂוּם כְּסוּי וּשְׂוֹם הַתְּלַבְּשׁוֹת שֶׁהוּא כְּמוֹ שֶׁהִתְהַתְּהַתְּ הַתּוֹרָה קִדְּם חֲטָא אָדָם הִרְאִישׁוֹן שֶׁהוּא קִדְּם שֶׁעָשָׂה פְתֻנוֹת אוֹר

Then, the light of Torah was not hidden it was revealed. And this is [the meaning of] “financial loss.”

שְׁלֵא הִתְהַתְּהַתְּ הָאוֹר בְּלַבּוּשׁ הַתּוֹרָה כִּי אִם הָאוֹר הִתְהַתְּהַתְּ בְּאַתְגְּלִיָּא וְזָהוּ חֲסָרוֹן כִּיס

And this is what the Sages said: “Would that they abandoned Me but kept My Torah.”

וְזָהוּ שֶׁאֲמָרוּ חֲזו"ל הֲלוֹאֵי אוֹתֵי עֲזָבוּ וְתוֹרַתִי שְׁמָרוּ

Meaning: when a person learns Torah, he sees only letters before him.

פִּירוּשׁ כִּי הָאָדָם הַלּוֹמֵד תּוֹרָה הוּא רוֹאֶה לְפָנָיו אוֹתִיּוֹת

And afterwards, he contemplates, and gates of wisdom open for him to understand the Torah with intellect and comprehension.

וְאַחַר כֵּךְ מִתְבּוֹנֵן וְנִפְתָּחִין לוֹ פְתָחֵי חֻכְמָה לְהִבִּין אֵת הַתּוֹרָה בְּשִׂכְל וּבִהְבֵּנָה

From where does he receive this wisdom and understanding? After all, he saw only letters!

מִזֵּינִן לוֹ הַשִּׂכְל וְהִהְבֵּנָה? הֲלֹא לֹא רָאָה כִּי אִם אוֹתִיּוֹת!

And one may say, as it is written in the Zohar: “And a river flows from Eden to water the garden...”

וְיֵשׁ לֹמֵר כִּי אֵימָא בְּזָהַר (בְּרֵאשִׁית ב', י') וְנָהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֵת הַגֶּן

For there is a Supernal Eden, and the “river” is a term of extension meaning, an extension flows from the Supernal Eden to water the Garden (i.e., the orders of Torah).

כִּי יֵשׁ עֵדֶן עֲלִיּוֹן וְנָהַר לְשׁוֹן הַתְּפִשְׁטוֹת כִּי הַתְּפִשְׁטוֹת יוֹצֵא מֵעֵדֶן עֲלִיּוֹן לְהַשְׁקוֹת אֵת הַגֶּן סְדְרֵי דְאוֹרֵי־תֵא

“And from there it separates” meaning it reaches us in the “world of separation,” the world of action

וּמִשָּׁם יִפְרֵד שֶׁהוּא בָּא אֶצְלָנוּ בְּעֵלְמָא דְפְרוּדָא הוּא עוֹלָם הַעֲשִׂיָּה

“And becomes four heads” that is, it becomes within us four mochin (faculties): intellect, understanding, and da’as (knowledge), which divides into two.

וְהִנֵּה לְאַרְבְּעָה רֵאשִׁים הִנְנוּ שֶׁנִּעְשָׂה אֶצְלָנוּ ד' מוֹחִין שִׂכְל וּבִינָה וְדַעַת נְחָלֵק לְשְׁנֵי מוֹחִין

One is called Pishon “the mouth that repeats halachos.”

שֵׁם הָאֶחָד פִּישׁוֹן פֶּה שׁוֹנֶה הַלְכוֹת

The second is Gichon “that they clash with each other.”

וְשֵׁם הָאֶחָד גִּיחוֹן שֶׁמִּנְגָחוֹן זֶה בְּזֶה

The third is Chidekel “sharp and swift.”

וְשֵׁם הַשְּׁלִישִׁי חִדְקֵל חָד קָל

And the fourth is Peras “whose waters are fruitful and multiply.”

וְשֵׁם הָרְבִיעִי הוּא פֶּרֶת שֶׁמִּמֵּיו פְּרִין וְרַבִּין

That is, a person is not wise or learned on his own but Hashem is the one who teaches to benefit, as it is written (Mishlei 2:6):

וְהִנְנוּ שֵׁאִין הָאָדָם חֻכְם וְלִמְדוֹן מֵעֲצָמוֹ כִּי אִם הַשֵּׁם הוּא הַמְּלַמֵּד לְהוֹעִיל

“For Hashem gives wisdom; from His mouth [comes] knowledge and understanding,” etc.

וְהוּא (מְשֻׁלֵי ב', ו') כִּי ה' יִתֵּן חֻכְמָה מִפִּיו דַּעַת וְתִבְוֵנָה וְגו'

“And a river goes forth...” meaning: one who repeats (learns), as it were, Hashem teaches the person to review halachos.

וְנָהַר יוֹצֵא גו' פִּירוּשׁ שׁוֹנֶה כְּבִיכּוֹל הַשֵּׁם מְלַמֵּד לְאָדָם שֶׁיְהִיָּה שׁוֹנֶה הַלְכוֹת

And so too all the four mochin (faculties) mentioned above.

וְכֵן כָּל הַד' מוֹחִין הַנִּזְכָּרִים

**Menachem Nachum of Chernobyl**  
**Me'or Einayim**  
**Parshas Tzav - Shabbos HaGadol**

And behold, a person who learns not in the above-mentioned way to come to the Hidden Light	והנה האדם הלומד שלא בדרך הנ"ל שיבוא אל האור הגנוז
his learning is of no benefit to him, except that he becomes a scholar and expert in halachah.	הוא אינו מועיל לו בלמודו כי אם מה שנעשה למדן ובקי בקלכות
That is, [he engages only with] the letters of the Torah but this is not the intention of the Blessed Name, for this is not the essence.	והינו האותיות שבתורה ואין זה המכוון של השם יתברך שאין זה העיקר
Rather, the main thing is that through the Torah one should rise above the letters	כי אם שעל ידי התורה יעלה למעלה מהאותיות
that is, to the place where there is no "clothing" of the Light to the place where the Torah was light before the sin of Adam HaRishon,	הינו למקום שאין התלבשות לאור הינו למקום שהיתה התורה אור קדם חטא אדם הראשון
before "garments of skin" were made when the light of Torah had not yet been covered.	שעדיין לא נעשו כתנות עור שלא נתכסה האור שבתורה
And this is [the meaning of what] our Sages said: "Would that they abandoned Me but kept My Torah"	ונהו שאמרו חז"ל הלואי אותי עזבו ותורתי שמרו
meaning, the learning that is only letters "they abandoned Me"; but "My Torah they kept" that is, the Torah that is beyond the letters that is the Hidden Light mentioned above.	פירוש הלימוד שהוא אינו כי אם אותיות אותי עזבו ותורתי שמרו שהוא למעלה מהאותיות שהוא האור הגנוז הנ"ל

**[NOTE Summary**

Shabbos HaGadol is named for the miracle that occurred before the Exodus, yet at the Red Sea there was an accusation "These and these are idol worshipers." Rabbi Menachem Nachum explains that the Israelites were not idolaters in practice, but were deeply immersed in the 50 gates of impurity, in a state of small-mindedness, unable to connect to Hashem on their own. Hashem brought them out, elevating them to spiritual greatness, fulfilling "And you grew and became great." The redemption in Nissan is not only a historical event but an annual spiritual opportunity every Nissan, each Jew can move from smallness to greatness, just as in the first redemption.

Pesach is identified with the "right arm," the revelation of kindness in the world, and the life-force of the entire year. Even events that appear harsh conceal a hidden kindness, as with a sick person being sustained by food, which itself is an act of chesed. This hidden kindness extends even to times of judgment. The faith and actions of the Israelites on the night of the Exodus performing the Seder, speaking of the redemption, and believing it would come drew down those kindnesses and brought the redemption. The same process is possible for each Jew every year.

The prohibition of even the smallest amount of chametz on Pesach reflects the closeness of holiness (matzah) and impurity (chametz) separated only by a subtle shift, symbolized by the interchange of the letters ches and

**Menachem Nachum of Chernobyl**  
**Me'or Einayim**  
**Parshas Tzav - Shabbos HaGadol**

hei. The yetzer hara rarely persuades a person to commit a blatant sin; rather, it disguises sin as a mitzvah by subtly altering perception. "One who comes to purify they help him" means that Heaven opens his eyes to see the truth, to keep the hei "open" above.

The command to Aharon regarding the korban olah teaches that Torah is the means to subdue the yetzer hara, for "the light within it brings one back to good." The goal of Torah study is to reach the Hidden Light, the state of Torah as it existed before the sin of Adam HaRishon, unclouded by coverings. Those who reach this level see no difference between "now" and "for generations," perceiving all through the clarity of the Hidden Light. The Zohar describes this light as a river flowing from Eden to water the garden, producing the faculties of intellect, understanding, and da'as, which nourish true Torah insight. Without this inner connection, Torah study remains mere letters, but when one rises above the letters, the Torah reveals its pure light, fulfilling "Would that they abandoned Me but kept My Torah" for the essence of Torah is beyond the letters, in the Hidden Light.

**Practical Takeaway**

Every year, Pesach offers a personal redemption a chance to leave the confines of spiritual smallness and enter greatness. By drawing down hidden kindness through sincere avodah, especially during Pesach, one can be sustained and uplifted for the entire year. Guard against the subtle disguises of the yetzer hara by seeking the openness and clarity of the "hei," and approach Torah not as mere letters, but as the living connection to Hashem's Hidden Light.

**Chassidic Story**

It is related that when Rabbi Menachem Nachum of Chernobyl was approached about printing his teachings, he insisted that only those Torah thoughts he no longer remembered be included in *Me'or Einayim*. His reasoning was that what he still recalled might be mixed with his own intellectual retention, but the teachings he had forgotten were purely gifts from Heaven divine inspiration that had flowed through him untainted by personal pride. This humility and reverence for the source of Torah gave the sefer a special character, and it has continued to inspire readers for over two centuries.

**Source:** *Me'or Einayim*, introduction to first edition (Slavuta, 1798). **END NOTE]**