

Menachem Nachum of Chernobyl
Me'or Einayim
Parshas Vayikra

<p>And He called to Moshe, and Hashem spoke to him from the Tent of Meeting, etc. And it needs to be understood: at first it states merely “And He called” without specifying who called, and only afterwards does it specify “and Hashem spoke to him.”</p>	<p>וַיֹּאמֶר אֱלֹהִים וַיֹּאמֶר הָיָה אֶל-יְהוָה מֶאֱגָל מָעוֹד וְגוֹ וַיָּשֶׁב לְבָבָן שְׁמַמְתָּלָה סְתִמָּה וַיִּקְרָא וְלֹא פָרֶשׂ מִקְרָא וְאַחֲרֵכָה פָּרֶשׂ וַיֹּאמֶר הָיָה אֶל-</p>
<p>Behold, the idea is as follows: that the Blessed Name took us out of Egypt and immediately gave us the commandments of Pesach and circumcision.</p>	<p>הַנֵּה קָעֵנָן הוּא שְׁהָשָׁם יָתַבְּרֵךְ הַזְּכִיאָנוּ מִפְּצִירִים וְגַם לְנוּ מִיכְפֵּפָמָות פֶּסַח וּמִילָה</p>
<p>And afterwards He split the sea for us, and then He led us in the desert with a pillar of cloud by day and a pillar of fire by night.</p>	<p>וְאַחֲרֵכָה קָרְעָנָנוּ פָּתַח הַיּוֹם וְאַחֲרֵכָה הַזְּלִיכָנוּ בַּמִּקְרָב בְּעַמּוֹד עַנְןִי יוֹמָם וּבְעַמּוֹד אַשְׁר לִילָה</p>
<p>And afterwards He gave us the Torah, and afterwards He commanded us to make the Mishkan, as it is stated (Shemos 25:8), “And they shall make for Me a sanctuary and I will dwell among them.”</p>	<p>וְאַחֲרֵכָה נָתָנוּ לְנוּ אֶת הַתּוֹרָה וְאַחֲרֵכָה צְנָה לְעַשׂוֹת מִשְׁקָן כַּאֲמָר (שְׁמוֹת כ"ה, ח') וְעַשׂוּ לִי מִקְדָּשׁ וְשְׁכָנָתִי בְּתוֹכָם</p>
<p>“Among them” — it does not say “in it,” etc., like the parable of one who was forever in a place of darkness and had never seen light in his life.</p>	<p>בְּתוֹכָם לֹא נָאָמֵר כִּי בְּמַשְׁלֵךְ מֵשְׁהָה מַעֲוָלִים בָּמְקוּם חַדְשָׁה וְלֹא רָאָה אֹור מִינּוּ</p>
<p>If one were to suddenly bring him out into the open air, he would not be able to tolerate the light.</p>	<p>אִם קָיוּ מַזְכִּיאָין אֶתְהוּ פְּתַחְתָּם לְאֹוֹר הַעוֹלָם לֹא קָיה יְכֹל לְסַבֵּל הַאֹוֹר</p>
<p>Therefore, it is necessary to show it to him gradually: at first one makes a small crack through which he can see a little light,</p>	<p>וְלֹכֶן אָרֵיךְ לְהַקְרָאֹת לוּ בְּהַדְרָגָה שְׁמַמְתָּלָה עֹשֶׂה לֹא סְדָק קָטָן שִׁיכּוֹל לְרֹאֹת מִשְׁמָן מַעַט אָרֵיךְ</p>
<p>and afterwards they widen the crack until it becomes a window, and afterwards they bring him out into the open air and show him the light.</p>	<p>וְאַחֲרֵכָה מַרְחִיבָנָו לֹא הַסְּדָק עַד שְׁנַעַשָּׂה מַלְוָן וְאַחֲרֵכָה כִּי מַזְכִּיאָין אֶתְהוּ לְאֹוֹר הַעוֹלָם וּמַוְרָים לוּ הַאֹוֹר</p>
<p>So too, the Israelites in Egypt were immersed in the 50 gates of impurity, and had He shown them immediately the radiance of His Presence, they would not have been able to bear it.</p>	<p>כִּי יִשְׂרָאֵל בְּמִצְרָיִם קָיוּ מַשְׁוֹקָעִים בְּנֵי שְׁעָרִי טוֹמָא וְאַלְוּ קָיה מְרָאָה לְהָם פִּיכְפּוֹ זַיְוּ שְׁכִינָתוּ לֹא קָיוּ יְכוֹלָין לְסַבֵּל</p>
<p>Therefore, all the above stages were necessary. And the main purpose was: “And they shall make for Me a sanctuary, and I will dwell among them,” etc.</p>	<p>לֹכֶן קָיה אָרֵיךְ לְכָל הַדְּرָגּוֹת הַגְּנִיל וְעַיְקָר הַפְּכָלִית קָיה וְעַשְׂוּ לִי מִקְדָּשׁ וְשְׁכָנָתִי בְּתוֹכָם וְגוֹ</p>
<p>And behold, our Sages of blessed memory said: one who walks in a dangerous place should recite a short prayer — “In every passage of crossing, may their needs be before You.”</p>	<p>וְהַנֵּה אָמְרוּ רְזִ"ל הַמְהַלֵּךְ בָּמְקוּם סְכָנָה מַתְּפִלֵּל תְּפִלָּה קָאָרָה בְּכָל פְּרַשְׁת הַעֲבָרָה יְהִי אָרְכֵיכֶם לְגַנִּיה</p>

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And the Gemara explains: even at the time when they turn to sin, may their needs be revealed before You.	וְקַא מִפְרַשׁ בְּגַמְרָא אֲפִילוֹ בְּשָׁעָה שֶׁהָם פּוֹרְשִׁין לְעֵבֶרֶה וְהִי אָרְכִּיכֶם גָּלוּיִים לְפִנֵּיכֶם
The idea is that the Creator, blessed be He, is contracted (present) with each and every Jew, and even with a great evildoer the Blessed Creator is still with him.	הענין הוא שהבог'ה ברוך הוא מצומצם אצל כל אחד מיושר אל ואפ'ילו אצל רשות גדויל יש אצלו עדין הבוג'ה יתברך
And the proof is that every evildoer has thoughts of repentance come to him — that is, that the Holy One Blessed Be He calls him Himself and says: “Return to Me.”	וְהִיא שְׁלָכֶל רָשָׁע בָּאים לוֹ הַרְהֹרִי פְּשָׁבוּתָה דָּקְנִינִי שְׁהַקְּבִּיחַ קֹרֵא אֹתוֹ בְּעַצְמוֹ וְאָמַר שׁוֹב אַלְיָה
Only that he does not understand that the Blessed Name is calling him.	רַק שְׁאַיָּנוּ מִבֵּין שְׁמָים יַתְבִּרְךּ קֹרֵא אֹתוֹ
And this is [the meaning of] “And He called to Moshe” — it is written with a small Alef, meaning that the Blessed Name, who is the Master of the world, is contracted (present) with every Jew and calls him to return — that is, the thoughts of repentance that come to him.	וְזֹה וַיַּקְרֵא אֶל מֹשֶׁה בְּתִיב אַלְיָה רַעַנְאָן דָּקְנִינוּ שְׁמָם יתברך שהוּא אַלְפּוּפּוֹ שֶׁל עַולְם הָוּא מִצּוּמָצָם אֶל כָּל אַחֲד מִשְׁרָאֵל וּקֹרֵא אֹתוֹ לְשׁוֹב דָּקְנִינוּ הַרְהֹרִי פְּשָׁבוּתָה שְׁבָאים לוֹ
Only because he doesn't understand that it is the Blessed Name calling him, therefore it is written “And He called” without specifying [Who].	רַק מִפְנֵי שְׁאַיָּנוּ מִבֵּין שְׁזָה קֹרֵא אֹתוֹ הַשָּׁם יַתְבִּרְךּ ברוך הוא לְכָן בְּתִיב וַיַּקְרֵא סְתִמָּה
But when he understands that it is the Blessed Name calling him to return from his evil path, and he brings himself back to the Blessed Creator — then afterwards, “And Hashem spoke to him from the Tent of Meeting, saying...”	אֶל כְּשַׁמְבֵּינוּ שְׁזָה קֹרֵא אֹתוֹ הַשָּׁם יַתְבִּרְךּ לְשׁוֹב מִקְרְפּוֹ הַרְעָה וְהָוָא מִשְׁבֵּעַ עַצְמוֹ אֶל הַבּוֹרָא יַתְבִּרְךּ אֶזְזֶבְּרָה אַחֲרַ פָּה וַיֹּדַבֵּר הָאֱלֹהִים מֵאַהֲלָ מָוֶעֶד לְאָמֵר
That is, when he is about to commit a sin, and the Holy One Blessed Be He prevents him through some cause so that he cannot commit the sin — behold, it is as if He is speaking to him: “Return to Me — how long will you follow your vanities?”	דָּקְנִינוּ כְּשַׁבָּא לְעַשׂוֹת אִיזוֹ עֲבִירָה וְהַקְּבִּיחַ הַמּוֹגֵעַ אֹתוֹ עַל יְדֵי אִיזוֹ סִיבָה שְׁלָא וּכְלָל לְעַשׂוֹת הַעֲבִירָה בְּרִי הָוָא כְּמוֹ שְׁמַדְבֵּר אֶלְיוֹ שְׁוֹבָה אַלְיָה עַד מְתִי פָּלָךְ אַחֲרַ קְבִּלָּה
And this is what our Sages of blessed memory said: he prays a short prayer — to shorten the [power of the] klipos — “Deliver, Hashem, Your people, etc.”	וְזֹה שְׁאָמְרוּ רְזִ"ל מַתְפָּלֵל פְּפָלָה קָאָרָה לְקָאָרָר הַקְּלִילָות הַוּשִׁיעָה הָאֵת עַמָּךְ אַת וְגַוְּיָה
Even at the time when they are turning to sin, etc.	אֲפִילוֹ בְּשָׁעָה שֶׁהָם פּוֹרְשִׁים לְעֵבֶרֶה כָּרִי
And this is what our Sages of blessed memory said: the Holy One Blessed Be He grabbed Yeravam and said: “Return!” — meaning at the time he was betraying and offering to idolatry.	וְזֹה שְׁאָמְרוּ רְזִ"ל פְּקַשׁוּ קָאָבְ"ה לִירְכָּעָם תְּזַוֵּר בְּקָנִינִי בְּשָׁעָה שְׁהִיא בּוֹגֵד שְׁהִיא עוֹמֶד וּמִקְרֵב לְעֵבֶרֶה זָרָה
And the prophet rebuked him, and he wanted to strike him, and his hand withered — and he was not able to perform the idolatry.	וְהַזְכִּירָה הַנְּבִיא וְרִצְחָה לְשָׁלָחָה בָּו וְתִיבְשֵׁת יְדוֹ וְלֹא יִכְלֶל לְעַבְדֵּן עַבְדָּה זָרָה

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And that is like what the Holy One Blessed Be He said: "Return!"
— meaning through the fact that He prevented him, etc.

וְהִנֵּנוּ כִּמוֹ שֶׁאָמַר הָקֵב"ה הַזֹּר בְּךָ דְּהִנֵּנוּ בָּמָה שֶׁמְנֻעַ
מְנֻעַ כִּי