

Parsha and Manuscript: Vayikra

1. Leviticus 1:1 with Rashi commentary

1. And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

א וַיִּקְרָא אֱלֹהִים אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

And He called to Moses: Every [time God communicated with Moses, whether it was represented by the expression] וַיְדַבֵּר, "And He spoke," or וַיֹּאמֶר, "and He said," or וַיִּצַּו, "and He commanded," it was always preceded by [God] calling [to Moses by name] (Torath Kohanim 1:2-3). [קְרִיאָה] is an expression of affection, the [same] expression employed by the ministering angels [when addressing each other], as it says, "And one called (וַיִּקְרָא) to the other..." (Isa. 6:3). To the prophets of the nations of the world, however, He revealed Himself through expressions denoting coincidence and impurity, as the verse says, "and God happened to [meet] (וַיִּקְרַ) Balaam" (Num. 23:4). - [Bemidbar Rabbah 52:5] [The expression וַיִּקְרַ has the meaning of a coincidental happening, and also alludes to impurity. [See Deut. 23:11, regarding the expression לִיקְרָה לְיָלֵה.]

ויקרא אל משה: לכל דברות ולכל אמירות ולכל צווים קדמה קריאה, לשון חבה, לשון שמלאכי השרת משתמשים בו, שנאמר (ישעיה ו ג) וקרא זה אל זה, אבל לנביאי אומות העולם נגלה עליהן בלשון עראי וטומאה, שנאמר (במדבר כג ד) ויקר א-להים אל בלעם:

2. Talmud Yoma 4b:

And He called to Moses: this teaches etiquette (*Derech Eretz*) that a person should not say anything to another unless he calls him first.

3. Rabbi Shmuel ben Meir - Rashbam (1085-1158):

And He called to Moses: in view of our being told at the end of the last portion that Moses could not enter the Tabernacle, this is why now G-d called to Moses from the Tabernacle. As a result, the meaning of the verse here is "G-d called to Moses from the Tent and spoke to him."

4. MS. Canon. Or. 81 (1396) Vayikra



MS. Oppenheim 34 (1201-1225) Vayikra



MS. Canonici Or. 35 Fol. 119 (1401-1425) Vayikra

