

Leviticus 1:1

ויקרא אל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר :

And He called to Moses, and YHWH spoke to him from the Tent of Meeting, to say:

RaSHI (Rabbi Shlomo Yitzchaki, France 1040-1105) on Leviticus 1:1

ויקרא אל משה. לְכָל דְּבָרוֹת וּלְכָל אֲמִירוֹת וּלְכָל צְוִיִּים קִדְמָה קְרִיאָה, לְשׁוֹן חֲבָה,
לְשׁוֹן שְׂמֵלֶאכֶי הַשָּׂרֵת מִשְׁתַּמְשִׁין בּוֹ, שֶׁנֶּאֱמַר וְקָרָא זֶה אֵל זֶה (ישעיהו ו'),
אֲבָל לְנִבְיָאֵי אַמּוֹת הָעוֹלָם נִגְלָה עֲלֵיהֶן בְּלִשׁוֹן עֲרָאִי וְטִמְאָה, שֶׁנֶּאֱמַר וַיִּקְרָא אֱלֹהִים אֵל בְּלֶעָם (במדבר כ"ג):

And He called [vayiKRA: K-R-A] to Moses

All utterances, all sayings and all commands are preceded by a call [**KRI-A**].

This verb implies speech expressing love. The speech that the ministering angels use.

As it is said: "*and one called out [v'KaRa] to the other*" [Isaiah 6:3].

But to the prophets of the idolatrous nations,

He is revealed in language of accident and impurity, as it says:

"God happened [**vayikar: K-R-H**] to Bilaam" [Numbers 23:4].

ויקרא אל משה. הקול הולך ומגיע לאזניו וכל ישראל לא שומעין ;
יכול אף להפסקות היתה קריאה, ת"ל וַיְדַבֵּר לְדָבוֹר הִיְתָה קְרִיאָה וְלֹא לְהַפְסָקוֹת,
וְמָה הָיוּ הַפְסָקוֹת מִשְׁמֹשׁוֹת? לִתּוֹ רֹחַ לְמֹשֶׁה לְהִתְבּוֹנֵן בֵּין פְּרָשָׁה לְפְרָשָׁה וּבֵין עֲנָן לְעֲנָן ;
ק"ן לְהַדְיוּט הַלּוּמֵד מִן הַהֲדִיוּט :

And He called to Moses

The Voice traveled and reached his ears, but all the other Israelites did not hear.

One might think that the Call was also for the pauses.

To eliminate that possibility, the verse goes on to say: *and YHWH spoke...*

To teach that the Call was for the divine speech, and not for the pauses.

Then what purpose did the pauses serve?

To provide space for Moses to reflect between one portion and the next,
and between each matter and the next.

How much the more so for an ordinary person who is learning from an ordinary person.

מאהל מועד. מלמד שהיה הקול נפסק ולא היה יוצא חוץ לאהל; יכול מפני שהקול נמוך, ת"ל את הקול,
מהו הקול? הוא הקול המפרש בתהלים קול ה' בפתח קול ה' בהדר קול ה' שבר ארזים (תהילים כ"ט),
אם כן למה נאמר מאהל מועד? מלמד שהיה הקול נפסק.
פיוצא בו וקול פנפי הכרובים נשמע עד החצר החיצנה (יחזקאל י'),
יכול שהקול נמוך ת"ל כקול אל שדי בדברו, אם כן למה נאמר עד החצר החיצנה? שפנון שמגיע שם היה נפסק:

From the Tent of Meeting

This teaches that the voice halted and did not go outside the Tent.

One might think it was because the voice was quiet,

To eliminate that possibility it says "**The voice.**" (Num 7:89)

What is **the voice**? It is the voice mentioned in Psalms:

"*The voice of Adonai in power; the voice of Adonai in splendor.*

The voice of Adonai shatters the cedars..." (Psalm 29:4-5)

If so, then why does it say "*From the Tent of Meeting?*"

To teach that the voice stopped. This is just like in Ezekiel's vision:

"*the voice of the wings of the keruvim was heard as far as the Outer Court.*" (Ezekiel 10:5)

You might think that the voice/sound was quiet. To eliminate that possibility it goes on to say:

"*like the voice of El Shadai when He speaks*" (ibid).

Then why does it say "*as far as the Outer Court?*" (in Ezekiel's verse) Because it halted there.

RaSHI's Biblical Sources:

Isaiah, Chapter 6

בְּשַׁנְת־מוֹת הַמֶּלֶךְ עֲזַיָּהוּ וְאָרְאָה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא וְשׂוּלָיו מְלֵאִים אֶת־הַהִיכָל :
שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד
בְּשִׁתַּיִם יְכֻסָּה פָּנָיו וּבְשִׁתַּיִם יְכֻסָּה רַגְלָיו וּבְשִׁתַּיִם יַעֲוֹפֶף :
וְקָרָא זֶה אֱלֹהִים וְאָמַר קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ :

In the year that King Uzziah died I beheld My Lord sitting upon a throne,
high and exalted, and the skirts of His robe filled the Temple.

About Him stood the seraphim. Each one had six wings.

With two he covered his face, and with two he covered his feet, and with two he did fly.

Each called to the other, and said,

“Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory.”

Numbers 23:1-4

וַיֹּאמֶר בַּלְעָם אֶל־בָּלָק בְּנֵה־לִי בָזָה שְׁבַעָה מִזְבְּחֹת וְהִכּוֹן לִי בָזָה שְׁבַעָה פָּרִים וְשִׁבְעָה אֵילִים :
וַיַּעַשׂ בָּלָק כַּאֲשֶׁר דִּבֶּר בַּלְעָם וַיַּעַל בָּלָק וּבַלְעָם פָּר וָאֵיל בַּמִּזְבֵּחַ :
וַיֹּאמֶר בַּלְעָם לְבָלָק הֲתִיַּצֵּב עַל־עֲלֹתָךְ וְאֶלְכָה
אוּלַי יִקְרָה יְהוָה לְקִרְאָתִי וּדְבַר מֵהִירָאֲנִי וְהִגִּדְתִּי לָךְ וַיִּלְךְ שָׁפִי :
וַיִּקָּר אֱלֹהִים אֶל־בַּלְעָם וַיֹּאמֶר אֵלָיו אֶת־שְׁבַעַת הַמִּזְבְּחֹת עָרַכְתִּי וְאָעַל פָּר וָאֵיל בַּמִּזְבֵּחַ :

Bilaam said to Balak, “Build me seven altars, and prepare me seven oxen and seven rams.”

Balak did as Balaam had said; and Balak and Balaam offered on every altar a bull and a ram.

Balaam said to Balak, “Stand by your burnt offering, and I will go; perhaps Adonai will happen to meet me [*ulai yikareh Adonai likrati*]; and whatever He shows me I will tell you.”

And he went to a high place [*vayelech shefi*. alternate trans: He went off alone].

Then God [*Elohim*] happened upon [*vayikar*] Balaam; and he said to Him,

“I have prepared seven altars, and I have offered upon every altar a bull and a ram.”

Numbers 7:89

וּבָבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ
וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹהִים מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרוֹן הָעֵדוּת מִבֵּין שְׁנֵי הַכְּרֻבִּים וַיְדַבֵּר אֵלָיו :

And when Moses went into the Tent of Meeting to speak with Him,

then he heard the voice speaking to him from the covering over the ark of Testimony,
from between the two *keruvim*. And He spoke to him.

Psalm 29

מְזַמֵּר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז :
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ :
קוֹל יְהוָה עַל־הַמַּיִם אֱלֹהֵי־כְבוֹד הַרְעִים יְהוָה עַל־מַיִם רַבִּים :
קוֹל־יְהוָה בַּפֶּחַם קוֹל יְהוָה בְּהַדָּר :
קוֹל יְהוָה שֹׁבֵר אַרְזִים וַיִּשְׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְבָנוֹן :
וַיִּרְקֵדֵם כָּמוֹעַגֵל לְבָנוֹן וְשָׁרִין כָּמוֹ בְּרֹאֲמִים :
קוֹל־יְהוָה חָצַב לַהֲבוֹת אֵשׁ :
קוֹל יְהוָה יַחִיל מִדְּבַר יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ :
קוֹל יְהוָה | יְחוֹלֵל אֵילוֹת וַיַּחֲשֹׁף יַעֲרוֹת וַבְּהִיכָלוֹ כָּלוּ אִמֵּר כְּבוֹד :
יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מִלְּדָ לְעוֹלָם :
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה | יַבְרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם :

A Psalm of David. Give to Adonai, O you divine beings, give to Adonai glory and strength.
Give to Adonai the glory due to His name; worship Adonai in the beauty of holiness.
The voice of Adonai is upon the waters; the God of glory thunders; Adonai upon many waters.
The voice of Adonai is powerful; the voice of Adonai full of majesty.
The voice of Adonai breaks the cedars; Adonai breaks the cedars of Lebanon.
He makes them skip like a calf; Lebanon and Sirion like a young wild ox.
The voice of Adonai divides the flames of fire.
The voice of Adonai shakes the wilderness; Adonai shakes the wilderness of Kadesh.
The voice of Adonai makes the hinds to calve, and strips the forests bare;
and in His temple every one speaks of His glory.
Adonai sits enthroned at the flood; and Adonai sits enthroned as King forever.
Adonai will give strength to His people; Adonai will bless His people with peace.

Ezekiel 10

וַאֲרָאָה וְהִנֵּה אֱלֹהֵי־הַקִּיַּע אֲשֶׁר עַל־רֹאשׁ הַכְּרֻבִּים כְּאֶבֶן סַפִּיר כְּמַרְאֵה דְמוּת כֶּסֶף נִרְאָה עֲלֵיהֶם :
וַיֹּאמֶר אֱלֹהֵי־אִישׁ | לְבַשׂ הַבָּדִים וַיֹּאמֶר
בֹּא אֶל־בַּיִנוֹת לְגַלְגַּל אֶל־תַּחַת לְכְרוֹב וּמִלֵּא חֲפָנֶיךָ גַּחְלִי־אֵשׁ מִבַּיְנוֹת לְכְרֻבִּים וּזְרַק עַל־הָעִיר וַיָּבֵא לְעֵינַי :
וְהַכְּרֻבִּים עָמְדִים מִיְמִין לְבַיִת בָּבֹאוּ הָאִישׁ וְהֶעֱנָן מִלֵּא אֶת־הַחֹצֵר הַפְּנִימִית :
וַיֵּרָם כְּבוֹד־יְהוָה מֵעַל הַכְּרוֹב עַל מַפְתָּן הַבַּיִת וַיִּמְלֵא הַבַּיִת אֶת־הָעָנָן וְהַחֹצֵר מִלֵּאָה אֶת־נֶגְהַ כְּבוֹד יְהוָה :
ה וְקוֹל כְּנָפֵי הַכְּרוֹבִּים נִשְׁמָע עַד־הַחֹצֵר הַחִיצוֹנָה כְּקוֹל אֵל־שֹׁדֵי בְדָבָרוֹ :

I looked, and, behold: In the expanse above the head of the *kerubim*
something like a sapphire stone, appeared over them
in appearance like the shape of a throne.
He spoke to the man clothed with linen, and said,
“Go in between the wheels, under the *kerub*;
fill your hand with coals of fire from between the *kerubim*; scatter them over the city.”
And he went in before my eyes.
Now the *kerubim* stood on the right side of the House when the man went in;
and the cloud filled the Inner Court.
But when the Glory/Presence [*k'vod*] of Adonai moved
from the *kerub* to the platform of the House; then the House was filled with the cloud,
and the Court was filled with the radiance of the Glory/Presence [*k'vod*] of Adonai.
And the sound/voice [*kol*] of the wings of the *kerubim* was heard as far as the Outer Court,
like the voice of the Almighty God [*El Shaddai*] when He speaks.