



## **ויקרא אל משה, וידבר ד' 1:1**

### **“אליו מאהל מועד לאמר”**

“And He (Hakodosh Boruch Hu) called to Moshe, and Hashem spoke to Moshe from the Ohel Moed, saying.” The 'א from the word, “ויקרא,” is small. Why? Additionally, why does the Posuk first say, “ויקרא אל משה” – that He called out to Moshe, and only then tell us Who the He is, “וידבר ד'” – that it was Hashem speaking to him, as opposed to telling us immediately, “ויקרא ד' אל משה, וידבר אליו” – that Hashem called out to Moshe, and He spoke to him? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

### **ויקרא אל משה, 1:1 - אך פרי תבואה**

“וידבר ד' אליו מאהל מועד לאמר” – The 'א from the word, “ויקרא,” is small. We know that first we have to awaken down here, and then we are assisted from Above. We inherently cannot accomplish anything on our own and need help from Above. However, we must show that we really want it, and then we are helped from Above. The Gemara in Shabbos 104a says, “כל הבא לטהר, מסייעין אותו” – “All who come to purify themselves, they are given assistance”. This means that one needs to take the first step and want to become purified, then he is helped. That is why the Posuk says here, “ויקרא אל משה” and then says, “וידבר ד' אליו” – meaning that Hakodosh Boruch Hu first wanted Moshe to want. It says in the Seferim Hakdoshim, that really there is a step prior to us awakening ourselves, and that we need assistance from Above before we can do anything, but that initial assistance is hidden from us. We see this concept relating to rain, where we know that the rain comes from below. This part we see, but what we do not see is what happens first - that we need the heat of the sun, which evaporates the water from below, and makes it go heavenward. “בת קול יוצאת בכל יום מהר” – “Every day a Bas Kol comes out from Har Chorev and says, return O' wayward sons.” The Zohar Hakodosh explains that this is done because in order for one to accomplish anything on this world, he first needs Hisororos from Shomayim –

however that first step of Hisororos is hidden. Hence – while we may know in theory that a Bas Kol comes out every day from Har Chorev telling us to do Teshuva, in reality we do not hear it. We are receiving Hisororos from Above, but it is hidden. This applies to all that we do, in that we are first receiving Hisororos from Above which is hidden, then we do Hisororos down here, and we are assisted from Above to accomplish those good things. “ויקרא אל משה” – The first step is Hakodosh Boruch Hu calling out to Moshe; there is Hisororos from Above. However, the 'א is small to represent that while there is Hisororos from Above, it is not seen – meaning that it is יקר, it appears to be happenstance, and not directly from Above. It says in Avos 6:2 “בכל יום ויום בת קול יוצאת מהר חורב ומכרת ואומרת אי להם לבריות מעלבוניה של תורה” – “Each and every day as a Bas Kol comes out from Har Chorev and announces: Woe to them, to mankind, because of their insult to the Torah!” The Ba'al Shem Tov asks, if people do not hear this Bas Kol, then what is the purpose in it being announced? It is important for us to know that the announcement is being made daily, but we are not to hear it. That is the Hisororos coming from Above which is hidden from us, but if we know that there is Hisororos coming from Above, this should cause us to be Misorer, and then we will be Zoche to assistance from Above and achieve our goals of Avodas Hashem.

### **ויקרא אל משה, 1:1 - חכמת התורה**

“וידבר ד' אליו מאהל מועד לאמר” – Why does the Posuk say, “וידבר” and Hashem spoke to Moshe, and “לאמר” saying? Shmuel 1:15:22 “שמעו מזבח טוב להקשיב מחלב אילים” – “Surely, obedience is better than sacrifice – compliance than the fat of rams.” The Posuk is telling us that Hakodosh Boruch Hu holds Torah study dearer than the sacrificing of Korbonos. Although Moshe Rabbeinu was very involved in the setup of the Mishkan, he did not want to show that the Korbonos were the Ikar, for in fact they were not, and the Torah was and is always the Ikar. Rather, Moshe Rabbeinu spent time with Klal Yisroel teaching them Torah, and teaching them how to do

Teshuva, and other matters that Hakodosh Boruch Hu loves. Nonetheless, now, by the new setup of the Mishkan, there was a newness of Klal Yisroel bringing Korbonos. If Moshe did not focus on the matters of the Mishkan and the Korbonos, then Klal Yisroel would think that it is not important at all, and they would not treat it with the proper respect. Although Hakodosh Boruch Hu may enjoy Torah study and Teshuva of Klal Yisroel more than the actual bringing of Korbonos, nonetheless, there was an importance of the Korbonos as well, and it needed to be imparted to Klal Yisroel. “וידבר ד' אל משה” – And Hakodosh Boruch Hu spoke to Moshe, “לאמר” – and told Moshe that he needed to “say” this over to Klal Yisroel, for although it was not as important as Torah study, it still had Chashivus, and if Moshe did not spend the appropriate time teaching it to Klal Yisroel, it would lose its value in their eyes.

### **ויקרא אל משה, 1:1 - רבינו אפרים**

“וידבר ד' אליו מאהל מועד לאמר” – Why is the 'א in the word, “ויקרא,” small? The word should be read as, “ויקר – א,” meaning that every person who is honored through the Torah Hakdosha, must make himself like the small Aleph – he must humble himself. Chazal tell us that one should not use the Torah Hakdosha as a crown upon his own head to make himself great.

### **ויקרא אל משה, 1:1 - ר' יעקב מווינא**

“וידבר ד' אליו מאהל מועד לאמר” – Why is the 'א in the word, “ויקרא,” small? The letter Aleph is from the small letters; (the Gematria of it is actually the smallest of all the letters), to teach us that Moshe Rabbeinu made himself small, and was exceedingly humble, despite his greatness that the Shechina spoke to him.

### **ויקרא אל משה, וידבר ד' 1:1 - ראש דוד**

“ד' אליו מאהל מועד לאמר” – It says in the Yalkut Reuveini that the reason that there is a small 'א in the word, “ויקרא,” is because Moshe Rabbeinu was a Shaleim, complete, in every aspect, and had only one minor deficiency, in that he separated from his wife. It says in the Zohar Hakodosh that the Posuk says, “אדם כי יקריב מכם” – Specifically an אדם, and not one who is not married for he is

not an אדם, and the Shechina does not rest upon him (we see this from Nadav and Avihu). Perhaps we can explain based on this Zohar Hakodosh the intention of the small 'א here when Moshe Rabbeinu was being called. Not that one should think that there was something lacking in Moshe Rabbeinu, for the general rule is that one who is not married causes the Shechina to leave. But rather the exact opposite here in regards to Moshe Rabbeinu, for despite him not being married (separating from his wife) he still had the Shechina rest upon him and speak to him, as the Posuk says, “וידבר ד' אליו מאהל מועד לאמר.” The reason that Moshe Rabbeinu was different than everyone else was because he was on such an exalted level of Ruchniyos, as he was directly connected to the Shechina, and thus was lacking nothing by not being married. In fact, the small 'א does not reflect any deficiency in Moshe Rabbeinu, rather it is to tell us that despite his true greatness, he was still humble. Thus, the Posuk says, “אדם” – it is only one who is an “אדם”, “כִּי יִקְרִיב” – from all of you – that if one is not married he is not called an אדם, however, that message was for all of “you” the entire Klal Yisroel except for Moshe Rabbeinu. He was on an exalted level of Ruchniyos, and thus his lack of physical marriage did not make him deficient in Ruchniyos in any way.

**ויקרא אל משה, 1:1 – מהר"י שטייף**  
**– “וידבר ד'”** – The reason that the Posuk does not say, “ויקרא ד' אל משה” – and Hashem called to Moshe, is because perhaps when Hakodosh Boruch Hu called out to Moshe, Moshe did not know Who was calling out to him. Moshe didn't know that it was Hakodosh Boruch Hu until He spoke to him, thus the Posuk then says, “וידבר ד'.” Rashi tells us that only Moshe Rabbeinu heard the voice of Hashem, while the rest of Klal Yisroel did not. There is nothing in between the word, “ויקרא” and “אל משה” which tells us that this was direct to Moshe Rabbeinu without anyone else hearing it.

**ויקרא 1:1 – ר' שמשון רפאל הירש**  
**– “אל משה, וידבר ד' אליו מאהל מועד לאמר”** – Had the Posuk said, “ויקרא ד' אל משה, וידבר ד'” – then the calling would have been

construed as an independent act, separate from the speaking. However, now that the Posuk says, “ויקרא אל משה, וידבר ד'”, the Torah is teaching us that the Hashem's calling to Moshe is connected to His speaking, and serves to define its character: Hashem called and spoke to Moshe – the speech was initiated by a call to Moshe. This teaches us that Hashem's words to Moshe were addressed to Moshe. This comes specifically to refute those who would potentially distort Hashem's revelation to Moshe, as if it were a revelation arising from within Moshe's own heart, as if it were merely a man's spirit, taking place within man; as though the Jewish religion were like all other religious phenomena in the world – that it too is merely a phase in the development of the human spirit.

But this is very much not the case. Rather, as it says in Shemos 33:11 – “כאשר ידבר איש אל רעהו” – “As the word of one man comes to another.” As the word spoken by one man to another derives solely from the mind of the speaker and is in no way the product of the thought of the listener, for the word that is heard is not produced inside the listener. He contributes nothing to its creation. So too, Hakodosh Boruch Hu's word to Moshe was His word alone. It did not derive from within Moshe, but came to him from outside, calling him, interrupting and rousing him from his own thoughts, so that he would concentrate on listening to what Hashem wished to say to him. This call, which came before Hashem spoke to Moshe, precludes the idea that His word was preceded by some process taking place within Moshe. It distinguishes Hashem alone as the Speaker and Moshe merely as a listener. Moshe did not in any way cause the words of Hashem to be as they were, nor did he have any idea beforehand what Hashem would say to him. The word came to him from outside as a purely historical event, something that he was the recipient of. Perhaps this is the what Chazal tell us about the difference between the Nevuah of Moshe and Bilam. Sifre Devorim 34:10 – “היה יודע מתי מדבר עמו עד שנדבר עמו, ובלעם

– “היה יודע אימתי מדבר עמו” – “Moshe did not know when Hashem would speak to him, until He spoke to him, while Bilam knew when Hashem would speak to him.” The Sifre is stating the point above, that Bilam's Nevuah was always preceded by a self-induced state of ecstasy, which was not the case with Moshe's Nevuah. Perhaps this is also why there is a small 'א at the end of the word, “ויקרא” to allude to the lack of preparation which distinguished the Nevuah of Moshe Rabbeinu. – ויקרא אל משה – with the small 'א meaning that it was a very weak “calling” for Moshe did not need to prepare for it, for Hashem's word came to Moshe as something that happened to him, unforeseen from the start.

Now we can understand why there is a small 'א in the word, “ויקרא,” and, why the Posuk first says, “ויקרא אל משה” – that He called out to Moshe, and only then tell us Who the He is, “וידבר ד'” – that it was Hashem speaking to him. We must know that in truth we cannot accomplish anything on our own, we first need there to be Hisororos from Above. However, that Hisororos is not apparent to us, though it is something we must know. We must seek to create Hisororos down here, and then we are helped from Above. Nonetheless – we must not take credit later for anything we accomplish by saying that while we understand we were helped from Above, but we first created the Hisororos down here. The small 'א is to remind us to always remain humble, and recognize that the Hisororos always begins from Above.

**ויקרא אל משה**, the Name of Hashem is not here, for this was the first step of Hisororos from Above, which is not apparent. Moshe did not know that it was Hakodosh Boruch Hu Who was calling out to him until He began to speak to him. Moshe was unassuming, and did not need to prepare for Nevuah due to his elevated status of Ruchniyos. May we be Zoche to recognize that we are constantly being helped from Above, and that we do our part in creating Hisororos down here so that we are in fact helped from Above to accomplish and achieve great levels of Ruchniyos.