SIMCHAT SHMUEL

BY RABBI SAM SHOR
Program Director, OU Israel Center

In the *pesukim* preceding the *Aseret HaDibrot*, we read of the incredible sound and light show that unfolded at that awesome moment when *Klal Yisrael* stood at *Sinai.*

וַיּוֹצֵא מֹשֶׁה אֶת־הָעָם לִקְרַאת הָאֱלֹקִים מִן־הַמַּחֲנֶה וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר: וְהַר סִינַי עָשַׁן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה' בָּאֵשׁ וַיַּעַל עֲשָׁנוֹ כְּעֶשֶׁן הַכִּבְשָׁן וַיֶּחֱרַד כָּל־הָהָר מְאֹד: וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל:

Moshe led the people out of the camp toward G-d, and they took their places at the foot of the mountain. Now Har Sinai was entirely full of smoke, for Hashem had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. The blare of the shofar grew louder and louder. As Moshe spoke, G-d answered him ***bakol…***

The Ohr HaChaim HaKadosh suggests that the word *bakol* is to be understood as follows:

The קול *with which G-d answered may have been the sound of the shofar mentioned in the verse…*

Based on this interpretation, *Hashem* miraculously spoke or answered *Moshe* through the sounds of the *shofar.*

However our *Chazal* offer a particularly interesting interpretation in the *gemara* in *Brachot (45a):*

וּמָה תַּלְמוּד לוֹמַר "בְּקוֹל" — בְּקוֹלוֹ שֶׁל מֹשֶׁה.

What is the meaning of the verse: BaKol? ***In Moshe's voice…***

The Chasidic Masters offer profound interpretations of this *maamar chazal.*

The ***Yismach Moshe zy'a,*** learns our *gemara as follows:*

The Torah tells us that when Moshe was born, his mother saw that he was ***tov-good.*** The *Torah Hakedosha is also called tov-good-therefore the Torah could only be transmitted at the hands or through the voice of Moshe who is also called tov…*

Similarly, ***Reb Tzadok HaKohein MiLublin zy'a,*** explains that this is why the written *Torah* is referred to as *Torat Moshe,* as *Hashem* transmitted the *Torah with Moshe's* voice.

Beyond the supernatural phenomena that each of these teachings suggest occurred, that *HaKadosh Baruch Hu* miraculously spoke with or through *Moshe*'s voice, perhaps there is a lesson for each of us as we prepare to relive that incredible moment of *Kabbalat HaTorah.*

Rav Kook zy'a explained that *Moshe Rabbeinu* had reached such a heightened state of spiritual consciousness, that he merited to hear *Hashem speak to him, and* for *HaKadosh Baruch Hu* to be heard with Moshe's own voice.

Perhaps the message for each of us as we recall that transcendent moment in Jewish History when the Jewish People stood at *Sinai,* is to work to lift our spiritual awareness, to be more "plugged in" to see, feel, and hear *HaShem* all around us each and every day. ■